



Usāma b. Zayd (RA) narrated “I asked the Prophet ﷺ, ‘Why is it that you fast more in Sha’ban than any other month?’ The Prophet ﷺ replied, ‘That is a month neglected by the people between Rajab and Ramadan, and it is a month in which one’s deeds are raised to the Lord of the Worlds, so I love for my deeds to be raised while I am fasting.’” (Nasa’i)



## Change In Qibla: A Story of Love and Faith

After the migration to Madinah, the Prophet SAW and the companions continued to pray facing Baitul Maqdis and thus they had to turn away from the Ka’bah since Madinah is located on the north of Makkah and south of Jerusalem. In a hadith narrated by Bara’ Ibn ‘Azib RA: We prayed with the Messenger of Allah SAW facing towards Baitul-Maqdis for eighteen months, then the Qiblah changed to the Ka’bah two months after he entered Madinah. When The Messenger of Allah SAW would pray facing the Baitul-Maqdis, he would often lift his face towards the heavens, and Allah knew what was in the heart of His Prophet SAW and how he longed to face the Ka’bah. (Ibn Majah)

Though the Prophet SAW would love to have the Qibla changed to the Ka’bah, he did not say a word of request and continued obeying Allah’s command. Prophet Muhammad SAW is the beloved of Allah the Almighty. Hence, how can Allah, The Most Gracious and Merciful, not please his beloved and grant his wishes. Two months after the hijrah, on the 15th of Sha’ban, Allah revealed the change of the Qibla, pleasing his beloved SAW.

In the holy Quran, Surah Al-Baqarah, Allah says: **Indeed, We see you (O Prophet) turning your face towards the sky. Now We will make you face towards a direction that will please you. So turn your face towards the sacred mosque (in Makkah) – wherever you are, turn your faces towards it.** (Al-Baqarah) When the Qibla was changed to the direction of the Ka’bah, it became a test for the people. It was a test to see who truly obeyed Allah and his beloved Prophet and who disapproved. Allah says in Surah Al-Baqarah: **And We made the Qiblah (towards Baitul-Maqdis) which you used to face, only to test those who followed the Messenger from those who would turn back upon their heels. It was certainly a difficult test except for those guided by Allah.**

True enough, there are those who ridiculed the Prophet when he changed his direction from Baitul Maqdis to the Ka’bah. However, those who truly believe in Allah and the Prophet immediately obeyed the command and faced the direction that the Prophet pleases. In a hadith narrated by Bara’ bin ‘Azib: A man prayed with the Prophet (facing the Ka`ba) and went out. He saw some of the Ansar praying the ‘Asr prayer facing towards Baitul-Maqdis, he said, "I bear witness that I prayed with Allah's Messenger SAW facing the Ka'bah." So all the people turned their direction towards the Ka`bah. (Al-Bukhari)

The only way to prove our faith for Allah SWT and His Prophet SAW is to obey and perform our duties and obligations as a Muslim. As the story concludes, truly, Allah hears our deepest wishes and knows what is best for us. Let us all strive to be a true servant of Allah and please the Prophet SAW.

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Sat	1	2	5:43	7:38	12:19	3:02	6:26	6:45	3:45	4:55	7:00
Sun	2	3	5:42	7:37	12:19	3:03	6:27	"	"	4:56	7:00
Mon	3	4	5:40	7:35	12:19	3:05	6:29	"	"	4:58	7:30
Tue	4	5	5:39	7:33	12:19	3:07	6:31	"	"	5:00	"
Wed	5	6	5:37	7:32	12:19	3:08	6:32	"	"	5:02	"
Thu	6	7	5:36	7:30	12:19	3:10	6:34	"	"	5:04	"
Fri	7	8	5:34	7:28	12:19	3:12	6:35	"	"	5:06	"
Sat	8	9	5:33	7:27	12:19	3:14	6:37	6:30	3:45	5:07	7:00
Sun	9	10	5:31	7:25	12:19	3:15	6:39	"	"	5:09	7:00
Mon	10	11	5:30	7:23	12:19	3:17	6:40	"	"	5:11	7:30
Tue	11	12	5:28	7:21	12:19	3:19	6:42	"	"	5:13	"
Wed	12	13	5:27	7:19	12:19	3:20	6:44	"	"	5:15	"
Thu	13	14	5:25	7:18	12:19	3:22	6:45	"	"	5:17	"
Fri	14	15	5:23	7:16	12:19	3:24	6:47	"	"	5:19	"
Sat	15	16	5:21	7:14	12:19	3:25	6:48	6:15	4:00	5:20	7:30
Sun	16	17	5:20	7:12	12:19	3:27	6:50	"	"	5:22	"
Mon	17	18	5:18	7:10	12:19	3:29	6:52	"	"	5:24	"
Tue	18	19	5:16	7:08	12:19	3:30	6:53	"	"	5:26	"
Wed	19	20	5:14	7:06	12:19	3:32	6:55	"	"	5:28	"
Thu	20	21	5:12	7:04	12:19	3:34	6:57	"	"	5:29	"
Fri	21	22	5:10	7:02	12:19	3:35	6:59	"	"	5:31	"
Sat	22	23	5:08	7:00	12:18	3:37	7:00	6:00	4:15	5:33	7:45
Sun	23	24	5:06	6:58	12:18	3:39	7:02	"	"	5:35	"
Mon	24	25	5:04	6:56	12:18	3:40	7:04	"	"	5:37	"
Tue	25	26	5:02	6:53	12:18	3:42	7:05	"	"	5:38	"
Wed	26	27	5:00	6:51	12:18	3:43	7:07	"	"	5:40	"
Thu	27	28	4:58	6:49	12:18	3:45	7:09	"	"	5:42	"
Fri	28	29	4:56	6:47	12:18	3:47	7:11	"	"	5:44	"

