# Excellence of Ramadan

No matter how lazy Satan tries to make you feel, please read this chapter (every year) from beginning to end. اِنْ شَــآءَالـلّٰـه عَزَّوَجَلَّ, You will see its blessings for yourself.

## Excellence of Ṣalāt-‘Alan-Nabī صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم

The Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said, ‘Indeed, he who recites Ṣalāt (Durūd) upon me the most, will be the closest to me on the Day of Judgement.’ (Jāmi’ Tirmiżī, vol. 2, pp. 27, Ḥadīš 484)

صَلُّوۡا عَلَى الۡحَبِيۡب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

Dear Islamic brothers! It is a great bounty of Allah عَزَّوَجَلَّ that He عَزَّوَجَلَّ has granted us a tremendous gift in the form of Ramadan, whose every moment is full of mercy. The reward of good deeds is multiplied many times in this month. The reward of a Nafl act is equivalent to that of a Farḍ one, while the reward of a Farḍ act is multiplied 70 times. In this month, even the sleep of a fasting person is considered an act of worship. The divine ‘Arsh-holding angels say ‘Āmīn’ for the Du’ā of the fasting people. According to a Ḥadīš, the fish in the seas ask for forgiveness until Ifṭār for the one who fasts in Ramadan. (Attarghīb Wattarĥīb, vol. 2, pp. 55, Ḥadīš 6)

## 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. Allah عَزَّوَجَلَّ likes hidden worship more. A blessed Ḥadīš says, ‘Fasting is the door of worship.’ (Al-Jāmi’-uṣ-Ṣaghīr, pp. 146, Ḥadīš 2415)

## Revelation of the Quran

Ramadan is a blessed and sacred month in which Allah عَزَّوَجَلَّ revealed the Holy Quran. He عَزَّوَجَلَّ mentions the revelation of the Holy Quran and Ramadan in these words:

شَہۡرُ رَمَضَانَ الَّذِیۡۤ اُنۡزِلَ فِیۡہِ الۡقُرۡاٰنُ ہُدًی لِّلنَّاسِ وَ بَیِّنٰتٍ مِّنَ الۡہُدٰی وَ الۡفُرۡقَانِ ۚ فَمَنۡ شَہِدَ مِنۡکُمُ الشَّہۡرَ فَلۡیَصُمۡہُ ؕ وَ مَنۡ کَانَ مَـرِیۡضًا اَوۡ عَلٰی سَفَرٍ فَعِدَّۃٌ مِّنۡ اَیَّامٍ اُخَرَ ؕ یُرِیۡدُ اللّٰہُ بِکُمُ الۡیُسۡرَ وَلَا یُرِ یۡدُ بِکُمُ الۡعُسۡرَ ۫ وَ لِتُکۡمِلُوا الۡعِدَّۃَ وَ لِتُکَبِّرُو ا اللّٰہَ عَـلٰی مَا ہَدٰىکُمۡ وَ لَعَلَّکُمۡ تَشۡکُرُوۡنَ ﴿۱۸۵﴾

The month of Ramadan in which was sent down the Quran - the guidance for mankind, the direction and the clear criteria (to judge between right and wrong). So whoever among you finds 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 عَزَّوَجَلَّ 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.

[Kanz-ul-Īmān (Translation of Quran)] (Part 2, Sūraĥ Al-Baqaraĥ, verse 185)

## Definition of Ramadan

Regarding the first part of this verse (شَـھْرُ رَمَـضَـانَ الَّـذِیْۤ), a renowned commentator of the Quran, Muftī Aḥmad Yār Khān عَـلَيْهِ رَحْـمَةُ الْـمَـنَّان has stated in ‘*Tafsīr-e-Na’īmī*’, ‘Like ‘رَحۡـمٰن’ (Raḥmān), Ramadan is probably one of the names of Allah عَزَّوَجَلَّ because He عَزَّوَجَلَّ is worshipped the whole day and night in this month. Therefore, it is called Ramadan i.e., ‘The Month of Allah عَزَّوَجَلَّ.’ As a Masjid or the Holy Ka’baĥ is referred to the house of Allah عَزَّوَجَلَّ because it is the place where Allah عَزَّوَجَلَّ is worshipped, similarly, Ramadan is the month of Allah عَزَّوَجَلَّ because everyone is occupied with fulfilling the commandments of Allah عَزَّوَجَلَّ in this month. Obviously, the fast and the Tarāwīḥ Ṣalāĥ are forms of worship but when a Muslim fasts, his Ḥalāl job or business is also considered worship. The word رَمَضَان (Ramadan) is derived either from the word ‘رَمۡضَاءٌ’ (Ramḍāun) or from the word رَمۡض (Ramḍ). The word رَمۡضَاءٌ implies the autumn rain which washes the earth and

produces a good spring harvest. Since this month also washes the dirt anddust of sins from the heart, making the crops of virtuous deeds blossoming, it is called Ramadan for this reason.

For a good harvest, rain is needed everyday in the first month of the rainy season, four times in the second month and once in the last month. The last rain prepares the crops for harvest. In the like manner, a Muslim does virtuous acts for eleven months and then the fasts of Ramadan prepare the crops of virtues. The word ‘رَمۡض’ (Ramḍ) implies heat or burning. As the Muslims endure the burning of thirst and hunger in Ramadan or as this month burns their sins, it is called Ramadan. (In *Kanz-ul-‘Ummāl*, page 217, volume 8 there is a narration reported by Sayyidunā Anas رَضِىَ اللهُ تَعَالٰی عَنْهُ that the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said, ‘This month is called Ramadan because it burns sins).’

## Reasons for names of months

Muftī Aḥmad Yār Khān عَـلَيْهِ رَحْـمَةُ الْـمَـنَّان has stated, ‘Some commentators رَحِمَهُمُ الـلّٰـهُ تَـعَالٰی have said that different names were given to different months in relation to their seasons. (For instance) the month that fell in summer was called Ramadan, the one in spring was called Rabī’-ul-Awwal and the one that fell in water-freezing winter was called Jumādal Aūlā.

