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How Do We Received Ramadan?

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HOW DO WE RECEIVE RAMADAN ?

Prepared by :
Muhammad Al-Hashimy Mustafa

2nd Edition
Ramada, 1414 A.H.



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COOPERATIVE OFFICE FOR CALL AND GUIDANCE

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COOPERATIVE OFFICE FOR CALL AND GUIDANCE IN AL- BATHA

UNDER THE SUPERVISION OF
MINISTRY OF ISLAMIC AFFAIRS,
ENDOWMENTS, PROPAGATION AND GUIDANCE

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The State of Salaf [1] in Ramadan

Fasting is a way of worshipping Allah [2] by abstaining from food, drink, sexual intercourse (with one's spouse) and smoking, from dawn till sunset during the whole month of Ramadan.

Fasting is Fardh [3], as the Almighty Allah said: "O you who believe, fasting is prescribed to those before you, that you may (learn) self-restraint." [4]

Fasting is a fundamental ordinance of Islam. Muhammad, the Prophet (salla Allahu alaihi wasallam), [5] said: "Islam is based on five pillars: testifying that there is no God (worthy of worship) but Allah, and that Muhammad is the Messenger of Allah, performing prayers, paying Zakah [6], fasting during the month of Ramadan, and

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1 "Salaf" are the Muslim ancestors who set good examples in the application of Islam.
2. "Allah" is God Who Alone deserves to be worshipped.
3. "Fardh" is an obligatory religious duty.
4. Qur'an 1:183.
5. Salla Allahu Alaihi wa Sallam, i.e. Peace and Blessings of Allah be upon him; henceforth (salla Allahu alaihi wasallam)
6. Zakah is obligatory charity.

making Hajj (pilgrimage)to the House in Makkah.[1]"

Following are the VIRTUES of fasting during the auspicious month of Ramadan:

A. The odour of the mouth of a fasting person is more pleasant to Allah than the aroma of musk.

B. Angels ask Allah's forgiveness for the fasting people till they break their fast.

C. There is a gate in Paradise called Ar-Rayaan, and none except the fasting people will enter through it."

D. In Ramadan, devils are shackled.

E. In it, there is the Night of Decree (Lailatul Qadr) which is better than a thousand months.

F. Those who fast are forgiven for their sins in the last night of Ramadan.

G. In every night of Ramadan, Allah releases a number of people from Hell.

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1 - Transmitted by Bukhari and Muslim.

H. Every day , Allah, having decorated His Paradise, says, "O Paradise! My good worshippers are about to throw off the burden (of life) and the harm done to them and then get to you! "

After knowing the aforementioned advantages of Ramadan, how should we get ready to receive it?

A true believer should receive Ramadan with true repentance and a strong will to avail himself of Allah's special mercy and kindness bestowed on him during this holy month. He should spend his time doing what is good and useful.

Here are the Good Deeds that are done in Ramadan.

1. Fasting.

The Prophet (salla Allahu alaihi wasallam) said: "The reward of every good deed is multiplied by ten to seven hundred folds depending on one's intention and sincerity, but with respect to the reward of fasting, Allah proclaims : "Fasting is for me and I myself shall bestow the reward. Whoever fasts foregoing his desires of eating and drinking for My sake will be entitled for two occasions of joy : one when he breaks his fast , and the other when he meets his Rubb "1

1- Rubb means, among other things,the Creator, the Owner, the Sustainer,the Provider, and the One in whose hand is the disposal of all affairs.

There is no doubt that the great reward will not be given to those who only go without food and drink. The Prophet (Salla Allahu alaihi wasallam) said , "He who does not refrain from telling lies, Allah does not need him to refraim from eating and drinking.:" [1]

Concerning the behavior of a fasting person, the Prophet (salla Allahu alaihi wasallam) said: "Fast is a shield; therefore, whoever is fasting should not resort to obscene language and immoral behaviour. If someone abuses or quarrels with a fasting person, the latter should say, "O brother! I am fasting (i.e. I cannot reply to you)".[2]

Thus when you fast, you should refrain from doing any evil, and in your actions, you should differentiate between an ordinary day and a day of fasting.

