

RAMADHAN INFORMATION PACKAGE

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Ramadan 2018 / 14389
16th May 2018*

RAMADAN is a season of change and the time for resolutions. The intensity of worship in this particular month (fasting, praying, charity, supplications and other good deeds) should play a great role in our lives. If the impact is felt and reflected in us, we got it, if it doesn't, we missed it.

“The month of Ramadan is the one in which the Qur`an was revealed as a guide to Mankind, also signs for guidance and judgment. So whoever is present during this month must observe fasting” - Qur`an, 2:185

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***Subject to the sighting of the new moon of Ramadhan**

Ramadan 2018 / 1439 Prayer Times Schedule

Prayer for breaking fast:

“O Allah! I fasted for You and I believe in You and I break my fast with Your sustenance

Tafseer: every Saturday & Sunday at 6:00pm

Break your fast in the Mosque everyday

Ramadan 1439 AH (16 May 2018 - 15 June 2018)

DATE	TIME OF SALATUL-ISHAI
MAY 16 - MAY 21	9:45 PM
MAY 22 – MAY 26	9:50 PM
MAY 27 – JUNE 6	10:02 PM
JUNE 7 – JUNE 15	10:10 PM

NOTE: *The above Isha Prayer schedule is strictly for the Masjid, based on the average daily Isha time from our website: www.nainnj.org in collaboration with www.islamicfinder.org*

1. Significance of Ramadan, Rules and Regulations

1.1 Ramadan the Month of Blessings

“The month of Ramadan; in it was sent down the Qur`an, a guidance to mankind and a self-evident proof of that guidance and the standard for distinguishing between right and wrong . Whosoever of you witnesses the month should fast it...”) Quran 2:185.

Ramadan, the month of fasting, is observed by Muslims all over the world with great reverence. In this month the revelation of the Qur`an began and it was revealed to mankind through Prophet Muhammad (SAW). The Qur`an is the scripture for all people from the time of the prophet to the end of time. It is established from the Hadith that during the successive Ramadan’s, the Angel Jibril used to visit the prophet (SAW) who would recite to the archangel all the chapters and verses of the Qur`an revealed to him thus far. In the year in which the prophet (SAW) died, the Angel made him recite the Qur`an over twice. The prophet (SAW) said: “one who learns and teaches the Qur`an is the best amongst you”

1.2 Fasting

Fasting is the fourth pillar of Islam. It is obligatory on every adult sane, healthy Muslim who is not on a journey. The prophet (SAW) said: “whoever fast with faith and with the expectation of reward from Allah will be forgiven all his past sins, so that he becomes as pure as he was on the day he or she was born”

Fasting is observed from dawn to sunset. During this period, those fasting are not allowed to eat or drink or have sexual pleasure. The prophet (SAW) said that if anyone performs a virtuous deed voluntarily in the month of Ramadan he/she is granted multiple rewards.

Ramadan is a month of patience and perseverance; the reward of patience and perseverance is nothing but paradise, so said the prophet (SAW).

The month of Ramadan is divided into three units of ten days each. The first ten days is the period of seeking Mercy. The second ten days is the period of seeking forgiveness whilst the last ten days is the period of seeking Salvation from Hell Fire.

