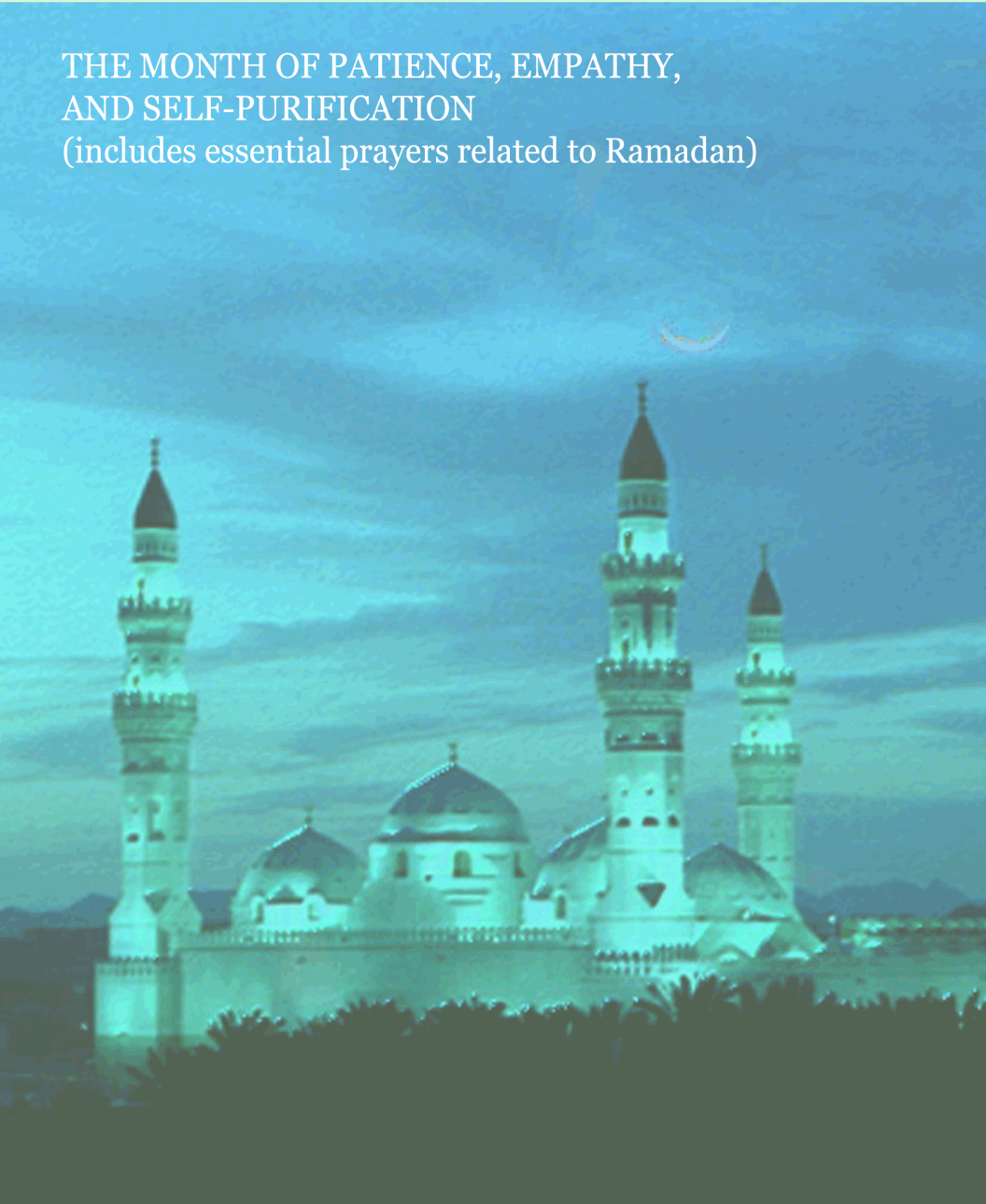


RAMADAN

THE MONTH OF PATIENCE, EMPATHY,
AND SELF-PURIFICATION
(includes essential prayers related to Ramadan)



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شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ

*“The month of Ramadan in which
was sent down the Qur’an - the
guidance for mankind”*

Al-Quran 2:185

**The Prophet Muhammad (prayers
and peace of Allah be upon Him)
said:**

“Allah The Most Exalted said:

*‘All the deeds of Adam's sons (people) are
for them, except fasting, which is for Me,
and I will give the reward for it.’”*

Sahih Bukhari

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❧ INTRODUCTION ❧

Our Beloved Prophet Muhammad (prayers and peace of Allah be upon Him) is reported to have said:

“Sha’ban is my month, Rajab is the month of Allah and Ramadan is the month of my Community.”

Every month has its benefits, reasons and philosophy. Briefly mentioned in this book are some of the salient features of the Holy month of Ramadan, which is the ninth month in the Islamic lunar calendar. In this month, Muslims around the world fast from dawn until dusk, which entails abstention from eating, drinking, and marital relations from among the normally permissible acts, and strict prohibition of other moral vices, that are disallowed even outside the fast. The Arabic word “*ramada*” means to join - in this case the *insaan* (human), with The *Rahmaan* (Allah or God Almighty).

Allah The Exalted guides the believers in this special month both at an individual level as well as a collective societal level. Furthermore, this month in its special routines of worship trains the individual both spiritually and socially.

The foundational message of the month of Ramadan is patience. When one purposefully abstains from normal bodily pleasures and conscientiously abides by the rules of the fast with the sole intention of pleasing one’s Lord, in return, one is trained to be in control of the self. This is a great gift, as self-discipline is instrumental in achieving success in this world and the next.

All of Islam is for humanity, but this month is especially geared towards humanitarian teachings. Fasting is a practical aspect of Islam that beyond providing lip service, fosters

within the individual, empathy towards the poor and needy. This is so because the fasting person who has been blessed with worldly resources can feel the hunger pangs of a poor person, who goes hungry without choice. This further promotes generosity and sympathetic behavior towards the have-nots in society.

Fasting is prescribed for all Muslims regardless of their financial, social or any other status. This, therefore, acts as an equalizer producing common feelings in people thereby creating brotherhood and unity in the society. Muslims all over the world fast the month of Ramadan at the same time making it a truly universal experience. As a matter of fact, it also connects one to previous generations as fasting is not a new practice but one that has been observed since the first creation. As Allah Almighty says in His Noble Quran:

“O People who Believe! Fasting is made compulsory for you, like it was ordained for those before you, so that you may attain piety.”

[Al-Baqarah 2:183]

During the month of Ramadan, Muslims generally break their fast with their friends and family and offer special prayers together with their community, bringing together the rich and the poor, the old and the young and other disparate groups, bridging gaps in society. Also, special spiritual gatherings to celebrate our Beloved Prophet Muhammad (prayers and peace of Allah be upon Him) and other saints of our tradition (may Allah be pleased with them all) are conducted, also bringing people together in unity and increased participation.

The month of Ramadan is one in which even the not so practicing Muslims attempt to increase their knowledge about the basics of Islam and what it has come to teach them.

There is generally a rise in the number of people coming to the mosques for prayer and learning. These individuals can then turn around and teach their children what they have learnt. It is an opportune month for children to be trained as their capacity to memorize is great and they can retain great portions of the Holy Quran. The month of Ramadan therefore becomes a month for educational orientation for families. Peoples' interest increases and they become affiliated with mosques and centers bringing noticeable changes in their personalities.

A special affiliation increases with the Holy Quran, the sacred text of the Muslims, since this is the month in which it was revealed. Quran reading increases among Muslims and many hidden aspects of the Quran become apparent through this process. People, who have been out of touch with the Holy Quran and have lost their practice of reading it, start doing so and the month of Ramadan then becomes a month of learning the Arabic language through the Noble Quran.

Muslims in general become more active in the month of Ramadan with an increased sense of responsibility, countering the detrimental quality of laziness. The stringent routine of the fast teaches discipline, time management and conscientiousness. Those who practice special prayers called *wird* (a daily spiritual practice of reciting specific invocations, supplications or Names of Allah Almighty) notice that their love & relationship with Allah Almighty and His Prophet (prayers and peace of Allah be upon Him) increases & strengthens.

When conscientious people break their fast, they eat with balance, which according to medical sciences, improves their health. In the physical realm, prayer is an exercise for the body and fasting is an exercise for the stomach. Many illnesses have their cure in fasting.

