

ENGLISH EDITION



LAJNAH TALEEM SYLLABUS

Theme: Ramadan

Series: Jan-Mar 2024



Taleem Department Lajnah Imaillah Malaysia

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Al-Quran

Part I: Al-Baqarah 184-186

- ★ Please study the recitation with the correct tajweed.
- ★ Understand and appreciate the meaning of the verses.
- ★ If possible, memorize the verses with its meaning.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿١٨٤﴾

O ye who believe! fasting is prescribed for you, as it was prescribed for those before you, so that you may become righteous.

أَيَّامًا مَّعْدُودَاتٍ ۖ فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ۗ وَعَلَىٰ الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مَسْكِينٍ ۖ فَمَن تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ ۗ وَأَن تَصُومُوا خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿١٨٥﴾

The prescribed fasting is for a fixed number of days, but whoso among you is sick or is on a journey shall fast the same number of other days; and for those who are able to fast only with great difficulty is an expiation—the feeding of a poor man. And whoso performs a good work with willing obedience, it is better for him. And fasting is good for you, if you only knew.

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ ۚ فَمَن شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ ۖ وَمَن كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ۗ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ ۚ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿٢١٨﴾

The month of Ramadan is that in which the Quran was sent down as a guidance for mankind with clear proofs of guidance and discrimination. Therefore, whosoever of you is present at home in this month, let him fast therein. But whoso is sick or is on a journey, shall fast the same number of other days. Allah desires to give you facility and He desires not hardship for you, and that you may complete the number, and that you may exalt Allah for His having guided you and that you may be grateful.

Al-Quran

Part II: Al-Qadr 1-6

- ★ Please study the recitation with the correct tajweed.
- ★ Understand and appreciate the meaning of the verses.
- ★ If possible, memorize the verses with its meaning.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ

Surely, We sent it down on the Night of Destiny.

وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ

And what should make thee know what the Night of Destiny is?

لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ

The Night of Destiny is better than a thousand months.

تَنْزِلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ ﴿٥٦﴾

Therein descend angels and the Spirit by the command of their Lord —
with every matter.

سَلَامٌ هِيَ حَتَّىٰ مَطْلَعِ الْفَجْرِ ﴿٥٧﴾

It is all peace till the rising of the dawn.

Hadith

Part I: Regarding Rayyan and People Who Fast

- ★ Please study the hadith in Arabic and its meaning.
- ★ Understand and appreciate the meaning of the hadith.

عَنْ سَهْلِ بْنِ سَعْدٍ، - رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

" إِنَّ فِي الْجَنَّةِ بَابًا يُقَالُ لَهُ الرَّيَّانُ يَدْخُلُ مِنْهُ الصَّائِمُونَ يَوْمَ الْقِيَامَةِ لَا يَدْخُلُ مَعَهُمْ أَحَدٌ غَيْرُهُمْ يُقَالُ أَيْنَ الصَّائِمُونَ فَيَدْخُلُونَ مِنْهُ فَإِذَا دَخَلَ آخِرُهُمْ أُغْلِقَ فَلَمْ يَدْخُلْ مِنْهُ أَحَدٌ " .

Sahl b. Sa'd (as) reported Rasulullah ﷺ as saying:

“In Paradise there is a gate which is called Rayyan through which only the people who fast would enter on the Day on Resurrection. None else would enter along with them. It would be proclaimed: Where are the people who fast that they should be admitted into it? And when the last of them would enter, it would be closed and no one would enter it.”

(Sahih Bukhari and Muslim)

Hadith

Part II: Regarding the Three Parts of Ramadan

- ★ Please study the hadith in Arabic and its meaning.
- ★ Understand and appreciate the meaning of the hadith.

