Faizan-e-Ramazan

The Blessings of Ramadan

Shaykh-ut-Tariqah, Ameer e Ahle Sunnah, the Founder of Dawat-e-Islami, the Honourable, Allama, Maulana, Abu Bilal Muhammad Ilyas Attar Qadiri Radawi

Rendered Into English by Majlis-e-Tarājim
Dawat-e-Islami
Translator’s Notes

Assalāmualaikum dear Islamic brothers, Dawat-e-Islāmī’s Majlis-e-Tarājīm, a department responsible for reproducing Ameer e Ahle Sunnat Maulana Ilyās Qādri’s works into various languages of the world, is proud to present this renowned work “Faizan-e-Ramazan” (The Blessings of Ramadan) in English.

Although any translation is inevitably a form of interpretation, we have tried our level best to convey the thoughts of the author in its true sense, using a choice of words which help maintain the interest of the reader and drive the point home. Our hope is to pass on same flavour, which is a captivating and distinctive feature of the original text.

Near the end of the book we have also provided a supplemental chapter on how to deliver Dars.

The good in this work which you have before you is only that which Allah granted, the generous gaze of his Beloved and the blessings of the Shaykh-ut-Tariqah, Ameer e Ahle Sunnah, the Founder of Dawat-e-Islami, the Honourable, Allama, Maulana, Abu Bilal Muhammad Ilyas Attar Qadiri Radawi. Similarly, any flaw you find is without doubt the result of our shortcomings, and in no way reflects on the original author. If you discover any shortcomings in this translation, please notify us at the following address.

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<td>call for prayers</td>
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<td><strong>Collective I’tikaf</strong></td>
<td>the I’tikaf in which a group of Muslims take part in the same Masjid</td>
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<td><strong>Dhahwa Kubra</strong></td>
<td>Midday</td>
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<td><strong>Du’ā</strong></td>
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<td><strong>Durūd and Salām</strong></td>
<td>Blessing and Peace on the Prophet</td>
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<td><strong>Eid ul Fitr</strong></td>
<td>Islamic festival celebrated on 1st Shawal</td>
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<td><strong>Esāl-e-Sawab</strong></td>
<td>Donating the Reward of a Good Deed to any Muslim</td>
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<tr>
<td><strong>Fard</strong></td>
<td>Obligatory</td>
</tr>
<tr>
<td><strong>Ghusl</strong></td>
<td>bath for purification</td>
</tr>
<tr>
<td><strong>Hadith</strong></td>
<td>Prophetic Tradition</td>
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<tr>
<td><strong>Hafiz</strong></td>
<td>The one who has memorized the entire Qur’an by heart</td>
</tr>
<tr>
<td><strong>Halāl</strong></td>
<td>Lawful (in shariah)</td>
</tr>
<tr>
<td><strong>Harām</strong></td>
<td>Unlawful (in shariah)</td>
</tr>
<tr>
<td><strong>Hifz</strong></td>
<td>Memorizing the Qur’an by heart</td>
</tr>
<tr>
<td><strong>I’tikaf</strong></td>
<td>To make retreat in the Masjid</td>
</tr>
<tr>
<td><strong>Iqāmah</strong></td>
<td>Call to Congregational Salah</td>
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<tr>
<td><strong>Jā’iz</strong></td>
<td>Permissible</td>
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<td><strong>Jamā’at</strong></td>
<td>Congregational Salāh</td>
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<td><strong>Kaffara</strong></td>
<td>Compensation / Expiation</td>
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<td><strong>Makrūh Tahrīmī</strong></td>
<td>Prohibitively Disliked</td>
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<tr>
<td><strong>Makrūh Tanzihi</strong></td>
<td>Disliked</td>
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<tr>
<td><strong>Masjid</strong></td>
<td>A Muslim Place of Worship</td>
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<tr>
<td><strong>Mu’takif/Mutakifeen</strong></td>
<td>the one/those taking part in I’tikaf</td>
</tr>
<tr>
<td><strong>Murīd</strong></td>
<td>Disciple</td>
</tr>
<tr>
<td><strong>Na’at</strong></td>
<td>Poetry in praise of the Prophet</td>
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<tr>
<td><strong>Nafl</strong></td>
<td>Voluntary</td>
</tr>
<tr>
<td><strong>Nazr-e-Ghair</strong></td>
<td>Unspecified oath</td>
</tr>
<tr>
<td><strong>Muayyan</strong></td>
<td>Specified oath</td>
</tr>
<tr>
<td><strong>Mustahab</strong></td>
<td>Preferable</td>
</tr>
<tr>
<td><strong>Raka’at</strong></td>
<td>Cycle of prayer (Salah)</td>
</tr>
<tr>
<td>-------------</td>
<td>------------------------</td>
</tr>
<tr>
<td><strong>Sahari</strong></td>
<td>To consume something before closing one’s fast at the time of Subh us Sadiq</td>
</tr>
<tr>
<td><strong>Sajdah</strong></td>
<td>Prostration</td>
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<td><strong>Salāh</strong></td>
<td>Ritual Prayer</td>
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<td><strong>Sayyidunā</strong></td>
<td>Our Master</td>
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<tr>
<td><strong>Shaykh</strong></td>
<td>Honour’</td>
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<tr>
<td><strong>Subh-e-Sadiq</strong></td>
<td>Dawn</td>
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<tr>
<td><strong>Taĥajjud</strong></td>
<td>Night Vigil Prayer</td>
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<tr>
<td><strong>Takbīr-e-Ūla</strong></td>
<td>First Takbir of the Salah</td>
</tr>
<tr>
<td><strong>Taraweeh</strong></td>
<td>A sunnah salah offered in the night [following the ‘Isha salah], throughout the month of Ramadan</td>
</tr>
<tr>
<td><strong>Tasbeeh</strong></td>
<td>Remembrance and praise of Allah</td>
</tr>
<tr>
<td><strong>Iftar</strong></td>
<td>That consumed at the time of sunset to end the fast</td>
</tr>
<tr>
<td><strong>Qada</strong></td>
<td>To make up or compensate for any act of worship</td>
</tr>
<tr>
<td><strong>Wājib</strong></td>
<td>Required</td>
</tr>
<tr>
<td><strong>Wudū</strong></td>
<td>Ablution</td>
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</table>

**Dawat-e-Islāmi’s Terms**

<table>
<thead>
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<th><strong>Aashiqan e Rasul</strong></th>
<th>Devotees of the Prophet</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Ilaqa-e-Dorah Bara-e-Naiki ki Dawat</strong></td>
<td>The tour to invite people towards goodness.</td>
</tr>
<tr>
<td><strong>Dars</strong></td>
<td>Reading Passages aloud to a group of individuals</td>
</tr>
<tr>
<td><strong>Fikr-e-Madina</strong></td>
<td>Self Reflection</td>
</tr>
<tr>
<td><strong>Ijtimā’</strong></td>
<td>Congregation/Gathering</td>
</tr>
<tr>
<td><strong>Infradi Koshish</strong></td>
<td>Individual Efforts</td>
</tr>
<tr>
<td><strong>Jami’a-tul-Madina</strong></td>
<td>Islamic University of Dawat-e-Islami</td>
</tr>
<tr>
<td><strong>Madanī In’āmāt</strong></td>
<td>Shaykh of Tariqa, Ameer e Ahle Sunnat, the founder of Dawateislami, Hadrat Allama Mawlna Abu Bilal Muhammad Ilyas Attar</td>
</tr>
</tbody>
</table>
Qadri Razawi [damat barakatuhum aliya] has, in this sinful era, for the purpose of performing good deeds with ease and saving oneself from sins, compiled a series of comprehensive syllabi of the acts from shari’a and tariqa by this name.

<table>
<thead>
<tr>
<th>Madani Qafila</th>
<th>Travels to attain knowledge of the fundamentals of Islam and spread the “invitation to goodness”</th>
</tr>
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<tbody>
<tr>
<td>Madrassa-tul-Madinah for Adults</td>
<td>Evening classes to learn or rectify ones’ recitation of the Qur’an</td>
</tr>
<tr>
<td>Muballigh</td>
<td>Preacher</td>
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<tr>
<td>Sad-e-Madina</td>
<td>Waking others up for Fajr</td>
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<tr>
<td>Madani Phul</td>
<td>Madani Flowers</td>
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<tr>
<td>Madani Muzakrah</td>
<td>Question and Answer Session</td>
</tr>
<tr>
<td>Naiki ki Da’wat</td>
<td>Invitation to Goodness</td>
</tr>
<tr>
<td>Qufl-e-Madina</td>
<td>Spiritual Lock of Madina – this means to save oneself from that which is haram, and the desires of our nafs [ego]</td>
</tr>
<tr>
<td>Purdah upon Purdah</td>
<td>Overlay (double-covering)</td>
</tr>
</tbody>
</table>

### Arabic Phrases

<table>
<thead>
<tr>
<th>عَزْوَجْلَ</th>
<th>Mentioned after the name or title of Allah (عَزْوَجِلْ) and is translated as “Exalted is He.”</th>
</tr>
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<tr>
<td>صلَّی الله عَلیۢهِ وَآَلِهَہِ وَسَلَّمَ</td>
<td>Mentioned after the name or title of Prophet Muhammad (صلَّی الله عَلیۢهِ وَآَلِهَہِ وَسَلَّمَ) and is translated as “Allah (عَزْوَجِلْ) bless him and Grant him peace.”</td>
</tr>
<tr>
<td>عَلیۢهِ الصَّلَوَةُ وَالسَّلَامُ</td>
<td>Mentioned after the Names of Prophets (عَلیۢهِمَا الصَّلَوَةُ وَالسَّلَامُ) and is translated as “Allah’s peace and blessings be upon him.”</td>
</tr>
<tr>
<td>رَضِیَ الله عَنْهُ</td>
<td>Mentioned after the name of a Companion of</td>
</tr>
<tr>
<td>Arabic</td>
<td>English</td>
</tr>
<tr>
<td>--------</td>
<td>---------</td>
</tr>
<tr>
<td>رَضِيَ اللَّهُ عَنْهَا</td>
<td>Prophet Muhammad  ﷺ ( صلى الله عليه وسلم ) and is translated as “Allah ﷺ is pleased with him.”</td>
</tr>
<tr>
<td>رَحْمَةُ اللَّهِ عَلَيْهِ</td>
<td>Feminine version of the above</td>
</tr>
<tr>
<td>رَحْمَةُ اللَّهِ عَلَيْهِ</td>
<td>Mentioned after the name of a saint and is translated as “Allah’s ﷺ Mercy be upon him.”</td>
</tr>
<tr>
<td>رَحْمَةُ اللَّهِ عَلَيْهَا</td>
<td>Feminine version of the above</td>
</tr>
<tr>
<td>دَامَتْ بَرَكَاتُهُمْ الْعَالَيْهِ</td>
<td>May their blessings remain</td>
</tr>
</tbody>
</table>
The Excellences of Ramadan

No matter how lazy Satan tries to make you feel, please read this chapter (every year) from beginning to end. Inshā-Allāh you will see the blessings for yourself.

Excellence of Durood Shareef

The Beloved Rasool of Allah ﷺ has said, “Indeed, he who recites Durood upon me the most, will be the closest to me on the Day of Judgement.” (Tirmizi, V2, P27, Hadith 484)

Dear Islamic brothers! It is a great favour of Allah ﷺ that He granted us a tremendous gift in the form of Ramadan, whose every moment is full of mercy. The reward of deeds is multiplied many times in this month. The reward for a voluntary (nafl) act is equivalent to that of a compulsory (farz) one, and the reward for a compulsory act is multiplied 70 times. In this month, even the sleep of a fasting person is considered as an act of worship. The angels who hold the Arsh (throne) say “Ameen” for the Du’ā of fasting people. According to one auspicious Hadith, the fish in the seas ask for forgiveness until Iftār for the one who fasts in Ramadan. (at’targheeb wat’tarheeb, V2, P55, Hadith 6)

The Door of Worship

Fast is a hidden form of worship; no one can come to know about your fast until you tell it to others yourself, Allah ﷺ likes hidden worship more. According to one Hadith, “Fasting is the door of worship.” (Al-Jami-‘us-Sagheer, P146, Hadith 2415)
Revelation of the Qur’an

Ramadan is such a blessed and sacred month in which Allah revealed the auspicious Qur’an, thus Allah the Most Merciful mentions the revelation of the Holy Qur’an and Ramadan:

Translation Kanzul-Iman:
The month of Ramadan in which was sent down the Qur’an - the guidance for mankind, the direction and the clear criteria (to judge between right and wrong); so whoever among you witnesses this month, must fast for the (whole) month; and whoever is sick or on a journey, may fast the same number in other days; Allah desires ease for you and does not desire hardship for you - so that you complete the count (of fasts), and glorify Allah’s greatness for having guided you, and so that you may be grateful.

(Para 2, Baqara, Verse 185)

Definition of Ramadan

Regarding the first part of this verse (الذي شهر رمضان), the renowned commentator on the Qur’an, Mufti Ahmad Yaar Khan

صلوا على النبي ﷺ
The Excellences of Ramadan

says in ‘Tafseer-e-Na’eeemi’, “Ramadan is either one of the names of Allah  رَحْمَنُ عَزَّوُ جَلَّ like ’Rahmān’  عَزَّوُ جَلَّ, because He  عَزَّوُ جَلَّ is worshipped the whole day and night in this month, and therefore it is called Ramadan i.e., ‘The Month of Allah  عَزَّوُ جَلَّ’. As we refer to a Masjid or the Ka’ba as the house of Allah  عَزَّوُ جَلَّ because it is the place where Allah  عَزَّوُ جَلَّ is worshipped, similarly, Ramadan is the month of Allah  عَزَّوُ جَلَّ because everyone is occupied with fulfilling the commands of Allah  عَزَّوُ جَلَّ in this month. The fast and the Tarāweeh prayer are obviously ways of worshipping Allah  عَزَّوُ جَلَّ but when a man fasts, even his Halal Job and business is also considered as worship. Or the word Ramadan is derived from the root word  رَمَضُ ‘Ramdā’u), this is the name given to the rain in autumn. It washes the earth and produces a good spring harvest. As this month also washes the dirt and dust off sins from heart and the field of virtuous deeds remain blossoming, that is why it is called Ramadan.

For a good harvest, you need rain everyday in the summer, 4 times in autumn and once in Āsār (June-July). The last rain prepares the crops for harvest. Likewise, for 11 months a man does acts of virtue and then the fasts of Ramadan prepare the crops of virtues. Or the word Ramadan is derived from the root word  رَمَضُ (Ramdun), which means heat or burning because in Ramadan, Muslims endure the burning of thirst and hunger; or because it burns one’s sins, that is why it is called Ramadan. (In Kanzul-Ummal, page 217, volume 8 there is a narration reported by Sayyiduna Anas  صلَّى الله عَلَيْهِ وَآلهَ وَسلَّم that Makki Madani Mustafa  صلَّى الله عَلَيْهِ and said, “This month is called Ramadan because it burns sins.”)

Reasons for the Names of the Months

Mufti Ahmad Yaar Khan says, “Some commentators  رَحْمَمُ  عَلَيْهِ رَحْمَةَ المَان  الله تَعَالى said that different names were given to months in relation to their seasons. The month that fell in summer was called Ramadan, the one in spring was called Rabi’-ul-Awwal, the one in winter, when water freezes, was called Jamadil-Oolā.
There is always a reason for any name in Islam and the name is always linked to the task. This quality is not found in other terms. When we look around we see an ignorant person named “Muhammad Fāzil” (learned) and coward is called “Sher Bahadur” (brave lion) and an ugly man is called “Yousuf Khan” but there is no such defect in Islam. Ramadan is a combination of virtues and excellence of qualities and that is why it is called Ramadan.”  
(Tafseer-e-Na’eemi, V2, P205)

The Palace with a Golden Gate

Sayyiduna Abu Sa’eed Khudri narrates that the Mercy to the Universe صلَّى الله تعالى عَلَى مُحَمَّد said, “On the first night of Ramadan, the gates of the skies and the Heavens are opened and they remain open until the last night (of the month). So if anyone offers salah in any night of this month, Allah عَزَّ وَجَلَّ will reward him with 1,500 virtues for every Sajdah (prostration) and create a palace of red rubies that will have 60,000 gates for him. The gates will have golden hinges that will be studded with rubies. Thus, he who fasts on the first day of Ramadan will be forgiven for his sins until the last day of the month and 70,000 angels will ask for his forgiveness from morning till evening. Each time he prostrates during the day or the night, he will be granted a tree in Heaven and each tree is so huge that a horse rider can ride in its shadow for 500 years.”  
(Shu’abul-Imaan, V3, P314, Hadith 3635)

Subhān-Allāh! Dear Islamic brothers! What an enormous favour our Hannān and Mannān Allah عَزَّ وَجَلَّ has bestowed upon us by granting us this blessed month for the sake of His beloved Rasool صلَّى الله تعالى عَلَى مُحَمَّد; it is the month in which all the gates of Heaven are opened and the reward for good actions is greatly increased. According to the foregoing Hadith, the one who performs salah in any of the nights of Ramadan will be granted 1,500 good deeds for every sajdah (prostration) that he performs; further, there will be a magnificent Heavenly palace as well.
This blessed *Hadith* also contains a glad tiding that 70,000 angels make Du’a for the forgiveness from morning until evening for the fasting Muslims.

صَلُوْا عَلَى الْخَيْبِبِ! صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! *Alhamdu-Lillāh* عَزَّرَّجَلٌ the mindset of attaining the blessings of Ramadan is developed by adopting the company of Prophet’s devotees who are associated with Dawat-e-Islami, the international non-political religious movement of the Qur’an and Sunnah, otherwise, bad company leads many people to committing sins even in this auspicious month. Let me tell you about a singer who was at one time drowning in the ocean of sins but was rescued by the *Madani* environment of Dawat-e-Islami.

“I was a Singer”

An Islamic brother of Orangi Town *(Baab-ul-Madina Karachi)* states:

Unfortunately! I was a singer. I was ruining my life doing gigs in musical events. I was so negligent that I neither offered *salah* nor felt guilty about my sins.

Fortunately, making individual effort, a responsible Islamic brother convinced me to attend the 3 day Sunnah inspiring *Ijtima in Baab-ul-Islam* *(Sindh)* (1424A.H-2003) that was being held in Sehra-e-Madina near the Toll Plaza on the Super Highway in Baab-ul-Madina Karachi. On the last day, we were all engrossed in a very passionate and heart-rending *Du’ā* that made me regret my evil deeds… I could not control my emotions… I burst into tears which softened my heart!

*Alhamdu-Lillāh* عَزَّرَّجَلٌ I joined Dawat-e-Islami, repented of attending parties and began to travel with *Madani Qafilas*. On 25th December 2004, as I was about to leave home to travel with a Madani Qafila, I received a phone call from my younger sister. She sounded sad. She gave me the news of her new born blind baby girl and told me that the doctors said she would never be able to see. As she was talking, she could no longer hold herself back and
began to cry. I encouraged her by saying that I would \textit{Inshā-Allāh} pray for her in the Madani Qafila. In the Qafila, I made many supplications myself and asked the Prophet’s devotees of the Madani Qafila to pray as well. It was my second day back from the Madani Qafila, I received another phone call from my sister but this time she sounded extremely happy, and gave me the brilliant news that \textit{Alhamdu-Lillāh} her baby Mahak had got her eye-sight! The doctors are amazed and they said they don’t know how it happened because they didn’t have a cure for it.”

\textit{Alhamdu-Lillāh} at this moment in time, I am being blessed with the opportunity to carry out the Madani activities of Dawat-e-Islami as a member of the \textit{Alaqai mushāwarat} in Baab-ul-Madina Karachi.

\begin{center}
صلوًا علیك الحبیب! صلى الله تعالى علیٰ م่อحمد
\end{center}

Dear Islamic brothers! Did you see how great the Madani environment of Dawat-e-Islami is? Many people who were previously wicked and corrupt are now leading their lives following the sunnah of Beloved Rasool \textit{ صلى الله تعالى علیٰ وَعَلیٰ وَسَلَّم} owing to the blessing of joining the Madani environment of Dawat-e-Islami. The afore-mentioned event also highlights the significance of travelling with Madani Qafila. As the troubles and problems of some people are solved due to travelling in Madani Qafilas, \textit{Inshā-Allāh} in the same way, the troubles and difficulties of the afterlife will also be relieved due to the intercession of the King of the Universe, Mercy for mankind.

\begin{center}
صلوًا علیك علیٰ علیٰ وَسَلَّم
\end{center}

\section*{5 Special Blessings}

Sayyiduna Jabir bin Abdullah رضي الله عنه narrates that the Mercy for the Universe, Comfort for Mankind, the beloved of Allah \textit{ صلى الله تعالى علیٰ وَعَلیٰ وَسَلَّم} said, “In Ramadan, my \textit{Ummah} has been gifted 5 such \textbf{things} which were not given to any other Prophet \textit{ صلى الله تعالى علیٰ وَعَلیٰ وَسَلَّم} before me:

\begin{enumerate}
\item On the first night of \textbf{Ramadan-ul-Mubarak}, Allah \textit{ صلى الله تعالى علیٰ وَعَلیٰ وَسَلَّم} has special mercy upon them and the one upon whom Allah \textit{ صلى الله تعالى علیٰ وَعَلیٰ وَسَلَّم} has special mercy will never be punished.
\end{enumerate}
(2) Allah\textsuperscript{a} likes the smell that emanates from their mouths in the evening (due to hunger) more than musk.

(3) Angels pray for their forgiveness every night and day.

(4) Allah\textsuperscript{a} orders Heaven to get decorated for His (righteous) people and says, “Soon they will get rid of the grief of the world and find solace in My house and My bounties.”

(5) On the last night of Ramadan, Allah\textsuperscript{a} forgives them all.”

One of the listeners stood up and asked, “Ya Rasool Allah\textsuperscript{a} is that Laila-tul-Qadr?” He replied, “No. Do you not see that a labourer is given his wage when he finishes his job?” \textit{(at'targheeb wat'tarheeb, V2, P56, Hadith 7)}

**Compensation for Minor Sins**

Sayyiduna Abu Huraira\textsuperscript{a} narrates that Blessed Rasool, Intercessor of sinners said, “The five daily \textit{salah} and the Friday \textit{salah} compensate for all the sins that are committed till the next Friday, and Ramadan compensates for all the sins that are committed until the next Ramadan, if the major sins are avoided”. \textit{(Sahih Muslim, P144, Hadith 233)}

**Method of Repentance**

\textit{Subhān-Allāh} Ramadan is such a month in which rain of mercy showers upon us and it is a means of our minor sins being forgiven. Major sins are forgiven through repentance. The way to repent is to mention the sin you committed and then feel resentment for it in your heart and firmly vow not to commit it again. Let us say, for instance, that someone lied. He should say, “Ya Allah\textsuperscript{a}! I repent of the lie that I have told and I will not lie again.” Whilst repenting, he must despise the act of lying and be sincere when he says the words “I will not lie again” otherwise his repentance will not be valid. If the right of another person was violated, then it is necessary to seek his forgiveness in addition to repentance.
Dear Islamic brothers! Books of Ahādīth are full of the virtues of Ramadan. There are so many bounties and blessings in Ramadan-ul-Mubarak that our Dear and Beloved Rasool ﷺ said, “If my Ummah had known what Ramadan is, they would wish the whole year was Ramadan”. (Sahih ibn Khuzaimah, V3, P190, Hadith 1886)

The Beloved Rasool’s Heavenly Address

Sayyiduna Salman Farsi رضي الله عنه narrates that on the last day of Sha’ban, the Beloved of Allah, Mercy for all worlds ﷺ said, “Oh people! An auspicious and blessed month has approached you. In this month, there is a night that is better than a thousand months. Allah ﷺ has made it farz (obligatory) to fast in this sacred month. To offer (Taraweeh) in its nights (1) is Sunnah. If you act righteously in this month, it will be equivalent to carrying out a farz (obligatory) act in any other month and if you perform any obligatory act in this month, it will be equivalent to carrying out 70 obligatory acts in any other month.

This is the month of patience and the reward for patience is Heaven; this is the month of sympathy and, in this month, the believer’s sustenance is increased. In this month, the one who serves a fasting person with something to do iftar, will be forgiven for his sins and his neck will be freed from the fire of Hell and he will be rewarded the same as the one who fasted, without his reward being reduced”. We asked humbly, “Ya Rasool Allah ﷺ! Not all of us possess enough money to (present a meal to the fasting person) for his iftar.” He ﷺ replied, “Allah ﷺ will give this reward to the one who offers a sip of milk, a date, or a sip of water to a fasting person and the one who provides a meal to the fasting person to fill his stomach will be given water from my pool (Kauthar) so that he will never feel thirsty again and he will enter Heaven.

(1) Meaning Taraweeh.
The first ten days of this month are mercy, the middle ten days are forgiveness and its last ten days are freedom from the fire of Hell. He who is compassionate towards his slave in this month (by not burdening him with heavy duties) will be forgiven and freed from the fire of Hell. In this month, there are four things which you should do in abundance, two of them will earn the pleasure of Allah for you and you cannot do without the other two. The two which will earn you the pleasure of Allah are: (1) Testifying that there is none worthy of worship other than Allah and (2) asking for forgiveness. The two which you cannot do without are: (1) asking Allah for Heaven and (2) seeking Allah’s refuge from Hell.” (Sahih ibn Khuzaimah, V3, P1887)

Dear Islamic Brothers! This Hadith describes the mercy, the blessings, and the glory of Ramadan-ul-Mubarak in great detail. In this month, we must make special efforts to please Allah by reciting the blessed Kalima as many times as possible and by repenting in abundance. We must not neglect asking Allah for entrance into Heaven and protection from Hell. These are two things that we must persistently ask for.

**The Four Names of Ramadan-ul-Mubarak**

Allahu-Akbar! How blessed Ramadan-ul-Mubarak is! The renowned Qur’anic commentator Mufti Ahmad Yaar Khan says in his commentary on the Qur’an Tafseer-e-Na’eemi, “In total, there are four names for this auspicious month: (1) Ramadan, (2) The month of patience (sabr), (3) The month of sympathy (mu’āsāt) and (4) The month of increase in sustenance (wus’at-e-rizq).”

He further writes, “Fast is patience (sabr), and its reward is Allah, and it (fast) is kept in this month, therefore, it is called the month of patience. Mu’āsāt means “treating others well”. This month is called the month of sympathy because the reward for behaving well (and sympathising) with Muslims, especially relatives, is increased. In this month the sustenance is increased and even
poor people enjoy the bounties of Allah عزّ وجلّ, therefore, it is called the month of increased sustenance.” (Tafseer-e-Na‘eemi, V2, P208)

13 Madani Flowers

(These Madani flowers have been taken from Tafseer-e-Na‘eemi, Volume 2)

(1) The blessed Ka’ba calls the Muslims towards it and distributes its bounties but this month comes to us and distributes them. It is as if the Ka’ba is a well and Ramadan is a river, or the former is a river and the latter is rain.

(2) In every month there are special dates and times for worshipping, for example, Hajj is performed in some particular days of Eid-ul-Adhā, similarly, the 10th date of Muharram is the greatest in the whole month, but in Ramadan, special worships are carried out in every moment of every day; fasting is worship; doing Iftar is worship; waiting to offer Tarāweeh salah after doing the fast is worship; offering Tarāweeh and then sleeping or resting so that you can get up for Sehri is worship; eating at the time of Sehri is worship; in other words, every moment manifests the glory of Allah عزّ وجلّ.

(3) Ramadan is a furnace. As a furnace polishes dirty iron and turns polished iron into a device that can be fitted into a machine and it turns gold into jewellery and makes it fit to wear; similarly, Ramadan purifies sinners and elevates the ranks of virtuous people.

(4) In Ramadan, the reward for performing a voluntary (nafl) deed is equivalent to the obligatory (farz) deed and the reward for an obligatory deed is increased 70 times.

(5) Some scholars say that if someone dies in the month of Ramadan, he will not be questioned in his grave.

(6) This month contains the blessed night Laila-tul-Qadr. The verse already mentioned said that the Holy Qur’an was revealed in Ramadan and in another verse Allah عزّ وجلّ says:-
The Excellences of Ramadan

Translation Kanzul-Imaan:
Undoubtedly, We sent it down in the blessed and valuable night.

It becomes clear by the combination of both the verses that Laila-tul-Qadr is in Ramadan and it is most probably the 27th night, because (in Arabic) there are 9 letters in the words “Laila-tul-Qadr” and these words appear 3 times in this chapter (9 multiplied by 3 is 27) therefore it can be the 27th night.

(7) In Ramadan, Satan is imprisoned and the gates of Hell are closed. Heaven is decorated and its gates are opened. This is why fewer sins are committed and more virtuous acts are carried out in these days. Those who commit sin even in this month, they do so due to their Nafs or the evil temptations from the devils that accompany them.

(8) There will be no accountability of what is eaten or drunk in Ramadan.

(9) On the day of judgement, Ramadan and the Holy Qur’an will intercede for the fasting person. Ramadan will say, “Ya Allah! I prevented him from eating and drinking during the day” and the Holy Qur’an will say, “Ya Allah! I prevented him from sleeping at night by making him recite me and pray his Tarāweeh salah.”

(10) In Ramadan, our blessed Rasool, the Ultimate Intercessor صلّى الله عليه وسلّم would free every slave and give anything that anyone asked for. In Ramadan, Allah صلّى الله عليه وسلّم too frees people from the fire of Hell. Therefore, in Ramadan we must strive to perform virtuous deeds and avoid sins.

(11) Ramadan is the only month whose excellence has been mentioned in the Holy Qur’an by name. No other month has been mentioned in the Qur’an by name, nor such virtues of any other month were described. Sayyidatuna Maryam رضي الله عنها is the only woman whose name has been mentioned in the Qur’an. Sayyiduna
Zaid ibn Haarish is the only companion whose name has been mentioned in the Qur’an, this proves the excellence of all three.

(12) In Ramadan, prayers are answered at the time of Iftār and Sahari, this privilege has not been granted to any other month.

(13) There are five letters in the Arabic word Ramadan, را م ن, and ن refers to the “rahmat (mercy) of Allah, م, ين refers to the “mahabbat (love) of Allah, ض, ون refers to the “zamān (guarantee) of Allah, ن and ن refers to the “noor (light) of Allah.

There are five special worships in Ramadan; fasting, Tarāweeh, recitation of the Holy Qur’an, I’tikāf, and worshipping at Laila-tul-Qadr. So anyone who sincerely performs these five forms of worship will be worthy of the five afore-mentioned favours. (Tafseer-e-Na’eemi, V2, P208)

Heaven is Decorated

Dear Islamic Brothers! Heaven is decorated the whole year to welcome Ramadan-ul-Mubarak. Sayyiduna Abdullah ibn Umar رضي الله عنه narrates that The Rasool of mankind, the peace of our heart and mind, the most generous and kind صلی الله علیه وآله وسلم said, “Indeed, Heaven is decorated for Ramadan-ul-Mubarak from the beginning of the year to the end”, and he صلی الله علیه وآله وسلم said, “On the first day of Ramadan, a wind blows past the maidens of Heaven from beneath the trees, they say, ‘Ya Allah عزوزجلل give us husbands from amongst your people who bring relief to our eyes and who feel relief when they see us’.” (Shu’abul Imaan, V3, P312, Hadith 3633)
Alhamdu-Lillāh! What can we say about the glory of Heaven! May Allah forgive us without holding us accountable and make us neighbours of His Beloved Rasool in Janna-tul-Firdous.

Alhamdu-Lillāh! Dawat-e-Islami is a non-political international religious movement of the Ahl-e-Haq (The Muslims who have correct Islamic beliefs) Here is a Madani glimpse of the blessings which are bestowed upon those associated with this movement:

**Glad Tidings of being a Neighbour of the Beloved Rasool**

Alhamdu-Lillāh numerous Jami‘āt (Islamic Universities) under the name of “Jamia-tul-Madina” have been established by Dawat-e-Islami to teach Dars-e-Nizami (Alim course) free of charge to Islamic brothers as well as Islamic sisters.

Alhamdu-Lillāh in 1427 A.H. approximately 160 students from these Jami‘āt travelled in the path of Allah for 12 months. Initially they enrolled in the Madani Qafila Course, during which their morale was boosted and 77 students offered themselves to serve Madani Qafilas for the rest of their lives. Above this, the confidence of the students received another extreme boost when one lover of the Mercy of both worlds, King of the universe was blessed with seeing Beloved Rasool in a dream; Makki Madani Mustafa’s sweet petal-like lips began to move, flowers of mercy began to fall from them, and he said, “All those who have offered themselves for their entire lives will be with me in Heaven.” The lover who dreamt regretted, he wished he’d have been amongst those fortunate people.”

The Beloved Rasool of Allah, knower of the unseen, the faultless got aware of my inner thoughts and said, “If you want to be amongst them, offer your entire life (for Madani Qafila).” Congratulations to those blissful lovers of Beloved Rasool
on receiving this tremendous news! There is a very strong probability that those fortunate people for whom the news was given will die in the state of Imān Inshā-Allāh, and for the sake of the Beloved Rasool they will be blessed with his neighbourhood in Janna-tul-Firdaus.

However, remember that the dream of an ordinary person is not a (decisive) proof, so we cannot declare with certainty that a certain individual will be blessed with Heaven simply on the basis of a dream.

**Sixty Thousand People are Forgiven Every Night**

Sayyiduna Abdullah ibn Masūd narrates that The Rasool of mankind, the peace of our heart and mind, the most generous and kind said, “At every night of Ramadan-ul-Mubarak, an announcement is made in the skies till dawn, “Oh seeker of goodness! Complete (means, keep worshipping Allah) and rejoice, and Oh evil one! Give up your evil and be warned. Is there anyone who seeks forgiveness, his desire will be fulfilled? Is there anyone repenting, his repentance will be accepted? Is there anyone saying prayer, his prayer will be answered? Is there anyone who seeks anything, he will be given what he wishes for?” Allah frees 60,000 sinners from Hell each evening of Ramadan at the time of sunset, and on the day of Eid He forgives as many people as the total number of those freed throughout the month.” (Dur-e-Mansoor, V1, P146)

Oh lovers of Madina! The arrival of Ramadan is an enormous favour that is bestowed upon us. The doors of mercy are opened by the grace of Allah and innumerable people are forgiven. Would that we sinners be also freed from the fire for the sake of Ramadan and the Mercy for both worlds, the Beloved Rasool of Allah. َ
One Million Sinners are Freed from Hell Every Day

Whilst mentioning the favours, the bounties, the mercy and the forgiveness of Allah ﷺ, one day the Beloved Rasool of Allah ﷺ said, “On the first night of Ramadan, Allah ﷺ has a merciful glance at His creation and if Allah ﷺ has a merciful glance at any of His men He will not punish them. He frees 1,000,000 (one million) (sinners) from Hell every day, and on the 29th night he sets free as many as He ﷺ freed throughout the month.

On the night of Eid-ul-Fitr, the angels rejoice and Allah ﷺ reveals His Noor (divine light) and says to them, “Oh group of angels! What is the reward for a labourer that has completed his work?” They reply that he be given his complete pay, Allah ﷺ then says, “Be witness that I have forgiven each and every one of them.” (Kanzul-Ummal, V8, P219, Hadith 23702)

Forgiveness of One Million in Every Moment of Friday

Sayyiduna Abdullah ibn Abbas رضي الله عندها narrates that the Beloved Rasool of Allah ﷺ, Mercy for all the Worlds ﷺ said, “In Ramadan, every day at the time of sunset, Allah ﷺ frees 1,000,000 (one million) such sinners from Hell upon whom Hell had become wajib due to their sins, and 1,000,000 (one million) such sinners who had deserved damnation are freed from Hell each and every moment of Friday.” (Kanzul-Ummal, V8, P223, Hadith 23716)

Dear Islamic brothers! In the previous Hadith, there is a re-assuring description of great favours and rewards of Allah ﷺ.

Subhān-Allāh! Every day in Ramadan 1,000,000 (one million) sinners that had deserved Hell are forgiven, and 1,000,000 (one million) sinners are set free from the punishment of Hell in every single moment on Friday, and then on the last night of Ramadan, sinners are freed equal to the number of people freed from the punishment of the fire throughout the month on that one day.
May Allah also forgive us like those fortunate people who have been pardoned.

\textit{صلّى الله تعالى على محمد علیه وسلّم}

\textit{صلّى الله تعالى على الحبيب!}

\textbf{Goodness all around}

Ameer-ul-Mumineen, Sayyiduna Umar-e-Farooq would say, “We welcome the month that purifies us. There is goodness in the whole \textit{Ramadan}; whether it is the fasting of the day or the prayers in the evening; (and) spending in this month is like spending in Jihad.” (Tambeeh-ul-Ghafileen, P176)

\textbf{Spend More}

Sayyiduna Zamurah narrates that the Beloved Rasool of Allah صلّى الله تعالى عليه وسلم said, “In Ramadan, spend more \textit{(money)} on your family because spending in \textit{Ramadan} is like spending in the way of Allah \textit{غَزَّٰجل}.” (Al Jami-‘us-Sagheer, P162, Hadith 2716)

\textbf{Maidens with Big Eyes}

Sayyiduna Abdullah ibn Abbas narrates that the Mercy for the Universe, Noor (Light) incarnate, the Greatest Habib صلّى الله تعالى عليه وسلم said, “On the first day of Ramadan a wind called \textit{maseerah} passes beneath the Glorious \textit{Arsh} moving the leaves of the heavenly trees and making such an extremely pleasant sound that no one heard before. On hearing this sound, \textit{big eyed maidens} appear, they stand on top of the tall heavenly palaces and say, “Is there anyone to ask for our hand in marriage?” Then they ask the gate keeper of Paradise (Sayyiduna) Rizwan عليه السلام, “What night is this?” (Sayyiduna) Rizwan عليه السلام recites \textit{talbiyyah} (labbaik) and says, “It is the first night of Ramadan, the gates of Heaven have been opened for the fasting (Muslims) of \textit{Muhammad}'s صلّى الله تعالى عليه وسلم \textit{ummah}.” (at’targheeb wat’tarheeb, V2, P60, Hadith 23)
Two Types of Darkness is removed

It is narrated that Allah عَزَّوَجَلَّ said to Sayyiduna Musa Kalīmullāh ﷺ, “I have bestowed two types of light upon the ummah of Muhammad صلى الله عليه وسلم to protect them from two types of darkness”.

Sayyiduna Musa Kalīmullāh ﷺ asked, “Ya Allah عَزَّوَجَلَّ! What are those two types of light?” Allah عَزَّوَجَلَّ said, “The light of Ramadan and that of the Qur’an.” Sayyiduna Musa Kalīmullāh ﷺ asked, “What are the two types of darkness?” Allah عَزَّوَجَلَّ replied, “The darkness of the grave and that of the Judgement Day”. (Durra-tun-nasiheen, P9)

Dear Islamic brothers! Did you see how Allah عَزَّوَجَلَّ is merciful to those who spend Ramadan worshipping properly. There is a description of huge mercy and blessings of Ramadan in previous two narrations. One can earn the pleasure of Allah عَزَّوَجَلَّ and the eternal rewards of Heaven by fasting in Ramadan.

Further, the second narration describes two types of light and darkness; the existence of light is vital for the removal of darkness. What a great favour our Allah عَزَّوَجَلَّ has bestowed upon us by giving us the light of Ramadan and the Qur’an to remove the darkness of the grave and the Day of Judgement.

صَلِّوا عَلَيْكَ الْحَبِيبُ! صلى الله تعالى عَلَى مُحَمَّدَ

Fast and the Holy Qur’an will Intercede

Fasts and the Holy Qur’an will intercede for the Muslims on the day of judgement. The King of the Universe, Chief of Madina, Mercy for Mankind صلى الله تعالى عَلَيْهِ وَالله وَسَلَّم said, “The fast and the Holy Qur’an will intercede for people on the day of judgement. The fast will say, “Oh Merciful Allah عَزَّوَجَلَّ! I prevented him from eating and satisfying his desires during the day, accept my intercession in favour of him.” The Holy Qur’an will say, “I prevented him from sleeping at night, accept
my intercession for him." Their intercessions will be accepted." (Musnad Imam Ahmad, V2, P586, Hadith 6637)

**Reasons for Forgiveness**

Ameer-ul-Mumineen, Sayyiduna Ali said, “If Allah had wanted to punish the Ummah of Muhammad he would never have given them Ramadan and Surah al-Ikhlas.” (Nuzha-tul-Majalis, V1, P216)

**Reward of 100,000 Ramadan**

Sayyiduna Abdullah ibn Abbas narrates that the King of the Universe, Chief of Mankind said, “He who spends Ramadan in Makka-tul-Mukarrama and fasts and offers salah as much as he can at night, Allah will reward him equivalent to 100,000 Ramadan spent elsewhere, He will give him the reward for freeing one slave every day and one every night, and the reward for mounting someone on a horse for Jihad every day, and He will reward him one good deed each day and one each night.” (Ibn-e-Maja, V3, P523, Hadith 3117)

**Would that I Celebrate Eid in Madina**

Dear Islamic brothers! The birth place of Beloved Rasool of Allah is Makka-tul-Mukarrama. Allah has showered great blessings for the sake of His Beloved Rasool; if any slave of Makki Madani Mustafa spends Ramadan in Makka-tul-Mukarramah and fasts there and offers as many nawāfils as possible, he will be rewarded equivalent to 100,000 Ramadan spent elsewhere, and then above this, the reward for setting a slave free every day and every night, and then one good deed each day and night.

May Allah bless us all with the privilege of spending the Blessed month of Ramadan in Makka-tul-Mukarrama and worshipping as much as possible, and then, as soon as Ramadan
ends, may we present ourselves at the Luminous tomb of our Madani Rasool صلى الله تعالى عليه ورحمنّ to celebrate Eid, crying and begging him for our “Eid presents” and may we receive our Eid presents from his own blessed hands. This is all possible by the mercy of the blessed Rasool صلى الله تعالى عليه ورحمنّ.

Our Makki Madani Mustafa صلى الله تعالى عليه ورحمنّ used to Worship Devotedly

Dear Islamic brothers! We should worship Allah عزّ وجلّ abundantly in Ramadan and do every such act that earns His and His Beloved Rasool’s صلى الله تعالى عليه ورحمنّ pleasure. If anyone is not forgiven even in this auspicious month, then when will he be forgiven? Our Dear and Beloved Makki Madani Mustafa صلى الله تعالى عليه ورحمنّ used to devote himself to worship as soon as Ramadan arrived.

Sayyidatuna Aisha Siddiqa ﷺ said, “In Ramadan, Beloved Rasool عزّ وجلّ صلى الله تعالى عليه ورحمنّ used to get ready to worship Allah عزّ وجلّ (even more than he usually did) and for the entire month he did not use to come to his blessed bed.” (Dur-rul-Mansoor, V1, P449)

Our Beloved Rasool صلى الله تعالى عليه ورحمنّ used to make Du’ā abundantly in Ramadan

She further says, “In Ramadan, the colour of Beloved Rasool’s سلام عليه ورحمنّ blessed face used to change, he used to offer salah abundantly, make dua in an extremely humble manner, and he used to be consistently overtaken by fear of Allah عزّ وجلّ.” (Shu’ybul Imaan, V3, P310, Hadith 3625)
Our Makki Madani Mustafa used to donate abundantly in Ramadan

Dear Islamic brothers! In this month donating money abundantly is also a Sunnah. Sayyiduna Abdullah ibn Abbas (رضي الله عنهم) said, “In Ramadan The Rasool of mankind, the peace of our heart and mind, the most generous and kind (صلی الله علیه و آلیه وسلم) used to set free all the prisoners and give anything that anyone asked for.” (Dur-rul-Mansoor, V1, P449)

The Most Generous

Sayyiduna Abdullah ibn Abbas (رضي الله عنهم) says, “Rasool of Allah (عزّوۢجلّ وۢ) is the most generous of people and his ocean of generosity would flow even more vigorously in Ramadan when the Honourable Jibraeel (عليه السلام) would come to meet him. He would come every night and they would both recite the Qur’an. Rasoolullāh (عزّوۢجلّ وۢ) was more generous than a swift wind.” (Sahih Bukhari, V1, P9 Hadith 6)

A Thousand Times More Reward

Dear Islamic brothers! The reward for deeds is multiplied several times in Ramadan, therefore we should attempt to collect as much reward as possible.

Sayyiduna Ibrahim Nakh’ee (رضي الله عنیه) said, “One day's fast in Ramadan is greater than 1000 fasts (in any other month), saying tasbih (Subhān-Allāh) once in Ramadan is better than saying it 1000 times in any other month and offering one rak‘at of salah in Ramadan is greater than offering 1000 rak‘ats in any other month.” (Dur-rul-Mansoor, V1, P454)
Excellence of Zikr in Ramadan

Ameer-ul-Mumineen, Sayyiduna Umar Farooq رضي الله عنه narrates that the King of Madina, Mercy for the Universe, the Beloved of Allah ﷺ said, “He who remembers Allah عزّ وجلّ in Ramadan will be forgiven, and the one who asks Allah عزّ وجلّ for something in this month will not be deprived.” (Shu’abul Imaan, V3, P311, Hadith 3627)

Sunnah-Inspiring Ijtima and the Zikr of Allah

Dear Islamic brothers! How fortunate are the people who attend sunnah-inspiring Ijtimas and ask Allah عزّ وجلّ for success in both worlds.

Alhamdu-Lillah ﷺ the sunnah-inspiring Ijtima of Dawat-e-Islami, an international non-political movement for the propagation of the Qur’an and Sunnah, consists of Zikr from beginning to end because Tilāwat, Na’at, the sunnah-inspiring speech, the supplication and Salat-o-Salam are all different forms of Zikr of Allah.

Here is a glimpse of the blessings of an Ijtima of Dawat-e-Islami.

The Birth of a Son after 6 Daughters

This is the statement of an Islamic brother of Markaz-ul-Auliya (Lahore) in his own words with slight changes:

Probably, in 2003, an Islamic brother invited me to attend the 3-day sunnah-inspiring international Ijtima (Sehra-e-Madina, Madina tul-Auliya, Multan) of Dawat-e-Islami, the world-wide non-political movement for the propagation of the Qur’an and Sunnah. I told him that I was the father of six girls and that my wife was expecting another child, so I asked him to make Du’ā for a boy this time. Adopting an extraordinary manner of individual effort, the Islamic brother said, “Subhān-Allāh! Then you definitely need to attend the 3-day sunnah-inspiring Ijtima. Attend the largest Ijtima of Prophet’s devotees ﷺ after Hajj and say Du’ā, innumerable pious Islamic brothers attend the Ijtima, your Du’ā might be answered due to the
blessing of their presence.” His words penetrated my heart and I decided to attend the *sunnah-inspiring Ijtimā*. Words cannot express the faith-strengthening atmosphere I felt there; I felt such spiritual peace for the first time in my life.

*Alhamdu-Lillāh* Ḥ. a few days later, Allah Ḥ. gifted me with a Madani boy, as beautiful as the moon. My family-members were also overjoyed.

*Alhamdu-Lillāh* Ḥ. I joined the Madani movement of Dawat-e-Islami. Allah Ḥ. granted me another Madani boy as well.

*Alhamdu-Lillāh* Ḥ. at this moment, I am rendering my services as the responsible for *Madani Qafila* in Dawat-e-Islami.

Dear Islamic brothers! It is not surprising that mercy is showered on the *sunnah-inspiring* gatherings and environment of Dawat-e-Islami because there are probably numerous *Awliya* Ṣ. amongst these Prophet’s devotees.

*A’la Hadrat* Ḥ. said, “There are great blessings in congregations and saying *dua* in the gathering of Muslims increases the chances of acceptance.

Scholars say: Wherever 40 pious Muslims gather, there will certainly be one saint (*wali*) of Allah Ḥ. amongst them.” (*Fatawa-e-Razaviya new edition* V24, P184/ *Taiseer Sharhi Jami’ Sagheer*, Hadith 714, V1, P312, Dar-ul-Hadith, Egypt)

Even if your *Du’ā* is not answered apparently, you must still avoid uttering words of complaint. Indeed, Allah Ḥ. knows what is best for us. We must be grateful to Allah Ḥ. at all times, if He gives you a boy, thank Him, if He gives you a girl, thank Him, if he gives you both, thank Him, and if he doesn’t give you either, still thank Him; thank Him in all circumstances and situations.

Allah says in ayah 49 and 50 of part 25:
The Excellences of Ramadan

Translation Kanzul-Imaan

To Allah belongs the authority of the Heavens and the earth. He creates whatever He likes. He bestows daughters on whomsoever He pleases and bestows sons on whomsoever He pleases. Or, He couples both the sons and the daughters and He makes whomsoever He wishes, issueless. Undoubtedly, He is all-knowing, the powerful.

Allama Moulana Sayyid Muhammad Naeem-ud-Deen Muradabadi says, “Allah is omnipotent, He distributes His bounties as He wants. This was also the case with the Honourable Rasools Sayyiduna Loot and Sayyiduna Shaiba had only daughters, no sons, Sayyiduna Ibrahim had only sons and no daughters and Makki Madani Mustafa, the Beloved of Allah had four sons and four daughters, Sayyiduna Yahya and Sayyiduna Esa did not have any children at all.” (Khazain-ul-Irfan, P777)

Lover of Ramadan

A man whose name was Muhammad would not offer his salah all year round, but in the blessed month of Ramadan he used to wear clean, pure clothes and offer all five daily salah as well as make up for his missed salah. People asked him why he does so, he replied, “This is a month of mercy, blessings, repentance, and forgiveness, maybe because of this, Allah forgives me”. After he died, someone saw him in a dream and asked: (meaning) ‘What did Allah do to you?’ He replied, “My Allah has forgiven
me for respecting the blessed month of Ramadan.” (Durra-tun-
Nasiehen, P8)

May Allah shower His mercy on him and forgive us for his sake.

صلى الله تعالى عليه مَحَمَّد

**Allah is Indifferent**

Dear Islamic brothers! Did you see how much Allah is merciful to those who honour the month of Ramadan (by worshipping and avoiding sins), and how He forgave a man who disobeyed Him throughout the year and worshipped Him only in Ramadan.

It is important that no one should misunderstand this story. No body is to get under the impression that (Allah forbid) it is now allowed to miss your salah all year and fast and offer salah only in Ramadan and then walk straight into the Heaven.

Dear Islamic brothers! Forgiveness and punishment all depend upon the will of Allah. He is indifferent. If He wants He can be pleased with a Muslim for the smallest of deeds, due to His mercy, and if He wants He can punish someone, despite performing great virtuous actions, for the smallest of sins, due to His justice. It is stated in **Surah Baqara**, Verse 284:

Translation Kanzul-Imaan:
He forgives whomsoever He wants and punishes whomsoever, He wants

وَيُعْفِفُ مِنْ يَسَاءَءُ وَيُعَدِّلُ مَن يَسَاءٍ

(Part 3, Baqara, 284)

**Three are Concealed in Three**

Dear Islamic brothers! We should neither miss any virtuous action nor commit any sin no matter how small it is because we don’t know which deed will please Allah and which one will bring about His displeasure.
The caliph of A’la Hadrat, Sayyiduna Abu Yusuf Muhammad Shareef Muhaddith-e-Kautlwee narrates: “Allah has concealed three things in three other things: (1) His pleasure in obedience, (2) His displeasure in disobedience, (3) His friends among His people.”

He further says, “Therefore one should act upon each and every good deed because we do not know what could please Him; and one should avoid each and every single sin because you do not know which sin could displease Him, no matter how small (and minor) it may seems to be; for example, using someone else’s toothpick (without permission), or using the neighbour’s soil without permission, do not seem to be matters of concern, but it is possible that the wrath of Allah be concealed in these sins. Therefore one should take care even in such minor matters.” (Akhlāq-us-Saliheen, P56)

The Woman who was forgiven for Giving Water to a Dog

Oh seekers of mercy! If Allah wants to forgive, He does so even for the smallest of virtues. There are many narrations in this regard; for example:

“A woman was forgiven just because she gave water to a thirsty dog.” (Sahih Bukhari, V2, P409, Hadith 3321)

Another Hadith of the Beloved Rasool says that a man removed a tree from the path so that it could not cause difficulty to passers-by. Allah became pleased with him and forgave him.” (Sahih Muslim, P1410, Hadith 1914)

Another Hadith says a man got salvation for being lenient in demanding debt from a debtor. (Sahih Bukhari, V2, P12, Hadith 2078)

The stories of the mercy of Allah are too many to be counted.
Reasons for Getting Relief from Punishment

Dear Islamic brothers! If Allah عزّوجل decides to have mercy on someone He accepts even a minor deed and through it, He showers His mercy upon him.

A Hadith mentions several different people who were blessed by Allah عزّوجل and saved from His wrath as a reward of certain deeds.

Sayyiduna Abdurrahman bin Samurah رضي الله عنه narrates that once the Greatest Intercessor, the Last Rasool, the Chief of Mankind صلى الله عليه وسلم came (to us) and said, “Last night I had a dream, I saw that:

(1) The angel of death عزّوجل came to take a man’s soul but his obedience to his parents appeared in front of him and he was saved.
(2) One man was being punished in the grave but his virtue of performing wudu saved him.
(3) One man was surrounded by devils but the Zikr of Allah عزّوجل saved him.
(4) One man was surrounded by the angels of retribution but his salah saved him.
(5) One man’s tongue was hanging due to thirst, he would approach a pond to drink water but he would not be permitted to drink, but then his fasts arrived and quenched his thirst.
(6) One man was trying to enter the circle of Prophets علّيهم السلام but was not permitted to do so, but then his ghusl (bath) of impurity arrived and sat him beside me.
(7) One man was surrounded by intense darkness, and he was frightened, but his Hajj and Umrah came and took him out of the darkness and brought him into the light.
(8) One man wanted to talk to Muslims but they did not pay him any attention, and then his virtue of behaving well with relatives
The Excellences of Ramadan

asked the Muslims to speak to him, and so they began to converse with him.

(9) Fire was approaching the face and body of a man who was trying to protect himself by using his arms as a shield, but then his charity arrived and shielded him.

(10) One man was surrounded by the angels of retribution but his virtue of invitation to goodness and prevention from evil saved him and handed him over to the angels of mercy.

(11) One man was sitting on his knees but there was a veil between him and Allah, but then his good character arrived and let him meet Allah.

(12) The book of deeds of a man was about to be given to his left hand, but then his fear of Allah arrived and he was given his book of deeds in his right hand.

(13) One man was short of virtues but his generosity arrived and the weight of his virtues increased.

(14) One man was standing at the edge of Hell but his fear of Allah arrived and saved him.

(15) One man fell into Hell but the tears that he had shed due to fear of Allah came and saved him.

(16) One man was standing on the Siraat-bridge and was shaking like a branch, but then his expectation that Allah will have mercy arrived and saved him, and so he crossed the bridge.

(17) One man was crawling across the bridge (Siraat), but then his recitation of Durood upon me stood him up and helped him cross it.

(18) One of my followers reached the gates of Heaven but they were closed, then his witness 'There is none worthy of worship except Allah' came and the gates opened up for him, allowing him to
The Painful Torment for Telling Tales

(19) The lips of some people were being cut; I asked Jibraeel \(\text{علّمته السلام} \), \(\text{عَزَّوُجَلَّ} \), “Who are these people?” He replied, “They used to tell tales.”

The Horrific Punishment for Accusing others of Sins

(20) Some people were hanging by their tongues, I asked Jibraeel \(\text{علّمته السلام} \) who they were, he replied, “They used to falsely accuse others of committing sins.” (Shar-hus-Sudoor, P182)

Don't Miss any Good Virtue

Dear Islamic brothers! Did you see Allah \(\text{عَزَّوُجَلَّ} \) blessed the people being punished and set them free for the sake of obedience to parents, \text{wudu}, \text{salah}, fasting, \text{Zikr of Allah} \(\text{عَزَّوُجَلَّ} \), Hajj, Umrah, behaving well with relatives, \text{invitation to goodness and prevention from evil}, charity, good character, generosity, crying due to fear of Allah \(\text{عَزَّوُجَلَّ} \), having hope in Allah \(\text{عَزَّوُجَلَّ} \) etc. All these things depend upon His mercy and favour. He is omnipotent, He forgives or punishes whoever He wants, and this is His justice. If He \(\text{عَزَّوُجَلَّ} \) wants, He forgives for the sake of one (little) virtue, but (remember) if He \(\text{عَزَّوُجَلَّ} \) wants, He punishes for one (little) sin, and His punishment is very severe.

You have read about the last two men mentioned in the previous Hadith. Our Dear and Beloved Rasool صلَّى الله تَعَالَى عَلَيْه وَسَلَّم saw the retribution being given to those who tell tales and falsely accuse people of sins and then warned his Ummah.

Therefore, the wise should not miss even a minor virtue because it might lead to your salvation; and avoid sins, no matter how minor they may seem to be.

 صلى الله تعالى عَلَيْهُ مَحَمَّد صَلَوُا عَلَيْهِ الْحَبِيبٌ
4 Stories about Sinners

(1) **Fire Blazed up in Grave**

Sayyiduna Amr bin Shurahbeel رضي الله عنه says, “Once a man who was considered very pious passed away. After his burial, the angels of punishment entered his grave and said, “We will hit you 100 whips of Allah's punishment”. Getting frightened, he asked “Why will you punish me, I was a righteous man?” They replied, “Okay then, we will hit you 50 whips,” but he continued to argue with them and in the end they decided to hit him only one. So they hit him one whip, which filled the entire grave with blazes of fire and burnt him to ashes. He was revived, then he asked shivering with pain, “Why was I hit this whip?” They answered, “Once you offered your salah without wudu, and once an oppressed man came to you for help but you refused to help him.” (Shar-hus-Sudoor, P165)

Dear Islamic brothers! Did you see even a pious and righteous man was punished in his grave in case of Allah's displeasure? May Allah عزّ وجلّ have mercy on us, and forgive us without holding us accountable

أَمِينَ بِجَاحِلِ الْتَّنْبَيْنِ النَّاهِمِينَ صَلِّ اللَّهُ عَلَيْهِ وَآلهِ وَسَلَّمَ

(2) **Reprimand for not doing Justice whilst Weighing Grain**

Sayyiduna Harith Muhasibi رحمة الله عليه says that there was a person who used to do the work of measuring grain; he left his job and occupied himself with worshipping Allah عزّ وجلّ.

When he died some of his close relatives saw him in a dream and asked, “What did Allah عزّ وجلّ do to you?” He replied, “Due to my carelessness, dust had stuck on to the scale that I used to use for weighing grain. I did not use to clean it, so the amount of grain equal to the weight of the dust would reduce at the time of measurement, and now I am being punished for that.” (Akhlaaq-us-Saliheen, P56)
(3) **Screams from a Grave**

Similarly, another man who used to weigh food and sell without cleaning his scales also faced punishment in his grave after his death, and people heard him screaming and shouting from within his grave.

Some pious people pitied him and prayed for his forgiveness, and due to their prayers he was relieved from his punishment. (ibid)

**Where do Haram Earnings End up?**

There is a lesson in these two horrific narrations especially for those who do injustice when weighing things.

**Oh Muslims!** Although, sometimes, an apparent increase takes place in the wealth due to weighing unjustly, no goodness lies in this wealth. At times, these unlawful earnings prove to be a nuisance even in this world. This income may well be lost in the form of huge medical fees, expensive medicines, robbery, bribery or theft, and, above all, it may well bring about punishment in the hereafter.

Two Mountains of Fire

It is stated in Roohul Bayan, “The one weighing unjustly will be thrown into the depths of Hell on the day of judgement and, having been made to sit between two mountains of fire, he will be commanded to weigh them, the fire will burn him when he approaches them.” (Tafseer Roohul Bayan, V10, P364)

Dear Islamic brothers! Think carefully! The foregoing narration contains the admonition of extremely severe punishment in case of
weighing unjustly for the sake of a few lousy coins in this short-lived life. Today, the gentle heat of the world cannot be born, how can one tolerate the scorching heat of two mountains in Hell?

For Allah’s sake! Avoid greed of wealth, or else, unlawful earnings will lead to trouble in both worlds.

صَلِّيَ اللَّهُ عَلَى الْحَبْيِبِ! صَلِّيَ اللهُ عَلَى مُحَمَّدٍ

(4) The Burden of a Toothpick

Sayyiduna Wahb bin Munabbih said, “There was a young Israelite who repented of all previous sins, and then consistently spent 70 years worshipping. He would fast during the day and worship at night. He was so pious that he would refrain from resting in any sort of shade and from eating delicious foods.

When he died, some of his close relatives saw him in a dream and asked, “What did Allah do to you?” (What did Allah do to you?) He replied, “Allah held me accountable, and then forgave all of my sins, but unfortunately I am still not allowed to enter Heaven because of using a toothpick without its owner's permission, I had not apologised to its owner.” (Tambee-hul-Mughtarreen, P51)

After all a Sin is a Sin

Dear Islamic brothers! Tremble with fear! When the wrath of Allah rages, one can be punished even for such a sin that is considered very minor, as mentioned in the previous narration that a pious and virtuous man was prevented from entering Heaven simply because he used a splinter as a toothpick without its owner’s permission and died without seeking the owner’s forgiveness.

Just think for a moment! What is the worth of a splinter? These days people unjustly consume valuable and precious assets belonging to other people and don’t even feel the slightest amount of remorse in their hearts.
Delay in Paying Debt without Taking Respite is a Sin

Oh Muslims! Tremble with fear! The matter of fulfilling the rights of other people is very crucial. Violating someone’s right, swearing to him, frightening him by staring at him aggressively, threatening him, disheartening him by telling him off or in any other way, or not paying his due debt, or delaying the paying of his debt without a valid reason; these are all examples of depriving people of their rights.

Remember! If you owe someone money and you do not have it, but your household furniture can be sold to pay off the debt then you must sell it; otherwise you will be committing a sin for the entire period that you delay the payment without the debtor’s permission, despite having the ability to pay it off. Whether you are awake or asleep, a sin will be recorded (in your book of deeds) for each and every moment; in other words your meter of sins will continuously tick away. It is the condition of delaying debts, what will be the severity of sin, if someone does not pay it at all.

صَلَّى اللَّهُ عَلَيْهِ الْحَبْبَٰٓ إِنَّ شَيْئًا عَلَى الْأَمْرِ مُحَمَّدَ

The Burden of Three Paisas

A’la Hadrat, Imam-e-Ahl-e-Sunnat, Moulana Shah Imam Ahmad Raza Khan was asked a question about a (supposed) man called Zayd who delayed in paying a debt and made excuses without any valid reason (so what does Shariah say about such a person?) Ala Hadrat Imam Ahmad Raza Khan answered:

“Zayd is a sinner, corrupt, guilty of major sins, an oppressor, a liar, liable for punishment, what else does he want to be called! If he dies without paying off his debts then he will have to give the debtors his virtues. He will have to give approximately 700 salah with Jamat for (every) 3 paisas (that he owes). When he runs out of virtues he will have to carry the burden of their (the debtors) sins and will be thrown into Hell.” (Mulakhasan Fatawa-e-Razaviya, V25, P69)
Dear Islamic brothers! It is impossible for the oppressor to get his salvation without satisfying the oppressed.

However, if Allah wants he will reconcile between the oppressed and the oppressor on the day of judgement, otherwise, the oppressed will be given the virtues of the oppressor, and if this does not settle the case then the sins of the oppressed will be given to the oppressor; and though this oppressor may have left the world as a pious man with heaps of virtues, on judgement day he will be left a poor beggar, and be thrown into Hell. Allah’s refuge we seek.

Who will be Destitute on the Day of Judgement?

Beloved Rasool asked his Companions, “Do you know who a destitute man is?” They replied, “Ya Rasool Allah the one who does not have worldly riches is a destitute.” He then said, “The destitute in my Ummah is the one who will be resurrected with salah, fasts, and charity (in his book of deeds) but he would have sworn at someone, laid (false) accusations, taken wealth unlawfully, shed blood, (or) beaten someone, and as a result of these sins, his virtues will be taken from him; if he runs out of virtues but still there are claimants (against him), then he will have to take the sins of the oppressed (people), and then be thrown into Hell.” (Sahih Muslim, P1394, Hadith 2581)

Who are Oppressors?

Remember! It is not only murderers, thieves and physically abusive gangsters that are classed as oppressors; in fact, anyone who violates the right of another person even a tiny amount is an oppressor (and the other is the oppressed), this includes unlawfully taking even one rupee that belongs to another person, unlawfully scolding someone, staring aggressively at someone, teasing him etc.

If the oppressed also violated the rights of the oppressor; in this case both of them will be oppressors and both will be oppressed. There
will be many such people who will be the “oppressed” in one case but the same people will be “oppressor” in another case.

Sayyiduna Abdullah Anees رضی اللہ علیہ says that on the day of judgement, Allah عزّوْجَلّ will say, “No man shall enter Hell or Heaven until he is held accountable for the rights of people.” So if anyone has violated the right of another he will not enter Hell or Heaven until he compensates for it. (Akhlaaq-us-Saliheen, P55)

In order to get detailed information about people’s rights please read the written speech “The Consequences of Oppression” (Urdu) published by Maktaba-tul-Madina.

Ya Allah عزّوْجَلّ protect Muslims from violating each others' rights and enable us to forgive each other for all previous misbehavior.

Excellence of Dying in Ramadan

The fortunate Muslims who die in the blessed month of Ramadan not only remain safe from being questioned and punished in their graves, but also deserve Heaven.

The honourable scholars رضی اللہ علیہ say, “The Muslim who dies in this month will (walk) straight into Paradise; it will be as if the gate of Hell is closed for him.” (Aneesul-Wa’izeen, P25)

Glad Tidings of Heaven for Three People

Sayyiduna Abdullah ibn Masood رضی اللہ علیہ narrates that our Beloved Rasool, Mercy for mankind, King of both Worlds صلی اللہ علیه وслّم said, “If anyone dies at the end of Ramadan he will enter Heaven; if anyone dies at the end of the day of Arafah (9th Zul-Hajj) he will enter Heaven too; if anyone dies whilst donating (in the path of Allah عزّوْجَلّ) he will also enter Heaven.” (Hilya-tul-Auliya, V5, P26, Hadith 6187)
Reward for Fasting until the Day of Judgement

Mother of the believers, Sayyidatuna Aisha Siddiqa رضي الله عنها narrates that our Beloved Rasool صلی الله تعالى علیه وآله وسلم will reward him for fasting until the day of judgement.” (Al Firdous bima’thuril Khitab, V3, P504, Hadith 5557)

Subhān-Allāh! How lucky is the fasting person! If he dies in the state of fast, he will be granted the reward for fasting up to the day of judgement.

صَلَّوْا عَلَی الْحَبِيبِ! صلی الله تعالى علیه مُحَمَّدُ

Sayyiduna Anas bin Malik رضي الله عنه says that he heard Rasoolullah، عَزَّوَجَلَّ say, “Ramadan has come to you, the gates of Heaven are opened and the gates of Hell are closed, and the devils are chained. The person who meets Ramadan and is not forgiven is deprived (mahrūm), because if he is not forgiven in Ramadan then when will he be forgiven?” (Majma’uz-Zawaid, V3, P345, Hadith 4788)

The Gates of Heaven are opened

Dear Islamic brothers! In Ramadan the gates of mercy and Heaven are opened, Hell is padlocked, and the devils are chained.

Sayyiduna Abu Huraira رضي الله عنه narrates that Makki Madani Mustafa عليه السلام would say to his Companions عَزَّوَجَلَّ, “The month of Ramadan has arrived; it is very blessed. Allah عَزَّوَجَلَّ has commanded you to fast in it. In this month, the gates of the skies are opened and the gates of Hell are closed. Satans are tied (in chains). In this month there is a blessed night called Lailat-ul-Qadr, this night is greater than a thousand months. The person who is deprived of its blessings is (truly) deprived.” (Sunan-e-Nasai, V3, P129)
**The Devils are tied in Chains**

Sayyiduna Abu Huraira رضي الله عنه says that the Beloved Rasool of Allah ﷺ said, “In Ramadan the gates of the skies are opened.” (Sahih Bukhari, VI, P626, Hadith 1899)

Another narration says that the gates of Paradise are opened and the gates of Hell are closed (and) the **devils are tied with chains**.

Another narration says that the gates of mercy are opened. (Sahih Muslim, P543, Hadith 1079)

**If the Devils are tied with Chains, Then Why Do We Commit Sins?**

The renowned commentator on the Qur’ân Sheikh Mufti Ahmad Yaar Khan ﷺ says, “In Ramadan, the gates of the skies are opened, through which special blessings of Allah ﷺ descend upon the earth; the gates of the Heavens are also opened by which the maids of Heaven realise that Ramadan has arrived in the world, and so they pray for the people of the world.

The gates of Hell are closed in Ramadan, due to which the heat of Hell is not felt by sinners and disbelievers in their graves; this is what is meant by Muslims’ saying that “no one is punished in his grave in Ramadan”. Satan, along with his offspring, is chained. **If anyone commits sins in this month he does so due to the evil of his Nafs, and not because of satan**.” (Mir’aa-tul-Manaajeeh, V3, P133)

**Sins are reduced to Some Extent**

Dear Islamic brothers! It is generally observed that the Muslims get more interested in worship in Ramadan in comparison with other months. It becomes easier to act virtuously and a reduction in sins takes place, though to some extent.

**As Soon as Satan is released!**

As soon as **Ramadan** ends and Satan is released, the chances of committing sins are greatly increased; so many sins are committed
on Eid day that even cinemas that are not filled the whole year round become full on Eid day; fairs that are not seen all year round are held on Eid. It seems Satan is extremely annoyed as a result of being imprisoned a whole month and wants to take revenge within the day of Eid. All amusement parks fill with men and immodest women, drama centres are always packed out on Eid, new films and dramas are released just for Eid, and hence countless Muslims become toys in the hands of Satan.

However, there are also some fortunate Muslims who are not neglectful of Allah عزّ وجلّ and don’t accept the misleading invitation of Satan.

**Mercy on a Fire Worshipper**

There was a fire worshipper who lived in Bukhara. One day he was walking through the Muslim market place with his son. The son began to eat something publicly, when the father saw him eating, he slapped him and scolded him saying, “Aren’t you ashamed of eating in the Muslims’ market in Ramadan?” His son replied, “(But) Father, you eat in Ramadan as well, don’t you?” The father answered, “I don’t eat in front of the Muslims, I eat at home where they can’t see me, I don’t desecrate this auspicious month.”

Some time later, this fire worshipper died. Someone dreamt of him strolling in Heaven and asked surprisingly, “You were a fire worshipper; how did you get into Heaven?” He replied, “You are right; I was a fire worshipper but at the time of death, Allah عزّ وجلّ granted me faith for the sake of respecting Ramadan, and after death He granted me Heaven.” (Nuzha-tul-Majalis, V1, P217)

*May the mercy of Allah عزّ وجلّ be upon him and may we be forgiven for his sake.*

**The Penalty for Eating Publicly**

Dear Islamic brothers! Did you see? Allah عزّ وجلّ not only granted a fire worshipper Imaan for respecting Ramadan but He also granted him the eternal blessings of Heaven.
This story should be a warning for all those careless brothers who don't respect Ramadan at all despite being Muslims. They do not fast, dare to smoke cigarettes and chew *paan* in front of fasting Muslims and some are so shameless that they even eat and drink publicly.

**Remember!** The honourable scholars of Islam رحمَّهم الله تعالى say, “If anyone eats or drinks deliberately in public during the day in *Ramadan* without a valid reason then he is to be killed (by the Islamic ruler).” *(Dur-rul-Mukhtar ma’a Rad-dul-Mukhtar, V3, P392)*

**Are You Not Going to Die?**

Dear Islamic brothers! Please ponder! This is the punishment in this world for the Muslims who do not fast (this punishment can only be imposed by an Islamic ruler) then how horrific and frightening the punishment of the next world will be!

**Oh Muslims!** Wake up from the sleep of negligence! How long will you entertain yourselves in this world? Are you not going to die? Are you going to live negligently for eternity?

**Remember!** One day or another you will most certainly die, and death will separate you from life and lift you off your soft and cosy mattresses and make you rest on soil. It will take you out of your beautifully decorated rooms full of entertainment devices and lead you to your dark grave, and then, it will be futile to regret. You have a chance now; repent sincerely of your sins and become punctual in your salah and fasts.

Dear Islamic brothers! In order to get rid of sinful life, join the Madani environment of *Dawat-e-Islami*, the International non-political movement for the propagation of the *Qur’an* and *Sunnah*. *Inshā-Allāh* غُفُورَجَلَّ you will succeed in both worlds. Here is a blessing of Dawat-e-Islami which will encourage you:

**The Blessings of Sunnah-Inspiring Speeches**

The following is the summary of a *Pakistani* Islamic brother’s sworn statement:
From 1987 to 1990 I was affiliated with a political movement. The increasing corruption and mischief (in Pakistan) made my family talk me into leaving the country, so I ended up travelling to Amman, and on 3/11/90 I started work in a garment factory in Muscat (the capital).

In 1992 an Islamic brother associated with Dawat-e-Islami joined our factory as a labourer. As a result of his individual effort I began to offer my salah.

The environment in the factory wasn’t good at all, in our department there were about 8 or 9 cassette players and songs used to be played all the time in several different languages, Urdu, Punjabi, Pashtu, Hindi, Bengali etc, with the volume always turned up.

Alhamdu-Lillāh due to the blessings of the company of this devotee of Prophet, I began to hate music; so we both decided that we would buy the cassettes of sunnah-inspiring speeches released by Maktaba-tul-Madina and play them in the factory.

In the beginning we faced objections and criticism, but we didn’t give up, and Alhamdu-Lillāh I began to see the blessings of these sunnah-inspiring speeches; the speeches that inspired me the most were The First Night in the Grave, Colours of the World, Unfortunate Groom, The Talking Grave, and three Graves (all in Urdu).

(You can buy these recorded speeches from bookstalls called Maktaba-tul-Madina in your own countries)

I began to contemplate about the afterlife, and hate sins. The speeches also inspired a few others who began to approach the movement.

The lover of Makki Madani Mustafa, who created this Madani transformation in my heart, left his job and returned to Pakistan. We sent for 90 cassettes of sunnah-inspiring speeches from Pakistan.
To begin with, there were only 50 or 60 men in the factory who would offer their salah but as a result of listening to these speeches Alhamdu-Lillāh غزْرَحْنَ this number increased to somewhere between 200 and 250.

We contributed and bought an expensive 400 watt speaker that we fixed to the wall so that we could listen to the speeches with ease. We decided that we would listen to Qur’an recitation from 7:00 - 8:00 in the morning, poetry (Naat) in praise of our Beloved Rasool صلى الله عليه وآله وسلم from 8:00 - 9:00, and then a sunnah-filled speech from 9:00 – 10:00.

Gradually, we collected 500 cassettes. Apart from me, five other Islamic brothers joined Dawat-e-Islami.

Alhamdu-Lillāh غزْرَحْنَ we began a Masjid Dars, and then gradually we started a sunnah-inspiring weekly Ijtima (gathering) in our factory which would be attended by approximately 250 Islamic brothers. Then we started a Madrassa-tul-Madina (for adults). Islamic brothers (within the factory) began to practice the sunnah; several of them adopted the blessed sunnah of growing a beard, a symbol of love for our Beloved Madani Rasool صلى الله عليه وآله وسلم, 20 to 25 Islamic brothers began to wear the blessed turban.

Our manager used to object to us listening to the cassettes at first, but the sound of the speeches vibrated in his ears again and again and eventually he too was influenced and began to offer his salah; he also grew a fistful beard.

The Islamic brother further says:

I have returned to Pakistan and at the moment I am trying to serve the sunnah as a Nigrān (responsible person) of the Mushāwarat of a division in Karachi.

As Sunnah-inspiring cassettes sold by Maktaba-tul-Madina brought an enormous change in my life and that is why I wish every Islamic brother and Islamic sister would listen to at least one sunnah-inspiring speech or Madani Muzakara (answers-questions)
every single day, Inshā-Allāh عزّوْجِلّ this will bring huge blessings in the world as well as the here-after.

Dear Islamic brothers! Did you see the blessings of cassettes of Maktaba-tul-Madina! This brother was very fortunate; there are many other people who have been attending the weekly gathering for years yet they do not seem to have changed their lives positively to a great extent. This might be because they do not listen to the speeches attentively. How will someone gain the blessings of religious speeches by listening inattentively, looking around or talking during the speech? Listening to advice inattentively is a trait of the disbelievers and therefore Muslims must avoid it. Allah عزّوْجِلّ says in verses 2 and 3 of Surah Anbiyā (part 17):

Translation Kanzul-Imaan:
When any new advice comes to them from their Creator they do not listen to it but inattentively, their hearts are in negligence

So please start listening to sunnah-inspiring speeches. Inshā-Allāh عزّوْجِلّ you will be surprised to see the blessings.

(For more accounts of the blessings of sunnah-inspiring speeches please buy the booklet called “The miracles of sunnah-filled speeches” (Urdu - 45 pages) from Maktaba-tul-Madina)

The Whole Year’s Virtues Ruined

Sayyiduna Abdullah ibn Abbas رضي الله عنهما narrates that The Rasool of mankind, the peace of our heart and mind, the most generous and kind صلّى الله تعالى عليه وسلم said, “Verily, Heaven is decorated for the month of Ramadan from one year to the next; when Ramadan comes Heaven says, “Ya Allah! Give me, in this month, the people who will live in me.” The Heavenly maids say, “Ya Allah! Give us, in this month, our husbands amongst your people”.”
Then Makki Madani Mustafa said, “In this month, if anyone protects his Nafs, by avoiding intoxicant, false accusation against a Muslim, and all type of sins, then Allah عزّ وجلّ will marry him to 100 heavenly maids for every night, and He will make for him a palace of gold, silver, rubies and emeralds in Heaven. This palace will be so enormous that if the whole world is placed inside it, it would only take up the amount of space that a herd of sheep takes up in the world. If anyone drinks an intoxicant, or falsely accuses a believer, or commits sin, then Allah عزّ وجلّ will ruin his one year's deeds. Therefore, refrain from negligence in Ramadan because it is Allah’s عزّ وجلّ month. Allah عزّ وجلّ has given you 11 months to take advantage of his bounties and enjoy them, and He has kept a month for Himself, so fear (Allah عزّ وجلّ) concerning Ramadan.” (Mu’jamul-Awsat, V2, P414/ P3677)

Dear Islamic brothers! We have learnt that as there are glad tidings of reward and mercy for those who respect Ramadan, there are warnings as well for those who disrespect it by indulging in sins.

The aforementioned Hadith specifically mentions drinking intoxicants and falsely accusing believers. Remember! Alcohol is the mother of all evils, drinking it is Haram and will lead to Hell.

Sayyiduna Jabir narrates that Beloved Rasool ﷺ said, “Even the small amount of the thing that intoxicates in large amount is Haram.” (Sunan Abu Dawood, V3, P459 Hadith 3681)

The Blood and Pus of the Inmates of Hell

Falsely accusing a Muslim is also Haram and leads to Hell. A Hadith states, “If anyone falsely accuses a believer, Allah عزّ وجلّ will keep him in Radgha-tul-Khabāl until he takes his word back.” (Sunan Abu Dawood, V3, P427, Hadith 3597)

Radgha-tul-Khabāl is the part of Hell where the blood and pus of its inmates is collected. (Mir’aa-tul-Manaajeeh, V5, P313)

Regarding this Hadith Shah Abdul Haq Muhaddith Dehelvi says, “Until he takes his word back” means; by repenting of his sin
or by being purified after suffering punishment. *(Ashi’a-tul-lam’aat, V3, P290)*

**The one Committing Sin in Ramadan**

Sayyidatuna Umm-e-Hani narrates that Beloved Rasool صلى الله عليه وسلم warned, “My ummah will not be disgraced as long as it fulfils the rights of Ramadan.” He صلى الله عليه وسلم was asked as to what this meant, so He صلى الله عليه وسلم replied, “Committing sins in this month,” and then said, “If anyone fornicates or drinks alcohol in this month Allah عزوجل and all His angels curse him, if he dies before the next Ramadan he will not have a single virtue to save him from the fire of Hell. So fear (Allah عزوجل) concerning Ramadan because just as virtues are increased in this month as compared to other months, the same applies to sins.” *(Mu’jam Saghir by Tabaraani, V9, P60, Hadith 1488)*

**Beware Oh Ungrateful Ones!**

Dear Islamic brothers! Tremble with fear! Make special preparations to avoid being ungrateful in Ramadan. Just as rewards for virtuous actions are increased in this month the nuisance of sins is also increased. Someone who fornicates or drinks alcohol in Ramadan is so unfortunate that if he dies before the next Ramadan he will not have a single virtue to save him from the fire of Hell.

**Remember!** The fornication of the eyes is to misuse them (by looking at women); the fornication of the hands is to touch a woman (or an attractive young male with lust), so beware! In Ramadan make special efforts to avoid misusing your eyes by looking at women and attractive boys. Apply Qufl-e-Madina to the eyes as much as possible (make every possible effort to keep your eyes lowered).

Unfortunately! Sometimes even practising Muslims who offer salah and fast commit the offence of disrespecting Ramadan and then face the wrath of Allah عزوجل and the punishment of the fire.
A Black Spot on the Heart

One Hadith states: “When a man commits a sin, a black spot appears on his heart, if he commits another sin another black spot appears on his heart (and this carries on) until his (whole) heart becomes black; and then words of piety do not affect his heart.” (Dur-rul-Mansoor, V8, P446)

It’s obvious, if someone’s heart is rusted and black then how can words of piety and advice affect him? It becomes extremely difficult for such a person to avoid sins in Ramadan as well as other months, and he finds it hard to perform good deeds; if somehow he does manage to occupy himself in acts of piety he does not enjoy himself carrying them out and tries to find the ways to avoid the sunnah-filled Madani environment. His Nafs makes him have long hopes and he becomes negligent and eventually he detaches himself from the Madani environment. This man wastes the blessed moments of Ramadan, sometimes whole nights of Ramadan, entertaining himself; playing, listening to music, playing cards and chess, gossiping, chatting etc. and thereby ruins these auspicious moments.

Cure for the Heart's Darkness

It is absolutely vital to treat this blackness of heart. One extremely effective treatment is a competent spiritual mentor (Murshid-e-Kamil); in other words, becoming a disciple of a pious and righteous man who abides (strictly) by the sunnah; one whose company makes you remember Allah and His Beloved Rasool ﷺ whose speech motivates you to offer salah and act upon the blessed sunnah; whose company inspires you to prepare for death and the afterlife. If you are fortunate enough to find such a competent Murshid then Inshā-Allāh he will certainly cure your heart.

Remember! We are not allowed to pass such comments about any particular Muslim sinner as his heart is black or it has been sealed, that is why he does not accept my invitation to goodness. Allah ﷺ has the power to make him repent and come on to the straight path.
May Allah \(^\text{5}\) remove the blackness of our hearts.

أَميِنَ بِجَاهِ اللهِ الْخَلاَلِ

Here is a story with a lesson to be learnt, please read it and tremble with fear of Allah \(^\text{5}\)! Especially those who play cards, chess, video games, watch films and dramas, listen to music etc. despite fasting should listen to attentively.

The Horrific Scene of a Grave!

Once Ameer-ul-Mumineen, Sayyiduna Ali \(^\text{5}\) went to a cemetery in Kufa to behold the graves; he saw a newly-prepared grave, and desired to know of its internal state, so he asked Allah \(^\text{5}\), “Ya Allah \(^\text{5}\) reveal me the condition of the deceased inside this grave.”

Immediately, all the veils between him and the deceased were lifted. What he saw was horrific; the deceased was being burnt; he screamed out to Sayyiduna Ali \(^\text{5}\):  

(Oh Ali \(^\text{5}\) I am surrounded by fire and I am burning in fire)

The dreadful scene of the grave and the painful screams of the deceased person saddened Sayyiduna Ali \(^\text{5}\). He lifted his hands in the court of his Merciful Allah \(^\text{5}\) and began to pray with the utmost humility for his forgiveness. A voice from the unseen echoed, “Oh Ali \(^\text{5}\)! Do not intercede for him as he used to disrespect Ramadan in spite of fasting, he did not refrain from committing sins even in Ramadan, he used to fast during the day but he would indulge in sins at night.”

Listening to this voice, Sayyiduna Ali \(^\text{5}\) became even more sad; he prostrated and began to cry. (With tears in his eyes) he said, “Ya Allah \(^\text{5}\)! Please accept my supplication, this man had great hope when he called out to me for help, Oh Creator \(^\text{5}\) do
not disappoint me in front of him, have mercy on him and forgive this helpless man.” Sayyiduna Ali رضي الله عنه continued to plead in the court of Allah عزّ وجلّ. He then heard a voice say, “Oh Ali رضي الله عنه! We have forgiven him for the sake of your grieved heart,” and so the man’s punishment came to an end. (Anees-ul-Wa’izeen, P25)

 CSLُلَّهُ عَلَى الْحَبِیْبِ! صَلِّ لِلّهِ عَلَیْ عَلَی مُحَمَّدَ

**Conversation with the Deceased**

Dear Islamic brothers! Ameer-ul-Mumineen Sayyiduna Ali رضي الله عنه had been granted great glory. By the grace of Allah عزّ وجلّ he was able to talk with the dead.

Here is another story: Allama Jalal-ud-Deen Suyuti Shafi’ee رضي الله عنه narrates that Sayyiduna Saeed bin Musayyab رضي الله عنه said, “We passed by a cemetery in the company of Ameer-ul-Mumineen, Sayyiduna Ali رضي الله عنه. He رضي الله عنه said, "السلام عليكمُ يا أهل الفيروز ورحمة الله. Will you tell us about yourselves or shall we tell you about ourselves?" The narrator says, “We heard a voice from inside one of the graves, "وَلَعَلَّيْكُمُ الْسَّلَامُ وَرَحْمَتُ اللَّهِ وَبُكَارَائِهِ! Oh Ameer-ul-Mumineen رضي الله عنه! Tell us what happened in the world after we left.” He رضي الله عنه replied, “Your wives remarried, your wealth was distributed, your children have become orphans, your enemies are now living in the strong houses that you built. Now tell us about yourselves.”

A voice from within one of the graves said, “Our shrouds are torn, our hair is messy, our flesh has torn to pieces, our eyes have dropped onto our cheeks, our nostrils have turned into pus, we reaped what we sowed, we have suffered loss in what we left behind, and now we are with our deeds (The one with righteous deeds will find peace in Heaven, and the doer of evil deeds will suffer the consequences of his actions).” (Shar-hus-Sudoor, P209)
Amusements during the Nights of Ramadan

Dear Islamic brothers! These two stories contain numerous flowers of warning for us. Man makes merry so long as he is alive, but when he dies, his eyes do not close, in actual fact, they open. Righteous deeds and wealth spent in the path of Allah عَزَّ الَّذِي خَلَقَ benefit you, but it is unlikely that the wealth you leave behind will be spent wisely; there is just a faint hope that your inheritors will spend your wealth in the path of Allah عَزَّ الَّذِي خَلَقَ for your betterment in your afterlife. If the deceased left unlawful (Haram) wealth, like instruments of sin such as musical instruments, a game shop, a music centre, a cinema, a pub, a casino, an illegal business etc. he would confront severe and unimaginable suffering in his grave.

In the story called “The Horrific Scene of a Grave” we can imagine the horrible punishment given to the person who disrespects Ramadan, please take some lesson from it.

