

Ramadan: Grade 4

(The following theme based curriculum for Ramadan is put together given the understanding that the students have not covered this theme in their previous years)

Introduction

Course Overview

The duties of Islam become obligatory on children as they come of age. ***The Prophet (peace and blessings upon him) said that three people will not be taken into account, among them are: “The child until he attains puberty.”¹ (Abu Dawud #4398). The Prophet (peace and blessings upon him) said: “Command your children to make salaah at the age of seven, and when they are ten years old discipline them to ensure they make salaah and make them sleep in separate beds.”² (Musnad Ahmad #6689).***

In this same spirit of gradual teaching, students should be encouraged to fast from an early age and when the child is between nine and ten, he must fast the entire month of Ramadan.

In this course, students will learn the meaning of Ramadan, the definition of fasting, when, how and why fasting in Ramadan was made obligatory, important commands and prohibitions related to fasting along with deeds to strive in and others to avoid during Ramadan.

Course Objectives

- To make students aware of when, how and why Allah made fasting obligatory on Muslims.
- To persuade students to adhere to the commands and prohibitions related to fasting.
- To teach students the significance of fasting, and its virtues and merits.
- To get students to understand the importance of reciting the Quran, performing *salaah*, making *dua* and doing other acts of worship (*Ibaadaats*) particularly in Ramadan.
- To teach students the difference between regular charity and annual *zakaah*.
- To develop the students' *akhlaaq* (character).

¹رفع القلم عن ثلاثة عن النائم حتى يستيقظ وعن المبتلى حتى يبرأ وعن الصبي حتى يكبر- قال الشيخ الألباني : صحيح . سنن أبي داود حديث رقم 4398.

²مُرُوا صِبْيَانَكُمْ بِالصَّلَاةِ ، إِذَا بَلَغُوا سَبْعًا وَاضْرِبُوهُمْ عَلَيْهَا ، إِذَا بَلَغُوا عَشْرًا ، وَفَرِّقُوا بَيْنَهُمْ فِي الْمَضَاجِعِ – أحمد في المسند الحديث رقم 6689؟.

The Lesson Plan

About Ramadan

Definition

In our *Shariah*³, *sawm* or *siyaam* (fasting) is to stay away from fulfilling some specified desires, like the desire for food and drink, from dawn to sunset, in order to please Allah by fulfilling his command.

Literally, it refers to keeping away from something. In this more general sense one can speak of observing a fast of hearing and seeing in the sense of staying away from listening to or looking at things that Allah does not like us to listen to or look at. In *Surah Maryam*, verses 5-10, Allah tells us that the prophet Zakariya (a.s)⁴ wanted to have a son to and raise his son to worship Allah. One night Zakariya (a.s) stood in prayer and asked Allah to bless him with a good son. He knew that he was too old and his wife was barren and unable to raise a child, but he had full faith in Allah. Then, Allah revealed to Zakariya (a.s) that he would have a son as a sign of His mercy and miracle, and told Zakariya (a.s) not to speak to anyone for three days except with signs.

WHAT IS RAMADAN?

Allah says in *Surah Al Baqara* verse 183:

“O you who believe! Fasting is prescribed to you as it was prescribed to those before you, that you may learn taqwa [self-restraint].”

The word *ramadan* is derived from the Arabic root word *ramida* or *ramad* that refers to intense scorching heat and dryness, especially the ground. *Ramdaa*, “sun-baked sand” is from the same root. So the Arabs say: *kal mustajeer minar ramadaa binnar* (“like a person taking to fire to protect himself from hot sand”– the Arabic equivalent of “out of the frying pan into the fire. ***The Prophet (peace and blessing be upon him) uses this word in his saying: "The time for the prayer of awwaabeen [those who turn to Allah in repentance] is that part of the day when the young camel can feel the sun's heat early in the morning."***⁵ (Muslim #1781).

Therefore, the month of fasting is called “Ramadan” because of the burning sensation in the stomach that the thirst of a fasting person leads to. Others say that it is because Ramadan scorches out sins with good deeds, as the sun burns the ground. Some say it is because hearts and

³ Islamic Law or jurisprudence

⁴ “a.s” is short for *alayhissalam*: “Allah send peace on him.” One uses this dua whenever one takes the name of a prophet.

