

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ





بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah, the Most Compassionate,  
the Most Merciful*

الحمد لله رب العلمين والصلوة والسلام  
على سيدالاولين والآخرين

# Dua



- O  help us to study Your Book (the Quran) and understand it, the way it deserves to be studied and understood.
- O  make it easy to understand and follow.
- O  increase the love for the Quran in our hearts so we read and understand it with love and devotion.
- O  be Happy with each of us and give us all, our parents, family members, friends and all Muslims a high place in Jannah. Amin.

# Juz 30: Juz Al Amm

78. Surah An-Nabaa
79. Surah An-Nazi'at
80. Surah Abasa
81. Surah At-Takwir
82. Surah Al-Infitar
83. Surah Al-Mutaffifin
84. Surah Al-Inshiqaq
85. Surah Al-Buruj
86. Surah At-Tariq
87. Surah Al-A'la
88. Surah Al-Ghashiya
89. Surah Al-Fajr
90. Surah Al-Balad
91. Surah Ash-Shams
92. Surah Al-Lail
93. Surah Adh-Dhuha
94. Surah Al-Sharh
95. Surah At-Tin

- ↓ 96. Surah Al-Alaq
97. Surah Al-Qadr
98. Surah Al-Baiyina
- \*99. Surah Al-Zalzalah
- \*100. Surah Al-Adiyat
- \*101. Surah Al-Qari'a
- \*102. Surah At-Takathur
- \*103. Surah Al-Asr
- \*104. Surah Al-Humaza
- \*105. Surah Al-Fil
- \*106. Surah Quraish
- \*107. Surah Al-Ma'un
- \*108. Surah Al-Kauthar
- \*109. Surah Al-Kafirun
- \*110. Surah An-Nasr
- \*111. Surah Al-Lahab
- \*112. Surah Al-Ikhlaas
- \*113. Surah Al-Falaq
- \*114. Surah An-Nas

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

***In the name of Allah, the Compassionate, the Merciful***



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



**Makki**

**Order in the Quran: 96**

**Revelation Order: 1**

**No. of Ayats: 19**

# سُورَةُ الْعَلَقِ

آيَاتُهَا  
١٩

تَرْتِيلُهَا  
٦٦

## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ﴿١﴾ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ﴿٢﴾ أَقْرَأْ وَرَبُّكَ

الْأَكْرَمُ ﴿٣﴾ الَّذِي عَلَّمَ بِالْقَلَمِ ﴿٤﴾ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ﴿٥﴾ كَلَّا إِنَّ

الْإِنْسَانَ لِرَبِّهِ لَكَنَّاظٍ ﴿٦﴾ أَن رَّاهُ اسْتَفْعَى ﴿٧﴾ إِنَّ إِلَىٰ رَبِّكَ الرُّجْعَىٰ ﴿٨﴾ أَرَأَيْتَ

الَّذِي يَنْهَىٰ ﴿٩﴾ عَبْدًا إِذَا صَلَّىٰ ﴿١٠﴾ أَرَأَيْتَ إِنْ كَانَ عَلَىٰ الْهُدَىٰ ﴿١١﴾ أَوْ أَمَرَ

بِالتَّقْوَىٰ ﴿١٢﴾ أَرَأَيْتَ إِنْ كَذَّبَ وَتَوَلَّىٰ ﴿١٣﴾ أَلَمْ يَعْلَمِ بِأَنَّ اللَّهَ يَرَىٰ ﴿١٤﴾ كَلَّا لَئِنْ

لَمْ يَنْتَه لِنَسْفَعًا بِالنَّاصِيَةِ ﴿١٥﴾ نَاصِيَةٍ كَذِبَةٍ خَاطِئَةٍ ﴿١٦﴾ فليدع ناديه ﴿١٧﴾

سَدِّعُ الزَّبَانِيَةَ ﴿١٨﴾ كَلَّا لَا تُطِيعُهُ وَاسْجُدْ وَاقْتَرِبْ ﴿١٩﴾



# Name

The Surah is so entitled after the word '*alaq*' in the second verse.



# Period of Revelation



**This Surah has two parts:**

- **The first part consists of v 1-5**
  - Majority of the Islamic scholars agree that the first part forms the very first Revelation to be sent down to the Holy Prophet (PBUH). Hadrat `A'ishah has narrated the full story of the beginning of revelation as she herself heard it from the Holy Prophet (PBUH).
- **The second of v 6-19**
  - This part of the Surah was revealed when the Holy Prophet (PBUH) began to perform the Prayer in the Islamic way in the Ka'bah and Abu Jahl tried to prevent him from this with threats.