In Islam there is always a wonderful reason for a name, and the name is given in relation to the attributes of the thing. This is not found in other terms. We see an ignorant person named ‘Muhammad Fāzil’ (learned) and a coward is called ‘Shayr Baĥādur’ (a brave lion) and an ugly man is called ‘Yūsuf Khān’ but there is no such defect in Islam. Ramadan is a combination of virtues and excellence, which is why it is called Ramadan.’ (Tafsīr-e-Na’īmī, vol. 2, pp. 205)

صَلُّوۡا عَلَى الۡحَبِيۡب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

## Palace with portal of gold

Sayyidunā Abū Sa’īd Khudrī رَضِىَ اللهُ تَعَالٰی عَنْهُ has narrated that the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said, ‘On the first night of Ramadan, the portals of the skies and Paradise are opened which remain open until the last night (of the month). So if anyone offers Ṣalāĥ in any

night of this month, Allah عَزَّوَجَلَّ will reward him with 1,500 virtues for every Sajdaĥ (prostration) and make a palace of red rubies for him that will have 60,000 gates. The gates will have hinges of gold that will be embroidered with red rubies. Thus, the one 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 at night, he will be granted a tree in Heaven and each tree is so huge that a horse rider can ride under its shadow for 500 years.’ (Shu’ab-ul-Īmān, vol. 3, pp. 314, Ḥadīš 3635)

سُـبْحٰـنَ الـلّٰـه عَزَّوَجَلَّ! Dear Islamic brothers! What an enormous favour our Ḥannān and Mannān Allah عَزَّوَجَلَّ has bestowed upon us by granting us this blessed month for the sake of His Beloved Rasūl صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم! It is the month in which all the portals of Heaven are opened and the reward for good deeds is greatly increased. According to the foregoing Ḥadīš, the one who offers Ṣalāĥ in any of the nights of Ramadan will be granted the reward of 1,500 good deeds for every Sajdaĥ he performs. Further, there will be a magnificent Heavenly palace as well. This blessed Ḥadīš also contains glad tidings that 70,000 angels make Du’ā for the forgiveness of the fasting Muslims from morning till evening.

صَلُّوۡا عَلَى الۡحَبِيۡب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

Dear Islamic brothers! اَلْـحَمْـدُ لـِلّٰـه عَزَّوَجَلَّ The mindset of attaining the blessings of Ramadan is developed by adopting the company of devotees of Rasūl who are associated with Dawat-e-Islami, a global & non-political religious movement of the Quran and Sunnaĥ. 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 Madanī environment of Dawat-e-Islami.

## I was a singer

An Islamic brother of Orangi Town (Bāb-ul-Madīnaĥ, Karachi) has stated: Unfortunately, I was a singer. I was ruining my life in musical concerts. I was so heedless that I neither offered Ṣalāĥ nor felt guilty about my sins.

Fortunately, making individual effort, a responsible Islamic brother convinced me to attend the 3 day Sunnaĥ-Inspiring Ijtimā’ held in 1424 A.H., 2003 in Ṣaḥrā-e-Madīnaĥ near the Toll Plaza, Super Highway, Bāb-ul-Madīnaĥ, Karachi. On the last day, we all attended a very passionate and heart-rending Du’ā that made me feel guilty about my evil deeds. I could not control my emotions and burst into tears, which softened my heart.

اَلْـحَمْـدُ لـِلّٰـه عَزَّوَجَلَّ! I joined Dawat-e-Islami, repented of attending musical concerts and began to travel with Madanī Qāfilaĥs. On 25th December 2004, as I was about to leave home to travel with a Madanī Qāfilaĥ, I received a phone call from my younger sister who was very sad. She gave me the news of her new born blind baby girl and told me that doctors remarked that her baby would never be able to see. As she was talking, she could not hold herself back and began to cry. I encouraged her by saying that I would pray for her baby in the Madanī Qāfilaĥ, اِنْ شَــآءَالـلّٰـه عَزَّوَجَلَّ.

During the Madanī Qāfilaĥ, I made supplications myself and asked Rasūl’s devotees of the Madanī Qāfilaĥ to pray as well. It was my second day back from the Madanī Qāfilaĥ, I received another phone call from my sister but this time she sounded extremely happy. She told me that her baby Maĥak had got her eyesight, اَلْـحَمْـدُ لـِلّٰـه عَزَّوَجَلَّ! Amazed, the doctors remarked they don’t know as to how it happened because they didn’t have any cure for it. اَلْـحَمْـدُ لـِلّٰـه عَزَّوَجَلَّ! At present, I am blessed with the opportunity to carry out the Madanī activities of Dawat-e-Islami as a member of the ‘Alāqāi Mushāwarat in Bāb-ul-Madīnaĥ, Karachi.

Āfataun say na ḋar, rakĥ karam per naẓar

Rawshan ānkĥayn milayn, Qāfilay mayn chalo

Āp ko doctor, nay gaw māyūs kar

Bĥī diyā mat ḋarayn, Qāfilay mayn chalo

Don’t be scared of adversity, keep gaze on divine bounty

Eyesight will be regained, travel with Madanī Qāfilaĥ

Even if the doctor has disappointed you

Don’t give up hope, travel with Madanī Qāfilaĥ

صَلُّوۡا عَلَى الۡحَبِيۡب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

Dear Islamic brothers! Did you see how great the Madanī environment of Dawat-e-Islami is? Many people who were previously wicked and impious are now leading their lives following the Sunnaĥ of Beloved Rasūl صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم owing to the blessing of joining the Madanī environment of Dawat-e-Islami. The aforementioned incident also highlights the significance of travelling with Madanī Qāfilaĥs. As the troubles and problems of some people are solved due to travelling in Madanī Qāfilaĥs, the troubles and difficulties of the afterlife will also be relieved due to the intercession of the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم, اِنْ شَــآءَالـلّٰـه عَزَّوَجَلَّ.

## Five special blessings

Sayyidunā Jābir Bin ‘Abdullāĥ رَضِىَ الـلّٰـهُ تَـعَـالٰی عَـنْهُ has narrated that the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has stated, ‘In Ramadan, my Ummaĥ has been gifted five such things which were not given to any other Prophet عَـلَيْـهِ الـسَّـلَام before me:

1. On the first night of Ramadan, Allah عَزَّوَجَلَّ showers special mercy upon them and the one upon whom Allah عَزَّوَجَلَّ showers special mercy will never be punished.
2. In the evening, Allah عَزَّوَجَلَّ likes the smell emanating from their mouths (due to hunger) more than even musk.
3. Angels pray for their forgiveness every night and day.
4. Allah عَزَّوَجَلَّ orders Heaven to be adorned 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 عَزَّوَجَلَّ forgives them all.’

Standing up, a person asked, ‘Yā Rasūlallāĥ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم! Is that Layla-tul-Qadr?’ He صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم replied, ‘No. Do you not see that a labourer is given his wage when he finishes his job?’ (Attarghīb Wattarĥīb, vol. 2, pp. 56, Ḥadīš 7)

## Compensation for minor sins

Sayyidunā Abū Ĥurayraĥ رَضِىَ الـلّٰـهُ تَـعَـالٰی عَـنْهُ has narrated that the Prophet of Raḥmaĥ, the Intercessor of Ummaĥ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has stated, ‘The five daily Ṣalāĥ and Ṣalāt-ul-Jumu’aĥ compensate for sins till the next Friday, and Ramadan compensates for sins until the next Ramadan, provided that the major sins are avoided.’ (Ṣaḥīḥ Muslim, pp. 144, Ḥadīš 233)

صَلُّوۡا عَلَى الۡحَبِيۡب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

## Method of repentance

سُـبْحٰـنَ الـلّٰـه عَزَّوَجَلَّ! Ramadan is such a blessed month in which rain of mercy showers upon us and it is a means of our minor sins being forgiven. Major sins are forgiven by repentance. The way to repent is to mention the sin one has committed and then feel resentment for it in one’s heart and firmly vow not to commit it again. Let us say, for instance, that someone lied. He should say, ‘Yā Allah عَزَّوَجَلَّ! I repent of the lie I have told and I will not tell lies again.’ Whilst repenting, he must despise the act of lying and be sincere when he says the words ‘I will not tell lies again’ otherwise his repentance will not be valid. If the right of another person was violated, then it is necessary to seek forgiveness from him in addition to repentance.

