

Presentation by Salam son of Mr. Mansour Diagne from Senegal, living in Japan and friend of Taimoor and Hamza.

استقبال شهر رمضان المبارك
Welcome of the holy month of Ramadan

Allah (SWT) said in Holy Qur'an:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ

تَتَّقُونَ ﴿ ﴿١٨٣﴾

“O you who believe! Observing As-Saum (the fasting) is prescribed for you as it was prescribed for those before you, that you may become Al-Muttaqûn (the pious - see V.2:2).

﴿ أَيَّامًا مَّعْدُودَاتٍ ۚ فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ۗ وَعَلَىٰ الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ ۚ فَمَن تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ ۗ وَأَن تَصُومُوا خَيْرٌ لَّكُمْ إِن

كُنْتُمْ تَعْلَمُونَ ﴿ ﴿١٨٤﴾

Observing Saum (fasts)) for a fixed number of days, but if any of you is ill or on a journey, the same number (should be made up) from other days. And as for those who can fast with difficulty, (e.g. an old man, etc.), they have (a choice either to fast or) to feed a Miskîn (poor person) (for every day). But whoever does good of his own accord, it is better for him. And that you fast, it is better for you if only you know.

﴿ شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْءَانُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ ۚ فَمَن شَهِدَ مِنكُمُ الشَّهْرَ فَلْيَصُمْهُ ۗ وَمَن كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ۗ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَىٰكُمْ

وَلَعَلَّكُمْ تَشْكُرُونَ ﴿ ﴿١٨٥﴾ (البقرة: 183-185)

The month of Ramadân in which was revealed the Qur'ân, 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 Ramadân i.e. is present at his home), he must observe Saum (fasts) that month, and whoever

is ill or on a journey, the same number (of days which one did not observe Saum (fasts) must be made up) from other days. Allâh intends for you ease, and He does not want to make things difficult for you. (He wants that you) must complete the same number (of days), and that you must magnify Allâh (i.e. to say Takbîr (Allâhu Akbar; Allâh is the Most Great) for having guided you so that you may be grateful to Him". (Al-Baqarah: 183-185)

Allah (S.W.T.) has prescribed some times and periods during which good deeds and acts of worship are especially recommended, for instance the last third of any night, Fridays, the months of Sha'ban, the month of Ramadan, the night of Power, day of Arafat the Eid days, the ten days of the month of Zulhijjah etc.

Allah (SWT) prescribed for the Muslims fasting in the month of Ramadan, so that they may get closer to Allah (SWT) and receive His (SWT) acceptance, one has to observe Him, in public and secrecy. In the month of Ramadan, Muslims abstain from their passionate needs for long hours at their own will during the day time. They truthfully keep their fast while they could have deceived the people and pretended that they are fasting while they are not, because they are aware that deceiving Allah (SWT) is unthinkable and that self betrayal is most destructive. Thus fasting becomes an affective experience in self-discipline and trustworthiness. In this month a Muslim should do his best in carrying out the commands of Allah (SWT) and refrain from what He has made unlawful on to us.

Presentation by Hamza son of Moulan Salim and I am friend of Adam, Salam and Taimoor.

A month in an Islamic (Hijrah) Calendar is of 29 or 30 days which is determined by the circle of the moon. The holy month of Ramadan is the ninth month of Islamic Calendar.

Every country's latitude and longitude are different at times the day will also be different. Muslims must conform (Hilal) (the Crescent) a new moon by sighting and especial committee for new moon in every country decides about new moon according of teaching of Islam. In Japan Islamic Calendar publish every year by taking help from "Kokuritsu Temmondai" National Astronomical Observatory of Japan.

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ ، قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَيْهِ: "صُومُوا لِرُؤُوسِهِ وَأَفْطِرُوا لِرُؤُوسِهِ فَإِنْ غُبِّيَ عَلَيْكُمْ فَأَكْمِلُوا عِدَّةَ شَعْبَانَ ثَلَاثِينَ". (صحيح البخاري: 1776)

Narrated by Hazrat Abu Hurayrah (RA) says, that the Prophet (SAWS) said: "Fast when you sighted it (Hilal) (the Crescent) and stop fasting when you sighted it (Hilal) (the Crescent), but if it is cloudy then you complete the number thirty (days) of Sha'ban". (Sahih Al-Bukhari: 1776)

To start fasting, the sighting of (Hilal) the Crescent by a reasonable person is sufficient, but the ending of the fast (Eidul Fitr) requires it to be sighted by two reasonable persons.

