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



Lord! The month of Ramadan has arrived, and You have required us to fast during it and revealed the Qur'an as guidance to mankind and a clear distinction of the guidance and the right criteria. O Lord! Help us observe its fast; accept the same from us; surely You can do everything.

This small book called as “**Holy Ramadan Guide**” has been prepared or compiled in a short time after receiving few suggestions from friends across the globe through e-mails. Hence I would like to thank everyone who encouraged me to prepare this small book.

Despite all my efforts and if the reader nevertheless detects any error in this text, I accept full responsibility for it and admit my ignorance and plead to Allah Subhanahu wa Ta'ala, and to the reader, to forgive me, since He best knows my limitations, faults and shortcomings. We pray Allah Subhanahu wa Ta'ala to cover our faults, overlook our shortcomings and enable us to enlighten the readers with knowledge which may benefit them in the life of this world and in the life to come..., especially in the life to come, Allahomma Aameen.

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The most of above contents were taken from the following books and websites:

1. Fast of the Month of Ramadan: Philosophy and Ahkam - By: Yasin T. al-Jibouri
2. al-islam.org, academyofislam.org, hawzah.net, jaffari.org and playandlearn.org
3. Fasting Guidelines - Hujjatul Islam Wal Muslimeen Sayyid Muhammad Rizvi
4. A Manual of Ramadhan Devotions - By: Tayyiba Publishers & Distributors
5. Understanding the Month of Glory: Lessons on the Month of Ramadhan
6. Supplications Prayers and Ziarats - By: Ansariyan Publications
7. Ja'fari Observer - Bombay (Ramazaan 1409 /1989)



The Glorious Month of Ramadan

The holy month of Ramadan enjoys a special importance in the Islamic calendar. As the Holy Prophet Muhammad (pbuh) said: ***“It is Allah’s Own month.”*** It is the chief of all months and the most glorious one. As we already know, ‘Fasting’ is one of the important pillars of Islam and it is the very month of Ramadan during which fasting has been made obligatory for all adults and sane Muslims. By fasting during Ramadan, a Muslim besides discharging an obligation imposed upon him by Allah, becomes entitled to great reward in the Hereafter. On the other hand, any lapse in the matter amounts to a great sin. Fasting is an article of worship, the knowledge about the performance or otherwise whereof rests only with Allah and the person concerned. Hence, it is Allah alone who will reward that person for it, on the Day of Judgment.



The blessings of Ramadan are not limited to fasting alone, because the performance of all sorts of worship and good deeds during this month is also a source of great Divine favor. The revelation of the Holy Qur’an commenced during this very month and it is therefore the duty of every Muslim to read and try to understand the meaning of the Holy Qur’an and thereby gain an insight into the Divine secrets enshrined therein. It brings peace and illumination to the mind and imparts purity to the soul.

Ramadan is the month of fasting, intensive prayer, sacrifice and Divine worship. Throughout this month a devout Muslim fasts during the day in the true sense of the word, that is, he had merely denies himself food and water, but as explained by the Holy Prophet Muhammad (pbuh), exercises strict control over his tongue, eyes, ears, thoughts and deeds and does everything possible to seek the pleasure of Allah.

Devout supplications to Allah and repentance of one’s sins during Ramadan are the sources of Divine blessings and mercy. Some nights, among the last ten (10) nights of Ramadan, are called the ‘Nights of Glory’ (Laylatul Qadr). Muslims believe Laylatul Qadr is one of the last odd numbered nights of Ramadan, like 19th, 21st, and 23rd nights. Muslims keep awake during these nights and offer special prayers. Even among these nights, the 23rd enjoys excellence over all the others. It is accompanied by great blessings, and he usually grants the supplications made to Allah during this night.

The holy month of Ramadan, besides being the month of worship and Divine blessings, carries a historical importance as well. As already mentioned above, the revelations of the Holy Qur’an commenced in this month. The epoch-making ‘Battle of Badr’ and the ‘Conquest of Makkah’ also took place during the holy month of Ramadan.



Du'a (prayer) in the month of Ramadan

The month of Ramadan is an opportunity given by the gracious Creator for His servants to come close to Him, seek forgiveness for their sins, and fulfillment of their needs. In the Holy Qur'an, amidst an important discussion on the month of Ramadan, the following ayat (verse), which apparently has no direct connection with Ramadan, is included: ***And when my servants ask you about me, then surely I am near. I answer the prayer of the supplicant when he calls upon me, so respond to me, and believe in me, so that they may be led right.*** (2:186) Commentators agree that this is the most poignant of all the verses on the Divine-human connection. The whole verse is based on the singular first person pronoun, which is repeated seven (7) times. It is a confirmation of the close relationship between man and His creator, and an assurance that he will be listened to when he calls upon Him.



That such a verse should be included among the ayats discussing the importance of Ramadan, and some of its rules (see 2:183-187), are an indication of the important role of Du'a in the month of Ramadan. Abstaining from fulfillment of physical desires stimulates an increase in spirituality, and creates an inclination for prayers and worship. Believers feel close to Allah, and Allah reminds them that He too is close, and will answer their prayers. The nights of Ramadan are spent in prayers and supplications. Even those believers, who normally do not have much time for prayers, try to do so during this month. This is because of the emphasis on the sanctity of the month, the promise of multiplied rewards, as well as the assurance of a favorable response. Says the Holy Prophet Muhammad (pbuh): . . . ***do supplicate with your hands raised . . . as these are the best of times, during which the Almighty looks at His servants with mercy, answers if they supplicate, responds if they call, grants if they ask, and accepts if they plead . . .*** (Prophet's sermon welcoming the month of Ramadan).

The best thing a believer can pray for during this month is forgiveness for his past sins. Many of the Du'as special to the month of Ramadan plead for forgiveness of the huge burden of sins which man carries. Ramadan is a glorious chance given to him to have his sins erased, and gain a higher position in the eyes of Allah. So many people are forgiven in this month that it is only the unfortunates who are deprived. Says the Prophet in the same sermon: ***Indeed, miserable is he who is deprived of Allah's forgiveness in this great month.*** Other things to pray for include fulfillment of needs, removal of afflictions, and success in the hereafter.



The Prophet's (pbuh) preaching of Ramadan

The following incident has been narrated by al-Saduq on p. 84-85 of his Al-Amali:

Muhammad ibn Ibrahim says that Ahmed ibn Muhammad-al- Hamadani says that Ali ibn al-Hassan ibn Fadal quotes his father quoting al-Hassan's father Imam Ali bin Musa al-Rida (pbuh) who in turn quotes his father Imam Musa ibn Ja'fer (pbuh) quoting his father the master of martyrs Imam al-Hussain ibn Ali ibn Abu Talib (pbuh) saying that the Messenger of Allah (pbuh) delivered a sermon once in which he said:

O people! A month has approached you laden with blessing, mercy and forgiveness; it is a month which Allah regards as the best of all months. Its days, in the sight of Allah, are the best of days; its nights are the best of nights; its hours are the best of hours. It is a month in which you are invited to be the guests of Allah, and you are regarded during it as worthy of enjoying Allah's Grace. Your breathing in it praises the Almighty, and your sleeping adores Him. Your voluntary acts of worship are accepted, and your pleas are answered. Ask Allah your Lord, therefore, in sincere intentions and pure hearts to enable you to fast during it and to recite His Book, for only a wretch is the one who is deprived of Allah's forgiveness during this great month. And let your hunger and thirst during it remind you of the hunger and thirst of the Day of Resurrection. Give alms to the poor and indigent among you; surround your elderly with respect, and be kind to your youngsters. Visit your kin and safeguard your tongues, and do not look at what Allah has prohibited you from seeing, and do not listen to anything your ears are forbidden to hear. Be kind to the orphans of others so that your own orphans will equally receive kindness. Repent your sins to Allah and raise your hands to Him in supplication during the times of your prayers, for they are the best times during which the Almighty looks with mercy to His servants and answers their pleas when they plead to Him. O people! Your souls are pawned by your deeds; therefore, release them by seeking Allah's forgiveness. Your backs are over-burdened by the weight of your sins; therefore, lighten their burden by prolonging your prostration. Be informed that the Exalted and Almighty has sworn by His Dignity not to torture those who perform their prayers and prostrate to Him, and not to terrify them by the sight of the fire when people are resurrected for judgment. O people! Whoever among you provides Iftar to a believer during this month will receive a reward equal to one who sets a slave free, and all his past sins will be forgiven.

Having said so, people said to him: ***"O Messenger of Allah! Not all of us can do that!"*** He (pbuh), thereupon, responded by saying,

Shun the fire of hell even by half a date! Shun the fire of hell even by a drink of water! O People! Whoever among you improves his conduct during this month will have a safe passage on al-Sirat al-Mustaqeem, (the straight path) when many feet will slip away, and whoever among you decreases the burdens of his slave (or anyone who works for him) will be rewarded by Allah decreasing his reckoning. Whoever among you abstains from harming others will be spared the Wrath of the Almighty when he meets Him. Whoever among you affords generosity to an orphan will be rewarded by Allah being generous to him on the Day of Judgment. Whoever among you improves the ties with his kin will be rewarded by Allah including him in His mercy, and whoever among you severs his ties with his kin, Allah will withhold His mercy from him upon meeting Him. Whoever among you offers voluntary prayers, Allah will decree a clearance for him from the torment of the fire. Whoever among you performs an obligation will receive the reward of one who has performed (70) seventy obligations in other months. Whoever among you increases the sending of blessings unto me, Allah will make the balance of his good deeds weigh heavily when scales will be light. Whoever

among you recites one verse of the Holy Qur'an will receive the blessing of one who recites the entire Holy Qur'an in another month. O people! The gates of heaven in this month are kept open; so, pray Allah your Lord not to close them against you, and the gates of the fire are kept closed; so, pray Allah your Lord not to open them for you; and the devils are kept chained; therefore, pray Allah your Lord not to unleash them against you.

Advising the great Sahabi Abu Tharr al-Ghifari, may Allah be pleased with him, regarding the fast being a protection against the fire, he (pbuh) is quoted saying, "Shall I inform you of a deed which, if you do it, will keep Satan away from you as much as the distance between the east of the earth and the west?" People answered, "O yes, indeed, O Messenger of Allah!" He (pbuh) said, "Fast darkens his (Satan's) face; alms break his back; the desire to please Allah and the giving of assistance to do good deeds cut his tail off, and seeking Allah's forgiveness cuts off his aorta." Then he added, "**For everything there is purification (zakat), and the purification of bodies is the fast.**" He (pbuh) is also quoted saying, "One who fasts is considered to adore his Creator even while sleeping on his bed as long as he does not backbite any Muslim."

