

Profit from RAMADĀN

By

Shaykh-ul-Ḥadīth, Shaykh Mawlānā
Muhammad Saleem Dhorat *ḥafīẓahullāh*

PUBLISHED BY
بَيْتُ الدَّعْوَةِ الْإِسْلَامِيَّةِ
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قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

هُوَ شَهْرُ أَوْلَى رَحْمَةٍ

وَأَوْسَطُ غُفْرَةٍ

وَأَخْرَجَ عِتْقَ بَنَانِ

*...It [Ramaḍān] is a month whose
beginning is mercy, whose middle is
forgiveness and whose end is freedom
from the Fire... (Ṣaḥīḥ Ibn Khuzaymah)*



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بجاء الدعوة الإسلامية

ISLĀMIC DA'WAH ACADEMY

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PROFIT FROM RAMAḌĀN
BY SHAYKH MAWLĀNĀ MUHAMMAD SALEEM DHORAT
3RD EDITION 1439/2018

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ISBN: 1 907182 31 0

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Precious, Precious Moments

Every moment of our life is very precious, as each second can potentially be used to acquire the pleasure of Allāh ﷻ and earn great reward.

However, during Ramaḍān these moments become even more precious. This is why we should take great care to use the very precious moments of Ramaḍān wisely.

Shaykh Mawlānā Muhammad Saleem Dhorat ḥafīzahullāh



FOREWORD

As is his usual practice at the beginning of Ramaḍān each year, Shaykh Mawlānā Muhammad Saleem *ḥafīẓahullāh* talks to his congregation about the blessings, virtues and benefits of the blessed month of Ramaḍān, explaining how they should value this blessed month and spend it with utmost care in order to acquire the Nearness and Pleasure of Allāh ﷻ.

One of these talks was transcribed and published as two separate articles in the monthly journal, *Riyāḍul Jannah*, of which Shaykh is also founder and editor.

As Ramaḍān 1420 approaches, it seemed an appropriate time to bring together these articles and publish them in the form of a booklet, thereby making these wise and beneficial advices available to a much wider audience.

We begin the booklet with another article of Shaykh entitled ‘The Blessed Month of Ramaḍān’ and, on his instruction, include some important directives given by Shaykh Mawlānā Muḥammad Badre ‘Ālam ﷻ, a great scholar in the field of Ḥadīth. The booklet finally concludes with rules regarding fasting, compiled by Shaykh himself and previously published and distributed as a leaflet and a colour poster (available free of charge from the Academy).

We ask Allāh ﷻ to give us the tawfīq to adopt these advices so that we can all ***Profit from Ramaḍān***. Āmīn.

(Mawlānā) Ismā‘īl Dhorat
Rajab 1420 (October 1999)

THE BLESSED MONTH OF RAMAḌĀN

Knowledge of the virtues and benefits of the blessed month of Ramaḍān will develop the understanding of the value and importance of this month, which in turn will create enthusiasm and eagerness to make this month a fruitful one. For this reason, a few Aḥādīth of our beloved Rasūl ﷺ are mentioned hereunder.

THE GREAT MONTH

O people, there comes upon you a great month, a most blessed month, in which lies a night greater in worth than one thousand months. Allāh has made compulsory fasting in this month and has decreed wakefulness at night (i.e. tarāwīḥ) sunnah. Whosoever tries drawing nearer to Allāh by performing any nafl (optional) deed in this month, for him shall be such reward as if he had performed a farḍ (compulsory) in any other time of the year. And whoever performs a farḍ, for him shall be the reward of seventy farḍ (deeds) in any other time of the year. This is indeed the month of patience, and the reward for true patience is Jannah; it is the month of sympathy with one's fellow men; it is the month wherein a true Believer's rizq (provision) is increased. (Ibn Khuzaymah)

The month of Ramaḍān, the month of blessings has come to you, wherein Allāh turns towards you and

sends down to you His Special Mercy, forgives your faults, accepts prayers, observes your competition for doing good deeds and boasts to the angels about you. So show to Allāh your righteousness; for verily, the most pitiable and unfortunate one is he who is deprived of Allāh's Mercy in this month. (Aṭ-Ṭabrānī)

The doors of Jannah are opened on the first night of Ramaḍān. Not a single door is closed until the last night of Ramaḍān. (Al-Bayhaqī)

And in this month, four things you should endeavour to perform in great number; two of which shall be to please your Lord, while the other two shall be those without which you cannot make do. Those which shall be to please your Lord, are that you should in great quantity recite the Kalimah Ṭayyibah: *Lā ilāha illallāh*, and make much 'Istighfār' (beg Allāh's Forgiveness). And as for those without which you cannot make do, you should beg Allāh for entry into Jannah and seek refuge with Him from the fire of Jahannam. (Ibn Khuzaymah)

SUḤŪR (SEḤRI)

Verily, Allāh and His Angels send mercy upon those who eat suḥūr. (Aṭ-Ṭabrānī)

Eat suḥūr because in suḥūr lies barakah. (Mishkāt)

