

Weekly Booklet



The Adornment of Ramaḍān al-Karīm

رمضان
الكريم



The Supplication of Mawla 'Ali
for Fātūq al-Āzām (فتح العازم)



The Excellence of Illuminating
Mosques



The Decoration of Masjid
al-Harām



A Unique Example of Love
for Ramaḍān

رمضان الکریم کی سجاوٹ

The Adornment of Ramadan al-Karīm

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الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى خَاتَمِ النَّبِيِّنَ
آمَّا بَعْدُ فَاعُوذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيمِ ۖ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ

The Adornment of Ramadan al-Karīm

The Supplication of Attar:

O Almighty Allah! Whosoever reads or listens to the booklet *The Adornment of Ramadan al-Karīm*, grant them the ability to truly appreciate the month of Ramadan and illuminate their grave. Grant them, along with their parents, a dwelling in *Jannat al-Firdaws* in the proximity of Your beloved and final Prophet ﷺ, عَلٰى اللّٰهِ عَنْهُ وَبِهِ وَسَلَّمَ, without reckoning.

أَمِينٌ بِجَاهِ خَاتَمِ النَّبِيِّنَ صَلَّى اللّٰهُ عَلَيْهِ وَبِهِ وَسَلَّمَ

The Excellence of Invoking *salāt* upon the beloved Prophet ﷺ

The first Caliph of the Muslims, Sayyidunā Abū Bakr al-Šiddīq رَضِيَ اللّٰهُ عَنْهُ, stated: "Invoking blessings upon the noble Prophet ﷺ effaces sins more swiftly than water extinguishes fire, and sending salam upon the beloved Prophet is superior to freeing slaves."¹

The Supplication of Sayyidunā ‘Alī for Sayyidunā ‘Umar

Sayyidunā Abū Ishaq al-Hamdānī رَحْمَةُ اللّٰهِ عَنْهُ narrates:

— رَضِيَ اللّٰهُ عَنْهُ —
When the Commander of the Faithful, Sayyidunā ‘Alī al-Murtadā the fourth Caliph of the Muslims—stepped outside on the first night of Ramadan al-Mubārak, he observed the *masājid* illuminated with lamps and heard the people reciting the noble Holy Quran. Witnessing this, he remarked:

تَوَكَّلَ اللّٰهُ كَيْا عَمْرُونَ الْخَطَابِ فَبُرِئَ كَمَا تُكَوِّزُتْ مَسَايِّدُ اللّٰهِ بِالْقُرْآنِ

¹ Tārīkh Baghdađ, vol. 7, p. 172, Number 360

"May Allah illuminate your grave for you, O 'Umar b. al-Khaṭṭāb, just as you have illuminated the masājid of Allah with the recital of the Quran."¹

May Allah's mercy be upon them all, and may He grant us forgiveness without reckoning for their sake.

أَمِينُ بِجَاهِ خَاتَمِ النَّبِيِّنَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Welcoming the Esteemed Guest

Dear readers! The grandeur and significance of Ramadān al-Mubārak are beyond description. This month is a treasure trove of immense blessings, mercies, and forgiveness. In this blessed month, Almighty Allah increases His grace and benevolence upon His servants to such an extent that the gates of Paradise are opened and the gates of Hell are closed. Furthermore, the rewards for virtuous deeds are multiplied manifold. The rain of Divine Mercy continues to descend upon those fasting in Ramadān, whether by day or by night.

However, this benevolent month of Allah Almighty is a guest for only twenty-nine or thirty days. Generally, when a guest visits our home, we welcome and host them with great hospitality. If an exceptionally noble and venerable guest arrives, bringing various gifts and a variety of delicacies, the manner of their reception is even more unique. "Ramadān al-Karīm," bestowed by Allah, is a highly distinguished, revered, and kind guest for us sinners.

