

أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى خَاتَمِ النَّبِيِّينَ  
 أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## Welcoming Ramadan

وَعَلَى إِلِكْ وَأَصْحِكْ يَا حَبِيبَ اللَّهِ  
 وَالصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ  
 وَعَلَى إِلِكْ وَأَصْحِكْ يَا نُورَ اللَّهِ  
 وَالصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ

### نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

I make intention of Sunnah i'tikāf

Dear Islamic brothers! Whenever you enter a masjid, make the intention of i'tikāf, for you will then continuously gain the reward of i'tikāf as long as you stay inside. Remember, eating, drinking, sleeping, having saḥūr or ifṭār, or even drinking Zamzam water or the water upon which prayers have been recited is not permitted inside a masjid. If the intention of i'tikāf is made, all of these acts become permissible. One should not make this intention solely to eat, drink, or sleep; rather, it should be made to please Allah.

As mentioned in *Fatāwā Shāmī*:

If somebody wishes to eat, drink, or sleep in a masjid, he should make an intention of i'tikāf and engage in 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).

## The Excellence of sending *ṣalāt* upon the beloved Prophet ﷺ

The beloved Prophet ﷺ said:

حَيْثُمَا كُنْتُمْ فَصَلُّوا عَلَيَّ فَإِنَّ صَلَاتَكُمْ تَبْلُغُنِي

“Wherever you may be, send *ṣalāt* upon me, for indeed your *ṣalāt* reaches me.”<sup>1</sup>

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

### Speech intentions

The Messenger of Allah ﷺ said: **أَفْضَلُ الْعَمَلِ النَّيَّةُ الصَّادِقَةُ** – The best of deeds is a sincere intention.<sup>2</sup>

Dear Islamic brothers! Make it a habit to form good intentions before every action, as good intentions can lead one to Paradise. Before listening to the speech, we can make the following good intentions:

- I will listen to the entire speech to gain Islamic knowledge.
- I will sit in a respectful manner.
- I will not be lazy or inattentive during the speech.
- I will listen with the intention of self-improvement.
- I will try to convey what I learn to others.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

<sup>1</sup> Al-Mu'jam al-Kabir, Vol. 3, p. 82, Hadith 2729; from Zia-e-Durood-o-Salam, p. 5

<sup>2</sup> Al-Jāmi' al-Ṣaghīr: Hadith 1284

Dear Islamic brothers! We are currently in the final days of *Sha‘bān al-Mu‘azzam*. If Allah wills, we shall very soon be reaping the spiritual harvests of Ramadan. Let us listen to the magnificent virtues of this month.

## The First Night of Ramadan

Amir Ahl al-Sunnah **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ**, in his renowned book *Faizan-e-Ramadan* (amended), writes:

Sayyidunā ‘Abdullāh b. ‘Abbās **رَضِيَ اللهُ عَنْهُمَا** narrates that the beloved Prophet **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** said:

"When the first night of Ramadan arrives, a wind called **مُثِيرَةٌ** (*Muthīrah*) blows from beneath the Throne, causing the leaves of the trees of Paradise to sway. This wind produces such a melodious sound that no one has ever heard anything more beautiful. Upon hearing this sound, the large-eyed *Hūr* (maidens of Paradise) appear and stand upon the lofty palaces of Paradise, proclaiming: 'Is there anyone who will ask Allah Almighty for us in marriage?'

Then the *Hūr* ask the gatekeeper of Paradise, (Sayyidunā) **رِيذْوَانَ السَّلَامِ عَلَيْهِ السَّلَام**: 'What night is this?' (Sayyidunā) **رِيذْوَانَ عَلَيْهِ السَّلَام** replies with the **(لَيْلَتِكَ تَلْبِيهِه)** and says: 'This is the first night of the month of Ramadan; the gates of Paradise have been opened for those who fast from the Ummah of Muhammad **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**."<sup>1</sup>

Dear Islamic brothers! You have heard how immensely generous Allah is towards those who fast, opening the gates of Paradise for them in Ramadan. Furthermore, what can be said of the month of Ramadan

<sup>1</sup> Al-Targhīb wa al-Tarhīb, Vol. 2, p. 60, Hadith 23

itself, for which Paradise is adorned throughout the entire year?