⁵ صَلَاةُ الْأَوَّابِينَ إِذَا رَمَضَتِ الْفَصَالُ (مسلم حديث رقم 1781)

souls are more receptive to admonition and remembrance of Allah during Ramadan, as the sand and stones are receptive to the sun's heat. So there is wisdom in this one word since heat relates to its properties miraculously like Ramadan relates to its own properties. As heat helps shape, form, and mold virtually all matter - from metal and plastics, to plants and living cells – so Ramadan helps a believer mould, shape, reform, and renew his physical and spiritual disposition and behavior.⁶

The Obligation to Fast

Sawm (fasting) is one of the five pillars of Islam. The fast of Ramadan was established as an obligatory observance in the year two A.H⁷.

While in Makkah, before he was granted prophethood, the Prophet (peace and blessings upon him) started going to the cave of *Hira* to worship Allah in the way of those Arabs, who were not idolaters and who would try to follow the way of Ibraheem (a.s). In the third year that he was doing this, Allah honored him by making him His prophet, and the first verses of the Quran were revealed to him.

The month of Ramadan is referred to as the month of Quran or the month of mercy as the Book was sent down as a mercy to mankind and jinn. Indeed, this is the month in which Allah has revealed all His scriptures to prophets and nations before the final messenger. In addition, fasting itself is a mercy since it is a means enjoying Allah's everlasting mercy in the Hereafter.

The Merits of Ramadan

The *fadl* or *fadaail* (merits) of Ramadan are the great rewards that have been promised on good deeds in this month. Several *ahadeeth* tell us of the merits of fasting during Ramadan, and of striving in *ibaadah* [worship] throughout this month.

Abu Hurayrah narrated that the Prophet (peace and blessing be upon him) said, in Hadeeth Qudsi⁸ "Everything the human being does is for himself except fasting. Fasting is only for me, and I alone will grant reward for it. Allah finds the breath of a fasting person to be sweeter than

⁶ <http://www.scribd.com/doc/14812481/Sawm>

⁷ After Hijra

⁸ Hadeeth Qudsi (sacred Hadeeth) are the sayings of the Prophet Muhammad (Peace and Blessings of Allah be upon him) as revealed to him by the Almighty Allah. Hadeeth Qudsi (or Sacred Hadeeth) are so named because, unlike the majority of Hadeeth which are Prophetic Hadeeth, their authority (Sanad) is traced back not to the Prophet but to the Almighty.

musk." ⁹ (Musnad Ahmad #7775/7778).

Abu Hurairah (r.a) ¹⁰ also narrated that *the Prophet (peace and blessing be upon him) that he said: "Everything that a human being does is rewarded ten-fold to seven hundred-fold, to even more than that as Allah chooses. Allah says 'Except for fasting: Fasting is only for me, and I alone will grant reward for it. My servant gives up eating and his desires for Me!' There are two times of joy for the fasting person: one when he opens his fast, and a second when he will meet his Lord. And the breath of a fasting person is more pleasing to Allah than the smell of musk...!. The fast is a shield! The fast is a shield!"* ¹¹ (Musnad Ahmad #9712/9714) and that one year when Ramadan came near, *the Prophet (peace and blessing be upon him) said: "A blessed month has arrived. Allah requires that you fast throughout this month. The gates of jannah are opened in it and the gates of jahannam are closed. The shayaateen [satans] are handcuffed in it. There is a night in it in which worship is better than the worship of a thousand months. The person denied its blessings is really deprived!"* ¹² (Musnad Ahmad #7148).

The Prophet, (peace and blessing be upon him) said: "The *dua* of three people are not turned back: the fasting person until he breaks his fast... ¹³" (Tirmidhee #3598).

Lessons from merits of fasting and Ahadeeth:

1. The first two *ahadeeth* are like each other, except that the second *hadeeth* draws our attention to the reason for this great reward on fasting: that the fasting person is careful to observe the rules of conduct that the fast imposes on him and the Prophet (peace and blessing be upon him) ends on the warning that the fast acts as a shield and protects one from wrong-doing. However, if one damages the shield by disobeying Allah during the fast, one is open to attack from *shaytaan* and from one's own physical desires. *Ibaadah* [worship] only becomes good because it is done in the way the Shariah has told us to do it. Disregarding the restrictions of Shariah regarding any form of worship deprives one of its benefits.