Consequently, upon the arrival of this blessed month, devotees of Ramadān across the globe are seen decorating their countries, cities, localities, *masājid*, and homes in celebration. And why should they not celebrate? This month is so filled with blessings, mercies, and pardons that rejoicing at its arrival and congratulating one another is established through the Sunnah.²

The second Caliph of the Muslims, Sayyidunā 'Umar al-Fārūq رَضِيَ اللَّهُ عَنْهُ, used to say upon the arrival of Ramadān: "Welcome to the month that purifies us."³

¹ Mawsū'at Ibn Abī al-Dunyā, vol. 1, p. 369, Number 30

² Mir'āt al-Manājih, vol. 3, p. 137

³ Tanbih al-Ghāfilin, p. 177

The Decoration of Masjid al-Ḥarām

Approximately seven hundred and seventy-five years ago, the renowned historian and traveller Abū ‘Abdullāh Muḥammad b. ‘Abdullāh, famously known as Ibn Battūṭah, wrote:

It is the custom of the residents of Mecca that when the crescent of Ramadan is sighted, there is a great celebration. New mats are spread across the floor of Masjid al-Ḥarām (the sacred masjid containing the Ka’bah), and so many candles and torches are lit that the sanctuary glows with light. Gatherings are established within the masjid, and an atmosphere of joy and happiness prevails everywhere.

The devotees of the Prophet from all four legal schools (*Hanafi*, *Shafi*, *Maliki*, and *Hanbali*) offer prayers with their respective Imams. Masjid al-Ḥarām resonates with the recitation of the Holy Quran, which creates a sense of tenderness in hearts and brings tears to eyes. Some individuals remain occupied solely with the *ṭawāf* of the Ka’bah, while others are engrossed in solitary prayer within the *Haṭīm*. It is the custom of the Shafi devotees to perform the *Tarāwīh* prayer and then circumambulate the Ka’bah with their Imam.

At the time of *Suhūr*, the designated *Zamzamī* muezzin on the eastern minaret of Masjid al-Ḥarām encourages the people to eat. A wooden beam is fixed atop each minaret, from which two large glass lanterns are hung. As the time for *Fajr* approaches, these lanterns are lowered one by one and extinguished, after which the azan is proclaimed. Those Meccan households situated far from Masjid al-Ḥarām, where the sound of the azan does not reach, observe these glowing lanterns to partake in their *Suhūr*; once the lights are no longer visible, they cease eating and drinking.

During the final ten days of this benevolent month, the completion of the Quran (*Khatm*) takes place, attended by the Islamic judges (*Qādīs*), scholars, and the city’s dignitaries. In these gatherings, children from the noble families of Mecca are invited to complete the recitation of the Quran. Subsequently, a pulpit adorned with silk is prepared, candles are lit, and the

child (who completed the recitation) delivers a sermon (an invitation to righteousness).

Following the child's sermon, the father invites the attendees to his home, where he hosts them and serves exquisite meals and sweets. This practice remains a standard tradition during the odd-numbered nights of the final ten days of Ramadan (known as the 'Ten Days of Freedom from the Fire').

Special Arrangements for the Twenty-Seventh Night

The residents of Mecca regard the twenty-seventh night (*Laylat al-Qadr*) as the most significant of all nights. They make arrangements for this blessed night that surpass those of any other. On this auspicious night, the completion of the noble Quran (*Khatm*) takes place behind *Maqām Ibrāhīm*. Within the Sacred Sanctuary (*Haram*), so many lanterns and candles are lit upon a large, three-story wooden structure that their brilliance dazzles the eyes. On the twenty-ninth night, the Imam of the Maliki school completes his recitation of the noble Quran in a dignified ceremony, free from ostentation.¹

Dear readers! As you have observed, the practice of illuminating and decorating *masājid* during Ramadan is not a modern innovation. Centuries ago, Masjid al-Ḥarām was similarly illuminated, and today, *masājid* and homes in many countries are decorated to mark the arrival of Ramadan. Indeed, traditions of illuminating *masājid* exist from the era of our beloved and final Prophet ﷺ, as evidenced by the introduction of lamps in the Prophet's Masjid.