Unfortunately, during the sacred nights of Ramadan many youngsters play cricket, football etc. in their neighbourhood, and create a commotion, they not only waste these precious moments by depriving themselves of worshipping but they disturb other people as well. They neither worship themselves nor let others do. These amusements make a Muslim forget Allah عَزَّ الَّذِي خَلَقَ, and therefore righteous Muslims always remain distant from them. Not to speak of playing, the pious Muslims don't even watch and listen to commentaries of such neglectful activities; so we must avoid these things, especially in the auspicious moments of Ramadan.

“Passing Time” whilst Fasting...

You will see many unwise people who fast but then put their respect for Ramadan aside and use unlawful means to “pass time” by playing chess, cards and listening to music.

Remember! Playing chess and cards is prohibited even if no money or condition is involved. A’la Hadrat رَحْمَةُ اللّهِ عَلَيْه has declared it Haram to play cards because they have images of living beings printed on them. He رَحْمَةُ اللّهِ عَلَيْه says, “Ganjifah (a card game) is prohibited because
it is nothing but a useless activity; further, it involves showing respect to images as well.” (Fatawa-e-Razaviya, V24, P141)

**What is the Best Form of Worship?**

*Oh fasting Islamic brothers! Oh seekers of Heaven! Never waste the precious moments of Ramadan in worthless and idle activities! Life is very short so take advantage of its precious moments. Instead of wasting your time by playing cards and listening to songs in the name of “passing time” make efforts to use it reciting the Holy Qur’an and Durood and remembering Allah عزّ وجلّ. The more thirst and hunger you endure the more you will be rewarded; it is narrated, “The best worship is the one that is the most difficult.” (Kash-ful-Khifa wa Muzee-lul-Ilbaas, V1, P141, Hadith 459)*

Imam Sharaf-ud-Deen Nawawi رحمته الله عليه says, “Enhancement of struggle and expenditure in worship increases its reward and excellence.” (Sharah Sahih Muslim, V1, P390)

Sayyiduna Ibrahim bin Adham رحمته الله عليه says, “The harder an action is in the world the heavier it will be on the scales on judgement day.” (Tazkira-tul-Auliya, P95)

These narrations make it clear that the harder we find it to fast and the more our Nafs resent fasting Inshā-Allāh عزّ وجلّ the heavier our fasts will be for us on the Scale on day of reckoning.

**Over-Sleeping in the State of Fast**

Hujja-tul-Islam Sayyiduna Imam Muhammad Ghazali رحمته الله عليه says in his Kīmiya-e-Sa’ādat, “It is sunnah for the fasting person to avoid sleeping much during the day, he should remain awake so that he feels hunger and weakness.” (Kimiya-e-Sa’adat, P185) (Although it is preferable to sleep a little, yet if somebody passes his time sleeping fulfilling compulsory worships then this will not be a sin)

Dear Islamic brothers! It is obvious that if someone spent the whole day sleeping, he would not feel any hardship in fasting. Imagine
advises us to avoid even over-sleeping because our time would waste, so what about the people who misuse their time playing games and amusing themselves; are they not unfortunate and deprived of Allah’s blessings. Please realise the significance of this month, fast wholeheartedly and earn the pleasure of Allah.

**Ya Allah!** Grant every single Muslim the blessings of Ramadan. Enable us to make the most of this month positively and save us from disrespecting it.

Dear Islamic brothers! In order to develop the motivation of respecting Ramadan, acquiring its blessings, earning virtues and saving yourselves from sins, please join the Madani environment of Dawat-e-Islami and accompany **Prophet’s devotees** in **Madani Qafila** to acquire knowledge of Sunnah. *Inshā-Allāh* you will be amazed to see the results.

Here is a faith-strengthening account by a devotee of **Makki Madani Mustafa**.

### The Reward of Performing Fikr-e-Madina Daily

This is a summary of an account related by an Islamic brother in his own words: **Alhamdu-Lillāh** I love the **Madani In’aamaat** and I do Fikr-e-Madina every day.

Once I travelled with **devotees of Prophet** in a sunnah-inspiring **Madani Qafila** of Dawat-e-Islami, the international non-political movement of the Qur’an and Sunnah.

Our Qafila reached Baluchistan (*Pakistan*). It was in this Qafila that Allah opened the door of mercy for this sinner. When I slept at night, I saw the **greatest of all the Rasools** in a dream. As I was looking at him his blessed lips began to move, and these were the pearls that poured out of his mouth, “I will take with me into Heaven all those who carry out Fikr-e-Madina everyday in the Madani Qafila.”
What is Fikr-e-Madina?

Dear Islamic brothers! For the betterment of the Muslims in the world as well as the here-after, 72 Madani In'aamaat for Islamic brothers, 63 for Islamic sisters, 92 for male Islamic students, 83 for female Islamic students, and 40 for Madani children have been given in the form of a questionnaire. These Madani In’aamaat cards can be bought from Maktaba-tul-Madina. These cards are to be filled in everyday and handed in to the relevant responsible Islamic brother of Dawat-e-Islami within the first ten days of every Madani (Islamic) month.

Fikr-e-Madina is a term used in Dawat-e-Islami which refers to the act of analysing one's sins, pondering over grave and resurrection, and filling in your Madani In’aamaat whilst reflecting upon virtuous and evil deeds.

Please buy a card, if you do not want to fill it in instantly, it does not matter, but at least look at it for 25 seconds (for the sake of the 25th of Imam Ahmad Raza Khan) every day. Inshā-Allāh looking at it daily will lead you to reading it, which will eventually lead you to doing Fikr-e-Madina and filling it in, and if you begin to fill it in, then Inshā-Allāh you will see the blessings for yourself.

صَلِّ اللَّهُ عَلَيْهِ السَّكِينَةَ صَلِّ اللَّهُ عَلَيْهِ السَّكِينَةَ
The Rules of Fasting

(Hanafi²)

Excellence of Durood Shareef

After the demise of Sayyiduna Shaikh Ahmad bin Mansūr, a resident of Shiraz had a dream in which he saw Sayyiduna Shaikh Ahmad bin Mansūr standing in the Mehrāb (arch) of the main Masjid of Shiraz wearing a heavenly garment and a crown of pearls on his head. The dreamer asked how Allah treated him, he replied, “Allah not only forgave me and bestowed upon me (this) crown but also made me enter the Heaven.” Having been asked the reason of this great blessing, Sayyiduna Shaikh Ahmad bin Mansūr replied, “I used to recite Durood upon The Rasool of mankind, the peace of our heart and mind, the most generous and kind abundantly and this act led to my success.” (Qaulul Badee’, P254)

 صلى الله تعالى على مُحَمَّد

Dear Islamic brothers! Allah has bestowed upon us His great blessing in the form of Ramadan's fasts whereby we can not only get piety but also earn His pleasure, as Allah says in Surah Baqarah (section 2 verses 183-184):-

² The Islamic rulings mentioned are all according to the Hanafi School of thought. Hanbalee, Shafi’ee and Malikee Islamic brothers should refer to scholars of their own school of thought for advice on these issues.
Who Is Required to Fast?

Like salah, the fasts of Ramadan are also farz for every mature and sane Muslim man and woman.

It is stated in Dur-e-Mukhtār that fasts became obligatory on 10th Sha‘ban two years after hijra. *(Dur-e-Mukhtaar ma’a Rad-dul-Muhtar, V3, P330)*

The Reason of Fasts' becoming Obligatory

Most of the acts in Islam remind us of faith-strengthening Islamic and historical events. Running between Safa and Marwa reminds us of Sayyidatuna Hajira's walking and running between these two mountains 7 times in search for water for her son Sayyiduna Ismaeel. Allah liked this sacrifice and made it
necessary (*wājib*) for all those who perform Hajj and Umrah to imitate her in order to keep this act alive.

Likewise, Our Beloved Rasool ﷺ spent some days of Ramadan in seclusion in the cave of Hira where he used to refrain from eating during the day and worship Allah at night. In order to bring back the memory of this blessed act of His Beloved Rasool ﷺ Allah made it obligatory for us to fast in Ramadan.

**The Fasts of the Prophets**

The people of the previous *ummahs* also fasted but their modes of fasting were different from ours.

According to narrations, Sayyiduna Adam عليه السلام would fast on the 13th, 14th and 15th dates. (*Kanzul-Umaal, V8, P257, Hadith 24188*)

Sayyiduna Nooh عليه السلام used to fast every day. (*Ibn-e-Maja, V2, P333, Hadith 1714*)

Sayyiduna Isa عليه السلام fasted every day and would never miss a single fast. (*Kanzul-Umaal, V8, P304, Hadith 24624*)

Sayyiduna Dawood عليه السلام used to fast on alternate days. (*Sahih Muslim, P584, Hadith 1189*)

Sayyiduna Sulaiman عليه السلام used to fast on the first three, the middle three and the last three days of every month (9 days in total). (*Kanzul-Umaal, V8, P304, Hadith 24624*)

**The Strength of a Fasting Person’s Faith!**

Dear Islamic brothers! (Imagine) It is extremely hot, the throat and lips of the fasting Muslim have been dry due to thirst, he has water and food as well, but he does not even look at them despite extreme thirst and hunger due to his steadfast belief in Allah. He knows that although no one watches him apparently, in fact, none of his actions is concealed from Allah عزّ وجلّ. This man’s firm faith is the practical
outcome of fast. As other forms of worship involve physical movements, they are visible to others, but fast is such a form of worship which no one can come to know, only Allah knows. Even if a person eats secretly, people will still regard him as a fasting person, but he refrains from eating anything only for the sake of Allah عزّ وجلّ.

Dear Islamic brothers! If possible, make your children fast from their early age so that they won’t face any difficulty in fasting after they reach the age of puberty. The respected scholars رحمت الله عليهم say, “When children reach the age of ten and are healthy enough to fast then they should be made to fast in Ramadan; if they do not fast despite being healthy enough to do so, then they should be strictly made to fast even by beating; if they break it, they will not be ordered to make up for it (do qada), but if they break their salah, they will be ordered to repeat it.” (Rad-dul-Muhtaar, V3, P385)

**Does Man fall ill due to Fast?**

There is a general misconception that a person falls ill as a result of fasting, in fact, it has nothing to do with reality. AlaHadrat رحمت الله عليه says in Al-Malfūz (part 2, page 143), “Once I saw my respected father Sayyiduna Maulana Naqi Ali Khan رحمت الله عليه in a dream a few weeks before Ramadan; he said, “Son, you will fall severely ill in the following Ramadan, but, be careful, you should not miss any fast.” As my father predicted; I did fall severely ill in Ramadan but I did not miss even a single fast. Alhamdu-Lillāh, Allah عزّ وجلّ granted me good health with the blessing of fasts; Beloved Rasool صلى الله عليه وآله وسلم has said, “صوْبُواً فاَصِبحُوا” (Fast; you will get healthy).” (Dur-e-Mansoor, V1, P440)

**Fast Improves Health**

Sayyiduna Ali رضي الله عنه narrates that the Beloved of Allah, the mercy of Both Worlds, the king of Mankind عزّ وجلّ و صلّى لله تعالى عليه وسلم, said, “Allah عزّ وجلّ sent a revelation to one of the Prophets صلى الله عليه وسلم of Bani Israeel commanding him to inform his people that if anyone
fasts a day for My pleasure, I will grant him good health and reward him greatly.” (Shu‘abul Imaan, V3, P412, Hadith 3923)

**Swollen Stomach**

Dear Islamic brothers! Alhamdu-Lillāh عَزَّوَجَلَّ the foregoing Hadith makes it clear that fast not only improves our health but also provides us with an opportunity to get great reward; even the scientists of the present age have also accepted this fact.

Therefore, Professor Moore Palid of Oxford University says, “I was studying Islamic books; I was astonished to know that Islam has given a great gift to its followers in the form of fasts! I also felt like fasting, so I began to fast in conformity with Islamic method. My stomach was swollen for quite a while, surprisingly, I felt an obvious reduction in pain as a result of fasting for just a few days. Therefore, I kept on fasting and, resultantly, I recovered from my illness within a month.”

**Astonishing Discoveries**

A priest from Holland, Alf Gaal, says, “I made several patients suffering from diabetics, heart and stomach diseases fast continuously for 30 days; resultantly, the diabetes of the diabetics came under control, the heart patients felt a decrease in their fear and breathing problems; and the condition of the stomach patients improved the most.” Sigmund Freud, a psychologist, also accepts the fact that fast is an excellent cure for physical stress, depression and mental disorders.

**A Team of Researchers**

According to a newspaper-report, a team of researchers and doctors belonging to Germany, England and America came to Pakistan in Ramadan; they chose Baab-ul-Madina Karachi, Markaz-ul-Auliya Lahore, and the city of Muhaddith-e-Azam رَحْمَةُ اللهِ عَلَيْه سَارَدَرَابَاد (Sardarabad / Faisalabad) for their research. In accordance with the report issued by the researchers after the surveys, Muslims suffer relatively less ear, nose, and throat (E.N.T) illnesses as a result of ablution (wudu)
which they make prior to their daily salah that they offer in abundance in the month of Ramadan. The Muslims also get less stomach, liver, heart and nerve problems as they eat less due to fast.

**Excessive Eating Causes Illnesses**

Dear Islamic Brothers! Fast does not cause any illness at all; in fact, people fall ill in Ramadan in consequence of eating oily and fried things at the time of Sehri and Iftar. Further, many people eat and drink different things every now and then at night. Therefore, one should avoid excessive eating in Ramadan. At Sehri, one should not eat so much food that he ends up burping all day and does not feel any hunger and thirst at all. In fact, the enjoyment of fast lies in bearing thirst and hunger. Extremely hot weather, dry lips, and extreme hunger; would that this condition reminds us of the sweet heat and cool sunshine of Madina-tul-Munawwara. And, would that it reminds us of the extremely heart-rending incident of Karbala where the flowers of Prophet’s garden were brutally trampled under-feet on the scorching desert. Imam Hussain and his companions sacrificed their lives for Islam in the state of extreme thirst, hunger and helplessness. If we feel even more hunger, would that, the thought of the blessed stone our Beloved Rasool tied to his blessed stomach reminds us of his hunger.

Dear Islamic brothers! Really, we should fast in such a way that evokes the memories of our beloved Rasool, His companions and other saints.

**Birth Took Place without Operation**

Dear Islamic brothers! Join Dawat-e-Islami, the international non-political religious movement of the Qur’an and Sunnah in order to get the spiritual benefits of the fast as well as the madani frame of mind, and travel with its Madani Qafilas in the company of Prophet’s devotees to learn the Sunnahs of Beloved Rasool.
Subhān-Allāh ﷺ! There are great blessings of this Madani movement, sunnah-inspiring gatherings, and Madani Qafilas.

The gist of the statement given by an Islamic brother of Hyderabad (Baab-ul-Islam Sindh) is presented in his own words: Probably, in 1998, my spouse was expectant; I was in a difficult situation as the doctor declared that she may have to undergo a caesarean (operation).

Meanwhile, the 3-day international Ijtima of Dawat-e-Islami, the worldwide, non-political religious movement of the Qur’an and Sunnah had also approached; I intended to travel for 30 days in a Madani Qafila in the company of Prophet’s devotees after the Ijtima. When I was about to leave for Multan to attend the Ijtima, I took my bag with me to the hospital where my family-members and other relatives assured their co-operation, my wife said her farewell with tears in eyes.

I pinned all my hopes on the Ijtima and Madani Qafila for the solution to the problem as I was too poor to afford the expenses of the operation. I prayed a lot during the Ijtima. Having attended the last, heart-rending supplication of the Ijtima, when I phoned home, my mother informed me happily:

“Congratulations! Allah ﷺ has gifted you a baby girl last night without an operation.” Delighted and excited by the good news, I asked my mother whether to come home or travel for 30 days. She ordered me to travel with Madani Qafila saying, “Son, don’t worry, travel for 30 days without any tension.”

Despite having a strong desire to see my new born daughter, I travelled with Madani Qafila for 30 days. Alhamdu-Lillāh ﷺ my problem was solved due to the blessing of Ijtima and Madani Qafila. My family also got very impressed by the blessing of Madani Qafila. Even my daughter's mother says, “I feel safe, when you are with a Madani Qafila.”

 caráragh

صَلَّوَا عَلَیْ الْحَبِّبِ ﷺ!  صلى الله ﷺ عَلَیْ عَلِی مُحَمَّد
**Compensation for all Previous Sins**

Sayyiduna Abu Saeed Khudri narrates that our Dear and Beloved Rasool صلی اللّه علیه وآله وسلم said: “If anyone fasts in Ramadan and realises its limits, and avoids what should be avoided then this will compensate for all his previous sins.” (Sahih Ibn-e-Habban, V5, P183, Hadith 3424)

**The Reward for Fast**

Sayyiduna Abu Huraira صلی اللّه علیه وآله وسلم said: “For every act of piety, man is rewarded 10 to 700 times more. Allah إلا الصّوْمُ فَاتُبِعْهُ وَآتُّجْرِيْ عَزْوَجْلُ (except fasting, because fasting is for Me and I will give its reward Myself). Allah also says: “Man refrains from satisfying his desires and eating food for My sake; there are two glad tidings for the man who fasts; one at sunset and the other when he meets his Rab (Allah عزْوَجْلُ) Allah عزْوَجْلُ likes the smell emanating from a fasting person's mouth more than the fragrance of musk.” (Sahih Muslim, P580, Hadith 1151)

Beloved Rasool صلی اللّه علیه وآله وسلم also said: “Fasting is a shield; when any of you fast, he must not utter words of indecency or shout; if any one else swears at him or wants to fight him then he should say 'I am fasting.” (Sahih Bukhari, V1, P624, Hadith 1894)

**A Special Reward for Fasting**

Dear Islamic brothers! The aforementioned blessed Ahadith mention several virtues of fasting. There is a great reward for the one who fasts, as the right of fasting is, which involves avoidance not only from eating, drinking and sexual intercourse but also from all the sins. By the grace of Allah عزْوَجْلُ such a fast will compensate for all his previous sins. Especially the Hadith which mentions the words فَاتُبِعْهُ وَآتُّجْرِيْ عَزْوَجْلُ (the fast is for Me and I will give its reward Myself).

According to Tafseer-e-Naeemi, 'some Muhadditheen (highly knowledgeable scholars of Ahadis) رحمْهُم الله تعالى have read this Hadith in
the following manner آنَا أَحْسَرِي يَهُودَى which will then mean “I am its reward”.

Subḥān-Allāh! So, the fasting person finds Allāh غُرَّجَلْ Himself by fasting.

**The Reward for Virtuous Actions is Paradise**

Dear Islamic brothers! The Glorious Qur’an mentions in several places that the reward for virtuous actions is Heaven. Allāh غُرَّجَلْ says in Surah Bayyina (part 30, verses 7 & 8)

**Translation Kanzul-Imaan:**

Undoubtedly, those who believed and did good deeds, they are the best of creatures. Their recompense is with their Allāh, gardens of habitation, beneath which flow streams, abiding therein forever, Allāh is well pleased with them and they are pleased with Allāh, This is for him who fears his Rabb.

**Saying “رضي الله عنه” with the Name of a Non-Sahābi?**

Dear Islamic brothers! Some people are under the impression that the phrase “رضي الله عنه” can only be used with the name of a Sahābi (companion of Makki Madani Mustafa صلى الله عليه وسلم). The last part of the ayah, رضي الله عنه has refuted this misconception, making it as clear as day that رضي الله عنه can be written with the name of any such Muslim fearing Allāh. There is no specification of companions or non-companions in this regard. It
should remain clear that writing and saying ُرضي الله عنّه for every Sahābi and Saint is perfectly alright and permissible.

The one who got the company of Beloved Rasool صلى الله عليه وَالله وَ وسلم or saw him in his visible life even for a moment in the state of faith, and passed away in the state of faith is a Sahabi. A Saint, no matter how great he may be, cannot reach the rank of a Sahābi. Every Sahābi is just (‘Aadil) and is destined to enter Heaven.

Anyhow, returning to the topic of fasting; Virtues such as salah, hajj, Zakah, helping the poor, visiting the sick, caring for beggars etc. all lead to Heaven but fasting leads to the creator of Heaven ﷺ.

I Want the Owner of the Pearls

One day Mahmood Ghaznawi threw some precious pearls in front of his officers and said, “Take them”, and moved on. A few moments later, he turned back and saw Ayyaz following him on his horse. He asked, “Ayyaz, don’t you want any pearl?” He replied, “Your Honour, those who wanted pearls are busy collecting them, it is not the pearls but the owner of the pearls that I seek.”

We Belong to Rasoolullāh

Heaven Belongs to Rasoolullāh

There is a Hadith in this regard: Sayyiduna Rabee‘ah bin Ka‘b Aslami says, “One day I helped My Dear Makki Madani Mustafa صلى الله تعالى عليه وَالله وسلم to do wudu. Beloved Rasool صلى الله تعالى عليه وَالله وسلم got pleased and said, “استلَّكَ مَرَافِعَكَ فِي الْجَنَّةِ” [Rabee‘ah ask (you will be given what you ask for)]. I replied, “أَسْتَلْكَ مَرَافِعَكَ فِي الْجَنَّةِ” (I ask you to keep me in your company in Heaven).

Rasoolullāh صلى الله تعالى عليه وَالله وسلم further asked, “أَوْ غِيرُ دَلَّكَ؟” (Anything else?) I replied, “Just this” (In other words, Ya Rasool Allah صلى الله تعالى عليه وَالله وسلم after seeking your company in Janna-tul-Firdaus what is left in both the worlds for me to ask for).
When Sayyiduna Rabee’ah ﷺ finished asking for his blessed company in Janna-tul-Firdaus and had nothing further to ask for, Mercy for both Worlds, King of the Universe ﷺ said: 

“فَاعِبِي عَلَيْ نَفْسِكَ بِكَتْوَةِ السُّجُودَ” [Then help me by prostrating abundantly (voluntary prayers)]. (Sahih Muslim, P253, Hadith 489)

(In other words: we have granted you Heaven, now prostrate abundantly as gratitude)

صُلُوًا عَلَى الْحَبِيبٍ! صَلَّى اللَّهُ تَعَالَى عَلَيْه مُحَمَّدٌ

Ask for Anything You Want!

Subhān-Allāh! Subhān-Allāh! Subhān-Allāh! This blessed Hadith has strengthened our faith.

Sayyiduna Sheikh Abdul-Haq Muhaddith Dehelwi says, “Sayyad-ul-Mursaleen, Rehmat-ullilameen’s صلی اللَّهُ تَعَالَى عَلَيْه وَسَلَّمُ saying “ask” without any restriction and limitation shows that he صلی اللَّهُ تَعَالَى عَلَيْه وَسَلَّم has complete authority; with the command of his Allah ﷺ he can give whatever and to whomever he wants.

Allama Busiri ﷺ says in his famous Qasida Burdah Shareef:

فَإِنَّ مِنْ جُودِكَ الدُّنْيَا وَضَرْبَتْهَا وَمِنْ عُلُومِكَ عَلَمُ اللَّوْحِ وَالْقَلم

Ya Rasool Allah ﷺ! Both world and the here-after are (only) a portion of your generosity: and the knowledge of the Loh-e-mehfooz and the divine pen is simply a part of your knowledge

آَمَّرْ نَحْبِي وَنَهْبَتْنِي آرَزْوُدْرَي

بَذِرْ رَغْبَةَ نُشِيَادَ بِبَيْتِ مَمْا نَوَاتٍ تَمْرَكَـن

(If you want the goodness of both worlds then come to this court and ask for whatever you want)

(Ashi’aa-tul-Lam’aat, V1, P424-425)
Heavenly Gate

Sayyiduna Sahl bin Abdullah رضي الله عنه narrates that the Shining Moon of Prophethood, the Ultimate intercessor, Distributor of Allah’s bounties عُزْوَجِلْ وَ صَلِّي الله تعالى عليه وَآله وَ سَلَّم said: “There is a gate in Heaven called Rayyaan. On the day of judgement, this gate will be opened for those who fast (in the world); no one else will be allowed to enter through this gate. It will be announced: “Where are the people who used to fast?” They will stand up and no one else will be allowed to enter through this gate. This gate will be closed after they enter the Heaven” (Sahih Bukhari, V1, P625, Hadith 1896)

Dear Islamic brothers! Subhān-Allāh! How fortunate fasting people are! They will be treated with great splendour on the day of judgement; there will also be other fortunate people walking into Heaven, but these people will be given the privilege of entering through the gate called “Rayyaan”.

The Excellence of One Day’s fast

Sayyiduna Salamah bin Qaisar رضي الله عنه narrates that Makki Madani Mustafa, the Mercy of the Universe, King of the World صلِّي الله تعالى عليه وَآله وَ سَلَّم said: “Anyone who fasts a day for Allah's pleasure, Allah will move him away from Hell the distance covered by a baby-crow flying continuously until it grows old and dies.” (Musnad Abi Ya’la, V1, P383, Hadith 917)

The Age of a Crow

Dear Islamic Brothers! Crows have very long life spans. Ghunya-tut-Talibeen states: “A crow can live up to five hundred years.

A Palace Made of Red Rubies

Ameer-ul-Momineen Sayyiduna Umar Farooq-e-Azam رضي الله عنه narrates that the Mercy of the Universe, Makki Madani Mustafa صلِّي الله تعالى عليه وَآله وَ سَلَّم said: “If anyone fasts with silence and peace for even
one day in Ramadan, Allah ﷺ will make for him a palace of red rubies or green emeralds.” *(Majma’-uz-Zawaid, V3, P346, Hadith 4792)*

**Zakah of the Body**

Sayyiduna Abu Huraira ﷺ narrates that the Blessed King of the Universe, the Ultimate Intercessor ﷺ said: “There is Zakah (Charity) for everything, and the Zakah for your body is fasting, and fasting is half of patience.” *(Sunan Ibn-e-Maja, V2, P347, Hadith 1745)*

**Sleeping is Worship Too**

Sayyiduna Abdullah bin Abi Aufa ﷺ narrates that the Beloved Rasool of Allah ﷺ said: “The sleeping of a fasting person is worship, his silence is Tasbih, his prayers are answered and his deeds are accepted.” *(Shu’abul Imaan, V3, P415, Hadith 3938)*

*Subhān-Allāh*! Did you see how great a fasting person is; his sleeping is worship, his silence is Tasbih, his supplications and deeds are accepted by Allah ﷺ.

**The Tasbih of Body Parts**

Mother of the Believers Sayyidatuna Aisha Siddiqa ﷺ says that the Ocean of mercy for Mankind, Our Beloved Rasool ﷺ said: “If anyone spends the morning in the state of fast, the gates of the sky are opened for him, his body parts do Tasbih and the angels in the first sky pray for his forgiveness until sunset. If he performs one or two rakʿa’at they become a light for him in the skies; the Heavenly maids who will be his wives say, “Ya Allah ﷺ send him to us, we are anxious to see him”; if he recites *سبحان الله* or *لا إلَهَ إِلَّا اللَّهُ* or *والله أكبر* 70,000 angels will write the reward until sunset.” *(Shu’abul Imaan, V3, P299, Hadith 3591)*

*Subhān-Allāh*! *Subhān-Allāh*! Look! how fortunate a fasting person is! The gates of the sky are opened for him, the angels of the
first sky pray for his forgiveness until sunset, if he prays salah it will be light for him in the sky and the maids of Heaven will be waiting for him anxiously and if he says الله أَكْبَرُ or سَبِّحُ اللَّهِ ۛ لَا إِلَٰهَ إِلَّا اللَّهُ then 70,000 angels will write the reward until sunset.

**Heavenly Fruits**

Sayyiduna Ali ﷺ narrates that the Blessed and Noble Makki Madani Mustafa ﷺ said: “The one whom his fast stops from eating or drinking what he desires, Allah عَزَّوُجَلَّ will satisfy him with Heavenly fruits and drinks.” (Shu’abul Imaan, V3, P410, Hadith 3917)

**The Golden Eating Mat**

Sayyiduna Abdullah ibn Abbas ﷺ narrates that the King of Paradise, the Beloved of Allah عَزَّوُجَلَّ said: “On the day of judgement, a golden eating mat will be placed for fasting people whilst other people will be waiting for their accountability.” (Kanzul-Umaal, V7, P214, Hadith 23640)

**Seven Types of Deeds**

Sayyiduna Abdullah ibn Umar ﷺ narrates that Rasoolullah عَزَّوُجَلَّ said: In the sight of Allah عَزَّوُجَلَّ there are 7 types of deeds; two are those that necessitate (two other things); two are such that their reward is the same; one is such that its reward is ten times; one is such that its reward is 700 times and the last is such that no one except Allah عَزَّوُجَلَّ knows its exact reward: The two that necessitate two are: (1) if any one meets Allah عَزَّوُجَلَّ having worshipped Him sincerely without associating a partner with Him then he will definitely enter Heaven (entrance into Heaven will become necessary for him). (2) If anyone meets Allah عَزَّوُجَلَّ having associated a partner with Him then Hell will become necessary for him; If anyone commits a sin he will suffer equal consequences (only one sin); if anyone intends to perform a good deed he will be rewarded the same as one deed; if any one carries out a good deed then he
will be rewarded 10 times; if any one spends in the path of Allah عَزَّ الَّذِي خَلَقْ then every dirham will be equivalent to 700 dirhams and every dinar will be equivalent to 700 dinars; and fasting is for Allah عَزَّ الَّذِي خَلَقْ no one except Him knows its reward.” (Kanzul-Umaal, V8, P211, Hadith 23616)

Dear Islamic brothers! Anyone who dies with faith will either enter Heaven by the grace of Allah عَزَّ الَّذِي خَلَقْ without being held accountable or (Allah عَزَّ الَّذِي خَلَقْ forbid) after suffering the punishment for his sins. Anyone who dies in the state of disbelief will remain in Hell for eternity. If any one commits a sin he will be punished for only one sin.

Just look at the mercy of Allah عَزَّ الَّذِي خَلَقْ! You will be given the reward for doing a good deed for simply making the intention, and if you carry it out you will be rewarded 10 times. Spending in the path of Allah عَزَّ الَّذِي خَلَقْ will earn you 700 times more reward; and what about someone who fasts; only Allah عَزَّ الَّذِي خَلَقْ knows his reward.

**Immeasurable Reward**

Sayyiduna Ka’bul Ahbaar رضي الله عنّه says: “On the day of judgement an announcement will be made “Every man will reap what he sowed (he will be rewarded equal to his deeds) except the people of the Qur’ān (scholars of the Qur’ān) and those who fasted; they will be given immeasurable reward”.” (Shu’abul Imaan, V3, P413, Hadith 3928)

Dear Islamic brothers! In the here-after, we will reap whatever we are sowing in the world. Scholars and fasting people are very lucky because they will be granted immeasurable reward on the day of judgement.

**Recovery from Jaundice**

In order to obtain the blessings of fasting and to illuminate your inner selves with knowledge, please join the Madani environment of Dawat-e-Islami, the international non-political religious movement of the Qur’ān and Sunnah.
In order to improve your character, please buy a Madani In’amaaat booklet from Maktaba-tul-Madina, fill it in daily and hand it in to the relevant responsible Islamic brother of Dawat-e-Islami in your area; and travel with Madani Qafilas in the company of devotees of Prophet to learn Sunnah of Makki Madani Mustafa صلی الله علیه وآله وسلّم.

There are great blessings of travelling with Madani Qafila: An Islamic brother of Hyderabad (Baab-ul-Islam Sindh) gave the following statement:-

(Probably) In 1994, the mother of my children suffered from jaundice; she was in serious condition and was under medical treatment in her parental house in Baab-ul-Madina, Karachi.

As I was aware of the blessings of the Madani Qafila, I travelled with a Madani Qafila for 63 days; during the Qafila, I visited Baab-ul-Madina, Karachi. Upon phoning, I was informed that she was still in serious condition; the blorbin had increased to an alarming level; there was no improvement in her condition in spite of being given 25 drips of glucose. I tried to comfort her saying that she would recover due to the blessings of Madani Qafila, Insha-Allah عزّ وجلّ. I kept in touch with her (whilst in the Qafila).

Alhamdu-Lillâh عزّ وجلّ her condition began to improve day by day, I was to travel out of Baab-ul-Madina after five days; when I phoned to ask about her health I was given the good news that Alhamdu-Lillâh عزّ وجلّ the blorbin report had been normal and the doctor also expressed satisfaction.

I thanked Allah عزّ وجلّ and happily travelled further with the Madani Qafila in the company of devotees of Prophet.

Far from Hell

Sayyiduna Abu Saeed Khudri رضي الله عنه narrates that Knower of the Unseen صلی الله علیه وآله وسلّم said: “If any one fasts for one day in Allah’s way, Allah عزّ وجلّ will move his face the distance of 70 years away from Hell.” (Sahih Bukhari, V2, P265, Hadith 284)
Dear Islamic brothers! As there are countless advantages of fasting, there are also severe warnings for missing a single fast of Ramadan without a valid reason. If anyone misses a single fast in Ramadan deliberately without a valid reason then he will not be able to make up for it even if he fasts for the rest of his life.

**The Loss of Missing One Fast**

Sayyiduna Abu Huraira رضي الله عنه narrates that Our Makki Madani Mustafa, the Ultimate Intercessor, King of the Universe صلَّى الله تعالى عَلَيْهِ وَسَلَّم said: “Anyone who misses one fast in Ramadan without a valid reason or without illness cannot make up for it even if he fasts for the rest of his life.” (Sahih Bukhari, V1, P638, Hadith 1934)

This means that he can never earn the blessings that lie in the fasts of Ramadan. So therefore we must not be negligent and deprive ourselves of this huge blessing. People who fast and then break it without a valid reason must fear the wrath of Allah عُزْوَجَلَّ.

**People Hanging Upside Down**

Sayyiduna Abu Umamah Bahili رضي الله عنه said that he heard Beloved Rasool, The Fountain of knowledge and wisdom صلَّى الله تعالى عَلَيْهِ وَسَلَّم saying: “Whilst I was asleep two people came to me and took me to a mountain. When I got to the middle of the mountain, I heard terrifying sounds. Upon asking about the sounds, I was told, “These are the voices of the people in Hell”. I proceeded further and saw people who were tied upside down with the veins of their own ankles; their jaws had been torn apart and were bleeding; I asked who they were and I was told, “They used to break their fasts before their due times”.” (Sahih ibn Habban, V9, P286, Hadith 7448)

Dear Islamic brothers! Breaking a fast in Ramadan without a valid excuse is a major sin. This Hadith refers to the people who fast but then break their fast deliberately before sunset without a proper reason; so the punishment mentioned in this Hadith is for those who fast but then break their fasts. There is severe punishment for those who do not fast at all in Ramadan without valid reasons and they deserved the punishment of Hell.
May Allah protect us from his wrath for the sake of His Beloved Rasool.

أَمِينُ بِجَاحِ الْبَيِّنِ ٱلَّمَيْن

Three Unfortunate People

Sayyiduna Jabir bin Abdullah رضي الله عنه narrates that the King of Madina-tul-Munawwara, the Chief of Makka-tul-Mukarrama صلَّى الله ﷺ عليه وسلم said: “The one who does not fast in Ramadan is unfortunate; the one who has both parents or one but does not treat them well is unfortunate; the one who hears me being mentioned but does not recite Durood is unfortunate.” (Majma-uz-Zawaid, V3, P340, Hadith 4773)

Disgrace

Sayyiduna Abu Huraira رضي الله عنه narrates that Rasoolullāh ﷺ said: “May the man who does not recite Durood upon me when I am mentioned be disgraced; may the man who spends Ramadan but is not forgiven before it departs be disgraced; may the man who has old parents but is not put into Heaven due to (respecting and serving) them be disgraced.” (Musnad Ahmad, V3, P61, Hadith 7455)

The Three Levels of Fasting

Dear Islamic Brothers! Though the apparent condition of fast is to abstain from deliberately eating, drinking and sexual intercourse, there are also some inner aspects of fasting which we must know so that we can succeed in acquiring all the blessings of fasting.

There are 3 degrees of fasting: (1) The fast of common people (2) The fast of Khawas (the pious) (3) The fast of Akhass-ul-khawas (extremely pious.)
The Rules of Fasting

(1) **The Fast of Common People**

The literal meaning of fast is “to abstain” while, by shariah, it implies to abstain from eating, drinking and sexual intercourse deliberately from dawn (subh-e-sadiq) to sunset, and it is called the fast of the common people.

(2) **The Fast of the Pious**

Abstaining from all types of evils as well as eating, drinking and sexual intercourse is the fast of the pious people.

(3) **The Fast of Extremely Pious**

To refrain from all the worldly activities and devote oneself completely to Allah’s worship is the fast of the extremely pious.

Dear Islamic brothers! In addition to abstaining from eating and drinking, we must also stop all of our parts from sins.

**The Saying of Daata Sahib**

Sayyiduna Daata Ganj Bakhsh Ali Hajweiri رحمة الله عليه said: In actual fact, fast implies “abstinence” which has many conditions such as preventing the stomach from eating and drinking; preventing eyes from staring lustfully; preventing ears from listening to backbiting; preventing the tongue from useless and inflammatory talking; preventing the body from disobeying Allah in any way, one can be called a true fasting person only when he fullfil all the aforementioned conditions. *(Kashful-Mahjoob, P353-354)*

Unfortunately! Most of our Islamic brothers and sisters do not follow the manners of fasting at all, they feel proud of remaining thirsty and hungry; despite fasting, they commit a lot of such acts forbidden by Shariah. Even though such a fast will be considered valid but one will not be able to get spiritual peace and pleasure.

صلى الله تعالى على مَحْمَدِ
Sin Even in the State of Fast!

Dear Islamic Brothers! Please have pity on yourselves and think carefully! In Ramadan, the fasting person avoids eating and drinking during the day, which was absolutely permissible even during the day in other months. Now ponder! Even the acts, such as eating and drinking, which were Halal before Ramadan are forbidden in this sacred month, so the acts which were already Haram such as backbiting, lying, telling tales, suspicion, swearing, watching films, dramas, Non-mehram women etc, shaving the beard or trimming it less than a fist, misbehaving parents, distressing others without the permission of shariah will automatically become even more severely Haram. When a fasting person refrains from eating and drinking pure and clean foods in Ramadan then why does he not refrain from unlawful (Haram) acts? So if a person avoids eating and drinking in Ramadan but does not avoid acts that are unlawful and lead to Hell then what type of fasting person he is?

Allah  Does Not Need Anything

Remember! The Beloved Rasool of Allah warned: “If anyone does not refrain from evil talking and evil acts (remember) Allah does not need his remaining hungry and thirsty.” (Sahih Bukhari, V1, P628, Hadith 1903) He also said: “Fasting involves abstaining not only from eating and drinking but also from useless and indecent talking.” (Mustadrak lil Hakim, V2, P67, Hadith 1611)

“I am Fasting”

Therefore, as a fasting person refrains from eating and drinking he should also abstain from sins such as lying, backbiting, suspicions, false accusations, misusing his tongue etc.

The Rasool of mankind, the peace of our heart and mind, the most generous and kind also said: If someone fights you or swears at you, you should say to him “I am fasting”. (At’targheeb Wat’tarheeb, V1, P87, Hadith 1)
“I Will Eat You”

Dear Islamic brothers! These days if one man begins to fight another, he replies “Shut up or else remember I am fasting, and I will break my fast by you” meaning “I’m going to eat you”. (Allah forbid) We must never utter such words and we must always remain humble. We can avoid such matters only when we make all of our body parts have fast (stop them from committing sins).

The Meaning of the Fasting of the Body-Parts

The fast of body-parts (e.g. preventing all the body-parts from committing sins) is necessary not only in the state of fast, but throughout the life as well. This is possible only when we have fear of Allah in our hearts.

Think about the terrifying situation of the judgement day, every man will worry about himself; the sun will be showering fire (scorching heat) tongues will be hanging out of mouths due to extreme thirst; wife, mother and father will be avoiding husband, son and children. Sinners will be caught, their mouth will be sealed and their body-parts will testify to their sins.

It is mentioned in Surah Yaseen:-

Translation Kanzul-Imaan:

Today, We shall set seal on their mouths and their hands will talk to us and their feet will bear witness of their doings. (Part 23, Yaseen 65)

Oh weak and feeble Islamic brothers! Fear from the troubles and tribulation of the day of judgement and make continuous efforts to stop your body parts from indulging in the calamity of sins. Here are details of the fasting of body:-
The Fasting of Eyes

Dear Islamic brothers! We should make our eyes fast by looking at only permissible things such as Masajid, the Holy Qur’an, the tombs of Saints, scholars, pious people, if possible the House of Allah, the sweet smelling streets, valleys and mountains of Makka-tul-Mukarrama, the walls and houses of Madina-tul-Munawwara, the green dome, minarets, deserts, gardens, and blessed Masjid of Madina.

Dear Islamic brothers! Please do make your eyes fast; everyone should make his eyes fast at all times. Never misuse the Allah-given eyes in watching what has been prohibited by Shariah such as films, dramas, Non-Mehram women, attractive boys with lust or any one’s private parts and even your own private parts unnecessarily. Similarly, do not watch games or amusements that make you negligent of Allah’s remembrance like the dance of monkeys and bears on streets (making monkey and bears dance and watching their dance are both impermissible), cricket, wrestling, football, hockey, cards, chess, video games, table football, etc. (both watching and playing them is impermissible; the games that involve exposing your knees or thighs because of wearing shorts are even worse; remember, exposing the area between your navel and knees including your knees is not permissible and another man’s looking at these parts of your body is also impermissible), do not peek into another person’s house without his permission, do not look at someone else’s letter, do not look at a notebook that belongs to someone else without his permission.

Remember! A Hadith states: Anyone who looks at his (fellow) brother’s letter without his permission looks at fire. (Mustadrak lil Hakim, V5, P384, Hadith 7779)

The Fasting of Ears

Fast of the ears implies listening to permissible voices and sounds only such as recitation of the Holy Qur’an, sunnah-filled speeches, useful talking, the Azān and Iqāmat, reply to the Azān and Iqāmat; never listen to the sound of drums, music, singing, useless and dirty
jokes, backbiting, telling tales, faults of other people and do not eavesdrop two person’s private conversation.

Beloved Rasool has said: If anyone listens secretly to the conversation of other people who dislike it, on the day of judgement, molten lead will be poured into his ears. 

(Al Mu’jamul-Kabeer, V11, P198)

The Fast of Tongue

Fast of the tongue implies uttering permissible and good words only such as recitation of the Holy Qur’an, Zikr, Durood, Na’at, Dars, sunnah-filled speeches, inviting towards good, useful and helpful religious speech etc. Avoid useless talking. Beware! Never misuse your tongue in committing sins such as swearing, lying, telling tales etc. If a spoon becomes impure, it can be washed by pouring one or two glasses of water on it but if the tongue becomes impure due to dirty speech then the water of all seven oceans will not be able to purify it.

The ill Effects of Tongue’s Misuse

According to the Hadith narrated by Sayyiduna Anas one day The Rasool of mankind, the peace of our heart and mind, the most generous and kind ordered his Companions to fast and then said: “None of you is to do iftar until I permit you.” So the people fasted. In the evening, the Companions came individually to the Blessed Rasool and said, “Ya Rasool Allah I fasted today, please give me permission to do iftar,” Beloved Rasool would allow them to do iftar. One of the Companions came and said: “Ya Rasool-Allah! In my house, there are two girls who also fasted today, they feel shyness in coming here, please allow them to do iftar.”

The Beloved Rasool of Allah, Knower of the Unseen, the Faultless turned his face away from him; he asked for the second time, but the blessed Rasool turned his
head away from him again; when he asked for third time Makki Madani Mustafa صلى الله عليه وسلم said giving the news of Ghaib (unseen): “Those two girls have not fasted, how (can they say) they fasted? They have been eating the flesh of people all day long, go and tell them to vomit, if they have fasted.”

The Companion رضي الله عنه went home and told them what Beloved Rasool صلى الله عليه وسلم said; when they vomited, blood and pieces of flesh came out of their mouths. The Companion رضي الله عنه returned to the merciful Rasool صلى الله عليه وسلم and told him about the girls’ condition. He صلى الله عليه وسلم said: I swear by the One in whose omnipotence my life is, if it had remained in their stomachs, fire would eat them. (Because they both backbited others) (At’ targheeb Wat’tarheeb, V3, P328, Hadith 15)

According to another Hadith: when Our Beloved Rasool صلى الله عليه وسلم turned his face away from the Companion رضي الله عنه he came in front of Beloved Rasool صلى الله عليه وسلم and said; “Ya Rasool Allah عزَّوَجَلَّ وَ صَلَّى الله تعالى عليه وَلاَهُ وَسَلَّمُ they both have died” or “they are about to die.” Beloved Rasool commanded him to bring the two girls to him. When they came he had a pot brought and ordered one of them to vomit in it; she vomited until the pot filled with blood and pieces of flesh. He then ordered the other one to vomit; she also vomited as much. The Beloved Rasool of Allah عزَّوَجَلَّ وَ صَلَّى الله تعالى عليه وَلاَهُ وَسَلَّمُ said: “They fasted from the things that Allah declared Halal (eating, drinking etc.) but broke their fast with the things that Allah declared Haram. One (of them) sat down with the other and both of them began to eat the flesh of people (means they started backbiting).” (At’ targheeb Wat’tarheeb, V2, P95, Hadith 8)

(Please read the booklet called “Destructions of Backbiting” published by Maktabatul-Madina, Inshā-Allāh it will help you avoid the major sin of backbiting)
Dear Islamic brothers! This narration clearly proves that Allah has given knowledge of the unseen to His Dear Makki Madani Mustafa who is aware of his ummah’s circumstances; that’s why he gave the news of Ghaib (unseen) sitting in the Masjid about those two girls. Further, we also learnt that committing sins such as backbiting can directly affect the fast and can make fasting unbearably painful. Anyhow, whether we have fast or not we must control our speech or else it could lead us to big trouble.

If we adopt the following three principles, we would avoid many troubles:

1. Evil-talking is always bad.
2. Silence is better than useless talking
3. Good talking is better than silence.

The Fast of Hands

Fast of the hands is that they only be used for virtuous acts such as touching the Holy Qur’an in a state of purity, shaking the hands of pious people. Sayyad-ul-Mursaleen, Rehmat-ullilalameen صلی الله علیه و آله وسلم said: When two people who love each other for Allah shake hands and recite Durood on Rasool then their previous sins are forgiven before they depart. (Musnad Abi Ya’la, V3, P95, Hadith 2951)

If possible, stroke the head of an orphan affectionately as you will be rewarded for every single hair that you stroke (boys and girls are orphans till the age of puberty. Puberty is between the age of 12 and 15 for boys and between 9 and 15 for girls).

Beware! Never misuse your hand in oppressing someone, taking bribery, stealing, playing cards, flying kites, shaking hands with a woman (one should avoid shaking the hands even with a young attractive
beardless boy in case of lust, but, do not offend him, avoid him with proper strategy).

**The Fast of Feet**

Fast of feet implies using the feet for permissible and good acts such as walking to Masjid or the shrines of saints, visiting scholars and pious people, attending *sunnah* inspiring *IJtima*, inviting people to righteousness, traveling with *Madani Qafilas* in the company of righteous people, helping someone in need of help, and would that we walk towards *Makka-tul-Mukarrama* and *Madina-tul-Munawwara*, *Mina*, *Arafat*, *Muzdalifah*, to perform *Tawāf* and *Sa’ee*. Never misuse the feet in walking towards cinemas, bad company, playing or watching chess, ludo, cards, cricket, football, videogames, table football etc. Would that we even walk towards Madina uttering the word ‘Madina’

Dear Islamic brothers! In fact, we can acquire the real blessings of fast if we make all of our body-parts fast, otherwise we will not gain anything apart from thirst and hunger as Sayyiduna Abu Huraira narrates that our Beloved *Rasool* said: “There are many people who get nothing but thirst and hunger from their fasts and there are many people who get nothing from their salah except staying awake.” *(Sunan Ibn-e-Maja, V2, P320, Hadith 1690)*

Therefore, those who do not prevent their body parts from committing sins despite fasting, fail to acquire the real spirituality of fast and those who stay awake till late night gossiping, chatting, or playing different games, get nothing but the loss of their health, time and difficulty in the after-life.

**Job in K.E.S.C.**

Dear Islamic brothers! If you want to acquire the real spirituality and light of fast and develop a Madani mindset, then please join the *Madani* environment of Dawat-e-Islami, the international non-political religious movement of the *Qur’an* and *Sunnah* and travel
with Madani Qafila in the company of the devotees of Prophet in order to gain knowledge of the Sunnah.

Subhān-Allāh! There are great blessings of the Madani environment of Dawat-e-Islami, Sunnah-filled Ijtima and Madani Qafila. A responsible Islamic Brother of Orangi Town (Baab-ul-Madina Karachi made the statement in which he mentioned how he joined the Madani environment and how he found a job (due to the blessing of Dawat-e-Islami). I began to attend the weekly Ijtima of Dawat-e-Islami on the invitation of an Islamic brother in 2003 but I was not regular. I was upset due to unemployment. An Islamic brother persuaded me to join the Madani Qafila course in the international Madani headquarters of Dawat-e-Islami Faizan-e-Madina.

Alhamdu-Lillāh the blessings of the company of devotees of Prophet influenced me and made me realize the aim of my life.

After the completion of Madani Qafila Course, some of my friends informed me about the vacancies announced by K.E.S.C. They all had already applied and suggested me to do so as well. Even though I was not so hopeful to get a government job due to corruption, nepotism and bribery in our departments, but I also applied for the job owing to their insistence. I took a written test, gave an interview and then underwent a medical test. Surprisingly, I was the only one who succeeded at every stage, despite a lot of influential candidates. On the occasion of the final interview, my family insisted me to wear a shirt and trousers but I had given up wearing those types of clothes due to the blessings of Madani Qafila Course so I went in a white shalwaar and kameez.

When the officer observed my religious appearance he asked me a few religious questions that I answered quite easily because Alhamdu-Lillāh I had learnt them in the Madani Qafila course. Alhamdu-Lillāh I got the job without bribery and any one’s intercession.
My family were surprised to see the blessings of the Madani Qafila course and the Madani environment and \textit{Alhamdu-Lillāh} َعَزْرَخَلَ they developed a liking for Dawat-e-Islami.

At present, \textit{Alhamdu-Lillāh} َعَزْرَخَلَ I am making efforts to spread the Sunnah in my area and make people travel with Qafilas and practice the Madani In’aamaat as the Alaqa Nigraan.

\textit{صلى الله علیه علی مہمد صلی اہبیب!}

**Intention of Fast**

Dear Islamic brothers! As intention is a condition for offering salah and paying Zakah etc, it is necessary for fast as well. Therefore, even if an Islamic brother or Islamic sister remains hungry and thirsty from dawn to sunset without the intention of fast, his/her fast will not be valid. \textit{(Rad-dul-Muhtaar, V3, P331)} the intention of the fast of Ramadan, that of voluntary (nafl) fasts or specified oaths (Nazr) can be made from sunset to midday (Dahwā-e-Kubrā). A fast of specified oath is the one when you swear an oath (loud enough for yourself to hear) such as “I will fast on every Monday of this year’s Rabi’-un-Nūr for the sake of Allah َعَزْرَخَلَ”. It will then become necessary (wājib) for you to fast on that particular day. The intention of these three types of fast can be made from sunset before the midday; the fast will be valid. \textit{(Rad-dul-Muhtaar, V3, P332)}

**How should the Time of Midday (Dhahwa Kubra) be Calculated?**

You might be thinking what the time of midday is! An easy way of obtaining the time of Midday (Dhahwa kubra) is to first calculate the duration between dawn and sunset and then divide it by two; the time of Midday will start as soon as the first half ends.

For example, if today's time of dawn is 5 a.m. and that of sunset is exactly 6 p.m. then there will be duration of 13 hours between dawn and sunset. Upon dividing the number 13 by two, there will be two halves of 6½ hours, and if we add 6½ hours to 5 a.m. (dawn) it will...
become 11:30 a.m. which is the initial time of midday. The intention of these three types of fast can not be made as soon as the time of midday starts. (*Rad-dul-Muhtaar, V3, P341, Mulakhasan*)

Apart from the above-mentioned three types of fasts, it is necessary to make the intention of all other types of fasts between sunsets to dawn (*subh-e-sadiq*), if somebody makes the intention after dawn (*subh-e-sadiq*) his intention and fast will not be valid. The fasts whose intention must be made by dawn (*Subh-e-Sadiq*) include:

1. Making up for the missed fast of Ramadan (*Qada*)
2. The fast for expiation (*Kaffārah*)
3. Making up for a voluntary (*nafl*) fast that was terminated after having started it. (*A voluntary fast becomes wājib if somebody begins it, and it is a sin to break it without a valid reason. Breaking it and leaving it incomplete will make it necessary (wājib) to repeat whether somebody broke it with valid reason or without a valid reason*)
4. Fast to fulfil an unspecified oath, (*Nazr-e-Ghair Mu’ayyan*) which means to swear an oath to fast for the pleasure of Allah *غَزْوَخْلُ* without specifying a particular day. Fulfilling such an oath and any other permissible oath sworn for the pleasure of Allah *غَزْوَخْلُ* is necessary (wājib) provided you swear the oath loud enough for yourself to hear in such words as (“I will fast for the pleasure of Allah *غَزْوَخْلُ*”). This kind of oath does not mention a particular day, therefore whenever you fast with the intention of fulfilling this oath, it will be fulfilled.

Pronouncing the words of oath loud enough for your self to hear is a condition. However, if someone pronounces his oath loud enough for himself to hear but cannot hear because of deafness or any noise then his oath is still valid. You must make the intention for any of these fasts during the night. (*Mulakhas Rad-dul-Muhtaar, V3, P344*)

**20 Madani Flowers regarding the Intention of Fast**

1. The time of making the intention for Ramadan fasts, voluntary fasts and fasts to fulfil specified oaths (*Nazr-e-Mu’ayyan*) is between sunset and midday, so if you make your intention
anytime after sunset till before midday then the fast will be valid.  
(Rad-dul-Muhtaar, V3, P332)

(2) The intention of heart (willingness in heart) is, in fact, a valid intention. Verbal pronunciation is not a condition but it is preferable. If you make the intention for a Ramadan fast at night, then say:

نتَبِّيعَ اَنَّ اَصْوَٰمَ غَدًا لِلَّهِ تَعَالَى مِنْ فَرْضِ رَمَضَانِ.

**Translation:** I have intended to fast tomorrow as a compulsory fast of Ramadan for the sake of Allah.

(3) If you make the intention in the morning (before midday) then say:

نتَبِّيعَ اَنَّ اَصْوَٰمَ هَذَا الْيَمِّينِ لِلَّهِ تَعَالَى مِنْ فَرْضِ رَمَضَانِ.

**Translation:** I have intended to fast today as a compulsory fast for the sake of Allah.

(Rad-dul-Muhtaar, V2, P332)

(4) Pronouncing the intention in Arabic will be valid if you understand the meaning of what you are saying, further, pronouncing the intention verbally whether in Arabic or any other language will be valid if the intention is present in your heart as well. *(ibid)*

(5) You can pronounce the intention in your mother tongue if you want but you must not forget that whether you pronounce it in Arabic or any other language the intention has to be present in your heart, otherwise simply uttering the words in a state of negligence will not be valid. However, if you pronounce the intention without having it present in your heart but then later on *(within the time)* you make the intention in your heart as well, then it will be valid. *(Rad-dul-Muhtaar, V3, P332)*

(6) If you make your intention after sunrise (but before midday) then it is necessary to make the intention of fast from the time of dawn. If you say “I am fasting from now onwards (and not since dawn)” your fast will not be valid. *(Jauhara-tun-Nayyarah, V1, P175)*
(7) The intention made between dawn and midday will be valid if you have not done anything that breaks the fast between dawn and the time of making the intention. However, if you eat or engage in sexual intercourse after dawn “unintentionally” this will not affect your intention because even a lot of eating “unintentionally” will not terminate your fast. *(Mulakhas Rad-dul-Muhtaar, V3, P367)*

(8) Making such intention as “If I’m invited to a meal tomorrow then I won’t fast but if I’m not invited then I will fast” is not valid; your fast will not be valid in case of such an ambiguous intention. *(Alamgiri, V1, P195)*

(9) During the day of Ramadan, if somebody neither intended to fast nor intended to leave it, despite knowing that it is the month of Ramadan, then his fast will not be valid. *(Alamgiri, V1, P195)*

(10) If some one made the intention any time at night after the sunset, then he ate something within the night, his intention will not break there is no need to make a new one. *(Jauhara-tun-Nayyarah, V1, P175)*

(11) If during the night you made a firm intention to fast but then broke your intention (“I will not fast tomorrow”) within the same night then this will invalidate the first intention; you will have to renew your intention and if you spend the whole day even without eating or drinking as though you are fasting “without renewing your intention” your fast will not be valid. *(Dur-e-Mukhtar ma’ Rad-dul-Muhtaar, V3, P345)*

(12) If somebody intends to speak during salah but did not do so, then his salah will not be affected, likewise, only intending to break fast will not affect it. It will only break if you practically do something that breaks it. *(Jauhara-tun-Nayyarah, V1, P175)*

So if you intend to break your fast it will not break instantly unless you eat, drink or do anything else that breaks it.

(13) Eating at sahari is equivalent to making the intention regardless of whether it is the fast of Ramadan or any other fast. However, if you are determined not to fast that day whilst eating sahari then this sahari will not be considered as your intention. *(Jauhara-tun-Nayyarah, V1, P176)*
(14) It is necessary to make a new intention every day for each fast of Ramadan. If you make the intention for the whole of Ramadan at once at the beginning of the month or any other day then it will be regarded as the intention for that (one) day only, not for the rest of the month. *(ibid, P167)*

(15) Apart from the fast of Ramadan, that of specified oaths *(Nazr-e-Mu’ayyyan)* and voluntary *(nafl)* fasts, the intention for all other fasts must be made during the night or at the precise time of dawn; such fasts include fasts for the qada *(Missed)* of Ramadan, fasts for unspecified oaths, qada of voluntary fasts *(the qada of a voluntary fast becomes wajib if it is terminated after being started)*, qada of fasts for unspecified oaths *(Nazr-e-Ghayr Mu’ayyyan)*, fasts for expiation *(Kaffārah)* and Hajj-e-Tamattu’ *(3)*. It is also necessary to specify the type of fast when making the intention. If you make the intention for any of these fasts during the morning *(after dawn and before midday)* it will turn into a voluntary *(nafl)* fast *(and not the one you intended)*, but remember this voluntary fast must still be completed, if you break it you will have to make qada for it *(by fasting another day)* even if you know that this is not the fast that you had intended and it is a voluntary fast. *(Dur-e-Mukhtaar ma’ Rad-dul-Muhtaar, V3, P344)*

(16) If somebody fasts thinking that he has to make up for a missed fast but then he realises that he no longer needs to do so because no missed fast is left. He can break his fast instantly in this case, but it is still preferable to complete it. If it isn’t broken instantly *(3)* *(There are three types of Hajj; 1: Qirān, 2: Tamattu’, 3: Ifrād. Anyone performing either of the first two types must sacrifice an animal after the completion of Hajj to thank Allah غَيْرَ الْمُجْرَم. It is necessary (wājib) for him to do so. As for those who carry out the third type of Hajj it is only preferable (mustahab). If those performing either of the first two types of Hajj (Qirān or Tamattu’) are poor and cannot afford to sacrifice an animal (even by selling their possessions) then they must fast for ten days (it is wājib for them to do this) in exchange for the sacrifice; three in the months of Hajj (anytime in between 1st Shawaal-ul-Mukarram to 9th Zil-Hijja, it is not necessary to have these fast consecutively, preferably on the 7th, 8th and 9th of Zil-Hijja) and the other 7 can be kept any time after Zil-Hijja, preferably after returning home.)*
then he will have to complete it, breaking it now will not be permissible, if he breaks this fast (later) he will have to make qada for it. (Rad-dul-Muhtaar, V3, P346)

(17) After the dawn, the intention made for a qada fast during the night can not be changed into the intention of a voluntary fast. (ibid, P345)

(18) Making an intention to fast whilst offering salah is also valid. (Dur-e-Mukhtaar ma’ Rad-dul-Muhtaar, V3, P345)

(19) If you have missed several fasts then the intention to make up for them should include the words: “The first fast of Ramadan that I missed”- “the second fast of Ramadan that I missed” etc. If you have missed some in the present year and some in the previous year then you should intend: “The qada of this Ramadan” - “The qada of that Ramadan”. It is not necessary to specify the exact day that you missed the fast. (Alamgiri, V1, P196)

(20) Allah forbid if you break a fast of Ramadan deliberately, it will become obligatory not only to make up for it but also (if the conditions of “Kaffārah” apply) fast for 60 days as compensation (Kaffārah). If you fast for 61 days without specifying the day of qada fast, then both the qada and Kaffārah fasts will be valid. (Alamgiri, V1, P196)

The Girl with a Beard

If you want to develop the spirit to learn the intentions for fasting and other deeds, please travel with devotees of Prophet in the Madani Qafilas of Dawat-e-islami, the international non-political religious movement of the Qur’an and Sunnah and earn the blessings of both the worlds.

In order to persuade you, I present a blessing which took place in a Madani Qafila. Therefore, an Islamic brother of Ranchor Line Babul-Madina (Karachi) made the statement:

In our three day Madani Qafila, there was a 26 year old Islamic brother who said a lot of prayers with great humility; having been asked, he replied that he had a young daughter, whose face hair was growing like a beard, which was the reason of his anxiety. He
Further said that the cause of the problem could not be diagnosed despite X-Rays and tests and no medicine proved effective as yet. The participants of the Qafila prayed for his daughter on his request. Two days after the Madani Qafila, when I met the same dejected Islamic brother, he informed me happily that Al-Hamdu lillah the hair of his daughter’s face had disappeared altogether as if there was no hair at all due to the blessing of Madani Qafila.

صُلِّوا عَلَى الْحَيْبِ! صَلَّى اللّهُ عَلَى عَلِيٍّ مُحْمَّدَ

16 Madani Flowers for Babies

Dear Islamic brothers! Did you see the blessings of Madani Qafilas! In order to protect the children from diseases, the precautionary steps taken during the period of their babyhood can prove to be more beneficial.

Therefore, here are 16 Madani flowers of such precautionary steps:-

(1) Reciting يَا بُرُقَّ seven times (with Durood once before and after) and blowing on a new born baby (instantly after birth) will Inshā-Allāh protect him/her from troubles until puberty.

(2) Bathing a new born baby firstly with slightly warm water mixed with salt and then with simple water will Inshā-Allāh protect it from spots and boils.

(3) Bathing children in salty water for a few days is very beneficial for their health.

(4) Massaging babies with mustard oil after bathing them will Inshā-Allāh be a cure for all illnesses and diseases.

(5) Making babies suck a little honey two or three times a day before feeding them milk is quite beneficial.

(6) Keep the baby’s head raised at all times even when rocking it in your arms and laying it to sleep; lowering the babies head and raising its feet is harmful.
The Rules of Fasting

(7) Extremely bright light will weaken the eye-sight of a new born baby.

(8) When your child’s gums become strong and its teeth begin to grow then rub the gums with chicken fat.

(9) Rub honey onto the babies gums once or twice a day. Rubbing oil onto its head and neck is beneficial.

(10) When the period of suckling the baby is going to end and the child begins to eat, then take extra care to make sure that you do not let him/her chew hard foods, instead give the child soft and easily digestible foods.

(11) Feed the child cow’s or goat’s milk as well.

(12) At this age, feed children healthy foods because the energy that they get at this age will Inshā-Allāh, help them throughout their lives, if they live long.

(13) Children should not be fed again and again; do not give next food before the digestion of the food given earlier.

(14) It is absolutely vital to stop children from eating sweets and mithaee (Asian sweets) as these are very harmful to their health.

(15) Dried and fresh fruits are very beneficial for children.

(16) The earlier you get your baby-boys circumcised the better it is because they will feel less pain and the wound will heal much quicker as well.

A Spiritual Recipe for Protecting the Mother and the Baby

If a pregnant woman writes ۚ إِلَّهَ إِنَّا اللَّهَ or gets it written 55 times on a piece of paper and ties it around her neck or arm in the form of an amulet (Ta’weez) by wrapping it in plastic and then sewing into a piece of cloth or leather. Inshā-Allāh her pregnancy will remain safe and the body will also be protected from troubles (after the birth).

Moreover, if ۚ إِلَّهَ إِنَّا اللَّهَ is recited 55 times (with Durood once before and after) and then blown onto a glass of water and kept aside and then...
used to wet the mouth of the baby as soon as it is born then Inshā-Allāh the baby will be intelligent and safe from illnesses.

Reciting and blowing the same words onto olive oil and then softly massaging the baby’s body with it is very beneficial; Inshā-Allāh this will protect the child from insects, spiders and other dangerous creatures. Massaging the body of adults with this oil (after reciting the same words) is also beneficial for the removal of pain.

**Eating at Sahari is a Sunnah**

Millions of thanks to Allah who granted us a magnificent blessing in the form of fast one of whose important parts is sehri whereby we can attain not only energy but also a lot of reward due to Allah’s mercy. Even though unlike us, Our Makki Madani Mustafa wasn’t dependant on eating and drinking, but he also used to eat at sahari for our ease so that his devotees would also eat considering it a sunnah of their Merciful Rasool and, in this way, they would get energy during the day as well as the reward for practising a blessed sunnah.

Some Islamic brothers boast about fasting without doing sahari. Oh lovers of Makki Madani Mustafa! There is nothing extraordinary in fasting without sahari. In fact, you should regret not eating at sahari and feel remorse for missing a great sunnah of Beloved Rasool.

**Better than a Thousand Years' Worship**

Sayyiduna Sheikh Sharaf-ud-Deen (famously known as Baba Bulbul Shah) says, “Allah has given me so much strength that I can spend my life even without eating, drinking, and other necessities (if I want) but I avoid doing so because it isn’t the way of our Makki Madani Mustafa. In my opinion abiding by the sunnah is better than a thousand years' worship.” Anyhow, the beauty of all actions lies in following the Blessed Prophetic Sunnah.
**Doing Sahari after Sleeping was Not Allowed**

In the beginning, it was not allowed to eat/drink after waking from sleep at night. A fasting person could eat/drink only before going to sleep from sunset, once he went to sleep he wasn’t allowed to eat after waking up. However, Allah عَزَّ وَجَلَّ mercied His people and gave them permission to eat at sahari. Therefore, mentioning the reason of permission to eat/drink even after waking from sleep, Allama Moulana Sayyid Muhammad Naeem-ud-Deen Muradabadi رَحْمَةُ اللهِ عَلَيْهِ quotes in his Qur’anic commentary Khazāin-ul-Irfan:

The **Permission of Sahari**

Sayyiduna Sarmah bin Qais رَضِيُ اللهُ عَنْهُ was a very hard working man. One evening he returned home after spending the whole day working on the fields in the state of fast. He asked his wife for food, she began to prepare it. As he was very tired, he fell asleep. When the food was cooked, his wife woke him up but he refused to eat because in those days eating food after waking up from sleep at night was not allowed. Therefore, he fasted the next day as well without eating anything and resultanty, he became so weak that he fell unconscious. *(Tafseer-ul-Khazin, V1, P126)* So the following verse was revealed regarding him:-

Translation Kanzul-Imaan:

And eat and drink until the white thread becomes distinct to you from the black thread at dawn; Then complete the fasts till the coming of night.

*(Baqara, V187, Part 2)*

This blessed verse refers to night as a “black thread” and dawn as a “white thread”. It means that eating throughout the night in Ramadan is permissible.

Dear Islamic brothers! We also learnt that fast has nothing to do with the Fajr Azān, it is not permitted to continue eating during the
Azān. You must stop eating at the break of dawn (subh-e-sadiq) whether the Azān has been called or not, whether you can hear the Azān or not.

9 Sayings of Rasoolullāh

(1) “Eat sahari because it is blessed (food).” (Sahih Bukhari, V1, P633, Hadith 1923)

(2) The difference between us and the people of the book (Ahl al-Kitāb) lies in sehri.” (Sahih Muslim, P552, Hadith 1096)

(3) “Allah عزّوجلّ and His Angels send mercy upon the people who eat sahari.” (Sahih ibn Habban, V5, P194, Hadith 3458)

(4) When Beloved Rasool ﷺ used to call one of his companions to eat sahari with him he would say, “Come (and) eat the blessed food”. (Sunan Abi Dawood, V2, P442, Hadith 2344)

(5) “Eat sahari to gain strength for fast and take rest (siesta) in the afternoon to gain strength for worshipping at night.” (Sunan Ibn-e-Maja, V2, P321, Hadith 1693)

(6) Sahari is a blessing that Allah عزّوجلّ has granted you (therefore) do not leave it.” (Suna-nul-Kubra-Nasai, V2, P79, Hadith 2472)

(7) There are three people who Inshā-Allāh عزّوجلّ will not be held accountable (for what they eat) no matter how much they eat, if the food is Halal: (a) A fasting person at the time of Iftār, (b) The one who eats at sahari and (c) A warrior that protects the Islamic border in the path of Allah عزّوجلّ. (At’targheeb Wat’tarheeb, V2, P90, Hadith 9)

(8) Sahari is full of blessings, so do not miss it even if you drink just a sip of water. Allah عزّوجلّ and His angels send mercy upon the people who do sahari. (Musnad Imam Ahmad, V4, P88, Hadith 11396)

Dear Islamic brothers! These sayings of our Compassionate, Merciful and Beloved Rasool ﷺ teach us that sahari is Allah’s عزّوجلّ great favour which has numerous physical and spiritual benefits for us. This is why Makki Madani Mustafa ﷺ called it a “blessed breakfast”.

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The Rules of Fasting

(9) Sayyiduna Irbaad bin Saariyah رضي الله عنه narrated that once The Rasool of mankind, the peace of our heart and mind, the most generous and kind صل溃疡 لله تعالى عليه وآله وسلم called him to eat sahari with him during the month of Ramadan saying: “Come for a blessed breakfast”. (Sunan Abi Dawood, V2, P442, Hadith 2344)

Is Sahari a Compulsory Part of Fast?

Though sehri is not a compulsory part of fast, one should not miss it and deprive himself of the blessings of sunnah.

Remember! It is not necessary to eat until you’re full, a few dates and water are also sufficient for sahari and eating sahari with dates and water is a blessed sunnah as well.

Eating Sahari with Dates and Water is Sunnah

Sayyiduna Anas bin Malik رضي الله عنه said that Sayyad-ul-Mursaleen, Rehmat-ullilalameen صل溃疡 لله تعالى عليه وآله وسلم used to say to me at the time of sahari, “I intend to fast, give me something to eat”, so I used to give him some dates and water in a cup. (Sunan-ul-Kubra-Nasai, V2, P80, Hadith 2477)

Dates are a Great Sahari

Dear Islamic brothers! We learnt that eating sahari is a sunnah and doing sahari with dates and water is another sunnah. Our Dear Makki Madani Rasool صل溃疡 لله تعالى عليه وآله وسلم has also encouraged us to eat dates for sahari. Sayyiduna Saa’ib bin Yazeed رضي الله عنه narrates that Beloved Rasool of Allah عزّ وجلّ صل溃疡 لله تعالى عليه وآله وسلم said:

ْنَعُمُ السَّحْرُ الْمَثْرُ

“Dates are an excellent sahari”

(At’targheeb Wat’tarheeb, V2, P90, Hadith 12)
Dear Islamic brothers! Eating dates and water together isn’t a compulsory part of sahari either, even if you drink a little bit of water with the intention of sahari you will have fulfilled the sunnah.

**What is the Time for Sahari?**

The famous Arabic dictionary “Qāmūs” says that “sahari is the food that is eaten in the morning”.

The great Hanafi Scholar Allama Moulana Ali bin Sultan Mohammad al-Ma’ruf Mulla Ali Qari says, “Some say that the time for sahari begins half way through the night.” (Mirqatul Mafatih Sharha Mishkatul Masabih, V4, P477) Delay in sahari is preferable (mustahab) as it is mentioned in Hadith that Sayyiduna Ya’la bin Murrrah narrates that our Beloved Rasool ﷺ said: “There are three things that Allah ﻪﻌﻟ ﻪ وسلم loves: (1) Eating Iftār immediately after sunset, (2) Delaying sahari and (3) Placing one hand over the other (while standing) in salah.” (At’targheeb Wat’tarheeb, V2, P91, Hadith 4)

**What is meant by “Delaying Sahari”?**

Dear Islamic brothers! Delaying sahari is preferable (mustahab) and also earns more reward, but it shouldn’t be delayed to the extent that the time of dawn seems to be starting.

Here, a question arises as to what the delay in Sehri means.

Commenting on this delay in Sehri, the renowned Qur’anic commentator Mufti Ahmad Yaar Khan ﻪﻌﻟ ﻪ وسلم writes in Tafseer-e-Na’eemi, ‘this delay refers to the “sixth part” of the night.’

“Again, a question arises as to what the sixth part of the night is"
The answer: The duration from sunset to dawn (subh-e-sadiq) is called “night”. Let’s say for example that the sun sets at 7 pm and dawn occurs at 4 am, the total duration of night will be 9 hours. If we divide the 9 hours into 6 equal parts; the duration of each part will be 1½ hours. Now, doing sahari within the last 1½ hours before dawn (2:30 a.m. to 4 a.m.) will be regarded as eating sehri with the delay mentioned in the Hadith.

The times for sahari and Iftār change every day. The above mentioned method can be used to work out the sixth part of any night. If you eat sahari during any part of the night and make the intention to fast (generally referred to as “closing the fast”) you can still eat at any time during the rest of the night, a new intention is not needed.

**The Fajr Azān is for the Salah, Not for the Fast**

Sahari must not be delayed to the extent that the time of dawn seems to be starting, some people keep eating even after dawn during the Azān saying (Listen! The sound of that Masjid’s Azān is still coming) and if they do not eat (just before the Azān) they at least drink water to “close their fasts” (despite the Azān having begun). This doesn’t “close” the fast, in fact it leaves the fast “completely open” and makes it invalid; such people will gain nothing except bearing thirst and hunger the whole day. “Closing the fast” has nothing to do with the Fajr Azān. It is absolutely vital that you stop eating before the break of dawn (as the previous verse stated).

May Allah أَمِينَ بِجَاهِلِ النُّجُومِ الْأَلْمَيْنِ grant every Muslim proper sense and the ability to carry out worships such as salah and fasting according to their proper times.

**Stop Eating and Drinking**

It has been observed that people generally rely on the Azān and sirens to stop eating due to ignorance, some “close” their fasts (break the fast) during the Fajr Azān.
In order to solve this problem it will be very useful to make the following announcement every day in a loud voice in Ramadan 3 minutes before dawn in every Masjid:-

First say,

صلّوا عَلَى الْحَيْبِبِ! صلّى الله تعالى عليه مُحَمَّدَ

Then say the following 3 times: “Oh fasting people! The closing time of Sahari is (for example) 4:12 am today. The time is about to end. Stop eating and drinking instantly. Do not wait for the Azān. The Azān is called for the Fajr salah after the sahari time ends”

Everyone must keep it mind that the Fajr Azān is uttered after the sahari time has ended and it is not for closing your fast” it is for the Fajr salah.

صلّوا عَلَى الْحَيْبِبِ! صلّى الله تعالى عليه مُحَمَّدَ

**Difficulty was removed after intending to Travel in a Madani Qafila!**

Dear Islamic brothers! Please travel with the company of devotees of Prophet in the Madani Qafilas of Dawat-e-Islami, an international non-political religious movement of the Qur’ān and Sunnah, Inshā-Allāh this will bring you great blessings in both the worlds.

Here is a faith-strengthening statement of an Islamic brother from Laandhi (Baab-ul-Madina Karachi) about the blessing of a Madani Qafila:

My older brother was about to get married, we were worried because we did not have enough money to afford the expenses of marriage, I didn’t want to borrow money either as it could bring about damage to the fame of my beloved Madani movement Dawat-e-Islami (in case of delay in paying the debt).

One day, I offered Zuhr salah in extreme torment; I made the intention that “If the problem of the shortage of money is solved I’ll travel with a Madani Qafila”. After finishing my salah I met people
in the Masjid. While I was busy with individual effort, the Imam, who was also my uncle and was aware of my difficulty, called me and Alhamdu-Lillāh عزَوْجَالُ promised to provide the money for the expenses of marriage without my asking.

I travelled with a Madani Qafila on the very next day. Alhamdu-Lillāh عزَوْجَالُ I was relieved of my worries for only making the intention to travel with a Madani Qafila. When the date of the wedding was set we were in debt but now Alhamdu-Lillāh عزَوْجَالُ we have not only got rid of the burden of debt, but my brother’s marriage has also taken place properly.

صَلَّوَا عَلَیْهِ الْحَبِيبِ!

Dear Islamic brothers! Did you see! The problem of shortage of money was solved, debt was paid and marriage also took place due to the blessings of a younger brother’s intention to travel with a Madani Qafila.

**Relief from Debts**

Recite Surah Quraish 7 times (with Durood once before and after) after every salah, and say prayers, Inshā-Allāh عزَوْجَالُ even huge debt will be paid. Continue this act until you are relieved from your debt.

**A Wazifah for Relief from Debts**

لللَّهِمَّ اكْفِنِي بِحَالَكَ عَنْ حَزَامِكَ وَأَغْنِيْ بِفِضْلِكَ عَمَّنْ سَوَاءَكَ

(Translation: Ya Allah عزَوْجَالُ grant me lawful sustenance and save me from what is unlawful and make me independent of everyone apart from You, with your grace)

Recite it (with Durood once before and after) 11 times after every salah and 100 times every morning and evening until you are relieved from your debt.
According to a narration, once a mukātib(4) said to Sayyiduna Ali ﷺ: “Please help me I cannot pay for my release.” He replied: “Shall I not teach you a few words that the Beloved Rasool ﷺ taught me? Even if you owe as much money as mount Seer(5) Allah عزّ و جلّ will pay (your debt) for you. The words are:

اللَّهُمَّ اكْفِينِي بِحَالَاتِكَ عَنْ حَرَابِكَ وَاغْنِي بِفَضْلِكَ عِنْمَ سَوَاتِكَ

“(Translation: Ya Allah عزّ و جلّ grant me lawful sustenance and save me from that which is unlawful and make me independent of everyone apart from You, out of Your grace).”

(Jami’ Tirmizi, V5, P329, Hadith 3574)

A Madani Request: Before starting this wazifah, distribute (as sadaqa) at least 11 rupees for the Eesal-e-Sawāb of Ghaus-e-A’zam ﷺ and at least 25 rupees for the Eesal-e-Sawāb of Imam Ahmad Raza Khan ﷺ in case of the fulfilment of your desire (religious literature can also be distributed)

Definitions of Morning and Evening: Morning starts half way through the night and ends at the first break of dawn, and evening starts at the beginning of Zuhr and ends at sunset.

Madani Suggestion: The troubled Islamic Brothers should travel with Madani Qafilas of Dawat-e-Islami in the company of devotees of Prophet and pray; if someone is not in a position to travel, (for instance Islamic sisters) then make another family member travel on behalf of you.

(4) A slave who has signed a contract with his owner to be set free in exchange for a payment – Al-Mukhtasar-ul-Qudoori, Kitabul Makatib, P386
(5) The name of a mountain – An-Nihayah, V3, P61
Iftār

One should not delay in Iftar when he gets sure about sunset. Do not wait for any siren or Azān. Eat or drink something instantly but eating fresh or dried dates or drinking water is sunnah. After eating the date or drinking water recite this Du’ā (6):

**Du’ā for Iftār**

آللَّهِ أَنِيْ لَكَ صَمَّتْ وَبِكَ امْنَتْ وَعَلِيَّكَ تَوَكَّلْتُ وَعَلِيِّ رَفَقَكَ أَفْتَرَتُ

(Translation: Ya Allah I fasted for You And I have faith in You and I put my trust in You and I completed my fast with food that You Provided for me).

The Azān is not a Condition for Iftār

Remember! The Azān is not a condition for Iftār at all. Imagine, how would people living in far flung areas where there is no Masajid or the sound of Azān does not reach the houses be able to do Iftar in this situation. The Maghrib Azān is uttered for the Maghrib salah, not for Iftar. It will be very appropriate if the following announcement is made thrice immediately after the sunset

**Say it loudly only on time!**

صَلُوَّا عَلَى الْخَبِيبِ

Then say the following three time:

“Oh fasting people! Do Iftar”

(6) This Dua is usually recited before doing Iftar but AlaHadrat Imam-e-AhleSunnat Moulana Shah Ahmad Raza khan writes in “Fatawa-e-Razaviya, V10, P631” it should be recited after the Iftar.
11 Virtues of Iftār

(1) Sayyiduna Sahl bin Sa’d رضي الله عنه narrates that the King of both the worlds, Mercy for the Universe, Comforter of the Ummah, the Rose of Amina’s blossoming garden صلُّى الله تعالى علیهُ وَآلهِ وَسلَّمُ رضی الله عنهَا said: “People will always remain well as long as they hasten to do Iftār”. (Sahih Bukhari, V1, P645, Hadith 1957)

Dear Islamic brothers! As soon as you know for certain that the sun has set, you should instantly do iftar by eating a date or drinking water etc. and recite the Du’ā after eating so that Iftār is not delayed.

(2) The Mercy of both worlds, King of the universe, Chief of Mankind صلُّی الله تعالى علیهُ وَآلهِ وَسلَّم said: “My Ummah will follow my sunnah as long as they do not wait for the stars to appear for Iftār.” (Al-Ihsan bitarteebi Sahih ibn Habban, V5, P209, Hadith 3501)

(3) Sayyiduna Abu Huraira رضی الله عنه narrates that the King of both the worlds, Mercy for the entire creation صلُّی الله تعالى علیهُ وَآلهِ وَسلَّم said that Allah عزَّوَجَلَّ said: “Amongst my people, one hastening to do iftar is more dear to me. (Tirmizi, V2, P164, Hadith 700)

Subhān-Allāh! If you want to be dear to Allah عزَّوَجَلَّ then do not occupy yourselves at the time of Iftār and do Iftār instantly.

(4) Sayyiduna Anas bin Malik رضی الله عنه says: “I never saw Beloved Rasool of Allah, Knower of the unseen, the Faultless عزَّوَجَلَّ صلُّی الله تعالى علیهُ وَآلهِ وَسلَّم offering the Maghrib salah before Iftār, even though with a sip of water.” (At’ targheeb Wat’tarheeb, V2, P91, Hadith 91)

(5) Sayyiduna Abu Huraira رضی الله عنه narrates that our Makki Madani Mustafa صلُّی الله تعالى علیهُ وَآلهِ وَسلَّم warned: “This religion will always remain dominant as long as people hasten to do Iftār because the Jews and Christians delay their Iftār.” (Sunan Abu Dawood, V2, P446, Hadith 2353)

Dear Islamic brothers! This Hadith encourages us to do Iftār without any delay. Delaying Iftār is a practice of the Jews and Christians and we have been prohibited to follow them.
The Rules of Fasting

(6) Sayyiduna Zaid bin Khalid Juhani رضي الله عنه narrates that the Blessed King of Madina-tul-Munawwara, the Chief of Makka-tul-Mukarrama صلی الله علیه وآله وسلام said:

Translation:
Anyone who gives provisions to a warrior (Mujahid) or pilgrim (Haji) or looks after his family in his absence or gets a fasting person to do Iftar he will be rewarded the same as him without his reward being reduced.

(As-Suna-nul-Kubra Nasai, V2, P256, Hadith 3330)

Subhān-Allāh! What a glad news! Whoever provides a warrior with jihad goods will be rewarded the same as him, whoever financially assists a pilgrim will be rewarded the same as him, and whoever gets a fasting person to do iftar will be rewarded the same as him; and there will be no reduction in their own rewards.

ذَٰلِكَ فَضَلُّ اللَّهِ

However, you must remember that asking people for money in order to perform Hajj or Umrah is Haram and it is also a sin to give anything to such a person.

The Excellent Reward for Serving Someone with Iftār

(7) Sayyiduna Salman Farsi رضي الله عنه narrates that The Rasool of mankind, the peace of our heart and mind, the most generous and kind صلی الله علیه وآله وسلم said: “If anyone gets a fasting Muslim do iftar, angels will pray for his forgiveness in Ramadan and Jibreel عليه السلام will pray for his forgiveness at Laila-tul-Qadr” (Tabarani Al Mu’jamul Kabeer, V6, P262, Hadith 6162)

Subhān-Allāh! Subhān-Allāh! غُرْزِجُ! Look how great and magnificent the blessings and favours of Allah غُرْزِجُ are! If a Muslim provides
someone with a date or a sip of water for iftar in the month of Ramadan then the innocent angels of Allah عزّ وجلّ pray for his forgiveness in Ramadan and Sayyiduna Jibreel عليّ بن أبي طالب the chief of all the angels, also prays for his forgiveness at Shab-e-Qadr.


The Sign of Jibreel’s Shaking Hand

(8) According to one narration: “If anyone gets a person to do iftar in Ramadan with Halal earnings, then the angels will send Durood upon him at every night of Ramadan, and Jibraeel عزّ وجلّ will shake his hand with such a person at Laila-tul-Qadr. If Jibraeel عزّ وجلّ shakes hands with a person, his eyes will shed tears (due to the fear of Allah عزّ وجلّ) and his heart will become soft.” (Kanzul-Umaal, V8, P215, Hadith 23653)

The Excellence of Getting a Fasting Muslim to Drink Water

(9) Another Hadith states: If anyone gets a fasting Muslim to drink water, Allah عزّ وجلّ will make him drink water from my pool (Haud) and he will not feel thirst till he enters Heaven. (Sahih ibn Khuzaimah, V3, P192, Hadith 1887)

(10) Sayyiduna Salman bin Amir رضي الله عنه narrates that the Seal of the Prophets, Mercy for mankind, Intercessor for Sinners, Comfort for the Poor, Sun of Guidance for the Mystics, Makki Madani Mustafa, the Beloved Rasool of Allah عزّ وجلّ and said: “When you do iftar, do it with a fresh or dry date because it is blessed and if you have neither, then do iftar with water because it is a purifier. (Jami’ Tirmizi, V2, P162, Hadith 695)

This blessed Hadith encourages us to do iftar with fresh or dried dates because it is sunnah to do so, but if you have neither of them, use water because it is a purifier.
(11) Sayyiduna Anas رضي الله عنه narrates that the Beloved of Allah صلی الله علیه وَ سَلَم used to do iftar before the (Maghrib) salah with fresh dates, if they were not available he would eat a few dry dates instead and if they were not available either, he would drink a few handfuls of water. (Sunan Abu Dawood, V2, P447, Hadith 2356)

The foregoing blessed Hadith describes that our Dear and Beloved Rasool صلی الله علیه وَ سَلَم would initially prefer fresh dates for iftar, if they weren’t available then dry dates and if they weren’t available either, then he would drink water. Therefore, we should first attempt to do iftar with sweet fresh dates, which is a sweet sunnah of our Dear and Beloved Rasool صلی الله علیه وَ سَلَم; if they aren’t available, then dry dates and if they aren’t available either then water.

Dear Islamic brothers! Many Blessed Ahādith contain a lot of persuasion about the use of dates at sahari and Iftār. Eating dates, drenching them in water and drinking it, and using them as a cure are all Prophetic Sunnahs. Dates contain innumerable blessings and cures for numerous illnesses.