وَهُوَ شَهْرٌ أَوَّلُهُ رَحْمَةٌ وَأَوْسَطُهُ مَغْفِرَةٌ وَآخِرُهُ عِتْقٌ مِنَ النَّارِ وَمَنْ خَفَّفَ عَنْ مَمْلُوكِهِ فِيهِ غَفَرَ اللَّهُ لَهُ وَأَعْتَقَهُ
مِنَ النَّارِ

“It is a month whose beginning is mercy, whose middle is forgiveness, and whose end is salvation from Hell. If anyone makes things easy for His slave during it, God will forgive him and free him from Hell.”

(*Mishkat al-Masabih*, Kitab as-Saum, Hadith 1965)

Solat

Part I: When to Offer Witr Prayers?

Source:

<https://www.allIslam.org/question/when-to-offer-witr-prayers/>

- ★ Please read through the article below.
- ★ Understand the practice of Rasulullah ﷺ, the Sahaba^{ra}, and Promised Messiah^{as}.

Witr prayers can be offered any time after Isha prayers up until Fajr time. Rasulullah ﷺ used to offer *Witr* prayers at the end of Tahajjud. However, they can be offered any time between Isyak and before Fajr time.

Hazrat Umar^{ra} would offer *Witr* prayers after Tahajjud whereas Hazrat Abu Bakr^{ra} would offer them after Isyak.

The Promised Messiah^{as}, Hazrat Mirza Ghulam Ahmad would offer his *Witr* prayers after Isyak before going to sleep, and later, after awakening, would then offer Tahajjud prayers in the morning.

In *Sunan Abi Dawud* it is narrated:

“The Holy Prophet ﷺ asked Abu Bakr^{ra}: ‘When do you observe the *Witr*?’

“He replied: ‘I observe the *Witr* prayer in the early hours of the night.’

“The Holy Prophet ﷺ asked Umar^{ra}: ‘When do you observe the *Witr*?’

“He replied: ‘At the end of the night.’

“He then said to Abu Bakr^{ra}: ‘This one has followed it with care’; and he said to Umar^{ra}: ‘He has followed it with strength.’”

(*Sunan Abi Dawud*, The Book of prayer, Detailed Injunctions about Witr)

The Witr prayers should not be missed and if one is doubtful as to if they will get up and offer them time after sleeping, then it is better to offer them before sleeping after Isha prayers.

Solat

Part II: What is the Correct Way to Perform Witr Prayer?

Source:

<https://www.alhakam.org/what-is-the-correct-way-to-perform-the-witr-prayer/>

- ★ Please read through the article below.
- ★ Understand the practice of Rasulullah ﷺ and Promised Messiah^{as}.

A lady from the UK wrote to Hazrat Amirul Momineen, Khalifatul Masih V^{atba} and asked why we observed the three *rak'ahs* of the *witr* prayer in two parts, i.e. two *rak'ahs* and then one *rak'ah*. She also asked whether we were permitted to use kitchen utensils, such as frying pans etc. provided at self-catering holiday apartments.

Huzoor-e-Anwar^{atba}, in his letter dated 12 October 2021, provided the following guidance to her:

“Scholars of Hadith and jurisprudence have described various ways of performing *witr* and they have also given different arguments in favour of their position. The following two are the more well-known ones: one is to offer two *rak'ahs*, finish them with *salaam*, and then offer the third *rak'ah* separately. The second method is to offer the three *rak'ahs* together in such a way that after the two *rak'ahs* one sits down [*qa'dah*] for *tashahhud*, [then gets up to offer the third *rak'ah*] and finally ends the prayer with a *salaam*.

“Hence, responding to a person’s question about how one should perform *witr*, the Promised Messiah^{as} once said: ‘Either offer two *rak’ahs*, say *salaam*, then offer the third *rak’ah*, or offer the three *rak’ahs*, while sitting down in the middle for *at-tahiyyat*, and say *salaam* once [in the end].’

(*Al Hakam*, No. 13, Vol. 7, 10 April 1903, p. 14)

“It is mentioned in *ahadith* that the Holy Prophet ﷺ would usually separate the three *rak’ahs* of the *witr* prayer with a *salaam* in the middle. Hence, it is narrated by Hazrat Abdullah Bin Umar^{ra}:

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَفْصِلُ بَيْنَ الْوَتْرِ وَالشَّفْعِ بِتَسْلِيمَةٍ وَيُسْمِعُنَاهَا

“Rasulullah ﷺ used to separate the *witr* [uneven *rak’ah*] from the *shaf’* [two even *rak’ahs*] with a *salaam*, which he would make us hear.’