صَلُّوۡا عَلَى الۡحَبِيۡب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

تُوۡبُوۡا اِلَى اللّٰه اَسۡتَغۡفِرُ اللّٰه

صَلُّوۡا عَلَى الۡحَبِيۡب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

Dear Islamic brothers! Books of Aḥādīš are full of the virtues of Ramadan. There are so many bounties and blessings in Ramadan that our Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم even said, ‘If my Ummaĥ had known what Ramadan is, they would wish if only Ramadan had remained the whole year.’ (Ṣaḥīḥ Ibn Khuzaymaĥ, vol. 3, pp. 190, Ḥadīš 1886)

## Heart-warming saying of the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم

Sayyidunā Salmān Fārsī رَضِىَ الـلّٰـهُ تَـعَـالٰی عَـنْهُ has narrated that on the last day of Sha’bān, the Prophet of Raḥmaĥ, the Intercessor of Ummaĥ, the Owner of Jannaĥ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, ‘O people! An auspicious and blessed month has approached you. In this month, there is a night that is better than a thousand months. Allah عَزَّوَجَلَّ has made it Farḍ to fast in this sacred month. To offer (Tarāwīḥ Ṣalāĥ) in its nights is Sunnaĥ. If you do a good deed in this month, it will be equivalent to carrying out a Farḍ act in any other month and if you perform a Farḍ act in this month, it will be equivalent to carrying out 70 Farḍ acts in any other month. This is the month of patience whose reward is Heaven. This is the month of sympathy, and the believer’s sustenance is increased in this month.

In this month, the one who serves a fasting person with something to do Ifṭār, 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 any reduction in the reward of the fasting person.’ The companions asked humbly, ‘Yā Rasūlallāĥ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم! Not all of us possess enough money (to present a meal to the fasting person) for Ifṭār.’ He صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم replied, ‘Allah عَزَّوَجَلَّ will give this reward to the one who offers a sip of milk, a date or a sip of water to the fasting person, and the one who serves the fasting person with a meal so that his stomach is full will be given water from my pond (Kawšar) such that he will never feel thirsty and will enter Heaven.

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. One who treats his slave leniently 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 عَزَّوَجَلَّ for you, and you cannot do without the other two. The two which will earn you the pleasure of Allah عَزَّوَجَلَّ are:

1. To testify that there is none worthy of worship other than Allah.
2. To ask for forgiveness.

The two which you cannot do without are:

1. To ask Allah عَزَّوَجَلَّ for Heaven.
2. To seek refuge of Allah عَزَّوَجَلَّ from Hell.’ (Ṣaḥīḥ Ibn Khuzaymaĥ, vol. 3, pp. 1887)

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

## Four names of Ramadan

اَللّٰهُ اَكۡبَر! How blessed Ramadan is! A renowned commentator of the Quran, Muftī Aḥmad Yār Khān عَـلَيْهِ رَحْـمَةُ الْـمَـنَّان has stated in the commentary of the Quran *Tafsīr-e-Na’īmī*, ‘There are four names of this sacred month:

1. Ramadan
2. The month of patience
3. The month of sympathy
4. The month of increased sustenance.’

Elaborating the foregoing names, he رَحْمَةُ اللهِ تَعَالٰی عَلَيْه has further stated, ‘Fast is patience whose reward is Allah عَزَّوَجَلَّ. As fasts are observed in this month it is called the month of patience. Sympathy means ‘treating others well.’ This month is called the month of sympathy because the reward for behaving well (and sympathising) with the Muslims, especially relatives, is increased. In this month sustenance is increased and even the poor enjoy the bounties of Allah عَزَّوَجَلَّ; therefore, it is called the month of increased sustenance.’ (Tafsīr-e-Na’īmī, vol. 2, pp. 208)

صَلُّوۡا عَلَى الۡحَبِيۡب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

## Thirteen Madanī pearls

(These Madanī pearls are extracted from *Tafsīr-e-Na’īmī*, volume 2).

1. The blessed Ka’baĥ calls the Muslims towards it and distributes its bounties but this month comes to us and distributes blessings. It is as if the Ka’baĥ 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 specific dates and timings for worship. For example, Hajj is performed in some particular days of Eid-ul-Aḍḥā. Similarly, the 10th date of Muḥarram is the greatest in the whole month; but in Ramadan, specific worships are carried out in every moment of every day. Fasting, doing Ifṭār, waiting for Tarāwīḥ Ṣalāĥ, offering Tarāwīḥ Ṣalāĥ, sleeping or resting so that one can get up for Saḥarī and eating Saḥarī are all worships. In other words, every moment manifests the glory of Allah عَزَّوَجَلَّ.
3. Ramadan is (like) a furnace. As a furnace polishes dirty iron and shapes the polished iron into a device that can be fitted into a machine and as a furnace shapes 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 of a Nafl deed is equivalent to a Farḍ one and the reward of Farḍ deed is increased seventy times.
5. Some scholars have said that if someone dies in the month of Ramadan, he will not be questioned in his grave.
6. Layla-tul-Qadr is also in this blessed month. The verse mentioned earlier says that the Holy Quran was revealed in Ramadan and in another verse Allah عَزَّوَجَلَّ says:

اِنَّاۤ اَنْزَلْنٰهُ فِیْ لَیْلَةِ الْقَدْرِۚۖ(۱)

Undoubtedly, We sent it down in Layla-tul-Qadr (the blessed and valuable night).

[Kanz-ul-Īmān (Translation of Quran)]

It becomes clear by the combination of both the verses that Layla-tul-Qadr is in Ramadan and it is most probably the 27th night, because there are nine letters in the Arabic words لَيۡلَةُ الۡقَدۡر (Layla-tul-Qadr) and these words appear three times in this Sūraĥ (nine multiplied by three is twenty seven), therefore it may well be the 27th night.

1. In Ramadan, Satan is held in captivity and the gates of Hell are closed. Heaven is adorned and its gates are opened. This is why fewer sins are committed and more

virtuous acts are carried out in these days. Even those who commit sins in this month, do so due to their Nafs or the evil temptations from their accompanying devils.