- Hadrat 'A'ishah states that revelation to the Holy Prophet (PBUH) began in the form of **true** (according to other traditions, **good**) **visions**. Whichever vision he saw it seemed **as though he saw it in broad daylight**. Afterwards **solitude** became dear to him and he would go to the **Cave of Hira** to engage in **worship** there for several days and nights.

- He would take **provisions** with him and stay there for several days, then would return to Hadrat Khadijah who would again provide for him for a few more days.

# Jabal-i-Noor

## Cave of Hira



One day when he was in the Cave of Hira, Revelation came down to him unexpectedly and the **Angel** said to him: **“Read”**. After this Hadrat ‘A’ishah reports the words of the Holy Prophet himself,: **“I said; I cannot read! Thereupon the Angel took me and pressed me until I could bear it no more. Then he left me and said: Read. I said: I cannot read! He pressed me a second time until I could bear it no more. Then he left me and said: Read, I again said: I cannot read! He pressed me for the third time until I could bear it no more. Then he left me and said: *Iqra bismi Rabbi kal-ladhi khalaqa: (read in the name of your Lord Who created) till he reached ma lam ya’lam***

**Hadrat'A'ishah says: "Then the Holy Messenger (PBUH) returned home to Hadrat Khadijah trembling with fear, and said to her: 'Cover me, cover me', and he was covered.**

**When terror left him, he said: 'O Khadijah, what has happened to me?' Then he narrated to her whatever had happened, and said: 'I fear for my life'. She said: 'No never! Be of good cheer. By God, never will God debase you: you treat the kindred well, you speak the truth, (one tradition adds: you restore what is entrusted to you), you bear the burden of the helpless, you help the poor, you entertain the guests, and you cooperate in good works.'**

Then Hadrat Khadijah took him to Waraqah bin Naufal, her cousin. He had become a Christian in pre-Islamic days, wrote the Gospel in Arabic and Hebrew, and had become very old and blind. Hadrat Khadijah said: **‘Brother, listen to the son of your brother.’** Warqah said to the Holy Prophet: **“What have you seen, nephew?”** The Holy Prophet (PBUH) described what he had seen, Waraqah said: **‘This is the same Namus (the Angel of Revelation) which Allah had sent down to Moses. Would that I were a young man during your Prophethood! Would that I were alive when your tribe would expel you!’** The Holy Prophet said: **“Will they expel me?”** Waraqah said: **‘Yes, never has it so happened that a person brought what you have brought and was not treated as an enemy’**. If I live till then, I would help you with all the power at my command’

**But not very long after this Waraqah died.**

**Until a moment before the coming of the Angel the Holy Messenger of Allah (PBUH) was without any expectation that he was going to be appointed a Prophet.**

**Coming down of the Revelation and appearing of the Angel face to face was an unexpected accident for him the first effect of which on him was precisely the same as could naturally be on a person meeting with such a tremendous experience, in the absence of any preparation.**

- Another thing which also becomes obvious is how **pure was the Holy Prophet's life** and how **sublime was his character before Prophet hood**. Hadrat Khadijah had been the Holy Prophet's life companion for 15 years, no weakness of the husband can remain hidden from the wife. She had during this long period of married life found him to be such a **generous** and **noble** man that when he told her of his experience in the Cave of Hira, she admitted without the least hesitation that it was indeed Allah's own Angel who had come to him with Revelation.
- Likewise, Waraqah bin Naufal also was an old inhabitant of Makkah, who had seen the Holy Prophet grow up from childhood. When he also heard of his experience, he did not regard it as an evil suggestion, but immediately said that it was the Namus who had descended on Moses (peace be on him). This meant that even according to him the Holy Prophet was such a sublime person that there was nothing surprising in his being elevated to Prophet hood.



## Occasion of Revelation of v 6-19

- This second part of the Surah was revealed when the Holy Prophet of Allah (PBUH) **began to perform the Prayer in the Islamic way in the Ka'bah** and Abu Jahl threatened and tried to prevent.
- After this appointment to Prophethood even before he could start preaching Islamic openly, he began to perform the Prayer in the Precincts of the Ka'bah in the way Allah taught him;
- From this the Quraish felt for the first time that he had adopted a new religion.
- Abu Jahl in his arrogance and pride threatened the Holy Prophet and forbade him to worship in that way in the Ka'bah.

