

19

FEBRUARY

Welcome Ramadan!



(For Islamic Brothers)

Thought-provoking speech of weekly
sunnah-inspiring ijtima

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَ الصَّلٰوةُ وَ السَّلَامُ عَلٰى خَاتَمِ النَّبِيِّنَ
 اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

Welcome Ramadan!

اَلصَّلٰوةُ وَ السَّلَامُ عَلَيْكَ يَا رَسُوْلَ اللّٰهِ وَعَلٰى اٰلِكَ وَ اَصْحٰبِكَ يَا حَبِيْبَ اللّٰهِ
 اَلصَّلٰوةُ وَ السَّلَامُ عَلَيْكَ يَا نَبِيَّ اللّٰهِ وَعَلٰى اٰلِكَ وَ اَصْحٰبِكَ يَا نُوْرَ اللّٰهِ

نَوَيْتُ سُنَّتَ الْاِعْتِكَافِ

I make the intention of Sunna i'tikāf

Dear Islamic brothers! Whenever you enter a masjid, make the intention of i'tikāf, as you shall continuously gain the reward of i'tikāf for as long as you stay inside. Normally, when we are in a masjid, Islamic law does not permit us to eat, drink, sleep, have suḥūr or ifṭār, or even drink Zamzam water or the water on which prayers have been made. Yet, if the intention of i'tikāf is made, all these actions will become permissible. One should not make this intention only to eat, drink, or sleep. This intention should instead be made to please Allah.

As mentioned in *Fatāwā Shāmī*:

If someone wants to eat, drink or sleep in a masjid, he should make the intention to observe i'tikāf and perform 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 Merciful Prophet ﷺ has stated:

The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

مَنْ صَلَّى عَلَيَّ فِي يَوْمٍ مِائَةً مَرَّةً قَضَى اللهُ لَهُ مِائَةَ حَاجَةٍ سَبْعِينَ مِنْهَا لِآخِرَتِهِ وَثَلَاثِينَ مِنْهَا لِدُنْيَاكَ

"Whosoever invokes blessings upon me one hundred (100) times daily, Allah Almighty will fulfil one hundred (100) of his needs; seventy (70) of which shall be for the Hereafter and thirty (30) for this world."¹

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

Speech intentions

The final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

أَفْضَلُ الْعَمَلِ الْبَيْتَةُ الصَّادِقَةُ

A truthful intention is the best action.²

O those who love Allah's Messenger! Make good intentions before every action, as this can be a means of entering Paradise. Before listening to this speech, make good intentions. For example:

- I will listen to the entire speech to learn more about Islam.
- I will sit in a respectful manner.
- I will not be lazy or inattentive during the speech.
- I will listen to the speech to reform and better myself.
- Whatever I hear and learn, I will try to convey to others.

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

¹ Kanz al-'Ummal, vol. 1, p. 255, Hadīth 2229

² Al-Jāmī' al-Ṣaghīr: Hadīth 1284

O devotees of Ramadan! The importance and excellence that the blessed month of Ramadan al-Mubārak holds among all Islamic months is no secret to any intelligent person. It is that magnificent and glorious month for which the devotees of Ramadan eagerly wait throughout the year. As soon as this blessed month arrives, a wave of happiness spreads among the Muslims. Their zeal and passion for worship increase, while the influence of sins weakens. *Masājid* become illuminated, and the sight of *Suḥūr* and *Iftār* gatherings fills the heart with joy. Fortunate Muslims listen to the noble Quran, the Glorious Speech of their Lord, and offer *Tarāwīḥ* prayer with the intention of fulfilling a Sunnah. *Dhikr* and *Ṣalāt* are recited in abundance. The enthusiasm for spending in the path of Allah Almighty grows stronger. The poor and needy are financially assisted, and besides this, many other virtuous deeds are carried out.

اَلْحَمْدُ لِلّٰهِ. This is the blessed month whose virtues and blessings were mentioned on the blessed tongue of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Welcoming Ramadan and the Sermon of the Beloved of the Most Merciful

Sayyiduna Salmān al-Fārisī رَضِيَ اللهُ عَنْهُ narrates:

My beloved Master صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ delivered a sermon to us on the last day of *Sha‘bān*, saying: “O people! A great and blessed month has cast its shadow upon you. This month contains a night better than a thousand months. Allah Almighty has made fasting during this blessed month obligatory, and standing in its nights [performing *Tarāwīḥ*] is a Sunnah. Whoever performs a good deed in this month will receive a reward equal to that of performing a *farḍ* (obligatory act) in any other month; and whoever performs a *farḍ* in this month, his reward will be equal to seventy *farḍ* acts performed at other times. This is the month of patience, and the reward for patience is Paradise. It is the month of sympathy and kindness. In this month, the provision of a believer is increased. Whoever gives *Iftār* to a fasting person, this act will become a source of forgiveness for his sins, and he will be freed from the fire

of Hell. The one who gives *Iftār* will receive the same reward as the fasting person without any reduction in the latter's reward."

The Companions رَضِيَ اللهُ عَنْهُمْ humbly said: "O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Not all of us possess the means to provide food for others to break their fast."