DAYS OF RAMAḌĀN

It is the month in which the angels seek forgiveness for the fasting servant. Allāh decorates His Jannah every day and then says, ‘The time is near when My pious Servants shall cast aside the great trials and come to me.’ (Aḥmad)

During each day and night of Ramaḍān, Allāh sets free a great number of souls from Hell. And for every Muslim, during each day and night, at least one du‘ā is certainly accepted. (Al-Bazzāz)

ṢAWM (FASTING)

Ṣawm (Fasting) is a shield, as long as he (the fasting person) does not tear it up. (An-Nasa’i)

NOTE: Fasting is a protection from Shayṭān and from Allāh’s punishment in the Hereafter. One who indulges in sins whilst fasting such as lies, backbiting, etc., they become the cause of the fast becoming wasted.

All good deeds are for the one who renders them, but Fasting. Fasting is exclusively for Me (Allāh). (Al-Bukhārī)

Fasting is a shield and a powerful fortress. (Aḥmad, Al-Bayhaqī)

I swear by that Being in Whose Possession is the life of Muḥammad! The odour of the mouth of a fasting

person is sweeter to Allāh than the fragrance of musk. (Al-Bukhārī)

Fasting is exclusively for Allāh, the reward of it (being limitless) no one knows besides Allāh. (Aṭ-Ṭabrānī)

IFTĀR

Whosoever gives something to a fasting person in order to break the fast, for him there shall be forgiveness for his sins and emancipation from the fire of Jahannam; and for him (the one who gives) shall be the same reward as for him (whom he fed), without that person's (the one who was fed) reward being diminished in the least. (Ibn Khuzaymah, Al-Bayhaqī)

Whoever gave a fasting person water to drink, Allāh shall give him a drink from my fountain where after he shall never again feel thirsty until he enters Jannah. (Ibn Khuzaymah)

The fasting person experiences two (occasions of) delight: at the time of ifṭār and at the time he will meet his Lord. (Al-Bukhārī)

Not a single prayer made by a fasting person at the time of breaking fast is rejected. (Ibn Mājah)

NIGHTS OF RAMAḌĀN

Whoever stands in prayer and worship in (the nights of) RamaḌān, with Īmān and with sincere hope of

gaining reward, all his previous sins are forgiven. (Al-Bukhārī, Muslim)

Allāh ﷻ has ordained fasting in Ramaḍān compulsory and I have decreed (by the Command of Allāh) wakefulness at night (that is tarāwīḥ, etc.) sunnah. Whoever in the state of Īmān and with hope of gaining reward, fasts in Ramaḍān and stays awake at night (tarāwīḥ), emerges from sin, purified as the day when his mother gave birth to him. (An-Nasa'ī)

For every Ṣalāh performed during the nights of Ramaḍān (that is tarāwīḥ, etc.), Allāh ﷻ records one and a half thousand good deeds for every sajdah (prostration). (Al-Bayhaqī)

LAYLAT-UL-QADR (NIGHT OF POWER)

Whoever stands in prayer and worship in the night of power with Īmān and with sincere hope of gaining reward, all his previous sins are forgiven. (Muslim)

Look for the night of power among the odd numbered nights of the last ten days of Ramaḍān. (Mishkāt)

I'TIKĀF

It is related by Sayyidunā Abū Hurayrah ؓ that Rasūlullāh ﷺ observed i'tikāf for ten days every year in the month of Ramaḍān. In the year he passed away he observed it for twenty days. (Al-Bukhārī)

Those who observe (i'tikāf) are prevented from all sins and they obtain reward as if they are rendering all good deeds. (Mishkāṭ)

He who observes the ten days of i'tikāf during Ramaḍān will obtain the reward of two Ḥajj and two 'Umrah. (Al-Bayhaqī)

LAST NIGHT OF RAMAḌĀN

Rasūlullāh ﷺ said, 'On the last night of Ramaḍān the fasting Muslims are forgiven.' The Ṣaḥābah رضي الله عنهم inquired, 'O Rasūlullāh ﷺ, is that the night of power?' Nabī ﷺ replied, 'No! But it is only right that a servant should be given his reward on having completed his duty.' (Aḥmad) ❁

The Spirit of Ramaḍān

In order to truly benefit from the month of Ramaḍān we need to understand its true spirit and purpose. The purpose of this great month is to help us weaken our connection with the material world and to strengthen our connection with Allāh ﷻ by excelling in spirituality.

Any 'ibādah driven and imbued with this spirit will truly be fruitful.

Shaykh Mawlānā Muhammad Saleem Dhorat ḥafīẓahullāh

**THE MONTH OF BLESSING,
MERCY AND FORGIVENESS**

It is reported in a Ḥadīth that Rasūlullāh ﷺ said, “When Ramaḍān comes, the gates of Jannah are thrown open, the doors of Jahannam are closed and the Shayāṭīn are imprisoned.” (Al-Bukhārī)

From the three things mentioned in this Ḥadīth, we can deduce that in the blessed month of Ramaḍān, Allāh ﷻ makes the acquiring of Jannah and deliverance from the fire of Jahannam easy. This is the month of blessing, mercy and forgiveness. Each and every minute and second of Ramaḍān sees mercies and blessings from Allāh ﷻ descending upon us; hundreds and thousands of people are forgiven and are honoured with freedom from Jahannam.

