

A photograph of a room with a large, ornate stained glass window. The window features geometric patterns in purple, teal, and white. Sunlight streams through the window, creating a warm, golden glow. In the foreground, a wooden prayer desk (mushaf) stands on a patterned rug. The desk is open, and its shadow is cast on the rug. The walls are decorated with intricate Islamic geometric patterns.

RAMADAN SECRETS

AN ISLAMIC OUTREACH ABIM EBOOK PROJECT

Ramadan Secrets

AN ISLAMIC OUTREACH ABIM eBook Project



Islamic Outreach - ABIM

"WALK TO THE WAY OF THY LORD WITH WISDOM AND BEAUTIFUL PREACHING" AL-QURAN 16:125

47 LEBUH ACHEH, 10200 GEORGETOWN, PULAU PINANG

<https://islamicoutreachpenang.com>

Edited and translated by
Hamdan Mohd Hassan

Table of Contents

The Sanctuary called Ramadan	1
Ramadan, Celebration, Brotherhood and Morality	5
Ramadan and Convergence of the Ummah	8
Ramadan Secrets: Being Closer to God	14
Freedom from Selfish Desires	17
Ramadan Fasting Not a Problem for Professional Footballers	19
A Brief Look at the Implications of the Revelations of the Qur'an	21
How to Complete Reciting the Qur'an in the 30 Days of Ramadan	25
The Higher Objectives of Fasting: Wisdom and Purpose of its Decree	28
Ramadan Briefs	32
An Anecdote of the Amazing Qur'an	40
Ramadan and <i>Al Hikmah</i> (Wisdom)	42
Readings In Conjunction with The Celebration of Nuzul Qur'an. Al-Qur'an : Studying History, Interpreting the Narrative.	46
Contemplating in the Month of Ramadan	49
Al Qur'an: The Transformative Power of the Holy Book	52
Ramadan the Month of Festivals, the Month of Rewards	62



Ramadan brings us back from the mundane and ordinary ritualistic life, a respite, a 'meaningful rest' from the hectic materialism, away from worldly affairs. An escape and a spiritual retreat without actually leaving or shunning the world. Everyday life goes on except that worldly pleasures and selfish desires are curtailed conscientiously. Self discipline and a surge, a rejuvenation of sincerity, patience, compassion and resolve.

- *Hamdan Mohd Hassan*

CHAPTER I

The Sanctuary called Ramadan

Ramadan brings us back from the mundane and the ordinary ritualistic life, a respite, a 'meaningful rest' from the hectic materialism, away from worldly affairs. It is an escape and a spiritual retreat but without actually leaving or shunning the world. Everyday life goes on except that worldly pleasures and selfish desires are curtailed conscientiously. Self-discipline suddenly then becomes a normal way of life. There seems to be a surge, a rejuvenation of sincerity, patience, compassion and resolve.

How can this be so? For one thing, the evil Shaytan, our arch enemy is actually or metaphorically out of the picture, being restrained from bothering mankind for the rest of the sacred month. Then, there are blessings which grace forgiveness, multiple and abundant increase in rewards for good deeds and performance of *ibadah* – worship, conflagration of awareness, self-reflection and internal motivation as well as the feeling of community togetherness in a unison of faith and piety to Allah almighty.

Ramadan is a religious sanctuary, a spiritual haven, without having to migrate or to travel far away. We need not leave our troubles behind. No, instead, it is Ramadan which replenishes our soul, our inner self, our natural being, our *fitrah* – our inherent and innate nature – to come back stronger than ever in faith, in character and in good deeds. With faith, with *taqwa* – God conscientiousness, with much stronger will power, boosting our inner strengths, we shall overcome our concerns and anxieties. By fasting and observing all the enjoined activities, the obligatory and the supererogatory; our *nafs*, our self returns to a more purified state. Fasting imbues in us, trains us, disciplines us to be spiritually enlightened throughout night and day, to be in constant awareness, in deep remembrance, contemplating, reflecting, accumulating good deeds, rewards and achieving the ultimate goal of *taqwa*, the highest form of God consciousness.

Yes, we do indeed face tribulations, personally and as a nation, as an *ummah*. Now the whole world is facing one of its biggest calamities, literally lethal genocide. Ramadan this year will not be the same for some. The present and impending catastrophe as a consequence of years of oppression and injustice and the severe effects will hit the weakest the hardest. This is Allah's test. This adverse challenge requires strong faith, endurance and *mujahaddah* – striving and struggling in upholding Islamic principles, seeking a thorough solution, a way out of the crisis and, saving people and caring for the people – ensuring the dignity and integrity of the Muslim community. This requires the unity of the community and the kindest brotherhood with the rich helping the poor, the better off helping those in difficulty, the healthy helping the sick, the injured, the grieving. One of the lessons and wisdom of Ramadan is to remind Muslims to feel the suffering of the poor, the deprived; reflecting, appraising and acting on them. It teaches us to be grateful to Allah the Almighty for His bounty, His grace that we be generous with what is bestowed upon us; what we treasure most to be made available in His service and to give, to be charitable, to donate, to contribute to help others in need. We must always remember the suffering of the oppressed. Fasting brings such awareness and awakens us to the bitter realities that requires reform, rejuvenation, courage and compassion to bind us together to face the challenges ahead.

Even in times of calamity, the sparkle of Ramadan, the surge in remembrance and the height of taqwa shall be triumphant and shall prevail. Even if sadly, some will not be able to gather and congregate in masjids. The people of faith cherish and treasure truth and are very lovingly jealous of the *deen* – religion of Islam. How they treasure performing solat together tightly filling the rows. No one shall be able to treat it lightly. Yes, there were people in the past and there may be some too at present who wish to regard lightly of Ramadan and of the associated spiritual activities. Some just carry on as usual, conducting some mundane activities at whatever time of day, even though, it is better and proper to prize and revere the limited time available to perform *tarawih* – night prayers or the recite the Quran and experience more of the spiritual pleasures and significance of fasting. Some only wish to observe the fast and the breaking of the fast, relegating it just to a time table shift in daily affairs. There are many in this world who still let the laylatul qadr, Night of Power just pass by without feeling any loss or even realizing its existence or significance altogether.

This Ramadan may not be as normal as before and requires adjustments. It is hoped that with a community wide consciousness, counsel, close support and exhortations from family and friends, that this time, we shall overcome with the help of Allah the Almighty and to Him only we seek help, we perform the utmost in our fasting and observance of Ramadan so that we shall attain the highest level of *taqwa*.

(Hamdan Mohd Hassan)



Twofold, I learned, is the purpose of this month of fasting: brotherhood of man as social responsibility is being hammered into human consciousness as religious postulate, and individual self-discipline as individual morality strongly accentuated in all Islamic teachings. I began to discern the outlines of Islam's ethical outlook.

Leopold. Weis / Muhammad Asad 1924

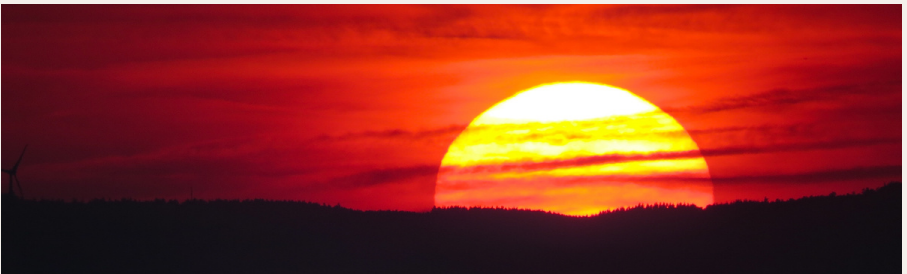


CHAPTER 2

RAMADAN, CELEBRATION, BROTHERHOOD AND MORALITY

At sunset in Cairo, I heard the muffled sound of cannon from the Citadel. At the same moment a circle of lights sprang up on the highest galleries of the two minarets that flanked the Citadel Mosque; and all the minarets of all the mosques in the city took up the illumination and repeated it: on every minaret a similar circle of lights. Through old Cairo there went a strange movement; quicker and at the same time more festive became the step of the people, louder the polyphonous noise in the streets: you could sense and almost hear a new tension quiver at all corners.

And all this happened because the new crescent moon announced a new lunar month, and the month was Ramadan, the most solemn month of the Islamic year. It commemorates the time thirteen hundred years ago, when, according to tradition, Prophet Muhammad received the first revelation of the Quran. Strict fasting is expected of every Muslim during this month. Men and women, save those who are ill, are forbidden to take food or drink or even to smoke from the moment when the first streak of light on the horizon announces the coming dawn, until sunset: for thirty days. During these thirty days people of Cairo went around with glowing eyes, as if elevated to holy regions. In the thirty nights you heard cannon fire, singing and cries of joy, while all the mosques glowed with light until daybreak.



Twofold, I learned, is the purpose of this month of fasting. One has to abstain food and drink in order to feel in one's own body what the poor and hungry feel: thus, social responsibility is being hammered into human consciousness as a religious postulate. The other purpose 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 these two elements – brotherhood of man and individual self-discipline – I began to discern the outlines of Islam's ethical outlook.

(Cairo 1924, Leopold Weiss who later converted to Islam to be known as Muhammad Asad, excerpts from his book *The Road to Mecca* 1953)



Convergence of the Ummah: WHEN A MORROCAN MEETS A MALAYSIAN



The believers are amazing, everything works out well for them, and no one else is like the believer. When rewarded with pleasure he is grateful, and when disaster strikes, he is patient. This is what makes him to be always in goodness.

(Hadith narrated by Muslim)

May this Ramadan see a convergence of the ummah to regain its true and proper position as the middle and upright community enjoying good, forbidding evil and inviting all towards belief and salvation.

CHAPTER 3

Ramadan and Convergence of the Ummah

Ramadan is a month of learning, a month of self-reflection and contemplation, taking stock of one's journey through life in the company of the Highest Order of universal society. It is the month for the commemoration and celebration of the Al Qur'an. It is surely a festival of *taqwa*.

All over the world, Muslims greet its coming with happiness, gladness and as if it was a long-lost companion who has returned showering gifts. While at the month's end, although parting with it saddens feelings, as if it was over too soon, Muslims feel a sense of achieving glowing success. Indeed, at the end of Ramadan they experience joy and feel victorious. They overcome their own selves and desires to return to their true and natural God given state, their *fitrah*, pure in true worship and submission to Allah the Almighty.

Ramadan is indeed very special and tremendously invigorating for the Muslim community. Muslims await dearly for the arrival of the blessed month. Disputes may arise as when to begin, when to exactly start fasting, how to determine the awaited new crescent, *hilal*, but this soon diminishes as people understand the importance of principles over the trivialities and by prioritizing the major essentials of worship. The most important of all, is unity of brotherhood and purposefulness.

This Ramadan there may be no bazaars like before in troubled lands. Bazaars that add to the colour and excitement. Businesses flourish in the booming Ramadan trade which thrives catering to one's self-indulgence and hungry cravings of the day. The holy month changes some of our usual social activities, in a particular way, reminding us of the message of *taqwa* and God consciousness that Ramadan arouses in people.

Ramadan is a special and blessed month in honouring and venerating the anniversary of the message of *tawhid*, the start of the revelations, the *nuzul al Qur'an*. It is a grand celebration in its own unique Islamic way that the ummah is one, that the Qur'an is guidance from God Almighty, bringing proof of guidance and is the criterion between truth and falsehood, differentiating right from wrong.

The meaning of it all is *tawhid* – to invite all of mankind to sincerely and truly worship only Allah the Almighty and that there is none other to be worshipped except Him. This is sincerity and purity of intention.

There was the story of the experience of a new convert to Islam who was starting her first ever fast during Ramadan. She was quite surprised to discover that Muslims really did fast meaning that they did abstain from food and drink for the whole day and it was not something that was made up. Fasting proves and motivates Muslims to show that sincerity and God consciousness – *ikhlas* and *taqwa* are qualities that are really quite attainable.