**It is narrated by Abu Hurayrah RA that the Prophet SAW said: "Fast when you see it and break the fast when you see it, and if it is too cloudy then complete the number (of days) of Sha'ban as thirty." (Muslim)**

Wifaqul Ulama urges Muslims in Britain to attempt to sight the moon for Ramadan 1446 on the evening of Friday 28th February 2025. This will be the 29th of Sha'ban 1446. Results may be reported via email ([info@wifaqululama.co.uk](mailto:info@wifaqululama.co.uk)), X ([twitter.com/WifaqulUlama](https://twitter.com/WifaqulUlama)), Facebook ([facebook.com/wifaqululama](https://facebook.com/wifaqululama)) or by calling 07956589613.

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**1:00**


1st Jumu`ah

**12:25**

2nd Jumu`ah

**1:15**

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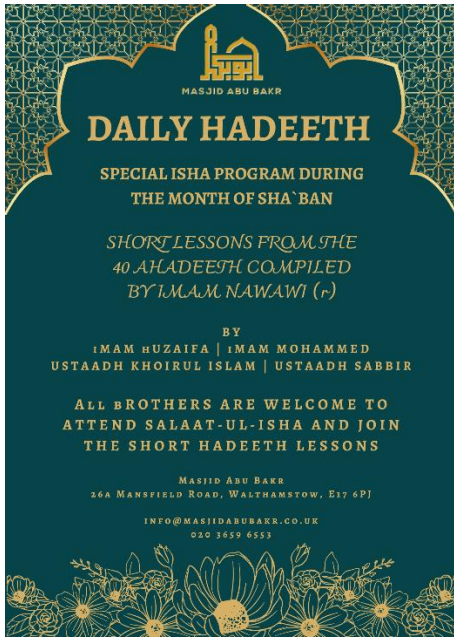


Fiqh and Aqidah  
Sunday 10:30-12:00  
*U. M Koirul Islam*

Tafsir of Surah Yasin  
Sunday 12:00-1:30  
*U. Zakariyya Pathan*

Tafsir of Surah Mulk  
Wednesday 6:00-7:30  
*U. Mohammed Moreea*

Islamic dates are subject to [regional moonsighting reports](#).  
Isha Jama'ah is early for the first two weekends  
Asr time ends 5 minutes before the published Maghrib time.



## Unlocking Quranic Reflections

BY ABUL BARAA

The Qur'an is like no other book. It is the words of Allāh – the most perfect book. Each word and every letter in the Qur'an is the most perfect word or letter to be used in that context.

**Below are some practical steps a person can take, and the key things to look out for when making tadabbur of the Qur'an:**

A person can try swapping a word for another that has a similar meaning and pick out the difference it makes to the overall meaning. This difference will highlight the importance of the word used in the Qur'an. For example,

**“And if [as much as] a whiff of the punishment of your Lord should touch them, they would surely say, ‘O woe to us! Indeed, we have been wrongdoers.’” [Al Anbiya]**

The word used to portray the meaning that they were punished is *مستهم* which literally means to be touched. Many words could have been used which portray the meaning to be punished e.g. inflicted, hit, struck. However, in this verse Allāh SWT shows us that the most minimal form of punishment in the hereafter is so severe that a person would believe that they were always wrongdoers, hence deserved this punishment.

When contemplating over the verses about a story, a person can look at the other locations where this story is mentioned in the Qur'an to see any differences in the words used.

When Allāh SWT mentions the story of Mūsā AS when he struck the rock and water exploded from it – in Sūrah Al-Baqarah, He described the event as *فانفجرت* i.e. water exploded. And yet, when He described the same event in Sūrah Al-A'raf, He described it as *فانبعجت* i.e. water was flowing from it. This

word does not portray the same meaning as an explosion of water.

The reality is that when Mūsā AS first struck the rock, water exploded from it, however over time, and due to the sins of the Children of Israel with him, the strength of the water flow reduced. By alternating the words, Allāh allowed us to know about both events. Furthermore, Allāh described the event in Surah Al-Baqarah as happening due to Mūsā AS asking Him for water, whereas in Surah Al-A'raf the Children of Israel asked Mūsā AS to provide them with water. As such, the event with a stronger water flow is attributed to Mūsā AS asking Allāh for water.