**Madani Flowers regarding Dates**

(1) Beloved Rasool of Allah صلی الله علیه وَ سَلَم has said: “The great ajwah (the best type of date in Madina) is a cure for all illnesses.” Allama Badr-ud-Deen ‘Ainee Hanafi رضی الله عنہ says, “Eating seven ajwah dates a day for seven days, prevents leprosy.” (Umda-tul-Qari, V14, P446, Hadith 5768)

(2) Our Makki Madani Mustafa صلی الله علیه وَ سَلَم said: “The ajwah date is from Heaven; it is a cure for poison.” (Jami’ Tirmizi, V4, P17, Hadith 2073) According to a Hadith in Bukhari Shareef, if anyone eats 7 ajwah dates in the morning (before anything else) then he will be safe from magic and poison that day. (Sahih Bukhari, V3, P540, Hadith 5445)

(3) Sayyiduna Abu Huraira رضی الله عنہ says, “Dates prevent appendicitis.” (Kanzul-Umaal, V10, P12, Hadith 24191)
(4) Beloved Rasool of Allah said: “Eating dates in the morning before anything else kills stomach germs.” (Jami’-us-Sagheer, P398, Hadith 6394)

(5) Sayyiduna Rabee’ bin Khatheem says: “To me, dates and honey are the best cures for a pregnant woman and a sick man respectively.” (Dur-rul-Mansoor, V5, P505)

(6) Sayyidi Muhammad Ahmad Dhahabi says: “If a pregnant woman eats dates she will give birth to a baby-boy who will be handsome, tolerant and polite.”

(7) Dates are very beneficial for the one who has become weak due to hunger because they are full of vitamins and revive energy rapidly. This is the wisdom of doing Iftar with dates.

(8) Doing Iftar with very cold water immediately may well result in stomach problems (including wind problems) and the swelling of the liver. Eating dates before drinking cold water reduces this risk, but remember, drinking extremely cold water is always harmful.

(9) Eating dates with melon or cucumber or dates with watermelon is a sunnah. Eating dates in the foregoing way is very beneficial but Alhamdu-Lillah knowing that it is sunnah is enough for us. According to doctors it removes physical and sexual weakness and thinness. A Hadith states that eating butter with dates is also sunnah. (Sunan Ibn-e-Maja, V4, P41, Hadith 3334)

Eating fresh and dry (old) dates together is a sunnah as well. Ibn Majah mentions: When the devil sees someone eating fresh and dry (old) dates together, he regrets that man has become strong by eating fresh dates with dried ones. (Sunan Ibn-e-Maja, V4, P40, Hadith 3330)

(10) Dates are a cure for prolonged constipation.

(11) Dates are useful for asthma, heart, kidney, gall bladder, bladder and intestine problems. They remove phlegm, treat dried skin, strengthen a man’s virility (sexual power), and help the flow of urine.
(12) Eating grinded dates with their seeds is beneficial for heart problems and cataract (*eye disease*).

(13) Soaking dates in water and drinking it cures liver problems. This water is also effective for treating diarrhoea. (*Leave the date to soak in water at night and then drink in the morning before anything else but don’t store it in a freezer*)

(14) Dates boiled in milk are a very powerful nutrient. It is very useful for removing the weakness that is experienced after an illness.

(15) Wounds heal quickly by eating dates.

(16) Date is an effective medicine for jaundice.

(17) Fresh and fully ripe dates cure bile problems and acidity.

(18) Using the residue of burnt date-seeds as a tooth powder makes the teeth shiny and removes mouth bad odours.

(19) Applying the residue of burnt seeds of date on to wounds stops bleeding and helps the wounds heal.

(20) Burning date seeds in fire and inhaling its smoke dry the warts of piles.

(21) Using the residue of burnt date tree roots or leaves as a tooth powder is beneficial for treating tooth-aches. Boiling the roots or leaves in water and rinsing your mouth with it is also effective for treating toothaches.

(22) If eating dates causes any side effect, you should eat them with the juice of pomegranate, poppy seeds or black pepper seeds or drink with them.

(23) Eating half ripe and old dates together is harmful; similarly, eating dates with grapes, currants, raisins or figs, eating a large quantity of dates immediately after recovering from an illness in weakness and eating dates whilst suffering from an eye infection are all harmful.

(24) Not more than approximately 60 grams of dates should be eaten at a time. When eating old dates you should open them up and check them for small red insects and clean them. It is disliked (*Makrūh*) to eat dates which are suspected to be infested without
cleaning them. *(Awnul Ma’bood, V10, P246)* Sellers often rub mustard oil on dates to make them look shiny so it is better to soak them in water for a few minutes to remove any fly droppings and dirt and then wash them before eating. Fresh ripe tree dates are the most beneficial.

(25) Do not throw away the seeds of dates that have been brought from Madina-tul-Munawwara instead place them in a respectful place or throw them in a river. Further, you can gain their blessings by cutting them into tiny pieces which can be kept in a small tin and eaten like nuts. No matter which part of the world any thing comes from, when it enters the atmosphere of Madina-tul-Munawwara it belongs to Madina and therefore it becomes an object of respect for lovers.

**Prayers are answered at the Time of Iftâr**

Dear Islamic brothers! A fasting Muslim is very lucky because he continuously earns the pleasure of Allah. When he prays at the time of Iftâr Allah answers his prayers due to His grace and mercy.

Sayyiduna Abdullah bin Amr bin Aas narrates that the beloved Rasool, mercy for the whole mankind said:

\[
\text{إنَّ ِللِّصَّائِمِ عِنْدَِ ِلَدْعَوَةٍ مَّأثَرَِ ِفِطْرِهِ}
\]

*Translation: At the time of Iftâr, for the fasting person, there is a Du’â which is not rejected.* *(At’targheeb Wat’tarheeb, V2, P53, Hadith 29)*

Sayyiduna Abu Huraira narrates that Rasoolullah said: “There are three types of prayers that are not rejected; (1) The Du’â of a fasting person at the time of Iftâr, (2) The Du’â of a just ruler, (3) The Du’â of the oppressed; the prayers of these three persons are lifted above the clouds by Allah and the
gates of the sky are opened for them and Allah ﷺ says, “I swear by My glory! I will definitely help you though it may be later”.  
(Sunan Ibn-e-Maja, V2, P349, Hadith 1752)

صلوًا علی الْحَبِيب! صلی الله تعالى علی مُحَمَّد

**All We Worry about Is Eating!**

Dear fasting Muslims! Congratulations to you all! There's a glad-tiding that you will be given whatever you ask for at the time of *Iftār*, but unfortunately, our present situation is very sad. At the time of *Iftār* we face a very severe test because we usually have a great variety of fruits, kebabs, samosas, pakoras, and drinks in front of us; weakened by thirst and hunger; as soon as the sun sets we “attack” the food and completely forget to pray. Many of us even miss Rakats of the Maghrib-*Jamat* due to eating extravagantly, and some are so lazy that Allah ﷺ forbid they miss the whole *jamat* and pray *Maghrib* at home!

Oh seekers of Heaven! Do not be so negligent! Offering *salah* with the *Jamat* has been stressed greatly by Shariah. Always remember! It is a sin to miss the *jamat* of *salah* without a valid reason.

**Precautions for Iftār**

It is better to do *iftar* with one or half date then clean your mouth properly and say *salah* with complete jama'at. These days people eat fruits, pakoras etc. in the Masjid and join jama'at without cleaning their mouths properly, whereas there shouldn’t be a single bit of food or taste in the mouth (when offering *salah*).

Sayyad-ul-Mursaleen, Rehmat-ullilalameen ﷺ said: 
“Nothing is more troublesome for *Kirāman Kātibeen* (the two angels *that record deeds*) than seeing their companion offering *salah* in such a condition that something is stuck between his teeth.” (Tabarani Kabeer, V4, P177, Hadith 4061)

A’la Hadrat ﷺ *said:* “According to several *Ahādith*, when a man stands to pray *salah*, an angel places its mouth on to his mouth and whatever he recites, comes out of his mouth and enters the
angel’s mouth, if there is anything stuck in his teeth, the angels are so distressed by it that nothing else distresses them to such an extent. The Noble Rasool, Chief of Mankind, the Blessed Mustafa صلِّي اللهِ عَلَيْهِ وَسَلِّم said: When any of you stands to offer salah at night, he should clean his teeth using a Miswāk because when he recites the Holy Qur’an an angel places its mouth on his mouth and whatever comes out of his mouth, enters the angel’s mouth. (Kanzul-Umaal, V9, P319) In his “Kabeer” Imam Tabarani mentions a statement made by Sayyiduna Abu Ayyub Ansari رضي الله عنه: There is nothing more troublesome for the two angels than seeing their companion offering salah with bits of food in his teeth.” (Fatawa-e-Razaviya, V1, P624 – 625)

It is usually hard for people who do Iftār in the Masjid to clean their mouths properly because if they try to do so they may well lose jama'at or at least some raka'at. It is suggested to do iftar with just a date or two and some water, move the water properly inside your mouth so that the sweetness and bits of the date are washed away into your stomach. If necessary, use a tooth pick. If there's no time to clean mouth properly, then it's safer to do iftar with water only.

I love those fasting Muslims who sit in the first row of the Masjid before sunset with a date and some water taking no interest in the trays of delicious food. In this way, cleaning the mouth is easy, and they will succeed in offering the salah at the first row of the Masjid without missing the first takbeer.

**Du‘ā For Iftar**

Do Iftar with one or two dates and then make a Du‘ā; at least recite one ma’thoor Du‘ā (“the supplications that have been mentioned in the Qur’an and Ahadith are called “ma’thoor”).

Learn at least one of the prayers that were said by Makki Madani Mustafa, King of the Universe, Beloved of Allah عَزَّزُو جَلَّ وَ صَلَّى اللهُ عَلَيْهِ وَ سَلَّم at various occasions. One well known Du‘ā to be recited after Iftār has already been mentioned, here is another one:

According to narration mentioned in “Abu Dawood” that the King of Madina-tul-Munawwara, Chief of Makka-tul-Mukarrama صلَّى اللهِ
used to make the following supplication at the time of Iftār:

َلِكَ صَمْتُ وَعَلِيَ رَزِيقَكَ أَفْتَرَتِ

Translation: Ya Allah I fasted for You and did Iftar with Your given sustenance.

(Sunan Abi Dawood, V2, P447, Hadith 2358)

Dear Islamic brothers! A previous Hadith mentioned that “supplications made at the time of Iftār are not rejected”.

Sometimes, a question arises as to why the effect of our prayers being answered has not yet taken place whereas many Ahadith contain glad-tidings about it.

Dear Islamic brothers! Don’t worry in case of apparent delays. Sayyidi AlaHadrat’s respected father Sayyiduna Naqi Ali Khan mentions on page 7 of “Ahsanul Wi’aa Li Ad ā -bid-Du’ā”:

3 Advantages of Du’ā (Suplication)

The Beloved of Allah, Knower of the Unseen, the Faultless said: Every Du’ā contains at least one of the following three advantages: (1) Either his sin is forgiven or (2) He gets benefit or (3) He will get its reward in the afterlife; when man sees the reward of his prayers in the afterlife that were not answered in the world, he will wish that none of his prayers would be answered in the world and they all would be stored for the afterlife. (At’targheeb Wat’tarheeb, V2, P315)

5 Blessings in Du’ā (Suplication)

Dear Islamic Brothers! Did you see! Supplications are always beneficial. Therefore, one should not be lazy in saying prayer even if its effect does not appear in the world as its reward will surely be given in the here-after.
5 Madani Flowers

(1) The first advantage is that we fulfill a command of Allah because He has commanded us to pray. The Holy Qur’an says:

Translation Kanzul-Imaan:
Pray to Me, I shall answer your call.

(Part 24, Mu’min, verse 60)

(2) Making Du’a is a sunnah because our Dear and Beloved Rasool often used to make Du’a. Therefore, praying earns us the blessings of practicing a sunnah.

(3) Making Du’a is obedience to Rasoolullāh as well because he used to advise his devotees to make Du’a.

(4) By making Du’a, one enters the group of worshippers because Du’a is a form of worship itself, it has even been regarded as the essence of worship.

Our Dear Rasool said:

الدُّعَاءُ مَثْلُ العبادةِ

Translation: “Du’a (supplication) is the essence of worship”.

(Jami’ Tirmizi, V5, P243, Hadith 3382)

(5) Prayer earns us either the forgiveness of our sins, or removal of difficulty in the world, or acquisition of reward in the here-after.

What Sin have I Committed?

Dear Islamic brothers! Did you see! By making Du’a you not only obey Allah and His Beloved Rasool but you also act upon a sunnah, earn the reward of worshipping, and gain numerous other benefits in both the worlds.
Some people are very impatient about the answering of their prayers, they are observed saying even such inappropriate sentences as “I’ve been praying for so long, I’ve had even pious people pray for me, there’s not a single peer I haven’t been to, I recite a lot of wazāif, I’ve been to the tombs of saints but Allah still doesn’t answer my prayers”. Some even dare to say: “What sin have I committed, which has resulted in this punishment?”

**Is Missing Salah Not a Sin at All!**

If such an emotional person is asked if he says salah, he will perhaps reply in the negative. Did you see! The words of complaint that “What sin have I done, which has resulted in this punishment?” are being expressed openly despite committing the major sin of missing salah. In other words, it seems, (Allah forbid) missing salah isn’t a sin at all! If such people just have a look at themselves, they can realize that not to speak of any misdeed, they are, infact, committing many misdeeds such as Western haircut, bare head just like the Western people, Western dress, face like fire worshipper who are the enemies of the Beloved Rasool ﷺ means without a beard, that is a blessed sunnah of Makki Madani Mustafa ﷺ; following the cultures and traditions of Islam’s enemies and missing even salah.

Missing salah is a major sin, shaving the beard is prohibited (Haram), lying, backbiting, telling tales, breaking promises, being suspicious, misusing eyes, disobeying parents, swearing, watching films and dramas, listening to music etc. are all sins, but these sins seem invisible to such people and they complain openly “What misdeed have I done which has resulted in this punishment?”

**If Your Friend Asks You to Do Something but You Don’t …**

Just ponder! If your best friend asks you several times to do something but you don’t do it and if you ever need his help, so, at first, you will obviously hesitate to ask him because you didn’t help him when he needed you. Plucking up the courage, even if you dare
to ask him and he doesn’t listen then you will not be justified in complaining because you also did not help him.

Now just think calmly, there are many things that Allah has ordered us to do, but how many of them do we actually carry out? To put it bluntly, we are negligent of many of His commands. I hope you may have understood that Allah's commands are disobeyed and if He does not manifest the effect of Du‘a then complaints are made. Is it fair?

Please! Realize! If you keep on ignoring what your best friend says he might even break ties with you, but look how Merciful Allah is towards His slaves; They disobey him thousands of times but He still does not exclude them from of the list of His people, He continues to shower His grace and mercy upon them.

Ponder! What will happen if He also stops this favours as a punishment? We can’t even lift a single step without His mercy. If He stops the free gift of air for just a few minutes the whole world will turn into a gigantic graveyard.

**One Reason of the Delay in the Answering of Du‘a**

Dear Islamic brothers! Sometimes, delay in prayer's answer takes place due to such reason which are beyond our comprehension. Therefore, Sayyad-ul-Mursaleen, Rehmat-ullilalameen, said: When a beloved of Allah prays then Allah says to Jibreel, “Wait! Don’t give him (anything) so that he asks again because I like his voice” (but) when a disbeliever or sinner prays He says, “O Jibreel quickly give him what he wants so that he does not ask again because I don’t like his voice”. *(Kanzul-Umaal, V2, P39, Hadith 3261)*

**Story**

Sayyiduna Yahya bin Saeed bin Qattan رضي الله عنه saw Allah in a dream and asked, “Ya Allah! I pray abundantly (but) you don’t
answer (my prayers)?” Allah ﷺ said “Oh Yahya! I like your voice that is why I delay in answering your prayers”. (Ahsanul Wi’aa, P35)

Dear Islamic brothers! The foregoing story as well as blessed Hadith clarify that Allah ﷺ loves the humility of His pious people and hence this is one of the reasons for delaying the acceptance of their prayers; we cannot comprehend these divine strategies. Anyhow, we must not be impatient. Moulana Naqi Ali Khan ﷺ writes on page 33 of his book Ahsanul Wi’aa whilst mentioning the manners of praying:

**The Prayers of Impatient People are not answered!**

One of the manners of prayers is to avoid impatience with regard to the prayer's answer. A Hadith says: There are three types of people whose prayers are not answered by Allah ﷺ; those who pray for sin, those who want to break ties, and those who want their prayers to be answered immediately and say “My prayer hasn’t been answered yet”. (At’targheeb Wat’tarheeb, V2, P314, Hadith 9)

This Hadith makes it clear that one should not pray for unlawful things because such a prayer will not be answered, similarly the prayer that involves the violation of the rights of a relative is also prohibited. Further, one should not want impatiently his prayer to be answered as such prayers are also not answered.

A’la Hadrat, Imam-e-Ahle Sunnat Maulana Shah Ahmad Raza Khan ﷺ has written a footnote to Ahsanul Wi’aa Li Adā-bid-Du’ā titled Zailul Mudda’aa Li-ahsanil Wi’aa. In this footnote, he gives the following advice to people who are impatient regarding the acceptance of their supplications (in his own particular and unique manner).

**You Go to Officers Again and Again But ...**

Those who have to get any personal advantage from worldly dogs (worldly officers) are seen waiting up to 3 years hoping to be helped by them and wandering around their doorsteps morning and night; as for the officers, they don’t even look at them, don’t answer them,
scold them and express resentment. In fact, it is nothing but the waste of time and money. Even after spending years wandering around the officers, they do not give up hope, and it looks as if it is still the first day. And then there is the court of the Ruler of all Rulers, the most Generous of all عزوجل, to begin with, one rarely goes to Him, and if some body goes, he gets tired and worried, wants everything instantly, spends a week reciting something and then starts complaining; “I recited this, but nothing happened”. Such idiots close the door of acceptance themselves. Muhammad the Beloved Rasool of Allah صلی الله ثغالی عليه وآله وسلّم said:

Translation:
Your prayers are answered as long as you don’t hurry, don’t say I prayed (but) my prayer wasn’t answered.

Some even dare to deny the effect of pious actions and incantations (aurad and supplications) in fact they lose trust in the promises of favour that Allah عزوجل has made – العیاذ بالله الکریم الجواد

These people should be told ‘Oh shameless people! Oh undignified people! Ponder calmly. If your friend asks you a thousand times to do something but you don’t, then you’ll hesitate to ask him for a personal work and say to yourself “I didn’t listen to him, how can I ask him for something” but if you dare to ask him and he doesn’t do it, then you won’t complain and you’ll say to yourself “well, I also didn’t do what he asked”. Now compare; how many of the commands of the ultimate King عزوجل do you obey? How shameful is it for you to disobey Him عزوجل and then want Him عزوجل to do what you ask?

Oh idiot! Just look carefully at yourself from head to toe. There are always millions of favours in every inch of your body. When you sleep His innocent servants (angels) protect you. Despite committing sins you are blessed with safety and good health from head to toe, protection from calamities, easy digestion of food, discharge of excrement without difficulty, easy circulation of blood in your body,
The Rules of Fasting

physical strength, eyesight, numerous favours descend upon you constantly without having to ask or pray (for them). Then how can you dare to complain if some of your desires are not fulfilled? You don't know what is beneficial for you? You don’t know, there might have been a major calamity that was going to befall you but it’s your prayer (which didn’t seem to do anything) that warded it off, what do you know what reward is being stored for you. His promise is true, prayers are answered in three ways and every former one is better than the latter. If you lose faith then surely you will be doomed and that the doomed devil has taken you on his side - (We seek Allah’s protection He is pure and Glorious)

Oh feeble soil! Oh impure water! Look at yourself and then look at the great privilege you have been granted; to present yourself in His court, mention His Glorious name, to face Him, He gives you permission to plead to Him. Millions of desires should be sacrificed on this enormous grace.

Oh impatient man! Learn how to beg! Return to the dust of His Glorious court, stay there and keep watching “Now He’ll give me something, now He’ll give me something”, engross yourself in the sweetness of begging and asking Him so much that you forget even your desires and wishes. Know with certainty that you will not return from His court empty handed because (When anyone knocks at the door of a generous man it opens for him) (And ability is from Allah) (Zailul Mudda’aa Li-ihsanil Wi’aa, P34-37)

**Delay in Prayers’ Answer is Actually a Blessing**

Sayyiduna Maulana Naqi Ali Khan says, “My dear! Your Allah says:

Translation Kanzul-Imaan:
I accept the call of the caller when he calls upon Me.

(Part 2, Al Baqarah, V186)
Faizan-e-Ramazan

Translation Kanzul-Imaan:
And what excellent respondent are We.

(Part 23, Saffaat, V75)

Translation Kanzul-Imaan:
Pray to Me, I shall answer your call.

(Part 24, Mu’min, V60)

So believe with certainty that He will not deprive you from His court and He will fulfil His promise. He says to His Beloved:

Translation Kanzul-Imaan:
And chide not the beggar.

(Part 30, Duhaa, V10)

(So then) how will He reject you? In fact, He blesses you, that is why He delays in answering your prayers.

(Ahsanul Wi’aa, P33)

Relief from Sciatica Pain

Dear Islamic brothers! Alhamdu-Lillāh we often hear stories of prayers being answered in the company of devotees of Prophet with the blessing of travelling with the Madani Qafilas of Dawat-e-Islami, the International non-political religious movement of the Qur’an and Sunnah.

I present the gist of the statement of an Islamic brother in my own words: Our Madani Qafila went to the city of Thattha. One of the participants felt severe sciatica pain. He used to writhe in pain like a fish out of water. One night he couldn’t sleep due to the severe pain. On the last day the Ameer-e-Qafila said: “Let’s all pray for him together”, so we began to pray.
The Islamic brother said that he felt reduction in pain even during the prayer and *Alhamdu-Lillāh* Enumeratorensely surprisingly the sciatica pain completely vanished after a short while. Many years have passed, he has not felt the same pain again ever since he was relieved of it during the Madani Qafila.

*Alhamdu-Lillāh* Enumeratorensely at present, he is responsible for Madani Qafilas in his area.

寺庙الله تعالى على مَحَمَّد

Dear Islamic brothers! Did you see! An Islamic brother was relieved of the lethal illness of sciatica with the blessing of Madani Qafila. Sciatica is an illness that causes extreme pain from the hip joint all the way down to the ankle and it continues for years.

**2 Spiritual Remedies for Sciatica**

1. Place your hand on the area of the pain, recite *Sura Al Fatiha* once and the following phrase  Enumeratorensely (Ya Allah  Enumeratorensely relieve me of this illness) 3 times (with Durood once before and after) and then blow on the area of the pain. If you want to do it for someone else, then say  Enumeratorensely (him) instead of  Enumeratorensely (me). This is to be done until the illness is cured.

2. Reciting  Enumeratorensely 7 times and blowing on yourself will *Inshā-Allāh* Enumeratorensely cure wind problems, back or stomach pains, sciatica or any other pain. (*This is to be done until the pain is cured*)

**14 Points regarding Things that Break (Invalidate) Your Fast**

1. Deliberate eating, drinking or having sexual intercourse will result in breaking the fast. (*Rad-dul-Muhtaar, V3, P365*)

2. Smoking a huqqah, cigar, cigarette or cheroot will also break your fast even if you think that the smoke has not reached your throat. (*Bahar-e-Shariat, Part 5, P117*)
(3) Chewing paan or tobacco will also break the fast even if you spit constantly because its tiny parts will definitely reach your throat. (ibid)

(4) If you put something soluble like sugar in your mouth which you then swallow with your saliva your fast will break. (ibid)

(5) If something equal to the size of a chick-pea (or larger) was stuck in your teeth and you swallowed it, or if it was smaller than a chick-pea but you removed it from your mouth and then put it back in and swallowed it, your fast will break. (Dur-e-Mukhtaar, V3, P394)

(6) If your gums bleed and the blood goes down the throat and you feel its taste as well (regardless of whether or not there is more blood than saliva) then your fast will break in such a condition, but if the amount of blood is less than your saliva and you did not feel its taste as well then it will not break. (Dur-e-Mukhtaar Rad-dul-Muhtaar, V3, P367)

(7) In the state of fast, inserting laxative (a medicine) deliberately from anal orifice or nasal orifice will result in the breaking of fast. (Alamgiri, V1, P204)

(8) If drops of water went down your throat unintentionally whilst rinsing your mouth, or if you inhaled water through your nose and it accidentally reached your brain then your fast will break, however, if it happens in case of your forgetting the fast, your fast will not break even if you do it deliberately.

Likewise, if someone throws something into the mouth of the fasting person and it goes down the throat then his fast will break. (Jauhara-tun-Nayyarah, V1, P178)

(9) Drinking or eating something whilst asleep will result in breaking the fast (If you are sleeping with your mouth open and you swallow a drop of water or rain then your fast will break). (Jauhara-tun-Nayyarah, V1, P178)

(10) Swallowing another person’s saliva, or putting your own saliva onto your hand and then swallowing it will break your fast. (Alamgiri v.1 p.203)

(11) Swallowing saliva that is in your mouth does not break your fast, spitting the saliva every now and then is not necessary.
(12) If you put a coloured string into your mouth, which changes the colour of your saliva and then you swallow the saliva, your fast will break. *(Alamgiri, V1, P203)*

(13) Swallowing one or two drops of tear will not break the fast, but swallowing many drops whose saltiness is felt in the mouth will result in the breaking of fast. There's the same ruling about sweat. *(Alamgiri, V1, P203)*

(14) During Defecation *(relieving yourself)*, if the anal orifice comes out, one must dry it properly with a piece of cloth *(or paper)* before standing up. If he stands up and on the anas, there are still drops of water which then went into the body, the fast will break. This is the reason why the respected Jurists have advised the fasting persons to avoid breathing whilst defecating. *(Alamgiri, V1, P204)*

**Vomiting whilst Fasting**

Some people become worried in case of vomiting in the state of fast. Some are under the impression that vomiting even involuntarily also breaks the fast. This isn’t true. Sayyiduna Abu Huraira narrates that Makki Madani Mustafa, the Ultimate Intercessor said: The fast of a person who vomits involuntarily in Ramadan will not break but if a person vomits deliberately it will break. *(Kanzul-Umaal, V8, P230, Hadith 23814)* He also said: The one who vomits involuntarily does not have to do *qada* *(repetition)* for his fast but the one who vomits deliberately must do *qada*. *(Tirmizi, V2, P173, Hadith 720)*

**7 Rulings regarding Vomiting**

(1) In the state of fast, vomiting involuntarily, no matter how much it is *(even if a whole bucket fills with vomit)* will not break your fast. *(Dur-e-Mukhtaar, V3, P392)*

(2) Mouthful Vomiting *(this will be explained shortly)* deliberately *(in case of remembering the fast)* will break your fast. *(Dur-e-Mukhtaar, V3, P392)*
Even mouthful vomiting deliberately will break the fast only when the vomit contains food, water, bile (bitter liquid) or blood. *(ibid)*

Vomiting only phlegm will not break your fast. *(ibid, P394)*

Vomiting only a bit (not a mouthful) deliberately will not break your fast. *(Dur-e-Mukhtaar, V3, P393)*

Vomiting less than a mouthful and then swallowing it whilst it is still in your mouth (regardless of whether it is swallowed deliberately or unintentionally) will not break your fast. *(ibid)*

Mouthful Vomiting involuntarily will not break your fast but if you swallow even a chick-pea amount of vomit it will break the fast. However, if it is less than the size of a chick-pea then it will not break. *(Dur-e-Mukhtaar, V3, P392)*

"**Mouthful Vomit**"

"The vomit that cannot be prevented without difficulty" is Mouthful Vomit. *(Alamgiri, V1, P204)*

**5 Rulings regarding Vomiting in the State of Wudu**

Mouthful Vomiting (regardless of whether it is deliberate or involuntary) of food, water or bile in the state of wudu will break theBackdrop. *(Bahar-e-Shariat, Part 2, P26)*

Mouthful Vomiting of phlegm will not break the wudu. *(ibid)*

Vomiting of flowing blood will break the wudu.

Vomiting flowing blood will only break the wudu if it dominates your saliva (i.e. there is more blood than saliva). *(Rad-dul-Muhtaar, V1, P267)* If the blood turns the saliva red then it is dominant and therefore your wudu will break but if there is more saliva than blood then your wudu will not break. The sign of the blood's being in less amount is that the vomit (of saliva) will be yellow in colour.

If the vomit contains congealed blood that is less than a mouthful then your wudu will not break. *(Mulakhas az Bahar-e-Shariat, Part 2, P26)*
Important Advice

Mouthful vomit (excluding phlegm) is impure. Ensure that not even a single drop stains your clothes or body. Today people are not aware of it and do not care about drops of vomit staining their clothes and they even wipe away impure vomit off their mouths with their sleeves.

May Allah grant us concern for protecting ourselves from impurities.

Eating or Drinking Forgetfully will Not Break the Fast

Sayyiduna Abu Huraira narrates that the King of the Universe, Mercy for Mankind said: “The fasting person who eats or drinks forgetfully has to complete his fast because Allah has fed him”. (Sahih Bukhari, V1, P636, Hadith 1933)

21 Points about Acts that Do Not Break Your Fast

(1) Eating, drinking or having sexual intercourse forgetfully will not break the fast whether it is an obligatory or voluntary fast. (Dur-e-Mukhtaar, Rad-dul-Muhtaar, V3, P365)

(2) If you see a fasting person doing any of such acts you must remind him of his fast (it is wājib for you to do so).

However, if he is too weak and is unlikely to complete his fast properly in case of not eating the food because of being reminded and, on the other hand, if he eats food, he will not only be able to complete his fast properly but also carry out other worship (and as he is eating forgetfully, his fast will be valid) then it is better not to remind him.

Some respected scholars say: “If he’s young you should remind him but if he’s old then there’s no harm in not reminding him”, but this rule is based on the general fact that the young are generally strong (and healthy) and the old are weak. In fact, this ruling has nothing to do with old-age and young-age, instead, it has everything to
do with strength and weakness. In other words, if a young man is too weak to complete his fast, it is better not to remind him, and if an old man is strong enough to complete his fast properly, it is wajib (necessary) to remind him. (Rad-dul-Muhtaar v.3 p.365)

(3) Swallowing a fly, dust or smoke will not break your fast even if you have the recollection of the fast; whether it is the flour blowing up whilst being grinded in the grindstone or sieved or it is the dust of grain or dust that is blown by the wind or the hoofs of animals. (Dur-e-Mukhtaar, Rad-dul-Muhtaar, V3, P366)

(4) The same applies to car or bus smoke and dust; it will not break your fast even if you were aware of fast when you inhaled it.

(5) If the smoke of a burning incense stick enters the nose, fast will not break. However, if you take your nose close to it and (deliberately) inhale the smoke, knowing that you have fast, then your fast will break. (Rad-dul-Muhtaar, V3, P366)

(6) Sucking the heat of the body by placing a pierced horn over the area of pain, massaging oil or applying kohl (into your eyes) will not break your fast, even if you taste the oil or kohl in your throat, even if the colour of the “kohl” appears in your saliva. (Jauhara-tun-Nayyarah, V1, P179)

(7) Fast will not break in case of feeling the coolness of the water inside your body after taking bath. (Alamgiri, V1, P230)

(8) If you rinse your mouth with water and spit the water out properly, just a little wetness remains inside your mouth, swallowing this wetness with your saliva will not break your fast. (Rad-dul-Muhtaar, V3, P367)

(9) The fast will not break even if the taste of the medicine being crushed is felt in throat. (ibid)

(10) The fast will not break in case of water entering the ear even if you pour it deliberately. (Dur-e-Mukhtaar, V3, P367)

(11) If you scratched your ear with a splinter and the splinter got covered in dirt and then you inserted it into your ear again, this will not affect your fast, no matter how many times you inserted the dirty splinter into your ear. (ibid)
(12) Your fast will not break in case of swallowing a tiny particle that was stuck in your teeth. (*ibid*).

(13) If your gums bleed and the blood reaches your throat but does not go down your throat then your fast will not break. (*Fathul-Qadeer, V2, P257*).

(14) Swallowing a fly unintentionally will not break your fast but swallowing it deliberately will break the fast. (*Alamgiri, V1, P203*).

(15) If some body eats food or drinks water forgetfully, but he spits out the food or water from mouth as soon as he recalls the fast, then his fast will not break, but if he swallows the morsel of food or water that was in his mouth despite having the recollection of fast, then it will break. (*ibid*).

(16) If some body was eating before dawn but he spits out everything in his mouth as soon as the time for sahari ended then his fast will not break but if he swallows the food etc that was in his mouth, then his fast will break. (*Alamgiri, V1, P203*).

(17) Backbiting does not break your fast. (*Dur-e-Mukhtaar, V3, P362*). However, backbiting is a major sin. The *Holy Qur’an* refers to backbiting as “eating your dead brother’s flesh” and a Hadith states that “backbiting is worse than even fornication”. (*At’targheeb Wat’tarheeb, V3, P331, Hadith 24*) Backbiting removes the blessing of fast. (*Bahar-e-Shariat, Part 5, P611*).

(18) Being in the state of major impurity (*needing a bath*) in the morning, even spending the whole day in this impure state, will not affect your fast. (*Dur-e-Mukhtaar v.3 p.372*).

However, **remaining in this state deliberately and missing your salah is a sin and Haram.** A Hadith states that the Angels of mercy do not enter the house in which there is a “junub” (*The one in the state of major impurity*). (*Bahar-e-Shariat, Part 5, P116*).

(19) If you chew a small seed or any other tiny particle which you then swallow with your saliva your fast will not break, but the fast will break in case of feeling its taste in throat. (*Fathul-Qadeer v.2 p.259*).

(20) Swallowing saliva or phlegm of your mouth will not break your fast. (*Rad-dul-Muhtaar, V3, P373*)
Inhaling phlegm that is inside your nose and swallowing it will not break your fast either. *(ibid)*

**The Makrūh (Disliked) Actions of Fasting**

Now we will look at the Makrūh actions of fast, though the fast does not break in case of committing these unpleasant acts, they remove its spiritual light. Here are three blessed Ahādīth, after which we will begin the shari rulings.

(1) Sayyiduna Abu Huraira رضي الله عنه narrates that the Mercy for the Whole of Mankind, King of Both the Worlds, the Beloved Rasool of Allah ﷺ said: “If someone doesn’t avoid evil speech and actions, Allah ﷺ doesn’t need him as he has just left eating and drinking.” *(Sahih Bukhari, V1, P628, Hadith 1903)*

(2) Sayyiduna Abu Huraira رضي الله عنه reports that the King of Mankind, the Noblest of the Prophets, Comforter of the poor ﷺ said: “The fast is like a shield until it is not torn.” Having been asked to explain how the shield is torn, he replied “By lying or backbiting”. *(At’targheeb Wat’tarheeb, V2, P94, Hadith 3)*

(3) Sayyiduna Amir bin Rabee’ah رضي الله عنه said: “On many occasions, I have seen Beloved Rasool, Makki Madani Mustafa, King of the Universe ﷺ using a Miswāk in the state of fast.” *(Tirmizi, V2, P176, Hadith 725)*

**12 Points about Fasts Becoming Makrūh**

(1) Lying, telling tales, backbiting, misuse of eyes, swearing, unfairly hurting someone’s feelings, shaving beard etc. all are already prohibited and Haram and committing them in fast is even more Haram. They remove the spiritual light of the fast.

(2) It is Makrūh for a fasting person to unnecessarily taste or chew any thing.
Tasting food to make sure that there is enough salt in it is a valid excuse for a wife whose ill tempered husband gets annoyed if the food is not to his liking; there is no harm in tasting food for this reason.

Chewing food to make it soft (and edible) for her child is a valid excuse for a mother whose child cannot eat bread and she doesn’t have any other soft food to feed it, neither there's any such woman who is going through her menses or post natal bleeding nor anyone else who can chew the food. Therefore, chewing food to make it soft for a child is not Makrūh. (Dur-e-Mukhtar, V3, P395)

However, you must be extremely careful when tasting or chewing food (for valid reasons) because if you swallow even a small amount, your fast will break.

**What Is Meant by “Tasting”?**

_Tasting_ does not imply what people today regard as “tasting”; which is “eating a bit to know the flavour of the food”; this isn’t “tasting” it’s “eating” and not to speak of Makrūh, it will break your fast, and if the conditions for Kaffārah (expiation) apply then you will have to pay the Kaffārah for it as well.

Tasting simply means placing the food on your tongue to taste its flavour and then spitting it out. You must not swallow even its least amount.

(3) There is no harm in tasting food that you intend to buy in order to check it and avoid waste of money, otherwise it is Makrūh. (Dur-e-Mukhtar, V3, P395)

(4) Kissing the wife, hugging her, or touching her is not Makrūh. However, if you fear that it will lead to ejaculation or sexual intercourse (then it is Makrūh). Sucking her lips or tongue is Makrūh (regardless of whether or not you fear it will lead to ejaculation or sexual

(7) Such woman are not allowed to fast, pray or recite the Holy Qur’an; once they are better they do not need to make up for their prayers but they will have to make up for their fasts.
intercourse). Indecent contact (both sexual organs touching each other) is also *Makrūh* for a fasting person. *(Rad-dul-Muhtaar, V3, P396)*

(5) Smelling a rose, musk etc., massaging oil into your beard or moustache, and applying kohl to your eyes are not *Makrūh* for a fasting person. *(Dur-e-Mukhtaar, V3, P397)*

(6) There is no harm in smelling or applying any type of Itr (perfume) onto your clothes in the state of fast. *(Rad-dul-Muhtaar, V3, P397)*

(7) Using a *Miswāk* in the state of fast is not *Makrūh*. As it is a sunnah in other days, it is a sunnah in fast as well whether it is dry or wet, whether you use it before midday or after, it isn’t *Makrūh*. *(Rad-dul-Muhtaar, V3, P399)*

(8) Most people are under the impression that it is *Makrūh* for a fasting person to use a *Miswāk* after noon. This is contrary to our Hanafi school of thought. *(ibid)*

(9) It is preferable to avoid using a *Miswāk* if its pieces break off (into your mouth) or if you taste its flavour. *(Fatawa-e-Razaviya referenced, V10, P511)* Swallowing a piece of *Miswāk* will break your fast (provided that you have the recollection of the fast).

(10) It is not *Makrūh* to rinse your mouth or nose or have a bath (apart from performing wudu or necessary ghusl) or moisten your body with a damp cloth in order to cool yourself down. However, it is *Makrūh* to wrap a wet cloth around yourself to show worry because feeling tension or disinterest in worshipping is inappropriate. *(Rad-dul-Muhtaar, V3, P399)*

(11) Some fasting Islamic brothers spit again and again. They are perhaps under the impression that one shouldn’t swallow even his own saliva in fast, whereas it is not true. However, (deliberately) collecting saliva inside your mouth and then swallowing it is *Makrūh* (it is very unpleasant to do this even without fast). *(Bahar-e-Shariat, Part 5, P129)*

(12) In the month of Ramadan, it is not permissible to do such a laborious and hard work that causes intense weakness leading to the probability of breaking the fast. Therefore, a chapatti (bread) maker should bake chapattis till the afternoon and then rest for the latter part of the day. *(Dur-e-Mukhtaar, V3, P400)* The same applies to
labourers, builders and the people doing laborious work; if such people fear that work will cause intense weakness, then they should reduce the amount of work so that they can complete their fast (properly).

**The Piece of Paper that Fell from the Sky**

Dear Islamic brothers! In order to develop your enthusiasm to learn the legal rulings of Islam please travel with *devotees of Prophet* of Dawat-e-Islami, the International, non-political religious movement of the *Qur'an* and *Sunnah*. Please travel at least once, *Inshā-Allāh* عَزَوَّ جَلَّ جَلَّ you will experience such religious benefits that you will be surprised.

The blessing of a Madani Qafila is now presented for your persuasion. Therefore, an Islamic brother of Qasbah colony (*Baab-ul-Madina Karachi*) stated: We had many daughters in our family, my uncle had seven daughters while my elder brother had 9 daughters and when I got married my wife also gave birth to a baby girl. Like many other people, my family also got worried and suspected as to whether some body has cast a magic spell preventing the birth of baby boys. I vowed to travel for 30 days in a Madani Qafila, if a baby boy is born. After a few days, my daughter’s mother had a dream in which she saw a piece of paper fall next to her from the sky, the name Bilal was written on the piece of paper.

*Alhamdu-Lillāh* عَزَوَّ جَلَّ جَلَّ Allah granted us a baby boy due to the blessings of the 30 day Madani Qafila. We were blessed with two more baby boys later on.

By the grace of Allah عَزَوَّ جَلَّ جَلَّ! The blessings of the 30 day Madani Qafila did not remain confined to me, but every one in my family who did not have a son was blessed with the birth of baby boys.

*Alhamdu-Lillāh* عَزَوَّ جَلَّ جَلَّ at the moment, I am serving Dawat-e-Islami as the responsible of Madani Qafilas in my area.
Not being given What Some Body Desires is also a Reward

Dear Islamic brothers! Did you see how wishes and hopes are fulfilled, grief is changed into happiness and difficulty is converted into ease due to the blessings of Madani Qafila.

However, one should keep in mind that the satisfaction of each and every desire/wish is not sure. Sometimes man desires things that aren’t beneficial for him and his wishes are not satisfied on this account. In such cases not being granted what you desire is actually a blessing. For instance, a man might ask for the birth of a son but the birth of a daughter might actually be better for him. Our Glorious Allah says in the 216th verse of Sura Baqara (part 2):

Translation Kanzul-Imaan:

it may happen that anything may be liked by you and that may not be in your favour

(Part 2, Baqara, V216)

Excellence of a Daughter

Remember! The birth of a daughter is a great blessing. Here are 3 Sayings of Makki Madani Mustafa in this regard:

(1) The man who brings up 3 daughters will enter Heaven and he will be rewarded the same as a warrior who fights (in the way of Allah) in the state of fast and offers his salah. (At’argheeb Wat’tarheeb, V3, P46, Hadith 26, Daarul Kutubil ‘Ilmiyah Beirut)

(2) Whoever has 3 daughters or 3 sisters and treats them well will enter Heaven. (Jami’ Tirmizi, V3, P366, Hadith 1919, Dar-ul-Fikr Beirut)

(3) If someone brings up 3 daughters or sisters by teaching them manners and treating them well until they become independent (by either reaching puberty or getting married or getting wealth) then Allah will make it necessary for him to enter paradise. (Ashi’atul Lam’aat, V4, P132)
heard this saying they enquired: “If he brings up two girls?” He  صلی الله علیه وآله وسلم replied, “He will gain the same reward”. And if people had asked about (bringing up) one (girl) he صلی الله علیه وآله وسلم would have replied the same. (Sharhussunnah Lil Baghwi, V6, P452, Hadith 3351)

Mother of the Believers Sayyidatuna Aisha Siddiqa رضی الله عنها said: “A woman came to me with her 2 daughters and began to beg (begging is permissible in the state of intense necessity, the lady رضی الله عنها must have been in such a helpless state and therefore it must have been permissible for her to beg – (Ashi’atul Lam’at, V4, P132)). I had nothing but a date which I gave to her. She split the date between her 2 daughters and left without eating any of it herself. Later, when Beloved Rasool صلی الله علیه وآله وسلم came I told him what had happened and he صلی الله علیه وآله وسلم said: Whoever is responsible for these girls, if he treats them well, they will become a barrier between him and the fire (Hell)” (Sahih Muslim, P414, Hadith 2629, Daaru Ibnul Hazam Beirut)

Dear Islamic brothers! Why will mercy not be showered upon the Madani environment and sunnah inspiring Ijtima’at of Dawat-e-Islami as many Saints رحمہ اللہ تعالیٰ might be amongst all these devotees of Prophet.

A’la Hadrat رحمہ اللہ تعالیٰ says: There are blessings in congregations; the supplications that are made in congregations of Muslims are more likely to be answered. Scholars say wherever 40 pious Muslims get together there will definitely be a saint of Allah عزّو ملکه amongst them. (Fatawa-e-Razaviya referenced, V24, P184 – Taiseer Sharh Jami’-us-Sagheer, Hadith 714, V1, P312, Dar-ul-Hadith Egypt)

Even if the effect of your prayer being answered does not take place you must avoid uttering words of complaint. Allah عزّو ملکه knows what is better for us. We must be grateful to Allah عزّو ملکه at all times, if He gives you a boy thank him, if He gives you a girl thank him, if He gives you both thank him, and if He doesn’t give you either still thank him; thank Him in all states and circumstances.
Allah says in verses 49 and 50 of Surah Shurā:

Translation Kanzul-Imaan:
For Allah is the Kingdom of the heavens and the earth, He creates whatever He likes. He bestows daugh-ers on who-ever He likes and He bestows sons on who-ever He likes. Or He mixes both, the sons and the daughters, and He makes who-ever He likes barren. Undoubtedly, He is knowing, Authoritative.

Allama Moulana Sayyid Muhammad Naeem-ud-Deen Muradabadi رحمه الله عليه says, “He is the Creator and owner of every thing, He distributes His bounties as He wants. This was also the case with the Honourable Prophets سلام عليه; Sayyiduna Lut عليه السلام and Sayyiduna Shu’aib عليه السلام had only daughters and no sons; Sayyiduna Ibrahim عليه السلام had only sons and no daughters; and Makki Madani Mustafa, the Beloved of Allah Mustafa عليه السلام had four sons and four daughters; Sayyiduna Yahya عليه السلام and Sayyiduna Eisa عليه السلام did not have any children at all.” (Khazain-ul-Irfan, P777)

Valid Reasons for Not Having Fast

Dear Islamic brothers! Although there are certain conditions and compulsions in which a person can miss his/her fast for the time being, the missed fasts are not forgiven due to compulsions. It is farz to make up for them (do qada) after the removal of the compulsion. Even so, there will be no sin in case of missing the fast due to any valid (shari) compulsion, as clearly stated in “Bahar-e-Shariat” with the reference of “Dur-e-Mukhtār” The valid shari compulsions of missing a fast include travelling, pregnancy, breast
feeding, sickness, old age, fear of death, (ikrāh) (threat to kill or cut any body-part or beat severely, if somebody forces the fasting person to break his fast, and if the fasting person is sure that he would do what he threatens, so he can break his fast in this situation) loss of wisdom, and Jihad. If some body does not fast on account of the aforementioned reasons, he will not be regarded as a sinner. *(Dur-e-Mukhtaar – Rad-dul-Muhtaar, V3, P402)*

**Definition of “Travelling”**

It is also permissible to miss a fast whilst you are travelling. Keep the distance of journey in mind. According to the research of Imam-e-AhleSunnat AlaHadrat Moulana Shah Ahmad Raza Khan عَلَيْهِ رَحْمَةُ الرَّحْمَنِ ِْبَيْنَ الرَّحْمَةِ الرَّحْمَنِ ‘by shariah the distance of a journey is 57½ miles *(approx 92km)*; so whoever leaves the vicinity of his city or village with the intention of travelling for the above mentioned distance will be regarded as a traveller. By shariah, he can miss fast and make up for it later and he has to reduce his salah *(this is called doing “qasr” of salah).*

A traveller can fast, if he wants but he will have to reduce his four rak’at salah to 2 rak’aat *(it is “wājib” for him to do so)*, not doing this is a sin. If someone is unaware of this ruling and says salah all four rak’aat, it is *wājib* for him to repeat it. *(Mulakhasan Fatawa-e-Razaviya referenced, V8, P270)*

Therefore, all the four rakats-salah offered without qasr *(reduction)* during the journey due to ignorance will have to be offered again with two rakats with the intention of "qasr" *(calculate all such salah and offer them)*. However, a traveller will have to offer the whole four rakats if he says his *salah* with a resident *(non traveller)* Imam.

There is no need to repeat your *sunan* and *witr*. The rule of “qasr” only applies to the *farz* rak’aat of Zuhr, Asr and Isha: two rak’aats will be offered instead of four. The *sunan* and *witr* salah will be performed as usual without any reduction. Having reached the destination, if there is the intention to stay there for a period of less than 15 days he will remain a traveller and the rules that apply to a traveller will apply to him. However, if he intends to stay there for 15 days or more than 15 days the rules of a traveller will no longer apply.
to him and he will be regarded a resident (“Muqeem”) therefore he will have to fast and say his salah completely.

To learn the detailed rulings regarding “travelling” please refer to Bahar-e-Shariat, Part 4: Chapter of a Traveller.

A Slight Illness is Not a Valid Reason

If someone is extremely ill and there is a high probability that fast will prolong his illness or the process of recovery then he is allowed to miss his fast (further details follow).

Unfortunately, it is observed these days that people miss fasts or Allah forbid even break fasts having started them due to minor cold, fever and headaches. One should never do so. If someone misses a single fast without a valid reason he will not be able to regain its blessings even if he spends the rest of his life fasting.

Dear Islamic brothers! Three blessed Ahādith are presented before we look at the detailed rulings about the reasons for missing fasts.

You Have a Choice to Fast or Not in Journey

(1) Mother of the Believers, Sayyidatuna Aisha Siddiqāرضي الله عنها said that Sayyiduna Hamzah bin Amr Aslamiرضي الله عنه used to fast in abundance. He asked the King of the Universe, Mercy for Mankind, Light of Prophethood, the Beloved Rasool of Allah“Shall I fast during journey?” He replied, “It's up to you whether to fast or not”. (Sahih Bukhari, V1, P640, Hadith 1943)

(2) Sayyiduna Abu Saeed Khudriرضي الله عنه says, “We set out for Jihad with the King of the Universe, Makki Madani Mustafaصلى الله تعالى عليه وسلام on the 16th of Ramadan; some of us fasted whereas some didn’t. The fasting people didn’t speak ill of the non-fasting people and vice versa (The non-fasting did not speak ill of the fasting) (Sahih Muslim, P564, Hadith 1116)

(3) Sayyiduna Anas bin Malik Ka’beeرضي الله عنه narrates that The Rasool of makind, the peace of our heart and mind, the most
generous and kind said: “Allah has reduced the salah of a traveller by half (the 4 rak’at prayers will be offered as 2 rak’at) and excused travellers and breast feeding and pregnant women from fasting (they are allowed to miss their fasts and make up for them later). (Jami’ Tirmizi, V2, P170, Hadith 715)

**33 Points about the Permission of Not Having Fast**

[But one will have to do qada (make up for) every missed fast after the removal of compulsion]

1. A traveller has the choice whether to fast or not. *(Rad-dul-Muhtaar, V3, P403)*

2. If a traveller and his companion are not harmed by fast then it is preferable to fast during the journey, but if either of them or both will face harm then it is better not to fast. *(Dur-e-Mukhtaar, V3, P405)*

3. If a traveller becomes a resident before *Dhahwa Kubra* and he hasn’t yet eaten or drunk anything then it is wājib for him to make the intention of fast. *(Jauhara-tun-Nayyarah, V1, P186)*

Let’s say, for instance, that you live in the famous Pakistani city Hyderabad, you leave Baab-ul-Madina Karachi to head for Hyderabad and arrive there at 10 a.m, now if you have not eaten anything since dawn in your way then you will have to make the intention for fast.

4. If some body travelled during the daytime then he cannot miss that day’s fast. However, if he broke the fast during the journey he would not be required to compensate (Kaffārah) for it but doing so is a sin. *(Rad-dul-Muhtaar, V3, P416)* and it is farz to do qada for this fast.

5. If somebody broke the fast before he starts his journey and then he begins his journey, he will have to give the Kaffārah for it (provided that the conditions for Kaffārah apply). *(ibid)*

6. If somebody begins journey during the daytime *(and he did not break fast during the journey)* but then returned home to take

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8 The definition of dhahwa kubra (Midday) has already been mentioned in the section of intention of fast.
something and ate something at home then he will have to give a Kaffārah for breaking the fast (provided that the conditions apply). If he had broken it during the journey then he would only have to do qada for it by fasting another day as stated in point number 4. (Fatawa-e-Alamgiri, V1, P207)

(7) If somebody is forced to break fast he can do so, but he will be rewarded if he remains patient. (the definition of “Ikrah (being forced)” has already been explained). (Rad-dul-Muhtaar, V3, P402)

(8) Some body's life is in danger as a result of being stung by a snake, he is to break the fast. (Rad-dul-Muhtaar, V3, P402)

(9) If anyone breaks his fast due to any of the afore-mentioned reasons then he must make up for it by fasting another day. Maintaining the order in these missed fasts is not necessary, therefore if he kept voluntary (nafl) fasts before keeping his necessary qada fasts they (the voluntary fasts) will still be valid.

However, once the compulsion for missing fasts removes, he must keep his qada fasts before the arrival of the next Ramadan. A Hadith states: “If any one has the previous Ramadan’s fasts to make up for, but he doesn’t do then his fasts in this Ramadan will not be accepted”. (Majma-'uz-Zawaid, V3, P415)

If the next Ramadan arrives and you haven’t yet kept the qada fasts for the previous Ramadan then, fast for the present Ramadan first instead of making up for the previous ones and make up for them after this Ramadan. If someone who isn’t ill or a traveller fasts in Ramadan with the intention of doing qada for previous fasts then these fasts will not be considered qada, in fact they are ada (fasts of the present Ramadan). (Dur-e-Mukhtaar, V3, P405)

(10) If a pregnant or breast feeding woman has intense fear of losing her life or the life of her baby (if she fasts) then she is allowed to miss her fast, whether she is the baby’s mother or wet nurse; even if she is being paid to suckle the baby in Ramadan. (Dur-e-Mukhtaar Rad-dul-Muhtaar, V3, P403)

(11) Don’t fast in the state of such extreme hunger and thirst that may well result in death or loss of wisdom. (Dur-e-Mukhtaar Rad-dul-Muhtaar, V3, P402)
(12) If a *patient* has high probability’ that fast will intensify his illness, or prolong the process of recovery or if a healthy person has high probability’ that he will fall ill, then he is allowed to miss his fast (*and do qada later*). *(Dur-e-Mukhtaar, V3, P403)*

(13) As to the afore-written cases “high probability” is a condition; suspicions are not sufficient. There are three ways to determine a “high probability”: (1) Visible symptoms, (2) Personal experience or (3) Advice of a practicing Muslim doctor who is qualified *(experienced/and expert in his particular field).*

If a person broke his fast without any symptom, any previous personal experience, or without the advice of a practicing Muslim doctor or if he did so just on the advice of a non-Muslim or non-practicing doctor *(for example a clean-shaven doctor)*, he will not only have to make up for this fast *(do qada)* but also give Kaffara provided that the conditions apply. *(Rad-dul-Muhtaar, V3, P404)*

(14) Offering *salah* and fast during menses or post natal bleeding is *Haram* and will not be valid. Moreover, reciting or touching verses of the Holy Qur’an or their translations in this state is also *Haram.* *(Bahar-e-Shariat, Part 2, P88/89)*

(15) A woman in her menses or post natal bleeding has the choice whether to eat in secret or openly; it is not necessary for her to give the impression that she has fasted. *(Jauhara-tun-Nayyarah, V1, P186)*

(16) However it is better for her to eat secretly, especially if she is in her menses. *(Bahar-e-Shariat, Part 5, P135)*

(17) If there is a very old man who is growing weaker and weaker day by day and is unable to fast and there seems no chance of him being able enough to fast in the future either, then he is allowed to miss his fasts. He should give a *Sadqa-e-Fitr* *(approx. 2.5kg of wheat or flour or their value in cash)* *(as fidyah - compensation)* for each fast to a poor person *(miskeen).* *(Dur-e-Mukhtaar, V3, P410)*

(18) If such an old man cannot fast in summer but can in winter then he can miss his fasts in summer but it will be farz for him to do qada for them in winter. *(Rad-dul-Muhtaar, V3, P472)*
(19) If he pays his **fidyah** (compensation) but then later regains his strength to fast then his given **fidyah** will turn into a **nafl sadaqa** and he will have to do **qada** for the missed fasts. *(Alamgiri, V1, P207)*

(20) He can pay the **fidyah** for the whole month in one payment at the beginning or the end of Ramadan if he wants. *(Alamgiri, V1, P207)*

(21) When paying his **fidyah** he doesn’t have to pay each fidyah to a different person, instead he can give the same person the **fidyah** for several days if he wants. *(Dur-e-Mukhtaar, V3, P410)*

(22) If some body starts a **nafl** fast deliberately, it will become **wājib** for him to complete it. If he breaks it he will have to do **qada** for it (it will be **wājib** to do so). *(Rad-d dul-Muhtaar, V3, P411)*

(23) If some body started the fast thinking that he had a previous fast to make up for, but later he realised that he didn’t then he can break this fast instantly (if he wants) but if he didn’t, break it instantly, he will no longer be permitted to break it (he will have to complete it), and if he broke it would become **wājib** for him to do **qada** for it. *(Dur-e-Mukhtaar, V3, P411)*

(24) If someone breaks a **nafl** fast unintentionally, for instance if a woman’s menses begin whilst she is in the state of fast, doing **qada** will still be **wājib**. *(Dur-e-Mukhtaar, V3, P412)*

(25) If some body fasts on **Eid-ul-Fitr** or any of the four days of **Eid-ul-Adha**, 10th 11th 12th and 13th of Zul Hijja-tul-Haram, he does not have to complete the fast because fasting during these days is Haram. If he breaks it he will not have to do **qada** for it, instead, it will be **wājib** for him to break it. If he swore an oath to fast on any of these days it would be **wājib** for him to fulfil his oath but not on these days (on other days). *(Rad-dul-Muhtaar, V3, P412)*

(26) It is not permissible to break a **nafl** fast without a valid reason. If a guest feels resentment towards the host due to not eating with him and vice versa then he can break his **nafl** fast to eat with him *(Subhān-Allāh* did you see how profusely Shariah values the honour of a Muslim) provided that he is sure to fast another day, and that he can break it before midday, not during the afternoon. *(Alamgiri, V1, P208)*
(27) A guest can only break his fast before midday if the host is not satisfied with simply his presence and will resent if he doesn’t eat, provided he (the guest) is sure to do qada of the fast later. However, if the host is satisfied with his presence and will not mind if he doesn’t eat then he (the guest) will not be allowed to break his fast. (Fatawa-e-Alamgiri, V1, P208, Quetta)

(28) It is permissible to break a nafl fast even after midday in case of parents' annoyance. One can break this fast any time before Asr but not after Asr. (Dur-e-Mukhtaar Rad-dul-Muhtaar, V3, P414)

(29) A woman should not have a nafl, oath (mannat), or sworn (qasm) fast without her husband's permission, if she does, then her husband can make her break it, and if she breaks the fast it will become wājīb for her to do qada for it, but she needs her husband's permission even for the qada fast. She can fast of her own accord, if her husband dies or gives her a “baa’īn” divorce (a divorce in which Nikah breaks instantly and the husband must remarry the wife with a new dowry if he wants her back).

If the woman’s fasting does not cause her husband any problem then she can keep a qada fast even without his permission, for instance if he is away on a journey, or ill, or in a state of ihrām (pilgrimage) she can fast even if he asks her not to. However, she cannot keep a nafl fast without her husband’s permission even in these cases. (Rad-dul-Muhtaar, V3, P415)

(30) She does not need her husband’s permission to keep a Ramadan fast or a fast for qada of Ramadan she must fast even if he prevents her from fasting. (Dur-e-Mukhtaar Rad-dul-Muhtaar, V3, P415)

(31) If you are an employee or do a job on wages then you cannot have a nafl fast without your employer's permission because fasting will cause laziness which will affect the standard and speed of your work. However, if you are strong enough to work normally maintaining the standard and speed of work properly then you don’t need permission to keep a nafl fast. (Rad-dul-Muhtaar, V3, P416)

(32) For nafl fasts a daughter does not need her father’s, a mother does not need her son’s, and a sister does not need her brother’s permission. (Rad-dul-Muhtaar, V3, P416)
If parents prevent their son from having a nafl fast for fear of illness then he must obey his parents. (Rad-dul-Muhtaar, V3, P416)

Here are 12 points about things that make only qada necessary. Doing qada means having one fast after Ramadan for each day that you missed:

**12 Points about Qada**

1. If some body was under the impression that there was still night and he ate, drank or engaged in a sexual intercourse, but he came to know later on that it was the time of dawn, so his fast will be invalid; it is necessary to make up for this fast. (Rad-dul-Muhtaar, V3, P380)

2. If some body is seriously forced to the point of Ikrah-e-Shari to eat, he will only have to do qada of that fast, even if he eats with his own hands. (Dur-e-Mukhtaar, V3, P402)

Summary of this ruling: If some body forces the fasting person to break his fast by threatening him to kill, cut any body-part or beat severely, and if the fasting person thinks that he would do what he threatens, so the fasting person can break his fast in this situation. (but it is necessary to do qada for it later).

3. If somebody ate, drank, or engaged in sexual intercourse in the state of forgetfulness, or ejaculated due to a lustful look, experienced a wet dream, or vomitted and thought that the fast had broken and so he ate something deliberately then he will only have to do qada for this fast. (Dur-e-Mukhtaar, V3, P375)

4. Inhaling medicine into your nose in the state of fast will break your fast and you will have to do qada. (Dur-e-Mukhtaar, V3, P376)

5. Eating a stone, dust, wool, grass, paper, or anything else that people despise (and do not usually eat) will break your fast but you will only have to do qada (Kaffarah is not wajib). (Dur-e-Mukhtaar, V3, P377)

6. Swallowing a drop of water or flake of snow will break your fast and you will have to do qada. (Dur-e-Mukhtaar, V3, P378)
Likewise, swallowing a large amount of sweat or tears will break your fast; you will have to do qada for it. (ibid)

Thinking that there was still night, if some body keeps eating, and he came to know later on that the time of sahari had ended, his fast will be invalid and he will have to do qada. (Rad-dul-Muhtaar, V3, P380)

If some body breaks the fast thinking that the sun had set, but came to know later that it hadn’t set then his fast will break and he will have to do qada. (Rad-dul-Muhtaar, V3, P380)

If you mistakenly do iftar before the sunset as a result of premature utterance of Maghrib Azān or siren-wailing, and come to know later on that siren or Azān started earlier than the sunset, even if it is not your fault your fast will still break and you will have to do qada. (Makhooz min Rad-dul-Muhtaar, V3, P383)

Unfortunately, people have been so negligent about the matters of shariah, therefore every Muslim should be careful about his fasts himself. Rather than relying on sirens, or radio and TV announcements, and even the Azān, every one should get the correct information of sahari and Iftār time.

During wudu, if water reached your brain while inhaling water into nose, or went down the throat, the fast will break and qada will become necessary in case of having the recollection of the fast, but if you had forgotten you fast then your fast will not break at that moment. (Alamgiri, V1, P202)

Dear Islamic Brothers! In some cases, breaking a fast in Ramadan deliberately without a valid reason will only make it wājib to do qada but in some cases one will have to give a Kaffārah in addition to qada.

Method of Giving a Kaffārah (Expiation) for Fasting

The Kaffārah for breaking a fast is to free a slave or maid if possible, if this isn’t possible, for example, he does not have a slave or maid, or he can’t afford to buy them, or he has enough money, but slaves are not available (like in present age) then he will have to keep 60
faits consecutively, if this isn’t possible either then he will have to feed 60 poor people two full meals (until they are satisfied), it is necessary to feed both the meals to the same 60 people. If you want, you can give each Sadqa-e-Fitr (2.5kg wheat or its value in cash) to 60 poor people. You can’t give 60 Sadqa-e-Fitr to the same person at once. However, you can give the same individual a separate Sadqa-e-Fitr each day for 60 days.

In case of giving Kaffārah in the form of fast, it is necessary to have all the 60 fasts consecutively, if you miss even one fast in between theses 60 fasts, then you will have to start again, the previous fasts will not be counted, even if you had fasted 59 days, and whether you missed (that one fast) due to illness or any other reason. However, if a woman experiences her menses during these 60 fasts then she will be excused for her menses period, which means that she will not have to start again and she will have to continue fasting after her menses (and complete 60 fasts). (mulakhas az Rad-dul-Muhtaar, V3, P390)

Whoever makes the intention of fasting during the night and then deliberately breaks his fast in the morning or any time during the day without a valid reason with something that human nature does not dislike (food, water, tea, fruits, biscuits, drinks, honey, sweets etc.) then he must keep one fast after Ramadan with the intention of doing qada for this fast and he will also have to pay the Kaffārah for it. (this has already been described).

11 Points about Kaffārah

(1) Any sane, mature (having reached the age of puberty), resident Muslim who fasts in Ramadan but deliberately engages in sexual intercourse, or eats or drinks something for pleasure without a valid reason his fast will break and he will have to give a Kaffārah and do qada for it. (Rad-dul-Muhtaar, V3, P388)

(2) Kaffara will become necessary because of breaking the fast only when its intention may have been made at night. If the intention of the fast was made during day, and it was then broken, Kaffara is not necessary, only qada is enough. (Jauhara-tun-Nayyarah, V1, P180)
(3) If some body vomited, ate something or engaged in sexual intercourse forgetfully (and he was aware that his fast hadn’t broken because of these acts) and then ate something deliberately, he will not have to give a Kaffārah. (Rad-dul-Muhtaar, V3, P375)

(4) If some body had a wet dream and then ate something despite knowing that his fast hadn’t broken (due to the wet dream) then he will have to give a Kaffārah. (Rad-dul-Muhtaar, V3, P375)

(5) If some body spits his own saliva and then swallows it, or swallow someone else’s saliva he will not have to give a Kaffārah. However, if he swallows the saliva of his lover with lust or that of a religiously noble person (buzurg) due to respect then he will have to give a Kaffārah. (Alamgiri, V1, P203) If some body eats such skin of a melon or water-melon that is dry and the people dislike, there is no Kaffara in this case, otherwise (if the skin is watery that people will like) he will have to give Kaffara. (Alamgiri, V1, P202)

(6) If some body eats uncooked rice, maize, or pulses he will not have to give a Kaffārah. The same applies to raw barley. But if they are cooked then he will have to give a Kaffārah. (Alamgiri, V1, P202)

(7) If there was a morsel of food in some body’s mouth at sahari and the time ended (with the morsel still in his mouth), or if some body was eating forgetfully and he remembered whilst the morsel of food was still in his mouth, but he swallowed it depite remembering his fast then in both these cases it will be wājib for him to give a Kaffārah. However, if he took the morsel out of his mouth and then ate it he will only have to do qada and not give a Kaffārah. (Alamgiri, V1, P203)

(8) If some body suffered from fever on specific days and thinking that it was one of the days when he normally gets fever, he broke fast, then he will not have to give a Kaffārah (but he will have to do qada). Similarly, if a woman has menses on a fixed date and thinking that it was the date when she normally has menses she broke fast but her menses didn’t start, then she will not have to give a Kaffārah (she will only have to do qada). (Dur-e-Mukhtaar, Rad-dul-Muhtaar v.3 p.391)

(9) If some body broke two fasts in two different Ramadan, two Kaffara will have to be given. If some body broke two fasts in the same Ramadan and he has not yet given Kaffara for the first fast,
then only one Kaffara is enough for both the fasts. *(Jauhara-tun-Nayyarah, V1, P182)*

(10) After breaking the fast, for Kaffara to become Wajib, it is also necessary that any such act that is in contradiction to fast, or any involuntary act that permits a person to break fast, should not take place.

For example, if a woman experiences her menses, or if someone falls severely ill on the same day *(the illness that allows him to miss his fast)* then he will not have to give a *Kaffārah*. This does not include travelling because travelling is a voluntary action. *(Jauhara-tun-Nayyarah, V1, P181)*

(11) The cases in which one does not need to give a *Kaffārah* for breaking fast require that the incident took place only once and that he didn’t intend to commit a sin, otherwise he will have to give a *Kaffārah*. *(Dur-e-Mukhtaar wa Rad-dul-Muhtaar, V3, P440)*

**Save Your Fasts from Being Ruined!**

Dear Islamic brothers! These days, most of the Muslims don't have even basic Islamic knowledge. They make such mistakes that invalidate worships. Regretfully, all our efforts are focussed on learning worldly education and skills.

Unfortunately, we neither have the time nor interest in learning the *sunan* or rules about the Islamic commandments. Even worse, we feel disgusted if a sincere Islamic brother draws our attention towards our mistake. These days, many wrong things seem to have become a part of our worship including Sahari and Iftar. May Allah protect us!

People spread rumours about such issues and then defend themselves stubbornly. For instance some people say: “*The time of Sahari does not end unless so much light of morning spreads that ants appear.*”!!!

Similarly, some people wrongly believe that one can continue eating till the *Azān* of *Fajr* ends and if the sound of many Azāns is coming they continue eating and drinking until the last Azān finishes. How
irrational and shocking it is! Just think! What will you do if you live somewhere where you can’t hear the sound of Azān?

Dear Islamic Brothers! Do not ruin your worships due to negligence of a few minutes. The following verse of Surah Baqarah has already been mentioned, here it is mentioned again, please read it and think:-

Translation Kanzul-Imaan:
And eat and drink until the white thread becomes distinct to you from the black thread at dawn; Then complete the fasts till the coming of night.

Obviously, the foregoing ayah does not refer to ants or the Fajr Azān, instead it refers to Subh-e-Sadiq. So don’t wait for the Azān, use a reliable timetable to determine the times for sahari and Iftār and act accordingly.

Ya Allah! Make us respect Ramadan according to the Shariah and sunnah, make us fast, perform tarāweeh, recite the Holy Qur’an and perform voluntary prayers in abundance, and accept our worships and forgive us for Your grace and mercy

I Changed!

How excellent the international non-political religious movement of the Qur’an and sunnah, Dawat-e-Islami and its Madani Qafilas are! An Islamic brother who lives at Shalimar Town (Markaz-ul-Auliya Lahore) gave the following statement:

I was an extremely wicked person, I had indulged in many evils such as watching films and dramas daily, teasing girls, friendship with loafers and wandering with them till late night. Even my
relatives did not like to meet me, they would resent when I went their home and would prevent their children from meeting me.

Luckily, the dark night of my sins turned into a bright morning when a Prophet’s devotee belonging to Dawat-e-Islami met me very politely and tried to persuade me to travel with the Madani Qafila. Impressed by his polite behaviour and his sincere invitation, I travelled with the Madani Qafila during which the company of the devotees of Prophet caused a Madani revolution in my life.

Alhamdu-Lillāh the company of Prophet’s devotees in the Madani Qafila led to a Madani transformation in the heart of this sinner and evil man. I received the gift of repentance as well as the enthusiasm to dress according to the blessed sunnah, and I began to wear the green turban. The very same relatives that once used to avoid me now hug me affectionately. I was once the worst in my family but now Alhamdu-Lillāh I have become the dearest due to the blessings of Dawat-e-Islami’s Madani Qafilas.

Keeping the Company of those Who Don’t Pray Salah!

Dear Islamic brothers! Did you see the harm of sitting in bad company! Everyone despises the people who keep evil company. There are great blessings of good and pious company because it prevents you from committing sins and makes people love you. One should always adopt the company of those who enhance keenness for worshipping and the enthusiasm to practice the blessed sunnah. A true companion is the one who makes you remember Allah when you see him, whose speech encourages your good deeds, decreases love for the world, increases love for the afterlife, Allah and his Beloved Rasool. One should avoid the company of those missing salah, loving fashion and doing funny activity.

A’la Hadrat was asked a question about people who don’t say their salah, he said: “Politely make them realise (the sin they are
committing), talk to them again and again about the severe punishments that have been mentioned in the Holy Qur’an and the Blessed Ahādīth for missing salah and Jama’at, and for detaching oneself from the Masjid, this will surely benefit the people who have faith in their hearts. Allah جَعَلَ جَنَّتَكُمْ مَمْلُوءَةً بِالْعَذَابَاتِ عُزُوْجَلَ says in verse 55 of Surah Zāriyāt, (section 27):

Translation Kanzul-Imaan:
And admonish, for admonition benefits the Muslims.

(Section 27, Zāriyāt, V55)

Remind them of Allah’s speech and commandments because they will surely benefit the believers. If an individual doesn’t listen, then pressurise him with the help of someone who is capable of persuading him and if this doesn’t work either, then instantly stop associating with him. Allah جَعَلَ جَنَّتَكُمْ مَمْلُوءَةً بِالْعَذَابَاتِ عُزُوْجَلَ says in verse 68 of Surah An’ām:-

Translation Kanzul-Imaan:
And whenever the devil (Satan) makes you forget, then sit not you after recollection with the unjust people.

(Section 7, An’ām, V68)

(Fatawa-e-Razaviya referenced, V6, P191, 192)
The Blessings of Tarāweeh

**Excellence of Durood Shareef**

Ameer-ul-Momineen Sayyiduna Umar Farooq-e-Azam رضي الله عنه said, “Du‘ā (supplication) remains suspended between the earth and sky and does not climb (is not answered) until you recite Durood upon your Beloved Rasool ﷺ” (Jami’ Tirmizi, V2, P28, Hadith 486)

صلوا على الحبيب!
صلني الله تعالى علي محمَّد

**Excellence of the Sunnah**

Alhamdu-Lillah! We are blessed with great favours in Ramadan. Amongst these favours is the sunnah of the tarāweeh salah and what can be said about the greatness of the sunnah! Beloved Rasool of Allah, ﷺ said, “The one who loved my sunnah, (in fact, he) loved me, and the one who loved me, will be with me in the Heaven”. (Jami’ Tirmizi, V4, P310, Hadith 2687)

**Finishing the Qur’an 61 Times in Ramadan**

The Tarāweeh Salah is a Sunnat Mu’akkadah (emphasised sunnah). Reciting the whole Qur’an in the tarāweeh salah is also Sunnat Mu’akkadah.

Our Imam-e-Azam Sayyiduna Imam Abu Hanifa رضي الله عنه used to recite the Holy Qur’an 61 times in Ramadan, 30 in the day, 30 at night and 1 during the Tarāweeh Salah. He ﷺ offered his Fajr salah with the wudu that he made for his Isha salah for 45 years. (Bahar-e-Shariat, Part 4, P37)
According to one narration Imam-e-Azam رضي الله عنه performed Hajj 55 times throughout his life and recited the Holy Qur’an 7000 times in the house in which he passed away. *(Uqoodul Jamaan, P221)*

**Recitation and Saints**

*A’la Hadrat رضي الله عنه* says, “Sayyiduna Imam-e-Azam (Abu Hanifa) رضي الله عنه recited the whole Qur’an in one rak’at every night for 30 years”. *(Fatawa-e-Razaviya referenced, V7, P476)* The respected scholars رحمهم الله تعالى have said that some of our saints رحمهم الله تعالى used to recite the whole Qur’an twice a day, some 4 times a day and some 8 times a day. Imam Abdul Wahab Sha’rani فقس سورة الثوابي says in his ‘Meezanush Shariah’ that Syedi Ali Mursafi قليس سورة الراتبي used to recite the whole Qur’an 360,000 times in one day. *(Meezanush Shariah Kubra, V1, P79)*

According to a narration mentioned in Asar, Ameer-ul-Momineen Sayyiduna Ali كرم الله تعالى وجهه الكرم رضي الله عنه used to start reciting the Holy Qur’an when putting his left foot in the stirrup (of his horse) and finish reciting it before putting his right foot in the other stirrup. *(Fatawa-e-Razaviya referenced, V7, P477)*

In a Hadith, our Makki Madani Mustafa صلى الله عليه وسلم said that Sayyiduna Dawood علي بني آدم عليه الصلاة والسلام would order his mount to be prepared and he would recite the whole of the Zuboor Shareef before its saddle was tied. *(Sahih Bukhari, V2, P447, Hadith 3417)*

Dear Islamic brothers! A question may arise as to how it is possible for a person to recite the whole Qur’an and the whole Zuboor Shareef several times a day, or within a few moments”. The answer is quite simple and credible; they were miracles (a Mu’jiza) of Sayyiduna Dawood علي بني آدم عليه الصلاة والسلام and (Karāmāt) of Holy Saints and miracles cannot be understood and explained by logic.

**Mispronouncing Letters**

Regretfully, most of the people don’t pay ample attention to religious matters these days; the Holy Qur’an is not usually recited properly even a single time in the tarāweeh salah.
The Holy Qur’an should be recited slowly, but these days, if an Imam recites it slowly people refuse to offer Taraveeh with him. These days, people prefer such a Hafiz who finishes the tarāweeh salah as quickly as possible.

**Remember!** Mispronouncing the Quranic letters is Harām irrespective of whether in Taraweeh salah or in any other salah. If a Hafiz misses even only one letter of the Holy Qur’an the sunnah of reciting the entire Qur’an will remain unfulfilled. Therefore, if you miss even a single letter or fail to pronounce it from its correct origin, so recite it again properly without feeling ashamed, and then proceed. It is also regrettable that these days there are many such Huffāz who are unable to recite the Quran slowly! If they try to recite slowly they forget the words!

It is my sympathetic Madani suggestion for such Huffaz not to feel ashamed at all in this matter; by Allah ﷺ! His wrath will result in innumerable troubles, so rectify your recitation of the Holy Qur’an from beginning to end with the help of a Qari who teaches according to the rules of Tajweed. Reciting every ‘madd’ and ‘leen’ properly is vital\(^9\). Be careful about the rules of ‘Madd’, ‘Ghunnah’, ‘Izhār’ and ‘Ikhfā’ as well.

The Author of *Bahar-e-Shariat* Sadrush-Shariah, Badrut-Tariqah Allama Moulana Mufti Amjad Ali A’zami says, “Recite slowly in farz salah, with an average pace in the tarāweeh salah, and reciting quickly in voluntary salahs at night is allowed, but make sure that the words can be understood. Pronounce every ‘Madd’ according to the minimum degree set by Qaris, otherwise it is Harām. Reciting slowly has been commanded in the Qur’an”. *(Ad-Dur-rul-Mukhtaar wa Rad-dul-Muhtaar, V2, P262)*

\(^9\) *If a \(\text{اَلَّهُ} \text{وَاز} \) or \(\text{يَي} \) is sākin (without a zabr, zer or pesh) and the letter before it carries a convenient harakat (pesh before a \(\text{زُ} \), zer before a \(\text{سُ} \), and a zabr before \(\text{الْ} \)) then it (the \(\text{اَلَّهُ} \text{يَي} \) or \(\text{الْ} \)) is called a madd. If a \(\text{اَلَّهُ} \text{وَاز} \) or \(\text{يَي} \) is sākin and the letter before it has a zabr on it then it (the \(\text{زُ} \) or \(\text{سُ} \)) is called a leen.*
Allah says in the 4th verse of Surah Muzzammil (part 29):

Translation Kanzul-Imaan:
And recite the Qur’an slowly and thoughtfully.

A’la Hadrat explains the word ‘tarteel’ with the reference of ‘Kamalayn ‘ala Hashia Jalalayn’: ‘Recite the Holy Qur’an so slowly that the listener can count even the number of verses and words.’ (Fatawa-e-Razaviya referenced, V6, P276) Further, in farz salah, recite the holy Qur’an in such a way that each and every letter can separately be understood; as for tarāweeh salah recite with an average speed and in nafl salahs at night, one can recite so quickly that he could understand what he recites. (Ad-Dur-rul-Mukhtaar, V1, P80)

According to “Madārikul Tanzeel” ‘Reciting the Qur’an slowly refers to reciting it calmly by separating each and every letter, pausing wherever a pause is required and pronouncing each letter from its origin. The word “tarteelan” (in the ayah) creates stress, which means that it is necessary for the person reciting to do this (recite calmly).’ (Tafseer Madarikul Tanzeel, V4, P203 – Fatawa-e-Razaviya referenced, V6, P278/279)

**Lead the Tarāweeh Salah without Salary**

Sincerity is necessary not only for the Imams leading the tarāweeh salahs, and the committees that appoint them but also for the people that offer Taraweeh. If a hafiz recites the Holy Qur’an for praise, applause, fame or for showing off his speed of recitation, then he won’t be rewarded at all, instead, he will fall into the deep and destructive hole of self-respect and ostentation. Salaries for reciting the Holy Qur’an should be avoided. A fixed amount of money is not the only form of salary, it can be in some other forms such as cloth or grain etc as well. If a hafiz recites the Holy Qur’an in a particular Masjid because he knows that the people will give him something for it then whatever they give him will be considered as a salary (even though a formal agreement was not made).
However, if a hafiz makes it clear with a good intention that he will not receive any thing in exchange for the recitation of the Qur’an, or the committee members of Masjid clearly state that they will not give him anything, but if they give him something later, so it does no harm because it is stated in a Hadith (Actions are dependent upon intentions). (Sahih Bukhari, V1, P6, Hadith 1)

**It is Harām to Take a Wage for Tilawat, Zikr or a Naat**

Once, A’la Hadrat Imam-e-Ahl-e-Sunnat Moulana Shah Ahmad Raza Khan was asked a question about paying money for reciting the Holy Qur’an and Zikr for the Eesal-e-Sawaab of a deceased person; answering the question, he said, “Both paying and receiving money for reciting the Holy Qur’an and Zikr is Harām. Both the giver and the taker are sinners, and how can they be able to send any reward (to the deceased) despite committing a Haram act? In fact, expecting a reward for committing a sin is a much more severe sin.

If some body wants to send reward in a permissible way, he should hire those reciting (the Qur’an) for an hour or two in exchange for a fixed payment, e.g. he should say ‘I hire you from such and such time to such and such time, I will make you do whatever I want during this period, the (other should) say ‘I accept’; now he has become the employee for that duration of time and (the employer) can make him do what ever he wants. The employer should then say to his employee ‘Recite the Holy Qur’an, or the Kalima or Durood Shareef so many times for so-and-so deceased person’. This is a permissible way.” (Fatawa-e-Razaviya, V10, P193/194)

**A Permissible Way of Salary for Tarāweeh**

In the light of the blessed Fatwa issued by A’la Hadrat, a permissible way of paying money to the Hafiz for leading the tarāweeh salah can also be obtained. Masjid committees can hire a Hafiz with a fixed amount of salary to lead the Isha salah during Ramadan and then he can lead the tarāweeh salah as well because
the tarāweeh salah is a part of Isha in Ramadan. There is another way that is to appoint the hafiz for 3 hours every day (e.g. 8 p.m–11 p.m) clarifying that he must do whatever they ask for, they must fix the amount to be paid to him as well. If the hafiz agrees, he will become an employee. Now the employer (Masjid committee) can make him lead the tarāweeh salah in those 3 hours.

**Remember!** Whether it is imāmat (leading salahs), khitābat (delivering speeches), calling the Azān or any other type of job that involves a salary, it is wājib to fix the amount in advance, otherwise both the (employer and employee) will be sinners. However, if the amount or price of some thing is already clear and definite, for example a bus fare, or fixed amount for loading and unloading each sack (of grain etc.) in markets; it is not necessary to fix amount or price in such cases again and again.

**Remember!** When a hafiz (or any one else) is going to be employed for any job it is not permissible to say “We’ll give you whatever is appropriate” or “We’ll please you” rather, you will have to clearly state a fixed salary, for example “We will give you 12000 rupees”, and the approval of the Hafiz is also necessary. Now, the employer will have to give the hafiz 12000 rupees whether the weekly donations (of the Masjid) add up to that amount or not. The employer (committee) can also give the hafiz more than the agreed amount without the demand of hafiz sahib.

The hafiz sahibs or Naat khwān who cannot take part in tarāweeh, Qur’ān khwāni or Na’at khwāni without money should not commit unlawful acts because of shame. Acting upon the method formulated by A’la Hadrat رحمت الله عليه they should earn lawful earnings; and if they don’t need the money, they should avoid earning it even through the heelah (the method prescribed by A’la Hadrat رحمت الله عليه) because the actions performed selflessly have their own unique reward. A great trial is that when someone doesn’t accept the money offered to him, people praise him (for his selflessness) a lot and it becomes extremely difficult for him to avoid ostentation. How good it would be, if such a person (hafiz, Naat khwān etc.) takes the money according to the previously mentioned method and then secretly gives it as a donation without letting even his closest friend or even his family
know, otherwise it will become very difficult for him to avoid showing off. The pleasure of worship lies in the fact that only the worshipper and his Rab know the worships.

**Finishing the Holy Qur’ān with Spiritual Passion**

Wherever the holy Qur’ān is recited once in the tarāweeh salah, it is preferable to finish it on the 27th night. There should be a feeling of sadness and grief at the time of finishing the Qur’ān. Such feelings as carelessness and inattention while reciting or listening to the Qur’ān, mistakes during recitation and lack of sincerity should distress and sadden us to the point of weeping.

Unfortunately, speech of worldly personalities is listened to attentively but the sacred words of our Dear and Glorious Allah are listened to inattentively. The feeling that only a few moments of Ramadan are left, and “I don’t know if I’ll be alive to get its blessings next year or not” should deeply sadden us. We all should feel ashamed of our carelessness and mistakes committed in Ramadan, if possible we should cry and if not, then we should at least look as if we are crying because it is good to imitate the pious. If only a single drop of tear shed sincerely in the love of the Holy Qua’an or the departure of Ramadan pleases Allah, then all those present at the time of finishing the Qur’ān are expected to be forgiven due to the blessing of only one that sincere tear.

**The Tarāweeh Congregation is a Good Innovation (Bid’at-e-Hasana)**

The Beloved of Allah, Knower of the Unseen, the Faultless performed the tarāweeh salah himself and liked it very much. Therefore, The Rasool of mankind, the peace of our heart and mind, the most generous and kind said:

“Whoever offers salah in Ramadan due to faith for earning reward his next and previous sins (the minor ones) will be forgiven.”

However, he didn’t offer it consistently in case it (the tarāweeh salah) becomes farz for the Ummah. During his reign,
Ameer-ul-Momineen, Hadrat Sayyiduna Umar Farooq-e-Azam رضی‌الله عنہ, saw people at a night of Ramadan offering the tarāweeh salah separately in the Masjid; some of them were offering alone while some other were offering with an imam. Observing this situation, he said: “I consider it appropriate to gather them all behind one imam.” Therefore, he appointed Sayyiduna Ubai ibn Ka'b رضی‌الله عنہ as their Imam. The following night, he saw everyone offering (tarāweeh) together with jama'at (congregation). (He became very happy) and commented “نَعَمْ الْبِدْعَةُ هَذِهِ” (This is a good innovation). (Sahih Bukhari, V1, P657, Hadith 2010)

Dear Islamic brothers! Did you realize how intensely the Beloved of Allah صلی الله تعلیم عليه وآله وسلم cares about us! He did not offer tarāweeh salah consistently just for fear that it might become farz for his Ummah. This narration removes some doubts and misconception as well. For example, Beloved Rasool صلی الله تعلیم عليه وآله وسلم could have launched the tarāweeh Jama’at himself, but he didn’t do so giving his Ummah the opportunity to introduce good and useful innovations.

Sayyiduna Umar Farooq-e-Azam’s رضی‌الله عنہ enforcing such an act (offering Taraveeh with jamat) that the Makki Madani Mustafa صلی الله تعلیم عليه وآله وسلم did not do was not on the basis of his personal opinion. In fact, our Beloved Rasool صلی الله تعلیم عليه وآله وسلم had already permitted his Ummah in his visible life up to the Day of Judgment to introduce such new and useful innovations, as clearly stated in the following Hadith.

Mercy of Mankind, the Ultimate Intercessor صلی الله تعلیم عليه وآله وسلم said: “The one enforcing a good innovation in Islam will get its reward as well as the reward of those acting upon it after him without any reduction in their reward. And the one enforcing an evil innovation in Islam will have its sin as well as the sin of those acting upon it after him, without any reduction in their sins.” (Sahih Muslim, P1438, Hadith 1017)
12 Good Innovations

The foregoing blessed Hadith has made it as clear as a bright day that the permission of introducing new and good innovations in Islam up to the day of judgement has already been granted.

\textit{Alhamdu-Lillāh}  غَزِّيَّ جَلَّ many such useful innovations were introduced as:

(1) Ameer-ul-Momineen Sayyiduna Umar Farooq-e-Azam  رضي الله عنه established the tarāweeh Jama'at and declared it a good innovation. So if the blessed Companions  صلی الله علیه وآله وسلم introduced a new innovation after the apparent demise of Beloved Rasool  صلی الله علیه وآله وسلم then it became a Bid’at-e-Hasana.