No matter what methods are used to tell the time for Ramadan activities, to signal its arrival, whether sirens, drum beats, cannon shots or just the call to prayers, *adhan*, the Muslim community communicates in all of these in their own special way. They become especially time-conscious during Ramadan.

The community wakes up much earlier than usual for early supper, *sahur*. By being awake early in the wee hours of the night, it enables them to engage in night vigil, *qiam al layl*, performing *solat tahajjud* – late night prayers, reading the Qur'an, *dhikr* and *doa* – remembrance of God and prayers, contemplating their deeds and efforts. The family is gathered together even in their tired and sleepy mode to have supper before dawn. Just by having *sahur* contains blessings and rewards beyond our comprehension. Muslims then work their day without food and water. They do not use fasting as a reason to shirk their duties or find something lighter to do. They try even to abstain from all acts deemed against the blessedness of Ramadan. They refrain from doing anything evil: being dishonest, telling lies, backbite, argue insensibly and at the most ideal level, to desist from even having a dark or bad thought in one's heart or mind for those who aspire for a perfect fast. At dusk, they gather and celebrate daily together in breaking their fast, *iftar*. A short *doa* is recited to be thankful and grateful to Allah the Almighty who enjoined fasting, provided them their boundless bounties and grace, *rizq* and made them Muslims. Then they pray *solat Maghrib*, have a short rest and go on to perform *Isya'* followed by *solat tarawih*. This Ramadan however, whole families will not be able to throng to line up the rows to fill the *saf* in the *musalla* and the *masjid* – mosques.

How cheerful are the children who normally play and have plenty of fun in the *masjid* or *musalla* compound and grounds. For it seems only in Ramadan where children are usually permitted to be out at night within their parents' supervision. There seems to be a sense of security even at night. Like the anecdote which says, "*Ramadan's coming. Hey! Look who's leaving.*" It is said that the doors of heaven are opened wide while the doors of hell are closed shut and Satan is kept in chains. However, for those facing war and genocide, this Ramadan everyone there shall have to make the necessary adjustments to make it a wonderful and holy month.

In previous Ramadan, some families even rule out TV for the whole month but this needs some persuading and consensus building. Family members have to work it out among themselves in order to create serenity and an appreciation of the calmness of the night and to enable them to do something more useful for Ramadan, to make it a better Ramadan than in previous years.

The following are not to be missed this Ramadan. Muslim communities which engage in communal *iftar*, *tarawih*, *tadarrus* - Qur'an recitation circles and other shared activities, cheerful and vibrant scenes with a sense of purpose in worship. A unison of cooperation and togetherness unmatched by any other month. We should not miss this.

We shall hear the rotational Qur'an recitals, *tadarrus* participants humming and enchanting the hallways, echoing in Muslim homes. Late night and early morning prayers lit up houses, nights are alive with remembrance and grace.



Ramadan is the month for virtue and charity. Rasulallah ﷺ was so generous and exceptionally charitable in Ramadan that the companions described it as if it was like a fast and blustery wind blowing through, giving as much to as many. Offering *iftar* or breaking of fast to others especially the needy is considered as great as fasting itself. In times of dire needs and miserable conditions of some of Muslims worldwide, the ummah needs to be imbued with more generosity and abundant charity, encouraging it to be managed more effectively and be more organized. *Zakat ul fitrah* institutionalizes a certain form of alms-giving to be obligatory– to help the poor, to share with them to help them celebrate together with the ummah. The poor, the deprived, the oppressed, the detainee, the refugee needs our help, they need our aid and assistance to make it through these challenging times of economic downturn especially those made worse by war and genocide in troubled lands.

Sayyid Qutb writes on *laylatul qadr*, describing the Night of Power as the night which marked the beginning of the revelation of the Qur’an to Muhammad ﷺ, an event unparalleled in the history of mankind. The revelations and the assigning of the message to the Prophet ﷺ is the greatest and most precious of events. The angels descend, led by Jibril by their Lord’s permission to fill the space between heaven and earth in such a glorious and splendid celebration, vividly portrayed in the Qur’an: *surah al qadr*. Humanity out of ignorance and misfortune may overlook the value and importance of *laylatul qadr*. When humanity ignores this, it loses the happiest and most beautiful sign of grace which Allah has bestowed upon it. Muslims are commanded not to forget or neglect this event. Rasulallah ﷺ has thought them how easy and enjoyable it is to commemorate that night by being in devotion with pure motive of faith.

In the Qur’an, following the verse concerning fasting and Ramadan, Allah the Almighty. mentions how close He is to believers: Indeed, it is a lofty declaration from the Most Highest the Most Exalted. Allah is close to them and Allah grants them their prayers to Him when they supplicate Him – when they humbly ask from Him. And so, they must submit to His commands. Fasting and worship in Ramadan brings Muslims much closer to God Almighty.

For Muslims, the Qur’an is ample and perfectly equipped to withstand any test or tribulation of the times. The Qur’an remains steadfast in combating mischief and corruption even when society abdicates its moral authority. The guided shall neither be fooled nor intimidated by any evil. Through the Qur’an, the Sunnah and learning from their respected scholars, we remain on the true path.

So, let's pray and seek forgiveness and repentance as much as we can, especially during such a deeply worrying and agonizing situation right now. Try to seek forgiveness and repent as much as we can. Remember, Allah Almighty, will not forsake His promise not to punish His servants who are still in good faith, devotedly praying and seeking His forgiveness. To the sufferings of our ummah which is a test from Allah, Muslims have to strive to seek solutions, to find ways to liberate the oppressed.

"The believers are amazing, everything works out well for them, and no one else is like the believer. When rewarded with pleasure he is grateful, and when disaster strikes, he is patient. This is what makes him to be always in goodness."
(Hadith narrated by Muslim)

It is hoped that this Ramadan becomes a convergence of the ummah to regain its true and proper position as the middle and upright community enjoining good, forbidding evil and inviting all towards belief and salvation.

(Hamdan Mohd Hassan)

Reference:

Animah Ferrar, Islam, Worldview and Way of Life

B Aisha Lemu, Islamic Aqidah and Fiqh

Hanafi Muhammad, *40 Fadhilat Puasa Ramadan – 40 Virtues of Ramadan*

Ismail R Faruqi, The Cultural Atlas of Islam

Muhammad Ali Dannawi, *Madrasah Ramadan, Penerokaan dan Hukum Hakam – Ramadan as an Academy, Exploration and Rules*

Mustafa Masyhur, *Bekalan di dalam Perjalanan Da'wah – Provisions in the Path of Da'wah*

Sayyid Qutb, *In the Shade of the Qur'an*.



روي عن عائشة رضي الله عنها أنها قالت : أول بلاء
 حدث في هذه الأمة بعد نبينا الشبع فإن القوم لما
 شبعت بطونهم سمنت أبدانهم ، وضعت
 قلوبهم، وجمحت شهواتهم.

Urwah reported: Aisha, may Allah be pleased with her, said,
 "Verily, the first trial to occur in this nation after the
 passing of its Prophet, peace and blessings be upon him,
 was people eating to their fill. For when people fill their
 stomachs, their bodies are fattened, their hearts are
 hardened, and their desires are uncontrollable."

Source: Al-Jü' li-Ibn Abi Dunya

CHAPTER 4

Ramadan Secrets: Being Closer to God

Fasting is like a virtuous secret kept between a servant and his Creator. Thus, fasting educates and edifies man to feel the presence of Allah in his life; Allah as *al-Raqiib*, the Lord of all things. The heart or soul that is educated, nurtured and enlightened with such awareness will reach *muraqabatullah* (closeness to Allah) which is the feeling that the person is always under the supervision of Allah. He realizes Allah, as the All-Knowing God of all things, whether external or internal, bright or hidden, spoken out or withheld in the heart. The state of 'closeness to Allah' makes a servant of Allah feel ashamed and guilty when he neglects to carry out His commands. He will try to fulfill the demands and commands of Allah as best he can. If he has already sinned, he will quickly realize and return to ask for forgiveness and repent because his main concern is if he has angered God. This is the person who acquires the rank of *al-muttaqin* (the God conscious and the alert), that is, those who try to restrain themselves from evil attributes (*al-mazmumah*) and adorn themselves with praiseworthy attributes (*al-mahmudah*). This is **taqwa** (God consciousness and alertness), it is in the heart, as the Prophet (peace be upon him) pointed to his chest three times: '*taqwa is here, taqwa is here, taqwa is here*'.



RAMADAN SECRETS: NURTURING THE SPIRIT OF KINDNESS AND CHARITY

Enduring hunger and thirst, through fasting, educates and instills people with a compassionate soul, that is, a soul that is easily sympathetic to the less fortunate, especially the poor who suffer from deprivation and lack of food. This feeling of empathy and love will encourage them, move them to come out and help. In the context of this difficult world, the number of those who suffer from scarcity and lack of food has rapidly multiplied as a result of pandemic, conflict and war. A little discomfort felt because of fasting will cultivate a sense of compassion and a wish to help such unfortunate people. However, those who live lavishly with abundant food and lush comfort will tend not to understand the meaning of the suffering and hardship borne by other human beings.

RAMADAN SECRETS: DIET DISCIPLINE

Fasting limits eating and drinking, making man the only lustful creature of Allah SWT who is able to control himself from eating and drinking, even if he is hungry and thirsty, and even if there is lavish food and drink staring in front of him. Fasting trains us, not only to be modest in the matter of eating and drinking, but also educates us to realize that there are other matters and responsibilities that are bigger and more important than the matter of eating and drinking, namely the responsibility to Allah SWT and also the duty-obligations to be fulfilled towards His creatures. Therefore, the appetite for food and drink should be served simply, in moderation and not exceeding the limits. Prophet Muhammad ﷺ taught us eating and drinking is to gain energy and strength to continue living. So, eating and drinking should be taken in moderate amounts to maintain the activity of the body's functions and staying healthy, sound in mind, heart and soul.

(Translated and adapted from an article in 2021 by Cikgu Ab Halim Ismail, may Allah have mercy on him)



In the life of a believer, the ability to defeat selfish desires is a prerequisite to win in the face of any kind of opponent and in overcoming any adversity.

This philosophy of life can be easily expressed: if one is able to resist lust, then one will be able to defeat all adversaries

-Dr Siddiq Fadzil



CHAPTER 5

Freedom From Selfish Desires

Throughout the month of Ramadhan, the believer struggles to achieve this objective of *shari'ah*, "**liberation from the manacles of desires**". The fight against the self is mentioned in religious language as *mujahadah*. The word *mujahadah* is a form of a word with the same roots as *jihad*, to strive and fight to the utmost for a noble cause.

But *mujahadah* means continuous and repeated spiritual struggles. Indeed, though lust can be defeated by *mujahadah*, however it will rise and rise again despite the many numbers of times it is defeated.

Therefore, the fight against the self must also be continuous and steadfast. Importantly, fasting gives us the confidence and conviction that we are actually able to defeat lust.

