

The Revelation of the Qur'aan in the Month of Ramadaan

The saying of Allaah, the Most High:

“The month of **Ramadaan** is the month in which the **Qur'aan** was revealed, as a guidance for mankind and clear proofs for the *Hudaa* (Guidance) and the *Furqaan* (Criterion, between right and wrong, truth and falsehood). So whoever of you sights (the crescent on the first night of) the month (of *Ramadaan*, i.e. whoever is present at his home), he must observe fasting. But, if anyone of you is ill (*Ma-reed*) or on a journey (*Safar*), the same number (of missed days, should be made up) from other days. Allah only intends for you **ease** (*Yusra*) and He does not intend for you **difficulty** (*'Ushr*); and that you complete the number (of missed days), and that you declare the greatness of Allah for guiding you, and that you may be **thankful**." [al-Baqarah, 2:185]

Explanation (Sharh): The saying of Allah, the Most High: '**The Month of Ramadaan...**' – it is the ninth month of the lunar year. And this word '*shahr*' is derived from the word '*shuh-rah*' [meaning: well-known, renown, fame, notoriety]; and the word '*Ramadaan*' is derived from the saying: '**ramada as-Saa'im**' said about someone who is fasting when his insides become **hot/burning** due to *intense thirst*.

The saying of Allah, the Most High: '**...(the month) in which was revealed the Qur'aan...**' - refers to the *whole Qur'aan* being *revealed* on *Laylata-l-Qadr* (the Night of Decrees) - one of the nights of *Ramadaan* - from *al-Lawh al-Mah-footh* (the Preserved Tablet) down to the lowest heaven [i.e. of the seven heavens; the one nearest to the earth].

The saying of Allah, the Most High: '**a guidance for mankind and clear proofs for the guidance...**' – means that the **Qur'aan** - which was revealed during *Ramadaan* - was sent down to be a **guide** for mankind, to the road of happiness, success and perfection; making clear and explaining for them every *way* of right guidance, in order that they may *travel* along the roads of *ar-Rashaad* (integrity, right conduct and good sense). In this way, they may perfect themselves, and attain happiness and success. This is achieved through *al-Emaan as-Saheeh* (Correct Faith) and *al-'Amal as-Saalih* (Righteous Deeds) which they do *purely for the sake of Allah* and in accordance with the *Hudaa* (Guidance) of the Messenger of Allah (Salla-llaahu alaihi wa Sallam).

The saying of Allah, the Most High: '**...So whoever of you sights (the crescent on the first night of) the month (of Ramadaan, i.e. is present at home),...**' - in it Allaah is addressing the believers, saying: Whoever is **present** (i.e. not traveling) when the announcement is made concerning the sighting of the new moon (of *Ramadaan*) – '**he must observe fasting...**' And the sighting of the new moon (for *Ramadaan*) is confirmed when seen by a *Mu'min 'Aadil* (upright, trustworthy believer).

The saying of Allah, the Most High: '**... But, if anyone of you is ill (Ma-reed) or on a journey (Safar), ...**' - then he may *break the fast* and *abandon fasting*, but he must *make up for the same number of days* during which he broke the fast due to *sickness* or *travel*. Allah, the Most High, has given permission for the *sick person* and the *traveler* to break the fast, because He intends for His believing servants to have **al-Yusr** (ease) in their affairs, and He does not want for them **al-'Ushr** (difficulty) – since they are His *Aw-li-yaa'* (pious believers).

The saying of Allah, the Most High: '**...and that you complete the number (of missed days)...**' — means that Allah has ordered those (who missed some days of fasting) with **Qadaa'** (i.e. to make up the missed days) in order for them to *complete* the number of days in the month, which is thirty (30) or twenty-nine (29) days. This is the first thing.

Secondly, that they (i.e. the believers) declare the greatness of Allah, the Most High; and this is done on the morning of the *Eid*, while they are (1) **going** to *al-Musallaa* (the *outside* gathering place for prayer), while they are (2) **at** *al-Musallaa*, and while they are (3) **returning** to their homes (after the prayer).

The wording of the **Tak-beer** [for this occasion] is: '*Allaahu Akbar, Allaahu Akbar, Laa Ilaaha ill Allaah. Allaahu Akbar, Allaahu Akbar, wa Li-Ilaahi-l-Hamd.*' In this way, Allaah prepared them to be among *ash-Shaakireen* (the Thankful ones) whom He gives an increase in blessings, honor and His being pleased with them. To Him is due **al-Hamd** (all praise) and **ash-Shukr** (all thanks).

Guidance and Instructions (Ir-shaa-daat) for the Teacher (Mu-rab-bee):

1. Read the *Aayah* (verse) in a *slow rhythmic* manner (observing the rules of *Tajweed*) and *repeat* it, until the listeners **memorize** it.
2. Read the **explanation** (*Sharh*) - line by line - making clear that which needs clarification.
3. *Remind* them that the Qur'aan is a **Furqaan** (Criterion) through which a *distinction* is made between *al-Hagq* (Truth) and *al-Baatil* (Falsehood), between *al-Khair* (Good) and *ash-Sharr* (Evil), and between *al-Hudaa* (Guidance) and *ad-Dalaalah* (Misguidance). Therefore, they must *read* it, *reflect* upon its meanings, and *learn* what is in it and what it calls to. Indeed, there is no road that guides to *al-Haqq* (Truth) and *al-khair* (Good) except through the **Qur'aan** and the **Sunnah** of he (Salla-Ilaahu alaihi wa Sallam) upon whom the Qur'aan was revealed.
4. *Encourage* them to seek **Lailatu-l-Qadr** (the Night of Decrees). Indeed, it is better (in reward) than *one thousand* months.
5. *Teach* them that the **permission to break the fast** – for the **sick** (*Mareed*) and the **traveler** (*Musaafir*) – is from the *Rahmah* (Mercy) of Allah, the Most High, to the believers. So, whoever is in *need* of this permission [due to sickness or travelling] then he may use it, and whoever is *not in need* of it, then he should leave it, since *as-Sawm* (fasting) is *khair* (all good).