

Devotion For *Ramadan*

13-April-2023



Thought-provoking speech of weekly
sunnah-inspiring ijtima

(For Islamic Brothers)

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
 أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Devotion for Ramaḍān

وَعَلَى الْإِكِّ وَأَصْحَبِكَ يَا حَبِيبَ اللَّهِ

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ

وَعَلَى الْإِكِّ وَأَصْحَبِكَ يَا نُورَ اللَّهِ

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ

نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

Translation: “I have made the intention of Sunnah *i’tikāf*.”

Dear Islamic brothers, whenever you enter a masjid, make the intention of *i’tikāf*, for you will continuously gain the reward of *i’tikāf* as long as you stay in the masjid. Remember, inside a masjid, there is no *shar‘ī* permission to eat, drink, sleep, have suhoor or iftar, and not even to drink Zamzam water or the water on which dam has been made. However, if the intention of *i’tikāf* is made, all these acts will become permissible. One should not make the intention of *i’tikāf* only to eat, drink or sleep, but rather he should do it for pleasing Allah Almighty.

It is stated in *Fatāwā Shāmī*: “If someone wants to eat, drink or sleep in a masjid, he should make the intention to observe *i’tikāf* and do the dhikr of Allah for some time. Then, he may proceed as he wishes (i.e. now if he wants to eat, drink or sleep, he can do so).”

Excellence of sending *ṣalāt* upon the Prophet ﷺ

The final Prophet of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

مَنْ سَرَّ أَنْ يَلْقَى اللَّهَ عَدَا رَاضِيًا، فَلْيُكْثِرِ الصَّلَاةَ عَلَيَّ

..Whoever, when being presented in the court of Allah, would like for Allah to be pleased with him, let him send *ṣalāt* upon me in abundance.¹

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: **أَفْضَلُ الْعَمَلِ الْبَرِّ الصَّادِقَةُ** (A truthful intention is the best action).² O devotees of the Messenger! Make good intentions before every action, as this can be a means of entering Paradise. Before listening to the speech, make good intentions, such as:

- You will listen to the entire speech to gain the knowledge of Islam.
- You will sit in a respectful manner.
- You will refrain from acting lazy during the speech.
- You will listen to the speech to reform yourself.
- Whatever you hear and learn, you will try to convey it to others.

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

¹ *Kanz al-‘Ummāl*: 2226

Farewell Ramaḍān! Farewell!

Dear Islamic brothers! Only days ago, there was an air of excitement surrounding the arrival of Ramaḍān. Preparations were under way for the blessed month. People were planning their schedules of righteous deeds. Targets were being set in advance with respect to how to spend this auspicious month. The hearts of the devotees of Ramaḍān were expectantly awaiting its arrival.

Then with the grace of Allah, the day came when an announcement rung out and filled the soul with joy: “Congratulations! The moon of Ramaḍān has been sighted!” Hearts were full of joy upon this. Masjids became full. People turned their full attention to reciting the Quran, and the blissful times of *saḥar* and *iftār* had their own unique radiance. The ten-day period of mercy quickly came to an end and the period of forgiveness began. Fortunate people were granted forgiveness by Allah. Those who valued the auspicious month of Ramaḍān attained blessings in this phase. The period of forgiveness passed rapidly and it was followed by the ten-day phase of salvation from Hell. People flocked towards the masjids, and we witnessed ‘itikāf taking place. Sadly, Ramaḍān is near its end.

Death during a speech on the farewell Friday

A pious elder رَحْمَةُ اللهِ عَلَيْهِ relates:

I attended the gathering of the great saint, Manṣūr bin ‘Ammār رَحْمَةُ اللهِ عَلَيْهِ on the farewell Friday of Ramaḍān. He was mentioning the excellence of fasting and the reward prepared for those who sincerely worship at night during this month. It seemed as if hardened rocks would be ignited by the effect of his words, and yet the people were unmoved and no one expressed regret over their sins in the gathering.