Obeying Allāh ﷻ and fulfilling His commands becomes easy during this month. On ‘ordinary’ days, the performance of two raka‘āt nafl after ‘Ishā Ṣalāh seems difficult and tiresome. However, in Ramaḍān, a person will still be eager to continue in Ṣalāh despite having performed twenty raka‘āt of tarāwīḥ. This ease and desire are all from Allāh ﷻ, for He has made this month such that there is great eagerness to devote oneself to ‘ibādah.

We can thus conclude that to gain Allāh’s Pleasure,

save oneself from Jahannam and gain entry into Jannah (which should be the desire, ambition and objective of every Muslim), there is no better time than the month of Ramaḍān. All that is required to reap the fruits of this month is to create in our hearts the desire, ambition, devotion, zeal and eagerness and that we exert effort to acquire the Pleasure of Allāh ﷻ. With a combination of all these qualities within us, we should come to the Court of our Lord and Creator with the intention of acquiring His Pleasure, and put ourselves in prostration, shedding tears and asking for forgiveness. Inshā'allāh, we have complete faith that we will be honoured with forgiveness very quickly.

SOME DIRECTIVES

With this in mind, through the teachings of our pious predecessors (in the light of the Qur'ān and Ḥadīth), there are certain guidelines which, if followed properly, will make the month of Ramaḍān fruitful for us, and all these precious moments will benefit us in both worlds, inshā'allāh.

ABSTINENCE FROM SINS

The first thing that we should bear in mind is that in this blessed and valuable month we should not commit any act of disobedience to Allāh ﷻ. To abstain from sin is an 'ibādah in itself. Just as the performance

of two raka‘āt of nafl is regarded an act of worship, abstaining from a sin when the opportunity presents itself is also an act of worship. For example, if one is confronted with a member of the opposite gender whilst walking in the streets and the nafs creates the urge to gaze, but self-control prevails and the gaze is lowered, this is an act of ‘ibādah for which that person will be rewarded. We must take utmost care not to commit a single sin – major or minor – under any circumstances during the month of Ramaḍān.

TWO ENEMIES

Shayṭān and nafs are our archenemies who work to mislead us and both are very cunning. A critical look at our lives will reveal that we are normally only aware of the good deeds that we have performed; we tend to forget the wrong doings. If a person was to sit down at the end of a day and evaluate whether he had spent his day doing good deeds or bad deeds, he will only dwell upon the good things that he has done, for example, Ṣalāh, tilāwah, tasbīḥ, and so on. In other words, he will only consider the good deeds that he was expected to perform and see whether or not he has performed them. He will never ponder over the deeds that he was supposed to refrain from, such as backbiting, looking at non-maḥram persons,

etc. Such things that he is expected to avoid are never taken into account. For example, a person might have spent his day performing all his farḍ Ṣalāh, fasting and tilāwah of the Qur'ān, but at the same time he involved himself in backbiting, looking at non-maḥram persons and various other sins. At the end of the day, when he reflects on his actions, he will consider himself successful because he will only see the virtuous acts. Shayṭān and nafs will make sure he overlooks the sins he has committed. This is how Shayṭān and nafs deceive us. They let us perform a few good deeds but at the same time involve us in committing various other sins. We are then misled into being satisfied with the performance of the good deeds while we forget the sins.

EFFECT OF COMMITTING SINS

Sadly, this is often our state in the month of Ramaḍān as well. It is deduced from a Ḥadīth of Rasūlullāh ﷺ that when one spends the day or night in 'ibādah but also commits sins during that time, then these devotions go unrewarded. Rasūlullāh ﷺ has also said, "Many of those who fast, obtain nothing through such fasting except hunger; and many of those who perform Ṣalāh during the night, obtain nothing by it, except the discomfort of staying awake." (Ibn Mājah)

From this Ḥadīth we can deduce that in spite of fasting all day, we will gain nothing because we do not stay away from sin in that state. Similar is the case of one who spends his night in ‘ibādah but does not refrain from sins, such as lying, backbiting, missing Fajr Ṣalāh, etc.

The consequences and effects of committing sins are so great that they destroy good deeds. Rasūlullāh ﷺ has stated this about one particular disease: “Abstain from ḥasad (jealousy), because ḥasad devours good deeds like fire devours wood.” (Abū Dāwūd)

WHAT IS ‘HASAD’?

Ḥasad is that condition of the heart which desires the destruction of some quality or bounty that somebody has been blessed with by Allāh ﷻ. The ‘ḥāsīd’ (jealous person) is not usually concerned whether the bounty falls in his share or not. For example, if someone has ‘ilm, honour, wealth, beauty, piety or any other good quality, a jealous person will always yearn for those things to be lost or ruined and probably desire them for himself. Jealousy may seem very trivial to us, yet its effects are devastating! This, however, should not be confused with ‘ghibtah’, which means to see some bounty in someone and desire for the same without wishing its destruction from him/her.