⁹ قال الله عز وجل : كل عمل ابن آدم له ، إلا الصيام ، الصيام لي وأنا أجزي به ولخولوف فم الصائم أطيب عند الله من ريح المسك. أحمد في المسند. الحديث رقم (7778)-7775

It was also narrate by-Bukhari, Muslim, Malik, at-Tirmidhi, an-Nasa'i and Ibn Majah ¹⁰ "r.a." is short for *radiyallahu anhu*: "Allah be pleased with him. One says this dua whenever one takes the name of a Companion of the Prophet (peace and blessings upon him).

¹¹ كل عمل ابن آدم يضاعف الحسنة ، بعشر أمثالها إلى سبعمائة ضعف ، إلى ما شاء الله ، قال الله عز وجل : إلا الصوم ، فإنه لي وأنا أجزي به ، يدغ طعامه وشهوته من أجلي. للصائم فرحتان : فرحة عند فطره ، وفرحة عند لقاء ربه. ولخولوف فم الصائم أطيب عند الله من ريح المسك ، الصوم جنة ، الصوم جنة. أحمد في المسند الحديث رقم (9714)-9712.

¹² لقد جاءكم رمضان ، شهر مبارك ، افترض الله عليكم صيامه ، تفتح فيه أبواب الجنة ، وتغلق فيه أبواب الجحيم ، وتغل فيه الشياطين ، فيه ليلة خبز من ألف شهر ، من حرم خبزها ، فقد حرم. أحمد في المسند الحديث رقم 7148

¹³ ثلاثه لا ترد دعوتهم الصائم حتى يفطر والإمام العادل ودعوة المظلوم يرفعها الله فوق الغمام ويفتح لها أبواب السماء ويقول الرب وعزتي لأبصرنك ولو بعد حين قال أبو عيسى هذا حديث حسن ... قال الشيخ الألباني : ضعيف لكن صح منه الشطر الأول بلفظ المسافر مكان الإمام العادل (الجامع الصحيح سنن الترمذي – الحديث رقم 3598)

2. All worship is for Allah and He is All Seeing and All Knowing. From our acts of *ibaadaat*, fasting is special and refers to fasting being a form of worship "only for Him." This is a way of honoring the person who fasts seeking His face and His promise of reward is certain.
3. One of the wonders and virtues of fasting is that, contrary to people, Allah loves the smell of the breath of fasting people because he has come to this out of obedience to Allah, Allah loves him for it!
4. Fasting has the effect of protecting us from the attacks of *Shaytaan*, who tries to incite us to disobedience and the *shayaateen* is being handcuffed during Ramadan is a blessing that Allah has protected the believers from falling into the traps of *Shaytaan*.
5. Allah is especially attentive to His servants in this month.

When does Ramadan begin?

The Prophet (peace and blessing upon him) said: "Let none of you fast a few days before the month (in order to avoid missing its beginning); he said three times. And do not fast until you see [the crescent of the new month] unless it is overcast. If it is overcast, count [the previous month] as 30 days. Then do not break your fasts until you see the night upon the mountain (i.e. you are sure the sun has set).¹⁴ (Musannaf Abd al-Razzaq #7748).

Lessons from the Hadeeth:

1. This hadeeth shows the importance of following a *Hijri* calendar and the sighting of the moon is made obligatory to fast at the prescribed day. In *Surah Al Baqarah* verse 195 Allah says:

"...therefore whoever witnesses the month, he shall fast therein, and whoever is sick or upon a journey, then (he shall fast) a (like) number of other days."

2. Religiously, the lunar new month is when the light of a new moon, the crescent, is in a way the people can sight it with naked eye. In case that light is not visible, the lunar new month will be when people from neighboring areas sight the moon.

¹⁴ ألا لا يتقدم الشهر منكم أحد ثلاث مرات ألا ولا تصوموا حتى تروه أو يصوموا حتى يروه إلا أن يغم عليكم فإن يغم عليكم أن تعدوا على ثلاثين ثم لا تفتروا حتى تروا الليل يفسق على الضراب. مصنف عبد الرزاق الحديث رقم 7748.

3. Then, the Prophet (peace and blessings be upon him) warns the people not to end the fast, unless they witness the sun has set, or the fast would be invalid.

