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Dua (Supplication)

وَإِذَاسَأَلَكَ عِبَادِي عَنِي فَإِنِّ قَرِيبٌ أُجِيبُ دَعُوةَ النَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُو أَلِي وَلْيُؤْمِنُو أَ بِي لَعَلَّهُمْ يَرُشُدُونَ

"And when My servant asks you concerning Me, then surely I am very near; I answer the DUA of the supplicant when he calls on Me; so they should answer My call and believe in Me, so that they may be led aright." **Suratul Baqara 2:186**

The root of the word du'a is da'a, which means to call. You can only call if there is naturally within you, an energy which will bring about an answer. From where the question comes, the answer will come. The caller is calling upon his Creator. With experience, a person realises, that you can only call about what you know is realisable.

One will only call on One who can:

- 1. Hear the call
- 2. Has the ability to respond and help
- 3. Is on your side (an ally)

A du'a is not made to improve the outer unless it continues into the improvement of the inner. If a person does dua to pass exams, his intention will find a way to also study and focus which will uncover for himself the means to get what he has been asking for. On this the Qur`an is very clear. There must be a means for these things to occur. Sayyida Maryam (pbuh) had to shake the palm. The dates would not drop without that.

Imam Ali (pbuh) has said:

"Dua is the key to mercy, the way of needs being satisfied and the warder of calamities. Direct your duas to Him and Him alone. To give as well as to withhold, lies in His (only in His) power. Ask as much of His favours as you can. Know that, Allah owns the treasures of the heavens and the earth. Not only has He given permission to ask for His mercy and favours, but has also promised to listen to your duas. He has not appointed guards to prevent your dua reaching Him. Ask His help in difficulties and distress. Beg Him to grant you long life and sound health......



By granting you the privilege of dua... He has handed over the keys of His treasures to you......

Sometimes you will find that requests are not immediately granted. Do not be disappointed. Fulfilment of desires rests with the true purpose or intention of the dua.

More often fulfilment is delayed because the Merciful Lord wants to grant you suitable rewards. In the meantime bear patiently with hardships, believing sincerely in His help. You will get better favours because unknowingly you may have asked for that which is really harmful to you.

Many of your requests, if granted may bring eternal loss..., so at times withholding fulfilment is a blessing in disguise."

In the Qur'an we find instances in the lives of the Prophets where they called upon Allah.

• The dua of Prophet Sulayman (pbuh) for a kingdom on earth.....

"He said: Lord! Forgive me and grant me a kingdom....."

Suratu Saad 38:35

• The dua of Prophet Zakariyya (pbuh) for a son

"He said: Lord grant me from You a virtuous offspring....."

Suratu Aali Imran 3:38

Allah is of course All-Knowing but does need to be informed of our needs and requirements. He has, in His wisdom prescribed DUA as a means of seeking a path to Him from the heart. It is to create a sense of humility and to destroy arrogance.

In the Qur'an Allah says:



"And your Lord says: Call on Me that I may answer your call (dua). Indeed those who are too proud to worship Me (devote themselves to me) will enter jahannam, disgraced." Suratul Mumin - 40:60





Conditions for Dua

- Desire must be genuine Every cell of the one asking must want what it requests e.g. when one is thirsty, the effect of the thirst appears on the lips and face whilst the throat, liver, stomach and tongue all cry out for water – so much so that if one were to sleep the dreams would be of water.
- 2. The dua must conform with the system of creation The dua must not be opposed to the system of creation. e.g. Allah has made all creation good (evil is the absence of good and not something created) and therefore asking for an immoral desire is not a dua which will be answered however genuine the desire.
- 3. The dua must be in harmony with the circumstances of the one who is asking It is important that one must also act towards his desire besides dua. One who merely supplicates and fails to act is like one who wants to shoot an arrow with a stringless bow Imam Ali (pbuh) "A dua without action towards the goal is ineffective. Dua is not for replacing action but to complement it".
- 4. The heart must be cleansed and pure and the means of livelihood 'halal' Imam Ja'fer As-Sadiq (pbuh) has said:

 Whenever one of you wants his dua to be fulfilled, he should cleanse his employment and unburden himself from that which he has acquired from people unlawfully, for Allah does not raise to Himself the dua of a servant who has gained something unlawful......



Etiquettes of Dua

Best Times

- 1. Friday
- 2. Laylatul Qadr
- 3. The first night of Rajab
- 4. The night of fifteenth of Sha'ban.
- 5. The night of Eid ul Fitr
- 6. The night of Eid ul Adha
- 7. "Pray on four occasions:
 - a. When the wind is blowing,
 - b. At noon,
 - c. When rain is falling,
 - d. When the first drop of a shaheed falls, for at such times the gates of janna are opened."
- 8. From dawn to sunrise
- 9. After salaa
- 10. After recitation of the Quran.
- 11. Between Adhan and Igamah.
- 12. When the heart is broken.
- 13. When tears are running.
- 14. During illness
- 15. At Iftaar
- 16. During Hajj and Umra

Best Places

- 1. The land of 'Arafa
- 2. Masjidul Haram
- 3. Masjidun Nabi
- 4. Haram of Imam Husayn (pbuh)
- 5. A mosque

Before dua:

- 1. Do wudhu
- 2. Apply perfume
- 3. Direct yourself towards Qibla
- 4. Accompany dua with sadaga

Sadaqa is classified into 5 sections:



- a. Sadaqa of wealth
- b. Sadaqa of position
- c. Sadaqa of wisdom
- d. Sadaqa of the tongue
- e. Sadaqa of knowledge
- 5. Recite Salawat before and after
- 6. Wear an aqiq ring



Calling the High & the Mighty . . .

Dua recommended to be recited after daily salaa, every day in the month of Ramadhan

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

O Allah, send blessings on Muhammad and the family of Muhammad

O High, O Mighty,

O Forgiver, O Merciful,

You are the Mighty Rabb,

who has none like Him,

and He is the All Hearing, the All Seeing.

This is a month which You have made; exalted, honoured, elevated and excelled over the other months.

It is the month in which You have made fasting wajib on me,

and it is the month of Ramadhan,

بِسُمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

ٱللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَّ الِ مُحَمَّدٍ

يَاعَلِيُّ يَاعَظِيمُ،

يَا غَفُونُ يَا رَحِيْمُ،

أنْتَ الرّبُّ الْعَظِيمُ،

اَلَّذِي لَيُسَ كَمِثْلِهِ شَيْءٌ،

وَهُوَ السَّمِيْعُ الْبَصِيْرُ،

وَهٰنَا شَهُرٌ عَظَّمْتَهُ وَكُرَّمْتَهُ وَشُرَّفْتَهُ

وَ فَضَّلْتَهُ عَلَى الشُّهُوْسِ،

وَهُوَ الشَّهُرُ الَّذِي فَرَضْتَ صِيَامَهُ

عَلَىٰ ،

وَهُوَ شُهُرُ سَمَضَانَ،



in which You sent down the Qur'an,

a guidance for mankind, having clear signs of guidance and distinction. (2:185)

You have placed in it Laylatul Qadr, and made it better than a thousand months. (97:2)

O One who favours, and none favours You,

favour me by saving me from the fire, amongst the ones You favour,

and make me enter Janna,

By Your mercy, O the most Merciful.

اللَّذِي اَنْزَلْتَ فِيْهِ الْقُرْانَ،

هُدًى لِلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدُى وَ الْمُعْلَى وَ الْمُعْلَى وَ الْمُعْلَى وَ الْمُعْلَى وَ الْمُعْلَى الْمُعْلَى الْمُعْلَى الْمُعْلَى اللَّهُ وَ الللِّهُ وَ الللِّهُ وَ اللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللّهُ وَاللَّهُ وَالِمُواللَّهُ وَاللَّهُ وَالْمُولِي وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللْم

وَ جَعَلْتَ فِيْهِ لَيْلَةَ الْقَدْسِ،

وَ جَعَلْتَهَا خَيْرًا مِّنُ ٱلْفِ شَهْرٍ،

فَيَاذَ الْمُنِّ وَلاَ يُمُنُّ عَلَيْكَ،

مُنَّ عَلَّى بِفَكَالِكِ رَقَبَتِي مِنَ النَّاسِ،

فِيْمَنُ مُمُنٌّ عَلَيْهِ،

وَ اَدُخِلْنِيُ الْجُنَّةَ،

بِرَحْمَتِكَ يَا آهُكَمَ الرَّاحِمِين



O High, O Mighty

يَاعَلِيُّ يَا عَظِيْمُ

The dua begins with calling upon the attributes of Allah which are known as Asmaul Husna. These names are an infra-structure for human akhlaq because in Islam, the human being is the representative of Allah. The Prophet (pbuh) has said:

"Adopt the akhlaq of Allah"

Each name of Allah is a Dua in itself. When reciting any one of His beautiful Names, ponder over them and try to apply them to your life...

ياعَلِيُّ

AL 'ALIYY (THE HIGH)

"Al `Aliyy" is derived from uluww which denotes height or loftiness versus lowliness. The height referred to here is that of status. *Al-`Aliyy* is so High that He can never be conceived nor visualized.

One who is `aliyy is a prominent person, a man of distinction. When applied to Allah, the implied meaning is that He is the One above Whose status there is none at all, and everything in existence is under His control.

When Al-Aliyy is applied to one's life it results in humbleness and submissiveness before the Glory of Allah. It is reported that Allah inspired Prophet Musa (pbuh) to go near a mountain so that He would address him. Every mountain competed with the others in the hope of being the one near which such a divine address would take place. Mount Sinai thought very humbly of itself saying, "Since when do I deserve the honour of being the site worthy of the status of Musa when addressed by his Rabb?" For this reason, Allah inspired Prophet Musa (pbuh) to go near Mount Sinai due to it's humility.

Ilyas ibn Salmah has quoted his father saying that he had heard Rasulullah (pbuh) starting every dua with:



سُبْحَانَ الْأَعْلاَ الْوَهَّاب

"Subhana al-A`la al-Wahhab,"

"Glory to the Most High, the Ever-Giving."

Rasulullah (pbuh) was the most perfect man whose knowledge was from divinity yet his humility towards the creation was more than of any other human being. He hated to see his companions stand up in his respect. Whenever he entered a gathering, he used to sit in the lowest place. He used to dine on the floor and used to sit on the floor and used to say: "I am a slave of God; I dine like a slave and sit in the manner proper for a slave." It has been reported from Imam Sadiq (pbuh) that Rasulullah preferred to ride a donkey without a saddle, preferred to dine in a lowly place with the slaves, and offered alms to beggars with his two hands.