Hence, the first thing we must endeavour to do in Ramaḍān is abstain from sins. Optional ‘ibādāt are important too; but more than that we should make effort to keep away from sins. May Allāh ﷻ give us all the tawfīq to practice this. Āmīn.

TELEVISION, INTERNET AND SOCIAL MEDIA

If we take a look in our societies, we will find that even in Ramaḍān, the television, internet, and social media continue to occupy many people. We are all aware that during the month of Ramaḍān the Raḥmah (Mercy) of Allāh ﷻ descends upon the earth like heavy rain, yet we remain negligent by being occupied in such pursuits. During heavy rain, a person will get soaked wet even if he was to walk only a few yards. Similarly, as the Mercy of Allāh ﷻ is descending upon us in abundance, if we take only a few steps towards acquiring this Mercy, it will not leave us deprived. However, anyone who is obsessed with the television, internet and social media is depriving himself of the opportunity to acquire this limitless Mercy.

TOTAL REJECTION OF SINS

We must save ourselves from sins completely. Consider the month of Ramaḍān as a training ground to instill good habits which we can continue throughout

the year and beyond. I request my brothers and sisters, with all sincerity, to make a firm intention to refrain totally from all sins; in particular, to keep away from backbiting, vulgar language, arguing, fighting, anger, etc. Rasūlullāh ﷺ said, “If anyone abuses him (the person who is fasting), then he should say, ‘I am fasting.’” (Al-Bukhārī, Muslim)

We should value this month and keep away from all the things which bring the displeasure of Allāh ﷻ.

SPENDING TIME IN DEVOTION

After saving ourselves from disobedience, we should try to spend as much time as possible in ‘ibādāt i.e. dhikr, tasbīḥ, nafl Ṣalāh, tilāwah, etc. If you have any qaḍā Ṣalāh, then spend your time completing them. Make intention of i’tikāf every time you enter the masjid. We need to value our time and spend it in doing good. Therefore, we must exert all our efforts to devoting every precious second of Ramaḍān for the worship of Allāh ﷻ.

This is the season for gaining rewards. Consider the following example and try and learn a lesson from it. During the months of Ḥajj, the shopkeepers in Makkah and Madīnah direct all their energy towards their businesses in order to gain maximum profits during what is thought to be an exceptionally busy

period. Some shopkeepers will even sleep in the shop so that they do not miss out on the business that the pilgrims generate. They are aware that once the Ḥajj season is over, trade will slow down for another year. By putting all their efforts into these months, they earn profits sufficient for the rest of the year.

Similarly, Ramaḍān is the season for earning rewards for the Hereafter. Remember that once these thirty days are over, gaining rewards will not be that easy. In this month, not only does it become easy to perform good deeds but also the rewards of these deeds are manifold. For each nafl act one gets the reward of a farḍ act and the reward for a farḍ act is multiplied by seventy. We must, therefore, spend as much time as possible in ‘ibādah. ❀

Assess Your Actions

Daily during the month of Ramaḍān, and thereafter as well, we should take account of the deeds that we perform each day. We should ask ourselves two things:

- *How many good deeds have I carried out today that will attract the Mercy and Forgiveness of Allāh ﷻ?*
- *Have I committed any sin today which will divert the Mercy and Forgiveness of Allāh ﷻ away from me?*

Shaykh Mawlānā Muhammad Saleem Dhorat ḥafīzahullāh

GUIDELINES FOR THE MONTH OF RAMAḌĀN

1. We must wake up for suḥūr as it is a sunnah of our Rasūl ﷺ. He has informed us that the food of suḥūr is full of barakah: “Eat suḥūr, because in it lie great blessings.” (Al-Bukhārī, Muslim)

We should arrange our time for suḥūr in such a way that we are also able to perform at least 4 to 8 raka‘āt of tahajjud together with du‘ā for about 15 minutes or more. Rasūlullāh ﷺ has said that the du‘ā in the darkness of the night (after tahajjud) is readily accepted by Allāh ﷻ. (At-Tirmidhī)

2. The ideal way to perform tahajjud with suḥūr is to wake up early and perform tahajjud and make du‘ā before suḥūr. Everyone in the house should wake up and engage in ‘ibādah in the darkness and isolation of their own rooms. Shed tears and ask Allāh ﷻ for your needs just as a small child cries and gets his needs fulfilled. Rasūlullāh ﷺ has encouraged his followers to cry when making du‘ā.

Crying and weeping attracts mercy. Just as a mother who, upon seeing her child crying for a sweet, will succumb at the sight of the child’s crying and treat it with mercy, similarly when one sheds tears whilst beseeching his Lord, the Mercy

of the Lord will enshroud him.

