



طريق الإسلام  
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# Ramadan Pocket Guide



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# Virtues of Ramadan

## Q: What is RAMADAN?

**A:** Praise be to Allaah.

Ramadaan is one of the twelve Arabic months. It is a month, which is venerated in the Islamic religion, and it is distinguished from the other months by a number of characteristics and virtues, including the following:

1 - Allaah has made fasting this month the fourth pillar of Islam, as He says:

{شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ ۚ فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ}

- **(Interpretation of the meaning):**

"The month of Ramadan in which was revealed the Qur'aan, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong). So whoever of you sights (the crescent on the first night of) the month (of Ramadan i.e. is present at his home), he must observe Sawm (fasts) that month..." [al-Baqarah 2:185], }, Transliteration: Shahru Ramadāna Al-Ladhī 'Unzila Fīhi Al-Qur'ānu Hud&aacute;an Lilnāsi Wa Bayyinātin Mina Al-Hud&aacute;e; Wa Al-Furqāni Faman Shahida Minkumu Ash-Shahra Falyaṣumhu.

and it was narrated in al-Saheehayn (al-Bukhaari, 8; Muslim, 16) from the hadeeth of Ibn 'Umar that the Prophet (peace and blessings of Allaah be upon him) said: «**Islam is built on five (pillars): the testimony that there is no god except Allaah and that Muhammad is the Messenger of Allaah; establishing prayer; paying zakaah; fasting Ramadaan; and Hajj to the House (the Ka'bah)**».



2 - Allaah revealed the Qur'aan in this month, as He says in the verse quoted above:

{شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ}



- **(Interpretation of the meaning):**

"The month of Ramadan in which was revealed the Qur'aan, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong)..." [al-Baqarah

### Recommended Audios

-  [The Virtues of Fasting and Ramadan](#)
-  [Ramadaan: Stop, Revive, Survive](#)

### Recommended Videos

-  [The Etiquettes of Ramadan](#)
-  [Purification of the Soul- Ramadan](#)

2:185], Transliteration: Shahru Ramadāna Al-Ladhī 'Unzila Fīhi Al-Qur'ānu Hud&acute;an Lilnāsi Wa Bayyinātin Mina Al-Hud&acute; Wa Al-Furqān.

And Allaah says:

{إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ}

- **(Interpretation of the meaning):**

"Verily, We have sent it (this Qur'aan) down in the Night of Al-Qadr (Decree)." [al-Qadr 97:1], Transliteration: 'Innā 'Anzalnāhu Fī Laylati Al-Qadr.

3 - Allaah has made Laylat al-Qadr in this month, which is better than a thousand months, as Allaah says:

{إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ (1) وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ (2) لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ (3) تَنْزَلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ (4) سَلَامٌ هِيَ حَتَّىٰ مَطْلَعِ الْفَجْرِ}

- **(Interpretation of the meaning):**

"Verily, We have sent it (this Qur'aan) down in the Night of Al-Qadr (Decree).

And what will make you know what the Night of Al-Qadr (Decree) is?

The Night of Al-Qadr (Decree) is better than a thousand months (i.e. worshipping Allaah in that night is better than worshipping Him a thousand months, i.e. 83 years and 4 months).

Therein descend the angels and the Rooh [Jibreel (Gabriel)] by Allaah's Permission with all Decrees, (All that night), there is peace (and goodness from Allaah to His believing slaves) until the appearance of dawn" [al-Qadar 97:1-5]

Transliteration: 'Innā 'Anzalnāhu Fī Laylati Al-Qadr, Wa Mā 'Adrāka Mā Laylatu Al-Qadr, Laylatu Al-Qadri Khayrun Min 'Alfi Shahr, Tanazzalu Al-Malā'ikatu Wa Ar-Rūhu Fīhā Bi'idhni Rabbihim Min Kulli 'Amr, Salāmun Hiya Ḥatt&acute; Maṭla`i Al-Fajr.

