

Weekly Booklet



Ramadan - The Month of Pious Deeds



A Message from the Lover of Ramadan

Those Hung Upside Down

The Devotion of the Pious
Predecessors to Quranic Recitation

Hadith-Based Evidence for
Collecting Donations

Ramadan- The Month of Pious Deeds

Table of Contents

Ramadan- The Month of Pious Deeds	1
Supplication of Attar	1
The Excellence of Sending <i>Ṣalāt</i> upon the Beloved Prophet ﷺ	1
The Blessings of Ramadan.....	1
A Message from the Devotee of Ramadan.....	2
The Supplication of Attar for Those Observing Ramadan as the Month of Pious Deeds.....	2
Perform <i>I'tikāf</i> for the Entire Month.....	3
The Passion of the Devotees.....	3
Who is Obligated to Fast?.....	4
Two Prophetic Statements Regarding the Fasts of Ramadan.....	4
Those Hung Upside Down.....	4
The <i>Tahajjud</i> Prayer.....	5
Two Juristic Rulings Regarding <i>Tahajjud</i>	5
<i>Suḥūr</i> is a Sunnah and Unrelated to the Azan.....	6
Do Not Miss a Prayer in Ramadan.....	6
The Pre- <i>Fard</i> Sunnah and Post- <i>Fard</i> <i>Nawāfil</i>	7

The Sunnah of <i>Tarāwīḥ</i>	7
Amīr Ahl al-Sunnah and <i>Tarāwīḥ</i>	8
Essential Rulings Regarding <i>Tarāwīḥ</i>	8
Participate in <i>Tafsīr</i> Study Circles.....	9
The Excellence of <i>Ishrāq</i> and <i>Ḍuḥā</i>	10
The Month of the Quran’s Revelation.....	10
The Devotion of the Pious Predecessors to Quranic Recitation.....	11
Zakat and <i>Fiṭrah</i>	12
Essential Rulings Regarding Zakat.....	12
Give Voluntary Charity	13
The Virtue of Spending and Altruism in the Way of Allah.....	13
The Most Generous of All	13
Evidence From Hadith Regarding Collecting Donations.....	14
Ramadan- The Month of the Acceptance of Supplications.....	15
Beholding the Prophet Nine Times (A Madani Transformation).....	15
Umrah in Ramadan.....	16
Responsible Members of Dawat-e-Islami, Pay Attention.....	17
Eid Night.....	18

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى خَاتِمِ النَّبِيِّينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ۝ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Ramadan- The Month of Pious Deeds

Supplication of Attar

O Lord of al-Muṣṭafā! Whoever reads or listens to the booklet *Ramadan- The Month of Pious Deeds*, grant them the ability to perform abundant virtuous acts during Ramadan, and grant them, their parents, and their entire family forgiveness without accountability.

أَمِينَ بِجَاهِ خَاتِمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

The Excellence of Sending Ṣalāt upon the Beloved Prophet ﷺ

The final Prophet ﷺ said: "Whoever sends salutations upon me a thousand times in a day shall not die until he sees his place in Paradise."¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّيَ اللَّهُ عَلَى مُحَمَّدٍ

The Blessings of Ramadan

O devotees of the Messenger! Countless are the favours of Allah, the Most Merciful, who has honoured us with the magnificent blessing of the month of Ramadan. What can be said of its virtues! Every moment of it is steeped in mercy. The entirety of Ramadan is a treasure trove of worship, mercy, and blessings. It is a profound favour of Allah Almighty upon the Ummah of His final Prophet that He has bestowed the month of Ramadan as a grand "guest". The angels who bear the Throne say "Āmīn" to the supplications of the fasting person, and according to a Prophetic statement, "The fish seek forgiveness for the fasting person until the time of *Iftār*."²

¹ Amālī, p. 118, Hadith: 56

² Al-Tarḡīb wa al-Tarḥīb, vol. 2, p. 55, Hadith: 6

Regarding the excellence of Ramadan, this narration of the beloved Prophet ﷺ suffices: "If people knew what Ramadan truly is, my Ummah would wish that the entire year were Ramadan."¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

A Message from the Devotee of Ramadan

In 1444 AH (2023), the Devotee of Ramadan, Amir Ahl al-Sunnah, encouraged the devotees of the beloved Prophet worldwide to observe Ramadan as the "Month of Pious Deeds." He issued a message in this regard, which is presented here with necessary amendments. Please read it and plan to observe the upcoming Ramadan as the Month of Pious Deeds accordingly. Amir Ahl al-Sunnah دَامَتْ بَرَكَاتُهُمُ الْعَالِيَّةُ said:

I request all devotees of the Prophet to spend this blessed month in accordance with the *Pious Deeds* booklet. Observe the obligatory fasts, and alongside fulfilling the *Farā'id* (obligations) and *Wājibāt* (necessities), recite the holy Quran and recite *Ṣalāt* as much as possible.