He (pbuh) has also said, "There are two merry occasions for anyone who performs the fast: one when he breaks his fast: and one when he meets his Lord, the Exalted, the Almighty. I swear by the One Who controls Muhammad's life, the excess on the mouth of one who fasts is better in the sight of Allah than the sweet smell of musk."

He (pbuh) has also said that the Exalted and Almighty has said (in a Hadith-e-Qudsi) that all good deeds of a descendant of Adam are His (to reward) "except the fast, for it is mine, and I shall reward for it. All good deeds of the son of Adam are rewarded with ten to seven hundred times except perseverance, for it is mine and I reward for it." So, the knowledge of the rewards of perseverance is with Allah, and "perseverance" means fast.

Regarding the interpretation of His saying (in the Holy Qur'an) ". . . and seek aid with perseverance," meaning the fast, it is reported that the person who fasts enjoys the gardens of Paradise and the angels keep praying for him till he breaks his fast. If a believer stands during a portion of the night to perform additional optional prayers, then he wakes up fasting, no sin will be recorded against him. Whenever he takes one step, it will be recorded as a good deed for him, and if he dies during daytime, his soul will ascend the heights of heaven. If he lives to break his fast, the Almighty will consider him among those who often return to Him for forgiveness. In the book titled Thawab al-A'mal, relying on the authority of Abu Abdullah who quotes his forefathers, peace be upon all of them, the author, namely Shaikh al-Qummi al-Saduq, quotes one tradition indicating that the Messenger of Allah (pbuh) has said, "**The sleep of someone fasting is like adoration, and his breath praises the Almighty.**"



Imam Sajjad (pbuh) welcomes the Ramadan

Praise be to Allah, who ordained this month, the month of Ramadan, the month of fasting, the month of Islam, the month of purity, the month of purification, and the month of prayers. In this month the Qur'an was made to descend as guidance to mankind and contains clear instructions and distinctions. He gave this month superiority over all other months by giving it abundant honor and dignity. He prohibited in it what He has allowed in other months in order to exalt it, and forbade in it food and drink in order to honor it.

O Lord! Bless Muhammad and his family, and inspire us to know this month's excellence, and to honor its dignity, and to abstain from whatever You have forbidden in it. Help us to observe its fast, by restraining our limbs from disobeying You, and by employing them in that which would please You, so that we may not lend our ears to any vain speech, and may not direct our eyes, hands and feet towards anything forbidden, and that nothing fills our stomachs except what You have made lawful, and our tongues may not utter anything except what You have allowed.

O Lord! Bless Muhammad and his family, and give us grace to perform timely the five prayers with due regard to their limits which You have enjoined, and the rites which You have prescribed. In this respect, raise us to the rank of those who performed them with success, who duly observed their essential points, who always performed them at proper times, in most perfect and complete humility according to the rules laid down by Your Prophet, may Your blessings be on him and his family.

And our Lord, give us grace in this month, to show favors to our relations, and do good to them, to take care of our neighbors with kindness and benevolence, to purge our property of obligations, and purify it by giving charity, and to call back those who have left us and be just to those who were unjust to us, and make pace with those who were hostile to us.

O Lord! Erase our sins with the disappearance of this month's crescent, and free us from our penalties with the completion of its days, so that the month may pass from us while You have cleansed us of our guilt's, and freed us from our sins.

O Lord! Fill this month with our worship of you alone, and adorn its moments with our service to You, and help us in the daytime to observe the fast, and at night to pray and beseech You, help us to humble ourselves before you and lower ourselves in Your presence.



Ahadith on Fasting and Ramadan

Prophet Muhammad (pbuh): One who while fasting does not guard his tongue from telling lies and does not refrain from bad deeds, is not respecting his fast. Allah does not approve of mere abstention from food. **He (pbuh),** also said: Fast and you shall be healthy.

Prophet Muhammad (pbuh): When you are fasting, you should not speak ill of anybody, nor should you be rough and noisy. If anybody speaks ill of you or tries to pick a quarrel with you, reply him not, but say to him that you are fasting.

Prophet Muhammad (pbuh): A person gets the same reward by reciting in this month, one verse of the Holy Qur'an, as others do by reciting the whole of the Qur'an in other months.

Prophet Muhammad (pbuh): Whoever is prevented from food that he likes, because of his fast, Allah will feed him from the food of Heaven and from its drink.

Prophet Muhammad (pbuh): If people understood what good there was in Ramadan, they would have liked that it last for a year.

Prophet Muhammad (pbuh): Unfortunate is the person who is deprived of the forgiveness of Allah during this great month.

Prophet Muhammad (pbuh): Whoever is not forgiven in the month of Ramadan, and then in which month will he be forgiven?

Imam Ali (pbuh): The sleep of a fasting person is worship, his silence is glorification (of Allah), his prayers are answered and his actions are multiplied.

Imam Ali (pbuh): Many persons get nothing out of their fasts but hunger and thirst; many more get nothing out of their night prayers but exertions and sleepless nights. Wise and sagacious persons are praiseworthy even if they do not fast and sleep during the nights.

Imam Ali (pbuh): The prayer of a fasting person at the time of Iftar is never rejected.

Imam Muhammad al-Baqir (pbuh): O Jabir! Whoever during the month of Ramadan, fasts in its days, stands up for prayers in parts of the night, controls his desires and emotions, puts a rein on his tongue, keeps his eyes down, and does not injure the feelings of others, will become as free of sins as the day he was born.

Imam Muhammad al-Baqir (pbuh): Everything has a spring and the spring of the Qur'an is the Holy Month of Ramadan.

Imam Ja'far as-Sadiq (pbuh): The day of your fast should not be like any ordinary day. When you fast, all your senses - eyes, ears, tongue, hands and feet must fast with you.

Imam Ja'far as-Sadiq (pbuh): There are two pleasures for a fasting person; one when he breaks his fast, and one when he meets his Lord.

Imam Ja'far as-Sadiq (pbuh): Fasting is a protection from the fire.



Eighteen reasons why a Muslim Fasts?

Every year the month of Ramadan comes and goes; every year we fast, yet without proper appreciation of the potentials of character building that the fasts hold for us. We find ourselves as spiritually backwards after the fast are over as when the month began. In fact our lack of knowledge of the real objectives of fasts often tends to produce an adverse effect in us, for, as is well known, the best of medicines could have ill effects if not taken in accordance with the physician's directives and instructions. Thus it is, that the fast tends to make many of us irritable and quick tempered (expecting, as we do, VIP treatment from others, especially our subordinates and family members because of our fast) while the fast was in fact meant to mellow us into exhibiting the finer tracts of human character as illustrated by our Imams.

Imam Sajjad (pbuh) would record the lapses of his servants during the month of Ramadan, without telling them anything at the time. As the month would draw to its close, he would gather the servants before him and apprise them of their mistakes, forgiving them at the same time and beseeching the Lord to forgive him, even as he had forgiven them. The holy Imam, infallible (Masoom) that he was, only sought by this practical demonstration to draw attention of his followers to the fact that they would be accountable to God for their actions and should they desire His forgiveness, they would have to forgive their subordinates as well. This practical lesson taught by the Imam ought to be rigorously pursued during the month of Ramadan by the followers of the Imam.

As in this case, so in other spheres of life, our attitude to fasts ought indeed to be radically changed. We ought to welcome fasts as a practical means of reforming ourselves rather than nearly consider them as an inevitable religious bondage, eagerly waiting to free ourselves there from at the month end to resume our ways of old again.

Besides of course being a means to acquiring the pleasure of God, for which all acts of devotion are basically meant, fasting could be used as a stepping stone to build up the various traits of character in accordance with the clear injunctions of the Qur'an itself that fasts have been prescribed with a view to developing piety in man.

In the hurry and bustle of the present day life, man often finds himself ill-equipped to battle through life's odds if he is not equipped with the proper attitude to face the various problems. While we find ourselves frustrated or look to other directions in such difficulties, we have most unfortunately overlooked the character building force that the fasts provide us every year.

Ramadan is a month of fasting and prayers for the Muslims. The fast consists of total abstinence from food and drink from dawn to dusk. There is however, a greater significance to fasts than mere abstinence from eating and drinking. The real objective of fasts is to inculcate in man the spirit of abstinence from sins, and cultivation of virtue. Thus the Qur'an declares that the fasts have been prescribed with a view to developing piety in man. How are the many facets of piety sought to be cultivated through fasts? This article tries to list as concisely as possible; the various benefits the fasts would confer upon Muslims.

01. The most important consideration in undertaking a fast, as in any act of devotion, is to seek nearness to God, and seek His pleasure and Forgiveness. This itself generates a spirit of piety in man.

02. Creating the conditions of hunger and thirst for oneself, simply in obedience to the Divine

order, measures the faith of man in God and helps strengthen it by putting it to a severe test.

03. Fasting enhances through creation of artificial non-availability, the value of the bounties of God which man often takes for granted. This inculcates in man a spirit of gratitude and consequent devotion to God. Nothing else can bring home to a man the worth of God's bounties than a glass of water and a square meal after a day long fast. This also reminds man that the real joy in enjoying God's bounties lies in moderation and restraint and not in over indulging.

04. Fasting makes us deeply conscious of the pangs of hunger and discomfort suffered by the less fortunate among our brethren. They have to put up with difficult conditions all through their lives. It thus kindles in man a spirit of sacrifice leading to change towards his suffering brethren.

05. Fasting gives man an unfailing training in endurance, a spirit of acceptance. This could well prepare him to put up with the unchangeable situations in life in the same spirit of resignation as cultivated during the fasts.

06. Fasting develops courage, fortitude, and a fighting spirit in man to surmount the heavy odds in life with a cool and tranquil mind. It sharpens his power of concentration to overcome obstacles through a vigorous exercise all throughout the month, leading to a steeling of his will power and resolve that could help him in challenging situations in life. It is seen than many an undesirable habit which is difficult to give up, is more easily given up during the days of fasting.

07. Fasting teaches man reliance on God, and confidence in Him. Just as the vigorous state of fasting for a whole month is undertaken with His assistance, bitter situations in life could also be surmounted with His help.

08. Fasting develops a spirit of patience in man, with the realization that the days of fasting, though seemingly unending, do have a successful and happy end. Thus is life. All bitter situations pass, and come to an end.