He used to help with housework, milking the sheep, stitching his own clothes and shoes, grinding flour and kneading the dough, and carry his belongings himself. He liked the company of the poor and the destitute and used to dine with them.

ياعظيم

AI AZHEEM (THE MIGHTY)

"Glorify the name of your Rabb the great" **56:74**

When this aya was revealed the Prophet (pbuh) made it part of salaa. He asked the Muslims to mention the name 'the most Great' when bowing in prayer (subhâna rabbî al-'azim wa bi hamdih), because one bows in a state of humility to 'the most Great'.

Al Azheem is derived from the noun a'zham which is greatness, dignity, honour... The absolute Azheem is the one whose greatness cannot be grasped by vision and is beyond the limits of any human intellect. The most prominent person in any town is called Azheem. For example when Rasullallah (pbuh) wrote a letter to Heraclius, he addressed him as the Azheem man of Rome, which is the greatest dignitary in Rome.

However, when we talk about Allah then there is an unlimited essence of Azheem which is the greatness that is incomprehensible. He is the greatest on



the earth and in the heavens and in the realms that sight cannot reach and of which our minds cannot conceive. He is the absolute and perfect greatness. All the greatness we know is relative and all of it is a witness to Him being the greatest.

When we see human greatness it is evident that human greatness depends on our work or achievements. However, the greatest work of the greatest of human being is nothing in comparison to the billions uncountable, unfavourable works of Al Azheem. The greatest of human beings is one of the works of Allah and the greatest work he has done is also the work of Allah.

Abdul Azheem is one to whom Allah appears in his greatness. There is an energy generating from which he or she draws upon. Rasullallah (pbuh) says: "He who learns and teaches what he knows and acts upon his knowledge is called Abdul Azheem in the heavens."

Rasullallah (pbuh) has also said: "If you recite Subhanallahi wa bi hamdihi subhanal azheemi astaghfirullah 100 times between daybreak and sunrise then it will help you to be able to combine your success in the world with eiman and therefore giving you success in the hereafter as well."

Recite ya 'Azheem frequently to develop respect among people. Recite 100x for success and protection from harm of enemies.



O Forgiver, O Merciful

يَا غَفُوْمُ يَا مَحِيْمُ

يَاغَفُوْمُ

AL GHAFOOR (THE FORGIVER - CONCEALER OF FAULTS)

Al Ghafoor is the concealer of faults and the One who forgives completely, thereby reaching the ultimate degree of forgiveness.

It is derived from the same root word of Ghafir which is veiling or covering. He is Al Ghafoor because He often veils the sins and forgives those who commit them. He doesn't dispute about them with his abd. Maghfirah means the covering and the forgiving of the sins.

There are three divine attributes relating to this Al Ghaffaar, Al Ghaafir and Al Ghafoor.

- Al Ghaafir is hiding the shameful acts of his abd so they are able to live with each other, have eiman in each other and respect each other. If Allah was not Al Ghafir and did not hide our faults, adverse opinions, ugly thoughts and hateful feelings, there would neither be a society nor a single family.
- Al Ghafoor is One who hides our faults in the realms that we don't even think about, e.g. on the spiritual and angelic grounds neither the angels nor the spiritual side of the world can see these faults. He hides our faults from them so that we will not be ashamed in the hereafter. This is a further extension of Ghufraan
- Finally Al Ghaffaar is the most encompassing, a human being whose faults are hidden from others is saved from being ashamed in front of them but he may still be ashamed of himself. Everyone has a degree of consciousness which suffers from his/her own actions; it is Al Ghaffaar who hides a person's fault even from himself, making him forget in order to alleviate that suffering.



When Al Ghafoor is applied by a person, he is the forgiver of wrongs and hides the faults of other.

Recite Ya Ghafur frequently for headaches, fever or temporary despair and despondency. Recite 100x after Salatul Jumua' for relief from a heavy heart due to sins and forgiveness of the sins.

يَا رَحِيُمُ

AL RAHEEM (THE MERCIFUL)

The Arabic words Rahman and Raheem are both refer to different aspects of Allah's attribute of Mercy (Rahma).

Mercy may imply pity, long suffering patience, and forgiveness all of which one who sins needs and Allah bestows it in abundant measure.

It has been reported that when Allah breathed life into Prophet Adam (pbuh) he sneezed and immediately said – 'All praise be to Allah, the Lord of the worlds" (the 1st aya of Suratul Hamd after Bismillah....) Allah responded: "Your Rabb is Merciful to you O Adam.." Prophet Adam (pbuh) stretched his hand and placed it on his head saying Oh! Allah asked what was wrong. Prophet Adam (pbuh) replied – "I have sinned..." Allah asked how he knew that – Prophet Adam (pbuh) replied "Mercy is for the sinners." It became customary for all the descendants of Prophet Adam (pbuh) to put their hands on their heads when troubled or afflicted by a calamity. ('Allah' The concept of God in Islam by Yaseen T al-Jibouri pg.219)

However, there is Mercy that goes before even the need arises – that which Allah provides to all His creation – nurturing them, protecting them, guiding them, preserving them and leading them to a higher order. For this reason the attribute Ar-Rahmaan is not applicable to any but Allah. The ma'sumeen have said that Rahmaan is a name which denotes unreserved Mercy whilst Raheem denotes reserved Mercy.

It is narrated that Prophet Sulayman (pbuh) was sitting by a seashore when he saw an ant carrying a grain go towards the water. He watched as a frog appeared, opened its mouth as the ant approached and entered its mouth. The frog dived into the waters. Prophet Sulayman (pbuh) was reflecting on what he had just seen when he saw the frog appear. It opened its mouth and the ant



walked out without the grain in its mouth. Prophet Sulayman (pbuh) called her and asked her where she had been. She said "Ya Nabiyallah! In the bottom of the sea is a hollow rock where lives a blind worm. Allah assigned the task of carrying it's food to me. The frog is assigned the task of carrying me so the water does not harm me." Prophet Sulayman (pbuh) asked her: "Do you ever hear the worm praise Allah?" The ant replied: "Yes" The worm says — "O one who does not forget me in the depth of this rock, in the midst of this water — I plead to You by Your sustaining me not to forget Your believing ibaad (pl of abd) and to include them in Your Mercy." .

The Prophet (pbuh) said: "One who has no mercy towards people is deprived of the Mercy of Allah." "Be merciful to those on earth so that those in the heavens may be merciful to you."

The Prophet (pbuh) is referred to by Allah as 'Rahmatul lil 'aalemeen' (A mercy to the worlds).

Mercy or rahma is the ability to stroke when one has the right and the power to strike. It is the ability to care when one has the right and the power to turn away. It is the ability to love when one has the right and the power to hate.



You are the Great Rabb

أنْتَ الرَّبُّ الْعَظِيمُ

Prophet Musa (pbuh) was asked by Firawn:

(Firawn) said: And who is your Lord, O Musa?

He (Musa) said: Our Lord is He Who gave to everything its creation, then guided

it (to its goal). Qur'an 20:49-50

This aya indicates that a Rabb is one who created us and then guides.

A great description of the Rabb and birr comes to us in a quotation from the Prophet Ibrahim in the Qur'an. When asked 'Who is your Lord?' he replies:

"It is He who created me and it is He who will guide me.

When I am hungry, He will give me provisions of food and drink.

When I am out of balance or sick, He will heal me.

It is He who will give me the experience of death and will also resurrect me.

He is the One from whom I have the expectation

(undeserved) that He will forgive me on the Day of Reckoning.

I know that He is all-Forgiving" Qur'an 26:78-82

It is knowledge of one's Rabb and loyalty towards Him such as this that leads to the evolvement of the fitra in man.

A slave woman came to Imam Ja'fer As Sadiq (pbuh) and said to him that they had found a tumour in her body and that they were going to cut off her limb off. Imam asked her if she knew Suratul Fatiha and replied that she did. He told her to recite the 3 Isme 'Azam from the sura regularly. These three Isma 'Azam are Ya Rahmaan, Ya Rabbiy and Ya Malik. Recite them regularly for any pain, tumour etc.

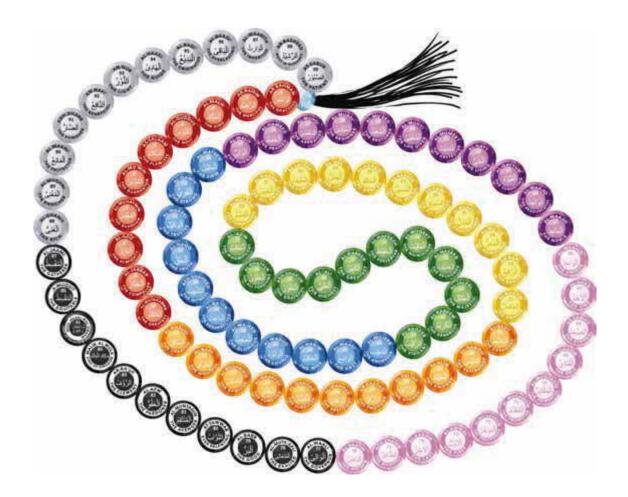
A few days later she came back to Imam and told him that everything had gone and that the tumour was not there anymore.

Prophet Musa wanted to understand what Rabb was.

Allah tells him to watch the mother whose child was screaming. The mother does everything to soothe the child but the child would not calm down. Eventually,



the mother gently places the screaming child into a pram and walks away for a minute and looks up at the sky. Allah tells Prophet Musa to observe her rahma towards the child. He tells Musa that He is 70x more Raheem than that mother. That is His Rububiyya.



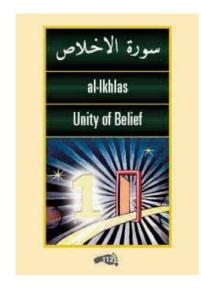


Who has none like Him

اَلَّذِي لَيُسَ كَمِثْلِهِ شَيْءٌ

SURATUL IKHLAS (112) explains this concept perfectly.

4 ayaat in 1 ruku



Benefits of Recitation

- Recite 3 times for thawab of reciting whole Qur'an.
- Recite 100 times for forgiveness.
- Abundance in wealth
- Safety in travelling
- Recite for fulfilment of wishes.
- Protection from 'evil eye' (bad vibes)

This sura was revealed to the Holy Prophet (pbuh) in Makka when the Jews were continuously asking him to describe the identity of Allah. As an answer to their queries this sura was revealed.