The students of Madaris-ul-Madinah and Jamiat-ul-Madinah (boys and girls), along with all Islamic brothers and sisters, should complete their respective *Pious Deeds* booklets and submit them to their local representatives at the end of the month. May it become a routine to submit this booklet every month. May Allah grant such a fervour for pious deeds in Ramadan that the Devil is left in utter despair.

The Supplication of Attar for Those Observing Ramadan as the Month of Pious Deeds

O Allah! Bless those who observe Ramadan according to the *Pious Deeds* booklet, encourage others to do the same, or assist in this cause in any way, with the goodness of both worlds. O Allah! Remove their worries and financial hardships, grant the blessing of children to those who seek them, fill their hearts with love for

¹ Ibn Khuzaymah, vol. 3, p. 190, Hadith: 1886

the Prophet ﷺ, and honour them with repeated visits to Madinah. O Most Forgiving Lord! Forgive them, their parents, and their future generations without accountability. O Lord of the Worlds! Accept all these supplications in favour of this most sinful person.

اٰمِيْنُ بِجَاهِ خَاتِمِ النَّبِيِّينَ ﷺ

Perform *I'tikāf* for the Entire Month

O devotees of Ramadan! The blessings of Ramadan are extraordinary! Though every moment is filled with mercy, and every hour brings boundless blessings, the Night of Power (*Laylat al-Qadr*) holds the greatest significance in this honoured month. To seek it, our beloved Prophet ﷺ performed *I'tikāf* (spiritual seclusion) for the entire month of Ramadan, giving special attention to the last ten days.¹ On one occasion, when he missed *I'tikāf* due to travel, he performed twenty days of *I'tikāf* during the following Ramadan.²

Amir Ahl al-Sunnah دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ states:

I request all Islamic brothers to perform *I'tikāf* for the entire month of Ramadan within the religious environment of Dawat-e-Islami if possible. Otherwise, after completing work duties or other commitments, spend all remaining time in the masjid. اِنَّ شَاءَ اللّٰهُ, You will attain countless benefits in this world and the Hereafter. My Madani daughters should perform *I'tikāf* in *Masjid al-Bayt* (the designated prayer area at home). For information regarding *Masjid al-Bayt*, please study the booklet by Maktabat-ul-Madinah titled *Gharelu Masjid Banana Sunnat Hay*.

The Passion of the Devotees

O devotees of Ramadan! While the virtues of *I'tikāf* are numerous, for the true devotees, it is sufficient that observing *I'tikāf* in the final ten days is a Sunnah. It is

¹ Bukhārī, vol. 1, p. 671, Hadith: 2041

² Tirmidhī, vol. 2, p. 212, Hadith: 803 summary

stated in a Hadith: "Whoever performs *I'tikāf* with faith and the intention of attaining reward, his previous sins shall be forgiven."¹

Who is Obligated to Fast?

Just as prayer is obligatory upon every Muslim after affirming the Oneness of Allah, Prophethood, and believing in all the essential tenets of religion, similarly, the fasts of Ramadan are obligatory upon every Muslim (male and female) who is sane and has reached maturity. Allah Almighty states in the holy Quran:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ

تَتَّقُونَ

*O you who believe! Fasting was made incumbent upon you, as it was made incumbent upon those who preceded you that you may become pious.*²

Two Prophetic Statements Regarding the Fasts of Ramadan

1. "Whoever fasts during Ramadan, recognising its boundaries and abstaining from that which ought to be avoided, it shall serve as an expiation for the [sins] he previously committed."³
2. "Whosoever finds the month of Ramadan and does not fast is a wretched individual."⁴

Those Hung Upside Down

Those who break their fast without a valid legal excuse should fear the wrath of Allah Almighty. Sayyidunā Abū Umāmah al-Bāhili رَضِيَ اللهُ عَنْهُ narrates that he heard the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ say:

¹ Al-Jāmi' al-Ṣaḡhīr, p. 516, Hadith: 8480

² Al-Quran, Surah al-Baqarah, verse 183; translation from Kanz al-'Irfān

³ Al-Iḥsān bi Tartīb Ṣaḥīḥ Ibn Ḥibbān, vol. 5, p. 183, Hadith: 3424

⁴ Al-Mu'jam al-Awsaṭ, vol. 3, p. 62, Hadith: 3871

While I was asleep, two men came to me in a dream and took me to a dangerous mountain. When I reached the middle of the mountain, I heard piercing screams. I asked, "What are these sounds?" I was told, "These are the cries of the dwellers of Hell." Then I was taken further and passed by people who were suspended [upside down] by the tendons of their ankles, and their jaws were torn apart and bleeding. I asked, "Who are these people?" I was told, "These are the people who used to break their fast before it was lawful to do so."¹