If the principles and recommendations of this month are taken to heart, domestic discipline increases. Swearing, fighting, etc. reduce as the conscientious fasting person knows that such acts ruin one's fast. Also, family relations improve because this is the month of forgiveness and repentance. People become more conscious of their duties, creating a balance of rights and duties.

The month of Ramadan promotes universal peace and justice - with oneself and with others as it disallows any transgression against oneself or others, Muslims or adherents of other faiths.

The Holy month of Ramadan therefore, provides a tremendous opportunity for self-improvement as Allah Almighty opens His doors showering His blessings upon us. It is up to us to take advantage of this opportunity and practice as we have been taught by our Beloved Master Prophet Muhammad (prayers and peace of Allah be upon Him) and pray to be among the successful. We pray that Allah Almighty by the intercession of our Beloved Master Muhammad (prayers and peace of Allah be upon Him) accepts our fasts, makes it our intercessor on the Day of Judgment and helps us to reach our potential as human beings in this very special month. Aamin.

This work contains excerpts relating to the Holy month of Ramadan from Volume Three of the famous text *Al-Ghunya li-Taalibi Tareeq al-Haqq* or *Sufficient Provision for Seekers of the Path of Truth* by Hazrat Shaykh Abdul Qadir Jilani (d. 1208 CE, may Allah be pleased with him) and some references from the famous *Kashf-ul-Mahjoob* by Hazrat Abul Hasan Syed Ali bin Uthman Hujweri (d. 1072 CE, may Allah be pleased with him). The topics of the jurisprudence rulings according to the Hanafi School of Thought related to fasting are also covered and have been taken from the famous text

Noor-ul Idaah by Allama Hasan bin 'Ammar Shurumbulaali (b. 1659, may Allah have mercy on him) and *Bahaar-e-Shariat* by Maulana Amjad Ali A'zami (may Allah have mercy on him). The intent of these excerpts is to inspire the reader from the words of the Noble Saints of the Islamic tradition and provide preliminary information regarding the basics tenets of fasting from the great scholars of the Islamic tradition. The last section in this booklet contains prayers that are pertinent to this Holy month, especially those relating to the special nights of the last ten days, taken from the famous *Sham-e-Shabistaan-e-Raza* of A'laa Hazrat Ahmed Raza Khan Bareilvi (may Allah be pleased with him).

In the publication of this work, I extend my deep gratitude to Ayyaz Yousaf Qadri for his constant support and to Dr. Syeda Saiqa Zubeda for her advise and input. Also, my special thanks to Syeda Zille Huma for providing additional resources for this work and to Shagufta Ahmad Qadri for compiling the Arabic text and translation. Also a sincere vote of thanks to Sharaaz Khan Qadri and Fatima Sharaaz Qadri of IECRC Sacramento for their valuable feedback and cover design. And thanks to Naveed Agboatwala and Parwez Zia Qadri for their technical assistance and printing support. We pray that this humble effort is accepted by our Lord and His Beloved Prophet Muhammad (prayers and peace of Allah be upon Him) and is beneficial to all of humanity. (Aamin).

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❧ WHAT IS FASTING? ❧

In the ordinary usage of the Arabic language, the word *siyaa-yaam* (fasting) is summed up in the word *imsaak* – to cease and desist, to refrain, to abstain. As for its observance in the month of Ramadan, the fast is kept by abstaining from certain regular activities, namely, the consumption of food and drink, engaging in sexual intercourse, as well as desisting and refraining from the commission of sins. (*Al-Ghunya*, Shaykh Abdul Qadir Jilani, may Allah be pleased with him, pp. 72-73)

Hazrat Abul Hasan Syed Ali bin Uthman Hujweri, also known as Hazrat Daata Ganj Baksh (may Allah have mercy on him) said in his famous *Kashf-ul-Mahjoob* that in a fast, refraining from simply food and water is child's play and refraining from the carnal desires is the act of the old. A fast is a means of protecting oneself from one's lower self and the attractions of the external world. He also said that during a fast it is imperative that one controls *all* of one's five senses – sight, smell, hearing, taste and touch in that one should only perform acts through these senses that are within the bounds of Islamic Law.

Maulana Amjad Ali A'zami (may Allah have mercy on him), successor to Hazrat Imam Ahmed Raza Khan Bareilvi Qadri (may Allah have mercy on him) defines the fast in his famous *Bahaar-e-Shariat*:

In Islamic Law, a fast is defined as a form of worship that a Muslim performs with intention from dawn until dusk where he purposely refrains from food, drink and intimate marital relations (intercourse). A woman must be free from menstruation and post-natal bleeding. He further writes that there are three levels of fasting:

- (1) The fast of the layperson: those who refrain only from the physical acts of eating, drinking and marital relations
- (2) The fast of the elect: those who, in addition to the fast of the layperson, also refrain from any sins committed by the eyes, tongue, hands, legs and all limbs
- (3) The fast of the elect of the elect: those who in addition to the fast of the elect detach themselves from everything and are only absorbed in Allah Almighty.

The fast is a means for the spiritual to surface by suppressing the desires of the physical, as mentioned in a Hadeeth of our Beloved Prophet Muhammad (prayers and peace of Allah be upon Him) where He advises us to keep our stomachs hungry and our livers thirsty and our bodies unadorned so that Allah Almighty can see our hearts unveiled in this world. (*Kashf-ul-Mahjoob*, the chapter on Hunger)

Hazrat Daata Ganj Baksh (may Allah be pleased with him) also wrote about the merits of hunger in his *Kashf-ul-Mahjoob* almost a 1000 years ago that hunger is a cure for many illnesses and that hunger helps to strengthen the spirit whereas satiation helps to strengthen the body. Those who choose to only strengthen their bodies are not satiated even with the whole world, whereas those who prefer to strengthen their spirit only eat little so they may facilitate their worship. He (may Allah have mercy on him) said that the earlier people ate so that they may live whereas people in our time live so that they may eat. He also said that hunger is the nourishment of the truthful people, the way of the seekers and a shackle for the devils.

He also mentioned that Hazrat Kitani (may Allah have mercy on him) said that three things are a must for a seeker of God: He shouldn't sleep until he is overwhelmed by it; he shouldn't speak until it is necessary and he shouldn't eat until he is famished.

❧ WHAT IS RAMADAN? ❧

Ramadan is the ninth month in the Islamic lunar calendar. Traditionally, it's start is marked by the local sighting of the new moon. It is one of the five months in the Islamic calendar for which attempting to sight the new moon is a requirement for at least some members of the community to perform (i.e. *wajib kifaya*), the other months being Sha'ban, Shawwal, Dhul Qa'dah & Dhul Hijjah. It is significant to note that Ramadan is the only month for which the witnessing of the new crescent by only one just person, male or female, is sufficient.

Grammatically, the word "Ramadan" is a noun and is rooted in three Arabic letters - *Raa*, *Meem* & *Daad* which convey the basic idea of "being scorched; intensely heated by the sun." It has been attributed to the Holy Prophet Muhammad (prayers and peace of Allah be upon Him) to have said that this month was given the name Ramadan because it has a scorching effect upon sins. That is to say, it burns sins away. (*Al-Ghunya*, Shaykh Abdul Qadir Jilani, may Allah be pleased with him, p. 79)

The word "Ramadan" (as written in the Arabic script) is made up of five letters, namely, *ra*, *mim*, *dad*, *alif* and *nun*. The initial letter *raa* stands for *ridwanullah* (Allah's good pleasure). The letter *meem* stands for *muhabbatullah* (the considerate and favorable disposition of Allah). The letter *daad* stands for *damanullah* (Allah's guarantee, meaning His assurance of spiritual reward). The letter *alif* stands for *ulfatullah* (the intimate affection and nearness of Allah). The final letter *noon* stands for *noorullah* (the radiant light of Allah).

This means that the month of Ramadan is the month of considerate behavior, the giving of assurance, the sharing of inti-

mate affection, the shedding of light, the bestowal of benefits, and generous respect for the saints (*awliya*) and the righteous (*abraar*).

The Holy month of Ramadan is the chieftain (*sayyid*) of the months. As someone once said: "In comparison with the other months, the status of Ramadan is like that of the heart within the breast, like that of the Prophets within the human race, and like that of the Sacred Territory of Mecca among the cities of the world." (*Al-Ghunya*, Shaykh Abdul Qadir Jilani, may Allah be pleased with him, p. 96)

THE HOLY QURAN REVEALED IN THIS MONTH

This is also the blessed month in which the Noble and Glorious Quran (the Holy Book of the Muslims) was sent down. As Allah Almighty says in His Noble Quran:

"The month of Ramadan in which was sent down the Qur'an - the guidance for mankind, the direction and the clear criteria (to judge between right and wrong); so whoever among you witnesses this month, must fast for the (whole) month; and whoever is sick or on a journey, may fast the same number in other days; Allah desires ease for you and does not desire hardship for you - so that you complete the count (of fasts), and glorify Allah's greatness for having guided you, and so that you may be grateful."