The Introduction of Lamps in Masjid al-Nabawī

Sayyidunā Sirāj رَضِيَ اللَّهُ عَنْهُ, the freed slave of the Companion Sayyidunā Tamīm al-Dārī رَضِيَ اللَّهُ عَنْهُ, narrates:

In the Masjid of the Messenger of Allah ﷺ, lighting was initially provided by palm branches and leaves. We subsequently brought lanterns

¹ Rihlat Ibn Battūtah, p. 102, summarised

(*qanādīl*), olive oil, and ropes, and I illuminated the Masjid by hanging them.

Upon seeing this, the Messenger of Allah ﷺ enquired, “Who has illuminated our Masjid?”

Sayyidunā Tamīm رضي الله عنه replied, “This servant of mine.”

The Prophet ﷺ asked, “What is his name?”

He replied, “Fath.”

The Prophet ﷺ responded, “Rather, his name is Sirāj (Lamp).”

Thus, the Messenger of Allah ﷺ named me Sirāj.¹

May Allah’s mercy be upon them, and may He grant us forgiveness without reckoning for their sake.

أَمِينٌ بِجَاهِ خَاتَمِ النَّبِيِّنَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

The Ancient Tradition of Illuminating *Masājid*

Muftī Ahmād Yār Khan رحمة الله عليه, in his renowned Quranic exegesis *Nūr al-’Irfān*, writes:

Prophet Sulaymān عليه السلام provided such illumination in *Bayt al-Muqaddas* (Jerusalem) that women could spin yarn by its light even miles away. He used *kibrīt aḥmar* (red sulphur) for lighting, which illuminated an area of twelve square miles, and he adorned the sanctuary with silver and gold.²

Furthermore, it is stated in the Quranic exegesis *Rūh al-Bayān* that Prophet Sulaymān عليه السلام ordered one thousand seven hundred golden lanterns to be suspended by silver chains within the masjid.³

¹ *Wafā’ al-Wafā’*, vol. 1, p. 596; *Al-Istī’āb*, vol. 2, p. 242, summarised

² *Tafsīr Nūr al-’Irfān*, p. 301

³ *Tafsīr Rūh al-Bayān*, Part 10, Surah al-Tawbah, under verse 18, vol. 3, p. 400

The Excellence of Illuminating *Masājid*

The second Caliph of the Muslims, Sayyidunā ‘Umar دَعْيَةُ اللَّهِ عَنْهُ, narrated: "Whosoever illuminates the *masājid* of Allah, Allah shall illuminate his grave; and whosoever fragrances the masjid with pure incense, Allah shall infuse his grave with the fragrance of Paradise."¹

It is stated in a Prophetic tradition: "Whosoever lights a lamp in a masjid, the ordinary angels and the special angels that bear the ‘Arsh shall continue to seek forgiveness for him as long as the light remains in that masjid."²

O devotees of the month of Ramadan! أَنْحَدَ اللَّهُ, The arrival of Ramadān al-Karīm is celebrated in various ways across the globe. In many countries, homes and streets are adorned with stickers and boards bearing inscriptions such as 'Ramadān al-Karīm' and 'Ahlan yā Ramadān' (Welcome, O Ramadān), alongside depictions of the Ramadān crescent. Children, dressed in new clothes and carrying lanterns, can be seen in streets and squares celebrating and offering congratulations on the arrival of the month. Through social media, one can witness various videos of the joy and decorations in countries such as Saudi Arabia, Egypt, Iraq, Syria, Yemen, and the U.A.E.

Remember, there is no prohibition in the Quran or Sunnah against decorating homes and streets for Ramadān—the month in which the noble Quran was revealed—or for the month of the birth of the final Prophet عَلَيْهِ السَّلَامُ. On the contrary, the noble Quran states in Surah al-A‘rāf (Verse 32):

قُلْ مَنْ حَرَمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ

*Say, "Who has forbidden the adornment of Allah which He brought forth for His people,"*³

The Quranic commentary *Sirāt al-Jinān* explains this verse by stating that anything

