

Volume 26 - No 9
Ramadan 1444 / 2023

Al Kausar
1727 Lenasia 1820 011 854 4543 011 854 7886

رمضان كريم

RAMADAAN KAREEM



Through the Grace of Allah, we have been blessed to again experience the blessed month of Ramadan. Across the world, Muslims mark the advent of Ramadan and the month of fasting, as well as the Eid-ul-Fitr which follows, in diverse ways. In this special edition of International Focus, we highlight some of these unique cultural developments that have arisen across generations and largely continue to be implemented today despite the changing times.

INDONESIA – As might be expected, this country which is home to the largest Muslim population in the world has seen customs evolve over the centuries that range from cleaning graves of relatives, that might perhaps not have been visited for some time; to starting the month with a purification ritual in the Central and East Java areas of the country. Known as "padusan" ('to bathe' in the Javanese dialect), Muslims dive into springs, or swimming pools, soaking their bodies from head to toe, on the day before Ramadan. At night, parades with torches also take place.

AZERBAIJAN – On the last Friday of Ramadan, women and girls in each family get together to sew a bag in which the family members put some money. The bag is put away until the next Ramadan. The tradition is known as "Barkat Kisasi" in the Azeri dialect. It translates roughly as "blessing", and the families believe that it will protect them from becoming poor during the coming year.

EGYPT – A tradition that has not died out since the first years of Islam is when children surround and move along with the "Masaharati" to wake up the village's inhabitants so they can start their suhoor before sunrise. During the holy month, children walk around with colourful lanterns known as "fanous", singing along as they collect gifts and sweets.

MOROCCO – Despite the advent of modern technology, drummers still continue to move through the streets to wake people up for suhoor. The fast is traditionally broken daily with a special soup called "harira".

LEBANON – As in several other Middle Eastern countries, cannons are fired daily to announce the onset of Iftar. This tradition is known as "midfa-al-iftar". After some cannons were confiscated during the war in 1983 because they were considered to be dangerous weapons, the tradition was revived by the Lebanese military.

SOUTH AFRICA – The gathering on the beachfront and surrounding areas of Cape Town, started by the early Malay Muslims brought to the area as slaves, sees hundreds of people gather for the important event of sighting the moon. While many may see the moon, only the official "maankykers", appointed by the Muslim Judicial Council, can declare an official sighting.

TURKEY - Drummers dressed in traditional Ottoman costumes, including a fez and vest, beat a "davul" drum during

Ramadan drummers to get "bah i" (tips) from people. They often also get invited to share Iftar in their homes.

IRAQ - In the early hours of the night, after breaking fast, generations of people across Iraq come together for a traditional game of "mheibes". Predominantly played by men during Ramadan, this game involves two groups of about 40 to 250 players, who all take turns to conceal a "mihbes", or ring.

INDIA – The seheriwalas (or zohridaars) of Delhi are part of a Muslim tradition that dates back to the Mughal empire. They walk the streets, reciting the name of Allah and the Prophet (SAW), to wake-up Muslims for suhoor. Most seheriwalas have inherited the tradition through generations, although it appears to be dying out now.

ALBANIA - Members of the Roma Muslim community march through the streets playing the "lodra", a home-made, double-ended cylinder drum covered in sheep or goat skin. Muslim families often invite them inside to play traditional ballads to mark the start of iftar.

UNITED ARAB EMIRATES (UAE) – Dubai in particular has become renowned for its Ramadan Festival, which is hosted in tents. Muslims from all over the world flock to the Festival to do their Eid shopping and enjoy the festive atmosphere.

Copper Chimney

EST. 1995



AUTHENTIC INDIAN CUISINE

PROMOTIONAL OFFERS ARE AVAILABLE @ THESE BRANCHES ONLY!

LENASIA SIGNET: (011) 079 7479 / 011 852 0043
LENASIA TRADE ROUTE: (011) 854 2508
LENASIA SOUTH: (011) 044 9044

MIDRAND: (011) 029 4822 / 071 3817
BUCCLEUCH: (011) 047 0052/3

The Village Bakery
The Home of Quality bakery Products

Grand Place Shopping Centre,
Gemsbok Street Lenasia
Tel: 011 852-6573 Fax: 011 854-1778
Avenue Road, Fordsburg
Tel: 011 836-9700/9

IQBAL'S MEAT & DELI

ACTONVILLE
791 Patel Street
Tel: 011 845 2420

MAYFAIR
Cnr. Church & 6th Avenue
Tel: 011 837 2579

LENASIA SOUTH
NTN Centre
Tel: 011 855 2758

LENASIA
12286 Nirvana Drive
Tel: 011 852 3750

Psycho-Social Behaviour and Health Benefits of Islamic Fasting During the Month of Ramadan

Compiled By: Shireen Ismail

Introduction

An article by Ahmad et al in the Community Medicine & Health Education Journal indicated that according to a review of research articles on Ramadan fasting showed that fasting can serve as an excellent research model for Psycho-social behaviour and health studies. The purpose of fasting for Muslims is to learn self-restraint from indulgence in everyday pleasures for self-discipline, to develop God-consciousness, to develop self-control, to purify the body, and to empathize with the poor and hungry. Muslims describe a feeling of inner peace and tranquillity. This involves restraining anger, doing good deeds, exercising personal discipline, and preparing one to serve as a good Muslim and a good person. One of the greatest advantages of fasting is that its true observance inculcates in a person a habit of speaking the truth. Fasting is a powerful therapeutic process that can help people recover from mild to severe health conditions.

Psychological Effects of Ramadan Fasting

Muslims believe that fasting strengthens the control of impulses and helps develop good behaviour. This purification of body and soul harmonizes the inner and outer spheres of an individual. Muslims aim to improve their body by reducing food intake and maintaining a healthier lifestyle. Overindulgence in food is discouraged and eating only enough to silence the pain of hunger is encouraged. Besides abstaining from food and drinks, fasting involves entering sublime states of the mind to develop positive feelings.

Social Effects of Ramadan Fasting

Ramadan fasting encourages the development of spiritual, moral, and social values. It is the message of equality amongst the individuals of the society. The poor are given attention and benefit from charity and the faithful practise the concept of neighbourhood and hospitality. Apart from helping to achieve purity of body and soul through this process of self-purification, addressing these areas of social significance is bound to help people shed all those things which are not socially desirable.