[Al-Baqarah 2:185]

Hazrat Ibn Abbas (may Allah be pleased with him and his father) explained that the Holy Quran was sent down as a single whole from the Well-Preserved Tablet (*al-Lawh al-Mahfoodh*) , on the Night of Power (*Laylatul Qadr*, see page 14 of this booklet) in the month of Ramadan. It was thereupon installed in the House of Glory (*Bait-ul 'Izza*) in the heaven of this lower world; angel Jibreel (peace be upon him) then

brought it down and revealed it to the Holy Prophet Muhammad (prayers and peace of Allah be upon Him) in a series of installments over the course of twenty three years. (*Al-Ghunya*, pp. 81-82)

***THE PROPHET'S (PRAYERS AND PEACE OF ALLAH BE UPON HIM)
SERMON ON THE LAST DAY OF SHA'BAN***

It has been reported by *Bayhaqi*, *Shu'b-al-Iman* & *Bahaar-e-Shariat* that Salman al-Farisi (may Allah be pleased with him) once said that the Holy Prophet Muhammad (prayers and peace of Allah be upon Him) delivered the following sermon on the last day of Sha'ban:

"O people, a mighty month has cast its protective shade to screen you. A blessed month in which there is a night that is better than a thousand months! Allah has made keeping the fast therein an obligatory religious duty and the observance of the night vigil therein a voluntary practice. If someone seeks to draw near [to the Lord] there in by setting just one example of good conduct, or performs just one religious obligation, that person will be exactly the same as someone who discharges seventy religious obligations during all the other months of the year.

It is the month of patient endurance, and the reward for patient endurance is the Garden of Paradise. It is the month of charitable sharing, and it is the month in which the sustenance of the true believer is increased. So, if someone provides a breakfast meal [Iftaar] for a person who is keeping fast, this will result in forgiveness for his sins, and in his emancipation from the Fire of Hell. The benefactor will also be granted a reward equivalent to that earned by the recipient of generosity, but without anything at all being deducted from the reward due to the latter.

Allah will grant this reward to anyone who gives some kind

of breakfast nourishment to a person who is keeping the fast, even if it is merely dried dates, a drink of water, or a cup of diluted milk.

It is a month the beginning of which is mercy, the middle of which is a forgiveness, and the last part of which is a deliverance from the Fire of Hell. So, if a slave-holder lightens the burden borne by his slave in this month, Allah will forgive him and grant him freedom from the Fire of Hell.

Furthermore, if someone provides a satisfying breakfast meal, in the course of this month, for a person who is keeping the fast, Allah (Exalted is He) will give the benefactor a drink from my Basin, after which he will never feel thirsty again.” (Al-Ghunya, Shaykh Abdul Qadir Jilani, may Allah be pleased with him, pp. 84-85)

It is recorded in Sahih Bukhari, Sahih Muslim & *Bahaar-e-Shariat* that Hazrat Abu Hurayra (may Allah be pleased with him) reported that the Prophet (prayers and peace of Allah be upon Him) once said:

“As soon as Ramadan comes around, the gates of the Garden of Paradise are flung open, the gates of the Fire of Hell are shut and locked, and the devils are shackled and tied up tight.”

The *Sahihain* (i.e. Bukhari & Muslim) also recorded a narration from Sahl bin Sa’d (may Allah be pleased with him) that the Prophet (prayers and peace of Allah be upon Him) said that there are eight doors in heaven. One of them is called “*Rayyaan*” and only those who observe the fast enter through it. (*Bahaar-e-Shariat*, Vol. 1, p. 438)

RAMADAN EXPERIENCED BY INHABITANTS OF PARADISE

In regards to how the month of Ramadan will be experi-

enced by the inhabitants of the Garden of Paradise, Hazrat Ibn Abbas (may Allah be pleased with him and his father) once heard these words being uttered by the Prophet (prayers and peace of Allah be upon Him):

“The Garden of Paradise will surely be refurnished and re-decorated from year to year, with the advent of the month of Ramadan. As soon as the first night of the month of Ramadan has arrived, a wind called the Whirlwind will blow from beneath the Heavenly Throne. The leaves of the trees of the Garden of Paradise will be set in a state of commotion, and the rings on the leaves of the doors will be shaken and rattled. This will give rise to a rustling and tinkling sound, far more beautiful than anything the listeners ever heard ringing in their ears before.” (Tafseer Ibn Abbas)

According to this same report, the Prophet (prayers and peace of Allah be upon Him), also said:

“On each and every night of the month of Ramadan, Allah (Almighty and Glorious is He) will say three times: ‘Does anyone have a request to make, so that I may grant his request? Is there anyone who wishes to repent, so that I may relent towards him and accept his repentance? Is there anyone wishing to seek forgiveness, so that I may forgive him? Who would make a loan to a rich man, as opposed to one who is impoverished, and to a person who is fully in control of his affairs, as opposed to one who is a victim of injustice?’” (Tafseer Ibn Abbas)



❧ THE NIGHT OF POWER ❧

The Night of Power or *Laylatul Qadr* is the chieftain of the nights. It should be looked for during the last ten days of the month of Ramadan, and it is most likely to be the night of the twenty-seventh. (*Al-Ghunya* p. 106)

Allah Almighty has not informed us of the exact date of the Night of Power because His purpose (Exalted is He) is to make sure that His servants do not take it for granted that they have performed good deeds on that particular night. Were it not for this element of uncertainty, they could make the claim: "We have performed good deeds on a night that is better than a thousand months, so Allah has granted us forgiveness, and in His sight we are now entitled to spiritual degrees and Gardens of Paradise." They might therefore abandon all further effort to do good works, and simply rest on their laurels. Having thus fallen prey to unduly optimistic expectation, they would then be doomed to perdition.

It should also be noted that, as a similar measure of precaution, Allah (Almighty and Glorious is He) has refrained from informing His servants as to when their individual lifetimes are due to expire. Were it not so, a person with a long life still ahead of him could say: "I intend to give free rein to my carnal desires, indulging in all the pleasures this world has to offer, and enjoying its comforts to the full. Eventually, of course, when the expiration of my term draws near, I shall repent and devote myself to the worshipful service of my Lord. I shall then die as a penitent and reformed character."

In actual fact, Allah (Exalted is He) has kept their appointed terms concealed from them, so they must always be cautious and wary of death. Under these circumstances, they have a permanent incentive to practice good conduct, to pursue re-

penitance with diligent perseverance, and to make constant efforts to improve their behavior. Death, whenever it comes to claim them, will therefore find them in a very good spiritual state. (*Al-Ghunya* pp. 117-118)

As for the characteristic features that indicate the arrival of the Night of Power, they are present in a night when the atmosphere is comfortable, the sky is jet-black, and the temperature is neither hot nor cold. It is a night in which no barking of dogs can be heard. When the sun rises on the following morning, it appears as a disk without rays, rather like a copper bowl. As for the marvels and wonders of the Night of Power, they are revealed to those who possess the qualities of spiritual development and sainthood, to those who are committed to worshipful obedience, and to whomever Allah wishes among those of His servants who are true believers in accordance with their spiritual states, their allotted portions, and their degrees of nearness to Allah (Almighty and Glorious is He). (*Al-Ghunya* p. 125)

On the Night of Power, angel Jibreel (peace be upon him) comes down with an escort of seventy thousand angels, whom he leads as their commanding officer. On this night, there is not a single spot on earth that does not have an angel upon it, either bowing down in prostration, or standing erect, as he offers prayers of supplication on behalf of the believing men and the believing women. (*Al-Ghunya* pp. 136-137)

The angels will surely convey the greeting of peace to all worthy practitioners of worshipful obedience, but they will not offer that same salutation to all who are guilty of sinful disobedience, for some of them are perpetrators of heinous wrongdoing and injustice, who deserve no share in the peace conveyed by the angels. Grievous indeed is the offense committed by:

- ◆ the consumer of unlawful sustenance,
- ◆ the breaker of family ties,
- ◆ the spreader of malicious gossip and slander, and
- ◆ the consumer of goods that rightfully belong to orphans.