(2) In past, there used to be no arch (\textit{mehrāb}) in the Masajids for imams. It was Hadrat Sayyiduna Umar bin Abdul Aziz  رضي الله عنه who first got an arch constructed in Masjid-e-Nabavi  علي صاحبها الصلاة و السلام. This innovation (\textit{Bid’at-e-Hasana}) has now become so popular that Masājids throughout world are identified by the arch (\textit{mehrāb}).

(3) Likewise, domes and minarets on Masājids throughout the world are an innovation; even the minarets of Masjid-ul-Harām did not exist in the time of our Makki Madani Mustafa or his blessed Companions  صلی الله علیه وآله وسلم رغِّبوناه،

(4) Iman-e-Mufassal

(5) Iman-e-Mujmal

(6) The six Kalimas, their numbers, their sequence (\textit{the 1st Kalima, 2nd Kalima etc.}), and their names.

(7) Dividing the Holy Qur’an into 30 parts, diacritical marks, dividing it into sections (\textit{ruku}), the punctuation marks, and even the dots (\textit{above and beneath the letters}), publishing it with attractive covers etc.

(8) Publishing Hadith books, arguing the authenticity of narrations, dividing Ahādith into categories such as sahih, hasan, da‘eef, maudū’ etc.

(9) Fiqh, Usool-ul-fiqh and Ilm-ul-Kalām.
(10) Paying Zakah and Sadqa-e-Fitr with current money and printed notes.

(11) Performing Hajj by travelling via ferries and aeroplanes instead of camels.

(12) The four orders of shariah and spirituality; Hanafi, Shafi’ee, Maliki, Hambali, Qadiri, Naqshbandi, Suhrwardi and Chishti.

Every Bid’at isn’t Deviation

A question may arise in someone’s mind as to what the following two blessed Ahādith mean:

كُلٌّ بِدْعَةٍ ضلَّ لَهَا كُلُّ ضلَّةٌ لَّهُ في النار [Every innovation is deviation (from Islam) and every deviation leads to hell]. (Sunan Nasai, V2, P189)

لَا يُؤْمِنُنَّ بِهَا مَنْ أَحْدَثَ فِي أُمْرِنَا هَذَا مَا (The innovation that is not based on our Religion is rejected) (Sahih Bukhari, V6, P211, Hadith 2697)

Every bid’at isn’t Deviation

A question may arise in someone’s mind as to what the following two blessed Ahādith mean:

Beyond doubt, both blessed Ahādith are true. In fact, the word bid’at mentioned in these two Ahādith bid’at refers to Bid’at-e-Sayyi’ah (misleading innovation) and indeed every bid’at that contradicts or removes a sunnah is misleading. The detailed description of this issue has been clearly mentioned in some other Ahadith. Therefore, Beloved Makki Madani Mustafa said: “The one who introduces such a misleading innovation that Allah and His beloved Rasool are not pleased with, will have the sin of all the followers of that bid’at, without any reduction in their sins”. (Jami’ Tirmizi, V4, P309, Hadith 2686)

In another Hadith the Mother of the Believers Sayyidatuna Aisha Siddiqa narrates that the Beloved of Allah, Knower of the Unseen, the Faultless said: من أحدث في أمرنا هذا ما (The innovation that is not based on our Religion is rejected) (Sahih Bukhari, V6, P211, Hadith 2697)
These blessed Ahādith clarify that any innovation which contradicts the sunnah, misleads people and is not based on the principles of our religion is a Bid’at-e-Sayyi’ah, (evil innovation) but any such innovation that helps people practice the sunnah and has its foundations in the Shariah is a Bid’at-e-Hasana (a good innovation).

Committing on the Hadith \textit{‘وَ كُلُّ صِلَاَةٌ لَهُ في النَّارُ’} Sayyiduna Sheikh Abdul Haq Muhaddith Dehlwi writes, “Any bid’at that complies with the principles of sunnah and does not contradict the Shariah or sunnah is a Bid’at-e-Hasana. Otherwise it is a Bid’at-e-Dalālat, i.e. a misleading innovation”. (Ashi’atul Lam’aat, V1, P135)

\textbf{We cannot do without Good Innovations}

Anyway, it is necessary to categorize innovations into good and bad. At present era, there are many such good innovations which didn’t exist in the first three ages, i.e. that of the beloved Rasool, his Companions and the Honourable Successors \textit{صلى الله تعالى عليه وسلم}. If such innovations are discarded, the existing religious system will not survive. For example, religious schools, Dars-e-Nizami, publishing copies of the Holy Qur’an, and Hadith books etc. were all things that were not done in the first 3 eras and were introduced later and are classed as Bid’at-e-Hasana.

Anyway, the Beloved of Allah \textit{عَزَّوَجَلَّ} \textit{صَلَّى الله تعالى عليه وسلم} could have implemented these all acts during his apparent lifetime, but Allah \textit{عَزَّوَجَلَّ} \textit{صَلَّى الله تعالى عليه وسلم} has given his Beloved’s Ummah many opportunities to earn perpetual reward (Sawab-e-jāriyah). Therefore, pious people introduced a lot of innovations that do not contradict the Shariah in order to earn perpetual reward. Such good innovations implemented by the pious include reciting Durood and Salām before the Azān, celebrating the Milād with illuminations, waving beautiful green flags and chanting slogans of Marhhaba in procession, Giyarveen Shareef, and the death anniversaries of saints \textit{رحمتهم الله تعالى}. This process still continues.

\textit{Alhamdu-Lillāh} \textit{غَفَرَجَلَّ} Dawat-e-Islami has also made its contribution to the introduction of good innovations in Islam by implementing the
slogans (do the Zikr of Allah (send Durood upon the Beloved) in its ijtimas (congregations), making the atmosphere pleasant by the sound of the zikr of Allah and his Beloved Rasool.

**History of the Green Dome**

The green dome that every lover desires to behold with tearful eyes is also a Bid’at-e-Hasana because it was made hundreds of years after the apparent demise of Makki Madani Mustafa صلی الله علیه وآله وسلم.

Here is a brief history of the blessed dome: The first dome on the blessed tomb of our beloved Rasool صلی الله علیه وآله وسلم was constructed in 678A.H. (1269A.D.), as it was yellow; it used to be referred to as the yellow dome. Then different changes took place in different eras. In 888A.H (1483A.D.) a new dome was made from black stone and it was painted white. Lovers used to call it “تََيْبَةُ البَيْضَا” or “دِيَابِيْرَا” meaning the white dome.

An extremely beautiful dome was made in 980A.H. (1572A.H.) and was decorated with different coloured stones, now it became multicoloured and didn’t have just one colour. It was most probably referred to as the multicoloured dome due to its different attractive colours. It was re-constructed in 1233 A.H. (1818A.D.) and painted green. It then began to be called as the green dome, and has not been changed ever since. The colour green is constantly blessed with the privilege of being used to paint the blessed dome by servants. The green dome, which is definitely and most certainly a Bid’at-e-Hasana, is now the focal point of all Muslims throughout the world, the apple of our eyes, and the peace of our hearts.

Inshā-Allāh عزُوْجَلِّ no force of the world can demolish it, and anyone who attempts to demolish it will Inshā-Allāh عزُوْجَلِّ be ruined himself.

The foundation of all these new innovations is the blessed Hadith that was previously mentioned with the reference of Sahih Muslim stating that the one who introduces a good innovation in Islam will
get its reward as well as the reward of all those acting upon it after him.\(^{(10)}\)

**Beholding Makki Madani Mustafa**

Dear Islamic brothers! For the rectification of faith and deeds, and acquisition of necessary religious knowledge, please travel with the Madani Qafilas of Dawat-e-Islami, the international non-political religious movement of the Qur’an and Sunnah.

*Alhamdu-Lillâh* Dawat-e-Islami is the movement of the Ahl-e-Haq (*The Muslims who have correct Islamic beliefs*). Listen to a faith strengthening blessing that will Inshâ-Allâh please your hearts: Numerous Madani Qafilas of Prophet’s devotees travel to various villages and cities at the end of the 3 day sunnah inspiring international gathering (*Multan Shareef*) of Dawat-e-Islami. One of these Madani Qafilas travelled from the international gathering (1426A.H.) to a Masjid in Agra Taaj Colony (Baab-ul-Madina Karachi). When the participants went to sleep at night, one new Islamic brother was blessed with beholding Makki Madani Mustafa in his dream. He became very delighted and realized the truth and greatness of Dawat-e-Islami from the bottom of his heart and joined the Madani Environment.

*صلى الله علیه وَۡسَلَّمَ عَرْوَجَلُ صَلَّوۡا عَلَیۡلِ اللۡهِ مُحَمَّدُ صَلۡبُرًا عَلَیۡلِ الۡحَبِّبُ!*

**Virtues of Loving Pious People**

Dear Islamic brothers! Did you see! A fortunate Islamic brother was blessed with the vision of our Beloved Rasool due to the blessings of the company of Prophet’s devotees. Therefore, we should always adopt the company of good people and love them.

\(^{(10)}\) For further details of the types of bid’at/innovations please refer to the famous work “*Jaa-al-Haq wa Zahaqal Batil*” by the renowned Qur’anic commentator *Muftii Ahmad Yaar Khan Na’eemi*. 

**The Blessings of Taraweeh**
Those fortunate Islamic brothers who travel with Madani Qafilas have an opportunity to love good people.

Here are 7 virtues of loving good people.

(1) On the day of judgement, Allah ﷺ shall say “Where are those who loved one another for My Glory, I shall shade them today, there is no shade except My shade today. (Sahih Muslim, P1388, Hadith 2566)

(2) Allah ﷺ says “My love becomes (wajib) necessary for those who love one another for my sake, sit together, meet each another and spend their wealth for my sake. (Mu’atta, V2, P439, Hadith 1828)

(3) Allah ﷺ said, “There shall be pulpits of light for those who love one another for the sake of My Glory. The Prophets and martyrs will envy them. (Sunan Tirmizi, V4, P174, Hadith 2397, Dar-ul-Fikr Beirut)

(4) (If) two people love each other for Allah’s sake; one is in the east and the other in the west, Allah ﷺ shall gather them on the day of judgement and say “He is the one you loved for My sake”. (Shu’abul-Imaan, V6, P492, Hadith 9022, Daarul Kutubil ‘Ilmiyah Beirut)

(5) In Heaven, there are pillars of rubies which have upper floors of emeralds that shine like stars, the companions asked, “Ya Rasool Allah ﷺ who will live in them”. He replied, “Those who love one another, sit together and meet one another for Allah’s sake”. (Shu’abul-Imaan, V6, P487, Hadith 9002, Daarul Kutubil ‘Ilmiyah Beirut)

(6) Those who love one another for Allah’s sake shall sit beside the arsh on chairs made of rubies. (Mu’jamul Kabeer, V4, P150, Hadith 3973, Daaruhya It’turasil Arabi)

(7) The one who loves for Allah’s sake, hates for Allah’s sake, gives for Allah’s sake and forbids for Allah’s sake has perfected his faith. (Sunan Abi Dawood, V4, P290, Hadith 4681)
35 Madani Flowers of Tarāweeh

(1) Offering Taraweeh salah is a Sunnat-e-Mu’akkadah (emphatic sunnah) for every sane, mature and adult Islamic brother and sister. *(Ad-Dur-rul-Mukhtaar, V2, P493)* Missing tarāweeh is not permissible.

(2) Tarāweeh consists of 20 rak’aat. During the reign of Sayyiduna Umar Farooq-e-Azam رضي الله عنه the Muslims used to offer 20 rak’aat of tarāweeh. *(Sunanul Kubra Baihaqi, V2, P699, Hadith 4617)*

(3) The Jama’at of tarāweeh is a Sunnat Mu’akkadah ‘alal Kifayah. If all the people miss it they all will be considered to have committed an isaa’at (disliked act). If a few people say it with jama’at then those offering alone will not be able to get the reward of Jama’at. *(Hidayah, V1, P70)*

(4) The time for the tarāweeh salah begins after the farz of Isha and ends at dawn (Subh-e-Sadiq). If it is offered before the farz of Isha then it will not be valid. *(Alamgiri, V1, P115)*

(5) Tarāweeh can be offered even after the farz and witr of Isha as well. *(Ad-Dur-rul-Mukhtaar, V2, P494)* This sometimes happens on the 29th (of Sha’ban) in case of delay in acquiring the evidence of the moon’s appearance.

(6) It is mustahab (preferable) to delay the tarāweeh until one third (1/3) part of the night has passed. There is no harm in offering Taraweeh even after the second half of the night. *(Ad-Dur-rul-Mukhtaar, V2, P495)*

(7) If missed, there is no qada (repetition) for the tarāweeh salah. *(Ad-Dur-rul-Mukhtaar, V2, P494)*

(8) It is better to offer the 20 rak’aat of tarāweeh in sets of 2 with 10 salām. *(Ad-Dur-rul-Mukhtaar, V2, P495)*

(9) All 20 rak’aat of tarāweeh can be offered with one single salaam but it is Makrūh to do so. It is farz to do qa’dah (sit) after every two rak’aat. You should recite Durood Shareef after attahiyyāt in every qa’dah, and recite Sanā at the beginning of every odd rak’at (1st, 3rd, 5th etc); the imam should also recite ta’awwuz and tasmiyyah in every odd rak’at. *(Ad-Dur-rul-Mukhtaar, V2, P496)*
(10) While offering Taraweeh in sets of 2 rakaats, separate intention should be made before every two rakaat, it is also permissible to make only one intention for all the 20 rakaat in the beginning. *(Ad-Dur-rul-Mukhtaar, V2, P494)*

(11) Offering tarāweeh salah sitting unnecessarily is Makrūh, and some respected Muftis declare it invalid. *(Ad-Dur-rul-Mukhtaar, V2, P499)*

(12) It is preferable to offer the tarāweeh salah with the Jama’at in the Masjid. Though it is not a sin to offer it with a Jama’at at home, one will not be able to get the reward of offering in the Masjid. *(Alamgiri, V1, P116)*

In case of offering Taraweeh at home or in a public hall, it is wajib to offer the farz of Isha salah with the Jama’at in the Masjid first, offering the farz of Isha salah with Jama’at at home or in the hall without a valid reason will amount to committing the sin of missing a wājib. For more details on this issue, please go through the chapter of Faizan-e-Sunnat called ‘Excellence of Hunger’.

(13) A minor can lead the jamat of minors only in tarāweeh.

(14) An adult’s offering tarāweeh salah or any other salah under the imamat of a minor will not be valid.

(15) Reciting and listening to the entire Qur’an Shareef in tarāweeh is Sunnat Mu’akkadah. *(Fatawa-e-Razaviya referenced, V7, P587)*

(16) If a full-fledged hafiz is not available or the whole Qur’an could not be recited due to any other reason, one can recite any sura in the tarāweeh salah. If he wants, he can recite from “اَلْلَّهُ الرَّحْمَٰنُ الرَّحِيمُ” until “وَالْيَوْمِ” twice, this will make it easier to remember the 20 rak’aat. *(Alamgiri, V1, P118)*

(17) It is a sunnah to recite “بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ” once loudly while reciting it quietly before each sura is mustahab. The muta’akhirin *(succeeding scholars have also declared* to recite 3 times in the completion of the whole Quran’s recitation, further, recitation from المَلِيَّةَنَونَ in the last rak’at is also preferable on the final day of recitation. *(Bahar-e-Shariat, Part 4, P37)*
(18) If the tarāweeh salah becomes invalid due to any reason, the sura or the part of the Qur’an recited during the invalid rak’at should be repeated so that the recitation of the entire Qur’an Shareef does not remain incomplete. *(Alamgiri, V1, P118)*

(19) If the imam misses a verse or sura by mistake and continues reciting, it is mustahhab for him to recite the missed part and then carry on. *(Alamgiri, V1, P118)*

(20) If there’s no harm in listening to the complete Qur’an, one can offer tarāweeh salah in different Masājid. For example, if there are three Masājid in which 1¼ chapters of the Holy Qur’an are recited everyday, then one can go to each of them on different days.

(21) If some body forgot to sit for Qada after two raka’ats, and if he has not performed the sajdah of the third raka’at as yet, he is to sit and complete his salah with a sajdah sahw. In case of performing the sajdah *(prostration)* of the third raka’at, he is to complete the fourth raka’at as well, but these four raka’at will be counted as two. However, they will be regarded as four raka’at in case of sitting for Qada after two raka’at. *(Alamgiri, V1, P118)*

(22) If some body did not sit after the second rak’at and did salam *(finished the salah)* after the third rak’aat, then these rak’aat will not be valid; he will have to offer a new set of two rak’aat again. *(Alamgiri, V1, P118)*

(23) After doing salām, *(finishing salah)* if there’s a difference of opinion over the number of raka’at *(e.g. some say two raka’at were offered while some other opine three)*, so Imam’s opinion will be accepted in this case. If the imam is himself unsure then he is to accept the opinion of the one whom he considers reliable. *(Alamgiri, V1, P117)*

(24) If people are in doubt whether 20 raka’at were offered or 18 then they should all offer two rak’aat individually. *(Alamgiri, V1, P117)*

(25) The recitation of the equal amount of the Qur’an during each two raka’at is preferable, but not necessary. Likewise, the amount of the second raka’at’s recitation should be equal to that of the first raka’at. Second raka’at’s recitation should not be longer than the first one. *(Alamgiri, V1, P117)*
Both the imam and other participants should recite the Sanā at the beginning of every first rak'at (the imam should recite ta’awwuz and tasmīyyah as well) and Durood-e-Ibrahim and the D’uā at the end of every second rak’at, in every set of two. *(Ad-Dur-rul-Mukhtaar, V2, P498)*

If the participants of Taraweeh-jama’at feel discomfort, then the imam should only recite اللَّهُمَّ صِلِّ عَلَيْ مُحَيَّدِرَالله after tashahhud. *(Ad-Dur-rul-Mukhtaar, V2, P499)*

Keep offering Taraweeh up to the last night of Ramadan even if the recitation of the entire Holy Qur’an completes on the 27th night or earlier because it is Sunnat Mu’akkadah *(even then).* *(Alamgiri, V1, P118)*

After every set of four rak’aat it is mustahab to sit for rest for the period of time during which the four rak’aat can be offered. This pause is called a tarweehah. *(Alamgiri, V1, P115)*

During the tarweehah, the participants are allowed whether to remain silent, recite Durood, do Zikr, or offer nafl salah individually. *(Ad-Dur-rul-Mukhtaar, V2, P497)* The following Tasbih can also be recited.

*(31)* After offering 20 raka’at, the fifth tarweehah is also mustahab, but if it causes discomfort to people (to wait so long) then don’t recite the fifth time. *(Alamgiri, V1, P115)*

Some people keep sitting during the initial part of the first rak’at, they stand to join the jama’at when the imam is going to perform ruku, it is a habit of the hypocrites.
The 142\textsuperscript{nd} verse of Surah Nisā says:

**Translation Kanzul-Imaan:**

and when they stand up for salah they stand up with a defeated soul (lazily)

One should also join the jama’at of Farz-salah immediately even if the imam has stood after completing the ruku. Further, if the imam is in the first sitting (Qadah), join in without waiting for him to stand. If you joined in during the qa’dah (sitting) but the imam (finished his tashahud and) stood up, complete the whole tashahud before standing. *(Bahar-e-Shariat, Part 4, P36 – Ghunyatul Mustamli, P410)*

(33) It is preferable to offer the witr salah with Jama’at in Ramadan, but if someone offered the farz of Isha alone then he is to offer his witr alone. *(Bahar-e-Shariat, Part 4, P36)*

(34) There is no harm in offering the farz of Isha with one imam, the tarāweeh salah with another imam and the witr with a third imam.

(35) Sayyiduna Umar Farooq-e-Azam رضي الله عنه used to lead the farz jama’at and witr while Sayyiduna Ubai bin Ka’b رضي الله عنه used to lead the tarāweeh Jama’at. *(Alamgiri, V1, P116)*

**Oh Allah**! Make us pious and sincere and bless us with the privilege of offering tarāweeh with sincerity and concentration every year with a correctly reciting hafiz, and accept our salahs.

**Recovery from Cancer**

**Alhamdu-Lillāh**! Allah and His Beloved Rasool ﷺ have greatly blessed Dawat-e-Islami. Many patients suffering from such deadly diseases declared incurable by doctors have found the cure for their lethal diseases in the Madani Qaflas. According to the statement made by an Islamic brother of Maripur (Baab-ul-
Madina Karachi) ‘An Islamic brother living at Hawk’s bay (Baab-ul-Madina Karachi) had cancer; he travelled with a Madani Qafila of Dawat-e-Islami the International non-political religious movement of the Qur’an and sunnah in the company of Prophet’s devotees.

During the journey, he looked quite sad and disappointed. The participants of the Qafila reassured him and made supplications for him. One morning, while he was sitting, all of a sudden, he vomited a peace of flesh, he felt greatly relieved after the vomiting. Having returned from, the Madani Qafila he went to see a doctor and had his tests done again; he was shocked to see results which indicated that he was no longer suffering from cancer. Alhamdu-Lillāh ʿعَزَّزَجَلَّ  he regained his health.
The Blessings of Laila-tul-Qadr

Excellence of Durood Shareef

The beloved of Allah, the Faultless said:
“Whoever recites Durood upon me a thousand times in one day shall not die until he sees his place in Heaven”. (At’targheeb Wat’tarheeb, V2, P328, Hadith 22)

Dear Islamic brothers! Laila-tul-Qadr is an extremely auspicious night. It is called Laila-tul-Qadr because the events of the whole year are decided in this night, in other words, the angels make a record of whatever is going to happen the following year. It is stated in Tafseer Sāvi on page 2398 volume 6:

[Translation: It (destiny) appears in the registers of the angels]

There are several other reasons for the greatness of this night. The renowned Qur’anic commentator Mufti Ahmad Yaar Khan says: This night is called Laila-tul-Qadr for several reasons:-

(1) In this night, the tasks of the following years are set and assigned to the angels.
(2) The Holy Quran was revealed at this night.
(3) The worship performed in this night has great qadr (excellence).
(4) Qadr also means “tightness”; because so many angels descend at this night that the earth becomes cramped (for space).
These are the reasons for calling this night *Laila-tul-Qadr*. *(Mawaiz-e-Na’emiyyah, P62)* There is a *Hadith* in Bukhari *Shareef* that says: "Whoever performs *salah* with faith and sincerity at this night shall be forgiven for all his previous sins". *(Sahih Bukhari, V1, P660, Hadith 2014)*

**More Reward than Worshipping for 83 Years and 4 Months**

Therefore, we must not spend this sacred night in negligence. Whoever worships in this night is rewarded more than the worship of 1000 months, *(which is)* 83 years and 4 months. Only Allah and His Beloved Rasool *(by Allah informing him)* know how much “more”.

Sayyiduna Jibraeel علیه السلام and other angels descend at this night and shake hands with the worshippers. Each and every moment of this blessed night is full of peace and this peace remains till dawn *(Subh-e-Sadiq)*.

It is a huge Grace of Allah علیه السلام that He has granted this glorious night only to His Beloved Rasool صلی الله عالیه وَ الَّهُ وَ سَلَم and for his sake, to his *ummah*:-

Allah علیه السلام says in the Holy Qur’an:

**Translation Kanzul-Imaan:**
Undoubtedly, We sent it down in the blessed and valuable night. And what you know, what the blessed night is? The blessed and valuable Night is better than a thousand months. Therein descend angels and Jibrel *(the Spirit)* by the command of their Rabb for every affair. That is all peace till the rising of the dawn.

*(Section 30, Sura-tul-Qadr)*
Dear Islamic brothers! Did you see! *Laila-tul-Qadr* is so important that Allah has revealed a whole *surah* about the excellence of this night which you have just seen. In this blessed *surah* Allah has mentioned several unique qualities of this divine night.

The Honourable Qur’anic Commentators have said regarding this *sura*: “In this night, Allah lowered the Holy Qur’an from the *Lauh-e-Mahfuz* to the first sky and then over a period of approximately 23 years gradually revealed it to His Beloved Rasool.” *(Tafseer-e-Saavi, V6, P2398)*

**Our Holy Prophet Got Dejected**

“*Tafseer-e-Azizi*” mentions that when our Dear and Beloved Makki Madani Mustafa compared the long life spans of the previous ummahs with the short life spans of his ummah, his blessed heart filled with sympathy and he got dejected because he thought ‘even if my ummah worships abundantly, they will not be able to perform as much worship as the previous ummahs did. The mercy of Allah intensified and He granted His Beloved Rasool *Laila-tul-Qadr*. *(Tafseer-e-Azizi, V4, P434)*

**A Faith Strengthening Story**

Explaining the background of the revelation of *Sura-tul-Qadr* some honourable Qur’anic commentators have documented a very faith-strengthening story that is as follows:

*Sham’ūn* worshipped for a thousand years by performing *salah* throughout the nights, fasting during the days and fighting against disbelievers in the path of Allah. He was so strong that he could break heavy iron chains with his hands. When the wicked disbelievers saw that they would not be able to defeat *Sham’ūn* they persuaded his wife, tempting her by a lot of wealth, to tie him with strong ropes while he was asleep and then hand him over to them.
The unfaithful wife did as she was told. When Sham‘ūn  الرحمة الله عليه awoke and realised he had been tied up, he shook his body and broke the ropes setting him self free easily. Then he asked his wife “Who tied me?” Pretending to be loyal, the unfaithful wife lied, “I was just checking how strong you are and wanted to see how you would free yourself”, she said. The incident was then ignored.

Despite failing the first time, his unfaithful wife constantly waited for another opportunity to tie him in the state of sleep. Then one night, she had another opportunity to do what she wanted; when he went to sleep, his cruel wife cunningly tied him with iron chains. As soon as he woke up, he shook the chains and broke them instantly and set himself free easily. His wife was shocked, but she cunningly made the same excuse again: “I was just testing your strength”. During the conversation, Sham‘ūn  الرحمة الله عليه revealed his secret to his wife that Allah  عز و جل has blessed him with the status of (wilayat) sainthood and nothing could affect him in the world except his hair”.

The devious wife understood what he meant. Worldly riches had blinded her; one day she found the opportunity to tie him with 8 of his own hairs whose length was up to the floor. (Clarification: He was a saint of a previous ummah; our blessed Rasool’s sunnah regarding the maximum length of hair is up to the shoulders) When he awoke he tried hard to free himself but could not succeed.

The treacherous woman that was intoxicated by worldly riches handed over her pious and righteous husband to the enemies. The malicious disbelievers tied Sham‘ūn  الرحمة الله عليه to a pillar and brutally mutilated his nose and ears, and cut out his eyes.

Allah  عز و جل was obviously watching his friend’s helplessness. The wrath of Allah  عز و جل buried the cruel disbelievers into the ground and a lightening of divine wrath struck the unfaithful, selfish, unfortunate wife and killed her. (Extracted from Muqashafa-tul-Quloob, P306)
Our Lives are too short

When the Honourable Companions heard about Sayyiduna Shamʻūn’s worship, fights and struggles they began to envy him and said to the Merciful Rasool, the Moon of Prophet Hood: “Ya Rasool Allah! We have been given very short lives; and some part of our lives is spent in sleeping, working, preparing food and in other worldly affairs; we cannot worship like Shamʻūn; Bani Israel will surpass us in worship”. Having listened to it, Beloved Rasool became sad. Instantly, Sayyiduna Jibraeel arrived and presented Sura Qadr on behalf of Allah. The Holy Prophet was comforted and re-assured that “Every year We have granted your ummah a sacred night; if they worship Me at this night they shall surpass Shamʻūn’s thousand months of worship”. (Makhuz az Tafseer-e-Azizi, V4, P434)

We are Ungrateful!

Allahu-Akbar! Dear Islamic brothers! Our Merciful Allah is extremely generous towards the ummah of His Beloved Rasool and He has bestowed upon us this magnificent night for the sake of our Dear and Beloved Rasool. If we worship in Laila-tul-Qadr we will earn more reward than the worship of 1000 months.

Unfortunately, we don’t value this great night! Look at the Honourable Companions, it was due to their grief that we have been given such an enormous blessing without asking for it. They treasured it but we are so ungrateful, we don’t have even time to worship. Unfortunately! Every year, we waste this huge blessing in negligence.
The Blessings of Filling in Your Madani In’āmāt Cards

Dear Islamic brothers! In order to increase your love for Laila-tul-Qadr, join the Madani environment of Dawat-e-Islami, the international non-political religious movement of the Qur’ān and sunnah.

Alhamdu-Lillāh in order to spend life according to the sunnah, 72 Madani In’āmāt (for Islamic Brothers), 63 (for Islamic Sisters), 92 (for male religious students), 83 (for female religious students) and 40 (for Madani boys and girls) have been formulated. These are in the form of questions regarding worships and morals. Everyone should fill in their Madani In’āmāt cards by doing Fikr-e-Madin (pondering over deeds) every day and hand them in to their relevant responsible Islamic brother before the 10th of every Madani Month (Islamic Month). The Madani In’āmāt have caused Madani revolutions in the lives of many Islamic brothers and Sisters.

Listen to a blessing of Madani In’āmāt. An Islamic Brother of Karachi gave the following statement:

The Imam of the Masjid of our area was associated with Dawat-e-Islami; making individual effort, once he gave my elder brother a Madani In’āmāt card as a gift. Having reached the home, when he read the booklet, he was surprised to know that the small booklet contains a thorough guideline for the Muslims to spend their lives in an Islamic way.

Due to the blessings of the Madani In’āmāt card, Alhamdu-Lillāh he started offering salah with jama’at in the Masjid. Now he has also grown a beard and fills in his Madani In’āmāt card.

Glad Tidings for those Acting upon Madani In’āmāt

Dear Islamic brothers! The following Madani blessing clearly reveal how fortunate are those filling in the card of Madani In’amat. An Islamic brother of Hyderabad (Baab-ul-Islam Sindh) gave the following sworn statement:-
One night in Rajab 1426 A.H., I was blessed with the huge privilege of seeing the Holy Prophet صلى الله عليه وسلم in a dream. His blessed lips began to move and the following flowers of mercy began to fall from them, he صلى الله عليه وسلم said, “Whoever punctually does Fikr-e-Madina about his Madani In’amāt every day in this month, Allah عزّ وجلّ shall forgive him”.

**Who is Deprived of All Blessings?**

Sayyiduna Anas bin Malik رضي الله عنه says that once when the month of Ramadan arrived, the King of the Universe, Mercy of Mankind صلى الله عليه وسلم said, “A month has come to you in which there is one such night that is better than a thousand months, whoever is deprived in that night is deprived of all goodness and only the one completely deprived is deprived of its goodness”. (Sunan Ibn-e-Maja, V2, P298, Hadith 1644)

**1000 Sons**

Narrating another background regarding the revelation of Sura-e-Qadr, Hadrat Kab-ul-Ahbar رضي الله عنه a Tabai saint says, “There was a righteous king in the Bani Israeel. Allah عزّ وجلّ commanded the then Prophet صلى الله عليه وسلم to ask him to express his desire. When he received Allah’s عزّ وجلّ message, he said, “Ya Allah عزّ وجلّ! I want to sacrifice my wealth, children and life in jihad”. Allah عزّ وجلّ gave him a thousand sons. He used to prepare each son with wealth and send him with an army to fight in the path of Allah عزّ وجلّ. He would fight for a month and then be martyred. The king would then prepare another son to fight with the army, and so every month he would sacrifice one of his sons. Further, the king used to offer salah at night and fast throughout the day.

After a thousand months, all his thousand sons had been martyred; thereafter he fought himself and was martyred. Impressed by the sincere sacrifices made by the king, people said that no one can reach his status. So Allah عزّ وجلّ revealed the ayah:"
Kingship of a Thousand Cities

Sayyiduna Abu Bakr Warraq رضي الله عنه says that Sayyiduna Suleiman ﷺ ruled 500 cities and Sayyiduna Zulqarnain رضي الله عنه also ruled 500 cities. Thus both of them together ruled a thousand cities. Allah ﷺ has made the worship of this night better than what these two great personalities owned. (Tafseer-e-Qurtubi, V20, Part 30, P122)

Dear Islamic brothers! This night holds goodness and peace; it is mercy from beginning till end. The Honourable Qur’anic Commentators رحمهم الله تعالى say: “In this night there is protection from snakes, scorpions, calamities, problems and devils as well. It is also full of peace”.

Hoisting Flags

According to a narration, in Laila-tul-Qadr, an army of angels under the command of Jibraeel ﷺ descends from Sidra-tul-Muntaha with four flags. They hoist one flag on the blessed tomb of the Makki Madani Sultan صلى الله عليه وسلم, one flag on the roof of Bait-ul-Muqaddas, while the third on the top of the Ka’ba and the fourth on Mount Sina. Then they enter the houses of all the believers and say salaam; they say, “Salām (this is one of the names of Allah ﷺ) sends peace upon you”. However, these angels do not enter the houses in which there are alcoholics, eaters of swine, or people who break ties without valid shari reasons. (Tafseer-e-Saavi, V6, P2401)
Another narration says that these angels outnumber even all gravels of the earth, and they all come with peace and mercy. (Tafseer-e-Dur-e-Mansur, V8, P579)

**The Green Flag**

According to another detailed Hadith reported by Sayyiduna Abdullah ibn Abbas رضي الله عنهما, Our Dear and Beloved Rasool, the Light of the Universe صلی الله تعالى علیه وآله وسلّم said regarding *Laila-tul-Qadr*: “In *Laila-tul-Qadr*, Jibraeel عليه السلام, accompanied by a large number of angels, descends onto the earth with a green flag which he hoists on the top of the ka’aba. Jibraeel عليه السلام has 100 arms; two of which he opens only at this night. His arms spread across the east and west. Then Jibraeel عليه السلام commands the angels to say salaam and shake hands with every Muslim that is offering salah or doing the Zikr of Allah and to say Ameen to their supplications. This process continues till dawn (Sub-e-sadiq). In the morning, Jibraeel عليه السلام commands all the angels to return. The angels say “Oh Jibraeel عليه السلام what about the needs of the ummah of Allah’s Beloved Rasool عليه السلام?" Jibraeel عليه السلام answers, “Allah عزّرجلّ و صلی الله تعالى علیه وآله وسلّم has had a special merciful glance upon them and has forgiven all of them except four types of people”

The honourable Companions asked, “Ya Rasool Allah عزّرجلّ و صلی الله تعالى علیه وآله وسلّم who are those four types of people?” He عزّرجلّ و صلی الله تعالى علیه وآله وسلّم answered, “(1) Alcoholics, (2) Disobedient to parents, (3) Those who break ties with relatives and (4) those who have hatred and hostility towards each other and break ties.” (Shu’abul Imaan, V3, P336, Hadith 3695)

**Unfortunate People**

Dear Islamic brothers! Did you realize how blessed and sacred *Laila-tul-Qadr* is? Everyone is forgiven at this night, but the alcoholics, those who disobey their parents, break ties with relatives and have hostility (with fellow Islamic brothers) without a valid Islamic reason and break ties with them due to this hostility, are not forgiven.
Repen! 

Dear Islamic brothers! Isn’t it enough for us to fear the wrath of our Omnipotent Allah عَزَّوَجَلّ? How extreme would be the sinners who are not being forgiven even at the sacred and blessed night of Laila-tul-Qadr. We must repent sincerely of our sins and settle all the matters concerning the rights of others. Indeed, the mercy and bounties of Allah عَزَّوَجَلّ are endless.

The Nuisance of Quarrel

Sayyiduna Ubadah bin Samit رضي الله عنه narrates that our Dear and Beloved Prophet, Makki Madani Mustafa صلی الله علیه و آلہ وسلم came out to tell us about Laila-tul-Qadr (which night it would be); but two Muslims were quarrelling with each other. He صلی الله علیه و آلہ وسلم said: “I came to tell you about Laila-tul-Qadr but so and so persons were quarrelling, due to which its (exact) date has been kept secret, it is possible that your betterment lies in it; now look for it in the 9th, 7th and 5th night (in the last 10 nights).” (Sahih Bukhari, V1, P663, Hadith 2023)

If Someone’s Good with Me then I’m Good with Him But if He Isn’t Then...

Dear Islamic brothers! This blessed Hadith contains a clear-cut warning for us. Our Dear and Beloved Rasool, Makki Madani Mustafa صلی الله علیه و آلہ وسلم was about to tell his Companions the (exact) date of Laila-tul-Qadr but the quarrelling of two Muslims with each other proved to be a hurdle and thus Laila-tul-Qadr has become a secret forever. This event also indicates that Muslims’ quarrelling with each other reduces mercy and blessing.

Unfortunately, some of the Muslims belonging to different races such as Pathans, Panjabis, Muhajir, Sindhis and Balouchis are killing each other and burning their fellow Muslims’ brothers’ properties and other things just on the basis of racial and linguistic differences.

O Muslims! You were protectors of each other, what has happened to you? Our dear and Beloved Rasool صلی الله علیه و آلہ وسلم said, “All
believers are like a (single) body; if one part is wounded the whole body feels the pain”. (Sahih Bukhari, V4, P103, Hadith 6011)

Dear Islamic brothers! Instead of quarrelling and fighting, we must cooperate and console each other. A Muslim does not fight, stab, rob and burn the shops and property of his other Muslim brother.

**Definition of Muslim, Believer and Migrant**

Sayyiduna Fudâlah bin Ubaid رضي الله عنه narrates, the Chief of all the Prophets, said on the occasion of the last Hajj, “Shall I not tell you who a mu’min (believer) is?” Then he صلى الله عليه وسلم said, “A mu’min is the one who people do not fear regarding their lives and wealth; a Muslim is the one who does not harm people with his tongue and hands; a mujahid is the one who fights his Nafs in order to obey Allah عزّ وجلّ; and a muhajir is the one who gives up sins”. (Al Mustadrak lil Hakim, V1, P157)

He صلى الله عليه وسلم also said: “It is not permissible for a Muslim to hurt the feelings of another Muslim by (offensive) gestures. It is also unlawful to do anything that frightens or terrifies another Muslim.” (It-haafussadatil Muttaqeen, V7, P177)

**Unbearable Itch**

Sayyiduna Mujahid رضي الله عنه says that Allah عزّ وجلّ will inflict a (severe) itch on some of the people of Hell; they will scratch until their skins will be severely wounded and even their bones will appear. They will hear a voice, “What do you think of this pain?” They will reply, “It is severe and unbearable”. Then they will be told, “This is your punishment for troubling the Muslims”. (It-haafussadatil Muttaqeen, V7, P175)

**The Reward for Removing Difficulties**

Our Dear and Noble Rasool, the Leader of Mankind, Chief of all the Prophets صلى الله عليه وسلم said: “I saw a man wandering around in the Heaven, do you know why? Simply because he removed a tree
in the world from a path in order to make it easier for Muslims to pass. (Sahih Muslim, P1410, Hadith 1914)

If You Want to Fight...Fight Your Nafs

Dear Islamic brothers! Learn a lesson from these Ahādith and avoid quarrelling and fighting with each other. If you really want to fight, then fight the rejected devil, fight your (Nafs-e-Ammarah), and when jihad becomes an obligation, fight the disbelievers; but treat each other like brothers. You’ve realized the great harm of quarrelling, which resulted in Laila-tul-Qadr being kept a secret forever. We are unaware that we may have been deprived of other great blessings and favours because of our (personal) conflicts and quarrels!

May Allah have mercy on our miserable condition and make us realize whether we are Punjabi, Patan, Sindhi, Baloch, Saraiki, Muhajir, Bengali, Bihari or anyone else we are all “slaves” of our Noble Arabian Rasool.

Our Dear Beloved Rasool is neither Patan, Punjabi, Balochi, nor Sindhi, in fact, he is Arabian. Would that we all truly hold tight to our Blessed Arabian Prophet and ignore all racial and linguistic differences and become united and righteous!

The Holy Prophet was Smiling when He Saw the Madani In’amāt Card

Alhamdu-Lillāh! There is no racial and linguistic difference in the Madani environment of Dawat-e-Islami, people of all tribes and languages are under the shadow of our Holy Prophet’s mercy.

Please join the Madani environment of Dawat-e-Islami and practice the Madani In’amāt in order to live a righteous life with Prophet’s intense love. For your motivation and encouragement here is a pleasant and fragrant Madani event about Madani In’amāt: Therefore, according to the gist of a sworn statement of a Muballigh (preacher) from Rawalpindi who came to
do the Madani Qafila course on the 5th of February in 2005 in Faizan-e-Madina, Baab-ul-Madina Karachi, the international Madani Markaz of Dawat-e-Islami, the international non political religious movement of the Qur’an and Sunnah:

I was asleep in the international Madani Markaz Faizan-e-Madina. My physical eyes had closed but Alhamdu-Lillah the eyes of my heart opened. In a dream I saw our Beloved Rasool صلی الله علیه وآله وسلم on a high terrace, next to him were sacks of Madani In’āmāt cards. Makki Madani Mustafa, King of the Universe صلی الله علیه وآله وسلم was smiling as he was looking carefully at one Madani In’āmāt card; and then I woke up.

**Magic Fails**

Sayyiduna Ismaeel Haqqi رضی اللہ عنہ says; “This is a night of peace; people are protected from many troubles such as illnesses, evil, calamities, storms, lightening and other things that people fear. In fact, everything that descends in this night contains peace, benefit and goodness. In this night, the devil cannot make people do evil and no magician can do magic; this night is full of peace.” (Ruhul-Bayan, V10, P485)

**Signs of Laila-tul-Qadr**

Sayyiduna Ubadah bin Samit رضی اللہ عنہ asked Beloved Rasool of Mankind, Knower of the “Ghaib” (unseen) صلی الله علیه وآله وسلم about Laila-tul-Qadr. The King of Madina-tul-Munawwara, Chief of Makka-tul-Mukarrama صلی الله علیه وآله وسلم replied: “Laila-tul-Qadr is in the odd nights of last ten days of Ramadan; 21st, 23rd, 25th, 27th, 29th or the last night of Ramadan. Whoever worships with faith in order to earn reward in this night will be forgiven for all his previous sins. Some of its signs are as follows: the night will be open, bright, and extremely clear; it is neither too hot nor too cold, the weather is quite normal at this night, it will be as if the moon has opened up. Throughout the night the devils are not struck by stars.
There is another sign that is the rising of the sun without rays on the next morning, and it will be like the moon of the 14th night. Allah has forbidden the devil to come out when the sun rises that morning (apart from that one day, whenever the sun rises in the morning the devil also comes out). (Musnad Imam Ahmad, V8, P414, Hadith 22829)

The Ocean Water Becomes Sweet

Dear Islamic brothers! Laila-tul-Qadr falls on one of odd nights of the last ten days of Ramadan-ul-Mubarak. Sometimes it falls even on the 30th night. There are thousands of reasons for keeping this night a secret, and most certainly one of the reasons is that Muslims will try to spend every night worshipping Allah because they don’t know which night is Laila-tul-Qadr.

Many signs of Laila-tul-Qadr have been mentioned in Ahadith but it is not easy for everyone to see these signs, in fact, only men of insight can see them. Sometimes, Allah shows these signs to His chosen people. One of the signs of Laila-tul-Qadr is that the salty ocean water becomes sweet and (another sign is that) everything in the universe except humans and jinn submits to the Glory of Allah by prostrating; but not everyone sees it.

Story

Sayyiduna Ubaid ibn Imran said: “One night I was doing wudu at the Red Sea. When I tasted the water it seemed sweeter than even honey, I was extremely surprised. When I told Sayyiduna Usman-e-Ghani about it, he said, “Oh Ubaid it would be Laila-tul-Qadr”. He further said, “Whoever spends this night remembering Allah it is as if he has worshipped for more than a thousand months and Allah will forgive him for all his sins.” (Tazkira-tul-Waizin, P626)

May Allah have mercy on them and forgive us for their sake.
Story

The slave of Sayyiduna Usman ibn Abil-aas once said to him, “Oh Master! I’ve been a sailor for a long time; I’ve noticed a strange thing in the ocean water”. “What is it?” He asked. The slave replied, “Oh Master! Every year, there is a night in which the ocean water turns sweet”. He said to his slave, “Be careful this year. Tell me when the water turns sweet”. On the 27th night of Ramadan, the slave said to his master, “Oh Master! The water has turned sweet tonight”. (Ruhul-Bayan, V10, P481)

May Allah have mercy on them and forgive us for their sake.

Why Don’t the Signs Appear to Us?

Dear Islamic brothers! Several signs of Laila-tul-Qadr have been mentioned. A question may arise in your mind as to why we are unable to observe any of signs of Laila-tul-Qadr despite the fact that it falls every year. To answer the question, the honourable scholars said, “Not everyone is able enough to discern these hidden things because they are related to kashf (spiritual vision) and karamat (miracle). Only people with the gift of basirat (spiritual insight) can see them. How can the person who commits innumerable sins every day see these divine signs?

Look for it during the Odd Nights

Dear Islamic brothers! Allah has decided to keep Laila-tul-Qadr a secret, so we don’t know for sure which night Laila-tul-Qadr actually is. Mother of the Believers Sayyidatuna Aisha Siddiqa says, ‘the mercy of mankind صلَّى الله تعالى عليه وَسَلَّم’ said, “Look for Laila-tul-Qadr in the odd nights of the last ten days of Ramadan (the 21st, 23rd, 25th, 27th and the 29th). (Sahih Bukhari, V1, P662, Hadith 2020)

Look for it during the Last 7 Nights

Sayyiduna Abdullah ibn Umar says that Laila-tul-Qadr was revealed to some of the Honourable Companions of
Beloved Rasool صلی الله علیه وآله وسلم in a dream in the last 7 nights. Our Dear and Beloved Rasool صلی الله علیه وآله وسلم said, “I see your dreams have united in the last seven nights, so the one who seeks it should look for it in the last seven nights.” (Sahih Bukhari, V1, P660, Hadith 2015)

**Why has Laila-tul-Qadr been Kept Secret?**

Dear Islamic brothers! It is the blessed sunnah of Allah ﷺ that He has kept some very important things secret, as it has been narrated that “Allah ﷺ has hidden His pleasure in pious deeds, His wrath in sins, and His saints رحمتهم اللہ تعالی among His people”.

Therefore, we shouldn’t miss any good deed even though it looks minor because we don’t know which good action might please Allah ﷺ. An action might look small but it might earn us the pleasure of Allah ﷺ. Many blessed Ahādith contain such events. For example, on the day of judgement, an indecent woman will be forgiven for having given water to a thirsty dog to drink in the world. Likewise, as His displeasure is hidden in sins, we should avoid each and every sin though it apparently looks minor because even a single sin can bring about the displeasure and wrath of Allah ﷺ. Similarly, He has hidden His saints amongst His people, so we should respect every pious Muslim because we don’t know who a saint of Allah ﷺ is. If we respect pious people, stop being suspicious and consider every Muslim better than ourselves, our society will improve (rapidly) and Inshā-Allāh ﷺ we will succeed in the afterlife.

**Madani Flowers**

Imam Fakhr-ud-Deen Raazi ﷺ says in his famous tafseer “Tafseer-e-Kabeer”, “There are several reasons why Allah ﷺ has kept Laila-tul-Qadr a secret:-

(1) He has concealed many things such as His ﷺ pleasure in obedience so that people perform every form of worship, His ﷺ wrath in sins so that people avoid every single sin, His ﷺ saints
amongst His people so that people respect every single person, the answering of prayers in saying prayers so that people say prayers abundantly, the Ism-e-Azam amongst His names so that people respect every name, the Salāt-e-Wustā amongst the salah so that people offer all the salah, the acceptance of repentance has been kept secret so that people always repent of their sins, the time of death has been kept secret so that people always fear it.

Likewise, Laila-tul-Qadr has been kept secret so that people respect all the nights of Ramadan.

(2) It is as if Allah says “I know your daring about sins, if I had declared a particular night as Laila-tul-Qadr, and if you had committed sins knowingly even at this sacred night as a result of your lust, it would be more severe than committing sins unknowingly.”

According to a narration, once the Blessed Rasool entered the Masjid and saw a man sleeping (inside), he said, “Oh Ali! Wake him up so that he can perform wudu”. Having awoken the man, Sayyiduna Ali said, “Ya Rasool Allah! normally, you hasten to perform righteous deeds, why did you not wake him up yourself?” He replied, “I did not do so because his refusing you is not a kufr; I did it to reduce his crime”. It is an example of the mercy of the Beloved Rasool. Considering this (Hadith), imagine the mercy of Allah. It is as if Allah says: “If you had known Laila-tul-Qadr and worshipped in it you would have gained more reward than a thousand months’ worship but if you had sinned in it you would have been liable to a thousand months’ punishment; and protection from punishment is better than earning reward.

(3) I kept this night secret so that people would struggle hard to acquire it and earn reward for their struggles.

(4) When people don’t know which night is Laila-tul-Qadr, then they will try to worship Allah every night of Ramadan hoping
that it might be Laila-tul-Qadr. With these people Allah admonished and the angels, “You used to say that these humans will fight and shed blood, but (look) these are their efforts and struggles in a night that could be Laila-tul-Qadr (they are not certain of it) so what would they have done if I had told them the exact night…? (In other words, they would worship even more abundantly)

This is the secret to the answer that Allah gave to the angels when He said to them:

Translation Kanzul-Imaan:
I am about to place a caliph in the earth.

(Section 1, Baqara, V30)

The angels replied:

Translation Kanzul-Imaan:
they said, "will You place such who will spread disorder and shed blood? And We praise You commending You and sanctify You

(Section 1, Baqara, V30)

Then He said:

Translation Kanzul-Imaan:
He said, 'I know what you know not'.

(Section 1, Baqara, V30)

Today the secret behind this statement has been revealed. (Tafseer-e-Kabir, V11, P229)
Any Night of the Year could be “Laila-tul-Qadr”

Therefore, Laila-tul-Qadr has been kept secret for numerous reasons so that the pious people of Allah عزّ وجلّ spend the whole year looking for it and constantly striving, to earn the reward of their worships.

There is a major difference of opinion amongst the honourable scholars رحمهم الله تعالى regarding the exact date of Laila-tul-Qadr. Some scholars رحمهم الله تعالى say that Laila-tul-Qadr moves throughout the year. For example, Sayyiduna Abdullah ibn Mas’ood رضي الله عنه said: “Only the man who searches carefully throughout the year for Laila-tul-Qadr will be able to find it”.

Favouring the foregoing saying, Imam-ul-'Arifin, Sayyiduna Sheikh Muhiyyuddin ibn Arabi رحمه الله says, “Once I found Laila-tul-Qadr on the 15th night of Sha’ban (Shab-e-Bara’at) and, on another occasion, I found it on the 19th night of Sha’ban. I have also seen it on the 13th and the 18th night of Ramadan, and in different years I have seen it on each of the odd nights of the last ten days of Ramadan. He رحمه الله عليه also says that even though Laila-tul-Qadr is mostly in Ramadan I have experience that it falls on different nights of the year; so it isn’t the same night every year.

The Merciful Rasool ﷺ and the Shaikhain

Alhamdu-Lillāh ﷺ! In the Madani environment of Dawat-e-Islami many blessings take place during Ramadan-ul-Mubarak’s I’tkaf. Islamic brothers and Islamic sisters gain the blessings of performing I’tkāf in Masajid and Masājid of the home around the world. Here is a faith strengthening event for persuasion:

Therefore, according to the statement made by a young Islamic brother who is responsible for Qafilas in the District Liyaqat-Pur, Division Rahim Yar Khan (Punjab, Pakistan):

I was so film-addict that I had seen about half of the VCDs in the VCD shop of our village. Alhamdu-Lillāh ﷺ I was blessed with the opportunity to perform I’tkāf in the last ten days of Ramadan (1422A.H.2001) at Madani Masjid in Talbani (a village). Words can
not express the blessings of the company of the Prophet’s devotees of Dawat-e-Islami! On the 27th of Ramadan, I cried the whole night asking the Prophet ﷺ to have me behold him.

\[\textit{Alhamdu-Lillāh} \quad \text{غُزَوَّجَلَ} \]

In the early morning, the door of mercy opened for me when I had a dream in which I found myself in a Madjid where an announcement was made. The Holy Prophet ﷺ is coming and will lead the salah. After a while, the Merciful Rasool, Master of both Worlds, the Grandfather of Hasanayn, Solace of our hearts and then I woke up. All I saw was one glance and then his blessed face disappeared, filling my heart with grief, a flood of tears flowed from my eyes, I cried so much that I began to hiccup.

\[\textit{Alhamdu-Lillāh} \quad \text{غُزَوَّجَلَ} \]

Having had the blessed dream, my love for Dawat-e-Islami the international non-political religious movement of the Qur’an and Sunnah intensified and I joined Dawat-e-Islami whole-heartedly. I headed for Baab-ul-Madina Karachi and joined Jamia-tul-Madina to do the Dars-e-Nizami Course. At this moment in time, I am in my first year and I am trying to serve Dawat-e-Islami as a Qafila responsible in our area.

\[\textit{صَلِّي الله تَعَالَى عَلَيْهَ وَلَيْلاً وَسَلِّم} \quad \text{عُزَوَّجَلَ} \]

2 Sayings of Imam-e-Azam

Two statements of Imam-e-Azam Abu Hanifa رضي الله عنه regarding this issue have been narrated:

(1) \textit{Laila-tul-Qadr} is in Ramadan but there is no specific night for it, whereas Sayyiduna Imam Abu Yousuf and Sayyiduna Imam Muhammad رحمهم الله تعالى say that \textit{Laila-tul-Qadr} is in the last 15 nights of Ramadan.

(2) A famous statement of Sayyiduna Imam Abu Hanifa رضي الله عنه is that \textit{Laila-tul-Qadr} moves around the whole year, sometimes it is in Ramadan and sometimes in the other months. Sayyiduna Abdullah ibn Abbas, Sayyiduna Abdullah ibn Mas’ood and
Sayyiduna Ikramah رضي الله عنهم also favoured this opinion. (Umda-tul-Qari, V8, P253, Hadith 2015)

Sayyiduna Imam Shafi’ee رضي الله عنه says that Laila-tul-Qadr is in the last ten days of Ramadan and it is the same night (every year), it will never change up to the day of Judgement. (Umda-tul-Qari, V8, P253, Hadith 2015)

**Laila-tul-Qadr Changes**

Sayyiduna Imam Malik رضي الله عنه says that Laila-tul-Qadr falls in one of the odd nights of the last ten days in Ramadan but it is not the same night (every year), it changes every year within these odd nights; sometimes it’s the 21st night, sometimes it’s the 23rd, 25th, 27th and sometimes the 29th night. (Tafseer-e-Saavi, V6, P2400)

**Abul Hasan Iraqi رضي الله عنه and Laila-tul-Qadr**

Some scholars have narrated the following statement of Sayyiduna Shaykh Abul Hasan Iraqi رضي الله عنه, “I have found Laila-tul-Qadr every year ever since I have reached puberty. Then, expressing his personal experience about Laila-tul-Qadr, he says, “Whenever the first fast fell on Sunday or Wednesday (Laila-tul-Qadr) was the 29th night; if the first fast was on a Monday it was the 21st night; if the first fast was on a Tuesday or Friday it was the 27th night; if the first fast was on a Thursday it was the 25th night, and if the first fast was on a Saturday it was the 23rd night. (Nuzha-tul-Majalis, V1, P223)

**The 27th Night, Laila-tul-Qadr**

Despite the differences of opinion amongst the respected jurists, Qur’anic commentators and Muhaddiceen رضي الله عنه and the majority of scholars opine that Laila-tul-Qadr is the 27th night of Ramadan every year.

Sayyiduna Ubai bin Ka’b رضي الله عنه holds the opinion that the 27th night of Ramadan is Laila-tul-Qadr. (Tafseer-e-Saavi, V6, P2400)
Ghaus-e-Azam Sayyiduna Sheikh Abdul Qadir Jilani رضي الله عنهم also had the same opinion.

Sayyiduna Shah Abdul Aziz Muhaddith Dehlwi رضي الله عنهم is also one of the scholars that favoured the opinion that Laila-tul-Qadr is the 27th night of Ramadan; he has given two proofs in support of his opinion. Firstly, there are 9 letters (in Arabic) in the word “Laila-tul-Qadr” and this word appeared 3 times in Surah Qadr, if 9 is multiplied by 3 the total becomes 27, which hints that Laila-tul-Qadr is the 27th night. Secondly, there are 30 words in this Sura and the 27th word is “” (the Arabic for “It”) which refers to Laila-tul-Qadr, in other words, this is a hint from Allah عزّ وجلّ for the righteous that Laila-tul-Qadr is the 27th night. (Tafseer-e-Azizi, V4, P437)

Dear Islamic brothers! By keeping Laila-tul-Qadr a secret Allah عزّ وجلّ has persuaded His people to worship every single night. If He عزّ وجلّ had specified a particular night as Laila-tul-Qadr and revealed it to us, we would probably remain negligent in other nights of the year and carry out special worships only in this one night. As it has been kept secret, every wise man is supposed to search for this auspicious night throughout the year and perform good deeds at every night of the year. If someone sincerely searches for it then (remember) Allah عزّ وجلّ does not let his efforts go to waste; He عزّ وجلّ will definitely grant him the blessings of this night.

An Easy Way to Spend Every Night in Worship

The following narration has been mentioned on page 187 of Gharaiib-ul-Qur'an, “If anyone recites the following prayer 3 times at night it is as if he has found Laila-tul-Qadr, so we should recite it every night, this is the prayer:-


[Translation: There is no one worthy of worship except Allah عزّ وجلّ, the Haleem (tolerant) and Kareem (Merciful) Allah, Allah عزّ وجلّ is Subhan, Rab of the 7 skies and the magnificent throne]
Oh seekers of Allah’s mercy! We should perform some good deeds at every night of the whole year. If we do so, we will be able to spend Laila-tul-Qadr in worship (In’shaAllah). Every night, there are two farz salah that are Maghrib and Ishah. Along with other salah, we should try our best to offer these two salah with complete Jama’at every night, if we succeed in offering these salah with Jama’at at Laila-tul-Qadr, we will be successful not only in the world but also in the here-after. Make it your daily habit to offer all the five salah including the Fajr and Isha salah with complete Jamat.

Mercy for the Whole of Mankind said, “If anyone offers his Isha salah with the Jama’at, it is as if he has spent half the night in salah; and if anyone offers his Fajr salah with the Jama’at it is as if has spent the entire night in salah”. (Sahih Muslim, P329, Hadith 656)

Imam Jalal-ud-Deen Suyuti Shafi’ee quotes the following saying of Our Blessed Madani Prophet, “The one offering Isha with the Jama’at has definitely earned his share from Laila-tul-Qadr”. (Al Jami’-us-Sagheer, P532, Hadith 8796)

**Value the 27th Night**

Oh seekers of Allah’s mercy! If we have the habit of offering salah with the Jama’at throughout year then we will Inshā-Allāh be blessed with offering these two salah with Jama’at in Laila-tul-Qadr as well, and, in this way, we will get the reward of the whole night’s worship in Laila-tul-Qadr despite sleeping the entire night.

We should make special arrangements to worship in the nights that are more likely to be Laila-tul-Qadr. For example the last ten nights of Ramadan or at least the last 5 odd nights and especially the 27th night because there is a high probability that this night is Laila-tul-Qadr. We must not spend this night in negligence. We should spend the 27th night doing special repentance, (tauba) istighfar, Durood, Salam and Zikr.
**Recite this in Laila-tul-Qadr**

Ameer-ul-Momineen, Sayyiduna Ali ﷺ said:

“Whoever recites Surah Qadr 7 times in Laila-tul-Qadr, Allah ﷺ shall protect him from every calamity and 70,000 angels pray that he enters Heaven. And whoever recites it three times on Friday (any Friday of the year) before the Friday prayer Allah ﷺ shall write as many deeds for him as the number of people offering salah that day is.” (Nuzha-tul-Majalis, V1, P223)

**The Dua for Laila-tul-Qadr**

Mother of the Believers, Sayyidatuna Aisha Siddiqa ﷺ narrates that she asked Beloved Rasool, the King of the Universe ﷺ, “Ya Rasool Allah! What should I recite if I find Laila-tul-Qadr?” Our Dear and Beloved Rasool ﷺ replied, “Pray this:

أَلَيْمَهُ اِنْكَ عَفُوٌّ نَجِبُ الْعَفَّرِ فَاعْفَ عَنِي

(“Ya Allah! You are the Forgiver and indeed You like forgiving, so forgive me”)

(Jami’ Tirmizi, V5, P306, Hadith 3524)

Dear Islamic brothers! Would that we all recite this Du’ā at least once every night, one day we’ll be blessed with Laila-tul-Qadr. If not every night, then at least recite it repeatedly on the 27th night. Apart from this, if Allah ﷺ gives you the ability, stay awake the whole night and recite Durood and salām abundantly, participate in an Ijtima-e-Zikr-o-Na’at and try to spend your time offering nafl salah.

**The Nafl of Laila-tul-Qadr**

Sayyiduna Ismail Haqqi ﷺ writes the following narration in his Tafseer “Ruhul-Bayan”: All the previous sins of the one offering nafl salah sincerely in Laila-tul-Qadr will be forgiven. (Ruhul-Bayan, V10, P480) Our Madani Rasool ﷺ used to worship excessively in the last days of Ramadan; he would remain awake
throughout the nights (for worship) and make his family stay awake. (Sunan Ibn-e-Maja, V2, P357, Hadith 1768)

Sayyiduna Ismail Haqqi narrates that our pious saints used to perform two rak’at nafl salah in each of the last ten nights with the intention of Laila-tul-Qadr. Some of the saints said that whoever recites ten verses every night with this intention shall not be deprived of its blessings and reward.

Faqih Abullais Samarqandi says; The salah of Laila-tul-Qadr should contain at least 2 rak’at, which can be up to 1000 rak’at (nafl) at the most, and the average amount is 200 rak’at. The average qira’at in each rak’at is to recite Surah Fatiha, Surah Qadr and then Surah Ikhlās three times and do salam after every set of two rak’aat. Then send Durood on Rasoolullah and then stand to pray again; continue this until you have completed your 200 or less or more rak’aat; this will be sufficient for the glory of this night that Allah has mentioned and the Holy Rasool has told us. (Ruhul-Bayan, V10, P483)

Dear Islamic Brothers! This night is definitely a fountain of immense blessings. Makki Madani Mustafa, the Ultimate Intercessor, Knower of the Ghaib (Unseen) (with the power of Allah), the King of the Universe, Beloved of Allah said: Such a month has come to you in which there is a night that is better than a thousand months; whoever is deprived in this night is deprived of all goodness; only a completely deprived man is left deprived of the goodness of Laila-tul-Qadr. (Mishkaat, V1, P372, Hadith 1964) Wasting such a blessed and sacred night that has innumerable mercies and bounties indicates great deprivation; therefore everyone should search for Laila-tul-Qadr the whole Ramadan or at least spend the 27th night in worship.

Ya Allah! For the sake of your Beloved Rasool grant us the blessings of Laila-tul-Qadr and the ability to worship you abundantly.
Beholding the Holy Prophet in Wakefulness

Dear Islamic brothers! For guidance of the Prophetic sunnah, please make a habit of travelling with Prophet’s devotees in the Madani Qafilas of Dawat-e-Islami the international non-political religious movement of the Qur’an and Sunnah, Inshā-Allāh you will be motivated to search for Laila-tul-Qadr.

Here is a faith strengthening event of a Madani Qafila for your persuasion; this is a statement of an Islamic brother of New Karachi: It was the first time I travelled with a 12 day Madani Qafila; our Qafila stayed in a Masjid in Nawab Shah (Baab-ul-Islam Sindh). Due to the lack of inclination towards virtuous actions, I felt quite sad. One day, according to schedule, the participants were busy learning the prophetic sunnah in the courtyard of the Masjid, during the study circle, the sun was shining directly on us; one of the Islamic brothers moved inside the Masjid.

A short while later, we heard a voice from inside the Masjid; all of us looked and saw the Islamic brother coming out crying. He said, “Just now in a state of wakefulness I saw a saint with a bright face wearing a green turban, he said, ‘Those learning the sunnah in the courtyard in the sun shine are earning more reward’”. On hearing this, all the participants began to cry; I was amazed and determined never to leave the Madani environment of Dawat-e-Islami.

Alhamdu-Lillāh, travelling regularly with Madani Qafilay has now become a second nature to me. Once our Madani Qafila was in Mirpur khas (Baab-ul-Islam Sindh), a Prophet’s devotee said that he saw the participants of the Qafila being showered with light at the time of Tahajjud; this gave me an even greater boost.

Alhamdu-Lillāh at present, I am serving Dawat-e-Islami as a responsible for Madani In’āmāt in my area.

Don’t Sit with Half Your Body in the Shade

Dear Islamic brothers! Did you see what great blessings are showered on those who travel with Madani Qafila! It probably wasn’t extremely hot and Prophet’s devotees may have sat in the cool
sunlight of the morning to learn the *sunan*; and they may have been encouraged in this way. However, it isn’t appropriate to hold a study circle in extreme heat unnecessarily, as it will be hard to concentrate and the participants may possibly misunderstand things. The environment for learning should be peaceful. If the sun is shining on parts of your body it is *sunnah* to move; either sit completely in shade or completely in the sunshine

Sayyiduna Abu Huraira رضي الله عنه narrates that Beloved Rasool ﷺ said, “When someone is in shade and the shade moves away, and he is left partly in the sunshine and partly in shade then he should move”. *(Sunan Abi Dawood, V4, P338, Hadith 4821)*
The Blessings of I’zikāf

Sayyiduna Abu Darda رضي الله عنه narrates that the Blessed Rasool, Mercy for the entire Mankind صلی الله تعالى علیه وآله وسلم said:

Translation:
Whoever recites Durood upon me 10 times in the morning and 10 times in the evening shall gain my intercession on the day of judgement.

(Majma-’uz-Zawaid, V10, P163, Hadith 17022)

صُلِّ عَلَى الْحَبِيبُ! صَلِّ اللَّهُ عَلَى الْحَبِيبٍ!

Dear Islamic Brothers! What can we say about the blessings of Ramadan? No doubt, its every moment has a lot of mercies and blessings, but the most important thing in this blessed month is Laila-tul-Qadr. In order to find this night, our Dear and Beloved Makki Madani Mustafa صلی الله تعالى علیه وآله وسلم performed the I’zikāf even for the whole of Ramadan Shareef, and he used to do it especially in the last ten days.

Once he صلی الله تعالى علیه وآله وسلم could not do I’zikāf in Ramadan for any reason, so he did it in the last ten days of Shawwal. (Sahih Bukhari, V1, P671, Hadith 2031) Similarly, once he صلی الله تعالى علیه وآله وسلم did not do I’zikāf due to travelling, so he صلی الله تعالى علیه وآله وسلم did I’zikāf for 20 days in the following Ramadan Shareef. (Jami’ Tirmizi, V2, P212, Hadith 803)
I’tikāf is an Ancient Form of Worship

I’tikāf is an ancient form of worship which the earlier ummahs would also perform, as stated in part 1 Surah Baqarah, ayah 125 of the Holy Quran.

Translation Kanzul-Imaan:
And We enjoined strictly upon Ibrahim and Ismail عليه السلام to purify well My house for those who go around it and those who stay therein for devotion and those who bow down and prostrate.

(Section 1, Baqarah, 125)

We have been commanded to keep the Masājid Clean

Dear Islamic Brothers! Allah عليه السلام has Himself commanded the Ka’ba Shareef to be kept clean and pure for salah and I’tikāf.

Mufti Ahmad Yaar Khan عليه رحمة السلام, a renowned Qur’anic commentator says: “So we must keep Masājid clean and pure. Dirty and bad smelling objects must be kept away from them. This is a sunnah of the Prophets عليه السلام. We also learnt that I’tikāf is a form of worship and ruku and sujood were a part of the earlier ummats’ worships. Further, we learnt that Masājid should have caretakers and that they should be pious people.”

He further writes: “Tawaaf, salah, and I’tikāf are ancient forms of worship which existed in the time of Sayyiduna Ibrahim عليه السلام as well.” (Noor-ul-Irfan, P29)
10 Days’ I’tikāf

The Beloved Rasool of Allah consistently did I’tikāf in the last ten days of Ramadan and the blessed Mothers of the Believers also kept this sunnah alive by doing I’tikāf.

Mother of the Believers, Sayyidatuna Aisha Siddiqa says: Makki Madani Mustafa would do I’tikāf in the last ten days of Ramadan until he passed away (from our worldly eyes). Thereafter, his chaste wives used to do I’tikāf. (Sahih Bukhari, V1, P664, Hadith 2026)

The Eagerness of Lovers

Dear Islamic Brothers! Though there are innumerable blessings of I’tikāf, it’s enough for lovers to know that I’tikāf in the last the ten days is a sunnah. The mere thought of fulfilling a sunnah of our Dear and Beloved Rasool fills our hearts with joy. A lover tries his best enthusiastically to do whatever Makki Madani Mustafa did. However, there should be no valid prohibition on the action that we are willing to do. We have to consider if there is a valid reason for us not to follow any particular sunnah.

For example, our Makki Madani Mustafa used a bedstead during I’tikāf, but we cannot do so as it will reduce the space for people who come to offer salah in the Masjid and it will look strange as well.

The Wisdom behind Walking around with a Camel

Sayyiduna Abdullah ibn Umar was an ardent follower of sunnah. Whenever he would come to know about a sunnah, he would do his level best to act upon it without delay. Once he was seen circling around a particular place with his camel; people got astonished. Upon being asked, he answered, “Once I saw the Makki Madani Mustafa doing the same at this place, so I’m imitating the Beloved Rasool. (Ash-Shifa, V2, P30)
Do I’itikāf at Least Once

Oh Lovers of Makki Madani Mustafa’s sunnah! If possible, do I’itikāf every year, if not then do I’itikāf in the last ten days of Ramadan at least once in your life. Staying in the Masjid is a great blessing, a Mu’takif is so fortunate that he stays in the Masjid leaving all his activities in order to gain the pleasure of Allah عَزْوَجَلَّ.

According to Fatawa Alamgiri: The benefits of I’itikāf are obvious, when a person does I’itikāf, he completely devotes himself to worshipping Allah عَزْوَجَلَّ for His عَزْوَجَلَّ pleasure, and gives up all worldly affairs and activities that obstruct him in earning the pleasure of Allah عَزْوَجَلَّ. All of his time is spent in salah, whether physically or spiritually (because the reward of waiting for salah is like that of offering salah), the primary purpose of doing I’itikāf is to wait for salah with Jamat. A Mu’takif resembles the angels that do not disobey Allah عَزْوَجَلَّ and obey His عَزْوَجَلَّ every command, he resembles those who speak of Allah’s عَزْوَجَلَّ glory day and night and never get tired of doing so. (Fatawa Alamgiri, V1, P212)

The Benefit of One Day’s I’itikāf

There is a great reward for the one who does I’itikāf just for one day with sincerity even in any other month of the year besides Ramadan. Persuading us to do I’itikāf, our Dear Makki Madani Mustafa, King of the Universe, Mercy of the Whole of Mankind صلّى الله تعالى عليه وَآله وَسلّم said: “Whoever does I’itikāf for the pleasure of Allah عَزْوَجَلَّ for one day, Allah عَزْوَجَلَّ shall place 3 trenches between him and Hell, and these trenches will be wider than even the distance of the east and the west.” (Dur-e Mansoor, V1, P486)

Forgiveness for all Previous Sins

Mother of the believers Sayyidatuna Aisha Siddīqa رضي الله عنها narrates the following fragrant saying of our Blessed Makki Madani Mustafa, the Ultimate Intercessor صلّى الله تعالى عليه وَآله وَسلّم:
Our Makki Madani Mustafa’s Place of I’tikāf

Sayyiduna Naafe’ reports that Sayyiduna Abdullah ibn Umar said: “Our Makki Madani Madani Mustafa, Mercy for all of Mankind, King of the Universe used to do I’tikāf in the last ten days of Ramadan.”

Sayyiduna Naafe’ also says: “Sayyiduna Abdullah ibn Umar showed me the place of the Masjid where our Makki Madani Mustafa used to do I’tikāf.” (Sahih Muslim, P597, Hadith 1171)

Dear Islamic Brothers! Even today, in Masjid Nabavi Shareef, there is a pillar called ‘Ustuwanaatul ٌسَرِير سَارِر Sareer’ which marks the place where our Dear and Beloved Makki Madani Mustafa used to place his blessed bed made of date tree, bark etc. during I’tikāf. Fortunate lovers go to see it and offer nafl salah there for blessings.

I’tikāf for the Entire Month

Our Dear, Beloved and Merciful Mustafa would always try his best to gain the pleasure of Allah, he would worship abundantly especially in Ramadan.

As Laila-tul-Qadr is hidden in Ramadan, The Rasool of mankind, the peace of our heart and mind, the most generous and kind once did the I’tikāf of the entire month in order to search this blessed night.
Sayyiduna Abu Saeed Khudri رضي الله عنَّه narrates: “Once the King of the Universe, Makki Madani Mustafa, Mercy for the Whole Mankind did I’tikāf from the 1st of Ramadan to the 20th and then said: "In search of Laila-tul-Qadr, I spent the first ten days of Ramadan in I’tikāf, and then the middle ten days, then I was told that it is in the last ten days. Therefore, whoever amongst you wishes to do I’tikāf with me should do so.” (Sahih Muslim, P594, Hadith 1167)

**I’tikāf in a Turkish Tent**

Sayyiduna Abu Saeed Khudri رضي الله عنَّه says: Beloved Rasool صلى الله عليه وسلم first did I’tikāf for the initial ten days of Ramadan in a Turkish tent, then he did so for the middle ten days as well. Then he took his head out of the tent and said, “I did I’tikāf for the first ten days in search of Laila-tul-Qadr and then in the middle ten days for the same purpose. Then I was informed by Allah عزّ وجلّ that it is in the last ten days. Therefore, whoever wishes to do I’tikāf with me should do so in the last ten days. First I was shown Laila-tul-Qadr but then I was made to forget it and now I have seen my self prostrating on the morning of Laila-tul-Qadr on wet soil; therefore search for it in the odd nights of the last ten days”.

Sayyiduna Abu Saeed Khudri رضي الله عنَّه says that it rained that night and water began to drip from the roof of the blessed Masjid, so, on the morning of the 21st of Ramadan, my eyes saw our Dear and Beloved Makki Madani Mustafa صلى الله عليه وسلم with a blessed mark of wet soil on his blessed forehead. (Mishkat, V1, P392, Hadith 2086)

**The Most Important Purpose**

Dear Islamic Brothers! If not every year, we all should act upon the sunnah of doing I’tikāf for the whole of Ramadan at least once in our whole life.

The most important purpose of doing I’tikāf in Ramadan is to search for Laila-tul-Qadr, and the strongest opinion is that Laila-tul-Qadr is in the odd nights of the last ten days. We also learnt from this
blessed Hadith that Laila-tul-Qadr was on the 21st that year but our Makki Madani Mustafa’s saying “search for it in the odd nights of the last ten days” indicates that Laila-tul-Qadr changes every year; sometimes it’s the 21st, sometimes the 23rd, sometimes 25th, sometimes 27th, and sometimes the 29th night.

Muslims have been persuaded to do I’tikaf in the last ten days in order to gain the blessings of Laila-tul-Qadr because a Mu’takif remains in the Masjid for all 10 days and one of these nights is Laila-tul-Qadr, so he succeeds in spending that night in the Masjid. Further, this Hadith threw light on the humility of our Makki Madani Mustafa as he prostrated on soil, and the fortunate pieces of soil clung on to the luminous forehead of our Beloved and Dear Rasool .

**Prostrating directly on the Ground is Preferable**

**Allahu-Akbar** Did you see the humility of our Makki Madani Mustafa . His placing the blessed forehead for the sake of Allah on the ground, and the soil particles’ clinging on to his blessed forehead is the great humility of Beloved Rasool . The respected scholars say: Prostrating directly on the ground (without a mat, cloth etc) is preferable. (Maraqil-Falah, Part 3, P85) According to Muqashafa-tul-Quloob, Sayyiduna Umar bin Abdul Aziz used to prostrate only on the ground. (Muqashafa-tul-Quloob, P181)

**The Reward of Performing Hajj and Umrah Twice**

Sayyiduna Ali narrates the following fragrant saying of the Beloved Rasool of Allah:

Translation:
The one doing I’tikaf (for 10 days) in Ramadan is like the one who has performed Hajj and Umrah twice.

*(Shu’abul-Imaan, V3, P425, Hadith 2966)*


**Protection from Sins**

Sayyiduna Abdullah ibn Abbas رضیٰ اللہ عنہم narrates the following protective saying of our Makki Madani Mustafa, Mercy for the entire Universe صلی اللہ علیه وآله وسلم:

هوی تعکفُ الدُّنورَبْ يُجزُو لِهَ، مِنَ الْحَسَنَاتِ كَعَامِلِ الْحَسَنَاتِ كَلِیْهَا.

*Translation: Whoever does I’tikaaf remains safe from sins and the reward that is gained for righteous deeds by their doers is written for him.*

*(Ibn-e-Maja, V2, P365, Hadith 178)*

**Reward for Actions that You Haven’t Done**

Dear Islamic Brothers! Another huge benefit of I’tikāf lies in the avoidance of sins; as long as the Muslim is in the Masjid, he abstains from the sins including the ones he would commit outside the Masjid if he had not done I’tikāf. It is a special mercy of Allah that the Mu’takif will gain the reward of even such righteous deeds that he used to do outside the Masjid but can no longer perform them due to I’tikāf. It is as if he is still doing them, and their reward will be recorded for him. For example, if an Islamic brother used to visit sick people, but cannot do anymore due to I’tikāf he will still get its reward.

**The Reward for Hajj Every Day**

Sayyiduna Hasan Basri رضی اللہ عنہ narrated: “A Mu’takif is granted the reward of performing Hajj every day.” *(Shu’abul-Imaan, V3, P425, Hadith 3968)*

**Definition of I’tikāf**

I’tikaf implies remaining in a Masjid with the intention of I’tikāf for Allah’s عزّ وجلّ pleasure. Sanity and purity from janabat (major impurity) are conditions for a Muslim. Further, purity from menses and post natal bleeding is also a condition for women. Puberty is not a
condition; even if a sensible child remains in a Masjid with the intention of I’tikaf then his I’tikaf will be valid. (Alamgiri, V1, P211)

**Literal Meaning of I’tikaf**

The literal meaning of I’tikaf is “to do something steadfastly”. So a Mu’takif persistently remains in the court of Allah to worship Him fervently his sole aim is to please his Allah.

**I’ve come to Stay**

Sayyiduna Ata Khurasani says: A Mu’takif is like the person who comes to the court of Allah and says “Oh Allah, my Glorious Rabb! I won’t leave until You forgive me”. (Shu’abul-Imaan, V3, P426, Hadith 3970)

**Types of I’tikaf**

There are 3 types of I’tikaf: (1) Wajib, (2) Sunnah and (3) Nafl.

**Wajib I’tikaf**

In Wajib I’tikaf, it is necessary to vow (nazr/mannat) to do I’tikaf by saying, “I will do I’tikaf on such-and-such a day or so many days for Allah”. It will become wajib for you to do I’tikaf for the number of days that you mentioned.

It is particularly important that whenever any sort of vow (nazr/mannat) is made, pronouncing its words with tongue is a condition; just making an intention for a vow in heart without pronouncing its words with tongue is insufficient, and fulfilling such a vow is not wajib either. (Rad-dul-Muhtaar, V3, P430)

**Sunnah I’tikaf**

Men have to perform a nazr I’tikaf in a Masjid whereas women must perform it in the Masjid of their homes called “Masjid-ul-Bait”. (The place that a woman specifies for salah in her home is called Masjid-ul-bait) Fast is also a condition for such an I’tikaf.
I’tikāf in the last ten days of Ramadan is “sunnah mu’akkadah ‘alal kifayah”. (Dur-e-Mukhtar ma’ Rad-dul-Muhtar, V3, P430) This means that if any one person throughout the city does I’tikāf, it will be sufficient for everyone (in the city) but if no body did it then everyone is blameworthy. (Bahar-e-Shariat, Part 5, P152) In this I’tikāf, it is necessary to get to the Masjid with the intention of I’tikāf before the sun sets on the 20th of Ramadan, and stay there until the moon appears on the 29th or the sun sets on the 30th. (Bahar-e-Shariat, Part 5, P151)

If you enter the Masjid after the sunset on 20th of Ramadan, the Sunnah Mu’akkadah of I’tikaf will remain unfulfilled. Further, even if you entered the Masjid before sunset but forgot to make the intention (e.g. there was no intention in heart at all) still the Sunnah Mu’akkadah of I’tikaf will remain unfulfilled. If you make the intention after sunset it will be a nafl I’tikāf.

The intention of the heart is sufficient; pronouncing it with tongue is not a condition, however it is better to pronounce it verbally along with having the intention in your heart.

**Make the Intention for I’tikāf in these Words**

“I intend to do the sunnah I’tikāf in the last ten days of Ramadan for the pleasure of Allah”.

**Nafl I’tikāf**

Apart from the I’tikaf of nazr or sunnah Muakkadah, any other type of I’tikaf is (nafl) and sunnah Ghair Mu’akkadah I’tikaf. (Bahar-e-Shariat, Part 5, P152) Fasting is not a condition in this I’tikāf and there is no time limit for it either. Whenever you enter a Masjid, make the intention of I’tikāf, you will earn the reward for I’tikāf so long as you remain in the Masjid, regardless of whether you recite or offer anything or not; as soon as you exit the Masjid this I’tikāf will end.

My Master A’la Hadrat رحمة الله عليه says: The fatwa is that fasting is not a condition for (nafl) I’tikāf. It can be done for even a single moment. You should make the intention as soon as you enter (the Masjid), as long as you will remain there; you will get the reward of waiting
and offering salah along with the reward of I’tikāf. (Fatawa-e-Razaviya referenced, V5, P674) He ﷺ says: Whenever you enter a Masjid, make the intention of I’tikāf. You will get reward for I’tikāf as long as you are in the Masjid. (ibid, V8, P98)

Making the intention of I’tikāf isn’t difficult; intention means intention of the heart (the willingness of heart to do something). It is sufficient for you to make an internal intention in heart such as “I intend to perform the sunnah of I’tikāf”. Pronouncing these words verbally along with the intention of the heart is better; you can pronounce it verbally in your own language if you want; saying it in Arabic is better.

If possible, learn the following Arabic intention as mentioned in part 2 of “Al-Malfuz” Page 272:


Translation: I intend to fulfil the sunnah of I’tikāf.

If you enter Masjid Nabawi Shareef  عليه صالحًا الصلاة والسلام through its old and famous gate called “Baab-ur-Rahmah” on the front, there is a pillar inscribed clearly with the words from ancient time.

Dear Islamic Brothers! Whenever you make an intention for any form of worship such as salah, fasting, ihram, tawāf of the Holy Ka’ba etc., it is necessary to understand the meaning of the words of the intention because the intention of the heart is indeed a valid intention, and you can be able to make the intention in your heart only when you understand its meaning. If you verbally pronounce the “Arabic intention” or read it from a book whilst thinking about something else without having the intention in your heart, such a verbal intention will be invalid. So if you enter a Masjid and say  تویتْ سَنَتَا الْعَیْکَاف then you must also make intention in your heart that you are intending to do I’tikāf.
Particularly remember that this isn’t the I’tikāf of the last ten days of Ramadan, it is a nafl I’tikāf and therefore can be done for even a single moment, this I’tikāf will end as soon as you leave the Masjid.

**Eating and Drinking in a Masjid**

**Remember!** By shariah, it is not allowed to eat, drink or sleep in the Masjid, but if you make the intention of I’tikāf you will be allowed to do these acts in Masjid. In most of the Masājid here, people recite Durood Shareef etc and then blow on water which Islamic brothers drink for blessings. No doubt, this is a good deed but if an Islamic brother hasn’t made the intention of I’tikāf then he cannot drink this water inside the Masjid. Similarly, only those who have made the intention of I’tikāf can do Iftār in the Masjid. Even in Masjid-ul-Haram Shareef, one should make the intention of I’tikāf before drinking Zam Zam water, doing Iftār or sleeping. Likewise, you cannot drink water etc. without making the intention for I’tikāf in Masjid Nabawi Shareef.

It is also important to remember that one shouldn’t make the intention for I’tikāf just to eat, drink or sleep; it should be made to earn reward. It is stated in *Rad-dul-Muhtār* (Shāmi): “If someone wants to eat, drink or sleep in a Masjid, he should make the intention for I’tikāf, do some Zikr and then do what he wants (eat, drink or sleep).” (Rad-dul-Muhtaar, V2, P435)

*Alhamdu-Lillāh*, **Dawat-e-Islami**, an international non-political religious movement of the Qur’an and Sunnah, organises collective I’tikāf in numerous cities around the world, the Central Majlis-e-Shura provides a training schedule to be followed in these I’tikāf.

Here is a list of intentions for those wishing to do I’tikāf; those doing individual I’tikāf can also enhance their reward by making the following intentions, if possible for them:-
41 Intentions for Collective I’tikāf

Makki Madani Mustafa ﷺ has said:

نيّةُ الْمُؤْمِنِ خَيرُ مَنْ عَمَلَهُ

“The intention of a believer is better than his action.”

(Tabaraani Al Mu’jamul Kabeer, Hadith 5942, V6, P185)

The great reward of I’tikaf can be multiplied just by the addition of good and beneficial intentions.

A’la Hadrat ﷺ formulated 40 intentions for I’tikaf. Apart from these 40 intentions published by Maktabatul Madina in the form of a card, you should make many other good intentions as well while leaving for the Masjid. These intentions can also be made according to situation in the masjid. Whenever you make good intentions your aim should be to earn reward.

(1) I am going to do the Sunnah I’tikāf for the last ten days (or entire month) of Ramadan.

(2) I shall adhere to these Madani principles of tasawwuf (mysticism): (a) less eating (b) less speaking (c) less sleeping.

(3) I shall perform all five daily salah in the first row,

(4) With the first takbeer,

(5) With Jamat.

(6) I shall reply to every azān and

(7) Every iqāmat.

(8) Each time I shall recite the prayer of azān with Durood before and after.

(9) I shall perform the nawafil of Tahajjud,

(10) Ishraq,

(11) Chasht and

(12) Awwabin every day.

(13) I shall recite the Holy Qur’ān and
(14) *Durood Shareef* abundantly.

(15) I shall recite or listen to the recitation of *Surah Mulk* every day.

(16) I shall perform *Sala-tut-Tasbih* at least in the odd nights.

(17) I shall participate in all the *sunnah*-filled study circles and

(18) Speeches from beginning to end.

(19) Making *individual effort*, I will make my relatives and visitors sit in the *sunnah*-filled study circles too.

(20) I will have a *Madani* lock on my tongue; in other words, I shall refrain from idle speech and, if possible, I shall carry out even necessary conversations by writing and gestures in order to avoid useless and evil speech and noise.

(21) I shall protect the *Masjid* from bad smells.

(22) I shall keep a plastic bag in my pocket to pick up any splinters or hair. Saying of the Beloved Rasool صل الله عليه وسلم: *Whoever removes a troublesome thing from the Masjid, Allah will make a house for him in Paradise.* *(Sunan Ibn-e-Maja, V1, P419, Hadith 757)*

(23) I shall sleep only on my own shawl or mat so that *Masjid* floor is not stained from my sweat, saliva etc.