1. There will be no accountability of what is eaten or drunk in Ramadan.
2. On the Day of Judgement, Ramadan and the Holy Quran will intercede for the fasting person. Ramadan will say, ‘Yā Allah عَزَّوَجَلَّ! I prevented him from eating and drinking during the day’ and the Holy Quran will say, ‘Yā Allah عَزَّوَجَلَّ! I prevented him from sleeping at night by making him recite me and offer his Tarāwīḥ Ṣalāĥ.’
3. In Ramadan, the Prophet of Raḥmaĥ, the Intercessor of Ummaĥ, the Owner of Jannaĥ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم would free every slave and give charity in abundance. In Ramadan, Allah عَزَّوَجَلَّ also frees people from the fire of Hell. Therefore, we should strive to perform virtuous deeds and avoid sins in Ramadan.
4. Ramadan is the only month whose excellence is mentioned in the Holy Quran by name. No other month is mentioned in the Quran by name, nor such virtues of any other month were described. Sayyidatunā Maryam رَضِیَ اللهُ تَعَالٰی عَنْهَا is the only woman whose name is mentioned in the Quran, and Sayyidunā Zayd Ibn Ḥārišaĥ رَضِىَ اللهُ تَعَالٰی عَنْهُ is the only companion whose name is mentioned in the Quran. This proves the greatness of the three.
5. In Ramadan, prayers are answered at the time of Ifṭār and Saḥarī. This privilege has not been given to any other month.
6. There are five letters in the Arabic word رَمَضَان (Ramadan) ر, م, ض, ا and ن. The ر in رَمَضَان refers to the Raḥmat (mercy) of Allah عَزَّوَجَلَّ, م refers to the Maḥabbat (love) of Allah عَزَّوَجَلَّ, ض refers to the Ḍamān (guarantee) from Allah عَزَّوَجَلَّ, ا refers to the Amān (protection) granted by Allah عَزَّوَجَلَّ and ن refers to the Nūr of Allah عَزَّوَجَلَّ.

There are five special worships in Ramadan. Fasting, Tarāwīḥ, recitation of the Holy Quran, I’tikāf, and worship at Layla-tul-Qadr. So anyone who sincerely performs these five forms of worship will deserve the aforementioned five favours.

(Tafsīr-e-Na’īmī, vol. 2, pp. 208)

## Heaven is adorned

Dear Islamic brothers! Heaven is adorned the whole year to welcome the month of Ramadan. Sayyidunā ‘Abdullāĥ Ibn ‘Umar رَضِىَ الـلّٰـهُ تَعَالٰی عَـنْهُمَا has narrated that the Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has stated, ‘Indeed, Heaven is adorned for Ramadan from the beginning of the year to the end.’ He صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has further stated, ‘On the first day of Ramadan, a breeze blows beneath heavenly trees, delighting the big eyed maidens of Heaven. The maidens say, ‘Yā Allah عَزَّوَجَلَّ make such servants of Yours our husbands who would feast their eyes on us, and we would feast our eyes on them.’ (Shu’ab-ul-Īmān, vol. 3, pp. 312, Ḥadīš 3633)

صَلُّوۡا عَلَى الۡحَبِيۡب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

اَلْـحَمْـدُ لـِلّٰـه عَزَّوَجَلَّ! Words cannot express the glory of Heaven! May Allah عَزَّوَجَلَّ forgive us without holding us accountable and make us neighbours of His Beloved Rasūl صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم in Jannat-ul-Firdaus!

اَلْـحَمْـدُ لـِلّٰـه عَزَّوَجَلَّ! Dawat-e-Islami is a global & non-political religious movement of the Muslims possessing correct Islamic beliefs. Here is a Madanī glimpse of the blessings bestowed upon those associated with this movement:

## Neighbourhood of the Beloved Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم

اَلْـحَمْـدُ لـِلّٰـه عَزَّوَجَلَّ! Numerous Jāmi’āt (Islamic universities) under the name of Jāmi’a-tul-Madīnaĥ have been established by Dawat-e-Islami to teach Dars-e-Niẓāmī free of cost to Islamic brothers as well as Islamic sisters.

اَلْـحَمْـدُ لـِلّٰـه عَزَّوَجَلَّ! In 1427 A.H., about 160 students from these Jāmi’āt travelled in the path of Allah عَزَّوَجَلَّ for 12 months. Initially they enrolled in the Madanī Qāfilaĥ Course, during which their morale was boosted, and 77 students presented themselves for Madanī Qāfilaĥs for the rest of their lives. Further, the zeal of the students received another tremendous boost when a devotee of Rasūl was blessed with the vision of the Beloved Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم in a dream. The petal-like lips of the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم began to move, and the following words were uttered, ‘All those who have presented

themselves for the Madanī Qāfilaĥs for their entire lives will be with me in Heaven.’ The devotee who dreamt regretted not to have attained this privilege. The Prophet of Raḥmaĥ, the Intercessor of Ummaĥ, the Owner of Jannaĥ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم became aware of that devotee’s inner feelings and said, ‘If you also want to be amongst them, present yourself (for Madanī Qāfilaĥ) for your whole life.’

Congratulations to devotees of Rasūl on receiving this tremendous news! There is a very strong hope that those fortunate people for whom the news was given will die in the state of Īmān اِنْ شَــآءَالـلّٰـه عَزَّوَجَلَّ, and for the sake of the Noble Rasūl صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم they will be blessed with his neighbourhood in Jannat-ul-Firdaus.

However, remember that the dream of an ordinary person is not a proof by Sharī’aĥ, so we cannot declare with certainty that a certain individual will enter Heaven simply on the basis of a dream.

Iżn say Tayray sar-e-Ḥashr kaĥayn kāsh! Ḥuḍūr

Sātĥ ‘Aṭṭār ko Jannat mayn rakĥūn gā Yā Rab

If only the Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم would say on Day of Judgement

I’ll keep ‘Aṭṭār with me in Paradise with Divine Commandment

## Sixty thousand forgiven every night

Sayyidunā ‘Abdullāĥ Ibn Masūd رَضِىَ الـلّٰـهُ تَـعَـالٰی عَـنْهُ has narrated that the Beloved and Blessed Prophet صَلَّى الـلّٰـهُ تَـعَـالٰى عَـلَيْهِ وَاٰلـِهٖ وَسَـلَّم has stated, ‘At every night of Ramadan, an announcement is made in the skies till dawn, ‘O seeker of goodness! Complete (i.e. keep worshipping Allah عَزَّوَجَلَّ) and rejoice, and O evil one! Give up your evil and take some lesson. Is there any seeker of forgiveness, his desire will be fulfilled? Is there anyone repenting, his repentance will be accepted? Is there anyone making Du’ā, his Du’ā will be accepted? Is there anyone who seeks anything, he will be given what he wishes for?’ Allah عَزَّوَجَلَّ frees sixty thousand sinners from Hell each evening of Ramadan at the time of sunset, and on the day of Eid He عَزَّوَجَلَّ forgives as many people as the total number of those freed throughout the month.’ (Ad-Dur-rul-Manšūr, vol. 1, pp. 146)

O lovers of Madīnaĥ! The arrival of Ramadan is an enormous favour bestowed upon us. The doors of mercy are opened by the grace of Allah عَزَّوَجَلَّ and innumerable people are

forgiven. If only we sinners be given the letter of our salvation from Hell by the hands of the Holy Prophet صَلَّى الـلّٰـهُ تَـعَـالٰى عَـلَيْهِ وَاٰلـِهٖ وَسَـلَّم for the sake of Ramadan! Imām-e-Aĥl-e-Sunnatرَحْمَةُ اللهِ تَعَالٰی عَلَيْه has made the following plea in the court of the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم.