1.3 Types of Fasting

- Fast kept during the month of Ramadan. This **FARD** (obligatory).
- Fast kept to make up for a previous obligatory fast missed for a genuine reason. This is called **Sawm Qa'daa**.
- Fast kept in fulfillment of a pledge for something granted by Allah in answer to a prayer. This is called **Nadhira** (Vow).
- **Mustahabb** (Recommended fast) :
 - (a) 'Aashooraa (the 10th day of Muharram), along with the ninth or the eleventh day of Muharram.
 - (b) The fast of the day of 'Arafah (the ninth of Dhul-Hijjah).
 - (c) The 13th, 14th, and 15th, or any three days of every lunar month.
 - (d) Any six days in Shawwaal (the 10th lunar month).
 - (e) Mondays of Any/every week on the year.
 - (f) The month of Sha'baan (the 8th Lunar month).
 - (g) The fast of prophet Dawood (David), i.e. fasting every other day.
- **Sawm Kaffarah**.
Fast kept to expiate for some particular kind of sins. This is called kaffarah. A person who breaks an oath must also keep such fast of **Kaffarah** (unless the vow itself involved something unlawful, then no expiation is required).
- **Supererogatory fasts**. A person may keep as many fast as he/she can on days recommended by the prophet (SAW), e.g. Mondays and Thursdays.
- **Makrooh (undesirable Fast)**
 - (a) Wisaal (Continuous fasting without Suhoor or Iftar).
 - (b) Fasting on the tenth of Muharram without fasting on the ninth or the eleventh.

- (c) A woman's fast without her husband's permission (if is not an obligatory fast).
- (d) Fasting everyday continuously.
- (e) Fasting on a Saturday by itself.

- **Mubah (Allowable Fast)**

For example, fast for health reasons. However, deeds are judged according to one's intentions. One will get health benefits from fasts done to please Allah, but one would not get reward from Allah if the motive for one's fasting is to be healthy or lose weight.

- **Muharram (Forbidden Fasts)**

- (a) Fasting on Jumu'ah (Friday) without fasting on Thursday or Saturday.
- (b) Fasting on the day of 'Id.
- (c) Fasting on the day of Tashreeq (the eleventh, twelfth and thirteenth of Thul-Hijjah).

1.4 Niyah (Intention) For Fasting:

Whoever wants to observe the fast should have the intention of doing so in their heart:

"I resolve to keep fast today as my duty to do it in the month of Ramadan"

Again no specific words nor a specific language is required. When the fast has ended after sunset, the following prayer is said:

"Allahumma innee Laka Sumtu Wabika Aamantu Wa 'Alayka Tawakkaltu Wa 'Alaa Rizqika Aftartu; Fataqabbalhu minnee"

Meaning:

" O Allah! I have fasted for You, I believe firmly in You, I rely upon You and I have broken my fast with Your provision; so accept it from me"

Or:

"Dhahabaz-zam`u wab-tallatil-'urooqu wa thabatal-ajru inshaa`Allah "

Meaning: "The thirst has gone, the arteries are moist, and the reward set, Allah willing"

1.5 Things to Note In Relation To Fasting

- To have an intention of observing the fast before dawn. (There are no specific words to say; the place of intention is in the heart).
- To eat food before dawn (Sahur), though missing it does not affect the validity of the Fast.
- To break the fast immediately after sunset.

- To regularly perform one's prayers (salat), and seek Allah 's (SWA) blessings while fasting and at the time of breaking the fast.
- To refrain from acts of sexual intercourse, eating and drinking-from dawn until sunset.
- To refrain from doing evil (at all times).
- To recite the Holy Qur`an
- To be much more generous than ever.
- Refrain from loose talk and backbiting (for if you didn't you will lose your rewards)

1.6 The Following Things Do Not Break Fast:

- To eat or drink something inadvertently, that is forgetting that one is fasting. However, the person should continue fasting as soon as he/she realizes it.
- A wet dream during the day while fasting.
- Vaccination or Injection (if medically required).
- Having shower or oiling one's hair during the day while fasting.
- Use of perfume (by men).
- Cleaning the teeth with a tasteless chewing-stick (miswak), or tooth brush without the tooth paste.
- Eating food prepared by others (as long as the food is halal).
- Kissing one's wife while fasting does not break the fast, as long as moderation is observed.
- Donating blood or unintentional vomiting does not break the fast.
- For someone to rinse out the mouth or to taste food or drink, which is being prepared, spitting it all back without swallowing any of the food or drink is also permissible. Caution should however be exercised.
- Swallowing one's saliva does not break the fast.