09. Fasting is meant to conquer anger and develop self-control in man. The vigorous effort required to put up with hunger and thirst can well be extended to conquer other infirmities of human character that lead man into error and sin.

10. Fasting inculcates a spirit of tolerance in man to face unpleasant conditions and situations without making his fellow beings the victim of his wrath. Many people, when facing discomfort and deprivation, become irritable and annoyed. This anger is then vented on those around them. Fasting helps a man become more tolerant despite his own discomfort.

11. Fasting mellows a man and enhances his character, giving a jolt to the human instincts of pride, haughtiness, jealousy and ambition. Fasting softens his character, and clears his heart and mind of many negative emotions.

12. Fasting exposes the weakness of man in the event of his being deprived of two basic bounties of God; food and drink. It infuses into him a spirit of weakness and submission, generating humility and prayer in an otherwise arrogant being.

13. Fasting breathes the spirit of forgiveness in man towards others, as he seeks God's forgiveness through fasts and prayers.

14. Fasting gives lessons in punctuality. Man has to adhere to a strict schedule of time in the observance of the fast.
15. Fasting could affect the economy of the individual as he is less wasteful on food and meals.
16. Fasting demands a rigid sense of discipline, mental, spiritual and physical. This forms characteristics which are an essential ingredient to success in life.
17. Fasting creates spiritual reformation in man, infusing him with a spirit of enthusiasm and zest to change and become a better human being in the eyes of God. This is an excellent opportunity, given to believers each year, to change themselves and consequently their destinies.
18. On the physical side, fasting cleanses the human system of the accumulated impurities of uninterrupted eating throughout the year. It prepares the body to face diseases or conditions of scarcity. The rigid abstinence of a fast regulates man's health, sharpens his intellect and enhances the qualities of his heart.

Fasting is thus a bounty in itself, encompassing within itself many bounties. It instills a spirit of reformation in man, creating a wide awakening in him to fulfill his duties towards God and man, and towards himself.

(Adapted from an article by Marhum Ahmed Sheriff Dewji, published in the Light Magazine)



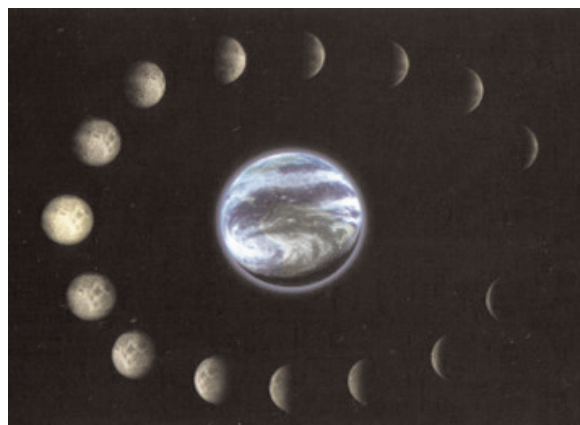
F.A.Q on Ramadan

Q: What is Ramadan?

A: Ramadan is the ninth (9) month of the Islamic calendar. In this month Muslims all over the world fast from dawn to dusk.

Q: When does Ramadan begin?

A: Muslims follow the Islamic Lunar calendar which is about eleven (11) days shorter than the Georgian calendar. This makes a lunar year 354 days long in comparison to 365 days in a Solar year. The beginning of the Islamic lunar months depends on the actual sighting of the new moon. Thus Ramadan begins on a different day each year.



Q: Is it not an inconvenience to begin the fasting period at different times during a year?

A: No, on the contrary the lunar calendar gives us a chance of fasting during different seasons of the year. Throughout a Muslim's lifetime, Ramadan will fall both during fall and winter months, when the days are short, as well as spring and summer months, when the days are long and the fast is little more difficult. In this way, the difficulty of the fast is evenly distributed between Muslim's living in the northern and southern hemispheres.

Q: Isn't it difficult to perform the fast in North America?

A: In many ways, fasting in North American society is easier than fasting in areas where the climate is extremely hot. This year (2005) at least, the number of daylight hours will be less than when Ramadan occurs during the fall. In Muslim countries, most people are observing the fast, so there are fewer temptations such as luncheon meetings, daytime celebrations and offers of food from friends. Many American Muslims would prefer a daytime work shift during Ramadan so that they may break the fast with their families and attend evening prayers.



Q: What is meant by Sawm (fasting) during Ramadan?

A: In Ramadan, Muslims abstain from food, drink, smoking and other sensual pleasures from dawn to dusk. The fast is performed to obey God's command with an aim to inculcate discipline, humbleness and self-restraint, to experience what the poor and destitute feel, and to develop the noble habit of generosity.



Q: What are the things, which are forbidden during fasting (Muftiratu's Sawm)?

A: It can be divided into three (3) groups as follows:

(A) Related to Head and Mouth:

01. Eating
02. Drinking
03. Intentionally letting the thick dust or smoke enter the throat
04. Vomiting intentionally (even if it is for a medical purpose)
05. Submerging the head completely into the water

(B) Related to Private Parts:

06. Sexual intercourse
07. Doing anything that would cause discharge of semen
08. Using liquid enema
09. Intentionally remaining in state of Janabat [It is a state of ritual impurity (Najasat) caused by sexual intercourse or discharge of semen. "Junub" means the person on whom Ghusl-e-Janabat is Wajib] till the time of fajr.

A person becomes Junub and goes to sleep:

- (a) With intention of not doing Ghusl before dawn = **Fast is Batil (Null/Void)**
- (b) With intention of doing Ghusl before dawn:
 - i. But did not wake up before dawn = Fast is valid
 - ii. Woke up once and went back to sleep till fajr = Fast + do Qaza
(Make up the fast during other days after Ramadan)
 - iii. Woke up twice and went back to sleep till fajr = Fast + do Qaza +
it is recommended to pay Kaffara (Penalty)

Similarly, intentionally remaining in state of Hayz (period) for a woman whose bleeding has stopped and has enough time to do Ghusl or, at least, Tayammum before fajr.

(C) Moral or Ethical:

10. Kizb (lying) of the highest type - falsely attributing a statement to Allah, the Prophets, and the Imams - **makes the fast Batil (Null/Void)**

Note: If a person does any of the Muftirat intentionally, then the fast will become Batil. However, doing any of these unintentionally does not harm the validity of fasting.

Q: How did the fast during Ramadan become obligatory for Muslims?

A: The revelations from God to Prophet Muhammad (pbuh) that would eventually be compiled as the Qur'an began in the year 610 CE. The obligation to fast is explained in the second chapter of the Qur'an: "O ye who believe! Fasting is prescribed to you as it was prescribed to those before you, that ye may become careful about your duties toward God ... Ramadan is the (month) in which was sent down the Qur'an, as a guide to mankind, also clear (Signs) for guidance and judgment (between right and wrong). So every one of you who is present (at his home) during that month should spend it in fasting..." (The Qur'an, Chapter 2, verses 183 and 185)



Q: Do Muslim's gain anything from fasting?

A: The main benefits of Ramadan are an increased humbleness and compassion for those in need of the necessities of life, a sense of self-purification and reflection, and a renewed focus on spirituality. Muslim's also appreciate the feeling of togetherness shared by family and friends throughout the month. Perhaps the greatest practical benefit is the yearly lesson in self-restraint and discipline that is carried forward to other aspects of a Muslim's life.

Q: Do all Muslim's fast in Ramadan?

A: Fasting is compulsory for all Muslim's who are mentally and physically fit, past the age of puberty, in a settled situation (not traveling), and are sure that fasting is unlikely to cause real physical or mental injury.

Q: Who are exempted from fasting?

A: The following people are exempted from fasting during Ramadan:

An elderly person (seniors) who cannot fast at all or it causes great difficulty for him/her. There is no Qaza for them at all. However, they have to pay Fidyah. (Fidyah is different from Kaffara. Fidyah is compensation whereas Kaffara is a fine.) Fidyah for each day of fasting: 750 Grams of wheat or rice; although giving 1.5 KG of wheat or rice is better.

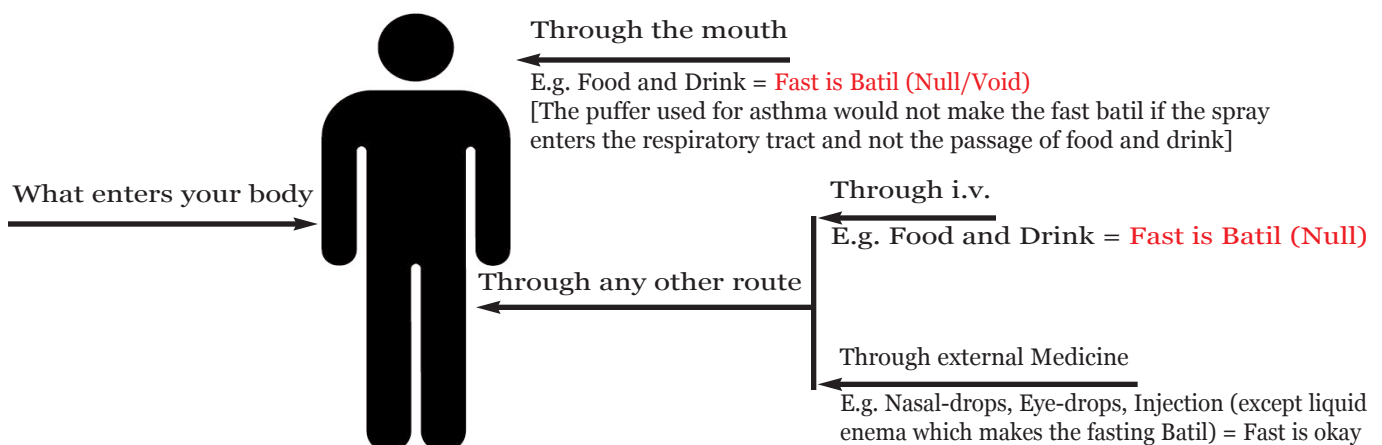
A pregnant or a nursing woman if fasting would harm her or the child. Such a woman has to do Qaza; and also pay Fidyah.

If a traveler stays for Ten (10) days continuously in one city, then he can fast; but if he is going to stay in one city for less than Ten days, then he cannot fast - he will have to make up (do Qaza) the days he missed after the month of Ramadan.

A (sick) person whose medical condition does not allow him/her to stay thirsty. (eg, Diabetic). If this person recovers from the medical problem, then it is Wajib for him to do Qaza. Such a person also has to pay Fidyah for each day of fasting, but not Kaffara.