Allah says:

{إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةٍ مُبَارَكَةٍ إِنَّا كُنَّا مُنذِرِينَ}

- **(Interpretation of the meaning):**

"We sent it (this Qur'aan) down on a blessed night [(i.e. the Night of Al-Qadr) in the month of Ramadan - the 9th month of the Islamic calendar]. Verily, We are ever warning [mankind that Our Torment will reach those who disbelieve in Our Oneness of Lordship and in Our Oneness of worship]" [al-Dukhaan 44:3], Transliteration: 'Innā 'Anzalnāhu Fī Laylatin Mubārakatin 'Innā Kunnā Mundhirīn.

Allaah has blessed Ramadaan with Laylat al-Qadr. Explaining the great status of this blessed night, Soorat al-Qadr was revealed, and there are many ahaadeeth which also speak of that, such as the hadeeth of Abu Hurayrah (may Allaah be pleased with him) who said: The Messenger of Allaah (peace and blessings of Allaah be upon him) said: **«There has come to you Ramadaan, a blessed month which Allaah has enjoined you to fast, during which the gates of heaven are opened and the gates of Hell are closed, and the rebellious devils are chained up. In it there is a night which is better than a thousand months, and whoever is deprived of its goodness is indeed deprived»** [Narrated by al-Nasaa'i, 2106; Ahmad, 8769. classed as saheeh by al-Albaani in Saheeh al-Targheeb, 999].

And Abu Hurayrah (may Allaah be pleased with him) said: The Messenger of Allaah (peace and blessings of Allaah be upon him) said: **«Whoever spends Laylat al-Qadr in prayer out of faith and in the hope of reward, will be forgiven his previous sins»** [Narrated by al-Bukhaari, 1910; Muslim, 760].

4 - Allaah has made fasting Ramadaan and spending its nights in prayer out of faith and in the hope of reward a means of forgiveness of sins, as was proven in al-Saheehayn (al-Bukhaari, 2014; Muslim, 760) from the hadeeth of Abu Hurayrah according to which the Prophet (peace and blessings of Allaah be upon him) said: **«Whoever fasts Ramadaan out of faith and in the hope of reward, his previous sins will be forgiven»**, And al-Bukhaari (2008) and Muslim (174) also narrated from Abu Hurayrah that the Prophet (peace and blessings of Allaah be upon him) said: **«Whoever spends the nights of Ramadaan in prayer out of faith and in the hope of reward, his previous sins will be forgiven»**.

The Muslims are unanimously agreed that it is Sunnah to pray qiyaam at night in Ramadaan. Al-Nawawi said that what is meant by praying qiyaam in Ramadaan is to pray Taraweeh, i.e., one achieves what is meant by qiyaam by praying Taraaweeh.

5 - In this month, Allaah opens the gates of Paradise and closes the gates of Hell, and chains up the devils, as is stated in al-Saheehayn (al-Bukhaari, 1898; Muslim, 1079), from the hadeeth of Abu Hurayrah who said that the Messenger of Allaah (peace and blessings of Allaah be upon him) said: **«When Ramadaan comes, the gates of Paradise are opened and the gates of Hell are closed, and the devils are chained up»**.

6 - Every night Allaah has people whom He redeems from the Fire. Imam Ahmad (5/256) narrated from the hadeeth of Abu Umaamah that the Prophet (peace and blessings of Allaah be upon him) said: **«At every breaking of the fast, Allaah has people whom He redeems»**, Al-Mundhiri said: there is nothing wrong with its isnaad; and it was classed as

saheeh by al-Albaani in Saheeh al-Targheeb, 987.