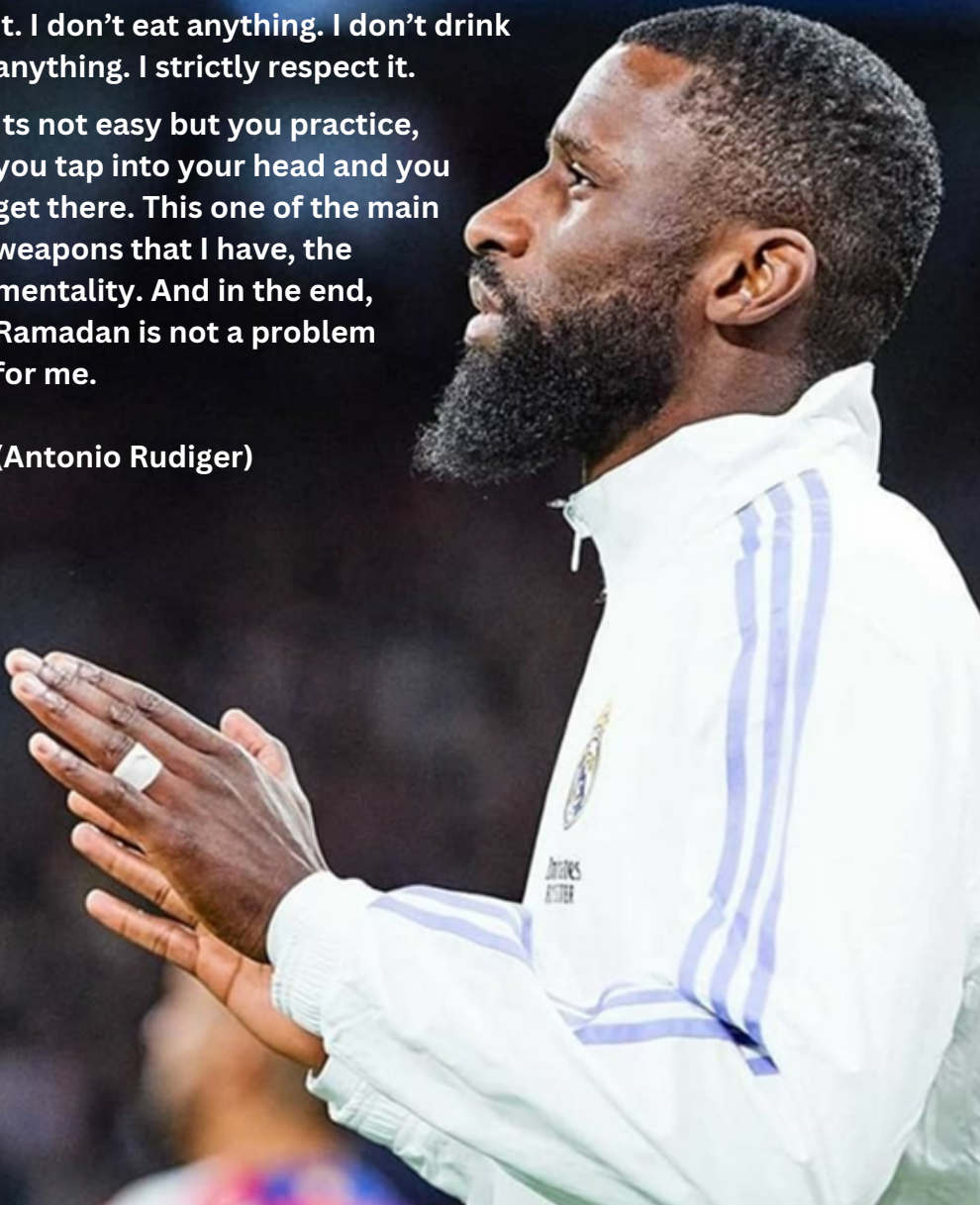
In the life of a believer, the ability to defeat selfish desires is a prerequisite to win in the face of any kind of opponent and in overcoming any adversity.

(Dr Siddiq Fadzil, may Allah have mercy on him)

If Ramadan changes anything for a footballer? For me, no, I'm used to it. I don't eat anything. I don't drink anything. I strictly respect it.

Its not easy but you practice, you tap into your head and you get there. This one of the main weapons that I have, the mentality. And in the end, Ramadan is not a problem for me.

(Antonio Rudiger)



CHAPTER 6

Ramadan Fasting Not A Problem For Professional Footballers

There are an amazing number of players observing Ramadan and among them, Antonio Rudiger, Paul Pogba, Mohamed Salah, Achraf Hakimi, Wesley Fofana, Karim Benzema, Siad Kolacinac, N'golo Kante, Ilkay Gundogan, Sadio Mane.

Muslims the world over are observe Ramadan which is a month of fasting, prayer and reflection commemorating the Prophet Muhammad's first revelation. Many high-profile footballers, who play for clubs like Liverpool, Manchester United, Chelsea, PSG and Real Madrid fast during the month of Ramadan.

Karim Benzema said in an interview, *"It has no effect (on my football performance). Ramadan is part of my life and my religion makes Ramadan a duty. For me, it is very important and I always feel good when I fast."*

(April 2023)



From Ibn Mas'ud r.a who said that the Messenger of Allah ﷺ said:

Whoever reads one letter from the Book of Allah (Al Quran) then for him one virtue and every virtue tenfold. I do not say 'Alif Lam Mim' is one letter but Alif one letter, Lam one letter and Mim one letter.



CHAPTER 7

A Brief Look at the Implications of the Revelations of the Qur'an

Surah 97: Al Qadr: In the name of Allah Most Gracious Most Merciful.



1 We have indeed revealed this (Message) in the night of Power

2 And what will explain to thee what the Night of Power is?

3 The Night of Power is better than a thousand Months.

4 Therein come down the angels and the Spirit by Allah's permission on every errand

5 Peace!... This until the rise of Morn

The Qur'an was revealed on the night of *Laylatul Qadr*, whose virtue is equivalent to 'a thousand months'. According to deliberations by Muslim scholars, the term 'a thousand months' means 'it is countless', an abundance beyond measure not just in the 'thousands'. This follows the method of interpretation, 'the stated number is not limited but indicates much more'.

The Qur'an brings a transformative message (a miraculous transformation) which is amazing. It transformed a pagan, idolatrous and faithless society into the best community - *Khayra Ummah* - the best of peoples. The exemplary model of this *khayra ummah* society is such as shown by the example of the Sahabah of Rasulullah ﷺ, his Companions. The scholar Sayyid Qutb in his book *ma'lim fi al toriq* (Milestones) describes them as *al jil ul quraniy il fariid* (The Unique Quranic Generation).

The eminence of that generation of Companions was so great and wonderful, that it led to some scholars saying that other than the Qur'an, the existence of the glorious Companions itself is a 'miracle' affirming the truth of the Prophet, Muhammad ﷺ.

Maqasid of the Quran – Higher Objectives

Maqasid of the Qur'an is the basis of *Maqasid al Shari'ah*. It has been stated by many scholars including Al-Ghazali (*Jawaher Al-Quran*), Rashid Redha (*Al-Wahyu Muhammadi*), Tahir Ibn 'Ashur (*Tafsir At-Tahreer wat Tanweer*), and Yusuf al Qaradhawi.

Scholars conclude that the *Maqasid* or higher objectives of the Qur'an signify: "*The goals to actualize the goodness and wellbeing of mankind and human virtue*" or "*Islahul Insan*". Humans need to be reformed and perfected as they are the administrators of the world. The Qur'an is revealed to develop and transform mankind so that man can administer and manage the world and nature to the best of his abilities.

Faithful and reformed people will serve and do good to the whole of humankind regardless of race, religion or skin colour. The person who has been enlightened and transformed is a person who serves the whole of mankind while being always in submission and devotion to Allah. The purpose or *maqasid* of human creation is to worship only Allah and to be of service to mankind.

The Mission of a Muslim: Serving Allah, being good and of service to Allah's creatures.

Surah Ali-Imran verse 110 states clearly that Muslims are the best people to serve all of mankind. The term '*Khayra Ummah*' as interpreted by scholars, means "the best of mankind". This is in line with Islamic message and theme of Rahmah – "Blessings for Mankind".

This means that people need to feel safe and secure being with the Muslim community. This is the character of the Muslim developed and reformed by the Qur'an.

The mission of *khayra ummah* is universal and humanitarian. Our message is a universal mission transcending nations and religions.

Al marhum Sheikh Taha Jabir Ulwani (rh) says: "*The Khayra Ummah are those who go forth, liberating mankind from evil, error and darkness to come to the light.*"

Here are just some of the themes on the mission of Islah in the Qur'an:

Aqidah (Creed or belief system)

This is the fundamental and most important principle as it will shape the concept of *tawheed* – belief in in only One God and it is liberating. The most essential phrase, *dhikr* is – *la ilaha illallah* (there is no god but Allah) – has great implications, in human liberation, in worshipping, in submission to Allah only, and serving nothing but Allah.

Islah Akhlaq– Nurturing virtue, morality and good manners and character

Islam has the unique capacity to transform its various theological tenets and values into practical and moral principles. The Islamic Shariah was specifically established to instill gracious behaviour and lofty morals among its adherents and to refine their characters, all of which contributes to general wellbeing among people and throughout the land. These goals are aimed at guaranteeing a safe and peaceful existence for each person and protecting all aspects of the lives of individuals, whether in the arena of beliefs, wealth, honour, or peace of mind.

HISTORY

The purpose of historical narration is to chronicle the mission of the Messengers of Allah – reminiscing 'the days of Allah', glorifying His Greatness. History is a medium for genuine transformation, *Islah*. In order to change, people need to learn from history. The Quran presents various stories and events to learn and discover from. Events are expressed to highlight human endeavours in transforming people if only people would learn from history.

Among them:

The story of Dhul-Qarnayn in empowering a weak community to build a wall, an engineering solution to thwart the threat of a great terror. This powerful king Dhul-Qarnayn called for the people to come together to help themselves by saying, "Help me with your strength," alluding to the community's self-confidence meaning "You are not weak, you are strong."

The story of Musa a.s. who brought political reform and liberated the Children of Israel, empowering them to determine their future. The momentous saga of Musa and the Children of Israel – in freeing the captivated minds and souls of the Children of Israel and escaping from tyranny and oppression in Egypt.

The story of Prophet Sulaiman a.s. and Queen Balqis:
Sulaiman a.s. listened attentively to the view of a little bird, the Hud-Hud, the hoopoe even though he was a mighty king and the greatest leader of his time. The tiny Hud-Hud gave an opinion, though he was just a quivering bird. Small and meek people should not be underestimated and big powerful people do not know everything. Queen Balqis, although a woman, was able to lead well and adopted mutual consultation with her advisers listening to counsel, showing wisdom in the administration of her land. Therefore, do not minimize the ability of a woman to lead wisely as told by the story of Queen Balqis.

If we fail to comprehend and understand history, then we cannot afford to go forward. Like the saying, "How can you know where you are going, if you do not know where you have been."

(Ramadan Lecture by Dato Dr Siddiq Fadzil at Darul Hikmah College (KDH) in conjunction with Iftar Jama'iy WADAH, ABIM and PKPIM 22 June 2016)

Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah ﷺ said, "Any group of people that assemble in one of the Houses of Allah to recite the Book of Allah, learning and teaching it, tranquility will descend upon them, mercy will engulf them, angels will surround them and Allah will make mention of them to those (the angels) in His proximity." [Hadith related by Muslim]



CHAPTER 8

How To Complete Reciting The Qur'an In The 30 Days Of Ramadan

What are the blessings of reciting the Qur'an?

To start with, you don't just get a reward for reciting the entire Quran, but for each letter within it! Abdullah Ibn Masud narrated that the Prophet ﷺ said:

"Whoever reads one letter from the Book of Allah will earn one reward thereby. One reward is equal to ten rewards the like of it. I do not say that Alif-Lam-Meem is a letter, but Alif is a letter, Lam is a letter and Meem is a letter." [Tirmidhi]

'Uthman bin 'Affan reported that the Prophet ﷺ said: *"The best of you are those who learn the Quran and teach it."* [Sahih al-Bukhari]

How do I prepare to recite the Quran?

There is certain Adab (etiquette) one must follow before reciting the Quran. This includes:

- Being in a state of Wudhu (ablution)
- Being dressed appropriately
- Beginning your recitation with the Ta'awwudz and by saying the Basmalah
- Start your recitation with the right intention, and make the intention to embark on your recitation with sincerity, clarity, determination, and worship of Allah.

How can I finish the Quran within 30 days (or less)?

