

The month of Ramadhan



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SERMON GIVEN BY THE PROPHET (pbuh) ON THE LAST NIGHT OF SHA'BAN ABOUT THE MONTH OF RAMADHAN

O people!

Indeed ahead of you is the blessed month of Allah.

A month of blessing, mercy and forgiveness.

A month which to Allah is the best of months, its days the best of days, its nights the best of nights and its hours the best of hours.

It is the month which invites you to be the guests of Allah and invites you to be one of those near to Him.

Each breath you take glorifies Him; your sleep is worship, your deeds are accepted and your duas are answered.

So, ask Allah, your Lord; to give you a sound body and an enlightened heart

so you may be able to fast and recite his book, for only he is unhappy who is devoid of Allah's forgiveness during this great month.

Remember the hunger and thirst of the day of Qiyama with your hunger and thirst;



Give alms to the needy and the poor, honour your old, show kindness to the young ones, maintain relations with your blood relations, guard your tongue, close your eyes to that which is not permissible for your sight, close your ears to that which is forbidden to hear, show compassion to the orphans of the people so compassion may be shown to your orphans.

Repent to Allah for your sins, and raise your hands in Dua during these times, for they are the best of times and Allah looks towards His creatures with kindness, replying to them during these hours and granting their needs if He is asked....

O people! Indeed your souls are dependent on your deeds, free it with Istighfar (repentance); lighten its load by long prostrations; and know that Allah swears by His might :

That there is no punishment for the one who prays and prostrates and he shall have no fear of the fire on the day when man stands before the Lord of the worlds.

O people!

One who gives Iftar to a fasting person during this month will be like one who has freed someone and his past sins will be forgiven.



Some of the people who were there then asked the Prophet (pbuh)

"All of us are not able to invite those who are fasting?"

The Prophet (pbuh) replied: "Allah gives this reward even if the Iftar is a drink of water".

One who has good morals (Akhlaq) during this month will be able to pass the 'Siraat'... on the day that feet will slip....

One who covers the fault of others will benefit in that Allah will curb His anger on the day of Judgement.....

As for one who honours an orphan; Allah will honour him on the day of Judgement

And for the one who spreads his kindness, Allah will spread His mercy over him on the day of Judgement.

As for the one who cuts ties of relation; Allah will cut His mercy from him....

Who so ever performs a mustahab salaa in this month; Allah will keep the fire of hell away from him.

Whoever performs a wajib prayer; Allah will reward him with seventy prayers in this month.



And who so ever prays a lot during this month will have his load lighten on the day of accounts.

He who recites one aya of the holy Qur'an will be given the rewards of reciting the whole Qur'an during other months.

O people!

Indeed in this month the doors of Janna are open, therefore ask Allah not to close them for you;

The doors of Jahannam are closed, so ask Allah to keep them closed for you.

During this month Shaytan is imprisoned; so ask your Lord not to let him have power over you.

Imam Ali (pbuh) says that I stood up and asked: "O Prophet ! What are the best deeds during this month?"

The Prophet (pbuh) replied:

"Stopping oneself from doing those deeds which are forbidden by Allah..."



THE MONTH OF RAMADHAN

"Indeed the number of months with Allah is twelve months in Allah's book....."

Surat Tawba - 9:36

Chronologically arranged, they are as follows:

1. Muharram
2. Safar
3. Rabi' ul Awwal
4. Rabi' uth Thani
5. Jumad ul Awwal
6. Jumad uth Thani
7. Rajab
8. Sha'ban
9. The month of Ramadhan
10. Shawwal
11. Dhul-Qa'da
12. Dhul-Hijja.

The lunar month cannot be less than 29 days, nor can it be more than 30. The beginning of each lunar month is recognised by the sighting of the new moon, the crescent.

The month of Ramadhan in comparison to the solar calendar comes eleven days earlier every



year. Thus, in a cycle of about thirty-three years, it passes through all the seasons successively.

The root word for Ramadhan is ramadha, of the means to burn due to excessive sun-heat reflected on the desert sands. The ramdha is the burning rock. This is why it was called the month of Ramadhan.

It is also said that it was called the month of Ramadhan because people become ramadh due to their suffering from the combination of hunger and thirst during a very hot month. Arab linguists say that to make something ramadh is to squeeze it between two soft rocks then to pound it.

A person fasting, by analogy, pounds his own nature between two rocks: hunger and thirst. The Prophet (pbuh) said: "The month of Ramadhan was named so because it tends to ramadh the sins, that is, burn them."

During the life-time of the Prophet (pbuh) the month of Ramadhan used to be called Al-Marzooq - the one full of sustenance, due to the abundance of the blessings of Allah in it.



IMPORTANT EVENTS IN THE MONTH OF RAMADHAN

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|----------------------------|--|
| 10 th Ramadhan | Wafat of Sayyida Khadija (pbuh) |
| 15 th Ramadhan | Wiladat of Imam Hasan (pbuh) |
| 17 th Ramadhan | Victory of the battle of Badr |
| 19 th Ramadhan* | One of the possible nights of Qadr and the night when Imam Ali (pbuh) was struck on the head by a sword in the masjid of Kufa with a poisoned sword. |
| 21 st Ramadhan* | Another possible night of Qadr and the Shahadat of Imam Ali (pbuh) |
| 23 rd Ramadhan* | Most likely night of Qadr according to ahadith |
| Last Friday | Jumua'tul Widaa |

* All the odd nights in the last ten days of the month of Ramadhan are possible nights of Qadr.



However, in ahadith our ma'sumeen have said that the 23rd is the most 'adheem'.



FASTING

WHAT IS A SAWM (FAST)?

"The meaning of the ritual FAST is not simply abstaining from eating and drinking, for one must also abstain from sin. This is amongst the main aspects of the fast for (spiritual) beginners - while for those who wish to reach the source of magnificence, the aspects of fasting are more profound".- Imam Khomeini (A.R.)

The Holy Prophet (pbuh) has said:

"The month of Ramadhan is the month in which you are called to divine hospitality and therefore:

1. Seek from Allah that he purifies your intentions and hearts from (the stains of) sins and ugly qualities.
2. That he grant you success in keeping the fast and reciting the Qur'an.
3. When you are hungry and thirsty, remember the hunger and thirst of Qiyama.
4. Search out the poor and needy and supply their needs.
5. Treat children and relatives with kindness.



6. Guard the tongue from that which should not be said.
7. Guard the eyes from that which is forbidden to look at.
8. Guard the ears from that which is forbidden to listen to.
9. Be kind to the orphans of others so that others will be kind to your orphans."

Imam Ja'fer As-Sadiq (pbuh) has said:

"Fasting is not merely refraining from eating and drinking. On the contrary, your fast must be coupled with:

1. Keeping your tongue from lying.
2. Not quarrelling with one another.
3. Refraining from jealousy.
4. Not backbiting or gossiping.
5. Putting aside disputes.
6. Not swearing oaths, EVEN if they are true.
7. Being careful not to utter bad language or abuse.
8. Not being mean and miserly.
9. Not being unjust to anyone.
10. Keeping your eyes from what is forbidden to look at."



The Prophet (pbuh) has also said:
"There are many a people who derive no benefit
from fasting except for hunger and thirst."

In Hadith Qudsi Allah says:
"The fast is for me and I shall give its reward."



FIQH LAWS ON FASTING

Fasting means abstaining from the things listed below from the moment of Fajr to Maghrib with the niyya of Qurbatan Ilallah.

Sawm is also known as roza in Urdu & Farsi.

Every baligh Muslim must fast during the whole month of Ramadhan.

Intention (Niyya)

In the month of Ramadhan on the first night (i.e. the night preceding the first day) one can make the niyya to fast the whole month and remain with that niyya until the month ends or one can make the niyya for each day separately. Other than the month of Ramadhan, one must make a separate niyya for each day whether they are few or many; wajib or mustahab.

During the sawm we have to abstain from nine actions or things. These are known as "muftirāt". Muftirāt "means those things that make a sawm **batil**. The muftirāt are as follows:-

1. Eating intentionally.



2. Drinking intentionally.
3. Vomiting intentionally.
4. Letting dust or smoke enter into the throat.
5. Sexual intercourse.
6. Men: Doing any such thing which causes discharge of semen.
7. Intentionally remaining in state of janabat, haydh or nifas up to true dawn.
8. Taking liquid enema.
9. Speaking, writing or conveying by sign a lie about Allah, and the ma'sumeen.

All these break the sawm if they are done intentionally.

If a person forgets that he is a Sa'eem (one who is fasting) and eats or drinks, then his sawm is correct.

Those exempt from fasting and the concept of Fidy

They are of two categories:

1. Who will not fast and have no qadha to give.



2. Those who will give qadha later, when the holy month is over.
- Those who are incapable of fasting because of advanced old age are totally exempted. They do not have to give any Qadha either.
 - The elderly people who find it extremely difficult to fast are also exempted; but they have to pay a redemption (Fidya) of 1 Mudd (=3/4 kg) of food to the poor and needy in lieu of each fast. It is recommended that preference be given to wheat or barley.
 - A person who, due to illness, is unable to sustain and endure thirst, is exempted. Such a person will pay Fidya in lieu of each fast and will give Qadha if the illness is later cured.
 - A mother in advanced stage of pregnancy will not fast if fasting is harmful to herself or the baby. She will give Fidya in lieu of the fasts and will give Qadha later.
 - Similarly, a nursing mother who fears that fasting might reduce the supply of milk for the child is exempted from fasting. But



she will give Fidyah in lieu of each fast she has left out and will later give Qadha also.

- A lady in her period will not fast. In fact, she is forbidden to fast while in her periods. She will give Qadha later.

Kaffara: (Expiation)

It is a sin to eat or drink during the days of the month of Ramadhan or deliberately commit acts which break the fast - without a justifiable reason. Anyone who leaves out a fast purposely has to give Qadha together with Kaffara.

The Kaffara is either:

1. to free a slave
2. to fast for two months in lieu of each fast of the month of Ramadhan
3. to feed 60 poor

He who chooses to fast for two months as kaffara will fast for 31 days in succession. He may then complete the balance at random.

And if one wishes to feed sixty poor, one has to give away food or grain which would be enough for a full meal. This could be in form of wheat, barley or loaves.



Caution: If a person invalidates his fast by a Haram (forbidden) act then he or she will have to give ALL THREE KAFFARA together.