Sayyidunā ‘Abdullāh b. ‘Umar رَضِيَ اللهُ عَنْهُمَا reports that the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated: "Indeed, Paradise is decorated for Ramadan from the beginning of the year until the next."

He further stated: "On the first day of Ramadan, a wind blows beneath the trees of Paradise upon the large-eyed *Hūr*, who then supplicate: 'O Lord! Appoint for us from among Your servants such husbands who will be a comfort to our eyes, and let us be a comfort to theirs.'"<sup>1</sup>

Very soon, the beautiful month of Ramadan will grace us with its presence, carrying within it treasures of mercy and forgiveness. The greatness and excellence of Ramadan can be gauged by the fact that as soon as this sacred month arrived with its mercies, our beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would congratulate his Companions رَضِيَ اللهُ عَنْهُمْ and give them glad tidings.

## Congratulating Others on the Arrival of Ramadan

Sayyidunā Abū Hurairah رَضِيَ اللهُ عَنْهُ narrates that the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would give glad tidings to his Companions رَضِيَ اللهُ عَنْهُمْ, saying:

The month of Ramadan has come to you, which is exceedingly blessed. Allah has made its fasting obligatory upon you. In it, the gates of Paradise are opened, the gates of Hell are closed, and the devils are shackled. Within it is a night better than a thousand months; whoever is deprived of its goodness is truly deprived.<sup>2</sup>

Mufti Aḥmad Yār Khan رَحْمَةُ اللهِ عَلَيْهِ writes in the commentary of this Hadith:

<sup>1</sup> Shu‘ab al-Iman, vol. 3, p. 312, Hadith 3633

<sup>2</sup> Musnad Imam Ahmad, Hadith 9001

Since Ramadan contains both perceptible and hidden blessings, it is also called the “Blessed Month”. During Ramadan, the sustenance of the believers is naturally blessed, and the reward for every good deed is multiplied seventy (70) times or even more. This Hadith teaches us that rejoicing at the arrival of Ramadan and congratulating others is a Sunnah. Furthermore, that which brings joy upon its arrival should also bring sorrow upon its departure. This is why many Muslims are sorrowful and tearful on *Jumu‘at al-Wadā‘* (the final Friday of Ramadan), and orators deliver farewell sermons so that Muslims may value the remaining moments and strive harder in virtuous deeds. The source of all this is this very Hadith.<sup>1</sup>

Dear Islamic brothers! **الْحَمْدُ لِلَّهِ** Within the religious environment of Dawat-e-Islami, the month of forgiveness and mercy is welcomed with great joy and enthusiasm. When the month departs, it is bid farewell with tearful eyes.

**صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ عَلَى مُحَمَّدٍ**

## The Forgiveness of Sixty Thousand People Every Night

Sayyidunā ‘Abdullāh b. Mas‘ūd رَضِيَ اللَّهُ عَنْهُ narrates that the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

Every night of Ramadan, until dawn, a caller proclaims in the heavens: “O seeker of goodness! Complete it (i.e., advance further in obedience to Allah) and rejoice! O evildoer! Refrain from evil and take heed! Is there anyone seeking forgiveness, so that his request may be fulfilled? Is there anyone who repents, so that his repentance may be accepted? Is there anyone who

<sup>1</sup> Mirat al-Manājīh, Vol. 3, p. 137, summarized

supplicates, so that his prayer may be answered? Is there anyone who asks, so that his request may be granted?”