Al-Bazaar (Kashf 962) narrated that Abu Sa'eed said: The Messenger of Allaah (peace and blessings of Allaah be upon him) said: **«Allaah has people whom He redeems every day and night - i.e., in Ramadaan - and every Muslim every day and night has a prayer that is answered»**

7 - Fasting Ramadaan is a means of expiation for the sins committed since the previous Ramadaan, so long as one avoids major sins. It was proven in Saheeh Muslim (233) that the Prophet (peace and blessings of Allaah be upon him) said: **«The five daily prayers, from one Jumu'ah to the next and from one Ramadaan to the next are expiation for (sins committed) in between, so long as you avoid major sins».**

8 - Fasting in Ramadaan is equivalent to fasting ten months, as is indicated by the hadeeth in Saheeh Muslim (1164) narrated from Abu Ayyoob al-Ansaari: **«Whoever fasts Ramadaan then follows it with six days of Shawwaal, it will be like fasting for a lifetime.»** Ahmad (21906) narrated that the Prophet (peace and blessings of Allaah be upon him) said: **"Whoever fasts Ramadaan, a month is like ten months, and fasting six days after al-Fitr will complete the year».**

9 - Whoever prays qiyaam in Ramadaan with the imam until he finishes, it will be recorded for him that he spent the whole night in prayer, because of the report narrated by Abu Dawood (1370) and others from the hadeeth of Abu Dharr (may Allaah be pleased with him) that the Messenger of Allaah (peace and blessings of Allaah be upon him) said: **«Whoever prays qiyaam with the imam until he finishes, it will be recorded for him that he spent the whole night in prayer»** [Classed as saheeh by al-Albaani in Salaat al-Taraaweeh, p. 15].

10 - 'Umrah in Ramadaan is equivalent to Hajj. Al-Bukhaari (1782) and Muslim (1256) narrated that Ibn 'Abbaas said: The Messenger of Allaah (peace and blessings of Allaah be upon him) said to a woman among the Ansaar, **«What kept you from doing Hajj with us?»**, She said, "We only had two camels that we used for bringing water." So her husband and son had gone for Hajj on one camel, and he left the other for them to use for bringing water." He said, **«When Ramadaan comes, go for 'Umrah, for 'Umrah in Ramadaan is equivalent to Hajj»**, According to a report narrated by Muslim, **«... is equivalent to doing Hajj with me».**

11 - It is Sunnah to observe i'tikaaf (retreat for the purpose of worship) in Ramadaan, because the Prophet (peace and blessings of Allaah be upon him) always did that, as it was narrated in the hadeeth of 'Aa'ishah (may Allaah be pleased with her) that the

Prophet (peace and blessings of Allaah be upon him) used to spend the last ten days of Ramadaan in i'tikaaf until he passed away, then his wives observed i'tikaaf after him." [Narrated by al-Bukhaari, 1922; Muslim, 1172].

12 - It is mustahabb in the sense of being strongly recommended in Ramadaan to study the Qur'aan together and to read it a great deal. You may study the Qur'aan together by reciting it to someone else and by having someone else recite it to you. The evidence that this is mustahabb is the fact that Jibreel used to meet the Prophet (peace and blessings of Allaah be upon him) every night in Ramadaan and study the Qur'aan with him. Narrated by al-Bukhaari, 6; Muslim, 2308.

Reading Qur'aan is mustahabb in general, but more so in Ramadaan.

13 - It is mustahabb in Ramadaan to offer iftaar to those who are fasting, because of the hadeeth of Zayd ibn Khaalid al-Juhani (may Allaah be pleased with him) who said: The Messenger of Allaah (peace and blessings of Allaah be upon him) said: «**Whoever gives iftaar to one who is fasting will have a reward like his, without that detracting from the fasting person's reward in the slightest**» [Narrated by al-Tirmidhi, 807; Ibn Maajah, 1746; classed as saheeh by al-Albaani in Saheeh al-Tirmidhi, 647. see question no: (12598)].

And Allaah knows best.

Islam Q&A

# Ramadan FAQ

## What are the Sunnahs of fasting?

 [More FAQs](#)

Praise be to Allaah.

Fasting is one of the greatest acts of worship, and the reward of the one who fasts, seeking thereby the reward of Allah, is not known to anyone except Allah. The Prophet (blessings and peace of Allah be upon him) said: “Allah, may He be glorified and exalted, said: ‘Every deed of the son of Adam is for him, except fasting. It is for Me and I shall reward for it.’” Narrated by al-Bukhaari (1904) and Muslim (1151).