Health Benefits of Ramadan Fasting

Ramadan fasting can be good for one's health and personal development. Muslims do not fast because of medical benefits which are of a secondary nature, but the health benefits of

fasting are important issues. Islamic law is very clear about the exemption from fasting for the children below a certain age, the sick, travellers, elderly, the women who are menstruating, breastfeeding and pregnant, and those unable to understand the purpose of fasting during Ramadan. They are allowed to restrain from fasting depending on the conditions of their illness. Young children and those with unsound mental faculties are completely exempted from fasting and exempted from compensating for the lost fasting days for as long as they remain in these states.

Conclusion

Fasting in the month of Ramadan is ordained on the Muslim believers. Ramadan fasting has not only been spiritually beneficial, but it has physical, psychological, social and health benefits. Ramadan is a month of self-regulation, a process of self-purification, truthfulness, and self-monitoring with the hope that this training will last beyond the end of Ramadan. The physiological effect of fasting includes lowering of blood sugar, lowering of cholesterol, and lowering of the systolic blood pressure. According to the research reviews, Ramadan fasting would be an ideal recommendation for treatment of mild to moderate, stable, non-insulin diabetes, obesity, and essential hypertension. The body has a self-healing power, to activate this power, the stomach must be kept empty, if Ramadan fasting is done properly it can help to recover from certain sicknesses.

Adapted from Ahmad S, Goel K, Maroof KA, Goel P, Arif M, et al. (2012) Psycho-Social Behaviour and Health Benefits of Islamic Fasting During the Month of Ramadan. Journal of Community Med Health Education.

Motalib's BUTCHERY and SUPERETTE

*Much More Meat For Your Money
For Quality Meat And Mutton Products*

**Spit Braai Specialist
All Products Are Firstly
M.I.M. Approved**

40 Gemsbok Street Denush Centre Opp. Bus Depot
or new D.B. Cash & Carry
Lenasia 1827 Tel: (011) 852-4203 / 854-6332



Southern African Freight & Transport Co-ordination System

Baboo Moideen
Group CEO

Tel: 031 409 3319
Fax: 031 409 1751
Cell: 082 576 6955
e-mail: s.m.r@absamail.co.za
mmoideen@smrlogistics.co.za

P.O. Box 561451
Chatsworth, 4030

Naz's fabrics

HEAD OFFICE / SHOWROOM

168 Main Reef Road, e/r Bonanza street,
Selby Ext 19 - Johannesburg. Tel: (011) 833-5555
Email: naz@nazfabrics.co.za
Website: www.nazfabrics.co.za



CASHLESS!

by: Faizul Khamker



In prior eras the word cashless meant someone who was penniless and having financial hardships. It was a form of stigmatizing a person, a manner of degradation and dehumanizing. In the current era the meaning has taken a dramatic turn and the one who has cash is now stigmatised. This narrative is driven by the banking sector with the support of the various ruling elite. It is well known that the banking sector are one of the power centres that have a massive influence on governments. Furthermore, the callousness of this sector has been well documented.

A brief outline of how the banking sector works. The bank will take deposits from customers and will hold these deposits for safekeeping, providing in some instances an interest-based return. The actuarial data they will gamble as to how much money will be available for them to use to borrow out and earn income. In most cases this would-be long-term loans. Effectively this means that the banks use the depositors' money to earn their income and to discourage the depositor from withdrawing too frequently they levy charges on the depositor for transactions of the depositor. They are therefore predominantly in the trading of interest. The only way that they can succeed is to ensure that the depositors is discouraged from cash transactions to enable them to control the depositor's money. It should not be forgotten that the banks unilaterally control the interest rates through their privately owned "Reserve Banks".

The above is important to understand in analysing what would potentially be a catastrophe on our doorsteps. In Lebanon the doors to the bank has been closed to depositors because there is not enough money to return the money of the depositors, who are the rightful owners of the money. It has come to such a stage that robberies are taking place simply to get their own money back. The fact that there is government of "no note" at the helm and that the value of the currency is dismal to the effect that it stands in the ration on 1 is to 15000 to the US dollar does not help the situation. It should be borne in mind that the banks influence the currency exchange rates. The ordinary person on the street is no in dire straits just to feed his family because he is cashless even though technically, he is by the means.

In America the collapse of two major banks has been reported. The number of smaller banks which has collapsed has not been

reported. The Silicon Valley Bank had attracted depositors from the high flyers in the tech industry as well as those who have interest in venture capital. The venture capital investments which is a high-risk investment together with consistent increases in the interest rate caused losses which in turn made the depositors uncomfortable who went to the bank to withdraw their monies and because the bank did not have sufficient liquidity had to shut down. It is alleged in some quarters that prior to the collapse of the bank more than one billion US dollars were transferred to Israel. Silvergate Bank was the second major US bank to collapse. This bank acted as a converter of crypto currencies to fiat money. It then ventured into the crypto currency market (a risky investment) and ended up suffering major losses. The depositors of the bank, similar to Silicon Valley Bank than went to withdraw their money which the bank did not have and this resulted in the collapse of this bank. The media reported the cause of the collapse of these banks to a "run" of the depositors and failed to report that the losses which triggered the run of the depositors that the real cause was the banks failure to act ethically with the depositor's bank.

The above shows the vulnerability of the masses to the banking system as well as the unethical standards practised by the worlds bankers. The norm is that went banks start to collapse a domino effect of other banks collapsing becomes a reality. With the masses so heavily reliant on the banking system this could lead to unwarranted hardship and suffering. It may be better to be stigmatised and hold onto cash than place reliance on a banking sector whose interest is only self-serving.

Franchised Dealers for Mercedes-Benz



Shiraz Auto

Cnr. Nirvana Drive and Protea Avenue, Ext. 8 Lenasia 1827
Tel: 011 213 1100, Fax: 011 213 1180 Email: info@shirazauto.co.za



Cell: 083 558 6519

Midway Motor Spares



Shop 5, Midway Shopping Centre Midway, Soweto
Tel: 011 980 2286 / 011 980 2856
Fax: 011 980 3401

SHAMA
SPICE WORLD & SUPERMARKET
011 852 5568



50 Gembok Street
Lenasia, Ext 2, 1827
011 852 5568

12286 Nirvana Drive
Lenasia, Ext 13, 1827
011 852 2768

Yaum-al-Furqaan

Badr The Day of Criterion

Between Good And Evil

Battle of Badr changed the Arab and Arabs like forever. It marked the end of a visibly pagan Arab to what we now see a completely non-pagan society that in every aspect of life espouses oneness of God notwithstanding the myriads of aberrations that have later found their way into it.

When and between whom?