Fasting and use of Medicine:



Q: How much is the Kaffara (Penalty)?

A: It is a great sin to eat or drink during the days of Holy Ramadan, or deliberately commit acts which break the fast without a justifiable reason. Anyone who leaves out a fast purposely have to give Qaza as well as Kaffara. The Kaffara for each fast is either:

(1) To free a slave. Or (2) To fast for 60 days. Or (3) To feed 60 poor.

If you choose to fast for 2 months (60 days) as Kaffara, you will have to fast for 31 days together and thereafter, you can complete the balance of 29 days in your own time. However, you will not begin fasting your 31 days when you know there will be a day in between when it is Haraam to fast; e.g. You will not begin fasting your Kaffara at the beginning of Zilhajj as on the 10th of Zilhajj [Eid-ul-Hajj] it is Haraam to fast.

If however, you choose to feed 60 poor, you have to give away food or grain which would be enough for a full meal. This can be in the form of wheat, barley or loaves. If a person breaks his fast by a Haraam acts like:

(1) Drinking Alcohol, etc. Or (2) Attributing lies to Allah, His Prophets and the Imams. Then he or she will have to give ALL the three above said Kaffara together.

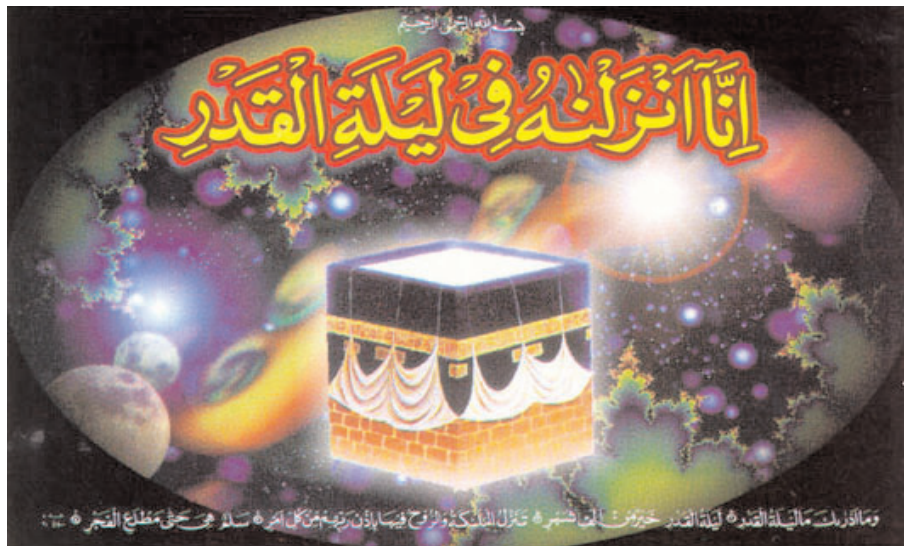
Q: What about children, can they fast voluntarily?

A: Muslim children under the age of puberty can fast with the permission and supervision of their parents. The parents will help them develop the practice of fasting gradually so that when the children reach the age of puberty they are mentally and physically prepared to fast in Ramadan. If a child cannot or does not feel like continuing the fast, he/she will be allowed to break the fast before dusk without blame or penalty.

Q: What are the traditional practices for the month of Ramadan?

A: Many practices can be seen in various cultures and ethnically groups. However, the following four practices are universal among all Muslims.

- (1). Suhoor, i.e. Waking up before dawn to eat something before the commencement of the fast.
- (2). Futoor (Iftar), i.e. Breaking the daily fast with a drink of water, salt or dates at dusk.
- (3). Tilaawah, i.e. Qur'an Recitation. Most Muslims recite 1/30th (Juz or Sipara) of the Holy Qur'an every night so as to complete reciting the entire Holy Qur'an during the month.
- (4). Social visits and giving of alms and charity are highly recommended during this month.



Q: Are there any special events during Ramadan?

A: The most important event is the celebration of Laylatul Qadr.

Q: What is Laylatul Qadr?

A: Laylatul Qadr, i.e. “the Night of Power & Grandeur” marks the anniversary of the night on which the Prophet Muhammad (pbuh) received the Qur’an from God, through the angel Gabriel. An entire chapter in the Qur’an deals with this night: **“Surely, We have sent it (the Qur’an) down in the night of Qadr. What will make you know what the night of Qadr is? The night of Qadr is better than a thousand months. The angels and the (holy) spirit descend in it, with the permission of their Lord, with (decrees) for every affair. Peace, until the break of dawn.”** (Chapter 97) Muslim’s believe Laylatul Qadr is one of the last odd numbered nights of Ramadan.

Q: Are there differences between the Sunni and the Shi’a regarding Ramadan and Fasting?

A: There are a few minor differences between the two on account of the interpretations of the respective jurists. The following differences should be noted.

- (1). The Sunnis end the fast at sunset, whilst the Shi’ahs ends at dusk.
- (2). The Sunnis celebrate Layltul Qadr on the eve of 27th of Ramadan. The Shi’ahs celebrates it on the eve of the 23rd. They also perform the rites of Laylatul Qadr on the eve of 19th and the 21st of Ramadan.
- (3). The Sunnis give a lot of importance to **Taraweeh** prayers during Ramadan after the daily evening (Eisha) prayer. The Shi’ah Muslim’s do not say the Taraweeh. Instead, they gather in their centers to do Qur’an recitation, say supplications (Du’as) for Ramadan and partake from lectures on the significance of fasting, Ramadan, and other religious topics. Plus they do the following special Nawafil (recommended or supererogatory prayers):
 - (a). 1st to 20th day: 20 Raka’at (2 Rak’at x 10) each of the first twenty nights.
 - (b). 19th, 21st & 23rd: 100 Raka’at (2 Rak’at x 50) each of the three eves.
 - (c). 21st to 30th: 30 Raka’at (2 Rak’at x 15) each of the last ten nights.

The total numbers of the special Nawafil of Ramadan comes to 1000 Raka’at. However, it is important to note that these Nawafil prayers, from the Shi’a Islamic perspective, cannot be said in congregational form (Jama’at); it can only be said in individual form (Furada).

The Prophet Muhammad (pbuh) said, **“...I recommend you to say prayers in your homes because the best of a person’s prayers is in his home except for the obligatory (prayers).”**

Q: What is Eid al-Fitr?

A: Eid al-Fitr is the Festival of Fast-Breaking. Celebrations at the end of Ramadan begin with special morning prayers on the first day of Shawwal, the month following Ramadan in the Islamic lunar calendar. It is forbidden to fast during Eid because it is a time for relaxation. During Eid Muslim’s greet each other with the phrase “Eid Mubarak” (Eedmoo-bar-ak), meaning “Blessed Eid.” Some also say “May God accept your deeds [you performed during Ramadan].”

Note: In 2001, the United States Postal Service announced its plans for a special stamp. This is an Eid stamp, which celebrates the Islamic festivals marking the end of Ramadan.



F.A.Q on Zakat al-Fitra

Q: What is Zakat al-Fitrah?

A: It is religious tax/alms (zakat) paid on the day when Muslims break the fasting period at the end of the month of Ramadan. This tax/alms is known as Zakat al-Fitrah.

Q: What do the Qur'an and Hadith say about Fitrah?

A: Imams (pbuh) say that the verses: ***Indeed whosoever purifies himself shall achieve success, and glorifies the Name of his Lord and prays*** (87:14-15) refer to giving of Fitrah and saying prayers on Eid al-Fitr. Imam Ja'far as-Sadiq (pbuh) said: ***For your fast to be accepted, give zakat.***

Q: When does Fitrah become wajib (obligatory)?

A: Payment of Fitrah becomes obligatory after sunset on the eve of Eid al-Fitr. The Fitrah should be kept aside and paid on Eid al-Fitr before Eid prayers or before midday for those who cannot say their Eid prayers. It is necessary to have obligatory intention (Niyat) of giving Fitrah for God's pleasure only.

Q: What happens if someone forgets or does not give Fitrah on time?

A: If one does not give out or set aside the Fitrah within the due time, he should give the Fitrah later, on the basis of precaution, without making the Niyat of Adaa or Qaza but only 'Qurbatan ila Allah.'

Q: Can we give Fitrah in advance?

A: Giving Fitrah before the eve of Eid al-Fitr is not permissible. However, if you wish to send Fitrah earlier so that it reaches the needy on time, then you can send it as a temporary loan to the needy and then change your intention from loan to Fitrah on the eve of Eid al-Fitr.

Q: To whom is Fitrah obligatory?

A: Paying Fitrah is obligatory on every Muslim who is mature (Baligh), sane, financially able, and conscious on the eve of Eid al-Fitr. Fitrah should also be paid on behalf of all dependents (e.g. wife, children) whom one supports financially.

Q: When is a host required to pay Fitrah for his guest?

A: If a person invites another person to his house on the eve of Eid al-Fitr and if the guest is present at the host's place at the time of the sunset then it is obligatory for the host to pay Fitrah for his guest.

Q: What happens if the guest arrives after the sunset on Eid night?

A: In this case the guest will pay his/her own Fitrah and it is not obligatory on the host to pay Fitrah for the guest.

Q: What happens if a guest comes uninvited and is present at the time of the sunset on the eve of Eid al-Fitr?

A: Ayatullah Sayyid As-Sistani says that the host should still pay the Fitrah as an obligatory precaution. However, Marhum Ayatullah Sayyid al-Khui was of the opinion that is recommended for the host to pay Fitrah of an uninvited guest.

Q: How much should we pay for Fitrah?

A: Fitrah for a person is given on a weight of three kilograms (one sa'a) on any food commodity like

wheat, barley, rice, millet, raisins or dates. Ayatullah Sayyid As-Sistani is of the opinion that the item that is not a staple food in your town should not be given in Fitrah. Say, for example, if millet is not a staple in Windsor then Windsor Mumineen should not pay Fitrah on millet.

Q: Can we give cash value of any commodity mentioned above?

A: Yes, cash value in lieu of any foodstuff mentioned can be given as Fitrah. Thus, if a Kilogram of rice costs \$2.00, the cash value of Fitrah on rice per person would be \$6.00. We recommend, Fitrah on Basmati rice to be Canadian Dollars 7.00 for residents of Canada and US Dollars 6.00 for US residents. (Please check prices for other items in your areas.)

Q: Whom should we give the Fitrah to?