The Ramadan fast is one of the pillars of Islam, and the Muslim must pay attention to preserving his fast, whether it is obligatory or supererogatory, so that Allah may bestow upon him this abundant reward.

There are many Sunnahs with regard to fasting, of which we will mention some:

1. It is Sunnah, if someone reviles the fasting person or tries to fight him, to respond to his mistreatment with kindness and to say: “I am fasting.”
2. It is Sunnah for the fasting person to eat sahoor, for sahoor is a blessing (barakah).
3. It is Sunnah for him to hasten to break the fast, and to delay sahoor.
4. It is Sunnah for him to break the fast with fresh dates; if he cannot find any, then he should break his fast with dried dates. If he cannot find any dates, then he should break his fast with water.
5. It is mustahabb for the fasting person to say, when he breaks his fast: “Dhahaba al-zama’ wa abtalat al-urooq wa thabata al-ajr in sha Allah (Thirst is gone, the veins are moistened and the reward is certain if Allah wills).”

Please see the answer to question no. 39462 for the texts that speak of all these matters.

6. It is mustahabb for the fasting person to offer a great deal of supplication (du‘aa’), because the Prophet (blessings and peace of Allah be upon him) said: “There are three whose supplication will not be rejected: the just ruler, the fasting person until he breaks his fast, and the supplication of one who has been wronged.”

Narrated by Ahmad (8043); classed as saheeh by the commentators on al-Musnad, taking into account all its isnaads and corroborating evidence.

An-Nawawi (may Allah have mercy on him) said: It is mustahabb for the fasting person to offer supplication whilst fasting with regard to what concerns him of the hereafter and of this world, for himself, for those whom he loves, and for the Muslims.

End quote from al-Majmoo‘ (6/375)



7. If it is a Ramadan fast, then it is mustahabb to do the following:

- To sit in the mosque to read Qur'an and remember Allah (dhikr)
- To observe i'tikaaf in the last ten days
- To pray Taraweeh (the supererogatory night prayers performed in Ramadan)
- To give a great deal of charity and do a great deal of good deeds
- To study the Qur'an.

Al-Bukhaari (6) and Muslim (2308) narrated that Ibn 'Abbaas said: The Messenger of Allah (blessings and peace of Allah be upon him) was the most generous of people, and he was at his most generous in Ramadaan when Jibreel used to meet him. He would meet with him every night in Ramadaan and revise the Qur'aa with him, and the Messenger of Allah (blessings and peace of Allah be upon him) was more generous in doing good than the blowing wind.

And the fasting person should not waste his time in doing things that are of no benefit or no use – and may adversely affect his fast – such as sleeping a great deal, jokingly a great deal, and so on. He should not make eating different kinds of food and drink his main concern. All of that will prevent him from doing a great deal of good deeds whilst fasting.

For more information, please see the answer to question no. 12468 and 26869

And Allah knows best.

Islam Q&A

# The Prophet in Ramadan Peace be upon him

It was Muhammad, may the mercy and blessings of God be upon him, who made us raise our eyes from the dust beneath to view the glory of the starry heavens above. It was Muhammad who led us from the depths of darkness to the grandeur of the light of God.

The Prophet was the one who led us to break our stone statues and wooden gods. It was Muhammad who lifted us out of the filth of idolatry to relish the serenity of God's transcendence.

Recommended Articles	
	<a href="#">Ramadan and Fasting</a>
	<a href="#">Ramadan Goals</a>
Recommended Books	
	<a href="#">The Nature of Fasting</a>
	<a href="#">70 Issues Related to Fasting</a>

“On the Night of Al-Qadr (Decree) in one Ramadan, the Quran descended on Muhammad, and he received its first verses in the Cave of Hira.” (Ibn Abbas)

Thereafter the Prophet taught us how to celebrate Ramadan through days of fasting and nights of prayer: to honor each day of Ramadan as a day of patient endurance through fasting, and each night as a night of gratitude through prayers.