The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied: "The Gracious Lord will grant this reward even to the one who gives *Iftār* with a single date, or with a sip of water, or with a sip of milk. This is the month whose first ten days are mercy, middle ten days are forgiveness, and the last ten days are deliverance from the Hellfire. Whoever lightens the burden of his servants [or subordinates] during this month, Allah Almighty will forgive him and free him from Hell. Whoever gives a fasting person a full meal to eat, Allah Almighty will make him drink from my *Hawḍ* such a sip that he will never feel thirst again, until he enters Paradise."¹

سُبْحَانَ اللهِ! Observe how dearly our beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ loved this sacred month of Ramadan al-Mubāarak. He would welcome this blessed month with great splendour and joy, and in the company of his noble Companions رَضِيَ اللهُ عَنْهُمْ, he would describe the greatness, virtues, and blessings of this holy month, encouraging them to perform abundant acts of righteousness. Therefore, we should also congratulate the Muslims on the arrival of this blessed month, engage in worship ourselves, and remind others of the importance, virtues, and blessings of Ramadan, inspiring them to accumulate good deeds in this sacred time. May Allah Almighty grant us the true blessings of Ramadan al-Mubāarak.

اُمِّيْنُ بِجَاهِ خَاتِمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

¹ *Ṣaḥīḥ Ibn Khuzaymah*, Kitāb al-Ṣiyām, Chapter: The Virtues of the Month of Ramadan, vol. 3, p.191, Hadith 1887

The Manner of Preparations upon the Arrival of Ramadan

The arrival of Ramadan al-Mubārak was near, and the famous **pious predecessor** and historian, Sayyidunā Imam al-Wāqidī رَحْمَةُ اللهِ عَلَيْهِ, had nothing in his possession. He رَحْمَةُ اللهِ عَلَيْهِ sent a letter to one of his ‘Alawī¹ friends, stating: "The month of Ramadan al-Mubārak is approaching and I have nothing to spend; please send me one thousand (1000) dirhams (silver coins) as an interest-free loan." Consequently, that ‘Alawī friend sent a bag containing one thousand (1000) Dirhams.

After a short while, a letter from a friend of Sayyidunā Imam al-Wāqidī رَحْمَةُ اللهِ عَلَيْهِ arrived for him, in which it was written: "I require one thousand (1000) dirhams for expenses in the month of Ramadan al-Mubārak." Sayyidunā Imam al-Wāqidī رَحْمَةُ اللهِ عَلَيْهِ sent that same bag there. The next day, the ‘Alawī friend from whom Sayyidunā Imam al-Wāqidī رَحْمَةُ اللهِ عَلَيْهِ had taken the loan, and the other friend who had taken the loan from Sayyidunā Imam al-Wāqidī رَحْمَةُ اللهِ عَلَيْهِ, both came to the house of Sayyidunā Imam al-Wāqidī رَحْمَةُ اللهِ عَلَيْهِ.

The ‘Alawī friend said: "The month of Ramadan al-Mubārak is approaching, and I have nothing besides these thousand (1000) dirhams. However, when your letter arrived, I sent you these thousand (1000) dirhams, and for my own needs, I wrote a letter to this friend of mine asking him to send me one thousand (1000) dirhams as a loan. He sent me the very same bag that I had sent to you."

Thus, it was discovered that you asked me for a loan, I asked this friend for a loan, and he asked you. The bag I sent to you, you sent to him, and he sent the same bag back to me. Then, these three gentlemen, with mutual consent, divided that amount into three (3) portions and distributed it amongst themselves. That same night, Sayyidunā Imam al-Wāqidī رَحْمَةُ اللهِ عَلَيْهِ was blessed with the vision of the final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in a dream, who said: "Tomorrow, you will receive a great deal."

Consequently, the following day, Amīr Yaḥyā al-Barmakī summoned Sayyidunā

¹ Those descendants of the Leader of the Believers, Sayyiduna ‘Alī رَضِيَ اللهُ عَنْهُ who were not from Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا.

Imam al-Wāqidī رَحْمَةُ اللهِ عَلَيْهِ and asked, "I saw you distressed in a dream last night; what is the matter?" Sayyidunā Imam al-Wāqidī رَحْمَةُ اللهِ عَلَيْهِ narrated the entire account. Yaḥyā al-Barmakī remarked, "I cannot say which of you three is the most generous; indeed, all three of you are generous and worthy of respect." He then gifted thirty thousand (30,000) dirhams to Sayyidunā Imam al-Wāqidī رَحْمَةُ اللهِ عَلَيْهِ and twenty thousand (20,000) each to the other two, and appointed Sayyidunā Imam al-Wāqidī رَحْمَةُ اللهِ عَلَيْهِ as a Qāḍī.¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

O Devotees of the holy Prophet! From the narrated incident, we learn that a Muslim is generous, prioritizes others over his own desires, and assists other Muslims in times of grief and hardship. Alas! Our hearts are becoming void of passion for the well-being of fellow Muslims. We earn well, eat well, wear fine clothes, and live magnificent lives; in the month of Ramadan, we benefit from various types of bounties during *Suḥūr* and *Iftār*, but alas! We have neglected to seek the well-being of poor and needy relatives, neighbours, and other Muslims, treating them like something forgotten. Nonetheless, we ought to follow in the noble footsteps of these pure personalities and practically become well-wishers of Muslims during Ramadan and other months.

Remember! Providing *Iftār* to Muslims and giving them water to drink are also forms of well-wishing. اَلْحَمْدُ لِلّٰهِ, there is great excellence in providing *Iftār* and water in the month of Ramadan.

The Excellences of Providing *Iftār*

The Merciful Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated: "Whosoever provides *Iftār* (to a Muslim) with lawful food or water, the angels seek forgiveness for him during the hours of Ramadan, and Jibrīl al-Amīn عَلَيْهِ السَّلَام seeks forgiveness for him on *Laylat al-Qadr*."²

At another instance, he stated: "Whoever gives water to a fasting person to

¹ Hujjatullah 'alal 'Alamīn, p. 577, summarized

² Al-Mu'jam al-Kabir, vol. 6, p. 262, Hadith: 6162, selected

drink, Allah Almighty will grant him a drink from my *Hawḍ* such that he will not feel thirsty until he enters Paradise."¹

O Devotees of the holy Prophet! Although the favours of the Generous Lord upon us are countless—and the doors of His bestowals remain open day and night for us sinners throughout the twelve months of the year—Ramadan al-Mubārak is such a magnificent blessing of the Generous Lord that no matter how much we thank Him, it is never enough. From the beginning of this month until its end, decrees of forgiveness are distributed. This is that month of greatness in which the Generous Lord has bestowed five (5) special rewards upon the Ummah of the Prophet Muḥammad.