The Quran can be divided into 30 juz' of varying length, and the most common method for a solo reader is to read 1 juz' per day. Each juz' is roughly 20 pages long, so you can break it up across the day:

- Read 4 pages after every obligatory prayer
- Read 2 pages before each obligatory prayer, and 2 pages after
- Read 5 pages in the morning, noon, afternoon, and night
- Read 10 pages in the morning, and 10 in the evening

These are some common strategies, but ultimately you should find one that suits your schedule!

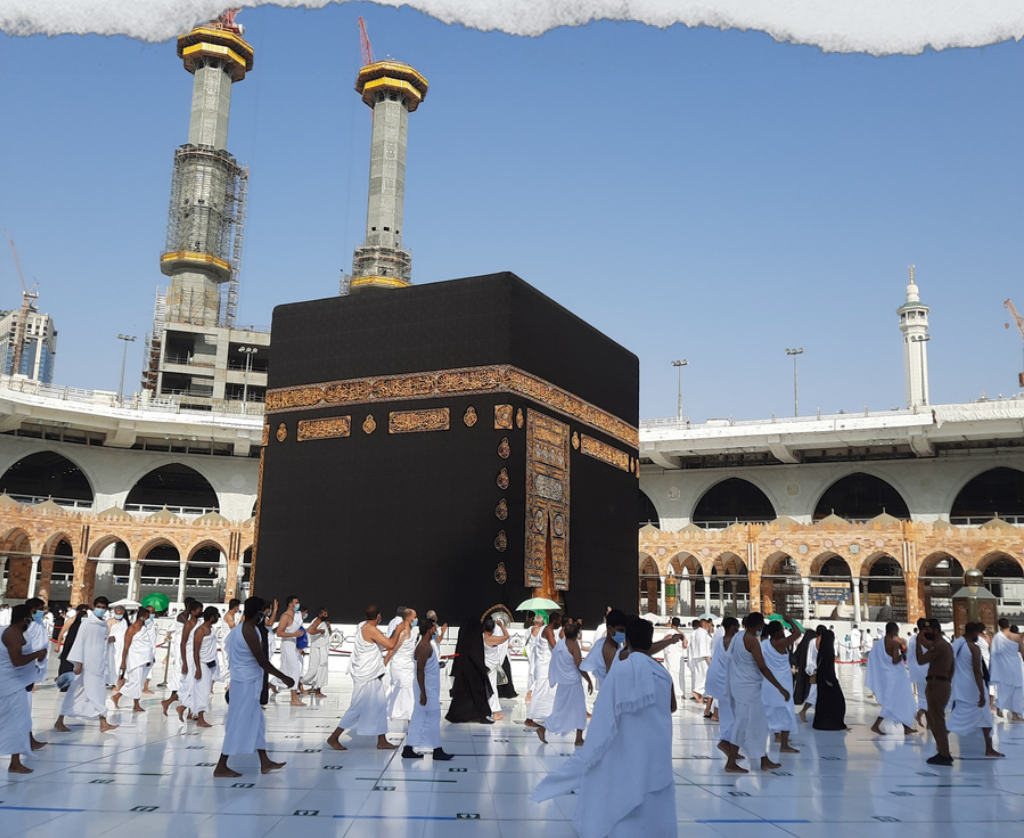
If you know others around you who are interested in reciting the Quran within Ramadan, you can also collectively recite the *juz'* together! For example, for a household of 5 people, each member can recite 6 *juz'* to complete all 30 within the month. This makes it easier on the individual, and you can still get the rewards together!

If you aren't in the same household, don't worry - why not take this time to set up a nightly Zoom call or Google Meet to start a Quran recitation group? You can even discuss the surah together after the recitation has ended, and deepen your knowledge as a group.

(<http://havehalalwilltravel.com/guide-to-completing-quran...>)



Fasting is like a virtuous secret kept between a servant and his Creator. Fasting educates and edifies man to feel the presence of Allah in his life. The heart or soul that is educated, nurtured and enlightened with such awareness will reach closeness to Allah which is the feeling that the person is always under the supervision of Allah.
This is the journey to Taqwa.
-Ab Halim Ismail



CHAPTER 9

The Higher Objectives of Fasting: Wisdom and Purpose of Its Decree

In his book *Maqasid al Sawm*, Sheikh 'Izz al-Din Ibn' Abd al-Salam al-Sulami al-Shafi'i presents a part of the great framework of the higher objectives of shari'ah- maqasid al-shari'ah which covers maqasid al-`ammah (general objectives), al-maqasid al-khassah (specific objectives) and al-maqasid al-juz'iyyah (partial particular objectives).

The term al-maqasid al-juz'iyyah refers to the reasoning ('illah), wisdom and purpose behind a law. Indeed, every law of shari'ah contains wisdom and purpose, either expressed or implied. Allah the Almighty the Most Wise, commands and ordains with purpose. That is the case with fasting, which is clearly aimed at achieving various benefits and spiritual accomplishments formulated in that astounding word, taqwa.

What is required in fasting (and other rituals of worship), is not only the implementation of the requirements and the tenets, but also the achievement of wisdom and purpose.

Al-Shaykh al-`Izz ('Izz al-din) ibn` Abd al-Salam (578 - 660H) was able to envisage and illuminate the fact that holistically, shari'ah is the realization of maslahah (benefit and goodness for mankind). This is revealed clearly and firmly in his work, *Qāh'id al-Ahkam fi Masalih al-Anam*. The title of this work alone implies his thinking, in linking the law and public concerns – higher human interest.

In his great work *al-ʿIzz* says that the shariʿah as a whole is geared up towards either avoiding evil or bringing about goodness. Hence, for every divine call in the Qurʿan, "O you who believe, ...", it is certain that the next message certainly about extolling the good to be gained or the evil disadvantages to be avoided. Thus, the verse which obligates fasting (*al-Baqarah*: 183) also begins with the call, "O believers, ...". The message that follows is the way towards attaining *taqwa*, the peak of goodness that must be achieved by fasting.

In the discussion of the division (types) of *maqasid al-shariʿah* there is a category called *maqasid taʿabbudiy* or the divine goal of worship. As mentioned in *surah al-Dharyat*: 56, the purpose in the creation of jinn and humans is to submit themselves to worship and devote themselves only to Allah. Indeed, the mission of human life is total devotion to the Creator and, to administer and care for His creatures (*ʿibadat al-khaliq wa islah al-makhlūq*). Serving God means obeying His commandments and obeying His will. For that purpose, mankind must escape the shackles of lust and selfish desires.

This *maqasid* or objective is emphasized by Shaykh al-Maqasid al-Imam al-Shatibiy in his monumental masterpiece of *al-Muwafaqat* that states, "The purpose of the shariʿah is to liberate people from the inclination and impulse of selfish desires (... *ikhraj al-mukallaf min daaʿiyati air*)." Thus, objectives of shariʿah in worship covers the goal of human liberation from serving his lusts, or be free from making his desires as his god.

Throughout the month of Ramadan, the believer struggles to achieve this objective of shariʿah, "liberation from the manacles of desires." The fight against the self is mentioned in religious language as *mujahadah*. The word *mujahadah* is a form of a word with the same roots as *jihad*, to strive and fight to the utmost for a noble cause. But *mujahadah* means continuous and repeated spiritual struggles. Indeed, though lust can be defeated by *mujahadah*, however it will rise and rise again despite the many numbers of times it is defeated.

Therefore, the fight against the self must also be continuous and steadfast. Importantly, fasting gives us the confidence and conviction that we are actually able to defeat lust. In the life of a believer, the ability to defeat selfish desires is a prerequisite to win in the face of any kind of opponent and in overcoming any adversity.

This philosophy of life can be easily expressed: if one is able to resist lust, then one will be able to defeat all adversaries; On the contrary, if you fail to defeat your selfish desires, you will not be able to withstand all others.

Knowledge of the aims of the fasting (maqasid al-sawm) will certainly help improve the quality of worship. Our fast will be more meaningful and effective, and we will not just be experiencing hunger and thirst. Fasting is a worship and at the same time it trains and develops the formation of a character of taqwa. The characteristics of the God Conscious (al-muttaqin) are widely expressed in the Qur'an.

The word taqwa itself is defined by some scholars as vigilant consciousness and inner alertness raised by the fear of Allah, hope for His forgiveness and the love for Allah. The actualization of a personality of taqwa is part of the objectives of Shari'ah, especially to establish good morals as Prophet Muhammad ﷺ said, "Verily I am sent to perfect noble characters."

Worship (including fasting) is generally a matter of morality, in the sense of being devoted and obedient to God. Fasting is a deed of worship with the wisdom of moral education and manners. Hence, those who are fasting are bound by a number of moral taboos as discussed in the fasting rituals. Therefore, it is necessary to be governed not only by the legal, permissible and impermissible aspects of the fiqh – the established rules, but also the aspects of morals, manners, the essence and the spirit of fasting.

Hopefully our fast in Ramadan this time around shall be better than it ever was in the past. Welcome to Ramadan's rigorous celebration of intensive worship in order to attain taqwa, God consciousness, achieve the purpose of fasting thereby realizing the objectives and intentions of the Shari'ah.

(Translated from An Introduction by Dr Siddiq Fadzil to the Malay translation of Sheikh 'Izz al-Din Ibn' Abd al-Salam al-Sulami al-Shafi'i's book, Maqasid al Sawm by published by Institut Darul Ehsan) (This is an English rendition)

Ramadan is the month for virtue and charity. Rasulullah ﷺ was so generous and exceptionally charitable in Ramadan, generously donating like a blustery wind. The poor, the deprived, the refugee needs our help, they need our aid and assistance to make it through these challenging times of economic downturn made worse by the pandemic.



CHAPTER 10

Ramadan Briefs

The pillars of Islam by which Islam is identified and upheld are:

The Declaration of Faith – *Kalimah syahadah* – to testify that there is no God except Allah and Muhammad is His Messenger

1

Performing the Daily Prayers – the five daily Solah

2

Paying the Zakah – obligatory welfare dues or alms

3

Sawm – Fasting in the month of Ramadan

4

Pilgrimage to Makkah, for those who are able to do so.

5

Fasting is obligatory upon Muslims in the month of Ramadan every year.

What is fasting?

It means to avoid eating and drinking and to abstain all matters which nullifies the fast. Fasting begins at dawn (*Fajr*) and ends at dusk (*Maghrib*). We make the intention to fast and to follow the rules of fasting. This is done for the sake of Allah only.

Conditions for fasting:

Fasting is in the lunar month of Ramadan. We have a clear intention and we abstain from food, drink, sex and matters which nullify fasting during the daytime. A fasting person should be of sound mind, of a mature age to be able to differentiate good and bad, a Muslim and for women are those who are not in menstruation or childbirth.

Islam is a religion of conviction and purpose based on sincere intentions. A fasting person is required to make intention to fast by generally conforming to the following: "I intend to fast tomorrow in the month of Ramadan because of Allah". The intention is made on the night before dawn.

When do we begin fasting in the month of Ramadan?

Ramadan starts following the appearance, the sighting of the new moon (Hilal). Calculations (hisab) of the lunar calendar are used for determining it, in place of the sighting. Fasting begins at dawn (fajr) and breaking the fast is at sunset (maghrib). The meal to break the fast is called iftar.

Conditions that nullify fasting (during the daytime):

- Eating or drinking intentionally even if it is just a little. Unintentional actions or forgetfulness is excused.
- Inserting anything into the body's orifices
- Intentionally vomiting
- Menstruation and childbirth
- Insanity and apostasy
- Sexual relations

There is an exception for forgetfulness:

Hadith – sayings of the Messenger of Allah – Rasulullah ﷺ:

“Whoever eats or drinks because of forgetfulness, fasting is not nullified. It is a blessing from Allah.”

