

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

AL-HASAN

AN ENGLISH MAGAZINE
FOR THE SEEKERS OF DEEN



ISSUE 05 - JANUARY / MARCH 2023
JAMADI-UTH-THANI / SHA'BAN 1444 H

الجامعة الشرفية





الْقُدُّوسُ

AL - QUDDUS

The Most Sacred / The Most Holy

The One who is clear of any imperfection, weakness, or shortcoming.



Allah ﷻ is Al-Quddus (in Arabic: الْقُدُّوسُ), meaning the Most Pure or the Most Holy. He is far removed from any imperfections and does not suffer from any shortcomings. He transcends all that we perceive as perfection, and all sublime attributes belong to Him.

**IN MEMORY OF
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MUHAMMAD HASAN**

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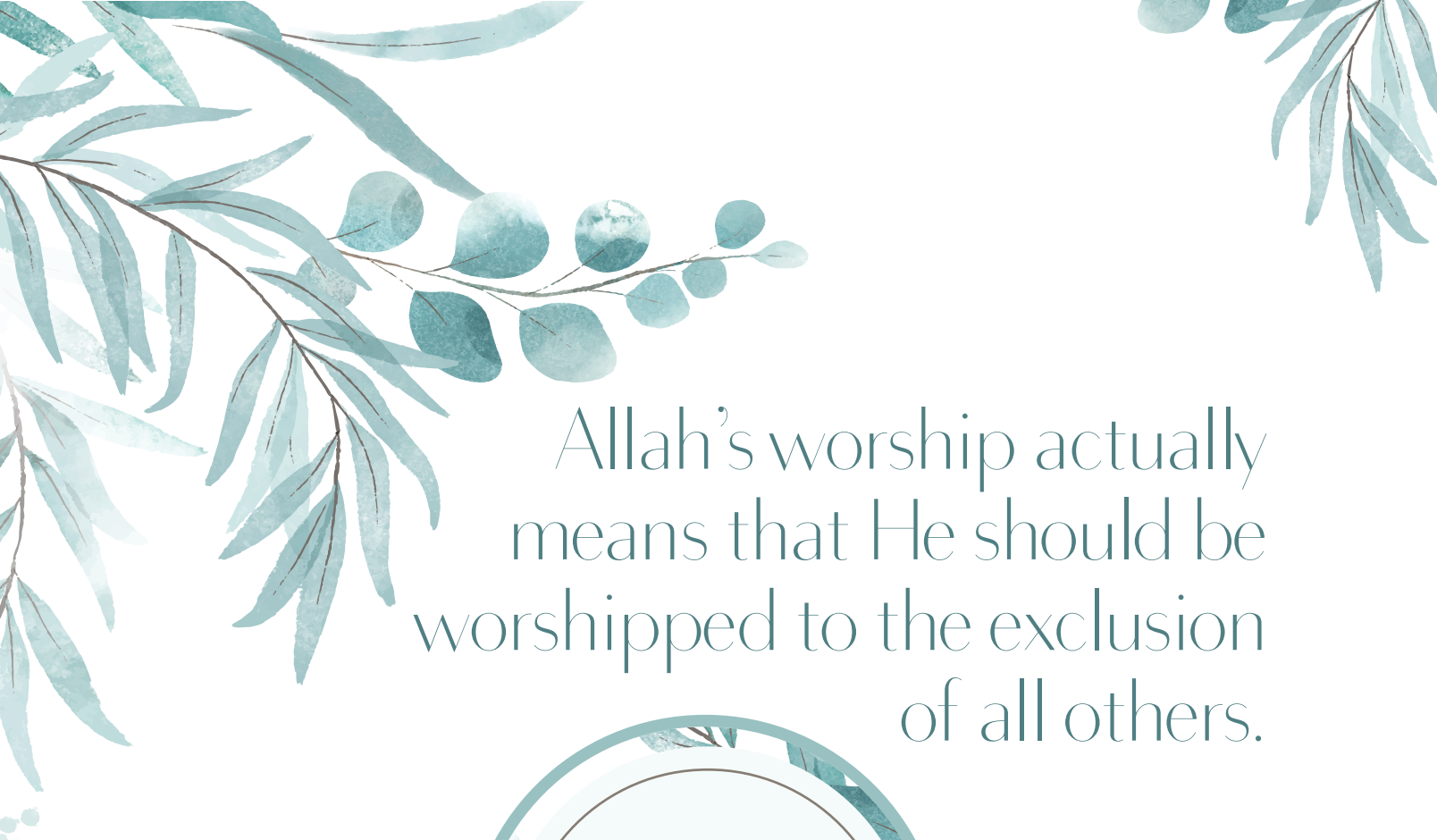
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Allah's worship actually means that He should be worshipped to the exclusion of all others.



Once a group of pagans from the tribe of Quraysh suggested to the Prophet ﷺ that they were prepared to worship his God along with the co-gods they already worshipped. Similarly, he should worship their co-gods along with Allah, and thus a common ground would be created between them.

This surah was revealed to refute such suggestions and it was declared that no compromise was possible on the basis of accepting a false notion.

It also clarified that their offer to worship Allah is no more than a deceitful move because Allah's worship actually means that He should be worshipped to the exclusion of all others.

This is the sense conveyed by verse 3:

"nor do you worship the One I worship."

Although the pagans worshipped Allah, but as they joined the false deities in worship, it was not recognized as Allah's worship.

Verses 2 and 3 speak of the present position while verses 4 and 5 declare that the position will remain the same in all times to come in future because this formula was not acceptable at all.

This is not a license given to them with their false faith. Instead, it is an expression to reject their suggestion, which means that such a compromise being unacceptable, you are responsible for what you do, while I am responsible for what I do.

سُورَةُ الْكَافِرُونَ

Surah Al-Kafiroon

THE DISBELIEVERS

This Surah is Makki, and comprises of 6 ayaat

With the name of Allah, the All-Merciful,
the Very-Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Say, "O disbelievers,

قُلْ يَا أَيُّهَا الْكَافِرُونَ ﴿١﴾

2. I do not worship that which you worship,

لَا أَعْبُدُ مَا تَعْبُدُونَ ﴿٢﴾

3. Nor do you worship the One I worship,

وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ﴿٣﴾

4. And neither am I going to worship that which
you have worshipped,

وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ ﴿٤﴾

5. Nor will you worship the One
whom I worship,

وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ﴿٥﴾

6. For you is your faith,
and for me is my Faith."

لَكُمْ دِينُكُمْ وَلِيَ دِينِ ﴿٦﴾

You are responsible for what you do,
while I am responsible for what I do.





شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى

لِلنَّاسِ وَبَيِّنَاتٍ مِنَ الْهُدَى وَالْفُرْقَانِ فَمَنْ شَهِدَ مِنْكُمُ
الشَّهْرَ فَلْيَصُمْهُ وَمَنْ كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ
مِنْ أَيَّامٍ أُخَرَ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ
الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَى مَا
هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ

The month of Ramadan is the one in which the Qur'an was revealed as guidance for mankind, and as clear signs that show the right way and distinguish between right and wrong. So those of you who witness the month must fast in it. But the one who is sick, or is on a journey (should fast) as much from other days (as he missed). Allah intends (to provide) ease for you and does not intend (to create) hardship for you. All this is so that you may complete the number (of fasts as prescribed) and proclaim the Takbir of Allah for having guided you, and (so) that you may be grateful.

RAMADHAN

THE NAME RAMADHAN

This is the ninth month of the lunar calendar. The root word, according to hadith is 'Ramdh' which in Arabic diction means something that burns away. Because this month burns away the sins of a practicing Muslim, hence the name Ramadhan.