SAYYIDA KHADIJA (pbuh)

| | |
|------------------|--|
| Name: | Khadija. |
| Title: | Tahira (pure one). |
| Father: | Khuwayled bin Asad. |
| Birth: | Makka. |
| Children: | Qasim, Abdullah (Titles: Tahir & Tayyib) and Sayyida Fatima (pbuh) |
| Death: | 619 AD (Aamul Huzn - The year of Grief) and buried in Makka. |

Sayyida Khadija's father was a merchant like most of the tribe of Quraysh in Makka. He sent caravans to other cities to trade in the summer and winter. Her mother and father both died within 10 years of each other. Their wealth was divided amongst the children but it was Sayyida Khadija who took over the family business and expanded it. With the profit she made she helped the poor, widows, orphans, sick and the disabled people of Makka.

She had a cousin called Waraqa bin Naufal who was a very learned man and who was not an idol worshipper. Both Waraqa and Sayyida Khadija believed in one God.



Because of her excellent Akhlaq the Arabs (who at that time used to look down upon women) called her Tahira - the pure one. She was also known as the 'princess of Makka' because of her wealth. A lot of Arab nobles and princes wanted to marry her but she refused all of them.

In 595 AD Sayyida Khadija was looking for someone to be in charge of her caravan to Syria. Abu Talib suggested the Prophet to her. She had heard of his trustworthiness and agreed to employ him although he did not have much trading experience. To help him she sent her slave Maysara. The trading caravan was a great success and when Sayyida Khadija heard of the Prophet's skills and excellent conduct she became his admirer.

Soon it was arranged for Sayyida Khadija to be married to the Prophet (pbuh) Abu Talib read the Nikah on behalf of the Prophet whilst Waraqa read it for Sayyida Khadija. Abu Talib paid the mehr for his nephew and fed the people of Makka for 3 days in celebration. Sayyida Khadija too fed the people. The marriage was a very happy one and their first child was a son called Qasim. The second was Abdullah. Both died in infancy. Their



third and last child was Sayyida Fatima Zahra (pbuh)

When the Prophet used to go to meditate in the cave of Hira on Jabal An-Noor it was Sayyida Khadija herself who would climb up there to give him his food and necessities. Sayyida Khadija was the first person to accept Islam as taught by the Prophet (pbuh)

In 616 AD the Quraysh isolated the Bani Hashim (the family of the Prophet) who then took refuge in a ravine called Shib e' Abu Talib. Sayyida Khadija was there too and it was her wealth (which she had donated for Islam) that sustained the Muslims at that time. The siege lasted for 3 years during which time they experienced hunger, thirst, and the cold and heat of the desert.

In 619 AD Sayyida Khadija died. When she died nothing was left of her wealth. Abu Talib died in this year too. The Prophet called the year Aamul Huzn (the year of grief).



IMAM HASAN (pbuh)

- Name:** Hasan (Shabbar)
Parents: Imam Ali (pbuh) & Sayyida Fatima (pbuh)
Kuniyya: Abu Muhammad
Title: Al-Mujtaba (The Chosen One)
Birth: 15th Ramadhan 3 AH (Madina)
Death: 7th Safar 50 AH (Madina)
Poisoned by his wife - Jo'da binte Ash'ath
Buried: Jannatul Baqee

He was born on Tuesday the 15th of Ramadhan 3 A.H. He was named by the Prophet (pbuh) (The name came from Allah through Jibrail as Hasan). The Prophet said to Imam Ali (pbuh): "O Ali! You are to me as Harun was to Musa. Prophet Harun had two sons called Shabbar and Shabbir. Shabbar translated in Arabic is Hasan".

He was the first grandson of the Prophet (pbuh) and on the news of the birth, the Prophet smiled showing all his teeth (One of the rare occasions of intense happiness for him).



On the 7th day 'Akika' was performed and it was the first 'Akika' in Islam. The Prophet arranged for a feast for the people of Madina.

He was born in a year when the battles of Islam were taking place and therefore opened his eyes in an environment of 'Jihad'.

It was a traumatic childhood in which he saw the injustice done to his parents. (The door fell on Sayyida Fatima (pbuh) leading to the death of Muhsin (pbuh); The taking away of Fadak and the dragging of Imam Ali (pbuh) through the streets of Madina with a noose around his neck). It was all done to incite Imam Ali (pbuh) to unsheathe his sword and therefore give an excuse for the Khalifas to kill him.

Imam Hasan (pbuh) and Imam Husayn (pbuh) had an age difference of only 1yr and they grew up side by side with the same principles and goals.

Imam Hasan (pbuh) in his youth saw a constant attempt to remove the 'rights' of his father. Those who knew Imam Ali (pbuh) were sent away to



Rome, Palestine and Iran to fight wars. There was a continuous effort to make sure that no one in Madina knew of Imam Ali's bravery and his rights.

Heroes were created like Khalid bin Walid to cloud the heroism of Imam Ali (pbuh) In the battle of Yamama 17 of those present in Badr amongst whom were also those who had memorised the whole Qur'an (Hafize Qur'an) were killed.

When Imam Ali (pbuh) assumed Khilafat in 34 A.H. the battles of Jamal, Siffeen and Nahrwan were fought. Imam Hasan (pbuh) was the flag bearer in all these battles and played an important part in the victories. For example: Before the battle of Siffeen the people of Basra were against Imam Ali (pbuh), Imam Ali (pbuh) sent Imam Hasan (pbuh) to Basra and within a few days a great proportion fought on Imam Ali's side - On the way back Imam Ali (pbuh) wrote a letter to Imam Hasan (pbuh) and his life is a reflection of the admonition given to him by his father.(Refer to Letter No. 31- Nahjul Balagha).



On the 21st of Ramadhan 40 A.H. Imam Ali (pbuh) was martyred. Imam Hasan (pbuh) and Imam Husayn (pbuh) buried him and straight after went to Masjid e Kufa before they went home. Here Imam Hasan (pbuh) gave his first sermon after his father's death. Abdullah bin Abbas stood up and paid allegiance after which all those present rushed to him and paid allegiance.

However, when Imam asked them to perform Jihad, they left his company and preferred Muawiya's promise of wealth. They wrote to Muawiya by the sackful telling him that Imam was asking them to fight him and if Muawiya wanted they would surrender Imam to him. Muawiya sent all the letters to Imam to see (4 - 5 Camel loads).

Muawiya was also preparing an army and with 60,000 men he set out towards Iraq. Imam was compelled to prepare for war but those joining his army were few and those who did, succumbed to Muawiya's bribes. On 21st Ramadhan 40,000 had pledged allegiance but 4 months later there were only 10 -12 people left.



Muawiya declared independence. Imam seeing the 'colour' of his so-called supporters, gave a sermon telling them that those who had changed sides to go to Muawiya would regret it and their supplications to Allah would never be accepted. Muawiya initiated a treaty but Imam stipulated the conditions.

There was no question of compromise of Khilafat or Imamate as these were ordained by Allah.

Peace Treaty

This is a treaty between Muawiya - son of Abu Sufyan and Hasan - son of Ali (pbuh)

1. That Muawiya should deal according to the Qur'an and Sunnah of the Holy Prophet.
2. That all Muslims in the Muslim empire - Syria, Iraq, Hejaz, Yemen and Egypt - will live in peace and enjoy amnesty against persecution.
3. That he shall appoint none as his successor.
4. The friends, companions and followers of Imam Ali (pbuh) and all their families



shall be protected against all fear and allowed to live in peace.

5. That Muawiya should not in any way harass, harm, threaten or plot (secretly or otherwise) against Imam Hasan (pbuh) and Imam Husayn (pbuh)
6. Muawiya would not send 'Lanat' (curses) to Imam Ali (pbuh) in qunoot, Jumua prayers....etc..

Muawiya accepted all except the sixth one. When Imam Hasan (pbuh) saw his stubbornness he dictated that at least 'Lanat' (curses) should not be uttered in the presence of Imam Hasan (pbuh) and Imam Husayn (pbuh) Muawiya gave his oath to Imam Hasan (pbuh) that he would abide by all the conditions but on his return to Shaam he declared "I do not have to abide by any of these. I will do what I want".

Advantages of Peace Treaty

Imam Hasan (pbuh) gained time through the treaty to do *tableegh*. The environment of hatred against Imam Ali (pbuh) created by Muawiya was changed by Imam Hasan (pbuh) In the 10 years of 'peace' he undid what Muawiya and his



predecessors had done in 50 years of inciting people from childhood against Imam Ali (pbuh) (e.g. School meals were served only if preceded with *lanat* on Ali (pbuh) and his family). The fruits of his efforts were proved when the captives of Kerbala were taken through the towns of Kufa and Shaam. People refused to open doors to the soldiers, even refusing to give them food and drink and in some cases even fought the soldiers. Imam Hasan (pbuh) used the time to prepare companions to fight with Imam Husayn (pbuh) The supporters of Imam Husayn (pbuh) were a result of the efforts of Imam Hasan (pbuh) He created a '*jama'at*' of people who were only available to Imam Husayn (pbuh) (even the 12th Imam is waiting for such helpers).

The treaty also proved the 'KUFR' of Muawiya. He cursed Imam Ali (pbuh) and his family when the Prophet had said "He who curses Ali (pbuh) has cursed me. He who has cursed me has professed kufr".

Muawiya therefore professed his kufr openly.

A whole group of those who were neutral joined Muawiya on 25th Rabi ul Awwal 41 A.H. Muawiya called the year '*Sanatul Jama'a*'. All those who



paid allegiance to Muawiya were called '*Ahlu Sunnah Wal Jama'a*'.

In the following 9 years Muawiya tried to poison Imam several times eventually succeeding the 9th time when he sent poison to Imam's wife Jo'da. She was promised wealth and Muawiya's sons hand in marriage.

Jo'da put the poison in Imam's water at night. He died 3-4 days later on the 7th Safar 50 A.H.

Imam Hasan's wish was to be buried near the Prophet. At the burial those present were Imam Husayn (pbuh) Abdullah bin Abbas, Abdullah bin Ja'fer and Muhammad-e-Hanafiya. As the procession went to the Prophet's Mosque, Marwan bin Hakim informed Ayesha who came riding on a mule to protest against the burial of Imam in the Prophet's Mosque. Abdullah bin Abbas told her

"You who have come on a mule and a camel (battle of Jamal), next is to be an elephant, yours is 1/9th of 1/8th*. How can you claim all?"

She refused the burial to take place and arrows were fired at the coffin. Imam Husayn took the body back home, removed the arrows and gave



ghusl and kafan again. Imam Hasan (pbuh) was then buried in Jannatul Baqee near his paternal grandmother Fatima binte Asad.

* A woman inherits $\frac{1}{8}$ th from the $\frac{2}{3}$ rds of her husbands' net estate. Ayesha was one of nine wives. Therefore she inherited $\frac{1}{9}$ th of $\frac{1}{8}$ th.