(*Musnad Ahmad Ibn Hanbal*, *Musnad Abdullah ibn Umar ibn al-Khattab^{ra}*, Hadith 5204)

“Likewise, Hazrat Aisha^{ra} narrates:

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي فِي الْحُجْرَةِ وَأَنَا فِي النَّيْتِ فَيَفْصِلُ بَيْنَ الشَّفْعِ وَالْوَتْرِ بِتَسْلِيمٍ يُسْمِعُنَاهُ

“Rasulullah ﷺ used to offer *Solat* in the inner chamber, while I used to be in the house. He would separate the *witr* [uneven *rak’ah*] from the *shaf’* [two even *rak’ahs*] with a *salaam* which he would make us hear.’

(*Musnad Ahmad Ibn Hanbal*, *Hadith as-Syedah Aishara*, Hadith 23398)

“Someone asked Hazrat Musleh-e-Maud^{ra} about how the Promised Messiah^{as} used to offer the *witr* prayer. The person asked, ‘Did the Promised Messiah^{as} use to say *salaam* after offering two *rak’ahs* of *witr*

prayer [and complete the remaining one *rak'ah* thereafter] or would he offer all the three *rak'ahs* in one go?

“Hazrat Musleh-e-Maud^{ra} replied:

“Usually, [he would say *salaam*] after offering two.’

Fiqh

Travellers and Ill People Cannot Fast

Source:

<https://www.alhakam.org/questions-related-to-ramadan/>

- ★ Please read through the article below.
- ★ Understand the practice of Promised Messiah^{as}.

Upon learning that Sheikh Muhammad Chatu Sahib and friends had arrived from Lahore, the Promised Messiah^{as}, according to his excellent morals, stepped outside his residence. The purpose behind it was for a leisurely walk, but in doing so, the crowd of people would also be afforded the opportunity to meet the Promised Messiah^{as}. Many people were already aware that the Promised Messiah^{as} would come out, therefore, many people had gathered in the small mosque [Masjid Mubarak, Qadian]. When the Promised Messiah^{as} exited his residence, companions thronged and rushed towards him. After greeting Sheikh Sahib, the following conversation ensued:

Huzoor^{as}: How are you? You are an old friend of ours.

Baba Chatu: I am well, thank you.

Huzoor^{as}: (Addressing Hakim Muhammad Hussein Qureshi Sahib) Please see to it that our guest is made comfortable and arrangements for his food and sleeping area are made. If you require anything, do inform me and make it clear to Miyan Najmuddin to prepare meals according to his liking.

Hakim Muhammad Hussein: Very good Huzoor. Insha-Allah there will be no problem.

Huzoor^{as}: (Addressing Baba Chatu) As you are on a journey, I assume you are not fasting?

Baba Chatu: No. I am, in fact, fasting.

Huzoor^{as}: The fact of the matter is that *taqwa* [fear of God] is in acting upon the conveniences provided by the Quran. God has granted permission to the traveller and the sick to observe their fasts at other times. Therefore, this permission should be acted upon as well. I have read that some people of influence have the view that if a traveller or a sick person fasts, it is a sin. After all, the objective is to attain God's pleasure, and not one's own pleasure. God's pleasure is in His obedience; whatever command He gives should be followed, and self-made interpretations should not be made. He has given this exact order:

مَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ

“Whoso among you is sick or is on a journey shall fast the same number of other days.” (Ch.2: V.185)

There is no further condition about what sort of journey it should be or how ill one should be. Neither do I fast while I am travelling, nor do I fast when I am sick. I am not feeling well today, therefore I am not fasting.

Walking makes me feel better, that is why I am about to set out. Will you join me?