When he saw the state of the attendees, he asked, “Is there not anyone who cries in realisation of his personal misdeeds? Is this not a month of repentance and seeking forgiveness? Is this not a month of absolution? Are the doors of Paradise not opened during this month? Are the doors of Hell not closed during this month? Are devils not chained in this month? Are blessings not showered upon fasting people during this month? Does Allah not reveal special divine manifestation in this auspicious month? Are one million sinners not freed from Hell at the time of *iftār* every night during this month? What is the matter with you that you deprive yourselves of this great reward and rebelliously resort to arrogance (meaning, you do not perform virtues and remain absorbed in sins)? Allah has said:

أَفَسِحْرٌ هَذَا أَمْ أَنْتُمْ لَا تُبْصِرُونَ ﴿٥١﴾

Translation from *Kanz al-Īmān*: 'So, is this magic, or are you unable to see?'¹

All of you should enter the court of the Most-Forgiving, make *istighfār* and repent!" After hearing this moving discourse, people wept and cried bitterly in loud voices. At that time, a young man stood up, crying, and said, “*Yā sayyidi!* Tell me, are my fasts accepted? Will the worship that I performed during the nights (of Ramaḍān) be recorded with that of those whose worship is accepted even though I have committed many sins and have destroyed my life in disobedience? I was heedless regarding the day in which punishment is administered.”

The saint Manṣūr ibn ‘Ammār رَحِمَهُ اللهُ عَلَيْهِ said, “O young man! Repent in the court of Allah, as He has stated in the Quran”:

¹ *Al-Quran, 52:15*

وَأِنِّي لَغَفَّارٌ لِّمَن تَابَ

Translation from Kanz al-Īmān: And I am indeed Most-Forgiving for him who repented.¹

The saint then instructed a qārī to recite the following verse:

وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَعْفُو عَنِ السَّيِّئَاتِ

Translation from Kanz al-Īmān: And it is He Who accepts the repentance of His bondsmen, and pardons the sins (of His bondsmen).²

The young man let out a forceful scream after hearing this verse and exclaimed, “It is my good fortune that the favour of Allah continually reached me. However, despite this, I increased in disobedience, failing to turn back from the path of deviation. Will the past be replaced by another time in which Allah will excuse me for my shortcomings?” He then screamed yet again, and his soul left his body.

After citing this moving account, Shaykh Ḥarīfaysh رَحْمَةُ اللَّهِ عَلَيْهِ said:

“My brothers! Why should one not cry due to the departure of Ramaḍān? This month of pardon and forgiveness is leaving us; why should one not be sad? Why should one not feel grief at the passing of this month, as sinners are freed from Hell during it!”³

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

¹ Al-Quran, 20:82

² Al-Quran, 42:25

³ Al-Rawd al-Faiq, p. 45

Value the remaining moments

O devotees of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! May Allah also grant us love of Ramaḍān and a sense of sadness upon its departure. There are still a few days of Ramaḍān left. These auspicious moments will quickly end and this priceless month will depart, leaving us with a feeling of sorrow. Valuing these moments, repent, seek forgiveness from Allah and strive to do as many virtuous deeds as possible, for there is no guarantee that we will live to see Ramaḍān again.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

The grateful rock

Imam Abū al-Qāsim Qushayrī رَحِمَهُ اللهُ عَلَيْهِ writes:

A prophet عَلَيْهِ السَّلَام was passing by an area when he saw a small rock from which water was flowing continually. A gushing spring from a mountain is considered normal, but water flowing constantly from a small rock was unusual. When the prophet عَلَيْهِ السَّلَام expressed his amazement at this, Allah granted the rock the ability to speak, and it said, “O prophet of Allah, I have been crying due to the fear of Allah ever since I have come to know that humans and rocks are the fuel of the Fire. The water you see is not normal water, these are my tears.” Hearing these pained words of the rock, the prophet عَلَيْهِ السَّلَام raised his hands out of compassion, and supplicated, “O Allah! Protect this rock from the fire of Hell!” His du‘ā was instantly accepted by Allah and revelation was sent stipulating, “We have freed this rock from the fire of Hell.”