2. Observing the Supererogatory night prayer (Qiyam).

The Messenger of Allah (salla Allahu alaihi wasallam) said:

"Whoever, with faith and the intention to earn the reward, observes the fast of Ramadan and spends

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1- Transmitted by Bukhari.
2- Transmitted by Bukhari.

some part of the night in remembrance of Allah, is forgiven for all the sins he has committed so far." [1]

The Prophet (salla Allahu alaihi wasallam) and his companions were in the habit of practising Qiyam at night. Aisha, (may Allah be pleased with her), said:

"Do not miss the Qiyam, for the Prophet (salla Allahu alaihi wasallam) had never missed it. Even when he was sick or tired, he would pray at night in a sitting position."

Narrated by Alkama Ibn Qais, "I stayed overnight with Abdullah Ibn Mas'ud who prayed at night reciting the Qur'an till it was near to the end of the night; and then he ended with "Witr" (a single prostration).

Narrated by Al Sa'ib Ibn Zaid: The Imam used to read hundreds of Ayaat (verses of the Qur'an); thus we had to lean on sticks. They never left before it was nearly dawn .

1-Transmitted by Bukhari.

Muslims have to perform "Taraweeh" prayers, (i.e. prayers, performed at night after Al- Isha in Ramadan) with the Imam. The Prophet (salla Allahu alaihi wasallam) said:

"Whoever prays at night with his Imam till the latter leaves, will be rewarded as if he prayed the whole night." [1]

3. Sadaqa -Charity.

The Messenger of Allah (salla Allahu alaihi wasallam) was the most generous of all men, especially in Ramadan. He stated: "The best charity is that which is given away in Ramadan." [2]

Omar Ibn Al-Khattab (may Allah be pleased with him) said: "The Messenger of Allah (salla Allahu alaihi wasallam) ordered us to give in charity. It happened that I had some money then, and it came to my mind that this time I would outdo Abu Bakhar once, if ever. So I took half of my money to the Prophet who said:

1.Narrated by Ahl Al Sunan
2.Transmitted by Tirmithi

"What have you kept for your family?' 'The same amount,' I said. When the Messenger (salla Allahu alaihi wasallam) asked Abu Bakr the same question, he answered: 'Allah and His Messenger' (meaning he had brought with him all the money he had)". Thus, I decided, said Omar, not to compete with Abu Bakr again at all."

As charity in Ramadan gets higher rewards compared to charity on other normal days, a Muslim should give as much of it as he/she can.

Following are some of the aspects of charity:

A) Providing Food

Allah, The Almighty, said:

"And they feed, for the love of Allah, the indigent, the orphan, and the captive, saying, 'We feed you for the sake of Allah alone. No reward do we desire from you, nor thanks. We only fear a Day of distressful wrath from the side of our Rubb.' But Allah will deliver them from the evil of that Day, and will shed over them a light of beauty and blissful joy. And because they were patient and

constant, He will reward them with a garden and garments of silk." [1]

Our good Salaf were concerned with feeding either a hungry person or a righteous brother; for the person who is fed would not necessarily be poor. Allah's Apostle (salla Allahu alaihi wasallam) said:

"If a believer feeds a hungry believer, Allah will feed him on the fruit of Paradise; and whoever gives water to a thirsty believer, Allah will give him *Rahiq makhtoum*." [2]

In Ramadan, Ibn Omar (may Allah be pleased with him) did not break his fast except in the company of orphans or the poor, and whenever he learned that his family had turned them away, he would break his fast that night with a heavy heart.

Some Salaf would serve food to their Muslim brothers and would attend to them while they themselves were still fasting. Feeding-a way of worship-develops cordiality and affection among the Muslim brothers, a feeling that would lead them to Paradise.

1- Al-Qur'an 76:8-12.

2- Transmitted by Tirmithi.
Rahiq makhtoum is a very delicious drink in Paradise.