The likes of these are therefore not entitled to any share in the peace conveyed by the angels, and none shall they receive." (*Al-Ghunya*, pp. 136-138)

And on the Night of Power Allah Almighty will forgive everyone except four:

- ◆ anyone addicted to intoxicating liquor,
- ◆ anyone who is disobedient and disrespectful toward his parents,
- ◆ anyone guilty of disrupting a bond of kinship, and
- ◆ anyone who is virulently rancorous, i.e. someone spitefully reluctant to abandon a grudge, and stubbornly unwilling to accept the restoration of good relations with anyone who has offended him. (*Al-Ghunya*, p. 90)



🌀 THE METHOD OF FASTING 🌀

THE INTENTION

The place of the intention is in the heart, however to explicitly say it on the tongue is considered praiseworthy. If one makes the intention at night, one should recite the following dua (prayer):

نَوَيْتُ أَنْ أَصُومَ غَدًا لِلَّهِ تَعَالَى مِنْ فَرَضِ رَمَضَانَ هَذَا

*Nawaytu an aṣooma ghadan lillaahi ta'aala
min farāḍi ramadan*

I intended that I fast tomorrow for Allah The Exalted
from the obligatory Ramadan

If one makes the intention during the day, one should recite the following dua:

نَوَيْتُ أَنْ أَصُومَ هَذَا الْيَوْمَ لِلَّهِ تَعَالَى مِنْ فَرَضِ رَمَضَانَ

*Nawaytu an aṣooma hadhal yauma lillaahi ta'aala
min farāḍi ramadan*

I intended that I fast today for Allah The Exalted
from the obligatory Ramadan

It is important to renew one's intention for every fast in Ramadan. If one made the intention on the first of Ramadan or any other date in Ramadan for the entire month, then that intention only counts for that one day and not for the entire month.

SUHOOR

Eating the pre-fast meal (*suhoor / sahri*) is also a form of ex-

plicit intention and is a form of worship. It is highly recommended to eat the pre-fast meal. Tibrani reports that Ibn Umar (may Allah be pleased with him) narrated from the Prophet (prayers and peace of Allah be upon Him) that Allah Almighty and His angels send blessings and prayers on those who eat the pre-fast meal. This time is filled with great blessings and one should spend it reciting *Darood Shareef*, i.e. prayers on our Beloved Prophet Muhammad (prayers and peace of Allah be upon Him), *Naats*, i.e. poetry in praise of the Prophet (prayers and peace of Allah be upon Him) and *Dhikr*, i.e. remembrance of Allah Almighty. One must also perform the *Tahajjud* prayers during this time. The minimum number of cycles for *Tahajjud* is two & maximum is eight. The time for *Tahajjud* begins after *Isha* (night) prayer, once one has slept and woken up, until *Fajr* (morning) comes in. One should establish a set practical amount for oneself and perform these prayers every night during Ramadan and also carry on this very blessed practice throughout the rest of the year.

It is important to maintain good hygiene of one's mouth during the fast. It is good to brush one's teeth well, before the fast begins and then recommended (*mustahab*) to use the *miswak* (toothstick) during the fast. It is good to note that the odor that comes from a fasting person's mouth (despite all efforts to clean it, and this smell is really the smell of the empty stomach and not the mouth) is dearer to Allah Almighty than musk. It is recommended to delay the pre-fast meal to the latest possible time (about 20 minutes before the time for *Fajr* or pre-dawn prayer comes in).

Fasting is obligatory on every adult, sane person who does not have a preventative or debilitating condition. Fasting is also obligatory upon the person who has been assigned to carry out missed fasts of another person who has passed away and left pertinent instructions in his or her Will.

THE DISLIKED ACTS (MAKROOHAT)

During the fast, it is disliked in Islamic Law to:

- ◆ taste food or substances that have taste (for example during cooking or using toothpaste),
- ◆ chew & spit anything,
- ◆ have contact between spouses if there are chances of sexual arousal,
- ◆ chew / soften a food item for a baby (unless absolutely necessary)

ACTS THAT BREAK THE FAST

The following acts will break the fast:

- ◆ eating,
- ◆ drinking,
- ◆ marital relations (i.e. intercourse),
- ◆ smoking,
- ◆ swallowing even a small piece of food particle that was caught in between the teeth,
- ◆ water (even a small amount) entering the throat or the upper cavity of the nose,
- ◆ oil or medication entering through the eyes or ears,
- ◆ swallowing someone else's saliva, or taking out one's own saliva out of the mouth and then swallowing it,
- ◆ swallowing one's vomit, (*under certain conditions - see special note at bottom of next page*)
- ◆ putting a colored thread in the mouth that changes the color of the saliva and then swallowing that saliva.

In this light, one must be careful while taking a shower, making the ritual ablution (*wudu*) and cleaning one's private parts after relieving oneself (*istinjaa*).

ACTS THAT DO NOT BREAK THE FAST

The following acts do not break the fast:

- ◆ accidentally and without control ingesting a fly or flies, smoke or dust,
- ◆ swallowing one's phlegm
- ◆ applying oil in hair,
- ◆ applying *surma* (kohl) in eyes,
- ◆ powdering medicine, cutting chilies or onions, sieving wheat – any taste felt due to these acts does not break the fast,
- ◆ swallowing the wetness remaining after rinsing of the mouth (please note that sincere attempts should be made to dry the mouth),
- ◆ water entering through the ear,
- ◆ sexual emission in sleep,
- ◆ backbiting (although very disliked),
- ◆ the state of *janaba* (i.e. major legal impurity caused due to intercourse at night) past the *imsaak* time, i.e. time to stop eating. Please note that it is a sin and *haram* (prohibited) to delay the mandatory *ghusl* (ritual bath) without a reason. The angels of mercy do not enter the house of such a person.
- ◆ vomiting (*under certain conditions - see special note below*)

Furthermore, an act that would normally break the fast (example: eating) but doing this by mistake and desisting immediately upon remembering does not break the fast. However, if one continues after remembering, the fast breaks.

It is important to note that if one's fast breaks, for example if a woman begins to menstruate during the fast, she is still required to refrain from eating the rest of the day out of respect for the fast. She must make up her missed fast(s) later during days when she is permitted to fast.

Special Note on Vomiting:

– *If the vomit is a mouthful or more:*

- 1) Fast is broken if purposely vomited (i.e. self-induced), whether a part of it is swallowed or not.
- 2) Fast is broken if involuntarily vomited AND a pea-sized part of it or larger is swallowed.

– *If the vomit is less than a mouthful:*

- 3) Fast is not broken regardless of why the vomiting occurred or of any part of it being swallowed.

Note: All the rules of vomiting apply only if it contains food and not just bile, blood, or phlegm.

WHEN PERMITTED NOT TO FAST

One is permitted to leave the fast in the following states:

- ◆ travelling for a religious reason
- ◆ pregnancy
- ◆ breast feeding if there is fear of the milk drying
- ◆ serious illness
- ◆ old age
- ◆ weakness that can lead to death
- ◆ threatened with death for fasting
- ◆ fear of madness

WHEN REQUIRED NOT TO FAST

Women are required not to fast in the following conditions:

- ◆ menstruation
- ◆ post-natal bleeding

Missed fasts must be made up once the above mentioned preventative or debilitating conditions have passed. However, if the condition is permanent, then the person must compensate by paying *Fidya*. (see section on *Kaffara / Fidya* on page 27) .

The person who has been permitted or required not to fast due to the above stated reasons must avoid eating and drinking in front of others out of respect.

IFTAAR

After the sun has completely set, it is recommended to break one's fast as soon as possible. It is reported in Ibn Majah and other authentic books of Hadeeth that the Holy Prophet Muhammad (prayers and peace of Allah be upon Him) said:

“When one of you breaks your fast, then do so with dates or dry dates, because there is blessing in it and if you cannot

find that, then do so with water because it is purifying."

One should recite *Bismillahirrahmanirraheem*, break one's fast and then recite the following dua:

اللَّهُمَّ إِنِّي لَكَ صُمْتُ وَ بِكَ آمَنْتُ وَ عَلَيْكَ تَوَكَّلْتُ
وَ عَلَى رِزْقِكَ أَفْطَرْتُ

*Allahumma innee laka sumtu wa bika aamantu
wa 'alayka tawakkaltu wa 'alaa rizqika aftartu*

O Allah verily for You I fasted, in You I believed,
upon You I trusted and upon Your provision I broke my fast.