Sunat

Sunat – The added benefits, encouraged and supererogatory deeds to perform beyond the required and expected degree:

- Eat Sahur- the pre-dawn meal and to delay it to as close as approaching dawn
- To promptly breakfast and read a prayer – do'a
- Performing extra worship, pray solat tarawih, read more do'a, perform more prayers – solat sun
- Increase good deeds and welfare work
- Give charity and being kind and benevolent as much as possible
- Read and study the Qur'an
- Perform group recitation of Qur'an – tadarrus – mutual checking of proper recitation
- Provide meals to others especially the needy for iftar (breaking of fast)
- Abstain from immoral deeds and behaviour
- Avoid gurgling and teeth brushing (during the daytime)
- Undergo a religious retreat in a Masjid, carrying out – iktikaf – staying in a mosque for the last 10 days of Ramadan
- Controlling anger and steadfastly being patient

On anger management, the Messenger of Allah the Almighty has taught us:

If people bother us, scorn, scold or make fun of us, our patient response and reply is: *"I am fasting."* It may be difficult in many circumstances but this is most noble, being God conscious and a sign of strong faith – *iman*. Allah loves those who are patient and can control their anger

The character of a person who fasts according to a Hadith of Rasulullah ﷺ:

"If a person fasts but still engages in lying and doing bad deeds, Allah has no need of the person's fasting."

Rasulullah's kindness and generosity:

Rasulullah ﷺ is the most generous person and his generosity is even more becoming in Ramadan.

Rasulullah ﷺ carries out lots of charitable work and does it as fast and rapid as the blustery wind.

The fasting person is special and exceptional beyond comprehension in the sight of Allah the Almighty:

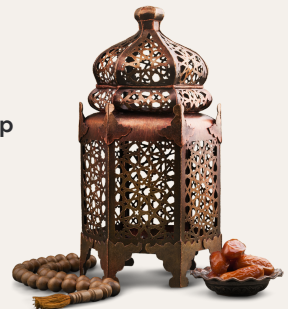
According to a Hadith of Rasulullah ﷺ: *"The unpleasant breath of a fasting person's mouth is more precious to Allah than rich perfume."*

Those who are exempted from fasting but must be restituted, to make up the missed days (*qada*):

- The sick, the ill
- The traveler, those on journeys – *Musafir*
- The pregnant woman – if she fears her health or for sake of the baby's wellbeing
- The nursing mother
- Women during menstruation or childbirth

Those who are excused from fasting and need not make up the missed days but pay alms, instead – *fidyah*:

- The chronically ill, permanently incarcerated
- The very old, the elderly



Wisdom and Benefits of Fasting:

- Being God conscious – in a state of *taqwa* throughout the whole month
- Training to be disciplined in *iman* – faith
- Ability to control nafs and *syahwah* – selfish desires
- Ability to control the love of this worldly life
- Commemorating the revelation of the Qur'an
- Observing secrecy in sincerity of worship for Allah
- Feeling closer to Allah
- Purifying the heart and the self
- Training to be trustworthy – *amanah*
- Training to be patient and steadfast – *sabr and istiqamah*
- Developing to be a better Muslim with character, qualities, strength, sincerity, truthfulness, trustworthiness, patience, commitment, dedication
- Feeling the miseries, the hunger and thirst of the poor and the destitute
- Feeling the brotherhood of Muslims
- Training for hardship
- Semblance of a life of struggle and strive
- Healthy benefits, dieting

Ramadan's Offerings and Opportunities:

- Allah's blessings
- Allah's forgiveness
- Liberation from the fires of hell
- Obtaining the rewards of paradise
- To make the best out of the Night of Power – *laylatul qadar*

Levels of fasting:

Highest & Ideal: Free from any ill thoughts, bad intentions and selfish desires fleeting through the heart and mind

Next level: Abstain from bad deeds in speech and behaviour

Basic level: Abstain from all things that nullify fasting

Prayer that is encouraged to be recited at breaking of fast – *iftar do'a*:

"O Allah, we fast because of You and with Your grace we break our fast and we are faithful to You."

Happiness:

People who fast are the happiest and the most joyful because shall experience:

- Happiness in breaking the fast.
- Happiness on the day of 'Eid al Fitr, Eid celebrations on 1st of the month of Syawal and at the end of Ramadan.
- Happiness in meeting Allah on the Day of Judgement – the greatest ever pleasure ever hoped and wished for.

Breaking the Fast:

Hadith Rasulullah ﷺ:

"Break the fast with dates. If it is not available, drink water for water purifies."

Providing meals for others to break the fast:

Hadith Rasulullah ﷺ:

"Whoever provides meals for persons to break the fast, his rewards shall be the rewards of fasting."

Sahur – the pre-dawn meal is strongly encouraged:

Hadith Rasulullah ﷺ:

"Eat sahur because sahur has its blessings."

Satan is shackled – evil is restrained – there are no obstacles and ample opportunity for worship and good deeds

Hadith Rasulullah ﷺ:

"When the month of Ramadan comes, the doors of paradise are opened wide and the doors of hell are closed shut, Satan is shackled."

Ramadan is a month of celebration and a festival of faith and God consciousness:

- We celebrate when we break our fast at dusk – *maghrib*
- Ramadan itself is celebrating the commemoration of Qur'an revelations
- We celebrate 'Eid al Fitr at the end of the month of Ramadan – we return to our purest state of God consciousness.

The month when the Qur'an was revealed – Al Qur'an, surah al Baqarah 2:185:

"Ramadan is the month when the Qur'an was revealed..."

- The Qur'an is the guidance for mankind. It is the proof of guidance. It is the criterion to differentiate truth from falsehood, between good and evil.

Benefits

Benefits of Ramadan:

Hadith Rasulullah ﷺ:

"Whoever fasts in the month of Ramadan because of Allah, Allah shall distance him 70 years away from the fires of hell."

Benefits of Worship during Ramadan:

Hadith Rasulullah ﷺ:

"Whoever performs worship in the month of Ramadan with faith and sincerity, Allah shall forgive all his past sins."

Benefits of Solat – prayers during Ramadan:

Hadith Rasulullah ﷺ:

"Praying the five daily Solat from Friday to the next Friday and Ramadan to the next Ramadan the following year, shall cleanse all sins as long as the major sins are avoided."

Benefits of Fasting and the Qur'an:

Hadith Rasulullah ﷺ:

"Fasting and the Qur'an shall intercede (helps) on a person's behalf on the Day of Judgement."

Benefits and rewards of Fasting:

Hadith Rasulullah ﷺ:

"Paradise has an entrance called Ar Rayyan exclusively special for those who fast."

The Prayers of those who are surely granted – significance of the do'a of a person who fasts:

Hadith Rasulullah ﷺ:

*"Three persons whose prayers shall surely be answered:
The person who is fasting,
A just leader, and a person who is oppressed."*

Performing Solat Tarawih is strongly encouraged:

- Night prayer performed after solat isya'
- Carry out 2 raka'ats and end with customary salam
- It is Sunat mu'akkad, strongly encouraged
- It is encouraged to be performed in congregation together in the community – jama'ah
- The length is either 8 or 20 rakaats
- It can be followed with solat witir (3 raka'ats) at the end

Night vigil, Celebrating the Night of Power – *laylatul qadr*:

It is truly a Night of Power full of blessings. It is a celebration of the revelation of the Qur'an. Tremendous rewards are offered beyond our comprehension.

The Night of Power is to be observed by constantly being in the state of utmost taqwa and readiness, to be steadfastly and consistently performing extra worship like *solat tarawih*, *solat sunat*, *solat tahajjud*, reciting, reading and contemplating the Qur'an, making *do'a*, undertaking night vigil in the early morning hours. We are reminded to ensure our fasting is correct and dutiful. Seek the Night of Power in the last 10 days of Ramadan.

Benefits of *laylatul qadr*:

Hadith Rasulullah ﷺ:

"Whoever performs worship during Laylatul Qadar with faith and places all hope to Allah, Allah shall forgive all his past sins."

Du'a for Laylatul Qadr (Night of Power):

"O Allah, You are All-Forgiving, and You love forgiveness, so forgive me."

Fasting for Children:

Ensure an atmosphere of joy and happiness in fasting, breaking of fast, going to the *masjid* or *musalla*, reciting Qur'an – *tadarrus*, being charitable, donating to good causes and doing all these things together as a whole family. Encourage and motivate fasting but do not compel the children. We are also encouraged to give out gifts to children. Always pray that our children shall be our cherished and loved ones in God consciousness and piety.

Zakat fitrah:

This essential alms is collected towards the end of Ramadan from those who can afford it. The collection is distributed and given to the poor, the orphans, the needy and those entitled. *Zakat fitrah* is obligatory upon all able Muslims. The head of family pays for all of his dependents. The value of *Zakat fitrah* amounts to approximately 3 kg of grain per family member. This *zakat* is given to the poor and others entitled to it at the end of Ramadan. It purifies our fast and our behaviour. It helps the poor to celebrate 'Eid.

(ISLAMIC OUTREACH ABIM PENANG LESSON NOTES)



The honourable Mufti of Penang Dr Wan Salim Mohd Noor delivers a speech on 'Dakwah and Rahmah: Reaching out and Bringing Blessings to Mankind' quoting a verse from the Qur'an 21:107: 'O Muhammad, We have not sent you but as a blessing for all the worlds.'

The audience included the deaf.

CHAPTER 11

An Anecdote of The Amazing Qur'an

In a speech on the 'Excellence of the Qur'an', the Honourable Mufti of Penang touched on the greatness of the Qur'an from the point of view of language and literature. The Qur'an does not contain a single grammatical error. This is recognized by great luminaries of the Arabic language such as Sibawayh.

Mufti Dr Wan Salim recounted his experience in Egypt. He had visited the shop of a tailor, an Egyptian Coptic Christian. Ustaz Wan Salim wished to make a suit. The tailor kind of ignored him at first while gesturing that he was engaged listening to a recitation of the Qur'an on the radio. The Qur'an recital was by the famous and one of the finest ever Qari – reciter, Shaikh Abdul Basit Abdul Samad.

After it was over, the tailor called it "kalam rabbina", "the word of our God." Ustaz Wan Salim good-humoredly teased him, "Try reading your bible that way." The tailor laughed too.

(Excerpts from the Speech of Honourable Dato Seri Dr Wan Salim Mohd Noor at the Opening Ceremony of Getting to Know Al Qur'an Campaign at KOMTAR organized by the Penang Branch of the Malaysian Dakwah Association 2023)

Say, 'O Prophet, "If the ocean were ink for 'writing' the Words of my Lord, it would certainly run out before the Words of my Lord were finished, even if We refilled it with its equal." (Surah al Kahfi 109)





The best way to acquire wisdom, is to meditate and contemplate on the Quran, in addition to observing the Sunnah. It can be studied and learned; it can be achieved with persistent effort. The mission of the Messenger of Allah teach al Kitab and al is to hikmah, the Qur'an and wisdom.

-Dr Siddiq Fadzil

CHAPTER 12

Ramadan And Al Hikmah (Wisdom)

It is not a coincidence to launch this Al-Hikmah Discourse on this very night, a night commemorating and celebrating *Nuzul Al Quran*, the beginning of revelations of the Qur'an. The Al Qur'an itself is rich and full of wisdom, exalted in position and superior to previously revealed books. Everything contained in the Quran is wisdom.

The best way to acquire wisdom, is to meditate and contemplate on the Quran, in addition to observing the Sunnah. It can be studied and learned; it can be achieved with persistent effort. The mission of the Messenger of Allah (peace and blessings of Allah be upon him) is to teach *al Kitab* and *al hikmah*, the Qur'an and wisdom.

A professor from Sudan once remarked, "*If Al Quran and al hikmah are as important as that, al hikmah ought to be taught in our education curriculum.*"

In fact, wisdom is found everywhere, in every corner of our lives. Wisdom is an attribute of God. Al Hakim is the name of God, who is the Most Wise. 'Al Hakim' is mentioned about 90 times in the Al Quran. Wisdom is also the characteristic of all the Prophets a.s.