It happened at a place called Badr in the month of March 614 i.e. two years after another turning point in the history of Arabs, the migration (Hijrah) of Prophet Muhammad (Peace Be upon Him) and His companions from Makkah to Yathirb, both the famous cities located in Hijaz, the western part of today's Saudi Arabia. It was the 17th day of the lunar month "Ramazan/Ramadan" and the Muslims were fasting amidst a mayhem of war bells doing rounds in and across the city of the Prophet which was now named Madinah from Yathirb.

Conflict and War was the norm of the day in Arab:

Conflict and war were never new to Arab. They literally had four months in the year declared as sacred months for trade to happen as well as for peace to prevail in order to accomplish the annual ritual of Hajj in and around Makkat-ul-Mukarramah (the city of Makkah). Their economy was purely dependent on the Hajj. These four months used to be calm and peaceful while the remaining eight months saw the "ignorance" of Arabs spiraling up in ways more than one, each one uglier than the other.

War among tribes, slavery, robbery, killing of infant female kids, ill practices named after religion and other forms of evils had their refuge in the Arabs' psyche.

The nature of the then conflicts among Arabs needs a special mention. Years of animosity among the tribes over some petty reason and the fire of vengeance that used to last for decades and passed through generations after generations only to carry forward the bloody legacy of the tribe in upholding the tribe's/family's prestige. They used to flaunt about all this using the poetry. However, the Battle of Badr changed the course of action

On that day, the mountains of Badr witnessed what was unprecedented in the history of Arabs. When the father-son duo stood against each other, uncle-nephew locked horns against each other, and the close relatives and friends transcending the unthinkable boundaries of "tribe", found each other on the other side of the battleground.

The battles that preceded were named after the tribes that took part in them unlike the battle of Badr that saw a confluence of tribes and families standing together and against the other. Unprecedented much, surprising and painful enough, one looking at this point in history might wonder, "Why is this battle so unique and so special?"

From the aforementioned examples, it is quite clear that battle of Badr stands out from the usual battles Arabs fought during those times. It transcended the boundaries of tribes, family prestige, blood relations, and even the clutches of slavery for there was an unprecedented sight of slaves fighting hand in glove with and against their erstwhile "masters"!

A unique battle that does not cross over the battlefield:

Prophet Muhammad (Peace Be upon Him) leading the group of Muslims was reported to be "praying and seeking God's help" a night before the battle took place, unlike the Makkans who were busy in "dancing, partying and flaunting all their might". Strategic genius and as per Islamic traditions divine intervention meaning the army of Prophet Muhammad

(Peace Be upon Him) had the last laugh and the army of Makkans thrice-in number than Prophet Muhammad's (Peace Be upon Him) had conceded the defeat. Many a powerful tribal leaders from among Makkans were killed and some were made prisoners of the war.

The winning party had not sought vengeance with those murdered in the battlefield nor had it played all evil tricks possible to name, shame and put to task to the prisoners of the war. Rather, one of the criteria to release the prisoners was that they "teach" the inhabitants of Madinah "how to read and write". There were clear instructions from Prophet Muhammad (Peace Be upon Him) to not harm kids, women, elderly, and non-participants (non-combatants) in the war and as well as trees, and the cultivable land.

What made the two parties fight after-all?

The message of Prophet Muhammad (Peace Be upon Him) was the repetition of the early messages from God that were revealed upon the likes of Abraham, Moses & Jesus (Peace be Upon them all) in past. His message was to proclaim oneness of God aka Tawheed, him being God's messenger and that there will be a day of judgement after this life for every human being on the earth. It had its takers and those who vehemently rejected it.

Unsurprisingly, most of those who opposed His message were from among the affluent, leaders and rich of the Makkah. Were they to believe and follow Prophet Muhammad and His message, their social, economic, political and religious significance and relevance would end. While the relatively low in social status, poor and slaves were the ones who believed and followed Prophet Muhammad, come what may. It meant the slaves might find a way out of the shackles of slavery. It meant the religious clergy would no longer be able to enjoy the social and financial capital generated out of "House of God – Ka'ba" during the times of Hajj. It meant no Tribe, no family and no person can claim the stakes of prestige and honour but by virtue of their goodness and belief in God.

A battle between Good and Evil:

In a nutshell, the affluent and leaders of the day found in the message of Muhammad the danger of losing their status quo. On the contrary, the oppressed, and the disadvantaged saw it as an emancipatory force. Essentially the battle of Badr was a fight between these two forces; the forces of oppression locking horns with the might of the oppressed, or to put it in other words, the forces of evil fighting with the proponents of goodness and Godly. This thus makes it a distinctive event in the history of the world, which we now fondly remember as the "Yaum-Al-Furqan The day of Criterion between good and evil".

UMPHAKATHI MALL – RANDFONTEIN
 MAIN REEF ROAD & R559, MIDDELVLEI
TEL : 010 109 2062
 (CALL & COLLECT)

Logos: ZEBRO'S BRAAIED CHICKEN, REAL GOOD; CHESA NYAMA FLAME GRILLED THE TRADITIONAL WAY; YAMU; WE ARE LIVE ON; Download the app; 50% OFF; 100% SATISFACTION GUARANTEE.

ZAKAH

BY MOULANA SAYED GHULAM FAREED ZIAEE



Q1.) ZAKAH ON GOLD

A1.) Surah Al-Taubah 9:34 elucidates: As for those who hoard up gold and silver and do not spend it in the way of Allah, give them the news of a painful punishment. From the above ayah it is brought to our realisation that there is an obligation on people who have items comprising gold and silver to give a certain amount or value thereof as Zakah. According to Muslim jurists, gold and silver is always subject to Zakah whether it is acquired for re- sale, investment, capital or if used as a tool of trade. However, there are some differences of opinion on womens personal jewellery. The majority of jurists, i.e. the Shafie, Hambali and Maaliki Madhabs hold the view that gold and silver jewellery belonging to women and used for personal adornment are exempt from Zakah. However, if such jewellery is acquired for purposes other than adornment, e.g. trading, investment, etc., then such jewellery is subject to Zakah. Similarly, gold / silver jewellery not in use, whether owned by men or women, are also subject to Zakah.

Q2.) ZAKAH ON CASH & CASH EQUIVALENT

A2.) All modern types of currencies that represent a measure of value acceptable in transactions (which have a potential for growth), should be considered in this section. Foreign currencies do not need to be converted physically into the local currency. A calculation to determine the equivalent value in local currency at current market exchange rates on Zakah valuation date will suffice.