BATTLE OF BADR

"And indeed Allah assisted you at Badr when you were weak, so be careful (to your duty) to Allah so that you may be of the thankful ones. When you said to the believers 'Does it not suffice you that your Lord should assist you with three thousand angels sent down.. "

Qur'an - Suratu Aali Imran 3:122

The battle of Badr was the first of the great battles of Islam.

When the Prophet heard the news that there was a trade caravan going to Syria from Makka under the leadership of Abu Sufyan he sent two men to gather information about it. It was discovered that it was a large caravan in which all the Makkans had shares. The Quraysh had decided to put all their savings into it and use the profits on arms, horses and other items of war to use against the Muslims.

The news was disturbing. The Prophet (pbuh) left Madina with 313 men, 2 horses and 70 camels to



go to Badr which was a stopping point for the caravans.

The Quraysh had confiscated all the property of all the Muslims who had left Makka for Madina and the Prophet therefore decided to confiscate the property of the caravan in compensation.

Abu Sufyan feared an attack from the Muslims and sent a messenger to Makka telling them of his fears. On receiving the message, an army of 1000 men, 100 horses and 700 camels under the leadership of Abu Jahl left Makka to go to Badr.

Meanwhile Abu Sufyan took a different route back to Makka avoiding Badr. Once he was back in Makka he called Abu Jahl back but Abu Jahl was too proud and wanted to crush the Muslims with his large army.

The two armies met at Badr on 17th Ramadhan 2 A.H.

In the beginning as per Arab custom, single combat (one to one) took place. The famous Quraysh warriors Utbah, Shayba and Walid came



to challenge three 'Ansars' from Madina. The Quraysh refused to fight any of the 'Ansars', demanding their 'equals' and so the Prophet (pbuh) sent Ubayda, Hamza and Imam Ali (pbuh) The three Kuffar were killed (Ubayda was hurt). The Quraysh got disturbed and began attacking en masse.

In the thick of the battle the Prophet prayed to Allah. In Suratul Anfal Allah gave the answer: "When you asked for help from your Lord, He answered you. Indeed I will aid you with a thousand of the angels in rows after rows".

Suratul Anfal 8:9

The enemies got frightened and began to retreat. The skill of Imam Ali (pbuh), the other Muslim soldiers and the sight of so many angels struck terror in the enemies hearts.

70 Kuffar were killed including their leader Abu Jahl. Imam Ali (pbuh) killed 36 of them. 14 Muslims were martyred.



70 prisoners were taken by the Muslims. The prisoners were treated with kindness and some became Muslims. In later days some of the prisoners said:

"Blessed be the men of Madina, they made us ride whilst they walked, they gave us wheat and bread to eat when there was little of it contenting themselves with plain dates".

The rich prisoners paid ransom and were set free. Others were asked to gain their freedom by teaching 10 Muslims to read and write.

The battle of Badr strengthened the faith of the Muslims.



IMAM ALI (pbuh)

Shahadat

"Tomorrow you will look back to my time and my innermost thoughts will be revealed to you. Then you will recognise me after I have left my position and another has taken my place". **Imam Ali (pbuh)**

After the battle of Nahrwaan, some of the remaining enemies, the Kharijeers had gone to find safety in Makka.

Who are the Kharijeers?

They are those who believed that all believers are of equal standing and none can exercise authority over another. They made their creed with "Laa Hukm Illa Allah" (No judgement but Allah's alone). They believed there should be no leader (Imam or Khalifa) and no allegiance should be given to a human being.

They were formed after the battle of Siffeen where they blamed Imam Ali a.s for succumbing to human judgement and giving the enemy (Muawiya) a chance to recover. Imam Ali (pbuh)



pointed out to them that the sin lay with them for it was they who refused to continue fighting against Muawiya when they saw the Qur'an on spears and he had no choice but to call back Malike Ashtar who was on the verge of gaining complete victory. Furthermore it was they, who had compelled Imam to accept an arbitrator. To this they admitted guilt and said they had repented and he should do the same. Imam said that he had committed no sin on his part.

The Kharijees who had fled to Makka, wanted to avenge their dead who had fallen at Nahrwaan and planned to assassinate Imam Ali (pbuh), Muawiya and Amr bin A'as.

The boldest three from them volunteered:-

1. Abdur Rahmaan bin Muljim, to kill Imam Ali (pbuh)
2. Burk bin Abdullah, to kill Muawiya.
3. Amr bin Bakr, to kill Amr bin A'as.

They chose Friday the 19th of Ramadhan 40 A.H. for their killings, swearing that they would accomplish their mission or perish.



Burk bin Abdullah, on reaching Damascus on the appointed day managed to stab Muawiya but his sword slipped and Muawiya was only injured. Burk was caught, tortured and killed.

Amr bin Bakr in Egypt went to kill Amr bin A'as but on that day Amr did not come to the Mosque and had sent his deputy to lead the prayers. The deputy was killed and so was Amr bin Bakr.

Abdur Rahman bin Muljim arrived in Kufa as planned. Here, he fell in love with a woman called Qutuam who hated Imam Ali (pbuh) (Her father and brother had been killed by Imam). She was very beautiful and agreed to marry Abdur Rahman on 3 conditions:-

1. 3000 Dirhams
2. A male & female slave
3. The head of Imam Ali (pbuh)

Although Abdur Rahman had come to Kufa to kill Imam Ali (pbuh) this boosted his determination. Qutuam, to help him asked two men from her tribe to assist Abdur Rahman.



19th Ramadhan 40 A.H.

Imam Ali (pbuh) had prophesied his death several days beforehand. The Prophet too had prophesied it and had said:

"O Ali! I see before my eyes your beard covered with blood from your forehead".

When Imam was leaving home on the morning of the 19th, the household birds began to make a great noise. When the servant came to quieten them, Imam said "Leave them alone for their cries are only lamenting over my coming death".

As he came to the Mosque of Kufa for his morning prayers he awoke those who were sleeping including, Abdur Rahman bin Muljim who was sleeping on his stomach, hiding the poisoned sword under him. Imam told him that it was unhealthy to sleep on his front and also that he had a sword under his clothing which he was going to use for evil intentions.

Imam then gave Adhaan and proceeded to lead prayers. In the first rakaat as he was arising from sajda he was struck on the head with the poisoned sword by ibn Muljim, which caused a deep wound. In the confusion ibn Muljim started running. Imam finished his second Sujud and



requested Imam Hasan to complete the prayers. He uttered the words "Fuztu Birabbil Ka'aba" (I have been successful with the lord of the Ka'ba).

The murderer was caught and brought before Imam Ali (pbuh) When Imam saw the ropes that ibn Muljim was tied in, Imam ordered them to be loosened and told the Muslims to treat him humanely. Ibn Muljim, on hearing this, started crying and Imam told him

"It is too late to repent now. Was I a bad Imam or an unjust ruler?"

He ordered that ibn Muljim should not be tortured.

Imam was then carried to his house and when he saw the bright day he said: "O day! You can bear testimony to the fact that during the lifetime of Ali you never once dawned and found me sleeping".

He died two days later from his wounds on the 21st Ramadhan 40 A.H.

He was buried in Najaf by Imam Hasan (pbuh) and Imam Husayn (pbuh)

As the two brothers were returning after burying their father; they heard someone calling out "O



you who used to feed me and dress my wounds; where are you?" The brothers proceeded towards the voice to find a leper crying for help. On talking to him they realised that it was their father, Ali (pbuh) who had tended to his wounds and looked after him everyday. The leper said that when ever he asked Imam who he was – The Imam used to say "One needy person sits with another needy person) The brothers told him they had just returned from burying their father. The leper asked to be taken to Imam's grave. There he fell weeping and breathed his last.

EXTRACTS FROM IMAM ALI'S (A.S) WILL

(Made shortly before his death after he was fatally wounded by Ibn Muljim)

Yesterday I was your companion, today I am a lesson for you, whilst tomorrow I shall have left you. I am just like a night traveller who reaches the spring (in the morning) or like the seeker who secures his aim.

Fear Allah, to your affairs in order, and maintain good relations amongst yourselves for I have heard the Prophet say "Improvement of mutual



differences is better than general praying and fasting".

Fear Allah and keep Allah in mind when dealing with orphans.

Do not let them starve and they should not be ruined in your presence.

Fear Allah and keep Allah in mind in the matter of your neighbours because they were the subject of the Prophet's advice. He went on advising in their favour till we thought he would allow them a share in inheritance.

Fear Allah and keep Allah in mind in the matter of prayers, because it is the pillar of religion.

Fear Allah and keep Allah in mind in the matter of your Lord's house - Ka'ba. Do not forsake it as long as you live.

Fear Allah and keep Allah in mind in the matter of jihad with the help of your property, lives and tongues.



THE QUR'AN

Ahadith on the excellence of reciting and memorising the Qur'an

Imam Sadiq (pbuh) said: "A believer should not die before learning the Qur'an, or trying to learn it." (Usul-e-Kafi, vol.2, Pg.607)

The Prophet (pbuh) said: "Those who recite Qur'an and those who listen to it, deserve equal virtuous reward." (Al-Faqih vol4, p.399, Amali-e-Saduq, Ma'iul-Akhbar, p.177-178, Khesal, vol.1, p.7)

The Prophet (pbuh) said: "Allah will not punish such heart that contains Qur'an". (Amaali-e-Tusi, vol.1, p.5-6)

Imam Sadiq (pbuh) said "Whoever memorises the Qur'an and inspite of his bad memory works hard to learn it, is entitled to a double reward one for the memorization and the other for the hard work." (Kaafi, vol.2, p.606, Sawaab-ul-Aamaal, p.127)

The Prophet (pbuh) said: "The number of stations in the heaven conform with the number of verses



in the Quran. When a reciter of the Quran will enter the heaven, he will be told: “Ascend and need, for every verse has a station, There is no station above the station of one who knows the whole Quran by heart.” (Bihar ul Anwar Vol 92 P.22)

Imam Ali (pbuh) has reported that the Prophet (pbuh) said: “Reciting the Quran in daily prayers is better than reciting it at other times, and reciting the Quran at other times is better than other forms of remembering Allah. And remembering Allah is better than giving to charity which again is better than fasting. And fasting is a shield against hellfire”. (Bihar ul Anwar Vol 92 P.19)

Reported from Imam Musa bin Ja’fer (al Kadhim) A.S. that the Prophet (pbuh) was asked about the verse: “And recite the Qur’an in slow, measured tones” 72:4. He said: “Pronounce it clearly, do not render it incoherently like scattered pebbles, nor recite it like poetry. Pause at its wonders, and allow it to move your heart. And when you start reciting, you must not be concerned with the ending of the chapter. (Nawadir al Rawandi: 30)



The Prophet (pbuh) told Ibn Masood: "Read it to me". Ibn Masood said: "I opened the chapter of 'al – Nisa' and when I reached the verse: "How will it be then, when we bring from every nation a witness, and bring you to witness over all of them" (4:41),I saw tears flowing from his eyes. Then he said: "This is enough for the time being". Then he said: "Read the Quran long as the hearts are drawn to it and your skins have softened (with awe and fear). When your attention wonders, you are not reading it". (Biharul Anwar Vol 92 p 216)

The Prophet (pbuh) said: "Whenever one of you feels inclined to converse with his creator (i.e. Allah) he should read the Quran". (Kanzul Ummal Vol 1 p 510)

Basic Details

The Qur'an is that which was revealed as the Final message of Allah to Prophet Muhammad (pbuh) during the last 23 years of his life. Every Prophet is granted the power to perform miracles in order to verify the truth of his message. The Qur'an is a standing and continuous miracle for all times and places - A Living Miracle.