THE MONTH OF ALLAH

Allah has affiliated the month of Ramadhan with Himself. Rasulallah ﷺ said, *Ramadhanu Shahru Allah* meaning that Ramadhan is Allah's month. Affiliation to something or someone reflects the same effects of grandeur in the other. Allah affiliating Ramadhan to Himself lends a very special connection of this month to the Creator. This gives it a place higher in the order of importance than other months, although all the other months are Allah's creation too. If we look into the depth of meaning it means that other months are bereft of Allah's profuse blessings for this month. Like a torrent of rain, the blessings shower down on earth leaving no place without His *Rahmah*.

THE ANGELS DUA AND RUBY CASTLES

In a narration by Abu Saeed Khidri رضي الله عنه, the Prophet ﷺ said that on the first day of Ramadhan, the doors of Jannah are opened wide and not one of them is closed till the last night of the month. There is no Muslim who will not be rewarded two thousand and five hundred rewards for each sajdah he does in the nights of Ramadhan. Allah will also make a ruby castle for

him boasting sixty thousand doors and each door will have a gold castle adorned with rubies. When a Muslim fasts the first day of the month, all his former sins will be pardoned and seventy thousand angels pray for his forgiveness from Fajr till Maghrib. And a sajdah in the day or night of Ramadhan is rewarded by a tree with such a vast shade that a traveler can travel for five hundred years under its shade (and it would not finish).

A MAJESTIC CASTLE

It has been narrated by Ibn-e-Abbas رضي الله عنه, that Rasulallah ﷺ said that without doubt, Jannah is decorated from the beginning of the year till the start of Ramadhan. When the month of Ramadhan commences, Jannah implores Allah to create some people from the people to reside in it as a reward for their worship and *ibadah* in this blessed month. Likewise, the huris of Jannah ask Allah to create for them husbands from mankind. So the Muslims who protected their nafs, did not indulge in any alcohol or drugs, did not slander a momin, did not indulge in major sins, then in that night Allah marries that person to a hundred huris and prepares for him a castle made from gold, silver, rubies, and emeralds. The castle is so humungous that if the whole world would be put inside it, it would take no more space than a goat pen.

And the person who took narcotics, slandered a momin, or indulged in any major sin in this month, then Allah will erase his good deeds for the whole year. It is very necessary to save yourself from sins in this month. Do not exceed the limits

set by Allah because Ramadhan is the month of Allah and it is best to be careful of these limits and give yourself wholly to the submission of Allah.

THE ACCEPTANCE OF DUAS AND THE INCARCERATION OF THE SHAYATEEN

Hadhrat Ali رضي الله عنه narrated that, "When the first night of Ramadhan came, Rasulallah ﷺ stood up to speak to the people, and said, O people, Allah is enough for you against enemy jinns that you might have; and Allah has promised to accept your duas, as He says in the Quran:

ادْعُونِي أَسْتَجِبْ لَكُمْ

Make dua to me and I will accept it.

Listen carefully, Allah has appointed seven angels over each rebel shaytan and they will not be released until Ramadhan has passed. And listen carefully, the doors of heaven are open from the first till the last night of Ramadhan, and duas are accepted (greatly) in this month.

When the night came for the last ten days of Ramadhan, he, Rasulallah ﷺ used to tighten his *azar*, stayed away from his wives, entered *itikaaf*, stayed up at night for *ibadah*...."



MILLIONS OF MAGHFIRAH

Hadhrat Hasan ؓ quotes Rasulullah ﷺ as saying that every night of Ramadhan Allah subhanuhu wa taala bails out six hundred thousand people who have been marked for Hell. And when the last night of Ramadhan arrives, Allah saves the same amount of people from Hell that he had saved during the whole month.

That means, 34,800,000 bails from Hell if we multiply by 29 and 36,00,000 if we multiply by 30.



FIVE SPECIAL REWARDS FOR MUSLIMS IN RAMADHAN

Rasulullah ﷺ said that my ummah has been given five special rewards that no other nation was given before this:

1. The odour of hunger that a fasting person experiences is dearer to Allah than the fragrance of musk.
2. Even the fish in water (of the whole world) supplicate for their *maghfirah* until the time of breaking the fast.
3. Jannah is decorated for them each and every day and Allah says to it, the time is near when my people will throw off the difficulties of the world and enter you (in peace).
4. During this month, the rebellious jinns are incarcerated. This means that men are not inclined towards sin from the whispers of shayateen. Of course, the nafs is still there to prompt a person towards bad things but without the added catalyst of shayateen it becomes weaker and it becomes easier for a person to do good.
5. In the last night of Ramadhan, believers are granted *maghfirah*. The sahabah asked if this night of maghfirah was the same as the Night of Power. The Prophet ﷺ answered that no, it is a custom that a workman is given his dues when his work finishes.

TO QUIT A FAST WITHOUT REASON

It has been narrated by Hadhrat Abu Hurayrah رضي الله عنه that whoever leaves a fast without sharia permission or illness, cannot make up for that one fast even if he fasts his whole life.

THE BENEFITS OF THE IBADAH IN RAMADHAN REMAIN THE WHOLE YEAR

Hadhrat Thanvi رحمته الله said that experience tells that the effects of the ibadah of Ramadhan remain the whole year round. Whoever makes an effort during Ramadhan can perform that particular ibadah effortlessly the whole year. The person who stops himself from sinning in this month ... which is easier due to the incarceration of the shayateen, can stop himself much more easily the rest of the months.

WHY SHOULD WE FAST

Ideally, man's intellect should remain stronger than his *nafs*, his base self. But being a mortal, his self some or often times is overcome. Therefore Islam has given us a way to control this destructive self and overcome it through, among other things, fasting. Let us enumerate the benefits of fasting:

1. As said earlier, fasting helps the intellect to overcome the base self.
2. Fasting creates the fear of Allah and the fear of displeasing Allah. The Quran says that fasting was made mandatory for you so that you become *muttaqi*, one who does not like to displease Allah.
3. Fasting makes us realize our own weakness as a mortal and the majesty of our Lord.
4. Fasting makes the inner eye, *basirat*, of a person sharper.
5. Fasting makes a person far-sighted.
6. Fasting opens up the senses about the truth of things.
7. Fasting dampens the animal instincts in man.
8. It makes you nearer to the angels.
9. It creates a thankfulness towards the Creator.
10. It makes a person more sympathetic towards humanity.
11. Fasting has been decreed to be healthy for the body by physicians and healthy for the soul by the spiritualists.
12. Fasting for the sake of Allah is a sign of love for Him. A person stops eating and drinking and intimate relations _all human needs and instincts_ just for the pleasure of Allah.

There is no Muslim who will not be rewarded two thousand and five hundred rewards for each sajdah he does in the nights of Ramadhan.



WHY FAST IN RAMADHAN

Allah taala has provided us with the reason for fasting in Ramadhan:

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى

The month of Ramadhan is the month the Quran was revealed.

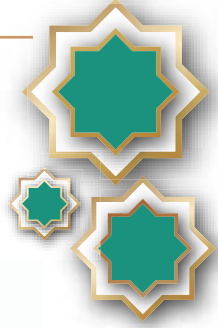
Therefore this month is one in which the blessings of Allah are innumerable and the real reason for fasting is so that a person can conquer his *nafs*, as Allah says:

لَعَلَّكُمْ تَتَّقُونَ

It is so that you become mindful of Allah's pleasure

From the book, Tohfa-e-Ramadhan by Maulana Ashraf Ali Thanvi

TARAWEEH



Taraweeh means the nafl or non-obligatory prayers performed after the Isha and before the Witr prayer in Ramadhan.