The letter *و* has many usages, including the meaning “and”, so in many verses a meaning can be conveyed without the inclusion of this letter. When a person comes across a verse that contains or starts with this letter, they should ask themselves what additional meaning the inclusion of this letter gives. In Sūrah Al-Zumar when Allāh SWT describes the two groups as they reach Paradise and Hellfire – when Allāh SWT speaks about the disbelievers reaching Hellfire, He says **“until, when they reach it, its gates are opened.”**

That is, as soon as they reach it, the doors are open for them. This means the doors were closed beforehand and as soon as they reach it the punishment is immediate with the doors opening for them. Additionally, they would feel extra heat as soon as the doors are opened as opposed to reaching it after the doors had opened. On the other hand, when Allāh SWT describes the people of Paradise, He says **“until, when they reach it while its gates have been opened” [Al Zumar]**

That is, they reach it and the doors are open for them. Therefore, the inclusion of the letter *و* gives the additional indication that the doors of Jannah were already open for them so they did not have to wait for their reward, rather it was ready for them.

When Allāh SWT ends a verse with something, this usually means that this ending is thematically connected to the rest of the verse. By comparing verses that end in the same way, a person can draw similarities between the themes of these verses. An example of this is the verses in Sūrah Al-Nahl where Allāh SWT mentions many of the punishments He can inflict on the sinners, and ends the verses with **“But indeed, your Lord is Kind and Merciful.” [Al Nahl]**

By looking at the other verses that end with *رؤوف رحيم* (most compassionate, most merciful), we come to realise the shared theme of the blessings and mercy of Allāh, therefore these three verses are in fact verses of blessings and mercy. Reading the verses again with this theme in mind, illustrates to us that Allāh is giving the sinners respite and

chances to repent, and this is due to His blessings and mercy upon them.

Another example of this is a comparison of the sūrahs that have the same beginning. There are four sūrahs that begin with *الحمد لله*; Al-Fatiha, Al-An'am, Al-Kahf, and Fatir. These verses come at every quarter of the Qur'an. The Qur'an begins with Sūrah Al-Fatiha, and after one quarter we have Sūrah Al-An'am, and after another quarter we have Sūrah Al-Kahf, and at the beginning of the last quarter we have Sūrah Fatir. Therefore, Allāh SWT is constantly reminding us to praise Him and show gratitude to Him.

Sometimes in the Qur'an the verses being recited discuss a particular theme, yet this theme seemingly abruptly ends and a verse about a different theme is introduced, but immediately afterwards, the verses return to the original theme. Similarly, sometimes a verse is about a theme yet ends with something that appears unrelated. An example of this is in Sūrah Al-Dukhān when Allāh SWT describes the punishment of the sinners and He says, [It will be said], **“Taste! Indeed, you are the honoured, the noble!”**

Initially it would seem that Allāh is describing this sinner that is being punished as a powerful and respected man. However, when one thinks deeper, they will realise that Allāh is in fact mocking this person and describing him with the qualities that he thought he had. This verse teaches us not to be arrogant for we may be punished for the actions that these thoughts lead us to doing.

When someone recites the Qur'an, some verses may seem very normal, yet when they read about the background behind them, they realise they carry a deeper meaning. An example of this is the verse in Sūrah Al-Nūr when Allāh SWT says, **“And let not those of virtue among you and wealth swear not to give [aid] to their relatives and the needy and the emigrants for the cause of Allāh, and let them pardon and overlook. Would you not like that Allāh should forgive you? And Allāh is Forgiving and Merciful.” [Al Tur]**

This verse may seem like a normal verse encouraging charity. However, when one reads the story behind the revelation, they will realise that this verse was revealed when Abū Bakr RA said he will stop giving in charity to his relative who participated in the slander of his daughter, the mother of the believers 'Ā'isha RA. Therefore, this verse does not just encourage the believers to donate, but to do so even if those whom you donate to have seriously wronged you and your family.


The above are just some methods of contemplating on the verses we are reciting. May Allāh enable us to recite His words in the best manner possible, and ponder over them in a way that pleases Him.

# Activity

Fill in the blanks using the words on the right

Sha'ban is the \_\_\_\_\_ month of the Islamic year. It is a time when we should prepare for the month of \_\_\_\_\_. The Prophet (saw) made dua for \_\_\_\_\_ in this month. He used to \_\_\_\_\_ more days during this month than any other time. Our actions are presented to \_\_\_\_\_ during this month. In the middle of the month there is a very special \_\_\_\_\_. It is called the Night of \_\_\_\_\_. On this night Allah \_\_\_\_\_ a large number of people. The details of the things which will take place during the year are passed to the \_\_\_\_\_. We should strive to do lots of \_\_\_\_\_ during this month.

- |            |          |
|------------|----------|
| Allah      | eighth   |
| good deeds | night    |
| blessings  | fast     |
| Ramadan    | angels   |
| Salvation  | forgives |



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