

NEWSLETTER

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The Philosophy of Ramaḍān

The Holy Qur'ān states that the fundamental purpose for which human beings were created by Allāh ﷻ is 'ibādah. This worship, however, is not limited to ritual acts alone. Rather, 'ibādah encompasses every action performed in submission to the commands of Allāh and in seeking His pleasure.

For this reason, even actions that appear mundane - such as earning a livelihood through ḥalāl means or fulfilling responsibilities towards one's family - fall within the scope of 'ibādah. Broadly, 'ibādah is of two types. The first consists of direct acts of worship, such as Ṣalāh and fasting, which are performed solely for the sake of Allāh and have no worldly objective. The second includes actions that are worldly in nature but become 'ibādah when carried out in accordance with the Sharī'ah and with the correct intention. While both are forms of worship, direct acts of 'ibādah hold a higher spiritual rank.

In daily life, direct acts of 'ibādah are relatively few, whereas indirect acts occupy most of a person's time. As a result, individuals often become absorbed in worldly matters, allowing material concerns to overshadow spiritual growth. This imbalance slows one's spiritual progress when compared to material advancement.

The month of Ramaḍān is designed to restore this balance. It increases direct acts of 'ibādah while reducing engagement in purely worldly activities, enabling a person to recover from spiritual loss accumulated throughout the year. Fasting occupies the entire day, limiting indulgence in material pleasures, while the nights are devoted to worship such as tarāwīḥ, tahajjud, and suḥūr, reducing excessive sleep. Alongside obligatory acts, believers are encouraged to engage in abundant optional acts of 'ibādah, further elevating their spiritual state.

This philosophy of Ramaḍān highlights that the month should be devoted, as much as possible, to direct worship. It is for this reason that the reward for virtuous deeds is multiplied, encouraging Muslims to maximise their engagement in 'ibādah and attain heightened spiritual growth.

Reference: Mufti Muhammad Taqi Usmani: Islamic Months; Merits and Percepts (Pages 83-86)

100 ways to enter Jannah (96-100)

96

To recite Sayyid al-Istighfār day and night

97

To recite لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ abundantly

98

Repeating the words of the Adhān with sincerity

99

Being patient during illness

100

Performing every deed purely for the sake of Allāh ﷻ

Invitation to Islam and Ṭa'ām (Meals)

When the verse commanding the Prophet ﷺ to warn his close relatives was revealed, he invited the Banū Muṭṭalib to a meal prepared by 'Alī (RA). Despite the food being sufficient for only one person, around forty people ate and drank to their fill, witnessing a clear miracle. Before the Prophet ﷺ could address them, Abū Lahab mocked the event and accused him of sorcery, causing the gathering to disperse. The following day, the Prophet ﷺ gathered them again and openly conveyed his message, calling them to faith and warning them of the Hereafter.

Although Abū Lahab was the Prophet's ﷺ uncle, he remained one of his fiercest opponents, displaying persistent hostility, mockery, and harm. He even forced his sons to divorce the Prophet's ﷺ daughters in an attempt to intensify his pain, though this later became a means of honour when they married 'Uthmān (RA), who earned the title Dhū al-Nūrayn. In contrast, Abū Ṭālib consistently protected and supported the Prophet ﷺ despite immense pressure and threats from the Quraysh, firmly refusing all attempts to hand him over or silence his mission.

As the Prophet ﷺ began publicly proclaiming Islam, opposition intensified. Abū Lahab openly followed him in markets and gatherings, warning people against him while the Prophet ﷺ called them to worship Allāh alone and abandon shirk. Eventually, the Quraysh launched open persecution against the Muslims, especially the weak, while the Banū Hāshim and Banū Muṭṭalib united in protecting the Prophet ﷺ - except for Abū Lahab, who sided with the enemies of Islam. Thus, while the Prophet ﷺ invited people to salvation and Paradise, Abū Lahab persistently called them towards disbelief and destruction.

Reference: Muḥammad Idrīs Kāndhlawī, Seeratul Muṣṭafā (Page: 59-61)

DID YOU KNOW?



PART 1

As we draw nearer to Ramaḍān, the month in which the Qur'ān was revealed, it is beneficial to learn and reflect upon some of the ādāb (etiquettes) related to the Qur'ān. The Etiquettes of reading the Holy Qur'ān:

- 1) To show reverence and deep respect for the Qur'ān. (Sūrah al-Burūj: 21–22)
- 2) To remain constantly engaged with the lesson (Dars) and recitation of the Qur'ān. (Ṣaḥīḥ al-Bukhārī: 5027)
- 3) To recite the Qur'ān abundantly. (Ṣaḥīḥ al-Bukhārī: 5033)
- 4) To recite the Qur'ān abundantly in ṣalāh (especially during night prayers). (Ṣaḥīḥ Muslim: 2820)
- 5) Do not make the recitation of the Qur'ān a primary means of earning. (Al-Tibyān, al-Nawawī: 44)
- 6) To listen attentively to the Qur'ān. (Sūrah al-A'rāf: 204)
- 7) To adopt Qur'ānic character and manners. (Ṣaḥīḥ Muslim: 746a)
- 8) Place the Qur'an in a slightly elevated position.

There are many other etiquettes which will be covered in next month's newsletter as Part 2.