Five Special Favours

It is narrated by Sayyiduna Jībīr b. ‘Abdullāh رَضِيَ اللهُ عَنْهُ that the merciful Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated:

My Ummah has been granted five things in Ramadan al-Mubārak which were not given to any Prophet before me:

1. When the first night of Ramadan al-Mubārak arrives, Allah looks upon them with mercy, and whoever Allah looks upon with mercy shall never be punished.
2. In the evening, the odour of their mouths (resulting from hunger) is better in the court of Allah than the fragrance of musk.
3. The angels seek forgiveness for them every night and day.
4. Allah Almighty commands Paradise: "Be adorned for My (pious) servants; soon they shall find rest from the hardships of the world in My home and My grace."
5. When the final night of Ramadan al-Mubārak arrives, Allah Almighty forgives them all."

¹ Ibn Khuzaymah, Kitab al-Siyam, Bab Fadail Shahr Ramadan... etc., vol. 3, p. 191, Hadith: 1887

A person from among the people stood and submitted: "O Messenger of Allah ﷺ! Is this 'Laylat al-Qadr'?"

He replied: "No. Do you not see that when labourers finish their work, they are given their wages?"¹

O devotees of Ramadan! You have heard how high and lofty the glory and greatness of Ramadan al-Mubārak is! In this sacred month, the mercy of Allah Almighty is kind toward His servants. It should have been that Muslims began their preparation from the blessed month of Rajab Sharif and made arrangements to please the Generous Lord through worship and recitation, but alas! A vast majority of Muslims spend this month in negligence, just like other months.

"Passing" Time during the Fast

Similarly, some people who observe the fast find that their time does not "pass." Consequently, setting aside the sanctity of Ramadan Sharif, they resort to forbidden and impermissible acts to "pass" the time.

Which Worship is Superior?

O devotees of Ramadan! Save the sacred moments of Ramadan al-Mubārak from being wasted in futilities! Life is extremely short; consider it a blessing. Instead of "passing" (rather, wasting) time through the misuse of mobile phones and social media, various games, and listening to songs, strive to spend time in the recitation of the noble Quran, *Dhikr*, and *Ṣalāt*. The more the intensity of hunger and thirst is felt, **رِزْقًا لِلَّهِ**, the greater the reward will be upon exercising patience. As it is narrated: **أَفْضَلُ الْعِبَادَاتِ أَحْرَبُهَا** i.e., "The superior worship is that which involves more hardship."²

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

¹ Al-Targhib wat-Tarhib, Al-Targhib fi Siyam Ramadan... etc., vol. 2, p. 56, Hadīth: 7

² Tafsir al-Kabir, Surah al-Muzzammil, under verse 6, vol. 10, p. 685

Ramadan and the Recitation of the noble Quran

Dear **Islamic brothers!** In the month of Ramadan al-Mubārak, many devotees of Ramadan are generally seen reciting in abundance with great enthusiasm, but alas! Many unfortunate people remain deprived of this great privilege even in this sacred month. We should follow our elders in this matter and walk in their footsteps. **أَلْحَمْدُ لِلَّهِ**, our pious predecessors **رَضِيَ اللَّهُ عَنْهُمْ** used to achieve the privilege of completing the Quran not just once, but many times in this sacred month.

The Routine of Sayyiduna Sa'd b. Ibrāhīm رَضِيَ اللَّهُ عَنْهُ

Sayyiduna Sa'd bin Ibrahim رَضِيَ اللَّهُ عَنْهُ, during the 21st, 23rd, 25th, 27th, and 29th of Ramadan al-Mubārak, would not perform *Iftār* until he had completed the noble Quran. Between Maghrib and 'Ishā', he would remain engaged in reflection regarding the matters of the Hereafter, and he would often invite the needy at the time of *Iftār* so they could eat with him.¹

سُبْحَانَ اللَّهِ One should learn love for the noble Quran, passion for recitation, and the value of Ramadan from these personalities who used to recite the holy Quran in abundance during the Month of Forgiveness. We ought to also make the intention to recite the noble Quran frequently during the month of Ramadan and welcome this guest of the Generous Lord with great joy and respect. For the purpose of encouragement, let us listen to some excellences of reciting the noble Quran:

The Excellences of Reciting the noble Quran

- The praise of those who recite the noble Quran has been mentioned in the holy Quran.²
- Loving the holy Quran (i.e., reciting it and acting upon it) is a means of attaining the love of Allah and the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.³

¹ Hilyat al-Awliya, Sa'd bin Ibrahim al-Zuhri, vol. 3, p. 199, no. 3695

² Part 1, Al-Baqarah, verse 121

³ Mu'jam Kabir, vol. 9, p. 132, Hadīth 8657 derived

- Upon reading a single letter of the Holy Quran, the reward of ten (10) **pious deeds** is granted.
- The house in which the Quran is recited becomes spacious for its inhabitants.
- Its goodness increases.
- Angels enter that house, and the devils depart.¹
- On the Day of Judgement, the holy Quran will come to intercede for the forgiveness of the sins of those who recited it.²
- Allah Almighty will grant those who recite the Quran a reward superior to the reward given to those who are grateful.³
- The People of the Quran (i.e., those who recite it and act upon its commands) are the people of Allah Almighty and His special ones.⁴
- Recitation of the noble Quran is the superior worship of this Ummah.⁵
- Whoever recites the noble Quran while standing in prayer, there are one hundred (100) **pious deeds** for him in exchange for every letter.
- Whoever recites while sitting, there are fifty (50) **pious deeds** for him for every letter.
- Whoever recites while in a state of Wudu outside of prayer, there are twenty-five (25) **pious deeds** for him.⁶
- Recitation of the noble Quran is a means of purifying the hearts.⁷