Q3.) ZAKAH ON SHARES - INVESTMENTS IN COMPANIES

A3.) Shares (or similar assets) are as good as cash in the hands of the owner thereof and are thus subject to Zakah at the market value on Zakah valuation date. Shares must be examined in order to identify those assets of the company that are subject to Zakah, (e.g. inventory, cash, etc.). Once the aggregate value of such assets are identified, Zakah is levied on the proportionate share held by the Zakah payer. If it is not practical to identify the value of the assets subject to Zakah, then Zakah should be paid on the market value of the share on valuation date.

Q4.) How should one take out Zakaat on "Dead Stock"?

A4.) Work out the "Market Value" of the Stock and take out 2.5 % Zakaat. Example. A person bought 1000 batteries in 2005 @ R 2.00 each. This Stock has been lying in his business for five years (cannot sell). He needs to find out what is the Market Value of these Batteries (eg now valued @ R 1 each). Therefore, Zakaat

will be 2.5 % of R 1000.00, which will be R 25.00 .

Q5.) What is the understanding of Zakaat when purchasing a piece of land and having a property on it?

A5.) A person buys a plot or a piece of land then there are three possibilities. If he brought it for re-sale then he has to give zakat on the market value of the plot every year. If he brought it for building a house or for his own personal use, then there is no zakat. If he brought it and at the time of buying it, he made no intention regarding it, there will be no zakat. However, when he sells the land the money acquired should be added onto his other zakatable assets and zakat given thereupon. When calculating zakat on the plot of land, the zakat must be calculated according to the current market value of the plot each year and not on the purchase price.

Q6.) ELABORATE ON POLICIES, & CONTRIBUTIONS RELATING TO ZAKAH

A6.) Muslim jurists are unanimous that most types of conventional insurances are impermissible according to Islamic Law. However, the amounts received are sometimes subject to Zakah. Key criteria in determining which amounts are subject to Zakah: i) If policies have a savings concession. ii) If premiums are recoverable or accessible. iii) If the insured is entitled to the premiums or surrender value? DETERMINING WHAT AMOUNTS ARE SUBJECT TO ZAKAH a) During the term of the policy/endowment: Zakah is due on surrender value each year provided the surrender value is less than or equal to the total premiums paid. If the surrender value exceeds the total premiums paid, then Zakah is payable only on the value of the total premiums paid. The difference between the proceeds received and the total premiums paid must be distributed to the poor and needy without intention of reward as it constitutes an unlawful gain. b) In the year of surrender or termination of the policy/endowment: The amount subject to Zakah will be the lesser of either the total premiums paid or the surrender value. The difference between the proceeds received and the total premiums paid must be distributed to the poor and needy without intention of reward as it constitutes an unlawful gain. The monies should be accounted for under Cash. c) On death payout: The difference between the proceeds received and the total premiums paid must be distributed to the poor and needy without intention of reward as it constitutes an unlawful gain. The amount received by the heirs should be included in their individual Zakah calculation.

Gemini Parts
OE QUALITY TOYOTA
16 Kruis Street, JHB CBD - Tel: 011 334-1416
 Email: sales@geminiparts.co.za
 Website: www.geminiparts.co.za
"DIRECT" Importers of OE QUALITY replacement parts suitable for Toyotas

CALTEX
FOMISS SERVICE STATION
128, Gemsbok Street Tel: 011 854 5074

FASTING



Here are some frequently asked health questions about fasting during the holy month of Ramadan.

These answers have been put together by medical experts and Islamic scholars and researchers.

Should a person with diabetes fast? People who have their diabetes under control, either by their diet or using tablets, may fast. However, their GP may require them to change their medication to help them take tablets outside fasting times. Those who need insulin to control their diabetes should not fast.

I get severe migraines when I don't eat and they get worse when I fast. Should I fast? People with uncontrolled migraines should not fast. However, managing your migraines is possible with the right medicine and certain lifestyle changes. Ask your GP for further advice on controlling your migraines.

Should a person with high or low blood pressure fast? People with well-controlled high blood pressure may fast. Their GP may require a change to their medicine to help them take tablets outside fasting times. Someone with low blood pressure who is otherwise well and healthy may fast. They must ensure they drink enough fluid and have enough salt.

Is fasting harmful when a woman is expecting a baby? Must pregnant women fast? There's medical evidence to show that fasting in pregnancy is not a good idea. If a pregnant woman feels strong and healthy enough to fast, especially during the early part of the pregnancy, she may do so. If she doesn't feel well enough to fast, Islamic law gives her clear permission not to fast, and to make up the missed fasts later. If she is unable to do this, she must perform fidyah (a method of compensation for a missed act of worship).

Can I use an asthma inhaler during Ramadan? Muslim experts differ on this issue. Some say that using an asthma inhaler isn't the same as eating or drinking, and is therefore permitted during fasting. In their view, people with asthma can fast and use their inhalers whenever they need to.

But other scholars say that the inhaler provides small amounts of liquid medicine to the lungs, so it breaks the fast. They say that people with poor control of their asthma must not fast until good control is achieved. Some people with asthma may opt for longer-

acting inhalers so that they can fast. See your GP for further advice.

Can a person fast if they are getting a blood transfusion in hospital? No. A person receiving a blood transfusion is advised not to fast on medical grounds. They may fast on the days when no transfusions are required.

I am on regular medication. Can I still fast? If the medicine needs to be taken during fasting, do not fast. If this medication is required as treatment for a short illness, you can compensate for missed fasts by fasting on other days when you are well.

If you are on long-term medication then you could talk to your GP about whether you could change your medication, so that you can take it outside the time of the fast.

If your disease is unstable or poorly controlled, do not fast. Those who are unable to do the missed fasts later, due to the long-term use of medication, should do fidyah.

Can a Muslim patient take tablets, have injections or use patches while fasting? Taking tablets breaks the fast. However, injections, patches, eardrops and eyedrops do not break the fast as they are not considered to be food and drink (though there are differences of opinion among Muslim scholars on these issues). Islamic law says sick people should not fast.

Could dehydration become so bad that you have to break the fast? Yes. You could become very dehydrated if you do not drink enough water before the fast. Poor hydration can be made worse by weather conditions, and even everyday activities such as walking to work or housework. If you produce very little or no urine, feel disoriented and confused, or faint due to dehydration, you must stop fasting and have a drink of water or other fluid. Islam doesn't require you to harm yourself in fulfilling the fast. If a fast is broken, it will need to be compensated for by fasting at a later date.

