



Alhamdulillah, all praises be to Allah, Lord of the Worlds, and peace and blessings be upon our Prophet Muhammad (ﷺ), his family and Companions.

We thank Allah for allowing us to witness another Ramadan. We pray He will accept our fasting and forgive our sins, and allow us to meet again in the next Ramadan.

Ramadan is a month of purification and self-training. As such, there should be a difference between how we observe this month (Ramadan) and the rest of the 11 months.

A Companion of the Prophet's (ﷺ), Jabir bin Abdullah said,

"If you fast, then block your ears, eyes and tongue from lies and sins: do not abuse your servants; be tranquil and dignified on the day of your fast; do not let the day when you do not fast and the day when you fast be the same." [Muslim]







In a hadith narrated by Abu Hurairah, the Prophet (ﷺ) said, meaning: "He who does not desist from obscene language and acting obscenely (during the period of fasting), Allah has no need that he did not eat or drink." [Bukhari Muslim]

In short, fasting is not just about restraining the stomach. It also means restraining our tongue, eyes, ears and even heart for the Believer who wants to gain the complete rewards of fasting.

Fasting should not affect our daily work nor should it be used as a reason to neglect our normal duties. Islam does not demand that the one who fasts keeps awake all night only to sleep during the day. Instead, Ramadan is the month for us to put in greater effort to perform our usual duties and more — extra worship, additional charity and good deeds — while abstaining from food and drink. Indeed, Ramadan also teaches us to exercise patience and perseverance.







Allah the Most High says, meaning:

"O you who believe, fasting has been prescribed upon you as it has been prescribed upon those before you, so that you may attain taqwa." [Al-Baqarah, 2: 183]

The meaning of "taqwa" according to Ibn Masud: "That He is obeyed and not defied, remembered and not forgotten, and that He is thanked and not shown ungratefulness."

[At-Tabaraani in Al-Kabeer 90/92]

The Qur'an has used the word "taqwa" to mean consciousness of Allah, fear of Allah, worship of Allah, sincerity in faith, and restraining from being disobedient to Allah. In short, taqwa is to do one's best efforts to live by His commands and to avoid what He forbids.



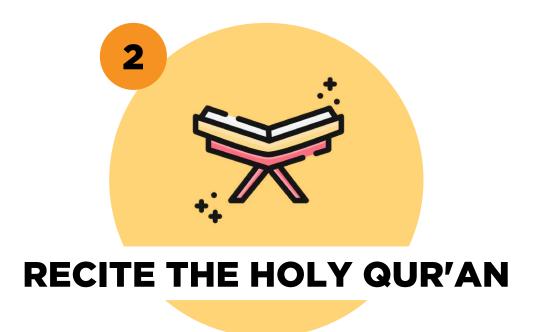


One of the ways to attain taqwa is to follow the footsteps of Prophet Muhammad (ﷺ), the Companions and their true followers. Allah the Most High says, meaning:

"And the first to embrace Islam among the Muhajireen and the Ansar, and those who followed them in the best way, Allah is pleased with them and they are pleased with Him, and He has prepared for them gardens beneath which rivers flow, wherein they will abide forever. That is the great success." [At-Tawbah, 9: 100]







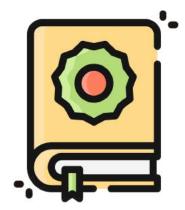
This is the month in which the Qur'an was revealed and Allah mentioned it by saying, meaning:

"The month of Ramadan in which was revealed the Qur'an, a guidance for mankind and clear proofs for the guidance and criterion (between right and wrong) ..."
[Al-Bagarah, 2: 185]

When Allah sent down the Qur'an, it was the opening of a new chapter in the life of mankind. It brought mankind from darkness to light, syirk to tauhid (oneness of God), kufr to eeman, and from wrong to right.







Allah the Most High says, meaning:

"This is a Book which We have revealed unto you (O Muhammad) in order that you might lead mankind out of darkness (of disbelief and polytheism) into light (of belief in the Oneness of Allah and Islamic Monotheism) by their Lord's Leave to the path of Almighty, the Owner of all praise." [Ibrahim, 14: 1]

The one who fasts should aspire to complete the recitation of the Qur'an in Ramadan. The best would be to read both the Arabic, contemplate its meaning and understand it. Set your intention and devise a strategy that works for you.

For the New Muslim or those who have yet to read Arabic, don't fret! Read the meaning, understand it and seize every moment to use the Qur'an completely. Intention matters, as does the effort.