It is highly recommended to eat in a balanced way, avoid overeating and foods that cause indigestion or offensive odors to others such as onions and garlic.



❧ SALAT UT-TARAWIH ❧

The Arabic word *tarwiḥa* (of which *tarawih* is the plural form) means “a pause for rest.” This special form of the Islamic ritual prayer is performed at some period of each night in the month of Ramadan after the obligatory late-night prayer (*salat-ul-'Isha*). It consists of 20 cycles (*raka'at*) and takes its name from the pauses for rest that occur after every fourth cycle, although performed in cycles of two.

This prayer was originally instituted as an occasional and voluntary practice, to be observed in accordance with the exemplary Sunnah of the Prophet (prayers and peace of Allah be upon Him). After He had performed it in congregation on one night in the month of Ramadan, the believers expected him to join them again, but He did not emerge from His apartment when the next night came around. In order to explain his behavior, He (prayers and peace of Allah be upon Him) told them later:

“If I had come out to join you, it would surely have been imposed upon you as an obligatory religious duty.”

This prayer was eventually established as a regular congregational practice throughout the month of Ramadan during the days of Khalifa Umar ibn al-Khattab (may Allah be pleased with him). This accounts for the fact that it is often attributed to the Khalifa Umar, on the grounds that he was the first to organize its performance along these lines.

Ali ibn Abi Talib (may Allah be pleased with him) is reported as having said:

“Umar ibn al-Khattab (may Allah be pleased with him) would never have taken such a serious interest in these *Ta-*

rawih prayers, if it had not been for a certain saying of the Prophet (prayers and peace of Allah be upon Him), which he happened to hear from me which is:

'Around the Heavenly Throne, Allah (Exalted is He) maintains an area called the Enclosure of Sanctity, which consists of radiant light. So many are the angels within its confines, that none but Allah (Almighty and Glorious is He) could ever add up their total number. These angels are utterly devoted to the worshipful service of Allah (Exalted is He) and they never take a moment to relax. When the nights of the month of Ramadan come around, they ask their Lord for permission to descend by turns to the earth below, where they perform the ritual prayers together with the children of Adam. Whenever any member of the Community of Muhammad (prayers and peace of Allah be upon Him) is touched by them, or touches them, that person will experience such blissful happiness and good fortune that he will never again feel miserable or suffer distress.'

As soon as Umar ibn al-Khattab (may Allah be well pleased with him) heard me repeat these words, he exclaimed: 'Since we are specially entitled to receive this blessing, we must be better prepared!' He then proceeded to organize the congregational observance of the *tarawih* prayers, and it was he who established the practice of performing them (throughout the month of Ramadan) as a regular traditional custom."

As we know from another traditional report, Ali ibn Abi Talib (may Allah be well pleased with him) went out in the first part of a certain night in the month of Ramadan. Then when he heard the Quran being recited in the mosques he exclaimed: "May Allah fill the tomb of Umar with light, as Allah's mosques are illuminated by the recitation of the Quran!"

Abu Dharr al-Ghifari (also known as *sahib sirr-an-Nabi*, because of the secret knowledge imparted to him by the Prophet, prayers and peace of Allah be upon Him - *Al-Ghunya*, p. 18) is reported as having said:

“We performed some of our ritual prayers together with Allah’s Messenger (prayers and peace of Allah be upon Him). When the twenty-third night of Ramadan came around, He kept vigil with us, and led us in the prayers, until the first third of the night had passed. Then, when the twenty-fourth night came around, He did not leave home to join us.....Then when the night of the twenty-seventh came around, He kept vigil with us once again, only this time he brought His family along to join the congregation, and He (prayers and peace of Allah be upon Him) led us in prayer ...” (*Al-Ghunya*, pp. 126-129)

The prayer that is recited during the *Tarawih* prayers can be found on page 36.



❧ I'TIKAAF ❧

Linguistically *I'tikaaf* means to stay and do something continuously. It comes from the root word “*akafa*” which means to stop. (*Noor-ul-Idaah*) During the last ten days of the month of Ramadan, it is a highly recommended Sunnah act to stay in the mosque for men and in her prayer designated spot in the home for women and perform *I'tikaaf*. The mosque must be one in which congregational prayers are established. Fasting is a condition for this type of *I'tikaaf*. This act is a *Sunnah Kifaya*, i.e. only some members of the community have to perform it, sufficing it for the entire community.

A *mu'takif* (the person performing *I'tikaaf*) is considered a “Guest of God”. To begin *I'tikaaf* one must make the intention and then devote oneself to Allah Almighty’s worship by reading the Quran abundantly, reciting *darood* (blessings) & *salaam* (salutations) on the Prophet Muhammad (prayers and peace of Allah be upon Him), not engaging in any worldly talks, only leaving their designated spots for necessities such as relieving oneself. They may engage in other religious acts such as writing religious books etc. *I'tikaaf* has a significant social component in that it gives the *mu'takif* a training period to break any bad habits such as cigarettes, alcohol etc.



❧ KAFFARA/FIDYA ❧

Allah Almighty says in His Noble Quran:

“For a certain number of days only; so whoever is sick among you, or on a journey, the same number in other days; and those who do not have the strength for it must give a redemption by feeding a needy person; so whoever increases the good of his own accord, it is better for him; and fasting is better for you, if only you realize.”

[Al-Baqarah 2:184]

If someone willfully, purposely and without just cause breaks or does not keep their Ramadan fast, they must, in addition to making it up at a later date, pay an expiation called *Kaffara*. This is to free a slave (please note that it is forbidden in Islam to enslave anyone, as we are all slaves of our Creator; Islamic law is rife with examples such as this where opportunities are provided to free slaves), or feed 60 poor people two meals a day or the amount equivalent to *Fitra* (see next section), or to fast 60 consecutive fasts. (If the continuity of the days is broken without a reason, the entire process must be restarted.)

If the fast was broken or not kept for legitimate reasons such as an illness, then it must simply be made up at a later date. However, if the illness is permanent and the fast cannot be made up, then the missed fast(s) must be compensated by giving out *Fidya*, i.e. feeding one poor person two meals a day for every fast missed or by paying the amount equivalent to *Fitra* (see next section) for every fast missed.

To calculate the exact amount for *Kaffara* or *Fidya* in your situation, please contact your local Islamic scholars.



❧ FITRA ❧

The post Ramadan alms-due, known as *Sadaqa-tul-Fitr* or *Zakat-ul-Fitr* or *Fitra* has been established as a means of making atonement for bad habits such as idle gossip, lewdness and sexual harassment, telling lies, backbiting, slanderous defamation, consuming substances of dubious legality, eyeing attractive temptations, and of completing and repairing one's observance of the fast. When Allah's Messenger (prayers and peace of Allah be upon Him) prescribed payment of the alms-due as an obligatory religious duty, He intended it to provide the keeper of the fast with a cleansing instrument, by which to rid himself of moral defects, giving him an opportunity to redress the imbalance in his account, by compensating for the deficiency that entered into him through indulgence in various forms of misbehavior. (*Al-Ghunya*, p. 144)

According to Waki' ibn al-Jarrah (may Allah be pleased with him): "The alms-due called *Zakat-ul-Fitr* as it relates to Ramadan, is like the prostration to compensate for forgetfulness, as the latter relates to ritual prayer." (*Al-Ghunya*, p. 144)

It is required to give *Fitra* for each individual in the family (for those who can afford to give, i.e. *sahib-e-nisaab*) before the Eid prayer and is recommended to give it even before the Eid day so that the poor can receive it and use it to fulfill their needs for Eid. (*Noor-ul-Idaah*). It can be given in the form of grains or money, whichever is more beneficial for the poor. The amount for wheat is 2 *muds* (a unit of volume measurement used traditionally that is about one double-handed scoop; 4 *muds* make one *saa'a*).

To calculate the exact amount of *Fitra* for your situation, please contact your local Islamic scholars.

❧ DU'AS (PRAYERS) ❧

It is reported in Tirmidhi that the Holy Prophet Muhammad (prayers and peace of Allah be upon Him) said:

“Prayer is the brain of worship.”