¹ Sharḥ al-Ṣudūr, p. 159, summarised

² Tafsīr Kabīr, Part 10, Surah al-Tawbah, under verse 18, vol. 6, p. 11

³ Al-Quran, Surah al-A‘rāf, verse 32; translation from Kanz al-‘Irfān

not explicitly forbidden by the Shariah is permissible (halal). Evidence is required to prove a prohibition, whereas no specific evidence is necessary to establish permissibility.¹

Paradise is Decorated

It is recorded in the Prophetic tradition on the authority of Sayyidunā ‘Abdullāh b. ‘Umar رضي الله عنهما that the beloved Prophet ﷺ stated: "Verily, Paradise is decorated for Ramadān al-Mubārak from the beginning of the year until the next."²

Who Decorates Paradise?

‘Allāmah ‘Alī al-Qārī رحمه الله عز وجله states: "It [Paradise] is decorated with gold, and the true nature of its adornment is known best by Allah alone."³

Muftī Aḥmad Yār Khan al-Na‘īmī رحمه الله عز وجله states:

If Paradise, which is already inherently beautiful, is further adorned—and that too by angels—imagine the sheer splendour of that decoration! It is entirely beyond the scope of human imagination. The practice of some Muslims who decorate *masājid* during Ramadān—by lime-washing the walls, putting up flags, and hanging up lights—finds its basis in this very Hadith.⁴

Dear readers! Ramadān al-Mubārak is شهـر الله—the Month of Allah. The more effort an individual exerts in its respect and veneration, the greater the reward they shall attain. By the mercy of Allah, whosoever decorates their home upon the arrival of Ramadān out of love and reverence becomes a recipient of Divine Mercy. Love for Ramadān is, in essence, love for Allah Almighty, as this affection is solely for the sake of Divine Pleasure.

This is why the inclination toward worship increases during this month; hearts

¹ Tafsīr Shīrāt al-Jinān, vol. 3, p. 303

² Shu‘ab al-Imān, vol. 3, p. 312, Hadith 3633

³ Mirqāt al-Mafatīḥ, vol. 4, p. 458, under Hadith 1967

⁴ Mir’āt al-Manājīḥ, vol. 3, p. 143

become receptive to devotion. Even those who may neglect the recitation of the noble Quran throughout the year find the privilege to recite it now. *Masājid* overflow with worshippers, and the atmosphere at the times of *Suhūr* and *Iftār* becomes profoundly spiritual.

Muftī Aḥmad Yār Khan al-Nā‘īmī رحمۃ اللہ علیہ further observes:

Ramadan transforms the hearts of the people; its arrival brings vibrancy to the *masājid* and an increase in the remembrance of Allah (*dhikr*) and recitation. The impact that the mere arrival of Ramadan has on the soul often exceeds that of eleven months of formal preaching.¹

Examples of Love for the Sake of Allah Almighty

Imam Muḥammad b. Muḥammad al-Ghazālī رحمۃ اللہ علیہ states:

To love someone for an afterlife objective—such as a student of sacred knowledge loving their teacher or a disciple loving their spiritual guide in order to acquire knowledge and perform righteous deeds—is considered love for the sake of Allah Almighty. Similarly, a teacher loving their student because the student is a means of propagating knowledge (which brings the teacher honour in the Divine Court) also falls under the category of love for the sake of Allah Almighty.

He states elsewhere: "If a person prepares delicious food for the sake of Allah Almighty and loves their servant for their skill in preparing such meals [to facilitate worship], then this person is also considered among those who love for the sake of Allah Almighty."²

الحمد لله على احسانه وكرمه! By His grace, we too cherish the month of Ramadan for the sake of Divine Pleasure. A true devotee of Ramadan, the founder of Dawat-e-Islami, Mawlana Muhammad Ilyas Attar Qadiri دامت برکاتہم انعامیة has even expressed this love by composing an ode to Ramadan entitled *Muj ko Ramadān se Mahabbat hai*

¹ Tafsīr al-Nā‘īmī, vol. 2, p. 205

² Iḥyā al-’Ulūm, vol. 2, pp. 203-204

(I love the month of Ramadan). This can be found in his poetry anthology: *Wasail-e-Firdos*.