So, we should try to gain this wisdom as much as possible because anyone who is given this wisdom really obtains a lot of goodness. That's why the scholars who believe that they have a lot of wisdom and goodness, they take great care of their character and uprightness.

Wisdom means the depth, insight and truthfulness of understanding about something. *Hikmah* includes correct and precise speech, correct and precise action according to the reality and the needs of the situation.

Wisdom is everywhere, in life, in laws. This fact is mentioned by Ibn Qayyim – that, "*the law is built on al hikam*" (plural *hikam* for *hikmah*). Shariah is wisdom, which has been established in Al Quran and al Sunnah, which is established by divine texts – *nass*.



We relate the story of a qadi, a judge, in Andalusia, Yahya ibn Yahya Al-Laith who passed judgment on an *amir*, upon the ruler's wrongdoing. The *amir* had broken obligatory Ramadan fasting by engaging in intimate relations. In sentencing the *amir*, Qadi Yahya decided to purposely not sentence the *amir* to free a slave, or to feed 60 poor people. The sentencing meted out ought to follow this order of these two punishments for the offense but the qadi skipped them. Instead, he sentenced the *amir* to fast for 2 months in a row, because according to his *ijtihad*, his objective reasoning, the two previous punishments would be not be effective to a person such the rich *amir*.

But this form punishment was rejected by other scholars based on the contention that for the *maslahah*, for public interests and good of the people, freeing a slave, is more important than educating an *amir*. Freedom is much more important for a human being, freedom surpasses everything. Shaykh Rashid Ghannouchi strongly argues in favour of freedom over other matters.

We reflect on the story of how Rasulallah ﷺ reacted to, treated and educated a Bedouin Arab who had urinated on Madinah Mosque floor due to his ignorance. The companions had wanted to stop the Bedouin immediately and even wanted to act harshly to punish him, but were stopped by the Prophet ﷺ. Instead, the Prophet let him finish, then asked for water to wash the soiled part of the floor and proceeded to inform the Bedouin of his mistake, thus this thoughtful act encouraged the Bedouin towards accepting Islam. Otherwise, a startled and running Bedouin would defile much more of the masjid and even lose his life. This is wisdom.

We relate the story of how Rasulallah ﷺ treated an Arab poet Abu al 'Izzah al Jumahi whose poetry cursed and ridiculed the Prophet ﷺ and Islam. Abu al 'Izzah was captured in the Battle of Badr, where he begged to be released. The Prophet responded by freeing him. But then Abu al 'Izzah showed no remorse, instead displayed his arrogance and continued to make fun of the Prophet ﷺ. A few years later he participated in the Uhud War, and was destined to be captured again. Then he again begged to be released, but this time he was not freed by Rasulallah ﷺ. The Prophet ﷺ said, "A believer will not be bitten twice in the same hole." The wisdom is that believers must learn from past mistakes and not to be deceived by the enemy over and over again.

Many may not realize that part of the Quran is in the form of dialogue. Only part are the laws of commands from Allah the Almighty. It is said to be dialogue-based learning and education that awakens, enlightens and stimulates thinking. To gain wisdom, try to study the Quran from the aspects of its dialogues, and not to just focus on the law-oriented part of learning the Quran.

(Ramadhan Talk and Al Hikmah Discourse Launch by Prof. Dato' Dr. Mr. Siddiq Fadzil, 12 June 2017, Dar al Hikmah College)

(translated and edited from notes by Dr Nur Izura Udzir)



**The relevance of the Qur'an is universal and eternal.
Thus, the signs and lessons from the story and
history in the Qur'an are always relevant whenever
and wherever. Indeed, human nature remains the
same, unchanged throughout the ages.**

-Dr Siddiq Fadzil



CHAPTER 13

Readings In Conjunction With The Celebration Of Nuzul Qur'an Al-Qur'an: Studying History, Interpreting The Narrative.

Al-Qur'an's style and approach is generally holistic in the sense that its focus is not only on the developments of outward events on the stage of history, but penetrates to the depths of the souls and minds of the doers and perpetrators. Thus, the depiction is whole and comprehensive, not limited and not fragmentary.

History is also not about coincidental events, whose cause and effect cannot be understood. A historical event does not happen arbitrarily, but happens according to a fixed divine order, a Divine order embodied in the law of cause and effect. That is what is called *sunnatu 'Llah*, God's law that does not change.

When all the factors are gathered, then God's will is done. It is true that human behavior itself is the main factor in the occurrence of historical events, however the determinants are not the factors themselves. The absolute determinant is God's will. That is why when the Qur'an displays a historical event, what is highlighted is the presence of Allah, His power and will.

The Qur'an is a source of guidance for mankind. The Divine instructions are conveyed in various ways. Part of it directly in the form of orders and prohibitions. But not a few are conveyed indirectly. For example, through stories and historical narrations. This means that the function of stories and history in the Qur'an is not to tell tales or simply to be made known (knowledge for the sake of knowledge), but to convey a message of guidance.

Al-Qur'an has many verses that invite its audience to reflect on the fortunes of previous people while evaluating themselves with the realization that the same fate can befall anyone who possess the same characteristics and factors.


The relevance of the Qur'an is universal and eternal. Thus, the signs and lessons from the story and history in the Qur'an are always relevant whenever and wherever. Indeed, human nature remains the same, unchanged throughout the ages.

For instance, such is the transgression and misadventure of humans when they feel sufficient, feel very capable because they have wealth and power. Characters in the Qur'an such as Namrud, Fir'aun, Qarun and others, as individuals are indeed all characters of the past who have disappeared from the stage of history for thousands of years.

But human characters who are similar or exactly like them will always appear along the way.

(Dato' Dr. Siddiq Fadzil)





Take the opportunity in this month of Ramadan to use some time to contemplate, meditate to remember and glorify the power of Allah SWT and His absolute will in creating and managing all His creatures and creations.

(Dr Ab Halim el Muhammadi)

CHAPTER 14

Contemplating In The Month Of Ramadan

Take the opportunity in this month of Ramadan to use some time to contemplate, meditate to remember and glorify the power of Allah SWT and His absolute will in creating and managing all His creatures and creations.

Sheikh Mustafa Masyhur , a leader of an Islamic movement who went through severe trials and tribulations in his life of *dakwah* and activism recommends spending some time contemplating and remembering Allah the Almighty in the following matters:

First: Contemplate on Allah the Almighty regarding His creation in various creatures, humans and jinn, the sky and the earth, animals and plants, the sun and the moon, rivers and oceans. This is for the sake of making us aware of our weaknesses and the necessity of our life, our dependence and sustenance on Allah the Almighty in all of our needs. In this way we will consciously continue to worship and remember Him.

1

2

Second: Contemplate on God's favours on us with the various types of food, grains, fruits of numerous sorts, drinking water, assorted juices and more. These are just some of the things God provides for us throughout our life to make us aware of the generosity of God SWT and His love for us so that we continue to be grateful to Him always and every time.

3

Third: Contemplate on God when the time comes that we face the moment of our death, we are bathed, shrouded, prayed upon, then we are carried to the grave and buried in it. The fearful state being alone in a grave except that if during our lifetime we did good deeds and consistently read the Quran which can help us when we are in the grave. With good deeds and the Qur'an as our companions we are in a state of happiness just as God had promised to all good people.

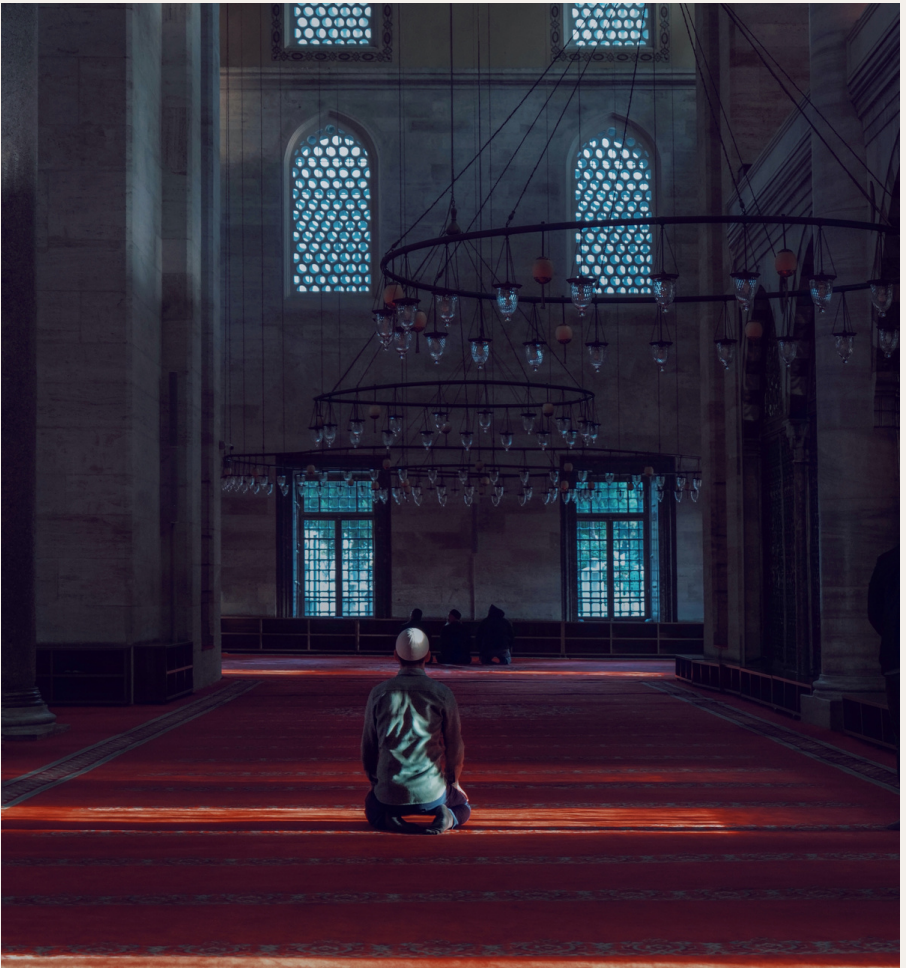
4

Fourth: Contemplating the severe hardship and anguish on the Day of Judgment with the terrible destruction of the skies and the earth, dreadful devastation of hills and mountains which are so terrifying that a woman who is pregnant at that time does not feel the loss of her child. This is a frightening picture of the apocalypse. Allah the Almighty revealed this horrible image of the end of the world so that we are prepared for it during our life in this world, by doing righteous deeds to help us face the awful atmosphere in the hereafter, full of calm.

Therefore, take some time to contemplate on Allah, remembering those four things to strengthen our faith, and be steadfast in performing righteous deeds so that our lives are full of happiness and peace in the afterlife.

The effect of this contemplation is more profound if it is done at the end of the night, a night vigil, after *solat tahajjud* and *witr* prayers.

(Dr Ab Halim el Muhammadi)



The Qur'an conveys an amazing transformative message (miraculous change). It can transform an ignorant society into becoming the best community –*Khayra ummah*.

-Dr Siddiq Fadzil



CHAPTER 15

AL QUR'AN: THE TRANSFORMATIVE POWER OF THE HOLY BOOK

اللَّهُمَّ ارْحَمْنَا بِالْقُرْآنِ، واجْعَلْهُ لَنَا إِمَامًا وَنُورًا وَهُدًى
 وَرَحْمَةً اللَّهُمَّ ذَكِّرْنَا مِنْهُ مَا نَسِينَا، وَعَلِّمْنَا مِنْهُ مَا
 جَهِلْنَا وَارْزُقْنَا تِلَاوَتَهُ آيَاءَ اللَّيْلِ وَأَطْرَافَ النَّهَارِ
 واجْعَلْهُ لَنَا حُجَّةً يَا رَبَّ الْعَالَمِينَ

O Allah, have mercy on us with the Qur'an, and make it for us a leader, light, guidance, and mercy. O Allah, remind us of it if we have forgotten, and teach us of it what we are ignorant of, and grace us with its recitation throughout the night and throughout the day, and make it a testimonial for us, O Lord of the Worlds.