May Allah Almighty grant us the taste and passion for the recitation of the

¹ Ihyā` al-'Ulūm, vol. 1, p. 826

² Sahih Muslim, p. 403, Hadīth 804

³ Kanz al-'Ummāl, vol. 1, p. 273, Hadīth 2437 derived

⁴ Ibn Maja, vol. 1, p. 140, Hadīth 215; Itḥāf al-Sadat, vol. 5, p. 13

⁵ Shu'ab al-Iman, vol. 2, p. 354, Hadīth 2022

⁶ Ihyā` al-'Ulūm, vol. 1, p. 366

⁷ Shu'ab al-Iman, vol. 2, p. 352, Hadīth 2014 derived

noble Quran.

اٰمِيْنَ بِجَاہِ خَاتَمِ النَّبِيِّنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

O devotees of Ramadan! Alongside "refraining" from eating and drinking, etc., we are in great need of making all our body parts bound to the fast by protecting them from every kind of evil. In the month of Ramadan al-Mubārak, we observe the fast and refrain from eating and drinking during the day, even though this was perfectly permissible before. When those things which were lawful before Ramadan Sharif are prohibited during the sacred days of this blessed month, then those things which were forbidden even before Ramadan al-Mubārak—for example, lying, backbiting, tale-bearing, suspicion, foul language, films, dramas, music, lustful glances, shaving the beard or shortening it to less than a handful, distressing parents, and unlawfully hurting the feelings of people etc.— would they not become even more forbidden in Ramadan al-Mubārak? Now reflect! What kind of a fasting person leaves pure and lawful food and drink but continues those acts which are forbidden and lead to Hell?

Remember! There is a warning-filled statement of the holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: "Whoever does not give up false speech and acting upon it, Allah Almighty has no need for him to remain hungry and thirsty."¹

"I shall break the fast with you!"

Dear **Islamic brothers**! Alas! The state of some Muslims has become so poor that even in the month of Ramadan al-Mubārak, they seemingly search for excuses to distress others, cause pain, and engage in quarrels. If someone swears at another or causes any kind of pain, then the one who was hurt— instead of forgiving the offender for the sake of the pleasure of Allah — becomes ready to fight with him. In fact, sometimes he even fights and bellows out: "Be quiet! Otherwise, remember! I am fasting, and I shall break the fast

¹ Bukhari, vol. 1, p. 628, Hadīth 1903

with you!" meaning, "I will 'devour' you" (مَعَادَ اللَّهِ).

Remember! One must never utter such things that cause distress to a Muslim; rather, one should display humility. We can only be saved from all these calamities if we also attempt to make our limbs bound to the fast by protecting them from sins. The beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated: "Fasting is not merely the name of refraining from eating and drinking; rather, fasting is that one is saved from useless and indecent talk. If someone swears at you or treats you badly, say, 'I am fasting'."¹

Now consider a few examples of sins committed through the limbs:

Sins of the Eye

The sin of the eye is to look at those things which Allah Almighty has forbidden. Therefore, every Muslim should protect their eyes from looking at the forbidden and keep the fast of the eye, in such a way that whenever the eye is raised, it is raised only toward permissible acts. Observe the masjid with the eye, gaze at the holy Quran, look at parents with a gaze of love, visit the resting places of the saints, behold the scholars and the pious servants of Allah Almighty, observe the lights of the Holy Ka'bah, see the fragrant streets of Makkah the Blessed, witness the luminous manifestation of the Green Dome, and gaze upon the beautiful sight of the Arabian desert.

Sins of the Ear

The sin of the ears is to listen to those things from which Allah Almighty has prohibited. Therefore, never ever listen to music with the ears, do not listen to false jokes, do not listen to backbiting, tale-bearing, or the exposing of people's faults. When two people are talking privately, do not eavesdrop. Keep the fast of the ears! Only listen to permissible matters—for example, listen to Quranic recitation, praise of Allah Almighty, Prophetic odes and *manqabats* (panegyrics) of the pious predecessors, Sunnah-inspired congregations, Madani mashwarahs, and good things; listen to the azan and *iqāmah*, and also

¹ Mustadrak, vol. 2, p. 67, Hadīth 1611

respond after hearing them, etc.

Sins of the Tongue

The sin of the tongue is to utter such things which become a cause for the displeasure of Allah Almighty; therefore, protect the tongue from becoming impure through swearing, lying, backbiting, and tale-bearing, etc. If only the tongue would only move for virtuous and permissible matters—for example, reciting the noble Quran with the tongue, remaining engaged in the litany of *Dhikr* and *ṣalāt*, reciting praise of Allah and Na'ts (Prophetic odes), delivering Madani Dars, delivering a Sunnah-inspired speech, and calling towards righteousness, etc.

Sins of the Hand

Using the hands in the disobedience of the Generous Lord is the sin of the hands. Therefore, our effort should be that the hands are not raised against anyone oppressively, nor raised to take or give bribes, nor steal anyone's property, nor play cards, nor fly kites, nor shake hands with any non-*Mahram* woman. Whenever the hands are raised, they should be raised only for pious deeds—for example, touching the noble Quran while in a state of ablution, shaking hands with pious people, etc.