As the Prophet (salla allahu alaihi wasallam) stated: You will never be admitted to Paradise till you believe (in Islam) and you will never be (considered as) believers till you love each other."

Moreover, Feeding would also provide opportunities to come in contact with pious people.

B. Providing breakfast for people who are fasting:

The Messenger of Allah (salla Allahu alaihi wasallam) said:

"Whoever provides breakfast for a fasting person, his reward will be equivalent to that of a person who is fasting without decreasing the reward of the latter." Then the people said: "O Apostle of Allah! But not all of us can find a fasting person who can break his fast with us." The apostle (salla Allahu alaihi wasallam) replied: "Allah grants this reward to whoever provides a fasting person with a sip of milk, a date, or a mouthful of water. Whoever provides a fasting person with something to drink, Allah will provide him with a mouthful from my basin after which he will never be thirsty, till he is admitted to Paradise." [2]

1-Transmitted by Ahmad & Nisaa'i.

4. Perseverance in reciting the Holy Qur'an:

The good Salaf used to do the following:

A. Recite the Qur'an a lot.

B. They used to weep during their recitation or while listening to the Qur'an as a result of their reverence for the Almighty Allah.

C. As Ramadan is the month of the revelation of the Qur'an, the Muslims would recite a great deal of it. For Gabriel, the angel who conveyed the Qur'an to the Prophet (salla Allahu alaihi wasallam), used to teach the latter the Qur'an in Ramadan.

Uthman Ibn Affan (may Allah be pleased with him) used to finish reading the whole Qur'an in less than a week. Some Salaf used to finish reading the Qur'an within three, seven or ten nights, and they recited it during prayer or otherwise.

It is worthwhile to know that the most favourable period for reciting the Qur'an is during the month of Ramadan especially at the nights when people seek Laitatul Qadr (The night of Decree).

D. Abdullah Ibn Masoud reported, Allah's Apostle (salla Allahu alaihi wasallam) said to him, "read for me." So I said: ' I read for you, and it has been revealed to you!'... The Prophet (salla Allahu alaihi wasallam),

replied, ' I would like to hear it recited by someone else'. So, Ibn Masoud recited the Sura of Al-Nissa (Women) till he reached the verse:

"How then if we brought from each people a witness, and we brought thee as a witness against these people." [1]

With eyes filled with tears, the Apostle(salla Allahu alaihi wasallam) said, "That's enough."
. Abu Huraira reported that when this verse was revealed, "Do you then wonder at this recital, and will ye laugh and not weep" [2]

The people of Suffa wept, and when the Apostle (salla Allahu alaihi wasallam) heard of that, he wept; hence we also wept. Then the Prophet (salla Allahu alaihi wasallam), said: "Whoever weeps for fear of Allah, will never be sent to Hell."

5. Staying at the mosque till sunrise:

After Al-Fajr (dawn) prayer, the Apostle (salla Allahu alaihi wasallam) used to stay at the mosque till sunrise. [3]

1- Al-Qur'an 4: 41
2- Al-Qur'an: 53: 59-60
3- Transmitted by Muslim.

Anas reported that the Prophet (salla Allahu alahi wasallam) stated, "Whoever offers Al-Fajr (Dawn) prayer in congregation, sits praising Allah till sunrise, and then prays two Rakaat, will get a reward which is equivalent to that of Hajj and Umra." [1]

This is the case every day, on days other than Ramadan, how about the days of Ramadan?

6. I'tikaf: [2]

The Prophet (salla Allahu alahi wasallam), used to practise I'tikaf in the last ten days of the month of Ramadan. And in the year in which he passed away, he practised I'tikaf in the last twenty days of Ramdan. [3]

I'tikaf is a way of worship that includes reciting the Holy Qur'an, additional prayers, praise of Allah, invocations, etc.

One might think that is difficult to practise, but the fact is that it is easy for a person who has a strong and true will.

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1. Transmitted by Tirmithi
2. I'tikaf means to confine oneself in a Mosque for prayers and invocations, leaving the worldly jobs for a limited number of days.
3. Transmitted by Bukhari.