## An Unexpected Transformation

It was nothing short of miraculous how the Prophet reformed and refined those unruly tribes of Arabia and transformed them into pious, disciplined, God-fearing ascetics, who stood in prayers in the mosque five times a day seeking the guidance of God.

And imagine: these same people who once revelled in the pleasures of “wine and women” could now spend the whole month of Ramadan in fasting and prayers.

Into the hearts of his followers, the Prophet instilled the love and fear of God and love for humanity. His example was inspiring and irresistible; and each of them became eager to be his closest follower.

To them he was the sincerest and the most cordial of leaders. And his life was open before them like a book; they could see him practicing most closely in his own life what he was preaching.

## Letting the Spirit Reign Supreme

The Prophet demonstrated to his people how this world is less important than the next, and how the body is less important than the soul. In fasting, the Prophet taught them step by step how to ignore the physical demands so that the spirit reigns supreme.

Abandoning food, drink, and sex was only a prelude to the next stage of greater significance: of conquering avidity and cupidity, lust and licentiousness; of liberating one's mind from flights of passion and fits of temper. Indeed the Prophet said:

«ليس الشديد بالصرعة، إنما الشديد الذي يملك نفسه عند الغضب» البخاري

«The strong person is not the one who can wrestle someone else down. The strong person is the one who can control himself when he is angry.» [Al-Bukhari]

«الصيام جنة، فلا يرفث ولا يجهل، وإن امرؤ قاتله أو شاتمه، فليقل إني صائم -مرتين-» البخاري

Also about the effect of fasting on one's behaviour, the Prophet said, «Fasting is a shield, so the one who fasts should avoid obscene speech and ignorant behaviour. If someone abuses him or starts to fight with him, he should reply by saying: 'I am fasting. I am fasting'.» [Al-Bukhari]

«كان رسول الله صلى الله عليه وسلم أجود الناس، وكان أجود ما يكون في رمضان» البخاري

The core of fasting according to the Prophet was one's willingness not merely to give up self-indulgence, but to feel the need of one's brother as one's own. "And no one was more kind-hearted and generous than the Messenger of God; and his generosity reached its peak in Ramadan." [Al-Bukhari]

«يسروا ولا تعسروا وبشروا ولا تنفروا» البخاري

The Prophet stressed on the importance of treating people nicely when he said: "Make things easy for people and do not make them difficult, and cheer people up and do not drive them away." [Al-Bukhari]

«من نفس عن مؤمن كربة من كرب الدنيا، نفس الله عنه كربة من كرب يوم القيامة. ومن يسر على معسر، يسر الله عليه في الدنيا والآخرة. ومن ستر مسلما، ستره الله في الدنيا والآخرة. والله في عون العبد ما كان العبد في عون أخيه» مسلم

He also said: "He who relieves a hardship of this Dunya (this earthly life) for a believer, Allah will relieve a hardship of the Day of Resurrection for him; he who makes it easy for an indebted person, Allah will make it easy for him in the Dunya and the Hereafter; he who covers a Muslim (his mistakes and shortcomings), Allah will cover him in the Dunya and the Hereafter; Allah will be in the slave's need, as long as the slave is in his (believing) brother's need..." [Muslim]

The heart of one who sincerely fasts is open to the contemplation of the magnificence of the countless bounties of God. That is why the Prophet asked his followers to avoid gluttony:

«طعام الاثنين كافي الثلاثة، وطعام الثلاثة كافي الأربعة» البخاري

"The food of two people is enough for three, and the food of three people is enough for four." [Al-Bukhari]

Gentleness in Hardship

God is All-Merciful and He has expressed His Mercy to us His creatures through the sending of His final messenger Muhammad as an embodiment of mercy. The Prophet said:

«من لا يرحم لا يرحم» البخاري

“Whoever is not merciful to others will not be treated mercifully.” [Al-Bukhari]

«أطعموا الجائع، وعودوا المريض، وفكوا العاني» البخاري

“Feed the hungry, visit the sick, and set free the captives.” [Al-Bukhari]

So it was not surprising that the Prophet’s Companions loved him dearly, as he was the kindest of men, bestowing his mercy not only upon humans but also on other creatures of the world as well.