Ramadan with all the uniqueness and diversity of its intensity of good deeds triggers a momentum of change. This momentum should be used to actualize continuous self-improvement. For that we need the power of continuous motivation. If that is what we are seeking and looking for, the only source of miraculous energetic change is none other than *Kitabu 'Llah*, the Holy Book of Allah, the Qur'an. As a great miracle, the Qur'an is absolutely amazing. Its miracles cover various dimensions including scientific, linguistic and literary dimensions. But what is more important than all of them is the strength of its transforming capacity, its transformative power or *qudrah taghyiriyyah*. Serious readers will be impressed by its verses and subsequently experience a fundamental change in oneself, and in all aspects – worldview, value system, thoughts and entire character and behavior. The most perfect embodiment of Qur'anic transformation is the Prophet . himself, Muhammad the holder of the title of al-Amin, the trustworthy, who received recognition from high heaven as a person of *khuluqin 'azim* (great character), a person of manifestation of Qur'anic values (*kana khuluquhu 'l-Qur'an*). The power of impact and the transforming power of the Qur'an is symbolically illustrated in surah al-Hashr:21.

Such are the similitudes which We propound to men, that they may reflect. Had We sent down this Qur'an upon a mountain you would indeed have seen it humbling itself and breaking asunder out of fear of Allah. We propound such parables to people that they may reflect.

Indeed, the goal of the Qur'an is to create change in the sense of human transformation and a massive shift – a radical departure from darkness to brightness. The most phenomenal transformation of the Qur'an in history is the generation of sahabi, the companions of the Prophet ﷺ, called by Sayyid Qutb as *al-jil al-Qur'aniyy al-farid* or the unique generation of the Qur'an. Indeed, its uniqueness is quite striking: a number of world-class notable figures appear in large numbers, at one time, in one place. As the generation of the era of revelation that interacted with the Qur'an intensively, they were the direct embodiment of the Qur'anic transformation process. 'Umar ibn al-Khattab r.a. can be pointed out as a person who experienced a radical and immediate self-transformation as soon as he heard and read the verses of the Qur'an (surah Taha). Thus, just a few verses were enough to change the stance of a person known for his harsh nature. The event of the Islamization of 'Umar ibn al-Khattab r.a. conveys a message that no matter how hard or broken a person is, there is nothing that cannot be changed by the Qur'an.

Likewise, no matter how bad the situation is, and no matter how adverse it is, there is nothing that cannot be changed by the Qur'an. The transformative energy of the Qur'an had created a "new 'Umar" that dramatically changes attitudes into believing in Allah and His Messenger, thus uttering the *shahadatayn*, the testimony of faith, with all its implications – embracing Islam completely and wholeheartedly – *kaffah*. It was the biggest decision of 'Umar's life, the decision that determined his future destiny as a human being. In such a short period of time, the Qur'an had given him the confidence and courage to make such a big and important decision.

Al-Qur'an with its transformative power is also called *ruh* (soul/spirit/inspiration) and *nur* (light) as can be found in verse 52 of surah al-Shura,

And thus have We, by Our Command, sent inspiration to you: you knewest not (before) what was Revelation, and what was Faith; but We have made the (Qur'an) a Light, wherewith We guide such of Our servants as We will; and verily you do guide (men) to the Straight Way,

By referring to it as spirit, the Qur'an being an inspiration that absorbs and revives a heart that was dead, not responsive to the stimulation of truth and righteousness, not reactive to the interference of falsehood and evil. The word spirit is always related to the function of resuscitation, reviving life. Therefore, it is the Qur'an that makes this life meaningful and valuable. Without the Qur'an, human "life" is mere futility, empty from the bottom to the end. Al-Qur'an is also called *nur*, light that penetrates into the heart, then provides enlightenment so that everything appears in its true form, the truth is clearly the truth, and the obviously false is clearly false. Thus, when a person has experienced the enlightenment of the Qur'an, he sees everything with his conscience (a heart that has received the light of the Qur'an). The light of Divine revelation enables him to see as clearly as possible, because all darkness and ambiguity have disappeared in the bright light of the Qur'an. Indeed, the Qur'an is the opening of a new chapter in human life. The Prophet ﷺ himself is no exception. Before the revelations, even Muhammad ﷺ did not know what the Qur'an was, and what *al-iman*, faith was. It is the Qur'an that makes the shift from the darkness of ignorance to the light of knowledge. Precisely, the al-Qur'an is also mentioned with the word *al-Furqan* which literally means differentiator, the criterion. In its historical reality, the Qur'an proved to be the force that divided two eras: the ancient era of ignorance and the new era of Islam.

As a light, the Qur'an is the power of enlightenment that ends the darkness of nonsense and nonsense of ignorance, and guides towards the development of humane-Islamic civilization under the guidance of divine revelation.

Such is the essence of the Qur'an forever; its transformative power remains intact throughout the ages. The misfortune that befell the Muslims of this age is not because the Qur'an has lost its power, but the fault of the people themselves who failed to take advantage of the miraculous power of the holy book. What is happening to today's generation is as lamented by al-Shaykh Muhammad al-Ghazali, *"The people of the past read the Qur'an and rose to its standard, but today we read the Qur'an and pull it down to the level of humility of our standard."* In this connection, it is necessary to inform and narrate of how the people in the past perceived and responded to the Qur'an.

Al-Qur'an is *kalamu 'Llah*, the Word of Allah. As a speech or conversation, of course, it is not separated from the purpose so that it can be understood. This is how the Qur'an should be perceived and dealt with, not only read its pronunciation, but more importantly its meaning should be understood and its will implemented. Because of that, what must be done is not only recitation (recitation) but also *tadabbur* or reflection on the meaning behind the words, including the implied spirit. Catching the implied is quite important because usually the implied is much wider than the written. The many repetitions of the word *tadabbur* in the Qur'an can be interpreted as a call to do it.

Because of that in the practice of the Prophet ﷺ and his companions, the Qur'an was not only read as much as possible, but also reflected on its meaning as deeply as possible. But there are times when they do not read many verses, for example when they feel very impressed by a certain verse, then they get absorbed in contemplation for hours. That was how it happened to the Messenger of Allah ﷺ who spent the night devoted to verse 118 of surah al-Ma'idah,

If You punish them, they surely are Your servants; and if You forgive them, You are Mighty, Wise.

It is impossible to guess to what extent the Prophet ﷺ was riveted by the verse. The contemplation of a Prophet is certainly much deeper and sharper than that of a lay reader. What is certain is that the Prophet was so impressed and moved by the quotation of the words of Prophet ﷺ 'Isa 'a.s. who completely submitted to God the fate of the people who committed polytheism (they had subscribed to trinity). It is quite moving how polite and subtle the language of a Prophet is to his God. It is not that he is unaware that God does not forgive the sin of polytheism, but Prophet 'Isa 'a.s. remains willing with whatever God decrees, even if God forgives them. Behind the expression of the verse is implied an attitude of devotion, willing submission and contented surrender to God. If God punishes evildoers, that is His justice; and if God forgives them (even though they are infidels), that is His power and wisdom. With His Power and Might, Allah the Almighty can punish or forgive whomever He wants; and with His Wisdom, Allah the Almighty acts precisely. Thus, Allah is al-Hakim (All-Wise), able to see things that creatures cannot see. For a lay reader, this is generally the meaning of the verse, but for a prophet it is certainly further than that because the power of prophetic reflection is able to penetrate to the deepest layers. We do not know exactly how many hundreds or thousands of times the Prophet ﷺ repeated the reading of the verse, and reflecting on its meaning as far as possible. Obviously, the Prophet ﷺ was very impressed with it.

The process of interacting with the Qur'an should begin with *tilawah* (recitation), followed by *tadabbur* (reflection) and then resulting in *ta'aththur* (impression, influenced, affected). In the experience of a reader of the Qur'an, when going through verse after verse, there are times when one comes across verses that are really touching, giving an effect that leaves a mark on the heart. When such a situation occurs, one will usually repeat one's reading, trying to delve into the meaning as deeply as possible, to appreciate the touch and give a response that is appropriate to the meaning of the verse – such as prayer, *isti'adhah* (seeking Allah's protection), prostration and so on. In this connection there is a record about Asma', r.'a. who was visited by someone when she just happened to be reading verse 27 of surah al-Tur,

So Allah conferred favor upon us and protected us from the punishment of the Scorching Fire.

Asma', read the verse over and over, and each reading was followed by a prayer. It was not sure how long her eyes were fixed on that verse, but the guest clearly felt that he was waiting for a long time until he decided to go to the market first with the idea that he would return to meet Asma' after finishing his business at the market. As intended, he came back after returning from the market, but at that time Asma' was still like she was before, repeatedly reading of the same verse while praying. The event showed of how impressed Asma' was by the verse of al-Tur which tells about the conversations of the inhabitants of heaven, that while in the world, when they were still with their family, they were very afraid of the torment of hell. It is because of their fear in this world that God saves them in the afterlife.

The past generation that has experienced the transformation of the Qur'an read the Qur'an not just to seek reward. More than that they read it to obtain guidance, how to behave, how to conduct themselves, and how to act in all matters. That was how they were educated by *al-Rasul al-murrabi* ﷺ (Messenger- teacher) ﷺ who is presented as the "living Qur'an". The Prophet's ﷺ attitude and actions in all aspects of his life, are all modeled and formed in the Qur'anic mold. In tense and precarious situations, no matter how adverse, the Prophet ﷺ did not behave or act emotionally, on the contrary he was still guided by the guidance of the Qur'an. This can be witnessed at the event when the Prophet ﷺ was protested by a member of the Ansar who was not satisfied with the way the Prophet ﷺ distributed bounty among the people. The remonstrations were uttered in very rude language and painful, *"This is not a distribution done for the sake of Allah,"* he said. The Prophet's ﷺ face immediately reddened, but in order to respond to such a provocation, the Prophet ﷺ learned from the bitter experience of the previous prophets as revealed to him by Allah. In that way the Prophet ﷺ was able to calm down and show his patience while saying, *"May God have mercy on Musa, indeed he has been hurt more than this, but he is still patient."* That event is implied in surah al-Ahzab: 69,

Believers, do not be like those who distressed Musa and then Allah declared him quit of the ill they spoke about him; and he had a high standing with Allah. O you who believe! Be not like those who annoyed Musa, but Allah cleared him of that which they alleged, and he was honourable before Allah.

Many narrations were related to the way they hurt Musa 'a.s. including slandering him with accusations of adultery. It was part of a conspiracy orchestrated by Qarun. It was said that Qarun hired a woman to make allegations that Musa had committed adultery with her. In a large assembly of Bani Isra'il sponsored by Qarun, the woman was brought to declare the false confession. But Allah the Almighty moved the woman's heart to tell the truth, and not act according to the script prepared by the conspirators. Thus, Allah the Almighty cleared the name of Musa 'a.s. We cannot imagine how grim and disheartened Musa a.s. was, a prophet accused of committing such a heinous moral scandal. We do not know how long the painful slander lasted before the woman confessed to what actually happened. The story of the patience of Musa 'a.s. undergoing such a bitter test like that should instill a spirit of endurance in the face of any provocation and slander. Patience and calmness in such an atmosphere are irreplaceable strengths.

Al-Qur'an is truly lifted up as a book of guidance that is always referred to when deciding on a position or action. Abu Talhah r.'a. is the name of one of the *sahabi*, companions, who legated an interesting story about his commitment to the Qur'an. At one point, when the government declared the recruitment of fighters for the battlefield, he read verse 41 of surah al-Tawbah:

Go you forth, (whether equipped) lightly or heavily, and strive and struggle, with your goods and your persons, in the cause of Allah. That is best for you, if you (but) knew.