3. After tahajjud and suḥūr, we must pray our Fajr Ṣalāh with congregation. Ladies should also perform their obligatory Ṣalāh.
4. After Fajr remain engaged in ‘ibādah till 15-20 minutes after sunrise and perform 4 raka‘āt ishrāq.
5. Before zawāl, perform Ṣalāt-uḍ-Ḍuḥā (chāsht). Rasūlullāh ﷺ said, “There is charity due upon you in lieu of every joint that exists in your body. To say *Subḥānallāh* is a form of charity, to say *Alḥamdulillāh* is also a charity, to say *Lā ilāha illallāh* is also a charity, to command goodness and forbid evil is also a charity, and two raka‘āt at the time of ḍuḥā (chāsht) is sufficient for all this charity (i.e. to compensate the favour of every joint that Allāh ﷻ has given you).” (Muslim)
6. Perform Zuhr with congregation. If possible, engage in ‘ibādah for a while and have a short rest with the intention of qaylūlah – a Sunnah of our beloved Prophet ﷺ.
7. Perform ‘Aṣr. The time between ‘Aṣr and Maghrib is very valuable especially for du‘ā. We must make the effort to perform our ‘Aṣr with

congregation and then remain in the masjid until Maghrib. Unfortunately, Shayṭān and nafs have deceived us so much that many of us cannot do without food in the masjid at the time of ifṭār. My friends, we should try to change our habits and keep the Ākhirah in our minds. Shayṭān and nafs will take us home for some food, which should only take a few minutes, and will not let us come to the masjid until just before Maghrib. This is the best part of the day, which we do not value, only because of our desire for food. Rasūlullāh ﷺ said, “There are three groups of people whose du‘ā is not rejected; the fasting person until he breaks the fast.....” (Aḥmad)

When Allāh ﷻ has made a promise through His Prophet ﷺ, there is no doubt in the acceptance of these supplications. In spite of this, we find some people whose prayers are not answered. This does not mean that their prayers have been rejected. It is the Favour of Allāh ﷻ upon us that should He find that granting us what we ask from Him is in our interest, He grants, otherwise not.

Another point to remember is that there are certain conditions in the absence of which they may be rejected. Among these is ḥalāl food and mak-

ing du‘ā with attention and concentration. If our hearts and minds are not in our du‘ās, then they may not be answered.

My friends, we must make the habit of bringing a few dates with us at the time of ‘Aṣr, and after ‘Aṣr we must engage in dhikr, tilāwah, tasbīḥ, etc. until just 10-15 minutes before Maghrib, when we should raise our hands in du‘ā until Adhān. In this way, everyone will be engrossed in their own ‘ibādah and we will find that if some of the individuals are crying, others will also get the inclination to do the same. Therefore value this time between ‘Aṣr and Maghrib and do not waste it in worrying about food. The saintly people are such that not even gold and silver will distract them from the Worship of Allāh ﷻ, let alone food. Their concentration in their du‘ā is not affected even if heaps of treasure were to be placed before them, whereas, we would not be able to concentrate if only a small morsel was to be put in front of us. I would request my sisters not to spend the time between ‘Aṣr and Maghrib in the kitchen.

8. After performing Maghrib, we should perform 6 raka‘āt of awwābīn after the two raka‘āt sunnah and two raka‘āt nafl of Maghrib. However;

those who do not feel inclined to do this, some ‘ulamā have said that two raka‘āt sunnah and two raka‘āt nafl of Maghrib can also become part of the 6 raka‘āt awwābīn. Hence, performing only two raka‘āt after the sunnah and nafl of Maghrib will suffice.

9. After food prepare for ‘Ishā Ṣalāh and go to the masjid. Perform ‘Ishā Ṣalāh and tarāwīḥ. The sisters should note that 20 raka‘āt tarāwīḥ is sunnah mu’akkadah for them too. They must perform tarāwīḥ after ‘Ishā.
10. After tarāwīḥ, go straight home. Do not loiter around outside the masjid wasting time. At home, remain in ‘ibādah until you go to sleep. Sleep with the intention of waking up for tahajjud and suḥūr.
11. Apart from the above, we know that in Ramaḍān there are always various programmes taking place in the masājid led by our ‘ulamā. These are for our own benefit. There are many of us who are very sinful and during this month our hearts are softened and more receptive; by listening to the wise words of our ‘ulamā the chances of bringing good deeds into practice are greater. Although the month of Ramaḍān is solely for ‘ibādah, we should try and attend these programmes in the

masājid because by listening to these discourses, inshā'allāh, changes will come into our lives for the better. Our hearts are blackened by and full of sins and by listening to these discourses and sitting in the company of the 'ulamā and the pious, change will definitely occur in our hearts, inshā'allāh.