Narrated by Abu Hurairah, the Messenger of Allah (ﷺ) said: "There are people who fast and get nothing from their fast except hunger, and there are those who pray and get nothing from their prayer but a sleepless night." [Ibn Majah]

The Prophet (ﷺ) said: "If a person does not avoid vain talk and evil conduct during fasting, Allah does not care if he abstains from food and drink." [Bukhari and Muslim]

Ramadan isn't just about abstaining from food and drink. Rather, fasting is a tool for us to bring about a real *internal* change in ourselves. When we fast, our senses should fast along with us, too: our eyes, ears, tongue, hands and feet.







Control what we see of our surroundings, including on the phone and TV. Spend time reading the Qur'an, memorising supplications, or reading books of knowledge



FAST OUR EARS

Desist the urge to listen to idle talk, gossip, and music. Pay attention to lectures or talks that are beneficial.



FAST OUR TONGUE

Abstain from using unkind/foul words, gossiping or backbiting. Use the tongue to recite words that remember Allah, share knowledge and creating goodwill.



FAST OUR HANDS

Refrain from doing things that can bring injury to others or fitnah to yourself. Instead, use them to make charity, help the community in need, reach out to the poor and needy, or spread the message of Islam.



FAST OUR FEET

Stop from going to places that could lessen the value or ruin your fast such as cinemas or cafes for idle talk.

Bring them to places where Allah is remembered or where the community can help you better your Ramadan.

Our hearts and mind should also be fasting together with us in Ramadan. This will ensure all aspects of our life — body, mind and soul — become pure and exercise self-restraint.



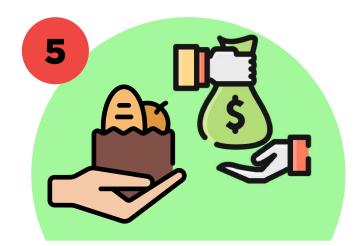


Ramadan does not come to change our schedule. It comes to change our hearts. Successful people are good at **time management**, hence how they achieve their goals.

So design your Ramadan schedule wisely. Instead of watching TV, use the precious time to make dhikr. If priority is given to shopping, cooking and iftar get-togethers, we will lose precious time that can otherwise reap the barakah of Ramadan.







GIVE EXTRA, SHARE MORE

Ramadan trains us to be extra generous. It is telling us to put more smiles on our brethren's faces and remove their pain and sorrow.

The existence of the poor and needy is part of our test in this world. In reality they don't need us, but we need them. Alhamdulillah, through them we are able to earn more rewards. We are given the opportunity to be humble and to be grateful of Allah's blessings.

Ibn 'Abaas said: "The Prophet (ﷺ) was the most charitable amongst the people, and he used to be more so in the month of Ramadan when Jibreel used to meet him on every night of Ramadan till the end of the month ..."
[Bukhari]

It is also highly recommended to feed those who are fasting because the Prophet (ﷺ) said: "He who gives food for a fasting person to break his fast, he will receive the same reward as him, without nothing being reduced from the fasting person's reward." [At-Tirmizi]





AVOID EXCESSIVE EATING

Food is indeed a blessing. Unfortunately, Ramadan is also the month where we see an increase in food wastage because many tend to overindulge.

Food wastage goes against the essence of Ramadan. Allah the Most High says, meaning:

"Verily, the spendthrifts are brothers of Satan and Satan is ever ungrateful to his Lord." [Al-Isra, 17: 27]

Let us enjoy these blessings by eating moderately and just enough to give us the strength to continue our daily routine and acts of worship. Muslims do not live to eat, but eat to live.







Hungry stomachs can trigger the nerve and easily test our patience. Take this opportunity to remind ourselves that Ramadan is here to help keep our cool, and we should never let the situation or circumstances ruin our Ibadah.

When your patience is tested, the Prophet (ﷺ) said:
"Powerful is not he who knocks the other down. Indeed,
powerful is he who controls himself in a fit of anger."

[Bukhari and Muslim]







1



MAKE NIYYAH

It is obligatory to make the intention for those who wish to fast. The place of intention is in the heart.