Can I fast while I have dialysis? People on peritoneal dialysis must not fast and should perform fidyah. Haemodialysis is performed about three times a week and causes significant shifts of fluids and salts within the body. Such patients must not fast and should pay fidyah.

Source: <http://www.nhs.uk/Livewell/Healthyramadan/fastinghealthrisks>

NATIONAL INDEPENDENT HALAAL TRUST



"O Mankind ! Eat of the lawful and good things from what is in the earth, and follow not the evil. Surely he is an open enemy to you (S2: V168)"



FOR ALL YOUR HALAAL QUERIES CONTACT US ON:

GAUTENG:
TEL: (011) 854-4381 | FAX: (011) 852-4300
EMAIL: niht@halaal.org.za

DURBAN:
TEL: (031) 207-7864 | FAX: (031) 207-7865
EMAIL: nihtkzn@halaal.org.za

Visit our website at: www.halaal.org.za



I'TIKAAF

AND SEARCHING FOR LAYLATUL QA'DR

The meaning of I'tikaf is to seclude oneself in the masjid with the express intention (niyyah) of I'tikaf, for the remembrance of Allah, even though for a few seconds only.

Objects and Advantages of I'tikaf The reward of I'tikaf is great. The mere fact that Rasulullah ﷺ always performed it is sufficient to explain the virtues that are attached to it. The example of the one that resides in the masjid in I'tikaf is like the person who, having gone to a high personage to appeal for his needs, remains there until it is granted. He thus says to Allah: "O Allah! I have placed my humble request before You and have faith in Your generosity; and I shall not move from here until my request is granted by You." When someone comes begging at the door and then refuses to leave until his request is granted, it is certain that even the most selfish person will eventually accede to one's request; and how much more Merciful is Allah.

In every moment of I'tikaf one remains in Ibadah (worship), even when asleep, one is still in His service, striving for nearness to Him. Allah says, according to a hadith, "Whoever draws near to Me an arms length, then I draw nearer to him two arm lengths; and whoever draws nearer to Me by walking, I draw nearer to him by running."

It is also deduced from the various narrations that one of the major objects of I'tikaf during Ramadan is to search for Laylatul Qadr (the Night of Power). What better manner can there be than to remain in ibadah at all times, whether one is awake or asleep, to obtain the reward of 1,000 months (over 83 years) of worship. Furthermore, in I'tikaf one is free from all daily tasks and thus has all the time to devote to zikrullah (remembrance of Allah) and meditation.

Virtues of I'tikaf Ibn 'Abbas relates that the Messenger of Allah said: "The person performing I'tikaf remains free from sins and he is indeed given the same reward as all those who do righteous deeds (in spite of his not having done those deeds as a result of having been secluded in the masjid)."

In Kashful-Ghummah, Allamah Sha'rani relates a hadith wherein Rasulullah ﷺ said: "Whoever performs I'tikaf for the final ten days of Ramadan, for him is the reward of two Haj and two 'Umrah, and whoever performs I'tikaf from Maghrib until 'Isha, doing nothing else except performing salaah and reciting the Qur'an, Allah will prepare a place for him in Jannah."

Conditions of I'tikaf

1. to be a Muslim. **2.** To be sane, **3.** To be pure and clean from major impurity, monthly menses, and bleeding of childbirth, **4.** To perform I'tikaf in a masjid (for males only), **5.** To form the

niyyah (intention) for I'tikaf. **6.** To fast **Note:** Women may observe I'tikaf in the home. It is also not necessary to have reached the age of puberty to observe I'tikaf; therefore an intelligent child (male or female) may observe I'tikaf.

It is advisable for everyone who comes to join the congregational prayers to form an intention of I'tikaf upon entering the masjid. This will mean that as long as he remains busy with salah, zikr, listening to religious lectures, etc. He also receives the reward for I'tikaf.

When a Mu'takif could leave the Masjid or place of I'tikaf: The Mu'takif (a person in I'tikaf) could leave the defined masjid area for the following reasons only. If he/she leaves for any reason other than the under mentioned then the I'tikaf will terminate forthwith. When going out for these necessities do not spend more time than is absolutely required. Return as soon as possible.

a). To answer the call of nature when necessary. **b).** To perform wudhu when the wudhu' terminates (breaks). It is not permissible to leave the masjid to perform wudhu' when one still has wudhu'. When out of the masjid for these necessities it is permissible for one to greet others and to reply to their Salam. **c).** To perform the wajib bath (due to a wet dream). If one leaves the masjid to have a shower to cool off on a hot day or a bath for Friday, the I'tikaf will be nullified. When going out for wudhu' it is permissible to have a wash while performing wudhu', provided it is done in the same time during which wudhu' is made.

When a Mu'takif cannot leave the Masjid or place of I'tikaf: If he does leave, even though for a few seconds, either intentionally or unintentionally, his I'tikaf will be nullified. **a).** Because of illness or fear. **b).** To visit the sick. **c).** To attend a Janazah salaah. **d).** To extinguish a fire or save a drowning person outside of the masjid area. **e).** To wash hands, gargle, and brush teeth or to expectorate (spit). (These should all be done while performing wudhu'). To fetch a glass of water. **f).** To assist the caretaker in his duties outside the masjid area. [Note: in situations (a) and (d) it will be permissible to leave the masjid but the I'tikaf will be nullified and for example, if it is a wajib I'tikaf, then qaza will be necessary.]

What is allowed during I'tikaf?

The following are allowed in the masjid during the I'tikaf: **a.** To eat and sleep **b.** To change clothes. **c.** To clip the nails or trim the moustache. **d.** To recite the Qur'an aloud or recite tasbeeh or zikr with a raised voice if it does not disturb others. **e.** To have religious discussions and lectures and to speak about lawful matters.

Al Waaris Foods Strictly Halaal

Tel: 011 854 2601 / 854 6966/7

Shop 7, Protea Centre,
Protea Avenue, Ext 8 Lenasia

Waaris Chicken
Grilled or Fried,
Something to be Tried

A & A MOTORS
SPARES & ACCESSORIES

Tel: 011 852 1110/1 - 011 854 2606

170 Lenasia Drive, Lenasia P.O. Box 996 Lenasia, 1820

"Your Spares Paradise"



Sayyiduna Imam Moula Ali

By: Moulana Muhammad Hussain Noori

The Significance and Meaning of Karram-Allahu-Wajhahu

كَرَّمَ اللَّهُ وَجْهَهُ

Hazrat Ali رضي الله عنه the fourth Khalifah of the Muslims is the only companion of Rasulallah صلى الله عليه وسلم to be called by the title كَرَّمَ اللَّهُ وَجْهَهُ الكَرِيم which means 'May Allah exalt or honor his exalted or honorable face'. The term وجهه namely, face in Arabic refers to the very being of a person.