Tamannā ĥay farmāiye rawz-e-Maḥshar

Yeĥ tayrī riĥāī kī chiṫṫĥī milī ĥay

I desire being told by the Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم on resurrection

Here is the letter of your salvation

## One million sinners freed from Hell every day

Whilst mentioning the favours, bounties, mercy and forgiveness from Allah عَزَّوَجَلَّ, one day the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, ‘On the first night of Ramadan, Allah عَزَّوَجَلَّ sees His creation with mercy, and if Allah عَزَّوَجَلَّ sees any of His servants with mercy He عَزَّوَجَلَّ will not punish that servant. He عَزَّوَجَلَّ frees one million (sinners) from Hell every day, and on the 29th night He عَزَّوَجَلَّ sets free as many as were freed throughout the month. On the night of Eid-ul-Fiṭr, the angels rejoice and Allah عَزَّوَجَلَّ reveals the specific attribute of His Nūr and says to them, ‘O group of angels! What is the reward for a labourer that has completed his work?’ They reply that he be given his complete recompense. Allah عَزَّوَجَلَّ then says, ‘Be witness that I have forgiven each one of them.’ (Kanz-ul-‘Ummāl, vol. 8, pp. 219, Ḥadīš 23702)

## Forgiveness of one million in every moment of Friday

Sayyidunā ‘Abdullāĥ Ibn ‘Abbās رَضِىَ الـلّٰـهُ تَعَالٰی عَـنْهُمَا has narrated that the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has stated, ‘In Ramadan, every day at the time of sunset, Allah عَزَّوَجَلَّ frees one million such sinners from Hell for whom Hell had become Wājib due to their sins, and in every moment of Friday (in Ramadan), He عَزَّوَجَلَّ frees one million such sinners from Hell who had deserved damnation.’ (Kanz-ul-‘Ummāl, vol. 8, pp. 223, Ḥadīš 23716)

Dear Islamic brothers! The foregoing Ḥadīš contains a blessed account of great bounties and rewards from Allah عَزَّوَجَلَّ. سُـبْحٰـنَ الـلّٰــه عَزَّوَجَلَّ! Every day in Ramadan one million sinners that had deserved Hell are forgiven, and one million sinners are set free from the punishment of Hell in every single moment of Friday, and then on the last night of

Ramadan alone, sinners are freed equal to the total number of the people freed from the punishment of fire throughout the month.

May Allah عَزَّوَجَلَّ also include us in those fortunate forgiven ones!

آمِيۡن بِجَاهِ النَّبِيِّ الۡاَمِيۡن صَلَّى اللّٰهُ تَعَالٰى عَلَيۡهِ وَاٰلِهِ وَسَلَّم

صَلُّوۡا عَلَى الۡحَبِيۡب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

## Immense goodness

Amīr-ul-Mūminīn, Sayyidunā ‘Umar Fārūq رَضِىَ اللهُ تَعَالٰی عَنْهُ would say, ‘We welcome the month that purifies us. The whole Ramadan contains goodness; whether it is the fasting of the day or Ṣalāĥ of the night. Spending (money etc.) in this month is like spending in Jihad.’ (Tanbīĥ-ul-Ghāfilīn, pp. 176)

## Spend more

Sayyidunā Ḍamuraĥ رَضِىَ اللهُ تَعَالٰی عَنْهُ has narrated that the Prophet of Raḥmaĥ, the Intercessor of Ummaĥ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has stated, ‘Spend more (money etc.) on your family in Ramadan because spending in Ramadan is like spending in the path of Allah عَزَّوَجَلَّ.’ (Al-Jāmi’-uṣ-Ṣaghīr, pp. 162, Ḥadīš 2716)

## Big eyed maidens

Sayyidunā ‘Abdullāĥ Ibn ‘Abbās رَضِىَ الـلّٰـهُ تَعَالٰی عَـنْهُمَا has narrated that the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has stated, ‘On the first day of Ramadan a breeze called Mašīraĥ blows beneath the divine ‘Arsh, swaying the leaves of heavenly trees and making such an extremely pleasant sound that no one had heard before. On hearing this sound, big eyed maidens appear, they stand on top of the high heavenly palaces and say, ‘Is there anyone to ask for our hand in marriage?’ Then they ask (Sayyidunā) Riḍwān عَـلَيْـهِ الـسَّـلَام, ‘What night is this?’ (Sayyidunā) Riḍwān عَـلَيْـهِ الـسَّـلَام recites Talbiyaĥ (i.e. Labbayk) and says, ‘It is the first night of Ramadan, the portals of Heaven have been opened for the fasting (Muslims) of the Ummaĥ of Muhammad صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم.’ (Attarghīb Wattarĥīb, vol. 2, pp. 60, Ḥadīš 23)

## Two types of darkness removed

It is narrated that Allah عَزَّوَجَلَّ said to Sayyidunā Mūsā Kalīmullāĥ (عَـلٰى نَبِيِّنَا وَعَـلَيْهِ الصَّلٰوةُ وَالسَّلَام), ‘I have bestowed two types of Nūr upon the Ummaĥ of Muhammad صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم to protect them from two types of darkness.’

Sayyidunā Mūsā Kalīmullāĥ عَـلٰى نَبِيِّنَا وَعَـلَيْهِ الصَّلٰوةُ وَالسَّلَام humbly asked, ‘Yā Allah عَزَّوَجَلَّ! What are those two types of Nūr?’ Allah عَزَّوَجَلَّ said, ‘The Nūr of Ramadan and that of the Quran.’ Sayyidunā Mūsā Kalīmullāĥ عَـلَيْـهِ الـسَّـلَام further asked, ‘What are two types of darkness?’ Allah عَزَّوَجَلَّ said, ‘The darkness of grave and that of the Judgement Day.’ (Durra-tun-Nāṣiḥīn, pp. 9)

Dear Islamic brothers! Did you see how Allah عَزَّوَجَلَّ is merciful to those who spend Ramadan worshipping wholeheartedly. There is a description of huge mercy and blessings of Ramadan in the 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 Nūr and darkness. The existence of light is essential 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 Quran to remove the darkness of grave and the Judgement Day.