No leader could be more considerate and solicitous of his followers than Muhammad: he never allowed any Muslim to bear any burden more than they could bear, as taught by God Himself.

For he was well aware of the infirmities of people; and this is evident from his consideration for his followers in the matter of fasting: He taught Muslims to delay the sahur (the pre-dawn meal before fasting) till a little before Dawn Prayer and not to delay the iftar (the meal to break the fast) after the call to Sunset Prayer so that no unnecessary strain is laid on the fasting person by prolonging the fast time.

During travel in Ramadan, the Prophet would either fast or break his fast; and he allowed his companions to choose between the two, according to their ability.

It is noteworthy that the Prophet did not specify a particular distance in travel as a minimum limit for a person to break the fast. His Companions sometimes broke the fast immediately after leaving home, because this was the example set by the Prophet himself.

Similarly during times of heat or thirst they were permitted to cool themselves by pouring water on the head, and the Prophet himself did so.

His example in the matter of consorting with his wives during Ramadan was not different; he disallowed only such acts that would obviously undermine the fasting.

As for the Tarawih Prayers (the supererogatory night prayers performed in Ramadan), it is recorded that the Prophet began praying them in congregation and then he stopped, fearing that such prayers would become obligatory if he continued to pray them in congregation.

Thus while he demonstrated through his example that the Tarawih Prayers are better offered in congregation, he allowed leniency in the matter out of his mercy.

Seclusion: Refreshing the Soul

The highest point of Ramadan for Muslims is seeking the Laylat al-Qadr (the night of Decree) during the last ten days. One act of worship the Prophet emphasized particularly during this time is itikaf, which is a spiritual retreat in which one confines oneself to a mosque to spend one’s time entirely to the worship and remembrance of God.

In these modern days when people hanker after indulgence in ephemeral pleasures, one needs to return to the seclusion of the house of prayer from time to time; which is essential for one's spiritual rejuvenation and the return to one's Creator.

Thus the beloved Prophet has taught us how to use Ramadan as a month for disciplining our intransigent passions, for renouncing our desires for self gratification and for practicing patient endurance in the face of hardships.

The Prophet exhorted us that during Ramadan most especially it is our duty to support and uplift our less fortunate fellow humans.

Above all, Ramadan is a month of contemplating the Grace and Bounty of God Almighty, of returning to our Guardian Lord in repentance, of sincerely seeking His forgiveness.

By Prof. Shahul Hameed

[islamreligion.com](http://islamreligion.com)

With little modification

# Suggested Daily Schedule

Firstly, let me congratulate you on the beginning of the blessed month of Ramadan; I hope that Allaah will accept fasting and prayers from us and from you.

I hope that I can make the most of this opportunity to do as much worship and earn as much reward as possible. I hope that you could give me a program that is suitable for me and my family so that we can make the most of this month in goodness and obedience.

Praise be to Allaah.

May Allaah accept all our righteous words and deeds, and help us to be sincere in secret and in public.

There follows a suggested program for the Muslim during this blessed month:

## **The Muslim's day in Ramadan:**

The Muslim starts his day with suhoor before Fajr prayer. It is better to delay suhoor until the latest possible time of the night.

Then after that the Muslim gets ready for Fajr prayer before the adhaan. So he does wudoo' at home and goes out to the mosque before the adhaan.

When he enters the mosque, he prays two rak'ahs (tahiyyat al-masjid – greeting the mosque). Then he sits and keeps busy making du'aa', or reading Qur'aan, or reciting dhikr, until the muezzin gives the call to prayer. He repeats what the muezzin says, and says the du'aa' narrated from the Prophet (peace and blessings of Allaah be upon him) to be said after the adhaan ends. Then after that he prays two rak'ahs (the regular Sunnah of Fajr), then he occupies himself with du'aa' and reading Qur'aan until the iqamah for prayer is given. He is in a state of prayer so long as he is waiting for the prayer.