1.7 Kaffarah – Expiation for Broken Fasts

If someone deliberately breaks his fast by engaging in sexual intercourse, eating or drinking, then he must expiate for this heinous sin. Expiation involves fasting for sixty consecutive days (after Ramadan) for each broken fast, or if incapable of doing that, then feeding sixty poor people, or freeing a believing slave.

If the fast is broken by mistake before sunset under the wrong impression that the sun has set, then one only needs to make up for just that one fast (after Ramadan).

1.8 People Who Are Exempt From Fasting:

The aged, sick people, and travelers may postpone their fast until a future date. The aged persons and those who are perpetually ill are not required to observe fasting, but they must feed a poor or needy person in lieu of each day's fast missed.

Menstruating women are exempt from fasting while menstruating, but they must fast a like number of days when Ramadan is over.

Pregnant women and nursing mothers who fear that fasting would harm them or their babies are required to also make up for the number of days missed.

Jihaad if a person is about to participate in Jihad and fears that the fasting would weaken him. He may defer the fast.

2. RAMADAN ACTIVITIES

2.1 Tafsirul Qur`an Program:

You are hereby invited to Tafsirul Qur`an (explanation and interpretation of the Holy Qur`an).

It will be conducted, In-sha Allah, by our Imam Nuru-Deen M. Ali, with contribution and support from Our Alfa Br. Bashir Agboola.

Time: -6:00pm

2.2 Iftar (Breaking Of The Fast)

There will be fruit and food at the mosque throughout Ramadan In-Sha Allah. Individual donations in any form to the Mosque would be very much appreciated.

The Merit of Given Something to Break his/her Fast With

It is highly commendable to give something to a fasting person to break his/her fast, for it brings meritorious rewards to the giver in the same measure as to the Person fasting. It is reported on the authority of Said bin Khalid (May Allah be pleased with him) that the Prophet (SAW) said:

“Whoever helps a fasting person with something to break his/her fast with, even if it be a mixture of water and milk, or a single date, Allah Almighty will give him or her a pleasant drink from His pond (on the day of judgment when the sun will be brought closer to peoples’ heads and there will not be shade except the shade of Allah) a drink after which he/she will never again experience thirst and will be satisfied even before entering Al-Jannah” (Narrated by Al-Bay’aqi). May Allah (SWA) grant us nearness to Himself and may He bless our efforts.

2.3 Daily Discussions:

Whilst there will be Tafsirul Qur`an on weekends during this month, we would also hold Tilaawah (we will seat down in circle and read the Qur`an in turns) discussion sessions between Iftar and Ish`a on topics of interest on weekdays.

It is hoped that this will enable us to derive the maximum blessings from this auspicious month as a result of spending more time in the Mosque.

3. Tarawih (Ashamu)/ Tahajjud

One of the characteristics of the month of Ramadan is to have a special prayer during the night, which is called the Tarawih prayer. Muslims have been directed by the prophet (saw) to offer this prayer during the nights of Ramadan, hoping for forgiveness from Allah and His mercies. Allah will forgive his/her sins.

The Prophet (SAW) said:

“Whoever performs supererogatory (night) prayer believing firmly in Allah, and hopeful of His mercy, will receive forgiveness of his/her past sins”.

Nothing follows forgiveness except Allah’s mercies and His favors.

Tarawih prayers would In-Sha Allah start immediately after Ish`a prayer. We hope to complete the reading of the whole Qur`an during this month.

3.1 **Tarawih Prayer:** It is a Salaat that is performed during the month of Ramadan after `Ishaa. It is emphasized Sunnah for men and women. Usually it is performed in Masjid in congregation but it can be done at home.

- it is performed two Rakah at a time
- Recitation is longer than usual.
- The authentic number of Rakah is 11 or 13 including Witr. However, one can add more Rakah.
- It is permissible to take a rest between every four Rakahs.
- It usually ends with Qunut Du`a (Special prayer in the last rakah) before or after the Ruku` of the last Rakah.