NOTES:

- The household should sit together daily at a specified time and read from Virtues of Ramaḍān compiled by Shaykh-ul-Ḥadīth, Shaykh Mawlānā Muḥammad Zakariyyā ﷺ for at least 15 minutes. This will create a good atmosphere and environment in our homes and at the same time Ramaḍān will pass joyfully with an abundance of barakah in the home, inshā'allāh.
- Whilst in the masjid engage yourself in 'ibādah. Take great care not to get involved in any worldly talk. It is very upsetting and disheartening to see people wasting their time in futile talk in the masjid, even during the month of Ramaḍān. Try and restrain yourself and remain engaged in 'ibādah.
- Perform i'tikāf of the last ten days in the masjid. Sisters may perform i'tikāf in their homes. Rasūlullāh ﷺ used to perform i'tikāf in the final ten days of

Ramaḏān. (Al-Bukhārī, Muslim)

- Recite as much Qur'ān as possible during the month of Ramaḏān.
- Du'ā, istighfār and tawbah should be made in abundance throughout the blessed month.
- Intermingling with people should be decreased to a minimum.
- Everyone should try to take rest in order to conserve energy for the compulsory 'ibādah. There is no point in remaining in nafl 'ibādah and not getting rest, which will result in tiredness and laziness at the time of compulsory Ṣalāh, etc.

Allāh's Mercy is in abundance throughout the year, but especially during this month. We should yearn in our hearts for this Mercy because we need mercy, blessing and forgiveness from Allāh ﷻ. We are sinful and in this month we want to win Allāh's Attention so that we can become His beloved slaves. If we are eager to perform good deeds then, inshā'allāh this month will become a month of great blessings for us. May Allāh ﷻ accept our efforts and make every moment of this month a means of receiving His Mercy, Blessing and Forgiveness. May we all be granted a place in Jannah. Āmīn. ❁

My Honourable Father's Du'ā

When I was a child my honourable father ﷺ once sat me down and said, “My dear son, I want to teach you a du‘ā which you should recite in abundance during the month of Ramaḍān.” He then taught me the following:

لَا إِلَهَ إِلَّا اللَّهُ، أَسْتَغْفِرُ اللَّهَ، أَسْأَلُكَ الْجَنَّةَ، وَأَعُوذُ بِكَ مِنَ النَّارِ

Lā ilāha illallāh, astaghfirullāh, as'alukal jannah, wa a'ūdhu bika minan nār.


Translation: There is no deity but Allāh; I seek forgiveness from Allāh; (O Allāh) I ask You for Jannah and I seek refuge in You from the Fire.

It was only after I grew up that I realised that the four things mentioned in this du‘ā are those that have been instructed by our Nabi ﷺ in the following hadith:

“And in this month, four things you should endeavour to perform in great number; two of which shall be to please your Lord, while the other two shall be those without which you cannot make do. Those which shall be to please your Lord, are that you should in great quantity recite the Kalimah Ṭayyibah: Lā ilāha illallāh, and make much ‘Istighfār’ (beg Allāh’s Forgiveness). And as for those without which you cannot make do, you should beg Allāh for entry into Jannah and seek refuge with Him from the fire of Jahannam.” (Ibn Khuzaymah)

Shaykh Mawlānā Muhammad Saleem Dhorat ḥafīzahullāh

IMPORTANT DIRECTIVES FOR THE BLESSED MONTH

This booklet is concluded by quoting some important directives given by the great scholar in the field of Ḥadīth, Shaykh Mawlānā Muhammad Badre ‘Ālam :

The blessed month of Ramaḍān comes but once a year, and this is a month bestowed with a lot of blessings. One of its special qualities is that if this time is spent in righteous devotion then the blessing of this month will remain for the full year, and if this time is, unfortunately, wasted negligently then no blessing will remain until the next Ramaḍān. Because of this, all my Muslim brothers and sisters should make a programme for the month of Ramaḍān in which, according to inclination and opportunity, they set aside a special time for devotion.

1. As one awakes for suḥūr, and by eating prepares for the following day, similarly, one should consider it necessary to prepare spiritually for the same period, by performing at least 8 or 12 raka‘āt of tahajjud, and if there is time, by sincerely reciting *Subḥānallāh*, *Lā ilāha illallāh*, *Alḥamdulillāh*, *Allāhu Akbar*, and *Istighfār*. These five phrases should also be recited regularly after each of the



five farḍ Ṣalāh. This should in earnestness, be the daily schedule. In the second ten days, devotion should be increased, and in the last ten days, devotions should be further intensified as the chances of Laylat-ul-Qadr falling in these nights are greater. For obtaining the reward of this virtuous night, if possible, the whole night or most of the night should be spent in tilāwah (recital of Qur'ān) and reciting of Kalimah Ṭayyibah, Kalimah Tamjīd, Kalimah Tawḥīd, Istighfār, Tawbah and performing Ṣalāh, etc. During this time there is no objection in taking food and drink or discussing religious matters to assist in staying awake, but it should be borne in mind that by staying awake, the Fajr Ṣalāh should not be jeopardised. For these devotions, sacrifices have to be made; for instance to stay awake one should eat less. To eat, one has the remaining eleven months. Sayyidunā Anas رضي الله عنه relates: Once, with the approach of Ramaḍān, Rasūlullāh ﷺ said, 'On you has come such a month in which there is a night which is superior to one thousand months. That unfortunate person who has missed this night has deprived himself of all good and only that person is excluded from the bounty of this night who is in fact very unfortunate.' In many Aḥādīth,

mention has been made about the auspiciousness of this night.