The Prophet عَلَيْهِ السَّلَام gave this good news of salvation to the rock and departed. On his return, he witnessed that water was still flowing from the rock, so he asked, “You have received glad

tidings of salvation from Hell, what is the matter now? Why do you weep now?”

The rock replied, **ذَلِكَ كَانَ بُكَاءَ الْخَوْفِ وَهَذَا بُكَاءُ الشُّكْرِ** - “That was crying due to the fear of Allah, and this is crying out of gratitude.”¹

Dear Islamic brothers! By the grace of Allah, we were blessed with the auspicious month of Ramaḍān. Although none of us can be certain of having attained forgiveness, we were blessed with a great means of salvation. Every moment of Ramaḍān is auspicious. Every day at the time of *iftār*, one million sinners are forgiven upon whom going to Hell had become *wājib*. On Friday, one million people are forgiven in every moment. If only we are also included among those who have been granted forgiveness!

Allah has blessed us with such great means of salvation and forgiveness that it is essential for us to express gratitude for it through our words and actions. One way to show this thankfulness is by avoiding sins. Now, Ramaḍān is only a guest for a matter of days, after which it will depart. The true essence of gratitude for Ramaḍān is to maintain Ramaḍān’s spirit of devotion after its departure, refrain from wrongdoing and spend our lives in virtue. May Allah grant us the ability to do so.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

What is meant by *shukr*?

During the following event, Imam al-Ṭāifah (imam of the saints) *Sayyidunā* Junayd Baghdadī رَحْمَةُ اللَّهِ عَلَيْهِ was seven years old. He used to remain in the company of the great saint and gnostic Sirrī Saqaṭī رَحْمَةُ اللَّهِ عَلَيْهِ. During a gathering, the topic of *shukr* was being discussed.

¹ *Al-Risalat al-Qushayriyya*, p. 213

Sirrī al-Saqaṭī رَحْمَةُ اللهِ عَلَيْهِ turned to Junayd Baghdādi رَحْمَةُ اللهِ عَلَيْهِ, and declared, “Son! You tell us! What is *shukr*?”

Junayd Baghdādi رَحْمَةُ اللهِ عَلَيْهِ replied, أَنْ لَا تَعْصِيَ اللَّهَ بِنِعْمَةٍ - “That you do not disobey Allah in return for a bounty. This is *shukr*.”¹

We come to know that the reality of *shukr* (gratefulness) is that when a person receives a bounty, rather than becoming immersed in sin, he shows obedience to Allah. May Allah enable us to express much gratitude for the blessings of Ramaḍān, maintain devotion for Ramaḍān even after its completion and lead pious lives.

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

A du‘ā of the righteous

Allah has mentioned a du‘ā of intellectual and pious people in the Quran:

رَبَّنَا لَا تُرِغْ قُلُوبَنَا بَعْدَ اِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً اِنَّكَ اَنْتَ الْوَهَّابُ ﴿١٠١﴾

Translation from Kanz al-Īmān: (Those with sound knowledge say) 'O our Lord, do not cause our hearts to deviate after You have guided us, and bestow mercy upon us from Yourself. Indeed, You are the Greatest Sustainer.'²

الْحَمْدُ لِلَّهِ Hearts attain guidance in Ramaḍān. The number of people offering salah increases. Reciters of the Quran swell in number. There is a relative increase in many kinds of worship, such as *tarāwīḥ*, *‘itikāf*, charity and benevolence towards other Muslims. Certainly, this is guidance. We attained the light of guidance this month, we became more passionate to perform good deeds, and we gained the ability to

¹ *Al-Risala al-Qushayriyya*, p. 212

² *Al-Quran*, 3:8

offer more salah. Now we should also repeatedly supplicate wholeheartedly in the court of Allah that He forgives us for all our intentional and unintentional sins, and He allows us to increase in our enthusiasm towards worshipping Him with the same feelings we felt in Ramaḍān. May He grant us steadfastness in this!