After offering the prayer in congregation, he recites the dhikrs that are prescribed following the salaam at the end of the prayer. After that if he wants to sit in the mosque until the sun has risen, reciting dhikr and reading Qur'aan, that is preferable, and that is what the Prophet (peace and blessings of Allaah be upon him) used to do after Fajr prayer.

Then about one-quarter of an hour after the sun has risen, if he wants he can pray Duha prayer (a minimum of two rak'ahs), and that is good. Or if he wants he can delay it until the preferred time, which is when the day has grown hotter and the sun is higher in the sky – that is better.

Then if he wants he may sleep to prepare himself for going to work, and he can intend by sleeping to strengthen himself for worship and earning a living, so that he will be rewarded for it

in sha Allah. He should also follow the etiquette of sleep that is prescribed in sharee'ah, both actions and words.

Then he goes to work, and when the time for Zuhr prayer comes, he goes to the mosque early, before the adhaan or immediately after it, and he should get ready to pray beforehand. So he prays four rak'ahs with two tasleems (the regular Sunnah before Zuhr), then he keeps busy reading Qur'aan until the iqamah for prayer is given, and he prays with the congregation, then he prays two rak'ahs (the regular Sunnah after Zuhr).

Then after the prayer he goes and finishes whatever of his work is left, until it is time to leave work. If there is a long time to go after finishing his work until the time for 'Asr prayer, then he can rest. But if there is not enough time and he fears that if he sleeps he will miss 'Asr prayer, then he should keep busy doing something suitable until the time for 'Asr comes, such as going to the market to buy some things that his family needs and the like, or going straight to the mosque when he has finished his work, and staying in the mosque until he has prayed 'Asr.

Then after 'Asr, it depends on his circumstances. If he can stay in the mosque and keep busy reading Qur'aan, this is a great opportunity. But if he feels tired, then he should rest at this time so that he will be ready to pray taraaweeh at night.

Before the adhaan for Maghrib, he should get ready to break his fast, and he should do something at this time that will benefit him, whether reading Qur'aan, making du'aa', or having a useful conversation with his wife and children.

One of the best things that he can do at this time is to take part in offering iftaar to those who are fasting, whether by bringing food to them or helping to distribute it to them and organizing that. This brings a great joy which no one knows except those who have experienced it.

After iftaar, he goes and prays in congregation in the mosque, and after the prayer he prays two rak'ahs (the regular Sunnah of Maghrib). Then he goes back home and eats whatever is available – without eating too much. Then he looks for a suitable way for himself and his family to spend this time, whether reading a book of stories, or a book on practical rulings, or a quiz, or permissible conversation, or any other useful idea that is of interest to the members of the family and will distract them from the haraam things that appear in the media which regard this as their prime time, so you find the media transmitting their most attractive programs at that time, that may contain immoral and obscene material. Strive to turn away from that, and fear Allaah with regard to your “flock” (i.e., your family) concerning whom you will be questioned on the Day of Resurrection, so be prepared to answer the questions.

Then get ready for 'Isha' prayer, go to the mosque and keep busy reading Qur'aan or listening to the lesson being given in the mosque.

Then after that perform 'Isha' prayer, then pray two rak'ahs (the regular Sunnah of 'Isha'), then pray taraaweeh behind the imam with humility and focus, pondering the meanings of what is recited. Do not finish until the imam finishes. The Prophet (peace and blessings of Allaah be upon him) said:

«إنه من قام مع الإمام حتى ينصرف كتب له قيام ليلة» رواه الترمذي وصححه الألباني

“Whoever stands (and prays) with the imam until he finishes, it will be recorded as if he spent the night in prayer.” [Narrated by At-Tirmidhi, Classed as saheeh by al-Albaani]

Then after Taraaweeh you can make a program for yourself that is suited to your circumstances and personal commitments. But you should pay attention to the following:

Keeping away from all haraam things and whatever may lead to them.

Paying attention to ensuring that your family avoid falling into any haraam thing or whatever may lead to that, in a wise manner, such as preparing a program just for them, or taking them out for leisure trips to permissible places, or keeping them away from bad friends, or looking for good friends for them.