4. From this hadeeth we also learn that Prophet (peace and blessings upon him) is the messenger who was given the guidance of teaching man how to perform the obligatory acts of worship prescribed in the Quran.

People who need not Fast

1. The sick
2. Travelers
3. The elderly who are physically unable to fast.
4. A mother who is going to have a baby.
5. A *kaafir* (someone who is not a Muslim).

Character Building

The reward for every good deed, known as “*ma’roof*” and the reward for it is multiplied many times when it is done during Ramadan. At the same time, the evil of any bad deed, known as “*munkar*” is also multiplied when it is done in Ramadan. Therefore, during Ramadan, we must be careful to keep ourselves as busy with acts of *ma’roof* and stay as far away as possible from *munkar* acts.

Deeds that Please Allah (*ma’roofaat*) Especially in Ramadan

1. Reciting the Quran and worshipping Allah in acts of *Ibaadaat* seeking His pleasure.
2. Maintaining family ties:
 - a. Have *Iftar* with family and relatives. (As an exercise: Write a small essay about your experience being at a friend’s or family member’s place for *Iftar*.)
 - b. Ramadan is also a great time to strengthen family ties by forgiving others, as you want Allah to forgive our bad deeds.
3. Helping in the community and neighborhood, supporting others and speaking good words, respecting elders.
4. Taking care of the needy, giving food, clothing and gifts to the poor or visiting a home for the elderly.

- Investing one's time in beneficial reading to increase knowledge as the Prophet (peace and blessing upon him) said: "Allah makes the way to *jannah* easy for him who treads the path in search of knowledge" (Muslim #7028).

The Quran

Each year, Jibra'eel (a.s) and the Prophet (peace and blessings upon him) would review all the Quran that had been revealed.

The Companions and their followers continued this practice of reviewing the Quran as many times as possible each year during Ramadan. Below are a few examples from the practice of the pious *salaf* as (predecessors):

Al-Aswad [b. Yazîd Al-Nakha'i] used to recite the entire Quran in every two nights of Ramadan. He would sleep only between *maghrib salaah* and *ishâ salaah*. During the rest of the year, he used to recite the entire Quran in every six nights. (Abu Nu'aym, *Hilyatu-l-Awliya`* 1:250.)

Al-Rabi' b. Sulayman says that Muḥammad b. Idris Al-Shâfi'i used to recite the entire Quran in the month of Ramadan sixty times, all in *salaah*. " (Ibid. 4:107).

Abu-l-Ash-hab says that "Abu Al-Raja [Al-'Uṭaaridi] would recite the entire Quran for us in the *taraaweeh salaah* in Ramadan every ten days." (Ibid. 1:348).

Therefore, we also follow the *sunnah* of the Prophet (peace and blessing be upon him) and our pious *salaf* (predecessors) in order to seek the blessings of the month of Ramadan. This is the month in which we should review our own reading, and memorization of the Quran.

***Salaat at-Taraaweeh* [Extra prayers after Isha]**

Every night after *Isha* Muslims gather together in masjids in *taraaweeh salaah* to listen to the Quran in *salaah*. The Prophet (peace and blessing be upon him), urged the Muslims to perform it, saying: "Whoever makes *salaah* at night during Ramadan, out of faith and hoping for reward from Allah all his previous sins will be forgiven".¹⁵ (Bukhari #37).

¹⁵ من قام رمضان إيماناً واحتساباً غفر له ما تقدم من ذنبه. البخاري رقم 37.

Qiyam al-layl (tahjjud) [pre-Dawn Prayers]

Qiyaam al-layl refers to the prayer at the beginning of the night and is somewhat similar to *Taraweeh* prayer which starts after *Salah al Isha*.

Qiyam al Layl is particularly to spend one's night, or part of it, even if it is only an hour in *salaah* with lengthy recitations and long prostrations for those who are able and wish to do so besides reading, revising or learning the Quran, remembering Allah (*dhikr*) and sending blessing on the Prophet (peace and blessings be upon him).

“*Tahajjud*” is prayer which is offered at night after having slept a while. *Qiyam al Layl* is more general and it includes both prayers before and after sleep.

Allah has described the night prayer (*tahajjud*) in *Surah Al Israa*’ verse 97:

"And in some parts of the night (also) offer salaah (prayer) with it (i.e. recite the Quran in the prayer) as an additional prayer (tahajjud optional prayer, “nawaafil”) for you (O Muhammad)....."