(24) I shall be very careful about double covering when sleeping. *(When sleeping it is appropriate to wrap a ‘shawl’ around your trousers and then pull your blanket over for further covering; this should be kept in mind in Madani Qafilay, at home and everywhere else.)*

(25) I shall apply oil and comb my hair in the *wudu* area or ‘*Fina-e-Masjid*’ and pick up the fallen strands of hair. *(If someone else is waiting to do wudu, let him sit; comb your hair or apply oil elsewhere.)*

(26) I shall not use other’s things such as sandals etc. for the toilet.

(27) I shall not ask others for things such as sandals, a mantle or pillow etc.

(28) I shall eat in the *Fina-e-Masjid* on the eating mat, I will never eat on the mats used for salah.

(29) If there is less food, I shall eat slowly with the intention of making sacrifice for others so that other Islamic brothers can eat more. There is great reward for sacrificing things for others; The
Rasool of mankind, the peace of heart and mind, the most generous and kind, صلی الله عالیعلیه وآله ورسُلہ said: “Whoever gives the thing that he needs himself, Allah غُرْوجَلْ shall forgive him”. (It-haaafsadatil Muttaqeen, V9, P779)

30. I shall have Madani Lock on my stomach; in other words, I shall eat less than hunger.

31. If someone hurts my feelings I will have patience and

32. Forgive him for the pleasure of Allah غُرْوجَلْ.

33. I shall be polite towards my neighbouring Mu’takif.

34. I shall obey my Halqa Nigrān.

35. I shall do Fikr-e-Madina and fill in my Madani In’amāt card every day.

36. I shall earn the reward of sadaqa (charity) by smiling in front of Islamic brothers.

37. If someone else smiles at me I shall recite أَضْنَحْكَ اللَّهُ سَبْتَك (May Allah غُرْوجَلْ keep you smiling)

38. I shall make du’ā for myself, my family, relatives and the rest of the ummat.

39. If a Mu’takif falls ill I shall console and serve him as much as possible.

40. I shall behave extremely politely with old aged Mu’takifeen.

41. During the I’tikāf, I shall distribute as many booklets as possible. (I humbly request all Mu’takif Islamic brothers to distribute at least 25 rupees or more booklets and Madani pamphlets of sunnah-filled Madani flowers from Maktaba-tul-Madina. Distribute audio cassettes of sunnah-inspiring speech, booklet or at least a pamphlet of Madani Flowers to visitors. Your reward will multiply in Ramadan; it is important that there should be no disorder when distributing).

**Which Masjid Should You Do I’tikāf in?**

The best Masjid for I’zikāf is Masjid-ul-Haram Shareef, then Masjid Nabawi Shareef, then Masjid-ul-Aqsa Shareef (Bait-ul-Muqaddas) and then any Jame’ Masjid where the five daily salah are
offered with *Jama’at*. If *salah* is not offered with *Jama’at* in the Jame Masjid, then it is better to do *I’tikāf* in the Masjid of your area. *(Fathul Qadeer, V2, P308)*

It is not a condition to do *I’tikāf* in the Jame’ Masjid; instead, *I’tikaf* can be done in any *Masjid-e-Jama’at*. A *Masjid-e-Jama’at* is such a Masjid in which there is an officially appointed imam and a *mu’azzin*, though the jamat of five daily salah is not held there. However, it has also been said that *I’tikāf* is valid in any Masjid, even if it isn’t a *Masjid-e-Jama’at*, especially nowadays as there are many *Masājid* in which there is neither *imam* nor *mu’azzin*. *(Rad-dul-Muhtaar, V3, P429, Bahar-e-Shariat, Part 5, P151)*

**Mu’takifeen and Masjid’s Honour**

Dear *Mu’takif* Islamic Brothers! As you are to spend ten complete days in the Masjid, it is appropriate to learn a few things about Masjid’s honour. During *I’tikāf*, it is permisible to engage in necessary worldly talk but keeping your voice drown and taking the care about the honour of the Masjid. You should not shout at each other when talking. The Masjid shouldn’t echo with sounds of “oi”, “what” and bursts of laughter; this is not allowed but is a sin. Remember, even a *Mu’takif* is not allowed to speak about worldly matters unnecessarily.

**Nothing to Do with Allah**

Sayyiduna Hasan Basri narrates the following glorious saying of our Makki Madani Mustafa

Translation: Upon people, a time will come when they will talk about worldly matters in *Masājid*; do not sit with them for they have nothing to do with Allah.

*(Shu’abul-Imaan, V3, P87, Hadith 2962)*
May Allah Never Let You Find What You have Lost

Sayyiduna Abu Huraira narrates that the Madani Makki Madani Mustafa, Peace of our Hearts, fountain of Wisdom said:

Translation:
Whoever finds someone searching loudly for his lost thing in the Masjid, should say “May Allah not let you find what you have lost” because Masājid have not been made for this purpose.

(Sahih Muslim, P284, Hadith 568)

Searching for Shoes in the Masjid

Dear Islamic brothers! The people who look for their lost shoes or other things in Masājid should learn a lesson from the foregoing blessed Hadith. We must prevent every such activity that creates a noise and desecrates the Masajid’s honour. Masājid are not made for worldly conversations, joking, laughing and other useless activities, rather they are made for divine worship. The Blessed Companions would strongly dislike loud conversations in the Masjid, as mentioned in following narration:

I would have Punished You

Sayyiduna Saa’ib bin Yazeed says, “I was standing in Masjid when someone threw a tiny piece of stone at me. I looked back, it was Sayyiduna Umar Farooq-e-Azam he asked me (with gestures) “to call those two men to him”. I did as he asked. Sayyiduna Umar asked them; “where are you from?” They replied “Ta’if”. He said, “If you were the residents of Madina-tul-Munawwarah (because they are well-aware of Masājid’s
 honour) I would definitely punish you because you raised your voices in the Masjid of Allah’s beloved Rasool ﷺ! (Sahih Bukhari, V1, P178, Hadith 470)

**Mubah Speech Ruins Virtues**

Sayyiduna Mulla Ali Qari ﷺ narrates with the reference of Muhaqqiq-’alal-Itlāq Shaykh ibn Humām ﷺ:

"الكلام المباح في المسجد مكروة يا كل الحسنات."

*Translation: Mubah (permissible) speech in a Masjid is Makrūh (Tahreemi) and ruins virtuous actions. (Mirqaatul-Mafaateeh, V2, P449)*

Sayyiduna Anas bin Malik ﷺ narrates that our Dear and Beloved Makki Madani Mustafa ﷺ said:

الضحك في المسجد ظلمة في القبر

*Translation: Laughing in the Masjid causes darkness in the grave.*

*(Al-Jami’-us-Sagheer, P322, Hadith 5231)*

**Darkness in Grave**

Dear Islamic Brothers! Read the foregoing narrations again ‘and again and tremble with the fear of Allah ﷺ! A Mutakif enters the Masjid to get reward, but (Allah ﷺ forbids) a lot of sin may be written in his book of deeds due to useless talking and laughing. Even speaking about permissible worldly matters in the Masjid ruins good deeds, so stay calm and quiet in the Masjid. Be serious when delivering or listening to *bayan*; do not say any such thing that can make people laugh; neither laugh yourself nor let others laugh because laughing in the Masjid causes darkness in grave. However, there is no harm in smiling, if necessary.

In order to develop the mindset of honouring the Masjid, please travel with the *Madani Qafilas* of Dawat-e-Islami. Here is an encouraging *Madani* blessing about *I’tikāf*.
The Blessings of I’tikaf

The I’tikāf of Mufti-e-Dawat-e-Islami

The following is the statement of an Islamic Brother (aged 52) of Hawaiian, Kent (Sarhad, Pakistan):

I was engulfed in sins, my children had grown older but I was still a fashion fanatic. Once in Ramadan, a 30-day Madani Qafila of Dawat-e-Islami, the international non-political religious movement of the Quran and Sunnah, came to Hawaiian from Baab-ul-Madina, Karachi. The special thing of this Madani Qafila was that one of the participants was a member of the Central Majlis-e-Shura Mufti-e-Dawat-e-Islami, Al-Haaj Muhammad Farooq Attari Madani.

My elder son took me to Masjid where the participants of the Madani Qafila met me very politely. As a result of the individual effort of Mufti-e-Dawat-e-Islami I attended the I’tikāf for the last ten days along with the Madani Qafila. The good manners of Mufti-e-Dawat-e-Islami won my heart. Other participants also made individual efforts on me and as a result, my hard heart turned soft and Alhamdu-Lillāh a Madani transformation took place in my heart. I gave up fashion, stopped shaving, got rid of sins, adopted the sunnah and sincerely became a part of the Madani environment. I repented, grew my beard and began to wear a blessed turban. Now I try to follow every sunnah I learn.

At this moment in time Alhamdu-Lillāh I am rendering my services for the Madani work of Dawat-e-Islami as the responsible of a Halqa in our area.

Mufti-e-Dawat-e-Islami’s Invitation of Qafila Even after his Demise

What a great man Mufti-e-Dawat-e-Islami was! He travelled with many Madani Qafilaa whilst in the Madani
environment of Dawat-e-Islami collecting perpetual reward for himself by rectifying the lives of numerous Islamic brothers.

He passed away after Jumu‘ah salah on 18th Muharram 1427A.H. (17/2/2006) and even after leaving this world, he got an Islamic brother to travel with a Madani Qafila through the individual effort he made in a dream. He appeared again in a dream during the Madani Qafila and cured an Islamic Brother from bladder problem with the power gifted by Allah. Therefore, an Islamic brother made the following statement. I had pain in my bladder for some time; in a dream, I beheld Mufti-e-Dawat-e-Islami Maulana Muhammad Farooq Attari Madani who asked me to travel with a Madani Qafila. I made the intention but I couldn’t travel in Jumadi-Ula (1427A.H.). However, I succeeded in travelling with a 3 day Madani Qafila with devotees of Prophet on 24th Jumadil-Akhir (1427A.H.). When we reached the destination of the Qafila, I saw Mufti-e-Dawat-e-Islami again in a dream; he was in the state of double covering (he had laid a shawl on his lap to hide his thighs) he gave me some instructions which I couldn’t understand. Almost a week has passed since I returned from the Madani Qafila, Alhamdu-Lillāh I no longer feel the pain in my bladder.

 صلى الله عليه وسلم

**19 Madani Flowers regarding the Masjid**

(1) According to a narration, once a Masjid headed towards the court of Allah to complain about people engaging in worldly conversations inside it. Some Angels met it on the way and said, “We have been sent to ruin them (the people who engage in worldly conversations inside the Masjid)”. (Fatawa-e-Razaviya, V16, P312)

(2) It is narrated that the people who backbite and talk in Masjid, angels complain about them to Allah due to the foul smell. (Backbiting is strictly Haram and worse than even fornication)

Subhān-Allāh! If these are the evil consequences of engaging in permissible worldly conversations unnecessarily in the Masjid, then
how harmful prohibited and *Haram* actions in the Masjid would be! *(ibid)*

(3) A tailor is not allowed to sew clothes in the Masjid; however, he can do so if the basic purpose of his stay is to prevent children *(from entering the Masjid)* and take care of the Masjid.

Similarly a scribe *(writer)* cannot carry out his occupation in the Masjid. *(Alamgiri, V1, P110)*

(4) Do not throw any form of rubbish inside the Masjid. Sayyiduna Shaykh Abdul-Haq Muhaddith Dehlwi رَحْمَةُ اللهِ عَلَيْهُ reports in ‘*Jazbul-Quloob*’ that if even a very small particle *(splinter etc)* is thrown in the Masjid it *(the Masjid)* feels pain as a human feels pain when there is a small particle of something in his eyes. *(Jazbul-Quloob, P257)*

(5) Spitting, blowing your nose, taking out dirt from your nose or ear and staining the Masjid wall, floor, mat or carpet, and breaking pieces off the Masjid's carpet or mat, are all prohibited.

(6) There is no harm in blowing your nose with a handkerchief, if necessary.

(7) Do not throw the Masjid rubbish at such a place where it may be disrespected.

(8) If you want to take your shoes with you in the Masjid, take and dust them off outside before you enter. If there is dust on the soles of your feet then wipe them off with something like a handkerchief before entering the Masjid.

(9) After doing *wudu*, dry your feet properly in the *wudu* area; walking inside the Masjid with wet feet dirties the Masjid floor and carpet etc.

Now, some of the Masjid’s manners put forward by A’la Hadrat, Imam-e-Ahl-e-Sunnat Maulana Shah Ahmad Raza Khan عليه رخمة الرحمن in his *Malfuzat Shareef* are being presented.

(10) Running or stamping your feet in the Masjid is not allowed.

(11) After doing *wudu*, do not let a single drop of water drip from your washed body parts onto the Masjid floor. *(Remember! Letting
drops of water drip on to the Masjid floor from your washed body parts is prohibited).

(12) Step from one part of the Masjid to the other (e.g. from the courtyard of the Masjid to the inner portion or vice versa) with your right foot: if the mats are laid on the floor of the Masjid, step on them with your right foot and also step off them on to the floor of the Masjid with your right foot (i.e. when coming and going, step onto every mat with your right foot) or when the Khateeb (religious orator) steps onto the Mimbar (a small platform in a Masjid, high above the ground, where the imam stands/sits to deliver speeches/sermon) he should place his right foot on it first and he should also step off the Mimbar with his right foot.

(13) If you sneeze or cough in the Masjid, try to keep the voice as quiet as possible, our Makki Madani Mustafa disliked the loud voice of sneeze in the Masjid. One should also avoid belching, if this isn’t possible, keep the voice as quiet as possible, even outside the Masjid, especially in a gathering or in the presence of a religious personality, as this is inappropriate.

A Hadith states, “A man belched in the presence of the Sultan of Madina. He said, “Keep your belch away from us because those who fill their stomachs in the world would remain hungry for a long time in the hereafter”. (Sharhussunnah, V7, P294, Hadith 2944)

One should never make sound while yawning whether he is in the Masjid or anywhere else because yawning is the laugh of devil. Try your best to keep your mouth closed (because) when a man yawns the devil spits in his mouth. If yawn does not stop then press your lower lip with your upper teeth. If it still doesn’t stop, then avoid opening your mouth too much and cover it with the back of your left hand. Yawning is from the devil and Prophets are safe from it, so if you yawn then imagine that the Prophets never yawned, Inshā-Allāh this thought will instantly stop the yawn. (Rad-dul-Muhtaar, V2, P413)

(14) Joking is already forbidden, and it is strictly impermissible in Masjid.
(15) Laughing in Masjid is forbidden because it causes darkness in grave; there is no harm in smiling when appropriate.

(16) Do not throw anything on the Masjid floor, instead, place it on the floor softly. In summer, people often use hand made fans and then throw them (do not throw hats, shawl etc. and also avoid creating noise whilst dusting the Masjid floor with your shawl or handkerchief), some people place sticks, umbrellas etc. onto the Masjid floor carelessly producing sounds. This is not allowed. Respecting the Masjid is farz for every Muslim.

(17) Breaking wind in the Masjid is not allowed; those who are not in I’tikaf are to go out, if necessary. Therefore, a Mu’takif should eat less food during I’tikāf and keep his stomach rather empty so that he doesn’t need to break wind except at the time of defecation; he will not be allowed to leave the Masjid for this (but he can go to the toilet area within the Masjid).

(18) Stretching your legs towards qibla is prohibited everywhere, but, in a Masjid one should avoid doing so at any direction as it is quite inappropriate at such an honourable place. Once Sayyiduna Ibrahim bin Adham رَحْمَةَ اللَّهِ عَلَيْهُ was sitting in the Masjid alone, he stretched his legs out; suddenly he heard a voice from a corner of the Masjid “Ibrahim! Should you sit in this manner in the court of kings?” he رَحْمَةَ اللَّهِ عَلَيْهُ immediately pulled his legs back and did not stretch them out again till his death.

(Take care even when holding children and putting them to sleep that their legs are not towards qibla; it is also important to keep this in mind when they are in the toilet)

(19) Entering a Masjid wearing used shoes is the disrespect and desecration of the Masjid. (Mulakhkhasan Al-Malfuz, Part 2, P377)

**Keep Masājid Fragrant**

Mother of the Believers Sayyidatuna Aisha Siddiqa صلی الله ﷺ علیه وسلم narrates that our Dear and Beloved Rasool, Makki Madani Mustafa صلی الله ﷺ علیه وسلم ordered that Masājid should be made at populous places and that they be kept clean and fragrant. (Sunan Abi Dawood, V1, P197, Hadith 455)
Air Fresheners could Cause Cancer

Dear Islamic Brothers! We learn that building Masājid and keeping them fragrant with pure and pleasant fragrance and incense sticks etc. is a rewarding act. Avoid lighting matchsticks in the Masjid because they smell of gunpowder and it is wajib to refrain from spreading such unpleasant smells in the Masjid. Make it sure that the smell of smoke does not enter the Masjid, therefore, burn the lauban or incense sticks outside the Masjid and then bring them inside. It is important that the incense sticks be placed in a large tray or something similar so that its ashes do not fall onto the Masjid’s floor.

If there is an image of a human or animal on the packet of incense sticks then scratch it away. Do not spray Masājid (and your homes, cars etc) with air fresheners because their chemical particles spread throughout the air and enter our lungs when we breathe and consequently cause harm. According to a medical research, the use of air fresheners could cause skin cancer.

Entering a Masjid with Bad Breath is Haram

Dear Islamic Brothers! Make it your habit to eat less than your hunger, in other words, stop eating despite having appetite. If you eat in abundance, and gobble down different things such as kebabs, burgers, pizzas, ice cream, cold drinks every now and then damaging your stomach and causing you the disease of bad breath, you will be in an extremely difficult situation because entering the Masjid with bad breath is Haram, and entering the Masjid even for offering salah with jamat is also a sin in this state. (Bad breath is a disease in which unpleasant smell emanates from mouth with breath) As People are not so much concerned about the afterlife nowadays, they have greed for food; the “food culture” is affecting us very badly and has resulted in a lot of people having bad breath.

Many times, I have personally experienced that when someone talks to me with his mouth close to mine, I had to hold my breath due to his bad breath. Sometimes, even imams and muezzins also have the problem of bad breath, if so, they should instantly take leave and
have the odour treated because entering the Masjid with bad breath is haram.

Unfortunately! Allah forbid, Many people suffering from bad breath also do I’tikaf in the Masjid. In Ramadan, the number of people with bad breath increases due to stuffing themselves with kebabs, samosas and other oily foods and chicken dishes. The best cure for this problem is to eat simple foods less than your hunger so that you don’t have any digestive problem.

It is wajib to protect the Masjid from all foul odours and not just bad breath.

**Having Bad Breath Makes Salah Makrooh**

It is stated in *Fatawa-e-Razaviya* (V7, P384), “(offering salah at home whilst) having bad breath makes the salah Makrūh and going to the Masjid in such a condition is Haram until the mouth is cleaned. To cause distress to the other people offering salah is Haram and even if there are no other people, it distresses the angels. It is stated in a Hadith, ‘Things that cause distress to humans also cause distress to the angels’.” *(Sahih Muslim, P282, Hadith 564)*

**Prohibition of Coming to the Masjid after Applying Smelly Ointment**

A’la Hadrat says, ‘The one from whose body such bad smell emanates that troubles others, for instance, bad breath, bad smell from the armpits or one who has rubbed sulphur over his body because of itching or any other bad smelling ointment or lotion should not be allowed to enter the Masjid.” *(Fatawa-e-Razaviya (with references), V8, P72)*

**Eating Raw Onions also Causes Bad Breath**

Radish, onion, garlic and every unpleasant smelling thing should not be eaten before going to the Masjid as it is impermissible to go to the Masjid whilst having a bad smell from the hands and the mouth etc. as it troubles the angels. It is stated in a Hadith Shareef that the
Beloved Rasool of Allah ﷺ said, “Whoever has eaten onion, garlic or leek should not come near our Masjid.” He ﷺ further said, “If he wants to eat it, he should remove the smell by cooking it.” (Sahih Muslim, P282, Hadith 564, Dar ibn Hazm, Beirut)

Allama Maulana Mufti Muhammad Amjad Ali Azami said, “It is not permissible to eat uncooked garlic and onion in the Masjid or before going to the Masjid if the smell is still present. This ruling applies for everything which has a bad smell e.g. leek, radish, uncooked meat, kerosene oil, the matchstick which produces a bad smell when rubbed, breaking wind etc. The one suffering from bad breath, bad smelling wound or uses medicine which has a bad smell is not permitted to enter the Masjid until the smell is removed.” (Bahar-e-Shariat, Part 3, P154, Madina-tul-Murshid Bareilly Shareef)

**Beware of Sliced Onion & its Paste**

During the timing of salah, avoid eating chickpeas with unripe onion paste, sliced onion, pickle and sauce of unripe garlic. Sometimes, kebabs and samosas also emit a smell of uncooked onion and garlic. These should also be avoided before salah. It is not permissible to bring such bad smelling things into the Masjid.

**Prohibition of Going amongst Muslim Gatherings with a Bad Smell**

Mufti Ahmad Yaar Khan ﷺ said, “Do not join the gathering of Muslims, an assembly of Dars of the Qur’an in the state of bad breath. Further, do not go in front of Islamic scholars and saints.” (Mir’aat, V6, P25) He ﷺ further says, “As long as the bad smell remains, stay at home. Do not go in the procession or gathering of the Muslims. Those who smoke and eat “paan” (betel pepper leaf) with tobacco and do not gargle afterwards should learn a lesson.

Respectable Jurists have said that the one who suffers from bad breath is exempted from attending the Masjid.” (Mir’aat, V6, P26, Markaz-ul-Auliya, Lahore)
How is it to Eat Onion during Salah Time?

**Question:** A person suffering from bad breath is exempted from attending the Masjid, so can a person eat uncooked onion with kebabs and samosas that contain raw onion, garlic which emits a bad smell or dishes containing uncooked garlic just before the Jama’at with the intention of having bad breath so that the Jama’at will no longer be Wajib for him?

**Answer:** It is not allowed to do so. For example, do not eat such salad or food which contains uncooked radish, onion or garlic after Sala-tul-Maghrib because the time of Sala-tul-Isha is close and cleaning the mouth before Isha is difficult. However, if cleaning the mouth before Isha is possible or someone is unable to go to Masjid for any other reason for example, women do not have to attend Masjid, or there is still enough time in salah and there will be no bad smell by that time, so eating such food is permissible in the aforementioned cases.

**A’la Hadrat** Imam Ahmad Raza Khan says, “No doubt, eating uncooked garlic and onion is Halal, but going to the Masjid after eating it until the smell does not go away is prohibited. Such a “huqqa” (smoking water pipe) that is so dense and ill-manufactured that it creates a long lasting bad smell, and even gargling cannot remove its bad smell until the time of salah, is not allowed in Shariah as this would result in missing Jama’at or avoiding prostrating or entering the Masjid with bad breath, and these are prohibited and unlawful. According to Shariah, every mubah (every action which is lawful) that is mu’addi (takes you towards unlawful things) is prohibited and unlawful.” (Fatawa-e-Razaviya, V25, P94)

**Method of Discovering Bad Breath**

If there is a bad smell in the mouth, using a Miswāk and rinsing the mouth is necessary until the smell removes completely. There is no limit in doing this. It is necessary for those who smoke a bad smelling dense huqqa and smoke cigarettes, to be cautious about bad breath as its smell is worse. Extreme care is to be taken by those who eat tobacco as the tobacco forms a layer in the mouth. All of them must use a Miswāk and rinse the mouth until the smell
removes completely. The smell of mouth can be tested by taking the palm close to the mouth, breathing out three times onto the palm through mouth, and then smelling it immediately. The smell of the mouth is hardly felt. The person suffering from bad breath rarely feels his smell himself without this method. If there is bad breath, going to Masjid is Haram and joining salah is not permissible. (Fatawa-e-Razaviya referenced, V1, P623)

Cure for Bad Breath

If eating anything causes bad breath, eat coriander leaves by chewing them and clean the teeth using dry or fresh rose petals. Inshā-Allāh غَزْوَجُنَّ it will be beneficial. If the bad breath is due to any stomach problem, one should make a habit of having a light diet which will Inshā-Allāh غَزْوَجُنَّ cure many diseases including bad breath, pain in different parts of the body, constipation, acidity, warts in the mouth, frequent cough and cold, pain in the throat, gums bleeding etc. Eating less than hunger prevents 80% of diseases (For detailed information, study the chapter Qufl-e-Madina of the stomach from Faizan-e-Sunnat). If greed of bodily desires is cured, then lots of spiritual and bodily diseases will be cured themselves.

Madani Cure for Bad Breath

اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَيِ النَّبِيِّ الصَّالِحِ الطَّاهِرِ

If this Durood Shareef is recited 11 times in a single breath from time to time, Inshā-Allāh غَزْوَجُنَّ bad breath will be removed. A better method of reciting in a single breath is to start inhaling breath from the nostrils slowly and store as much air in the lungs as possible. Now start reciting Durood Shareef. By practicing it for a few times, Inshā-Allāh غَزْوَجُنَّ you will succeed in reciting 11 times in one breath. According to the same method, inhaling air through the nose and holding a deep breath for as long as possible and exhaling it from the mouth is extremely beneficial to health. It should be done whenever one gets the chance. It should be done especially in open air a few times daily. Once an old doctor told me (the author) that he can hold his breath for half an hour (or he said) two hours and he can
perform his religious recitals and D’uas in this duration. According to that doctor, there are even such experts in the world that inhale breath in the morning and exhale in the evening!

**How Far should the Toilets be made from the Masjid?**

Imam Ahmad Raza Khan was asked, “How far should the toilets be from the Masjid?” He replied, ‘Protecting Masājid from bad smells is wajib, therefore burning kerosene oil and lighting a matchstick in the Masjid is Haram, (that creates bad smell). According to a Hadith, it is not permissible to bring uncooked meat into the Masjid despite the fact that the smell of uncooked meat is very slight (Ibn-e-Maja, V1, P413, Hadith 748 Dar-al-Ma’rifa, Beirut). Therefore, building toilets up to such a place from where smell could reach the Masjid will be prohibited. (Fatawa-e-Razaviya, V16, P232) When uncooked meat with slight bad smell is not permissible then uncooked fish will definitely be prohibited because of its strong smell. Occasionally, the hand and mouth become smelly while eating it because of the carelessness of the cooks. In such a condition, do not go to the Masjid without removing the smell. When toilets are cleaned, bad smells spread a lot therefore it is necessary to keep an appropriate distance (between the Masjid and washrooms) to prevent bad smells from entering the Masjid. If the door of the washroom opens into the premises of the Masjid, separate it with a wall and make the doors on the other side of the Masjid to protect it from bad smells.

**Develop a Habit of Checking Your Clothing Etc.**

Bringing bad smells into the Masjid is Haram. Furthermore, entrance of the person having a bad smell is also Haram. Do not use a toothpick inside the Masjid as those who are not in the habit of picking their teeth after every meal have bad smell between the space of their teeth. Mu’takif should pick his teeth at such a distance outside the Masjid that the smell does not enter the Masjid. People who have smelly wounds or the patient with a stool-bag or a urine-bag should not enter the Masjid. Similarly, the bottle of blood or urine taken for a laboratory test, clothes covered in blood during the
slaughtering of animals cannot be brought in the *Masjid* even if they are wrapped. Jurists رحمه الله تعالى say that bringing impurity in the *Masjid* is not allowed, even if it does not spoil the place, likewise, if there’s impurity on a person’s body, he is not allowed to enter the *Masjid*. (*Rad-dul-Muhtaar, V1, P614*) It is not permissible to take urine or blood inside the *Masjid*. (*Rad-dul-Muhtaar, V1, P614*)

If a person has pure unpleasant smell that does not spread (*for example sweat*) he is allowed to enter the *Masjid* because it is hidden underneath the clothing. Similarly, if a handkerchief smells bad, do not take it out from the pocket. If a bad smell spreads due to removing the *turban* or cap, do not remove them inside the *Masjid*. Similarly, if uncooked meat or fish is packed in such a manner that no bad smell spreads then it is permissible to be taken inside the *Masjid*. Giving an example of this point, Mufti Ahmad Yaar Khan عليه رحمة الله says, “However, if the bad smell of kerosene oil is removed in any way, or the oil is filled in the lamp in such a manner that bad smell does not spread, then it is permissible to take it inside the *Masjid*. (*Fatawa-e-Na’eemiya, P65, Maktaba Islamia, Urdu bazaar, Markaz-ul-Auliya Lahore*)

Every Muslim should pay attention to their own face, body, handkerchief, dress and footwear etc. with regard to smell and cleanliness. Do not come to the *Masjid* in such a dirty dress that causes disgust to others. Regretfully, fine and expensive dresses are worn on the occasion of meetings with worldly officers but no care is taken about cleanliness while going to the court of our beloved Allah رَحْمَةُ اللهِ عَلَيْهِ. One should wear at least such clothes which he wears on the occasion of parties when coming to the *Masjid*; but the dress should be according to *Shariah* and *Sunnah*.

**Prohibition of Bringing Children into the *Masjid***

Makki Madani Mustafa صلى الله عليه وسلم said, “Save the *Masājid* from children, the insane, sale and purchase, quarrels, raising voices, enforcing penalties and drawing swords.” (*Ibn-e-Maja, V1, P415, Hadith 750*) It is *Haram* to bring such a child into a *Masjid* (*that may make the Masjid’s floor impure by urinating etc*). Bringing an insane person into the *Masjid* is also *Haram*. If there is no fear of
impurity then it is Makrūh. People who take their slippers into the Masjid should clean off any impurity beforehand. Walking into the Masjid wearing shoes is the disrespect of the Masjid. (Bahar-e-Shariat, Part 3, P92)

By Shariah, it not allowed to bring small children, the insane (an unconscious person or the one captured by a jinn) into the Masjid even for spiritual remedies (dum), a small child can not be brought into the Masjid even after being wrapped properly into a piece of clothing etc. If you have ever made the mistake of bringing such children into the Masjid, you must repent instantly and pledge not to do it again. However, it is permissible to bring children into Fina-e-Masjid [the area of the Masjid that is not the actual part of Masjid, (for example, the Imam’s room], provided you don’t have to pass the actual part of the masjid.

**Butchers and Fish Mongers**

As the clothes of butchers and fish mongers smell extremely bad, they should have a proper bath, put on a clean dress and use fragrance before coming to the Masjid. Bathing and applying fragrance is not a condition, rather it’s just a suggestion. The thing is, one has to remove the bad smell completely.

**Bad Smelling Sweat due to Some Foods**

Some foods cause bad smelling sweat. Those who have bad smelling sweat should avoid such food.

**Method of Cleaning the Mouth**

Those who do not act upon the sunnah of using a Miswāk and picking their teeth and do not clean their teeth properly due to laziness, most of such people have the problem of bad breath. Just using a miswak or a toothpick carelessly as a formality is not enough, instead, each and every tiny bit of food is to be removed from teeth taking care not to hurt the gums, otherwise these food crumbs will rot producing bad smell.
There is another way of cleaning the teeth, after having any food and tea or when you are working while sitting, take a mouthful of water and keep moving it inside the mouth. This will clean the teeth. Normal water can also be used, tepid and rather salty water will serve as an excellent mouthwash Inshā-Allāh

**Save the Beard from Bad Smell**

Tiny food crumbs often get stuck in the beard, further sometimes, bad smelling saliva also goes into the beard and causes smell in the beard. It’s a Madani suggestion that the beard should be washed with soap on a daily basis, if possible.

**An Easy Way to Make Fragrant Oil**

Sometimes, bad smell spreads in the air when someone using mustard oil in hair removes his cap or turban. Therefore, if possible, try to use good quality fragrant oil. An easy way of making fragrant oil is to put a few drops of your favourite fragrance in the coconut oil bottle, and shake it properly (particular essence for making the fragrant oil can also be obtained from perfume shops) Wash your hair with soap on a regular basis.

**Bath Daily, if Possible**

If possible, try and have a bath on a daily basis because it will remove bad smell a great deal and this is also beneficial for health (but Mu’takifeen should avoid using the bathrooms of a Masjid unless it is necessary because there might be a water shortage for wudu and the water pump could also malfunction, if used again and again).

**Method of Protecting the Turban etc. from Bad Smell**

Some Islamic brothers are very keen to wear a large sized Turban but they do not keep it clean and, sometimes, unintentionally become a cause of bad smell in the Masjid. Therefore, it’s a Madani request that the Islamic brothers using a turban, a bandanna or a shawl should wash them once a week or more frequently depending upon the weather, otherwise they smell bad due to dirt, sweat and
oil. Although we do not notice the smell, others may feel disgusted. The person himself may not notice the smell because he is so used to it.

**Which Type of Turban should be worn?**

Using the *turban* which is already tied over a hard cap can also cause bad smell. If possible, use a thin, soft and light-fabric turban and wear the cap which adheres to the head, as this type of cap is also *sunnah*. Instead of wearing and taking off the already tied turban, tie one fold after another according to *sunnah* and unfold it in the same manner. By doing so, according to Hadith, you will get the reward of one good deed and one *Noor* for each fold and when unfolding (*when there is an intention of tying it again*) one sin will be removed. (Kanzul-Umaal, V15, P132-133, Hadith 41138/41126, Daarul Kutubil ʿIlmiyah Beirut), Inshā-Allāh there will be no bad smell in the turban because of having air frequently. Bad smell of sweat can also be removed by putting the turban, bandana, shawl, dress etc. under sunlight. Using fragrance with good intentions can also remove bad smells. Some intentions of applying fragrance are being presented:

### 47 Intentions of Using Fragrance

Sayyad-ul-Mursaleen, Rehmat-ullilageeenn said: “The intention of a Muslim is better than his action.” (Tabarani muʿjam Kabeer, Hadith 5942, V6, P185, Daaruhya It’turasil Arabi, Beirut)

(1) I will use fragrance because it is a *sunnah* of Beloved Rasool صلی الله علیه وَالل Verified.

(2) I will recite *Bismillah* before using the fragrance.

(3) I will recite *Durood Shareef* while using the fragrance.

(4) and as a gratitude after applying fragrance.

(5) I will please the angels and

(6) Muslims

(7) If my intelligence increases as a result of using fragrance I will gain power to learn Islamic rulings and various *sunan* (Imam...
Shaf’ee (رضي الله عنه) said: Intelligence increases due to using beautiful fragrance.

(8) I will save the Muslims from the sin of backbiting by removing bad smell from my clothes etc. (*without the permission of Shariah, saying such a sentence as ‘his clothes or hands or mouth smelt bad’ in his absence is backbiting*)

(9) In relation to the occasion, the following intentions can also be made

(10) I will gain elegance for salah

(11) Fragrance can also be used with the intention of respect on the following occasions *Masjid*.

(12) *Tahajjud*,
(13) *Friday*,
(14) *Monday*,
(15) *Ramadan-ul-Mubarak*,
(16) *Eid-ul-Fitr*,
(17) *Eid-ul-Ad-hā*,
(18) The night of *Milad*,
(19) *Eid-e-Milad-un-Nabi*

(20) *Milad* procession,
(21) Night of *Me’rāj*,
(22) *Shab-e-Bara’at*,
(23) *Giyarween Shareef*,
(24) Raza Day رَحْمَةُ الله عَلَيْهِ
(25) *Dars* from the Qur’an,
(26) *Dars* from *Hadith*,
(27) Recitation of the *Quran*.
(28) *Awrad* and *wazaif*
(29) *Durood Shareef*
(30) Study of an Islamic book,
(31) Teaching of Islamic education,
(32) Learning of Islamic education,
(33) Writing of an Islamic ruling,
(34) Writing and editing Islamic books,
(35) Sunnah inspiring Ijtima,
(36) Ijtima of Zikr and Na’at,
(37) Recitation of Qur’an collectively.
(38) Dars from Faizan-e-Sunnat,
(39) Visit of the area for invitation to virtue,
(40) While delivering a sunnah inspired bayan,
(41) When visiting a scholar,
(42) Mother,
(43) Father,
(44) Pious Muslim,
(45) Peer Sahib
(46) When looking at the blessed hair of Makki Madani Mustafa صلی الله علیه وآله ورسلّم and
(47) When visiting a shrine.

The more good intentions you make, the more reward you will get, provided that intention is permissible by Shariah, and there is an appropriate occasion as well. If you don’t remember a lot, you should make at least two or three intentions.

Oh Allah! If we have ever brought odour into the Masjid, we repent of this sin and make a firm intention not to cause any type of odour in the Masjid in the future.

Oh Allah! Give us the ability to keep the Masājid fragrant. Oh Allah enable us to purify ourselves from every type of unpleasant smell before entering the Masjid.

Oh Allah! For the sake of the fragrance of the Beloved Rasool صلی الله علیه وآله ورسلّم, save us from sins and grant us a place in the aromatic neighbourhood of your Beloved صلی الله علیه وآله ورسلّم in Jannatul-Firdous.

أَمِينَ بِجَاهِلِ التَّابِئينَ أَلَهِيْنَ صلی الله علیه وآله ورسلّم
Mu’takifeen and the Fina-e-Masjid

Dear Islamic Brothers! If a Mutakif enters the Fina-e-Masjid, his I’tikaf will not become invalid. A Mu’takif can enter the Fina-e-Masjid even unnecessarily. The Fina-e-Masjid includes the areas within the boundary of Masjid (nowadays the Fina-e-Masjid is referred to as the Masjid as well) that are used for the needs of Masjid such as the minaret, wudu area, toilets, bathrooms, any Madrassah that is attached to the Masjid, rooms for the imam and mu’azzin, place for shoes etc.

In some cases, laws of the Masjid are applied in these areas whereas they are regarded out of Masjid in some other cases, for example, a junubi (the one who must take a bath) can enter these areas; a Mu’takif can enter these areas even unnecessarily, it will be as if he has stepped into another part of the (actual) Masjid.

A Mu’takif can Enter the Fina-e-Masjid

Sadrushariah Hadrat Maulana Amjad Ali A’zami the author of Bahar-e-Shariat says: “Going to the Fina-e-Masjid (which is) the area outside the Masjid but is attached to it and is used for the need of the Masjid, such as the area of shoe, bathrooms etc, will not invalidate the I’tikāf”. He further writes: “In this case, the Fina-e-Masjid is considered as the Masjid”. (Fatawa-e-Amjadiyyah, V1, P399)

The minaret is also the Fina-e-Masjid. If the path leading to the minaret is within the Masjid then a Mu’takif can enter it whenever he wishes, but if the path is outside the Masjid, then he can only use it for the azān because calling the azān is a Shari necessity.

A’la Hadrat’s Fatwa

A’la Hadrat says: “If the Madāris are within the Masjid boundaries and there isn’t any path separating them, only a wall marking the division between them, then walking into them will not be walking outside the Masjid. A Mu’takif can enter these places; it is like any other part of the Masjid”.

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It has been stated in *Rad-dul-Muhtār* (V3, P436) with the reference of “*Bada’ee-us-Sana’i*”:'If a Mu’takif climbs a minaret then his I’tikāf will not break, there is no difference of opinion in this matter, because the minaret is (considered) inside the Masjid (for a Mu’takif). (*Fatawa-e-Razaviya new, V7, P453*)

Did you see! A’la Hadrat Imam-e-Ahl-e-Sunnat, Mujaddid of the Ummah, revivist of the Sunnah, destroyer of misleading innovation, scholar of Shariah, guide of tareeqah, fountain of blessing, Allama Maulana Al-Haaj Al-Hafiz Al-Qari Ash-Shah *Imam Ahmad Raza Khan* عليه رحمة الرحمَن has declared that it is permissible for a Mu’takif to enter the Madāris next to the Masjid (even without necessity) and he has declared these Madāris as a part of the Masjid in this respect.

**Walking on the roof of a Masjid**

As the yard is part of the Masjid, a Mu’takif is allowed to walk and sit around the yard, he can also walk on the roof of the Masjid provided that the way to the roof is inside the Masjid. However, if the steps to the roof are outside the Masjid then the Mu’takif isn’t allowed to go to the roof, if he does, his I’tikāf will break.

It should also be remembered that it is Makrūh for everyone (whether Mu’takif or not) to go to the roof of the Masjid needlessly as this is a sign of disrespect.

**When can a Mu’takif Exit the Masjid?**

A Mutakif can exit the Masjid (boundries) during I’tikaf due to the following two reasons:

1. *Shari Needs*
2. *Natural Needs*

(1) **Shari Needs**

The duties that are necessary by shariah and cannot be fulfilled inside the I’tikāf area are called Shari needs; they include the Friday salah and the azān etc.
3 Points regarding Shari Needs

(1) Even if the path leading to the minaret is outside the Masjid precincts, the Mu'takif can walk to the minaret in order to call the azān because this is shari necessity. (Rad-dul-Muhtaar, V3, P436)

(2) If the Jumu'ah salah is not offered in the Masjid where you are performing I’tikāf, then you can leave the Masjid to offer the Jumu’ah salah in another Masjid. The Mutakif should leave his I’tikāf area at such an appropriate time that he could reach the Jam-e-Masjid and offer 4 rak’āt sunnah before the sermon (Khutba) starts. He can stay after Jumu’ah for the amount of time in which 4 or 6 rak’āt are offered; if he stays later than this or decides to complete the rest of the I’tikāf in that Masjid then his I’tikāf will not break but remaining in that Masjid after the Jumu’ah salah longer than the amount of time in which 6 rak’āt are performed is Makrūh. (Ad-Dur-rul-Mukhtaar, Rad-dul-Muhtaar, V3, P437)

(3) If you do I’tikāf in such a Masjid in which the Jama’at isn’t held then you cannot leave the Masjid for Jama’at because now it is better for you to offer your salah without Jama’at in that Masjid. (Jad-dul-Mumtaar, V2, P222)

(2) Natural Needs

Natural needs include such necessities which are unavoidable such as urine, stool etc.

6 Points about Natural Needs

(1) If there is no particular place to relieve yourself within the Masjid boundaries, you can exit the Masjid for this purpose. (Ad-Dur-rul-Mukhtaar ma’ Rad-dul-Muhtaar, V3, P435)

(2) If there is no wudu area or pool inside the Masjid and it is also impossible to do wudu using a tub inside the Masjid without letting drops of water fall onto the (actual) Masjid floor then you can go outside to do wudu. (Rad-dul-Muhtaar, V3, P435)

(3) In case of a wet dream, if there is neither a bathroom in the Masjid nor doing ghusl is possible in Masjid in any other way, then the Mutakif can go out of the Masjid to do ghusl. (Rad-dul-Muhtaar, V3, P435)
(4) If you go home to relieve yourself then purify yourself and return immediately, you are not allowed to stay there. If your house is far from the *Masjid* and your friend’s house is near, it is not necessary to go to your friend’s house to relieve yourself, you can go to your own house if you want. If you have two houses and one is nearer than the other, go to the one that is near. Some of the respected scholars say that going to the home that is further away will break the *I’tikāf*. (Alamgiri, V1, P212)

(5) There are usually toilets, bathrooms and *wudu* areas within the areas of the *Masjid* to facilitate the people who come to offer salah, therefore the *Mu’takif* should use them.

(6) In some *Masājid* the path to the toilet, bathroom etc. is situated outside the *Masjid* boundaries, so you cannot go to these toilets, bathrooms etc. unnecessarily.

**Things that Break *I’tikāf***

Now, the acts which can result in breaking *I’tikaf* are being described. In the following account, the invalidation of *I’tikaf* as a result of going out of the *Masjid* refers to going out of the Masjid boundaries completely.

The Mother of the Believers Sayyidatuna Aisha Siddiqa narrates: “A *Mu’takif* should neither visit a sick person, nor attend a funeral, nor touch a woman, nor copulate with her nor step out of the *Masjid* for anything that isn’t absolutely necessary”. (Sunan Abi Dawood, V2, P492, Hadith 2473)

**16 Points about Things that Break *I’tikāf***

(1) Going out of the *Masjid* precincts for any reason other than the necessities explained earlier, even for one second, will break your *I’tikāf*. (Maraqil-Falah, P179)

(2) Remember, “Going out of the *Masjid*” means stepping out in such a manner that is usually considered stepping out of the Masjid. Sticking only your head out of the Masjid will not break your *I’tikāf*. (Al Bahr-ur-Raiq, V2, P530)
(3) Going out of the Masjid will break your I’tikāf regardless of whether it was deliberate, unintentional or by mistake; however, if it was unintentional or by mistake it will not be a sin. (*Rad-dul-Muhtaar, V3, P438*)

(4) If you go out of the Masjid for a valid reason and stay for even a second after your need is fulfilled then your I’tikāf will break. (*Hashiya-tut-Tahtawi alal-Maraqi, P703*)

(5) Fasting is a condition for I’tikāf, therefore breaking your fast will automatically break the I’tikāf regardless of whether or not there was a valid reason for breaking the fast, or it was broken intentionally; in all these cases the I’tikāf will break. Breaking of the fast by mistake means though you remember that you have fast, you do such an unintentional action that breaks it; for example, eating after dawn (*Subh-e-Sadiq*), or breaking the fast before sunset due to the premature uttering of azān or wailing of siren, the fast will break in both these cases. Similarly, if water goes down the throat unintentionally while rinsing your mouth despite remembering that you have fast, this will break your fast and I’tikaf.

(6) If you ate or drank something in case of forgetting the fast, then neither your fast nor your I’tikāf will break.

(7) *Mu’takif* Islamic brothers and Islamic sisters should remember the following basic principle: anything that breaks the fast will break the I’tikāf, as well.

(8) Copulation (*sexual intercourse*) will also break the I’tikāf, regardless of whether it was deliberate or in a state of forgetfulness, during the day or night, in the Masjid or anywhere else, and whether or not ejaculation takes place; your I’tikāf will break in all these cases. (*Ad-Dur-rul-Mukhtaar ma’ Rad-dul-Muhtaar, V3, P442*)

(9) Kissing and embracing during I’tikāf is prohibited and if it leads to ejaculation the I’tikāf will break. If ejaculation doesn’t take place the I’tikāf will not break, but it is still prohibited. (*Rad-dul-Muhtaar, V3, P442*)

(10) If the *Mutakif* exits (*the Masjid boundaries*) to relieve himself and his creditor stops him then his I’tikāf will break. (*Alamgiri, V1, P212*)
If a Mu’takif becomes unconscious or insane and he is unable to carry out his fast due to this unconsciousness or insanity then his I’tikāf will break and it will be wajib for him to do qada; even if he regains his health several years later. (Alamgiri, V1, P213)

A Mu’takif must eat and drink inside the Masjid, if he goes outside for this purpose, his I’tikāf will break. (Tibynul-Haqaiq, V2, P229) But take care not to dirty the Masjid.

If there is no one to bring you food then you can exit the Masjid to bring your food, but you have to eat the food in the Masjid. (Al Bahr-ur-Raiq, V2, P530)

Going out of the Masjid for the treatment of an illness will break your I’tikāf. (Rad-dul-Muhtaar, V3, P438)

If a Mu’takif sleepwalks outside the Masjid, his I’tikāf will break.

If an unfortunate person becomes a murtad (apostate) during I’tikāf (Allah forbid) his I’tikāf will become invalid and then if Allah blesses him with faith again, he does not have to do qada for that I’tikāf, because irtidad (religious apostasy) ruins all the good deeds performed in the state of Islam. (Ad-Dur-rul-Mukhtaar ma’ Rad-dul-Muhtaar, V3, P437)

Dear Islamic Brothers! What can one say about the greatness of I’tikāf; and if you are blessed with the company of devotees of Prophet during I’tikāf then the blessings and benefits multiply. An Islamic brother of Attarabad (Baab-ul-Islam Sindh) gave the following statement:

I was a loafer and had got a dirty mind, talking about filthy things with my friends and then laughing was my favourite pastime. The nuisance of an indecent sin had caused constant back pain that was not cured despite every medical treatment.

Fortunately, some Islamic brothers, who were acquainted with me insisted me that I join them in the collective I’tikāf in the Ramadan of 1426A.H. (2005). At first, I refused but they insisted and so I had to say ‘yes’. I became a Mu’takif for the last ten days of Ramadan (1426)
with devotees of Prophet in Memon Masjid (Attarabad). It seemed to me as if I had entered a new world; the blessings of all five salah, sunnah-inspiring speeches, emotive supplications, sunnah-filled study circles, and the compassion and blessings of Islamic Brothers.

*Alhamdu-Lillāh* عزْوَجْلَ during the I’тикāf my back pain vanished without any medicines and a Madani transformation took place in my heart, I repented of sins, adorned my face with the symbol of our Beloved Rasool’s صلَّى الله ﷺ عَلَيْهِ وَسَلَّمَ love; the beard; and began to wear a green turban.

*Alhamdu-Lillāh* عزْوَجْلَ I had the privilege of taking part in a 41 day Madani Qafila Course and now I am trying to spread the work of Dawat-e-Islami in my area.

‏صلُوا عَلَى الْحَبِيبِ! صَلَّى الله ﷺ عَلَيْهِ ﻭَ سَلَّمُ‏

**Fast of Silence**

Our Dear Makki Madani Mustafa, the Ultimate Intercessor صلَّى الله ﷺ عَلَيْهِ ﻭَسَلَّمُ prohibited ‘Saum-ul-Wisal’, and ‘Saum-us-Sukut’, which means fasting constantly without doing sahari and Iftār; and constant silence respectively. (throughout the fast). *(Musnad Imam-e-Azam برَضْحِ الله ﷺ عَنْهُ, P110)*

There is a general misconception amongst people that a Mu’takif should seclude himself inside a curtain in the Masjid and remain completely silent; this isn’t true. You should definitely use curtains as it is a sunnah to perform I’tikāf in a tent, it increases attention as well but there is no harm in doing I’tikāf without drawing a curtain.

The Respected Scholars رحْمَهُمُ الله ﷺ عَلَيْهِمْ say: Remaining silent during I’tikāf and believing that it is a form of worship is Makrūh Tahreemi (forbidden) but if some body stays silent not considering it as a good deed, it does no harm. Remaining silent to avoid indecent speech is excellent, because avoiding such speech is wajib and speaking about it is a sin. Any speech that is neither good nor bad, in other words “mubah”, is also Makrūh for a Mu’takif, however, if
necessary, it is permissible. Unnecessary *mubah* speech inside a Masjid ruins virtues as fire ruins wood. *(Ad-Dur-rul-Mukhtaar, V3, P441)*

**Committing Sins in I’tikāf**

Misusing eyes, suspicion, disgracing someone without a valid reason, lying, backbiting, telling-tale, jealousy, false accusations, mocking or disheartening someone, impolite speech, listening to music, swearing, unfair quarrelling, shaving your beard or trimming it less than a fist-length are all already sins, they will become even more severe sins in a Masjid in the state of I’tikaf. Repent of these sins sincerely and give up them for good. *(Allah عز وجل forbid)* taking an intoxicant at night during I’tikāf will not break the I’zikāf. Intoxication is *Haram* and is a greater sin in I’zikāf; repentance is wajib.

**7 Permissible Cases for Breaking I’tikāf**

In all the following cases, your I’tikāf will break and you will have to do *qada* for it later, but breaking it will not be a sin.

1. **During I’tikāf, if you suffer an illness that can only be treated outside the Masjid, then you are allowed to exit the Masjid.** *(Rad-dul-Muhtaar, V3, P438)*

2. **If a person is drowning or burning in the fire, go out of Masjid breaking I’tikaf to save him.** *(Rad-dul-Muhtaar, V3, P438)*

3. **If everyone is called for jihad (in other words when it is *fard ‘ayn*) then break your I’tikāf and take part in jihad.** *(Rad-dul-Muhtaar, V3, P438)*

4. **If a funeral (a dead body) arrives and there is no-one to offer the funeral salah, then you can break your I’tikāf in order to offer it (even if you have to exit the Masjid boundaries).** *(Rad-dul-Muhtaar, V3, P438)*

5. **If the Mutakif is turned out of the Masjid forcefully, for example if there is an arrest warrant against him from the government, then he can break his I’tikāf, provided it isn’t possible to enter another Masjid instantly.** *(Rad-dul-Muhtaar, V3, P438)*
(6) The Mutakif can break the I’tikāf to offer the funeral salah of a relative, mahram woman or his wife (but it will be wajib for him to do qada). (Hashiya-tut-Tahtawi alal-Maraqi, P703)

(7) If you are a witness in a case and the decision depends on your statement, then you can break your I’tikāf in order to testify and prevent the rights of an individual from being violated. (Rad-dul-Muhtaa, V3, P438)

**Helping in Time of Need and a Day’s I’tikāf**

The respected Muhadithin (Scholars of hadith) have narrated the following faith strengthening event that took place a short time-span after the apparent demise of our blessed Makki Madani Mustafa صلی الله علیه وآله وسلم. Sayyiduna Abdullah ibn Abbas was Mutakif in the luminous and merciful atmosphere of the Masjid of beloved Rasool صلی الله علیه وآله وسلم. He was approached by an extremely sad man, he politely asked the reason for his sadness. The man replied, “O Son of the uncle of the Rasool of Allah عزّوجلّ و صلی الله علیه وآله وسلم رضیَّی اللّهُ عنَّہُ! I have to fulfil so and so person’s right”. Then pointing to the luminous tomb of Makki Madani Mustafa صلی الله علیه وآله وسلم he said: “I swear by the sanctity of the merciful Rasool صلی الله علیه وآله وسلم in this blessed grave! I cannot fulfil his right”.

Sayyiduna Abdullah ibn Abbas رضیَّی اللّهُ عنَّہُ said: “Shall I intercede for you?” “as you wish” he replied. So Ibn Abbas رضیَّی اللّهُ عنَّہُ instantly came out of Rasool’s Blessed Masjid صلی الله علیه وآله وسلم. The man asked surprisingly, “Your Eminence! Have you forgotten your I’tikāf?” He replied, “I haven’t forgotten my I’tikāf”. Then he pointed to the luminous tomb of our Makki Madani Mustafa صلی الله علیه وآله وسلم and wept, because the apparent demise of Beloved Rasool صلی الله علیه وآله وسلم had recently taken place; memories of Makki Madani Mustafa صلی الله علیه وآله وسلم had made him restless and his eyes began to shed tears. He pointed to the luminous tomb of the Holy Prophet صلی الله علیه وآله وسلم and began to cry and said: “It is not long ago since I heard with my own ears that Beloved Rasool صلی الله علیه وآله وسلم who is resting in this blessed grave saying, ‘satisfying your brother's
The Blessings of I’tikaf

need is better than ten years' I’tikaf, and whoever does a day’s I’tikaf for the pleasure of Allah, He shall place 3 trenches between him and Hell and the width of these trenches will be greater than that of even the east and west.’” (Shu’abul-Imaan, V3, P424, Hadith 3965)

May Allah shower mercy upon them and may we be forgiven for their sake.

Dear Islamic Brothers! Subhān-Allāh! It is the blessings of a day’s I’tikaf, then how can anyone estimate the blessings of the act that is “better than 10 years’ I’tikaf”?

This story throws ample light on the importance of helping our Islamic brothers. Comforting Muslims is extremely important; a blessed Hadith says: “After the obligatory actions the act that is the most pleasing to Allah, is to please a Muslim’s heart”. (Al-Mu’jamul-Kabeer, V11, P59, Hadith 11079)

Really, If we all sincerely try to sympathise with one another and console each other in this sinful era, hatred, enmity and jealousy will be replaced by love, peace and brotherhood, but unfortunately, these days the Muslims are disgracing, plundering and even killing each other!

May Allah enable us to remove hatred and enhance love.

8 Madani Flowers regarding Permissible acts during I’tikaf

The following acts are permissible during I’tikaf.

(1) Eating, drinking and sleeping (eat and sleep on your own shawl or mat instead of the Masjid’s carpet)

(2) Speaking about worldly matters, if necessary (but quietly, avoid saying anything unnecessary)

(3) Changing your clothes in the Masjid, applying ‘itr and oil to your hair or beard.
(4) Trimming your beard, or tresses, combing your hair, but make sure that no strands of hair fall inside the Masjid while doing these things, further, be careful not to stain the Masjid floor or walls with oil or food stains. It will be easier to do these things in the wudu area or the Fina-e-Masjid on your own personal mat or shawl.

(5) Examining a patient, suggesting medicines, or writing prescriptions inside the Masjid, without charging.

(6) Learning or teaching the Holy Quran, Islamic knowledge, sunan and supplications inside the Masjid without any fee.

(7) If necessary, buying or selling things for oneself or family inside the Masjid is permissible for a Mu’takif, but he is not allowed to bring any merchandise inside the Masjid, however, if it is so small that doesn’t it take up much space, it will be allowed in this case. This buying and selling is allowed only in case of necessity, it will not be permitted if it is to earn a profit, regardless of whether the goods are inside the Masjid or outside. *(Ad-Dur-rul-Mukhtār, V3, P440)*

(8) Washing your clothes, pots etc. inside the Masjid is permissible provided that not even a single drop of water falls onto the Masjid carpet or floor; it can be done properly using a large basin.

In addition to the cases mentioned above, all such acts that are basically permissible by shariah, and that are not in contradiction to I’tikaf, and that do not also desecrate the Masjid, are permissible for Mu’takif, but a Mu’takif should abstain from unnecessary things.

The following are two Ahādith regarding permissible actions for a Mu’takif:

**Mu’takif can take his Head out of the Masjid**

(1) Sayyidatuna Aisha Siddiqa narrates, “When Beloved Rasool, Mercy for the Worlds, Makki Madani Mustafa was in I’tikāf he used to take his blessed head out of the Masjid towards my room and I would comb his blessed hair and he would not enter the house except to relieve himself.” *(Sahih Bukhari, V1, P665, Hadith 2029)*
If the Mu'takif Comes Out of the Masjid He can Console a Sick Person whilst Walking

(2) Sayyidatuna Aisha Siddiqa رضي الله عنها narrated, “Whenever the Merciful Rasool صلى الله عليه وسلم walked past a sick person he would enquire about his health without stopping or moving to one side of the path.” (Sunan Abi Dawood, V2, P492, Hadith 2472)

Dear Islamic Brothers! This blessed Hadith clarifies that when our Blessed Makki Madani Mustafa صلى الله عليه وسلم came out of the Masjid for a lawful or natural reason and walked past a sick person he صلى الله عليه وسلم would neither move to the other path nor stop to console the sick person, instead, he would enquire about his health while walking by him.

Whenever a Mu’takif Islamic brother exits the Masjid precincts due to any lawful reason he should not remain outside the Masjid unnecessarily even for a single moment. Doing salam, talking, or consoling someone whilst walking past him is permissible; but if you stop or take another path for any of these reasons, then your I’tikāf will break.

I’тикāf of Islamic Sisters

Sayyidatuna Aisha Siddiqa رضي الله عنها narrates, “The Rasool of mankind, the peace of our heart and mind, the most generous and kind صلى الله عليه وسلم used to do I’tikāf in the last ten days of Ramadan until his apparent demise, and then his صلى الله عليه وسلم chaste wives used to do I’tikāf.” (Sahih Bukhari, V1, P644, Hadith 2026)

Islamic Sisters should do I’tikāf as well

Islamic sisters should gain the privilege of doing I’tikāf too. The modest Islamic sisters usually spend their time at homes because wandering around streets and markets in the state of immodesty (without a veil) is what shameless women do. So it is probably not so hard for modest Islamic sisters to do I’tikāf, and even if it seems
slightly difficult, it does not matter. Ramadan doesn’t come every day, and it’s only a matter of ten days.

Islamic sisters do I’tikāf in their Masjid-e-Bayt (details will follow shortly). “Masjid-e-Bayt” is a very small space and therefore it reminds them of the grave. If sitting in one corner of the house despite the presence of daughters, daughter in laws, and sons is hard, how will you be able to spend thousands of years alone in your grave if Allah and His Beloved are displeased with you. If you do I’tikāf in your house for ten days and if Allah gets pleased with you due to its blessings and Allah’s mercy. All the veils between your grave and Madina-tul-Munawwara may be lifted. Every Islamic sister should gain the privilege of doing I’tikāf at least once in their lives.

12 Madani Flowers for Islamic Sisters

(1) Islamic sisters should do I’tikāf in the Masājid of their homes and not in the Masjid. The Masjid of the house is the portion of the house that a woman specifies for salah. It is mustahab for Islamic sisters to specify a particular area of their homes for offering salah and to keep it clean and pure; it is better to raise that area like a platform. Islamic brothers should also specify a particular place in their homes for offering their nawafil because it is better to offer your nawafil at home. (Dur-e-Mukhtaar, Rad-dul-Muhtaaar, V3, P429)

(2) If an Islamic sister has not specified a particular place in her house for salah then she cannot do I’tikāf. However, if she specifies a place at the time of intending to do I’tikāf then she can do it. (Ad-Durr-ul-Mukhtaar, Rad-dul-Muhtaar, V3, P429)

(3) An Islamic sister cannot do I’tikāf in someone else’s house.

(4) It is not permissible for a wife to do I’tikāf without her husband’s permission. (Rad-dul-Muhtaaar, V3, P429)

(5) If a wife starts I’tikāf with her husband’s permission but then later he wants to prohibit her then he can’t; if he does then it is not wajib for his wife to obey him. (Alamgiri, V1, P211)

(6) It is also necessary for Islamic sisters not to be in their days of haid (menses) or nifās (post natal bleeding) because it is Haram to
offer salah, fast or recite the Holy Qur’an in these days. *(common books).* The maximum period of post natal bleeding is 40 days and 40 nights. If it continues for more than 40 days and nights, it indicates an illness. Therefore, Islamic sister should take a bath and start offering salah or fasting. A common misconception amongst Islamic sisters is that they think that post natal bleeding period is *(always)* 40 days, this is not true. The legal ruling is that even if the bleeding stops within a single day, or even if it stops immediately after the birth, post natal bleeding will end, so the Islamic sister should perform ghusl and start salah and fast.

The minimum period for menses is 3 days and nights and the maximum period is ten days and nights. As soon as the bleeding stops after 3 days and nights Islamic sister should do ghusl instantly and start offering salah and fast *(there are details here for married women, do read in part 2 of Bahar-e-Shariat)* and if the bleeding continues after 10 days and nights then it is illness, therefore as soon as 10 days and nights come to an end, Islamic sister should do ghusl and start offering salah or fasting.

(7) Before starting the sunnah I’tikāf Islamic sisters should consider whether or not their menses is going to start during the last ten days of Ramadan, if it is so, then they shouldn’t start the I’tikāf.

(8) If a woman experiences her menses during I’tikāf then her I’tikāf will break. *(Badai ‘ul-Sanai’, V2, P287, Daaruhya It’turasil Arabi Beirut)* In this case, it is wajib for her to do qada of the day when her I’tikāf broke. *(Rad-dul-Muhtaar, V3, P500, Dar-ul-Ma’rifa, Beirut)* After her menses ends, she should do I’tikāf for one day, with the intention of qada; if there are still days left in Ramadan then she can do the qada in Ramadan as well, in this case the fast for Ramadan will be sufficient. If she doesn’t want to do qada in those days or Ramadan ends by the time her menses ends, then she can do it another day, except on Eid-ul-Fitr or from the 10th to the 13th of Zul Hijja because fasting in these five days is Makrūh Tahreemi. *(Ad-Dur-rul-Mukhtaar ma’Rad-dul-Muhtaar, V3, P391)* The method of qada is to enter the Masjid-e-Bayt at sunset *(it is safer to enter a few minutes before sunset)* with the intention of doing qada for I’tikāf and remain there until sunset the next day. Fasting is a condition for this qada.
(9) It is not permissible to leave the place of I’tikāf without legal necessities. You cannot walk around other areas of the house either. Your I’tikāf will break if you do so.

(10) The rulings which applied to Islamic brothers regarding leaving the place of I’tikāf also apply for Islamic sisters. In other words, Islamic sisters can leave the place of I’tikāf for the same reasons that Islamic brothers are allowed to come out of the Masjid. They are not allowed to leave their place of I’tikāf for the reasons that men aren’t allowed to leave the Masjid.

(11) Islamic sisters can sew or do anything else in their place of I’tikāf. They can also instruct others to do house jobs as well but they must not get up and leave the place of I’tikāf.

(12) It is better to focus completely on reciting the Holy Qur’an, Zikr, Durood, Tasbīhāt, religious studies, listening to cassettes of sunnah inspiring speeches and other acts of worship.

**Method of Qada I’tikāf**

Dear Islamic Brothers! If you started I’tikāf in the last ten days of Ramadan and it broke (for whatever reason) then you don’t have to do qada for all ten days, you will only make up for the one day (the day the I’tikāf became invalid).

If days of Ramadan are still left, then you can do your qada in the remaining days of Ramadan as well. If Ramadan has ended, then do the qada another day and fast as well, except the day of Eid-ul-Fitr and from the 10th to 13th of Zil Hijja because fasting in these days is Makrūh Tahreemi.

The method of qada is to enter the Masjid at sunset (it is safer to enter, a few minutes before sunset) with the intention of doing qada for the I’tikāf and remain there until sunset the next day; fasting is a condition for this qada.

**The Fidyah (Fine) for I’tikāf**

If some body did not do qada despite having opportunity to do, and now he is on his death bed then it is wajib for him to make a will to his inheritors to pay a fidyah (Fine) in exchange for the I’tikāf. The
The Blessings of I’tikaf

fidyah can also be paid even if he didn’t make the will and his inheritors give permission to pay it. (Al-Fatawa Al-Hindiyyah, V1, P213, Quetta)

Paying the fidyah (fine) is not difficult; what you have to do is to give one Sadaqa-e-Fitr (approx. 2.5kg of wheat or its equivalent in cash) to someone who is entitled to Zakah.

Repentance for Breaking I’tikāf

Breaking your I’tikāf due to a valid reason or breaking it by mistake is not a sin, but breaking it deliberately without a valid reason is a sin, therefore you must repent as well as do the qada.

It is wajib to repent whenever a sin is committed. One should repent instantly because anyone can meet his demise any time. Gently slapping your cheeks a few times isn’t repentance. Instead, one should mention the sin and humbly beg Allah عَزَّ وَجَلَّ with embarrassment and make a firm intention never to commit that sin again. One of the conditions of repentance is to have resentment towards the sin in heart.

Boss of a Famous Band Repents

Dear Islamic Brothers! Many sinners have joined the Madani environment of Dawat-e-Islami the International non-political religious movement of the Qur’an and Sunnah, and have begun to offer their salah and practice the Sunnah consistently.

Here is a faith-strengthening description of such an event: In Mandsoor (M.P. India) there was a very famous band that used to be run by a young man. As a result of the Individual effort of an Islamic brother, that young man did I’tikāf in the last ten days of Ramadan in 1426AH in the company of devotees of Prophet. Where he heard about the harms of sins in the study circles his heart softened, the company of devotees of Prophet influenced him so much that he repented of his sins. He decided to grow a beard, travel with a Madani Qafila for 30 days in the company of devotees of Prophet.
Alhamdu-Lillāh \( عزّ وجلّ \) he has given up his sinful and *Haram* profession of playing music.

صُلْبَا عَلَى الْحَبِّبِ! صُلَّى اللهُ عَلَى مُحَمَّدٍ

**Necessary Things for a Mu’takif**

1. A curtain (*green would be nice*) with some string and safety pins for concentration and protection of your belongings,
2. Kanzul-Iman Shareef,
3. Needle and thread,
4. Scissors,
5. *Tasbīh,*
6. *Miswāk,*
7. *Kohl with rod*
8. Bottle of oil,
9. Comb,
10. Mirror,
11. ‘Itr,
12. Two dresses,
13. *Tehband* (lower garment),
14. turban, with a cap and bandanna,
15. Glass,
16. Plate,
17. Bowl (*a clay bowl would be nice*),
18. Cup and saucer,
19. Thermos,
20. Eating mat,
21. Toothpicks,
22. Towel,
23. Bucket and mug (*in case you need to do ghusl*),
24. Handkerchief,
25. Knife,
26. Pen,
(27) A Qufl-e-Madina pad to to break the habit of speaking unnecessarily,
(28) Faizan-e-Sunnat and other Islamic books (according to ones needs) to read,
(29) Madani In’âmāt Card,
(30) Notepad (diary),
(31) If necessary, valueless pieces of cloth (which can be obtained from a tailor) or tissue paper for drying private parts after defecation or urination,
(32) A sleeping mat; it is not permissible to bring such a mat from which splinters fall and spread into the Masjid.
(33) A pillow, if necessary,
(34) A shawl or blanket to cover yourself,
(35) A shawl for double covering,
(36) Tablets for headache, cold, fever etc.

**Madani Suggestion:** Mark your belongings (with a picture of a moon, star etc.) so that you can recognise them easily in case they get mixed up with other peoples, belongings. Do not write your name or initials on your shawl because it will probably be disrespected. (There are some examples of symbols on the last page of this chapter “Blessings of I’tikāf”)

### 50 Madani Flowers of I’zikāf

(1) Ensure your presence in the Masjid with the intention of doing I’tikāf before the sunset on the 20th of Ramadan. If you enter even a single moment after sunset then you will not be able to fulfil the sunnah of the I’tikāf of the last ten days of Ramadan.

(2) If you enter the Masjid before sunset with the intention of I’tikāf and then walk into the Fina-e-Masjid for example the wudu area or toilets, within the Masjid areas and then the sun sets, this will not break your I’tikāf; and there is no harm in doing so.

(3) It is permissible to greet someone, reply to his greeting, or talk to him whilst going to the toilet. However, stopping for even a
single moment will break your I’tikāf. However, there is no harm in stopping if the toilet is within the Masjid boundaries.

(4) If you go to the toilet but it is occupied then you don’t have to come back into the Masjid to wait, you can wait outside the toilet.

(5) After relieving yourself, you can do istibrā outside the Masjid if necessary. (After urinating, if you think there is still or will be a drop of urine that needs to be discharged then it is wajib for you to do istibrā, which means doing anything that will cause the drop of urine to fall; istibrā can be done by walking, stamping your foot hardly on the ground, pressing your left foot onto your right foot or vice versa, descending from a high place downwards, walking upwards, clearing your throat, or lying on your left side. Do istibrā until you are satisfied. Some scholars have said that if you walk you should walk 40 steps, but the stronger opinion is to walk until you are satisfied. This istibrā ruling is for men only; women [if they feel that there is still a drop of urine that needs to be discharged] should wait a short while after urinating and then have cleanliness. (Bahar-e-Shariat, Part 2, P115) During istibrā, if necessary, keep the clod of earth (at the tip of the penis) if necessary. Doing istibrā is like relieving oneself, so don’t greet anyone or talk; pointing your face or back towards qibla is Haram during istibrā just as it is Haram whilst relieving yourself)

(6) If the toilets outside the Masjid are extremely filthy and you feel disgusted by using them, there is no harm in going home to relieve yourself. (Rad-dul-Muhtaar, V3, P435)

(7) If a creditor stops you while on your way to you home, your I’tikāf will break.

(8) Use only your own eating mat when eating and make sure the Masjid floor or carpet isn’t stained.

(9) Do not touch the Masjid walls or mats with dirty or oily hands or stain them with drops of saliva; also avoid staining them with dirt from your ears or nose. Don’t stain the walls or floor of the Fina-e-Masjid with paan stains etc. Take part in cleaning the Masjid. If possible the Mu’takifeen should keep rubbish bags in their pockets to pick up and put hair and splinters in them. Here is a Hadith for your persuasion:
The Blessings of I’tikaf

Saying of Makki Madani Mustafa صلی الله ﷺ علیه وآله وسلّم: If anyone removes something harmful from the Masjid Allah عزّ وجلّ will make a house for him in the Heaven. (Sunan Ibn-e-Maja, V1, P419, Hadith 707, Dar-ul-Ma’rifa Beirut)

(10) Avoid pulling out strings from the carpets and breaking off splinters from the mats of the Masjid (keep this in mind wherever you are).

(11) Don’t give any money to beggars in the Masjid because begging in the Masjid is Haram and it is prohibited to give him anything inside the Masjid. A’laHadrat رضی الله عنہ says: if someone gives one coin to a beggar in the Masjid he should give 70 coins as charity (sadaqa) to compensate (don’t give this sadaqa to a beggar in the Masjid). (Fatawa-e-Razaviya referenced, V16, P418)

(12) There is no harm in taking only one foot out of the Masjid.

(13) There is no harm in sticking both hands and your head out of the Masjid either.

(14) If you come out of the Masjid by mistake, and then come back instantly realising your mistake, still your I’tikāf will break.

(15) If you are struck by such an illness that can only be treated outside the Masjid then you can exit the Masjid but your I’tikāf will break, however, breaking it will not be a sin. You will have to do qada for that one day.

(16) If there is no-one to bring you food and water then you can exit the Masjid for this purpose, but eat and drink inside the Masjid.

(17) Allah عزّ وجلّ forbid, if any unfortunate person utters a word of disbelief and becomes a murtad (apostate) then his I’tikāf will break. He must renew his faith repenting of uttering his statement of disbelief and professing the shahadah, (he should) renew his bay’at, and if he is married then he must renew his marriage. He will not have to do qada of his I’tikāf because apostasy ruins all previous virtues.

(18) If a Mu’takif Allah عزّ وجلّ forbid eats an intoxicant or Allah عزّ وجلّ forbid shaves his beard which is a blessed and holy sunnah, then despite the fact that both of these are already Haram and even greater sins inside the Masjid, his I’tikāf will not break.
(19) There is nothing wrong with a Mu’takif trimming his beard or tresses, or applying oil to his hair or beard, as long as he does it on his own cloth and takes extreme care. He must not stain the Masjid mats with oil or let strands of hair fall on them.

(20) A Mu’takif can study books of a religious Madrassa.

(21) At night you can study religious books using the Masjid lights for as long as the lights are normally turned on. Ask permission from the committee (or staff) if you want to use the lights for longer.

(22) It is better to avoid reading newspapers in the Masjid because they are usually full of images of living beings, and even advertisements of films.

(23) If someone steals your or any other Islamic brother’s shoes and runs away, you cannot exit the Masjid to catch him. If you do so, your I’tikāf will break.

(24) If there are several floors in the Masjid and the stairs to the upper floors are within the Masjid precincts then you can freely walk to and from the upper floors and even the roof. However, walking on the roof of the Masjid unnecessarily is Makrūh and disrespect of the Masjid.

(25) If you want to listen to cassettes of speeches and Na’ats then use your own batteries in your cassette player. If you want to listen to cassettes using Masjid’s electricity then it is better to estimate the total amount of electricity that you have used and pay for it (at the end) with a bit extra to the committee. Make sure you don’t disturb any worshippers or people who are resting.

(26) If the Masjid ceiling collapses or someone turns you out of the Masjid then you should instantly continue your I’tikāf in another Masjid; your I’tikāf will still be valid.

(27) During I’tikāf spend as much time as possible offering nafl salah, reciting the Holy Qur’an, Zikr, Durood, studying and learning and teaching sunan and supplications.

(28) If you use a curtain in the Masjid for I’tikāf then don’t take up a large area of the Masjid in case you disturb people offering salah.
A’la Hadrat ﷺ says: It is strictly forbidden to keep things that can reduce the place of salah in the Masjid. *(Fatawa-e-Razaviya, V7, P97)*

(29) Keep the Masjid clean from all types of untidiness, filth, dirt etc.

(30) Strictly avoid making a noise, laughing, joking and so on in the Masjid as it is a sin to do so.

(31) You left your house and headed to the Masjid in order to earn reward but you might return with a heap of sins, so beware, don’t utter a single word in the Masjid unnecessarily. Lock your mouths tightly with a strong *Qufl-e-Madina*.

(32) *Mu’takifeen* Islamic brothers should make available all necessary items beforehand inside the Masjid so that they don’t have to ask other people to let them borrow their belongings, as it isn’t nice to do this. Some of the blessed Companions  عليهِ الرُّضوُانَ used to avoid asking others so much that even if a whip would fall on the ground and they’d be on a horse then they wouldn’t even say, “Brother! Will you pass me that whip” rather they would dismount the horse and retrieve it themselves.

(33) In the presence of other people, recite the Holy *Qur’an* quietly so that they do not get disturbed.

(34) If there are other Islamic brothers doing *I’tikāf* in the same Masjid, then ensure that you fulfil the rights of companionship in every possible manner, serve other *Mu’takifeen*. Try your best to fulfil their requirements and demonstrate a polite, sincere and self-sacrificing attitude. There is great reward of self-sacrifice for others. Our Makki Madani Mustafa, mercy for Mankind ﷺ said, “The one gives the thing which he needs himself, to someone else Allah ﷺ shall forgive him”. *(It-haafsadatil Muttaqeen, V9, P779)*

(35) Try to teach others the supplications and *sunan* that you know as it is rare to seize such an easy opportunity of earning a treasure of reward.

(36) Try to practice as many *sunnahs* as possible during *I’tikāf*, for example use a mat, clay pots etc.

(37) Fill in your *Madani In’āmāt* cards by practicing the *Madani In’āmāt* and make a permanent habit of doing so.
(38) Avoid sleeping on the Masjid floor, carpet or mat because there is a risk of them being stained by sweat or hair oil and possibly becoming impure in case of a wet dream. Therefore, take your own mat with you, this will give you a chance to practice the *sunnah* of sleeping on a mat, and the carpet and mats of the Masjid will also not get stained.

(39) If you don’t have your own mat then lay down at least your own shawl.

(40) Sleep in the state of *double covering* whether you are in the Masjid or at home. If possible, make a habit of wrapping one shawl around your trousers covering yourself with another one because sometimes the shape of people's private parts appear despite wearing clothes whilst sleeping.

(41) Two Islamic brothers should never sleep using the same pillow or in the same blanket/shawl etc.

(42) Similarly, don’t sleep with your head on someone’s thigh or lap, if there is a possibility of accusation.

(43) When you hear about the appearance of the *Eid-ul-Fitr* moon on the 29th of Ramadan or when the sun sets on the 30th, don’t run out of the *Masjid* as if you’ve just been released from prison. As soon as you hear the news of the departure of *Ramadan* your heart should fill with grief. The Holy month has departed from us, bid farewell to Ramadan with tears in your eyes.

(44) At the end of the *I’tikāf* shed tears and beg Allah *عَزَّوَجَلَّ* for forgiveness for your shortcomings, mistakes and all acts of disrespecting the Masjid. Ask for the acceptance of your *I’tikāf* and the *I’tikāf* of every Islamic brother and sister of the entire world and for the forgiveness of the entire *ummah*.

(45) Ask each other for forgiveness for the violation of rights.

(46) If possible, offer gifts to the caretakers of the Masjid in order to please them.

(47) Thank the servants of the Masjid for their co-operation.

(48) If possible, spend the night of *Eid-ul-Fitr* worshipping or else at least offer the *Isha* and *Fajr salah* with *Jama’at, Inshā-Allāh* *عَزَّوَجَلَّ* you will be rewarded for worshipping the entire night.
(49) Try to spend the night of Eid in nafl I'tikāf in the same Masjid where you did the sunnah I'tikāf. Sayyiduna Imam Jalal-ud-Deen Suyuti Shafi’ee narrates that Sayyiduna Ibrahim bin Adham said: Our saints would like to spend the night (of Eid-ul-Fitr) in the Masjid so that one begins his day (of Eid-ul-Fitr) there (in the Masjid). Sayyiduna Imam Malik mentions that our pious saint didn’t return to their homes untill they had offered their Eid salah with the people. (Dur-e-Mansoor, V1, P488)

(50) Avoid spending the blessed moments of Eid in markets; Allah forbid don’t turn the day of Eid in to a day of wa’eed (warning) by spending it in amusement parks, cinemas, and theatres where men and women meet freely.

**The Company of Devotees of Prophet Completely Changed My Life**

Wherever a collective I’tikāf is held under the supervision of Dawat-e-Islami, the international non-political religious movement of the Qur’an and sunnah, you should travel with a Madani Qafila in the company of devotees of Prophet on the night of Eid, or after spending the whole night in the Masjid. Inshā-Allāh you will see its blessings for yourself. If you spend your Eid with modern friends in a sinful environment then you may well lose the spiritual effects of the I’tikāf. Here is a faith strengthening Madani event about a Madani Eid Qafila. Therefore, a young Islamic brother from Lines Area, Baab-ul-Madina Karachi said:

In my early life, I was a normal modern guy who did not offer even salah; I was wasting the precious moments of my life in negligence and sins. In the month of Ramadan 1423A.H, an Islamic brother making individual effort, persuaded me to take part in the sunnah inspiring collective I’tikāf going to be held in Faizan-e-Raza Masjid (Lines Area). I agreed to take part in the I’tikāf and sought permission from my family and then I did I’tikāf for the last ten days of Ramadan. During the ten days of the I’tikāf I gained many blessings due to the company of devotees of Prophet and I made a firm intention to offer salah steadfastly for the rest of my life. Apart from
repenting of other sins, I repented of the sin of shaving my beard as well. I began to wear green turban and made the intention to dress according to the sunnah.

On the second day of Eid, I embarked on a sunnah inspiring journey with a Madani Qafila of devotees of Prophet, my love for Dawat-e-Islami intensified due to the blessings of this journey. I wish I remain in the Madani environment of Dawat-e-Islami until the day of my death. I was no longer fond of fashion. Alhamdu-Lillāh the company of devotees of Prophet during the I’tikāf and journey with the Madani Qafila completely changed my life. Moreover, by the grace of Allah, at this moment in time I am serving the sunnah in my area as the responsible of Madani In’āmāt.

Look after Your Belongings

Alhamdu-Lillāh thousands of Islamic brothers who are associated with Dawat-e-Islami take part in collective I’tikāf every year at different Masajid of the world. I want to draw the attention of all such Islamic brothers towards an important matter. If your belongings accidentally mix with someone else’s belongings, so, it is prohibited and a sin for you to use them even though they look like yours. Therefore, Mu’takifeen (and Madrassah students, and everyone) should mark their belongings which can possibly be mixed with others. I have provided some symbols as a guide (at the end).

(Don’t write your name or the letters of any language such as A and B on your sandals, shawl etc. If possible, remove the company label as well so that the alphabets are not disrespected by being treaded upon. One should respect the letters of every language. For further details on this topic, please refer to the chapter of Faizan-e-Sunnat called Faizan-e-Bismillah)

Causes of illness During I’tikāf

Alhamdu-Lillāh has had the privilege of spending ample time with Mu’takifeen for many years. I have seen many ill Islamic brothers during I’tikāf. 'Carelessness in eating' has
turned out to be the main cause of *Mu’takifeen*’s illness. Kins, friends etc of the *Mu’takifeen* bring them delicious meals, sweet dishes, kebabs, samosas, pizzas, pakoras, sour sauces, and potatoes, *paratey* for sahari etc. and some *Mu’takifeen* quickly swallow the food without even chewing it properly yielding to greed without pondering over the consequences. Resultantly, this leads to constipation, wind problems, stomach indigestion, diarrhoea, vomiting, fatigue, flu, fever, headaches and other body pains. Although these Islamic brothers leave their homes for *I’tikāf* enthusiastically to worship abundantly, they fall ill as a result of excessive eating. Sometimes, it is observed that the congregational *salah* begins but these pitiable Islamic brothers remain lying in the Masjid moaning due to headaches and fever.

**Benefits of Careful Eating**

*Alhamdu-Lillāh* ُعَزُّوْجَلَ َعَزُّوْجَلَ thousands of Islamic brothers do *I’tikāf* in the last ten days of Ramadan in *Faizan-e-Madina*, *Baab-ul-Madina* Karachi, the global *Madani Markaz* of Dawat-e-Islami the international non-political religious movement of the Qur’an and *sunnah*. As a result of my constant requests not to use *Banaspati* ghee, kebabs, samosas and pakoras and reduce the amount of oil and spices, some useful changes have taken place decreasing the number of patients during *I’tikāf*. I wish these precautions be implemented not only in every Masjid where *I’tikāf* is carried out but also in every single home.

**I hold Muslims' Health Dear**

*Alhamdu-Lillāh* ُعَزُّوْجَلَ َعَزُّوْجَلَ Apart from spiritual development of the Muslims, I desire their physical health as well. I wish all *Mu’takifeen* follow my suggestions by eating less than their hunger and by avoiding eating different things at unsuitable times so that they remain fit and healthy enough to worship Allah, learn Islamic knowledge and travel with a *sunnah* inspiring *Madani Qafila* of *devotees of Prophet* at the end of the collective *I’tikāf* at the night of Eid. If you follow my suggested precautions about eating throughout your life then *Inshā-Allāh* ُعَزُّوْجَلَ you will live a happy life
and remain safe from doctors’ fees and medicine expenses. (Please read the meal timetable and health tips in the Maktūb-e-Attar in the chapter of Faizan-e-Sunnat called “Islamic manners of eating”)

One of the reasons for being interested in your health is that Inshā-Allāh it will increase your fervour for worshipping and the enthusiasm to travel with Madani Qafilas in order to learn sunnah. If you are healthy you will easily be able to offer your salah, practice the sunnah, and serve your parents and family. If you carry out these good deeds following my suggestions then Inshā-Allāh I will also earn great reward.

**Praying for the Long Life of a Tyrant!**

May Allah guide those Muslims who are away from salah and fard (obligatory) worships, oppress their Muslim brothers and commit every type of sin flagrantly. The good health of such people often results in the increase of sins.

_Hujja-tul-Islam_ Sayyiduna Imam Muhammad Ghazali رضی اللہ عنہ says: “If someone prays for the long life of sinners and oppressors it is as if he likes the disobedience of Allah عزّ وجلّ on the earth”. (Ayyuhal-Walad Majmu’ah rasail Imam Ghazali, P266, Dar-ul-Fikr Beirut) However, it is permissible to pray for such oppressors and sinners’ long lives and good health with their giving up cruelty and sins.

For unique advice about precautions of eating, please read the chapter of Faizan-e-Sunnat called 'Excellence of Hunger'.

**Desiring the Welfare of Muslims is an Act of Piety**

Sayyiduna Jareer bin Abdullah رضی اللہ عنہ says I made a Bait (promise) with Beloved Rasool صلی الله علیہ وآله وسلم to offer my daily salah, give my yearly alms (Zakah) and take care of my fellow Muslims (meaning I will want the best for them) (Sahih Muslim, P48, Hadith 97)

_Alhamdu-Lillah_ I have presented some Madani Flowers on keeping healthy with the blessed intention of earning reward as suggesting something useful to Muslims is also a good deed.
Attention All Kebab and Samosa Eaters!

Those who eat kebabs and samosas from markets and at parties should pay some attention. Most of the people that sell kebabs and samosas often do not wash the mince they use. According to them, the taste of the kebabs and samosas reduces if the mince is washed. Further, listen to what is put into mince purchased from the markets. Some remove the skin from the stomach of a cow and mix either spleen or, sometimes, Allah forbid, congealed blood with the flesh of stomach’s outer wall that is minced so that the white flesh of stomach’s wall becomes pink in colour resembling meat. At times, the sellers have garlic, ginger etc. grinded with the mince which can no longer be washed. Spices are mixed and the same mince is used in the kebabs and samosas which are then sold. There is a risk of the same type of unclean mince in hotels and restaurants as well. Therefore, don’t buy even pakoras from these people that sell these impure kebabs and samosas as the pakoras are also fried in the same fryer in which the unclean mince was put in. However, may Allah forbid, I do not say that all kebab and samosa sellers do such acts nor am I saying that each and every kebab and samosa seller use unclean mince. Definitely, mince of pure and clean meat is also available. My request is that mince, kebabs or samosas should be bought from a trustworthy Muslim, and the Muslims who do such fraudulent acts should repent and ask for forgiveness.