The first reason we find for Hazrat Ali رضي الله عنه being honored with this title is that he is known as the only early Muslim who had never knelt down to an idol in the period of Jahiliyah nor had he ever looked at the face of an idol due to always being in the presence of Rasulallah صلى الله عليه وسلم from childhood, whom he had always followed as his guardian and teacher. In other words, his face was preserved from touching the ground for the sake of idols.

The second reason we find can be explained in the words of Moulana Jalalludeen Rumi رحمه الله عليه whereby he says: "Learn how to act sincerely from Hazrat Ali the lion of Allah, who is free from all impurity. During a battle, he subdued his enemy thereafter drew his sword to deal the final blow. The man spat on

the pure face of Hazrat Ali, the pride of every saint and Prophet. The moon prostrates itself before this blessed face. Hazrat Ali put down his sword right away and though he was on top, he stopped on the spot. The fighter being astonished and puzzled by this act inquired as to why Hazrat Ali had not finished him. Hazrat Ali explained that up to this point it had been only for the sake of Allah, if I were to kill you now it would not have been for His sake but for the sake of my own anger. Ever since that day Hazrat Ali has been called كَرَّمَ اللَّهُ وَجْهَهُ الكَرِيم

The third reason we find is that during the battle of Uhud whilst Hazrat Ali رضي الله عنه was fighting against the great Quraish warrior Talha ibn Abi Talha who constantly boasted that he defeats any Muslim that comes his way. When Talha ibn abi Talha was defeated by Hazrat Ali رضي الله عنه he begged for mercy by saying كَرَّمَ اللَّهُ وَجْهَهُ الكَرِيم. But the very reason why Talha ibn abi Talha could have uttered those words is that Hazrat Ali رضي الله عنه was already widely known by that title.



The Lady of Paradise

Sayyida Fatimah-Az-Zahra (RA)

Just before the Wisaal of Rasulallah صلى الله عليه وسلم the Holy Prophet صلى الله عليه وسلم had shared a few secrets with his beloved daughter Hazrat Fatima رضي الله عنها after informing her that soon he was about to return to Allah Ta'aala which saddened her and the moment Rasulallah صلى الله عليه وسلم said: 'O Fatima! You will be the first of my family to follow me and will you not be pleased that you will be the chief leader of all the believing women of Paradise? To which she smiled.

Rasulallah صلى الله عليه وسلم not only gave her the glad-tidings of Paradise but informed her of being next after him to be accepted by Allah Ta'aala from his family and honored her with

the title of سَيِّدَةَ نِسَاءِ أَهْلِ الْجَنَّةِ

That is why we consider Hazrat Fatima رضي الله عنها as the Princess of Paradise.

Rasulallah صلى الله عليه وسلم once said, Fatima is a part of me, whosoever makes her angry, makes me angry. Not only that but Rasulallah صلى الله عليه وسلم also said that, Fatima is a part of me, whosoever hurts her, hurts me as well.

There is no person more unfortunate than the one who dare hurt the Holy Prophet صلى الله عليه وسلم let alone incur his anger.

Is your Financial Adviser
in it with you? All of it?

Ask
Mohammed
about:

- Wills
- Trusts
- Investments
- Life Insurance
- Medical Aids and more

Mohammed Areff 083 395 0704.

A Representative of Liberty Group Limited.

Liberty Group Limited is a licensed Life Insurer and an Authorised Financial Services Provider (no. 2409). Terms and conditions, risks and limitations apply.


LIBERTY
In it with you



SUPPLIERS OF
Builders mix - 13/19mm Stone
Building sand - Crusher sand
Plaster sand - River sand
G1 - G5 - G6 - G7 sub base
Clinker Sand - Dump Rock -
Ballist Stone - Filling sand - Top soil

follow us on

Wholesalers of Sand, Stone and Aggregates

0721300655 Amien@jozitippers.co.za www.jozitippers.co.za

Al-Kausar



The Nation Rallies Behind **IMRAN KHAN**

By: Moulana Muhammad Hussain Noori

A while back, Pakistan's media regulator (PEMRA) had banned TV channels from broadcasting speeches and news conferences by Former Prime Minister Imran Khan, accusing the former premier of attacking the state's institutions and promoting hatred. Whereby, Imran Khan had alleged that former Army Chief General Qamar Javed Bajwa was behind his removal from power in April last year.

Hammad Azhar, a politician belonging to Khan's Pakistan Tahreek-e-Insaf (PTI) party, said, "The country was fast descending into darkness and there were concerted efforts by the government to put its democracy under threat. This ban is not only unconstitutional as it goes against freedom of expression but there cannot be a blanket ban on speeches of politicians other than questions of legality, it is also extremely anti-democratic in nature. This regime is petrified of Imran Khan and his ever-soaring popularity; he is now seen as a prime-minister in waiting. We are seeing constant police action against Khan and the party workers and are fast becoming a fascist state."

Former PEMRA chief Absar Alam said the implementation of law in Pakistan is flawed and the media regulator needs to improve itself. PEMRA has become a tool; whoever can use it, often does so for his own interest. TV channels should take responsibility for what they broadcast. There is so much polarization in Pakistan that one person's virtue is another person's sin. Unfortunately, media has amplified this a lot and they are not following media ethics or showing professionalism". The Paris-based media watchdog "Reporters without Borders" (RSF) have in the previous year ranked Pakistan 157 among 180 countries in its World Press Freedom Index list.

On the 5th of March, an Islamabad police team was sent to Lahore to arrest Imran Khan with the court summons. However, it returned empty-handed after the PTI chief evaded the arrest.

Recently heavy contingents have reached Imran Khan's Zaman Park residence where a stand-off between party supporters and law enforcers has been going on for more than 20 hours in order to arrest the former prime minister in the Toshakhana case.

On Tuesday night, the 14th of March, PTI workers and supporters took control of Zaman Park Lahore following an hours long face-off with the police, who arrived to arrest the former Premier Imran Khan after a district and session's court issued his non-bailable arrest warrants for failing to attend the hearing in the Toshakhana reference. The court of ADSJ Zafar Iqbal restored non-bailable arrest warrants for Imran in the Toshakhana reference. It instructed the police to arrest the PTI chief and present him in court by March 18.