A large number of Muslims practise I'tikaf in the last ten days of Ramadan, looking for the night of Qadr.

7. Umra in Ramadan:

The Prophet (salla Allahu alaihi wasallam) stated, 'Performing Umra in Ramadan is equivalent to Hajj (in reward), or to Hajj with me, (in another report). [1]

8. Seeking for the night of Qadr (Decree):

Allah, The Almighty, said: "We have indeed revealed this Message (Qur'an), in the Night of Qadr. And what will explain to thee what the Night of Qadr is ? The Night of Qadr is better than a Thousand Months." [2]

The Prophet (salla Allahu alaihi wasallam) said: "Whoever observes Qiyam [3] in the night of Qadr, (which is in Ramadan), with faith and intention to earn the reward, then all his previous sins are forgiven." [4]

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1. Transmitted by Al-Bukhari & Muslim
2. Qur'an, 97:(1-2)
3. Qiyam is the supererogatory prayer.
4. Transmitted by Al-Bukhari & Muslim.

Aisha narrated: Allah's Apostle (salla Allahu alaihi wasallam) said,"Search for the Night of Qadr in the odd nights of the last ten nights of Ramadan. [1]

Aisha also related: I said, "O Messenger of Allah! What supplication should I recite if I find the night of Qadr?" He said, "Recite: O Allah! You are oft forgiving. You like forgiveness. Forgive me as well." [2]

9. Increasing one's praise of Allah, prayers, and asking Allah's Forgiveness.

The days and nights of Ramadan are blessed; therefore, you should avail yourself of Allah's blessings by intensifying your prayers especially at the times of their acceptance (by Allah).

Some of these invaluable times are:

A. During Ramadan, invocations of those who are fasting are accepted. Our Rubb descends to the lowest heaven every night during the last third of the night and says : Is there anyone in need to be given what he needs ? Is there anyone who asks for forgiveness so that I may forgive him ?"

1.Transmitted by Al-Bukhari
2. Transmitted by Tirmithi

B. The period of time preceding Fajr can be well exploited by asking Allah for Forgiveness.

C. At a certain time on Friday, which could be the last hour of that day, invocations are also accepted.

Lastly, I would like to draw your attention, dear brothers, to something of great importance, and that is the sincerity of one's intention. For many a fasting person would get no reward for his fasting if it lacks sincerity and devotion. That is why the Prophet (salla Allahu alaihi wasallam) always stressed this point by saying: '"with faith and the intention to earn the reward."

Allah, the Almighty, says:

"Say: I' am but a man like yourselves, (but) the inspiration has come to me, that your God is one God: whoever expects to meet his Rubb, let him work in righteousness, and in the worship of his Rubb, admit no one as partner." [1]

Allah's Apostle (salla Allahu alaihi wasallam) also said, "what I fear most for you is minor shirk (a form of polytheism)." They said: "What is it?" He said: "It is hypocrisy."

1- Al-Qur'an 18: 110

FUN IN RAMADAN:

There is a dangerous tendency noticed especially in Ramadan, i.e. wasting one's time instead of spending it in Allah's worship, remembrance and obedience. In fact, it is the renunciation of Allah's worship and obedience which results in the deprivation of Allah's Mercy and Divine awards.

Thus, Allah said: "But whosoever turns away from My message verily for him is a life narrowed down, and We shall raise him up blind on the Day of Judgement.

He will say: ' O my Rubb, why have you raised me up blind, while I had sight (before)? Allah will say: ' Thus did you, when Our signs came unto you, you disregarded them, so wilt thou, this day, be disregarded.' And thus do We recompense him who transgresses beyond bounds and believes not the signs of his Rubb: and the punishment of the Hereafter is far more grievous and more lasting ." [1]

Don't you feel sorry for the young Muslims who ramble in the streets or playgrounds during the auspicious nights of Ramadan? How many sins are

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1- Al-Qur'an 20: 124-127

committed openly on these blessed nights ?!