A: It is given to the needy who are unable to meet their own or their dependants annual living expenses, nor do they have the means to do so through earning. Ayatullah Sayyid As-Sistani says that the needy who are given the fitrah must be a Shiah Ithna Ashari.

Q: Who should not be given the Fitrah?

A: A needy who: consumes alcohol, does not say his daily prayers (Salat), commits sins openly, or he who is known to use the Fitrah in sinful way.

Q: Are there any additional rules that we need to be aware of?

A: Following are some important rules:

- (i) Fitrah should not be sent outside the town one resides in, if there are deserving Mumineen in that town.
- (ii) Fitrah from a non-Sayyid cannot be given to a needy Sayyid; the reverse is permissible.
- (iii) A needy should be given at least one Fitrah
- (iv) Amongst the needy, relatives should be preferred over others when giving Fitrah, next in line are neighbors and then the learned.



E'tikaf is a form of worship

E'tikaf is a form of worship. It is formed by staying in a Mosque for a certain time. It is Ehtiyat that one should stay with the intention to worship Allah by praying formal or informal prayers (supplications) although prayer is not a condition therein.

The time for this form of worship could be anytime when one is allowed to fast. The best time is the month of Ramadan, especially, the last ten (10) days.

Conditions for E'tikaf:

1. Intention as in the rest of the worship acts. It is necessary that the intention be made at the beginning of E'tikaf so that the rule, requiring the worship act to be completed with intention, be followed thoroughly from the beginning to the end. The decision made at the beginning of the night to start E'tikaf from the beginning of the following day will be open to objection. However, if one decides to start it from the beginning of the night it is not an offense to do so.

One is not allowed to change one's mind from one E'tikaf to another of the same qualities or different.

2. Belief in Islam.

3. Freedom from mental illness.

4. Fasting; thus the E'tikaf of one who cannot fast for some reason is not valid.

5. Duration; which is three continuous days at least. It could be more but not less than three days.

If it is started from the beginning of a day the two nights in between will be part of the duration. Less than three days is not considered E'tikaf.

That it must take place in one of these Mosques:

- (a) The holy Mosque of Makkah
- (b) the holy Mosque of the Prophet in Medina
- (c) the holy Mosque of Kufa
- (d) the holy Mosque of Basrah, and
- (e) the Mosque which is assigned for the Friday prayer in any town or city.

It is Ehtiyat, however, to complete it in any of the first four Mosques.

The roof and basement of a Mosque is part of the same and it is valid to complete Etikaf in such places of a Mosque.

Permission of the people whose permission are required such as the master for the slave, husband and parents for the wife and children if this will be against the right of the husband or causes trouble to the parents.

6. Completing it in the Mosque where it was started. Thus, going out of the Mosque without an acceptable reason will invalidate the E'tikaf, regardless, one knows the rule or is ignorant or has gone out because of forgetfulness, except in the case of an emergency or one being forced or it is

because of some need such as using wash room or having Taharat.

One is allowed to come out of the Mosque during E'tikaf to take part in the burial of a deceased or to visit an ailing one; Going out of the Mosque for a time long enough to cause the E'tikaf to become as non-existing will be considered as invalidating the same, even if one has not done it out of one's own choice.

If one needs to have Ghusl/bath during the E'tikaf and it is possible for him to have it inside the Mosque, and is not allowed to go out unless the reason for Ghusl requires him not to stay inside the Mosque.

E'tikaf is originally an optional worship act but it may become obligatory because of a vow etc.

Things to avoid during E'tikaf:

1. Having sex and also according to Ehtiyat kissing or playing with one's wife.
2. According to a necessary Ehtiyat causing a semen discharge.
3. And smelling perfumes for enjoyment; it is not an offense if one cannot enjoy the perfume because of some defect in his smelling ability.
4. Selling or buying in the form of a business deal, according to a necessary Ehtiyat; there is no offense to be occupied with allowable activities as sewing or writing etc., although it is a Mustahab Ehtiyat to avoid them too.

If one needs to buy something for food and there is no one to do the buying for him, it is not an offence for him to do it.

5. Expressing bitterness in talking about worldly or religious matters in order to prove one's ability, not the truth which is one of the best worships.

The contracts of buying or selling during E'tikaf invalidate E'tikaf, but such contracts will be valid.

If E'tikaf is invalidated because of having sex even, during the night, expiation will be due; if it is invalidated by other things, there will be no expiation, although it is a Mustahab Ehtiyat in this case too.

The expiation for invalidating an E'tikaf is to set free a slave or if this is not possible, fast for two consecutive months or if this also is not possible, feed sixty (60) poor people.



The Ramadan Checklist

When starting on a journey, most people like to have a list of items that they will need. Before departure they make sure they have all the items. That is to ensure they do not spoil their trip by forgetting something, or not being well equipped for the trip. A journey is usually exciting, and travelers like to make the most of the opportunity to enjoy themselves.

Ramadan is a spiritual journey for the believer. For the whole month, he travels to get nearer to Allah. On the way he will pass many obstacles and diversions which may hinder and slow his passage. To make sure that his journey is swift and progressive, he needs many items. Preparing for Ramadan means to ensure one has the necessary equipment for the journey.

The following are some of the necessary items for a believer's trip towards Allah.

1. An Attitude of Anticipation and Enthusiasm

A believer looks forward to the month of Ramadan. He enjoys the beauty of spirit that Ramadan begins, the warmth of carrying out the orders of Allah, the hope of achieving His pleasure, and the happiness at being able to obey the commands of Allah. He is happy when the month arrives and sad when it departs.

2. Flexible Time and Schedule

Ramadan requires that we set aside more time than normal for worship and prayers. A believer plans his time in such a way that in Ramadan he is not overwhelmed by the demands of the world. He lessens work if possible and cuts down on activities which can be put to a halt for a little while. The chance to earn rewards and blessings from Allah in this special time will only last a limited time. Believers must make sure their daily schedules allow maximum benefit of this special time.

3. A Qur'an with a good translation

An important part of worship in Ramadan includes reciting the Qur'an regularly. A Hadith tells us, **Ramadan is the spring of the Qur'an**. Understanding the word of Allah, and pondering over it should be daily activities in this holy month. A believer makes sure he has a copy of the Qur'an which is easy to read, and which has a simple translation which he can understand. If time permits, he should also read the commentary of the Qur'an. It is also important to have the right books for the Du'as and A'amaals for this month. Organize your tape/CD collection to make it easy to select and to play nice Nasheed (Hamd/Naat) to sing along together or Qur'an and Du'as recitation.



4. A Donation to a Worthwhile Charity

Ramadan is the best time to donate in the way of Allah. To feed the hungry or give to the needy is

an act of great reward, especially during the holy month. Before the month of Ramadan, a believer decides how much he can afford to give, chooses a worthwhile charity and sends his donation. This is a recommended charity, different from the Zakat al-Fitrah which is obligatory for Eid. Hadith tells us that charity cools the anger of Allah and brings down many blessings on the giver. In the month of Ramadan this rewards is multiplied many times.

5. A Determination to Avoid Sins

Fasting is not mere abstinence from food and drink, as we have heard many times. It is also staying away from all sins. While fasting, all the organs of the body fast, and refrain from doing anything which would displease Allah. A believer makes a firm decision to avoid all sins that he commits most often, and plans how he will stay away from them during the month. This conscious preparation of a war against sins is a very necessary item in the baggage of a believer in his journey towards Allah.

6. A Desire to Help Others

In his sermon at the approach of the holy month of Ramadan, the Holy Prophet (pbuh) said: Whoever lightens the work of his workers in this month, Allah will make easy his accounting on the Day of Judgment. This does not only apply to those who have workers working for them. To help and lessen the work of others: parents, siblings, spouses, relatives, friends, etc. during the holy month is an act of great virtue. It eases the load of the other person, and brings about kindness and affection. Cooperating and assisting one another is greatly loved by Allah.

These and other similar important items are necessary for a successful journey during the month of Ramadan. Each believer must try to be prepared as possible, lest the opportunity to redeem himself pass away. It is a great loss for the believer if the whole month of mercy and blessings passes, and he has not been able to achieve forgiveness of his sins, and has not won the pleasure of Allah, and the rewards that He gives so abundantly during Ramadan. To avoid such a failure, it is necessary to keep a Ramadan checklist that is regularly updated.



The New Moon

The New Moon phase is defined to be the moment when the moon is almost directly between the Earth and the Sun. At this moment the moon's dark surface faces the Earth. The New Moon is therefore completely invisible. The date and time of this invisible New Moon is commonly found in almanacs, newspapers and calendars.

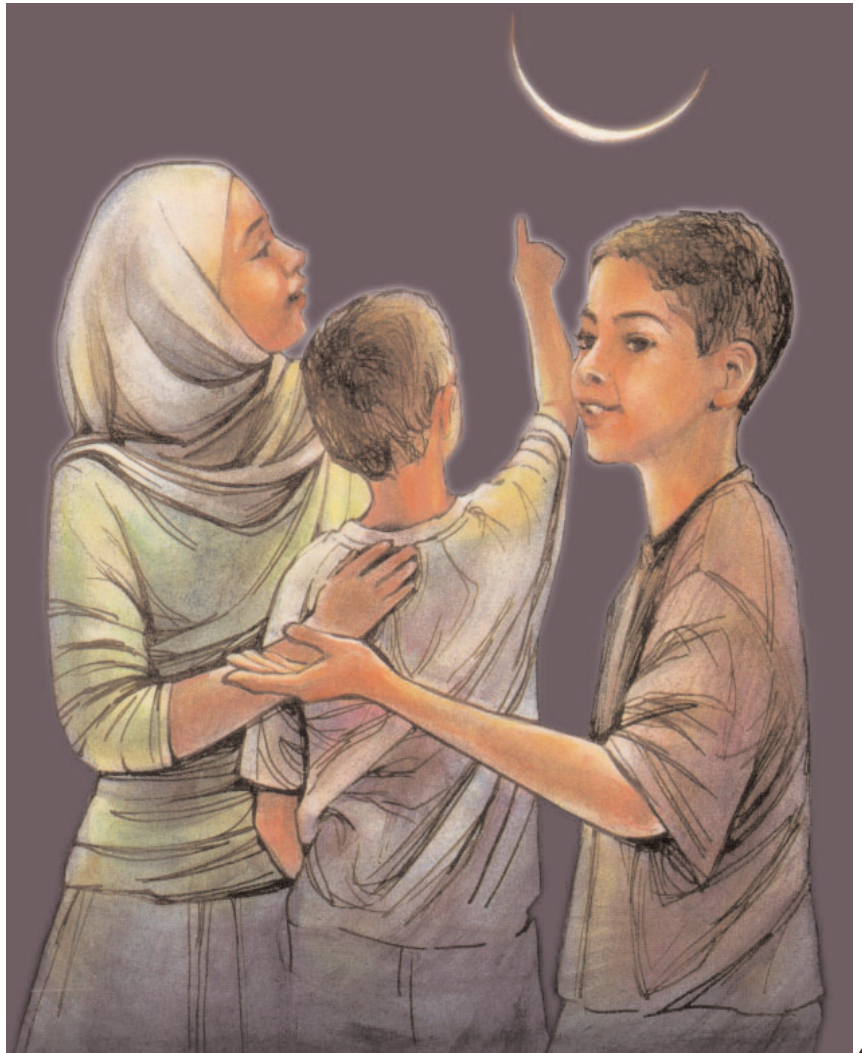
The Islamic month begins with the visible first crescent (Hilal) and not with the invisible New Moon. The first crescent is usually sighted in the western sky just after sunset on the first or second evening after the New Moon phase. The sighting depends on the age of the crescent, the time difference between sunset and moonset and the angular distance between the sun and the moon.