Duas [Supplication]

The Prophet (peace and blessing be upon him) said, “Allah does not reject the *dua* of three people: the person completing his fast, a just imam, and the subject of injustice; Allah lifts up the *dua* of the subject of injustice above the clouds and opens the gates of the heavens. Allah says, 'I swear by My might that I shall certainly help you, though it be after some time.'"¹⁶ (Tirmidhi #2526).

The *dua* upon completing the fast: When completing the fast, one should say the same words that the Prophet himself (peace and blessing be upon him) used to say:

اللهم لك صمت وعلى رزقك أفطرت

*Allaahumma laka sumtu wa ‘alaa rizqika aftartu - "O Allah, for You have I fasted and with what You have given me I eat upon completing my fast."*¹⁷ (Abu Dawood #2360).

Breaking the fast as soon as the sun sets

¹⁶ ثلاثة لا ترد دعوتهم الإمام العادل والصائم حين يفطر ودعوة المظلوم يرفعها فوق الغمام وتفتح لها أبواب السماء ويقول الرب عز وجل وعزتي لأتصرنك ولو بعد حين. السنن للترمذي الحديث رقم 2526.

¹⁷ اللَّهُمَّ لَكَ صَمْتُ وَعَلَى رِزْقِكَ أَفْطَرْتُ. السنن لأبي داود الحديث رقم 2360.

Sa'id b. Al-Musayyib says that his father said: "Once I was once with 'Umar ibn al-Khattab (r.a) when a group of people arrived from Syria. 'Umar asked about them and how they were. He asked, 'Do the people of Syria hasten to eat as soon as the fast is complete?' When they said, 'Yes.' he replied: 'They will be doing the good thing as long as they do this, and they do not wait for the stars [to come out] as the people of Iraq do.'" ¹⁸ (Abd al-Razzaq, #7589).

'Amr b. Maymun Al-Awdi says, "The Companions (r.a) of the Prophet used to be the quickest to eat as soon as their fast was complete and the slowest in eating the pre-dawn meal in preparation for fasting." ¹⁹ (ibid. #7591).

An easy and excellent *dua* for Ramadan is:

اللهم إنك عفو تحب العفو ناعف عني

Allaahumma innaka 'afuwun tuhibbu-l-'afwa fa-'fu 'annaa. Say, "O Allah, You are The Forgiver, and You love forgiving, so forgive me." ²⁰ (Ibn Maja #3850).

Eating to Fast [not Fasting to Eat]

Once some good food was served to Anas Ibn Malik (r.a), and [the person who served the food] was well off enough to afford good food. As Anas (r.a) ate, he kept a morsel of the food in his mouth for a while, then looked at the people and began to cry. He said, "By Allah, I have benefitted from the company of people who, if they could get hold of this kind of food, would have fasted even more, and would have spent less time not fasting. One of them would have nothing to eat but milk mixed with water: he would drink this and fast on." ²¹ (Kitab az-Zuhd, al-Mu'aafa ibn 'Imraan, #210).

Going to the mosque when fasting

¹⁸ عن ابن المسيب عن أبيه قال : كنت جالسا عند عمر إذ جاءه ركب (2) من الشام فطفق عمر يستخبر عن حالهم فقال : هل يعجل أهل الشام الفطر ؟ قال : نعم ، قال : لن يزالوا بخير ما فطنوا ذلك ، ولم ينتظروا النجوم انتظار أهل العراق. المصنف لعبد الرزاق الحديث رقم 7589.

¹⁹ عن عمرو بن ميمون الأودي قال : كان أصحاب محمد صلى الله عليه وسلم أسرع الناس إفطارا وأبطأه سحورا. المصنف لعبد الرزاق الحديث رقم 7591.

²⁰ اللهم إنك عفو تحب العفو فاعف عني. سنن ابن ماجه الحديث رقم 3850.

²¹ والله لقد صحبت أقواما ما لو قدروا على مثل هذا الطعام لكثرت صومهم ، وقل فطرهم ، وإن كان أحدهم يصوم فما يجد إلا المذقة من اللبن فيشربها ، ثم يصوم عليها. الرهد لمعافى بن عمران الأثر 210.