In a statement, the Islamabad police spokesperson said that they have reached Lahore to arrest PTI chief on court orders. However, have failed to arrest the former premier despite the passage of 19 hours as PTI workers laid siege to the path leading to Imran Khan's residence as well as Canal Road.

The official PTI Twitter handle stated that open firing had begun by the Rangers and police with Imran's residence under "extreme attack".

A tense situation prevailed in Lahore in the early hours of Wednesday, March the 15th as police made a fresh attempt to arrest the former premier but once again they were faced with resistance from hundreds of his supporters who remained gathered outside his residence in Zaman Park.

After the deployment of Rangers, the PTI chairman, in a series of tweets claimed that the real intent is to abduct and assassinate

him as the police have now resorted to live firing. "I signed a surety bond last evening, but the DIG refused to even entertain it. There is no doubt of their mala fide intent," he said.

In another video shared on PTI's Twitter account, the PTI chief said that his arrest was part of the London plan.

The district administration announced on Wednesday that all educational institutions would remain closed on account of the prevailing law and order situation in the city.

Former US Special Representative for Afghanistan Reconciliation Zalmay Khalilzad has warned that the arrest of Imran Khan will deepen the crises which are being faced by the country. Taking to Twitter, the former US special representative for Afghanistan Reconciliation pointed out that Pakistan was facing a triple crisis, namely, political, economic, and security.

In a video message shared on Twitter on Tuesday, the PTI chief urged the nation to stand resolute and fight for Haqeeqi Azadi (real freedom) and the rule of law. Imran Khan noted that the government thinks the nation will not react if he gets arrested, urging the party workers and supporters to prove the incumbent rulers wrong.

"You have to prove that we are a living nation", the former premier said, asking the nation to continue its struggle for real freedom and come out of their houses. He further said that he will continue to fight for the supremacy of the Rule of Law.

Meanwhile, the PTI Chairman has constituted a six-member emergency committee to overlook party matters in case of an arrest. The six-member committee has been constituted to overlook party matters which include PTI vice chairman Shah Mahmood Qureshi, Senator Saifullah Niazi, Senator Azam Swati, Ijaz Chaudhry, Murad Saeed and Ali Amin Gandapur. The emergency committee will overlook the matters in case Imran Khan gets arrested, as per a statement issued by the political party.

As soon as the news of the police action at Lahore's Zaman Park spread, a multitude of supporters took to the streets and blocked various roads in Karachi's and protest demonstrations were also staged in almost all the densely populated neighborhood areas. Similar protests are taking place in various other countries as well.

Meanwhile, Fawad Chaudhry stated that the arrest warrants against Imran had already been challenged in the Islamabad High Court (IHC) while the hearing was expected to be held soon. The Lahore High Court (LHC) has now stopped all police operations at former premier Imran Khan's Zaman Park residence until Thursday the 16th of March, putting a complete halt to the day-long clashes.



Ummul Mu`mineen Hazrat *Khadija-tul-Kubra*

Radi Allahu Anha

Today, Islam is the greatest force in the world. Its enemies cannot do it any harm. It is like a mighty oak which the storms of the world cannot uproot. Yet there was a time when this mighty oak was a tiny sapling, and desperately needed someone to protect it from the hurricanes of idolatry and polytheism which threatened to uproot it.

Muslims may forget it but Islam cannot forget that in its infancy, it were Abu Talib and Hazrat Khadija ؑ who protected it. They made Islam invulnerable. Abu Talib protected the sapling of Islam from the tempests of misbelief and heathenism; and Hazrat Khadija ؑ irrigated it with her wealth. She did not let the sapling of Islam die from drought. In fact, she didn't even let it wilt from neglect. Protecting Islam was, for Abu Talib and Hazrat Khadija ؑ, their foremost duty. Islam was their first love, and it was a love which they passed on, as their "legacy" to their children. If they - Abu Talib and Hazrat Khadija ؑ - had protected the tree of Islam from its enemies in the lifetime of Hazrat Muhammed Mustafa ؑ, and had "irrigated" it with vast quantities of gold and silver, their children and their grandchildren protected it, from its enemies after his death, and irrigated it with their blood. Their blood was the most sacrosanct blood in all creation. After all, it was the blood of Hazrat Muhammed Mustafa ؑ himself - the Last and the Greatest of all Messengers of Allah, and the Chief of all Apostles and Prophets.

Hazrat Khadija ؑ was an "eye-witness" of the birth of Islam. She nursed it through its infancy, through its most difficult, and through its most formative years. Islam was given shape and design in her home. If any home can be called the cradle of Islam, it was her home. She "reared" Islam. If any home can be called the "axis" of Islam, it was her home; Islam revolved around her home. Her home was the "home" of Quran Majid the Book of Allah, and the religious and political code of Islam. It was in her home that Gabriel was bringing Revelations from Heaven for ten years.

Hazrat Khadija ؑ has collected more "firsts" in the history of nascent Islam than anyone else. She was the first wife of the last messenger of Allah. She was the first Believer. She was the very first mortal to declare that the Creator was only One, and that Hazrat Muhammed ؑ was His messenger. Next to her husband, she was the very first individual who heard the Voice of Revelation. She was the first person who offered prayers to Allah with her husband. Whenever he went into the presence of Allah,

she was his constant companion. She was the first Mother of Believers. She was the only wife of Hazrat Muhammed Mustafa ؑ who did not have to co-exist with a co-wife. All the love, all the affection and all the friendship of her husband, were hers and hers alone exclusively!

When Hazrat Muhammed Mustafa ؑ proclaimed his mission as the messenger of Allah, and told the Arabs not to worship idols, and called upon them to rally under the banner of Tauheed, a tidal wave of sorrows broke upon him. The polytheist began to thirst for his blood. They invented new and ingenious ways of tormenting him, and they made many attempts to stifle his voice forever. In those times of stress and distress, Hazrat Khadija ؑ was a bastion of strength for him. It was only because of her and Abu Talib that the polytheist could not disrupt his work of preaching and propagating Islam. She made, in this manner, a most important contribution to the survival and propagation of Islam.

Hazrat Khadija ؑ set basic standards that spell domestic peace, harmony, happiness and fulfillment, and she upheld and reflected them in her life. She demonstrated that the key to a family's strength and happiness is the degree of emotional closeness between its members. She spelled out the rights and duties of husbands and wives. The standards set by her, became the "blueprint" for family life in Islam. Hazrat Muhammed Mustafa ؑ and Hazrat Khadija ؑ spent twenty-five years together, and in those years, they formulated the "laws" that make a marriage successful and a life happy. Since then, even in temporal terms, the rest of the world has not been able to find better laws. Islam incorporated the same laws in its own programme. Hazrat Khadija ؑ turned the abstractions of idealism into reality. Her life with Hazrat Muhammed ؑ is concrete evidence of that fact. What she gave to the world was not merely a set of principles or theoretical ideas but an experience, rich in moments of pure enchantment with Islam, and subtle rhythms of love for Allah and His Messenger.