Baba Chatu: No, unfortunately I cannot go. But you should proceed. Although [not fasting while travelling] is a command, if there is no discomfort in travel then why should the fast not be observed?

Huzoor^{as}: That is your opinion. The Holy Quran does not allude to the subject of discomfort or lack thereof. You are now advancing in age and cannot trust life. Thus, man should adopt the path that pleases God Almighty and attain the right path.

Baba Chatu: This is why I have come, to benefit from your wisdom. If this is the true path, then I would not desire to die an ignorant death.

Huzoor^{as}: Yes, this is a very good thing. I shall set off now. You should get some rest. (Having said this, Huzoor^{as} left for a walk.)

(*Al Hakam* [Urdu] 31 January 1907 p. 14)

Doa

- ★ Please memorize the Arabic of the doa.
- ★ If possible, memorize the meaning of the doa as well.

اللَّهُمَّ إِنَّكَ عَفُوفٌ تُحِبُّ الْعَفْوَ، فَاعْفُ عَنِّي

O Allah, You are Most Forgiving, and You love forgiveness;
so forgive me.

[Riwayat al-Tirmizi (3513), Ibn Majah (3850) dan Ahmad (25384)]

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ سُبْحَانَ اللَّهِ الْعَظِيمِ . اللَّهُمَّ صَلِّ عَلَى
مُحَمَّدٍ وَعَالِهِ مُحَمَّدٍ

Glory be to Allah and all praise is due to him, glory be to Allah the great.
O Allah, send your grace, honour and mercy upon Muhammad and upon
the family of Muhammad.

يَا حَفِيظُ يَا عَزِيزُ يَا رَفِيقُ يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ نَسْتَعِيْثُ

O the Protector, the Most Powerful, the Most Compassionate, O The Living, O Self-Sustaining Sustainer! In Your Mercy we seek relief.

رَبِّ كُلِّ شَيْءٍ خَادِمُكَ رَبِّ فَاحْفَظْنِيْ وَانصُرْنِيْ وَارْحَمْنِيْ

O my Lord, everything is your servant, O my Lord, protect me, help me, and have mercy on me.

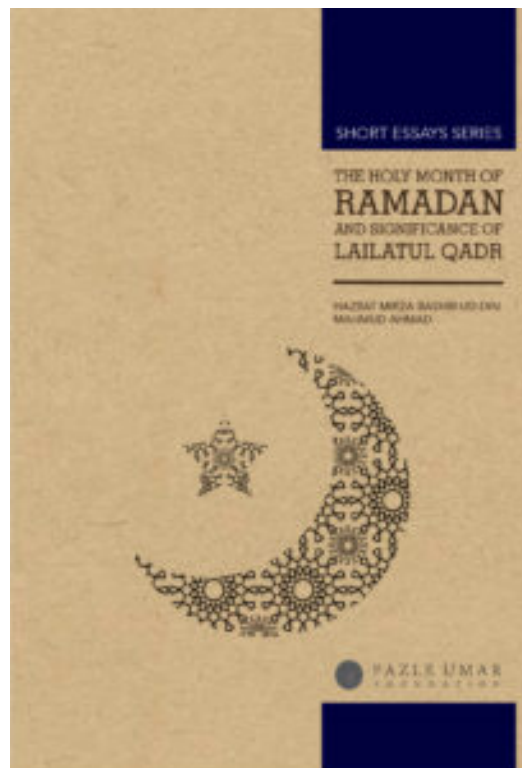
Book

The Holy Month of Ramadan and the Significance of Lailatul Qadr

Source:

<https://www.allIslam.org/library/books/The-Holy-Month-of-Ramadan-and-the-Significance-of-Lailatul-Qadr.pdf>

★ Please read the book “The Holy Month of Ramadan and the Significance of Lailatul Qadr” by Hazrat Mirza Basyiruddin Mahmud Ahmad^{ra}.



Seerat

Fasting in Ramadan

Source:

<https://www.allIslam.org/library/books/Seal-of-Prophets-Vol-2.pdf>

★ Please read the part “Fasting in Ramadan” in the book Seal of Prophets Volume 2.