It encompasses the basis of Tawheed. It is said that one third of the Qur'an is an explanation of this very principle. Perhaps that is why the Prophet (pbuh) has said that the recitation of this sura once carries the thawab of reciting one third of the Qur'an.

(I begin) in the name of Allah, the Kind, the Merciful.

Say! He Allah is One.

In this sura Allah uses the word 'ahad' as opposed to 'wahid' to depict his oneness. 'Wahid' is the numerical digit 'one' in Arabic which is divisible and can



also be preceded and followed by other numbers. 'Ahad' depicts one in the sense of the Absolute One which cannot be divided, multiplied, preceded nor followed.

Allah is He on Whom all depend.

He does not give birth and neither was He given birth to.

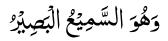
And none is like Him.

In the beginning of the sura Allah denies the view of the mushrikeen who believe in more than one God or associate partners to God.

He then denies the views of the Kuffar who view that God is in need. Finally the view of the Christians and the Jews is denied in their thinking that God has a son or progeny.....



And He is the All Hearing, the All Seeing





AS - SAMEE' (THE ALL HEARING)

The All-Hearing is a quality of Allah's perception from which nothing audible escapes even if it is silent. It is that which is conscious of a black ant creeping on a black rock in the pitch dark of the night. It is As Samee' who hears the praise of those who praise Allah and rewards them, and hears the dua of those who do dua to him and answers them. In every salaa we say "Samee allahu liman hamida" "Allah hears the one who praises him".

It is derived from Sama', which conveys the fact that Allah realises the truth about each and every sound. He distinguishes the sound just as he realises and distinguishes everything else. It also means acceptance of and a favourable response to and therefore these two actually go hand in hand with each other.

One who adopts As-Samee' is one who hears the truth with the ears of Allah. Allah in Hadith e Qudsi says: "My abd comes close to me with its continuous devotion until I love him and when I love him I become his ears with which he hears and his eyes with which he sees and his tongue with which he speaks and his hands with which he holds".

When we apply As Samee' to our lives, we need to hear what is being said and not what we want to hear.

- Recite Ya Samee' 500x after Zhuhr salaa for hajat.
- Recite so that one's words have a greater effect on one's listeners.
- If you wish your words to have effect to those who are listening to you and want them to be able to absorb them recite Ya Samee' as much as possible.



البصير

AL - BASEER (THE ALL SEEING)

The All-Seeing, is a quality which watches and observes things in such way that nothing escapes His attention including that which is under the earth and in the heavens. He sees all that has passed, all there is and all that will be until the end of time

Al Baseer encompasses absolutely everything.

Someone asked Prophet Isa (pbuh) if anyone amongst them could be like him? He replied, "Whoever speaks only when Allah makes him say, whoever is silent is only silent in remembrance of Allah, and whoever when he looks at things knows what he sees is not Allah but from Allah and learns and takes a lesson from what he sees is like me". That is how we should apply Al Baseer to ourselves.

One who adopts Al Baseer is one who sees the truth with the eyes of Allah. Allah in Hadith e Qudsi says: "My abd comes close to me with its continuous devotion until I love him and when I love him I become his ears with which he hears and his eyes with which he sees and his tongue with which he speaks and his hands with which he holds".

- Recite 100x Ya Allahu, Ya Baseer before Salatul Jumua' for success in any task.
- Recite Ya Baseer 100x after Salatul Jumua' to raise esteem, strength in eyesight and illumination of heart.



This is a month which You have made exalted, honoured, elevated and excelled over the other months

The Arabic word 'shahr' is used for a 'month' due to its being 'mushtahir' which means 'well-known or famous'. The root word for Ramadhan is 'ramadha', which means 'to burn' due to excessive sun-heat reflected on the desert sands. The 'ramdha' is the 'burning rock'. This is why it was called the month of Ramadhan.

It is also said that it was called the month of Ramadhan because people become ramadh due to their suffering from the combination of hunger and thirst during a very hot month. Arab linguists say that to make something 'ramadh' is to 'squeeze it between two soft rocks then to pound it'. A person fasting, by analogy, pounds his own nature between two rocks of hunger and thirst.

The Prophet (pbuh) said "The month of Ramadhan was named so, because it tends to ramadh the sins, that is, burn them." During the life-time of the Prophet (pbuh) the month of Ramadhan used to be called Al Marzooq - the one full of sustenance, due to the abundance of the blessings of Allah in it.

The Prophet (pbuh) in his sermon on the last night of Sha'ban spoke about the awesomeness of the month of Ramadhan saying:

O people! Indeed ahead of you is the blessed month of Allah.

A month of blessing, mercy and forgiveness.

A month which to Allah is the best of months, its days the best of days, its nights the best of nights and its hours the best of hours.

It is the month which invites you to be the guests of Allah and invites you to be one of those near to Him.

Each breath you take glorifies Him; your sleep is worship, your deeds are accepted and your duas are answered.



So, ask Allah, your Lord, to give you a sound body and an enlightened heart so you may be able to fast and recite his book, for only he is unhappy who is devoid of Allah's forgiveness during this great month.

Remember the hunger and thirst of the day of Qiyama with your hunger and thirst,

Give alms to the needy and the poor, honour your old, show kindness to the young ones, maintain relations with your blood relations, guard your tongue, close your eyes to that which is not permissible for your sight, close your ears to that which is forbidden to hear, show compassion to the orphans of the people so compassion may be shown to your orphans.

Repent to Allah for your sins, and raise your hands in Dua during these times, for they are the best of times and Allah looks towards His creatures with kindness, replying to them during these hours and granting their needs if He is asked....

O people! Indeed your souls are dependent on your deeds, free it with Istighfar (repentance), lighten its load by long prostrations, and know that Allah swears by His might:

That there is no punishment for the one who prays and prostrates and he shall have no fear of the fire on the day when man stands before the Lord of the worlds.

O people!

One who gives Iftar to a fasting person during this month will be like one who has freed someone and his past sins will be forgiven.

Some of the people who were there then asked the Prophet (pbuh)

"All of us are not able to invite those who are fasting?"

The Prophet (pbuh) replied "Allah gives this reward even if the Iftar is a drink of water".

One who has good morals (Akhlaq) during this month will be able to pass the 'Siraat' on the day that feet will slip

One who covers the fault of others will benefit in that Allah will curb His anger on the day of Judgement

As for one who honours an orphan, Allah will honour him on the day of Judgement

And for the one who spreads his kindness, Allah will spread His mercy over him on the day of Judgement.

As for the one who cuts ties of relation, Allah will cut His mercy from him Who so ever performs a mustahab salaa in this month, Allah will keep the fire of hell away from him.



Whoever performs a wajib prayer, Allah will reward him with seventy prayers in this month

And who so ever prays a lot during this month will have his load lightened on the day of accounts

He who recites one aya of the Holy Qur'an will be given the rewards of reciting the whole Qur'an during other months.

O people!

Indeed in this month the doors of Janna are open, therefore ask Allah not to close them for you;

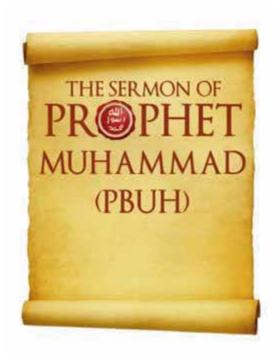
The doors of Jahannam are closed, so ask Allah to keep them closed for you. During this month Shaytan is imprisoned, so ask your Lord not to let him have power over you.

Imam Ali (pbuh) says that I stood up and asked

"O Prophet! What are the best deeds during this month?"

The Prophet (pbuh) replied

"Stopping oneself from doing those deeds which are forbidden by Allah."





It is the month in which You have made fasting obligatory on me

وَهُوَ الشَّهُرُ الَّذِي فَرَضَتَ صِيامَهُ عَلَى،

"The meaning of the fast is not simply abstaining from eating and drinking, for one must also abstain from sin. This is amongst the main aspects of the fast for (spiritual) beginners - while for those who wish to reach the source of magnificence, the aspects of fasting are more profound".- Imam Khomeini.

Imam Ja'fer As-Sadiq (pbuh) has said:

"Fasting is not merely refraining from eating and drinking. On the contrary, your fast must be coupled with

- Keeping your tongue from lying.
- Not quarrelling with one another.
- Refraining from jealousy.
- Not backbiting or gossiping.
- Putting aside disputes.
- Not swearing oaths, EVEN if they are true.
- Being careful not to utter bad language or abuse.
- Not being mean and miserly.
- Not being unjust to anyone.
- Keeping your eyes from what is forbidden to look at."

The Prophet (pbuh) has also said:

"There are many a people who derive no benefit from fasting except for hunger and thirst."

In Hadith Qudsi Allah says:

"The fast is for me and I shall give its reward."



And it is the month of Ramadhan, in which You sent down the Qur'an . . .

وَهُوَ شَّهُرُ مَمَضَانَ ، الَّذِي انْزَلْتَ فِيْهِ الْقُرُانَ ،

هُدًى لِلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُلَى وَ الْفُرْقَانِ،

A GUIDANCE FOR MANKIND, HAVING CLEAR SIGNS OF GUIDANCE AND DISTINCTION. (2:185)

The Qur'an was revealed to the Prophet (pbuh) in an awesome manner. The entire Qur'an and its light (nur) descended on the Prophet (pbuh) in the month of Ramadhan on Laylatul Qadr whilst the actual human words on the form of ayaat were revealed gradually over the following 23 years of his life. This process allowed the teachings to be integrated into everyday life.

The Qur'an and the teachings of the Prophet (pbuh) and his ahlulbayt are the foundation of guidance to reach one's full potential.

The Qur'an was revealed both in Makka and Madina. During the period in Makka (nearly 10 years) most of the chapters and verses related to the purpose and meaning of life on earth and the hereafter. The Madina chapters (generally longer) addressed both spiritual and material matters with considerable emphasis on ways to regulate human life with justice and reason.

There are over 6000 ayaat in the Qur'an in 114 suwer.

An aya means various things - a sign, miracle, wonder. An aya in the Qur'an varies from being a single letter (38:1), a two lettered word (36:1) to over half a page long (2:282).

The first aya that were revealed were the first five of Suratul Alaq and the last aya was the 4th aya of Suratul Maida



"This day I have perfected your religion for you, completed My favour upon you, and have chosen Islam as your religion".

This was revealed at Ghadeer e Khum on 18th Dhulhijja 10 A.H.