Doctors’ Views about Kebabs and Samosas

We eat kebabs, shammi kebabs, samosas, pakoras, fish, fried chicken, pizzas, parathas, omelettes etc. with a lot of enjoyment but very few are aware of the damage and fatal diseases these harmful foods cause in the body. When the oil is heated for frying, according to medical research, there are many harmful substances that are created and when the food is put into the oil it starts to crackle which indicates the breaking up of its chemical particles and the loss of vital vitamins and other useful nutrients.
19 Illnesses Caused by Eating Fried Foods

1. The body weight increases,
2. It damages the walls of the intestines,
3. It causes problems to excretion,
4. Severe stomach pain,
5. Nausea,
6. Vomiting,
7. Diarrhoea,
8. As compared to fat, the use of fried things quickly increases the amount of harmful cholesterol called LDL (Low-density lipoprotein cholesterol) in the body.
9. It decreases useful cholesterol called HDL (High-density lipoprotein cholesterol),
10. It causes blood clotting.
11. It causes disturbance to digestion,
12. It causes wind,
13. Oil heated at very high temperatures makes a toxic chemical called ‘Acrylon’ which damages the walls of the intestines.
14. It can cause even cancer (may Allah ﷺ protect us)
15. Heating the oil for a long time causes chemical reactions that release ‘free radicals’ that can cause heart disease…
16. Cancer,
17. Inflammation in the joints,
18. Brain illnesses and
19. One gets old early.

Free radicals are also released from other things such as

• Smoking tobacco
• Air-pollution (like we close windows and doors in the house not letting fresh air or sunlight enter)
• Car fumes,
• X-rays,
• Microwaves (from microwave ovens etc.),
The Blessings of I’tikaf

- Rays emitting from computer
- Atmospheric radiation (the process of aeroplane’s releasing rays).

**Protection from Dangerous Poison**

Allah ﷺ has also created the solution to this dangerous poison called “Free radicals”. The vegetables or fruits that are green, yellow, or orange destroy this dangerous poison. The stronger the colour of these fruits and vegetables is, the more vitamins they contain and the stronger their reaction will be to this poison.

صَلِّوَا عَلَى الْحَبِيبٍ! صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

**Reducing the Damage of Fried Foods**

The harmful effects of fried things can rather be reduced by acting upon the following suggestions.

1. Make sure the frying pan or fryer that is being used to fry the kebabs, samosas, pakoras, omelettes, fish etc. is a ‘non-stick’ one.

2. Having fried the food, wrap it up in an odourless tissue paper so that some amount of oil is absorbed. *(make sure it is non fragrant paper).*

**Re-Using Oil**

According to experts, the oil which has once been used for frying should not be heated again. If you do want to reuse it then sieve it and store it in a refrigerator, don’t store it in the fridge without sieving it.

**Medical Science is not infallible**

All that has been mentioned about fried food is not on the basis of my personal research, medical researchers and experts have provided this information. It is also noteworthy that the entire medical science is fallible.
**The Fashion Fanatic Became a “Mubaligh of the Sunnah”**

Dear Islamic Brothers! In order to get rid of the greed for eating harmful foods, avoid non-Islamic fashion, adopt the *sunnah* and have the love of Makki Madani Mustafa صلَّى اللهُ عَلَى الْحَبِيبِ! in your heart, join the ever-blossoming *Madani* environment of Dawat-e-Islami, the International non political movement of the Qur’an and *sunnah*.

Here is a pleasant and faith-strengthening *Madani* event: A modern young man of Indor city (M.P. India) was blessed with doing the collective *I’tikāf* organised by Dawat-e-Islami, the international non-political religious movement of the Qur’an and *sunnah* in the company of *devotees of Prophet* in the last ten days of the Ramadan in1426 A.H. He did this in the collective *I’tikāf*. The Madani atmosphere of Dawat-e-Islami and company of *devotees of Prophet* caused a *Madani* transformation in his heart. He grew his beard and adorned his head with a green *turban*. He instantly travelled for 12 days in a *Madani Qafila* in order to learn *sunnah*. The transformation just got deeper and deeper.

*Alhamdu-Lillāh* he became a Mubaligh of Dawat-e-Islami. *Alhamdu-Lillāh* at the time of writing this statement, he is busy serving Dawat-e-Islami in his city as the Nigraan (*responsible*) of a *Halqa mushaawarat* (*committee*).

\[
\text{صَلَّى اللهُ عَلَى الْحَبِيبِ!}
\]

*Oh Allah* Accept the *I’tikāf* of every Islamic brother and Islamic sister, and grant them the blessings of *I’tikāf*. *Oh Allah* Bless us too with the privilege of doing *I’tikāf* –

**The Virtue of Loving Masājid**

Sayyiduna Abu Saee’d Khudri رَضِيَ اللَّهُ عَنْهُ narrates the following reassuring saying of Beloved Rasool صلَّى اللهُ عَلَى الْحَبِيبِ: "Whoever
loves the Masjid, Allah عزّوجل loves him". (Tabarani Awsat, Hadith 2379, Beirut)

Commenting on the foregoing Hadith, Allamah Al-Ra’ūf Manāwi writes: “Loving the Masjid means doing I’tikāf for the pleasure of Allah عزّوجل, Zikr, and studying Islamic rulings; and Allah's loving the person means Allah عزّوجل shades him under His mercy and protects him”. (Faiz-ul-Qadeer, V6, P107, Dar-ul-Fikr Beirut)

The Virtue of Looking at a Masjid

Sayyiduna Abdullah Mas’ood صلّى الله عَلَيْهِ وَسَلَّم narrates that Rasoolullah صلّى الله عَلَيْهِ وَسَلَّم said: "Verily, Masājid are the houses of Allah عزّوجل and Allah عزّوجل respects the one who looks at His house". (Tabarani Kabeer, V10, P61, Hadith 10324, Beirut)

Commenting on the foregoing Hadith, Allamah Abdul-Ra’ūf Manāwi صلّى الله عَلَيْهِ وَسَلَّم writes: it means that Masājid are the places that Allah عزّوجل has chosen for descending His mercy. (Faiz-ul-Qadeer, V2, P552, Dar-ul-Fikr Beirut)

The Punishment for Laughing in the Masjid

Sayyiduna Anas صلّى الله عَلَيْهِ وَسَلَّم narrates that our Beloved Rasool, Makki Madani Mustafa صلّى الله عَلَيْهِ وَسَلَّم warned: “Laughing in the Masjid causes darkness in the grave”. (Al-Firdous bi-ma’tthuril-Khitaab, V2, P431, Hadith 3891, Daarul Kutubil ‘Ilmiyah Beirut)

Name on the Gate of Hell

Sayyiduna Abu Sa’eed صلّى الله عَلَيْهِ وَسَلَّم narrates that the Beloved of Allah عزّوجل warned: “Whoever misses a single salah deliberately, his name shall be written on the gate of Hell through which he shall enter the Hell.” (Hilya-tul-Auliya, V7, P299, Hadith 10590, Daarul Kutubil ‘Ilmiyah Beirut)
Deprived of Heaven

Sayyiduna Huzaifa narrates that our Beloved Rasool ﷺ warned: “The one telling tales will not enter Heaven”. (Sahih Bukhari, P512, Hadith 6056)

The Virtue of Repentance

Sayyiduna Ibn Mas’ood narrates that the Beloved of Allah, Knower of the Unseen, the Mercy for Mankind ﷺ said: “The one repenting of the sin is like the one who did not commit the sin at all”. (Sunan Ibn-e-Maja, Hadith 425, P2735)

The Virtue of Using Miswaak

Sayyiduna Abu Umamah narrates the following compassionate words of our Makki Madani Mustafa ﷺ: “Miswaq is a means for the purification of your mouths and the pleasure of your Rabb”. (Sunan Ibn-e-Maja, P2495, Hadith 289)

Four False Claimants

(1) The one claiming the love of Allah but not avoiding the acts declared Haram by Allah ﷺ.

(2) The one claiming the love of beloved Rasool ﷺ but not valuing the poor.

(3) The one claiming to be desirous of the Heaven but shrinking from spending money in the way of Allah.

(4) The one claiming to be afraid of the Hell but not avoiding sins.

(Hadrat Hatim Asam ﷺ)

The Door of Goodness is Closed for Six Types of Persons

(1) Those not acting upon their knowledge

(2) Those not thanking Allah for His favours
(3) Those not following in the footsteps of the pious despite keeping their company.

(4) Those not taking any lesson despite taking part in the funeral of the deceased.

(5) Those not making preparations for the here-after despite having wealth.

(6) Those not repenting despite committing sins in abundance.
The Blessings of Eid-ul-Fitr

Excellence of Durood Shareef

A beggar once begged something from some disbelievers who sent him to Sayyiduna Ali that was standing there at a short distance away; the disbelievers did so with the intention of ridiculing Sayyiduna Ali. When the beggar asked Sayyiduna Ali to give him something, he recited Durood Shareef ten times and blew on the beggar’s hand. Then, ordering the beggar to close his fist and open it in front of the disbelievers, he sent him to them. The disbelievers were laughing expecting nothing to happen.

When the beggar opened his fist, it was surprisingly full of gold dinars! Having seen this great miracle, many disbelievers embraced Islam. (Raha-tul-Quloob, P72)

Dear Islamic brothers! Regarding the sanctity of Ramadan, the Beloved Rasool of Allah, Knower of the Unseen, the Faultless said, 'Its first ten days are of mercy, the middle ten days are of forgiveness and the final ten days are for freedom from Hell. (Sahih ibn Khuzaimah, V3, P191, Hadith 1887)

We learn that Ramadan is the month of mercy, forgiveness and freedom from Hell. Therefore, we have been given the opportunity to celebrate Eid-ul-Fitr immediately after the departure of this blessed month; celebrating Eid is a preferable (mustahab) act, so we should do celebrate the favours and mercy of Allah. The Quran also persuades us to rejoice over the bounties and mercy of Allah, the 58th verse of Surah Yunus (part 11) says:
Why Shouldn’t We Celebrate Eid?

Look! When a country gets freedom from the clutches of a cruel government, it celebrates its “Independence Day” every year, on the same day of the same month. Similarly, a student becomes overjoyed when he gets success in his exams. Ramadan is such a blessed and sacred month in which 'The Divine Law' was revealed in the form of the Holy Qur’an for the betterment, reformation, well-being and the eternal salvation of the whole humanity. It is the month in which every Muslim's faith is tested. Therefore, having found a perfect code of life in the form of the Quran and succeeded in the tough exam of a month, feeling and expressing happiness is natural for a Muslim.

Announcement of Forgiveness for Everyone

Dear Islamic brothers! Allah عزّ وجلّ has bestowed upon us a great favour in the form of Eid-ul-Fitr immediately after Ramadan. This blessed Eid has many virtues.

Sayyiduna Abdullah ibn Abbas ﷺ narrated: The auspicious night of Eid-ul-Fitr is referred to as the “Laila-tul-Jā’izah”, the “Night of Reward”. On the morning of Eid, Allah عزّ وجلّ sends His innocent angels to every city where they stand at the end of every street and call out, “Oh Ummah of Muhammad ﷺ! Come to the court of the Beneficent Allah عزّ وجلّ who grants in abundance and forgives even the most severe sin”. Allah عزّ وجلّ then says to His people, “Oh My People! Ask for whatever you want! I swear by my Honour and Glory! I will grant whatever you ask for about your here-after in this gathering (of the Eid-salah) today. And whatever you want regarding the world; I will look to your betterment (meaning I will do what is best for you). I swear by My
honour! I will conceal your mistakes so long as you abide by my commandments. I swear by my Honour, I will not humiliate you with the sinners; so return to your homes as forgiven people. You have pleased Me and I am pleased with you”. *(At’targheeb wat’tarheeb, V2, P60, Hadith 23)*

**The Night of Receiving Eid Gift**

Subhān-Allāh! Subhān-Allāh! Dear Islamic brothers! How kind our Merciful Allah is to us! He showers His mercy upon us in the whole month of Ramadan and then, He grants us the happiness of the Eid as soon as this auspicious month ends.

According to the foregoing sacred Hadith, the night of Eid-ul-Fitr is also called “Laila-tul-Jā’izah”, or the “Night of Reward” in which the pious are given their reward; in other words, they are given their “Eid Gift”.

**Heart will Remain Alive**

The King of all the Prophets, Mercy for the whole Mankind, the Beloved Rasool of Allah said: “Whosoever stood *(to offer salah)* in the nights of Eid *(Eid-ul-Fitr and Eid-ul-Adha)* in order to earn reward, his heart will not die on the day when hearts *(of people)* will die”. *(Sunan Ibn-e-Maja, V2, P365, Hadith 1782)*

**Entry into Heaven Becomes Wajib**

Sayyiduna Mu’āz bin Jabal *رضي الله عنه* says: The one spending the following five nights worshipping Allah, will surely enter the Heaven: the nights of the 8th, 9th, and 10th Zil-Hijjah *(3 nights)*, the night of Eid-ul-Fitr, and the 15th night of Sha’ban *(Shab-e-Barā’at)*. *(At’targheeb Wat’tarheeb, V2, P98, Hadith 2)*

According to the Hadith narrated by Sayyiduna Abdullah ibn Abbas *رضي الله عنهما* 'on the day of Eid, the innocent angels make announcement about Allah's favours and bounties, Allah showers His mercy and blessing upon the people. He forgives the people that gather for the Eid salah. Moreover, it is also
announced that whoever desires the goodness of this world and the afterlife should ask for it, his desires will surely be satisfied. Would that we learn what to ask for on such sacred occasions when the prayers are likely to be answered! Usually, people ask for the worldly betterment, success, blessing in their sustenance and other worldly benefits only. Along with worldly betterment, we should do ask for the betterment and goodness of our here-after, steadfastness of our faith, death in the state of faith in Madinah at the feet of the King of Madinah، صلى الله عليه وسلم in the form of martyrdom, burial in Janna-tul-Baqi and neighbourhood of Beloved Rasool صلى الله عليه وسلم in Janna-tul-Firdaus without being held accountable.

**No One is disappointed**

Dear Islamic brothers! Ponder! How important the day of Eid-ul-Fitr is! It is the day of Allah's mercy; no one is disappointed. On one hand, the pious people of Allah عزرجل rejoice over mercy, forgiveness and blessing, while, on the other hand, the worst enemy of mankind, Satan, burns in the fire of fury when he sees the believers being blessed with Allah’s غزجل huge favours.

**The Devil Loses his Senses**

Sayyiduna Wahb bin Munabbih رضي الله عنه says, 'The devil screams and cries on the occasion of Eid every year. Seeing him crying, the other devils gather around him and ask, ‘Oh Master! Why are you so furious and disappointed today?’ He replies, 'Regretfully, Allah غزجل has forgiven the Ummah of Muhammad صلى الله عليه وسلم today, so make them indulge in satisfying their carnal desires. (Muqashafa-tul-Quloob, P308)

**Has the Devil Succeeded?**

Dear Islamic brothers! Did you see that the day of Eid is so tough for the devil that he orders his progeny to make the Muslims indulge in satisfying their carnal desires?
Alas! These days, the devil seems to have succeeded in his mission. On the day of Eid, we should be thanking Allah عزَّ و جَلَّ by worshipping Him in abundance, but, unfortunately, it appears the Muslims have been unaware of the actual concept of Eid. Nowadays, Eid is celebrated by wearing attractive clothes of the latest fashion, and even such clothes bearing the images of living creatures are also put on. [It has been stated in Bahar-e-Shariat that offering salah wearing such clothes that have images of animals or humans is Makrūh Tahreemi [close to Haraam]. It is wajib to change such clothes or wear something over them and repeat the salah.

Wearing clothes with images of living creatures is prohibited even when not offering salah. [Bahar-e-Shariat, Part 3, P141-142] Further, dance-parties are held, different useless and time-wasting fairs and games are arranged in the name of enjoyment, films and dramas are watched at homes and cinemas, and a lot of time and wealth is wasted on such activities that are in contradiction to Shariah and sunnah.

Dear Islamic brothers! These unlawful actions may turn this blessed Eid into a day of warning for the ungrateful. For the sake of Allah عزَّ و جَلَّ! Have pity on you and give up fashion. Never waste money as Allah عزَّ و جَلَّ has declared the spendthrift as the brothers of the devil. Therefore, the 26th and 27th verses of Surah Bani Israeel part 15 say:

**Translation Kanzul-Iman:**
And spend not extravagantly. No doubt, the extravagant are the brothers of the Devils (Satan). And the devil is very ungrateful to Allah.

(Part 15, Bani Israeel, V26, 27)

**Difference between Human and Animal**

Dear Islamic brothers! The foregoing verse has made it clear that the Holy Qur’an strictly condemns the waste of money. Remember! No one can please Allah عزَّ و جَلَّ by wasting money. The distinguishing
factor between humans and animals is wisdom, strategy and far-sightedness. Unlike humans, animals aren’t concerned about their 'future', and none of their actions is based on wisdom which has not naturally been granted to them. On the contrary, humans are concerned about their future; and Muslims are concerned about the here-after as well. Thus, the one making efforts for the betterment of the here-after with proper strategies is, in fact, a wise person, but unfortunately, no effort is made for the betterment of the here-after taking advantage of this mortal and transient world. Ah! Nowadays, earning wealth, eating excessively and then, sleeping deeply seem to have become the people's aim of life.

**What is the Aim of Life?**

Dear Islamic brothers! The aim of life isn’t just to get high degrees, eat, drink and make merry. Instead, there is a very great and sacred aim of our life. Let's ask the Holy Qur’an, Oh the True Book of Allah! Please guide and tell us what the purpose of our life and death is. The Holy Qur’an answers:

Translation Kanzul-Iman:

He, Who has created death and life that He might test you, as to whose work, is excellent among you.

(Part 29, Mulk, V2)

Therefore, the creation of life and death is aimed at testing humans as to who the more obedient and sincere is.

**Birth Took Place at Home**

Dear Islamic brothers! In order to defend yourself against the attack of Satan, please spend the sacred moments of Eid in the company of the Prophet's devotees with a Madani Qafila. A true story is presented for your persuasion: An Islamic brother belonging to Jhelum (Punjab, Pakistan) stated that his wife became expectant nearly 6 months after the marriage. The doctor expressed serious
concern over the case due to the lack of blood in her body, which might lead to a caesarean (an operation). The Islamic brother immediately made the intention of travelling with a Madani Qafila for 30 days. After a few days, he travelled with the Madani Qafila acting upon his intention.

Alhamdulillāh, عَزْوَجْلَهُ, with the blessings of the Madani Qafila, a baby boy was safely born at his house without any operation.

صَلْوَا عَلَی الْحَبِيبٍ! صَلِّي اللَّهُ تَعَالَى عَلَی مُحَمَّدٍ

2 Spiritual Cures for the Protection of Pregnancy

(1) Write 11 times on a bowl (or paper), pour water into it, shake the water and then make the woman drink it. Inshā-Allāh عَزْوَجْلَهُ this will protect the pregnancy. This method is also beneficial to the women who don’t produce enough milk or no milk at all. It's allowed whether to act upon this method only one day or makes her drink water for many days acting upon the whole process everyday.

(2) Write 111 times on a piece of paper and tie it to the stomach of the pregnant woman; let it remain tied to her stomach until she gives birth (there’s no harm in taking it off for a short while, if necessary). Inshā-Allāh عَزْوَجْلَهُ the pregnancy will remain safe and a healthy baby will be born.

Eid or Wa’eed (Warning)

Dear Islamic brothers! Sins may well turn the day of Eid in to a day of “wa’eed” (warning), which may result in the sinner being punished.

Remember:

لَيْسَ الْعِبْدُ لِمَنْ لَيْسَ الْحَدِيدُ إِنَّمَا الْعِبْدُ لِمَنْ خَافَ الْرَّعِيدَ

Eid isn't for the one wearing new clothes; instead, Eid is for the one fearing the divine retribution.
Our Honourable Saints' Way of Celebrating Eid

Dear Islamic brothers! There is a world of difference between today's Muslim's way of celebrating Eid and that of our saints. Allah forbid, these days, people regard that wearing new clothes and eating delicious foods is all about Eid whereas our respected Saints would avoid luxuries of the world and would always go against their nafs.

Special Food on Eid

Sayyiduna Zun-Noon Misri رحمته الله عليه had not eaten any delicious thing for ten years despite his nafs' prolonged desire; he رحمته الله عليه would often turn down his nafs' demand. Once, on the sacred night of Eid, his heart suggested him to eat something delicious on the day of Eid. Putting his heart to the test, he رحمته الله عليه replied, “First I’ll recite the entire Qur’an in two rak’aat-salah. Oh my heart! If you support me in doing so, then I’ll eat something delicious tomorrow”. Therefore, he رحمته الله عليه succeeded in reciting the whole Qur’an in two rak’aat-salah with concentration on Eid and sent for delicious food afterwards. As he picked up a morsel and was about to eat it, he suddenly became anxious and put it down without eating. Having been asked, he رحمته الله عليه replied: “As I was about to eat the food, my nafs said to me triumphantly, ‘At last, I’ve succeeded in satisfying my 10 year-long desire.’ Listening to it, I became anxious and replied, ‘If it’s so, then I will never let you succeed and I will never eat the delicious food’.”

Meanwhile, a man entered the house along with a tray of delicious food and said, “I prepared this food last night for me; when I slept, my sleeping fate awoke. I was blessed with the vision of the Noble Rasool صل الله عليه وسلم in my dream. My Dear and Beloved Rasool صل الله عليه وسلم ordered, ‘If you want to see me on the day of judgement as well, then take this food to Zun-Noon رحمته الله عليه and say to him, ‘Muhammad bin Abdullah bin Adbul-Muttalib صل الله عليه وسلم and say, ‘Have reconciliation with your nafs for a
moment and eat a few morsels of this delicious food’. Listening to Beloved Rasool’s command, Sayyiduna Zun-Noon Misri immediately started eating the food saying emotionally, “I am obedient, I am obedient”. *(Tazkira-tul-Auliya, P117)*

*May the mercy of Allah be upon him and may we be forgiven for his sake.*

صَلِّي اللَّهُ عَلَيْهِ وَالْإِلَّهِ وَسُلَّم

**Our Beloved Rasool Feeds Us**

Dear Islamic brothers! Did you see the pious people of Allah did not follow their nafs even on the day of Eid? They did not care about carnal desires and would always remain satisfied with the will of Allah. They avoided the luxuries of this worldly life for the pleasure of Allah and His Beloved Rasool. These fortunate people are specially fed by Allah and His Beloved Rasool.

We also learn from this narration that our Beloved Rasool, the King of Both Worlds is aware of the state of his Ummah even today. He was watching his beloved servant Sayyiduna zun-Noon Misri that’s why he sent one of his servants along with food and message for Sayyiduna zun-Noon Misri.

**Beautify Your Souls**

Dear Islamic brothers! No doubt, having a bath, wearing new or washed clothes and applying itr (*pure perfume*) on Eid all are sacred sunnahs whereby we get the purification of our external body. Apart from this external purification and beauty, we should purify and beautify our souls as well with the love and obedience of our Dear and Beloved Rasool and our Merciful Creator who loves us more than even our parents.
Covering Filth with Silver Foil!

Dear Islamic brothers! Please ponder! If somebody disobeyed Allah غُرُوجَلَ in Ramadan instead of worshipping Him, missed all the fasts, spent the blessed nights partying, playing or watching games such as cricket, table football, video games, reading romantic novels instead of reciting the Holy Qur’an, listening to songs instead of Na’ats, and messing around the whole month, and then, he celebrates Eid by wearing English dress, it is just like covering impurity in silver paper and putting it on display.

Who Should Celebrate Eid?

O lovers of the Holy Prophet صلی اللہ عallaٰ علیہ وسلم! In fact, the fortunate Muslims spending the sacred month of Ramadan fasting, offering salah and doing other worships deserve the celebration of Eid which is a day of reward for them from Allah غُرُوجَلَ. As for us, we should fear Allah غُرُوجَلَ as we could not properly carry out worship even in this sacred month.

The Eid of Sayyiduna Umar Farooq-e-Azam رضی اللہ عنہ

On the day of Eid, some people came to the house of Sayyiduna Umar Farooq-e-Azam رضی اللہ عنہ to meet and greet him, but the door was closed and the sound of his crying was emanating from the house. When the door opened, they asked surprisingly, “O Ameer-ul-Mumineen، رضی اللہ عَنہ! Today is Eid and every one is delighted, why are you crying?” He replied wiping his tears:

'هَذَا يَوْمُ الْعَيْدَ وَ هَذَا يَوْمُ الْوَعِيدَ'

[Oh People! This is the day of Eid (celebration) as well as the day of wa’eed (warning)]

Indeed, this is Eid for the one whose salah and fasts have been accepted, but it is the day of wa’eed (warning) for the one whose salah and fasts have been rejected and thrown at his face, and I am crying because:
I do not know whether my worship has been accepted or rejected

May Allah have mercy on him and forgive us for his sake.

Our Wishful Thinking

Allahu-Akbar Ponder! Farooq-e-Azam is one of the only ten fortunate Beloved Rasool’s companions who were blessed with the glad tidings of entering the Heaven by the owner of Heaven in their life. He was found crying on the day of Eid just for fear of his worships being rejected.

Subhān-Allāh The one who absolutely deserved the celebration of Eid cried fearfully, on the other hand, we talkative, inactive and negligent people who are unable to carry out any worship properly, leave no stone unturned to boast about our so-called 'piety'. Those who unnecessarily reveal their worships such as salah, fasts, Hajj, services to the Masjid and people etc. should particularly take some lesson from this heart-rending story; such people get the news of their social work published in the newspaper along with even their photograph. Ah! It seems extremely difficult to change their self-liking frame of mind and make them realize that, in some cases, unnecessary expression of virtues may result in the ruin of the good deeds, and ostentation which may lead to damnation of the Hell.

Remember! Having photos willingly taken and published in the newspaper is Haram.

May Allah protect all the Muslims from ostentation, boasting and the harm of our nafs.
The Prince’s Eid

Once on the day of Eid, Sayyiduna Umar Farooq-e-Azam رضي الله عنه saw his son in an old shirt; saddened by his son's apparent poor condition, he رضي الله عنه began to cry; seeing his father crying, his son asked, “Dear Father! Why are you crying?” He رضي الله عنه replied, “My son! I’m afraid, your heart will break when the other boys see you in old clothes today on the occasion of Eid”. His son replied, “Dear father! The heart of the one who disobeys Allah عزوجل and his parents should break; I am hopeful that Allah عزوجل will also be pleased with me because you رضي الله عنه رضي الله علّه are pleased with me.” When Sayyiduna Umar رضي الله عنه listened to it, he رضي الله عنه embraced his prince and prayed for him. (Muqashafa-tul-Quloob, P308)

May Allah عزوجل have mercy on him and forgive us for his sake.

The Eid of the Princesses

The daughters of Sayyiduna Umar bin Abdul Aziz رضي الله عنه came to him a day before Eid and said, “Father! Which clothes are we going to wear tomorrow on Eid?” He رضي الله عنه replied, “The same clothes that you are wearing right now, wash them and wear them tomorrow again”. “No dear father! Buy new clothes for us” the girls insisted. He رضي الله عنه said, “My dear daughters! Eid is the day when we are supposed to worship and thank Allah عزوجل, wearing new clothes isn’t necessary”. “You’re right father but our friends will taunt us saying that you are wearing the same old cloths even on Eid despite being the daughters of Ameer-ul-Mumineen!” Saying so, the girls then began to cry. Compelled by his daughters' feelings, Sayyiduna Umar bin Abdul Aziz رضي الله عنه called and asked the treasurer to give him a month's salary in advance, but he refused to do so saying “Sir! Are you certain that you will remain alive for another month?” He رضي الله عنه thanked and prayed for the treasurer who then left without giving money. Then, he رضي الله عنه said to his daughters, “Dear girls! Sacrifice your desires for the pleasure of Allah and His Beloved Rasool عزوجل و صلّى الله تعالى عليه وآله وسلم. (Ma’dan-e-Akhlâq, Part 1, P257 – 258)
May the mercy of Allah be upon him and may we be forgiven for his sake.

Eid isn’t all about Wearing Fancy Clothes

Dear Islamic brothers! It became obvious from the previous two stories that Eid isn’t all about wearing only fancy clothes; Eid can be celebrated even without them.

Allahu-Akbar! How poor Sayyiduna Umar bin Abdul Aziz was! He didn’t save money at all despite being the ruler of such an enormous empire. Further, his treasurer was also an honest and far-sighted person who refused wisely to pay him a month's salary in advance.

This story contains a lesson for us as well. If we ever want to ask for our salary in advance, we should also consider as to whether or not we will remain alive till the particular period of time for which we are demanding our salary in advance. Even if we do remain alive, there is no guarantee that we will remain healthy and fit enough to work as it’s often observed that a person suddenly suffers from a lethal disease or becomes injured as a result of an accident. If we have a madani frame of mind, we will get cautious about such matters.

In order to develop a Madani mindset, please travel with Madani Qafilas of Dawat-e-Islami. There are great blessings of Madani Qafilas! A madani blessing which took place during a Madani Qafilas is now presented to strengthen your faith:-

The Deceased Father was blessed

The statement of an Islamic brother living at Nishtar Basti (Baab-ul-Madina Karachi) is presented with a few amendments:-

Once I had a dream in which I saw my deceased father in an extremely weak condition; he was wearing no clothes and walking with someone else's support. I got worried. Therefore, I intended to travel with Madani Qafilas for three days every month with the intention of Eesal-e-Sawāb for my father; I began my journeys as
well. Three months later, having returned from a Madani Qafila, when I went to sleep, I had a dream in which I saw my father again. This time, I found him smiling and wearing a green garment, a light rain was also showering on him.

Alhamdu-Lillāh the importance of travelling with Madani Qafilas became even more evident to me and now I am determined to continue travelling for three days every month with Prophet's devotees—Inshā-Allāh.

Dear Islamic brothers! Did you see how the fortunate son made an excellent decision to travel with Madani Qafila in sympathy of his deceased father and what a brilliant blessing of the Madani Qafila took place? According to the scholars who interpret dreams (mu’abbireen): ‘No one can tell a lie in barzakh (the period from death to resurrection), a deceased person cannot give a false news in dream; they further say that seeing a deceased person in a dream in the state of sickness, weakness or anger indicates punishment whereas seeing him in a white or green garment indicates that he is happy.

**Are all the Dreams Believable?**

Dear Islamic brothers! Good dreams are certainly good. Remember! A Prophet's dream is based on revelation (wahy) but the dream of a non-Prophet does not have such credibility and his dream is not regarded as proof. For example, if somebody dreamt that the Holy Prophet gave him the glad tidings of entering the Heaven, we cannot still declare that the dreamer will surely enter the Heaven just on the basis of his dream. No doubt, whoever sees the Holy Prophet in a dream has definitely seen him because the devil cannot appear in the form of Rasoolullah, and whatever he says in the dream is doubtlessly true, however, there is a possibility of mishearing and misunderstanding as a person's senses are weak in a dream.
Therefore, one must refer to the ruling of Shariah before carrying out the order given in the dream, if the command given in the dream does not contradict the Shariah, it can be fulfilled, still it is not wajib to do so, on the other hand, if it contradicts Shariah, then it will not be carried out at all. This issue can further be elaborated with the help of the following example:

**Was He Commanded to Drink Alcohol or Abstain from it?**

A’laHadrat Imam-e-Ahl-e-Sunnat, Mujaddid of the Ummah, revivalist of the Sunnah, destroyer of misleading innovation, scholar of Shariah, guide of tareeqah, Allama Moulana Al-Haaj Al-Hafiz Al-Qari Ash-Shah Imam Ahmad Raza Khan says, “Once a man dreamt that beloved Rasool ordered him to drink alcohol (Allah forbid); the dreamer consulted Sayyiduna Imam Ja’far Sadiq about the interpretation of the dream, Imam Ja’far Sadiq said, ‘The Beloved Rasool prohibited you to drink alcohol; you misheard’.

**Remember!** the sinners and the pious are equal in this matter, (in other words) a pious person's dream will not necessarily be considered true just because of his piety; similarly, a sinner's dream will not necessarily be considered unreliable at all because of his sins; the criterion for true and false dreams has already been explained. (Maakhooz az Fatawa-e-Razaviya Jadeed, V5, P100)

**The Eid of Ghaus-e-Azam**

There is a lot of lesson for us in each and every act of Allah’s friends. Alhamdu-Lillah Our Sayyiduna Ghaus-e-Azam is a great Wali (friend) of Allah, but still, he expressed fear and humility on the occasion of Eid for our guidance. Therefore, he says in his Persian couplets
“People are saying ‘Tomorrow is Eid! Tomorrow is Eid!’ and everyone is happy, but the day when I leave this world with my faith will actually be the day of Eid for me.”

Subhān-Allāh! Subhān-Allāh! Look at his extreme piety! He holds an extremely great status; the Chief of all Saints yet so humble! There is a warning here for us, we are being taught, “Beware! Don’t be heedless regarding your faith, always remain concerned about its safety in case you lose your faith due to your negligence and sins.

The Eid of a Wali

Sayyiduna Sheikh Najeeb-ud-Deen Mutawakkil is the brother and caliph of Sayyiduna Sheikh Baba Fareed-ud-Deen Ganj-e-Shakar his title is Mutawakkil (the one trusting Allah).

He lived in the city for 70 years and his family led a very comfortable life despite having no apparent means of sustenance. He remained so immersed in the remembrance of Allah that he didn’t even know what day or month was, and he didn’t even know what the worth of a coin was. Once many guests came to his house on the day of Eid; coincidentally, there was no food at his home to serve the guests. He went to the upstairs where he remembered Allah and prayed in his heart in this way, “Ya Allah! Today is Eid and guests have come to my house”. Suddenly a man appeared and presented a tray
The Blessings of Eid-ul-Fitr

full of food and said, ‘Oh Najeeb-ud-Deen رحمة الله عليه! You are famous for your trust (tawakkul) even among the angels and you are asking for food!’ He رحمة الله عليه said, “Allah عزوجل knows that I didn't do so for myself, but for my guests.”

Despite having miracles, Sayyiduna Najeeb-ud-Deen Mutawakkil رحمة الله عليه was an extremely humble saint. Once a man came to meet him travelling a long distance and asked “Are you Najeeb-ud-Deen Mutawakkil (توكيل) (the one having trust)?” He رحمة الله عليه humbly replied, “I’m Najeeb-ud-Deen muta’akkil (تökيل) (the one eating a lot).”

(Akhbaarul-Akhyaar, P60)

May the mercy of Allah عزوجل be upon him and may we be forgiven for his sake.

A Form of Miracle (Karāmat)

Dear Islamic brothers! Did you see how simply and humbly Allah’s عزوجل righteous people and Saints would celebrate Eid? We also learnt from this story that Allah عزوجل satisfies the needs of His عزوجل friends from Ghaib (the unseen). These are all manifestations of His mercy. The sudden availability of food, drink and other necessities of life without any apparent means are a type of miracle of saints. This form of miracle has also been mentioned in the book “Sharh-e-Aqāid-e-Nasafiyyah” which contains a thorough account about different types of miracles.

The Saints رحمة الله تعالى have Allah-given powers and miracles. They are such great and pious people that Allah عزوجل fulfils whatever they say or desire.

Eid of a Generous Man

Sayyiduna Abdur-Rahman bin ‘Amr Al-Awzā’ee رحمة الله عليه said, “On the night of Eid-ul-Fitr, one of my neighbours who was very poor came to my house and requested me to give him some money so that he could celebrate Eid happily with his family. I consulted my wife as to whether I should give him the only 25 Dirhams that I
saved to be spent on Eid for my family hoping that Allah will give us more. My pious wife suggested me to help the destitute neighbour, so I gave him the 25 Dirhams, he became so happy and went saying prayers for us. Shortly after he went, another person came and held my feet and said crying that he was my father's escaped slave; his conscience pricked him so he returned; offering me the 25 dinars which he earned, he requested me to accept them.

I took the dinars and freed him, and then I said to my wife, “Look (the Mercy of Allah) He has given us dinars in exchange for dirham.” (In the past silver coins used to be called dirham and gold coins used to be called dinars)

*May the mercy of Allah be upon him and may we be forgiven for his sake.*

**Peace upon him who helped the Needy**

Dear Islamic brothers! Did you see how merciful and beneficent Allah is! Look! how He instantly rewarded 25 dinar (*gold coins*) to the one who gave 25 dirham (*silver coins*) in His way. Further, we also learnt that our saints were extremely self-sacrificing, they would sacrifice their belongings for other Muslims. They had extreme love for Allah and His Beloved. They knew that Islam teaches us the message of mutual sympathy and co-operation.

Our Dear and Beloved Rasool, King of the Universe is mercy for the whole world, he blesses everyone. He would take special care of the poor, needy and orphans.

*Subhān-Allāh* He was so great that “God is the Most Respectable after Allah” and so humble that he would help even the one whom everyone had left alone.
Power of Hearing, Regained

Dear Islamic brothers! In order to light the candle of Beloved Rasool’s love and respect in your heart, and gain the true happiness of Eid, if possible, please travel with the sunnah-inspiring Madani Qafila of Dawat-e-Islami, the international non-political religious movement of the Qur’an and Sunnah, on the night of Eid, in the company of Prophet's devotees. There are countless blessings of Madani Qafilas: Therefore, an Islamic brother from Babul-Madina Karachi made the following statement: - A deaf Islamic brother attended the three day sunnah inspiring Ijtima of Dawat-e-Islami held in Quetta and travelled with a 3 day Madani Qafila afterwards in the company of the Prophet's devotees to learn the Prophetic sunnah.

Alhamdu-Lillāh he regained his power of hearing during the blessed journey and he could now hear normally.

Sadaqa-e-Fitr is Wajib

Our Beloved Rasool ordered a man to make the announcement in the whole Makkah-city that “Sadaqa-e-Fitr is Wajib”. (Jami’ Tirmizi, V2, P51, Hadith 674)

Sadaqa-e-Fitr is a Kaffarah for Useless Speech

Sayyiduna ibn Abbas says, “Our Madani Rasool, Helper of the Poor declared Sadaqa-e-Fitr as wajib for the purification of (our) fasts from useless and immoral speech and the provision of food to the poor.” (Sunan Abi Dawood, V2, P157, Hadith 1609)

Fasts Remain Suspended

Sayyiduna Anas bin Malik says that Our Beloved, the King of Madina, Mercy for the Worlds said, “Man’s fast
remains suspended (i.e. hanging) between the earth and sky so long as Sadaqa-e-Fitr isn’t paid". (Kanzul-Umaal, V8, P253, Hadith 24124)

16 Madani Flowers of Fitrah

(1) Paying the Sadaqa-e-Fitr is wajib (necessary) for every such Muslim man and woman who possesses as much wealth that reaches the level of Nisāb which is exempt from the bare necessities (“Hājāt-e-Asliyyah”). (For further details about “bare necessities” refer to Bahar e Shariat part 5) (Alamgiri, V1, P191)

(2) The one possessing 7.5 tolas of gold or 52.5 tolas of silver or the money or goods equivalent to 52.5 tolas of silver (excluding bare necessities) is called Sahib-e-Nisāb (11).

(3) “Sanity” and “puberty” are not conditions for Sadaqa-e-Fitr; if even a child or an insane person possesses wealth equivalent to the Nisāb, then their guardians should pay (the Sadaqa-e-Fitr) from their wealth on their behalf. (Rad-dul-Muhtaar, V3, P312)

As stated above, there is the same amount of Nisab both for Sadaqa-e-Fitr and Zakat, however, there is no such condition in case of Sadaqa-e-Fitr as increase in wealth and the passing of a whole year. Likewise, if there are such things that are surplus to requirements (for example, such domestic things that are not used daily) and, if their value reaches the level of Nisab, Sadaqa-e-Fitr will be wajib on this account.

(4) Apart from paying his own Sadaqa-e-Fitr, it is also wajib for a Sahib-e-Nisāb man to pay Sadaqa-e-Fitr on behalf of his young children (who haven’t yet reached puberty). If he has any insane child, he has to pay on behalf of that child as well, even if the insane child has reached puberty. However, if the insane child or young children possess their own money up to the level of Nisāb, then the Sadaqa should be paid from their own wealth. (Alamgiri, V1, P192)

(5) It is not wajib for a Sahib-e-Nisāb man to pay the Fitra on behalf of his wife, parents, young brothers and sisters, or other relatives. (Alamgiri, V1, P193)

(11) For detailed information about terms such as Sahib-e-Nisāb, Ghani, Faqeer, Hājāt-e-Asliyyah” etc. please refer to Bahar-e-Shariat, Part 5
(6) In case of father's demise, it is wajib for the grandfather to pay the Sadaqa-e-Fitr on behalf of his poor and orphan grandsons and granddaughters. (Ad-Dur-rul-Mukhtaar, Rad-dul-Muhtaar, V2, P315)

(7) It is not wajib for a mother to pay Sadaqa-e-Fitr on behalf of her young children. (Rad-dul-Muhtaar, V3, P315)

(8) It is not wajib for a father to pay the Fitra on behalf of his sane children who have reached puberty. (Rad-dul-Muhtaar, V3, P317)

(9) If somebody did not fast in Ramadan either due to any valid reason or Allah forbid without a valid reason, Sadaqa-e-Fitr will still be wajib for him provided he is a Sahib-e-Nisāb. (Rad-dul-Muhtaar, V3, P315)

(10) Sadaqa-e-Fitr will be valid if a man pays it on behalf of his wife or young children (the people whose expenditures he is responsible for) even without their permission; however, if he is not responsible for expenditures, for example, he has a married son who lives in his own home along with his family and affords the expenses himself, (food, clothing etc.) then paying Fitra on behalf of him without his permission will not be valid.

(11) If a wife pays her husband's Fitra without his order, it will be invalid. (Bahar-e-Shariat, Part 5, P69)

(12) Sadaqa-e-Fitr is wajib for every such Muslim who is Sahib-e-Nisāb at the time of Subh-e-Sadiq (dawn) on the day of Eid-ul-Fitr. If someone becomes Sahib-e-Nisāb after Subh-e-Sadiq then it is not wajib for him to pay the Fitra. (Alamgiri, V1, P192)

(13) Even though Sadaqa-e-Fitr can be paid any time after the Subh-e-Sadiq of Eid but paying it before offering the Eid salah is its best time. Further, Sadaqa-e-Fitr will still be valid if it is paid on the night of Eid (before Subh-e-Sadiq), or any day during Ramadan or even before Ramadan; all these cases are permissible. (Alamgiri, V1, P192)

(14) If somebody did not pay the Fitra on the day of Eid, he will not be exempt from it on this account, Fitra will be considered valid whenever it is paid in the whole life. (ibid)
(15) Only those who deserve Zakah by shariah deserve Sadaqa-e-Fitr as well; in other words, Fitra can be given to only those whom Zakah can be given. (Alamgiri, V1, P194)

(16) It is not permissible to give your Sadaqa-e-Fitr to the honourable descendants of Beloved Rasool صلی الله تعلیم علیه وآله وسلّم.

**The Amount of the Sadaqa-e-Fitr (In Easy Words)**

2.50kg of wheat, or its flour, or the money equivalent to the value of 2.50kg of wheat is the amount of one Sadaqa-e-Fitr.

**A Thousand Lights Enter Your Grave**

According to a narration, whosoever recites “سنّن الله ورحمنه” 300 times on the day of Eid and then sends its reward to the souls of all the deceased Muslims, thousand lights will enter the grave of every Muslim. Further, when the one reciting it dies, a thousand lights will enter his grave as well. *(This can be recited on both Eids).* (Muqashafa-tul-Quloob, P308)

**A Sunnah before the Eid Salah**

Dear Islamic brothers! Now the acts that are sunnah on the occasion of both Eid (Eid-ul-Fitr and Eid-ul-Adha) are described.

Sayyiduna Buraidah رضی اللّه عنه states, “On the day of Eid-ul-Fitr, The Holy Prophet صلی الله تعلیم علیه وآله وسلّم would go to the Eid Gah (the area designated for the Eid-salah) after eating something while, on Eid-ul-Adha, he صلی الله تعلیم علیه وآله وسلّم would offer Eid-salah before eating anything.” *(Tirmizi, Hadith No. 542, V2, P70)* Similarly, in Bukhari Shareef, there is another Hadith narrated by Sayyiduna Anas رضی اللّه عنه, “On the day of Eid-ul-Fitr, The Holy Prophet صلی الله تعلیم علیه وآله وسلّم did not go to the Eid Gah until he had eaten a few dates in odd numbers.” *(Sahih Bukhari, V2, P4)*

It is narrated by Sayyiduna Abu Huraira رضی اللّه عنه that the Holy Prophet صلی الله تعلیم علیه وآله وسلّم would go to offer Eid salah from one path and would return from another one. *(Tirmizi, Hadith No. 541, V2, P69)*
**Method of Offering Eid Salah (Hanafi)**

Make the following intention first: "I intend to offer two rak’ats Salah of Eid-ul-Fitr (or Eid-ul-Adha) with six (additional) Takbeers for Allah عزّ وجل behind this Imam." Having made the intention, raise the hands up to the ears, say Allahu-Akbar and then fold the hands below the navel and recite the sanā (Subhānakallāh....) Then raise your hands to your ears, say Allahu-Akbar and leave them at your sides; then raise your hands to your ears again, say Allahu-Akbar and leave them at your sides; then raise your hands to your ears once again, say Allahu-Akbar and fold them. In short, hands will be folded after first and fourth Takbeer while they will be left at sides after second and third Iakbeer. In other words, hands will be folded when something is to be recited in Qayam after Takbeer, while they will be left at sides when nothing is to be recited. *(Makhoozaaz Dur-e-Mukhtaar, Rad-dul-Muhtaar, V3, P66)*. Then the Imam is to read ta'awwuz and tasmiyyah quietly and recite Surah Fatihah and another Surah loudly. Thereafter, he will perform the Ruku’. In the second Rak’at, the Imam is to first recite Surah Fatihah and another Surah aloud. After the recitation, the Imam as well as all the followers will say three Takbeers *(the Imam loudly and the followers quietly)* raising their hands to the ears each time and leaving them at sides; then Ruku will be performed with the fourth Takbeer without raising hands and the rest of the salah will be completed as per usual method. Standing silent between every two Takbeers for the amount of time in which Subhanallh can thrice be recited is necessary’. *(Fatawa Alamgiri, V1, P150)*

**What to do if somebody misses a Part of the Eid Jama’at?**

If someone joins the Jama’at in the first rak’at after the imam has said the Takbeers, then he should say the three Takbeers *(other than the Takbeer-e-Tahreema)* instantly, even if the imam has begun the recitation. Say 3 takbeers only, even though the imam said more than 3 takbeers. If the Imam bent for ruku before you said Takbeers ,then don’t say them in a standing position, instead perform ruku’ with the imam and say the Takbeers in the ruku’. However, if the
imam is in ruku’ and you think that you can say the Takbeers and join the imam in ruku’ then say them whilst you are standing, otherwise say Allahu-Akbar and perform ruku’ and then say the Takbeers in ruku’. If the imam lifts his head from ruku’ before you finish the Takbeers in ruku’ then do not say the remaining Takbeers.

If you joined the Jama’at after the imam had performed the ruku’ then do not say the Takbeers, say them when you offer the remaining part of your salah (after the imam has said the salam). Do not lift your hands when saying the missed Takbeers in ruku’.

If you join the Jama’at in the second rak’at, then don’t say the missed Takbeers of the first rak’at now, instead say them when you perform the remaining part of your salah. Likewise, if you succeed in saying the Takbeers of the second rak’at with the imam, its all right, otherwise the same ruling as mentioned above with regard to the first rak’at would apply. *(Makhuż az Ad-Dur-rul-Mukhtaar wa Rad-dul-Muhtaar, V3, P55-57)*

**What to do if someone misses the Whole Jama’at?**

If someone missed the whole jamat of Eid-salah, whether he couldn’t join the Jama’at at all or his salah became invalid due to any reason after joining, then if possible, he should offer it in another place, otherwise he cannot offer it (*without Jama’at*). However, it is better for him to offer 4 rak’aat of chaasht salah (Salat al-Duhā). *(Ad-Dur-rul-Mukhtaar, V3, P58, 59)*

**Rulings for the Khutbah (Sermon) of Eid**

After the Eid Salah, the Imam should deliver two sermons. The acts that are sunan in the Jumu’ah sermon are also sunnahs in the Eid sermon; likewise, the acts that are Makrūh in the Jumu’ah sermon are also Makrūh in the Eid sermon. There are only two differences between both the sermons. Firstly, it is a Sunnah for the Imam not to sit before the first sermon of Eid Salah whereas Imam's sitting before first sermon of Jumu’ah is a sunnah. Secondly, in the Eid sermon, it is a Sunnah for the Imam to recite Allahu-Akbar 9 times before the first sermon, 7 times before the second sermon and 14 times before coming down from the pulpit while saying these

### 21 Desirable Acts of Eid

1. Getting hair cut (*Get your hair cut according to Sunnah, not according to the English styles*).
2. Cutting Nails.
3. Having a bath.
4. Using *Miswāk* (apart from the one used during ablution).
5. Wearing nice clothes, either new or washed ones.
6. To apply *’Itr*.
7. Wearing a ring (*Islamic brothers are allowed to wear only one silver ring which weighs less than 4.5 masha. There must be only one stone in the ring; they shouldn’t wear the ring without a stone either; there is no limit to the weight of the stone. They are not allowed to wear more than one ring. Men cannot wear the ring made of any other metal except silver with the afore-mentioned conditions*.
8. Offering *Salat-ul-Fajr* in the Masjid of your area.
9. Before going to *Eid-ul-Fitr Salah*, eating some dates in odd numbers such as 3, 5, 7 etc. If dates are not available, then eat something sweet. If nothing is eaten before the *Salah*, there will be no sin, but if nothing is eaten till *Salat-ul-Isha*, he will be rebuked.
10. Performing the Eid *salah* in the place that is designated for performing the Eid *salah* (*Eid-Gah*).
11. Going to the *Eid-Gah* on foot.
12. Although there is no harm in using transport, walking on foot is better for those who can do so; there is no harm at all in returning by transport.
13. Going to the *Eid Gah* from one path and returning from any other way.
14. Paying the *Sadaqa-e-Fitr* before the Eid *salah* (*this is better, but if you couldn’t pay it before the Eid salah then pay it after the salah*).
15. Expressing happiness.
Donating *Sadaqa* in abundance.

Heading towards the *Eid Gah* (Salah area) calmly, in a dignified manner, with your gaze lowered.

Congratulating each other.

Shaking hands and embracing one another after the Eid *salah* as Muslims usually do; it is a good act because it expresses happiness. *(Bahar-e-Shariat, Part 4, P71)* However, embracing a young attractive boy could invite objections and blame.

In most cases, there are the same rulings for *Eid-ul-Adha* as well as for *Eid-ul-Fitr*. However, there are a few differences; it is desirable not to eat anything before the Eid *salah* on *Eid-ul-Adha* regardless of whether or not you are performing the sacrifice, but if you eat something, still there is no harm.

Say the *Takbeer* quietly while on your way to the *Eid-Gah* to offer *Eid-ul-Fitr salah* and say *Takbeer* loudly while heading for the *Eid-Gah* to offer *Eid-ul-Adha salah*. This is the *Takbeer*:

اللَّهُ أَكْبَرُ ٌ طَلَّالَهُ أَكْبَرُ ٌ طَلَّالَهُ أَكْبَرُ ٌ طَلَّالَهُ أَكْبَرُ ٌ طَلَّالَهُ أَكْبَرُ ٌ طَلَّالَهُ أَكْبَرُ ٌ طَلَّالَهُ أَكْبَرُ ٌ

*(Translation: Allah عزّوَجَلّ is the greatest. Allah عزّوَجَلّ is the greatest. There is none worthy to be worshipped except for Allah عزّوَجَلّ and Allah عزّوَجَلّ is the greatest. Allah عزّوَجَلّ is the Greatest and all the praise is for Allah عزّوَجَلّ.)*

**I did not Use to Offer Even Eid Salah**

Dear Islamic brothers! Gain the privilege of performing I’tikaaf and acquire the blessings of Ramadan every year; travel with the Madani Qafila in the company of the devotees of the Prophet to enhance the happiness of Eid and avoid different types of sins openly committed on the occasion of Eid these days.

An extremely pleasant blessing of a Madani Qafila is presented for your persuasion and motivation. Therefore, an Islamic brother *(about 25 yrs old)* living near the main Korangi Road in Baab-ul-Madina Karachi made the following statement:
I used to work in a garage. Even though repairing vehicles is basically a permissible occupation, it’s extremely difficult to avoid sins these days. Those who have worked in garages would be aware that the environment of garages is extremely filthy and earning Halal money for mechanics is like getting blood out of a stone nowadays. As a result of the filthy environment and unlawful earning, I did not perform even Jumua and Eid salah. I’d spend the whole night watching films and dramas; I would commit every minor and major sin.

Fortunately, once I listened to an audio-cassette of a sunnah-inspiring speech namely “Allah عزّوجلُ ki khufiyah tadbeer” released by Maktaba-tul-Madina, which proved to be a turning point in my life. Thereafter, I was blessed with the privilege of performing I’tikāf in Ramadan and travelling with a 3 day Madani Qafila in the company of the Prophet's devotees. Due to the blessing of I’tikāf and Madani Qafila, Alhamdu-Lillāh عزّوجلُ I have joined the Madani environment of Dawat-e-Islami; I now offer all five salah. Millions of thanks to Allah عزّوجلُ that has enabled a sinner like me, who did not use to offer even Jumua and Eid salah, to call and persuade others to offer salah.

Alhamdu-Lillāh عزّوجلُ (at the time of giving this statement) I am making my contribution to the madani working of Dawat-e-islami, the international non-political religious movement of the Qur’an and sunnah as the head of the Zeli Mushāwarat of a Masjid.

Ya Allah عزّوجلُ! Enable us to celebrate Blessed Eid according to the sunnah, and grant us the Madani Eid of Hajj and seeing the city of Madinah as well as the Beloved Rasool of Madinah صلى الله عليه وسلم again and again.

أميّن بِجَهادِ الْيَتِيمِ الْأَلِيمِ صلى الله عليه وسلم
Drops of Mercy Fell on Me As Well

An Islamic brother of Korangi, Baab-ul-Madina Karachi (approx. 22 years old) makes the following statement:

Unfortunately! I had indulged in many evils such as missing salah, watching film and dramas, fashion and company of wicked friends. I was a spoilt youngster whose precious life was passing in sins. The crescent of Ramadan (1426A.H.) appeared and the rain of Allah's mercy began to shower. Some drops of mercy showered on me as well and I performed collective ‘I’tikāf during the last ten days of Ramadan in the Karimia Qadiriyyah Masjid of Korangi, Baab-ul-Madinah Karachi.

The prolonged dark night of my life's autumn began to turn into the bright morning of the spring. Alhamdu-Lillāh participation in the collective ‘I'tikaf changed my life-style altogether; I not only repented of all the sins, began to offer salah, grew beard, began to wear the turban but I also travelled with a 30 days sunnah-inspiring Madani Qafila of Dawat-e-Islami, the international non-political religious movement of the Qur'an and Sunnah in the company of the Prophet's lovers in order to learn sunnah.

Alhamdu-Lillāh at this moment in time, I am carrying out the Madani work of Dawat-e-Islami as a Zeli Qafila zimadār in a Masjid.

May Allah grant me steadfastness in my dear and beloved Dawat-e-Islami until my last breath.
The Excellence of Voluntary Fasts

Excellence of Durood Shareef

The Beloved Rasool, Mercy for the Universe, Makki Madani Mustafa, the Intercessor of the Ummah, said: On the day of judgement, there will be no shade other than the Arsh of Allah. Three types of people will be under the shade of the Arsh. He was asked, “Ya Rasool Allah, who will be the people under the shade?” He replied, “(1) The person removing the difficulty of any of my followers, (2) The one reviving my sunnah, (3) The one reciting Durood (peace and blessings) upon me in abundance.” (Al-Budurus-saafirah fi umooril-akhirah lil-Suyuti rahimahullah, Hadith 366, P31)

The Religious and Worldly Benefits of Voluntary Fasts

Dear Islamic brothers! Apart from Farz (compulsory) fasts, we should also develop a habit of having voluntary fasts as there are countless religious and worldly benefits for us in doing so.

There is so much reward in it that one feels like fasting all the time. The religious benefits include protection of faith, protection from Hell, and the attainment of Heaven. As for the worldly benefits, they include saving of time and money (the time and money that would have been spent on eating and drinking), a healthy digestive system, protection from many illnesses and the main advantage is the pleasure of Allah.
Glad Tidings of Forgiveness for Fasting People

Allah ﷺ says in the 35th verse of Surah Ahzāb:

Translation Kanzul-Iman:
and fasting men and women, and men and women who guard their chastity and men and women who remember Allah much, for all of them Allah has kept prepared forgiveness and great reward.

(Section 22, Ahzab, V35)

Allah ﷺ says in the 24th verse of Surah Hāqah, section 29:

Translation Kanzul-Iman:
Eat and drink a content full recompense for that you sent forth in the days gone by.

(Section 29, Hāqah, V24)

Sayyiduna Wakee’ رضي الله عنه says, in this verse the words ‘in the days gone by’ refer to the days of fasting in which people abstain from eating and drinking”. (Al-Muttajirul-Rabih fi thawabil-amalil-salih, P335, Daru-Khazar Beirut)

18 Benefits of Voluntary (Nafl) Fasts

The Unique Tree in Paradise

Madina 1: Sayyiduna Qais bin Zaid Juhanni رضي الله عنه narrates the following heavenly statement of the Beloved of Allah, Knower of the Unseen, our Dear and Beloved Rasool ﷺ: Whoever fasting voluntarily a day, Allah ﷺ will create a tree in Heaven for him, the fruit of the tree will be smaller than a pomegranate and larger than an apple, it will be as sweet as honey
The Excellence of Voluntary Fasts

(that has not been separated from its comb) and as delicious as (pure) honey (that has not been separated from its comb); on the day of judgement, Allah will feed the fruits of this tree to the fasting person. (Tabarani Kabeer, V18, P366, Hadith 935)

40 Years Far from Hell

Madina 2: Our Dear and Beloved Rasool, Intercessor of the Day of Judgement said: “Whoever fasts voluntarily a day expecting reward, Allah will move him 40 years distance away from Hell.” (Kanzul-Umaal, V8, P255, Hadith 24148)

50 Years Far from Hell

Madina 3: The Beloved Rasoolullāh said: Whoever fasts voluntarily a day for Allah's pleasure, Allah will create a distance a fast (horse) rider covers in 50 years between him and Hell.” (Kanzul-Umaal, V8, P255, Hadith 24149)

More Reward than Earth Full of Gold

Madina 4: The Beloved of Allah, Mercy for mankind said: If someone fasts voluntarily a day and (if he) is given the whole earth full of gold (as a reward) his reward will still remain incomplete, he will be given his reward on the day of judgement only. (Abu Ya’la, V5, P353, Hadith 6104)

Extremely Far from Hell

Madina 5: Sayyiduna Utbah bin Abde-Sulamee narrates that the Beloved Rasoolullāh said: “Whoever keeps one compulsory (fard) fast in the path of Allah, Allah will put him as far away from Hell as the distance between the seven earths and the seven skies is; and whoever fasts voluntarily a day, Allah shall put him as far away from Hell as the distance between the earth and the sky is.” (Tabarani Mu’jam Kabeer, V17, P120, Hadith 295)
The Excellence of One Fast

Madina 6: Sayyiduna Abu Huraira رضي الله عنه narrates the following merciful statement of our Dear and Beloved Rasool صلى الله عليه وسلم: Whoever fasts a day for Allah's pleasure, Allah عزوجل puts him as far away from Hell as the distance which a baby-crow flying continuously till it grows old and dies can cover.” (Musnad Imam Ahmad bin Hanbal, V3, P619, Hadith 10810)

The Best Deed

Madina 7: Sayyiduna Abu Umaamah رضي الله عنه says that he asked, “Ya Rasool Allah عزوجل Tell me any act (that will benefit me)”. He replied, “Fast, because there is nothing like it”. He asked again, “Tell me any act”. He replied, “Fast, because there is nothing like it”. He asked once again, “Tell me any act”. He replied, “Fast, because there is nothing like it”. (Nasai, V4, P166)

Madina 8: Another report mentions that he رضي الله عنه asked Beloved Rasool صلى الله عليه وسلم, “Ya Rasool Allah عزوجل Tell me such an action that benefits me”. He replied, “Make fast incumbent upon you because there is nothing like it”. (ibid)

Madina 9: Another report mentions that he رضي الله عنه asked, “Ya Rasool Allah عزوجل Tell me such an action leading me to the Heaven”. He replied, “Make fast incumbent upon you because there is no other action like it.” (Al-Ihsan bitartibi-Sahih ibn Habban, V5, P179, Hadith 3416)

The narrator says, “Smoke was never seen at the house of Sayyiduna Abu Umamah رضي الله عنه during the day except on the occasion of the guest's arrival (in other words he didn’t eat during the day because he would always fast). (Al-Muttahirrul-Rabih fi thawabil-amalil-salih, P338)
Travel! You’ll Become Rich!

Madina 10: Sayyiduna Abu Huraira رضي الله عن него reports that Makki Madani Mustafa, Peace and Solace for our Hearts صلى الله علیه وَآله وَسلَّم said: “Do Jihad! You will become self-sufficient! Fast You will become healthy! Travel! You will become rich!” (Al-Mu’jamul-Awsat, V6, P1460, Hadith 8312)

Fasting People will be Delighted on the Day of Resurrection

Madina 11: Sayyiduna Anas رضي الله عن него said, 'On the day of resurrection, fasting people will rise from their graves and they will be recognised by the fragrance of fast; there shall be jugs of water on which there will be seals of musk, and they shall be told, “Eat, you were hungry yesterday; drink, you were thirsty yesterday; rest, you were tired yesterday”, so they shall eat and rest whereas other people shall be suffering the difficulties of accountability in the state of thirst. (Kanzul-Umaal, V8, P313, Hadith 23639/Al-Tadwin-fi-akhbari-Qazwin, V2, P326)

A Golden Dining Cloth

Madina 12: Sayyiduna Abu Darda رضي الله عن него said: “Every hair of a fasting person makes Tasbih for him, on the day of judgement, there shall be a golden mat that will be studded with pearls and gems and it shall be as large as the earth, it shall be full of Heavenly foods, drinks and fruits, the fasting poeple will eat and enjoy themselves whereas other people shall be suffering the difficulties of accountability.” (Al-Firdous bi-ma’tthuril-Khitab, V5, P490, Hadith 8853)

Fasting People shall Eat on the Day of Judgement

Madina 13: Sayyiduna Abdullah bin Rubah رضي الله عن него says, 'On the day of Judgement, dining-mats shall be laid, the fasting people will eat from them before every one else'. (Musannaf Ibn Abi Shaibah, V2, P424, Hadith 10)

Those who Fast shall Enter Heaven

Madina 14: Sayyiduna Huzaifa رضي الله عنه narrates that Rasoolullāh ﷺ said: “The one reciting the Kalima just for the
pleasure of Allah \( عَزَّوْجَلَّ \) will enter the Heaven, and will die with 
*Kalima* (Iman); and the one fasting for the pleasure of Allah \( عَزَّوْجَلَّ \) will 
also die with it and will enter the Heaven; and the one giving 
charity for the pleasure of Allah \( عَزَّوْجَلَّ \) will also die with it and will 
enter the Heaven.” (Musnad Imam Ahmad, V9, P90, Hadith 23384)

**The Excellence of Fasting in Extreme Heat**

**Madina 15:** Sayyiduna ibn Abbas رضي الله عندها says that Blessed Rasool of 
*Madinat-ul-Munawwarah*, the Sultan of *Makka-ul-Mukarramah* صلی الله علیه وآله وسلم 
sent Sayyiduna Abu Musa رضي الله عندها to a sea-battle. One 
dark night, when the sails of the ship had been removed, a voice was 
heard from the unseen, “Oh people of the ship! Stop! Shall I tell you 
what Allah عليه السلام has decided for Himself?” Sayyiduna Abu Musa رضي الله عندها 
said, “If you can, do tell us?” The voice said, “Allah عليه السلام has decided 
that whoever bears thirst on an extremely hot day for His pleasure, 
then Allah عليه السلام will give him water to drink on the day of extreme 
thirst (*judgement day*).”

Imam Abu Bakr Abdullah Al-Ma’ruf Ibn-Abid-Dunya writes in 
'Kitabul-Joo' Ever since the day when Sayyiduna Abu Musa رضي الله عندها 
heard the voice of the unseen, he would fast even on such a hot day 
when other people would normally take off their extra clothes (*due 
to the extreme heat*). (At’argheeb Wat’tarheeb, V2, P51, Hadith 18)

**The Reward for a Fasting Person who Watches Others Eating 
and remains Patient**

**Madina 16:** Sayyidatuna Umm-e-Ansariyah رضي الله عنها says, “Once the 
Beloved of Allah صلی الله علیه وآله وسلم came to me, I presented 
some food to him. He صلی الله علیه وآله وسلم said, ‘You also eat’. I 
replied, ‘I have fast’. Rasool Allah صلی الله علیه وآله وسلم said, 'The 
Angels keep praying for the fasting person's forgiveness as long as 
someone eats before him.'

The following words have also been stated in another narration, 
“Until the eater fills his stomach”. (Al-Ihsan bitartibi Sahih-ibn-Habban, 
V5, P181, Hadith 3421)
**Madina 17:** Sayyiduna Buraidah رضي الله عنه narrates that The Rasool of mankind, the peace of our heart and mind, the most generous and kind صلی الله علیه وآله وسلم said to (Sayyiduna) Bilal رضي الله عنه, “O Bilal! Come and have breakfast” Sayyiduna Bilal رضي الله عنه replied, “I have fast”. Rasool Allah صلی الله علیه و آله وسلم said, “We are eating our sustenance while Bilal’s sustenance is increasing in Paradise.” He صلی الله علیه و آله وسلم then said, “O Bilal! Do you know the Angels keep praying for the fasting person's forgiveness and his bones do Tasbih as long as someone eats before him” (Ibn-e-Maja, V2, P348, Hadith 1749)

**The Excellence of Dying whilst Fasting**

**Madina 18:** Sayyidatuna Aisha Siddiqa رضي الله عنها narrates that Blessed Rasool of Madina-tul-Munawwarah, the Sultan of Makka-tul-Mukarramah صلی الله علیه و آله وسلم said, “Whoever dies in the state of fast, Allah صلی الله علیه و آله وسلم will write (the reward of) fasts up to the day of judgement in his book of deeds”. (Al-Firdous bi-ma’tthuril-khitab, V3, P504, Hadith 5557)

**The Privilege of Death during a Righteous Deed**

*Subhān-Allāh*! Fortunate is the Muslim that meets his death in the state of fast; death during any righteous deed is an extremely good omen. For instance, dying in the state of *wudu* or whilst offering *salah*, death during the journey to Madinah, or demise in Madina-tul-Munawwarah, departing this life in Makka-tul-Mukarramah, Mina, Muzdalifah or Arafat during Hajj, or dying during a sunnah-inspiring Madani Qafila of Dawat-e-Islami for learning the Prophetic Sunnah in the company of the Prophet's devotees. These are all blessed privileges that are only gifted to fortunate people.

Describing the pious desires of the Honourable companions علیهم الزَّوْنَان رضي الله عنهم Sayyiduna Khaisamah رضي الله عنه says: “The companions would like to meet their death after the accomplishment of a pious task such as *Hajj*, Umrah, fighting in the path of Allah صلی الله علیه و آله وسلم, fast in Ramadan etc.”
The Faith-Strengthening Death of Uncle Kaalu

Dying during a pious act is surely the share of the fortunate people. In this respect, listen to one of the blessings of the collective I’tikāf organized by Dawat-e-Islami, the International non-political religious movement of the Qur’ān and Sunnah, and make a firm intention to remain associated with the Madani environment of Dawat-e-Islami for the rest of your life.

Uncle Kaalu (about 60 years old) of Madina-tul-Auliya Ahmadabad Shareef (Gujrat, India) attended the collective I’tikāf organized by Dawat-e-Islami during the last ten days of Ramadan (2004, 1425 A.H.) in Shahi Masjid (Shah-e-Alam, Ahmadabad Sharif). Even though he was already associated with the Madani environment of Dawat-e-Islami, but this was the first time that he attended the collective I’tikāf with the Prophet's devotees. He learnt a lot during the I’tikāf and started offering salah in the first row of the Masjid enthusiastically, which is the second Madani In’ām of Dawat-e-Islami out of 72 Madani In’āmāt.

On the 2nd of Shawal, the second day of Eid-ul-Fitr, he travelled with a sunnah-inspiring Madani Qafila for 3 days in the company of the Prophet's devotees. On the 11th of Shawal 1425 A.H./2004, just 5 or 6 days after he had returned from the Qafila, he went to the market to purchase something; as there was the possibility of missing the first row of the Jama't in the Masjid in case of staying in the market any longer, he reached the Masjid before the uttering of the Azān leaving each and every sort of activity in the market. As soon as he stood up after performing his wudu, suddenly, he fell onto the ground, recited the Kalima Shareef and Durood and his soul left his body.

َلاِّ وَإِلَيْهِ رَاجِعُونَ

Alhamdu-Lillāh due to the blessings of the collective I’tikāf, the spirit of acting upon the second Madani In’ām of performing salah in the first row took Uncle Kaalu from the market's environment of negligence to the merciful atmosphere of the Masjid where he was blessed with the privilege of reciting the Kalima and Durood at the time of his death.
Subhān-Allāh! The one reciting Kalima at the time of death will succeed in the grave as well as on the day of resurrection as our Makki Madani Mustafa, the Intercessor of Ummah, the Beloved of Allah said, “The one whose last words are صلى الله تعالى عليّ محاضد صلى الله عليه وسلم will enter the Heaven”. (Abu Dawood, V3, P132, Hadith 3116)

Listen to further blessings of the Madani atmosphere of Dawat-e-Islami: A few days after the death of Uncle Kaalu, his son had a dream in which he saw Uncle Kaalu dressed in white clothes and a green turban, he said smilingly, “Son! Keep doing the Madani Work of Dawat-e-Islami as I have been favoured due to the blessings of this Madani movement”.

恭禧！願保佑科倫比亞

The Virtues of Fast on ’Ashura

25 Specialities of ’Ashura

(1) The repentance of Sayyiduna Adam عليه السلام was accepted on the 10th of Muharram. (2) Adam عليه السلام was born on this day and (3) he entered Heaven on this day. (4) On this day the ‘Arsh, (5) Kursi, (6) sky, (7) earth, (8) sun, (9) moon, (10) stars and (11) Heaven were created. (12) Sayyiduna Ibraheem عليه السلام was born. (13) He was saved from the fire on this day. (14) Sayyiduna Mūsa عليه السلام and his Ummah were saved and pharaoh was drowned along with his people on this day (15) Sayyiduna Isa عليه السلام was born on this day. (16) He عليه السلام was raised up to the skies on this day. (17) Sayyiduna Nuah’s عليه السلام ark settled at koh-e-jodi (a hill). (18) a great kingdom was bestowed upon Sayyiduna Suleiman عليه السلام on this day. (19) Sayyiduna Yunus عليه السلام was brought out of the whale’s stomach on this day. (20) Sayyiduna Ya’qoob عليه السلام gained his eye-sight back on this day. (21) Sayyiduna Yusuf عليه السلام was taken out from the deep well on this day. (22) Sayyiduna Ayub’s عليه السلام pain disappeared on this day. (23) Rain descended from the sky for the first time on this day. (24)
The fast on this day was famous even among previous Ummats. It is even said that the fast on this day was farz before the blessed month of Ramadan; then it was cancelled. (Mugashafa-tul-Quloob, P311) (25)

On this day of Ashura, Sayyiduna Imam Hussain ﷺ his family and companions were all brutally martyred on the plains of Karbala after facing 3 consecutive days thirst and of starvation.

6 Virtues of Muharram and the Fasts of ’Ashura

Madina 1: Sayyiduna Abu Huraira ﷺ narrates that Sayyad-ul-Mursaleen, Rehmat-ullilalameen ﷺ said: “After Ramadan, the fast of Muharram is the greatest; and after the obligatory [prayer] the night prayer (Sala-tul-Layl) is the greatest.” (Sahih Muslim, P891, Hadith 1163)

Madina 2: The Beloved of Allah ﷺ said: Every fast of Muharram is equivalent to a whole month of fasts. (Tabarani-fil-Saghir, V2, P87, Hadith 1580)

The Day of Musa

Madina 3: Sayyiduna Abdullah ibn Abbas ﷺ said that when Rasool Allah ﷺ arrived in Madina-tul-Munawwarah ﷺ the Jews were in the state of fast on the day of ’Ashura, so he asked, “Why have you fasted this day?” They replied, “This is a great day when Allah ﷺ saved Musa and his ummah and drowned Pharaoh and his people, therefore Musa ﷺ fasted this day to thank Allah ﷺ and so we fast too”. He ﷺ said, “We are more worthy to follow Musa ﷺ than you”. So Beloved Rasool ﷺ and his family ﷺ fasted himself and ordered us to fast as well. (Sahih Bukhari, V1, P656, Hadith 2004)

Dear Islamic brothers! We learnt from this sacred Hadith that marking the day on which Allah ﷺ blesses us with a special favour is absolutely permissible because this will make us remember the favour and thank Allah ﷺ for it. This has been commanded in the Holy Qur’an:
Commenting on the verse, Allama Moulana Muhammad Naeem-ud-Deen Murad-abadi writes that (the days of Allah) refer to the days when Allah favoured His people. For example, the day when “man-o-salwa” came down for the Bani Israeel, similarly, the day the ocean gave way to Sayyiduna Musa and, above all, days of Beloved Rasool’s birth and Me’raj (ascension); remembering these days is in compliance with this verse.” (Mulakhasan Khazain-ul-Irfan, P409)

**Eid-e-Milad-un-Nabi and Dawat-e-Islami**

Dear Islamic brothers! The birthday of the Sultan of Madina-tul-Munawwarah, the Chief of Makka-tul-Mukarramah is doubtlessly the greatest “Day of Favour” for the Muslims as they have been given all the favours for his sake. This day is better than even Eid as even Eid was bestowed upon us due to his blessings. Therefore, describing the reason of fasting on Monday, he said: this is the day I was born. (Sahih Muslim, P591, Hadith 1162)

Alhamdu-Lillāh! Under the supervision of Dawat-e-Islami, Eid-e-Milad-un-Nabi is celebrated in a glorious way in numerous parts of the world every year. On the 12th night of Rabī-un-Noor Shareef huge Milād-congregations are held at countless places including Baab-ul-Madina Karachi, where probably the largest Milād gathering of the world is held. On the day of Eid (12th Rabī-un-Noor), innumerable processions are also held in which thousands of Prophet's devotees enthusiastically take part chanting the slogans “Marhaba Ya Mustafa".
The Fasting of Ashura

Madina 4: Sayyiduna Abdullah ibn Abbas ﷺ says: “I never saw Beloved Rasool of Allah ﷺ so keen to fast on a day and give it priority over other days than the day of ‘Ashura’, and the month of Ramadan.” (Sahih Bukhari, V1, P657, Hadith 2006)

Go Against the Jews

Madina 5: The Beloved of Allah ﷺ has said: “Fast on the day of Ashura and go against the Jews, fast a day before it or after it as well.” (Musnad Imam Ahmad, V1, P518, Hadith 2154)

Whenever you observe the fast of Ashura, it is better to fast on either the 9th or 11th of Muharram as well.

Madina 6: It is narrated by Sayyiduna Abu Qatadah ﷺ that the best of creation, the intercessor of the Ummah ﷺ said: “I have trust in Allah ﷺ that fast on Ashura removes the sins of the previous year.” (Sahih Muslim, P590, Hadith 1162)

The Fast of ‘Ashura’

Protection from eye-pain and Illness for the whole Year

The Renowned Qur’anic commentator, Mufti Ahmad Yaar Khan ﷺ says, “If a person fasts on the 9th and 10th of Muharram he/she will gain immense reward. If you cook delicious foods for your family on the 10th of Muharram then Inshā-Allāh ﷺ there shall be blessings in your home for the whole year. It is best to cook “kichra” (a mixture of grinded pulse and boiled rice) and do Fatiha for Sayyiduna Imam Hussain ﷺ. This is extremely effective. If you take a bath on this date (the 10th of Muharram) then Inshā-Allāh ﷺ you will be protected from illnesses for the whole year because the water of Zam Zam reaches all the waters on this day. (Tafsir-e-Ruhul-Bayan, V4, P142, Quetta- Islami Zindagi, P93)
Our Dear and Beloved Makki Madani Mustafa said, “Whoever applies ‘ithmad surma’ (kohl) to his eyes on the day of ‘Ashura, his eyes shall never hurt.” (Shu’abul-Imaan, V3, P367, Hadith 3797)

The Fasts of Rajab

Dear Islamic brothers! There are 4 months that are especially sacred in the court of Allah. It is stated in Surah Tauba:

Translation Kanzul-Iman:

Indeed the number of months before Allah is twelve - in the Book of Allah - since the day He created the heavens and the earth, of which four are sacred; this the straight religion; so do not wrong yourselves in those months; and constantly fight against the polytheists as they constantly fight against you; and know well that Allah is with the pious.

(Section 10, Tauba, V36)

Dear Islamic brothers! The foregoing blessed verse refers to lunar months which are based on the appearance of the moon. The rulings of Shariah are also observed on the basis of the lunar months. For example, the fasts of Ramadan, Zakah, Hajj-rites, Islamic festivals such as Eid-e-Milad-un-Nabi, Eid-ul-Fitr, Eid-ul-Adha, Shab-e-Me’rāj, Shab-e-Barā’at, Giyarveen Shareef, yearly Urs of saints etc. are all celebrated according to the lunar months.
Unfortunately, today's Muslims have drifted away from religious teachings to such an extent that they don't even know the exact Islamic dates. Probably, if a million Muslims are asked a question as to what the exact Islamic date (with month and year) today is; there will hardly be only 100 Muslims who will reply correctly.

Commenting on the afore-mentioned verse, Sayyiduna Moulana Naeem-ud-Deen Muradabadi writes in 'Khazain-ul-Irfān', "(Out of the four sacred months) 3 are consecutive: Zil-Qa’dah, Zil-Hijja and Muharram and one is separate which is Rajab. Even in the era of ignorance, Arabs would consider killing each other Haram in these months. Islam further enhanced the significance and sacredness of these months.” (Khazain-ul-Irfān, P309)

A Faith-Strengthening Story

In the time of Sayyiduna Isa, there was a person who was madly in love with a woman. One day, he got the opportunity to satisfy his lust, but suddenly he heard a commotion and appraised that people were talking about the appearance of the moon. He asked the woman as to which month’s moon the people were looking. She replied, “The month of Rajab”. Although this person was a disbeliever, as soon as he heard the word ‘Rajab’, he immediately left the woman refraining from adultery with the intention of honouring Rajab. Allah commanded Sayyiduna Isa to go and meet this person, so Sayyiduna Isa visited and informed him about the command of Allah and the purpose of arrival. Upon hearing this, his heart shone with the Noor of Islam and he immediately became a Muslim. (Anees-ul-Waizeen, P177)

Dear Islamic brothers! Did you see the ‘blessings of Rajab’? A disbeliever was blessed with the treasure of Iman due to respecting the sacred month of Rajab. So, if a Muslim respects ‘Rajab’, he will undoubtedly receive tremendous amount of blessings and rewards. Muslims should do honour the month of Rajab. The Holy Qur’an also prohibits people from wronging themselves (committing sins) in the sacred months.
It is stated in ‘Noor-ul-Irfan’ with regard to \( \text{قَلْ ذِلِّلْتُمْ فِى الْفَسْكِ} \) (Translation Kanzul-Iman: do not wrong yourselves in those months), “Do not commit sins, especially in these four sacred months; committing sins is equal to wronging oneself, \( \text{وَلَا تَحْيَى} \) (or) do not oppress and harm each other.” (Noor-ul-Irfan, P306)

**The Reward of 2 Years**

Sayyiduna Anas (رضي الله عنه) narrates that Beloved Rasool صلی الله علیه وآله وسلم said, "**The one fasting 3 days** (Thursday, Friday and Saturday) **in the sacred months will get the reward of 2 years' worship.**" (Majma-uz-Zawaid, V3, P438, Hadith 5151)

**The Blessings of Rajab**

Hujja-tul-Islam Sayyiduna Imam Muhammad Ghazali رضی الله علیه وآله وسلم writes in his book ‘Mukāshafa-tul-Quloob’, “Rajab has actually been derived from the word ‘تَرْجِیْب’ (tarjeeb) which means ‘to honour’. It is also known as ‘الآصَب’ (Al-Asab) (meaning fastest flow), because the flow of mercy is increased for those who repent in this blessed month. Further, the light of acceptance descends upon the worshippers in this month. It is also called ‘الآصَم’ (Al-Asam) (meaning the most deaf) because the sound of war and weapons isn’t heard at all during this month. Its another name is ‘رَجَب’ which is the name of a Heavenly stream whose water is whiter than milk, sweeter than honey and cooler than snow. Only those who fast in the month of Rajab will drink from it. (Muqashafa-tul-Quloob, V301, Dar-ul-Kutubul Ilmiyyah Beirut)

It is stated in Ghunya-tut-Talibeen that this month is also called ‘شهِرُ رَجَب’ because Satans are stoned in this month so that they do not harm the Muslims. This blessed month is also known as ‘اصْم’ (very deaf) because nobody heard about any ummah being punished by
Allah ﷺ in this month whereas previously, Allah's retribution took place in all other months. (Ghunya-tut-Talibeen, P229)

**The 3 Letters of Rajab**

Subhān-Allāh ﷺ! Dear Islamic brothers! Rajab is one of the blessed and sacred Islamic months. It is stated in ‘Mukāshafa-tul-Quloob’ that our pious saints رحمتهم اللَّه تعالى said, “There are three letters in Rajab, ‘ر’، ‘ج’، and ‘ب’ stands for Rahmat-e-Ilāhi (mercy of Allah ﷺ), ‘ج’ stands for ‘Jurm’ (crime) of the person and ‘ب’ stands for ‘Birr’ (kindness). In other words, Allah ﷺ says, ‘Place my man’s crime between My mercy and My kindness.’ (Mukāshafa-tul-Quloob, P301)

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**The Month of Sowing Seeds**

Sayyiduna Allama Safauri رَحْمَةُ اللَّهِ عَلَيْه says, “Rajab is the month of sowing seeds, Sha’ban is the month of watering them and Ramadan is the month of reaping the harvest. Therefore, if someone does not sow the seeds of worship in Rajab and does not water them with tears of remorse in Sha’ban, then how will he be able to reap the harvest of mercy in Ramadan?” He رَحْمَةُ اللَّهِ عَلَيْه further says, “Rajab purifies the body, Sha’ban purifies the heart and Ramadan purifies the soul.” (Nuzha-tul-Majalis, V1, P155)

**In Ten Days, I Learnt what I couldn’t Learn in My whole Life**

Dear Islamic brothers! Associate yourself with the Madani atmosphere of Dawat-e-Islami in order to enhance the spirit of worshipping and fasting in Rajab; travel with the Madani Qafila and attend the collective I’tikāf organized by Dawat-e-Islami, Inshā-Allāh ﷺ a Madani revolution will take place in your life. One of the blessings of the sacred environment of Dawat-e-Islami is presented in the form of an event for your persuasion. Therefore, an Islamic
brother of Saeedabad Baldiyah Town, Baab-ul-Madina Karachi made the following statement:

I was a metric (high school) student in those days. As a result of the individual effort of my landlord who was associated with Dawat-e-Islami, I took part in the collective *I’tikāf* organized by Dawat-e-Islami, in the last ten days of Ramadan in Ghausia Masjid, New Saeedabad Memon Colony. I cannot express the blessings of the company of the Prophet's devotees in words. In short, during those ten days, I learnt what I could not learn in my whole life.

Participation in *I’tikāf* proved to be a turning point in my life; I began to wear a turban regularly and travelled with a sunnah-inspiring *Madani Qafila* in the company of the Prophet's devotees on the second day of Eid.

Alhamdu-Lillāh my participation in the Madani activities of Dawat-e-Islami further increased and I am currently rendering my services for Dawat-e-Islami as a responsible for *Madani In’āmāt*.

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**5 Blessed Nights**

Sayyiduna Abu Umāma narrates that Makki Madani Mustafa said, “There are five nights in which *Du’a* is not rejected. (1) The first night of Rajab, (2) 15th Sha’ban, (3) the night between Thursday and Friday, (4) the night of Eid-ul-Fitr and (5) the night of Eid-ul-Adha.” (Jami’-us-Sagheer, P241, Hadith 3952, Dar-ul-Kutubul Ilmiyyah Beirut)

Sayyiduna Khalid bin Ma’dän says, “There are five particular nights in a year; the one spending them in worship testifying them with the intention of gaining virtues will enter the Heaven. (1) The first night of Rajab (one should worship at the night and fast during the day) (2) the night of Eid-ul-Fitr & (3) that of Eid-ul-Adha (one should worship at these nights but fast is impermissible on both Eid days) (4) the 15th night of Sha’ban (one should worship at the night and fast the following day) and (5) the night of ’Ashura (10th night of Muharram-ul-
The First Fast Compensates for 3 Years' Sins

Sayyiduna Abdullah ibn Abbas narrates that Beloved Rasool said, “The fast of the first day of Rajab is the Kaffara (expiation) for 3 years, the fast of the second day is the Kaffara (expiation) for 2 years and the fast of the third day is the Kaffara (expiation) for 1 year and then the fast of each remaining day is the Kaffara (expiation) for 1 month.” (Jami’-us-Sagheer, Hadith 5051, P311, Daarul Kutubil ‘Ilmiyah Beirut)

Rajab is the Name of a Heavenly River

Sayyiduna Anas bin Malik narrates that the beloved of Allah said, “In Heaven, there is a river called ‘Rajab’ whose water is whiter than milk and sweeter than honey. The one keeping a fast in the month of ‘Rajab’, Allah will get him drink its water. (Shu’ubul-Imaan, V3, P368, Hadith 3800, Dar-ul-Kutubul Ilmiyyah Beirut)

A Shiny Mountain

Once, Sayyiduna Isa passed by a luminous mountain that was sparkling with light. He said to Almighty, “Ya Allah! Give this mountain the power of speaking.” The mountain spoke, “Oh Rūh-Allah! Tell me about your state.” The mountain said, “A person lives inside me.” Sayyiduna Isa said to Allah, “Allow me to see him.” The mountain split open and a very beautiful pious man emerged from it. The man said, “I am a follower of Sayyiduna Musa. I prayed Allah to keep me alive until the era of His last beloved Rasool so that I behold him as well as get the privilege of becoming his follower. Alhamdu-Lillāh! I have been worshipping Allah in this mountain for 600 years.” Sayyiduna Isa asked, “Ya Allah!
there anyone dearer to you on the earth than this person?” Allah answered “Oh Isa صلی الله علیه وآله وسلّم rhetorical, "Whoever from the Ummah of Muhammad صلی الله علیه وآله وسلّم, fasts a single day in the month of Rajab, he is dearer to me than this person." (Nuzha-tul-Majalis, V1, P155)

May the mercy of Allah صلی الله علیه وآله وسلّم be upon him and may we be forgiven for his sake.

The Excellence of One Fast

Sayyiduna Shaykh Abdul Haq Muhaddith Dehelvi رحماته الله علیہ quotes the saying of our Holy Rasool صلی الله علیه وآله وسلّم, “Rajab is one of the sacred months and its days are inscribed on the gate of the sixth Heaven. If a person fasts a day in Rajab with piety, the gate and the day (when he fasted) will seek repentance for that person in the court of Allah صلی الله علیه وآله وسلّم and will say, ‘Ya Allah صلی الله علیه وآله وسلّم, forgive him!’ If the person fasts without piety, the gate and day will not make the plea for his foregiveness and they will say to him, ‘Your Nafs has betrayed you’. (Maasabata bis’sunnah, P342)

Dear Islamic brothers! We learnt that staying hungry and thirsty is not the sole aim of fast; avoiding every type of sin is also necessary. Committing sins despite having fast can lead to intense deprivation.