From the time of the Rightly Guided Caliphs, that is, the four Khulfa-e-Rashideen, no less than 20 taraweeh have ever been offered in the Haramain Sharifain. Here is some supportive evidence for twenty units of taraweeh:

Yahya bin Saeed narrates that Hadhrat Umar رضي الله عنه ordered a person to lead the people in prayer of twenty raka taraweeh (in Masjid Nabawi). (*Baihq*)

Hadhrt Saib bin Yazid reports that in the time of Hadhrt Umar, the *sahabah* and *tabieen* used to pray *twenty raka taraweeh* (excluding *witr*). (*Baihq*)

During the period of Hadhrt Usman رضي الله عنه, twenty *raka taraweeh* were performed in the *masjid Nabawi*.

During the time of Hadhrt Ali رضي الله عنه, he had appointed a man to lead the prayer for twenty *rakah taraweeh*.

WHY TARAWEEH IN RAMZAN

This month has a special significance since the Quran was revealed in it. Whoever finishes reading the whole Quran in this month becomes an heir to the vast blessings of this month. It brings on barakah and kahir for the whole year. The steadfastness of the heart to do good springs from the steadfastness in *ibadah* during this month.

If you feel too tired during Salah, chewing some black peppercorn can help make you feel more awake.

The days of Ramadhan are spent in going against the natural need of eating and drinking and the nights are spent against the instincts of rest and sleep. This results in a strong hold over the *nafs*-the inner self that pulls towards our negative human make-up.

Even if one does not understand the reasons behind this *ibadah*, one should just perform it because of the directive of our Prophet صلى الله عليه وسلم. Taraweeh was something that pleased Rasullallah صلى الله عليه وسلم and he profoundly wished to perform it in the masjid, but it has been reported that he did not take part in the Taraweeh more than three nights in a row in congregation. The reason behind this was that he was afraid that Allah would make the twenty raka *fard* on all Muslims and that might inconvenience those who were not strong enough. Although it is not a *fard* it is still a *Sunnan Moakidah*, a *sunnah* that cannot be left.

Imam Abu Hanifah رضي الله عنه used to read sixty-one Qurans every Ramadhan: one during the day, one at night, and the one in *taraweeh*. He was a human too; if not in double figures, the least we can do is aspire for one whole recital of the Holy Book during the blessed month.

Imam Ghazali رضي الله عنه states that if you feel too tired during Salah, chewing some black peppercorn can help make you feel more awake.



Suhoor & Iftar

SUHOOR

The bounties and high rewards promised for fasting are beyond imagination. It is not an easy task to shun eating, drinking and intimacy from sunrise to sundown. It is a daunting undertaking. But in worship, the harder you try the better results you get. In other nations the restrictions were not limited to twelve hours or thereabouts. Their fasting went on for twenty-four hours, from sunset to sunset. It is Allah's great

Rahmah that he took pity on us and granted us suhoor at which time we can eat and drink to our fill. Indeed, it is an integral part of Ramadhan and a source of reward. Rasulullah ﷺ said,

تَسَحَّرُوا فَإِنَّ فِي السَّحُورِ بَرَكَةً

Eat suhoor for there is barakah in it.

Another report states that:

Take suhoor, even if a gulp of water.

Remember that taking suhoor is not a condition of the Ramadhan fast. If by any chance you were unable to partake of it, keeping the fast even then is mandatory.

IFTAAR

Allah says:

ثُمَّ آمُوا الصِّيَامَ إِلَى اللَّيْلِ

(Baqarah)

Complete your fast from subh sadiq till the start of the night (sunset)

This *ayah* tells us of the end limit of the fast and that is called *iftar*.

It has been reported by Sayyadina Umar bin Khattab ؓ that Rasulullah ﷺ said,

إِذَا أَقْبَلَ اللَّيْلُ مِنْ هَا هُنَا ، وَأَذْبَرَ النَّهَارُ مِنْ هَا هُنَا ، وَغَرَبَتِ الشَّمْسُ فَقَدْ أَفْطَرَ الصَّائِمُ

When night comes from this direction (from the east), and day goes to that direction (to the west) and the sun sets, a fasting person can break his fast.

The word used in the hadith is *afatar* which indicates two things: one, that the *saim* should end his fast and eat and drink after sunset; two, the fast will naturally come to an end after the sun sets even if the *saim* does not eat or drink to break it.

When our Nabi ﷺ was fasting, he used to position a man on a high place so he could announce the setting of the sun for breaking the fast.

Sayyadina Sahl bin Saad reports Rasulullah ﷺ said, 'My *ummatis* (the nation of Islam) will remain on *khayr* till the time they break their fast promptly (on time).'

On the face of it, late suhoor and prompt futoor seem to have no sense. But looking at it closely one meaning that suggests itself is that being the Most Merciful, Allah does not want to prolong our effort more than necessary. Furthermore, whether we understand a command of Allah or not we are bound to obey it and that obedience will be for our benefit only.

BEST FOOD FOR BREAKING FAST

Sayyadina Salman bin Amir ؓ reports that Rasulullah ﷺ said, when any of you is fasting he should break his fast with dates, if he does not have them, he should break his fast with water as water is a means of purification.

DUA FOR IFTAR

اللَّهُمَّ لَكَ صُيَّمْتُ وَعَلَى رِزْقِكَ أَفْطَرْتُ

Oh Allah! I fasted for your sake and broke it with your provisions

Zayd ibn Khalid al-Juhani ؓ said: The Messenger of Allah ﷺ said,

'Whoever gives iftar to one who is fasting will have a reward like his, without that detracting from the reward of the fasting person in the slightest.'

It was remarked by the sahabah that everyone did not have enough food to donate for iftar (so would the poor be bereft of such reward?) Rasulullah ﷺ replied that anyone who would share milk with water or even just a gulp of plain water would receive the same reward. He ﷺ also said that whoever gave a full meal in iftar would receive a drink from his *Haudh* (*Haudh Kauser*) that would slake his thirst till he entered Jannah. Meaning that he will not experience the hardship of thirst in the intervening time from *Qiyamah* to the admittance to *Jannah*.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

With the name of Allah the all Merciful,
very Merciful.

The Accepted Whispers

رَبَّنَا إِنَّا أَمْنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا

عَذَابَ النَّارِ

*Rabbana innana aamanna fagh-fir lana dhunubana wa
qina 'adhaban-nar.*

*O Lord, indeed we have believed, so forgive our
sins and protect us from the punishment of Fire
(Surah Aal-e-Imran, 3:16)*





*Our Lord! We have indeed
believed*

Means we believe in You, the angels, Your Books, Your Messengers, the Day of Judgment, and life after death.

So forgive us our sins

Because of our faith in You and in what You legislated for us, forgive us our errors and shortcomings whether big or small, with Your unlimited bounty and mercy.

*And save us from the punishment
of the Fire.*

Save us from the torments and humiliation of Hellfire; in other words, grant us pardon and Jannah.

This blessed dua is one of the supplications of the people of knowledge and faith, which our Lord wrote for us in His book.

A clear indication of the importance of this Dua is that it will be recited until the Day of Resurrection.



Ramadhan & Quran

THE REWARD OF TILAWAH IN RAMADHAN

Sayyadina Salman رضي الله عنه reports from Rasulullah صلى الله عليه وسلم as saying, **“O people! A very blessed month has reached you. It has a night the *ibadah* of which is better than a thousand months. Allah has made it fardh to fast during the day and sunnah to stand in prayer during the nights. The one who seeks Allah’s nearness through doing good is as if he performed a fardh and whoever performs a *fardh* in this month is as if doing seventy *faraidh* in months other than Ramadhan”.**

THE RELATION OF RAMADHAN AND QURAN

Ramadhan holds a very high place because of being the month in which something stupendous happened. This was the revelation of the last scripture sent unto Muhammad ﷺ after which no other word of God will descend from the Heavens. Just think, this is the spoken word of Allah and so complete and perfect that no other scripture will be needed till time ends. This is the glory given to the month of Ramadhan, that it holds the honour of hosting the Quran.