Allah Almighty frees sixty thousand (60,000) sinners from Hell every night of Ramadan at the time of *Iftār*, and on the day of Eid, He forgives a number of sinners equal to the total of the entire month.<sup>1</sup>

Dear Islamic brothers! How blessed are the moments of Ramadan, for at every instant Allah’s mercy and forgiveness is distributed among His servants. This is the sacred month whose days are spent in fasting and whose nights are spent in the recitation of the noble Quran. Both of these—fasting and the noble Quran—will serve as a means of intercession for a Muslim on the Day of Resurrection.

## Fasting and the Quran will Intercede

The beloved Prophet ﷺ said:

Fasting and the noble Quran will intercede for a person on the Day of Resurrection. Fasting will say: “O Merciful Lord! I restrained him from food and desires during the day, so accept my intercession in his favour.” The noble Quran will say: “I restrained him from sleep at night, so accept my intercession for him.” Consequently, the intercession of both will be accepted.<sup>2</sup>

## A Means of Forgiveness

The fourth Caliph of Islam, Sayyidunā ‘Alī b. Abī Ṭālib رضي الله عنه وجاهة الكريم said:

If Allah Almighty had intended to punish the Ummah of Muhammad ﷺ, He would never have bestowed upon

<sup>1</sup> Al-Dur al-Manthūr, vol. 1, p. 146

<sup>2</sup> Musnad Imam Ahmad, vol. 2, p. 586, Hadith 6637

them the month of Ramadan and Surah “قُلْ هُوَ اللَّهُ” (Surah al-Ikhlāṣ).<sup>1</sup>

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

## The Prophet ﷺ Devoted Himself Fully to Worship

Dear Islamic brothers! We ought to worship Allah Almighty abundantly, especially during Ramadan, and engage in every deed that attains the pleasure of Allah and His beloved Messenger صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. If one cannot secure forgiveness even in this sacred month, when will he do so? The beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would immerse himself deeply in worship upon the arrival of this blessed month.

The mother of the believers, Sayyidah ‘Ā’ishah al-Ṣiddīqah رَضِيَ اللَّهُ عَنْهَا, narrates:

"When the month of Ramadan arrived, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would devote himself for the worship of Allah and would not return to his bed for the entire month."<sup>2</sup>

Dear Islamic brothers! We too should spend this entire month pleasing Allah and devoting ourselves to worship. Indeed, whoever attains the pleasure of Allah Almighty succeeds in this world and the Hereafter. Ramadan is the perfect time to do so.

Ramadan is a month of grandeur, possessing countless distinct virtues. Among these is the special virtue that Allah Almighty revealed the Quran in this month. In Surah al-Baqarah, verse 185, Allah the Merciful states:

<sup>1</sup> Faizan-e-Sunnat, p. 874

<sup>2</sup> Al-Durr al-Manthūr, Vol. 1, p. 449; Faizan-e-Sunnat, p. 876

شَهْرَ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ فَمَن  
 شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ ۖ وَمَن كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ يُرِيدُ اللَّهُ  
 بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ ۖ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ وَ

لَعَلَّكُمْ تَشْكُرُونَ ﴿١٨٥﴾

The month of Ramadan is that in which the Qur'an was sent down; guidance for people and clear directions and the Criterion; so whosoever from amongst you attains this month should most definitely fulfil its fasts. And whosoever is ill or travelling, so he should make up the same number of fasts on other days. Allah only intends ease for you and He does not intend difficulty for you, so that you complete the prescribed number 'of fasts' and that you glorify Allah as He granted you guidance, and so that you may be grateful.<sup>1</sup>

Dear Islamic Brothers! In this sacred verse, Allah Almighty ordained fasting in Ramadan. It should be noted that just as prayer was made obligatory upon every Muslim after affirming *Tawhīd* (Oneness of Allah) and *Risālah* (Prophethood), and believing in all the essential tenets of faith, fasting in Ramadan is also an obligation upon every sane and adult Muslim male and female. It is stated in *al-Durr al-Mukhtār* that fasting was made obligatory on the 10th of *Sha'abān al-Mu'azzam*, 2 AH.<sup>2</sup>