If we continue to supplicate in the court of Allah, **إِنْ شَاءَ اللَّهُ** we will attain blessings and steadfastness upon good deeds.

An objective of Ramaḍān: Correcting the *nafs ammārah*

Dear brothers in Islam! Why did Allah make fasting obligatory upon us during the month of Ramaḍān? Scholars cite many points of wisdom regarding this, one being that by virtue of the blessings of fasting, the *nafs ammārah* (evil-commanding soul) is rectified and one develops piety.

We have two main enemies: Satan, and the *nafs ammārah*.

During Ramaḍān, Satan is imprisoned, but we fast to weaken the hold of the *nafs ammārah*. Despite hunger and thirst, we do not eat. We abstain from the desires of the *nafs ammārah* from *saḥar* to *iftār*. This self-control weakens its influences and rectifies it.

It is apparent that focusing on reforming *nafs ammārah* is one of the main objectives of Ramaḍān. Therefore, we should continue this effort even after the blessed month has passed in order to maintain the spirit of devotion we felt when it was here.

Ways to correct the *nafs ammārah*

Shaykh Farīd al-Dīn ‘Aṭṭār **رَحْمَةُ اللَّهِ عَلَيْهِ** writes that three weapons are required to control the *nafs ammārah*:

1. The dagger of silence
2. The sword of hunger

3. The spear of solitude and refraining from gatherings

If one possesses these three weapons, the *nafs ammārah* can be subdued and rectified.¹

O devotees of the Messenger of Allah ﷺ! If we wish to maintain Ramaḍān's spirit of devotion throughout the remaining 11 months, we must adopt these three actions: Number 1: The dagger of silence

The virtues of silence

Our beloved Prophet ﷺ elegantly declared, "Whoever believes in Allah and the Last Day should speak good or remain silent."²

The Companion Aswad رَضِيَ اللهُ عَنْهُ said, "I said to the final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, 'O Messenger of Allah ﷺ, advise me!'"

The Prophet ﷺ asked, 'Can you control your tongue?'

'If I cannot control my tongue, what shall I control?', I replied.

'Can you control your hands?' asked the Prophet ﷺ.

'O Messenger of Allah ﷺ, if I cannot control my hands as well, then what can I control?' I enquired.

'Then only say good from your tongue, and your hands should only be raised in goodness,' replied the Prophet ﷺ.³

Sayyidunā Anas ibn Mālik رَضِيَ اللهُ عَنْهُ relates how the final Prophet ﷺ said, "The faith of a person is not correct until his heart is correct, and the heart of a person is not correct until his tongue is correct."⁴

¹ *Pand Nama Attar*, p. 25

² *Ṣaḥīḥ al-Bukhārī*: 6,475

³ *Al-Mu'jam al-Kabīr*: 816

⁴ *Musnad Imām Aḥmad*: 12,897

The tongue is like a venomous snake

There are approximately 18,000 worlds. The dream world is a realm referred to as **عالم رؤيا**. In this, our spoken words are depicted as snakes. The great imam of dream interpretation, Imam ibn Sīrīn **رَحِمَهُ اللهُ عَلَيْهِ** says, “If a person sees a snake coming out of his mouth, then the interpretation is that he will say something that will cause harm to his life.”¹

اللَّهُ O devotees of the Messenger of Allah **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**! Consider this! Snakes are venomous creatures. Similarly, our tongue is a dangerous organ. Despite it being hemmed in by 32 teeth, it does not come under control. When it spits venom, it not only harms one’s life, rather, on some occasions, it causes severe harm to one’s faith as well.