The suwer are of unequal length. The shortest sura is Suratul Kawthar with only 4 ayaat whilst the longest is Suratul Baqara with 286 ayaat covering one twelfth of the Qur'an.

All the suwer begin with the phrase "BismillahirRahmanirRaheem" except Sura Tawba.

Every sura is given a name derived by following one of the following criteria

- a) The complete story of the Prophet appears in that sura e.g. Suratu Yusuf
- b) The important event about it can be found in the sura e.g. Suratul Baqara
- c) The distinguished word in the sura e.g. Suratul Hijr
- d) The opening aya of the sura e.g. Suratu Yaseen
- e) In some cases the name has very little to do with contents of the suwer. E.g. Suratul 'Ankabut. In this sura there is nothing about the spider. It only talks of the constitution of the spider's web.

Suwer and ayaat are either Makki or Madani according to their place of revelation - Makka or Madina. Makki suwer mainly describe the basic faith whilst Madani deal with the rules for the code of life like salaa, sawm, zaka and khums. This division is not absolute because a Makkan sura may contain some Madinite ayaat and vice versa. e.g. Suratul Anfal revealed in Madina has ayaat 30 -40 revealed in Makka.

Each sura is also divided into groups of ayaat called a ruku. The ruku is

indicated by the sign \mathcal{E} : The number on the top denotes the number of the ruku in the sura. The central number being the number of ayaat in the ruku and the bottom number being the number of ruku in the juz.

For convenience of reading the Qur'an has been divided into 30 equal parts:

- Juz (pl. Ajzaa) without disturbing the original divisions formed by the ayaat and suwer to enable completion of reading in one month.
- Every juz is further divided into **Rub** (quarter), **Nisf** (half) & **Thuluth** (three quarter). These are written in the margin.



• The Qur'an is also divided into seven equal sections - **Manzil (pl. Manazil)** to enable the reader to complete the recitation on one week if so desired. This is written at the bottom of each page.

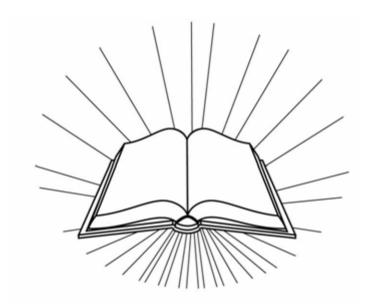
There are four wajib sajadat in the Qur'an (on hearing or reciting the following 4 ayaat one must perform a sajda). It is not necessary to face qibla, or be in wudhu.

The sajadat are in the following ayaat:

| • | 32:15 | Juz 21 |
|---|-------|--------|
| • | 41:38 | Juz 24 |
| • | 53:62 | Juz 27 |
| • | 96:19 | Juz 30 |

There are 10 mustahab sajadat in the Qur'an (on hearing or reciting the ayaat in which they appear it is recommended that one performs sajda). As for wajib sajadat the ayaat are marked in the Qur'an with the word sajda. The 10 ayaat with mustahab sajadat are

| | - | | |
|---|--------|---|-------|
| • | 7:206 | • | 22:18 |
| • | 13:15 | • | 25:60 |
| • | 16:50 | • | 27:26 |
| • | 17:109 | • | 38:24 |
| • | 19:58 | • | 84:21 |





You have placed in it the night of power, and made it better than a thousand months (97:2)

Laylatul Qadr is a celebration to commemorate the arrival of the final guidance for human beings. It is a tribute to the commencement of the message revealed to humankind by the Creator, a message which shows them the way to achieve their full potential.

Just as the arrival of a child is celebrated, on its birth and then every year, as a bringer of joy and fulfilment for the family, Laylatul Qadr is celebrated as a bringer of light and guidance for humankind.

Laylatul Qadr is celebrated with a feast for the spirit, a feast of worship and prayers.

"My Rabb! I worship you not because I am desirous of Janna, nor because I fear Jahannam, I worship You, because You are worthy of worship." - Imam Ali (pbuh)

It is a unique night on which our destiny to a large extent can be changed and much depends on us, how we decide to utilize both the night and the day of Qadr.

"Allah has favoured Friday over all other days, the month of Ramadhan over all other months, and Laylatul Qadr over all other nights." Prophet Muhammad (pbuh)

Imam Baqir (pbuh) has said, "The 17th night of the month of Ramadan is when the two parties met, and the 19th is when the lists of the pilgrims is written down, and the 21st is when successors to the Prophets passed away and Isa (pbuh) was raised to heaven and Musa (pbuh) passed away, whereas the 23rd is hoped to be Laylatul-Qadr."



Imam Sadiq (pbuh) has also said: "The twenty-third night of the month of Ramadan is the one when every weighty matter is decided, when trials, tribulations, deaths, and means of sustenance and other matters are determined, and so will whatever Allah decrees to take place for the entire next year; so, congratulations to anyone who remains awake during it bowing, prostrating, contemplating upon his sins, weeping on their account, for if you do all of that, God willing, you Will never be disappointed."

Then he added, "Allah will order an angel to call out during each and every day of the month of Ramadan conveying Allah's message to them thus: 'Good news, O My servants for I have forgiven your past sins and permitted some of you to intercede on behalf of the rest on Laylatul Qadr except those who are intoxicated and those who bear grudges against others'

It is narrated that Allah wards off evil and sins and all types of trials on the 25th night from all His servants who fast and grants them light in their hearing and vision; Janna is decorated during Laylatul Qadr's day and night.



Prophet Musa (pbuh) once addressed Allah saying: "Lord! I desire to be near to You."

Allah said: "Whoever desires nearness to Me is one who remains awake during Laylatul Qadr (doing ibada)."

Prophet Musa (pbuh) said:

"Lord! I wish to earn Your mercy."

Allah replied: "My mercy is granted to anyone who is merciful to the underprivileged during Laylatul Qadr."

Prophet Musa (pbuh) said:

"Lord! I wish to pass on the right path."

Allah replied: "This is granted to anyone who gives sadaqa during Laylatul Qadr."

Prophet Musa (pbuh) said:

"Lord! I wish to enjoy the trees and fruits of Janna!"

Allah replied: "This is granted to anyone who praises Me during Laylatul Qadr."

Prophet Musa (pbuh) said:

"Lord! I wish to achieve salvation from the fire!"

Allah replied: "This is granted to anyone who seeks forgiveness during Laylatul Qadr."

Prophet Musa (pbuh) said:

"Lord! I wish to achieve Your pleasure!"

Allah replied: "I shall be pleased with anyone who prays two (mustahab) rak'ats salaa during Laylatul Qadr."



O One who favours, and none favours You, favour me by saving me from the fire . . .

فَيَاذَ الْمَنِّ وَلاَ يُمَنُّ عَلَيْكَ، مُنَّ عَلَيَّ بِفَكَاكِ رَقَبَتِيْ مِنَ النَّامِ،

AMONGST THE ONES YOU FAVOUR, AND MAKE ME ENTER HEAVEN, BY YOUR MERCY, O THE MOST MERCIFUL.

EVERYTHING WE HAVE IS A FAVOUR OF ALLAH

In the world we live in Allah bestows on us unlimited favours which we can access to reach our full potential. He is the Creator, the Giver, the Provider and the Sustainer.

From the moment we get up to the time we go to sleep, His favours are manifest if we reflect.

If you tried to count the blessings of Allah, you will never be able to count them. Allah is Ever Forgiving, Most Merciful. (16: 18)

We breathe throughout our life. We never experience difficulty in doing this, thanks to our respiratory systems functioning perfectly.

We can see as soon as we open our eyes. The sharp and distant images, all three-dimensional and fully coloured, are perceived by our eyes and indeed we owe their existence to the unique design of eyes.

When we hold any material in our hands, we immediately sense whether it is soft or hard, hot or cold. We do not need any metal effort to do this. Numerous similar detailed activities take place in our body on their own.

And He has made everything in the heavens and everything on the earth subservient to you. It is all from Him. There are certainly signs in that for people



who reflect. (45:13)

Let us think about the different fruits and vegetables. (Melons, watermelons, cherries, oranges, tomatoes, peppers, pineapples, mulberries, grapes, eggplants...) all grow in the soil from seeds which are so hard and small compared to the fruits.

Similarly, animals too are created especially for human beings. Apart from these being served as food man finds their physical appearances appealing like fish, corals, star-fish decorating the depths of oceans with all their beautiful colours, all kinds of birds adding charm to their habitat cats, dogs, dolphins and penguins etc., they are all favours from God to humanity.

Do they not see the birds above them, spreading their wings and folding them in? None can uphold them except Allah...... (67: 19)

But the **greatest favour of Allah** is to be able to connect to HIM through **DUA** and the subsequent actions to ensure that we act upon what we ask for to be our best – JANNA and keep away from that which stops us from being our best – SINS.



Praying For Others

A dua to be recited after every salaa in the month of Ramadhan

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

O Allah, send blessings on Muhammad and the family of Muhammad

O Allah, instil happiness to the people of the graves,

O Allah, make rich every poor person,

O Allah, satiate every hungry one,

O Allah, clothe every unclothed one,

O Allah, help every debtor pay his debts.

O Allah, relieve every distressed one,

O Allah, return every traveller (to his home),

O Allah release every prisoner,

O Allah, correct every wrong in the affairs of the Muslims,

بِسُمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

ٱللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَّ ال مُحَمَّدٍ

اَللَّهُمَّ اَدُخِلُ عَلَى اَهُلِ الْقُبُونِ السُّرُوسَ

اللَّهُمَّ اَغُنِ كُلَّ فَقِيْرٍ
اللَّهُمَّ اَشْبِعُ كُلَّ جَائِعٍ
اللَّهُمَّ اكْسُ كُلَّ عُرْيَانٍ
اللَّهُمَّ اقْضِ دَيْنَ كُلِّ مَدِيْنٍ
اللَّهُمَّ اقْضِ دَيْنَ كُلِّ مَدِيْنٍ
اللَّهُمَّ فَرِّ جُ عَنْ كُلِّ مَكُرُوبٍ
اللَّهُمَّ فُرِّ عُلَّ عَنْ كُلِّ مَكُرُوبٍ
اللَّهُمَّ فُرِيبٍ
اللَّهُمَّ فُلَّ كُلَّ اَسِيْرٍ
اللَّهُمَّ اصْلِحُ كُلَّ اَسِيْرٍ
اللَّهُمَّ اصْلِحُ كُلَّ اَسِيْرٍ



O Allah, cure every sick one,

O Allah, ease our poverty by Your wealth,

O Allah, change our evil state to a good one through Your excellent state,

O Allah, relieve us of our debts, and help us against poverty, Surely You have power over all things. اَللَّهُمَّ اشَفِ كُلَّ مَرِيْضٍ اَللَّهُمَّ سُنَّ فَقُرَنَا بِغِنَاكَ

ٱللَّهُمَّ غَيِّرُ سُوَّءَ حَالِنَا بِحُسْنِ حَالِكَ

اَللَّهُمَّ اقْضِ عَنَّا اللَّيْنَ وَ اَغُنِنَا مِنَ الْفَقْرِ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيْرٌ



O Allah, instil happiness to the people of the graves

اَللَّهُمَّ اَدُخِلُ عَلَى اَهُلِ الْقُبُونِ السُّرُوسَ

The Prophet (pbuh) has said, "Send gifts to your dead."