2. During this month of blessings, Kalimah Ṭayyibah, Durūd and Istighfār should frequently be read even whilst sitting, walking, etc. This month is important for the tilāwah of Qur'ān, for it was revealed in this month. It is our duty to read Durūd on Rasūlullāh ﷺ, and this should be read and repeated as many times as possible.
3. Fasting during this month is just as obligatory as the five farḍ Ṣalāh. Muslims should not be neglectful towards the fasts of this month and they should be more mindful of the five farḍ Ṣalāh. More attention must be given to tahārat (cleanliness), performance of Ṣalāh with congregation and abstinence from sins in this month.
4. In this blessed month, it is more important to stay away from evil than to do good deeds. One should endeavour to save the eyes, ears, tongue, heart and all parts of the body from the slightest sin. One should especially refrain from slander and harmful talk. Kindness, good manners and the Remembrance of Allāh ﷻ are the ornaments of this month, and these should not be destroyed by vulgarity and bad manners.

5. This is the month in which sympathy should be shown to the needy and poor. Therefore, one should give as much as can be afforded towards ṣadaqah (charity), iḥṭārī, seḥri, etc, and preparation should be made for the Hereafter. It is stated in the Ḥadīth that anyone who provides a fasting person with iḥṭār, it will assist him in having his sins forgiven, save him from the fire, and he will receive as much reward as the person who has fasted. When giving charity, it must be clearly borne in mind that one's intention should be free of attaining fame and publicity, for this will nullify the reward. A good method of giving in charity is to send some money at the end of every ten days with the intention of reward to the homes of the poor and needy (those who do not go out to beg). In this way one could sympathise with them.
6. On the night of 'Īd, one should make an effort of staying awake, and knowing that it is the end of the blessed month, should ask for whatever one wants and seek forgiveness for one's sins. Similarly on 'Īd day, one should use miswāk and 'iṭr, and change into clean clothes. All this should be done with the intention of observing Sunnah. The happiness of Muslims on this day should be be-

cause of the completion of the important devotion of fasting. Contrary to this, on ‘Īd day, Muslims are indulging in all sorts of unlawful activities. How wonderful will it be if Muslims could show other nations what a true Islāmic ‘Īd should be!

NOTE: With regard to Ramaḍān, Shaykh-ul-Ḥadīth Shaykh Mawlānā Muḥammad Zakariyyā  has written a book entitled Faḍāil-e-Ramaḍān (Virtues of Ramaḍān) in which he has selected Aḥādīth with translation and commentary. It is important to obtain and study it, so that it inculcates a yearning for devotion during this blessed month. 

The Most Important Thing in Ramaḍān

The most important thing in Ramaḍān is to refrain from every type of sin. In order to achieve this, we should concentrate on the following two things:

- *Refrain from mixing. By keeping to ourselves we are aided greatly in staying away from many sins.*
- *Keep occupied at all times. By holding fast to a timetable, we will safeguard ourselves from engaging in futile activities. As a result, we will accomplish much and derive much benefit from this blessed month, inshā'allāh.*

Shaykh Mawlānā Muhammad Saleem Dhorat ḥaḍīzahullāh

RULES REGARDING FASTING

Fasting is to refrain from eating, drinking and cohabiting from ṣubḥ ṣādiq to sunset with the intention of observing fast. Fasting in the month of Ramaḍān is one of the five pillars of Islām and is farḍ upon every Muslim who is sane and mature. It has many spiritual, physical, moral, and social benefits, the greatest of which is that we become pious and God-fearing.

Fasting will not be valid without intention. It is not necessary to express the intention in words. However it is preferable to recite **اَللّٰهُمَّ اَصُوْمُ لَكَ غَدًا** *Allāhumma aṣūmu laka ghadan* (O Allāh, tomorrow I shall be fasting for You only). In the case of Ramaḍān, it is better to make niyyah in the night. However, should a person fail to do so, then it is permitted to make the niyyah during the day before the majority of the day has passed.

SUNNAHS IN THE MONTH OF RAMAḌĀN

1. To observe tarāwīḥ.
2. To increase the recitation of the Holy Qur’ān.
3. To observe i’tikāf during the last ten days of Ramaḍān.

MUSTAḤAB (DESIRABLE) ACTS IN FASTING

1. To eat seḥri (the meal before ṣubḥ ṣādiq).

2. To delay the sehri up to a little before ṣubḥ ṣādiq (early dawn).
3. To break the fast immediately after sunset.
4. To break the fast with dates. If dates are not available then with water.
5. To recite this du‘ā at the time of breaking the fast:

اَللّٰهُمَّ لَكَ صُمْتُ وَبِكَ اٰمَنْتُ وَعَلٰى رِزْقِكَ اَفْطَرْتُ

Allāhumma laka ṣumtu wa bika āmantu wa ‘alā rizqika aḥṭartu

O Allāh! I fasted for You and in You do I believe and with Your provision (food) do I break my fast.