The *Tahajjud* Prayer

O devotees of the Messenger! The pre-dawn meal (*Suḥūr*) is a Sunnah for fasting, and Muslims generally wake up for it. How excellent it would be if, before or after *Suḥūr*, at least two units of prayer were offered with the intention of *Tahajjud*. It is stated in a Hadith: "When a man wakes his wife at night and they both pray, or he prays two units alone, they are recorded among the men and women who constantly remember Allah."²

Mufti Aḥmad Yār Khan Naʿīmī رَحْمَةُ اللهِ عَلَيْهِ writes in the commentary of this Hadith: "Through the blessing of a small amount of remembrance at the time of *Tahajjud*, a person is included among those who constantly remember Allah."³

Another Hadith states: "Hold fast to the night vigil (*Qiyām al-Layl*), for it was the way of the righteous before you, a means of nearness to Allah, an expiation for sins, and a means of prevention from sin."⁴

Two Juristic Rulings Regarding *Tahajjud*

1. *Tahajjud* is a type of *Ṣalāt al-Layl* (night prayer) performed by waking up to offer voluntary prayers after having slept following the '*Ishā*' prayer.
2. The minimum number of units for *Tahajjud* is two, and up to eight units

¹ Al-Iḥsān bi Tartīb Ṣaḥīḥ Ibn Ḥibbān, vol. 9, p. 286, Hadith: 7448

² Abū Dāwūd, vol. 2, p. 49, Hadith: 1309

³ Mir'āt al-Manājīḥ, vol. 2, p. 262

⁴ Tirmidhī, vol. 5, p. 323, Hadith: 3560

are proven from the practice of the beloved Prophet ﷺ.¹

***Suḥūr* is a Sunnah and Unrelated to the Azan**

Suḥūr is not a prerequisite for the fast; a fast is valid even without it. However, deliberately omitting *Suḥūr* is inappropriate as it results in being deprived of a great Sunnah. It is not necessary to eat a heavy meal; consuming a few dates and water with the intention of *Suḥūr* is sufficient.

Furthermore, the fast has no connection to the *Fajr* Azan. One is not permitted to eat or drink while the Azan is being called. Whether the Azan is called or not, and whether the sound reaches you or not, eating and drinking must cease before the onset of True Dawn (*al-Fajr al-Ṣādiq*).

To facilitate information regarding the timings of *Suḥūr*, *Iftār*, and daily prayers, Dawat-e-Islami has developed an excellent application called "Prayer Times - Qibla & Namaz." Install it now from the Play Store, enter your city and regional details, and benefit from accurate prayer and fasting timings throughout the year.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Do Not Miss a Prayer in Ramadan

O lovers of Ramadan! As we observe the month of Ramadan as the "Month of Pious Deeds", how can we possibly neglect the obligatory prayers? In this blessed month, not only must the *Farḍ* be fulfilled, but voluntary (*Nafḥ*) worship should also be performed abundantly, so that no moment passes without virtue. Prayer, and that too in congregation, is a great blessing, and how fortunate is the one who prays in the first row! The beloved final Prophet ﷺ said: "Whoever performs the morning (*Fajr*) prayer remains under the protection of Allah until the evening."²

‘Allāmah ‘Abd al-Ra’ūf al-Munāwī رَحْمَةُ اللَّهِ عَلَيْهِ writes: "The wisdom in specifically mentioning the morning prayer is that this prayer involves hardship, and only one

¹ Bahār-e-Sharī‘at, vol. 1, pp. 677-678, Part 4

² Al-Mu‘jam al-Kabīr, vol. 12, p. 240, Hadith: 13210

whose faith is sincere can remain steadfast upon it; therefore, he becomes deserving of divine protection."¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

The Pre-Farḍ Sunnah and Post-Farḍ Nawāfil

O devotees of Ramadan! By the mercy of Allah, the reward of a voluntary act in this blessed month is made equal to that of an obligatory act, and the reward of an obligatory act is increased seventy times or more.²

When the reward of a voluntary act equals that of an obligatory act, one must not show the slightest laziness in virtuous deeds. Perform the Sunnah prayers before and after the *Farḍ* prayers, along with additional voluntary prayers.

The beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: "Whoever performs twelve units of prayer daily (in addition to the *Farḍ*), a house shall be built for him in Paradise: four units before *Zuḥr*, two after *Zuḥr*, two after *Maghrib*, two after *Ishā'*, and two before *Fajr*."³

The Sunnah of *Tarāwīḥ*

O devotees of Ramadan! اَلْحَمْدُ لِلَّهِ! Countless blessings are bestowed upon us during this month, and the Sunnah of *Tarāwīḥ* is among them. The *Tarāwīḥ* prayer is not performed for only seven, ten, or fifteen days; rather, it is to be performed throughout the entire month of Ramadan. Its excellence is truly magnificent. The final Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: "Whoever stands [in prayer] during Ramadan with faith and seeking reward, his past sins shall be forgiven."⁴

Mufti Aḥmad Yār Khan رَحِمَهُ اللَّهُ عَزِيزُهُ writes regarding this Hadith:

Through steadfastness in *Tarāwīḥ*, all minor sins are forgiven, because

¹ Fayḍ al-Qaḍir, vol. 6, p. 213, under Hadith: 8793

² Ibn Khuzaymah, vol. 3, p. 191, Hadith: 1887

³ Tirmidhī, vol. 1, p. 424, Hadith: 415

⁴ Muslim, p. 298, Hadith: 759

major sins are forgiven through repentance, and violations of the rights of people (*Ḥuqūq al-'Ibād*) are forgiven by the pardon of the one who was wronged (alongside repentance in the court of Allah).¹

Amir Ahl al-Sunnah and *Tarāwīḥ*

Dear Islamic brothers! It is my positive presumption that every moment of the life of Amir Ahl al-Sunnah *دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ* is spent in acts that earn the pleasure of Allah Almighty and in obedience to Him. In the blessed month of Ramadan, his enthusiasm for worship and spiritual striving increase to such a degree that it is difficult to find a parallel. Despite reaching the age of approximately 78 years, he still performs the full twenty units of *Tarāwīḥ* daily in Ramadan. (For the past three or four years, due to knee pain and upon the advice of a Mufti and doctor, he has been performing the prayer while seated.) Not only *Tarāwīḥ*, but despite physical weakness and old age, he is diligent in performing *Ishrāq*, *Ḍuḥā*, and *Awwābīn* prayers.

The true devotee of Ramadan, Amir Ahl al-Sunnah *دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ*, said:

Three occasions bring me extreme joy in my life: the first twelve days of Rabi' al-Awwal, especially the day of the Mawlid; visiting Madinah; and the arrival of Ramadan.²

Essential Rulings Regarding *Tarāwīḥ*

1. *Tarāwīḥ* is a *Sunnah Mu'akkadah* (emphasised Sunnah) for every sane adult Muslim, male or female.³
2. *Tarāwīḥ* consists of twenty units. During the era of the second Caliph of Islam, Sayyidunā 'Umar *رَضِيَ اللَّهُ عَنْهُ*, twenty units were performed.⁴
3. The congregation for *Tarāwīḥ* is *Sunnah Mu'akkadah 'alā al-Kifāyah* (a communal emphasised Sunnah). If all the people of the masjid abandon it,

¹ Mir'āt al-Manājil, vol. 2, p. 288

² Amīr-e-Ahl-e-Sunnat aur Mah-e-Ramadan, p. 12

³ Al-Durr al-Mukhtār, vol. 2, p. 596; Bahār-e-Sharī'at, vol. 1, p. 688, Part 4

⁴ Al-Sunan al-Kubrā li al-Bayhaqī, vol. 2, p. 699, Hadith: 4617

they are all guilty of wrongdoing; however, if a few individuals perform it in congregation, the one who prays alone is deprived of the excellence of the congregation.¹

4. It is superior to perform *Tarāwīḥ* in congregation in the masjid. If performed in congregation at home, the sin of abandoning the congregation is avoided, but the reward specific to the masjid will not be attained. (*Fatāwā Ālamgīrī*, 1/116) Note: One should offer '*Ishā*' in congregation at the masjid and then perform *Tarāwīḥ* at home or in a hall. If the '*Ishā*' congregation is established at home or in a hall instead of the masjid without a valid legal excuse, one will be sinful for abandoning a necessary (*Wājib*) act.²

5. Only minors can perform *Tarāwīḥ* behind a pre-pubescent Imam.³

O Allah! Grant us the privilege to perform *Tarāwīḥ* with humility and devotion behind a pious, sincere *Ḥāfiẓ* who recites the Quran correctly, and accept it from us.