Prophet Muhammad (pbuh) was amongst the Arabs who were experts in language and literature and the Qur'an challenged them at their own art.

There are over 6000 ayaat in the Qur'an in 114 suwer.

An aya means various things - a sign, miracle, wonder... An aya in the Qur'an varies from being a single letter (38:1) , a two lettered word (36:1) to over half a page long (2:282).

The first ayaat that were revealed were the first five of Suratul Alaq and the last aya was the 4th aya of Suratul Maida :

"This day I have perfected your religion for you , completed My favour upon you, and have chosen Islam as your religion "

This was revealed at Ghadeer e Khum on 18th Dhulhijja 10 A.H.

The suwer are of unequal length. The shortest sura is Suratul Kawthar with only 4 ayaat whilst



the longest is Suratul Baqara with 286 ayaat covering one twelfth of the Qur'an.

All the suwer begin with the phrase Bismillahirrahmanirraheem except Suratut Tawba.

Every sura is given a name derived by following one of the following criteria :

- i. The complete story of the Prophet appears in that sura e.g. Suratu Yusuf
- ii. The important event about it can be found in the sura e.g. Suratul Baqara
- iii. The distinguished word in the sura e.g. Suratul Hijr
- iv. The opening aya of the sura e.g. Suratu Yaseen
- v. In some cases the name has very little to do with contents of the suwer. E.g. SURatul 'Ankabut In this sura there is nothing about the spider. It only talks of the constitution of the spider's web.

Suwer and ayaat are either Makki or Madani according to their place of revelation - Makka or Madina. Makki suwer mainly describe the basic faith whilst Madani deal with the rules for the



code of life like salaa, sawm, zaka and khums...This division is not absolute because a Makkan sura may contain some Madinite ayaat and vice versa. e.g. Suratul Anfal revealed in Madina has ayaat 30 -40 revealed in Makka.

Each sura is also divided into groups of ayaat called a **ruku**. The ruku is indicated by the sign ع : The number on the top denotes the n.o. of the ruku in the sura. The central number being the number of ayaat in the ruku and the bottom number being the n.o. of ruku in the juz.

For convenience of reading the Qur'an has been divided into 30 equal parts - **Juz (pl. Ajzaa)** without disturbing the original divisions formed by the ayaat and suwer to enable completion of reading in one month. Every juz is further divided into **Rub** (quarter), **Nisf** (half) & **Thuluth** (three quarter). These are written in the margin.

The Qur'an is also divided into seven equal sections - **Manzil (pl. Manazil)** to enable the reader to complete the recitation on one week if



so desired. This is written at the bottom of each page.

There are four wajib sajdah in the Qur'an (on hearing or reciting the following 4 ayaat one must perform a sajdah). It is not necessary to face qibla, or be in wudhoo.....

The sajdah are in the following ayaat :

32:15 Juz 21

41:38 Juz 24

53:62 Juz 27

96:19 Juz 30

There are 10 mustahab sajdah in the Qur'an (on hearing or reciting the ayaat in which they appear it is recommended that one performs sajdah). As for wajib sajdah the ayaat are marked in the Qur'an with the word sajdah. The 10 ayaat with mustahab sajdah are :

7:206 13:15 16:50 17:109 19:58 22:18
25:60 27:26 38:24 84:21



Recommendation recitation for sajda tilawat

لَا إِلَهَ إِلَّا اللَّهُ حَقًّا حَقًّا
لَا إِلَهَ إِلَّا اللَّهُ إِيْمَانًا وَ تَصَدِيقًا
لَا إِلَهَ إِلَّا اللَّهُ عُبُودِيَّةً وَ رِقًّا
سَجَدْتُ لَكَ يَا رَبِّي تَعَبُّدًا وَ رِقًّا
لَا مُسْتَكْفًا وَ لَا مُسْتَكْبِرًا
بَلْ أَنَا عَبْدٌ ذَلِيلٌ ضَعِيفٌ خَائِفٌ مُسْتَجِيرٌ



DUA

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ
أُجِيبُ دَعْوَةَ الدَّاعِي إِذَا دَعَانِي
فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ
يُرْشَدُونَ

“And when My abd ask you concerning Me, then surely I am very near; I answer the dua of the one who does dua when he calls on Me, so they should answer My call and believe in Me that they may walk in the right way.” Suratul Baqara 2:186

The root of the word *du'a* is *da'a*, which means to call. You can only call if there is inherently within you, an energy which will bring about an answer. From where the question comes, the answer will come. The caller is calling upon one entity. He is able to call because he has an energy within him, in the form of life which is the source of desire of the direction of the call. What you are calling upon is rooted in what enables you to call. With



experience, a person realises, that you can only call on what you know is realisable.

One will only call on one who can:

- i) Hear the call
- ii) Has the ability to respond and help
- iii) Is on your side (an ally)
- iv)

"Be careful about the etiquettes of dua, paying attention as to Who you are addressing; how do you beseech Him, and for what purpose is He implored? Think about the Majesty and Splendor of Allah, and look inside your heart and know that He is aware of whatever is contained therein,. He knows about your heart's secrets and the truth and falsehood hidden therein. Be careful, to identify correctly the path of your salvation or misfortune lest you request a thing from Him which contains your destruction while you imagine your salvation in it as He says in the Qur'an:

"The human being prays for evil as he prays for good, for the human being is ever hasty." Suratu Bani Israil 17:11

Therefore, think correctly regarding what do you want from Him and for what purpose is it



required. A dua will be accepted only if you exert absolute concentration of your entire existence towards Him, melting your heart while witnessing His presence; abandoning all your disposals, and absolute surrender of all affairs with sincerity to Him. So, if you did not act in accordance to above mentioned conditions of dua do not look forward for its acceptance because, Allah is aware of all your secrets and mysteries. Perhaps you beseech Allah for something, while you know that your intention is opposite to your request." Haqayaqi-Faiz, p-244

A child was on her musalla praying salaa when her grandfather happened to pass by her room. Looking in he saw the little girl raise her hands in dua and recite the Arabic alphabet. "What are you reciting?" he asked her. The little girl replied: "I cannot remember the dua so I recited the alphabet and I know He will put the letters together for me."



Dua Makarimul Akhlaq from Sahifatus Sajjadiya* is a step by step guide in unifying the inner and outer –

- Intention
- Certainty
- Set right what is corrupt within the inner
- Let go of distractive concerns
- Focus on future
- Purpose of life
- Remove negative traits of unthankfulness, pride, self admiration and doing something so that others feel obliged.
- Replace hatred with love, envy with affection, suspicion with trust, enmity with friendship, disrespect of family with devotion, abandonment of relatives with help, fear with security...
- Adopt good traits such as restraining anger, covering faults, humbleness, disciplined words, being accountable, patience.....
- Leaning on Him alone
- Asking for acceptance of tawba and erasure of sinssealing end of life with His pardon ('Afw).



- Finally, ensuring good in this world and good in the aakhira..... 2:201

**It is the oldest prayer manual in Islamic sources The book is often called Al-Sahifat al-Kamilat al-Sajjadiyya, that is, 'The "Perfect", or "Complete", Book of al-Sajjad'. According to its commentator Sayyid `Alikhan Shirazi, the word kamila refers to the perfection of the style and content. Imam Ali Zaynul Aabedeen (pbuh) had collected his duas and taught them to his children, especially Imam Muhammad al-Baqir (pbuh) and Zayd. There are fifty-four duas which make the main body of the text and the additional duas which make up the fourteen addenda (including the prayers for the days of the week) and the fifteen munajat or `whispered prayers'. The addenda are said to have been collected and added to the text by Shams al-Din Muhammad ibn Makki, known as al-Shahid al-Awwal (the `first martyr'),*

When asked about that which causes non-acceptance of dua, Imam Ali (pbuh) said:

“And the sins which cause the non-acceptance of dua are:



Evil intentions, evil thoughts, hypocrisy with mu'mineen, disbelieving that dua will be answered, delaying salaa till their time has passed, abandoning nearness of Allah through kindness and sadaqa and abusing and using obscene language in conversation.” .

In Dua Abu Hamza Thimali taught by Imam Ali Zaynul Aabedeem (pbuh), there are various reasons Imam gives in the dua why there is a measure (limit) on our duas even if our nafs yearns to rise to talk to Him (Allah). “....O Lord! whenever I thought I was prepared and ready and rose to pray, before Your hands, and confided to You, You cast sleep on me when I prayed, and You prevented me from confiding to You when I confided..... maybe You observed my disregard of Your right on me and thus distanced me, or maybe You saw me headed away from (Your path) and thus You withdrew me, or maybe You found me to be in the position of the liars so You rejected me, or maybe You saw that I was not grateful of Your rewards so You deprived me, or maybe You observed my absence from the assembly of the scholars and thus put me down, or maybe You found me to be one of the



unheedingor maybe You found me
frequenting the assembly of the unfaithful, so
between me and them You deserted me,or
maybe You equated me with my crime and sin.....”