After pondering the verse word by word, he called his children together and told them that through the verse Allah commanded everyone, the old and the young to rise up and strive for battle. Abu Talhah then asked his children to immediately prepare all the necessities for him because he would join the departure of the Mujahideen to the battlefield. But the children tried to stop their father (who was already old) from leaving, "May God have mercy on you father, you fought together with Rasulullah ﷺ until the Prophet ﷺ died, then you father fought together with Abu Bakr r.'a. until he died, and then my father fought again together with 'Umar r.'a. until the end of his life. It's enough, this time let us fight instead of you, father." But the father still insisted (because the verse of al-Tawbah that he read did not exclude anyone, including the elderly). Without further delay, he hurried together to board the ship that had been prepared for the departure of the fighters. Fate determined his death while he was on the voyage to the field of *jihad*. But his remains could not be buried immediately because the ship was already far in the middle of the ocean. Only after nine days was an island found. It was there that he was buried. There is a miracle in this Qur'anic human remains. After nine days as a corpse, his body remained intact and unchanged (did not rot or decay). That is how Allah the Almighty glorifies the people who the Qur'an who think and act according to the Qur'an.

For the previous generation, the Qur'an was a reference for self-appraisal and self-evaluation. With its own style, the Qur'an provides a kind of checklist that allows a person to know himself. Al-Ahnaf ibn Qays (a member of the *tabi'in*, a follower of the companions) gasped when reading verse 10 of surah al-Anbiya' which states that we are all mentioned in the Qur'an (*fih dhikrukum*), with the understanding that in it various attributes and characteristics are mentioned of groups among humans.

We have bestowed upon you a Book that mentions you. Do you not understand?

That is how the Qur'anic phrase *fih dhikrukum* (in it there is a description of you) moved al-Ahnaf ibn Qays to discover himself in the Qur'an, from chapter to chapter, from verse to verse.

When confronted with verse 145 of surah al-Nisa',

Surely the hypocrites will be in the basest bottom of the Fire; and you will never find for them a ready vindicator. The hypocrites will be in the lowest depths of Hell, and you will find no one to help them.

After that he continued his journey to find himself until he came across verse 2 of surah al-Anfal,

For, Believers are those who, when Allah is mentioned, feel a tremor in their hearts, and when they hear His signs rehearsed, find their faith strengthened, and put (all) their trust in their Lord;

He was stunned looking at those sentences, and then with sadness and regret said, *"That's not me either! I don't belong to that group."*

His search continued until he came across verse 102 of surah al-Tawbah,

Some others have confessed their wrongdoing: they have mixed goodness with evil. It is right to hope that Allah will turn to them in mercy. Surely Allah is All-Forgiving, Most Merciful.

As before, his eyes were fixed on the sentence. He watched it word for word. This time al-Ahnaf was convinced that he had found himself in the verse. *"No mistake, it's me! I belong to this group."* Thus, the previous generation read the Qur'an to see and evaluate themselves, unlike most people today who only see other people when reading the Qur'an, and then use Allah's verses to justify their desires and interests.

If we are serious when pronouncing the words change, reform, transformation and others that have similar meaning, then it should be inspired by the Qur'an, the miracle of change that has been tested. It should start with a mass movement back to the Qur'an with the purpose of reading, understanding and actualizing, abiding by it. Without a foundation in the Qur'an, the word change will be nothing more than another slogan that will soon be thrown around in order to create new slogans. Change in the true sense must begin with the socialization of the Qur'anic lifestyle. People who are captivated by entertainment, by parties and festivals should be brought back to study the Qur'an, understand and enjoy it. If we honestly want to taste the blessings of the Qur'an, there must be a willingness and determination to focus on the Qur'an. The more attention we give to the Qur'an, the more the Qur'an will offer us. We cannot know what disaster will befall, if people are left to treat the verses of the Qur'an like words of incantation whose meaning is not understood, but is feared by its mythical curses and its mystical blight.

"Oh Allah, have mercy on us with the Qur'an. Make it a leader, light, guidance, and mercy for us. Oh Allah, remind us of what we have forgotten from it. Teach us about what we do not know from it. Give us the ability to read it all night long and till the end of the day. Make it a testimonial for us, O Lord of the Universe."

(Dr Siddiq Fadzil)

RAMADAN THE MONTH OF REWARDS

Ramadan
—Kareem—

كل عمل ابن آدم له الحسنة بعشر أمثالها إلى سبعمائة ضعف قال عز و جل :
إلا الصيام فإنه لي و أنا الذي أجزي به

Every human deed will be rewarded with good deeds for example up to 700 times. Allah Azza Wa Jalla said: 'Except for fasting, because fasting is for Me and I will reward it.'" (Related by Muslim)

CHAPTER 16

Ramadan The Month Of Festivals, The Month Of Rewards

Ramadan Mubarak, Happy Ramadan to all Muslims, a month that is highly anticipated and how we wish for Ramadan to extend the whole year. Ever since the month of Rajab, we often pray that our lives will be prolonged until Ramadhan. The prayer for long life was also exemplified by the Prophet ﷺ as narrated in the following hadith:

If the Prophet ﷺ entered the month of Rajab, he prayed, "Allah bless us in (the months of) Rajab and Sha'ban, and let us reach Ramadan."

How great is the hope that we would meet Ramadan again this year, also with the hope that once again we can collect all the superbly beautiful pearls that only come out in the month of Ramadan. We express the month of Ramadan as a Festival Month for Muslims, because of the many activities offered in this month offering rich rewards for those who participate. More important than that, it is a very lucrative 'grand prize' offer which is absolutely not able to be offered by any others in this world. The ticket to enter is for Muslims who testify to the two phrases of Shahadah, only they can participate. It does not matter whether one be rich, poor, healthy, sick, normal or disabled, by appearance, class or skin color, rank and any human evaluation. Only one condition matters, Islam.

What activities are offered this month and what rewards await participants who participate in these activities? There are too many and will not fit this simple paper, even if it is included in an encyclopedia, it will not necessarily be complete to list the activities offered in this month. The reward, Masha Allah, cannot be really depicted to describe how great the reward will be given for even a small activity is carried out. An example is what Prophet Muhammad ﷺ said about reading the Quran,

From Ibn Mas'ud r.a said that the Messenger of Allah ﷺ said:

"Whoever reads one letter from the Book of Allah (Al Quran) then for him one virtue and every virtue tenfold. I do not say 'Alif Lam Mim' is one letter but Alif one letter, Lam one letter and Mim one letter."

In simple terms, imagine that if we read:-

1. 1 letter of the Quran with ablution (outside of prayer) = 1 virtue = 10 rewards
2. 1 letter of the Quran (in prayer) = 100 virtues = $100 \times 10 = 1000$ rewards
3. 1 letter of the Quran (when fasting and performing ablution outside of prayer) = 1 virtue $\times 10 \times 10 = 1000$ rewards
4. 1 letter of the Quran (when fasting and ablution in prayer) = 100 virtues $\times 10$ rewards = 1000 rewards $\times 100 = 100,000$ rewards

Look how great the reward is given to Muslims who read the Quran by performing ablution outside of prayer in the month of Ramadhan will get as much as 1000 rewards, if one page has 15 lines \times 45 letters one line (not exact) = 15 lines \times 45 letters = 675 letters \times 1000 = 675,000 rewards just by reading one page. By just reading 2 pages we are already earning the reward of a 'millionaire'.

Fasting in the month of Ramadan is a great act of worship, even the rewards of fasting are unlimited. As reported in a hadith qudsi:

Every deed of the son of Adam is good, and its examples are like seven hundred weaknesses. He (Allah) said: except fasting, for it is for me and I am the one who rewards it.

"Every human deed will be rewarded with good deeds for example up to 700 times. Allah Azza Wa Jalla said: 'Except for fasting, because fasting is for Me and I will reward it.'" (HR. Muslim no. 1151)

And charity and almsgiving, we have known its importance, which is indicated in the Quranic verse in surah al-Baqarah: 261.

The example of those who spend their wealth in the way of Allah is like a seed [of grain] which grows seven spikes; in each spike is a hundred grains. And Allah multiplies [His reward] for whom He wills. And Allah is all-Encompassing and Knowing.

For example, in simple terms, if we donate in a normal month, but not the month of Ramadhan, sincerely because God Almighty, God will reward us with 700 rewards if we donate RM1.00 \times 700 = RM 700.00. In the month of Ramadhan, every good deed will be doubled, meaning RM700.00 \times RM700.00 = RM 490,000.00. If we donate as much as RM10.00 then we will become 'millionaires' in the afterlife which comes to RM 4,900,000.00.

Apart from that, one activity that is easy but brings great rewards is feeding people who break their fast. It is not required that those who break the fast to be poor, but includes anyone who fasts according to the words of the Prophet ﷺ from Zaid bin Khalid,

"Whoever feeds a fasting person will have a reward similar to that without the slightest reduction of the fasting person's reward."

There are many other activities offered in this Ramadan festival but suffice it to say that Allah's love is evident in this Ramadan festival. Regardless, any good activity done in the month of Ramadan will all result in a very large reward, for example the sleep of a fasting person is considered worship, the silence of a fasting person is considered the reward of remembrance, the prayer of a fasting person is greatly answered, obligatory duties and the supererogatory deeds are doubly rewarded.

From Abdullah bin Awfa RA, it is narrated that the Prophet SAW said:

Meaning: *"The sleep of a fasting person is worship, his silence is a prayer, his prayer is answered and his deeds are doubled."* [Al-Baihaqi's narration in Shu'ab al-Iman (3654)]

What this means is that is all that is given by Allah the Almighty to us, is none other than to ensure that we can collect as much reward as we can, in the hope that with that much reward, it will guarantee us to enter the paradise of Allah which has no comparison compared to the favors given there, with the mercy and forgiveness of Allah.

The one last lucrative offer that can guarantee the participants of the Ramadan festival will receive the reward of Allah's paradise, is Laylatul Qadr, the Night of Power. A night that is equivalent to the worship of a servant for over 80 years, or more than 1000 months of good deeds for all participants who are charitable on that Night of al Qadr.

*Indeed, 'it is' We 'Who' sent this 'Quran' down on the Night of Glory
And what will make you realize what the Night of Glory is?
The Night of Glory is better than a thousand months.
That night the angels and the 'holy' spirit1 descend, by the permission of
their Lord, for every 'decreed' matter.
It is all peace until the break of dawn.
[Al-Qadar/97: 1-5]*

Although the reward offered is huge, but the activity enjoined is ordinary and manageable which we all can do, that is to devote ourselves to worship on the last 10 nights of Ramadan with full sincerity and hope for Allah's mercy.

Who is able to give such a great reward with ordinary deeds, except with Allah's love for his faithful servant. Just by doing a night of charity and good deeds, we stand to be rewarded with a prize equivalent to worshipping for more than 80 years. Even our age may not even be that long. Therefore, let us remind each other to reflect deeply on this occasion, seek and go hunting for opportunities that only open up once a year, whereby next year's Ramadan may not with us again.

Let us not be losers, wasting the opportunities that are presented to us by using various excuses when really all those excuses are because of our laziness and carelessness in serving the desires of the world's endless cravings, a world that we shall surely depart from.

(Ustaz Mahamad Aziz bin Abdullah)
Penang Branch Chairman
Movement for an Informed Society Malaysia WADAH,
Azma/12.50 pm/260420



Islamic Outreach - ABIM

TASTE TO THE WAY OF THY LORD WITH WISDOM AND BEAUTIFUL PREACHING AL QURAN 16:125

47 LEBUH ACHEH, 10200 GEORGETOWN, PULAU PINANG

<https://islamicoutreachpenang.com>

Connect with us at



<https://islamicoutreachpenang.com>



www.facebook.com/IOABIMPenang



<https://www.facebook.com/groups/IOA.PP>



www.instagram.com/islamicoutreachabimpenang



www.youtube.com/@reachingoutpenang



<https://www.tiktok.com/@reachingoutpenang>