اٰمِيْنَ بِجَاهِ خَاتِمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوْا عَلَى الْحَبِيْبِ

Participate in *Tafsīr* Study Circles

O devotees of Ramadan! Illuminate your hearts with the light of the holy Quran by attending the *Tafsīr* circles held in your local *masājid* after the *Fajr* prayer. There are great blessings in learning a single verse of the noble Quran or a chapter of knowledge in the morning.

Our beloved Prophet ﷺ said to Sayyidunā Abū Dharr رَضِيَ اللهُ عَنْهُ:

O Abū Dharr! Waking up in the morning and learning one verse from the

¹ Hidāyah, vol. 1, p. 70

² Faizan-e-Ramadan, p. 175; Bahār-e-Sharī'at, vol. 1, p. 582

³ Tarāwīḥ ke Fazā'il o Masā'il, p. 62

Book of Allah is better for you than praying one hundred units of voluntary prayer. Waking up and learning a chapter of knowledge—whether it is acted upon or not—is better for you than performing one thousand voluntary prayers.¹

After listening to the *Tafsīr* or reading four pages from *Faizan-e-Sunnat*, recite the poetic *Shajarah ‘Āliyah Qādiriyyah Razawiyyah ‘Aṭṭāriyyah* to convey the reward to your spiritual guides and parents. While reciting the morning litanies from the *Shajarah*, remain engaged in the remembrance of Allah Almighty until the time for *Ishrāq* and *Ḍuḥā*, for this also holds great merit. Then, at the appropriate time, perform the voluntary *Ishrāq* and *Ḍuḥā* prayers.

The Excellence of *Ishrāq* and *Ḍuḥā*

The final Prophet ﷺ said: "Whoever performs *Fajr* in congregation and remains occupied in the remembrance of Allah until the sun has risen, then performs two units, he shall receive the reward of a complete Hajj and Umrah."²

Regarding the excellence of *Ḍuḥā*, the beloved Prophet ﷺ stated: "Whoever regularly performs two units of *Ḍuḥā*, their sins will be forgiven even if they are like the foam of the sea."³

(The time for *Ishrāq* and *Ḍuḥā* begins twenty minutes after sunrise through to the Shariah-defined midday.)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

The Month of the Quran's Revelation

The holy Quran, the Criterion, is the blessed word of Allah Almighty. Its recitation, teaching, and listening are all acts of great reward. Reciting a single letter of the noble Quran earns ten virtues. Allah Almighty revealed the noble Quran during the

¹ Ibn Mājah, vol. 1, p. 142, Hadith: 219

² Tirmidhī, vol. 2, p. 100, Hadith: 586

³ Ibn Mājah, vol. 2, p. 153, Hadith: 1382

month of Ramadan, as stated in *Juz ' 2*, Surah al-Baqarah, verse 185:

شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ

*The month of Ramadan is that in which the Qur'an was sent down;*¹

In this blessed month, strive to complete the recitation of the noble Quran at least once. Our pious predecessors رَحْمَةُ اللَّهِ would recite the noble Quran extensively during *Tarāwīḥ* and at other times throughout this month.

The Devotion of the Pious Predecessors to Quranic Recitation

1. The master of the jurists, Imam Abū Hanīfah رَحْمَةُ اللَّهِ عَلَيْهِ, would complete the Quran 62 times during Ramadan, including one on Eid al-Fiṭr.²
2. Imam Shāfi'ī رَحْمَةُ اللَّهِ عَلَيْهِ would complete the Quran 60 times during Ramadan, all of which were recited during prayer.³
3. Sayyidunā Abū Ashhab رَحْمَةُ اللَّهِ عَلَيْهِ narrates that Sayyidunā Abū Rajā' رَحْمَةُ اللَّهِ عَلَيْهِ would complete the Quran while standing (*Qiyām*) within ten days during Ramadan.⁴
4. It is narrated from Sayyidunā Salām b. Abī Muṭī' رَحْمَةُ اللَّهِ عَلَيْهِ that Sayyidunā Qatādah b. Di'āmah رَحْمَةُ اللَّهِ عَلَيْهِ would complete the noble Quran every seven nights (during normal days), every three nights in Ramadan, and every single night during the final ten days.⁵

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

¹ Al-Quran, Surah Al-Baqarah, verse 185; translation from *Kanz al-'Irfān*

² Al-Khayrāt al-Ḥisān, p. 50

³ Ḥilyat al-Awliyā', vol. 9, p. 142, Number 13426

⁴ Al-Zuhd li al-Imam Aḥmad b. Ḥanbal, p. 319, no. 1839

⁵ Ḥilyat al-Awliyā', vol. 2, p. 385, Hadith: 2655

Zakat and *Fiṭrah*

Transferring a specific portion of wealth—prescribed by Shariah—to a poor, non-Hāshimī Muslim for the sake of Allah Almighty is called Zakat.¹ Zakat is obligatory upon every free, sane, adult Muslim who possesses the minimum threshold of wealth (*Ṣāhib al-Niṣāb*).² Allah has commanded the payment of Zakat in several places in the holy Quran and emphasized its importance:

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ

*And establish the prayer, give zakat,*³

Our beloved Prophet ﷺ encouraged the payment of Zakat on numerous occasions. He said:

1. "The completion of your Islam is in paying the Zakat of your wealth."⁴
2. "Islam is founded upon five pillars, and one of them is the payment of Zakat."⁵

Essential Rulings Regarding Zakat

The payment of Zakat is obligatory. The one who refuses to pay it is a transgressor, while one who delays its payment is a sinner whose testimony is invalid.⁶

Zakat should first be distributed among the poor, destitute, and needy. Timely payments benefit the poor, and if close relatives are eligible, giving Zakat to them yields greater reward.

Failing to pay Zakat can result in harm and loss on both individual and collective levels, in this world and the Hereafter. As the beloved Prophet ﷺ said:

¹ Bahār-e-Sharīʿat, vol. 1, p. 874, Part 5 summary

² Bahār-e-Sharīʿat, vol. 1, pp. 875-876

³ Al-Quran, Surah al-Baqarah, verse 43; translation from Kanz al-ʿIrfān

⁴ Al-Muʿjam al-Kabīr, vol. 18, p. 8, Hadith: 6

⁵ Tirmidhī, vol. 4, p. 275, Hadith: 2618 excerpt

⁶ Bahār-e-Sharīʿat, vol. 1, p. 874

"The nation that does not pay Zakat, Allah shall afflict them with famine."¹

Give Voluntary Charity

O devotees of the Messenger! If Allah Almighty grants you the means, spend your wealth on relatives, neighbours, and poor Muslims in this blessed month beyond the obligatory Zakat. Be kind to them by providing *Suhūr* and *Iftār*, giving rations, money for Eid shopping, or in any other way according to your financial capacity. May Allah Almighty be merciful to you in both worlds.

امِينُ بِجَاهِ خَاتِمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

The Virtue of Spending and Altruism in the Way of Allah

Here are two narrations regarding spending in the way of Allah. The beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

1. "Allah states: O son of Ādam! Entrust your treasure to Me (through charity); it will neither burn, nor drown, nor be stolen. I shall return it to you on the Day of Resurrection at the time of utmost need."²
2. "Whoever gives to another that which he needs himself, Allah shall forgive him."³

The Most Generous of All

Sayyidunā ‘Abdullāh b. ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا states: "The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was the most generous of all people, and he was especially generous during Ramadan."⁴

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

¹ Al-Mu‘jam al-Awsaṭ, vol. 3, p. 275, Hadith: 4577

² Al-Targhīb wa al-Tarhīb, vol. 2, p. 10, Hadith: 30

³ Ithāf al-Sādat al-Muttaqīn, vol. 9, p. 779

⁴ Bukhārī, vol. 1, p. 9, Hadith: 6

Evidence From Hadith Regarding Collecting Donations

O devotees of the Messenger! Among the good deeds performed in Ramadan, an important one is collecting donations for the service of religion. Fortunate are those who collect funds during the blessed days and nights of Ramadan to aid Allah's religion. Remember! Collecting donations is not only permissible but also a source of reward, and its validity is established from the Sunnah. The Imam of Ahl al-Sunnah, Imam Aḥmad Razā Khan رَحْمَةُ اللهِ عَلَيْهِ, stated in response to a question:

It is not permissible to solicit donations for oneself in the masjid, and scholars have forbidden giving for this purpose. (He writes further:) However, asking for someone else, or collecting donations for a masjid or any other religious necessity, is permissible and proven from the Sunnah.¹

Furthermore, on page 468, he writes:

Collecting donations for virtuous causes is proven by authentic (*Ṣaḥīḥ*) narrations. It is not necessary for the wealthy to build an entire masjid solely from their wealth; rather, encouraging people to donate for a good cause is a form of guiding others toward goodness. It is stated in a blessed Hadith: "Whoever guides someone to a good deed receives the same reward as the one who performs it."²

The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ once instructed a person to announce in the streets of Makkah that *Ṣadaqat al-Fiṭr* is *Wājib* (necessary).³

Sayyidunā ‘Abdullāh b. ‘Abbās رَضِيَ اللهُ عَنْهُمَا narrates: "The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ prescribed *Ṣadaqat al-Fiṭr* as a means of purifying the fasts from idle and indecent speech, and as a provision of sustenance for the needy."⁴

Contribute to these noble causes by giving your Zakat, *Ṣadaqāt*, donations, and *Ṣadaqat al-Fiṭr* to Dawat-e-Islami, a global organisation serving various religious departments worldwide, and assist in spreading the call to virtue.