• Hadrat Abu Huraira says that Abu Jahl asked the people of Quraish; **“Does Muhammad (PBUH) set his face on the ground before you?”** When they replied in the affirmative, he said: **“By Lat and ‘Uzza, if I ever caught him in that act of worship, I would set my foot on his neck and rub his face in the dust.”** Then it so happened that he saw the Holy Messenger (PBUH) in that posture and came forward to set his foot on his neck, but suddenly turned back as if in a fright and being asked what was the matter, he said there was a ditch of fire and a terrible apparition (ghost, spirit) between himself and Muhammad (PBUH) and some wings.

• On hearing this the Holy Prophet remarked: **“Had he come near me, the angels would have smitten and torn him to pieces.”**

**According to another tradition from Ibn ‘Abbas, the Holy Prophet was performing his Prayer at the *Maqam Ibrahim*. Abu Jahl passed that way and said: “O Muhammad, did I not forbid you this, and then he started to threaten him.” In reply the Holy Prophet (PBUH) rebuked him severely. Thereupon he said: “O Muhammad, on what strength do you rebuke me? By God, my followers in this valley far exceed yours in number.”**

**Because of these very incidents the portion of this Surah beginning with *Kalla inn-al-insana la-yalgha* was sent down.**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah the Most Beneficent,  
the Most Merciful



**Read (O Prophet,) in the name of your Lord,  
Who created,**

**When the Angel said to the Holy Prophet, “Read”, the latter replied, “I cannot read!” This indicates that the Angel had presented these words of Revelation before him in the written form and had asked him to read them. For if the Angel had meant that he should repeat what he recited, he should not have replied, saying: “I cannot read!”.**

**“Read in the name of your Lord”: Say *Bismillah* and read. This shows that the Holy Prophet (PBUH) even before the coming down of this Revelation regarded and acknowledged Allah alone as his Lord. That is why there was no need to ask who his Lord was, but it was said: “Read in the name of your Lord.”**



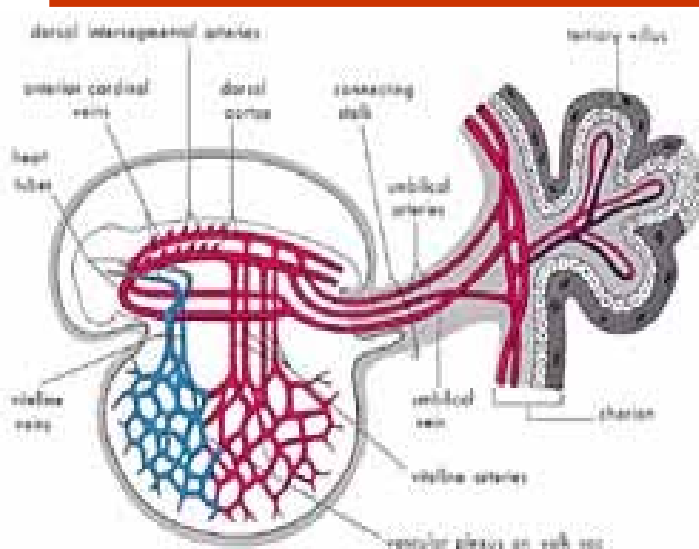
أَقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ

Only the word *khalafa* (created) has been used absolutely, and the object of creation has not been mentioned. “Read in the name of the Lord, Who is the Creator, Who created the whole universe and everything in it.”

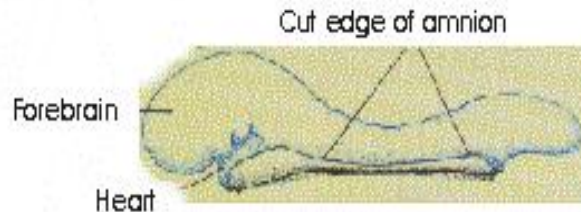
خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ

Created man from a clot of congealed blood.

After making mention generally of the creation of the universe, **mention has been made of man in particular**, saying how Allah made him a perfect man starting his creation from an insignificant and humble state. 'Alaq is plural of 'alaqah, which means congealed blood or leech or suspended thing.