The Vibrancy of the *Masājid*

Muftī Aḥmad Yār Khan al-Nā'imī رحمة اللہ علیہ states:

To illuminate the masjid at the time of the completion of the Quran in *Tarāwīḥ* is a highly meritorious act, as it falls under populating the masjid and making it flourish. In the Prophet's Masjid, the first high-quality flooring was laid by Sayyidunā 'Umar رضی اللہ عنہ; prior to this, it was gravel. Its grand structure was first built by Sayyidunā 'Uthmān al-Ghāni رضی اللہ عنہ.

The first to light lanterns within it was Sayyidunā Tamīm al-Dārī رضی اللہ عنہ. During his Caliphate, Sayyidunā 'Umar رضی اللہ عنہ arranged illumination for the *Tarāwīḥ* prayers, prompting Sayyidunā 'Alī رضی اللہ عنہ to pray for the illumination of Sayyidunā 'Umar's رضی اللہ عنہ grave. The Companion Sayyidunā Dihyah al-Kalbī رضی اللہ عنہ also used to illuminate the Prophet's Masjid. All these noble figures were beloved to Allah.¹

Ramadan is from شعائر اللہ (the Sacred Signs of Allah)

Dear readers! We decorate and illuminate our homes for celebratory occasions such as birthdays or weddings. If we decorate our homes with the intention of venerating Ramadan, we shall receive reward for it by the mercy of Allah Almighty. As it is a month of great sanctity, such expressions of joy are a means of attaining Divine Pleasure.

Celebrating the arrival of Ramadan and decorating homes and shops in its honour is the mark of the fortunate. This is because Ramadān al-Karīm is among the شعائر اللہ (the Sacred Symbols of Allah), and venerating these symbols is the practice of those who fear Allah Almighty, as stated in the noble Quran (Surah al-Hajj, Verse 32):

¹ *Tafsīr Nūr al-'Irfān*, p. 301

وَمَنْ يُعَظِّمْ شَعَارَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ

And whosoever honours the Signs of Allah, then this is the piety of the hearts.¹

The Quranic commentary *Tafsīr al-Na’īmī* explains:

The term symbols شعائر refers to everything whose veneration serves as a sign of worshipping the Lord, or the signs whose establishment has been commanded by Him. Therefore, those places, times, and signs that serve as emblems of the religion are all considered شعائر الله. The Ka’bah, Arafat, Muzdalifah, Safa, Marwah, Mina, *masājid*, and the resting places of the righteous, as well as Ramadan, the Eids, and Friday, are all symbols of the religion.²

Furthermore, anything that acquires a connection to the chosen servants of Allah Almighty also becomes part of شعائر الله. When the blessed feet of Lady Hājar رضي الله عنها touched the hills of Safa and Marwah, those hills became Symbols of Allah, as described in Surah al-Baqarah (Verse 158).

The Benevolent Month

Ramadan—the guest of the Lord—is immensely benevolent and a manifestation of the Mercy of the Compassionate for the Ummah of the beloved Prophet. Every moment of it is steeped in mercy; even the sleep of a fasting person is considered an act of worship. The reward for a voluntary (*nafl*) deed is equal to an obligatory (*fard*) one, and the reward for an obligatory deed is increased seventy-fold.

While other months may contain specific blessed days or nights, every single day and night of this noble month is a repository of mercy and blessings. People may not recall the dates of other Islamic months, but every day of this blessed month is counted and cherished. We express profound gratitude to Almighty Allah for

¹ Al-Quran, Al-Hajj, verse 32; translation from Kanz al-‘Irfān

² *Tafsīr Na’īmī*, vol. 2, p. 97, summarised

creating us within the Ummah of His beloved and final Prophet ﷺ and for bestowing upon us the gift of Ramadan.

الحمد لله! For the past couple of years, encouraged by the true devotee of Ramadan, Amir Ahl al-Sunnah ، دامت بركتهم العاليمة Dawat-e-Islami's *Maktabat-ul-Madinah* has produced various banners and cards specifically for Ramadan. These can be ordered through the app¹ to decorate one's home.