ETIQUETTES OF DUA

Best Times

1. Friday
2. Laylatul Qadr
3. The first night of Rajab
4. The night of fifteenth of Sha-baan.
5. The night of Eidul Fitr
6. The night of Eidul D'uh'aa
7. "When the wind is blowing, at noon, when rain is falling, and when the first drop of a shaheed falls, for at such times the gates of janna are opened."
8. From dawn to sunrise
9. After salaa
10. After recitation of the Quran.
11. Between Azhan and Iqamah.
12. When the heart is broken.
13. When tears are running.
14. During illness
15. At Iftaar
16. During Hajj and Umra



Best Places

1. The land of 'Arafa
2. Masjidul Haram
3. Masjidun Nabi
4. Haram of Imam Husayn (pbuh)
5. A mosque

Before dua:

1. Do wudhoo
2. Apply perfume
3. Direct yourself towards Qibla
4. Accompany dua with sadaqa
Sadaqa is classified into 5 sections:
 - i) Sadaqa of wealth
 - ii) Sadaqa of position
 - iii) Sadaqa of wisdom
 - iv) Sadaqa of the tongue
 - v) Sadaqa of knowledge
5. Recite Salawat before and after
6. Wear an aqiq ring



FORGIVENESS & REPENTANCE ISTIGHFAR & TAWBA

Allah is the Oft-Forgiving. There are many Names of Allah given in the Qur'an. Some of these Names are related to His mercy and forgiveness.

Al-Ghafoor (The Oft-Forgiving): This name occurs in the Qur'an more than seventy times. There are other names from the same root, such as *Ghafir* and *Ghaffar*. The meaning of the Arabic word "*ghafara*" is to cover, to hide and from it comes the meaning "to excuse", "to pardon", "to remit" and "to forgive".

Imam Ali (pbuh) was once sitting with his companions. People came asking for a dua to assist with business, children, rain.... For all of them Imam told them to do Istighfar. The companions queried why that was the solution for all the problems. Imam referred them to the Qur'an where Allah in Suratu Nuh 71:10,11,12 says:

فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا

Then I said, Ask forgiveness of your Lord, surely He is the most Forgiving:



يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مَدْرَارًا

He will send down upon you the cloud, pouring down abundance of rain:

وَيُمَدِّدْكُمْ بِأَمْوَالٍ وَبَنِينَ وَيَجْعَلْ لَكُمْ جَنَّاتٍ
وَيَجْعَلْ لَكُمْ أَنْهَارًا

And help you with wealth and sons, and make for you gardens, and make for you rivers

Al-`Afw (The Pardoning): This Name occurs in the Qur'an five times. Literally the Arabic word `Afw means "to release", "to heal", "to restore", "to remit". Thus in relation to Allah it means "to release us from the burden of punishment due to our sins and mistakes", "to restore our honor after we have dishonored ourselves by committing sins and making mistakes."

Al-Haleem (The Clement): This Name is mentioned fifteen times in the Qur'an, and it means that Allah Almighty is not quick to judge. He gives time. He forebears and is patient to see



His servant returning to Him.

Ar-Rahman and ar-Raheem (Most Gracious and Most Merciful). These Names are the most frequent in the Qur'an. Ar-Rahman is mentioned 57 times and ar-Raheem is mentioned 115 times. Ar-Rahman indicates that Allah's grace is abundant and plenty and Ar-Raheem indicates that this is always the case with Allah. He is full of love and mercy and He is ever Merciful.

Al-Tawwab (The Acceptor of repentance): This Name of Allah is mentioned in the Qur'an about 11 times. The Arabic word "*tawwab*" gives the sense of "oft-returning" which means that Allah again and again accepts the repentance. Unlike inanimate things, living things have the ability to change the course they follow – roots of tree meet a stone- change course – animal meets obstruction, changes course – similarly for the human being *tawba* is a change of course – not a simple as that of plants and animals but much more complex. It is an internal revolution against the self – between the animalistic and angelic – when a



person sinks deeply in sin and the angel within him/her is not satiated – a reaction occurs – it's intensity depending on the action (sin) and the nature of the person's conscience. .

An true human being is constantly in a state of tawba. If you leave a clear mirror in a place where you think the air is pure, you will find a film of dust settling on it in a short while in the place where you had previously thought there was no dust in the air. However, if a wall is dirty an extra stain will not show up on it easily and if it is blackened then it will not show anything.

Rasulullah (pbuh) continually uttered tawba – Umme Salma narrates that 2 months before his death before he did anything he would say “ Glory be to Allah! I seek forgiveness from Him and I turn to Him” When asked he said he had been commanded to – later realised it was the commandment in Suratun Nasr.

A man came to Imam Ali (pbuh) saying:
"Astaghfirullah rabbi wa atubu ilayh" I seek forgiveness from Allah and I turn repentant towards him. Imam realised he was not serious and said: "Do you know what tawba is?" "Tawba



has a high position. It has six conditions for its acceptance out of which the last two are the conditions for completion.

- i) To show remorse and regret at what has been done.
- ii) A definite resolution not to repeat the sin again.
- iii) To return what belongs to others.
- iv) Wajibats that are qadha must be restored.
- v) To rid oneself of all the flesh that has grown by haram means.
- vi) To let the body which has tasted the sweetness of sins, also taste the pain of fasting in the day and worshipping in the night. This means that one must cleanse oneself physically and spiritually for tawba to be accepted.

قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا
تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ
جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

"O my servants who have been unjust against yourselves, do not despair of the mercy of Allah,



Indeed Allah forgives sins altogether."

Suratuz Zumar 39:53

In Hadith e Qudsi Allah says: The groan (of tawba) of sinners is dearer to me than the Glorifications (of me). So you should sigh and groan in these precious nights."

The following dua is quoted from Imam Husayn (pbuh) "My Master, when I look at my sins, I am overcome with fear, but when I look at your Grace, I am filled with hope."

Tawba must be done immediately. The poet Rumi tells of a man who planted a bramble bush on a public foot path. When it started growing he was asked to uproot it and he said there was no hurry for it was yet not much of a hindrance. He kept on offering the excuse year after year. The bramble bush grew thicker, and its roots grew stronger. The thorns grew sharper and more dangerous while the man grew weaker and unable to remove it. Rumi meant that sins take root rapidly. As one gets older one becomes more helpless against



them. Today is better for tawba than tomorrow -
In fact now is better than later.

Last minute tawba is not acceptable as was the case of Firown.

"Finally when he began to drown, he said - I believe that there is no god except He in whom the Bani Israil believe and I am of the Muslims."

Suratu Yunus 10:90

As long as he was alive Firown acted like a tyrant and nothing convinced him. He tortures the Bani Israil, ridicules Prophet Musa (pbuh) and chases them as they leave. When he is at the point of drowning in the sea and there is no escape, he does tawba and expresses his belief in Allah. His tawba is only due to helplessness in a calamity.

So the answer was:

"What! Now! When you previously rebelled and were one of the mischief makers?" Suratu Yunus 10:91

In other words why did you not do tawba an hour before when you were quite free to do so? For then, it would have been a true change of heart. What criminal in the world is not repentant at the moment of punishment? It is only when he/she



shows repentance before being caught that one can say that there is a spiritual change.

Tawba is not acceptable in the hereafter. This is because the hereafter is the fruit of the deeds of the world. Death is like the fall of the fruit from the tree. As long as the fruit was part of the tree, it is dependant on air, water and nourishment that the tree obtains. Even an hour before falling, there is a chance for the fruit to become more ripe and sweet. As soon as it falls it's chances of development come to an end for it.

Imam Ali (pbuh) is reported to have said in a hadith quoted in Usulul Kaafi - in the chapter of Tawba in the book of Eiman wal Kufr - "If I were to say - I am sorry my Rabb, God will instruct the recording angels to forget that which they have written of my sins. If I was to say - I am sorry my Rabb, I will not repeat this offence, God will instruct parts of my body to conceal my sins. If I were to rectify the consequence of my actions, God will instruct the earth to conceal the sins that I committed over it. And if I were to spiritually atone in like then when I meet God there would



be nothing to give witness against me regarding any sin.”

Imam Ali Zaynul Aabedeen (pbuh) in Dua Tawba says: “....Accept my tawba as You have promised and pardon my evil deeds as You have guaranteed and grant me Your love as you have laid down and you have my agreement, my Rabb - that I will never return to what You dislike and my guarantee that I will not go back to what you disapprove and my promise that I will give up all acts of disobedience to You.”

A hadith from the ma’sumeen states that when all eyes will be crying on the day of Qiyama there will be two sets of eyes which will not cry. Those that cried in tawba for their sins and those that kept awake at night in ibada.



SALATUT TAHAJJUD (THE SALAA OF SHAB)

وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَّكَ عَسَىٰ أَن يَبْعَثَكَ
رَبُّكَ مَقَامًا مَّحْمُودًا

And during a part of the night, pray Tahajjud beyond what is incumbent on you; maybe your Rabb will raise you to a position of great glory. Suratu Bani Israil 17:79

AHADITH ON THE IMPORTANCE OF SALATUT TAHAJJUD

1. Three things bring happiness to the heart of a believer:

- a) Meeting brethren in faith
- b) Breaking the fast
- c) Waking up in the later part of the night for Salatut Tahajjud - Prophet (pbuh)



2. Jibrail continued to advise me about staying up at night until I thought that the virtuous ones of my Umma do not sleep - Prophet (pbuh)

3. The honor and greatness of a believer lies in his praying at night.

Imam Ja'fer As-Sadiq (pbuh)

4. I detest that a man who has recited the Qur'an, wakes up at night but does not rise until the morning when he wakes up for Salaatul Fajr.

Imam Ja'fer As-Sadiq (pbuh)

5. Allah says; "Wealth and children are an ornament of the life of this world" (18:46), but the 8 raka'ats recited by a servant at the end of the night are an ornament of the Hereafter.

Imam as-Sadiq (pbuh)

6. Two raka'ats of prayer recited in the darkness of the night are more beloved to me than the world and all that is in it.

Prophet (pbuh)



7. The rising by night is healthy for the bodies.
Imam Ali (pbuh)

8. Salatut Tahajjud brightens the faces, makes the night pleasant, and attracts sustenance.
Imam Ja'fer As-Sadiq (pbuh)

9. When the servant of Allah turns to his Rabb in the middle of the dark night, and whispers to Him, Allah establishes His light in his heart . . . then He tells the angels: O my angels, look at my servant. He has turned to Me in the middle of the dark night while the false ones are playing, and the heedless ones are sleeping; bear witness that I have forgiven him.
Prophet (pbuh)

10. There is no good deed except that its reward has been outlined in the Qur'an, except the Salatut Tahajjud. Almighty Allah has not specified its reward due to its greatness with Him. He says (about the reward of those who recite Salatut Tahajjud: So no soul knows what is hidden for them of that which will refresh the eyes; a reward for what they did.(32:17) Prophet (pbuh)



11. A man came to Imam Ali (pbuh) and said: I have been denied the chance to recite Salatut Tahajjud. The Imam replied: Your sins have prevented you.