Abul-Mutawakkil Al-Naji says that when Abu Hurayrah and his companions fasted, they would sit in the mosque and say, “Let us purify our fast.”²² (*Kitab az-Zuhd, Hannaad ibn as-Saree article 1207*).

Charity

The Secret Charity of ‘Ali b. Husayn: Many poor people in Madina would find food in their houses and not know where it came from. When ‘Ali b. Husayn passed away, they stopped getting what they used to get at night!

Abu Hamzah Al-Thumali says that ‘Ali b. Husayn used to carry a sack of bread on his back in the darkness of the night and search for poor people to give bread to them. He used to say, “Charity in the darkness of the night extinguishes the Lord’s anger.”

‘Amr b. Thabit says that when ‘Ali b. Husayn died, they found marks on his back from the sacks of provisions he used to carry at night to the houses of the widows.

Shaybah b. Nu’amah says that when ‘Ali b. Husayn died they found out that he used to provide for a hundred (poor) families.²³

Hammad b. Abi Sulayman, a wealthy man, would provide *iftar* (food for people to eat upon breaking their fast) for five hundred people in Ramadan, and would give each of them one hundred silver coins on ‘*Eid*.

Another report tells us that he would also feed fifty poor people upon their completion of fast every day in Ramadan, and on the eve of ‘*Eid* he would give each of them clothes to wear.²⁴

Laylat al Qadr – The Night of Decree

Allah says in *Surat al Qadr*, verses 1-5:

“Verily! We have sent it (this Quran) down in the night of Qadr (Decree) And what do you know what the night of Qadr is? The night of Qadr is better than a thousand months [i.e. worshipping Allah in that night is better than worshipping Him a thousand months .which comes to 83 years and 4 months]. The angels and Jibra’eel descend this night by Allah’s

²² عن أبي المتوكل الناجي قال : كان أبو هريرة وأصحابه إذا صاموا جلسوا في المسجد قالوا : « نظهر صيامنا ». الزهد الأثر 1207.

²³ Al-Dhahabi in *Siyar A’lam Al-Nubala’* under the biography of ‘Ali b. Husayn Zayn Al-‘Abidîn

²⁴ Al-Dhahabî, *Siyar A’lam Al-Nubalâ’*, in his biography of Hammâd b. Abi Sulayman

Permission with all Decrees. Peace! until the appearance of dawn.[All that night, there is Peace and Goodness from Allah to His believing slaves].”

The surah describes “The Night of Decree” (*Laylat al Qadr*), in Ramadan on which the Quran was first revealed through angel Jibra’eel, This is one of the odd-numbered nights within the last 10 days of Ramadan, but its exact date is uncertain. This night is a particularly good time for prayer, *dua* and repentance to Allah.

Thus the night is spent in prayer, remembering Allah in *dhikr*, worship, seeking forgiveness and making *dua* (supplications). The Prophet, (peace and blessing be upon him), encouraged Muslims to worship throughout this night: "Whoever makes *salaah* on *Laylat al-Qadr* out of faith and seeking reward from Allah, all his previous sins will be forgiven."²⁵ (Bukhari #1901).

Actions that are Especially Bad (*munkaraat*) in Ramadan

The person who leaves his desires (like eating and drinking) for Allah’s pleasure from dawn till sunset has fasted. But the “complete” fast will require one:

- 1) To make the *nafs* (desires of the self) fast by avoiding common physical desires like eating and drinking.
- 2) To make the mind fast by avoiding thoughts that displease Allah.
- 3) To make the hands fast by not touching or taking things that belong to others.
- 4) To make the nose fast by not sniffing or smelling unlawful things.
- 5) To make the feet fast by not going places where people do things that displease Allah.
- 6) To make the eyes fast by not looking at forbidden things.²⁶

Sulayman b. Musa has summarized the etiquette of fasting by saying: “When you fast, make your ears and eyes also fast, guard your tongue from lies and do not harm your servant. Don’t let the day you fast be the same as the day you don’t fast.”²⁷ (Tarikh dimashq 22:389).