The Blessing of Rajab's Fast in the Ark of Sayyiduna Nuh

Sayyiduna Anas رضی الله عنہ narrates that Rasoolullah صلی الله علیه وآله وسلّم said: “Whoever keeps one fast in Rajab it will be equivalent to one year's fasts; whoever keeps 7 fasts, the 7 gates of Hell will be closed for him; whoever keeps 8 fasts, the 8 gates of Heaven will be opened for him; whoever keeps 10 fasts, Allah صلی الله علیه وآله وسلّم shall grant him whatever he asks Him صلی الله علیه وآله وسلّم for; if someone keeps 15 fasts, an announcement is made for him from the sky, “your previous sins have been forgiven, so start your deeds again because your sins have been turned into virtues”, and if anyone does more, Allah صلی الله علیه وآله وسلّم shall give him more. Prophet Nuh صلی الله علیه وآله وسلّم boarded the ark in Rajab;
he not only fasted himself but also ordered his companions to fast. His ark travelled for 6 months until the 10th Muharram. (Shu’abul-Imaan, V3, P368, Hadith 3801)

**Heavenly Palace**

Tabi’ee Sayyiduna Abu Qilaba رضي الله عنه says, “There is a grand palace in Heaven for those who fast in Rajab.” (Shu’abul-Imaan, V3, P368, Hadith 3802)

**The Excellence of Removing a Difficulty**

Sayyiduna Abdullah ibn Zubair رضي الله عنه says, “Whoever removes someone’s trouble in the month of Rajab, Allah عزّ وجلّ will bestow upon him a Heavenly palace which will be as spacious as the eye could see. Honour Rajab, Allah عزّ وجلّ will honour you a thousand times more.” (Ghunya-tut-Talibeen, P234)

**The Reward for 100 Years of Fasting**

The 27th of Rajab is such a sacred day when our Beloved Makki Madani Mustafa صلی الله علیه و آله وسلم received his first revelation and his glorious miracle in the form of Me’raj (ascension) also took place on the same day. There is great excellence of fasting on the 27th of Rajab. Sayyiduna Salmān Farsi صلی الله علیه و آله وسلم narrates that The Rasool of mankind, the peace of our heart and mind, the most generous and kind صلی الله علیه و آله وسلم said, “There is a day and a night in the month of Rajab; if a person fasts during the day and stands (for worship) in the night, it will be as if he fasted for one hundred years. This is the 27th of Rajab. This is the day on which the beloved of Allah عزّ وجلّ صلی الله علیه و آله وسلم was given Prophet-hood.” (Shu‘ubul-Imaan, V3, P374, Hadith 3811)

**1 Virtue is Equivalent to 100 Years of Virtues**

In Rajab, there is one such night at which the one performing good deed gets the reward of 100 years' worship, (and) it is the 27th night of Rajab. The one who offers 12 rak‘aat at this night reciting Surah Fatiha and another Surah in every rak‘at and tashahhud after every two
rak’at and performs salam after all 12 rak’aat and then recites the following 100 times:

سُبْحَانَ اللَّهِ وَالْحَمْدُ لَهُ وَلَآ إِلَّا هُوَ الْإَعْلَمُ الْأَكْبُرُ

Istighfār 100 times, Durood Shareef 1000 times and then says prayer for anything of the world and the hereafter and then fasts in the morning, then Allah عزّو جلّه will answer all his prayers except the one said for any sin. (Shu’abul-Imaan, V3, P373, Hadith 3812)

**The Fast of the 27th Compensates for 10 Years' Sins**

A’la Hadrat Imam Ahmad Raza Khan رحمَهُ الله عَلَيْه says that it is written in ‘Fawaid-e-Hanād’ that Sayyiduna Anas رضي الله عنه has narrated that the Merciful Rasool صلَّى الله تعالى عليه وسلم said, “I was given Prophethood on the 27th of Rajab. Whoever fasts this day and says prayer at the time of Iftār, it will be Kaffara (expiation) for his 10 years’ sins.” (Fatawa-e-Razaviya, V4, P658)

**The Reward for 60 Months of Fasting**

Sayyiduna Abu Hurayra رضي الله عنه says, “If someone fasts on the 27th of Rajab, he will be given the reward of fasting for 60 months (5 years) and this is the day when Jibraeel عليه السلام came down to give Prophet-hood to Beloved Rasool Muhammad صلَّى الله تعالى عليه وسلم.” (Tanzee-hush-Shariah, V2, P161)

**The Reward for 100 Years of Fasting**

Sayyiduna Salmān Farsi رضي الله عنه narrates that Makki Madani Mustafa صلَّى الله تعالى عليه وسلم said, “There is a day and a night in the month of Rajab; if a person fasts during the day and stands (for worship) in the night, it will be as if he fasted for one hundred years. This is the 27th of Rajab. This is the day on which the beloved of Allah عزّو جلّه was given Prophethood.” (Shu’ubul-Imaan, V3, P374, Hadith 3811)
Dear Islamic brothers! Another speciality of Rajab lies in the miracle of Me'rāj (ascension) which Allah عزّ وجلّ granted to His dear and beloved Makki Madani Rasool صلى الله عليه و وسلم on the 27th night of Rajab. At this sacred night, he صلى الله عليه و وسلم travelled from Masjid-ul-Haram to Masjid-ul-Aqsa (Baitul-Muqaddas) and then to the skies. He صلى الله عليه و وسلم saw the wonders of Heaven and Hell as well. He صلى الله عليه و وسلم blessed the arsh with the privilege of kissing his blessed feet and saw his Creator عزّ وجلّ with his blessed eyes in the state of complete wakefulness. He صلى الله عليه و وسلم completed this journey and returned within a few moments. The 27th night of Rajab is a very blessed night.

Alhamdu-Lillāh عزّ وجلّ Dawat-e-Islami, the non-political, religious movement of Quran and Sunnah, organises congregations (Ijtima'at) every year on the 27th night at numerous venues of different countries of the world in order to commemorate the Me'rāj-un-Nabi صلى الله عليه و وسلم; hundreds of thousands of Prophet's devotees gain spiritual blessings from these Ijtima'at. In my opinion, Alhamdu-Lillāh the biggest Ijtima in the commemoration of Me'rāj is held in Baab-ul-Madina Karachi every year. This Ijtima lasts almost the whole night.

Return of the Shroud

A pious lady used to live in Basra. At the time of her death, she made the will to her son to shroud her in the clothes she wore to perform worship in Rajab. When the lady passed away, her son forgetfully shrouded her in any other cloth. After the burial, when he returned home from the cemetery, he was shocked to discover that the cloth in which he mistakenly shrouded his mother was at home and the clothes which she made her will about had disappeared! Suddenly, a voice was heard saying, “Take back your shroud. We have shrouded her (in the cloth which she willed). We do
not leave the people who fast in Rajab unhappy in their graves."
(Nuzha-tul-Majalis, V1, P155, Maktaba-tul-Quds Quetta)

May the mercy of Allah be upon them and may we be forgiven for their sake.

صلوًا على الحبيب! صلى الله تعالى على مُحمَّد

Too Much Love Made Me Stubborn

Dear Islamic brothers! In order to break the habit of sins, get the spiritual pleasure of worship and develop the spirit of fasting in Rajab, please travel regularly with the Madani Qafila of Dawat-e-Islami along with the Prophet’s devotees.

A blessing of Madani Qafila is presented for your encouragement and persuasion. Therefore, an Islamic brother of Shahdarah (Markaz-ul-Auliya, Lahore) made the following statement:

'I was the only child of my parents; their excessive love had spoilt me and made me a disobedient son. I used to stay up late and waste my time and sleep till late in the day. If my parents tried to advise me, I’d shout at them and tell them off; sometimes they’d even cry. My mother's eyes would fill with tears saying prayers for my reformation. May millions of salutations be to the “moment” when I was blessed with meeting an Islamic brother of Dawat-e-Islami; making individual effort, he convinced me, a sinner and extremely wicked person, to travel in a Madani Qafila. So I took part in a 3-day Madani Qafila with the Prophet's devotees. The blessed company of the Prophet's devotees transformed me so strongly in those 3 days that my stone heart which did not get any effect even by my mother’s tears became soft. A Madani revolution took place in my heart, I started offering salah regularly during Madani Qafila. When I returned, I said salam, kissed my father’s hand and my mother’s feet; everyone was shocked to see such a drastic positive change in my behaviour!

Alhamdu-Lillāh the company of the Prophet's devotees during the Madani Qafila completely changed me and, at the time of making this statement, this sinner who did not use to say salah, has now got
the responsibility of waking up Muslims for Fajr salah by doing Sadā-e-Madina. (In the Madani atmosphere of Dawat-e-Islami the term “Sadā-e-Madina” refers to the act of waking Muslims up for Fajr salah.)

3 Narrations about Companionship

Dear Islamic brothers! Did you see! The one who did not use to offer any salah at all, started not only offering salah himself but also waking up others for salah due to the blessing of the company of the Prophet's devotees.

There is no doubt that company has its effects, good company makes you good and bad company makes you bad. Therefore, one must always adopt the company of the pious people; here are 3 sacred Ahādith regarding company:

(1) A good companion is the one that helps you (to remember Allah) when you are remembering him and reminds you when you forget. (Jami'-us-Sagheer lil-Suyuti, P244, Hadith 3999)

(2) A good companion is the one seeing whom reminds you of Allah and whose actions remind you of the afterlife. (ibid, P247, Hadith 4063)

(3) Sayyiduna Umar Farooq-e-Azam رضي الله عنه said, “Do not get involved with something that doesn’t benefit you, stay away from your enemy, and avoid your friend unless he is trustworthy because no one is like a trustworthy man, a trustworthy man is one who fears Allah, and stays away from a sinner (who disobeys Allah and His Beloved Rasool) because he will teach you sin and don’t tell him your secret and seek the advice of people who fear Allah. (Kanzul-Umaal, V9, P75, Hadith 25565)

The Prohibition of Associating with Bad Company

Shariah forbids us to associate with people who don’t offer their salah, swear, watch films and dramas, listen to music, lie, backbite, tell tales, break promises, steal, bribe, drink alcohol, sinners,
apostates and infidels. Anyone who deliberately sits in their company without a legal reason and valid excuse is a sinner. On page 237 of the 22nd volume of Fatāwā-e-Razaviya, my Leader A’la Hadrat رَحْمَةُ اللهِ عَلَيْهُ was asked: “To what extent should we avoid a fornicator and daŷūs (someone who doesn’t care about the immodesty of his wife or other na-mehram relatives and does not make all possible attempts to stop them)?” He رَحْمَةُ اللهِ عَلَيْهُ replied: “A fornicator and daŷūs are sinners; one must avoid associating with them”. After saying this he رَحْمَةُ اللهِ عَلَيْهُ mentions the 68th verse of Surah Al-An’ām (section 7):

Translation Kanzul-Iman:
and when the devil (Satan) makes you forget then sit not you after recollection with the unjust people.

Commenting on the foregoing verse, the renowned Qur’anic commentator, Mufti Ahmad Yaar Khan رَحْمَةُ اللهِ عَلَيْهُ says, “This verse clearly states that avoiding bad company is extremely important, a bad companion is worse than even a snake because a snake will take your life but a bad companion will destroy your faith”. (Noor-ul-Irfan, P215)

The Fasts of Sha’ban

The Month of Our Makki Madani Mustafa

Describing the importance of Sha’ban, Beloved Rasool صلی الله علیه وآله وسَلَّم said: “Sha’ban is my month and Ramadan is the month of Allah عَزّوَجَلّ. (Jami-’us-Sagheer, Hadith 4779, P301)

The Blessings of Sha’ban

The word Sha’ban (in the Arabic script) contains five letters: ا،ب،ع،ش،ن. Ghaus-e-A’zam رضی الله عنہ says, “The ش stands for sharaf
(nobility), the أ for ‘uluww (upliftment), the ب for birr (piety), the أ for ubishi (admiration) and the ن for Noor (light). These are the gifts from Allah عز وجل to His servant in this month. It is the month in which the doors of good deeds are opened, blessings are sent down, faults are forgiven, sins are expiated and Durood is recited in huge numbers upon the Honourable Rasool صلی الله علیه وآله وسلم, the best of humanity.” (Ghunya-tut-Talibeen, V1, P246)

The Enthusiasm of the Companions

Sayyiduna Anas bin Malik رضی الله علیه وآله وسلم says, “When the Companions of Makki Madani Mustafa صلی الله علیه وآله وسلم would see the crescent of Sha’ban, they would immerse themselves in reciting the Holy Qur’an and pay the Zakah so that the weak and the poor could also make preparation for the fasting of the month of Ramadan. The governors would summon the prisoners to carry out the sentence on those convicted of major offences under Islamic law and set the rest free. Business men would pay their debts and collect their dues. (In this way, they would become ready for worship before the appearance of the moon of Ramadan), and as soon as the moon of Ramadan appeared, they would perform ghusl and (some) would take part in I’tikāf for the whole month.” (Ghunya-tut-Talibeen, V1, P246)

The Enthusiasm of Today’s Muslims

Subhān-Allāh! The earlier Muslims loved worshipping, but today’s Muslims are generally interested in gaining wealth. The earlier Muslims, who had Madani frame of mind, worshipped Allah عز وجل in abundance in the sacred months and strived to gain the nearness and closeness of Allah عز وجل, but unfortunately, today’s Muslims often plan how to earn the disgraceful wealth of this world in the blessed months especially in Ramadan. Having mercy on the people, Allah عز وجل increases the virtues and rewards but on the contrary, the unfortunate tradesmen increase the price on their items in the blessed month of Ramadan causing trouble for their own Muslims brothers.
**Fasting in Sha’ban to Respect Ramadan**

Our Makki Madani Mustafa, Sultan of the Universe, Solace of our Hearts, Fountain of Spiritual Blessings, Mercy for the Whole of Mankind, Knower of the Unseen صلی الله علیه وآله وسلّم said: ‘After Ramadan, the best fasts for respecting Ramadan are the fasts of Sha’ban’. *(Shu’abul-Imaan, V3, P377, Hadith 3819)*

**Fasting on Most Days of Sha’ban is Sunnah**

Sayyidatuna Aisha Siddiqa رضي الله عنها says: “I did not see the dear and Beloved Rasool, the Ultimate Intercessor صلی الله علیه وآله وسلّم fasting in any month more than in Sha’ban; he صلی الله علیه وآله وسلم used to fast the entire month except a few days. *(Tirmizi, V2, P182, Hadith 736)*

**The List of the Dead is Made**

Sayyidatuna Aisha Siddiqa رضي الله عنها reports: “The Dear and Beloved Rasool, Sultan of Mankind, Knower of the Unseen, the Ultimate Intercessor, the Beloved of Allah صلی الله علیه وآله وسلم used to fast throughout Sha’ban”. She صلی الله علیه وآله وسلم once asked, ‘Ya Rasool Allah غرُوجِلَ وُصُنِّفَ! Do you like fasting in Sha’ban the most?’ He صلی الله علیه وآله وسلم replied, “Allah writes the names of every person that shall die this year and I want to die whilst in the state of fast”. *(Musnad Abu Ya’la, V4, P277, Hadith 4890)*

**Favourite Month**

Sayyiduna Abdullah bin Abi Qais رضي الله عنها narrates that he heard Sayyidatuna Aisha Siddiqa رضي الله عنها saying “Sha’ban was my beloved husband’s favorite month. He صلی الله علیه وآله وسلم fasted in this month and then would join it with Ramadan.” *(Abu Dawood, V2, P319, Hadith 2431)*

**People are Negligent of Sha’ban’s Significance**

Sayyiduna Osama bin Zaid رضي الله عنها says, “I asked Beloved Rasool Muhammad صلی الله علیه وآله وسلم, ‘Ya Rasool Allah غرُوجِلَ وُصُنِّفَ! What is your favorite month? ’ He صلی الله علیه وآله وسلم replied, ‘Sha’ban’.” *(Abu Dawood, V2, P319, Hadith 2431)*

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I have seen you fasting in the month of Sha‘ban so frequently that I have never seen you fasting in any other month.’ Makki Madani Mustafa replied, ‘Sha‘ban is the month between Rajab and Ramadan; people are neglectful of Sha‘ban. It is the month in which the account of the deeds (of human beings) is presented before the Rab of the universe, so, I wish that my deeds be presented at a time when I am in the state of fast.’” (Nasai, V4, P200)

**Act According to Your Strength**

Sayyidatuna Aisha Siddiqa reports: Rasoolullāh did not fast in any month more than Sha‘ban. He used to fast throughout Sha‘ban and he used to say, act according to your strength because Allah does not hold back His favours until you get tired. Indeed the best (nafl) salah to Allah is the one that is offered regularly even if it is (only) a bit, so whenever he offered any (nafl) salah he used to offer it regularly. (Sahih Bukhari, V1, P648, Hadith 1970)

Hujja-tul-Islam Sayyiduna Imam Muhammad Ghazali says: “In the previous sacred Hadith, fasting for the whole of Sha‘ban means fasting for most of the month. (Muqashafa-tul-Quloob, P303) There is nothing wrong with fasting the entire month of Sha‘ban.

Alhamdu-Lillāh many Islamic brothers and Islamic sisters of Dawat-e-Islami fast continuously for three months (Rajab and Sha‘ban and Ramadan). In order to develop a habit of fasting and acting upon the sunnah, please attach yourselves to the Madani atmosphere of Dawat-e-Islami. A Madani blessing is presented to encourage you:

**I was Fond of Flying Kites**

This is a statement (with slight changes) of an Islamic brother of Baab-ul-Madina Karachi:
Unfortunately, I lived my past life in sins, I used to fly kites and play computer games; further, I would stick my nose into everyone’s business, argue with people unnecessarily and start fights without any reason.

Luckily, I performed \textit{I’tikāf} for the last ten days of Ramadan in my local Masjid due to the individual effort of an Islamic brother. I saw some extremely pleasant dreams and felt immense peace. I was blessed with performing \textit{I’tikāf} for another 2 years. Making \textit{individual effort}, once the \textit{mu’azzin} of our Masjid convinced me to attend the weekly \textit{sunnah} inspiring Ijtima of Dawat-e-Islami in its international \textit{Madani Markaz Faizan-e-Madina}. When we reached, a \textit{Mubaligh} was delivering a speech; he was dressed in white and had a brown shawl over his shoulders, his beard was a fist long and he was wearing the crown of a turban, I’d never seen such a resplendent face before. The attraction and light of the \textit{Mubaligh’s} face captured my heart and hence I joined the \textit{Madani} atmosphere of Dawat-e-Islami and for the past 2 years I have been performing \textit{I’tikāf} in the international \textit{Madani Markaz Faizan-e-Madina (Baab-ul-Madina)}. \textit{Alhamdulillāh ʿazza ʿalaihi wa jallahi} I have also grown my beard a fist long.

\begin{align*}
\text{صلی ٱلله ٱلْحَبِّۡبُ!} & \hspace{1cm} صلُوًا عَلَی الْحَبِّبٍ!
\end{align*}

\textbf{What is the Best Month after Ramadan?}

Sayyiduna Anas \textit{رضي الله عنّه} says, “Someone asked the Beloved of Allah \textit{رضي الله عنّه} which fast is the best after Ramadan? He \textit{صلی ٱلله ٱلْحَبِّۡبُ} replied, “The fast of \textit{Sha’ban} for respecting Ramadan". He \textit{صلی ٱلله ٱلْحَبِّۡبُ} was further asked what the best charity was, and so he \textit{صلی ٱلله ٱلْحَبِّۡبُ} replied, “Giving charity in the month of Ramadan.” (\textit{Jami’ Tirmizi}, V2, P145, Hadith 663)

\textbf{The Maniestation of Glory in the 15\textsuperscript{th} Night}

Sayyidatuna Aisha Siddiqa \textit{رضي الله عنّها} reports that the Dear and Beloved Rasool, Mercy for the Entire Universe, the Beloved of Allah \textit{رضي الله عنّه} said: Allah \textit{عزّو جلّ} reveals His \textit{عزّو جلّ} glory on the
15th night, (He) forgives those who ask for forgiveness (those who repent) and showers mercy upon those who ask for mercy but leaves those who hold malice (in their hearts for each other). (Shu’abul-Imaan, V3, P382, Hadith 3835)

**The Nuisance of People who hold Grudges**

Sayyiduna Mu’āz bin Jabal reports that the Sultan of Madina-tul-Munawwarah, the Chief of Makka-tul-Mukarramah said: “On the 15th night, Allah manifests His glory to the whole of creation and forgives everyone except the disbeliever and the one who has malice (in his heart for another Muslim)” . (Sahih ibn Habban, V7, P470, Hadith 5636)

Dear Islamic brothers! Any two Islamic brothers that hate each other should seek each others’ forgiveness before the arrival of Shab-e-Barā’at so that they aren’t deprived of Allah’s mercy.

Motivated by these Ahadith, by the grace of Allah my Leader A’la Hadrat established a custom in Madina-tul-Murshid Bareilly Shareef that the Muslims would meet each other and seek each others forgiveness on the 14th of Sha’ban before nightfall, it is my Madani request that all Islamic brothers should do this, and Islamic sisters should also seek forgiveness from each other by phone etc.

**Message of Imam-e-Ahl-e-Sunnat**

Shab-e-Barā’at is near. At this night, the deeds of everyone are presented to Allah. For the sake of the dignified Rasool, Allah forgives the sins of the Muslims, however, Allah says to those two Muslims who have any conflict due to worldly reasons, “leave them as they are”, until they reconcile. Fulfil each others’ rights or forgive them so that (with the permission of Allah) when the book of deeds is presented to Allah, it is clean from the sins pertaining to violating people’s rights. As for the forgiveness of rights of Allah, a ‘true repentance’ is sufficient. (whosoever repents of his sins, is like the one...
who did not commit the sin at all), with this condition (by the permission of Allah عزّ وجلّ) there is a strong hope of complete forgiveness and salvation, provided the beliefs are correct.

This Sunnah of reconciliation and unity between brothers, and forgiveness of violated rights, has been Alhamdu-Lillâh عزّ وجلّ, continuously observed here for many years. I hope that you will also promote this trend among the Muslims and hence act in accordance with this (narration):

(The one who introduces a good innovation in Islam will get its reward and the reward of those until the Day of Judgment without lessening the rewards of those who will practice it.)

Make Du‘ā for this beggar’s salvation and success in both worlds. This beggar also makes Du‘ā and will continue to do so for you (Inshâ-Allâh عزّ وجلّ). Reconcile, unite, and forgive each other truly and whole-heartedly because an insincere tongue and hypocrisy are disliked in the court of Allah عزّ وجلّ.

وَالسَّلاَمُ

Beggar Ahmad Raza Qadiri, from Bareilley

Those who are Deprived on Shab-e-Barâ’at

Sayyidatuna Aisha Siddiqa رضي الله عنها narrates that Makki Madani Mustafa رضي الله عنه came to me and said, ‘Jibra’eel عزّ وجلّ came to me and said, ‘This is the 15th of Sha’ban. At this night, Allah عزّ وجلّ frees more people from the fire than even the number of the hair growing on the sheep of the tribe of Bani Kalb; but He عزّ وجلّ does not have mercy on the one associating partners with Allah عزّ وجلّ, having malice in his heart (against someone), breaking the ties with relatives, wearing the clothes going down the ankles (as a sign of pride), disobeying
parents, and the one habitual of drinking wine.” (Shu’ubul-Imaan, V3, P383)

The narration which Sayyiduna Imam Ahmad has taken from Sayyiduna Abdullah ibn Umar ibn Zaid mentions a murderer as well. (Musnad Imam Ahmad, V2, P589, Hadith 6653)

**Everyone Is Forgiven Except…..**

Sayyiduna Kaseer bin Murrah reports that Sayyad-ul-Mursaleen, Rehmat-ullilalameen, Mercy for the Whole of Mankind, Beloved of Allah said: On the 15th night of Sha’ban, Allah forgives everyone on the earth except the disbeliever and the one who holds a grudge (for a fellow Muslim). (Al-Mutharul-Raabih, P376, Hadith 769)

**Ask for Whatever You Want in Shab-e-Barā’at**

Sayyiduna Ali reports that Beloved Rasool, Owner of the Heaven, Ascender of the Heavens said: “When the 15th night of Sha’ban comes, stand (pray) in it and fast on the day because Allah manifests his Glory on the sky of the world from sunset and says, ‘Is there anyone who seeks my forgiveness so that I forgive him! Is there anyone who seeks sustenance so that I provide sustenance to him! Is there any troubled person that I free from his trouble! Is there anyone like this! Is there anyone like this!’ and He says this till Fajr. (Sunan Ibn-e-Maja, V2, P160, Hadith 1388)

**The Supplication of Sayyiduna Dawood**

Sayyiduna Ali would often go outside on the 15th night of Sha’ban. Once, as usual, he came out, looked up towards the sky and said, “Once, the Beloved Prophet of Allah, Sayyiduna Dawood looked upwards on the 15th night of Sha’ban and said, ‘This is the time of (acceptance), whosoever said prayer to Allah for anything, Allah has answered his prayer (Du’ā). Whosoever asked for forgiveness, Allah has forgiven him provided he is not an ‘Ushar (a person who unjustly demands tax money), a
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magician, fortune teller, cruel policeman, tale-teller in front of a ruler, a singer, or a musical instruments player.’ Then he read:

اللهم رَبِّ ذَوَّ وَنَعُورِلِمَنْ دَعَاكَ فِي هَذِهِ اللَّيْلَةِ أَوْسَعَفْكَ فِيهَا

Meaning: ‘Ya Allah! Oh Rab of Dawood! Whoever says prayer to you or seeks your forgiveness, forgive him.’

(Maa-thabata-bil-sunnah, P354)

Respecting Shab-e-Barā’at

The Syrian (tabi’een) saints used to respect Shab-e-Barā’at a lot and they used to worship excessively in it. Other Muslims also learnt to respect this night from them. Some Syrian scholars said: Worshipping collectively on Shab-e-Barā’at in the Masjid is desirable (mustahab).

To respect this night, Sayyiduna Khalid and Luqman used to wear their best clothes, apply kohl and perfume and offer (nafl) salah in the Masjid. (Lataiful-Ma’arif, P263)

Nights of Goodness

Sayyidatuna Aisha Siddiqa says that I heard Makki Madani Mustafa saying, “Allah showers down goodness on four nights: (1) night of Eid-ul-Adha, (2) night of Eid-ul-Fitr, (3) night of the 15th of Sha’ban as the name of those going to die and performing Hajj and sustenance are written at this night (4) night of Arafat (9th Zil-Hijja) until the Azān of Fajr. (Dur-e-Mansoor, V7, P402)

The Groom’s Name amongst the Dead

Sayyad-ul-Mursaleen, Rehmat-ullilalameen, Solace of Our Hearts and Minds, the most generous and the most kind said: The lives (of people) end in Sha’ban after the previous Sha’ban, a
man gets married and has children but his name is written amongst those who are going to die. *(Kanzul-Umaal, V15, P292, Hadith 42773)*

**The Name of the One Making House is amongst the Dead**

Sayyiduna Imam ibn Abi Dunya رضي الله عنه narrates from Sayyiduna Ata bin Yasar رضي الله عنه when the 15th night of Sha’ban (Shab-e-Barā’at) comes, the Angel of Death is given a scripture and is told: Take this scripture, there is a man lying on a bed, he will marry and make a house, yet his name is amongst the dead. *(Dur-e-Mansoor, V7, P402)*

**Distribution of the Year’s Affairs**

Sayyiduna ibn Abbas رضي الله عنه says: *(Sometimes) A man is walking, yet his name is amongst the dead*. Then he recited the 3rd and 4th verses of Surah Dukhān (section 25): Translation from *Kanzul-Iman*: "Undoubtedly, we sent it down in a blessed night; verily we are to warn. Therein every affair of wisdom is divided." Then he said: “At this night, the worldly affairs from one year to the other are distributed”. *(Tafseer-e-Tabari, V11, P223)*

Commenting on this verse, the renowned Qur’anic commentator Mufti Ahmad Yaar Khan صلی الله تعالى عليه و السلم says: “This night either refers to Laila-tul-Qadr (which is) the 27th night, or the night of the ascension, or the Shab-e-Barā’at (which is) the 15th of Sha’ban; in this night, the entire Holy Qur’an descended from Lauh-e-Mahfooz to the sky of the world and then from there it was revealed to Blessed Rasool صلی الله تعالى عليه و السلم gradually throughout a period of 23 years. This verse also clarifies that the night in which the Holy Qur’an was revealed is sacred, so, likewise, the night in which the Sahib-e-Qur’an صلی الله تعالى عليه و السلم (the one to whom the Quran was revealed) came into this world is also sacred. In this night, the year’s sustenance, death, life, honour and disgrace, in short all affairs are transferred from the Lauh-e-Mahfooz to the scriptures of the angels and each scripture is given to the angel appointed on that task, for example the angel of death is given the list of all people who shall die that year. *(Noor-ul-Irfan, P790)*


**Crucial Decisions**

Dear Islamic brothers! Consider! How crucial the 15th night of Sha’ban is! No one knows what is going to be written for him. Ah! Sometimes, a person lives in a state of heedlessness, unaware of what his fate holds! It is stated in Ghunya-tut-Talibeen, “The shroud of many people are ready having been washed but the people who are going to wear that shroud are wandering around in the markets, there are many people whose graves have been dug and are ready but they are lost in happiness, some people be laughing but the time of their destruction is close, many people are busy building houses but they die before the construction is complete.” (Ghunya-tut-Talibeen, V1, P251)

**Attention!**

In Shab-e-Barā’at the deeds of people are raised, therefore, if possible, fast on the 14th of Sha’ban and stay in the Masjid with the intention of nafl I’tikāf after praying Asr salah so that the deeds of fasting, sitting in the Masjid and I’tikāf etc. are written for you in the moments just before the night in which actions are raised and Shab-e-Barā’at begins in the merciful atmosphere of the Masjid.

**6 Nawāfil after Maghrib Salah**

To offer six nafl after the fard and sunan of Maghrib is one of the practices of the pious saints. After offering the fard and sunan etc, offer six rak’aat of nafl in sets of two. Before offering the first two rak’ats, say: ‘Ya Allah, grant me a good long life with the blessing of these two rak’ats.’ Similarly, before offering the second two rak’ats, say: ‘Ya Allah! Save me from troubles with the blessing of these two rak’ats.’ Before offering the last two rak’ats, say: ‘Ya Allah, may I remain independent of others and dependent on You only with the blessing of these two rak’ats.’ After every two rak’ats, recite Surah Ikhlās twenty one times or Surah Yaseen once, if possible, recite them both. It is also possible that one Islamic brother recites Surah Yaseen while the rest listen. Keep in mind that the other brother(s) do not have to recite Surah Yaseen etc. individually while loud recitation is going on.
Inshā-Allāh you will attain huge rewards at the very beginning of the night. After each Surah Yaseen, recite the Du‘ā of Sha‘ban:-

**Du‘ā for Mid-Sha‘ban**

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

اللَّهُمَّ يَا الَّذِي قَدْ وَقَعَتْ عَلَيْنَا زَلَاتُ اللَّيْلِ، وَقَدْ تَحْيَى اللَّيْلُ، وَقَدْ رَسَلْتُ اللَّيْلَ، وَقَدْ مَلَأْتُ اللَّيْلَ، وَقَدْ قَضَيْتُ اللَّيْلَ، وَقَدْ رَحَمْتَ اللَّيْلَ، وَقَدْ عَفَوْتَ عَنِ اللَّيْلِ، وَقَدْ مَرَّتَ اللَّيْلُ، وَقَدْ عَمِيتَ اللَّيْلَ، وَقَدْ تَأَلَّهَ اللَّيْلُ، وَقَدْ عَلَّيْتَ اللَّيْلَ، وَقَدْ نَزَّلَ اللَّيْلُ، وَقَدْ زَيَّنَتَ اللَّيْلُ، وَقَدْ زَوَّجْتَ اللَّيْلَ، وَقَدْ تَأَثَّرَتَ اللَّيْلُ، وَقَدْ رُكِّبَتَ اللَّيْلُ، وَقَدْ قَبَذَتَ اللَّيْلُ، وَقَدْ وَقَعَتْ عَلَيْنَا زَلَاتُ اللَّيْلِ، وَقَدْ تَحْيَى اللَّيْلُ.

Translation: Allah in the name of The Most Affectionate, the Merciful! Ya Allah! You shower favours on everyone and no-one can do You any favour! Oh possessor of majesty and honour! Oh distributor of bounty and rewards! There is none worthy of worship except You. You help the fallen and provide refuge to the refugees and give peace to those who are in fear. Ya Allah! If in the mother of all books (Loh-e-Mehfooz) that is with You, You have written me as someone who is doubtful of achieving salvation, or deprived, or rejected or without enough sustenance, then Ya Allah! With Your grace, remove all of these misfortunes from me and in the mother of all books that is with You, establish me as someone who is blessed with abundant provision and charitable good deeds. Indeed, what You said in the book or You sent through the tongue of Your blessed Rasool is true that Allah changes and establishes what He wants and with Him is the mother of all books. Oh my Rab! For the sake of Your divine manifestation on this fifteenth night of the blessed month of Sha’ban in which You issue all wise and irrevocable decrees,
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remove from us all calamities and hardships, those that we know about as well as those that we don't, while You know everything. Truly, You are the most powerful, most generous. And may Allah Almighty shower blessings and peace on Sayyiduna Muhammad, and on his family and his companionsرضي الله عنهم and all praise is for Allahعزّزهجل, Rab of the worlds.

A Madani Request from Sag-e-Madina

Allhamdu-Lillâh! It is my (the author’s) habit to offer six nafl and do Tilâwat every year. This form of worship after Maghrib is voluntary. It is not fard or wajib and there is no restriction in Shariah about nafl and Tilâwat after Maghrib. Therefore, if possible, each Islamic brother should make proper arrangement for this worship in their local Masjid and gain good deeds in abundance. Islamic sisters should offer these nafl at home.

Protection from Magic the Whole Year

On the 15th night of Sha’ban, boil seven leaves of a berry tree in water and perform ghusl with that water (unboiled water can also be added, if needed). Inshâ-Allâh عزّزهجل you will be saved from magic for the whole year. (Islami zindagi, P113, Maktaba Islami, Markaz-ul-Auliya Lahore)

Shab-e-Barâ’at and Visiting Graves

Sayyidatuna Ayesha Siddiqaرضي الله عنها narrates. “One night I did not see Makki Madani Mustafa صلى الله تعالى عليه وآله وسلّم but (then) I found him in Baqi’. Beloved Rasoolعزّزهجل said to me, ‘Were you afraid that Allah and His Rasoolعزّزهجل would not fulfil your rights?’ I politely replied ‘Ya Rasool Allahعزّزهجل, I thought that you had probably gone to one of your other blessed wives.’ Beloved Rasool صلی الله تعالى عليه وآله وسلّم said, ‘On the 15th night of Sha’ban, Allahعزّزهجل has mercy and forgives more people than even the number of hair growing on the goats of the tribe of Bani Kalb’.” (Tirmidhi, V2, P183, Hadith 739, Dar-ul-Fikr Beirut)
**Lighting Candles on Graves**

It is Sunnah for Islamic brothers to visit the graveyard on *Shab-e-Bara‘at* (according to Shariah, Islamic sisters are not allowed). You cannot burn candles on the graves. However, if you intend to recite the Holy *Qur’an* and need some light, you may light the candle, but it must be away from the grave. Likewise, there is no harm in burning incense sticks away from the grave with the intention of providing fragrance to the people present. It is permissible to cover the shrines of the blessed saints with decorative sheets and light a lamp near it because in this way, people will become more attentive, focused, and the respect and reverence of the saints will develop in their hearts and inevitably they will come to receive spiritual and worldly benefits. If there is no distinction between the graves of the public and those of the saints, lots of religious benefits will be lost.

**The Green Paper**

Once, on the 15th night of *Sha’ban*, Ameer-ul-Mumineen, Sayyiduna Umar bin Abdul-Aziz was busy worshipping. When he raised his head, he discovered a green slip. Its light was spreading out towards the sky and it read, “هذِهِ بِرَاٰءَةُ ﺔَٰنَّ اٍلْمَلِكِ ﺔَلْعُرِيزَ لِعَبْدِهِ ﻋُمَرِٰٓ” (Meaning): this is a note of forgiveness from the Owner Allah to His servant Umar bin Abdul-Aziz. (Tafseer *Rooh-ul-Bayan*, V8, P402)

**Who Invented Fireworks?**

Dear Islamic brothers! *Alhamdu-Lillāh*, *Shab-e-Bara‘at* is a night to gain freedom and salvation from the fire of Hell but unfortunately, today’s Muslims are buying fire themselves wasting their hard-earned money in the form of fireworks instead of gaining freedom from the fire. In this manner, they seriously violate the honour and sacredness of this night. In the book entitled ‘*Islami Zindagi*’, Mufti Ahmad Yaar Khan says, “The tyrant king Namrud invented fireworks. When Sayyiduna Ibraheem was placed into the fire, the fire cooled and turned into a garden of flowers so Namrud’s people filled *anār* (type of firework)
with gunpowder, set them on fire and threw them at Sayyiduna Ibraheem. ” (Islami Zindagi, P63)

**Fireworks are Haram**

Sadly, the futile tradition of fireworks is spreading amongst Muslims. Every year, Muslims waste millions of rupees buying fireworks. It’s often reported that so many houses have been burnt and so many people have tragically lost their lives as a result of fireworks. It can result in the loss of life and property; it is a complete waste of money either. Above all, this act is the disobedience of Allah عَزَّوَجَلَّ.

Mufti Ahmad Yaar Khan عليه رحمة الله says, “Making, purchasing (personally or through someone) or setting off fireworks (personally or through someone) are all Haram.” (Islami Zindagi, P63)

**Our Beloved Rasool صل الله عليه وسلم Wore a Green Turban**

Dear Islamic brothers! In order to develop the mindset of worshipping, fasting and avoiding sins including fireworks in Sha’ban, please travel with the sunnah inspiring Madani Qafila of Dawat-e-Islami in the company of the Prophet’s devotees, and gain the blessings of the collective I’tikāf of Dawat-e-Islami in Ramadan.

Now I present such a heart-warming madani blessing that will Inshā-Allāh عَزَّوَجَلَّ make you extremely delighted and your heart will sway with joy, wander in the blessed streets of Madinah Shareef, and kiss the Blessed Green Dome. Therefore, an Islamic brother of Wah Cantt (Punjab, Pakistan) made the following statement: I was a college-student; like my other fellows, I was also a fashion fanatic, I was crazy about watching and playing cricket, and I used to loaf about till late night. I did not use to offer any salah except Eid ones.

In Ramadan (1422A.H/2001) I went to a Masjid to offer salah due to my parents’ insistence. After Asr salah a bearded Islamic brother dressed in white clothes and a green turban gathered the people together and delivered a short lecture (Dars) from Faizan-e-Sunnat; I
also listened sitting at a distance. Immediately after the *dars* I left; this happened for about two or three days.

One day, I stayed in the Masjid; an Islamic brother met me in a very enthusiastic manner; having asked my name and address, he told me some of the benefits of *I’tikāf* and invited me to take part in the collective *I’tikāf* that was going to be held in the *Madani* atmosphere of Dawat-e-Islami. At first, I refused, but *Mashā-Allah* he was an enthusiastic Islamic brother, he didn’t give up hope, he even came to my house and insisted that I perform *I’tikāf*. As a result of his constant individual efforts, I made up my mind to take part in the collective *I’tikāf* and handed in my contribution to the *sahari* and *Iftār* expenses. In the last ten days of Ramadan I performed *I’tikāf* with the Prophet's *devotees* in the *Jame’ Masjid Naeemiyyah* (Lala Rukh, Wah Cantt).

The heart-warming atmosphere of the collective *I’tikāf* and the company of the Prophet's *devotees* completely changed my heart. During the *I’tikaf*, I offered even *Tahajjud*, *Ishraq*, *Chasht* and *Awwabeen* salahs; I felt extremely ashamed of missing my salahs in my previous life. My eyes shed tears of shame and hence I made a firm intention to offer my *salah* punctually in the future.

During the supplication, on the **25th** night, I was so sad that I burst into tears. Suddenly, I dozed and had a dream in which I saw an extremely honourable personality with a dignified and radiant face; there was a crowd of people around him. When I asked about him, I was told that he was the Sultan of Madinah صلی الله علیه وآله وَسَلَّم. The crown of green turban was shining on his blessed head. I got such spiritual peace for the first time in my life by beholding Sayyad-ul-Mursaleen, Rehmat-ullilalameen صلی الله علیه وآله وَسَلَّم. When I awoke everyone was reciting *Salat-o-Salam*. I was in an extremely strange state, my body was trembling; I cried constantly and couldn’t stop my tears from pouring out.

After the *Salat-o-Salam* Islamic brothers were lined up to have turbans tied around their heads (*these were brothers who had made the intention to practice the sunnah of wearing a turban*).
I could hardly manage to tell the Islamic brothers standing near me, “I also want to tie a turban”. A short while later, I also wore the crown of the blessed turban. During the I’tikāf, I had made intention to travel with a Madani Qafila for 30 days; Alhamdu-Lillāh غُرَّوْجُلُ I travelled with the Madani Qafila during which I not only learnt a lot of things including the method of delivering dars and bayan but started delivering Dars and Bayan as well. At the time of giving this statement, I am offering my salah punctually and making efforts for the Madani work of Dawat-e-Islami as the Nigrān of a Zeli Mushāwarat.

صلوًا على الحبيب! صلى الله تعالى على م하신دم

3 Virtues of the 6 Fasts after Eid

Pure Like a New Born Baby

Madina 1: Sayyiduna Abdullah bin Umar رضي الله عنهما narrates that the Beloved Rasool Allah عَزَّوَجَلَّ وَسَلَّم  said: “The one fasting in Ramadan and then fasting six days in Shawwal has been as cleansed from sins as if he was born from his mother’s stomach today”. (Majma-’uz-Zawaid, V3, P425, Hadith 5102)

The Fast of the Whole Life

Madina 2: Sayyiduna Abu Ayub رضي الله عنه narrates the following statement of Blessed Rasool صلى الله تعالى عليه وَسلَّم  said: “Whoever fasted in Ramadan and then fasts six days in Shawwal, it is as if he fasted for his entire life”. (Sahih Muslim, P592, Hadith 1163)

Fast throughout the Year

Madina 3: Sayyiduna Saubaan رضي الله عنه narrates that the Beloved Rasool صلى الله تعالى عليه وَسلَّم  said: “The one fasting six days after Eid-ul-Fitr (in Shawwal) has fasted the entire year because whoever brings one good deed will get ten rewards (for it)”. (Sunan Ibn-e-Maja, V2, P333, Hadith 1715)
10 Times More Reward for a Single Virtue

Dear Islamic brothers! By the grace of Allah ﷺ, how easy it is for us to earn the reward of the fast of the whole year. Every Muslim should seize this opportunity. The wisdom behind the reward of a year's fasts is that Allah ﷺ bestows ten time reward upon the Muslims for every single deed just because of His mercy. Thus, the Merciful Allah ﷺ has said:

Translation Kanzul-Iman:
Whosever brings one good, then for him there are ten like thereof

(Section 8, An'am, V160)

Alhamdu-Lillah ﷺ the foregoing verse makes it clear that the fasts of Ramadan are equivalent to those of 10 months and then 6 more fasts are equivalent to 60 fasts (2 months of fasting), therefore, one will earn the reward of the fast of the entire year.

When to Fast 6 Days after Eid?

Dear Islamic brothers! Sadru-Shariah Badruttareeqa Hadrat Allama Molana Mufti Muhammad Amjad Ali Azmi رحمت الله عليه writes in the footnote of Bahar-e-Shariat: “It is better to have these 6 fasts separately (on alternate days or after every two/three days), but there is still no harm if somebody fasts consecutively after Eid-ul-Fitr.

Khaleel-e-Millat Hadrat Allama Molana Mohammad Khaleel Khan Qadiri Barakati رحمت الله عليه says, 'Though there is no harm if somebody keeps these fasts consecutively after Eid-ul-Fitr, it is better to have them separately, e. i. one after Eid-ul-Fitr, then two in every week; if it takes the whole month to have these six fasts, it seems even more appropriate. (Sharha Sahih Muslim, V1, P369) In other words, you can keep 6 fasts whenever you want in the whole month of shawal except the day of Eid-ul-Fitr.
The Virtues of the First Ten Days of Zul-Hijja

According to some Hadith, the first ten days of Zul-Hijja are the best days after (the days of) Ramadan.

4 Narrations regarding Zul-Hijja

The Best Days for Performing Good Deeds

Madina 1: Our Makki Madani Mustafa, the Beloved of Allah (punished by his own people) and His Messenger (in other words, only the Mujahid who succeeds in sacrificing his life and wealth in the way of Allah can be better than the one who performs good deeds in the first ten days of Zul-Hijja) (Sahih Bukhari, V1, P333, Hadith 969)

As Excellent as Laila-tul-Qadr

Madina 2: A blessed Hadith says that Allah (punished by his own people) likes to be worshipped during the (first) ten days of Zul-Hijja more than any other day; the fast of any one of these days is equivalent to a year's fasts and the night salah during any one of these days (is equivalent) to Laila-tul-Qadr” (Jami’ Tirmizi, V2, P192, Hadith 758)

The Fast of Arafat

Madina 3: Sayyiduna Abu Qatada (punished by his own people) narrates the following fragrant statement of the Solace of our Hearts, Fountain of Blessings, Mercy of Mankind: “I expect Allah (punished by his own people) that the fast of Arafat (9th Zul-Hijja) removes the sins of the previous year and the next year”. (Sahih Muslim, P590, Hadith 196)
One Fast is Equivalent to a Thousand Fasts

Madina 4: Sayyidatuna Aisha Siddiqa رضي الله عنها narrated that Rasoolullah ﷺ said: “The fast on Arafat (9th Zul-Hijja) is equivalent to a thousand fasts”. (Shu’abul-Imaan, V3, P357, Hadith 3764)

However, this fast is Makrūh for the one who is in Arafat (ground) to perform Hajj as Sayyiduna Ibn Khuzaimah رضي الله عنه narrates with reference of Sayyiduna Abu Huraira رضي الله عنه that Beloved Rasool, Intercessor of the Ummah صل الله عليه وسلم forbade Hajis (Haj-pilgrims) to fast on the day of Arafat (9th Zul-Hijja) in Arafat (ground). (Sahih Ibn-e-Khuzaimah, V3, P292, Hadith 2101)

The Fasts of the 13th, 14th and 15th (Ayyamul-Beed)

Every Islamic brother and Islamic sister should fast at least 3 days every Madani (Islamic) month as there are many worldly and religious benefits and advantages of this righteous act. It is best to fast during the “Ayyamul-Beed”, which are the 13th, 14th, and 15th of (every) lunar month.

8 Narrations Regarding the Fasts of the “Ayyamul-Beed”

Madina 1: Sayyidatuna Aisha Siddiqa رضي الله عنها narrates that there were 4 things that the Beloved of Allah ﷺ never missed: (1) The fast of ’Ashura and (2) the fast of (first) ten days of Zul-Hijja, (3) 3 fasts in every month and (4) 2-rak’at (sunnah) before (the fard of) Fajr. (Sunan Nasai, V4, P220)

Madina 2: Sayyiduna Ibn Abbas رضي الله عنهما narrates that the Beloved of Allah ﷺ would always fast during “Ayyamul-Beed”, whether in the state of journey or in residence. (Sunan Nasai, V4, P198)
3 Days of Fasting

Madina 3: Sayyidatuna Aisha Siddiqa رضي الله عنها narrates: The last Beloved Rasool, the traveller of the Heavens صلی الله علیه وآله وسلم used to fast on Saturday, Sunday and Monday in one month and he would fast on Tuesday, Wednesday and Thursday in the next month”. (Jami’ Tirmizi, V2, P186, Hadith 746)

The Shield for Protection from Hell

Madina 4: Sayyiduna Usman bin Abu Aas رضي الله عنه said that he heard Beloved Rasool of Both Worlds, the Mercy for Mankind صلى الله عليه وآله وسلم saying: as any one of you have a shield for protection during war, likewise, fast is also your shield from Hell and 3 fasts every month are the best fasts”. (Ibn-e-Khuzaimah, V3, P301, Hadith 2125)

Madina 5: Fasting 3 days every month is like fasting for the entire life. (Sahih Bukhari, V1, P649, Hadith 1975)

Madina 6: The fasts of Ramadan and 3 fasts every month remove the corruption of chest. (Musnad Imam Ahmad, V9, P36, Hadith 23132)

Madina 7: Whoever can fast 3 days every month should do so because every fast removes ten sins and cleanse (the sinner) from sins as water washes clothes. (Tabarani fil Mu’jamul-Kabeer, V25, P35, Hadith 60)

Madina 8: If you want to fasts 3 days in a month, so fast on the 13th, 14th and 15th. (Sunan Nasai, V4, P221)

They Used to Pray for My Death

Dear Islamic brothers! In order to make the habit of fasting in the Ayyamul-Beed, practicing sunan and performing other good deeds, please join the Madani atmosphere of Dawat-e-Islami, the international religious non-political movement of the Quran and Sunnah. Just watching the madani activities from the sidelines will not prove to be so effective, please travel with sunnah inspiring Madani Qafila with the devotees of the Prophet, take part in the collective I’tikāf in Ramadan as well, Inshā-Allāh عزّ وجلّ you will experience so much spiritual peace that you will be amazed.
Listen! How even extremely wicked people become pious due to the blessing of joining the Madani atmosphere of Dawat-e-Islami. Therefore, an Islamic brother of Thul, (Baab-ul-Islam, Sindh) states:

I was an extremely wicked and evil person; I used to quarrel and fight over trivial matters; all the neighbours were distressed due to my misdeeds and my family was so fed up with me that they used to pray for my death.

Luckily, making individual effort, some Islamic brothers invited me to take part in the collective I’tikāf in Ramadan, I said ‘yes’ due to courtesy. I wasn’t serious about it, but I performed I’tikāf with the Prophet’s devotees in Ramadan (1420A.H.1999) in Memon Masjid Attarabad with the intention of passing my time. During the I’tikāf, I learnt about the method of wudu, ghusl, salah, the rights of Allah (Huqooq-Allah), those of people (Huqooq-ul-‘Ibād) and respect of Muslims; sunnah-inspiring speeches and heart-rending Du’as had a great effect on me! With great shame, I repented of my previous sins and developed a desire to do good deeds.

Alhamdu-Lillah I grew my beard, which is a symbol of the love of Beloved Rasool صلی الله تعالی علیه وآله وسلم, I started wearing a green turban; developed a passion for calling people towards the right path instead of fighting and arguing.

5 Sacred Ahadith about Fasting on Mondays and Thursdays

Madina 1: Sayyiduna Abu Huraira رضی الله عّنہ reports that the beloved Rasool صلی الله تعالی علیه وآله وسلم said: Deeds are presented every Monday and Thursday (in the court of Allah عزّوجل) so I want that my deeds be presented whilst I am fasting. (Sunan Tirmizi, V2, P747)

Madina 2: The Beloved of Allah, Knower of the Unseen, the Faultless عزّوجل used to fast on Monday and Thursday. When he صلی الله تعالی علیه وآله وسلم was asked the reason for doing so, he صلی الله تعالی علیه وآله وسلم said: in these two days, Allah عزّوجل forgives every Muslim except such two Muslims who have ended
relations with each other, He 

\( \text{عُزَّوَجَلَ} \) orders the angels to leave them until they reconcile. (Sunan Ibn-e-Maja, V2, P344, Hadith 1740)

**Madina 3:** Sayyidatuna Aisha Siddiqa \( \text{رضي الله عنها} \) said: The traveller of the Heavens \( \text{صلى الله تعالى عليه وله وسلم} \) would particularly fast on Monday and Thursday. (Tirmizi Shareef, V2, P186, Hadith 745)

**Madina 4:** Sayyiduna Abu Qatada \( \text{رضي الله عنها} \) says: Beloved Rasool, Owner of Heaven \( \text{صلى الله تعالى عليه وله وسلم} \) was asked the reason for fasting on Monday, he \( \text{صلى الله تعالى عليه وله وسلم} \) said: I was born on (Monday) and this is the day I received my first revelation. (Sahih Muslim, P591, Hadith 1162)

**Loving the Sunnah**

**Madina 5:** Sayyiduna Usamah bin Zaid’s \( \text{رضي الله عنها} \) says, Sayyiduna Usamah bin Zaid \( \text{رضي الله عنها} \) did not miss the fast of Monday and Thursday even in the state of journey. I asked him why he fasted on Monday and Thursday despite his old age. He \( \text{رضي الله عنها} \) replied: 

\( \text{‘Rasoolullah عُزَّوَجَلَ وَصَلَّى الله عليه وسلم يُرِيدَ أن يَصِبَرَ عَلَى الْحَمْدِ لَنَسْتَغْفِرُ للَّهُ} \)

\( \text{would also fast on Monday and Thursday, I (Usamah bin Zaid) asked, Ya Rasool-Allah \text{صلى الله عليه وسلم} Why do you fast on Mondays and Thursdays?’ He \text{صلى الله عليه وسلم} replied, ‘The deeds of people are presented \text{in the court of Allah عُزَّوَجَلَ} on Monday and Thursday’. (Shu‘abul-Imaan, V3, P392, Hadith 3859)

Dear Islamic brothers! We learnt from these blessed Ahādith that the deeds of people are presented in the court of Allah every Monday and Thursday\( \text{عُزَّوَجَلَ} \) and Allah \( \text{عُزَّوَجَلَ} \) forgives the Muslims out of grace in both these days, but people who have ended relations with each other are not forgiven. It is a matter of concern for all of us. These days, there would hardly be any person who does not have malice \text{(in his heart for other Muslims)}.

Malice is the feeling of hatred and enmity in heart, we should think carefully about each and every Muslim that we hate and remove that hatred. If we have any domestic quarrel, we should be the first to approach others and make attempts for reconciliation, if all
sincere efforts of reconciliation fail, then Inshā-Allāh  the person that made the first approach will be relieved of his responsibility. Anyhow, our Dear and Honourable Makki Madani Mustafa صلی الله ﷺ علیه و آله و سلّم used to fast on Mondays and Thursdays. One of the reasons for fasting on Mondays was his blessed birth, so it is as if our Beloved Rasool صلی الله ﷺ علیه و آله و سلّم used to celebrate his birth by fasting every Monday.

صلوًا على الحبيب! صلی الله ﷺ علیه میحمد

3 Virtues of Fasting on Wednesday and Thursday

Madina 1: Sayyiduna Abdullah ibn Abbas رضی اللہ ﷺ عنہا reports the following blessed statement of the Beloved of Allah ﷺ صلی الله ﷺ علیه و آله و سلّم: If anyone fasts on Wednesday and Thursday, protection from Hell is written for him. (Abu Ya’la, V5, P115, Hadith 5610)

Madina 2: Sayyiduna Muslim bin Ubaidullah Qarashi رضی الله ﷺ عنه narrates from his honourable father رضی اللہ ﷺ عنه that either he asked Makki Madani Mustafa صلی الله ﷺ علیه و آله و سلّم himself or someone else asked, “Ya Rasool-Allah ﷺ صلی الله ﷺ علیه و آله و سلّم Shall I fast every day?” He ﷺ صلی الله ﷺ علیه و آله و سلّم remained silent. He asked again but Beloved Rasool ﷺ صلی الله ﷺ علیه و آله و سلّم remained silent. When he asked the third time Beloved Rasool ﷺ صلی الله ﷺ علیه و آله و سلّم asked, “Who asked about fast?” He replied, “Me, Ya Rasool-Allah ﷺ صلی الله ﷺ علیه و آله و سلّم.” He ﷺ صلی الله ﷺ علیه و آله و سلّم replied, “Verily, your family has a right over you; have fast in Ramadan and the month next to (following) it (Shawwal) and every Wednesday and Thursday, if you do this it will be as if you have fasted forever.” (Shu’abul-Imaan, V3, P395, Hadith 3868)

Madina 3: “Whoever fasted in Ramadan, Shawwal, on Wednesday and Thursday shall enter the Heaven”. (Al-Sunanul-Kubra lil-Nasai, V2, P147, Hadith 2778)
3 Benefits of Fasting on Thursday and Friday

**Madina 1:** Sayyiduna Abdullah ibn Abbas رضي الله عنهما reports the following heavenly statement of the Sultan of Rasools, Mercy for the Worlds صلی الله تعالى عليه وآله وسلم: “Whoever fasted on Wednesday, Thursday, and Friday; Allah عزّ وجلّ shall make (such) a house for him in Heaven that its exterior will be visible from the inside and its interior will be visible from the outside.” (Majma-’uz-Zawaid, V3, P452, Hadith 5204)

**Madina 2:** Sayyiduna Anas رضي الله عنه reports that Allah عزّ وجلّ will make a palace of pearls, rubies and emeralds for him (the person who fasts on Wednesday, Thursday and Friday) and freedom from Hell shall be written for him. (Shu’abul-Imaan, V3, P397, Hadith 3873)

**Madina 3:** Sayyiduna Abdullah ibn Umar رضي الله عنه says that whoever fasts in these three days and then gives charity on Friday (whether it be) a little or a lot then he shall be forgiven for his sins and will be (as pure) as the day his mother gave birth to him. (Tabarani Kabeer, V12, P266, Hadith 13308)

5 Virtues of Fasting on Friday

**Madina 1:** The peace of Our Hearts, The best of creation صلی الله تعالى عليه وآله وسلم said: “Whoever fasts on Friday, Allah عزّ وجلّ shall grant him the reward of 10 days of the afterlife and they are not like the days of this world.” (Shu’abul-Imaan, V3, P393, Hadith 3862)

Dear Islamic brothers! One day in the afterlife is equivalent to 1000 years of this world. In other words, the one who fasts on Friday will be given the reward of fasting for 10,000 years, but you should not fast on Friday alone, instead, you should fast on Thursday or Saturday too. (The narration that mentions the prohibition of fasting on Friday alone will be mentioned shortly)

**Madina 2:** Sayyiduna Abu Umamah رضي الله عنه reports the following faith-strengthening statement of our Makki Madani Mustafa,
Intercessor of Ummah, the Beloved of Allah: 

“Whoever prayed the Jumu‘ah (salah), fasts, consoled a sick person, walked with a funeral and witnessed a marriage on Friday then Heaven has become compulsory for him.” (Tabarani Kabeer, Part 8, P97, Hadith 7484)

**Madina 3:** Sayyiduna Abu Huraira reports that Blessed Rasoolullah said: "Whoever started Friday morning in the state of fasting, consoled a sick person and walked with a funeral and gave charity (all on Friday) then he has made Heaven compulsory for him.” (Shu‘abul-Imaan, V3, P394, Hadith 3864)

**Madina 4:** Sayyiduna Jabir bin Abdullah reports that Rasoolullah said: “Whoever fasted, consoled a sick person, fed a beggar and walked with a funeral then he shall have no sins for 40 years.” (Shu‘abul-Imaan, V3, P394, Hadith 3865)

**Madina 5:** Sayyiduna Abdullah bin Mas‘ood says that our Madani Mustafa very rarely missed the fast of Friday. (Shu‘abul-Imaan, V3, P394, Hadith 3865)

Dear Islamic brothers! As one should fast a day before or after the fast of ’Ashura, one should do the same for Friday, because fasting on Friday or Saturday alone is Makruh Tanzeehi (disliked).

However, if a particular date (such as 15th Sha‘ban, 27th Rajab etc.) falls on a Friday or Saturday then there is no harm in fasting on Friday or Saturday alone.

صَلَّوَا عَلَى الْحَبِيبَ!
صَلَّى الله ﺃَﻟْهُ عَلَى مُحَمَّدَ

3 Narrations regarding the Prohibition of Fasting on Friday alone

**Madina 1:** Sayyiduna Abu Huraira reports that he heard Beloved Rasool of Madina-tul-Munawwara, the King of Makka-tul-Mukarrama saying; “None of you should fast
on Friday except when he joins a day before or after it”. (Sahih Bukhari, V1, P653, Hadith 1985)

Madina 2: Sayyiduna Abu Huraira رضي الله عنه reports that Sayyad-ul-Mursaleen, Rehmat-ullahalameen, Mercy for mankind صلى الله عليه وآله وسلم said: “Do not specify Friday night, amongst all nights, for standing (in salah), and do not specify Friday, amongst all days, for fasting, except when it is the fast that you have to keep.” (Sahih Muslim, P576, Hadith 1144)

Madina 3: Sayyiduna Amir bin Ludain Ash’ari رضي الله عنه said that he heard Rasoolullah ﷺ غُرِّجَنَّ و صَلَّى الله عليه وَآله وسلم saying: “The day of Friday is Eid for you, do not fast on it, unless you fast before or after it as well. (At’targheeb Wat’tarheeb, V2, P81, Hadith 11)

The foregoing Ahādith make it clear that we should not fast on Friday alone. However, if there is any particular reason to do so, for example if the 27th of Rajab falls on a Friday there is no harm in fasting on that Friday.

صَلَّوًا عَلَى الْحَبِيبٍ! صلى الله تعالى على مُحَمَّدٍ

Fasting on Saturday and Sunday

Sayyidatuna Umm-e-Salama رضي الله عنها said that Rasoolullah ﷺ غُرِّجَنَّ و صَلَّى الله عليه وَآله وسلم used to fast on Saturday and Sunday and he used to say, “These two (Saturday and Sunday) are the days of Eid for the polytheists (mushrikin) and I want to oppose them”. (Ibn-e-Khuzaimah, V3, P318, Hadith 2167)

Fasting on Saturday alone is prohibited. Sayyiduna Abdullah bin Busr رضي الله عنه narrates from his sister صلى الله عليه وَآله وسلم that Rasoolullah ﷺ غُرِّجَنَّ و صَلَّى الله عليه وَآله وسلم said: “Do not fast on Saturday unless it is an obligatory (fard) fast”. Sayyiduna Imam Abu Isa Tirmizi رضي الله عنه says that this Hadith is “hasan” and this Hadith refers to the prohibition of fasting on Saturday alone because the Jews respect this day. (Jami’ Tirmizi, V2, P186, Hadith 744)
12 Madani Flowers about Voluntary (Nafl) Fasts

**Madina 1:** If parents prohibit their son form fasting for fear of illness, the son should obey them. *(Rad-dul-Muhtaar, V3, P416)*

**Madina 2:** A wife cannot fast voluntarily without her husband’s permission. *(Ad-Dur-rul-Mukhtaar, Rad-dul-Muhtaar V3, P415)*

**Madina 3:** Once a *nafl* fast has started it becomes necessary (*wajib*) to complete it, if it is nullified (broken before sunset) it will be *wajib* to do *qada*. *(Ad-Dur-rul-Mukhtaar, V3, P411)*

**Madina 4:** If a *nafl* fast became invalid involuntarily and not deliberately, for example if a woman’s menses begin during her fast, then the fast will break but it will still be *wajib* for her to perform the *qada*. *(Ad-Dur-rul-Mukhtaar, V3, P412)*

**Madina 5:** It is not permissible to break a voluntary fast without a valid reason. If a fasting host realizes that the guest will resent in case of his not eating, or if a fasting guest realizes that the host will resent in case of his not eating with the host, they both can terminate their fast for this reason before the Islamic midday (*dahwā al-kubrā*), provided they know that they can do *qada* for it later. *(Ad-Dur-rul-Mukhtaar, Rad-dul-Muhtaar, V3, P413)*

**Madina 6:** You can break your voluntary fast before *Asr* (not after *Asr*) if your parents are annoyed with you. *(Ad-Dur-rul-Mukhtaar, Rad-dul-Muhtaar, V3, P414)*

**Madina 7:** If you are invited to a meal by an Islamic brother then you can break your *nafl* fast before the Islamic midday, but it will be *wajib* for you to perform the *qada* later. *(Ad-Dur-rul-Mukhtaar, V3, P414)*

**Madina 8:** “If I’m invited to a meal then I’ll not fast but if I’m not then I will fast”, this type of intention and fast is invalid regardless of whether or not you are invited to a meal. *(Alamgiri, V1, P195)*

**Madina 9:** If an employee or labourer will not be able to fulfil his duty due to fast, then it is necessary for him to seek the permission of his employer, however if he can fulfil his duty then he does not require his employer’s permission. *(Ad-Dur-rul-Mukhtaar, V3, P416)*
The Excellence of Voluntary Fasts

(For valuable information about the rules of employment please study the 16 page booklet published by Maktaba-tul-Madina called “21 Madani Flowers for Employees)

Madina 10: Sayyiduna Dawood عليه السلام used to fast every second day; (and therefore) fasting in this manner is called “The fast of Dawood”. This is the best type of fasting, Rasoolullah ﷺ said: “The best fast is that of my brother Dawood عليه السلام; he used to fast one day and not the next, and he never fled from the enemy. (Jami’ Tirmizi, V2, P197, Hadith 770)

Madina 11: Sayyiduna Sulayman عليه السلام used to fast the first three days, the middle three days, and the last three days of the month, and hence he used to be in the state of fasting in the beginning middle, and end of the month. (Kanzul-Umaal, V8, P304, Hadith 24624)

Madina 12: Fasting the whole year is Makrūh Tanzeehi. (Ad-Dur-rul-Mukhtaar, V3, P337)

O Rab of Mustafa عليه السلام Enable us to make the use of our lives, health and free time in worship by keeping voluntary fasts excessively, and please accept them and forgive us.

أَمِينَ بِجَاهِلِ الْبَتْنِ الْأَلْمِيْنَ صلى الله تعالى عليه وَلاَه وَسَلَّمَ

A Reason for Sustenance

During the visible life time of Beloved Rasool صلى الله تعالى عليه وَلاَه وَسَلَّم there were 2 brothers; one of them used to come to him صلى الله تعالى عليه وَلاَه وَسَلَّم (to acquire knowledge). (One day) the craftsman complained to Makki Madani Mustafa صلى الله تعالى عليه وَلاَه وَسَلَّم about his brother (that he had left all the work to me and he should take some of the responsibility himself); Beloved Rasool, Mercy for Mankind صلى الله تعالى عليه وَلاَه وَسَلَّم said: لَعَلَّكَ تُرْزَقْ بِهِ “Maybe it is because of him that you are being given your sustenance”. (Sunan Tirmizi, Hadith 2345, P1887/wa-Ashi’aatul-Lam’aatiq, V4, P262)
Allah says in the Holy Qur’an:

Translation Kanzul-Iman:
No doubt, the eyes of the wise men are opened by their tidings.

(Sura Yusuf, V111)

The Beloved Rasool of Allah has said:
“Whoever recites Durood upon me three times during the day and three times at night with love and devotion, Allah will forgive the sins the person committed during that day and that night.”
(Mu’jamul Kabeer, V18, P361, Hadith 928)

(1) The Fast of Summer

Once, during the journey of Hajj, Hajāj bin Yusuf stopped at a place between Makka-tul-Mukarrama and Madina-tul-Munawwara and had the lunch prepared. He then instructed his guard to bring a guest. When the guard left the tent, he spotted a Bedouin lying down. He woke him up and said, ‘come, Hajāj bin Yusuf is calling you’. When the Bedouin came, Hajāj bin Yusuf said, ‘accept my invitation, wash your hands and sit down with me to eat.’ The Bedouin replied, ‘please forgive me, prior to your invitation I have already accepted the invitation of someone else that is more generous and gracious than you’. Hajāj bin Yusuf asked, ‘whose invitation?’ The Bedouin replied, ‘The invitation of Allah who has invited me to keep a fast and hence I have had fast’. Hajāj asked,
'you have fast in such scorching heat?' The Bedouin replied, 'yes, in order to save myself from the blazing heat of Judgment Day'. Hajāj said, 'please eat now and make up for the fast tomorrow'. The Bedouin immediately replied, 'can you guarantee me that I will be alive till tomorrow?' Hajāj replied, 'I'm afraid I can’t'. The pious Bedouin said 'I’m afraid I can’t eat' and then he went away. *(Rauz-ur-Riyaheen, P212)*

*May the mercy of Allah be upon him and may we be forgiven for his sake*

صَلَّى الَّذِي تَعَايَنَ عَلَى مُحَمَّدٍ

My Dear Islamic brothers! The pious people of Allah aren’t afraid or pressurised by the kings and rulers. We have also learnt that those people who bear the heat and observe fasts, will be saved and protected from the intense and frightening heat of Judgment Day Inshā-Allah.

**(2) Satan’s Worry**

A pious person saw Satan worriedly standing besides the Masjid door and asked, ‘what’s the matter with you?’ Satan replied, ‘look inside’. When the pious person looked inside he saw that there was a person offering salah and another person sleeping beside the Masjid door. Satan said, ‘I want to enter the Masjid to distract the person offering salah by putting evil thoughts in his heart, but the man that is sleeping besides the door is a fasting person, when he breathes out, his breath prevents me from entering like a flame of fire’ *(Ar-Rauzul-Faiq, P39)*

صَلَّى الَّذِي تَعَايَنَ عَلَى مُحَمَّدٍ

Dear Islamic brothers! In order to be protected from the attacks of Satan ‘fasting’ is a strong protective shield. Even though the fasting person is asleep, his breath is a sword against Satan. We learn that Satan is extremely afraid from the fasting person. As the Satan is
captured, chained, and imprisoned during Ramadan, he gets into trouble whenever he sees a fasting person.

(3) **A Unique Way to Compensate for the Fast**

A blessed companion presented himself before beloved Rasool and politely asked, ‘Ya Rasool-Allah! I am the poorest person in Madina-tul-Munawwara. Beloved Rasool smiled until his molars appeared and said, ‘feed it to your family.’ (Your Kaffarah will be paid). (Sahih Bukhari, V4, P341, Hadith 6822)

May the mercy of Allah be upon him and may we be forgiven for his sake

صلّى الله تعالى عليه مُحمَّد

Dear Islamic brothers! If the blessed companions made any mistake due to human nature, then they would immediately compensate for it. Moreover, they would also present themselves before the beloved Rasool for its forgiveness and expiation. They truly believed that the pleasure of Allah lies in the pleasure of Makki Madani Mustafa.
This narration further clarifies that the blessed companions’ wholeheartedly believed that the Beloved Rasool is Malik (owner) and Mukhtar (authorized) and Shariah is the other name of his sayings. This is why when beloved Rasool asked the blessed companion ‘If he could free a slave’, or ‘If he was able to fast consecutively for sixty days?’ or ‘If he was able to feed sixty poor people?’ and the companion kept on replying ‘no dear beloved Rasool. It proves that they firmly believed that if Makki Madani Mustafa had wanted he could have told any forth method of compensation other than the first three methods. The Rasool of mankind, the peace of our heart and mind, the most generous and kind also affirmed to his authority saying that the Kaffarah (expiation) that I’ll fix upon you is to give these dates. When the blessed companion expressed his personal need saying that no-one in Madina-tul-Munawwara was poorer than him, blessed Rasool ordered him to take the dates and feed them to his family and so his fast will be compensated for. The expiation rule of deliberately breaking fast of Ramadan for the general Muslims [if the conditions of Kaffarah apply] is to free a slave, if they are unable to free a slave then to fast successively for sixty days, if this isn’t possible, then to feed 60 poor people, but the expiation or Kaffarah that was imposed upon the blessed companion was not to give [and do all of those things] but to take and spend upon his own family instead of spending upon anybody else! This is the supreme court of refuge for the helpless and destitute.

(4) The Generosity of Siddiqa

Mother of the believers, Sayyidatuna Aisha Siddiqa was immensely generous and benevolent. Sayyiduna ‘Urwa bin Zubayr says he saw that the mother of the believers donated and distributed 70 thousand dirham for the pleasure of Allah whereas there were patches on her clothes. Sayyiduna Abdullah bin Zubayr sent one hundred thousand dirham to her but she distributed the entire money in the path of Allah just in one day. She had fast that day; at evening, her maid said, ‘ Wouldn’t it be better if you had
kept just one dirham for bread’ she replied, ‘this thought didn’t cross my mind, if it had come into my mind I would have saved’. (Madarijun-Nubuva, V2, P473)

*May the mercy of Allah be upon her and may we be forgiven for her sake*

صلَوْا عَلَى الْحَيْبِبِ! صَلَّى الله تَعَالَى عَلَيْهِ مَحْمَدَ

My Dear Islamic brothers! Despite possessing considerable amount of wealth, the mother of believers Sayyidatuna Aisha Siddiqa رضي الله عنها led a very simple, pious and noble life. Whenever wealth or money was presented, she donated and distributed all of it in the path of Allah عزّ وجلّ. Even when she received 100,000 dirham she donated the entire amount for virtuous causes. She did not keep money to buy food even to break the fast. On the other hand, if we observe a single voluntary fast, we want various types of food, for instance, kebabs, samosas, cold drinks etc. We should also follow in the footsteps of the mother of all believers Sayyidatuna Aisha Siddiqa رضي الله عنها. We should not love wealth and monetary possessions to the extent that we begin to hesitate spending it in the path of Allah عزّ وجلّ and for righteous causes. Remaining associated with the Madani atmosphere of Dawat-e-Islami is extremely useful in order to get rid of the love of the world and have betterment in your afterlife. Whenever any Madani Qafila of Dawat-e-Islami arrives in your area, do avail yourself of their company because even just looking at the travellers of the path of Allah عزّ وجلّ with good intentions is a good deed and their companionship will lead you to Heaven. I tell you the story of a spoilt young man whose life was transformed just by looking at a Prophet’s devotee:

**The Blessings of Meeting the Prophet’s Devotee**

An Islamic brother who resides at the city of Qusoor (Punjab, Pakistan) made the following statement: I was a matriculation (GCSE equivalent) student at that time. Due to evil companionship, I was spending my life in sins, indecencies and wrongdoings. I was temperamental; rude and ill-mannered to the extent that I spoke
harshly to my parents and even to my grandparents. One day, the Madani Qafila of Dawat-e-Islami, the international non-political movement for the propagation of Qur’an & Sunnah, arrived at our local Masjid. I went to visit the Prophet’s devotees. Making individual effort, an Islamic brother wearing the turban politely invited me to attend the Dars. Hence, I sat down and began listening to the Dars. After the Dars, they told me that the 3-day international Sunnah inspiring Ijtima of Dawat-e-Islami was going to be held in Madina-tul-Auliya Multan Shareef after a couple of days. They invited me to attend the international Ijtima. Impressed by their Dars which had a great positive effect on me, I couldn’t refuse. So I participated in the Ijtima. I was surprised to see the Ijtima’s blessings, liveliness and spirit. The last speech that I heard, ‘the harms of music’ had an over-whelming effect on me, tears fell from my eyes. Before I rose, I repented of my sins and became associated with the Madani atmosphere of Dawat-e-Islami. My family took a sigh of relief to see me associated with the Madani atmosphere. With the blessings of Dawat-e-Islami, my elder brother also grew a beard and adorned his head with a turban because he was immensely impressed to witness a sudden Madani change took place in an extremely bad mannered person. I’ve just one sister and now Alhamdu-Lillah she too has started wearing a Madani burqa.

Alhamdu-Lillah everyone in the house has become the disciple of Qadiriya Razaviya order; and hence, have become devotees of Ghaus-e-Paak. By the benevolence of Allah I have been privileged to learn the Qur’an by heart and have enrolled on the Dars-e-Nizami course. Whilst I’m giving this statement I’m in the second year of my course. In respect of the Madani work of Dawat-e-Islami, I’m making efforts as the Qafila responsible in our area. I intend that Inshā-Allah in Sha’ban I’ll travel with the Madani Qafila for 12 months.
(5) **Cold Water**

Once Sayyiduna Sari Saqati رحمّة الله علّيّه fasted. He placed a goblet filled with water inside the walls’ recess to cool. After the Asr salah he was meditating. The Heavenly maids arrived one after the other and began encircling him. A maid enquired from her neighbouring maid, he asked each maid ‘who are you for?’ She told the name of a devoted slave of Allah عزّ وجلّ. Then another one came, he asked the same, she replied, ‘I am for the one who, when fasting, doesn’t place water to cool’ Listening to this, he said, if you’re right then drop this goblet’. So she dropped the goblet whose sound disturbed the meditating saint. When he saw the goblet it was broken into pieces. *(Al-Malfooz, Part 1, P124)*

*May the mercy of Allah عزّ وجلّ be upon him and may we be forgiven for his sake*

صلى الله تعالى على محمّد

My Dear Islamic brothers! In order to attain the everlasting blessings & pleasures of the afterlife, you have to restrain and control your Nafs and abandon worldly desires and passions. The friends of Allah عزّ وجلّ battled against their innermost carnal desires.

In the middle of a hot summer’s day, a pious person saw someone going with packs of ice; he desired, ‘if only I had money to buy ice and enjoy a cold drink’ instantly he felt ashamed and said ‘why did I listen to the trick of my Nafs?’ He then promised never to drink cold water’ hence, even in hot summer days, he always heated the water before drinking it’

(6) **Reward from Beloved Rasool**

Ramadan was approaching. The prominent historian Sayyiduna Waqidi رحمّة الله علّيّه had nothing to fulfil his needs. He wrote a letter to his Alawi friend stating, ‘Ramadan is approaching, and I have nothing to spend. Please send 1000 dirhams to me as Qarz-e-Hasana (debt). So the Alawi sent a bag containing 1000 dirhams towards him. After a short while Sayyiduna Waqidi رحمّة الله علّيّه also
received a letter from his another friend who stated, ‘I need 1000 Dirhams to spend in the month of Ramadan’. Sayyiduna Waqidi ُرفِعَةُ الله عليه sent the bag of Dirhams to him. The second day, however, the Alawi friend who gave Sayyiduna Waqidi ُرفِعَةُ الله عليه the dihrams and the friend who received the dirhams from Sayyiduna Waqidi ُرفِعَةُ الله عليه both came to Sayyiduna Waqidi’s house. Alawi friend said, ‘Ramadan is arriving and I had nothing apart from those 1000 Dirhams. When I received your letter I gave all of my 1000 dirhams to you. For my own need, I wrote a letter to this friend to lend me 1000 dirhams. He sent me the bag of dirhams which I gave you. So when you requested for credit from me, I requested credit from my friend and then he requested credit from you. The bag of dirhams that I sent you, you gave it to him and he sent the same bag to me again!’ The three men agreed to divide the money into three equal parts which they distributed among themselves. The following night Sayyiduna Waqidi ُرفِعَةُ الله عليه was privileged to see the beautiful Makki Madani Mustafa ُصلى الله تعالى in his dream. He ُصلى الله تعالى عَزَّوَجَلَّ said, ‘Insha-Allah ُعَزَّوَجَلَّ tomorrow you’ll gain a lot’. Hence, the following day, the Chief Yahya Barmaki called Sayyiduna Waqidi ُرفِعَةُ الله عليه and asked, ‘last night I dreamt of seeing you in trouble, what’s wrong?’ Sayyiduna Waqidi ُرفِعَةُ الله عليه explained to him the entire story. Yahya Barmaki responded, ‘I can’t say who is more generous among you three. You are all generous and deserve to be respected. The Chief then gave 30,000 dirhams to Sayyiduna Waqidi ُرفِعَةُ الله عليه 20,000 dirhams each to the other two; and he appointed Sayyiduna Waqidi ُرفِعَةُ الله عليه as a Judge as well.

May the mercy of Allah ُعَزَّوَجَلَّ be upon him and may we be forgiven for his sake

صَلُوُا عَلَى الْحَيِّبِ! صَلُوُا عَلَى الْحَيِّبِ! صَلُوُا عَلَى الْحَيِّبِ!

Dear Islamic brothers! True Muslims are generous, courteous, unselfish and considerate. To remove the pain and anguish of a Muslim brother, they even tolerated their own difficulties or inconveniences. We also learn from this story that generosity is a very beneficial deed which does not decrease but increases the
wealth of a person. Further, this story also shows us that the beloved of Allah, Makki Madani Mustafa صلی الله تعالى علیه و آله و سلّم is aware of the state of his Ummah and he looks mercifully towards those who demonstrate and express generosity. Verily, there are many virtues of sacrificing something for somebody. Hence, Beloved Rasool صلی الله تعالى علیه و آله و سلّم has said, ‘Allah عزّ و جلّ forgives the person who gives the thing which he needs for himself to someone else’. *(It-هافوسساداتیل مuttaقین, V9, P779)*

### (7) The Fragrance of Fast

Sayyiduna Abdullah bin Ghalib Hadani Ғلیب حدادی the Hadith teacher of Sayyiduna Imam Qatadah رضی الله عنیه was martyred. After the burial, the soil on the blessed grave smelt of sweet musk. Someone saw him in a dream and asked, ‘عزّ و جلّ treat you?’ He صلی الله علیه و اسلام replied, ‘Allah عزّ و جلّ foregave me’. The dreamer further asked, ‘where were you taken?’ He صلی الله علیه و اسلام replied ‘Heaven’. It was then enquired, ‘due to which deed?’ He صلی الله علیه و اسلام replied, ‘perfect Iman, Tahajjud and summer fasts’. Finally he صلی الله علیه و اسلام was asked, ‘why is fragrance emitting from your grave?’ He صلی الله علیه و اسلام replied, ‘this is the fragrance of my recitation and thirst which I bore in fast’. *(Hilya-tul-Auliya, V6, P266, Hadith 8553)*

**May the mercy of Allah عزّ و جلّ be upon him and may we be forgiven for his sake**

My Dear Islamic brothers! Similarly, fragrance can be smelt from the grave of Sayyiduna Imam Bukhari رضی الله عنیه; musk fragrance emanates from the grave-soil. New soil is added on the grave but people take it with them for blessing due to its fragrance and sweet smell. *(Muqadama Sahih Bukhari, V1, P3)*

Likewise, sweet fragrance emanates from the grave of the author of Dala-il-ul-khayrāt, Shaykh Syed Muhammad bin Sulayman Juzuli رضی الله عنیه who used to recite Durood and salutations in his life upon the best of all creations صلی الله علیه و اسلام in abundance. After his demise, his body was transferred from ‘Swis’ to Morocco for some legitimate reason. When his blessed body was exhumed it was
absolutely fine and untouched. There was not even a sign of decomposition. Even his shroud did not get dirty. Prior to his demise, he had his beard neatened. It looked as if the beard was neatened and trimmed just today. Someone put a finger onto his cheek and pressed down; it became pale due to blood-circulation just like an alive person. *(Mutaaliul-Masarrat, P4)*

(8) **The Blessings of the Fasts of Ramadan and the 6 Fasts after Eid**

Sayyiduna Sufyan Thauri رضي الله عنه says, 'Once I stayed in Makka-tul-Mukarrama. At around midday, a Makki person would perform Tawaf of the Holy Ka’ba and two ra’kat salah daily; he would say salam to me and then leave for his home. I had developed a liking for that pious person. One day, he fell very ill. I went to visit him; he was on the verge of his death. Handing his will over to me, he said 'when I die, give me Ghusl and lead my funeral Salah; after burial, please don’t leave me alone, stay by my grave-side throughout the night and perform ‘talqeen’ (instruction) at the time of the arrival of the angels Munkar and Nakeer’. I agreed to fulfil his will. When he died, I acted upon his will. While I was beside his grave, all of a sudden, I fell asleep; I heard a voice from the unseen saying, 'Oh Sufyan رضي الله عنه! He doesn’t require your talqeen and your closeness because we personally are giving him comfort, love and talqeen. I asked, 'due to which deed has he attained this status?' a voice spoke, 'due to the blessings of the fasts of Ramadan and the 6 fasts of Shawwal'. Sayyiduna Sufyan Thauri رضي الله عنه says, 'I saw this dream three times in that night alone' I politely beseeched Allah غُفِرَ لَهُ With your grace and benevolence, give me also the ability to observe these fasts’ *(Qalyubi, P14)*

*May the mercy of Allah غفورٌ be upon him and may we be forgiven for his sake*
(9) **The Moon of Ramadan**

Once there was some controversy regarding the sighting of the moon of Ramadan. Some people said that the moon has appeared while some others denied. The respected and honourable mother of Sayyiduna Ghaus-e-Azam رضي الله عنه spoke, ‘My son doesn’t drink milk during the days of Ramadan. As he has not drunk milk today, the moon of Ramadan most probably appeared last night.’ Hence, after further findings and observations it was confirmed that the moon did certainly appear last night. *(Bahja-tul-Asrar, P172)*

*May the mercy of Allah عُزْوَجَلَّ be upon him and may we be forgiven for his sake*

**Liver Cancer was Cured**

My Dear Islamic Brothers! In order to increase the love of Ghaus-e-A’zam رضي الله عنه and other blessed saints, always remain associated and attached with the Madani environment of Dawat-e-Islami and gain great blessings. To encourage you, let me tell you a faith-strengthening Madani blessing.

An Islamic brother from Gulastan-e-Mustafa (Baab-ul-Madina Karachi) says: I invited a brother to the 3-day international Ijtima of Dawat-e-Islami in Multan Shareef. His daughter was a patient of liver cancer. With the intention of saying prayer for his daughter, he participated in the Ijtima. He said a lot of prayer with intense humility in the Ijtima.

*Alhamdu-Lillah عُزْوَجَلَّ after returning, the doctors scanned her and were surprised to notice the cancer had disappeared. The entire team of doctors was in amazement as to how the cancer that is considered an incurable disease was cured. Prior to his participation in the Ijtima, the condition of his daughter was so serious that a full syringe of impure fluid used to be removed from her body on a daily basis, but Alhamdu-Lillah عُزْوَجَلَّ due to the blessings of participating in the Ijtima, that girl has completely recovered from*
cancer. At present, she has been healthy and has got married as well.

صلّوا على الحبيب!

(10) **3 Fasts of the Ahl-e-Bayt**

Once in childhood, Sayyiduna Hasan and Sayyiduna Husayn became ill. Sayyiduna Ali, Sayyidatuna Fatima and their slave-girl Sayyidatuna Fiza vowed to fast for three days for the health and betterment of the two princes, Imam Hasan and Imam Husayn. Allah blessed health to both princes and hence three fasts were observed.

Sayyiduna Ali brought 3 sa [300 grams] of barley. They used a hundred grams each day for the three days. At the time of Iftār, three chapattis were placed in front of the three blessed individuals who were fasting. On one day, a poor person came to the door. The following day an orphan came to the door and then on a third day, a captive came to the door. They all asked for bread [chapatti]. Hence, on all three consecutive days, the chapattis were given to all three types of people, and they themselves did Iftar with mere water and fasted the next day without eating any thing. *(Khazain-ul-Irfan, P926)*

*May the mercy of Allah be upon them and may we be forgiven for their sake*

صلّوا على الحبيب!

Allah mentions the faith-strengthening sacrifice of His beloved Rasool’s daughter and her family in Surah al-Dahr, verse 8:
This faith-strengthening story clearly shows the enthusiasm of Ah-e-Bayt (as) for sacrifice and giving others priority over themselves. To keep fast with mere water for three days isn’t something easy. When we fast we expect cold sweet drinks, kebabs, samosas, delicious fruit, biryani & rice etc. This type of great sacrifice in the state of poverty was indeed their share. The excellence of sacrifice as mentioned previously in the sixth story is being presented again; i.e. the Holy Prophet ﷺ has said, ‘Allah ﷺ forgives the person who gives the thing which he needs for himself to someone else’. (It-haafussadatil Muttaqeen, V9, P779)

Pay heed to the following part of the blessed Qur’anic verse which shows the greatness and grandeur of the Ahl-e-Bayt ‘We only feed you for the pleasure of Allah. We desire no recompense or thanks from you’. These Quranic words express a high degree of sincerity. If only! We too learn to perform every deed merely for the pleasure of Allah ﷺ. If only we assist and benefit others expecting nothing from them even a word of appreciation and thank. When helping someone or giving food or money to a beggar, it is better not to say to him, ‘remember me in your prayers’ as it seems a type of reward in exchange for your good deed. Now, whether he says prayer for us or not, whether his prayer is answered in our favour not, is simply our fate!