12. Whoever tells himself he will wake up for Salatut Tahajjud but sleeps through the time, his sleep will be charity and the reward of what he intended will be written for him.

Prophet (pbuh)

13. In the ahadith from the Ahl al-Bait (peace be upon all of them), it has been emphatically mentioned that:

i) Salatut Tahajjud protects one during the daytime.

ii) Salatut Tahajjud is a Kaffarah for the sins committed in the day.

iii) That house in which Salatut Tahajjud is recited beams with light for those who are in the heavens just as the stars beam with light for those who are on earth.

14. Performance of Salatut Tahajjud leads to gaining the pleasure of Allah (Glory and Greatness



be to Him); love of the Angels; is the Sunnah of the Prophets; leads to the light of true recognition of Allah (Glory and Greatness be to Him); is the foundation of belief; tranquility of the soul; destruction of Shaitan; a weapon against one's enemies; acceptance of one's supplications; acceptance of one's actions; increases the blessings in one's sustenance; intercession when the Angel of Death comes; brightness in the grave; protects the person while in the grave; ease in the answering of the angels Munkir and Nakir and is the companion and friend in the grave.



HOW TO PRAY SALATUT TAHAJJUD

It consists of a total of 11 raka'ats, divided into the following prayers:

1. Nafilah of Layl: 8 raka'ats (4 x 2 raka'ats)
2. Salatush Shafa: 2 raka'ats
3. Salat ul Witr: 1 raka'at

⌚The time for Salatut Tahajjud begins after midnight until the time for Salatul Fajr (morning prayers). The best time for it is just before Fajr Salaa. Salatut Tahajjud is so important that even if you cannot recite all 11 raka'ats, then recite only one rakat of Salatul Witr.

Method

1. *Nafilah of Layl*

The 8 raka'ats of Nafilah are divided into four prayers of two raka'ats each just like Salatul Fajr. With the niyya of Salatul Layl. It is recommended to recite Suratul Kafirun after Suratul Fatiha in the first 2 rakats. In the other six recite any small sura or even leave out the sura after Suratul Fatiha. For Qunoot you can recite salawat or the recommended duas.



2. Salat al-Shaf'a

Two rakats with Suratun Naas in the first rakat after Suratul Fatiha and Suratul Falaq in the second rakat after Suratul Fatiha. There is no qunoot in Salatus Shafa.

3 Salat al Witr

One rakat with Suratul Ikhlas 3x, Suratul Falaq 1x, and Suratun Naas 1x after Suratul Fatiha. Then raise your hands for qunoot and recite:

(You can hold a book and/or tasbee in a mustahab salaa)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ لَا إِلَهَ إِلَّا اللَّهُ الْعَلِيُّ
الْعَظِيمُ

سُبْحَانَ اللَّهِ رَبِّ السَّمَاوَاتِ السَّبْعِ وَرَبِّ
الْأَرْضِينَ السَّبْعِ

وَمَا فِيهِنَّ وَ مَا بَيْنَهُنَّ وَ مَا فَوْقَهُنَّ وَ مَا تَحْتَهُنَّ
رَبُّ الْعَرْشِ الْعَظِيمِ وَ سَلَامٌ عَلَى الْمُرْسَلِينَ



وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَ صَلَّى اللَّهُ عَلَى
مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ

There is no god except Allah, the Forbearing, the
Generous

There is no god except Allah , the High the
Almighty

Glory be to Allah, Rabb of the seven heavens and
Rabb of the seven earths and whatever is in them,
and between them and above them and below
them, Rabb of the Mighty Throne and peace be on
the Messengers.

All praise is for Allah Rab of the worlds.

O Allah bless Muhammad and his pure family.

Recite 70 x

أَسْتَغْفِرُ اللَّهَ رَبِّي وَ أَتُوبُ إِلَيْهِ

I seek forgiveness of Allah my Rabb and I turn to
Him



Ask for the forgiveness of forty believers who have died or are living, by saying 40x followed by the name of the person:

اللَّهُمَّ اغْفِرْ لِ O' Allah, forgive.....

Or say

اللَّهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ

O Allah forgive all believers, male and female

Then say:

أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ
لِجَمِيعِ ظُلْمِي وَجُرْمِي وَإِسْرَافِي عَلَى نَفْسِي وَ
أَتُوبُ إِلَيْهِ

I seek forgiveness of Allah, He who there is no god but He, the Ever living, the subsisting, from all my oppressions and my sins and my excesses on my soul, and I turn (repentant) to Him

Repeat 7x:

هَذَا مَقَامُ الْعَائِدِ بِكَ مِنَ النَّارِ

This is the position of one who seeks refuge in You from the fire



Say 300x

الْعَفْوَ

(I ask for Your) pardon

Then say:

رَبِّ اغْفِرْ لِي وَارْحَمْنِي وَتُبْ عَلَيَّ إِنَّكَ أَنْتَ

التَّوَّابُ الرَّحِيمُ

My Rabb, forgive me and have mercy on me, and turn to me Surely You are the Oft-returning, the Merciful

Complete the rakat with rukoo, sujood, tashahhud and salaam and recite a tasbeeh of Sayyida Fatima Zahra (pbuh)



LAYLATUL QADR

Laylatul Qadr is a celebration to commemorate the arrival of the final guidance for human beings. It is a tribute to the commencement of the message revealed to humankind by the Creator, a message which shows them the way to achieve their full potential.

Just as the arrival of a child is celebrated, on its birth and then every year, as a bringer of joy and fulfilment for the family, Laylatul Qadr is celebrated as a bringer of light and guidance for humankind.

Laylatul Qadr is celebrated with a feast for the spirit, a feast of worship and prayers.

Prophet Musa (pbuh) once addressed Allah saying: "Lord! I desire to be near to You."

Allah said: "Whoever desires nearness to Me is one who remains **awake** during **Lailatul Qadr** (doing **ibada**)."

Prophet Musa (pbuh) said:

"Lord! I wish to earn Your mercy."

Allah replied: "My mercy is granted to anyone



who is **merciful to the underprivileged** during **Lailatul Qadr.**"

Prophet Musa (pbuh) said:

"Lord! I wish to pass on the right path."

Allah replied: "This is granted to anyone who gives **sadaqa** during **Lailatul Qadr.**"

Prophet Musa (pbuh) said:

"Lord! I wish to enjoy the trees and fruits of Janna!"

Allah replied: "This is granted to anyone who **praises Me** during **Lailatul Qadr.**"

Prophet Musa (pbuh) said:

"Lord! I wish to achieve salvation from the fire!"

Allah replied: "This is granted to anyone who seeks **forgiveness** during **Lailatul Qadr.**"

Prophet Musa (pbuh) said:

"Lord! I wish to achieve Your pleasure!"

Allah replied: "I shall be pleased with anyone who prays two (mustahab) rak'ats **salaa** during **Lailatul Qadr.**"



SURATUL QADR – 97

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ
وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ
لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ
تَنْزَلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ
سَلَامٌ هِيَ حَتَّىٰ مَطْلَعِ الْفَجْرِ

Translation

Indeed We sent it (the Qur'an) down on the night of Qadr.

And what will make you know what the night of Qadr is?

The night of Qadr is better than a thousand months.

The angel and the spirit descend in it with the permission of their Rabb; with all the commands.

Peace! It is until the break of dawn.

Brief Notes

It is said that the Qur'an was revealed as a whole on Laylatul Qadr to the Prophet (pbuh) and then



piecemeal as the occasion demanded and as ordered by Allah to the people.

According to another hadith, the Qur'an came down as a whole to Baytul Ma'mur (a place in the heavens directly above the Ka'ba) and then it was gradually revealed to the Prophet (pbuh) over a period of 23 years. The Prophet (pbuh) was taken to Baytul Ma'mur on the night of Me'raj.

The meaning of Nuzool is the same, that to present something in a form in which it is understandable at lower intellectual level.

The night of Qadr is said to be one of the odd nights in the last ten days of the month of Ramadhan out of which the 23rd of Ramadhan is regarded as the most 'adheem'.

"The month of Ramadhan is that in which the Qur'an was revealed..."

Suratul Baqara 2:185

It is reported that in the night an announcement is made:

"Who is there amongst humankind to seek tonight the grace and forgiveness of the Rabb and receive it?"



It is a night when ‘everyone’s timetable’ for the year is planned.

A ‘thousand months’ here means ‘timeless time’. Normally comparisons are ‘qualitative’. Here it is ‘quantitative’ changing the dimensions. Thus £1 sadaqa on this night is equivalent £30,000; the thawab of reciting one aya of Qur’an is equivalent to reciting 30,000 ayaat on other nights.....

The coming down of the angels and the Spirit during this night continues from the time of Prophet Adam (pbuh) to the day of Qiyama. The place where they come down has to be pure (Ma’sum).

Imam Muhammad Al-Baqir (pbuh) has said:

“Argue against those who deny the continuity of Imama on this earth, with this sura”.

This sura proves that there must always be a ma’sum present on earth.



Rasulullah (pbuh) has said:

“Every thing has a fruit, and the fruit of the Holy Qur'an is Suratul Qadr

Everything has a treasure, and the treasure that removes poverty is Suratul Qadr.

For everything there is a means whereby it can be attained, and the means of the weak is Suratul Qadr.”

For every hardship there is ease, and the ease of those suffering from hardship is Suratul Qadr.

There is a shield against every evil, and the shield of the believers is Suratul Qadr.

For everything there is guidance, and the guidance of the righteous is Suratul Qadr.

There is excellence for everything, and the excellence of knowledge is Suratul Qadr.

There is a adornment for everything, and the adornment of the Qur'an is Suratul Qadr.



There is a shelter for everything, and the shelter of the faithful is Suratul Qadr.

There is a glad tiding for everything, and the glad tiding of the innocent is Suratul Qadr.

There is a Proof (Hujja) for everything, and the Hujja after the Prophet (pbuh) is Suratul Qadr, **therefore, believe in it.**"

Imam was asked how to believe in it, and he answered:

"That it shall occur in each and every year, and that everything revealed in it is true."

Imam also said: *"For anyone who recites Suratul Qadr, Allah writes down a good deed for every particle of dust where he sits while reciting it."*

"It is a good companion for anyone who wishes to pay off his debt, strengthen his/her faith, prolong life-span, and improve his/her condition. Anyone who recites it often will meet Allah as a siddeeq and as a martyr."



Sulayman al- Marzawi asked **Imam Ali Ar-Ridha (pbuh):**

"Could you please tell us why Suratul Qadr was revealed?"