When asked about what gifts we could send to the people who are dead, he replied, "It is to give sadaqa on their behalf or pray for their forgiveness."

It is highly recommended to recite the following suwer from the Quran when remembering those who have died:

- Suratu Yaseen
- Suratul Mulk
- Suratun Nisa
- Suratul Zhukhruf
- Suratu Muhammad
- Suratul Qaria
- Ayatul Kursi

Recite salawat as much as possible for the Prophet (pbuh) has said: "On the day of Qiyama when the deeds shall be weighed, I will be present there. If a person's bad deeds weigh more than their good I will bring along the salawat which he recited upon me and my ahlulbayt to increase his good deeds"

Ensuring that the debts and qadha are seen to is the greatest of gifts which will ensure happiness.

"Prayers, fasting, Hajj, sadaqa, good deeds and dua' reach the dead in his grave, and their reward is written for (both) the one who performs the deeds and the deceased." Imam Ja'fer As-Sadiq (pbuh)



SALATUL IJARA

Salatul Ijara is hiring someone to offer the qadha salaa* for a marhum/marhuma with payment.

The person may also be paid for performing the qadha sawm and hajj.

If a father did not pray some of his wajib salaa, and did not perform their qadha, in spite of being able to do so, after his death, it is upon his eldest son, as ihtiyate wajib to perform the qadha. If the son cannot do so, he may hire someone to perform them. The qadha salaa of a mother are not wajib upon the eldest son – however, it is better if he performs them.

If a person makes a wasiyya (will) that all his/her qadha wajibaat must be performed, then it is the responsibility of the executor of his/her will to ensure that the qadha are performed.

*As long as a person is alive, no other person can offer his qadha on his behalf, even if he is unable to offer them.

VISITING THE GRAVEYARD

"It is one of the rights of a Muslim over another Muslim that he should visit his grave."

Imam Ja'fer As-Sadiq (pbuh)

Wherever possible face qibla, and recite Suratul Fatiha for all the marhumeen. On the grave you are visiting recite:

- Suratul Fatiha x3
- Suratul Qadr x3
- Ayatul Kursi x3
- Suratul Falaq x3
- Suratun Naas x3
- Suratu Yaseen
- Any dua asking Allah's forgiveness for the marhum

Respect the sanctity of the grave yard. The prophet (pbuh) has said: "If I have to walk over burning desert or fire or to place my foot on the edge of a sharp sword, I would prefer it to trampling on the grave of a Muslim." He also said to Imam Ali (pbuh):

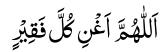


"Ya Ali! Allah considers a few things undesirable for my followers. One of them is laughing in a graveyard....."





O Allah, make rich every poor person



"A true Mu'min is one who maintains brotherly relations with the poor and needy and gives them a share of his wealth and behaves with them justly." – Prophet Muhammad (pbuh)

Imam Hasan (pbuh) and Imam Husayn (pbuh) had just buried their father and were returning to the city when they heard someone crying and calling out: "Where are you? O you who visited me and had mercy on me!"

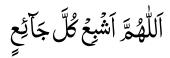
They went to inquire and found that it was a leper for whom Imam Ali (pbuh) had provided a shelter outside the town of Kufa. Imam used to visit the leper daily, dressing his wounds and feeding him for he had lost the use of his hands. When Imam Hasan & Husayn (pbuh) informed him of the shahadat of their father, the leper asked to be taken to the grave where he breathed his last.

It is reported that Imam Ali Zaynul Abedeen (pbuh) was once with his companions when they visited one of the poor and needy of Madina. Imam gave him some money and then kissed the poor mans' hand. Imam's companions asked why he had done that to which Imam replied: "He is my Muhsin (one to whom I am obliged) for by accepting my help he is bringing me closer to Allah."

The Prophet (pbuh) has said: "Who so ever gives respect to a needy Muslim will appear on the day of Qiyama as one who has achieved the pleasure of Allah".



O Allah, satiate every hungry one



One of the philosophies of the month of Ramadhan is to experience hunger and thereby understand the situation of those who are hungry.

World food supply is defined as the ratio of food produced to world population. Other factors however, determine the extent of hunger and malnutrition in the world. These include food demand, food distribution, food availability, food wastage, and abuse of the environment.

The persistence of hunger in a world of plenty will be a responsibility which we will all have to answer for. Statistics tell us that of the 5 billion human beings that reside on the earth, 1 billion are desperately poor and face food insecurity. Every day 35,000 children under the age of 5 years die of malnutrition. Millions become blind, retarded or suffer other disabilities for a lack of vitamins and minerals. Hunger increases pressures that lead to refugees, migrants, political turmoil and armed conflict. The Prophet (pbuh) has said:

"All Muslims are like part of one body. When one part is in pain, the other parts rush to its aid."

"He/she is not a Muslim who eats to his/her fill whilst his/her neighbour goes hungry"

Ending hunger in the world is an achievable goal if ALL of us have a strong commitment.

Abuse of the environment

Through time the human being has mismanaged his/her environment, thus reducing the productivity of the land. Since maximising profits was the goal in modern agricultural practices, it was not until recently that the human being realised that natural resources were being depleted and harmed. The recent 'mad cow' disease and an increase in 'asthma' sufferers is an example of the abuse of our resources.

Imam Ja'fer As-Sadiq (pbuh) has said:



"The human being should lead his/her life in such a way that he/she should not pollute the environment, because if he/she does this there will come a day when it will be difficult and perhaps impossible for the human being to survive on account of pollution."

Food Wastage

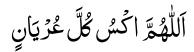
قُلْمَنَ حَرَّمَ زِيْنَةَ اللهِ الَّتِي اَخْرَجَ لِعِبَادِةِ وَالطَّيِّبَاتِ مِنَ الرِّرْقِ قُلْهِي لِلَّذِيْنَ الْمَنُوا فِي الْحِيَاةِ اللَّانُيَا خَالِصَةً يَوْمَ الْقِيَامَةِ كَذَالِكَ نُقَصِّلُ الْإِيَاتِ لِقَوْمٍ يَعْلَمُونَ

".. Eat and drink and do not be wasteful; Indeed He does not love those who are wasteful." **Suratul A'raf - 7:32**





O Allah, clothe every unclothed one



'Clothing' is one of the very basic necessities of human life, and a blessing of Allah.

Realising the purpose behind clothing can enable us to understand how we can perform our duty whilst we pray for Allah to clothe those who need to be.

It does not mean that one relieves one's obligation by going through one's wardrobe and removing all unwanted clothes to deliver to the nearest charity organisation.

It means assisting to clothe fellow human beings in the world by:

Not being wasteful

Most of us who live in the Western world have far more clothes than we need. Fashion trends and whims dictate that our wardrobes are changed virtually every season. It is highly recommended to dress cleanly, and smartly but wastefulness is condemned. Imam Ali (pbuh) has said: "Neat dress clears off worries and grief from the heart of a human being." In the Qur'an - 7:31 Allah says: "........Indeed, Allah does not love those who are wasteful..."

If just for a moment we pondered how much we could lift others economically, by not buying just one season's new trend or not buying a brand name, we would discover that it would make a difference in whether we enter the door of Janna or the door of Jahannam. e.g. a pair of brand name shoes cost anything from £40 upwards - educating a child who can feed, clothe and provide shelter to a family through his/her education in a third world country costs only £7.50 a month.

Being aware of the needs of others in the world

Cocooned in our cosy worlds, it is hard to imagine living in the outdoors, with very little clothing for protection. All too often, the needs of others even when portrayed on the media seem a million miles away from home. One of the

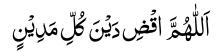


reasons being that we are accustomed to the world of make believe. It is incumbent to investigate and find out about the condition of other Muslims in the world and strive to assist them in whatever way possible. The Prophet (pbuh) has said: "One who wakes up in the morning and does not show concern for other Muslims, is not one of us." The Prophet (pbuh) has also said: "Allah has said - The poor are My dependents and the rich are My agents; if My agents will not give My dependants their due, I will put them into Jahannam and I shall not care for them."





O Allah, help everyone who has something belonging to someone else pay his debts



Dayn or debt is that which enslaves a person. Imam Ali (pbuh) has said: "Debt is slavery and it's payment is freedom"

"My son! You should know that if a person takes a loan and has it in his view that he has to repay it, then he is under Allah's protection until the intention is put into practise. However, if he does not care for it's repayment then he is a thief." Imam Ja'fer As-Sadiq (pbuh)

Islam considers it necessary for debtors to repay loans at the appointed time by whatever means possible even though they may be obliged to sell their belongings. However, the necessities such as home, etc.. are exempt.

It is reported that a close companion of Imam Ja'fer As-Sadig (pbuh) called Muhammad bin Abu Umayr became bankrupt. He lost his entire wealth and property and became extremely needy.

However, he did owe someone 10,000 dirhams.

When the man heard of his need he sold his house for 10,000 dirhams and brought the money to Muhammad bin Abu Umayr as repayment of his debt.

Muhammad asked him: "Have you inherited the money?"

The man replied: "No!"

Muhammad asked: Have you sold a garden or an orchard?"

The man replied: "No!"

Muhammad asked: "Then how were you able to get the money?" The man replied: "I had a house which I sold to repay your debt."

Muhammad said: I have heard from Imam Ja'fer As-Sadiq (pbuh) that no-one should sell his house to repay a debt. Take your money for although I need it, I

will not take it from the proceeds of the sale of your residence."

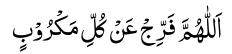
Borrowing is also a debt where we must also respect the other person's property besides returning it. Here are some ground rules:



- Ask before borrowing something, instead of taking it without permission
- If you do borrow something, take care of it as if it were your own
- If you break something, own up to it with an apology, then repair or replace it



O Allah, relieve every distressed one



The origin of the noun makrub is the word 'karb' which mean deep distress. The word Karbala is a composition of intense grief (karb) and trial (bala). Therefore makrub is one who suffers deep sorrow and distress.