A: Human Embryo



B: Leech



Man made  
from mud





أَقْرَأُ رَبِّكَ الْأَكْرَمُ الَّذِي عَلَّمَ بِالْقَلَمِ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

**Read: and your Lord is Most Generous, Who taught knowledge by the pen; taught man what he did not know.**

“It is a great favour of Allah that starting man’s creation from a most insignificant state He made him **possessor of knowledge** which is the **noblest attribute** of creation. He also taught him the **art of writing by the use of pen**, which became the means of **propagation, progress, dissemination and preservation of knowledge on a large scale**. Had He not given man the knowledge of the art of pen and writing (by inspiration) his intellectual faculty would have stagnated, and it would have had no opportunity to develop, expand and become a means of transmission of knowledge from one generation to the next and make future progress.





Books, books,  
books, books.





**Man originally was absolutely illiterate. Whatever knowledge he obtained, he obtained it as a gift from Allah. Whatever doors Allah wills to open for man, they went on opening up before him.**

**These verses were first to be revealed to the Holy Prophet (PBUH). Then after an intermission the opening verses of Surah al-Muddaththir were revealed in which he was told what mission he had to perform after his appointment to Prophethood.**

كَلَّا إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنَّاظٍ ﴿٦﴾ أَنْ رَأَاهُ مُسْتَقْبِلًا ﴿٧﴾ إِنَّ إِلَىٰ رَبِّكَ الرُّجْعَىٰ ﴿٨﴾

Indeed not! Man behaves rebelliously for he deems himself to be self-sufficient, (although) towards your Lord indeed is the return.

- i.e. man should never adopt an attitude of ignorance and rebellion against the **Bountiful God Who has been so generous to him.**
- i.e. when the man has attained wealth, honour and rank and whatever else he desired to attain in the world, he becomes rebellious instead of being grateful and transgresses the boundaries of servitude to Allah.
- i.e. “Whatever he might have attained in the world, which makes him behave arrogantly and rebelliously, **in the end he has to return to your Lord.** Then he will realize what fate awaits him in consequence of his such attitude and behaviour.”

أَرَأَيْتَ الَّذِي يَنْهَى عَبْدًا إِذَا صَلَّى ﴿١٠﴾

**Have you seen the one who forbids a servant when he prays?**

**“A Servant”**: the Holy Messenger of Allah (PBUH) himself. It is a special style of love by which Allah makes mention of His Messenger Muhammad (PBUH) in His Book.

The Revelation sent down to the Holy Prophet (PBUH) did not only consist of what has been **recorded in the Qur’an**, but besides this, **other things also were taught to him by revelation, which are not recorded in the Qur’an.**

**The audience here is every just man, who is being asked: Have you watched the act of the person who prevents a Servant from God's worship?**

**Allah's watching the oppressor and his wrongdoing and the oppressed and his misery by itself implies that He will punish the oppressor and redress the grievances of the wronged and down trodden person.**

أَرَأَيْتَ إِنْ كَانَ عَلَى الْهُدَىٰ ﴿١١﴾ أَوْ أَمَرَ بِالتَّقْوَىٰ ﴿١٢﴾

**What do you think; if (the Servant) be on the right path, or be exhorting to piety?**

أَرَأَيْتَ إِنْ كَذَّبَ وَتَوَلَّى

**What do you think; if (the one forbidding) be belying (the Truth) and turning away?**

**That is, the person who threatens that he would trample the neck of Muhammad (PBUH) down when he performed the Prayer, would never be able to do.**