THINGS THAT DO NOT BREAK THE FAST

1. To eat, drink or indulge in cohabitation in forgetfulness.
2. To vomit without intention.
3. To vomit intentionally less than a mouthful.
4. To have a wet dream.
5. To oil the hair.
6. To use surma (collyrium) in the eyes.
7. To drop water or medicine in the eyes.
8. To clean teeth with wet or dry miswāk (a stick used for cleaning teeth).
9. To apply or smell ‘iṭr (perfume).

10. To swallow a fly, mosquito, smoke or dust unintentionally.
11. To swallow one's saliva or phlegm.
12. Water entering the ears.
13. To take an injection.

THINGS MAKRŪH (DETESTABLE) WHILE FASTING

1. To chew items such as rubber, plastic, etc.
2. To taste food or drink and spit it out.
3. To collect one's saliva in the mouth and then swallow it.
4. To clean teeth or mouth with tooth powder or toothpaste.
5. To complain of hunger or thirst.
6. To quarrel, argue with filthy words.

THINGS THAT BREAK THE FAST

1. To eat, drink or indulge in cohabitation intentionally.
2. To burn agarbatti (incense) and inhale its smoke.
3. If water goes down the throat while gargling.
4. To vomit a mouthful intentionally.
5. To swallow vomit intentionally.
6. To swallow something edible, equal to or bigger than a chick pea, which was stuck between the teeth. However, if it is first taken out of the mouth and then swallowed, it will break the fast wheth-

er it is smaller or bigger than the size of a chick pea.

7. To drop oil or medicine into the nose.
8. To swallow the blood from gums with saliva. However, if the blood is less than the saliva and its taste is not felt then the fast will not break.
9. Snuffing.
10. To eat and drink forgetting one is fasting and thereafter, thinking that the fast is broken to eat and drink again.
11. Smoking.
12. To apply medicine to the rectum.
13. To swallow intentionally a pebble, piece of paper or any item that is not used as food or medicine.

In all the above circumstances, only a single fast will become qaḍā except in the case of number one (1), where qaḍā and kaffārah both will become obligatory. (Consult an ‘ālim regarding the rules of kaffārah). ❁

The Power of Spending

During every night of Ramaḍān spend at least £1 in the path of Allāh ﷻ; if it happens to be Laylat-ul-Qadr, you will receive the reward of spending £1 every day for more than eighty-three years!

Shaykh Mawlānā Muhammad Saleem Dhorat ḥafīẓahullāh

Keep Improving

Keep record of your practices in Ramaḍān so that you can compare one year with the next. This will help you develop and perform better during the next Ramaḍān.

For the Rest of My Life

Throughout the month of Ramaḍān turn to Allāh ﷻ and ask:

“O Allāh, grant me the ability to carry on with the good deeds that I am performing in this month for the rest of my life.”

After Ramaḍān

The struggle against Shayṭān and nafs will continue after Ramaḍān too. It is just like a heavyweight boxer who, after becoming champion, needs to continually work hard to defend his title.

The person who has overpowered his nafs and Shayṭān through exerting effort during Ramaḍān will need to continue the hard work, for his two opponents will continue to challenge him. The boxing champion continues to train in order to defend his title, and the walī of Allāh ﷻ continues his mujāhadah in order to retain the title of wilāyah that he acquired in Ramaḍān.

Shaykh Mawlānā Muhammad Saleem Dhorat ḥaḍīrahullāh

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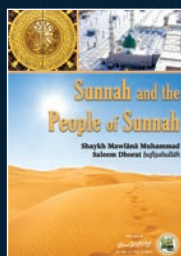
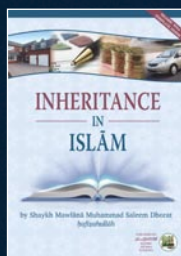
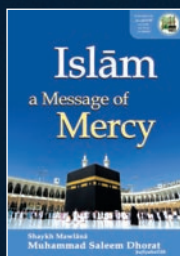
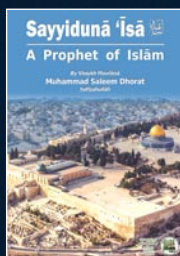
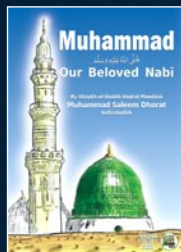
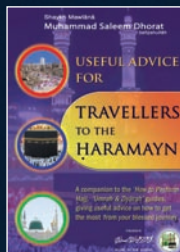
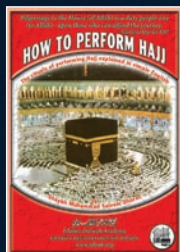
Annual Subscription Rates:

UK...£18 Europe...£24/€28

Rest of the World...£28/\$38

**Riyādul Jannah, 120 Melbourne Road,
Leicester, England, LE2 0DS**

IDA Publications



Islāmic Da'wah Academy • 120 Melbourne Road
Leicester • England • LE2 0DS • UK
Tel/Fax: 0116 262 5440
e-mail: info@idauk.org • www.idauk.org

ISBN 978-1907182-31-0



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