Keeping busy with things that take priority.

Then you should try to sleep early, whilst paying attention to the etiquette of sleep as prescribed in sharee’ah, both actions and words. If you read some Qur’aan or some beneficial books before going to sleep, that is something good, especially if you have not yet completed your daily portion of Qur’aan – so do not go to sleep until you have completed it.

Then wake up before suhoor, allowing enough time to recite du’aa’, because this time – the last third of the night – is the time when Allaah descends, and Allaah has praised those who seek His forgiveness at this time, and has promised those who call upon Him at this time that He will answer them, and that He will accept the repentance of those who repent to Him at this time. So do not neglect this great opportunity.

### **Friday:**

Friday is the best day of the week, so you should have a special program of worship on this day, in which you pay attention to the following:

- Coming early to Jumu’ah prayer.
- Staying in the mosque after ‘Asr prayer, and keeping busy with reading Qur’aan and making du’aa’ until the last hour of this day, for that is a time when du’aa’s are answered.
- Make this day an opportunity for completing some of your deeds that you did not finish during the week, such as completing your weekly portion of Qur’aan, or finishing reading a book or listening to a tape and other good deeds.

The last ten days of Ramadan:

The last ten days of Ramadan include Laylat al-Qadr which is better than a thousand months. Hence it is prescribed for a person to observe i’tikaaf (“retreat” for the purpose of worship) in the mosque during these ten days, as the Prophet (peace and blessings of Allaah be upon him) used to



do, seeking Laylat al-Qadr. Whoever can observe i'tikaaf at this time, this is a great blessing from Allaah.

Whoever cannot observe i'tikaaf for the entire period should do as much as he is able to. If he is not able to do i'tikaaf at all, then he should try to spend the nights in worship. Praying qiyaam, reading Qur'aan, remembering Allaah and making du'aa'. He should prepare for that by resting during the day so that he will be able to stay up at night.

### ❖ Note:

This program is just a suggestion. It is a flexible schedule that each person can adapt to his own circumstances.

This program pays attention to the Sunnahs that are proven from the Prophet (peace and blessings of Allaah be upon him). It does not mean that everything mentioned here is an obligatory duty, rather it includes many things that are Sunnah and mustahabb.

The most beloved of actions to Allaah are those which are continuous even if they are little. At the beginning of the month a person may be keen to do acts of worship, then he may slow down. Beware of that, and strive to persist in all the actions that you do in this blessed month.

The Muslim should strive to organize his time in this blessed month so that he will not miss out on a great opportunity to do more good and righteous deeds. For example, a person should try to buy all the things that the family needs before the month begins, and he should buy day-to-day needs at times when the stores are not crowded, and visits to friends and family should be organized in such a way that they do not distract from acts of worship.

Make doing lots of acts of worship and drawing closer to Allaah your priority in this blessed month. Resolve at the beginning of the month to go to the mosque early at the times of prayer, and to complete the Book of Allaah, and to regularly pray qiyaam al-layl in this great month, and to spend (in charity) what you can of your wealth.

Make the most of the opportunity that the month of Ramadan brings to strengthen your connection to the Book of Allaah, by utilizing the following means:

- Read the verses correctly. The way to do that is to have your reading corrected by someone who knows how to read well. If you cannot do that, then by listening to tapes of expert readers.
- Revise what Allaah has enabled you to memorize, and memorize some more.
- Read the tafseer (commentary) on the verses, either by looking up the verses you do not understand in reliable books of tafseer such as Tafseer al-Baghawi and Tafseer Ibn Katheer and Tafseer al-Sa'di, or by making a program to read a book of tafseer. Start first with the thirtieth Juz' (section) of the Qur'aan, then move on to the twenty-ninth juz', and so on.

- Strive to apply the commands that you read in the Book of Allaah.

We ask Allaah to perfect for us the blessing of Ramadan, and to help us fast and pray qiyaam throughout the whole month, and to accept (these acts of worship) from us, and to forgive us for our shortcomings.

Islam Q&A