After Solat, the next greatest pillar in the Islamic worship is fasting. In actuality, Islam has instituted different forms of worship taking into consideration the various types of inner purification.

In other words, if Solat removes the impurities and weaknesses of a person in one aspect; and makes him able to become a beloved of God, then fasting fulfills this purpose in another manner, and Zakat is prescribed for a third aspect, and Hajj holds a fourth purpose, separate to the previous three.

In this manner, various forms of worship fulfill varying purposes and are helpful in the reformation and progress of mankind in various respects. If one contemplates, it becomes clearly evident that the order in which the various Islamic forms of worship were instituted, is the exact order of their significance as well.

In other words, the most significant and most vast in its influence upon human morals and spirituality is that worship which was instituted first.

After this a worship of lesser rank was instituted and after that a worship of lesser rank, and so on and so forth.

Those people who do not offer their worship merely as a tradition and have the habit of analysing its effect upon their souls can easily understand that the first position of all worship belongs to Solat.

After this is fasting, and then the other forms of worship. In any case, until then, only Solat had been ordained and then in the second year of migration at the arrival of Ramaḍān, fasting began as well.

In other words, the injunction was revealed that in the month of Ramaḍān, with the exception of the sick and weak, and those on journey, every adult Muslim man and woman, would abstain from all types of food and drink from dawn till dusk, and during these hours, intimate relations between husband and wife would also be abstained from.

Furthermore, the days of fasting would particularly be spent in the remembrance of Allāh, recitation of the Holy Qur'ān, and in charity and alms. During the nights of fasting, special arrangement for the Tahajjud Prayer would be made, etc.

As such, it is written with regards to the Holy Prophet ﷺ that his Ramadan was a complete embodiment of worship. Although the entire life of the Holy Prophet ﷺ was nothing except worship, but during fasting, the Holy Prophet ﷺ would particularly spend the better part of his time in voluntary services and in the remembrance of Allah.

He would often remain awake during the nights, and during Ramaḍān the Holy Prophet ﷺ would offer charity and alms to such an extent that the Companions likened him to a fast wind which knew no stopping.

Moreover, in order to keep the spirit of fasting alive, Rasulullah ﷺ would always admonish the Companions not to think that by the mere abstinence of food and drink as a tradition, they would be counted among those who had fasted; rather, that they should bear in mind the actual spirit of fasting, so that a sense of inner purity, restraint of desires and a faculty of sacrifice and service of the needy may be fostered.

Furthermore, he would state that, “Most unfortunate is he who is afforded an opportunity to fast in Ramadan and does not thereby have his previous sins forgiven.” Rasulullah ﷺ would also encourage fasting as a voluntary service, but it was a Sunnah of Rasulullah ﷺ to order a middle course in every matter.

As such, the Holy Prophet ﷺ would forbid people from fasting continuously and would say that: “Allah has commanded that a person owes rights even to his own soul, he owes rights to his wife and children, he owes rights to his friends and neighbours, and in this manner there are other rights as well. The fulfillment of all these rights under the Sharī‘at and Will of God is also a form of worship.”

Therefore, a person should not overly emphasize the observance of a specific type of worship and neglect the other rights which are owed by him. Therefore, during this year, fasting in the month of Ramaḍān was ordained, and a second pillar was added to Islamic worship.

However, it should be remembered that just as the Holy Prophet ﷺ would offer voluntary Solat in his own way prior to the ordinance of the five daily Solat and would instruct his Companions to follow suit, in the same manner, prior to the ordinance of fasting in the month of Ramaḍān, the Holy Prophet ﷺ would observe voluntary fasting as well.

However, until then, this had not been formally and specifically instituted for a specific time period. As such, it is narrated in the hadith that prior to the obligation of fasting in the month of Ramadan, the Holy Prophet ﷺ would fast on the day of 'Ashurah, i.e., on the 10th of Muharram and would encourage the Companions to do the same.