(11) **Fasting Successively for 40 Years**

Sayyiduna Dawood Tai رضی اللہ عنہ observed fasts successively for 40 years. He was so sincere in his worship that he did not let even his
family know about his fasts. When setting off to work at midday, he took along with him the meal but gave it to someone on the way. After Maghrib, he arrived home and ate food. *(Madan-e-Akhlāq, Part 1, P182)*

صَلَّى اللهُ عَلَيْهِ مُحَمَّدًا

**Sayyiduna Dawood Tai’s Crushing his Nafs and Desires**

Subhān-Allah! This is the superb level of sincerity! Sayyiduna Dawood Tai had his Nafs and desires under his control. It is mentioned in ‘Tazkira-tul-Auliya’ that once he was busy with worship on a hot summer day in the sunshine, his respected mother said, ‘Son! It would be better if you came under a shade’. He politely replied, ‘Dear mother! I feel ashamed of following and satisfying my Nafs and its desire.’ Once, someone saw his water pot in the sunshine and said, ‘Sayyidi! It would be better if you placed it in the shade out of direct sunlight. He replied, ‘I placed it under a shade; now the sun is shining on it, I feel ashamed of moving it. Why should I rise to move the water pot to please my Nafs neglecting the remembrance of Allah for even those few seconds?!

On another occasion, while he was reciting the Holy Qur’an, somebody requested him to come under a shade; he replied, ‘I dislike obeying the Nafs’ i.e. the Nafs is also insisting me to come in a shade but I cannot obey it. The following night, he passed away. After his demise, a voice from the unseen spoke, ‘Dawood has reached his goal because Allah is pleased with him’. *(Tazkira-tul-Auliya, Part 1, P201-202)*

*May the mercy of Allah be upon him and may we be forgiven for his sake*
12 Stories about Fasting People

**Announcing Your Good Deeds**

Dear Islamic brothers! Those who mention their good deeds to others without a religious and lawful reason just to show off committing the sin of ostentation and insincerity should consider the eleventh story as a warning. For example, someone says, ‘I observe the fasts of Rajab, Sha’ban and Ramadan every year’ (although the fasts of Ramadan are already obligatory; still, just to make it seem attractive, that ostentatious and insincere person will say that he fasted for three successive months) Some say, ‘I have been fasting for Ayyamul-Beed every month for so many years; some publicise the number of hajj and Umrah they performed. Some say that they read so many Durood Shareef and have been reading Dala-il-ul-Khayrāt for so much time. ‘I’ve done so much Tilawat’. ‘Every month I donate so much money to a Madrassah’. In brief, people reveal their Nafl Salah, Tahajjud Salah, Nafl fasting, and other forms of worships unnecessarily. Ah! There is no sign of sincerity.

**Remember!** No one will be able to bear the punishment of ostentation.

The Beloved Rasool of Allah said, ‘Seek Allah’s refuge from Jab-ul-Huzn.’ The blessed companions politely enquired, ‘what is Jab-ul-Huzn?’ He replied, ‘it’s a well inside Hell and even Hell itself seeks refuge from it 100 times a day due to its intense heat. This well is the abode for the ostentatious Qa’ris of (the Qur’an)’. (Sunan Ibn-e-Maja, V1, P167, Hadith256)

**Arranging a Party on the Occasion of Hifz Completion**

Nowadays, when a child completes his or her Hifz a special party is held. He or she is congratulated, presented with bouquets of flowers, garlands, gifts and words of praise are conveyed. The family would perhaps be under the impression that they are encouraging the child by holding such parties. Sorry to say, the child was already courageous; this is why he became the Hafiz. No
doubt, encouragement and support is important when he or she starts the Hifz as it will develop the passion in the learner but once he/she has completed the Hifz, he/she needs to be instructed to remember it the whole life and act according to the Quranic teachings. Anyway, this type of ceremony can cause ostentation in the child instead of encouragement. Please do consider these issues before arranging this type of party!

**I Searched very hard for Sincerity**

I have searched very hard for sincerity in such events but failed to find it. I only saw ostentation. Allah forbid, sometimes even photographs are taken. Instead of gathering people for a party, take the child to the pious people and politely request them to say prayer for the child to remember the Qur’an the whole life and spend his life adhering to the teachings of the Holy Qur’an. Inshā-Allah there will be more blessings.

وَ اللَّهُ تعَالَى أَعْلَمُ وَ رَسُوْلُهُ، أَعْلَمُ عَزَّوْجَلَّ وَ سَلَّمُ ِّلَهُ تعَالَى عَلَيْهِ وَالَّذِينَ وَسَلَّمُ

**Consider all Aspects**

You must consider all aspects! Will the proposed function be beneficial for your afterlife? If you are certain that the purpose of the Hifz al-Qur’an ceremony is not to show off, and you are also sure that your child will remain safe from ostentation and insincerity, (means) you have already given him excellent training of sincerity and humility, then hold the ceremony; may Allah accept it.

أَمِينُ بِجَهَاهُ الْهُمَيْنِ أَمِينُ صَلِّى اللهُ تَعَالَى عَلَيْهِ وَالَّذِينَ وَسَلَّمُ

**It’s Easy to become a Hafiz but Difficult to remain the Hafiz!**

It is a matter of great concern that a large number of Hafiza girls and Hafiz boys whose parents hold ceremonies for learning the Holy Qur’an are made to forget the Qur’an later. In some families, it is customary to make children Huffāz. This is indeed a very good act but remember that it is easy to become a Hafiz but difficult to
remain the Hafiz. Therefore, it is a Madani request to all those parents who want their children to learn the Qur’an by heart to supervise and assist them for the rest of your life ensuring that the child does not forget it. Tell your children that they must recite at least one part a day so that they do not forget.

Beloved Rasool said, “Always recite the Qur’an, for by the One in Whose omnipotence my soul is, the Quran wants to be released more quickly than the camel tied with ropes.” (Sahih Bukhari, V3, P412, Hadith 5033) In other words, as tied camels want to be released, and they will run away if proper attention and care is not given, likewise, if you don’t keep remembering and revising the Quran, you will be made to forget it. (Fatawa-e-Razaviya, V23, P745)

**Punishment for Forgetting Hifz**

The Huffāz that revise the Quran just a few days before the arrival of Ramadan in order to be able to recite it in Taraweeh Salah and Allah forbid, forget numerous verses the whole year due to negligence should read the following narration again and again and tremble with the fear of Allah. Anyone who has forgot even one verse must memorise it again and repent sincerely of forgetting it.

Allah says in the Qur’an: “One who forgets the Holy Qur’an after memorising it will be raised blind on the day of judgement.” (deduced from Part 16, Sura Ta Ha, V125-126)

**3 Blessed Sayings of Beloved Rasool**

The good deeds of my Ummah were presented to me. I even saw a splinter which a person took out from the Masjid. The sins of my Ummah were also presented to me and I had not seen any greater sin than forgetting one chapter or one verse of the Qur’an after memorising it. (Jami Tirmizi, V4, P420, Hadith 2925) Whoever memorises the Qur’an and then forgets it will be raised as a leper on the Day of Judgement. (Abu Da’ood, V2, P107, Hadith 1474) The sin, for which my Ummah will get the complete punishment on the Day of
Judgement, is the forgetting of a memorized chapter of the Qur’an. (Kanzul-Umaal, V1, P306, Hadith 2843)

The Saying of Imam Ahmad Raza

A’la Hadrat Imam Ahmad Raza Khan رحمتہ اللہ علیہ says, “How unwise is the person whom Allah ﷺ had blessed with the ability of memorising the Qur’an and then he forgets and loses it and if this person had known the great virtue and excellence of memorising the Holy Qur’an which had been promised for him, he would have valued the Hifz more than himself.”

Imam Ahmad Raza Khan رحمتہ اللہ علیہ further says he should make every possible effort to teach and help others memorise the Qur’an, and he himself must do constant revision of the memorised Qur’an so that he may gain the virtues and excellences that have been promised and so that he is not resurrected blind and leper on the Day of Judgement. (Fatawa-e-Razaviya V23, P645, 647)

When is it Permissible to Reveal Your Good Deeds?

It is permissible to reveal your good deeds if the intention is to ‘publicise the blessing’. Similarly, if a religious leader reveals his deeds intending that his followers and disciples will be encouraged or motivated by his deed, then this will not be considered as ostentation. However, every one should consider the condition of his heart before informing people of his good deeds and virtuous actions because Satan is very cunning. It is possible that he makes you indulge in ostentation by making you think that you are informing others of your good deeds to publicise a blessing but you would inwardly feel overjoyed and expect others to respect you due to showing your good deeds. This is, undoubtedly ostentation and then to tell others that it is just to publicise a blessing is an even bigger act of ostentation as well as a great lie. (For detailed information read the chapters ‘intention’ ‘sincerity’ and ‘show off’ in either Ihya-ul-Uloom or Kimiya-e-Sa’adat by Hujja-tul-Islam Sayyiduna Imam Muhammad Ghazali رحمتہ اللہ علیہ Would that Satan does not prevent us from studying these books because the rejected
and accursed Satan will never want a Muslim’s deed to become sincere and then be accepted.

**Oh Allah** Give us the ability and privilege to perform worship and observe voluntary fasts abundantly with sincerity. Enable us to recognise the tricks of Satan by which he ruins our deeds.

*أَمِينَ بِجَناَبِ الْفَتِيَّةَ الْأَمِينَ صَلِّي الله تَعَالَى عَلَيْهِ وَلَهُ رَحْمَةً

**Neighbourhood of Fasting People**

Sayyiduna Malik bin Dinar رَحْمَةُ الله عَلَيْهِ never ate even a piece of date for forty years. His desire of eating dates had intensified. To crush his Nafs, he رَحْمَةُ الله عَلَيْهِ fasted for eight successive days. Finally, he bought some dates and entered a Masjid situated in an area of Basra Shareef in day timing. As he was about to eat the dates, all of a sudden, a child started to call out, “Oh father! A Jew has entered our Masjid!” When his father heard this, he hurried towards the Masjid carrying a stick in his hand. When he arrived, he recognised the eminent saint رَحْمَةُ الله عَلَيْهِ. He apologised and politely said, “Your eminence! All the Muslims in this area have fast; other than the Jews no-one eats during the day. This is the reason why my child assumed that you were a Jew; please forgive us for this misunderstanding.” He رَحْمَةُ الله عَلَيْهِ then swore رَحْمَةُ الله عَلَيْهِ never even to think about eating dates. (Tazkira-tul-Auliya, Part 1, P52)

**Satisfied himself by Just the Smell of Meat**

Dear Islamic brothers! Did you see how our pious saints fought their Nafs? Sayyiduna Malik bin Dinar رَحْمَةُ الله عَلَيْهِ did not satisfy the desire of his nafs! He رَحْمَةُ الله عَلَيْهِ never ate delicious food for many years. Often he fasted during the day and did iftar with just a dry piece of bread. Once, he رَحْمَةُ الله عَلَيْهِ had a desire for meat. So he bought some meat. On the way back, he smelt it and said to himself, ‘Oh nafs! Just smelling the meat also provides pleasure; that is all, you will not have anything more to do with it’; after saying this, he gave the meat to a Faqeer (*poor person*) and then said, ‘Oh nafs! I’m
not hurting you due to enmity; I’m trying to make you patient so that you may attain the precious treasure of Allah’s pleasure!’

(Tazkira-tul-Auliya, Part 1, P52)

We also learnt that the Muslims of the past would love voluntary (Nafl) fasts as mentioned in the previous story that all the Muslims of Basra’s area observed the voluntary fast every day!

**Invitation to Goodness from Children**

Sayyiduna Malik bin Dinar’s saying that children’s words are ‘from the unseen’ is also very important. Without doubt, there are often Madani pearls of warning for us in the talks and practices of innocent young children.

Sag-e-Madina wrote the aforementioned 12th story on the 9th Shawwal 1422A.H. in an Islamic brother’s house in Karachi. During the meal, the young daughter and son of the Islamic brother also sat down to eat. Their greed, quarrelsome attitude, disrespecting and devaluing one another, impatience, intolerance, tale-telling, jealousy, self-pride, self-importance, showing-off, talking unnecessarily and needlessly complaining provided me with a great lesson to ponder over! You may probably be thinking that, ‘how can two children deliver a Dars on so many topics?’ In fact, the person possessing a ‘Madani’ frame of mind can learn many things from their behaviour and attitude. For example, they filled their plates with too much food; they ate some food, dropped some and left some in their plates.

The lesson that I learnt is that filling the plate with too much food that is more than need is a sign of greed and a manner of silly people. A wise and sensible person refrains from this. Leaving the food dropped during eating so that it will be thrown away is Israf (wasting). After eating, it is a Sunnah to clean the plate (with your finger). The sensible and wise people do not waste food but act upon the Sunnah. Unwise, insensible and naive people waste food like children. The son filled his glass with cold drink which annoyed his sister. She first placed the bottle beside me but still wasn’t at peace. Later she picked up the bottle and put it somewhere else outside the
room. This fighting gave me the lesson of greed (shown by the son) and jealousy (shown by the daughter). As both were quarrelling and arguing, they began to disclose each others' faults. In other words, they were saying, “Look! We’re naive and insensible that’s why we’re talking unnecessarily, demonstrating impatience, disrespecting and quarrelling with one another and disclosing each others' faults & weaknesses. If a (so called) wise person does what we are doing, isn’t he a fool? We are praising ourselves and bragging, we are revealing one another’s mistakes, but as we are minors, we will not be held accountable for this in the afterlife because we are immature and children but, if you disrespect and dishonour one another, show off, lie and commit sins such as jealousy etc. you may well be held responsible and then sentenced to Hell on the Day of Judgment. If this happens then it’ll be the greatest tragedy for you.”

**Why Did the Madani Daughter Show Me her Henna-Coloured Hands?**

Dear Islamic brothers! To be honest, I have mentioned just a few habits of those children. They were not aware that they were actually preaching and unknowingly providing us with a lesson of warning. If we carefully examine a child’s habits and behaviour from morning till night, we can obtain many Madani flowers of warning and wisdom from his every action and comment.

Once, on the eve of Eid Milad-un-Nabi ﷺ, an Islamic brother brought his little Madani daughter. She wanted to attract my attention by showing her henna-coloured hands. In other words, she gave the lesson that showing your qualities without a religious necessity, either directly or indirectly, is indeed a sign of self-esteem and self-pride. This desire for praise is the habit of unwise and naive people like us.’ Though young girls show their henna-coloured hands and young boys show their attractive clothes etc. to other people expecting praise and admiration, it also contains a warning for the adults.

Nowadays, a large number of people seem to have indulged in the bad habit of self-respect. The disease of enhancing self-respect,
desire for fame, praise and admiration is dangerously common. Further, people desire and expect admiration even by donating money for the construction of Masajid & Madaris and through participating in other virtuous activities and works. This is indeed a ‘deadly disease’ but people don’t pay any attention towards it.

The beloved of Allah, the knower of the unseen, beloved Rasool, has warned, ‘Two hungry wolves let loose at a herd of sheep don’t cause as much harm as self-esteem and love of wealth cause harm to a person’s religion’ (Jami Tirmzi, V4, P166, Hadith 2383)

I was Neglectful of even Jumu’ah Salah

Dear Islamic brothers! To develop the passion to get rid of self-esteem, self-pride and love of wealth from your heart, always remain affiliated with Dawat-e-Islami. Make it your habit to travel with the Madani Qafila of Dawat-e-Islami. There are superb blessings of the Madani environment of Dawat-e-Islami.

Therefore, an Islamic brother of Gujranwala (province of Punjab) sent me his letter in which he mentioned, ‘I was living my life in fashion, sins and indecencies. Due to bad company, I had even become an alcoholic. I had been so wicked that I did not offer even Jumu’ah Salah. Despite being a Hafiz of the Qur’an, I didn’t even open the Qur’an for almost 12 years and as a result, I had been made to forget almost all of it. I was living a life of ignorance. Luckily, the star of my fortune shone when I met an Islamic brother wearing a green turban. I was impressed by his ‘good character’ and affectionate approach. He invited me to attend Dawat-e-Islami’s 3 day annual international Ijtima in Madina-tul-Auliya Multan Shareef. I politely excused telling him that I am jobless and cannot afford the expenses of journey on this account. He encouraged me very considerately and arranged my ticket.

Alhamdu-Lillah I was then privileged to participate in the Sunnah inspiring Ijtima. The Sunnah inspiring speeches, and the heart-rending Du’ā changed my life altogether. When I returned from the Ijtima, a Madani transformation had taken place in my
heart. Then, along with the Prophet’s devotees, I was privileged to travel with the Madani Qafila in which I adopted many Sunnah.

Alhamdu-Lillāh with the blessings of the Madani environment I remembered the forgotten Qur’an. I also got the privilege of performing Imamat for seven successive years. In view of the organisational responsibility of Dawat-e-Islami, I am, at this moment, responsible of ‘Punjab Makki’ Majlis whereby I am privileged and honoured to serve the Prophetic Sunnah.

Oh Allah Bestow steadfastness upon us in the Madani environment of Dawat-e-Islami. Make us eager to travel with the Madani Qafilas. Bless us with the treasure of sincerity. Save us from self-esteem, ostentation and love of wealth. Give us the privilege and ability to observe voluntary fasts as well as the obligatory fasts and also accept them from us.

Oh Allah Forgive us and the entire Ummah of your beloved Rasool.
Dawat-e-Islami, the international religious non-political movement of the Qur’an and Sunnah, holds collective I’tikāf every year in the blessed month of Ramadan in numerous parts of the world. As a result of the religious and moral training provided to the Mu’takifeen during the collective I’tikāf, thousands of sinners sincerely repent of their sins and turn over a new leaf according to the Madani mission “I must try to rectify myself and the people of the whole world” and get busy with the reformation of other people.

The following pages contain an account of those fortunate people who repented of their sins due to the blessing of collective I’tikāf. The Islamic brothers wrote the following statements in their own words but Sag-e-Madina عفّي عّه (The author of this book) has made a humble effort to make these statements more interesting by making some slight changes.

**Excellence of Durood Shareef**

The Beloved of Allah عزّ وجلّ has said, “Whoever recites Durood Shareef upon me 100 times, Allah عزّ وجلّ will write between his eyes that this person is safe from hypocrisy and hellfire and Allah عزّ وجلّ will keep him with the martyrs on Day of Judgment.” (Majma’-uz-Zawaid, V10, P253, Hadith 172998)

(1) **The Hunter Became the Prey!**

An Islamic brother states “Ignorance prevailed in our home. I was brought up in such an environment in which insulting the blessed
and honourable companions was considered an act of virtue. Unfortunately, I was also involved in this blasphemy, but something else was predestined for me. In the last 10 days of Ramadan (2005, 1426A.H.) I’tikāf was held by Dawat-e-Islami in Attarabad. As some boys from my neighbourhood participated in the I’tikāf, I also visited the Madani Markaz Faizan-e-Madina with the intention of teasing them. As I arrived, I noticed that people were sitting in circles, learning and teaching the Sunan. I also sat waiting for an opportunity to irritate them and cause any mischief.

Meanwhile, an Islamic brother compassionately persuaded me to join the study circle. I couldn’t refuse as he invited me in a very polite, humble and gentle manner. I sat down and began listening to the speech of the Mubaligh attentively. There was a strange attraction in his speech. Slowly, the beautiful Madani flowers of the speech held me spellbound. Some devotees of the Prophet invited me to participate in the I’tikāf for the remaining days. I agreed and attained the blessings of the I’tikāf. Everything, even the concept of I’tikāf was new and unusual to me. During the I’tikāf, I realised that I had deviated from the straight path.

Alhamdu-Lillāh I repented of the false beliefs, recited the Kalima and boarded the beautiful ship of the Ahl-us-Sunnah, spiritually sailing towards beautiful Madina. I adorned my face with a beard and also my head with a beautiful green turban. I also completed a 63 day Madani Tarbiyyati (training) course, after which, according to the organisational procedure, I have been given the responsibility of a Halqa in our area. Now Alhamdu-Lillāh, as a totally different person, I am trying to rectify other people as well as myself.

May Allah bless me with steadfastness in the Madani environment of Dawat-e-Islami and may He guide the people who have deviated from the true Islamic teachings.”

(2)  **I Made Several Attempts to Commit Suicide**

An Islamic brother of the Shuja’ Abad division Multan (currently residing in Baab-ul-Madina Karachi) says: I was extremely rude and
abusive to my parents. I wasted my days playing cricket and my nights watching films in video centres.

Once, in the blessed month of Ramadan, I had a fierce argument with my parents and broke even the house furniture. I was myself fed up with my sinful life. I was very temperamental and, Allah forbid, had attempted to commit suicide many times but Alhamdu-Lillāhنَعْرُوجَلَلَلَّهُ I failed each time. By the grace of Allahنَعْرُوجَلَلَلَّهُ I became interested in performing the I’tikāf in the last 10 days of Ramadan. At first, I decided to perform I’tikāf in my local Masjid but then I luckily met an Islamic brother. As a result of the Islamic brother’s individual effort, I joined the collective I’tikāf in the company of the Prophet’s devotees in Faizan-e-Madina, the international Madani Markaz of Dawat-e-Islami, the worldwide non-political movement of the Qur’an and Sunnah.

Alhamdu-Lillāhنَعْرُوجَلَلَلَّهُ How fantastic the blessings of the collective I’tikāf are! Before attending the I’tikāf، I was clean shaven، used to wear a shirt and trousers، but the Tarbiyyati study circles، the sunnah inspiring speeches، and the company of the Prophet’s devotees had an immense Madani impact upon me. I started to grow a beard، began wearing the blessed turban on my head and، on the eve of Eid، repented of my sins crying immensely. Instead of returning home، I travelled with a 3 day sunnah inspiring Madani Qafila with a group of the Prophet’s devotees. I spent all 3 days of Eid in the path of Allahنَعْرُوجَلَلَلَّهُ with the Prophet’s devotees.

I swear by Allah! This was my first ever Eid which I thoroughly enjoyed. When I came home، I clung onto my mother’s feet and cried so much that I passed out. When I recovered about half an hour later، I saw that my family had surrounded me; they were amazed to see such a drastic positive change in my attitude. Alhamdu-Lillāhنَعْرُوجَلَلَلَّهُ the environment of our home has also been so nice. At this moment in time، I am the responsible of my local Dawat-e-Islami Mushāwarat.
Alhamdu-Lillāh after completing the Tarbiyyati course in Faizan-e-Madina, the international Madani Markaz, I have joined 126 days Imamat Course. I ask you to pray for my steadfastness.

صَلَّوَا عَلَیْ الْحَبِيبٍ!

(3) **I Never Offered Salah except on Eid**

An Islamic brother who lives in Mianwali colony, Manghupir Road in Baab-ul-Madina Karachi stated:

There would be only a few sinners like me. I had several “girlfriends”. I had such a filthy mind that I had the habit of watching obscene films every day. Believe me or not, I *never offered any salah in my entire life other than Eid salah* and I didn’t even know how to offer salah! Then the star of my fortune shone and I was blessed with the privilege to take part in the collective I’tikāf going to be held in Faizan-e-Madina, the international Madani Markaz of Dawat-e-Islami in the last 10 days of Ramadan. How fantastic the Madani atmosphere in Faizan-e-Madina is! My eyes opened; the veil of negligence was removed from my heart and a Madani transformation took place.

Alhamdu-Lillāh I learnt how to offer salah and became punctual in my five daily salah with the jamat. I started to deliver Dars from Faizan-e-Sunnat in two Masjids. Alhamdu-Lillāh the Islamic brothers gave me the responsibility of Zeli Nigrān of a Masjid mushāwarat. To express my appreciation I would like to mention that by the blessings of the Madani atmosphere of Dawat-e-Islami I was honoured with the privilege of seeing my Dear Beloved Rasool, the Sovereign of Madina, the Owner of Both Worlds by the Grace of Allah, the king of Mankind in a dream.

صَلَّوَا عَلَیْ الْحَبِيبٍ!
(4) **The whole Family Embraced Islam due to the Blessings of I’tikāf**

An Islamic brother stated: A new Muslim (who embraced Islam as a result of the efforts of a Mubaligh of Dawat-e-Islami) was blessed with the opportunity to take part in the collective I’tikāf that was held in the Memon Masjid of Kalyan (Maharastar, India) by Dawat-e-Islami in Ramadan (1426.A.H/2005). The Sunnah inspiring speeches, cassette Ijtima’āt, and Sunnah inspiring study circles all had a deep Madani impact upon him. Due to the blessings of I’tikāf, he developed a passion to preach his blessed religion. His other family members were still wandering in the darkness of disbelief. After attending the I’tikāf, he began making attempts for the reformation of his family. He even called Mubaligheen of Dawat-e-Islami to his house to invite his family to Islam.

Alhamdu-Lillāh his parents, two sisters and brother embraced Islam and entered the spiritual Qadiriya Razaviyya order and hence became followers (spiritual disciples) of Ghos-e-A’zam رضي الله عنَّهُ.

\[ \text{صَلِّي} \text{ اللَّهُ} \text{ عَلَيْهِ} \text{ رَحْمَةَ} \text{ مُحْمَّدَ} \]

(5) **I was Engulfed in a Secular Lifestyle**

An Islamic brother of the city of Sukkar (Baab-ul-Islam, Sindh) says:

I was deeply engrossed in the world; the only aim of my life was to earn money. I did not act upon religious teachings and I was lost in the darkness of sins. Alhamdu-Lillāh غَزَّرَجَلَ In Ramadan, some sympathetic Prophet’s devotees met and invited me several times to join the collective I’tikāf, but I always refused. The Prophet’s devotees were experts and experienced and it seemed they didn’t even know how to give up hope. They weren’t prepared to leave me to my own devices. They kept getting reward by constantly inviting me to goodness. Due to their constant individual effort, the heart of this sinner, criminal and lover of the world eventually softened and I performed I’tikāf with them in the last ten days of Ramadan (Probably in 1410A.H.1990). I couldn’t imagine that the world of
these preachers would be so different from mine. The company of the Prophet’s devotees had an immense effect on me.

Alhamdu-Lillāh غُرَّجِلْنِ I began to offer my salah punctually, grew a beard and adorned my head with the crown of the blessed turban. In addition to many other important things which I learnt during the I’tikāf, I also learnt that it is strictly prohibited to relieve oneself whilst having one’s face or back towards Qibla. Having learnt this, it came to my attention that the toilets of the Masjid where we performed I’tikāf were facing the wrong direction. For the pleasure of Allah غُرَّجِلْ I called in some labourers and got the direction of the toilets corrected; I paid them from my own pocket.

Alhamdu-Lillāh غُرَّجِلْ since the I’tikāf I have been blessed with the privilege of travelling with the Sunnah inspiring Madani Qafilas with Prophet’s devotees.

صلّى الله تعالى على مُحَمَّدٍ صَلَّوْا عَلَى الٰلَّهِ عَبْدُٰهُ اٰبَتُ نَبِيُّ ٍ(6) I Want to Be Like You

An Islamic brother of Rawalpindi (Punjab, Pakistan) made the following statement:

I was studying in the 10th grade at that time. In the last 10 days of Ramadan (1421A.H.2000) I performed I’tikāf in the Bilal Masjid of our area. There were about 14 or 15 Mu’takifeen including me. Probably, on the 28th of Ramadan, after Zuhr Salah, one of my ex-class fellows (whom we used to bully because of the simplicity of his behaviour) came to meet us. He was wearing a green turban. After greeting us with salam, he made individual effort and politely said: ‘Can I ask any one of you to tell me the method of Eid Salah!’ None of us knew so we started staring at each other sheepishly. Then he said ‘OK then, explain the method of the funeral Salah!’ Sadly, none of us knew this either. Then he showed us a demonstration of salah. His practical demonstration made us realise the mistakes that we used to make in our salah. After that he explained to us the method of praying the Eid salah and the funeral salah in an excellent and easily-understandable way. We were immensely pleased.
Truly speaking, the only thing we learnt during the I’tikāf was the method of salah that Mubaligh of Dawat-e-Islami taught us. On the day of Eid, I offered Eid Salah on the roof of the Masjid. When the imam said the second Takbeer, almost everyone bent for ruku except me, but this wasn’t the time to do ruku’ in fact everyone was supposed to raise their hands to their ears and then lower them to their sides. If I hadn’t learnt the method of the Eid salah I would also have bent for the ruku’ like others; I felt intensely grateful to the Mubaligh of Dawat-e-Islami who taught me the method of Eid salah during I’tikāf. At that moment, I also realised the immense importance of Dawat-e-Islami. When I met the Mubaligh on Eid, I said to him, ‘I also want to be like you’. He encouraged me very compassionately. Due to his individual effort, I gradually joined the Madani atmosphere of Dawat-e-Islami.

At this moment in time, in terms of the Madani work of Dawat-e-Islami, I am the responsible of the education department (Shu’ba-e-T’aleem).

(7) “Tears Came into My Eyes”

An Islamic brother from Jinnah Abad (Baab-ul-Madina Karachi) says:

In Ramadan (1420A.H.2004) I was blessed with the privilege of taking part in the collective I’tikāf in Faizan-e-Madina, the international Madani Markaz of Dawat-e-Islami. I had many evil habits which I gave up and repented of many other sins due to the blessing of collective I’tikāf. I was unaware of the sunnah method of eating, but, in addition to many other sunan, I also learnt the sunnan of eating and drinking during the I’tikāf. I don’t know why tears came to my eyes when I noticed an Islamic brother eating according to the Sunnah with great simplicity.

Alhamdu-Lillāh, it has now become my habit to eat according to the blessed Prophetic Sunnah ever since I learnt the sunnah method
of eating (almost three years back). By the grace of Allah, I have joined the Madani atmosphere of Dawat-e-Islami.

(8) The Affection of Some Prophet’s Devotees

A modern youngster of Indor Shehr (M.P. India) was spending his life in sins owing to the company of bad friends. In the last ten days of Ramadan (1425A.H.2004) he took part in the collective I’tikāf with some Prophet’s devotees. The company of the Prophet’s devotees changed him entirely; he was blessed with repentance; he grew his beard and began to wear a blessed turban on his head. He acquired a strong passion to serve the Sunnah and so he eventually became a Mubaligh.

At this moment in time, he is accumulating and spreading the blessings of the Sunnah as the responsible of the local mushāwarat.

(9) Repentance of Some Communists

A responsible Islamic brother of Sakhar (Baab-ul-Islam, Sindh) states: Although the message of Dawat-e-Islami had reached Attarabad (Jacobabad) which is situated near Sakhar, there was still a need to improve Madani work. The Islamic brothers of Attarabad were very weak in organisational matters. They often used to demand that the Mubaligheen from Sakhar be sent to Attarabad for the improvement of Madani work. In view of their constant demand, we made a lot of individual effort in Ramadan (1410A.H.1990) and persuaded the Islamic brothers of Attarabad to take part in the collective I’tikāf that was going to be held in Sakhar.

As a result of the concerted efforts, numerous Islamic brothers from Attarabad performed I’tikāf in Munawwarah Masjid, Station Road, Sakhar.
Prior to the I’tikāf, not even a single Islamic brother knew how to deliver a Dars from Faizan-e-Sunnat but Alhamdu-Lillāh, 17 Islamic brothers became Mu’alims (those who give Dars) and Mubalighs (speakers, preachers) in that collective I’tikāf due to the blessings of the company of Prophet’s devotees. They adorned their faces with blessed beards and their heads with crowns of green turbans. They were given organisational responsibilities for the Madani work of Dawat-e-Islami.

Somehow, some communists (unbelievers) also came close to the Madani environment; Alhamdu-Lillāh all of them repented of their disbelief, read the Kalima and embraced Islam; moreover, they made the intention to spend the rest of their lives in the Madani atmosphere of Dawat-e-Islami.

Alhamdu-Lillāh at this moment in time the Islamic brothers of Attarabad who were blessed with the privilege of taking part in the collective I’tikāf of Ramadan (1410A.H.) and the newly converted Muslims who repented of communism are now excellent Mubalighs; they deliver sunnah inspiring speeches in large gatherings even in the international Ijtima. They also hold important responsibilities in various provincial Majalis and are striving to rectify themselves and the people of whole the world.

May Allah bless us and them with steadfastness in the Madani atmosphere of Dawat-e-Islami.

(10) “My Head can be Cut Off But...”

An Islamic brother who lives in Korangi number 6, Baab-ul-Madina Karachi made the following statement:

My younger brother was 26 years old, he didn’t offer his salah, and was clean shaven. Making individual effort, I persuaded him to take part in the collective I’tikāf in the last 10 days of Ramadan (1421A.H.2000) with Prophet’s devotees in Faizan-e-Madina, the
international *Madani Markaz* of Dawat-e-Islami. Due to the blessed company of Prophet’s devotees during the I’tikāf, my younger brother who neither offered any salah nor acted upon the blessed Prophetic Sunnah, had completely changed.

*Alhamdu-Lillāh* عَزَّوَجَلَّ he began to offer his 5 daily salah and grew his beard. He developed such a strong passion that he was heard saying ‘*You can take my head off but not my beard*’.

صلّوَ عَلَى الْحَبِيبٍ! صلى الله تعالى علي مُحَمَّدٍ (11) **I was Cured from Epilepsy**

An Islamic brother says: An Islamic brother took part in the collective I’tikāf that was held in Ramadan (1426A.H.) in the Kurla district of Mumbai (India) under the supervision of Dawat-e-Islami, the international non-political movement of the Qur’an & Sunnah. This Islamic brother used to have epileptic fits every other day. *Alhamdu-Lillāh* عَزَّوَجَلَّ, during the entire I’tikāf, he didn’t suffer even one epileptic fit. *Alhamdu-Lillāh* عَزَّوَجَلَّ since that day he never suffered from epilepsy again.

Dear Islamic brothers! Did you see! Due to the blessings of I’tikāf in the company of the Prophet’s devotees people are granted relief from problems and calamities.

*Alhamdu-Lillāh* عَزَّوَجَلَّ this Islamic brother was cured of his epilepsy, and didn’t suffer a single fit in the Masjid, indeed this is due to the special grace of Allah عَزَّوَجَلَّ. However, keep it mind that such a patient who gets unconscious due to epileptic fits or any other reason shouldn’t perform I’tikāf in the Masjid because he could have a fit anytime even during the salah, which will cause severe problems for other people. Especially the one captured by a Jinn should not be allowed to do I’tikāf because his erratic jumping around, screaming and shouting will cause problems for other worshippers.
(12) **I was Clean Shaven**

An Islamic brother of **Naseerabad** (Baab-ul-Islam Sindh) made the following statement:

I was **clean shaven** and was wasting my days in negligence. Due to the encouragement and Individual effort of various Islamic brothers I took part in the collective I’tikāf in Ramadan (1425A.H.2004) in the company of Prophet’s devotees in the Madani environment of Dawat-e-Islami. **Alhamdu-Lillāh** at this moment in time I am the servant (**Responsible**) of a mushāwarat in the Naseerabad district of Dawat-e-Islami.

(13) **I had the Habit of Singing Songs**

An Islamic brother (aged 25) of **Drig Road** (Baab-ul-Madina Karachi) says:

I performed I’tikāf in the last 10 days of Ramadan in the company of the Prophet’s devotees in Faizan-e-Madina, the international Madani Markaz of Dawat-e-Islami, the international non-political movement of the Qur’an and Sunnah. I was extremely blessed in that I’tikāf. One of the blessings was that I gave up my habit of singing songs whilst walking about like loafers and **Alhamdu-Lillāh** I began to recite blessed Na’at instead. I also developed the mindset of practicing the Qufl-e-Madina of the tongue (**avoiding unnecessary and evil speech**). Now, whenever I utter any useless and unimportant word, I instantly recite Durood Shareef to compensate for it.
(14) A Fashionable Young Man Became a Preacher...

In Baikala (Mumbai, India) a modern youngster (an electronic engineer by profession) participated in the collective I’tikāf in the last 10 days of Ramadan (1419A.H.1998) which was organised by Dawat-e-Islami. For 10 days he was consistently blessed by the company of the Prophet’s devotees. The light of beard, which is a symbol of love for our Beloved Rasool صلّى الله تعالى عليه وَسلّم began to shine on his face. He began to wear a blessed turban and the blessings of I’tikāf transformed him into a great Mubaligh of Sunnah.

Alhamdu-Lillāh ۢعَزّوُجَلَّ he kept serving the Holy religion progressing gradually and, at this moment in time, he is busy spreading the blessings of the Sunnah as a member of India’s Makki Kabina.

{ صلّوُا علیّ التَّح Inspiring international Ijtima (Sehra-e-Madina, Madina-tul-Auliya, Multan – 1426A.H.2005) of Dawat-e-Islami. During the Ijtima, I made the intention to perform I’tikāf in Faizan-e-Madina. So I came to Baab-ul-Madina and gained the privilege of doing I’tikāf for the last 10 days of Ramadan (1426A.H.2005). The 3 day Ijtima (Multan Sharif) definitely affected me; but the blessings of the collective I’tikāf cannot be expressed in words! Truly speaking, it completely changed my heart. I repented sincerely of my sins, grew my beard and instantly started to wear a green turban. When I returned to Hyderabad after the I’tikāf my family and neighbours were surprised to see me with a beard and a blessed turban.

Alhamdu-Lillāh ۢعَزّوُجَلَّ I stopped taking drugs. Now I make efforts to spread the Madani work of Dawat-e-Islami.
My daughter has enrolled on a Shariah course in one of the branches of Jamia-tul-Madina of Dawat-e-Islami and my two Madani sons are memorising the Holy Qur’an in Madrassa-tul-Madina.

(16) **What is I’tikāf?**

An Islamic brother who resides in **Dera Allah Yar** (Baluchistan, Pakistan) states: I had neither the fear of Allah عزّ وجلّ nor love of Beloved Rasool ﷺ. The precious moments of my life were being wasted in sins. By the grace of Allah عزّ وجلّ, the Madani work of Dawat-e-Islami had started in our city. Dawat-e-Islami held a Sunnah inspiring Ijtima on Shab-e-Barā’at (1416A.H.1995) for the first time in our city; I also attended the Ijtima. Even though I got immensely impressed by Dawat-e-Islami when I saw (so many) Prophet’s devotees with beards, blessed turbans and their compassionate manner of greeting each other, but I kept my distance. I did not even attend the Sunnah inspiring weekly Ijtima.

However, when the 27th night of Ramadan (1416A.H.1995) arrived, I took part in the collective Du’ā in the Masjid where the Ijtima was held. At the end of the Ijtima, I met some Islamic brothers; one of them told me that some Islamic brothers attended ‘I’tikāf’ in the Masjid. The word ‘I’tikāf’ was new to me. I curiously asked “**What does I’tikāf mean?**” Explaining the meaning of ‘I’tikāf’, the Islamic brothers politely told me some of its blessings. After listening to some blessings of I’tikāf that is performed in the Madani environment of Dawat-e-Islami, I made a firm intention in my heart that I would definitely perform I’tikāf in the following year. Inshā-Allah عزّ وجلّ

Time passed gradually. When the next Ramadan arrived (1417A.H.1996) I performed I’tikāf with the Prophet’s devotees in the last 10 days. Words cannot express whatever I learnt in just 10 days in the company of Prophet’s devotees. During I’tikāf, someone suggested me to enrol on the **Dars-e-Nizami** course. Responding positively to
his sincere suggestion, I came to Baab-ul-Madina Karachi where I
joined Jamia-tul-Madina. After completing Dora-e-Hadith I graduated
with the traditional ceremony of Dastār-Bandi (1425A.H.2004) in the
Faizan-e-Madina (Baab-ul-Madina).

At this moment in time, I am a teacher at a branch of Jamia-tul-
Madina of Dawat-e-Islami in Hyderabad.

Dear Islamic brothers! Did you see! A boy who didn’t even know
what I’tikāf meant not only became an ’Alim due to the blessings of
I’tikāf with Prophet’s devotees but has also become a Mu’allim i.e.
after graduating as a scholar he is teaching Dars-e-Nizami at a
branch of Dawat-e-Islami’s Jamia-tul-Madina and is helping other
Islamic brothers to become scholars.

سُلَيْمْ أَعْلَى الْحَبِيبِ! صلى الله تعالى علي مُحمَّد

(17) Which of My Sins shall I mention!

An Islamic brother of Baab-ul-Madina Karachi says: Which sins
should I mention! Allah ﷺ forbid, not offering salah, playing
computer games, watching obscene programmes on television every
day, lying and even stealing were some of the sins I used to commit
fearlessly.

Luckily, in the last 10 days of Ramadan (1421A.H.2000) I was
blessed with the privilege of taking part in the collective I’tikāf with
some Prophet’s devotees of Dawat-e-Islami in Jamia Masjid Amina
(situated in Shakeel Garden, Aukhai complex Baab-ul-Madina
Karachi). Having attended the collective I’tikāf, I joined the
Madrassa-tul-Madina that was held on the second floor of Amina
Masjid.

Alhamdu-Lillāh ﷺ I began to attend the weekly sunnah inspiring
Ijtima of Dawat-e-Islami which was held in Faizan-e-Madina. Alhamdu-Lillāh ﷺ as a result of my efforts, a Madani atmosphere
has been created in my home. I play the Sunnah inspiring speeches
that are released by Maktaba-tul-Madina at home.
Alhamdu-Lillāh غُرُوجَلِلْ I have memorised the entire Holy Qur’an and I’m currently doing Dars-e-Nizami in Jamia-tul-Madina. I also teach in Madrassa-tul-Madina and I am trying to spread the Madani work of Dawat-e-Islami under the guidance of the Nigrān of my Zeli mushāwarat.

(18) **We Got a Markaz due to the Blessings of I’tikāf**

A responsible Islamic brother of **India** states: The trustees and some local Muslims of ‘Masjid-e-A’zam’ in Chitra-Durga (province of Karnataka, India) had some misconceptions about Dawat-e-Islami. Due to their misconceptions, we had to face many difficulties in obtaining permission to perform I’tikāf collectively in Ramadan. The sons of two trustees also joined the collective I’tikāf.

When the trustees observed the sunnah inspiring study circles and speeches, Na’ats, heart-rending supplications, all according to the Madani Markaz schedule, and the well organised behaviour of the large number of Mu’takifeen, they became so impressed that they presented gifts and flowers to all the Mu’takifeen on the last day of I’tikāf. All of their misconceptions were removed and they finally realized that Dawat-e-Islami is sincerely making religious efforts. They gave full authority to Dawat-e-Islami to carry out its Madani work in the splendid “Masjid-e-A’zam’ under their trusteeship. Alhamdu-Lillāh غُرُوجَلِلْ ‘Masjid-e-A’zam’ has now become the Madani Markaz of that city.

Alhamdu-Lillāh غُرُوجَلِلْ the sons of both trustees adorned their faces with blessed beards and joined the Madani environment of Dawat-e-Islami.

(19) **Blessing of I’tikāf reaches England**

An Islamic brother of Sakhar (Baab-ul-Islam Sindh) made the following statement:

In Ramadan (1410A.H.1990) my brother-in-law arrived in Sakhar (Baab-ul-Islam, Sindh, Pakistan) from **England**. Encouraged by the
persuasion of some Islamic brothers, I made Individual effort on him and invited him to join the blessings of collective I’тикâf with the Prophet’s devotees. Instantly accepting my invitation, Alhamdu-Lillâh غزّجلّ he attended the I’тикâf. When my brother-in-law who was accustomed to living in a completely non-Islamic environment performed I’тикâf, learnt the beautiful sunan of Sayyadd-ul-Mursaleen, Rehmat-ullilalameen صلّى الله تعالى عليه وسلّم and other important religious rulings and heard about the affairs of the grave and afterlife, he felt intense impact on his heart.

*Alhamdu-Lillâh غزّجلّ* due to the blessings of the collective I’тикâf he received the gift of repentance from sins and joined the Madani environment of Dawat-e-Islami. He adorned his face with a *beard* and began to wear a *blessed green turban*. After learning the method of giving dars from Faizan-e-Sunnat and sunnah inspiring speech, he began to deliver speeches even during the I’тикâf. He made a firm intention to enthusiastically participate in the Madani works of Dawat-e-Islami on his return to *England*.

*Alhamdu-Lillâh غزّجلّ*, at this moment in time, he is a Mubaligh of Dawat-e-Islami in England and is responsible for the 12 Madani works. The mother of his children (*my sister*), also joined the Madani environment and wears a Madani burqa despite living in the immodest social environment of England. After learning how to recite the Holy Qur’ân correctly, she is currently teaching other Islamic sisters in Madrassa-tul-Madina for adult women; further, she is responsible of Madani work amongst Islamic sisters.

صُلُوْا عَلَى الْحَبِيْبِ صلّى الله تعالى عليه مُحمَّد

(20) *I’m not going to Leave Faizan-e-Madina*

An Islamic brother who lives in the division of Kamaliya, district Dar-us-Salam (Punjab) says: In those days, I was in grade 9. I had a group of friends in my class. We all used to run away from school and roam around, play cricket till late at night, waste lots of time in internet cafes and spend all day watching movies on cable. I loved listening to music so much that I would fall asleep whilst listening
to songs and the very first thing I would do in the morning, when I woke up was, (Allah forbid) listening to music. We all wore fashionable and trendy clothes and would go out to tease girls and stare at them. I never obeyed my mother; whenever she tried to advise me, I would become furious and quarrel with her. My father also asked me to offer Salah, but I would turn a deaf ear. To be honest, there was no apparent hope of my reformation.

May Allah bless my elder brother who rescued me from drowning into the sea of sins. He asked me to perform I’tikāf in the last 10 days of Ramadan. Believe me, I was so away from religion that I didn’t even know what I’tikāf meant. As I was very rude, I blatantly refused but my brother did not give up hope. Somehow, he made up my mind and managed to get me to take part in the collective I’tikāf in Faizan-e-Madina (Sardarabad) the Madani Markaz of Dawat-e-Islami. During the initial four or five days I didn’t enjoy it at all and tried to run away but couldn’t succeed. Then I slowly began to feel some peace. During the last days, I felt so much spiritual tranquillity that, on the eve of Eid, I was saying, ‘I don’t want to go back home, I want to spend even tonight in Faizan-e-Madina.’

(21) Knee-Pain Disappeared due to the Blessing of I’tikāf

A student of Jamia-tul-Madina (Baab-ul-Madina Karachi) says: In the last 10 days of Ramadan (1426A.H.2005) I was blessed with the privilege of participating in the collective I’tikāf in Faizan-e-Madina (Baab-ul-Madina Karachi).

During the I’tikāf, I met an elderly person who told me that he had been suffering from knee-pain for several years, but when he came to Faizan-e-Madina (Baab-ul-Madina Karachi) the international Madani Markaz to perform I’tikāf, Alhamdu-Lillāh he has been relieved from his pain due to the blessings of I’tikāf.
(22) **Face adorned with a Beard and Head adorned with a Green Turban**

An Islamic brother states: In the last 10 days of Ramadan (1423 A.H. 2002), a modern Islamic brother of Nosari (province of Gujarat, India) attended the collective I’tikāf held by Dawat-e-Islami in Surat, Gujarat. He was deeply impressed by the sunnah-inspiring study circles, heart-rending supplications and pleasant sounds of Zikr and Na’ats (all according to the training schedule of Madani Markaz).

The blessings of the company of the Prophet’s devotees were inexpressible. He not only grew his beard, began to wear a blessed turban but also kept serving his religion under the guidance of Dawat-e-Islami and at present, he is spreading the Madani work as the Nigrān of his city “mushāwarat”.

(23) **There’s none like My Beloved** صلِّ الله عَلَيْهِ وَرسَلِهِ

Abdur Razzaq Attari, an Islamic brother of Hyderabad (Baab-ul-Islam Sindh Pakistan) was in charge of a laboratory in the Tando Adam Agricultural University. His two children were associated with the Madani atmosphere of Dawat-e-Islami but he himself was far away from salah and the sunah; he had a complete secular mindset.

In Ramadan, when he was invited through Individual effort to take part in the collective I’tikāf, he said: ‘The mother of my children has fallen out with me and gone to her parental home; will she come back, if I do I’tikāf?’ He was told that Inshā-Allah she would come back. Therefore, with the Prophet’s devotees, he took part in the collective I’tikāf that was held in Faizan-e-Madina (Hyderabad) in the last ten days of Ramadan (Probably in 1416 A.H.1995).

The study circles, Sunnah inspiring speeches, heart-rending supplications and pleasant Na’ats created a Madani transformation in his heart. He repented of his sins, made a firm intention to offer his salah, adorned his face and head with beard and green turban and began to recite Na’ats. During the I’tikāf, the mother of his children also returned home and their domestic disputes came to an
end. Due to the blessings of I’tikāf, he joined the Madani atmosphere of Dawat-e-Islami, grew his tresses, began to wear blessed turban and clothes all according to the Sunnah. He also travelled with Madani Qafilas. Whilst in the Madani environment, the same year, on Thursday the 27th of Rabi’-un-Noor Shareef (about 1416A.H.1995), he passed away

إنا لِللهِ وَإِنَّا إِلَيْهِ راجِعُونَ

Look at his good-fate; at the time of his death, he was reciting the following sentence line of a Na’at’s couplet:

There’s no one like my Beloved Rasool

*There’s no one like my Beloved Rasool*

*May the mercy of Allah be upon him and may we be forgiven for his sake*

**Terrifying Narration**

Dear Islamic brothers! This narration teaches us several Madani lessons. The late Abdur-Razzaq Attari was very lucky to have joined the Madani environment just a few months before his death. Indeed the one who repents before his death and comes on the right track and begins to follow the Prophetic sunnah is very fortunate. On the contrary, the one who performs good deeds and practices the sunnah but then, Allah forbid, becomes neglectful, falls into sin and moves away from the Madani environment a short while before his death, is very unfortunate.

Whenever Satan tries to make you drift away from the Madani environment by making you fall out with a responsible Islamic brother or get lazy or engrossed in your worldly business, then ponder over the following blessed Hadith *(which will Inshā-Allah follow shortly)* because it is often witnessed that when someone joins the Madani atmosphere whole-heartedly but then moves away, Allah forbid, it becomes very difficult for him to carry on performing virtuous deeds.
Sayyidatuna Aisha Siddiqah narrates: When Allah ﷺ decides goodness for somebody, then a year before his death, Allah ﷺ appoints an angel who persistently guides him to the straight path until he dies in a good state, and then people say: “so and so person has died in a good state”. When such a person dies, his soul hastens to leave and at that time, he desires to meet Allah ﷺ and Allah ﷺ is pleased to meet him. When Allah ﷺ decides evil for anyone, then a year before his death, Allah ﷺ appoints a devil over him who misguides him until he dies in his worst state; when death comes to him, his soul hesitates to leave, and this person dislikes meeting Allah ﷺ and so does Allah ﷺ. “(Mulakhasan Shar-hus-Sudoor, P27, Markaz-e-AhleSunnat, Barakat-e-Raza India)

(24) My Family Used to Turn Me Out of the House

An Islamic brother of Muzaffar-Gar (Punjab, Pakistan) says: I was extremely wicked. At night, I would listen to 3 or 4 music cassettes before going to sleep. I used to spend my entire nights loitering around and committing sins. I would quarrel with my family over trivial matters, my family used to turn me out of the house due to my misbehaviour. I would stay out of the home for one or two days, then the situation settled down and I would come back. In short, the days of my life were being ruined.

My cousin was the Nigrān of the area Mushāwarat of Dawat-e-Islami. He made Individual effort on me and made me take part in the collective I’tikāf of Dawat-e-Islami in the last 10 days of Ramadan (1425A.H.2004) in the “Adday Wali” Masjid (Muzaffar-Gar). I got extremely impressed by the praiseworthy character of a Mubaligh from Baab-ul-Madina Karachi. I repented of my previous sins and then adorned my head with a beautiful green turban by his hands.

On the 27th night, my heart was deeply affected by the heart-rending Du’a that took place after the sunnah-inspiring speech; it made me cry all night. On the second day of Eid, at the time of Fajr, whilst still asleep, I dreamt of a Holy person; he called me by my name and said, ‘It’s time for Fajr, and you’re still asleep!’ Whilst asleep, I
instantly folded my hands as though I was performing salah and then I woke up; my hands were folded in the same position. I received deep inspiration from this dream, and I went to the Masjid without delay and offered Fajr Salah with the jamat. I consistently attended the weekly Ijtima in my city. By the grace of Allah ʿazza wa jall, I am now doing Dars-e-Nizami in Jamia-tul-Madina (Baab-ul-Madina Karachi). I am responsible of Madani In’āmāt in my class; to express my gratitude, I would like to say that Allah ʿazza wa jall has especially blessed me because I practise all the 92 Madani In’āmāt formulated for students. It is my Madani request that all Islamic brothers say prayer for my steadfastness.

صلوًا على الحبيب! صلى الله تعالى على محمّد

(25) I was Made the Khateeb of a Masjid

An Islamic brother of Saeedabad, Baldiya Town Baab-ul-Madina Karachi states:

Alhamdu-Lillāh ʿazza wa jall I learnt to read the Holy Qur’an in a branch of Madrassa-tul-Madina of Dawat-e-Islami, but regretfully, I still didn’t become punctual in my salah. Alhamdu-Lillāh ʿazza wa jall I was blessed with the privilege of performing I’tikāf with Dawat-e-Islami’s Prophet’s devotees in the last 10 days of Ramadan. Participation in I’tikāf inflicted a Madani wound on my heart. It woke me up from the sleep of negligence, and truly opened my eyes. I became punctual in my salah. The I’tikāf inspired me to travel with a Madani Qafila. I was unemployed but the day I made the intention to travel with the Madani Qafila, my mushāwarat Nigrān said to me, ‘Inshā-Allah ʿazza wa jall you will get a job soon’.

Alhamdu-Lillāh ʿazza wa jall due to the blessings of the Madani Qafila, the management of the Masjid where our Madani Qafila stayed liked the way of my speech and supplication, so they appointed me as the khateeb of the Masjid and hence I got a means of income. May Allah ʿazza wa jall grant me steadfastness in the Madani atmosphere of Dawat-e-Islami.
(26) **I was Spending My Life in Negligence**

A modern Islamic brother of Modasa (Gujarat, India) was wasting his life in negligence committing sins constantly. Luckily, in the last 10 days of Ramadan (1423A.H.2002) he was blessed with the privilege of taking part in the collective I’zikāf of Dawat-e-Islami in the company of Prophet’s devotees. How blessed the company of Prophet’s devotees is!

Due to the blessings of the Sunnah-inspiring speeches, heart-rending Du’as and pleasant Na’ats his life completely changed. He got such a passion that he gained the privilege to deliver a Dars and bayan during the I’zikāf. He intended to grow his beard and wear a *blessed turban*. He also travelled with a 30 day Madani Qafila with a group of Prophet’s devotees. As he was a talented man, the Islamic brothers were so impressed with him that they appointed him as the Ameer of the Qafila.

(27) **Alhamdu-Lillāh I Began to Offer Tahajjud**

An elderly Islamic brother of Sakhar (Baab-ul-Islam Sindh) states: I was blessed with the privilege of taking part in the collective I’zikāf in the last 10 days of Ramadan (1425A.H.2004) organised by Dawat-e-Islami the international non-political movement of the Qur’an & Sunnah. There was a pre-arranged and organised schedule for the study circles. I learnt the rules of salah and many other sunan relating to everyday life. In those 10 days, I learnt what I didn’t learn in my entire life. Listening to sunnah inspiring speeches, and staying in the company of the Prophet’s devotees made me reflect about the afterlife and a Madani revolution took place in my heart. I developed the enthusiasm to practice the Madani In’āmāt. Alhamdu-Lillāh ُعَزَّوُجَلْنَِي I especially practiced the 2nd Madani In’ām and Alhamdu-Lillāh ُعَزَّوُجَلْنَِي with its blessings I made a habit of offering all five salah in the first row of the Masjid, with jamat and the first Takbeer.
I also became steadfast in offering my Tahajjud salah. I submit my Madani In'amāt card to the relevant responsible Islamic brother every month. I am also blessed with the privilege of participating in the weekly Ijtima punctually from start till end.

صلّى الله تعالى عليّ محمّد

(28) **Ya Rasool- Allah** Make Me Behold You

An Islamic brother who lives in Mittiyān (Khariyan, Punjab, Pakistan) says: Like other modern young guys, I would also watch films and dramas. Luckily, in the last 10 days of Ramadan, I was blessed with the privilege of taking part in the collective I’tikāf with a group of Prophet’s devotees. How blessed the company of the Prophet’s devotees is! It was the first time in my life that I saw such a Madani atmosphere. I fell deeply in love with Dawat-e-Islami more than even myself. I always wished to behold our Beloved Rasool صلى الله عليه وسلم. During I’tikāf I used to pray every day to behold the beloved Rasool صلى الله عليه وسلم.

On the 27th night, an Ijtima-e-Zikr-o-Na’at was held. During the Zikr of Allah ﷻ I overcame with passion. Then it was time for the heart-rending Du’a. I closed my eyes, and wept as I repeated the same words over and over again: ‘Oh Beloved Rasool, make me behold you’. Suddenly, there was a bright flash of light in my eyes, and then I saw a Holy and luminous face; I was sure that He is the Beloved Rasool صلى الله عليه وسلم but then the blessed and beautiful face disappeared from my sight.

Alhamdu-Lillāh ﷻ a Madani transformation took place in my heart. I repented of my sins, grew my beard and made the intention to adorn my head with a blessed turban. Alhamdu-Lillāh ﷻ, on Eid I continued my ‘spiritual endeavour’ travelling with a three day Madani Qafila with a group of Prophet’s devotees.
At present, I am doing Dars-e-Nizami in Jamia-tul-Madina (Baab-ul-Madina Karachi). I have also completed the Ta’weezāt-e-Attaria course; and the Majlis-e-Maktūbāt-o-Ta’weezāt-e-Attaria has given me the duty to distribute Ta’weezāt to people; moreover, in Jamia-tul-Madina I’m responsible for Madani Qafilas in my class.

(29) It’s Amazing How I Stopped Playing Snooker!

An Islamic brother of Liaqatabad (Baab-ul-Madina Karachi) states: I used to watch films and dramas, and was so fond of playing billiards and snooker that I wouldn’t stop even if someone told me off or even beat me. I was so immersed in sins that (Allah ﷺ forbid) I used to fear offering salah. With the Mercy of Allah ﷺ, in the last 10 days of Ramadan, (1425A.H. 2004) I, a sinner, was privileged to join the collective I’тиkāf with the Prophet’s devotees in our local Furqaniya Masjid (Liaqatabad, Baab-ul-Madina Karachi) under the supervision of Dawat-e-Islami, the international non-political movement of the Qur’ān and Sunnah.

Alhamdu-Lillāh ﷺ, due to the blessings of the “Madani In’āmāt” I was encouraged to prepare for my afterlife and I refrained from sins to some extent. Then I became a disciple of the Qadiriyya Razaviyya spiritual order and became punctual in my salah. I stopped playing snooker. I’m surprised how I managed to stop playing snooker.

Soon after, I was privileged to participate in the final day of Dawat-e-Islami’s 3 day international Sunnah inspiring Ijtima held in Sehra-e-Madina (Madina-tul-Auliya) Multan. The speech ‘The Destruction of Television’ was delivered in the Ijtima. When I heard the speech I trembled with fear of the punishment of the grave and day of resurrection. I then vowed that from then on I would never watch television again. I made my mother listen to the same speech on a cassette, she stopped watching television too. She also wanted to become a disciple of Ghaus-e-A’zam ﷺ so I made her do Bay’at as well. Due to the blessings of Bay’at, my mother started to offer
Tahajjud, Ishrāq and Chasht (Salat al-Duhā) punctually with her compulsory prayers.

May I be sacrificed for the magnificence and Glory of Allah! A short while later my mother was called to luminous Madina. My mother herself said: “This all is the blessing of doing bay’at”. At this moment in time Alhamdu-Lillâh I am trying to serve my beloved movement Dawat-e-Islami as a divisional Qafila responsible.

(30) A Comedian Became a Mubaligh

There was a youth in Balan Sinor (Gujarat Hind) who was a comedian. Entertaining the people by jokes and amusing stories was his pastime. People used to call him to weddings to entertain the guests with his impersonations. Fortunately, he was blessed with the privilege of taking part in a collective I’tikāf with a group of ‘Prophet’s devotees in the last 10 days of Ramadan. Prior to I’tikāf, he cared only about earning money but in the Madani atmosphere of the I’tikāf he gained a passion to earn reward for his afterlife. He repented of his past sins and began to preach the Sunnah. He devoted himself to Dawat-e-Islami and at present he is spreading the Madani work of Dawat-e-Islami as the Nigrān of a divisional mushāwarat of Dawat-e-Islami.

He is so sincere, determined and self-sacrificing that he has devoted 25 days every month to perform the Madani work.

(31) I Kissed Hajr-e-Aswad

An Islamic brother of Tando Allah Yar (Baab-ul-Islam Sindh) says: I used to commit sins fearlessly due to the company of wicked friends. Going to pubs had become my daily routine. Quarrelling and provoking people, fighting & arguing without any reason at all were my habits. Even my family-members hated me due to my spiteful and troublesome behaviour. I was wandering in the valley of sins.
The star of my luck shone when, as a result of the Individual effort of an Islamic brother, I was blessed with the privilege of taking part in the collective I’tikāf in the last 10 days of Ramadan (1426A.H.2005) in the company of the ‘Prophet’s devotees in my local Nurani Masjid (Tando Allah Yar) under the supervision of Dawat-e-Islami.

During the I’tikāf, the beards, blessed turbans of the Islamic brothers, their love and compassion impressed me very much. I cannot describe what I learnt in those 10 days in the company of Prophet’s devotees. On the 25th night I was doing the Zikr of Allah during the Zikr I dozed off and saw myself standing before the Holy Ka’ba and I kissed Hajr-e-Aswad spontaneously. I was blessed on the 27th night as well. In a state of drowsiness, I saw myself in the blessed streets of Madina-tul-Munawwarah watching the beautiful green dome. These faith-strengthening experiences completely transformed the state of my heart. I made a firm intention never to leave this Madani environment.

Alhamdu-Lillāh due to the generosity and benevolence of my Merciful Allah at this moment in time, I am studying Dars-e-Nizami in a Jamia-tul-Madina of Dawat-e-Islami in Hyderabad.

(32) I Gave up the Sin of Bad Company

An Islamic brother of Orangi Town (Baab-ul-Madina Karachi) stated: Due to the company of modern and dishonest friends I had also become modern and wicked.

Fortunately, I joined the Madani atmosphere of Dawat-e-Islami, the international non-political movement of the Qur’an and Sunnah due to the blessings of taking part in the collective I’tikāf in the last 10 days of Ramadan in my local Aqsa Masjid, Orangi Town, Al-Fath Colony (Baab-ul-Madina Karachi). I became punctual in my salah and firm in following the Sunnah. I developed a habit of attending the weekly Ijtima. I gave up my indecent habit of watching films and dramas. A massive advantage was that Alhamdu-Lillāh I got
rid of **bad company** which was not only a major sin but was undoubtedly the root of sins as well.

\[ \text{ضَعْنَا عَلَيْكَ الْحَبْيَبَ!} \quad 
\text{صَلَّى اللهُ عَلَيْهِ عَلَى مُحَمَّدَ} \]

**33**) **My Passion was given a Major Boost**

According to the statement of an Islamic brother of *Malaka* (Ilahbad, U.P, India): He attended the “all India sunnah inspiring Ijtima” held in Madina-tul-Auliya Ahmadabad Shareef; due to the blessing of attending the Ijtima, he developed a passion to serve Islam. In the same year, he took part in the collective I’tikāf held in the last 10 days of Ramadan (1996/1418 A.H.) in the Nagori Ward Masjid (Ahmadabad Shareef) under the supervision of Dawat-e-Islami. He got extremely impressed by the company of the ‘Prophet’s devotees. His passion was given a tremendous boost.

After the I’tikāf, when he returned to his ancestral village of Malaka (U.P.) he began to spread the Madani work brilliantly. The following year, on behalf of the *Madani Markaz*, he visited many cities and made hundreds of Islamic brothers perform I’tikāf. At this moment in time he lives in Ahmadabad Sharif and is in charge of the district finances according to the organizational procedure of Dawat-e-Islami.

\[ \text{ضَعْنَا عَلَيْكَ الْحَبْيَبَ!} \quad 
\text{صَلَّى اللهُ عَلَيْهِ عَلَى مُحَمَّدَ} \]

**34**) **Comments of a 70 Years old Islamic Brother**

A 70 years old Islamic brother of *Garden West* (Baab-ul-Madina Karachi) stated: Despite reaching old age, I didn’t offer salah. I enjoyed watching films and dramas. I shaved my beard and wore latest English-fashion clothes. About 10 years ago, when I was 60 years old, I experienced the blessings of I’tikāf for the first time in my life in the last 10 days of Ramadan (about 1417A.H.1996) in the company of the ‘Prophet’s devotees in Kausar Masjid, Musa lane, Liyari (Baab-ul-Madina).
During the I’tikāf, an Islamic brother saw me reciting the Holy Qur’ān in Gujarati language; he informed me that it is necessary to recite the Qur’ān in Arabic, otherwise it wouldn’t be possible to recite the Arabic letters from their correct makhārij (places of origin). I appreciated his advice. During the I’tikāf I received great blessings from the ‘Prophet’s devotees. I began to learn the Quran in Madrassa-tul-Madina (for adults) organized by Dawat-e-Islami. After one and a half year struggle, I managed to correct my pronunciation to some extent.

Alhamdu-Lillāh I can now recite the Holy Qur’ān in Arabic. I spend the entire night in the Sunnah inspiring weekly Ijtima. I am also blessed with the privilege of participating in the invitation towards goodness once a week. (Alaqai Dora Baraey Neykey ki Dawat)

Alhamdu-Lillāh I adorned my face with a fist long beard. Despite not having any apparent means, I was granted the privilege to perform Umrah Shareef and visit the blessed Madina. Alhamdu-Lillāh, I travel with a 3 day Madani Qafila every month. Out of 72 Madani In’āmāt, I am currently trying to practice more than 40 Madani In’āmāt. I am working as an accountant in a private firm. For the previous four years I am being blessed with the opportunity to invite people towards goodness whilst commuting to and from work by bus in the morning and evening.

Once, I had a dream in which I saw myself inviting the passengers towards goodness; when I finished I saw a Mubaligh, who I admired very much, in front of me, I saw his beautiful face smiling at me. When I saw this faith-strengthening scene, I began to cry and then I woke up. After seeing this dream, I became even more persistent in inviting people towards goodness.

 صلى الله تعالى علی مُحمَّد صَلَوْا عَلَی الْحَمِیْب!
It is not Permissible to Transliterate Verses of Qur’an into any Language other than Arabic!

Dear Islamic brothers! Did you see! Sometimes, the character of a person does not improve until he joins a good company. Nowadays, many old people are seen committing various sins. In fact, even when they are on their death beds they still don’t grow their beards. Even in that crucial state, they keep a TV besides their bed to watch and they are desirous of getting busy with worldly activities after recovery from their disease. That elderly Islamic brother was very lucky indeed. He joined the Madani atmosphere during I’tikāf and then his negligent life was transformed into a Madani life.

Did you see he was reciting the Holy Qur’an in Guajarati because he did not know how to recite the Holy Qur’an in Arabic; when a Prophet’s devotee kindly persuaded him, so he began to attend the Madrassa-tul-Madina (adults) in the evening and eventually learnt how to recite the Quran in Arabic to some degree.

Remember! Other than Arabic it is not permissible to transliterate (to write the words of) the Holy Qur’an into any language e.g. Guajarati, English, and Hindi etc. The Qur’anic verses and supplications in monthly journals, and other religious books/magazines should be written in their original Arabic form.

The renowned Qur’anic commentator, Mufti Ahmad Yaar Khan رحمه الله mentions in one of his detailed fatwas: “Transliterating the Holy Qur’an into Hindi or English is an obvious tahrif (distortion) (and distorting the Holy Qur’an is strictly prohibited/Haram) because firstly it contradicts the above mentioned restrictions; secondly it will not be possible to differentiate between /zh/، /q/ and /k/، /z/، and /th/، /z/، and /th/، /z/، and /th/، /z/، and /th/، /z/، and /th/، /z/، and /th/، /z/، and /th/، /z/، and /th/، /z/، and /th/، /z/، and /th/، /z/، and /th/، /z/، and /th/، /z/، and /th/، /z/، and /th/، /z/، and /th/، /z/، and /th/، /z/، and /th/، /z/، and /th/، /z/， and /th/. For example, /zahr/ ظاهر means apparent, whereas /zahir/ ظاهر means “shiny” or “fresh”. So if you write ZAHIR in English then how will you know whether it says /zahr/ ظاهر or /zahir/ ظاهر. The same goes for /qadir/ قادر and /zahir/ ظاهر. So not only will the attributes and words become distorted the actual letters will change and hence the
meaning will no longer be the same.” (Fatawa-e-Naeemia, P116, Maktaba Islamiyyah, Urdu Bazar, Markaz-ul-Auliya, Lahore)

(35)  **I Made a Madani Atmosphere at Home**

An Islamic brother says: It was Ramadan (1426A.H.2005) and the days of I’tikāf were approaching. I met an Islamic brother (about 40 years old) from Rajuri (Jammu Kashmir, India).

I tried to persuade him to attend the collective I’tikāf. Responding positively to my invitation, he took part in the collective I’tikāf in the last 10 days of Ramadan in the Railway station Masjid, under the supervision of Dawat-e-Islami. He was surprised to see the Madani atmosphere that the ‘Prophet’s devotees had created. He decided to grow his beard and began to wear a blessed turban. He even started to deliver a Dars and speech and created a Madani atmosphere at home. He made the Islamic sisters of his house veil themselves and at present he is the mushāwarat Nigrān of his city Rajuri.

(36) **How I Became Pious!**

An Islamic brother of District Bhalwal region Gulzar-e-Taiba (Sargodha, Punjab, Pakistan) says: I didn’t offer my salah and was fond of fashion. I loved watching films and dramas and enjoyed listening to music. Allah forbid I used to keep only a few fasts in Ramadan. If someone advised me, I would not listen.

One day, I was going somewhere, worried about something. I met a friend who was wearing a blessed Turban; he was associated with the Madani environment of Dawat-e-Islami. Making individual effort, he took me to Dawat-e-Islami’s Sunnah-inspiing weekly Ijtima in the Jāme’ Masjid, but I left after a short while due to satanic thoughts. Two days later a friend of mine took me to watch a film but we had an argument, so I returned.

Luckily, in Ramadan, my elder brother took part in the collective I’tikāf organized by Dawat-e-Islami. The star of my fortune shone
when I went to meet him. I got very impressed to see the ‘Prophet’s devotees wearing lovely green turbans. On the eve of Eid, an Islamic brother gave my elder brother a Na’at cassette and a copy of Faizan-e-Sunnat. I trembled with fear when I read the chapter ‘Punishments of not offering salah’ when I heard munajāt (invocations) in the cassette, I felt its intense effect in my heart.

Alhamdu-Lillāh عزّ وجلّ I gave up listening to music but couldn’t manage to offer my salah punctually. On the invitation of a ‘Prophet’s devotee, I attended the Sunnah inspiring weekly Ijtima of Dawat-e-Islami once again, but this time I stayed till the end. After the Ijtima, the lovely way in which the ‘Prophet’s devotees met me increased my love for Dawat-e-Islami. I adorned my face with the Madani sign of the beard, and began to wear a blessed green turban. I began to offer all five salah with the Jama’at. I also became a disciple in the Honourable Qadiriyya Razaviyya spiritual order and became a follower of Ghos-e-Azam رضي الله عنه.

At this moment in time in terms of the Madani work of Dawat-e-Islami, I have a responsibility in a Zeli mushāwarat. In addition to delivering a Dars regularly I have also been blessed with the privilege of trying to memorise the Holy Qur’an in a Dawat-e-Islami Madrassa-tul-Madina.

(37) Relief from Spinal Pain

A Mubaligh of Dawat-e-Islami made the following statement: In Ramadan (1425AH) my cousin, a mill owner from Defence-View (Baab-ul-Madina Karachi), made the intention to take part in the collective I’tikāf by Dawat-e-Islami due to the blessings of Individual effort. He says: I had been suffering from intense spinal pain for a long time. I visited numerous doctors and specialists and used their prescribed medicines as well but there was no relief. I was worried as to how I would be able to perform I’tikāf for 10 whole days. Anyway, during I’tikāf I tried to sit against a wall. I was used to sleeping on comfortable a mattress but here we were encouraged to
sleep on a mat or rug on the floor, according to the blessed Sunnah. This was extremely difficult for me but there was no other option. Alhamdu-Lillāh ʿعَزَّوَجَلَّ after just a few days of sleeping according to the Sunnah, I felt my back pain reducing considerably. The pain was then relieved completely.

The pain of my back that was not relieved even by the use of the medicines prescribed by highly learned and experienced doctors was Alhamdu-Lillāh ʿعَزَّوَجَلَّ eventually relieved due to the blessings of taking part in Dawat-e-Islami's Sunnah inspiring Iʿtikāf till the end.

(38) **New Year Celebrations**

A Mubaligh of Dawat-e-Islami says: In Jodhpur Rajhistan (India), there was a photographer (about 28 years old) who had a crazy passion for attending shameless New Year parties on the 31st of December; he travelled as far as Mumbai to attend such parties.

Fortunately, Alhamdu-Lillāh ʿعَزَّوَجَلَّ, in the last 10 days of Ramadan (1426A.H.2005) he was blessed with the privilege of taking part in the collective Iʿtikāf with a group of ‘Prophet’s devotees in a Masjid in Udaipur (Rajasthan Hind) under the supervision of Dawat-e-Islami, the international non-political movement of the Qur’an and Sunnah.

The sunnah-inspiring study circles, inspiring speeches, and heart-rending supplications had an over-whelming effect on him. He repented of his previous sins, quit photography and began to perform Sada-e-Madina regularly, i.e he began to wake up Muslims for Fajr salah.

**The Muslims' New Year**

If only Muslims would enthusiastically welcome the new Madani Islamic year instead of the Christian New Year. Alhamdu-Lillāh ʿعَزَّوَجَلَّ the Muslims' New Year begins on the 1st of Muharram. If
possible, promote the tradition of congratulating each other in Muharram upon the arrival of the New Madani Year.

(39) **The Blessings of Association with Prophet’s Devotees**

An Islamic brother of **Bhalwal**, district Gulzar-e-Taiba (Sargodha, Punjab Pakistan) states: I was clean shaven; far away from Prophetic sunnah and was wandering in the doomed valleys of negligence.

During the blessed month of Ramadan, one day, when I was sitting in my room, my father told my younger brother that collective I’tikāf is going to be held in “Jame’ Masjid Khawajgan” in the last 10 days of Ramadan by Dawat-e-Islami, the international non-political movement of the Qur’an and Sunnah, so come quickly otherwise you won’t get a place in the first row. Listening to what my father said, I also became eager to go and see the ‘Prophet’s devotees (in the I’tikāf). That day I offered the Isha salah along with the Taraweeh salah in that Masjid. After the Taraweeh salah the following Na’at Shareef of Haji Mushtaq رَحْمَةُ اللهِ عَلَيْهْ was played on a cassette player:

No One is like my Holy Rasool

I really enjoyed listening to it. The second day, I came again and as it was Thursday, the Sunnah inspiring weekly Ijtima had begun. This was my first Ijtima which I ever attended. I felt intense peace and tranquillity during the Ijtima. The next day when I came, in the cassette Ijtima the cassette entitled Ganay Bajay ki Holnakiyan (The Devastating harms of music) was played. The speech made me tremble with fear because it pointed out profane songs that had become common. I had also committed the sin of singing profane songs, so I repented and renewed my faith. As the activities of I’tikāf had won my heart, I decided to do I’tikāf for the remaining days. During the I’tikāf, I read about the sunan and manners of wearing Islamic hair-style in *Faizan-e-Sunnat*, I also intended to grow my hair according to sunnah. In the *Ijtima-e-Zikr-o-Na’at* on the
26th of Ramadan, I made the intention to grow my beard. I also became a disciple of Ghaus-e-Azam رضي الله عنه. I learnt the words of Salat-o-Salam during the I’tikāf. When I returned home I removed TV from the house along with more than 100 song cassettes.

Presently, in terms of the Madani work of Dawat-e-Islami, Alhamdu-Lillâh ُغُرُوجِل ِّ I am a divisional Qafila Zimadâr (in charge of Madani Qafilas).

صلَّى الله تعالى على مُحَمَّدَ

(40) **Closure of the Business of Adulterated Spices**

An Islamic brother of Ranchorpuri Road, **Beempura** (Madani Pura) Baab-ul-Madina Karachi says: I didn’t offer even the Friday salah. Fortunately, in the last 10 days of Ramadan (1425A.H. 2004) I was blessed with the privilege of joining the collective I’tikāf with a group of ‘Prophet’s devotees in the Gulzar-e-Madina Masjid Agra Taj under the supervision of Dawat-e-Islami, the international non-political movement of the Qur’an & Sunnah. The blessed company of ‘Prophet’s devotees changed my heart-feelings altogether within 10 days. Alhamdu-Lillâh ُغُرُوجِل I learnt about salah to some extent and began to offer all five salah with Jama’at. I also became the disciple of Ghaus-e-Azam رضي الله عنه.

By the grace of Allah ُغُرُوجِل I developed such a strong Madani mindset that I am at present trying to practice over 63 Madani In’âmât. I have developed a habit of regularly reading the booklets published by Maktaba-tul-Madina. Another great blessing of I’tikāf worth mentioning is that I left my sinful business of selling adulterated spices throughout Sindh. I had about 44 employees in my herbs and spices factory. I have closed the factory because it is a very crucial era. Running the business of pure herbs and spices honestly on a large scale is very difficult in today’s competitive environment. Who cares about the health of Muslims these days! What people care about is money whether it comes from a Halal source or Allah ُغُرُوجِل forbid, Haram. Anyhow, due to the blessings of the company of the
'Prophet’s devotees I occupied myself in searching for a lawful livelihood.

Alhamdu-Lillāh due to the blessings of the Madani environment of Dawat-e-Islami I have developed a habit of offering my salah in the first row of the Masjid as well as offering the voluntary salah of Ishraq, Chasht, Awwabeen and Tahajjud.

صَلْيَاهُ عَلَيْهِ الْحَبِيبُ

(41)  **I Saw Jibraeel**

An Islamic brother of the organisational district of Dawat-e-Islami called Janna-tul-Baqi' (Baab-ul-Madina, New Karachi) made the following statement:

Like other youngsters, I was also wandering in the dark valleys of fashion. I was spending my days and nights in sins. Alhamdu-Lillāh my star of fortune began to shine. In Ramadan (1426A.H.2005) I was blessed with the privilege of joining the collective I’tikāf in the Madani environment of Dawat-e-Islami, the international non-political movement of the Qur’an and Sunnah, in the company of the ‘Prophet’s devotees. What I learnt in just 10 days cannot be expressed in words. I made a firm intention to abstain from sins forever. I began to wear a blessed turban and grew my beard.

On the 29th of Ramadan, the Mu’takifeen collectively cleaned the Masjid. After this, I continued to worship. While worshipping, I saw a pious person whose face was glowing; he approached me and shook my hands; I felt the coolness of the handshake in my heart. The thought occurred to me that he is Sayyiduna Jibraeel and this is probably Layla-tul-Qadr because a blessed Hadith states: ‘Jibraeel comes to the earth on Layla-tul-Qadr and shakes hands with worshippers.’
Oh Rabb of Beloved Mustafa! Accept the I’tikāf of every Muslim.

Oh Allah! For the sake of the sincere Mu’takifeen forgive us and grant us a place in Heaven without holding us accountable.

Oh Allah! Bestow upon us steadfastness in the Madani atmosphere of Dawat-e-Islami.

Oh Allah! Make us true lovers of Your beloved Rasool.

Oh Allah! Forgive the Ummah of the beloved Rasool.

Ameen
Method of Delivering Dars

This chapter contains the method of how to deliver Dars as instructed by the Madanī Markaz [Headquarter] of Dawat-e-Islāmī.

Delivering Dars

Say the following three times:

"Please come closer"

Then whilst double covering [purdah main purdah] yourself, sit in the folded leg position (as in Salâh) and recite the following:

\[
\text{اُحُمْدُبِيِّر بِالْعَالَمِينَ وَالصَّلَاةَ وَالسَّلَامَ على سُبُهُ النَّزِيلِينَ}
\]

\[
\text{آمَّا بَعْدَنِ! فَأَعُوْرُونَكَ مِنَ السَّيِّئِينَ الَّذِينَ يَحْيَونَ الرَّحْمَنَ الرَّحِيمَ}
\]

Then make the attendees of the dars repeat the following Durûd:

\[
\text{الصَّلَاةَ وَالسَّلَامَ عَلَيْكَ يَافَوُونَ الله}
\]

\[
\text{وَعَلَيَّ وَأَضْحَكِيَّ بِكَ بَيَّانَيْنَ الله}
\]

\[
\text{الصَّلَاةَ وَالسَّلَامَ عَلَيْكَ بِإِيَّانَيْنَ الله}
\]

\[
\text{وَعَلَيَّ وَأَضْحَكِيَّ بَيَانَيْنَ الله}
\]

If you are in the Masjid, then say:

\[
\text{ْنُوْيِتْ سَنَتَّ الْإِعِيْكَافِ}
\]

(Translation: I intend the Sunnah of Itikaaf)

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\[12\] You have to read aloud anything that is italicised and arabic
Then say the following:

“My Dear Islamic Brothers! Come closer and in respect of the Dars, try and sit in the folded leg position as you sit in the Salāh. If you get tired then sit in any position you find comfortable. Lower your gaze and listen to the Dars from Faizan-e-Sunnat with full concentration because by looking here and there, by playing on the floor with your finger, or by messing around with your clothes, body or hair, it’s possible that you may lose some of the blessings 13.”

After saying this, mention a virtue of reciting Durūd from Faizan-e-Sunnat. After mentioning the virtue, read this aloud so that all brothers can recite Durūd –

صلو علی الحبیب صلی الله علیه علی محمد

Next begin the Dars by reading from the book. You should only read the translation of Arabic text. Do not give your own explanation of any Qur'anic verse or Hadith as this is harām.

After the Dars, say the following:

“Alhamdu-Lillāh, Sunnahs are taught and learnt excessively in the Madanī environment of Dawat-e-Islāmī. [Mention the location of the weekly Ijtimā’ (Congregation) in your locality – for example:] The weekly Ijtimā’ of Dawat-e-Islami in Karachi takes place every Thursday evening in Faizan-e-Madina, Old Sabzi Mandi. It is a Madani request that you participate in this Ijtimā’, and make an effort to spend the whole night in Faizan-e-Madina. Make it a habit, to travel with Devotees of the Prophet (durood) in the Madanī Qāfila in order to learn Sunnahs of the Prophet صلى الله عليه وآله وسلم; and to fill in your Madani In'aamaat card and to hand it in to your area Zimadaar within the first ten days of the new Islamic month (practice Fikr-e-Madina). Allah ﷺ Willing [Inshā-Allah ﷺ], with the blessing of this we will start acting upon the Sunnahs of the Prophet صلى الله عليه وآله وسلم, have a resentment for sins and will safeguard our Imān. Every Islamic brother make the intention that, I must strive to

13 Try and say something like this at the beginning of your Bayan also.
rectify myself and the people of the whole world – Allah Willing [Inshā-Allah]. To rectify ourselves we will act upon the Madani In'aamaat and to rectify the people of the whole world we will travel in the Madanī Qāfilah [Outreach Travels] Allah Willing [Inshā-Allah].”

Finally with absolute humility and humbleness, you should raise your hands and make the following Dua without adding anything and without leaving something out:

\[
\text{Alhamdulillāh} \text{ la'la' a's-salam} \text{ wa'ls-salaam} \text{ la'la' a's-salam}
\]

“Oh Allah! For the sake of the Prophet صلی اللهۢ علیه وآله وسلّم forgive us, our parents, and all the Muslims. Oh Allah صلی اللهۢ علیه وآله وسلّم Forgive all our sins, give us the passion to become practising Muslims and make us obedient to our parents. Oh Allah صلی اللهۢ علیه وآله وسلّم Make us your sincere devotees and of your Beloved Prophet صلی اللهۢ علیه وآله وسلّم. Cure us from the illness of sins. Oh Allah صلی اللهۢ علیه وآله وسلّم Give us the ability to act upon the Madani In'amaat, give us the ability to travel on the Madani Qāfilas. Give us the ability to invite others and inspire them to act upon the Madani In'aamaat and travel on the Madanī Qāfila. Oh Allah صلی اللهۢ علیه وآله وسلّم Free every Muslim from disease, debt, unemployment, wrongful court cases and every type of worry. Oh Allah صلی اللهۢ علیه وآله وسلّم Bless every Muslim with obedient children. Oh Allah صلی اللهۢ علیه وآله وسلّم Grant us death with Imān in the beautiful city of Madina-tul-Munawwara and while lost in the visions of your Beloved Prophet صلی اللهۢ علیه وآله وسلّم. Make our place of burial in Jannah-tul-Baqi and make us companions of your Beloved صلی اللهۢ علیه وآله وسلّم in Jannah-tul-Firdous. Oh Allah صلی اللهۢ علیه وآله وسلّم for the sake of the cool and fragrant air in Madina, accept all our lawful Dua’s.”

Then read the following couplet

““Whoever proclaims Yā-Rab for his supplications. Fullfill his Dua’s and relieve him of all his complications.”

“Jis kisi nay bhī dua’ kay wāṣtay yā Rab kahā Kar day pūrī ārzū har bay kas-o-majbūr kī”
Next, read the following verse as part of the Dua:

إنَّ اللَّهَ وَمَّلَائِكَتَهُ يُصَلُّونَ عَلَيْنَاهُمْ لَيَتَّبِعُونَ النَّبيَّ ﷺ يَقِيَّ الَّذِينَ مَاتُوا مِنْ عَمَّا بَلَغَهُ الْحَوْلُ وَلَا حَرَثًا مَّنْ خَلَقْنَاهُمْ

Read any Durūd. Read the following verse to finish your Dua:

سُبْحَانَ رَبِّي رَبِّ الْعَرْشِ أَصْحَابُ الْجَهَنَّمْ يَوْمَ يُؤْمِنُونَ وَسُلَّمَ عَلَى الْبُرَّ وَالْأَصْحَابِ بَيْنَ الْعَلَّٰمَيْنَ

In trying to achieve maximum benefit from the Dars given, sit down and warmly meet everyone. New Islamic brothers should be brought nearer. You should also encourage them to act upon the Madanī In’aāmāt [Self Analysis Questionnaire] and travel in the Madanī Qāfilah [Outreach Travels].

**Dua of Attar**

O Allah عَزَّوْجَلَّ, Grant me the strength to give at least 2 Dars everyday from Faizan-e-Sunnat at schools, Masjids, homes and busy intersections and with the blessing of this, forgive me and those that listen to this lesson and make us well mannered.

*Ameen*