The harm of a single wrong word

The beloved Prophet **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** stated, “A person draws near to Paradise (through good deeds) until there is only a cubit between him and it. He then says a certain word with his tongue, which causes him to be distanced from it.”²

Dear Islamic brothers! Do you see how dangerous the tongue is? May Allah allow us to protect our tongues. We should adopt silence, which is the first weapon necessary for the rectification of the *nafs ammārah*. Use the tongue properly and make a habit of weighing your words before speaking. **إِنْ شَاءَ اللهُ** The *nafs ammārah* will be rectified and the devotion we felt in Ramaḍān will be maintained even after the month passes.

The virtues of hunger

Dear Islamic brothers! The second weapon for the rectification of the *nafs ammārah*, is the sword of hunger. The Proof of Islam, Imam

¹ *Ta’beer al-Ruya*, p. 414

² *Musnad Imām Aḥmad*: 23,843

Muḥammad Ghazālī رَحْمَةُ اللهِ عَلَيْهِ said, الْجُوعُ رَأْسُ مَالِنَا - “Hunger is our capital.” The meaning of this is that the blessings, security, pleasure in worship and beneficial knowledge attained by the saints is achieved due to their hunger for the pleasure of Allah.¹ Hunger is a treasure from the treasures of Allah that He only bestows upon His favoured servants.²

O devotees of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Just as we endure hunger and thirst when keeping fasts in the blessed month of Ramaḍān, in order to maintain the same level of devotion we felt in Ramaḍān after the month ends, we should continue to endure hunger and thirst. إِنَّ شَاءَ اللهُ. The effects of the *nafs ammārah* will disappear and we will attain piety.

The excellences and benefits of *nafl* fasts

Fasting is the best method of attaining the benefits of hunger. Try to keep *nafl* fasts after Ramaḍān; إِنَّ شَاءَ اللهُ. Ramaḍān’s spirit of devotion will last throughout the year.

Two merits of *nafl* fasts

1. Whoever keeps one *nafl* fast to please Allah, will be kept away from Hellfire the distance a fast rider covers in 50 years.³
2. The Companion Abū Umāmah رَضِيَ اللهُ عَنْهُ said, “I requested, ‘O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Inform me of an action that will lead to me entering Paradise.’ He replied, ‘Make fasting incumbent upon yourself, because there is no action like it.’”

¹ *Minhāj al-‘Ābidīn*, p. 229

² *Iḥyā al-‘Ulūm*, vol. 3, p. 107

³ *Kanz al-‘Ummāl*: 24,149

The narrator states, “Smoke was never seen coming from the house of Abū Umāmah رَضِيَ اللهُ عَنْهُ during the daytime except when guests arrived.” (i.e. he would not eat during the day due to fasting.)¹

Three virtues of the 6 fasts of Shawwāl

Sinless like a new-born

1. Whoever kept the fasts of Ramaḍān and follows it with six fasts in Shawwāl exits from sin in such a manner as though his mother gave birth to him today.²

Like fasting a lifetime

2. Whoever fasts in Ramaḍān and follows it with six fasts in Shawwāl, it is like he fasted his entire life.³

Fasting throughout the year

3. Whoever fasts six days after Eid al-Fiṭr (in Shawwāl) has fasted the entire year, because whoever brings one good deed will receive ten rewards. Thus, the fasting of Ramaḍān is equal to 10 months and these 6 days are equal to 2 months, so that is the fasting of an entire year.⁴

When should the 6 fasts of Shawwāl be kept?

Dear Islamic brothers! It is better if these fasts are kept separated, and if they are kept consecutively following the day of Eid, there is no harm in that either.⁵

¹ *Ṣaḥīḥ ibn Ḥibbān*: 3,416

² *Majma' al-Zawaid*, vol. 3, p. 425, *hadith*: 5,102

³ *Ṣaḥīḥ Muslim*: 1,164

⁴ *Sunan al-Kubra lil-Nasāi*: 2873- 2874

⁵ *Radd al-Muḥtār*, vol. 3, p. 485

The renowned scholar, Muḥammad Khalīl Khān Qādirī al-Barakātī رَحْمَةُ اللهِ عَلَيْهِ has stated:

Though there is no harm if somebody keeps these fasts consecutively after Eid al-Fiṭr, it is better to keep them separately, like two in every week for example. If he kept one on the day after Eid al-Fiṭr and spread them throughout the month, this is even more appropriate.¹

In other words, one can keep six fasts whenever he wants in the whole month of Shawwāl, except on the day of Eid al-Fiṭr.²

Continuing our efforts to understand the Quran

It is mentioned in the 185th verse of Sūrah al-Baqarah

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ^٣

Translation from Kanz al-Īmān: The month of Ramaḍān, in which the Quran descended; (it is) guidance, and direction for the people and (it contains) clear criterion (to judge between right and wrong).³

The scholars of Islam say:

In this verse, the wisdom behind the obligation of fasting in Ramaḍān is mentioned, as this is the month in which the Quran was revealed. Allah obligated the fasting of this auspicious month because through the blessing of fasting and enduring hunger and thirst, the intellect is sharpened. Fasting was obligated in the month of the Quran so that people fast, their

¹ *Sunni Bahishti Zaywar*, p. 347

² *Faizan-e-Ramzan*, p. 371

³ *Al-Quran*, 2:185

ability to understand is accentuated and through this, comprehending the Quran becomes easy for them.

Dear Islamic brothers! It has become apparent that a major objective of the blessed month of Ramaḍān is to connect oneself to the Quran, recite it and endeavour to understand it. If we wish to maintain Ramaḍān-like levels of devotion when this month leaves, we must recite the Quran after Ramaḍān as well, understand it and maintain a strong connection to it. If we are successful in keeping our connection strong with it after the blessed month of Ramaḍān, then there is hope in the grace of Allah that **إِنْ شَاءَ اللَّهُ**, Ramaḍān's spirit of devotion will be maintained, the ability to do righteous deeds will continue to be bestowed, the heart will be illuminated, and we can reform our *nafs ammarāh*. May Allah grant all of us the ability to act. **أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**

O devotees of the Messenger of Allah **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**! Enrol into the nearest Jāmi'at al-Madinah under Dawat-e-Islami, wherever you may be. **إِنْ شَاءَ اللَّهُ** New scholar classes will begin in September. Show determination and enrol onto the course that shall make you a scholar. **إِنْ شَاءَ اللَّهُ** You will gain understanding of the Quran, and alongside this, you will not only become one who studies great books of the religion such as *Ṣaḥīḥ al-Bukhārī*, *Ṣaḥīḥ Muslim*, *Radd al-Muḥtār*, *Iḥyā' al-'Ulūm* and *Fatāwā Riḍāwīyyah* etc., you will also become one who teaches others.

This is a six-year course. If you cannot give so much time because of preoccupations and family commitments, then no problem; enrol on to Jāmi'at al-Madinah online and study the scholar course from the comfort of your home. May Allah grant us the ability to act!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

The *Şirāṭ al-Jinān* app

O devotees of the Messenger of Allah ﷺ! We live in a technological age. Practically everyone has an Android device or an iPhone. ﷻ Dawat-e-Islami also offers us opportunities to seek sacred knowledge and spread the invitation towards righteousness through mobile phones. For example, a mobile application called *Quran with Tafseer* has been introduced by Dawat-e-Islami's IT Department. This is available on both Android and IOS platforms and is readily available to be downloaded. This application includes the complete Quran, as well as the following works in Urdu:

- **Kanz al-Īmān** - translation by the Reviver of Islām and Imam of Ahl al-Sunnah, Imam Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْهِ
- **Kanz al-'Irfān**: A very simple translation in accordance to the requirements of the modern age
- **Şirāṭ al-Jinān**: A recent, easy-to-understand commentary of the Quran

Wherever you may be, through this application you can easily read and understand the Quran with translation and commentary. Alongside this, you can share Quranic verses, their translation and commentary with your friends on WhatsApp, Facebook, etc.

Install this on your mobile at the earliest available opportunity to gain the reward of seeking Islamic knowledge, and spread the invitation to righteousness to others.