The fasting person must be especially careful to avoid the following:

²⁵ مَنْ قَامَ لَيْلَةَ الْقَدْرِ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ
²⁶ http://www.islamicbulletin.com/free_downloads/ramadan/ramadan_booklet.pdf
²⁷ قَالَ سُلَيْمَانُ بْنُ مُوسَى إِذَا صُمْتَ فَلْيَصْمِمْ سَمْعَكَ وَبَصْرَكَ وَلِسَانَكَ عَنِ الْكُذْبِ وَدَعِ عَنكَ أَدَى الْخَادِمِ وَلَيْكِنْ عَلَيْكَ سَكِينَةٌ وَوَقَارٌ وَلَا تَجْعَلْ يَوْمَ صَوْمِكَ وَيَوْمَ فَطْرِكَ سِوَاءً. تَارِيخُ دِمَشْقِ (22:389).

Sins of Speech: Backbiting, telling lies, and speaking ill of others are always evil deeds and we must avoid them especially during Ramadan.

Losing One's Temper: An angry person will say things he shouldn't, he will use his body in ways he shouldn't, he will over-react or abuse—all of these are sins. It is best to simply avoid such a situation as losing control is from *Shaytaan*.

Engaging in Useless Activities: Ramadan is the season for good deeds, every moment is precious because Allah gives multiplied rewards on each good deed. So one must avoid wasting time in useless activities like watching TV and useless talk.

Disobedience: A person who disobeys Allah while fasting hasn't understood the purpose of fasting. We fast to learn piety and obedience of Allah by giving up our desire to eat and, drink. A person who backbites, lies or does other sins does not technically break his fast, but he loses the reward of fasting, and he misses the whole point of fasting--in this sense he has broken his fast.

What breaks fasting?

1. To eat or drink intentionally. There is no harm if a person eats or drinks by accident or out of forgetfulness.
2. To vomit intentionally. Vomiting is to force out food or water that is in the stomach.
3. To leave the fold of Islam.

Some Special Characteristics of Ramadan

1. Fasting in Ramadan is one of the five major pillars of Islam.
2. Allah chose this month from amongst all months to make fasting obligatory in it.
3. This is the month in which Allah sent down the Quran.
4. *Laylat al-Qadr* (the Night of Decree) regarding which Allah says that it is better than one thousand months (see *Surat al-Qadr*), is in this month.
5. This month has been designated for the *Taraaweeh* in congregation in the *Masaajid*.
6. The doors of *jannah* are opened in this month.
7. The doors of *jahannam* are closed in this month.
8. Allah opens the doors of the heavens for accepting the *duas* of Muslims and for accepting their good deeds.
9. Allah opens the doors of His mercy.
10. In this month Allah frees many human beings from *jahannam* - i.e. He decrees that they will not have to go to *jahannam*.²⁸

²⁸ Mudhakkirah Fee Ahkaamis-Siyaam - Shaykh Muhammad bin Abdul-Wahhaab Al-Wassaabi (may Allah preserve him) pg. 42 Part 1

Teacher Preparation:

Duration of the Course

Teachers should be able to teach this course over 20 school days in or before Ramadan in a series of 45 to 50 minute class sessions each day.

Planning Your Lessons

- Prepare and conduct a Question and Answer (Q&A) session at the end of each topic. (You could ask simple questions such as: “After sunset each day, people eat upon completing their fast. This is called *iftaar*. What are some of the things we should do at the time of *iftaar*?”).
- Always prepare questions and answers with the answer key, and attach these to the lesson plan before starting the lesson.
- Maintain the students’ enthusiasm, keep track of their responses and reward them at the end of the program.
- Provide them with a Check List to present to you in or after Ramadan. In this checklist, students should note the *fard* and *nafl* (supererogatory) *salaah* they make and the other good deeds they do during Ramadan—such as going to *the masjid* for the five daily prayers, going to the *masjid* for *salaat al-taraaweeh*, attending Islamic talks with their family, giving charity, and helping the needy.
- Divide the students into groups and set individual and group goals and assignments for Ramadan.
- We can encourage students to try to change their bad habits to good habits by rewarding them for their achievements at the end of *Ramadan*.
- Carry out discussions at the end of each topic and add beneficial points into the lesson plan or report to be incorporated the following year.

Finally, after giving *students the chance* to answer the questions independently or in groups, discuss their responses. Answer any questions they have, and point out that there are greater details to the subject matter which they will be studying in detail in the following levels.

