

Ramadan

Muslim leaders have recommended the following for this month: Renewal of intention for fasting, awake for sahoor, pray Fajr sunnah, pray Fajr, pray Zuhr sunnah x4, pray Zuhr, pray Zuhr sunnah x2, make morning Dhikr, pray Nafl/makeup prayer or tahajud, pray Asr, pray Maghrib, pray Maghrib sunnah, pray Isha, pray Isah sunnah x2, pray Witr, make evening Dhikr, give sadaqah, feed a fasting person, pray taraweeh, read Quran, visit a Muslim brother or sister, attend a circle, protect your tongue from ill speech, fast, pray at the masjid, make Dua, minimize telephone use, cook simply while listening to Quran tapes, limit Iftar parties in favor of giving food to needy, reduce internet and computer use, do charity, reduce sleeping hours.

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If you ever weary of the burdens of life,
Or wonder if you are good enough,
remember these words of Jesus:

"Come to me, all you who are weary and burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy and my burden is light." Injil, Matthew 11:28-30

As the Injil explains further:

"No one will be declared righteous in his sight by observing the law; rather, through the law we become conscious of sin. But now a righteousness from God, apart from law, has been made known, to which the Law and the Prophets testify. This righteousness from God comes through faith in Jesus Christ to all who believe. There is no difference, for all have sinned and fall short of the glory of God, and are justified freely by his grace through the redemption that came by Christ Jesus. God presented him as a sacrifice of atonement, through faith in his blood. He did this to demonstrate his justice, because in his forbearance he had left the sins committed beforehand unpunished— he did it to demonstrate his justice at the present time, so as to be just and the one who justifies those who have faith in Jesus. Where, then, is boasting? It is excluded. On what principle? On that of observing the law? No, but on that of faith. For we maintain that a man is justified by faith apart from observing the law. What then shall we say that Abraham, our forefather, discovered in this matter? If, in fact, Abraham was justified by works, he had something to boast about—but not before God. What does the Scripture (*Taurat*) say? "Abraham believed God, and it was credited to him as righteousness." Romans 3:20-4:3

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