The Prophet (pbuh) has said: "Whoever makes a believer happy has indeed made me happy; and whoever has made me happy has indeed made Allah happy." He has also said: "Surely, there is a place in Janna called "the house of Joy;" none can enter it except one who made the believers among the orphans happy".

"When one of my servants performs a good act, I award him Janna in exchange". Prophet Dawood (pbuh) asked Allah: "Ya Allah! What is that good act?" The revelation came: "It is making a mu'min happy even if it be by offering him a date"

There was a man called Sadiq Halwani who was once approached by his friend in Masjidul Haram to lend him two dinars. Sadiq told him he would give him the money after he had completed his tawaf.

As he was just about to complete his tawaf, Imam Ja'fer As-Sadiq (pbuh) arrived for tawaf. Imam put his hand on Sadiq's shoulder and began tawaf. Sadiq says that although he had completed his tawaf he accompanied Imam.

His friend was sitting in a corner and making signs at Sadiq. Imam asked Sadiq why the man was trying to call his attention.

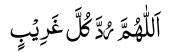
Sadiq replied: ... "He is waiting for me so that after I complete tawaf I can help arrange a loan for him. As you put your hand on my shoulder I did not wish to leave you."

Imam removed his hand immediately from his shoulder and told him: "Go to meet his need..."

Sadiq fulfilled his word to his friend. Next day he went to visit the Imam. Imam said: "If one strives to meet the need of a mu'min it is more worthy a deed than freeing 1000 slaves and equipping 1000 people for jihad"



O Allah, return every traveller (to his home)



A refugee is a person who is outside their country or home because they have suffered persecution on account of race, religion, nationality, political group or other discrimination.

The most important parts of the refugee definition are:

- 1. Refugees have to be outside their country of origin;
- 2. The reason for their flight has to be a fear of persecution;
- 3. The fear of persecution has to be well-founded, i.e. they have to have experienced persecution or be likely to experience it if they return;
- 4. They are unable to seek the protection of their country.

Aman (feeling safe) is the term which Islam uses to refer to the protection of refugees.

- After suffering persecution and torture, the Muslims of Makka migrated to Abyssinia on the orders of Prophet Muhammad (pbuh) where they were protected by a Christian king.
- The Prophet was himself a refugee, having fled Makka with his followers in order to escape persecution, and as a refugee was cared for by the host community in Madina.
- Prophet Abraham and his family were forced to migrate [21:71].
- Prophet Musa moved to Madaen after being harassed by the Egyptians, where he was provided with housing, employment and Ihsan (compassion)

The return home of a refugee may not be possible in all cases but our duty is to enable him to be able to return to home comforts.



The thoughts of a refugee child: **THIS IS WHAT I FEEL**

Nishimwe Amandine, Burundi

Since I came to England everything has changed. I am totally shattered by what is going on in life. It's something we don't think about sometimes, but when it comes we are choked.

For example, now I have to speak English all the time, which the exact opposite of what I did a couple of years ago, because in my country I could speak my mother tongue with everyone I met. I can speak Kirundi (my mother tongue) with a few people who are here but it is still not the same thing. I am limited in what I'm saying because we don't know each other, and we came from different area. And the other thing I miss is a chat I had with old people. I really enjoyed their conversation because it taught me many things about my country, culture, society and how it was built.

In reality I can make a list of what I miss: my country, family, friends, dress, food... but what has happened has happened, so I need to look in front of me and think about my future, not the entire time look into the past. I can call this: "the nature" - because it is the one we cannot control, change, we can do nothing at all with it.

I wait for something which I believe can be done. If not, that's fine, but as I have an opportunity I really want just to say thank you for all people who give us hospitality and help us in what we are doing.



O Allah release every prisoner



Freedom is a requisite for life and evolution and one of the greatest needs for all living creatures. It means the absence of obstacles in the way of growth. Human beings need both social and spiritual freedom. Social freedom is having freedom in connection with other individuals in society, so they do not hinder growth, do not imprison them, enslave them, exploit all their physical and mental powers in their own interests.

One of the greatest problems of human beings throughout history has been the abuse of power by powerful elements in subjugating others and enslaving them so as to enjoy the fruits of their lives and labour. With reference to the Bani Israil - Firawn tells Musa (pbuh) - "What is your answer, Musa? These are my servants and slaves." Qur'an 23:48. Firawn was open about his exploitation and enslavement - today human beings deprive others of their rights and freedom under the pretext of defending peace and liberty.

Have you ever wondered where the ball you kick or the jeans you wear were made? Were they made in a factory in a third world country where a young child was forced to work for three quarters of the day and paid a minute fraction of the price you paid? These are issues where we assist the unjust in further exploiting other human beings and yet we turn a blind eye! Exploitation is dhulm? The great aalim - Murtaza Mutahhari writes: Do you know what exploitation means? It means picking someone else's fruits. For each person his/her essence is a fruitful tree and his/her labour and thoughts are the product of that tree. The crop must be his/hers. But when others seize these fruits by one means or another, we say a person is exploited... In Islam it is not a rat race for the survival of the fittest but the race is for who can bend down the most to lift up those who fall.



There are great lessons to be learnt from history. E.g. Muhammad ibn Abdul Malik was a minister in the Abbasid khilafat. He had an oven made of iron in which the inside was lined with sharp rods. When a political prisoner was brought to him, he would put the person in the oven, lighting it and burn him/her alive. When Mutawakkil became the khalifa, he ordered the imprisonment of Muhammad ibn Abdul Malik in his own prison and to be meted out with the same punishment for political reasons. In prison just before his execution, Muhammad ibn Abdul Malik wrote a poem in which he wrote to the effect that when one does something in the world, it is punishable in the world. When Mutawakkil read the poem he ordered freedom for ibn Abdul Malik, but the royal decree was late. Ibn Abdul Malik was dead in his own oven.



O Allah, correct every wrong in the affairs of the Muslims

اَللَّهُمَّ اَصْلِحُ كُلَّ فَاسِدٍ مِّنُ أُمُوْرِ الْمُسْلِمِينَ

The greatest wrong doing is to take away the ability to progress. Freedom is a requisite for life and evolution and one of the greatest needs for all living creatures to progress. It means the absence of obstacles in the way of growth. Human beings need both social and spiritual freedom. Social freedom is having freedom in connection with other individuals in society, so they do not hinder growth, do not imprison them, enslave them, exploit all their physical and mental powers in their own interests.

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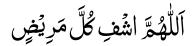
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O Allah, cure every sick one



"One who helps a sick person in meeting his/her needs is forgiven of his/her sins whether or not he/she has been successful or not."

Prophet Muhammad (pbuh)

Imam Ja'fer As-Sadiq (pbuh) met some of his companions who were on their way to visit a sick person. Imam asked them: "Are you carrying with you an apple, or quince or ...some perfume..?"

They replied in the negative.

Imam said: "Know that such things give peace of mind to a sick person."

Whenever one visits a sick person one must take a gift, be it small. The Prophet (pbuh) has said: "Whoever is willing to feed a sick person shall be provided the fruits of Janna by Allah,"

It is also necessary that the visit should not be an inconvenience to the patient. Imam Ali (pbuh) has said: "Among those who are rewarded for visiting the sick; he/she is rewarded more who stays with the sick person for a short time unless he/she knows that the sick person wishes him/her to stay longer."

The Prophet (pbuh) has said: ".....Pray for the sick person and say: O Allah! Cure him/her with Your medicine and keep him/her safe from distress."



O Allah, ease our poverty by Your wealth . . .

ٱللَّهُمَّ سُكَّ فَقُرَنَا بِغِنَاكَ

اَللَّهُمَّ غَيِّرُ سُوَّءَ حَالِنَا بِحُسْنِ حَالِكَ

O ALLAH, CHANGE OUR EVIL STATE TO A GOOD ONE THROUGH YOUR EXCELLENT STATE



O ALLAH, RELIEVE US OF OUR DEBTS, AND HELP US AGAINST POVERTY

In order to be able to be competent to help others we need to be able to ensure that we move away from 'bukhl' stinginess to a 'husn' beautiful state of mind that is able to give without feeling debt ridden. These three duas may be a call to Divinity to assist us in being able to give - to make a difference in the life of another.

"When one of my servants performs a good act, I award him Janna in exchange"

Prophet Dawood (pbuh) asked Allah:

"Ya Allah! What is that good act?"

The revelation came:

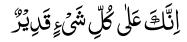
"It is making a mu'min happy even if it be by offering him a date"

Imam Ali Zaynul Abedeen (pbuh) has said:

Strive to acquire a high position in Janna. Remember the more useful a person is to a fellow brother the higher his position in Janna. At times even the saying of one sentence becomes the source of becoming closer to Allah. Never consider kindness to your fellow brother to be insignificant for it will be these that will be useful on a day when nothing much will be of any use."



Surely You have power over all things



Al-Qaadir is one of the most awesome names of Allah meaning One who does whatever He wants according to Wisdom, nothing more or less than that...

The root word of 'Qadeer' is 'Qudra' which means might or power or ability or decree.

Allah has created the universe as a mirror to reflect His power. He created the universe without needing the help of anything or anyone......

In essence He said "Kun faya kun – Be and it is."

Al-Qaadir has infinite ability - a capacity of causing things to happen. The power of invention and creation — they're all conditioned by one thing - His will. So in a nutshell it is He who can do absolutely everything.

Ponder at creation; look at the billions of suns and galaxies within the measurable depths of the heavens, they just defy imagination and mind. Look at all those galaxies swimming in their own paths, look how from two minute cells Allah created human being. How He gives a tiny piece of bone in the ear the ability to hear and a piece of flesh in the mouth the ability to speak – that is the power of Qadeer.

When we ponder over this quality of the divine in our dua to serve humanity, it tells us that nothing can stop us reahing our goals that are helped by Allah. The manifestation of Allah's power is metaphorically spoken as Allah's hand. If you've got Allah's hand on you, nothing can stop you, but the idea is to reach out and the idea is to know that He has given us the ability to be the best and do the best for ourselves and those around us.



Worksheets



Why do we do Du'a?

Each of the following ships has one reason why we do Du'a. The letters are scrambled, unscramble the word and fill in the blank under it.