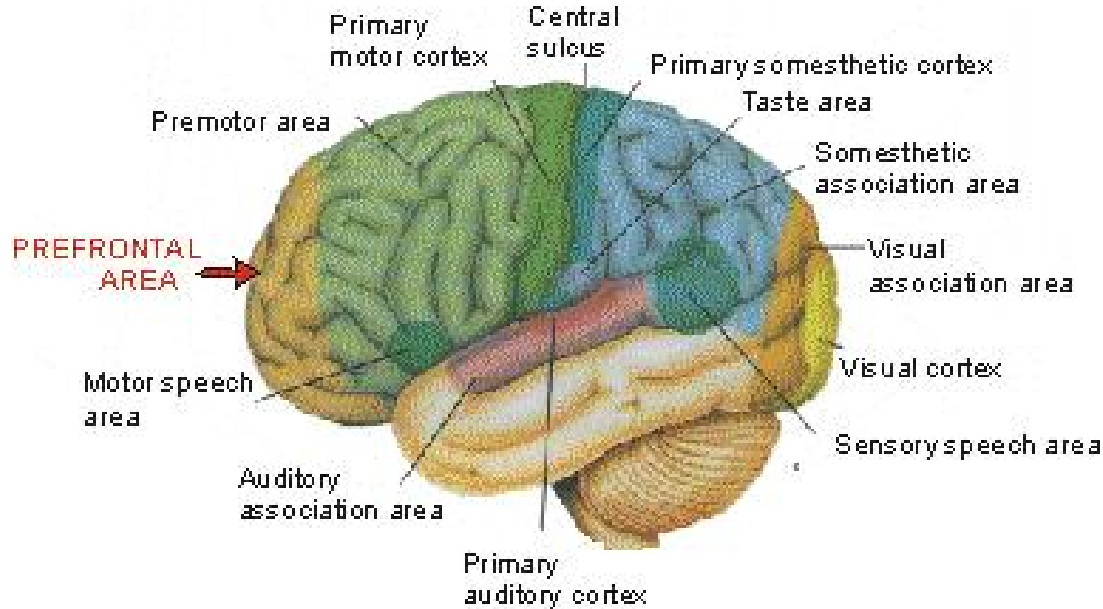
Does he not know that Allah sees?

كَلَّا لَئِن لَّمْ يَنْتَهِ لَنَسْفَعًا بِالنَّاصِيَةِ ﴿١٥﴾ نَاصِيَةٍ كَذِبَةٍ خَاطِئَةٍ ﴿١٦﴾

**By no means! If he does not desist, We shall drag him by his forelock, the forelock that is lying and utterly sinful.**

**Why did the Quran describe the front of the head as being lying and sinful? Why didn't the Quran say that the person was lying and sinful?**

**A book entitled *Essentials of Anatomy & Physiology* says about this area, “The motivation and the foresight to plan and initiate movements occur in the anterior portion of the frontal lobes, the prefrontal area. This is a region of association cortex...” Also the book says, “In relation to its involvement in motivation, the prefrontal area is also thought to be the functional center for aggression....”**



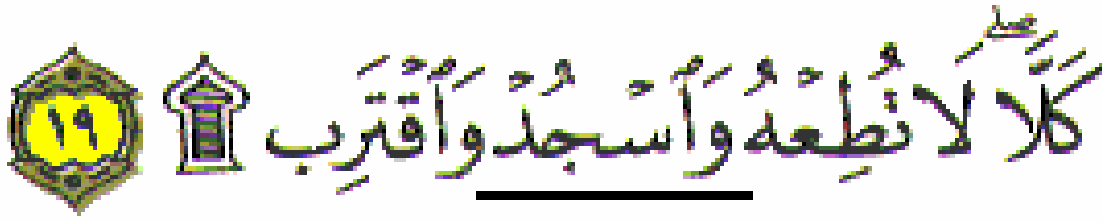
- **Cerebrum (pre-frontal area):** is responsible for planning, motivating, initiating good and sinful behavior and for the telling of lies and the speaking of truth. *Scientists have only discovered these functions in the last 60-70 years, according to Professor Keith L. Moore*

فَلْيَدْعُ نَادِيَهُ ۗ سَنَدْعُ الزَّبَانِيَةَ ﴿١٧﴾

**So let him call his band of supporters; We, too, shall call the angels of torment.**

**When the Holy Prophet (PBUH) rebuked Abu Jahl on his foolish behaviour, he had retorted: “O Muhammad, on what strength do you threaten me? By God, my supporters in this valley far exceed your in number.” At this it is being said: “Let him call his band of supporters.”**

**According to the explanation given by Qatadah, the word *zabaniyah* in the original, is used for the police in Arabic idiom, and *zaban* actually means to push away.**



**Nay, never! Do not obey him, and prostrate yourself and draw closer (to your Lord).**

**“Sajdah” (prostration) here implies the Prayer, so as to say: “O Prophet, continue to perform your Prayer fearlessly as you have been in the past, and seek your Lord’s presence through it”. There is a tradition from “The servant is nearest to his Lord when he is in the state of prostration”, and in Muslim there is also a tradition from Hadrat Abu Hurairah that when the Holy Prophet recited this verse, he performed a *sajdah* of recital.**