The Prophet (said: "He who does not intend during the night to fast, then there is no fast for him." [An-Nasa'i]

2





TAKE SUHOOR (PRE-DAWN MEAL)

Suhoor is a meal of blessing. Prophet (ﷺ) said: "The suhoor is a meal of blessing, so do not leave it, even if one of you take just a gulp of water, since Allah sends mercy and His angels to seek forgiveness for those who take Suhoor." [Ahmad]

Taking suhoor is also to differentiate between the fast of a Muslim and the People of the Book. The Prophet () said: "The distinction between our fasting and the fasting of the People of the Book is the taking of the pre-dawn meal (Suhoor)." [Muslim]

Suhoor time is also the best time to make du'a as Alalh will not reject it.





BREAK FAST IN A SIMPLE MANNER

Breaking fast is known as "iftar", it is not dinner. Dinner begins only after Maghrib prayers.

ADAB OF BREAKING FAST



Be ablution-ready (wudhoo'), so you can pray Maghrib as soon as possible



Make du'a in the last few minutes before breaking fast because the du'a of the one who fasts at this time will not be rejected



Break fast with dates, or something which is soft, sweet and high in fibre, such as fruits. Drink some water, then perform your Maghrib

"The Prophet (ﷺ) used to break his fast with fresh dates before praying; if fresh dates were not available, he would eat (dried) dates; if dried dates were not available, he would have a few sips of water."

[At-Tirmizi and others]



ADAB OF BREAKING FAST



Avoid heavy meals during break fast



Break your fast by saying "Bismillah", use your right hand to eat and drink, and supplicate with this du'a *after* your iftar:

Dhahabadh-dhama u wabtallatil 'urooqu, wa thabatal ajru inshaaAllaah

Meaning: The thirst has gone and the veins are moistened, and the reward is certain, if Allah wills.









EARN GREAT REWARDS



The Prophet (ﷺ) said: "Every (good) deed of the son of Adam would be multiplied, a good deed receiving ten times its like, up to seven hundred times. Allah, the Exalted and Majestic, has said: With the exception of fasting, for it is done for Me and I will give a reward for it ... " [Muslim]



FASTING ERASES PAST SINS



Prophet Muhammad (ﷺ) said: "He who fasts Ramadan, due to Eeman and hoping for reward (from Allah), then his past sins are forgiven." [Bukhari and Muslim]



FASTING WILL ACT AS A SHIELD AGAINST THE FIRE



Prophet Muhammad (ﷺ) said: "When a servant of Allah observes fasting for a day for the sake of Allah, He thereby repels the Fire (of Hell) a distance of seventy years." [Bukhari and Muslim]





FASTING WILL INTERCEDE ON THE DAY OF JUDGMENT



Prophet Muhammad (ﷺ) said: "On the Day of Judgment, fasting will say: 'O My Lord, I prevented him from food and desires so accept my intercession for him."

[Ahmad, al-Haakim and Abu Nu'aim]



DEDICATED ENTRANCE TO PARADISE



Sahl ibn Sa'd narrated that the Prophet (said: "Indeed there is a gate of Paradise called Ar-Rayyan. On the day of Resurrection those who fast will enter through it ..."

[Ibn Khuzaimah]

Extra Acts of Worship In Ramadan



For those able to perform the Umrah during this blessed month, the reward is equivalent to Hajj as mentioned by our Prophet Muhammad (ﷺ):

"Umrah in Ramadan is equal to Hajj (in reward)." [Bukhari]







I'tikaf is the seclusion for the specific purpose of focusing and devoting all our attention to worshipping Allah. It is not prescribed except in a mosque. The Prophet (ﷺ) said: "There is no I'tikaf except in three mosques." [Bayhaqi]

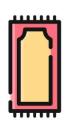
The three mosques that are referred to in the hadith are the Masjidul Haraam (Makkah), Masjidun Nabawi (Madinah) and Masjidul Aqsa (Jerusalem).

'Aisha reported that the Messenger of Allah (ﷺ) used to practise I'tikaf in the last 10 nights of Ramadan and used to say: "Look for the Night of Qadr in the last ten nights of the month of Ramadan." [Bukhari]





WHAT TO DO DURING I'TIKAF







VOLUNTARY PRAYERS

MAKE DZHIKR, SEEK FORGIVENESS

RECITE THE QUR'AN





SEND SALUTATIONS
ON THE PROPHET (ﷺ)

READ AND MEMORISE HADITH





READ BOOKS ON KNOWLEDGE

TEACH & LEARN

(though one who is in I'tikaf should not speak unnecessarily, it is permissible for them to teach others something of beneficial knowledge, or be in a study circle of learning)



LOOK FOR THE NIGHT OF DECREE/NIGHT OF POWER (LAYLATUL-QADR)

Laylatul-Qadr or "The Night of Decree" was the night in which the Qur'an was first revealed (over a time span of 23 years) from Allah the Almighty to His Messenger Muhammad (ﷺ). It is a blessed night in the last ten days of Ramadan that is so virtuous where worship done on it is superior than a thousand months.