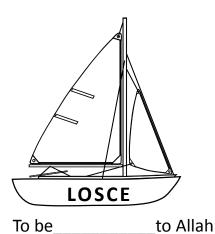
Allah To



To seek_



To ask for our



SCESUSC

in both To get_ the worlds





Ramadhan Duas

In Ramadhan your duas are answered. So ask Allah for a sound body and a bright heart.

Instructions: You have raised your hands in Dua, write or draw what you would like to ask from Allah.

DO NOT FORGET TO RUB YOUR HANDS OVER YOUR FACE, HEART AND BODY BECAUSE ALLAH'S MERCY IS IN THOSE HANDS.



| My dua | to Allah | • | | | ••••• |
|--------|----------|---|------|------|-----------|
| | | | | | |
| | | | | | |
| | | | | | ••••• |
| | | | | | |



Al 'Aliyy (The High)



| Write down the meaning of what you say in Sajda? | |
|--|--|
| | |
| | |
| | |



Al Azheem (The Mighty)



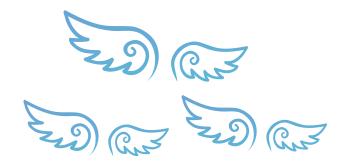


Al-Ghafoor (The Forgiver)



Match the Columns?

Ghafir



Ghafoor

Ghaffaar

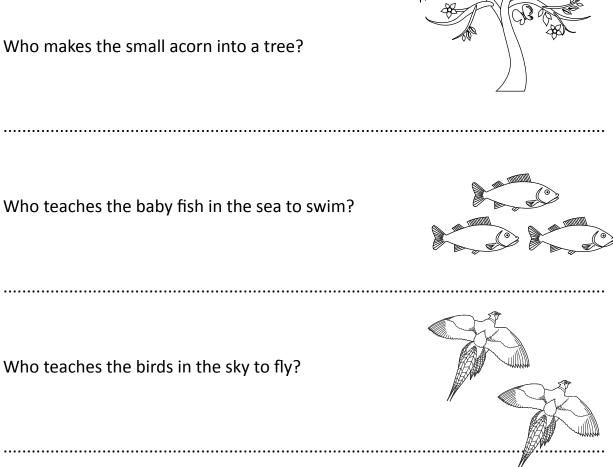






Al-Raheem (The Merciful)

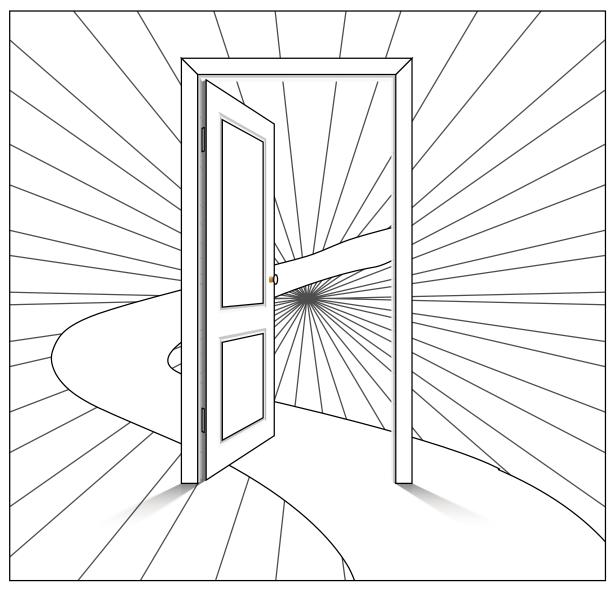






Al-Ikhlas - Unity of Belief

This sura was revealed to the Prophet (pbuh) in Makka when the Jews were continuously asking him to describe the identity of Allah. As an answer to their queries this sura was revealed.

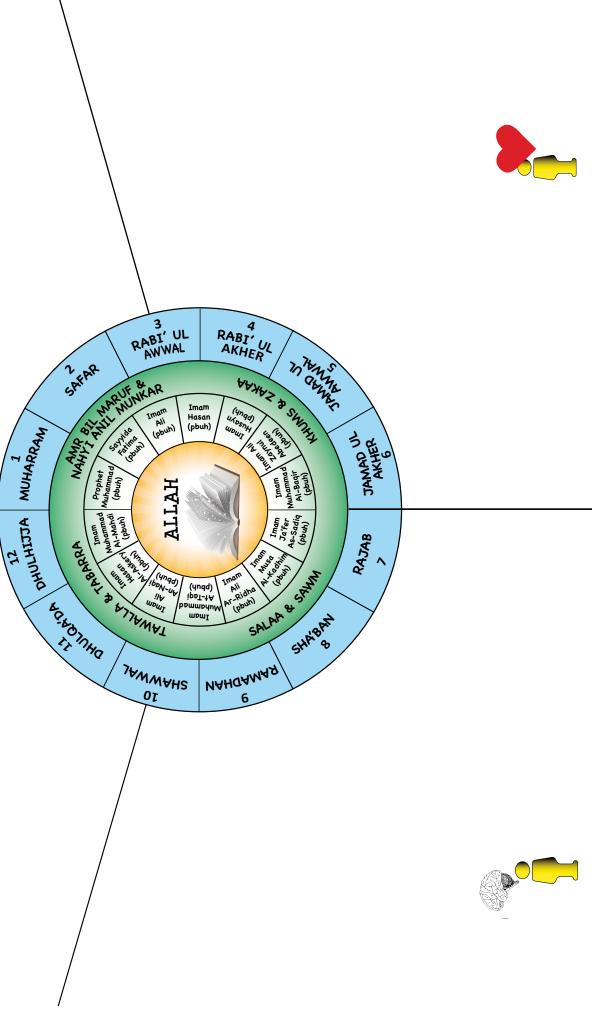


The Qur'an is like a journey of life. We start at Suratul Fatiha and our goal is Suratul Ikhlas which tells us that in everything we do Allah must be our focus.

Write Janna on the door and decorate the picture.

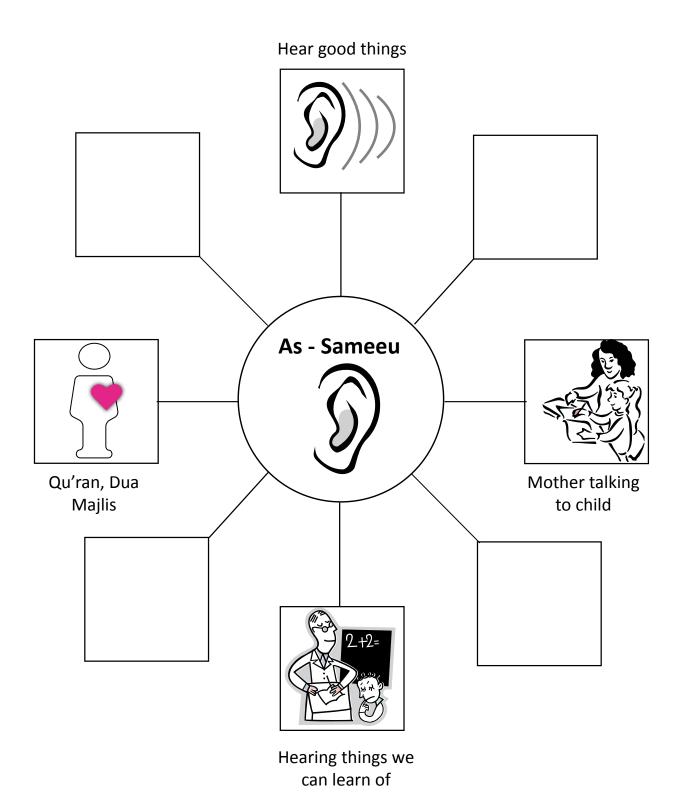


My Vision Board





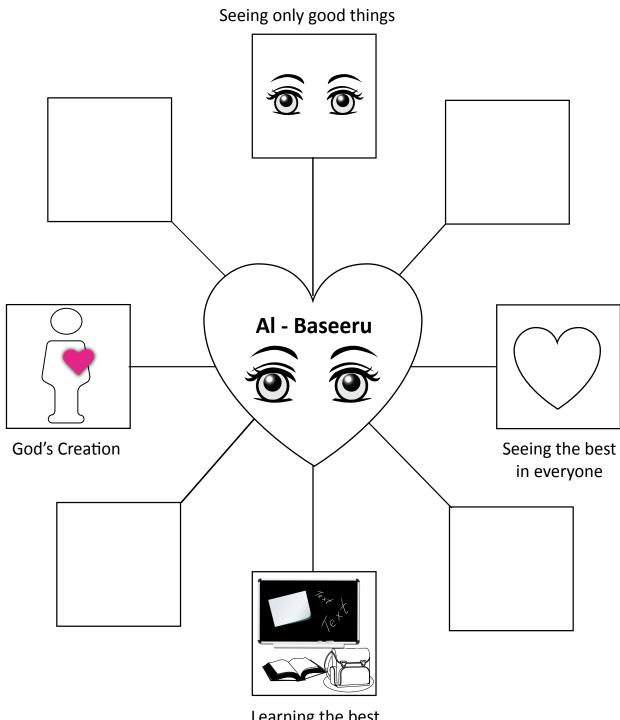
As - Sameeu The One Who Hears Everything

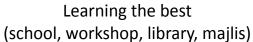




Al - Baseeru The One Who Sees Everything

Write or draw in the box what else you can see that is good.







Ramadhan

"Ramadhan burns sins and faults just as fire burns wood."
Prophet Muhammad (pbuh)

"Everything has a season,Ramadhan is the season of QUR'AN."
Prophet Muhammad (pbuh)

O Allah!
Grant us success to be able to fast and worship You in Ramadhan; Guide us to do whatever You like; And stop us from doing what You dislike; Keep our feet steady in Your way; And help us follow Your Book and Your Prophet and his AhlulBayt.

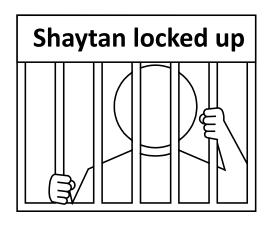


The Sermon of the Prophet (pbuh)

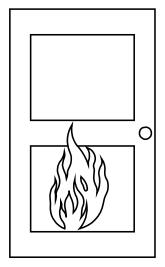




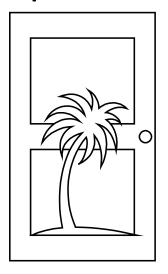
Duas



Jahannam closed



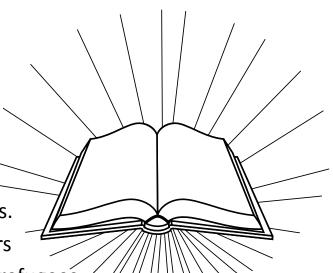
Open Janna





My Aspirations

- Be God conscious
- Put your affairs right.
- Maintain good relations amongst yourselves.
- Be mindful of your prayers.
- Be kind to your neighbours
- Take care of orphans and refugees.