He (prayers and peace of Allah be upon Him) also said:

*“Those who do not ask Allah Almighty,
He The Most Exalted gets angry with them.”*

It is reported in Tirmidhi and Abu Dawood that our Beloved Prophet Muhammad (prayers and peace of Allah be upon Him) said:

“There are three people whose prayer is never rejected:

- ◆ *the fasting person at the time of breaking the fast (i.e. Iftaar time),*
- ◆ *the just judge, and*
- ◆ *the oppressed”*

It is also reported in Tirmidhi that the Prophet Muhammad (prayers and peace of Allah be upon Him) said:

“The times when prayer is accepted quickly are:

- ◆ *The Night of Power (Laylatul Qadr), and*
- ◆ *The time of fast-breaking (i.e. Iftaar time)”*

Ramadan is the month of repentance and listed on the following pages are some prayers related to seeking forgiveness and other needs. Also listed are the prayers to recite during the first, middle and last ten days of this month. In addition, are listed prayers to recite when having sighted the new moon crescent, for *Tarawih*, for the nights of *Qadr* and for the last Friday of this blessed month.

Sayyid-ul-Istighfaar

The following dua should be read 99 times after *Isha* prayer. Insha Allah all small and big sins will be forgiven.

اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ خَلَقْتَنِي وَ أَنَا عَبْدُكَ وَ
أَنَا عَلَى عَهْدِكَ وَ وَعَدِكَ مَا اسْتَطَعْتُ أَعُوذُكَ مِنْ شَرِّ
مَا صَنَعْتُ أَبُوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ وَ أَبُوءُ بِذُنُوبِي فَاعْفِرْ
لِي فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ

Allahumma anta rabbee laa ilaaha illaa anta khalaaqtanee wa anaa 'abduka (amatuka for women) wa anaa 'alaa 'ahdika wa wa'dika mastata'tu a'oodhubika min sharri maasana'tu aboo'ulaka bini'matika 'alayya wa aboo'u bidhambi faghfirlee fa`innahu laa yaghfirudhdhunooba illaa ant

O Allah, You are my Lord, there is no god except You, You created me and I am Your servant and I am upon Your covenant and promise to the best of my ability, I seek refuge in You from the evil that I have created, I acknowledge Your blessings upon me and I acknowledge my sins, so forgive me, verily there is no Forgiver of sins except You.



The following dua should be read 99 times after *Fajr* (morning) prayer. Insha Allah the reader will be included amongst those who Allah Almighty loves. All of his or her worship will insha Allah be accepted and his or her doors of sustenance will open.

اللَّهُمَّ أَعْنِي عَلَى ذِكْرِكَ وَ شُكْرِكَ وَ حُسْنِ عِبَادَتِكَ

*Allahumma `a'innee 'alaa dhikrika
wa shukrika wa husni 'ibaadatik*

O Allah, help me to remember You,
and to thank You, and to worship You
in the best of manners.

The following dua should be read 111 times with *Darood Shareef* preceding and following 11 times. This should be done after *Maghrib* (evening) or *Isha* (night) prayers. This will insha Allah result in mental peace, nearness to Allah Almighty and forgiveness from sins.

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْجَنَّةَ وَ أَعُوذُ بِكَ مِنَ النَّارِ

*Allahumma innee as'alukal jannata
wa `a'oodhubika minan naar*

O Allah, I ask You to grant me Paradise
and I take refuge in You from the Fire.

The following dua should be made a daily practice. It will insha Allah result in forgiveness from sins and freedom from problems. Also, if going to a new place, or a new house and one is not sure of receiving support, this dua should be read 100 times for help from the Unseen (*ghayb*).

اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا وَ لَا يَغْفِرُ الذُّنُوبَ
إِلَّا أَنْتَ فَاعْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ وَ ارْحَمْنِي إِنَّكَ
أَنْتَ الْغَفُورُ الرَّحِيمُ

Allahumma innee dhalamtu nafsee dhulman katheeran wa laa yaghfirudh dhunooba illaa anta faghfirlee maghfiratan min 'indika war hamnee innaka antal ghafoorur raheem

O Allah, I have indeed oppressed my soul excessively and none can forgive sin except You, so forgive me a forgiveness from Yourself, and have mercy upon me. Surely You are The Most Forgiving, The Most Merciful.

The following dua should be read for protection of one's faith. It should be read 21 times in the morning and in the evening.

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنِّي أَشْهَدُ أَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْأَحَدُ الصَّمَدُ الَّذِي لَمْ يَلِدْ وَ لَمْ يُولَدْ وَ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

Allahumma innee as`aluka bi`annee ashhadu annaka antal-laahu laa ilaaha illaa antal ahadus samadulladhee lam yalid wa lam yoolad wa lam yakullahu kufuwan ahad

O Allah, I ask You, as I bear witness that You are Allah, none has the right to be worshipped except You, The One, As-Samad, Who begets not nor was He begotten and there is none like unto Him.

The following dua should be read 111 times after Isha (night) prayer. This will insha Allah bring freedom from grief and sorrows. It will also alleviate physical illnesses. In addition, spiritual diseases of jealousy, grudges, hatred are also removed. The reader of this dua is also protected from oppression and transgression by others.

اللَّهُمَّ إِنِّي أَعُوذُكَ مِنَ الْهَمِّ وَالْحَزَنِ وَ أَعُوذُكَ مِنَ الْعَجْزِ وَالْكَسَلِ وَ أَعُوذُكَ مِنَ الْجُبْنِ وَ الْبُخْلِ وَ أَعُوذُكَ مِنْ غَلْبَةِ الدَّيْنِ وَ قَهْرِ الرِّجَالِ

Allahumma innee a'oodhubika minal hammi wal hazani wa a'oodhubika minal 'ajzi wal kasali wa a'oodhubika minal jubni wal bukhli wa a'oodhubika min ghalabatid daini wa qahrir rijaal

O Allah, I seek refuge in You from worry and grief, from helplessness and laziness, from cowardice and stinginess, and from overpowering of debt and from oppression of men.

The following dua should be read 51 times anytime during the day for ease in life. If read at night, it can be used in place of *Istikhaara* (i.e. the decision making prayer). If one is having difficulty making a decision, one should read this dua 11 times after *Isha* prayer and then go to sleep without talking to anyone. Insha Allah one will be guided in one's dream.

اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَ مَا أَخَّرْتُ وَ مَا أَسْرَرْتُ وَ مَا أَعْلَنْتُ وَ مَا أَسْرَفْتُ وَ مَا أَنْتَ أَعْلَمُ بِهِ مِنِّي أَنْتَ الْمَقْدَّمُ وَ أَنْتَ الْمُؤَخَّرُ لَا إِلَهَ إِلَّا أَنْتَ

Allahumma aghfirlee maa qaddamtu wa maa akhkhartu wa maa asrartu wa maa a'lantu wa maa asraftu wa maa anta a'lamu bihi minnee antal muqaddimu wa antal mu'akhhiru laa ilaaha illaa ant

Dua for the First Ten Days of Ramadan

اللَّهُمَّ اغْفِرْ وَارْحَمْ وَ أَنْتَ خَيْرُ الرَّاحِمِينَ

Allahummaghfir warham wa anta khayrur Raahimeen

O Allah forgive and have mercy and you are the Best of the Merciful

Dua for the Middle Ten Days of Ramadan

أَسْتَغْفِرُ اللَّهَ رَبِّي مِنْ كُلِّ ذَنْبٍ وَ أَتُوبُ إِلَيْهِ

Astaghfirullaaha rabbee min kulli dhambin wa atoobu ilayh

I seek forgiveness from Allah my Lord from all sins and I turn to Him in repentance

Dua for the Last Ten Days of Ramadan

اللَّهُمَّ إِنَّكَ عَفُوٌّ نُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي يَا كَرِيمُ

*Allahumma innaka 'affuwun
tuhibbul 'afwa fa'fu 'annee Yaa Kareem"*

O Allah verily You are The One Who pardons greatly,
You love to pardon, so pardon me, O Generous One.

Breaking Fast at Someone's Home

Read *Bismillahirrahmanirraheem* and then read the following
dua after Iftaar:

أَفْطَرَ عِنْدَكُمْ الصَّائِمُونَ وَ أَكَلَ طَعَامَكُمْ الْأَبْرَارُ وَ
صَلَّتْ عَلَيْكُمْ الْمَلَائِكَةُ

*Aftara 'indakumus saa`imoona wa `akala ta'aamakumul
abraaru wa sallat `alaikumul malaaiika*

May the fasting break their fast in your home,
and may the dutiful and pious eat your food,
and may the angels send prayers upon you.