Allah says in the Qur'an, meaning:

"Verily! We have sent it (the Qur'an) down on the Night of Decree (Laylatul-Qadr). And what will make you know what the Night of Decree is? The Night of Decree is better than a thousand months. Thererein descend the angels and the Ruh (Gabriel) by Allah's Permission with all decrees. Peace ... until the break of dawn." [Al-Qadr, 97: 1-5]

DURING THE NIGHT OF LAYLATUL-QADR

- Angel Jibreel (as) and other countless angels descend to our world with infinite blessings and mercy
- Decrees for the year are decided on that night. Allah says in the Qur'an, meaning: "On that night is made distinct every precise matter." [Ad-Dukhaan, 44:4]







WHAT TO DO ON THE NIGHT OF LAYLATUL-QADR



SUPPLICATE



It is recommended to supplicate a lot during this night, as making du'a during this night can change the Decree of Allah.

The Prophet () said: "Nothing can change the Divine decree except du'a." [Ahmad]

It was reported by 'A'ishah that the Prophet (ﷺ) recommended this specific supplication on this night:

"Allahumma innaka 'afuwwun tuhibbul 'afwa fa'fu 'anni" Meaning: "O Allah, You are the One Who pardons greatly, and loves to pardon, so pardon me." [Ahmad, Ibn Majah and At-Tirmithi]



WORSHIP AND DO GOOD DEEDS



Increase your worship and acts of good deeds. 'A'ishah reported: "Allah's Messenger (ﷺ) used to exert more efforts (in worship) on the last ten than on other nights." [Muslim]



Zakat

Zakat, the Third Pillar of Islam, represents our social responsibility towards the poor and needy. A Muslim fulfills this duty by taking 2.5% of one's surplus wealth yearly to a specific group of recipients mentioned in the Qur'an. Zakat also purifies one's income or property.

Zakat is so important that it is always connected with salah (prayer) in the Qur'an.

"And establish prayer and give zakah, and whatever good you put forward for yourselves — you will find it with Allah. Indeed, Allah of what you do, is Seeing." [Al Bagarah, 2: 110]

"Take alms from their wealth, in order to purify them and sanctify them with it." [At-Taubah, 9: 103].

The rewards for paying zakat in Ramadan is great. Let us hasten this blessed ibadah for the sake of Allah.





Not to be confused with Zakat, Zakat al-Fitr is the obligatory zakat to be paid by every Muslim at the conclusion of the month of Ramadan. The purpose is two-fold: to give thanks to Allah for being able to fast, and to enable the poor to enjoy the day of Eid. Therefore, it is mandatory for every Muslim to pay Zakat al-Fitr **before** the start of Eid al-Fitr prayers.

"...and whoever gives zakatul-fitr (alms) after Eid prayer, it is only a charity like any ordinary charity (not Zakat al-Fitr)." [Abu Dawud, Nasa'i and Ibn Majah from Ibnu Abbas]

Hasten your Zakat al-Fitr and do not leave it to the last day of Ramadan.







Eid ul-Fitr is the Muslim's celebration to mark the end of Ramadan.

The following are the highly recommended Sunnah of Prophet Muhamamd (ﷺ) which he performed on Eid:







MAKE TAKBEER

(PROCLAMATION OF THE GREATNESS OF ALLAH)

This is a distinctive feature of Eid and is mentioned in the Qur'an:

"... And that you should exclaim Allah's greatness for having guided you, so that you may be grateful." [Al Baqarah, 2: 185]

The Eid Takbeer is as follows:

"Allahu Akbar, Allahu Akbar. La ilaaha illallah Allahu Akbar, Allahu Akbar wa lillahil hamd"

Meaning: Allah is the greatest, Allah is the greatest. There is no god except Allah. Allah is the greatest. All praises and thanks are for Him.

The time for takbeer on Eid ul-Fitr starts from the night before Eid until the imam enters to lead the Eid prayer. [Sunan Ad-Darqutni]

The "night before Eid" here means *after Maghrib* on the eve of Eid and it ends when the Eid prayer begins.