## The Wisdom behind the Obligation of Fasting

In Islam, many acts of worship have been prescribed to commemorate spiritually uplifting historical events. For instance, the *Sa'ī* between the hills of Safa and Marwah performed by pilgrims commemorates Sayyidah Hājra رَضِيَ اللَّهُ عَنْهَا. She walked and ran between these two hills

<sup>1</sup> Al-Quran, Al-Baqarah, verse 185; translation from *Kanz al-'Irfān*

<sup>2</sup> *Durr al-Mukhtar ma' Radd al-Muhtar*, vol. 3, p. 330

seven times in search of water for her beloved son, Prophet Ismā'īl عَلَيْهِ السَّلَام. Allah Almighty cherished this act so greatly that He made the Sa'yy between Safa and Marwah necessary (*wājib*) for those performing Hajj and Umrah.

Similarly, the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ spent some days of the month of Ramadan al-Mubārak in the Cave of Ḥirā. During that period, he would abstain from food during the day and remain engaged in the remembrance of Allah (*dhikr*) at night. To commemorate those days and to keep the Sunnah of His beloved established, Allah Almighty ordained fasting.<sup>1</sup>

## How Firm is the Faith of a Fasting Person!

Dear Islamic brothers! Imagine a scenario in which the heat is intense, the throat is parched with thirst, and the lips are dry. Water is present, yet those who fast do not even look at it. Food is available and hunger is severe, but they do not reach out for it. Reflect upon how firm their faith in Allah Almighty is! They know that while their actions may be hidden from the world, they are never concealed from Allah Almighty.

This conviction in Allah Almighty is the practical outcome of fasting. Unlike other physical acts of worship, fasting is an internal (*bāṭin*) act. No one but Allah Almighty knows its true state; if a person were to eat or drink in secret, people would assume he is still fasting. Yet, he refrains solely out of the fear of Allah.<sup>2</sup>

This is why those who fast will be granted abundant reward and blessings. Let us listen to three Prophetic traditions regarding the virtues of fasting.

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<sup>1</sup> Faizan-e-Sunnat, p. 935

<sup>2</sup> Faizan-e-Sunnat, pg. 937

## Expiation of Previous Sins

1. The Prophet ﷺ said: "Whoever fasts during Ramadan, recognises its limits, and guards himself against what he should avoid, then whatever (sins) he committed previously are expiated."<sup>1</sup>

## The Reward for Fasting

2. The Messenger of Allah ﷺ said:

The reward for every good deed of a person is multiplied from ten to seven hundred times. Allah Almighty proclaimed: **إِلَّا الصَّوْمَ فَإِنَّهُ لِي وَأَنَا أَجْرِي بِهِ**  
 Except for fasting, for it is for Me, and I Myself shall bestow its reward, for one abandons his desires and food for My sake. There are two occasions of joy for the one who fasts: one at the time of breaking the fast (*Iftār*), and the other at the time of meeting his Lord. Indeed, the breath of a fasting person is more fragrant to Allah than the scent of musk.<sup>2</sup>

3. The beloved Prophet ﷺ said:

Fasting is a shield. Therefore, when any of you is fasting, he should neither indulge in foul speech nor raise his voice. If someone should insult him or seek to fight him, he should simply respond: "I am fasting."<sup>3</sup>

## The Special Reward of Fasting

Dear Islamic brothers! The aforementioned *Aḥādīth* highlight several unique qualities of fasting. What a beautiful glad tidings it is for the one who fasts in the manner it truly deserves; along with abstaining from

<sup>1</sup> Sahih ibn Hibban, Vol. 5, p. 183, Hadith 3424

<sup>2</sup> Sahih Muslim, p. 580, Hadith 1151

<sup>3</sup> Sahih al-Bukhari, Vol. 1, p. 624, Hadith 1894

food, drink, and intimacy, he also protects his limbs from sin. By the grace of Allah, such a fast becomes an expiation for all previous sins.