As taught by the Prophet Muhammad (pbuh)





The New Moon



The Lunar calendar hasordays

The full moon is around theof the month

Ramadhan is themonth of the Lunar Calendar

Write your dua in the moon above and colour it in.



My Resolutions for the Month of Ramadhan

This month I promise to myself to STOP doing the following bad habits for the pleasure of Allah. I ask Allah to help me to be successful.

| | STOP |
|--------|------|
| | |
| Signed | |
| | |

This is your secret, private resolution with Allah. Keep it to yourself and STICK to it.



A Blessed Month

Fill in the missing words to find the name of a blessed month

QU_'AN

_ H L U L B A Y T

 $M\,U\,H\,A\,M\,_\,A\,D$

 Q_DR

UATAQW

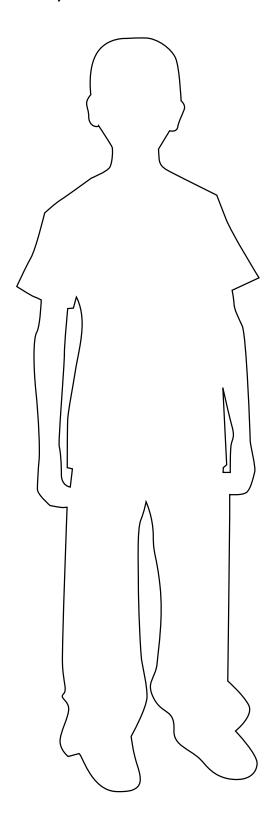
SIYA_M

_ U D B A



Fasting

Draw and/or write how you fast with the different parts of the body.





Sawm

Circle all the things that would break sawm.

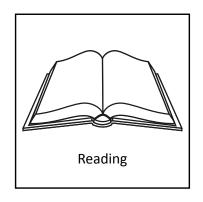




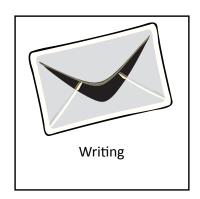
















Things Which Break a Fast

Below are some acts, some of which when done can break a fast. Put a tick in the correct column. One has been done for you.

| ACTION DONE | MAKES THE FAST VOID | DOES NOT MAKE THE FAST VOID |
|---|------------------------|-----------------------------------|
| Mohammed forgot that he was fasting and drank half a bottle of ice cold Fanta after his football match. | | |
| Saida is diabetic and has injected herself with insulin whilst fasting. | | |
| Farhan is swimming for his school team and swam an entire length of the pool. | | |
| Fatemah felt sick in school and vomited whilst fasting. | | |
| Jamil intentionally drank only a few sips of water whilst fasting. | | |
| Sabir swallowed his saliva whilst fasting. | | |
| Hur was pushed in the pool whilst he was fasting and his entire head was under the water. | | |
| Mariam intentionally swallowed some food that was stuck between her teeth. | | |
| Sarah put some eye drops in her eyes whilst fasting. | | |

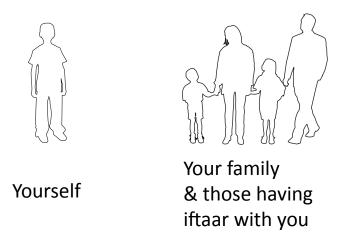


What Food did the Prophet (Pbuh) Recommend for Breaking the Fast?

Circle the right answer



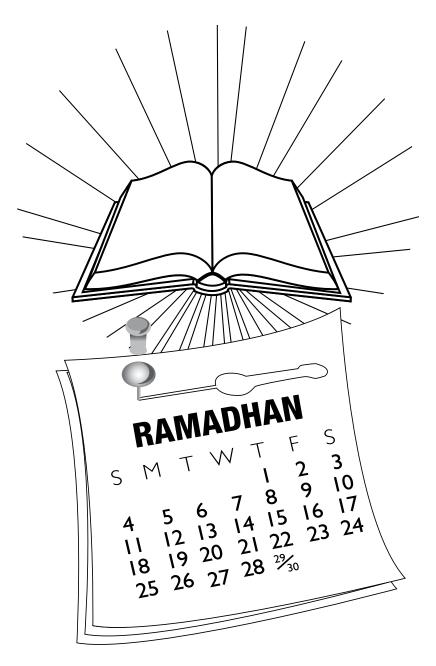
Who will you serve first?





The Night of Qadr

Circle on the calendar when the possible nights of Qadr are?



إِنَّا اَنْزَلْنُهُ فِي لَيْلَةُ الْقَلْيِ

Indeed We sent it (the Qur'an) down on the night of Qadr.



The Holy Qur'an

Check out your knowledge on the Qur'an with this simple quiz.

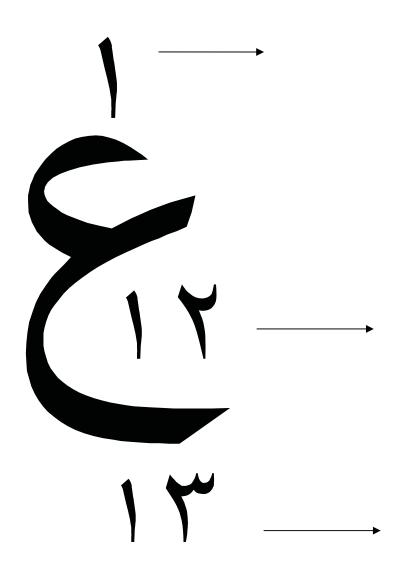
| 1. How many ayaat ar | e there in th | e Qur'an? | | |
|---|--------------------------|------------------------|------------|-------------|
| 2. There are 114 | | in the | e Qur'an. | |
| 3. The word aya can m | nean | | · | |
| 4. There are | ayaat ir | n Suratul J | umma'. | |
| 5. Surah Thursday Night and | | commende | ed to be I | receited on |
| 6. The shortest surah | | n is | | made up of |
| 7. The longest surah is | S | | _ of | ayaat. |
| 8. The only surah that | doesn't star | t with Bis | milla | is Surah |
| 9. Name at least 5 Pro | • | | | |
| | | | | |
| 10. The plural of Surah | n is | | • | |
| 11. The Qura'n was re a. Makka e. Kerbala | vealed in wh b. Syria | nich 2 plac c. Kufa | | d. Madina |
| 12. The Qur'an has be So that Qur'an car | | • | • | |



The Holy Qur'an - Ruku

ACTIVITY: Below is a picture of a RUKU. Look it up in the Qur'an, you will find it on almost any page on the margin. Explain what the labelled Arabic Numbers mean and also complete the sentence below:

A Ruku is ______

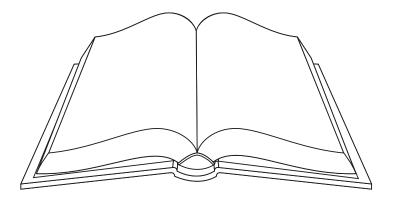




Qur'an and Dua

You may want to make a frame for the picture below and hang it in your bedroom.

When we want Allah to talk to us we read the Qur'an. When we want Allah to talk to us we recite Dua.



"Brighten your home by reading the Qur'an"
Prophet Muhammad (pbuh)

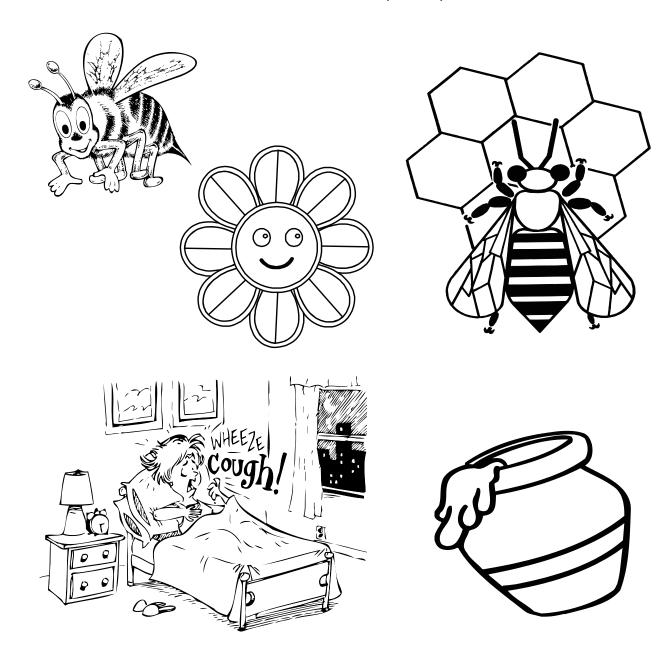


Make Dua the key that opens and closes your every night and day.



Qur'an as a Healer

"We have sent down in the Qur'an that which is healing and a mercy to those who believe" Suratul Bani Israil (17:82)



Honey heals many illnesses, in which Sura does Allah mention the bee and honey as a healer?



Qur'an in My Life

Qur'an is not there only to be read but also to be applied in our life.

Colour the picture below of children reading the Qur'an.



Ask your parents if they can help you find a verse of a Surah that you know or recite often which you can act upon. Ask them to help you write the meaning of that verse in the box below.



Terminology - The Qur'an

Match the columns

1 Sura

Huruf

Aya

Ambiya

1 Juz

114 Suwer

Harf

Manazil

Nabi

Aimma

I Manzil

30 Ajzaa

Imam

Ayaat



Baaqiyatus Saalihaat

Death is not the end of everything. Allah is HAYY (Alive) and we can also be ever living if we perform deeds in this world by which people will always remember us.

Below are some examples of good deeds by which you can be remembered.

ACTIVITY: Draw or write about those deeds which others may remember you by.



Being kind to orphans



Try to help fellow Mu'mineen



Teach others what you know



Visit the sick



Responsibilities

Draw or write down how you would carry out your responsibilities towards your fellow Mu'min brother / sister.

| Visit them when ill | Thanking them for their favours |
|------------------------|---------------------------------|
| Accept their apologies | Answer their greeting |
| Guard their secrets | Try and solve their problems |



Rights of a Mu'min

"Allah has made seven rights wajib upon a Mu'min towards another Mu'min" said the Holy Prophet.