Dua for Tarawih Prayers

The following dua should be recited at the end of every four cycles of the Tarawih prayers at least once:

سُبْحَانَ ذِي الْمَلِكِ وَ الْمَلَكُوتِ سُبْحَانَ ذِي الْعِزَّةِ
وَ الْعِظَمَةِ وَ الْهَيْبَةِ وَ الْقُدْرَةِ وَ الْكِبْرِيَاءِ وَ الْجَبْرُوتِ
سُبْحَانَ الْمَلِكِ الْحَيِّ الَّذِي لَا يَنَامُ وَ لَا يَمُوتُ سُبُّوحٌ
قُدُّوسٌ رَبُّنَا وَ رَبُّ الْمَلَائِكَةِ وَ الرُّوحِ اللَّهْمَّ اجْرِنَا
مِنَ النَّارِ يَا مُجِيرُ يَا مُجِيرُ يَا مُجِيرُ

*Subhaana dhil mulki wal malakooti subhaana dhil 'izzati
wal `adhmati wal haybati wal qudrati wal kibriyaa`i wal
jabaroot subhaanal malikil hayyil ladhee laa yanaamu wa
laa yamootu subboohun quddoosun rabbunaa wa rabbul
malaa`ikati war roohi Allahumma ajirnaa minan naar
Yaa Mujeeru Ya Mujeeru Ya Mujeeru*

Glory be to the Owner of this world and that of the heaven;
Glory be to the Possessor of Honor, Greatness, Awe, Domin-

ion, Majesty, and Might; Glory be to the Ever Living Sovereign, Who neither sleeps, nor dies, O All Glorious, All Holy One, Our Lord and the Lord of the Angels, And the soul. O Allah save us from the Fire.

O Savior! O Savior! O Savior!

Dua for Laylatul Qadr

It is reported in Tirmidhi that Hazrat Aisha (may Allah be pleased with her), said: "O Messenger of Allah! What if I knew which night *Laylatul Qadr* was, then what should I say in it?" He (prayers and peace of Allah be upon Him) said:

"Say :

اللَّهُمَّ إِنَّكَ عَفُوٌّ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي يَا كَرِيمٌ

*Allahumma innaka 'affuwwun
tuhibbul 'afwa fa'fu 'annee Yaa Kareem"*

O Allah verily You are The One Who pardons greatly,
You love to pardon, so pardon me, O Generous One.

This dua can be recited any number of times.

Specific Prayers for Each *Laylat-ul-Qadr (Shab-e-Qadr)* Taken from A'laa Hazrat Ahmed Raza Khan Bareilvi (may Allah be pleased with him)

The Holy Prophet (prayers and peace of Allah be upon him) has said:

"Anyone, man or woman from my umma (community) who wants to benefit from the light from my grave, then he/she

should perform worship with great intensity on each Shab-e-Qadr, so that Allah The Most Exalted may wipe that person's sins away and replace them with good deeds."

The worship on *Shab-e-Qadr* is better and more powerful than worship of 70 (seventy) thousand nights.

The First Shab-e-Qadr (21st Night of Holy Ramadan)

The prayer can be done in one of two ways:

(1) Read 4 cycles of prayer with 2 salutations (*salam*). In each cycle, after reading *Surah Al-Fatiha*, read *Surah Qadr* (Al-Quran, chapter 97) 1 time and *Surah Ikhlas* (Al-Quran chapter 112) 1 time. After the *salam*, read *Darood Shareef* 70 times. Insha Allah, by reading this prayer, the angels will pray on behalf of the person for forgiveness of sins after death.

(2) Read 2 cycles of prayer. After reading *Surah Al-Fatiha*, read *Surah Qadr* 1 time and *Surah Ikhlas* 3 times. After the *salam*, read *Astaghfar* (i.e. say *astaghfirullah*) 70 times. Insha Allah, with the support of this prayer and the fact that it is *Shab-e-Qadr*, Allah The Most Exalted will provide forgiveness for the person after death (*bakhshish*).

Also, it is very effective and beneficial to read *Surah Qadr* 21 times on this night.

The Second Shab-e-Qadr (23rd Night of Holy Ramadan)

The prayer can be done in one of two ways:

(1) Read 4 cycles of prayer with 2 *salam*. In each cycle, after reading *Surah Al-Fatiha*, read *Surah Qadr* 1 time and *Surah Ikhlas* 3 times. Insha Allah, this prayer is very effective for having sins forgiven after death.

(2) Read 8 cycles of prayer with 4 *salam*. In each cycle, after reading *Surah Al-Fatiha*, read *Surah Qadr* 1 time and *Surah Ikhlas* 1 time. After the *salam*, read *Kalma Tamjeed* (i.e. say ***Subhaanallaahi wal hamdulillaahi wa laa ilaaha illallaahu wal laahu akbar wa laa hawla walaa quwwata illa billahil 'aliyyil adheem***) 70 times and then ask Allah The Most Exalted for forgiveness of your sins. Insha Allah, Allah Al-mighty will forgive all your sins.

Also, it is very effective and beneficial to read *Surah Yasin* (Al-Quran, chapter 36) 1 time, and *Surah Rahman* (Al-Quran, chapter 55) 1 time on this night.

The Third Shab-e-Qadr (25th Night of Holy Ramadan)

The prayer can be done in one of three ways:

(1) Read 4 cycles of prayer with 2 *salam*. In each cycle, after reading *Surah Al-Fatiha*, read *Surah Qadr* 1 time and *Surah Ikhlas* 5 times. After the *salam*, read *Kalma Tayyab* (i.e. say ***Laa ilaaha illallaahu Muhammadur Rasoolullaah***) 100 (hundred) times. Insha Allah, Allah The Most Exalted will grant numerous benefits for this prayer.

(2) Read 4 cycles of prayer with 2 *salam*. In each cycle, after reading *Surah Al-Fatiha*, read *Surah Qadr* 3 times and *Surah Ikhlas* 3 times. After the *salam*, read *Astghafar* 70 times. This prayer is very effective for having sins forgiven.

(3) Read 2 cycles of prayer. In each cycle, after reading *Surah Al-Fatiha*, read *Surah Qadr* 1 time and *Surah Ikhlas* 15 times. After the *salam*, read *Kalma Shahadat* (i.e. say ***ashhadu allaa ilaaha illallaahu wahdahu laa shareeka lahu wa ashhadu anna Muhammadan abduhu wa rasooluh***) 70 times. This prayer is for the protection from the torment of the grave.

Insha Allah, this prayer will bring in a reward of 70 times higher than any regular prayer. Any one who makes a plea to Allah The Most Exalted, insha Allah it will be answered.

Also, read *Surah Dukhan* (Al-Quran, chapter 44) on this night. Insha Allah, by reading this *surah*, it saves one from the torment of the grave. Also, one should read *Surah Fath* (Al-Quran, chapter 48) 7 times. It is effective for any desire or plea one may have.

The Fourth *Shab-e-Qadr* (27th Night of Holy Ramadan)

The prayer can be done in one of six ways:

(1) Read 12 cycles of prayer with 3 *salam*. In each cycle, after reading *Surah Al-Fatiha*, read *Surah Qadr* 1 time and *Surah Ikhlas* 15 times. After the *salam*, read *Asthaghfar* 70 times. Insha Allah, by reading this prayer, a person will be rewarded with the prayers of the Prophets (peace be upon them all).

(2) Read 2 cycles of prayer. After reading *Surah Al-Fatiha*, read *Surah Qadr* 3 times and *Surah Ikhlas* 27 times. Then ask Allah Almighty for the forgiveness of sins. Insha Allah with the help of this prayer, Allah Almighty will forgive all sins, past, present, and future.

(3) Read 4 cycles of prayer with 2 *salam*. In each cycle, after reading *Surah Al-Fatiha*, read *Surah Takathur* (Al-Quran, chapter 102) 1 time and *Surah Ikhlas* 3 times. Insha Allah, the person who reads this prayer, Allah Almighty will make the difficulties of death easy on this person. In addition, the torments of the grave will be forgiven.

(4) Read 2 cycles of prayer. In each cycle, after reading *Surah Al-Fatiha*, read *Surah Ikhlas* 7 times. After the *salam*, it is important to read the following *tasbeeh* 70 times: *Astaghfirullaa hal 'adheemulladhee laa ilaaha illaa hurwal hayyul qay-*

yoomu wa atoobu ilayh. Insha Allah, by reading this prayer, before a person has even risen from his/her prayer mat (*musallah*), his own sins as well as the sins of his parents will be forgiven. In addition, Allah Almighty will order the angels to provide a path to heaven for this person. In fact, Allah has ordered that until the person does not have a vision of his path to Heaven, death will not take him/her. This prayer is very effective for forgiveness (*maghfirat*) of sins after death.