The exalted statement mentioned in the Hadith **قَالَ تَنْبِيءُ وَأَنَا أَجْرِي بِهِ** ("for it is for Me, and I Myself shall bestow its reward"), is particularly noteworthy. Some scholars of Hadith **رَحِمَهُمُ اللَّهُ** have read this phrase as **أَنَا أَجْرِي بِهِ**, as noted in *Tafsīr al-Na‘īmī* and other works. In this case, the meaning becomes: "I (Allah) am the reward for it". **سُبْحَانَ اللَّهِ**! This implies that through fasting, the believer attains nearness to Allah Almighty.<sup>1</sup>

**صَلُّوا عَلَيَّ الْحَبِيبِ      صَلَّى اللَّهُ عَلَيَّ مُحَمَّدٍ**

## Sleeping is an Act of Worship

Sayyidunā ‘Abdullāh b. Abī Awfā **رَضِيَ اللَّهُ عَنْهُ** reports that the beloved Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** said:

The sleep of a fasting person is worship, his silence is the glorification of Allah (*tasbīh*), his supplication is accepted, and his deeds are accepted.<sup>2</sup>

**سُبْحَانَ اللَّهِ** How fortunate is the fasting person; his sleep is worship, his silence is *tasbīh*, and his supplications and righteous deeds are accepted in the court of Allah.

## The Limbs Glorify Allah

The mother of the believers, Sayyidah ‘Ā’ishah al-Ṣiddīqah **رَضِيَ اللَّهُ عَنْهَا**, narrates that the noble Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** said:

<sup>1</sup> Faizan-e-Sunnat, pp. 945–947

<sup>2</sup> Shu‘ab al-Iman, vol. 3, p. 415, Hadith 3938

When a person begins their day in a state of fasting, the gates of the skies are opened for him, his limbs glorify Allah, and the angels of the lowest sky seek forgiveness for him until sunset. If he offers one or two units of prayer, they become light for him in the heavens, and his wives among the *Hūr al-‘Īn* (heavenly maidens) say: “O Allah! Send him to us, for we long for his presence.” If he recites **لَا إِلَهَ إِلَّا اللَّهُ**, or **سُبْحَانَ اللَّهِ** or **اللَّهُ أَكْبَرُ**, seventy thousand (70,000) angels continue recording its reward until sunset.<sup>1</sup>

Dear Islamic brothers! The one who fasts is truly blessed; the gates of the heavens are opened for him, the limbs of his body glorify Allah, the angels of the lowest sky pray for his forgiveness until sunset, his prayer becomes light for him in the heavens, the heavenly maidens await his arrival in Paradise, and if he recites **لَا إِلَهَ إِلَّا اللَّهُ**, or **سُبْحَانَ اللَّهِ**, or **اللَّهُ أَكْبَرُ**, 70,000 angels record its reward until sunset.<sup>2</sup> Those who fast will be blessed with Allah’s mercy in this world, and they will have a lofty rank in the Hereafter.

## A Golden Dining Mat

Sayyidunā ‘Abdullāh b. ‘Abbās **رَضِيَ اللَّهُ عَنْهُمَا** narrates that the Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** said:

On the Day of Resurrection, a golden dining mat will be laid out for the fasting people, while the rest of humanity will be waiting (for their accountability).<sup>3</sup>

## Fruits of Paradise

It is narrated by the fourth Caliph of Islam, Sayyidunā ‘Alī al-Murtaḍā

<sup>1</sup> Shu‘ab al-Iman, Vol. 3, p. 299, Hadith 3591

<sup>2</sup> Faizan-e-Sunnat, p. 956

<sup>3</sup> Kanz al-Ummāl, Vol. 8, p. 214, Hadith 23640

كَرَّمَ اللَّهُ وَجْهَهُ الْكَرِيمَ, that the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