This is why special importance was given by Rasulullah ﷺ to the recitation of the Quran in this month. He read it a lot more than usual, had a dora, review, of the whole Quran with Jibraeel Ameen, and the completion of one Quran was done in the taraweeh salah. This routine was followed by all the saff saulliheen, the pious predecessors. Reviews are done among Muslims individually or in groups. Therefore it is desirable to increase the recitation of the Quran and spend more time on it than other means of worship.

According to hadith, fasts and Quran will both intercede on behalf of the believer on the day of Qiyamah. Fasts will say, O my Lord, I stopped him from eating and drinking during the day so please accept my intercession on his behalf. Quran will say, I kept him awake at night so he could recite me, therefore please accept my shafaat on his behalf. Allah will agree to both their intercessions.

It has been reported by Hadhrat Anas ؓ that the Holy Prophet ﷺ said that whoever reads the Quran in salah while standing in *qoma*, receives a hundred rewards for each letter, and whoever reads the Quran in salah while

sitting will get fifty rewards, and whoever reads the Quran outside of prayer will get ten rewards for each letter and whoever listens to the Quran attentively will receive one reward for each letter.

It has been reported by Hadhrat Jabir ؓ that whoever reads the whole Quran receives a wish he can choose to have fulfilled in this world or the next.

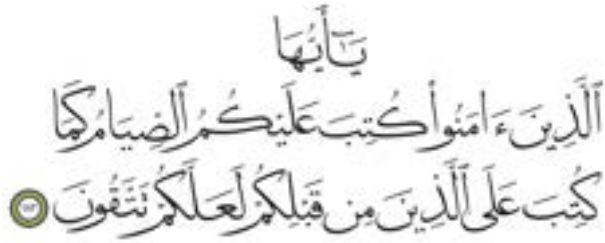
Hadhrat Anas ؓ reports that the Holy Prophet ﷺ said that all of your wishes are fulfilled on completing the Quran, and you are granted a tree that is so massive that if a crow flies upwards from the roots, it will reach old age before it ever reaches the top.

(The example of a crow was given because of its long life).

Just like fasting, reading the Quran strengthens the bond and connection of a person with Allah ﷻ. You are reading what He wrote and He likes to listen to His people reciting His word. That is true even if one does not understand the words being recited.

Imam Ahmad bin Hambal ؓ saw a dream in which he asked Allah which action made a Muslim closest to Him. Allah replied, *tilawah* of the Quran. Imam Ahmad asked, with understanding or without? Allah replied, (either) with understanding or without. The Quran is a replica of the exact words of Allah, like breath passing through a flute. The actual musician is the one blowing in the pipe but the flute is an instrument through which it is passes to make a beautiful sound. *What a lovely connection!*

RAMADHAN AND FASTING



Oh those who believe, fasting is made mandatory for you, as it was mandatory for the nations before you, so that from your fasts, you become muttaqin.

Fasting is a blessed worship that will be rewarded by Allah personally without any intermediary factors. A hadith Qudsi says:

إِلَّا الصَّوْمَ فَإِنَّهُ لِي وَأَنَا أَجْزِي بِهِ

Fasting is for me and I will reward it personally.

Although all worship is for the pleasure of Allah, they have a particular physical form, like salah or reading the Quran. Anyone can see that worship is being done by a person. But fasting is something entirely between the saim, the one fasting, and Allah taala. No one can know just by looking at a person that he is actually performing a great worship like fasting even while he is talking, walking, or doing his work. This is something just between the Creator and created and the element of bragging or showing off what you are doing is negated. As its performance is a secret between Allah and a person, thus the reward too will be given directly and generously by Allah.

According to hadith, fasts and Quran will both intercede on behalf of the believer on the day of Qiyamah. Fasts will say, O my Lord, I stopped him from eating and drinking during the day so please accept my intercession on his behalf. Quran will say, I kept him awake at night so he could recite me, therefore please accept my shafaat on his behalf. Allah will agree to both their intercessions.

The reward of a day's fasting for pleasing Allah alone, results in his being so far off from Hell as a raven is from its birth to its death. This means it is very far off.

And Rasulallah ﷺ said that whoever keeps the fasts of Ramadhan, believing in Allah and being obedient to Him, then his previous sins will be forgiven.

الصِّيَامُ جُنَّةٌ مِنَ النَّارِ

Rasulallah ﷺ said that the fast is a shield for the one fasting. It acts as a defense from the attacks of shaytan and protects from hellfire.

Behqi reports that Rasulallah ﷺ said that the sleep of a saim is worship and his silence earns him the reward of saying **SubhanAllah** and the reward for every deed is amplified and his supplications are granted and his sins are forgiven. (Mazahir-Haq)



JAMIA ASHRAFIA EXPENSES

Thousands of students who have graduated from the well-known honourable institute of Jamia Ashrafia Lahore are serving as scholars, huffaz, muftis, qurra, authors, and preachers in and out of the country. 5000 students are enrolled in the 31 branches of Jamia Ashrafia with the institute responsible for most of their living expenses like residence, food, books, and medicine.

Here is a breakdown of monthly expenses of the Jamia:

One student Rs. 7000	Salaries Rs. 1,35,00000
Mess Rs.48,31,000	Scholarships Rs. 13,50,000
Electricity and gas bills Rs. 55,00,000	Miscellaneous Rs. 3,00,00,000

Approximate expenses for a year are 36, 00,00,000

The number of students passing out this current year:

Takhassus fil fiqh 20	Takhassus fil dawa wal Irshad 45
Fudhala daura-e-Hadith sharif 671	Fadhilaat daura-e-Hadith sharif 55
Dirasaat-e-Deeniya 70	Qirat asharah 21
Huffaz 180	Hafizat 35

We call attention to your generosity in continuing this deeni service by donating to the Jamia and making ease for the students and teachers who persist in serving the masses with their selfless contributions. Prayers are also needed for timely and benevolent aid.





PLANNER

1	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30
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Invest in your forever future.
Invest in supporting the legitimate heirs of Anbiya ﷺ.
Alhamdulillah, more than 5000 male and female students, are acquiring knowledge of Quran and Sunnah at Jamia Ashrafia Campus and it's affiliations.
Play your part in propogating Allah's perfect Deen.
Support a student annually for PKR 60,000
or take up monthly plans for PKR 5,000.

Invest in tomorrow, today.

Own your future

ACCOUNT TITLE - JAMIA ASHRAFIA

MEEZAN BANK, LAHORE - ACCOUNT NUMBER 0209 0100 123912

ALBARAKA ISLAMIC BANK, LAHORE - ACCOUNT NUMBER 0113121870010

FOR MOSQUE - MEEZAN BANK, LAHORE - ACCOUNT NUMBER 0209 0100 119882

PHONE - 92 12 37123292 WHATSAPP - 92 320 4097797

PROJECT

Ramadhan

SUPER EASY GAINS

It's time for Ramadhan again and I don't know about you but every year on Eid day I start recalling how uselessly I had spent the month and regretting what I could have done to collect more rewards from this mega ballistic sale of *thawab* that Allah sends our way.

This year however, I plan to take Ramadhan as a project and systematically go through all the things that are most rewarding each and every day, *bi-iznillah* ...

So, here goes:

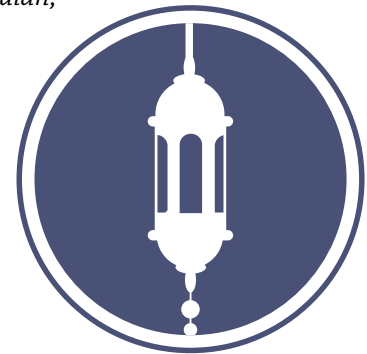


1. As it is the basis of each good deed, I will make *niyyah* to spend this month as Allah wants me to spend it and keep the fasts of Ramadhan and pray to the best of my ability.