As mentioned earlier, the pagan Arabs had a sense of honor gone all awry. It was their "sense of honor" which impelled them to kill their daughters. Islam of course put an end to this barbaric and horrendous practice by making it at once a sin against Allah, and a crime against humanity. Besides putting an end to female infanticide, Islam also gave dignity, honor and rights to women, and it guaranteed those rights.

T | +27 31 5022557
E | sales@fourway-maritime.com
W | www.fourway-maritime.com

Section 16, Block 5
26-30-32 Siphosethu Road
Mount Edgecombe
KZN, South Africa

Riedwaan Hassiem
Director
M | +27 83 781 1364
fax2email | 086 503 1592
E | riedwaan@fourway-logistics.com

Rhiaz Hassiem
Director
M | +27 76 630 3485
fax2email | 086 503 1566
E | rhiaz@fourway-logistics.com

fourway

logistics solutions maritime corporation bulk solutions

Joburg Auto Tech
SPECIALISTS IN AUDI & VOLKSWAGEN

VW Audi FMI

92 Lillian Ngoyi Street, Newtown Johannesburg
web: www.joburgauto.co.za
Email: allyjbauto@telkomsa.net
Tel: 011 839 2695 Cell: 082 815 6624 Fax: 086 627 6913

All major Credit Cards Accepted

Laylatul Qadr

BY MOULANA SHAH FAISAL KHAN

Question 1- What are the blessings of Laylatul Qadr?

Answer 1- Alhamdulillah, the blessed night of Qadr in the blessed month of Ramadhaan has many blessings. Sayyiduna Ismail Haqi ؑ has stated, "This is a night of peace, people are protected from many troubles such as illness, evil, calamities, storms, thunders, lightning and other things. In fact, everything that descends in this night contains peace, benefit and goodness. In this night the devil cannot make people do evil and no magician's magic work, this night is full of peace."

[Ruh-ul-Bayaan Vol 10 page 485]

Sayyiduna Ubayd ibn Imraan ؑ said, "One night while I was making Wudhu at the Red Sea, I tasted the water which was sweeter than honey. I was extremely surprised. When I told Sayyiduna Uthmaan ؑ about it, he said, 'Oh Ubayd, it would be Laylatul Qadr'. He further said, 'Whoever spends this night remembering Allah it is as if he worshipped for more than a thousand months and Allah will forgive all his sins.'"

[Tazkira-tul-Wa'izin Page 626]

Question 2- What are the signs of Laylatul Qadr and why was Laylatul Qadr kept a secret?

Answer 2- Sayyiduna Ubadah bin Samit ؑ asked the Noble Prophet ﷺ about Laylatul Qadr. Rasoolullah ﷺ replied, "Laylatul Qadr is in the odd nights of the last ten days of Ramadhaan, i.e. 21st, 23rd, 25th, 27th, 29th or the last night of Ramadhaan, whoever worships in this night with faith in order to earn reward will be forgiven for all his previous sins."

Some of its signs are as follows:

- * the night will be open, bright and extremely clear
- * it is neither too hot nor too cold
- * the weather is quite normal on this night
- * the moon is clearly visible
- * the devils are not struck with stars the whole night.

One of the reasons why Laylatul Qadr was kept a secret, because it is as if Allah says, "I kept this night a secret so people would struggle hard to acquire it and earn reward for their struggles."

Question 3- What should you do on Laylatul Qadr?

Answer 3- Mother of the Believers Sayyidatuna Ayesha Siddiqah ؓ narrated that she asked the Prophet of Mankind, the Peace of our hearts and minds, Most Generous and Most Kind, ﷺ, "Ya Rasoolullah ﷺ! what should I recite if I find Laylatul Qadr?" The Holy Prophet ﷺ replied, "make this Dua:

اَللّٰهُمَّ اِنَّكَ غَفُوْرٌ رَّحِيْبٌ اَلْعَفْوَ فَاعْفُ عَنِّيْ

Allahum innaka A'fuwun Tuhibbul Afwa Fa;fu Anni

RAMADAAN'S Heroes

Ramadaan marks the wisaal (death anniversaries) of many sacred personalities, including Bibi Fatimah az-Zahra ؑ the saintly daughter of the holy Prophet ﷺ, and his most honoured wives Bibi Khadija-til-Kubra ؑ and Bibi Aa'isha Siddiqah ؑ. The three are considered the most virtuous and excellent of all women since the arrival of Allah's final Messenger ﷺ, whose achievements exerted no small influence on the future of Islam.

The 21st Ramadaan is widely celebrated in honour of another great personality, Sayyidina Ali ibni Abi-Talib ؑ, the 4th Khalif and one of the most revered from the family and companions of Hazrat Muhammad ﷺ.

The Martyrs of Badr sacrificed their lives in Islams first holy war, and are exalted till eternity in the pages of the holy Qur'an, for the occasion described as 'Youmul Furqaan'. This sacred day falls on the 17th of Ramadaan (co-inciding with the wisaal of Bibi Aa'isha ؑ).

It is considered virtuous to remember these noble, saintly, pioneers of our religion, with prayers, discussions or lectures, and any good deed as a token and blessing upon their souls! May Allah reward them endlessly and enshrine their legacy in our hearts!

THREE ASHRAS OF RAMADAAN AND THEIR DUAS

1. First Ashra - Days of Mercy

Rabbigh Fir war ham wa Anta Khairur Rahimeen

رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّحِمِيْنَ ط

O ! My Lord forgive and have Mercy and
You are the Best of Merciful

2. Second Ashra - Days of Forgiveness

*Astagh Firullah Rabbi Min Kulli Zambiw
Wa Atubu Elay*

اَسْتَغْفِرُ اللهَ رَبِّيْ مِنْ كُلِّ ذَنْبٍ وَّاَتُوْبُ اِلَيْهِ ط

"I seek Forgiveness from Allah, my Lord,
from every sin I committed"

3. Third Ashra - Days of Seeking Refuge

Allahumma Ajirni Minan Naar

اَللّٰهُمَّ اَجِرْنِيْ مِنَ النَّارِ ط

"O Allah! Save me from the Hell - Fire."