Q-What if one misses Ishaa and then come to the Masjid and sees the congregation doing Tarawih (Ashamu)?

A-One can join the Tarawih (Ashamu) with the intention of Isha, and when he has completed four Rakahs, he would end his Isha prayer and do other Rakahs with the intention of Tarawih (Ashamu). Evidence is available on request.

3.2 Qiyamul-Layl or Tahajjud

It is highly meritorious to perform this Salat in the night (the last part of the night) of Ramadan, as in other months of the year.

It consist of 2 or 4 or 6 or 8 or 10 Raka`as, or even more (as each person possibly can). It is preferable to say Taslim (i.e As-Salam Alaykum) after every 2 Raka`as. On each Raka`a you recite Suratul Fatiha followed by any Surah or Surahs that you know and comfortable with.

May Allah accept all our acts of worship (Amin).

4. Laylatul Qadr (The Magnificent Night)

The Magnificent Night, when the Holy Qur`an was revealed should be searched for during the odd nights of the last ten days of Ramadan.

These are the 21st, 23rd, 27th, and the 29th nights of Ramadan.

The prophet said that whoever worships with full faith and sincerity during Laylatul Qadr sins will be forgiven and would receive the mercy of Allah

(NAIM) will work towards observing Tahajjud in the last ten days Insha Allah. Therefore, we should bear in mind that Laylatul Qadr should be observed with *Nawafil* (prayers) not party.

Laylatul Qadr “*Enlightenment Gathering*” will be observed in this mosque after which Nawafil (additional prayer to ask for Allah’s mercies and blessings) will follow congregational on :To be determined

5. Eidul -Fitr

`Idul-Fitr (the Festival of Fast Breaking) is an occasion for joy and happiness to celebrate the end of Ramadan. The joy we feel on the day of `Id is the spiritual joy of fulfillment of Allah’s command of discipline, piety and collective worship. The `id day begins with Salat and is spent in alms-giving, visiting friends and relatives and exchanging greetings and gifts. The spirit of `Id is one of peace and forgiveness, for by the end of Ramadan one should have forgiven all grudges and ill feelings towards one’s fellow beings.

- It is done without Iqaamah.
- It consists of two Rakahs
- the first Rakah, the Imam announces Takbiratul Ihram (Initial Allahu Akbar)+6 more=7 (raising the two hands in each of them).
- After 7 Takbirah (Allahu Akbar) he recites Suratul- Fatiha and any other Surah.
- He continues like any regular Salah.
- In the second Rakah, he makes 5 Takbirs in addition to the Takbirah of standing up=6. he raises the two hands in each of them).
- Then he recite Suratul- Fatiha and any other Surah
- He countinue like a regular Salaat until end.
- It is very much recommended to attend Eid, even for menstruating female.
- If one arrives at the Mosque after the Ruku of the 2nd Rakah, one should complete it as Salatul Eid (do two Rakah only).
- If the Imam forgets one of the Takbir (Allahu Akbar), Salaat is correct because the first one in each Rakah is compulsory.

5.1 Day of Eid

As regards the exact date, this will be announced at the Mosque, depending on the sighting of the Shawwal moon, at Ish`a prayer on the eve of `Id. You can also call the mosque for information: 973-622-6246 or visit the NAIM website:

[http\\www.naimnj.org](http://www.naimnj.org)

6. ZAKATUL-FITR

Ibn Abbas narrated that the Messenger of Allah (SAW) made the Zakatul-Fitr compulsory on every Muslim so that it purifies the fasting person of the sin of foul talk during Ramadan, and provides food for the needy.

IF YOU ARE REJOICING, HOW ABOUT THOSE WHO DO NOT HAVE ANYTHING TO EAT OR DRINK?

Brothers and Sisters, this is your chance to feed the hungry and the needy Muslims! Please help them generously so that they do not need to beg from others. They deserve your Zakatul-Fitr.

This mosque will collect your Zakatul-Fitr and make sure that it gets to the right people.