Sins of the Feet

The sin of the feet is to go to such places which Allah Almighty has prohibited. Therefore, we ought never to walk towards the cinema, nor towards the gatherings of bad friends, nor walk to play or watch chess, ludo, cards, cricket, football, video games, table football, etc. If only the feet would only be raised for pious deeds. If the feet walk, they should walk towards *masājid*, the resting places of the Saints, to visit scholars and pious people, to call towards righteousness, walk towards a Sunnah-inspired congregation, and travel in the Madani Qafilahs for the learning of *sunan*.

May Allah Almighty grant us the ability to protect our limbs from sins during

Ramadan and besides Ramadan, and to perform virtuous and permissible deeds through them.

اٰمِيْنَ بِجَاہِ خَاتَمِ النَّبِيِّنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوْا عَلَى الْحَبِيْبِ

Spread the General Call for Collective I'tikāf!

O devotees of Ramadan! A way to spend Ramadan al-Mubāarak in virtues and to bid it "Welcome" is that we call Muslims towards righteousness in this blessed month, especially through travelling in Qafilahs, forbid evil, and by stating the excellences of Ramadan al-Mubāarak, grant them the mindset to observe the obligatory fasts. Perform plenty of personal preaching. If only the "Welcoming of Ramadan" performed through our personal and collective efforts manifests such blessings that the springs of fasting appear everywhere! In the Qafilah schedule, there should be a series of Dars, etc., from "*Faizan-e-Ramadan*". Strive to deliver the booklet of Maktabat-ul-Madina, "*The Horrific End of the One Who Sins in Ramadan*", to every house. How fortunate would it be! Simultaneously, continue inviting these devotees of the holy Prophet to the *i'tikāf* of the entire month of Ramadan and the last ten days, held under Dawat-e-Islami. Especially, spread the general call for the magnificent "*I'tikāf of the entire month of Ramadan*" for the devotees of Ramadan, held at the Global Madani Markaz, Faizan-e-Madina, Bab-ul-Madina, Karachi.

اَلْحَمْدُ لِلّٰهِ! Under the religious activity of Dawat-e-Islami, the arrangement for the collective *I'tikāf* of the entire month of Ramadan and the last ten days takes place in various countries and cities of the world, in which an effort is made to train the devotees of Ramadan who are observing *I'tikāf* according to the schedule provided by the Markazi Majlis-e-Shura of Dawat-e-Islami.

اَلْحَمْدُ لِلّٰهِ! In the collective *I'tikāf*, thousands of Islamic brothers, alongside attaining the blessings of *I'tikāf* and other forms of worship, acquire religious knowledge and receive training in the Sunnah. Upon the conclusion of Ramadan, on the night of the new moon itself, many of these devotees of Ramadan become travellers of the Qafilahs for the training of *sunan* with the

devotees of the holy Prophet. **اَلْحَمْدُ لِلّٰهِ**! Many devotees of Ramadan, in order to further gather the blessings of this *I'tikāf*, alongside travelling in Qafilahs, also attain the privilege of completing various courses (e.g., 12 religious activity courses, Pious deeds course, Faizan-e-Namaz course, Imamat course, Madani training course, etc.).

صَلُّوا عَلَيَّ الْحَبِيبِ **صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ**

Pious Deed Number 34

Dear Islamic brothers! To attain the true blessings of Ramadan al-Mubārak and to be enriched with the blessings of the noble Quran, become associated with the religious environment of Dawat-e-Islami and participate enthusiastically in the 12 religious activities of the Zayli Halqah. One of the 12 religious activities of the Zayli Halqah is to fill the *Pious deeds* booklet. One pious deed, number 34, from the 72 pious deeds bestowed by Amir Ahl al-Sunnah is: "Did you today offer the Nawafil of Awwabin or Ishraq and Chasht?" The arrival of the month of Ramadan al-Mubārak is near, and the month of Ramadan al-Mubārak is indeed the month of worship; in this month, the reward of *nawāfil* is increased and made equal to the obligatory acts. Thus, we ought to perform *nawāfil* in abundance along with the obligatory acts. If we act upon this pious deed number 34, it is hoped by the mercy of Allah Almighty that we will succeed in attaining the true blessings of Ramadan. **رَبَّنَا صَلِّ عَلَيْنَا**.

صَلُّوا عَلَيَّ الْحَبِيبِ **صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ**

Pearls of Wisdom Regarding the Intention of Fasting

Dear **Islamic brothers**! Come! Let us attain the privilege of listening to a few **Madani pearls** regarding the intention of fasting from the **book** of the Spiritual Guide, Amir Ahl al-Sunnah **دَامَتْ بَرَكَاتُهُمْ الْعَالِيَةِ**, "*Faizan-e-Ramadan*":

- For the performance of the fast of Ramadan, the specific vowed fast (*nadhr mu'ayyan*), and *nafl* fasts, the time for the intention is from after sunset until before *al-Daḥwat al-Kubrā* (i.e., the *Sharῑ* midday).