2. I will try and keep my wudhu at all times possible. I will also try to do it with all *faraidh*, *sunan*, and *wajibaat*.

3. I will repeat the adhan and remember the after-adhan prayer and make dua as it is a time of acceptance.

4. I will pray on time, in clean clothes, a little perfume, teeth cleaned with miswak, in a secluded place so as not to be distracted. With these little things I hope to please my Lord so He will grant me a beautiful salah.



5. I will make an effort to read at least three Qurans because reading subhanAllah once is rewarded by a thousand times. Just think 77,430 words multiplied by 1000 is 77430000 for one Quran! And if Allah chooses, it can be greater than that and who knows how big just one thawab is ... mind blowing, isn't it?

6. The morning and evening *adhkar* are a cinch for great gains even in normal days. I plan to be very punctual about them in this special month. I mean take just astaghfar, there is an amazing hadith that says:

“Whoever sought forgiveness for believing men and believing women, Allah writes a good deed for him for every believing man and woman.”

I'm a great admirer of easy gains and this is super easy!

7. *Taraweeh* ... such a scary word for most of us; especially the whole twenty *rakah* seem near impossible. But you know, it's not necessary to complete them at one go. You can break up taraweeh if you are a female and not going to the masjid. For those attending the masjid, remember to take some water or juice with you to sip in between. That makes you less exhausted. But you see, Allah wants to see us strive a bit so He can take pride in us before the angels. So worth it, don't you think? So, I will *in'sha'Allah* pray all my twenty *rakah*.



8. Charity ... not just in terms of money but in mannerism and etiquette. I will struggle _very seriously_ to be good natured even when my stomach has gone to my spine and my head is swimming with hunger.



9. I will make some extra food to share with the unfortunate and my neighbours. This is a goodwill gesture and doesn't take much time as you are cooking for yourself anyway.

10. I will try and leave some irritating habit, like talking too much, or eating too fast, or not wanting my best friend to make other friends than me...



I know, I have written a lot of "I wills" and I hope that I get them done. But I am confident of Allah's help as there is plenty of it in Ramadhan. I'll do my best and I hope this inspires you to do yours too. Do remember me in prayers, will you?

MASAIL OF FASTING



Here are some of the more common problems a person might face during Ramadhan. For specific difficulties, it is best to refer to a mufti personally.

- It is *mustahib* (favoured) to start the fast by eating something at suhoor, (pre-dawn), not eating it too early but delaying it near the time of Fajr. It is also *mustahib* to be prompt in breaking the fast at sunset or the time of *iftar*.

- It is permissible to break the fast with food given by a non-Muslim.

- It is favourable to delay the congregation of Maghrib prayers by ten or twelve minutes so the saim, the one fasting, can break his fast before prayer. Doing this at times other than Ramadhan is not desirable.

- To inject medicine through blood vessels is allowed and will not break the fast.

- Likewise, a drip or injection of glucose will not break the fast.

- Applying medicine to hemorrhoids that are outside the body is permissible. However, applying medicine inside the body is not allowed.

- Dripping oil or medicine inside the ear will break the fast. However, it is not the same for water; water inside the ear will not break the fast.

- Water or medicine inhaled through the nose will break the fast.

- Water or medicine that reaches the back of the throat and from there to the gullet, will break the fast. So it is necessary to be careful while washing the throat during wudhu or bathing etc.

- It is allowed to use medicine and antimony (or kohl) in the eyes. This will not break the fast even though the effect can be felt in the throat.

- Smoking cigarettes or shisha will break the fast. *Qadha*, a compensatory fast after Ramadhan, will be compulsory in such a case but not *kaffarah*, which is fasting sixty consecutive days or feeding sixty poor people.

- Applying medicine in the mouth is allowed if necessary, but *makrooh*, unfavourable, if the condition is not severe.

- It is *makrooh* to use tooth powder, toothpaste, dandasa bark etc. to clean the teeth hence should be avoided. It is allowed to use *miswaak*.

- It is allowed to have a tooth extraction if unavoidable, but *makrooh* if it can be delayed till after *iftar*.

- Women are allowed to wear lipstick, however, if there is a chance of it going in the mouth it will be *makrooh*.

- If a fasting person eats or drinks in forgetfulness, his fast will not break and he should continue it to the end.

- If water enters the gullet during wudhu, it will break the fast. A compensatory fast, the *qadha*, will be mandatory. But *kaffarah* is not required. However, the person should continue the fast till the end.

- For people who are very old and weak can pay *fidya*, compensatory money or goods, in place of their fast.

- It is not enough for pregnant women or weak patients to give *fidya*; once they are better they have to keep compensatory fasts. The *fidya* is equal to one *sadqa fitr* or its equal in money for one fast. That is half a *saa'* of wheat, equal to 1500.650 grams of wheat. This has a lot more details.

- If the gums bleed to an extent that the blood reaches the gullet and the redness was enough to overcome the spit or saliva in colour, then the fast will break and a *qadha* will be mandatory. But if you are not sure of the situation, the fast may continue.



Wander Hoven, a psychologist from Netherlands, researched the effect of reading the Qur'an and repeating the word 'Allah'. His experiments were based on both patients suffering from mental illnesses and on normal people over a period of three years. Some of his patients were non-Muslims and others did not speak Arabic and were trained to pronounce the word "Allah" clearly. The result was great, particularly for those who suffered from dejection and tension. *Al Watan*, a Saudi Daily reported that the psychologist was quoted to say that Muslims who can read Arabic and who read the Quran regularly can protect themselves from psychological diseases. The psychologist explained how each letter in the word 'Allah' affects the healing of psychological diseases.

He pointed out in his research that the first letter of the word 'Allah' which is the sound 'a', was released from the respiratory system and controlled breathing. He added that pronouncing the velar consonant 'l' in the Arabic way, with the tongue touching slightly the upper jaw, producing a short pause and then repeating the same pause constantly, relaxes the aspiration. Also, pronouncing the last letter which is the sound 'h' makes a contact between the lungs and the heart and in turn, this contact controls the heartbeat.

What is interesting in the study is that this psychologist is a non-Muslim, but interested in Islamic sciences and searching for the secrets of the Holy Qur'an. Allah taala says, *"We will show them Our signs in the universe and in their own selves, until it becomes manifest to them that this (Quran) is the truth."* (42:53)

"We will show them Our signs in the universe and in their own selves, until it becomes manifest to them that this (Quran) is the truth ." (42:53)

IN THE NAME OF

ALLAH

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

WHAT TO DO IN RAMADAN



The month of Ramadhan is a very blessed month. The days are spent in the fard of fasting and the nights in the sunnah of taraweeh. It holds a night that is more rewarding than a thousand months and all rewards are multiplied seventy times. For the believers, the doors of heaven are opened wide and the gates of hell are closed off, while the (greater) shayateen are chained down. These are all sources of Allah's *Rahmah* and *Maghfirah*. The tides of generosity are in high swing and the angels declare each day,

“O seekers of beneficence come forth, and O seekers of material pleasures: stop; repent, and come to submission and doing good.”

Who knows this might be your last Ramadhan. Once you are gone, billions of regrets and yearning to do better, to perform just one more sajdah, to say **‘SubhanAllah’** just one more time will be futile. Such a grand sale will not be there to make use of.



So this Ramadhan, aspire to and endeavour towards the pleasure of Allah. Here are some tips on how to achieve that:

1. Prepare for fast and taraweeh with all your might. The directives for these ibadaat have been given so we can benefit from the treasures Allah has prepared for us. Otherwise, precious time would be spent in wasteful activities. Don't allow yourself to waste time.

2. Make a strong intention of saying prayers at the proper time in the masjid, especially the maghrib prayer as it is often delayed in iftar.

3. No time should be spent without the dhikr of Allah. Keep your tongue moving with recitations of *Kalimah Tayyabah*, *Istighfar*, and *Durood*.