صَلُّوۡا عَلَى الۡحَبِيۡب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

## Fast and the Holy Quran will intercede

Fasts and the Holy Quran will intercede for the Muslims on the Day of Judgement. The Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has stated, ‘The fast and the Holy Quran will intercede for people on the Day of Judgement. The fast will say, ‘O Merciful Allah عَزَّوَجَلَّ! I prevented him from eating and satisfying his desires during the day, accept my intercession in his favour.’ The Holy Quran will say, ‘I prevented him from sleeping at night, accept my intercession for him.’ Their intercessions will be accepted.’ (Musnad Imām Aḥmad, vol. 2, pp. 586, Ḥadīš 6637)

## Reason for forgiveness

Amīr-ul-Mūminīn, Sayyidunā ‘Alī کَـرَّمَ الـلّٰـهُ تَـعَـالٰی وَجۡـھَـهُ الۡـکَـرِیۡم has said, ‘If Allah عَزَّوَجَلَّ had intended to punish the Ummaĥ of Muhammad صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم He عَزَّوَجَلَّ would never have bestowed upon them Ramadan and Sūraĥ Al-Ikhlāṣ.’ (Nuzĥa-tul-Majālis, vol. 1, pp. 216)

## Reward of hundred thousand Ramadan

Sayyidunā ‘Abdullāĥ Ibn ‘Abbās رَضِىَ الـلّٰـهُ تَعَالٰی عَـنْهُمَا has narrated that the Prophet of Raḥmaĥ, the Intercessor of Ummaĥ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has stated, ‘The one who spends Ramadan in Makka-tul-Mukarramaĥ, keeps fasts and offers Ṣalāĥ at night as much as possible, Allah عَزَّوَجَلَّ will reward him equivalent to one hundred thousand Ramadan spent elsewhere. He عَزَّوَجَلَّ will give him the reward of freeing a slave every day and every night each as well as the reward of providing a horse for Jihad every day. He عَزَّوَجَلَّ will also give him the reward of a good deed each day and each night.’ (Sunan Ibn Mājaĥ, vol. 3, pp. 523, Ḥadīš 3117)

## Eid in Madīnaĥ!

Dear Islamic brothers! Makka-tul-Mukarramaĥ is the sacred city where the Beloved and Blessed Rasūl صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم was born. Allah عَزَّوَجَلَّ has showered great blessings for the sake of His Beloved Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. If a devotee of Rasūl spends Ramadan in Makka-tul-Mukarramaĥ, keeps fasts over there and offers as many Nawāfil Ṣalāĥ as possible, he will be rewarded equivalent to one hundred thousand Ramadan spent elsewhere, in addition to the reward of setting a slave free every day and every night and that of a good deed each day and night.

May Allah عَزَّوَجَلَّ bless us all with the privilege of spending the blessed month of Ramadan in Makka-tul-Mukarramaĥ and worshipping as much as possible, and then, as soon as Ramadan ends, may we get to the sacred tomb of the Noble Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم to celebrate Eid, crying and begging him for our ‘Eid presents’ and may we receive our Eid presents from his blessed hands! All this is possible by the mercy of the Blessed Rasūl صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم.

## The Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم would worship devotedly

Dear Islamic brothers! We should worship Allah عَزَّوَجَلَّ abundantly in Ramadan and do every such act that earns us the pleasure of Allah عَزَّوَجَلَّ and His Beloved Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. If anyone is not forgiven even in this merciful month, when will he be forgiven then? The Beloved and Blessed Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم would devote himself to worship as soon as Ramadan arrived.

Sayyidatunā ‘Āishaĥ Ṣiddīqaĥ رَضِیَ اللهُ تَعَالٰی عَنْهَا has said, ‘In Ramadan, the Prophet of Raḥmaĥ, the Intercessor of Ummaĥ, the Owner of Jannaĥ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم would devote himself to the worship of Allah عَزَّوَجَلَّ and did not use to come to his blessed bed the whole month.’ (Ad-Dur-rul-Manšūr, vol. 1, pp. 449)

## The Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم would make Du’ā abundantly

She رَضِیَ اللهُ تَعَالٰی عَنْهَا has further said, ‘In Ramadan, the colour of the blessed face of the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم would change. He صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم would offer Ṣalāĥ abundantly, make Du’ā in an extremely humble manner and remain overtaken by divine fear.’ (Shu’ab-ul-Īmān, vol. 3, pp. 310, Ḥadīš 3625)

## The Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم would donate abundantly

Dear Islamic brothers! In this month, donating money abundantly is also a Sunnaĥ. Sayyidunā ‘Abdullāĥ Ibn ‘Abbās رَضِىَ الـلّٰـهُ تَعَالٰی عَـنْهُمَا has said, ‘In Ramadan the Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم would set free every prisoner and give something to every such person who asked for.’ (Ad-Dur-rul-Manšūr, vol. 1, pp. 449)

صَلُّوۡا عَلَى الۡحَبِيۡب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

## Most generous

Sayyidunā ‘Abdullāĥ Ibn ‘Abbās رَضِىَ الـلّٰـهُ تَعَالٰی عَـنْهُمَا has stated, ‘The Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم is the most generous of all people and his ocean of generosity would turn turbulent the most in the moments of Ramadan when the honourable Jibrāīl عَـلَيْـهِ الـسَّـلَام visited him.

Jibrāīl عَـلَيْـهِ الـسَّـلَام would come every night and they both would recite the Holy Quran. Rasūlullāĥ صَلَّى الـلّٰـهُ تَعَالٰى عَـلَيْهِ وَاٰلِهٖ وَسَلَّم would demonstrate more generosity than even a fast blowing wind.’ (Ṣaḥīḥ Bukhārī, vol. 1, pp. 9, Ḥadīš 6)

صَلُّوۡا عَلَى الۡحَبِيۡب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

## Thousand times more reward

Dear Islamic brothers! The reward of good deeds is multiplied several times in Ramadan, so one should perform as many virtuous deeds as possible. Sayyidunā Ibrāĥīm Nakh’ī رَحْمَةُ اللهِ تَعَالٰی عَلَيْه has stated, ‘One day’s fast in Ramadan is greater than a thousand fasts (in any other month), making Tasbīḥ (i.e. saying سُبۡحٰنَ اللّٰه) once in Ramadan is better than saying it a thousand times in any other month and offering one Rak’at of Ṣalāĥ in Ramadan is greater than offering a thousand Rak’āt in any other month.’ (Ad-Dur-rul-Manšūr, vol. 1, pp. 454)

## Excellence of Żikr in Ramadan

Amīr-ul-Mūminīn, Sayyidunā ‘Umar Fārūq رَضِىَ اللهُ تَعَالٰی عَنْهُ has narrated that the Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has stated, ‘The one who remembers Allah عَزَّوَجَلَّ in Ramadan will be forgiven, and the one who asks Allah عَزَّوَجَلَّ for anything in this month will not be deprived.’ (Shu’ab-ul-Īmān, vol. 3, pp. 311, Ḥadīš 3627)

## Sunnaĥ-Inspiring Ijtimā’ and Żikr of Allah عَزَّوَجَلَّ

Dear Islamic brothers! How fortunate are the people who attend Sunnaĥ-Inspiring Ijtimā’āt and ask Allah عَزَّوَجَلَّ for success in the world as well as in the Hereafter. اَلْـحَمْـدُ لـِلّٰـه عَزَّوَجَلَّ! The Sunnaĥ-Inspiring Ijtimā’ of Dawat-e-Islami, a global & non-political movement for the propagation of the Quran and Sunnaĥ, consists of Żikr from beginning to end because Tilāwaĥ, Na’at, Sunnaĥ-Inspiring speech, Du’ā and Ṣalāt-o-Salām are all different forms of Żikr of Allah عَزَّوَجَلَّ. Here is a blessing of an Ijtimā’ of Dawat-e-Islami.