We should not confuse the New Moon with the visible thin crescent. We should realize that a crescent following a lunar month of 30 days will look larger and stay longer than the crescent following a month of 29 days.

The first date of the month is proved in the following way:

- (1) If a person sights the moon himself.
- (2) If a person confirms he has sighted the moon, and his words assure or satisfy another person as well as everything else assuring or satisfying him.
- (3) If two just (Adil) persons say that they have sighted the moon, the first date of the month will not be proved if they differ about the particulars (i.e. particular details as to how it was sighted).
- (4) If 30 days pass from the 1st of the moon of Shaaban whereby the 1st of Ramadan is proved and if 30 days pass from the 1st of whereby the 1st of shawaal is proved.

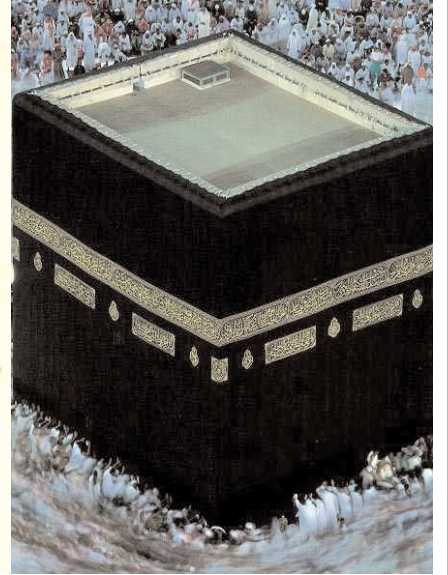
If the moon is high up in the sky or sets late, it is not proof of the fact that it appeared the previous night. However, if the moon is seen before noon, that day will be treated as the 1st of the month (i.e. it will be assumed that the new moon appeared the previous night). Similarly if there is a halo (crown of light) around it, it goes to show that the new moon appeared the previous night.



New Moon-sighting Du'a

It is obligatory to see the first night moon of the Holy month of Ramadan. When the crescent is sighted, turn towards Qiblah, raising hands towards the sky, address it as under:

رَبِّي وَرَبُّكَ اللهُ رَبُّ الْعَالَمِينَ اللَّهُمَّ أَهْلَهُ
عَلَيْنَا بِالْأَمْنِ وَالْإِيمَانِ وَالسَّلَامَةِ وَالْإِسْلَامِ
وَالْمُسَارَعَةِ إِلَى مَا تُحِبُّ وَتَرْضَى اللَّهُمَّ
بَارِكْ لَنَا فِي شَهْرِنَا هَذَا وَأَرْزُقْنَا خَيْرَهُ وَ
عَوْنَهُ وَأَصْرِفْ عَنَّا ضَرَّهُ وَشَرَّهُ وَبَلَاءَهُ وَفِتْنَتَهُ



RABBE WA RABBUKALLAAHU RABBUL A'ALAMEEN ALLAAHUMMA AHILLAHOO A'LAYNAA BIL-AMNI WAL EEMAANI WAS SALAAMATI WAL ISLAAMI WAL MUSAARA-A'TI ILAA MAA TUH'IBBU WAL TARZ'AA ALLAAHUMMA BAARIK LANAA FEE SHARINAA HAAD'AA WAR-ZUQNAA KHAYRAHOO WA A'WNAHOO WAS'RIF A'NNA Z'URRAHOO WA SHARRAHOO WA BALAA-AHOO WA FITNATAHOO

My Lord and your Lord is Allah, the Lord of the worlds. O Allah for us let this month be a period of peace, faith safety and total submission to Thy will; make us walk apace swiftly to that which Thou like and approves. O Allah pour out much blessings on us in this month, make available for us its generous good and assistance, and keep us safe from the harm, evil, misfortune and mischief that may try to trap us in this month.

The Niyat (Intention) to Fast

When the crescent is sighted in your area or country, a Niyat, that is, a silent declaration of intention should be made to fast during this sacred month to attain nearness to Allah (Wajib Qurbatan ila Allah). Just like the five daily prayers, the Niyat of fast is obligatory and mental, and so is the case of every deed according to Islam. To declare it in words cannot only be defined as Niyat.



Brief daily activities of Ramadan - 1/2

01 Ramadan	02 Ramadan	03 Ramadan	04 Ramadan
# Recite Moon-sighting Du'a # Do Niyyat to Fast this month # Recite 1st day du'a # Recite Sura al-Qadr 1000 times # Recite Sura Dukhaan 100 times # Du'a Ifिताah with other du'as # Recite 1st Juz / Sipara of Qur'an # Nawafil 20 Raka'at (2 Rak'at x 10)	# Recite 2nd day du'a # Recite Sura al-Qadr 1000 times # Recite Sura Dukhaan 100 times # Du'a Ifिताah with other du'as # Recite 2nd Juz / Sipara of Qur'an # Nawafil 20 Raka'at (2 Rak'at x 10)	# Recite 3rd day du'a # Recite Sura al-Qadr 1000 times # Recite Sura Dukhaan 100 times # Du'a Ifिताah with other du'as # Recite 3rd Juz / Sipara of Qur'an # Nawafil 20 Raka'at (2 Rak'at x 10)	# Recite 4th day du'a # Recite Sura al-Qadr 1000 times # Recite Sura Dukhaan 100 times # Du'a Ifिताah with other du'as # Recite 4th Juz / Sipara of Qur'an # Nawafil 20 Raka'at (2 Rak'at x 10)
05 Ramadan	06 Ramadan	07 Ramadan	08 Ramadan
# Recite 5th day du'a # Recite Sura al-Qadr 1000 times # Recite Sura Dukhaan 100 times # Du'a Ifिताah with other du'as # Recite 5th Juz / Sipara of Qur'an # Nawafil 20 Raka'at (2 Rak'at x 10)	# Recite 6th day du'a # Recite Sura al-Qadr 1000 times # Recite Sura Dukhaan 100 times # Du'a Ifिताah with other du'as # Recite 6th Juz / Sipara of Qur'an # Nawafil 20 Raka'at (2 Rak'at x 10)	# Recite 7th day du'a # Recite Sura al-Qadr 1000 times # Recite Sura Dukhaan 100 times # Du'a Ifिताah with other du'as # Recite 7th Juz / Sipara of Qur'an # Nawafil 20 Raka'at (2 Rak'at x 10)	# Recite 08th day du'a # Recite Sura al-Qadr 1000 times # Recite Sura Dukhaan 100 times # Du'a Ifिताah with other du'as # Recite 8th Juz / Sipara of Qur'an # Nawafil 20 Raka'at (2 Rak'at x 10)
09 Ramadan	10 Ramadan Wafaat Hazrat Khadijah (SA)	11 Ramadan	12 Ramadan
# Recite 9th day du'a # Recite Sura al-Qadr 1000 times # Recite Sura Dukhaan 100 times # Du'a Ifिताah with other du'as # Recite 9th Juz / Sipara of Qur'an # Nawafil 20 Raka'at (2 Rak'at x 10)	# Recite 10th day du'a # Recite Sura al-Qadr 1000 times # Recite Sura Dukhaan 100 times # Du'a Ifिताah with other du'as # Recite 10th Juz / Sipara of Qur'an # Nawafil 20 Raka'at (2 Rak'at x 10)	# Recite 11th day du'a # Recite Sura al-Qadr 1000 times # Recite Sura Dukhaan 100 times # Du'a Ifिताah with other du'as # Recite 11th Juz / Sipara of Qur'an # Nawafil 20 Raka'at (2 Rak'at x 10)	# Recite 12th day du'a # Recite Sura al-Qadr 1000 times # Recite Sura Dukhaan 100 times # Du'a Ifिताah with other du'as # Recite 12th Juz / Sipara of Qur'an # Nawafil 20 Raka'at (2 Rak'at x 10)
13 Ramadan	14 Ramadan	15 Ramadan Wiladat Imam Hassan (AS)	16 Ramadan
# Recite 13th day du'a # Recite Sura al-Qadr 1000 times # Recite Sura Dukhaan 100 times # Du'a Ifिताah with other du'as # Recite 13th Juz / Sipara of Qur'an # Nawafil 20 Raka'at (2 Rak'at x 10)	# Recite 14th day du'a # Recite Sura al-Qadr 1000 times # Recite Sura Dukhaan 100 times # Du'a Ifिताah with other du'as # Recite 14th Juz / Sipara of Qur'an # Nawafil 20 Raka'at (2 Rak'at x 10)	# Recite 15th day du'a # Recite Sura al-Qadr 1000 times # Recite Sura Dukhaan 100 times # Du'a Ifिताah with other du'as # Recite 15th Juz / Sipara of Qur'an # Nawafil 20 Raka'at (2 Rak'at x 10)	# Recite 16th day du'a # Recite Sura al-Qadr 1000 times # Recite Sura Dukhaan 100 times # Du'a Ifिताah with other du'as # Recite 16th Juz / Sipara of Qur'an # Nawafil 20 Raka'at (2 Rak'at x 10)

Recite "Du'a Kumayl" and "Ziyarat Waritha" every Thursday.

Recite "Du'a Tawassul" every Tuesday.

Last Friday of Ramadan is called as "Jumua'tul Widaa or Quds Day". It is a day muslims from all around the world show their support for the oppressed muslims of Palestine.