Yes, indeed, a true Muslim should pity young Muslims who loiter the hours away in vain. No doubt, a way to gain happiness is to give advice (1) to Muslims who go astray and show them the right way. On the other hand, we should pray to Allah to help them follow His way so as to avoid spreading evil..

Some Rules of Fasting:

1-Fasting of Ramadan is an obligatory duty for every adult and sane Muslim. Fasting is not obligatory on the Kaafir (disbeliever) and so it is not accepted from him until he becomes a Muslim. Fasting is not due for the young until they reach puberty.

2- However, the young should be encouraged to fast if they can manage it without causing harm to themselves, so that they may grow up accustomed to it till they are of age to fast.

3- The insane or the unconscious do not have to fast. For this reason, very old people who are not mentally alert are not expected to fast and need not offer food in return for not having fasted.

Regarding the fasting of a sick or a travelling person, Allah says: "If any of you is ill, or on a journey, the prescribed number (shall be made up) from days later." [1]

There are two types of SICK PEOPLE: the first type is that of a chronically sick person whose illness is a lasting one and who is not expected to recover. In this case, he does not have to fast because he cannot endure fasting at any time. He should, however, offer food to a poor person for every day of fasting he misses. In this respect, he can either call a number of poor persons equal to the number of days he missed and then offer them dinner or lunch as Annas Ibn Malik used to do when he grew older. Or he can distribute food among a number of poor persons equal to the number of days he missed. Every poor person should be given a quarter of the "Prophet's sa"a"

1-Al-Qur'an, 1: 184.

(which is a quantity of food equal to 3 Kilograms approximately) of good wheat. It is preferable that to this quantity he adds the necessary quantity of meat or oil needed for cooking.

Likewise, the old person who is incapable of fasting should offer food to a poor person for every day he does not fast.

The second type of sick people is the person who is temporarily ill (e.g. a feverish person) and in this case there are three categories:

(a) A person who does not find fasting hard or harmful, in which case, he should fast as he has no excuse.

(b)A person who finds fasting hard but not harmful. In this case, fasting is not recommended for him, because it is better that he makes use of Allah's permisssion or concession (rukhsah) since fasting would be painful to him.

(c) A person who would be harmed by fasting , in-which case, fasting is Haram (prohibited) because Allah said:

"Nor kill (or destroy) yourselves, for Allah hath been to you most Merciful" and said: " And make not your own hands contribute to your destruction ; [1]

and

" No harm (to yourselves) nor harming (others)." [2]

The harm of fasting to a sick person can be ascertained by the sick person himself or by a trusted doctor. So, if a person in this category breaks his fast, he must fast for the number of days that he misses, once he recovers. But if he dies before recovery, then the obligation falls away since he was expected to make up for the missed days on later days which he did not live to see.

1- Al-Qur'an.
2- Reported by Ibn Majah and Hakim.

(d) As for **TRAVELLERS**, there are two types:

1) One who tries to avoid fasting by his travel. Of course such a person is not exempted from fasting since deception to avoid an obligatory duty of Allah does not eliminate it.

2) As for the second type (the true traveller), there are three groups:

a. The traveller who suffers extreme hardship. In such a case, fasting is Haraam. As Prophet Muhammad (salla Allahu alaihi wasallam) was fasting during the "conquest of Makkah," he learnt that some people with him were doing exactly the same; he drank a cup of water after the Asr prayer as people were looking at him. He was then told that some people were still fasting, so he said: "Those are the disobedient , those are the disobedient !"

b. This type of traveller finds fasting hard but not excessively so. It is preferable that such a traveller should not fast because he would, by fasting, be rejecting Allah's concession and would also be bringing hardship and suffering to himself.

1- Narrated by Muslim.

c. Here the traveller does not find fasting hard. Such a traveller should do whichever is easier for him (i.e. he chooses between fasting and not fasting) because "Allah wants to facilitate things for you. He does not want to put you into difficulties." [1]

The traveller is considered to be on a journey from the moment he leaves his town until he returns to it, even if he stays in the town of destination for a long period of time, as long as he intends not to stay there after he finishes the purpose for which he travelled.