(5) Read 2 cycles of prayer. After reading *Surah Al-Fatiha*, read *Surah Alam Nashrah* (Al-Quran, chapter 94) 1 time and *Surah Ikhlas* 3 times. After the *salam*, read *Surah Qadr* 70 times. Insha Allah, the person will earn many good deeds (*sawab*) and it is considered to be equal to numerous worships (*ibadat*).

(6) Read 4 cycles of prayer. In each cycle, after reading *Surah Al-Fatiha*, read *Surah Qadr* 3 times and *Surah Ikhlas* 50 times. After the *salam*, during prostration (*sajda*) read the following *Kalam* 1 time: *Subhaanallaahee walhamdulillaahee wa laa ilaaha illallaahu wallaahu akbar*. After this, whatever desire or plea one may have should be made, whether it is for this world or the next. Insha Allah, in God's Palace, it will be answered.

Also on this night, read *Surah Ha meem* (Al-Quran, chapter 41). By reading all 7 *Ha meem*'s, it saves one from the torment of the grave after death, and also the life after death. Also read *Surah Mulk* (Al-Quran, chapter 67) 7 times. This is very effective for the forgiveness of sins after death.

The Fifth Shab-e-Qadr (29th Night of Holy Ramadan)

The prayer can be done in one of two ways:

(1) Read 4 cycles of prayer, with 2 *salam*. In each cycle, after reading *Surah Al-Fatiha*, read *Surah Qadr* 1 time and *Surah*

Ikhlas 3 times. After the *salam*, read *Surah Alam Nashrah* 70 times. This prayer is very effective for one whose faith (*iman*) is weak or is lazy in his faith. Insha Allah, by reading this prayer, Allah Almighty will raise this person as one who has completed his/her faith.

(2) Read 4 cycles of prayer with 2 *salam*. In each cycle, after reading *Surah Al-Fatiha*, read *Surah Qadr* 1 time and *Surah Ikhlas* 5 times. After the *salam*, read *Darood Shareef* 100 times. Insha Allah, through the help of this prayer, Allah Almighty will provide forgiveness of sins after death.

Also, on this night, read *Surah Waqia* (Al-Quran, chapter 56) 7 times. Insha Allah, this is very effective for the welfare of growth in finances.



Jumu'atul-Wida (the Last Friday)

On the last Friday of Ramadan, read 2 cycles of supererogatory prayer after the *Jumu'ah* (Friday) / *Dhuhr* (noon) prayer. In the first cycle, after reading *Surah Al-Fatiha*, read *Surah Zilzal* (Al-Quran, chapter 99) 1 time and *Surah Ikhlas* 10 times. In the second cycle, after reading *Surah Al-Fatiha*, read *Surah Kafiroon* (Al-Quran, chapter 109) 3 times. After the *salam*, read *Darood Shareef* 10 (ten) times. Then read another 2 cycles of prayer. In this first cycle, after reading *Surah Al-Fatiha*, read *Surah Takathur* 1 time and *Surah Ikhlas* 10 (ten) times. In the second cycle, after reading *Surah Al-Fatiha*, read *Ayatul Kursi* (Al-Quran, 2:255) 3 times and *Surah Ikhlas* 25 times. After the *salam*, read *Darood Shareef* 10 times. This prayer has enormous benefits. By reading this prayer, Allah The Most Exalted will insha Allah provide continuous benefits until the Day of Judgement.



❧ CONCLUSION ❧

The month of Ramadan therefore is the month of serenity and purity, the month of fulfillment and fidelity. It is the month of those who practice the remembrance of their Lord, the month of those who endure with patience, and the month of those who are honest and truthful. Let us seize every opportunity for repentance and contrition. Let us take full advantage of the time that is available for seeking forgiveness and practicing worshipful obedience as this may be our last Ramadan. Let us remember that many a keeper of the fast may never keep another fast, and many a keeper of the night vigil may never keep vigil again. Let us also not be of those for whom our Beloved Prophet Muhammad (prayers and peace of Allah be upon Him) once said:

“There is many a one who keeps the fast by day, yet he gets nothing out of his fasting but hunger and thirst. And there is many a one who spends the night in vigil and prayer, yet who gets nothing from his vigil other than insomnia.” (Al-Ghunya, pp. 138-139)

O Allah, include us among those whose fasting and prayers have been accepted, among those whose evil deeds You have transformed into good deeds, among those whom You have allowed by Your mercy to enter Your Gardens of Paradise, and among those whose degrees You have exalted, O Most Merciful of the merciful! (Al-Ghunya, p. 141)



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About IECRC

IECRC is a non-profit, non-political organization devoted to providing academic and spiritual resources to diverse religious and cultural groups. IECRC was established in 2002 and is based in Fremont, California. As a community service organization, it is based on the model of the centuries old Islamic tradition of bringing peace and harmony to society by addressing the essential needs of people regardless of their cast, creed, color or religion.

IECRC's long-term vision is to insha Allah (God willing) establish a world-class, vibrant and dynamic university that provides a forum for those seeking to quench the thirst of the heart and mind in the merger of ancient and modern knowledge and sciences in order to provide solutions to issues of our contemporary times with the goal of promoting peace, brotherhood and the betterment of humanity at large.

In order to achieve this vision, IECRC has several short term plans which are divided into the areas of education (both children and adult), culture, research and counseling.

EDUCATION: IECRC would like to insha Allah establish a low-cost, affordable full-time school for children ages 5 - 15 years where the young minds will be taught both traditional Islamic as well as modern knowledges. They will also be oriented in Islamic *adab* (etiquette). *This requires a school building or a piece of land where one can be built.*

CULTURE: IECRC would like to promote Islamic culture within the Muslim community and to bring Islamic cultural awareness to other faith communities. *This goal requires a community center with an auditorium.*

RESEARCH: IECRC intends to insha Allah establish a comprehensive library with a collection of Islamic books including rare ones in original sources, publish a quarterly Islamic Social Sciences Research Journal, and invite scholars of high caliber from around the world on a tenure basis. *These goals require a physical facility for the library, a printing press for efficient publishing of journals and books and a guest house to lodge visiting scholars.*

COUNSELING: IECRC would like to expand its already existing services of spiritual healing and counseling. Topics covered would be in the areas of Family Affairs (Marriage - *Nikah*, Divorce - *Talaq*, etc.), Individual Counseling (Depression, Anxiety, etc.), Legal Aid & Medical Camps. *The above goals require a physical facility for the counseling center that can lodge patients seeking help from far away places.*

We invite your feedback, help and support!

***Checks may be made payable to IECRC and mailed to:
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About the Book

This book contains excerpts relating to the Holy month of Ramadan from two colossal works of the Noble saints of the Islamic tradition, viz. "Al-Ghunya li-Taalibi Tareeq al-Haqq" or Sufficient Provision for Seekers of the Path of Truth of Hazrat Shaykh Abdul Qadir Jilani (may Allah be pleased with him) and "Kashf-ul-Mahjoob" by Hazrat Abul Hasan Syed Ali bin Uthman Hujweri (may Allah be pleased with him). The intent of this humble effort is to both inspire the reader as well as provide preliminary information regarding the basics tenets of fasting. The topics of jurisprudence rulings according to the Hanafi School of Thought related to fasting have been taken from the famous text "Noor-ul Idaah" by Allama Hasan bin 'Ammar Shurumbulaali (may Allah have mercy on him) and "Bahaar-e-Shariat" by Maulana Amjad Ali A'zami (may Allah have mercy on him). The last section of the book contains prayers that are pertinent to this Holy month, especially those relating to the special nights of the last ten days, taken from the famous "Sham-e-Shabistaan-e-Raza" of A'laa Hazrat Ahmed Raza Khan Bareilvi (may Allah be pleased with him).

About the Author

Prof. Dr. Mohammed Ahmed Qadri is a renowned scholar from Pakistan. He has expertise in both modern education as well as traditional Islamic sciences. He obtained his Doctorate in Political Science and has a degree in law from the University of Karachi. He served as the Director of the Research Program at Karachi University and regularly contributes monthly articles towards the publications of the University. He taught at the University of Karachi for over eighteen years and organized several national and international conferences. He has completed the Dars-e-Nizami program (an eighteen-year traditional Islamic course) from Pakistan, and studied with scholars of Al-Azhar University, Cairo. These days, Dr. Qadri is fully dedicated towards providing a bridge between different communities of North America through Spiritualism in the light of the Qur'an and the Sunnah.



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