¹ Fatāwā Riḍawīyyah, vol. 16, p. 418

² Muslim, p. 809, Hadith: 1893

³ Tirmidhī, vol. 2, p. 151, Hadith: 674

⁴ Abū Dāwūd, vol. 2, p. 157, Hadith: 1609

Ramadan- The Month of the Acceptance of Supplications

O devotees of Ramadan! The angels who bear the 'Arsh say "Āmīn" to the supplications of those who fast. Supplication (*Du'ā*) is the essence of worship, the weapon of the believer, the pillar of religion, and the light of the heavens and the earth.¹ Supplication prevents calamities from descending.² According to the blessed Hadith, the supplication of a fasting person is accepted.³ One Hadith states: "When the fasting person breaks his fast, his supplication is not rejected."⁴

Therefore, given the numerous blessings of supplication and the acceptance of a fasting person's prayers, do not be negligent or lazy in supplicating. Instead, supplicate abundantly for yourself, your family, and other Muslims. Seek forgiveness without accountability from Allah Almighty, pray for the honour of visiting Makkah and Madinah, and ask for safety in this world and the Hereafter. Pray for the stability and progress of your country, and the ability to serve the religion. May Allah Almighty accept all our lawful supplications.

اٰمِيْنَ بِجَاهِ خَاتِمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Beholding the Prophet Nine Times (A Madani Transformation)

O devotees of the Messenger! Sitting in the company of the accepted servants of Allah Almighty, listening to their statements, and acting upon them is a great blessing. Fortunate are those who attend the Madani Muzakarabs of Amir Ahl al-Sunnah and acquire religious knowledge attentively. The blessings of participating in these question-and-answer sessions are immense, and they have transformed countless lives. Read the following account of such a transformation (*Madani Bahār*) and make an intention to watch or listen to the two daily Madani Muzakarabs held throughout the month of Ramadan:

An Islamic sister from Pakistan sent a letter to Amir Ahl al-Sunnah, stating that she

¹ Mustadrak, vol. 2, p. 162, Hadith: 1855

² Tirmidhī, vol. 5, p. 322, Hadith: 3559 summary

³ Shu'ab al-Īmān, vol. 3, p. 415, Hadith: 3938

⁴ Ibn Mājah, vol. 2, p. 350, Hadith: 1753

was so firmly entrenched in deviant beliefs that no one could sway her. She was also strictly opposed to the concept of spiritual mentorship (being the disciple of a spiritual guide), and her mind was filled with various questions and objections. While watching Madani Channel at home, she began to find answers to her objections and questions in the Madani Muzakarahs and speeches of Amir Ahl al-Sunnah. It felt to her as though the Shaykh **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ** was aware of all her questions. She states that whatever question arose in her mind, Amir Ahl al-Sunnah would answer it on Madani Channel within a few days. As a result, watching Madani Channel became part of her routine, and she gradually became associated with the religious environment of Dawat-e-Islami.

The blessings of the Madani Muzakarahs were such that she began wearing the Madani Burqa and taking part in the religious activities of Dawat-e-Islami. By the grace of Allah, she became a teacher of the *Faizan-e-Shariat* course and a division-level supervisor (*Mushawarat Nigraan*) in her area.

What she found within the religious environment of Dawat-e-Islami is beyond description. Giving a statement under oath, she says she was blessed with the vision of the final Prophet **صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم** nine times in her dreams. On two of those occasions, she beheld the Prophet **صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم** in a state where Amir Ahl al-Sunnah was present and the beloved Prophet **صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم** appeared very pleased with him. **اَلْحَمْدُ لِلّٰهِ**! This faith-inspiring sight solidified her belief that the path of Ahl al-Sunnah, the way of Imam Ahmad Razā Khan, is the truth.

اٰمِيْنُ بِجَاهِ خَاتِمِ النَّبِيِّينَ صَلَّی اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

صَلُّوْا عَلَی الْحَبِیْبِ صَلَّی اللّٰهُ عَلَی مُحَمَّدٍ

Umrah in Ramadan

O devotees of Ramadan! The thought of wearing the *Ihrām* and standing before the Ka'bah during Ramadan is spiritually uplifting. There is great virtue in performing Umrah during the blessed month of Ramadan. The beloved Prophet **صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم** said: "Performing Umrah in Ramadan is equal to performing Hajj with me."¹

¹ Bukhārī, vol. 1, p. 614, Hadith: 1863

Another Hadith states: "Performing one Umrah in Ramadan is equal to one Hajj."¹

Responsible Members of Dawat-e-Islami, Pay Attention

The true devotee of Ramadan, Amir Ahl al-Sunnah **دَامَتْ بَرَكَاتُهُمْ الْعَالِيَّةُ**, is filled with the spirit of enjoining good and is determined to spread this call to people all over the world.