In this case, he makes use of the concessions allowable for the traveller even if this stay extends for a long time, because no specification upon the period of time involved in the journey was reported by Prophet Muhammad (salla Allahu alaihi wasallam). The basic stipulation is that the rules pertaining to the journey undertaken by a fasting person remain valid until there is evidence that such a journey has been terminated or that the rules relating to it do not apply any longer.

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1. Transmitted by Muslim.

There is no distinction between journeys (with attached concessions), which are incidental; such as those for Hajj or Umra or visiting a relative or for trade etc., and those continuous journeys such as those made by taxi or truck drivers. Such drivers are considered travellers from the moment they leave their own town. They can enjoy all the concessions allowable to other travellers such as shortening of the four Rakaa prayer, the combining of two prayers together when necessary (one immediately after the other, such as Dhuhr and Asr, or Maghrib and Isha .)

No fasting is preferred for such people if it is the easiest option, and they make up for it by fasting in other months. This is the case because such drivers belong to a specific town, and once they are in their own towns, they are considered as residents and the rules applying to residents are applicable to them. When they are on journeys, then they are considered travellers, and the rules applying to travellers are then applicable to them.

THINGS THAT NULLIFY FASTING

There are seven things which nullify the fast:

1. Sexual intercourse with one's spouse. When a fasting person has intercourse, his fast is invalidated. If he has this intercourse during the daytime of Ramadan, then Kaffarah (atonement) will be imposed on him. In such a case, Kaffarah is one of the following things respectively: first the freeing of a slave; if that is not possible, then he should fast two months consecutively. If he fails to do this, then he should feed sixty poor people.

But if the fasting person is not one of those who must fast (e.g. a traveller) and he has intercourse, then Qadhaa (meaning fasting at a later period), is required and no atonement is applicable to him.

2. Ejaculation of semen as a result of touching, kissing or hugging one's spouse. Kissing without ejaculation does not break the fast.

3. The intake of any kind of food or drink whethere beneficial or even harmful.

It is prohibited for the fasting person to inhale fumes of frankincense in a way that reaches the stomach or to smoke cigarattes. Yet, using and smelling of perfumes is allowed.

4. Everything which is considered as a kind of eating or drinking may nullify fasting. For example, any dietary injection or drugs are not allowed. Otherwise, other kinds of injection are allowed during fasting, whether they are intramuscular on intravenous and irrespective of their taste being felt in the throat or not.

5. Taking out blood by scarification, by opening a vein or cupping. However, bleeding itself (such as nose-bleeding or that caused by extraction of a tooth) does not invalidate the fast.

6. Vomiting intentionally, though natural vomiting does not affect the fast.

7. Menstruation or post-natal bleeding invalidate the fast.

Zakat-ul-Fitr

This is a kind of compulsory charity to be given at the end of Ramadan. It is made obligatory to

purify the person of his obscene talk and misdeeds during fasting and also to provide the needy with food. It must be given before Eed al-Fitr prayer; otherwise it will be considered as an ordinary kind of charity.

Narrated by Ibn Umar: Allah's Apostle (salla Allahu alaihi wasallam) enjoined the payment of one Saa (3 kilograms approx.) of dates or barley as Zakat-ul-Fitr on every Muslim, slave or free, male or female, young or old, and he ordered that it be paid before people went out to offer the Eed prayer. [1]

Eed-ul-Fitr

This is the festival of fast breaking. It is on the first day of the month of Shawwal, following Ramadan . On that day, every Muslim should go to the mosque to attend the Eed congregation that is held after sunrise. He should go in his best clothing, looking neat and tidy. Anas reported that the Apostle of Allah (salla Allahu alaihi wa sallam) did not proceed to the place of worship until he ate some dates. He always ate odd numbers of dates. [2]

It is traditional to walk to the mosque as the Apostle (salla Allahu alaihi wasallam) himself did. Jaber reported that the Apostle of Allah (salla Allahu alaihi wasallam) used to change the route while proceeding to and