Zakatul-Fitr is paid per each person in the family. If paid before the `Id prayer it is regarded as Zakatul Fitr, but if paid after, will only be regarded as sadaqah (charity). Therefore, the mosque will start collecting your zakat 3 days before the `Id so that those needy would have received it before the `Id prayer. The head of the family is responsible for paying for each of his dependents.

Although, the most common food in the community is what is required, some contemporary scholars like Sheikh Yusuf Qardawi have said that it can be in the form of money as people do not eat the same food and that it should be that which the receiver will appreciate. Masjid Mubarak suggests \$8 per person.

I'TIKAF

MEANING: To dwell or seclude oneself in a masjid (mosque) with the intention of complete devotion to Allah Subhanahu wa ta'aala. The objective must be to get closer to Allah thereby seeking His pleasure.

The scholars say I'tikaf is a recommended act of worship, during the last ten days of Ramadhan.

Reference from the Quran and Sunnah respectively:

“... And have no contact (sexual relations) with them (your wives) while in the state of I'tikaf. Q2.187

The prophet used to make I'tikaf in the last 10 days of Ramadhan until he died, then his wives also performed I'tikaf after him”. (Al-Bukhaaree and Muslim).

Please note that a woman cannot make I'tikaf without the permission of her husband.

MANNERS OF I'TIKAF: We should prepare ourselves for the day of solitude in the grave when we will have no company of delight except that of Allah. The one performing I'tikaf(Mu'atakif) should spend his time reading and pondering over the meanings of the Qu'ran. He should turn his heart to Allah by striving to spend his time in the mosque performing acts of pure worship such as prayer, making Dhikr, seeking Islamic knowledge in areas of tafseer and the hadith etc.

The Mu‘atakif must avoid; quarreling, chatting, gossip and unnecessary talk, involving oneself in excessive food, and wordly distractions. All these reduce and spoil the reward and value of this good conduct and are indeed contrary to the Prophetic I ‘tikaf.

DURATION AND TIME OF I ‘TIKAF: It is deduced from the sunnah that one should stay a minimum of one day and night in I tikaf. **It is in accordance with the sunnah of the prophet that one should enter into I tikaf in the morning, immediately after Fajr prayer. The intention in one’s heart is therefore necessary.**

Aishah(R) reported: ‘when Allah’s Messenger salla Allahu alaihi wassalam intended I‘tikaf he would pray Fajr then enter into his I tikaf place’.(Al-Bukharee and Muslim).

It is also recommended to end it in the morning after Eid prayers. Imam Maalik is reported to have said in the meaning:‘I noticed that the righteous people after having observed I‘tikaf, they would not go back to their families until they have witnessed the Eid prayers.

Despite the above some people of knowledge have given permission to the people performing I’tikaf to leave for their houses after Maghrib prayers on the final day of Ramadhan to enable them prepare for Eid.

PERMISSIBLE ACTIONS AND DISAPPROVED ACTS: **The person in I‘tikaf may attend to his bathroom needs and is allowed to go out to bring his food and drink.**

On the other hand it is stated that the scholars agree that any Mu ‘atakif who departs from the mosque without a need, necessity or obligatory act of righteousness, then his I‘tikaf is invalidated. Lastly, it is stated that Ibn Abbas radiyallahu anhu said ‘If a Mu’atakif performs intercourse, he invalidates his I‘tikaf, and would have to start over”.

May Almighty Allah make it easy for all of us to attain his pleasure both in this world and the hereafter Amin.