In some countries, Muslims practice the tradition of making takbeer in unison and they do so only in the mosque. There is no evidence to support either of this. The Sunnah of the Prophet (ﷺ) is to recite takbeer during the times mentioned in the hadith above, and this can be done by yourself, wherever you are — while you are cooking, cleaning, standing, sitting or lying down — and encouraging other family members to do the same.





PERFORM GHUSL

(RITUAL BATH)

Perform ghusl (ritual bath) on the morning of Eid. Or bathe early before the Eid prayer.



DRESS WELL

Wear your best clothes. The Prophet (ﷺ) used to wear his best clothes to the Eid prayer.





APPLY FRAGRANCE

(FOR MEN) [MUSANNAF ABDUR RAZZAQ]



EAT BEFORE PRAYER

Eating before prayer. For Eid ul-Fitr, it is Sunnah to eat some dates before the prayer so as not to extend the fast. Our Prophet (ﷺ) did not set out on the day of Eid ul-Fitr until he had eaten an odd number of dates, and we should follow his example.





ROUTES TO EID SALAH

Jabir bin Abdullah narrated, "On the Day of Eid, the Prophet (ﷺ) used to return after offering the Eid prayer through a way different from that by which he went." [Bukhari]

Both the routes you take will testify that you attended this prayer on the Day of Judgement.



PERFORMING THE EID PRAYER

Eid salah must not be missed, as it is a fundamental part of Eid festivities. The Prophet (ﷺ) has commanded the entire Muslim community to head out and perform the Eid prayer to witness the gathering and share the blessings of this day.

Every single Muslim should participate — young, old, male and female, while the menstruating women should not forsake participating in the sermon even if they cannot pray.





CONGRATULATING EACH OTHER ON EID

It is permissible to exchange greetings with one another on Eid day. The Companions of the Prophet (radhiallahu 'anhum) when they meet on the day of Eid, they would say to each other:

"Taqabbal Allahu Minna Wa Minkum"

Meaning: May Allah accept from us and from you (good deeds).

[Ahmad]

This is the best way to show love and respect to your fellow Muslims on this joyous occassion as long as the basic Islamic principles are observed (e.g. not shaking hands with the non-mahram).







VISITING THE GRAVE

The purpose of Eid is to celebrate and be joyful.
Visiting graves on this day is contrary to this purpose. It also falls under the Prophet's ((2)) general prohibition of assigning a specific day to visit the graves.



- Shaving of the beard for men
- Dressing up in clothes that do not cover the modesty
- Excessive makeup and fragrance for the women





FREE MIXING BETWEEN THE SEXES

Shaking hands between men and women who are nonmahram



SPENDING EXECISSIVELY

Spending on food and decorations that result in wastage, and playing firecrackers.

WASTING TIME WITH IMPERMISSIBLE ENTERTAINMENT



- Singing and dancing
- Playing games that emulate gambling even if no betting occurs
- Watching impermissible things on TV or the Internet
- Using social media without wisdom
- Sharing pictures that compromise the modesty (for women)
- Inviting fitnah with free social media postings and sharing

Mistakes Made de Eid

It is time we abandon the unIslamic ways of celebrating Eid. This is our festival. As Muslims, Allah and the Prophet (ﷺ) have taught us how to celebrate our Eid by making takbeer, not with firecrackers and music. These are against our Islamic teachings.

Note to Parents:

Alhamdullillah, Ramadan has returned us to our fitrah, by gaining Allah's forgiveness and mercy. Let us not commit sins, waste money, endanger ourselves and others by playing with fireworks that have nothing to do with the Muslim festival.

Prayer Sermon





- There is no adhan or igaamah in the Eid prayer
- The Eid prayer consists of two rakaah. The sermon comes after the prayer
- It is done in congregation
- In the first rakaah, takbeer 7 times including takbeeratulihram and then recite the iftitah.
 After the takbeer to stand up into the second rakaah, recite 5 more takbeerat
- There is no specific supplication in between the Eid takbeerat that has been authentically reported from the Prophet (ﷺ)
- After the prayer, the imam will ascend the minbar to begin his Sermon
- For those listening to the Sermon, observe the etiquette of listening while you are there: no talking/whispering, playing with phone.

Let us make changes before it's too late.

تَقَبّلَ اللهُ مِنّا وَمِنكُم

"Taqabbal Allahu Minna Wa Minkum"