Brief daily activities of Ramadan - 2/2

17 Ramadan Battle of Islam at Badr # Recite 17th day du'a # Recite Sura al-Qadr 1000 times # Recite Sura Dukhaan 100 times # Du'a Ifिताah with other du'as # Recite 17th Juz / Sipara of Qur'an # Nawafil 20 Raka'at (2 Rak'at x 10)	18 Ramadan # Recite 18th day du'a # Recite Sura al-Qadr 1000 times # Recite Sura Dukhaan 100 times # Du'a Ifिताah with other du'as # Recite 18th Juz / Sipara of Qur'an # Nawafil 20 Raka'at (2 Rak'at x 10)	19 Ramadan Shab-e-Zarbat Imam Ali (AS) # Recite 19th day du'a # Recite Sura al-Qadr 1000 times # Recite Sura Dukhaan 100 times # Du'a Ifिताah with other du'as # Recite 19th Juz / Sipara of Qur'an # Nawafil 20 Raka'at (2 Rak'at x 10) # Plus 100 Raka'at (2 Rak'at x 50) # Common A'amal of Qadr (۞) # Condemn the Killer of Ameerul Mu'mineen X100 # Munajat of Imam Ali (AS) # Du'a Jawshane Kabeer	20 Ramadan # Recite 20th day du'a # Recite Sura al-Qadr 1000 times # Recite Sura Dukhaan 100 times # Du'a Ifिताah with other du'as # Recite 20th Juz / Sipara of Qur'an # Nawafil 20 Raka'at (2 Rak'at x 10)
21 Ramadan Shahadat Imam Ali (AS) # Recite 21st day du'a # Recite Sura al-Qadr 1000 times # Recite Sura Dukhaan 100 times # Du'a Ifिताah with other du'as # Recite 21st Juz / Sipara of Qur'an # Nawafil 30 Raka'at (2 Rak'at x 15) # Plus 100 Raka'at (2 Rak'at x 50) # Common A'amal of Qadr (۞) # Ziyarat of Ameenullah # Du'a Jawshane Kabeer	22 Ramadan # Recite 22nd day du'a # Recite Sura al-Qadr 1000 times # Recite Sura Dukhaan 100 times # Du'a Ifिताah with other du'as # Recite 22nd Juz/ Sipara of Qur'an # Nawafil 30 Raka'at (2 Rak'at x 15)	23 Ramadan Shab-e-Qadr/Power Night # Recite 23rd day du'a # Recite Sura al-Qadr 1000 times # Recite Sura Dukhaan 100 times # Du'a Ifिताah with other du'as # Recite 23rd Juz / Sipara of Qur'an # Nawafil 30 Raka'at (2 Rak'at x 15) # Plus 100 Raka'at (2 Rak'at x 50) # Common A'amal of Qadr (۞) # Du'a for 12th Imam (AS) # Sura Ankabut, Rum, Du'a-e-Tawbah, Du'a Makarimul Akhlaq, Jawshn Kabeer.	24 Ramadan # Recite 24th day du'a # Recite Sura al-Qadr 1000 times # Recite Sura Dukhaan 100 times # Du'a Ifिताah with other du'as # Recite 24th Juz / Sipara of Qur'an # Nawafil 30 Raka'at (2 Rak'at x 15)
25 Ramadan # Recite 25th day du'a # Recite Sura al-Qadr 1000 times # Recite Sura Dukhaan 100 times # Du'a Ifिताah with other du'as # Recite 25th Juz / Sipara of Qur'an # Nawafil 30 Raka'at (2 Rak'at x 15)	26 Ramadan # Recite 26th day du'a # Recite Sura al-Qadr 1000 times # Recite Sura Dukhaan 100 times # Du'a Ifिताah with other du'as # Recite 26th Juz / Sipara of Qur'an # Nawafil 30 Raka'at (2 Rak'at x 15)	27 Ramadan # Recite 27th day du'a # Recite Sura al-Qadr 1000 times # Recite Sura Dukhaan 100 times # Du'a Ifिताah with other du'as # Recite 27th Juz / Sipara of Qur'an # Nawafil 30 Raka'at (2 Rak'at x 15)	28 Ramadan # Recite 28th day du'a # Recite Sura al-Qadr 1000 times # Recite Sura Dukhaan 100 times # Du'a Ifिताah with other du'as # Recite 28th Juz / Sipara of Qur'an # Nawafil 30 Raka'at (2 Rak'at x 15)
29 Ramadan # Recite 29th day du'a # Recite Sura al-Qadr 1000 times # Recite Sura Dukhaan 100 times # Du'a Ifिताah with other du'as # Recite 29th Juz / Sipara of Qur'an # Nawafil 30 Raka'at (2 Rak'at x 15)	30 Ramadan # Recite 30th day du'a # Recite Sura al-Qadr 1000 times # Recite Sura Dukhaan 100 times # Du'a Ifिताah with other du'as # Recite 30th Juz / Sipara of Qur'an # Nawafil 30 Raka'at (2 Rak'at x 15) # Du'a to bid farewell Ramadan Plus many other A'amal, which including "Takbiraat."	01 Shawwal EID DAY # Give Zakat al-Fitrah # Put new clothes & perfume # Breakfast, eat dates or sweet # Recite Takbiraat # 2 Rak'at Salaat-e-Eid # Dua-e-Nudba # Celebrate Eid al-Fitr	02 Shawwal 

"I take refuge with Thy kindest disposition, O Lord, lest the dawn of this night breaks forth, or the month of Ramadan comes to an end, and I still stand as an accused (unforgiven) sinner, liable to be punished, on the Day I am presented before Thee."

[From a prayer of the last night of the month of Ramadan, taught by Imam Ja'far as-Sadiq (pbuh)]

Common A'amal of Qadr

It is reported in Hadith that whoever keeps awake on the nights of Qadr shall have his/her sins forgiven, even if they equal the number of the stars in the heaven.

It is also recommended to recite Hundred (100) Raka'at (2 Rak'at x 50) on these nights. The practice of performing Qaza prayers on these has no origin in the books of Hadith. However, it is emphasized to fulfill the Qaza prayers as soon as it is possible, and some believers use this opportunity to perform Qaza prayers of six (6) days (6X17=102 Raka'at).

On all three nights of Laylatul Qadr, i.e., the 19th, 21st and 23rd of Ramadan, the following acts are recommended:

- (1). Have a bath just before sunset.
- (2). Recite 2 Rak'at Salaat as under:
 - (i). In every Rak'at, after the recitation of Sura Al-Faatiha, recite Sura Al-Ikhlās seven (7) times.
 - (ii). After Salaam say Seventy (70) times:

ASTAGHFIRULLAH WA ATOOBU ILAYHEE

[I seek forgiveness of Allah and I turn (repentant) to Him]

أَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ

- (3). Qur'an A'amal (Please refer "**Mafatihul Jinan**" for details).

- (4). Ziyarat of Imam Hussain (AS).

One of the Du'a to be recited before "Du'a Ifitaaah" every day:

اللَّهُمَّ رَبَّ شَهْرِ رَمَضَانَ الَّذِي
أَنْزَلْتَ فِيهِ الْقُرْآنَ وَافْتَرَضْتَ عَلَى عِبَادِكَ
فِيهِ الصِّيَامَ صَلَّى عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَ
ارْزُقْنِي حَجَّ بَيْتِكَ الْحَرَامِ فِي عَامِي هَذَا وَفِي
كُلِّ عَامٍ وَاعْفُرْ لِي تِلْكَ الذُّنُوبَ الْعِظَامَ
فَإِنَّهُ لَا يَغْفِرُهَا غَيْرُكَ يَا رَحْمَنُ يَا عَلَّامُ

ALLAAHUMMA RABBA SHAHRI RAMAZ'AANAL LAD'EE ANZALTA FEEHIL QUR-AANA WAF-TARAZ'TA A'LAA I'BAADIKA FEEHIS S'ITYAAMA S'ALLI A'LAA MUH'AMMADIN WA AALI MUHAM-MAD WARZUQNEE H'AJJA BAYTIKAL H'ARAAM FEE A'AMEE HAAD'AA WA FEE KULLI A'AM WAGHFIR LEE TILKAD'D'UNOOBAL I'Z'AAM FA-INNAHOO LAA YAGHFIRUHAA GHAYRUKA YAA RAH'MAAN YAA A'LLAAM [O Allah, the Lord, (this is) the month of Ramadan, in it Thou revealed the Holy Qur'an, and in it made obligatory "fasting" upon Thy servants, send blessings on Muhammad and on the children of Muhammad, and provide us with the means to go to Thy Sacred House for "Hajj" this year and every year; and in this month forgive my grave sins, verily, other than Thee, no one can liberate (me) from its consequences, O Beneficent, O Omniscient].

Iftar - Breaking the Fast

The time for this is 12 to 15 minutes after Sunset. It is better to offer “Magrib Namaz” and then break one’s fast, preferably with salt, dates, water or milk.

The following Du’a may be recited at the time of breaking one’s fast:

اللَّهُمَّ لَكَ صُومْتُ وَعَلَى رِزْقِكَ أَفْطَرْتُ وَعَلَيْكَ تَوَكَّلْتُ

ALLAAHUMMA LAKA S’UMTU WA A’LAA RIZQIKA AFT’ARTU WA A’LAYKA TAWAWKKALTU (O my Allah, for Thee, I fast, and with the food Thou gives me I break the fast, and I rely on Thee).

Imam Ali (pbuh) used to recite the following du’a before Iftar:

بِسْمِ اللَّهِ اللَّهُمَّ لَكَ صُومْنَا وَعَلَى رِزْقِكَ أَفْطَرْنَا
فَتَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ

BISMILLAAH ALLAAHUMMA LAKA S’UMNAA WA A’LAA RIZQIKA AFT’ARNAA FA-TAQABBAL MINNAA INNAKA ANTAS SAMEE-U’L A’LEEM(In the name of Allah, O Allah, we fast, and with the food Thou gives us we break the fast, an obligation we fulfill, and Thou art Hearer, Knower)

While taking the first mouthful recite:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ يَا وَاسِعَ الْمَغْفِرَةِ إِغْفِرْ لِي

BISMILLAAHIR RAH’MAANIR RAH’EEM YAA WAASI-A’L MAGHFIRATI IGHFIR LEE (In the name of Allah, the Beneficent, the Merciful, O He whose indulgence is boundless, forgive me)



Brief explanation of four Sura's

Sura al-Qadr - Chapter 97

The Messenger of Allah (pbuh) has said that one who recites it is regarded (by the Almighty) as though he fasted the month of Ramadan and spent Laylatul Qadr adoring his Maker. Imam Ja'far as-Sadiq (pbuh) is quoted saying that whoever recites this Chapter in one of the obligatory prayers will be addressed: "O servant of Allah! Your past sins have been forgiven, so resume your good deed!" And he (pbuh) has also said, "Whoever recites it audibly will be like one raising his sword in defense of Islam, and if he recites it silently will be regarded as though he died a martyr for the cause of Islam, and if someone recites it ten (10) times, a thousand of his sins will be forgiven."