## Birth of son after six daughters

An Islamic brother of Markaz-ul-Auliyā (Lahore) gave the following account: Probably, in 2003, an Islamic brother invited me to attend Dawat-e-Islami’s 3-day Sunnaĥ-Inspiring global Ijtimā’ held in (Ṣaḥrā-e-Madīnaĥ, Madīna-tul-Auliyā, Multan, Pakistan). I told him that I was the father of six girls and that my wife was expecting another baby, I asked him to make Du’ā for a baby boy this time.

Adopting an extraordinary manner of individual effort, the Islamic brother said, ‘سُـبْحٰـنَ الـلّٰـه عَزَّوَجَلَّ! Then you definitely need to attend the 3-day Sunnaĥ-Inspiring Ijtimā’. In terms of the number of attendees, this is the biggest Ijtimā’ of the devotees of Rasūl after Hajj. Attend it and make Du’ā, innumerable pious Islamic brothers attend the Ijtimā’, your Du’ā may be accepted due to the blessing of their presence.’ His words touched my heart and I decided to attend the Sunnaĥ-Inspiring Ijtimā’. Words cannot express the faith-refreshing atmosphere I felt there. I felt such spiritual peace for the first time in my life.

اَلْـحَمْـدُ لـِلّٰـه عَزَّوَجَلَّ! A few days later, Allah عَزَّوَجَلَّ blessed me with a baby boy, as beautiful as the moon. My family members were also overjoyed. اَلْـحَمْـدُ لـِلّٰـه عَزَّوَجَلَّ! I joined the Madanī movement of Dawat-e-Islami. Allah عَزَّوَجَلَّ granted me another baby boy. اَلْـحَمْـدُ لـِلّٰـه عَزَّوَجَلَّ! At present, I am making efforts as the responsible for Madanī Qāfilaĥ of Dawat-e-Islami in my locality.

Dear Islamic brothers! It is not surprising that mercy is showered on the Madanī environment of Dawat-e-Islami and other Sunnaĥ-Inspiring gatherings because there are probably numerous Auliyā رَحِمَهُمُ الـلّٰـهُ تَـعَالٰی amongst these devotees of Rasūl*.*

A’lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالٰی عَلَيْه has said, ‘There are great blessings in congregations and the Du’ā made in the gathering of Muslims is more likely to be accepted. Scholars have said, ‘Wherever forty pious Muslims gather, there will certainly be one Walī of Allah عَزَّوَجَلَّ amongst them.’ (Fatāwā Razawiyyaĥ (Jadīd), vol. 24, pp. 184) (Taysīr Sharḥ Jāmi’ Ṣaghīr, vol. 1, pp. 312, Ḥadīš 714)

Even if your Du’ā is not accepted apparently, you must still avoid uttering words of complaint. Indeed, Allah عَزَّوَجَلَّ knows what is best for us. We must be grateful to Allah عَزَّوَجَلَّ at all times. If He عَزَّوَجَلَّ gives you a boy, thank Him, if He عَزَّوَجَلَّ gives you a girl, thank Him, if He عَزَّوَجَلَّ gives you both, thank Him, and if He عَزَّوَجَلَّ doesn’t give you

either, still thank Him in all circumstances and situations. Allah عَزَّوَجَلَّ says in verses 49 and 50 of part 25:

لِلّٰهِ مُلْكُ السَّمٰوٰتِ وَ الْاَرْضِؕ-یَخْلُقُ مَا یَشَآءُؕ-یَهَبُ لِمَنْ یَّشَآءُ اِنَاثًا وَّ یَهَبُ لِمَنْ یَّشَآءُ الذُّكُوْرَۙ(۴۹)

اَوْ یُزَوِّجُهُمْ ذُكْرَانًا وَّ اِنَاثًاۚ-وَ یَجْعَلُ مَنْ یَّشَآءُ عَقِیْمًاؕ-اِنَّهٗ عَلِیْمٌ قَدِیْرٌ(۵۰)

For Allah عَزَّوَجَلَّ is the Kingdom of the heavens and the earth, He عَزَّوَجَلَّ creates whatever He عَزَّوَجَلَّ likes. He عَزَّوَجَلَّ bestows daughters on whoever He عَزَّوَجَلَّ likes and He عَزَّوَجَلَّ bestows sons on whoever He عَزَّوَجَلَّ likes. Or He عَزَّوَجَلَّ couples both, the sons and the daughters, and He عَزَّوَجَلَّ makes whoever He عَزَّوَجَلَّ likes barren. Undoubtedly, He عَزَّوَجَلَّ is all knowing, the omnipotent.

[Kanz-ul-Īmān (Translation of Quran)] (Part 25, Ash-Shūrā, verses 49, 50)

‘Allāmaĥ Maulānā Sayyid Muhammad Na’īmuddīn Murādābādī عَـلَيْهِ رَحۡـمَةُ الـلّٰـهِ الۡـهَادِی has stated, ‘Allah عَزَّوَجَلَّ is omnipotent and He عَزَّوَجَلَّ distributes His bounties as He عَزَّوَجَلَّ likes. This was the case with the honourable Prophets عَـلَيْهِمُ السَّلَام as well. Sayyidunā Lūṭ عَـلَيْـهِ الـسَّـلَام and Sayyidunā Shu’ayb عَـلَيْـهِ الـسَّـلَام had only daughters, no sons. Sayyidunā Ibrāĥīm عَـلَيْـهِ الـسَّـلَام had only sons and no daughters, and the Noble Prophet Muhammad صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم had four sons and four daughters while Sayyidunā Yaḥyā عَـلَيْـهِ الـسَّـلَام and Sayyidunā ‘Īsā عَـلَيْـهِ الـسَّـلَام did not have any children.’ (Khazāin-ul-‘Irfān, pp. 777)

## Devotee of Ramadan

There was a man whose name was Muhammad. He would not offer his Ṣalāĥ all year round, but in the blessed month of Ramadan he used to wear clean and pure clothes and offer all five daily Ṣalāĥ. He would also make up for his missed Ṣalāĥ. People asked him as to why he does so, he replied, ‘This is a month of mercy, blessings, repentance and forgiveness, maybe because of this, Allah عَزَّوَجَلَّ forgives me.’ After his demise, someone saw him in a dream and asked: مَا فَعَلَ اللّٰهُ بِكَ؟ ‘*How has Allah* عَزَّوَجَلَّ *treated you?*’ He replied, ‘Allah عَزَّوَجَلَّ has forgiven me for honouring the blessed month of Ramadan.’ (Durra-tun-Nāṣiḥīn, pp. 8)

May Allah عَزَّوَجَلَّ have mercy on him and forgive us without accountability for his sake!