A Unique Example of Love for Ramadan

In 2024, a report in *Gulf News*, issued by the government of the United Arab Emirates (Dubai), gladdened the hearts of many devotees. It announced a competition where the individual who best decorated their home for Ramadan would receive a prize of 100,000 Dirhams, with prizes also announced for second and third place.

Summary of the Report:

"Brand Dubai" (a branch of the Dubai Government Media Office) and "Firjan Dubai" announced the launch of the "Dubai's Best Decorated Ramadan Homes" competition. This initiative invited resident families in Dubai to adorn their homes with decorations and lights throughout the month of Ramadan. The prizes included:

- **First Place:** 100,000 AED
- **Second Place:** 60,000 AED
- **Third Place:** 40,000 AED

In addition to the top three prizes, seven participants were awarded Umrah tickets for two people. This competition encouraged the community to celebrate Ramadan

¹ To download the Maktaba-tul-Madina application, scan this QR code:



vibrantly by beautifully decorating their homes. A few days before the end of the month, prizes were distributed to those who had sent photos of their decorated homes. To inspire readers, the image of the first-place house (featured on the title of this book) and the full report are available via QR code. Those who decorated the winning home stated that the process took approximately five days.



Diligence in Worship and Veneration

The Companion of the Prophet, Sayyidunā Tamīm al-Dārī رَضِيَ اللَّهُ عَنْهُ, had purchased an expensive and exquisite garment for four thousand dirhams. On nights when he anticipated it might be *Laylat al-Qadr* (the Night of Power), he would wear this garment and spend the entire night in the remembrance of Allah Almighty and worship.¹

Similarly, Imam al-A‘zam Abū Ḥanīfah رَحْمَةُ اللَّهِ عَلَيْهِ used to wear a valuable shirt, trousers, *‘imāmah*, and shawl for the night prayer, worth one thousand five hundred dirhams. He wore such attire every night for prayer, stating: "If we meet people in fine clothing, why should we not present ourselves in the court of Allah Almighty in the finest of garments?"²

Precautionary Measures Regarding Lighting

O devotees of Ramadan! Whether it is the decoration for Ramadan or for the month of the Prophet’s birth (*Mawlid*), it is essential to ensure that when public movement ceases late at night, the decorative lights are turned off. The purpose of these lights is to instil the grandeur and veneration of Ramadan in the hearts of people and to express joy at the arrival of the Beloved of the Lord. Once the public has dispersed, the primary objective of the decoration is fulfilled. Therefore, one should turn off the lights in accordance with local customs and circumstances to avoid unnecessary waste.

¹ Al-Tahajjud wa Qiyām al-Layl li Ibn Abī al-Dunyā, vol. 1, p. 311

² Tafsīr Rūh al-Bayān, Vol. 3, p. 154

Decorating for Ramadan using Masjid Funds

The spiritual leader, Amir Ahl al-Sunnah، writes in his book *Questions and Answers Regarding Donations*:

Decorating for Ramadan using masjid funds is permissible only if the donors have granted permission, either explicitly (*ṣarāḥatan*) or implicitly (*dalālatan*). 'Explicitly' means that while collecting donations for the masjid, it was clearly stated: 'We will use your donation for illumination during the celebrations of the Prophet's birth (*Mawlid*), Ghiyārīn Sharīf, the Night of Salvation (*Laylat al-Barā'ah*), and Ramadan al-Mubārak,' and the donor consented. 'Implicitly' means the donor is already aware that this specific masjid is customarily illuminated during these significant occasions and that masjid funds are utilised for this purpose.