Imam Ali (pbuh) has said that "...everything has a treasure, and the treasure of the poor is al-Qadr. Everything has a helper, and the helper of the weak is al-Qadr. Everything has an ease, and the ease of those in difficulty is al-Qadr. Everything has a chief and the chief of knowledge is al-Qadr..."

Sura al-Ankabut (The Spider) - Chapter 29

Imam Ja'far as-Sadiq (pbuh) said: "Whoever recites Sura's Ankabut and ar-Rum on the 23rd night of Ramadan will certainly be among the people of paradise without any exception... and surely these two Sura's have a high position with Allah." He (pbuh) has also said, "One who recites Sura al-Ankabut will receive ten good deeds for the number of each and every believer and disbeliever."

Recitation of Sura al-Ankabut with understanding brings about an increase in faith and sincerity in actions. These two effects of the Sura have an impact on a believer's life and help make him/her steadfast on the path of Allah.



The Sura has been named Ankabut because of Ayat #41 which talks of the frailty of the false gods, comparing them to the web of a spider. Commentators of the Holy Qur'an state that this Sura talks about the following main subjects;

1. The trial of a believer and the distinguishing factors of hypocrites. In difficult times the real believers can be separated from those who only claim belief.
2. Narrations of previous Prophets and the opposition faced by them. This is to inspire true believers to face troubles and obstacles in the way of Allah.
3. Oneness of Allah and the signs of Allah in His creation. This also briefly covers other topics.

Overall the Sura is meant to strengthen believers in their dedication to the right path.

Sura ar-Rum (The Romans) - Chapter 30

The Messenger of Allah (pbuh) is quoted saying that one who recites Surat ar-Rum will receive ten good deeds for each angel praising Allah between the earth and the heavens, and he will have compensated for whatever he missed during his day and night, adding, according to al-Kaf'ami, "I do not make any exception for it, nor do I fear (for having said so) that I am committing a sin (for making such a statement), and these Sura's enjoy a special favor with Allah; I mean Sura al-Ankabut and Sura ar-Rum."

This Sura derives its name from the prophecy in the beginning of the Sura that the Romans (who were Christians) would defeat the Persians (who were idol-worshippers) in the near future. This was reassuring for the Muslims who had been taunted that the idol-worshippers were gaining victory over those who believed in One God. Recitation of Sura is highly recommended on Laylatul Qadr.

One of the important topics discussed in Sura ar-Rum is the proof of the Creator present in the many wonders of creation around us. In Ayats 20-25, and then Ayats 46-54 of the Sura, Allah talks about His signs present in the creation of the world and in human beings, in the wisdom behind the system running in the Universe, and the power and mercy of Allah so evident in the working of the world. There is an invitation to ponder over these signs, to gain a firm and un-doubtful faith in the Creator.



Many people, however, reject these clear signs, and prefer to continue in disbelief. Believers are sometimes affected by such skeptics, and may waver in their faith. Sura ar-Rum ends by describing the fate of such skeptics on the day of Judgment, and warns believers not to be affected by them in the world.

Sura ad-Dukhaan (The Smoke) - Chapter 44

The Messenger of Allah (pbuh) is quoted saying that whoever recites this Sura on a Friday night will be forgiven and will receive for each of its verses the rewards of one who sets a hundred thousand slaves free, and seventy thousand angels will seek forgiveness for him; and Allah will build a mansion for whoever recites it on Fridays. Imam Ja'far as-Sadiq (pbuh) has said that one who recites it during his obligatory and optional prayers will be resurrected among those who will be secure and Allah will shade him with the shade of His Arsh and will try him an easy trial and give him his book (of reckoning) in his right hand.

The Sura derives its name from Ayat #10 which warns of a clearly visible smoke descending on the unbelievers. Some commentators believe it refers to the smoke which will envelop the world before the day of Judgment, and which will be especially painful for the unbelievers.

There is great reward for reciting this Sura in obligatory and recommended prayers.

At the beginning of this Sura, an indirect reference is made to the night of Qadr. This was the first time Muslims were told about Laylatul Qadr. The only other mention of Laylatul Qadr in the Qur'an is in Sura al-Qadr, which has a direct reference to the holy night. Thus both Sura's are recommended for recitation on the night of Qadr.

The first six (6) Ayats discuss the holy night, and its blessings. The Sura also ends with a mention of the Qur'an as a reminder for the people.



Conclusion

It is hoped that this small book has shed some light on the significance of fast in Islam and on the greatness of the month of Ramadan. It is also hoped that it has made some readers realize the importance of considering this life as a golden and unique opportunity to prepare for the life to come. It is also hoped that those who read this book will share its knowledge with others rather than keep it all to themselves. This is a book, we believe, which should not be left on the shelf to collect dust but circulated among our community to bring them closer to their Maker and to make them more serious about their creed. One hadith says: ***“For everything there is zakat, and the zakat of knowledge is its dissemination.”***

Does one who knows something useful have any choice with regard to sharing what he knows with others? Is it up to him whether to inform others of it or to just remain silent and keep it all to himself? Is there a free will to exercise in this regard? If you think that the answer to these questions is in the affirmative, read the following verses of the Holy Qur’an and see how the Almighty curses and condemns those who know and who do not share their knowledge with others:

Surely those who conceal the clear proofs and the guidance that We revealed, having made it clear in the Book for men, these it is whom Allah shall curse, and those who curse shall curse them (too). (Holy Qur’an, 2:159)

Allah made a covenant with those who were given the Book: You shall certainly make it known to men, and you shall not hide it, but they cast it behind their backs and took a small price for it; so evil is that which they buy. (Holy Qur’an, 3:187)

Do not mix the truth with falsehood, nor should you hide the truth while knowing it. (Holy Qur’an, 2:42)

Holy Qur’an 3:187 above refers to the People of the Book (Christians and Jews) who were given knowledge by the Almighty and who did not disseminate it. This is quite ironic especially since they regard hiding knowledge as one of the “seven deadly sins,” the sins which can never be forgiven.

Does Islam forgive those who have knowledge and who hide it or fail to share it with others? On p. 67, Vol. 2, of Bihar al-Anwar, Imam Mousa ibn Ja’fer (pbuh) quotes his forefathers citing the Messenger of Allah (pbuh) saying, ***“One who reneges from his oath of allegiance, or who promotes what misleads people, or hides some knowledge with him, or confines some wealth with him unjustly, or knowingly aids an oppressor in committing oppression while being fully aware of his oppression, is outside the folds of Islam.”*** Truly if you consider this hadith, you will find it awe-inspiring. One who hides knowledge, according to this hadith, is on the same level with one who deliberately assists oppressors and oppression. Islam is clear of those who deliberately and in any way hide useful knowledge; so, we seek refuge with Allah, dear reader, against being among them. Rather, we should spare no means to share what we know with others. Good knowledge is like a good seed: once sown, it will Insha Allah grow and multiply.

The Commander of the Faithful Imam Ali ibn Abu Talib (pbuh) is quoted on p. 67, Vol. 2, of Bihar al-Anwar, saying, ***“The creed stands on four (4) pillars:***

- (1) a scholar who informs people of the knowledge which he has and who acts upon it;
- (2) a wealthy person who is not miserly when giving those who safeguard the religion of Allah;

- (3) a poor person who does not sell his hereafter in order to buy the life of this world; and
(4) an ignorant person who is never too proud to seek knowledge.” What a beautiful statement!

Here we have to stop for a moment to ask ourselves: “Who is qualified enough to be called a scholar, an alim, one to whom the Almighty refers in one of the most Glorious of Qur’anic verses: **‘Surely those among Allah’s servants who fear Him most are the scholars (ulema)’** (Holy Qur’an, 35:28)?” The answer is provided by the very best man who ever walked on the face of planet Earth: our beloved Messenger of Allah, peace and blessings of Allah be upon him and his pure and sinless Progeny: **“Each one of you is an alim (scholar) so long as he pursues knowledge, but when he thinks he achieved it, then he becomes ignorant.”** Ignorant are the haughty ones who think that “they know it all.” Although he (pbuh) was the embodiment of each and every imaginable virtue, he (pbuh) nevertheless was ordered by his Maker to: **“Say: Lord! Increase my share of knowledge!”** (Holy Qur’an, 20:114).

The Holy Prophet of Islam (pbuh) is quoted on p. 66, Vol. 2, of Bihar al-Anwar, saying, **“Jesus son of Mary (pbuh) once stood to address the Israelites and said, O Children of Israel! Do not impart wisdom to the ignorant else you should do knowledge injustice, nor should you prohibit those who seek it from doing so else you should do them injustice.”** The Commander of the Faithful Imam Ali (pbuh) is quoted on p. 67, Vol. 2, of Bihar al-Anwar, saying, **“One who hides some knowledge with which he is familiar is as good as the ignorant.”**

Al-Majlisi quotes Ibn al-Walid quoting al-Ubaydi quoting al-Dahqan quoting Durust quoting Imam Abu Abdullah al-Sadiq (pbuh) saying that four (4) things will always be lost:

- (1) friendship you grant to someone who is untrustworthy;
- (2) a favor to someone who does not appreciate it;
- (3) knowledge imparted upon someone who is not inclined to listen to it; and
- (4) a secret you share with someone who lacks discretion.

Not all people are inclined to learn, and unfortunately few are those who share what they learn with others. One of my favorite axioms says: “Do not cast pearls before swine.” Pearls of wisdom, when cast before the dumb, will not be held with any esteem. Give this book to someone who appreciates it. We pray Allah Ta’ala to accept our prayers and fast, and to reward all of us with everlasting bliss and happiness in this life and the life to come, Allahomma Aameen, Wassalamo Alaikom wa Rahmatullahi wa Barakatuh.



Akramulla Syed

رَضِيكَ يَا كَرِيمَ

تَقَبَّلْهُمُ اللَّهُمَّ وَأَمِّنَّا وَمِنْكُمْ صَلِّ عَلَى الْأَعْمَالِ