Whoever is prevented by his fast from eating or drinking something he desires, Allah will feed him from the fruits of Paradise and give him the beverages of Paradise to drink.<sup>1</sup>

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ صَلَّى اللَّهُ عَلَى الْحَبِيبِ

## Immeasurable Reward

Dear Islamic brothers! Sayyidunā Ka‘b al-Aḥbār رَضِيَ اللَّهُ عَنْهُ narrates:

On the Day of Resurrection, a caller will announce: “Every sower (i.e., doer of deeds) shall be rewarded according to his harvest (i.e., his deeds), except for the people of the Quran (i.e., scholars of the Quran) and the fasting people, for they will be granted an immeasurable reward.”<sup>2</sup>

Dear Islamic brothers! It is evident that, in the Hereafter, we will reap what we sow in this world. Scholars and those who fast are fortunate, as they will be granted immeasurable reward on the Day of Judgment. When the fasting person enters Paradise, they will be honoured with a special distinction.

## The Gate of Paradise

Sayyidunā Sahl b. ‘Abdullah رَضِيَ اللَّهُ عَنْهُ reports that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

Indeed, there is a gate in Paradise called *al-Rayyān*. On the Day of Resurrection, those who observed fasts shall enter through it, and none shall enter alongside them. It will be asked, “Where

<sup>1</sup> Shu‘ab al-Iman, Vol. 3, p. 410, Hadith 3917

<sup>2</sup> Shu‘ab al-Iman, Vol. 3, p. 413, Hadith 3928

are those who fasted?" They shall stand, and none but them shall pass through it. Once they have entered, the gate will be closed, and no one else shall enter through it.<sup>1</sup>

سُبْحَانَ اللَّهِ! How fortunate are those who fast, for they shall be granted a unique honour on the Day of Resurrection. While other fortunate souls will enter Paradise in groups, those who fasted will enter through *Bāb al-Rayyān*.

Dear Islamic brothers! Just as fasting is a source of immense virtue and reward, neglecting it is a cause of deprivation and misfortune. Sayyidunā Jābir رَضِيَ اللَّهُ عَنْهُ narrates that the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

"مَنْ أَذْرَكَ رَمَضَانَ وَلَمْ يَصُمْهُ فَقَدْ شَقِيَ" — "Whoever reaches the month of Ramadan and does not fast, he is indeed wretched."<sup>2</sup>

## The Harm of Missing a Single Fast

If a person deliberately misses a single fast of Ramadan without a valid lawful excuse, he will never attain the virtue of that missed fast, even if he fasted for the rest of his life.

Sayyidunā Abū Hurairah رَضِيَ اللَّهُ عَنْهُ narrates that the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

Whoever does not observe a fast of Ramadan without an excuse or illness, then fasting for a lifetime cannot compensate for it, even if he were to observe it later.<sup>3</sup>

This signifies that the special virtue associated with a fast of Ramadan

<sup>1</sup> Sahih al-Bukhari, Vol. 1, p. 625, Hadith 1896

<sup>2</sup> Al-Mu'jam al-Awsat, vol. 3, p. 62, Hadith 3871

<sup>3</sup> Sahih al-Bukhari, Vol. 1, p. 638, Hadith 1934

can never be attained afterwards by any means. Therefore, we must never fall into negligence and abandon such a grand blessing. We must fulfil the rights of this month, otherwise we will be deprived of forgiveness.