4. A special effort should be made for reading the Quran and nawafil. Reading the Quran in salah earns you a hundred thawab for one letter when standing and fifty while sitting. So that's an option too, instead of leaving the nawafil in case you are tired, perform them while sitting and you will still benefit a lot.

5. One goal of fasting is the acquisition of *taqwa* ... leaving sins and replacing them with

Who knows this might be your last Ramadhan. Once you are gone, billions of regrets and yearning to do better, to perform just one more sajdah, to say ‘SubhanAllah’ just one more time will be futile. Such a grand sale will not be there to make use of.



thawab ... if this is left undone, a fast will be nothing but an empty shell. Rasulullah ﷺ once said that if a person does not give up lying and deceit and acting on it, Allah does not need him to give up his food and drink.

6. The eyes have to be protected, the tongue has to be protected, hands, feet, even the heart has to be protected from doing bad. It is a fast from sinning as much as a fast from food and drink. Hopefully this practice will carry on to the rest of the year.

7. There should be a competition of running towards Allah’s *Maghfirah* and *Rahmah*. Allah wishes to see this race of sprinting towards good and goodness.

8. Clear your day and night of the day to day needs of life as soon and concisely as you can, so the rest of the hours can be spent in earnings towards the *akhirah*.

9. Make ease for those that help you out in the home or business so they are not too burdened to do their part in Ramadhan.

10. Take care to share your prosperity with your neighbours, family, friends, and the less fortunate as this is a great sunnah of the Prophet ﷺ. His already kind nature became a gale of generosity during Ramadhan and we should emulate him as much as we can.

11. Remember to make lots of duas for yourself, your parents, for the protection of the deen and those holding it up, and for all the momineen and muslimineen.

May Allah grant us a beautiful Ramadhan.

TAKEN FROM A SCRIPT BY MAULANA MUFTI ABDUS SATTAAR SHB. KHAYRUL MADARIS

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

DATES

Khujur

Tamrah

Khurma

Phoenix dactylifera

Native to the subtropical and tropical regions of the Middle East and North Africa, dates are the edible fruits that emerge from the blossoming yellow flowers that grow on the date palm tree.

Dating back to 5500 to 3000 B.C., dates are among the earliest crops cultivated by humans. Archaeological records show that dates may have originated in Mesopotamia and Egypt and spread from there to Iran, India, Libya and North Africa. This unique fruit was later introduced to Europe and the United States.

With over 3000 different varieties, dates range from yellow, brown and red to black, depending on their level of ripeness. Although there are many different types, the most common varieties of dates include Medjool, Ajwa, Khalas and Deglet Noor. Dates are characterized by their wrinkled skin, fibrous inner seeds and oblong shape. It's common to believe that dates are dried fruit. However, they are actually whole, fresh fruits that lose up to 70% of their moisture as they ripen on the tree. As the succulent date loses its moisture, its sugar becomes more concentrated and so do its nutrients.

Nutrition

The nutrient profile of dates varies depending on the variety, maturity, ripeness stage and growth conditions. In general, dates are a good source of fiber and provide some potassium, magnesium and folate.

According to the USDA, five dates (40 grams) provide:


Calories: 113 Carbohydrates: 30 g

Sugars: 25g Fiber: 3 g

Protein: 1 g Fat: 0 g

Potassium: 262 mg (6% Daily Value)

Magnesium: 17 mg (4% DV) Folate: 8 mcg (2% DV)



When you consume a whole, unprocessed date, the sugar within the fruit is naturally occurring, and it's packaged with fiber and other plant compounds that are beneficial to your health.

Dates are predominantly made up of carbohydrates. However, their high sugar content should not steer you away from enjoying these nutrient-rich treats. When you consume a whole, unprocessed date, the sugar within the fruit is naturally occurring, and it's packaged with fiber and other plant compounds that are beneficial to your health. According to the American Heart Association, refined, added sugars are what should be limited in your diet.

It is important to note that the proper storage of dates plays a significant role in maintaining the fruit's antioxidants. Be sure to store them in the refrigerator or a cool, dry location to protect the antioxidant content.

Health Benefits of Dates

Heart and Vascular Health

Vascular diseases are conditions that weaken your blood vessels and affect the flow of blood throughout your body. Dates are packed with powerful plant compounds called polyphenols that may aid in preventing vascular diseases, such as atherosclerosis, myocardial infarction and coronary artery disease, per a 2021 publication in the International Journal of Molecular Sciences.

Additionally, research has suggested that dates may help to decrease LDL cholesterol and triglyceride levels.

Antioxidant and Antibacterial Properties

Dates are rich in phenolic compounds, active ingredients in plants that can act as antioxidants and fight pathogens in your body.

Fiber

Fiber provides many health benefits, such as stabilizing your sugar levels, decreasing the risk of heart disease, reducing the risk of some types of cancer, increasing good gut bacteria and promoting bowel movements. According to a 2021 review published in Clinical and Experimental Gastroenterology, a high-fiber diet along with plenty of water helps move things through your digestive tract.

Labour and delivery

In an effort to reduce labor and delivery complications, researchers have studied the effects of date consumption on the various stages of labor and childbirth. Dates contain several fatty acids that aid in producing prostaglandins that speed up the delivery process by increasing contractions and ripening the cervix. In addition, dates have compounds that initiate healthy labour.

Dates for breaking the Fast

It was narrated by Anas ibn Malik رضي الله عنه that the Messenger of Allah صلى الله عليه وسلم used to break his fast before praying with some fresh dates; but if there were no fresh dates, he had a few dry dates, and if there were no dry dates, he took some mouthfuls of water.

Classed as Hasan Sahih by Al Albani - Sunan Abi Dawood Book 13, Hadith 2349

The Sunnah is to consume an odd number [reported as 3 in *Riyad As Saliheen*, *At Tirimithi*] and *in'sha'Allaah* this is extremely beneficial for our health and should be practiced regularly because it helps limit food intake at Iftar time. The body processes the nutritional value of dates very quickly, preventing us from feeling the subsequent need to eat a lot.

Before proceeding out for the Eid ul Fitr Prayer

It was narrated by Anas bin Malik رضي الله عنه that, "**Allah's Apostle صلى الله عليه وسلم never proceeded (for the prayer) on the Day of Eid-ul-Fitr unless he had eaten some dates. Anas also narrated, the Prophet صلى الله عليه وسلم used to eat odd number of dates.**"

Sahih Al Bukhari Volume 2, Book 15, Number 73

DATES WITH OTHER FOODS

There are a number of authentic hadiths which report that the Holy Prophet صلى الله عليه وسلم sometimes ate dates with other foods. These foods are considered to be the best accompaniments for dates in terms of balancing their temperament and nutrients.

Fresh Ripe dates with Snake Cucumber (tar)

Abdullah ibn Jafar رضي الله عنه narrated that, "**I saw the Prophet صلى الله عليه وسلم eating fresh dates with snake cucumbers.**"

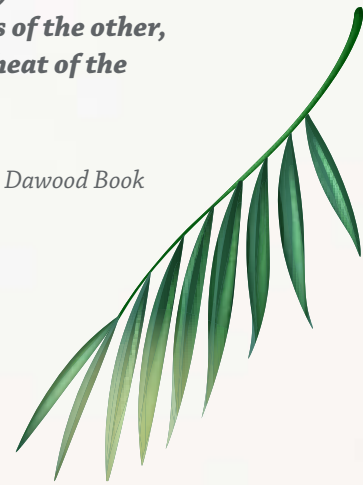
Sahih Al Bukhari Volume 7, Book 65, Number 358

Dates with Musk Melon.