Whenever you make the intention during this entire time, these fasts will be valid.¹

- Intention is the name of the firm resolve of the heart; it is not a condition to utter it with the tongue, however, it is *mustahabb* (commendable) to say it with the tongue.
- If you make the intention for the fast of Ramadan at night, say: **نَوَيْتُ أَنْ أَصُومَ غَدًا لِلَّهِ تَعَالَى مِنْ فَرَضِ رَمَضَانَ**. Translation: "I have intended to fast tomorrow for the sake of Allah Almighty, from the obligatory fasts of Ramadan."
- If you make the intention during the day, say: **نَوَيْتُ أَنْ أَصُومَ هَذَا الْيَوْمَ لِلَّهِ تَعَالَى مِنْ فَرَضِ رَمَضَانَ**. Translation: "I have intended to fast today for the sake of Allah Almighty, from the obligatory fasts of Ramadan."²
- The utterance of the words of intention in Arabic will only be considered as a valid intention if one also understands their meaning. Furthermore, it should be remembered that making the intention with the tongue, regardless of the language used, will only be effective if the intention is also present in the heart at that time.³
- The intention can also be made in one's mother tongue.⁴
- If making the intention during the day, it is essential to intend that "I have been fasting since dawn." If one makes the intention in a manner such as "I am fasting from now, but was not fasting from dawn," the fast will not be valid.⁵
- If you made an intention such as, "If there is an invitation tomorrow, I will not fast, and if there is no invitation, I will fast," then this intention

¹ Radd al-Muhtar, vol. 3, p. 332

² Radd al-Muhtar, vol. 2, p. 332

³ Radd al-Muhtar, vol. 2, p. 332

⁴ Radd al-Muhtar, vol. 2, p. 332

⁵ Al-Joharah al-Nayyirah, vol. 1, p. 175

is not correct. In any case, you did not become a fasting person.¹

Announcement:

The remaining pearls of wisdom regarding the intention of fasting will be mentioned in the training circles; therefore, please ensure your participation in them.

صَلَّى اللهُ عَلَى مُحَمَّدٍ صَلَّى اللهُ عَلَى الْحَبِيبِ

The six ṣalawāt and two du‘ās recited in the Sunna-inspired weekly gatherings of Dawat-e-Islami



1. The ṣalāt for the night preceding Friday

اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ الْحَبِيبِ الْعَالِي الْقَدْرِ الْعَظِيمِ الْجَاهِ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلِّمْ

The saints of Islam have quoted that whoever recites this ṣalāt at least once on the night between Thursday and Friday on a regular basis, will be blessed with the vision of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ at the time of death. They will even see him when they are being buried in the grave, to the extent that they will see him lowering them into the grave with his own merciful hands.²

2. All sins forgiven

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلَى آلِهِ وَسَلِّمْ

¹ ‘Alamgiri, vol. 1, p. 195

² Afḍal al-Ṣalawāt ‘alā Sayyid al-Sādāt, p. 151

It is narrated from Sayyidunā Anas رَضِيَ اللهُ عَنْهُ that the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated, “Whoever recites this ṣalāt upon me whilst standing, his sins will be forgiven prior to him sitting; and if he recites it whilst sitting, his sins will be forgiven before he stands.”¹

3. Seventy portals of mercy

صَلَّى اللهُ عَلَى مُحَمَّدٍ

Seventy portals of mercy are opened for whoever recites this ṣalāt.²

4. The reward of 600,000 ṣalāt

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ عَدَدَ
مَا فِي عِلْمِ اللَّهِ صَلَاةً دَائِمَةً بِدَوَامِ مُلْكِ اللَّهِ

Shaykh Aḥmad Ṣāwī رَحِمَهُ اللهُ عَلَيْهِ reports from some saints of Islam that by reciting this ṣalāt once, a person attains the reward of reciting ṣalawāt 600,000 times.³

5. Nearness to the Prophet ﷺ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا تُحِبُّ وَتَرْضَى لَهُ

Once, a person came to the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Amazingly, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ made this person sit between himself and Sayyiduna Abū Bakr Ṣiddīq رَضِيَ اللهُ عَنْهُ. The noble Companions رَضِيَ اللهُ عَنْهُمْ were surprised as to who this

¹ Afḍal al-Ṣalawāt ‘alā Sayyid al-Sādāt, p. 65

² Al-Qawl al-Badī’, p. 277

³ Afḍal al-Ṣalawāt ‘alā Sayyid al-Sādāt, p. 149

honoured person was. When he left, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ explained, “When he recites ṣalāt upon me, he does so in these words.”¹

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

6. The ṣalāt of intercession

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَسَلَّمَ وَأَنْزِلْهُ الْبَقْعَةَ الْمُقَرَّبَةَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, “My intercession becomes necessary (*wājib*) for whoever recites ṣalāt like this.”²

1. Good deeds for 1000 days

جَزَى اللهُ عَنَّا مُحَمَّدًا مَا هُوَ أَهْلُهُ

It is narrated by Sayyiduna Ibn ‘Abbās رَضِيَ اللهُ عَنْهُمَا that the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, “Whoever recites this, 70 angels write good deeds for him for 1000 days.”³

2. An easy way to spend every night in worship

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “Whoever recites this du‘ā’ three times, it is as if he found Laylat al-Qadr.”⁴

لَا إِلَهَ إِلَّا اللهُ الْحَلِيمُ الْكَرِيمُ

¹ Al-Qawl al-Badī’, p. 125

² Al-Targhīb wa al-Tarhīb: Hadīth 31

³ Majma‘ al-Zawā‘id: Hadīth 17305

⁴ Tārīkh Ibn ‘Asākir: Hadīth 4415

سُبْحَانَ اللَّهِ رَبِّ السَّمَاوَاتِ السَّبْعِ وَرَبِّ الْعَرْشِ الْعَظِيمِ

There is none worthy of worship except Allah, Who is Ḥalīm and Karīm. Allah is pure, Lord of the seven skies and the magnificent ‘Arsh.