Imam replied: "O Sulayman! Lailatul Qadr is the night when Allah decrees what will take place from one year to another of life or death, good or evil, or regarding sustenance, and whatever He then decrees is sure destiny."

MORE ON LAYLATUL QADR

It is a unique night on which our destiny to a large extent can be changed and much depends on us, how we decide to utilize both the night and the day of Qadr.

The Masumeen have explained to us that Allah has planned the systems of the universe in such a way that everyone's destiny will be determined on an yearly basis in the angelic spheres through the agency of Imam Zamana who is the leader and focus of the whole spiritual world thus giving the human being a unique opportunity to influence his/her own future (gains, loss/health/sickness, richness/poverty/ etc by performing certain acts,



e.g. dua salaa, sadaqa, acquiring knowledge, recitation of Qur'an.....)

"Allah has favoured Friday over all other days, the month of Ramadhan over all other months, and **Lailatul Qadr** over all other nights." Prophet Muhammad (pbuh)

"The Holy Qur'an was revealed as a whole during the month of Ramadan at the Ancient House (the Ka'ba), then from there it was revealed along the span of (more than) twenty years." Imam Sadiq (pbuh)

"The Books of Ibrahim (as) were revealed on the first night of the month of Ramadan; the Torah was revealed on the sixth of the month of Ramadan; the Gospel (Injil) was revealed on the thirteenth of the month of Ramadan; the Psalms (Zabur) were revealed on the eighteenth of the month of Ramadan, and the Holy Qur'an was revealed on the twenty-fourth of the month of Ramadan." Imam Sadiq (pbuh)



"During Lailalul-Qadr, the angels, the spirit, and the trusted scribes all descend to the lower heavens and write down whatever Allah decrees that year, and if Allah wishes to advance something or postpone it or add thereto, He orders the angel to erase it and replace it with whatever He decrees." Imam Sadiq (pbuh) Ibn Abbas is quoted saying, "The Holy Qur'an was revealed as a whole from the Safeguarded Scroll from the heavens to the lower earth on Lailatul-Qadr, then Jibrail used to reveal it unto Rasulullah (pbuh) gradually."

Imam Baqir (pbuh), quoting Rasulullah (pbuh) has said that whoever spends Lailatul-Qadr adoring his Lord will have all his sins forgiven even if they had numbered as many as the stars in the heavens, the weight of the mountains, or the measures of the seas.

Imam Baqir (as) has said, "The 17th night of the month of Ramadan is when the two parties met, and the 19th is when the lists of the pilgrims is written down, and the 21st is when successors to the Prophets passed away and Isa (pbuh) was



raised to heaven and Musa (pbuh) passed away, whereas the 23rd is hoped to be Lailatul-Qadr."

Ahmed ibn Muhammad ibn Yahya quotes his father saying, "I was in the company of Imam Sadiq (pbuh) when Abu Baseer asked him, 'Which night is the one when one is to plead to his Lord whatever he wishes to plead?' Imam answered him by saying, 'Either the twenty-first or the twenty-third.' He then asked him: 'What if I have no strength to observe both of them?'

Imam said, 'How easy it is to observe them when compared to your pleas!'"

Imam Sadiq (pbuh) has also said: "The twenty-third night of the month of Ramadan is the one when every weighty matter is decided, when trials, tribulations, deaths, and means of sustenance and other matters are determined, and so will whatever Allah decrees to take place for the entire next year; so, congratulations to anyone who remains awake during it bowing, prostrating, contemplating upon his sins, weeping on their account, for if you do all of that, God willing, you Will never be disappointed."



Then he added, "Allah will order an angel to call out during each and every day of the month of Ramadan conveying Allah's message to them thus: ' Good news, O My servants f I have forgiven your past sins and permitted some of you to intercede on behalf of the rest on Lailatul-Qadr except those who break their fast with an intoxicant or those who bear grudge against another Muslim brother!'"

It is narrated that Allah wards off evil and sins and all types of trials on the 25th night from all His servants who fast and grants them light in their hearing and vision; Janna is decorated during Lailatul-Qadr's day and night.



SUGGESTED THINGS TO DO

Physically

- Make sure you are comfortable.
- Don't eat too much for you will feel sleepy.
- Give sadaqa
- Do ghusl at the beginning and the end of the night

Mentally

- Concentrate on Allah today by focusing your thoughts on the importance of this night and how it is the unfortunate who are devoid of the blessings of this night. To keep your thoughts focused everytime they stray recite "Innaa lillahi wa innaa ilayhi raaji'un" *"Indeed we are from Allah and towards Him is our return."* 2:156

Emotionally

- Make sure you are at peace with your relations especially your parents and blood ties. Ask their forgiveness for any wrong doing or hurt.....



- Forgive those who have hurt you. Release yourself from their prison... Remember 'The reward for goodness is only good'....

Spiritually

- Ponder over the translation of the duas so you can 'connect'
- When reciting the names of the Ma'sumeen think about each of them 'connecting' to them.
- Imagine yourself at the day of Judgement – cry and beseech Him for forgiveness and a fresh start. The Prophet (pbuh) when asked what should one ask Allah for during these nights, said: "Ask for your safety (here and in the hereafter)".



SURATUL 'ANKABUT

Benefits of recitation

- If recited with Suratur Rum (30) on Laylatul Qadr – Imam Sadiq (pbuh) says that it guarantees definite entry into Janna.
- Recited on water it gives joy and happiness.
- Increase in eiman.

The name of the sura refers to the flimsy yet intricate structure of materialistic life on which we tend to depend like the spiders web. The only structure that is indestructible is based on the knowledge of Allah and His laws that govern existence.

مَثَلُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ كَمَثَلِ الْعَنْكَبُوتِ
اتَّخَذَتْ بَيْتًا وَإِنَّ أَوْهَنَ الْبُيُوتِ لَبَيْتُ الْعَنْكَبُوتِ لَوْ كَانُوا
يَعْلَمُونَ

The parable of those who take guardians besides Allah is as the parable of the spider that makes for itself a house; and most surely the frailest of the



houses is the spider's house did they but know.

29:41

THE SPIDER'S WEB

The tensile strength of spider fibres is 4 to 5 times higher than that of most steel fibres. In spite of the excellent intrinsic mechanical properties of the spider threads, the spider web—in terms of components and design—is intentionally weak, and, indeed, is the flimsiest of all biological lodgings.

Beside mechanical weakness—for which the wisdom of creation is manifest—the spider's web lacks many other qualities of a “lodging.” Being such an open structure, it does not keep away heat, cold, wind, or rain. Nor does it withstand any external mechanical attack or abuse.

Note also that the Qur'an, rather than using the Arabic “*ad`af*” (weakest) to describe the spider's house, appropriately uses the Arabic word “*awhan*,” which is equivalent to either “flimsiest”; or “frailest” or “feeblest,” that is, physically weak, infirm. This conforms, as explained above, with the fact that the flimsiness or weakness is not intrinsic in the fibre material but in the easily



collapsible structure.

Also the verb “takes to itself” (*itakhathat*) in the Arabic text aptly refers to female spiders. It is known from old that it is the female spider that assumes the major role in spinning and building the web. Male spiders participate only before puberty.

SURATUR RUM (30)

Benefits of recitation

If recited with Suratul ‘Ankabut (29) on Laylatul Qadr, then guaranteed entry into Janna and Imam Sadiq (pbuh) says that he does not fear Allah will record a sin against him for giving these 2 suras such a status

The sura derives its name from the prophecy of the victory of the Romans over the Persians. The prophecy was made at a time when there were no signs or hope of any victory for the Romans.

The prophecy of the victory of the Romans was accompanied by the prophecy of the victory of the Muslims over the Quraysh of Makka.

The sura deals with the rise and fall of temporal power. The human being is invited to reflect upon



the fate of those who belied and ridiculed the Messengers sent by Allah and those who disobeyed His laws.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الم
غُلِبَتِ الرُّومُ
فِي أَدْنَى الْأَرْضِ وَهُمْ مِنْ بَعْدِ غَلَبِهِمْ
سَيُغْلِبُونَ
فِي بَضْعِ سِنِينَ

Alif Lam Mim.

*The Romans are vanquished,
In a near land, and they, after being vanquished,
shall overcome,
Within a few years. Allah's is the command before
and after; and on that day the believers shall
rejoice* **30:1-4**



SURATUD DUKHAN (44)

Benefits of Recitation

- No nightmares if kept under pillow
- If recited on water it is a cure for stomach ailments
- Forgiveness and houses in Janna
- Easy accounting
- Protection from Shaytan
- Prosperity in business

Dukhan means smoke.

Rasulullah (pbuh) was asked what Dukhan signified. He replied that the dawn of the day of Qiyama would be masked by a smoke that would fill the atmosphere from East to West.

When the Quraysh became hard hearted and started persecuting the Muslims, there was a drought for approx 7 years. They had to resort to eating animal corpses. The famine had reduced people to bones and this had also affected their eyesight. When they looked up they saw a smoky haze. Relief was only granted when they implored Rasulullah (pbuh) to pray for them.



In the 2nd to 4th aya Allah speaks of Laylatul Qadr

وَالْكِتَابِ الْمُبِينِ
إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةٍ مُبَارَكَةٍ إِنَّا كُنَّا مُنذِرِينَ
فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ

I swear by the Book that makes manifest (the truth).

Surely We revealed it on a blessed night surely We are ever warning—

Therein every wise affair is made distinct,



DIVIDE THE NIGHT INTO 3 PARTS AFTER THE A'MAAL

1. The first part to gain knowledge. Listen to some lectures or read making notes. Maybe the understanding of the suwer* of 'Ankabut and Room for Imam Ja'fer As-Sadiq (pbuh) has told Abu Baseer that whoever these suwer on the 23rd night of the month of Ramadhan will certainly be among the residents of Janna without any exception, adding, "... and I do not fear that Allah will record a sin against me for giving such a status for these two suwer ."

(*Suwer is the plural of sura)

2. The 2nd part to be allocated for meditation. Ask yourself questions – Who am I? What do I wish to be? Where do I wish to go? How will I get there? Find time to talk to your Rabb and tell Him your insecurities, fears, aspirations..... Ask the help of the ma'sumeen to intercede (tawassul) and help.....Recite the duas/munajat from Saheefa Sajjadiyya to help focus.