He has frequently bestowed pearls of wisdom upon the responsible members of Dawat-e-Islami in words to this effect:

You may visit Madinah throughout the year and perform Hajj and Umrah; however, during Ramadan, a large number of worshippers come to the *masājid*—people who do not enter the masjid for the rest of the year. If, at such a crucial opportunity for inviting towards goodness, all the responsible members of Dawat-e-Islami depart for Madinah, who will guide these people to adhere to the Sunnah of the Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**? Who will make them steadfast in prayer and true devotees of the Messenger?

Consider this example: various people engaged in certain professions whose peak season is Ramadan or Eid al-Fiṭr—such as confectioners or tailors—would not even accept a free ticket for a Ramadan in Madinah (i.e., Umrah during Ramadan). They decline because they realise that by working during these days, they may earn enough to afford ten journeys later, and they can visit Madinah in another month. When those motivated by the pursuit of worldly gain do not avail themselves of the blessing of spending Ramadan in Madinah even for free, then why should one who carries the passion to reform people across the world and spread the invitation to righteousness not remain in their homeland during this vital occasion?

اَلْحَزْبُ لِلَّهِ! Under the banner of the religious organisation of the devotees of the Prophet, Dawat-e-Islami, thousands of people observe *I'tikāf* in *masājid*

¹ Abū Dāwūd, vol. 2, p. 296, Hadith: 1988

during the final ten days or the entire month. If the responsible members travel to Madinah, who will work to reform those among them who have strayed? Who will transform those who pray only in Ramadan into steadfast worshippers? Who will guide them to live their lives according to the Sunnah? I can only submit this request to the responsible members of Dawat-e-Islami; there are many other opportunities to visit Madinah; let us prioritise this period for serving Islam and inviting people to righteousness.

Eid Night

The Leader of the Prophets ﷺ said: "Whoever stands [in worship] during the nights of the two Eids (the night of Eid al-Fiṭr and the night of Eid al-Aḍḥā) seeking reward, his heart shall not die on the day when the hearts [of people] shall die."¹

Dear Islamic brothers! Do not turn the day of Eid into a day of punishment by committing sins. Remember:

لَيْسَ الْعِيدُ لِمَنْ لَبَسَ الْجَدِيدَ إِنَّمَا الْعِيدُ لِمَنْ خَافَ الْوَعِيدَ

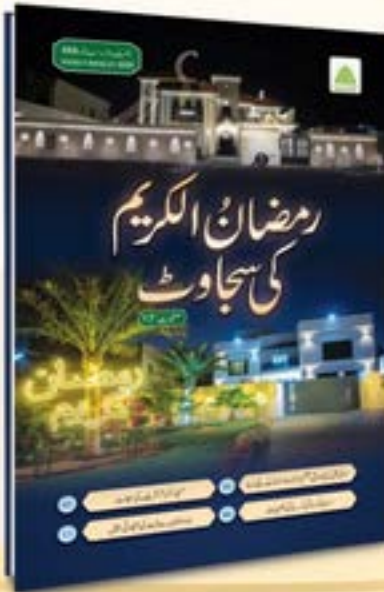
(Eid is not for one who merely wears new clothes; rather, Eid is for the one who fears Allah's punishment.)

O devotees of the Prophet! In order to gain the blessings of Ramadan to the fullest and attain the true joys of Eid, travel with the devotees of the Prophet in the three-day, twelve-day, one-month, or twelve-month Madani Qafilah, and propagate the Sunnah worldwide. اَلْحَمْدُ لِلّٰهِ! Many of those who observe *I'tikāf* spend the eve of Eid at Faizan-e-Madinah and then, after offering the Eid prayer, either depart during the night or in the morning with other travellers on the Madani Qafilah. You too should undertake this Sunnah-inspired journey and gain abundant benefit from Attar's supplication.

صَلُّوْا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

¹ Ibn Majah, vol. 2, p. 365, Hadith: 1782

Next Weekly Booklet



Faizan-e-Madinah, Muhallah Sodagaran, purani sabzi mandi, Karachi.

UAN +92 21 111 25 26 92 0313-1139278

www.maktabatulmadinah.com / www.dawateislami.net

feedback@maktabatulmadinah.com / ilmia@dawateislami.net