(صوم أو صيام) Soum or Siyam is an Arabic word, which means fasting and in Islam it mean complete abstention from foods, drinks, intimate intercourses (not doing sexual relation with the wife) from before the break of the dawn (from Fajr time) till Sunset with intention of fasting during the month of (رمضان) Ramadan, but the person who is fasting can eat, drink and have sexual relationship with his wife after Sunset to before Fajr time. Fasting person has to refrain from all bad things, example, fighting, lying, backbiting, anger etc.

Fasting is obligatory upon every Muslim who fulfills the following qualifications:

1. To be mentally and physically fit.
2. To be of full age, the age of puberty and discretion.
3. To be present at your permanent settlement.
4. To be fairly certain that fasting is unlikely to cause you any harm.

However, the following are exempted from fasting or especially treated:

1. Children under the age of puberty.
2. Insane people.
3. Men and women who are too old and weak to fast, such people are asked to offer meals for poor instead.
4. A sick person may postpone the fasting.
5. A person who is traveling may postpone the fasting.
6. Expectant women and women nursing their children may postpone the fast, if its observance is likely to endanger their own health or that of their infants.
7. Women during the period of menstruation or of confinement are to postpone their fast.
8. If someone cannot fast in the month of Ramadan for some reason like sickness etc. he/she can complete his/her fasting as soon as possible after the month of Ramadan when he/she is fine.

Fasting has more far-reaching implications, than just restraining from food and drinks. Some of these implications are:

1. Fasting proves one's devotion and sincerity to Allah (SWT), because by the establishment of fasting, a man is obeying the order of Allah (SWT).

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2. Fasting cultivates in man a sound conscience, because the fasting person keeps his fast in secret as well as in public.
3. Fasting indoctrinates man in patience and unselfishness because when he fasts he feels the pains of deprivation but endures patiently. The deprivation of fasting makes man realize the severe effects of such pains on others, who might be deprived of essential commodities for days or probably months.
4. Fasting develops in man moderation and will power. A person who observes his fasting properly is certainly, a man who can discipline his passionate desires and place his self above physical temptations.
5. Fasting shows man the way to wise saving and organized consumption.
6. Fasting also creates a mature adaptability, since fasting makes one change the entire course of his daily life.
7. Fasting develops the real spirit of social belongingness and of unity and brotherhood.
8. Fasting also helps a lot in getting rid of some chronic deceases.
9. Fasting teaches people to thank Allah (SWT) Who is providing them foods and drinks etc. and it teach them to share the pains of hunger and thirst with needy people and kindness with them in their daily life, fasting also gives people health.
10. Muslims fast during the day time, they work as normal, they recite holy Qur'an when they have time, and they try to do all good things and try to stop from all bad things.

It is strongly recommended by Prophet Muhammad (SAWS) to observe these practices especially during the month of Ramadan:

1. To have a light meal before the break of the dawn known as (سحور) (Suhoor) (meal before the daybreak of the dawn during the month of Ramadan).
2. To eat dates and have a drink of water right after Sunset saying:

اللَّهُمَّ لَكَ صُومْتُ وَعَلَى رِزْقِكَ أَفْطَرْتُ (سنن أبي داود: 2011)

O Allah, for your sake I have fasted and now I break the fast with the food you provided me. (Sunan Abu Dawud: 2011)

ذَهَبَ الظَّمَأُ وَابْتَلَّتْ الْعُرُوقُ وَثَبَتَ الْأَجْرُ إِنْ شَاءَ اللَّهُ (سنن أبي داود: 2010)

Thirst is gone, and afflicted veins to become cool and to be fixed the reward Insha Allah (by Allah willing). (Sunan Abu Dawud: 2010)

3. To make your meals as light as possible.
4. To perform (تراويح) Taraweeh prayer after the Isha prayer.
5. To exchange social visits and intensify humanitarian services.
6. To increase the study and recitation of the holy Qur'an.
7. To be extremely cautious in using the senses, the mind and especially the tongue to abstain from careless and gossipy chats and avoid all suspicious motions.
8. To gain tremendously from the blessed month of Ramadan a Muslim should not waste his day sleeping and stay awake during the nights for self enjoyment. He should instead lead a normal life during daytime, so that he may experience the pains of hunger and thirst and share their deprived feelings. He should spend the rest of his time reciting the holy Qur'an and trying to grasp its meanings. The Muslim should spare enough time to recite at least one part of the holy Qur'an every day exerting the necessary efforts to recite it properly and to feel that the holy Qur'an he recites is not mere stories and commands to which he has no relation but that the stories are lessons for him to learn and that the commands are directed toward his person.

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