Forbidden times of Prayer

Uqbah bin Amir said, There were three times at which Allah's Messenger (pbuh) used to forbid us to pray or bury our dead:

- (i) When the sun began to rise until it was fully up.
- (ii) When the sun was at its height at midday till it passed the meridian.
- (iii) When the sun drew near to setting till it had set. (Muslim)

Forbidden Times for Nafil Prayer

(i) Abu Saeed AlKhudree reported Allah's Messenger (pbuh) as saying, No Salat is to be said after the Fajr prayer until the sun rises, or after the Asr Prayer until the sun sets. (Bukhair and Muslim)

Only Nafil prayer is forbidden at these times but a missed Fard prayer can be offered. Most of the Ulama of the Muslim Ummah allowed the offering of missed Fard prayer after Fajr and Asr because of the following Hadith:

Prophet Muhammad (pbuh) said, Who has forgotten the prayer he should pray it whenever he remembers it. (Bukhari and Muslim)

(ii) A Nafil prayer cannot be offered once the Iqamat for Fard prayer has been said. Abu Hurairah narrated that Allah's Messenger (pbuh) said, When the Iqamat has been said, then, there is no Salat valid (Nafil or Sunnat) except the Fard prayer for which the Iqamat was said. (Ahmad and Muslim)

It is seen in practice that many people continue with the Sunnat prayer even though the Iqamat has been said for the Fard prayer especially in the Fajr prayer. They feel that the 2 Raakat Sunnat of Fajr can only be offered before the Fard. This practice is against congregation philosophy, discipline of Jamaat, and a clear violation of Hadith. They should offer 2 Rakaat Sunnat of Fajr immediately after the Fard or after sunrise.

Men

- (i) The dress for men should be such that it covers from the navel to the knees at least.
- (ii) The shoulders should not be left uncovered.
- (iii) Salat can be prayed in one garment if it covers the body from the navel to the knees as well as the shoulders.
(Bukhari and Muslim.)

If, however, the garment is not long enough to cover the shoulders then parts of the body between the navel and the knees should at least be covered.

Women

The dress of the woman should be such that it covers her whole body from head to foot leaving only the face and the hands uncovered. A Salat offered in transparent clothing is not valid. Also, tight-fitting clothing which shows the shape of the body should be avoided.

TYPES OF SALAT

a) Fard or obligatory Salat:

Every believer is ordered by Allah to offer five obligatory prayers in a day. Failure to observe any one of the five obligatory prayers is a serious and punishable sin.

b) Nafil prayer

This is a voluntary prayer which the Prophet (pbuh) observed before or after Fard at

special and isolated occasions. It also includes those which he encouraged Muslims to pray. The Nafl prayer can be divided into three categories:

(i) Sunnat Muakkadah (compulsory). That is those which are emphasized by the holy Prophet (pbuh) and offered regularly by him before or after the Fard prayer.

(ii) sunnat Ghair Muakkadah (optional). That is those offered only occasionally by Prophet Muhammad (pbuh).

(iii) Nafl Prayer (extra). This is an extra prayer. There is a reward for praying it and no sin for leaving it. It can be offered at any isolated instance according to the time and capacity of the believer. Prophet Muhammad (pbuh) encouraged the believers to pray Nafl to help make up for any minor omissions or other defects in the obligatory prayer.

Khushuu` (Presence of the heart during an act of worship)

When a person`s heart is fully occupied with what Allah says or hears, he is in a true state of KHUSHUU`. The concept of Khusuu` in worships is very essential for the following reasons:

- It is a vital factor for the accepting of worships
- it is a way to gain more rewards from Allah Almighty; the more khushuu` the better the rewards.
- without khushuu` the heart cannot gain what is suppose to gain from a worship, or can the heart be easily purify.

The ways to gain Khushuu`

- A Muslim should know his Lord very well; think about the greatness of the one before whom he is standing.
- Avoiding major and minor sins is very helpful.
- Reciting the Qur`an frequently and consistently (pondering on its verses meditatively) softens the heart and prepares it for khusuu`.
- Minimize attachments to worldly matters.
- Avoid excessive laughter and useless arguments as they harden the heart and lead to heedlessness.
- Stop doing anything as soon as you hears Adhan (call to prayer)
- Going to the Mosque early and continual mentioning of Allah drives Satan away.

We pray almighty Allah to accept all our ibadah during this month of Ramadan and beyond.