Weekly gathering schedule for 19th February 2026

1. Sunnas and manners: **5 minutes**
2. Dua memorisation: **5 minutes**
3. Summary: **5 minutes**
4. Total duration: **15 minutes**

Remaining Pearls of Wisdom regarding the Intention of Fasting

- If during a day of Ramadan al-Mubārak, a person neither made the intention to fast nor intended "not to fast," the fast will not be valid, even if the person is aware that it is the month of Ramadan.¹
- If an intention was made at any time during the night after sunset, and the person subsequently ate or drank during that same night, the intention does not break; the initial intention remains sufficient, and it is not necessary to make a new one.²
- If you made an intention for the fast during the night but then made a firm resolve during the night that you would not fast, your previous intention is nullified.
- If a new intention was not made thereafter and the person remained hungry and thirsty all day like those who are fasting, even then the fast is not valid.³

¹ `Alamgiri, vol. 1, p. 195

² Al-Jowharat al-Nayyirah, vol. 1, p. 175

³ Durr-e-Mukhtar ma' Radd al-Muhtar, vol. 3, p. 345

- Merely intending to break the fast while fasting does not break the fast unless one actually performs an action that nullifies it.¹
- Eating *suhūr* is also considered an intention.
- Whether it is for the fast of Ramadan al-Mubārak or any other fast, if at the time of eating *suhūr* one has the intention that "I will not fast in the morning," then eating that *suhūr* will not be considered an intention.²
- A new intention is essential for every individual fast of Ramadan al-Mubārak.
- If an intention was made on the first date—or any other date—for the fasts of the entire month of Ramadan, this intention is only valid for that specific day and not for the remaining days.³
- If an intention for fasting is made during prayer, this intention is valid.⁴

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Supplication for Awakening from Sleep

According to the schedule of the Sunnah-inspired congregation of Dawat-e-Islami, the "Supplication for awakening from sleep" will be memorised. The supplication is as follows:

اَلْحَمْدُ لِلّٰهِ الَّذِيْ اَحْيَاَنَا بَعْدَ مَا اَمَاتَنَا وَ اَلَيْهِ النُّشُوْرُ

Translation: All praise is due to Allah, Who gave us life (awakening) after

¹ Al-Jawharat-un-Nayyirah, vol. 1, p. 175

² Ibid, p. 176

³ Ibid, p. 167

⁴ Durr-e-Mukhtar, Radd al-Muhtar, vol. 3, p. 345; Faizan-e-Ramadan, p. 985, summarized

death (sleep), and to Him is the resurrection.¹

صَلَّى اللهُ عَلَى مُحَمَّدٍ صَلُّوا عَلَى الْحَبِيبِ

Method of collective accountability (72 Pious Deeds)

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, "Pondering 'over the Hereafter' for a moment is better than 60 years of worship."²

Let's make good intentions before filling in the *Pious Deeds* booklet:

1. To please Allah, I will hold myself to account through the *Pious Deeds* booklet and encourage others to do the same.
2. I will praise (i.e., thank) Allah Almighty for the pious deeds which I practised.
3. I will regret not acting upon the pious deeds I missed out on and will try to act on them in the future.
4. Allah Almighty forbid, if I have not acted on any pious deed which prevents a person from sinning, I will repent to Allah and make a firm intention not to sin in the future.
5. I will not reveal my good deeds without a need (for example, by saying that I acted on such and such or so and so amount of pious deeds).
6. I will make up for any pious deed that can be performed later (for example, I will make up for the 313 ṣalāt I missed yesterday by reciting them today).
7. I will try to achieve the actual aim of filling in the *Pious Deeds* booklet, such as attaining the fear of Allah, being pious, having good character, and spreading Islam.
8. I will fill in the *Pious Deeds* booklet tomorrow as well.

¹ Sahih Bukhari, vol. 4, p. 193, Hadīth: 6314; Madani Panj Surah, p. 203

² Al-Jāmi' al-Ṣaghīr: Hadīth 5897

9. I will not fill in the *Pious Deeds* booklet as a formality, rather, I will actually assess my deeds and fill it in.

For all the pious deeds you acted upon, mark the box next to them with an inverted tick. For all the ones you missed, mark 'O' in the box next to them.

Note: When carrying out self-accountability, only look at your own *Pious Deeds* booklet.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Method of collective accountability (72 pious deeds), daily 56 pious deeds

1. Have you made good intentions?
2. Did you offer the five daily salah in congregation?
3. Wherever you were in the day, did you invite others to offer salah?
4. Did you read or listen to Sūrat al-Mulk at night?
5. After the five salah, did you at least recite Āyat al-Kursi, Sūrat al-Ikhlāṣ, and Tasbīḥ Fāṭima once?
6. Have you read or listened to at least three verses of the Quran with translation and commentary from *Kanz al-Īmān with Khazā'in al-'Irfān* or *Nūr al-'Irfān*? Or, have you read or listened to at least two pages from *Tafsīr Şirāṭ al-Jinān*?
7. Have you recited some invocations from the Shajarah?
8. Have you recited ṣalawāt upon the Prophet at least 313 times?
9. Have you protected your eyes from sin? (By not looking at indecent things on your mobile or elsewhere, movies and dramas, non-maḥram women, etc.)
10. Have you protected your ears from sin by not listening to backbiting, music, foul and lewd speech, etc?