3. The 3rd part to be allocated for Salat Layl to connect with Salat Fajr.



TIME MANAGEMENT FOR LAYLATUL QADR RAMADHAN 1431

| Time | ACTIVITY |
|------------|---|
| 7.58 p.m. | Salatul Maghrib & Eisha/Iftaar |
| 8.30 p.m. | Iftar |
| 9.20 p.m. | Recitation of Qur'an.... |
| 10.20 p.m. | A'mals..... |
| 12.20 p.m. | |
| 01.20 a.m. | |
| 02.20 a.m. | |
| 03.20 a.m. | Suratul Qadr/Dua 'Ahad (Nur) /Sehri/Ghusl/Tahajjud |
| 04.20 a.m. | Salatul Fajr |



INSPIRATIONAL QUOTES FOR LAYLATUL QADR MEMO FROM GOD

Effective immediately, please be aware that there are changes YOU need to make in YOUR life.

These changes need to be completed in order that I may fulfill My promises to you to grant you peace, joy and happiness in this life. I apologize for any inconvenience, but after all that I am doing, this seems very little to ask of you. Please, follow these 10 guidelines

1. QUIT WORRYING:

Life has dealt you a blow and all you do is sit and worry. Have you

forgotten that I am here to take all your burdens and carry them for you?

Or do you just enjoy fretting over every little thing that comes your way?

2. PUT IT ON THE LIST:

Something needs done or taken care of. Put it on the list. No, not YOUR list. Put it on MY to-do-list.

Let ME be the one to take care of the problem. I can't help you until you turn it over to Me. And although My to-do-list is long, I am after all... God. I can take care of anything you put into My hands. In fact, if the truth were ever really known, I take



care of a lot of things for you that you never even realize.

3. TRUST ME:

Once you've given your burdens to Me, quit trying to take them back. Trust in Me. Have the faith that I will take care of all your needs, your problems and your trials.

Problems with the kids? Put them on My list.

Problem with finances? Put it on My list. Problems with your emotional roller coaster? For My sake, put it on My list. I want to help you. All you have to do is ask.

4. LEAVE IT ALONE:

Don't wake up one morning and say, "Well, I'm feeling much stronger now, I think I can handle it from here." Why do you think you are feeling stronger now? It's simple. You gave Me your burdens and I'm taking care of them. I also renew your strength and cover you in my peace. Don't you know that if I give you these problems back, you will be right back where you started? Leave them with Me and forget about them. Just let Me do my job.

5. TALK TO ME:

I want you to forget a lot of things. Forget what



was making you crazy. Forget the worry and the fretting because you know I'm in control. But there's one thing I pray you never forget. Please, don't forget to talk to Me - OFTEN! I love YOU! I want to hear your voice. I want you to include Me in on the things going on in your life. I want to hear you talk about your friends and family. Prayer is simply you having a conversation with Me. I want to be your friend.

6. HAVE FAITH:

I see a lot of things from up here that you can't see from where you are. Have faith in Me that I know what I'm doing. Trust Me; you wouldn't want the view from My eyes. I will continue to care for you, watch over you, and meet your needs. You only have to trust Me. Although I have a much bigger task than you, it seems as if you have so much trouble just doing your simple part. How hard can trust be?

7. SHARE:

You were taught to share when you were only two years old. When did you forget? That rule still applies. Share with those who are less fortunate than you. Share your joy with those who need encouragement. Share your laughter with those



who haven't heard any in such a long time. Share your tears with those who have forgotten how to cry. Share your faith with those who have none.

8. BE PATIENT:

I managed to fix it so in just one lifetime you could have so many diverse experiences. You grow from a child to an adult, have children, change jobs many times, learn many trades, travel to so many places, meet thousands of people, and experience so much. How can you be so impatient then when it takes Me a little longer than you expect to handle something on My to-do-list?

Trust in My timing, for My timing is perfect. Just because I created the entire universe in only six days, everyone thinks I should always rush, rush, rush.

9. BE KIND:

Be kind to others, for I love them just as much as I love you. They may not dress like you, or talk like you, or live the same way you do, but I still love you all. Please try to get along, for My sake. I created each of you different in some way. It would be too boring if you were all identical. Please, know I love each of your differences.



10. LOVE YOURSELF:

As much as I love you, how can you not love yourself? You were created by me for one reason only -- to be loved, and to love in return. I am a Allah of Love. Love Me. Love your neighbors. But also love yourself. It makes My heart ache when I see you so angry with yourself when things go wrong. You are very precious to me. Don't ever forget.....

ONE NIGHT OF QADR.....

One day I dug a little hole and put my hurt inside,
Thinking I could forget it, I put it there to hide.
But then the hurt began to grow and I had to
cover it up each day,

I could'nt let it show so that was the price I had
to pay.

My joy was gone, my heart was sad, pain was I all
I knew,

Wounded pride surrounded me and living was
hard to do.

One night of Qadr, I stood besides the hole and
cried to my Rabb,

I need your help, Ya Rabb, I cannot cope anymore,
My Rabb



I asked in the name of Husayn (pbuh)
In a flash Al-Muhayminu was there – His embrace
so warm and safe
Tears flowed from my hurting heart as He helped
to dig the hurt out
I dug down deep, brushing all the dirt away and
gave it in His hands
I told Him all about it – every single word – every
single part.
As-Sameeu listened to every distasteful detail as I
promised to do my best to change,
He took the blackness from my nafs and let me
free from my prison of sins

Then something began to grow where the hurt
used to be,
Out of all the tears and pain I see His love, His
care, His Rububiyya.....



YA RABBIY.....

My Lord, once again You heard me,
And indeed Your arrival is very timely
At a time when my heart was restless from the
flimsiness of my faith,
and my focus was lost, as I was dazed with this
entertaining world
Often, I would not remember You as I should have
had
I had forgotten the reality of Sujood once again
Busy with the thoughts of this world and its
occupations,
Even my prayers were polluted with thoughts of
other than You
Patience, and goodly behaviours were all
snatched away from me,
Sleeping as a child at the times of Fajr You would
still visit me
Qur'an wasn't my sweet companion anymore,
It had neglected me, as I neglected it, and so it
would not give me the glad tidings of meeting You
My prayers and Duas were short, and without any
effect
Nor were the tears of joy of talking to You
embracing my face



In short, my faith was flimsy and without soul
and I was restless and sad as a child who had lost
the mother

I knew I had a disease and a pain,
but I had no idea of its cause. I was unaware that
it was the disease of being out of touch with You,
my Lord

And no one knew of my pain and suffering
Nor did I know means of communicating it to
anyone, or with You

Though, You Beloved, You knew it all
You knew the suffering of a soul without Your
friendship

One dawn, I went to His door, knocking with hope
of it opening

so that I shall make a promise with Him,
and make Him make a promise to me

I pleaded:

*My Lord, I ask You one thing from all the comforts
and gifts that You bestow upon humanity; I ask
for faith*

I asked Him: *Please bind my feet with the chains
of Your Love,*

*Give a new life to this dead heart with the Light of
Your Love,*



*If You choose to burn me in Jahannam for my sins,
Please don't burn me in the fire of Your separation
And if You choose to grant me a glance of Janna,*

**He whispered: You remembered Me, I shall
remember you,
Indeed I am the most Faithful Friend, and the
best of the promise keepers**



EID UL FITR

"O Allah ! Bless us in the day of our Eid and our fast breaking and let it be the best day that has passed over us."

Imam Ali Zainul Ābedeen (pbuh)- Sahifa Al-Sajjadiyya

Eid is an Arabic word derived from root of a-w-d. Literally it means a recurring event. In Islam it denotes the festivals of Islam. The word Eid occurs in the Qur'an once meaning a joyous recurring occasion.

"Isa the son of Maryam said : O Allah, our Lord! send down to us food from heaven which should be to us a Eid (joyous recurring occasion), to the first of us and for last of us, and a sign from You, and grant us means of subsistence, and You are the best of Providers."

Qur'an- Suratul Maida 5:114

Human history has known festivals from the earliest days of man on earth. Man has celebrated festivals ever since he knew communal life. Ancient Egyptians had one called the day of



adornment. It was during one such festival that Prophet Musa (pbuh) defeated the magicians. (Qur'an - Suratu Taha 20:57-59).

Eid ul Fitr is the festival that marks the end of the month of Ramadhan. Fitr means to break and it therefore marks the breaking of the fasting period and of all evil habits. Happiness is observed at attaining spiritual upliftment after a month of fasting.

Imam Ali (pbuh) has said that Eid is a day of happiness for those whose fasts and prayers have been accepted by Allah. He has also said that Eid is the day in which one has committed no sins.

Zakat ul Fitr

During Ramadhan we become familiar with the experience of the needy and poor who stay hungry not out of choice but because of lack of food. By fasting we appreciate the blessings bestowed upon us by Allah and become charitable towards those in need. As if to re enforce the idea in our minds , Allah has made a wajib charity of Zakat ul Fitr at the end of Ramadhan.



1. Fitra becomes wajib after the moon of Shawwal is sighted upon a person who is baligh, intelligent & sane and for his/her dependants - these include guests. Fitra is not wajib on a needy person (faqeer) nor a slave.
2. Fitra must be given from that which is the staple food of the giver like wheat, barley, dates, raisins, rice, milk ...etc..The amount is approximately 3 kg of the food or it's cash value.
3. It is to be given to a needy person (faqeer) who is not able to meet living expenses for himself and his dependants for a year nor has the means of earning a livelihood.
4. A non seyyid cannot give Fitra to a seyyid (one from the progeny of the Prophet S.A.W.)
5. It is ehtiyate wajib to set aside Fitra before Eid salaa and for those not praying Eid salaa before Dhuhr.
6. Fitra is a zaka and can also be used for the works where zaka is used.



Salaa of Eid ul Fitr

1. It is only wajib in the presence of the Imam of the time. i.e. they were wajib upto the ghaibat of Imam Muhammad Mahdi (pbuh). However it is mustahab to pray Salaatul Eid. It is prayed in jama'a or individually.
2. The time is from sunrise to Dhuhr.
3. It is recommended that women should not go to pray Salaatul Eid in jama'a (congregation).
4. It consists of two rakaats of salaa. It is recommended that after Suratul Hamd in the first rakaa one should recite Suratul A'ala (sura 87) and in the second rakaa after Suratul Hamd recite Suratush Shams (91). In the first rakaa, after the second Sura, do five Takbeers and recite Qunoot after each Takbeer. Do a sixth Takbeer and go to rukoo. In the second rakaa, after the second Sura do 4 Takbeers and recite recite Qunoot after each Takbeer. Do fifth Takbeer and go to rukoo. After salaa, recite tasbee of Sayyida Fatima Zahra (pbuh)



Recommended a'mal for the day of Eid

1. Ghusl of Eid.
2. Wear clean neat clothes and apply perfume.
3. Begin breakfast with dates or a sweet dish.
4. Recite Ziyara Al Waritha.
5. Recite Dua Nudba.