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



**Makki**

**Order in the Quran: 97**

**Revelation Order: 25**

**No. of Ayats: 5**

# سُورَةُ الْقَدْرِ

آيَاتُهَا  
٥

تُرْتَلُّهَا  
٩٧

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ﴿١﴾ وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ ﴿٢﴾  
لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ ﴿٣﴾ نَزَّلَ الْمَلَكُ وَالرُّوحُ  
فِيهَا بِإِذْنِ رَبِّهِمْ مِّنْ كُلِّ أَمْرٍ ﴿٤﴾ سَلَّمَ هِيَ حَتَّىٰ مَطْلَعِ الْفَجْرِ ﴿٥﴾



## Name



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graph TD; A[Name] --> B[• The Surah has been so designed after the word al-qadr in the very first verse.];
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- The Surah has been so designed after the word *al-qadr* in the very first verse.

# Period of Revelation



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graph TD; A[Period of Revelation] --> B[It is a Makki surah. A study of the contents also shows that it must have been revealed at Makkah.];
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It is a Makki surah. A study of the contents also shows that it must have been revealed at Makkah.

# Theme and Subject Matter



- Its theme is to acquaint man with the **value, worth and importance of the Qur'an.**
- Its being placed just after Surah Al-'Alaq in the arrangement of the Qur'an by itself explains that **the Holy Book**, the revelation of which began with the first five verses of Surah Al-'Alaq, **was sent down in a destiny-making night.**
- It is a **glorious Book** and its revelation for **mankind is full of blessings.**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**In the name of Allah, the Most Compassionate,  
the Most Merciful**



إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ

We have sent down this (Qur'an) in the Night of Glory.



تَنْزِيلٌ مِّن رَّبِّ الْعَالَمِينَ

A Revelation from the Lord of the Worlds

The words in the original are *anzalna-hu*: **“We Ourselves have sent it down”**. “Sending down” by itself points out that the Qur’an is meant. (An-Najm)

It has been said: **“We have sent down the Qur’an in the Night of Destiny”**, and in Al-Baqarah: 185, **“Ramadan is the month in which the Qur’an was sent down.”** This shows that the night in which the Angel of God had brought down revelation for the first time to the Holy Prophet (PBUH) in the Cave of Hira, **was a night of the month of Ramadan**. This night has been described as *Lailat-ul-qadr* here and as *Lailat-im-mubarakah* in Surah Ad-Dukhan : 3.

رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ  
 وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ فَمَن شَهِدَ مِّنكُمُ 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  
 هَدَانَكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ

**Ramadan is the (month) in which was sent down the Qur'an as a guide to mankind also clear (Signs) for guidance and judgment (between right and wrong). So everyone of you who is present (at his home) during that month should spend it in fasting but if anyone is ill or on a journey the prescribed period (should be made up) by days later. Allah intends every facility for you He does not want to put you to difficulties. (He wants you) to complete the prescribed period and to glorify Him in that He has guided you; and perchance ye shall be grateful.**

**The revelation of the Qur'an to the Holy Prophet (PBUH) began in this very night, and this was the night in which the five opening verses of Surah Al-'Alaq were revealed. But, in the very beginning:**

**Even before the creation of the universe**

**Allah had a full plan of the creation of mankind on the earth**

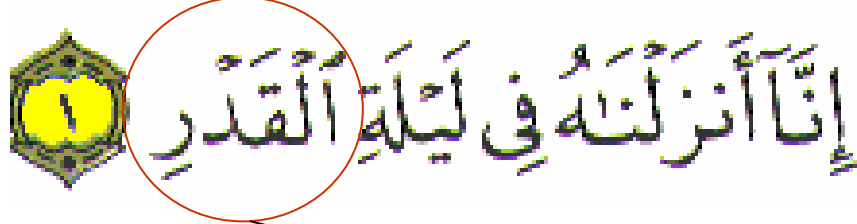
**Raising the Prophets**

**Sending down the Books to the Prophets**

**Raising the Holy Prophet Muhammad (PBUH)**

**Sending down the Qur'an to him.**





Some commentators have interpreted *qadr* to mean **destiny (*taqdir*)**, i.e. it is the night in which Allah entrusts the degrees of destiny to the angels to be enforced.