## May His Nose be Rubbed in the Dust

Sayyidunā Abū Hurairah رَضِيَ اللهُ عَنْهُ narrates that the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

May the nose of that person be rubbed in dust in whose presence I am mentioned and he does not send blessings upon me. May that person's nose be rubbed in dust who reaches Ramadan and it passes before he could attain forgiveness. And may that person's nose be rubbed in dust whose parents reach old age in his presence, yet they do not cause him to enter Paradise (i.e., through his service to them).<sup>1</sup>

Dear Islamic brothers! We should strive to immerse ourselves in worship during this month to earn the reward of forgiveness from Allah Almighty, the Most Forgiving. So, devote yourselves wholeheartedly to worship in Ramadan and perform good deeds eagerly. Life is incredibly brief; so value these moments. Instead of wasting the sacred hours of Ramadan in frivolities, dedicate your time to the recitation of the noble Quran, the remembrance of Allah (*dhikr*), and the recitation of *ṣalāt*.

## The Excellence of *I'tikāf*

To increase your devotion for Ramadan, reap its blessings, and safeguard yourself from sins, perform *I'tikāf* (spiritual retreat) for the entire month or the final ten days with Dawat-e-Islami.

The mother of the believers, Sayyidah 'Ā'ishah al-Ṣiddīqah رَضِيَ اللهُ عَنْهَا,

<sup>1</sup> Musnad Ahmad, vol. 3, p. 61, Hadith 7455

narrates that the beloved Prophet ﷺ said:

مَنْ اعْتَكَفَ اِيَّانَا وَارْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ

“Whoever observes I’tikāf with faith and seeking reward, all his previous sins will be forgiven.”<sup>1</sup>

## Performing I’tikāf for the Entire Month

Our beloved Prophet ﷺ was always devoted to seeking the pleasure of Allah, and especially during Ramadan, he made exceptional arrangements for worship. Since *Laylat al-Qadr* (the Night of Power) is concealed within Ramadan, the beloved Prophet ﷺ once performed I’tikāf for the entire month.

Sayyidunā Abū Sa‘īd al-Khudrī رَضِيَ اللهُ عَنْهُ narrates:

The Prophet ﷺ once observed I’tikāf from the 1st to the 20th of Ramadan, then he said: “I observed I’tikāf during the first ten days seeking the Night of Power, then I observed it during the middle ten days. Then I was informed that the Night of Power is in the final ten days; therefore, whoever among you wishes to observe I’tikāf with me should do so.”<sup>2</sup>

Dear Islamic brothers! If possible, perform I’tikāf for the entire month every year, if not, at least once in your lifetime in order to act upon this Sunnah.

Remaining within the masjid is a tremendous blessing. The *mu‘takif* (the one performing I’tikāf) detaches himself from all worldly engagements to dwell in the masjid for the sake of Allah.

<sup>1</sup> Jami' al-Saghir, p. 516, Hadith 8480

<sup>2</sup> Sahih Muslim, p. 594, Hadith 1167

It is stated in *Fatāwā ‘Ālamgīrī*:

The virtues of *I’tikāf* are manifest, for in it, a person completely devotes himself to the worship of Allah to attain His pleasure, and withdraws from all worldly distractions that hinder the path of gaining nearness to Allah. All the time spent by a *mu’takif* is, in reality or by legal consideration, spent in a state of prayer (since waiting for prayer carries the reward of prayer). The primary objective of *I’tikāf* is to wait for congregational prayer, and the *mu’takif* resembles the angels who do not disobey Allah in what He commands them and who carry out whatever they are ordered to do. He also resembles those who glorify Allah day and night without weariness.<sup>1</sup>

Sayyidunā ‘Aṭā’ al-Khurāsānī رَحْمَةُ اللهِ عَلَيْهِ said:

The example of a *Mu’takif* is like a person who has fallen at the door of Allah, saying: “O Merciful Lord! I will not move from here until You forgive me.”<sup>2</sup>

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

Dear Islamic brothers! Protect the sacred moments of Ramadan from being wasted in useless activities. Life is extremely short, so view these moments as a precious opportunity. Instead of wasting time on the internet and mobile phones—which often leads to various sins—spend your time in the recitation of the holy Quran, the remembrance of Allah (*dhikr*), and sending *ṣalāt* upon the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