It is recorded that our Mother Ayesha رضي الله عنها narrated, "**The Messenger of Allah صلى الله عليه وسلم used to eat melon with fresh dates, and he used to say: "The heat of the one is broken by the coolness of the other, and the coolness of the one by the heat of the other."**

Classed as Hasan by Al Albani - Sunan Abi Dawood Book 27, Hadith 3827

So eating dates in Ramadhan, especially at Iftar will only bring benefits in terms of health. Moderation, however, is always required in all habits. According to the National Institute of Health, USA, it is safe for diabetics to take 2 to 3 dates a day along with their regular diet and medication.



KNOW HOW TO COOK

Chef Em

Welcome to our special food column for Ramadhan! This holy month is a time for improving our emann, a time for reflection on our inner selves, giving out sadaqah, and bonding over family gatherings over delicious food.

Around the world, Muslims from different cultures celebrate Ramadhan in their unique ways. In this column, we will be sharing some multicultural recipes for a hearty iftar and satisfying sehri.

The first dish is Mandi originating from Yemen, a full meal that replenishes your energy instantly. The first time I made Mandi was in culinary school. When we made dishes with a longer time to cook, we used to turn on the timer and turn our attention to other things that had to be done, especially the washing

– the bane of a trainee’s life! On this particular day, we had already done everything, the Mandi was on steam and it was a waiting game. We decided to get some fresh air in the meanwhile and scuttled onto the roof with our trusty timer. I was talking to my friend about seasonings and suddenly a bomb dropped on my head, I had forgotten to salt the rice! All recipes were presented to and graded by the head chef and he would have ground us to mince meat if he ever tasted unsalted rice. In a panic, we ran down the stairs to salvage our dish and pride.

After some deliberation, we decided to mix the salt in a little hot water and pour it over our Mandi. After that came the time for heartfelt duas that no one would notice. Alhamdulillah, everything turned out well and Allah kept our little secret.

As we come to the end of this Ramadhan special, we hope these recipes add a little extra flavour to your sehri and iftar. We encourage you to explore new dishes and traditions and to embrace the spirit of community and togetherness that is so central to this sacred month. May He accept all our efforts because a simple meal cooked with love can create a memorable moment to remember forever.



MANDI

A meat and rice dish from Yemen

SAUCE

Green chillies 3 Garlic cloves 2
 Coriander seeds ½ tsp Green cardamom 1, powdered
 Lemon juice 1 tablespoon Salt to taste
 Tomatoes, 2 medium water ½ cup to blend.

METHOD Blend all ingredients together until smooth. Pour into a bowl, a garnish with mint leaves.

Keep aside to serve with the main dish.

MEAT

Chicken leg and thigh pieces 500 g approx. (lamb or mutton can also be used)
 Coriander seeds 1 tsp Green cardamom 2
 Cinnamon stick 2 inches Cloves 3
 Turmeric powder ½ teaspoon Red chilli powder 1 tsp
 Salt 2 teaspoons or to taste

METHOD Grind all garam masala to a powder, add in the rest of the spices, and mix. Rub this mixture well onto the chicken and let it marinate for at least 30 minutes, longer if possible.

Preheat oven to 190 celsius and bake the chicken for 50-60 minutes till done and golden brown.

Meanwhile, make the rice.

RICE

Oil ¼ cup Chopped onion 1 medium
 Cinnamon stick 2 inches Cloves 3

Rice that has been soaked beforehand, 1½ cup when dry

Water, boiling, 3 cups

METHOD Add oil to a large pot on medium-low. Let heat for 30 seconds then add cinnamon, cloves, and chopped onions. Cook for a minute or until the onion is golden brown. Drain your rice and add them to the pot, mix carefully so as not to break the grain. Add the boiling water and let cook on medium heat until it dries on top. At this point, place the chicken in a wire basket that fits over the rice. Cover the pot and place something heavy on top so no steam escapes. Steam on very low heat for 12 minutes. Turn off the heat but don't remove the lid for another 5 minutes.

Dish out the rice on a platter, place chicken on top, garnish with coriander leaves and serve with the tomato sauce.



METHOD

Take the chicken bones and add the garlic bulb and ginger piece. Add 8 cups water to it and cook on medium-low for 2 hours or until the broth is ready.

Meanwhile, wash and soak daal for half an hour.

Powder all garam masala.

In a large pressure cooker add chicken, spices, ginger garlic paste, drained daal, and sieved chicken bone broth that was made earlier.

Add water to make it equal to 5 cups if needed.

Turn on the heat and give pressure for 20 minutes. Alternately cover and cook on low heat until meat and daal are done and the water evaporated.

Cool the mixture, and pound with a pestle and mortar.

Add chopped onions and fresh coriander, mix thoroughly and form kababs.

Coat the individual kababs in dry besan. Store in a tray, layered with butter paper or saran wrap between each layer.

Freeze.

These are multi-purpose and can be served at tea, at iftar along with samosas, and perfect at sehri with yogurt and parathas.

SHAMI KABAB THE TASTIEST WAY

INGREDIENTS

Chicken, deboned 700 g	Chicken bones from the same chicken
Chana daal 500 g	Garlic 1 bulb
Fresh ginger 2 inches	Garlic paste 2 tablespoons
Ginger paste 1 tablespoon	Curry leaves 2
Black pepper corns 1 teaspoon	Round red peppers 5
Salt 1.5 teaspoon or to taste	Corriander seeds 2 tablespoons
Cumin seeds 2 teaspoon	Cinnamon sticks 1 inch
Cloves 5	Onion 1 large chopped
Fresh corriander, chopped ½ cup	

FRUIT CHAAT WITH A TWIST

INGREDIENTS

Yogurt ½ cup, drained of water by placing in a sieve for half an hour. Or use brand yogurt.
Cream ½ cup Powdered sugar 1 teaspoon Tinned fruit, drained, 1 cup (optional)
Diced mixed fruit 3 cup

METHOD

Mix all, dish out and chill in fridge before serving.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

A Special Night



Today I want to tell you a story. a true story, or event, you could call it. People don't usually believe me, so after a few attempts I just shut my mouth about the incident. So not good isn't it, when people think you are not very truthful when the only thing you are being is truthful.

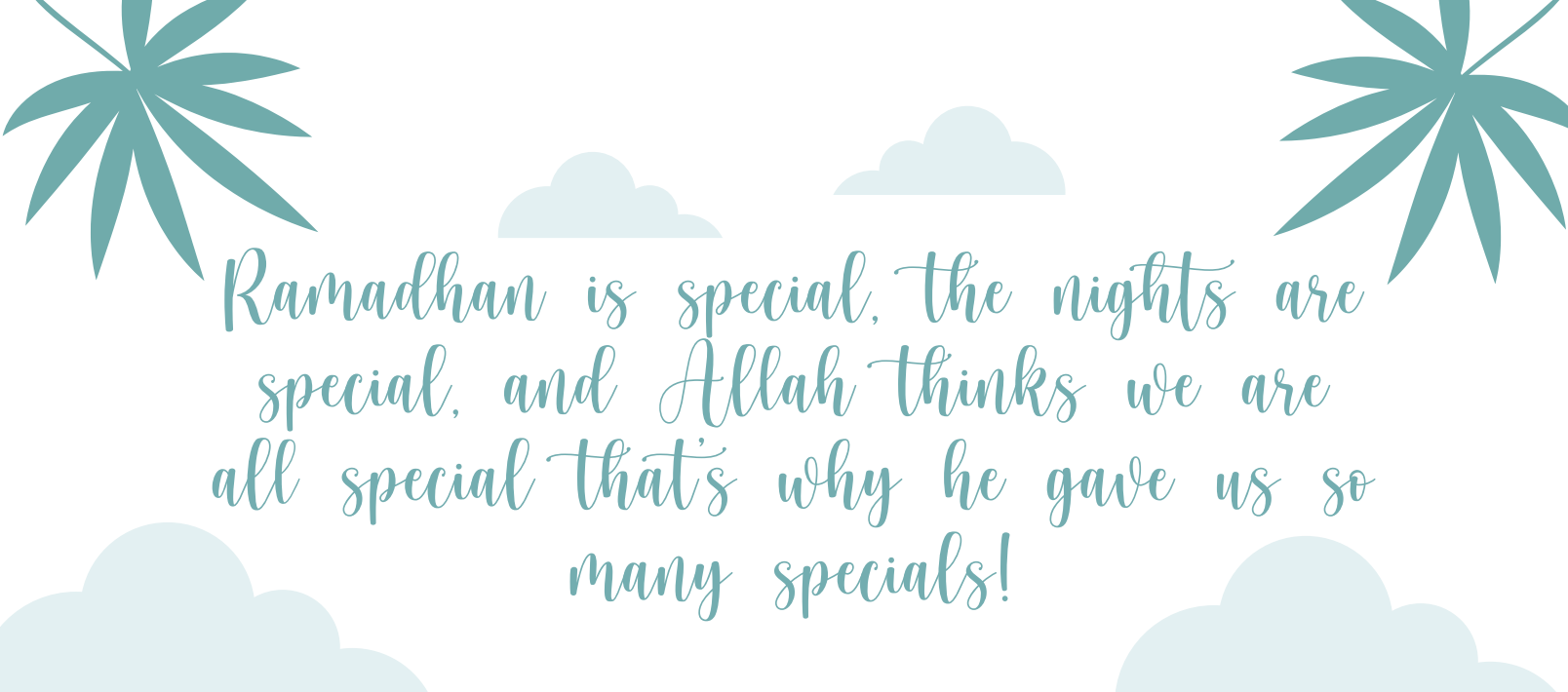
Well, anyway, here's the truth. I mean, the story, I mean the event