However, safety lies in gathering a separate fund specifically for decorations. One should only decorate within the means of that specific fund and also cover the electricity costs incurred from it.¹

The Prophetic Tradition of the Home Masjid (Masjid al-Bayt)

Dear readers! A space designated for prayer within one's home is referred to as a 'Masjid al-Bayt' (Home Masjid).² The beloved and final Prophet ﷺ stated: "When one of you completes his [obligatory] prayer in his masjid, he should reserve a portion of his prayers for his home, for Allah will bestow goodness and blessings upon his home by virtue of that prayer."³

O devotees of the Messenger! In the virtuous eras of the past, Muslims commonly maintained a *Masjid al-Bayt* within their residences. Regrettably, modern homes feature bedrooms, drawing rooms, dressing rooms, study rooms, fitness rooms, and television lounges, yet often lack a dedicated prayer space and an ablution area.

Take the initiative! With righteous intentions, establish a *Masjid al-Bayt* in your

¹ Questions and Answers Regarding Donations, p. 20

² Al-Fatāwā al-Riḍawiyyah, vol. 22, p. 479 summarised

³ Muslim, p. 306, Hadith 1822

home and earn spiritual rewards. Encouraging this practice, *Bahār-e-Shari‘at* states:

It is commendable (*mustahabb*) for a woman to designate a specific area in her home for prayer. She should keep this area clean and pure, and it is preferable to elevate it slightly, like a platform. Similarly, it is appropriate for a man to designate a space in his home for voluntary (*nawāfi‘*) prayers, as offering voluntary prayers at home is superior.¹

It should be noted that while using an entire room for a *Masjid al-Bayt* is permissible, it is not mandatory. Even if a small space sufficient for one person to pray is designated, it suffices. No separate construction is required.² For further information, one may read the booklet *Establishing a Home Masjid is a Sunnah* available on the Dawat-e-Islami website.

صَلَوَاتُ اللَّهِ عَلَى مُحَمَّدٍ
صَلُوْا عَلَى الْحَبِيبِ

Message and Supplication from Amir Ahl al-Sunnah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

"I wish to share a very beautiful and joyful matter. **الْحَمْدُ لِلَّهِ**, the arrival of Ramadān al-Mubārak is imminent. A grand and distinguished guest is arriving. When a guest arrives, decorations are appropriate; how wonderful it would be if we prepared for Ramadān by decorating our homes and shops in its welcome.

However, it is vital to ensure that each individual decorates their home using their own personal funds. While decorating streets is also a virtuous act, remember that if funds were collected specifically for the celebrations of the Prophet's birth (*Mawlid*), that money cannot be used for any other purpose. Since there is no general custom allowing the use of such donations for Ramadān, using them here is impermissible. Similarly, using general masjid or madrasah donations for this purpose without customary permission would be a sin.

¹ Al-Durr al-Mukhtār with Radd al-Muhtār, vol. 3, p. 494; Bahār-e-Shari‘at, vol. 1, p. 1021, Juz' 5

² Faizān-e-Namāz, p. 532

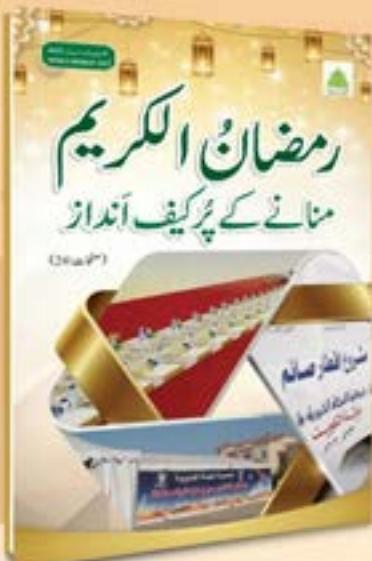
May Allah Almighty multiply the joys of Ramadan. Let all institutions and organisations decorate in their own way, but there should be a clear distinction between the decorations for the Prophet's birth and those for Ramadan. For instance, display boards that specifically read 'Ramadan Karīm Mubārak.' اَن شَاءَ اللَّهُ، I too have made the intention to decorate my humble abode.

O Allah! Whosoever decorates their home, shop, or locality in Ramadan, let their grave be illuminated and brightened with the Light of the Prophet ﷺ until the Day of Resurrection."

اَمِينُ بِجَاهِ خَاتَمِ النَّبِيِّنَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ صَلُّوا عَلَى الْحَبِيبِ

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