In keeping with the spirit of this blessed month, studying the renowned work *Blessings of Ramadan* by Amir Ahl al-Sunnah دَامَتْ بَرَكَاتُهُمْ الْعَالَمِيَّة is

<sup>1</sup> Fatāwā ‘Ālamgīrī, Vol. 1, p. 212

<sup>2</sup> Shu‘ab al-Iman, Vol. 3, p. 426, Hadith 3970

very beneficial. This book contains guidance on nearly all significant matters related to Ramadan, including prayer, fasting, *Tarāwīḥ*, *I'tikāf*, and Eid al-Fiṭr, alongside numerous pearls of wisdom. Make an intention to study this book, which has been translated into various languages. It is available to read, download, or print from the Dawat-e-Islami website: [www.dawateislami.net](http://www.dawateislami.net).

As I bring this speech to a close, I am honoured to mention the excellence of the Sunnah. The beloved Prophet ﷺ said: "Whoever loves my Sunnah, loves me, and whoever loves me, will be with me in Paradise."

## Sunan and Etiquettes of *I'tikāf*

Dear Islamic brothers! Let us listen to some pearls of wisdom regarding the *sunan* and etiquettes of *I'tikāf*. First, here are two narrations of the beloved Prophet ﷺ:

1. "Whoever observes *I'tikāf* with faith and the intention of seeking reward, all his previous sins shall be forgiven."<sup>1</sup>
  2. "Whoever observes *I'tikāf* for ten days during Ramadan, it is as though he has performed Hajj twice and Umrah twice."<sup>2</sup>
- *I'tikāf* during the final ten days of Ramadan is *Sunnah Mu'akkadah 'alā al-Kifāyah*. If even one person in the city performs it, the communal obligation is fulfilled for all; if everyone neglects it, the entire community is held accountable.<sup>3</sup>
  - For voluntary (*nafl*) *I'tikāf*, fasting is not a condition, nor is there any restriction of time. Whenever you enter the masjid, make

<sup>1</sup> Jami' al-Saghir, p. 516

<sup>2</sup> Shu'ab al-Iman, vol. 3, p. 425

<sup>3</sup> Faizan-e-Ramadan, p. 235

the intention of *I'tikāf*.<sup>1</sup>

- The foremost goal of performing *I'tikāf* in Ramadan is the search for *Laylat al-Qadr* (the Night of Power).<sup>2</sup>
- The most virtuous masjid for *I'tikāf* is Masjid al-Ḥarām, then Masjid al-Nabawī *صَلَّىٰ صَاحِبِهَا الصَّلَاةُ وَالسَّلَامُ*, then Masjid al-Aqṣā, and then the masjid in which the largest congregation gathers.<sup>3</sup>
- A *mu'takif* receives the reward for virtuous deeds he is unable to perform due to his seclusion—such as visiting graves, meeting fellow Muslims, visiting the sick, or attending funeral prayers—as though he had performed them.<sup>4</sup>
- Islamic sisters should perform *I'tikāf* in *Masjid al-Bayt*. This refers to the area within the home designated for prayer.<sup>5</sup>
- During *I'tikāf*, one is permitted to leave the masjid for only two reasons:
  1. *Ḥājat Sharʿī* (Legal Necessity): For example, leaving to perform the Friday prayer.
  2. *Ḥājat Ṭabʿī* (Natural Necessity).<sup>6</sup>

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

<sup>1</sup> Faizan-e-Ramadan, p. 235

<sup>2</sup> Faizan-e-Ramadan, p. 235

<sup>3</sup> Faizan-e-Ramadan, p. 240

<sup>4</sup> Mirat al-Manājīh, vol. 3, p. 217

<sup>5</sup> Faizan-e-Ramazan, p. 289

<sup>6</sup> Faizan-e-Ramazan, p. 265