11. Did you keep your gaze lowered today whilst walking or travelling and refrain from looking here and there without need?
12. Did you read a book written by Imam Aḥmad Razā Khān, a book/booklet of Maktabat al-Madina, or the Monthly Magazine Faizan-e-Madina for at least 12 minutes today?
13. Did you stop talking and discontinue what you were doing to reply to azan and iqāmah?
14. If something happened that made you angry with someone, did you stay quiet and control your anger, or did you end up speaking out?
15. Did you fill in the *Pious Deeds* booklet whilst taking account of your actions?
16. Did you listen to your *nigrān* in accordance with the guidelines stipulated by the central executive committee?
17. Did you speak respectfully to everyone inside and outside the home, whether young or old?
18. Did you study or teach in Madrassa-tul-Madina for adults?
19. Did you try to sleep within two hours after the 'Ishā' salah congregation?
20. Did you spend at least two hours carrying out the religious activities of Dawat-e-Islami in accordance with the schedule provided by your *nigrān*?
21. Did you wake up others for Fajr salah?
22. Did you refrain from unnecessarily peeping into other people's homes?
23. Did a short lecture (*dars*) take place in your home? In your absence, did somebody else carry this out?
24. Did you listen to or deliver at least one Madani dars in the masjid, workplace, or wherever else possible?
25. Did you dress according to the sunnah? (These clothes must be a colour permitted by the shariah and not glaringly bright or sparkling.)

26. Do you have long hair according to the Sunnah ?
27. Have you refrained from the sin of shaving the beard or trimming it less than a fist-length?
28. Did you repent immediately after committing a sin?
29. Did you eat according to the sunnah and recite the pre-meal and post-meal du'ā's?
30. Did you give salaam to the Muslims you met at home, at work, on the bus, train, etc, and other places?
31. Did you act upon at least some sunnahs related to the miswāk, exiting and entering the home, sleeping and awakening, sitting facing qibla, etc?
32. Did you offer the four units (*rak'āt*) of sunnah for Ḥuḥr prior to the farḍ?
33. Did you offer tahajjud salah at night? If you did not sleep, did you offer ṣalāt al-layl?
34. Did you offer the voluntary (*nafl*) prayers of ishrāq, chāsht, and awwābīn?
35. Did you offer the preceding sunnahs of 'Aṣr or 'Ishā'?
36. Did you encourage someone else to take part in at least one of Dawat-e-Islami's 12 religious activities?
37. Did you avoid asking someone to borrow something ? (e.g., slippers, shawl, mobile, charger, car)
38. Did you refrain from lying and engaging in backbiting and tattling (including listening to these things)?
39. Did you watch Madani Channel for some time?
40. Did you refrain from forming personal friendships based on worldly gain?
41. Despite being able to do so, did you delay paying a debt back on time without the permission of the lender? Did you return the item you borrowed to its owner within the time period you both agreed?
42. Did you refrain from uttering words of humility in front of others despite

not truly meaning them? For example, saying, “I am a nobody” to increase your respect in the sight of others, whereas you do not truly believe yourself to be as such.

43. Did you maintain cleanliness and tidiness?
44. Upon learning of another Muslim’s flaw, did you conceal it from others (unless there was a religious reason not to)?
45. Did you deliver or take part in a tafsīr study circle?
46. Did you recite ‘**بِسْمِ اللَّهِ**’ before everything that is permissible and honourable?
47. Did you deliver or listen to an outdoor dars?
48. Did you pray for the forgiveness of your parents and spiritual guide and convey to them at least the reward of some good deeds?
49. Did you avoid wasting of any kind at home, in the masjid, at work, etc?
50. Did you abide by traffic laws?
51. If an Islamic brother (especially a nigrān) did something wrong and needed to be corrected, did you attempt to correct him in writing or by meeting him whilst being gentle and kind? (Thus, avoiding the major sin of backbiting in the form of revealing his mistake to another without a reason permitted by Shariah)
52. Did you protect yourself from sinning with your tongue by avoiding slander, hurting others, swearing, etc?
53. To build the habit of avoiding trivial speech that carries no worldly or religious benefit, did you communicate even a little using gestures?
54. Did you try to avoid mocking others, ridiculing them, taunting them, hurting their feelings, and guffawing?
55. Did you wear a ‘*imāmah*’?
56. Did you respect your parents?

Record of qufl-e-Madinah

- Communicating through writing - 12 times
- Communicating through gestures - 12 times
- Conversing without staring - 12 times

Ten weekly pious deeds

57. Did you send at least one Islamic sister from your home to the weekly sisters' gathering?
58. Did you watch or listen to the weekly Madani Muzakarah?
59. Did you attend the weekly gathering from beginning to end?
60. This week, did you observe i'tikāf on the day off?
61. This week, did you visit at least one ill or distressed person at their home or the hospital according to the Sunnah and console them? Or, did you offer condolences upon someone passing away?
62. Did you fast on Monday this week (or in the case of not doing so, fast on any other day)?
63. Have you read or listened to the weekly booklet?
64. Did you conduct the area visit at least once this week?
65. This week, did you reach out to at least one Islamic brother who used to be part of Dawat-e-Islami or attended the weekly gatherings, and encourage him to join the religious environment?
66. Did you participate in the weekly study circle?

Three monthly pious deeds

67. Did you fill in last month's *Pious Deeds* booklet and submit it to your nigrān?

68. This month, did you travel in at least a 3-day Madani qāfilah?
69. This month, did you make a financial contribution to a Sunni scholar (or the imam, muezzin, or worker of a masjid)?

One yearly pious deed

70. This year, did you travel in a one-month qāfilah according to the schedule?

Two lifetime pious deeds

71. Have you read the lifetime syllabus?
72. Have you travelled in an uninterrupted 12-month qāfilah and completed different courses (12 Religious Works course, 7-day Islah-e-Amaal [i.e., reformation of deeds] course, 7-day Faizan-e-Namaz course)

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

The Amir of Ahl al-Sunna's dua

O Allah! Whoever sincerely acts upon the *Pious Deeds* booklet, fills it in every day whilst taking account of himself, and submits it on the first of every Islamic month to the relevant Islamic brother; do not give them death until they recite the kalima.

اٰمِيْنُ بِجَاكِ خَاتِمِ النَّبِيِّنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