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1- Transmitted by Bukhari.
2- Transmitted by Bukhari.

from the place of worship.[1]

Abu Said Al-Khudri reported that the Prophet (salla Allahu alaihi wasallam) used to proceed to the place of worship on the days of Eed-ul-Fitr and Eid-ul-Adha, stand in front of the people, and the people would keep sitting in their rows. Then he would preach to them, advise them and give them orders. [2]

In conclusion, in showing one of the social and psychological advantages of fasting , the Prophet (salla Allahu alaihi wasallam) said: "He who can afford to marry should marry, because it will help him refrain from looking at other women, and save his private parts from committing sexual relations, and he who cannot afford to marry is advised to fast, as fasting will diminish his sexual power.(1)"

1- Transmitted by Bukhari.
2- Transmitted by Bukhari.

Following are some private invocations that can be recited after rukuu (bowing) in the last raka'a of Taraweeh prayers;

اللّهم إنّانستعينك ، ونستغفرك ، ونستهديك ، ونؤمن بك ، ونتوب إليك ، ونتوكل عليك ، ونثني عليك الخير كلّه ، نشكرك ولانكفرك ، ونخلع ونترك من يفجرك .

اللّهم اياك نعبد ، ولك نصلّي ونسجد ، وإليك نسعى ونحفد ، نرجو رحمتك ، ونخشى عذابك ، إن عذابك الجدّ بالكفار مُلحِق .

(i) " O Allah! we seek help from You, we seek Your forgiveness, we seek Your guidance.
We turn in repentance to You. We place our trust in You. We laud Your name. We give thanks to you for the prosperity You have

bestowed. We do not turn from you in disbelief. We renounce and turn away from whomever disobeys you and rebels against Your commandments.

"O Allah! We worship You. To You we pray and to you we Prostrate. To you we hasten, to work for you and to serve You. We beg for Your mercy and fear Your punishment. On whom your punishment falls is surely an unbeliever. Your punishment will overtake and strike the unbeliever."

اللّهم اهدني فيمن هديت ، وعافني فيمن عافيت ، وتولّني فيمن تولّيت ، وبارك لي فيما أعطيت ، وقني شرّ ما قضيت ، فانّك تقضي ولا يُقضي عليك ، أنّه لايذ لّ من واليت ، ولا يعزّ من عاديت ، تباركت ربّنا وتعاليت .

(ii) " O Allah! Lead me to the true faith with

those You have guided. Pardon me with those You have pardoned. Protect me with those You have protected. Bless me with what You have given. Keep me safe from the evil You have ordained, for You decree and none decrees upon You. No-one who is in Your care is brought down and no-one is rewarded to whom You show enmity.

O Rubb! You are most praised, most sublime."

(Aameen.)

المكتب التعاوني للدعوة والإرشاد

في منطقة البطحاء

ص.ب (٢٠٨٢٤) الرياض ١١٤٦٥

هاتف: ٤٠٣٠٢٥١ - ٤٠٣٠١٤٢ - ٤٠٣٤٥١٧ - ٤٠٣١٥٨٧ - فاكس ٤٠٥٩٣٨٧

تحت إشراف

وزارة الشؤون الإسلامية والأوقاف والدعوة والإرشاد

حقوق الطبع محفوظة للمكتب

كيف نستقبل رمضان ؟

هذا الكتاب باللغة الإنجليزية يتناول الآتي:

١ - الحكمة من الصيام.

٢ - الأعمال الصالحة التي تتأكد في شهر رمضان المبارك.

٣ - حال السلف في رمضان.

٤ - بعض أحكام الصيام.

كيف نستقبل رمضان ؟

إعداد

محمد الهاشمي مصطفى

طبع على نفقة مكتب الدعوة والإرشاد وتوعية الجاليات بالعزيزية

يهدى ولا يباع



كيف نستقبل رمضان ؟

إعداد

محمد الهاشمي مصطفى

المكتب التعاوني للدعوة والإرشاد في منطقة البطحاء

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