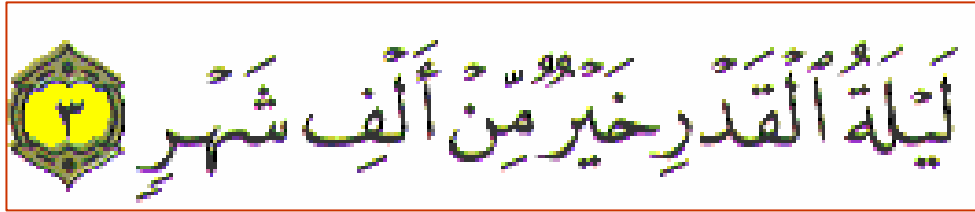
“This is a night in which every matter is decided wisely by Our command.” On the contrary, Imam Zuhri says that *qadr* means glory and honour, thereby implying that it is a **Night of Destiny**.

**Which night.** A great majority of scholars hold the opinion that one of the odd nights of the last ten nights of the month of Ramadan is *Lailat-ul-qadr*, and among these also most scholars think that it is the 27<sup>th</sup> night.



وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ

**And what do you know what the Night of  
Glory is?**



## The Night of Glory is better than a thousand months

The commentators have understood this to mean that the **good acts performed in this Night are superior in value to the good acts of a thousand months** in which *Lailat-ul-qadr* is not included. There is no doubt that this is in itself correct and the Holy Prophet (PBUH) has described great **excellences and virtues of the good acts and devotions of this Night.**

The Holy Prophet said: **“The one who remained standing in worship in the state of belief and for the same of rewards from Allah during *Lailat-ul-qadr*, would have all his previous sins forgiven.”**

**The Holy Prophet said: “*Lailat-ul-qadr* is among the last ten nights of Ramadan. The one who stood up in worship in order to take advantage of their rewards, Allah will forgive all his former and latter sins.”**

**The verse means that in this one night a task was accomplished for the welfare of mankind the like of which had not been accomplished even during an indefinitely long period of history.**

نَزَّلُ الْمَلَائِكَةَ وَالرُّوحَ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ

**The angels and the Spirit descend in it with every decree, by the permission of their Lord.**

**“The Spirit”: Gabriel (peace be on him), who has been mentioned separately from the angels in view of his unique eminence, honor and merit.**

**That is, they do not descend of their own accord but by leave of their Lord. *Amr hakim***



**That Night is peace, until the rising of the dawn.**

**That is, the entire Night, from evening till morning, is peace, free from every evil and mischief.**

# Ramadan

- Ramadan is in the ninth month in the Islamic calendar.
- It is a **month of great blessing**.
- During this month, Muslims must pay special attention to the **spiritual aspects** of their lives as compared to the worldly affairs.
- In addition to fasting during the daytime hours, they **spend much of their time in prayer, reading the Qur'an, dhikr and contemplation**.
- They concentrate on acts of **charity, kindness and brotherhood**.

- They also try especially to **stay away from the forbidden and the disliked behaviour. Do not waste your time doing things which are not liked by Allah.**
- It is a month of endeavour when they seek to raise the level of their spirituality, god-consciousness and nearness to God.
- It is a month of **patience.**



# Fasting

- **Fasting is divided into two kinds:**
  - Fard, the obligatory fast,
  - and the optional.
- **Fasting for the entire month of Ramadan is obligatory.**

***"O you who believe: Fasting is prescribed for you as it was prescribed for those before you, that you may be God-fearing." (Qur'an 2:183)***

# Elements of Fasting

- The two basic elements that constitute the essence of fasting are:
  - (1) the **niyyah (intention)** of fasting for the sake of Allah alone.
  - (2) the **full abstinence** from consuming food, drink from dawn to dusk.

# Sahur

- It is recommended to eat a pre-dawn meal (sahoor) each day before the fast begins. The Prophet,(PBUH) is reported by Anas (RR) to have said:
- **"Eat a sahoor for there are blessings in it."** (Bukhari and Muslim)
- Other traditions report the Prophet (peace be upon him) as saying: **"You should eat [the] sahoor for it is a blessed nourishment"** (an-Nasa'i),  
and **"The sahoor is blessed, so do not neglect it even if you only take a sip of water. Verily, Allah and His angels pray for those who have pre-dawn meals."** (Ahmad)