It was the last ten days of Ramadhan. I don't remember which night. My sister and I usually went to the terrace for our taraweeh so we could perform our prayer in silence and sukoon. Our little brother was habitually playing cricket in the lounge so there was always the fear of a ball suddenly missing into your head during namaz. And yes, mum does always tell him off for it but he's just a kid you know. He forgets or pretends

to forget everything mum says as soon as she is out of sight. That's a real dilemma for boys, isn't it? I mean, we girls just don't do things that way.

Anyway, as is our custom in the last nights, my sister and I had set the stage for a night of ibadah. To me and her it is so necessary to create an atmosphere. That's what mum says, 'to create an atmosphere'... it really just means we like to sit in a secluded, clean, fragrant, beautiful place to talk to Allah mian. We do that by spreading clean white sheets on the chatai on the floor and placing flower pots all around. Of course, if the flowers are still to bloom, we can always use a poof of some perfume on the leaves. Just saying ...

Well, after that we put a colourful spread in the middle and place our dhikr seeds on it. Even thinking of the seeds makes me think of winning that race ... then, we put a small table on the side with Quran paras on



Ramadhan is special, the nights are special, and Allah thinks we are all special that's why he gave us so many specials!

it. There is an in-and-out pile on the table so we don't mix up the done ones with the non-done ones. A few candles for light just enough to give a glow to the scene. A jug of water and a glass on the side of the sheets and our set up for a night of worship is complete ... how beautiful! We do it every Ramadhan all the nine or ten last nights. Oh yes, I forgot something important ... the pillows and cushions. It's okay to have a little shut-eye in between, just to refresh yourself you know.

Well, the time I'm talking about, my sister had gone to the kitchen and I was alone in the semi-dark. I wasn't afraid though. That's strange about Ramadhan nights, you don't get afraid even alone, even in the dark. I often wonder why you know, why those nights have so much more sukoon. Well, as I said, I was alone and just talking to my dear Allah in my head. It was still and somehow each breath I took in seemed to have a clean pure fragrance. I shut my eyes but felt the light had somehow grown stronger. I opened my eyes and couldn't believe myself, the whole blue-black sky was filled with the kalimah written in huge bold letters all around, lighting it up, making it so so beautiful. My stomach got bunched up at seeing the grandeur (a big word for the big scene here), my eyes wanted to

grow larger to take in the splendour of what I was just seeing. It was just un.bel.ievable! (that's exactly why people don't believe me). But you should have seen it. I forgot to talk, or scream, or breathe even. I just stood there in wonder, eyes like huge saucers, taking it all in. Slowly, to my great disappointment, the writing faded and went away and the sky was blue-black again. Oh no! I felt like crying. I had not had enough of the out-of-this-world scene and I so wanted to call all the others to show them too. But I had become deaf and mute and had not been able to call them.

It was like a gift my dear Allah had sent me. To show me, to make me believe more in Him. How really really sweet you are my dear Allah.

So, you see, this is what I saw but people think I must have gone to sleep and dreamt it all. Maybe they think I'm not so good that Allah would show me this when lots of grownups don't get to see things. Well, I don't know why, but let me tell you, Ramadhan is special, the nights are special, and Allah thinks we are all special that's why he gave us so many specials! What do you think?



GLOSSARY

OF ISLAMIC TERMS

A

AZAR The wraparound lower garment worn by men and women under a tunic.

H

HURI The women of paradise that will be wed to Muslims who go to Paradise

K

KHAYR Arabic word meaning goodness, health, safety.

KHULFA-E-RASHIDEEN

The four rightly guided caliphs that came after the demise of the Prophet ﷺ: Hadhrat Abu Bakr, Hadhrat Umar, Hadhrat Usman, and Hadhrat Ali ﷺ

N

NAFL Non-obligatory worship.

R

RAMADHAN The ninth month of the Islamic calendar when the Muslims fast for the whole month.

F

FAJR The morning prayer for Muslims time for which starts at just pre-dawn and ends at sunrise.

FIDYA A religious donation to help those in need. It is only paid when someone is unable to fast during Ramadan due to medical conditions or any other valid reasons such as a prolonged illness, and will not be able to make up the fast.

M

MAGHRIB The evening prayer for Muslims time for which starts just after sundown.

MOMIN A Muslim who strives to do his utmost to please Allah.

MAGHFAH Allah's forgiveness for sins but the sin will be recorded and asked about on the Day of Judgement. Afwu on the other hand means forgiveness and deletion of the sin from personal record.

MUSTAHIB Favourable act of worship.

I

ITIKAF OR ETIKAF An Islamic practice consisting of a period of staying in a mosque for a certain number of days in Ramadhan devoting oneself to ibadah

IBADAH Worship of Allah by any means: salah, Quran, tasbeeh etc.

IFTAR Breaking fast after sunset.

J

JIN A creation of Allah other than humans and angels. Jins are made from fire and are not normally visible to the human eye.

Q

QADA Compensatory fast that was missed in Ramadhan.

S

SADQA FITR Also called zakat-al-fitr is an obligatory form of alms-giving required of every able Muslim at the end of Ramadan.

SAA Saa is a measure of 4.2125 liters. Converting this measure to the weight of wheat it is a value of 3.24 kg.



Muhammad Asad, while elucidating the spiritual and moral significance of fast says, "Twofold I learned, is the purpose of this month of fasting. One has to abstain from food and drink in order to feel in one's body what the poor and hungry feel: thus social responsibility is being hammered into human consciousness as a religious postulate. The other purpose of fasting during Ramadan is self-discipline, an aspect of individual morality strongly accentuated in all Islamic teachings (as, for instance, in the total prohibition of all intoxicants, which Islam regards as too easy an avenue of escape from consciousness and responsibility). In this two elements—brotherhood of man and Individual self-discipline—I began to discern the outline of Islam's ethical outlook" (Road to Mecca, London, 1951, p. 188).



سُبْحَانَكَ

Alhamdulillah. Allah put us through a spiritual exercise to achieve taqwa. Make shukr to Allah for this great bounty.

تقبل الله منا و منكم