The teacher should also divide the material in this document into his/her Lesson Plan consisting of the number of the classroom periods covered in Ramadan or earlier. He/she should also prepare the relevant presentations, handouts, and questions and answers before each lesson.

Activities:

To make Ramadan special and to draw the attention of the students to Ramadan schedule interesting activities such as:

- Ramadan quizzes.
- Helping to create or download a fasting calendar, in which they might write down their goals or plans for Ramadan.
- Helping to create a Ramadan Book or Ramadan Journal and let the students write and share their stories and events throughout Ramadan.
- Creating chart boards in the classroom and decorate them with the Ramadan theme and information about Ramadan.
- Exhibiting your work and inviting other students, teachers and the principal to view it. Work in groups for better results.
- Planning a day out to an orphanage, home for the elderly or any other charitable institution.
- Organizing a trip to participate in a charity event
- Creating *Eid* cards for family and friends
- Arranging a School *Iftaar* or *Eid* get together
- Rewarding students for their participation in Ramadan activities.

Recommended resources

Please ensure you read the content before using internet resources as they contain the good, bad and the absolute rubbish.

Save whatever you find useful since much of this material will not be tailored for any specific age-group or grade-level so you can modify it and re-use it for other grades and age-groups.

<http://abdurrahman.org/ramadhan/fatwa-albaseerah.html>

<http://tj-ramadan.tripod.com/library.htm>

<http://www.alghurabaa.org/books/ramadan/>

<http://www.scribd.com/doc/14812481/Sawm>

http://www.islamicbulletin.com/free_downloads/ramadan/ramadan_booklet.pdf

Useful Planners:

<http://tj-ramadan.tripod.com/library.htm>

References

English

The Sealed Nectar by Ar Raheeq Al Makhum

Hadeeth Reference: <http://www.sayingsofthesalaf.net>

Significance: [http://www.witness-](http://www.witness-pioneer.org/vil/Articles/ibadah/the_significance_of_ramadan.html)

[pioneer.org/vil/Articles/ibadah/the_significance_of_ramadan.html](http://www.witness-pioneer.org/vil/Articles/ibadah/the_significance_of_ramadan.html)

Arabic

الجامع الصحيح المسمى الصحيح للمسلم. أبو الحسين مسلم بن الحجاج بن مسلم القشيري النيسابوري. دار الجيل: بيروت + دار الأفاق الجديدة - بيروت عدد الأجزاء : ثمانية أجزاء في أربع مجلدات

الجامع الصحيح سنن الترمذي. لمحمد بن عيسى أبو عيسى الترمذي السلمي. دار إحياء التراث العربي - بيروت. تحقيق : أحمد محمد شاكر وآخرون. عدد الأجزاء : 57 الأحاديث مذيبة بأحكام الألباني عليها

مصنف عبد الرزاق. أبو بكر عبد الرزاق بن همام الصنعاني. المكتب الإسلامي - بيروت. الطبعة الثانية ، 1403. تحقيق : حبيب الرحمن الأعظمي. عدد الأجزاء : 11

الزهد للمعافي بن عمران الموصلي. أبو مسعود المعافي بن عمران بن نفيل بن جابر الموصلي(185هـ). ، دراسة وتحقيق وتعليق د عامر حسن صبري، صدر عن دار البشائر الإسلامية - بيروت سنة 1420هـ

الجامع المسند الصحيح المختصر من أمور رسول الله صلى الله عليه وسلم وسننه وأيامه. أبو عبد الله محمد بن إسماعيل بن إبراهيم بن المغيرة الجعفي البخاري. المحقق : محمد زهير بن ناصر الناصر. دار طوق النجاة. الطبعة : الأولى 1422هـ. عدد الأجزاء : 9

الزهد. للهاد بن السري الكوفي. دار الخلفاء للكتاب الإسلامي - الكويت. الطبعة الأولى ، 1406. تحقيق عبد الرحمن عبد الجبار الفيواني. عدد الأجزاء : 2

تاريخ مدينة دمشق وذكر فضلها وتسمية من حلها من الاماثل أو اجتاز بنواحيها من واردتها وأهلها. لأبي القاسم علي بن الحسن ابن هبة الله بن عبد الله الشافعي المعروف بابن عساكر. 499 - هـ - 571 هـ. دراسة وتحقيق علي شيري . دار الفكر للطباعة والنشر والتوزي