Encouragement towards Pious Deed number 24

Dear Islamic brothers! In order to attain piety, save yourself from sins, and attain the love of Allah, remain attached to the religious environment of Dawat-e-Islami and participate in the 12 religious works.

Form a habit of completing the 72 Pious Deeds booklet compiled by the Amir of Ahl al-Sunnah **دَامَتْ بَرَكَاتُهُمْ الْعَالِيَةَ**.

From amongst the 72 Pious Deeds, pious deed number 24 is: ‘Did you deliver or listen to at least one religious lesson (in a masjid, shop, the market place or wherever possible) today?’ **إِنْ شَاءَ اللَّهُ** Through the blessings of acting upon this pious deed, you will become steadfast in offering your salah, maintain a connection with the masjid outside of Ramaḍān as you did during it, increase your knowledge and develop a mindset of saving yourself from sins and performing righteous deeds. All Islamic brothers should travel in Madani qafilahs and form the habit of completing the Pious Deeds Booklet, handing it over to the responsible brother in their locality at the beginning of the month. May Allah Almighty grant us the ability to act. **أَمِينُ**

Department of Masjid Imams

الْحَمْدُ لِلَّهِ Dawat-e-Islami is working through 80 departments in spreading the call to righteousness. One of these is the Department of Masjid Imams which works to appoint imams and muezzins. It also assigns them appropriate financial salaries so that these Islamic brothers are freed from anxieties over livelihood and can continue to spread the invitation towards righteousness with passion. Imams and muezzins play important roles in enhancing masjid attendance.

الْحَمْدُ لِلَّهِ The imams attached to the religious environment of Dawat-e-Islami enhance masjid attendance through the blessings of many activities. They wake people up for *fajr* salah, encourage salah in congregation through individual effort, deliver and participate in lessons from the book *Blessings of Sunnah* and hold study circles of Quranic commentary after *fajr*. They participate in Madani qafilahs, in which the sunnah is taught.

The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated, “Whoever loves the masjid is loved by Allah.”¹

The scholar ‘Abd al-Raūf Munāwī رَحْمَةُ اللهِ عَلَيْهِ writes:

“One should have devotion for the masjid. For the pleasure of Allah, one should develop a habit of staying in it for *‘itikāf*, salah, dhikr and learning. The love of Allah for this person is in Him shading the person with His mercy and entering them into His protection.”²

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Madani pearls concerning reliance and contentment

Dear Islamic brothers! Come, let us attain the blessings of listening to some Madani pearls concerning reliance and contentment.

Firstly, let us look at two hadith:

1. “Contentment is a never ending treasure.”³
2. “Indeed, successful is the person who embraced Islam, was granted sufficient *rizq* and was made content by Allah over that which he was granted by Him.”⁴
 - ◆ Contentment is to be pleased with that which Allah has granted a person, and to live life without selfishness or greed.⁵

¹ *Al-Mu’jam al-Awsaṭ*: 6,383

² *Fayd al-Qadeer*, vol. 6, p. 112

³ *Al-Zuhd al-Kabīr*, p. 88, hadith: 104

⁴ *Ṣaḥīḥ Muslim*: 2,426

⁵ *Jannati Zaywar*, p. 136

- ◆ Contentment is to be pleased despite not having day-to-day items.¹
- ◆ Now when turning our attention to reliance, there are three levels to this:
 1. Reliance upon Allah
 2. Accepting His commands
 3. Leaving all one's affairs to Him.²
- ◆ To be content and patient upon worldly things is good, but having enthusiasm concerning matters of the hereafter is superior. Do not be content upon reaching any level in the religion; try and progress further.³

Announcement

The remaining Madanī pearls relating to reliance and contentment will be mentioned in study circles. Please do participate in them to find out more!

¹ *Al-Ta'rifāt lil-Jurjani*, p. 126

² *Al-Risala al-Qushayriyya*, p. 203

³ *Mirāt al-Manājīh*, vol. 7, p. 112