صَلُّوۡا عَلَى الۡحَبِيۡب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

## Allah عَزَّوَجَلَّ is Absolutely Independent

Dear Islamic brothers! Did you see how immensely Allah عَزَّوَجَلَّ is merciful to those who honour the month of Ramadan (by worshipping and avoiding sins), and how He عَزَّوَجَلَّ forgave the man who disobeyed Him throughout the year but worshipped Him only in Ramadan. It is important that no one should misunderstand this parable. No one should be under the impression that (Allah عَزَّوَجَلَّ forbid) it is now allowed to miss Ṣalāĥ throughout the year, and keep fast and offer Ṣalāĥ only in Ramadan and then walk straight into the Heaven.

Dear Islamic brothers! Forgiveness and punishment all depend upon the will of Allah عَزَّوَجَلَّ. He is Absolutely Independent. If He عَزَّوَجَلَّ wants He عَزَّوَجَلَّ can be pleased with a Muslim for the smallest of virtues due to His mercy; and if He عَزَّوَجَلَّ wants He عَزَّوَجَلَّ can punish anyone despite great virtuous deeds, for the smallest of sins, due to His justice. It is stated in Sūraĥ Al-Baqaraĥ, verse 284:

فَیَغْفِرُ لِمَنْ یَّشَآءُ وَ یُعَذِّبُ مَنْ یَّشَآءُؕ-

He عَزَّوَجَلَّ forgives whoever He عَزَّوَجَلَّ wants and punishes whoever He عَزَّوَجَلَّ wants.

[Kanz-ul-Īmān (Translation of Quran)] (Part 3, Sūraĥ Al-Baqaraĥ, verse 284)

Tū bay-ḥisāb bakhsh kay ĥayn bay-shumār jurm

Daytā ĥūn wāsiṭaĥ Tujĥay Shāĥ-e-Ḥijāz kā

Forgive me without accountability as I have countless sins

For the sake of Your Beloved Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم who is Ḥijāz king

## Three are concealed in three

Dear Islamic brothers! We should neither miss any virtuous deed nor commit any sin no matter how minor it seems to be because we don’t know which deed will please Allah عَزَّوَجَلَّ and which sin will bring about His displeasure. The caliph of A’lā Ḥaḍrat, Sayyidunā Abū Yūsuf Muhammad Sharīf Muḥaddiš Kotlavī رَحْمَةُ اللهِ تَعَالٰی عَلَيْه has narrated: ‘Allah عَزَّوَجَلَّ has concealed three things in three other things:

1. His pleasure in His obedience
2. His displeasure in His disobedience
3. His Auliyā among His servants.’

He رَحْمَةُ اللهِ تَعَالٰی عَلَيْه has further stated, ‘Therefore, we should do each and every good deed because we do not know which deed would please Him. Similarly, we should avoid each and every sin because we do not know which sin would displease Him, no matter how minor it seems to be. For example, using someone else’s toothpick (without permission) or using one’s neighbour’s soil without permission, don’t seem to be the matters of concern, but it is possible that the wrath of Allah عَزَّوَجَلَّ be concealed in them. Therefore, one should take care even in such minor matters.’ (Akhlāq-uṣ-Ṣāliḥīn, pp. 56)

## Forgiveness for giving water to dog

O seekers of mercy! If Allah عَزَّوَجَلَّ wants to forgive, He عَزَّوَجَلَّ does so even for the smallest of virtuous deeds. There are many narrations in this regard. For example, ‘A woman was forgiven just because she gave water to a thirsty dog.’ (Ṣaḥīḥ Bukhārī, vol. 2, pp. 409, Ḥadīš 3321)

Another Ḥadīš of the Beloved Rasūl صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم says that a man removed a tree from the path so that it would not cause difficulty to pedestrians. Allah عَزَّوَجَلَّ became pleased with him and forgave him. (Ṣaḥīḥ Muslim, pp. 1410, Ḥadīš 1914)

Another Ḥadīš says a man got salvation for being lenient in demanding debt from a debtor. (Ṣaḥīḥ Bukhārī, vol. 2, pp. 12, Ḥadīš 2078) The stories of the mercy of Allah عَزَّوَجَلَّ are too many to be counted.

صَلُّوۡا عَلَى الۡحَبِيۡب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

## Deeds leading to relief from torment

Dear Islamic brothers! When Allah عَزَّوَجَلَّ showers His mercy on someone, He عَزَّوَجَلَّ accepts even a minor deed and forgives him.

A Ḥadīš mentions several different people who were blessed by Allah عَزَّوَجَلَّ and were saved from torment due to certain deeds.

Sayyidunā ‘Abdur Raḥmān Bin Samuraĥ رَضِىَ اللهُ تَعَالٰی عَنْهُ has narrated that once the Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم came (to us) and said, ‘Last night I had a dream in which I saw that:

1. The angel of death عَـلَيْـهِ الـسَّـلَام came to seize a person’s soul but his obedience to his parents appeared in front of him and saved him.
2. A man was being punished in his grave but his virtue of performing Wuḍū saved him.
3. A man was surrounded by devils but his act of making the Żikr of Allah عَزَّوَجَلَّ saved him.
4. A man was surrounded by the angels of retribution but his Ṣalāĥ saved him.
5. A man’s tongue was hanging due to thirst, he would approach a pond to drink water but was not permitted to drink, then his fasts arrived and quenched his thirst.
6. A man was trying to get closer to the Prophets عَـلَيْهِمُ السَّلَام but was not permitted, his Ghusl (ritual bath) arrived and sat him beside me (i.e. next to the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم).
7. A man was frightened due to be surrounded by intense darkness, but his Hajj and ‘Umraĥ came and brought him out of darkness and took him to light.
8. A man wanted to talk to the Muslims but they did not pay him any attention, then his virtue of behaving relatives well asked the Muslims to speak to him, 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, but then his charity arrived and served as a shield for him.
10. A man was surrounded by the angels of retribution but his virtue of calling people towards righteousness and preventing them from evil saved him and took him to the angels of mercy.
11. A man was sitting on his knees but there was a veil between him and Allah عَزَّوَجَلَّ, then his good character arrived and made him meet Allah عَزَّوَجَلَّ.
12. The book of the deeds of a man was about to be given to his left hand, but then his fear of Allah عَزَّوَجَلَّ arrived and he was given his book of deeds in his right hand.
13. The weight of a person’s good deeds was less (than that of his bad deeds) but his generosity arrived, increasing the weight of his good deeds.
14. A man was standing at the edge of Hell but his fear of Allah عَزَّوَجَلَّ arrived and saved him.
15. A man fell into Hell but the tears he had shed out of the fear of Allah عَزَّوَجَلَّ came and saved him.
16. A man was standing on the bridge of Ṣirāṭ and was shaking like a branch but then his hope that Allah عَزَّوَجَلَّ will have mercy arrived and saved him, and he passed the bridge.
17. A man was crawling across the bridge of Ṣirāṭ, but then his recitation of Ṣalāt upon me stood him up and helped him pass it.
18. One of my followers reached the portals of Heaven but they were closed, then his witness ‘*There is none worthy to be worshipped except Allah* عَزَّوَجَلَّ’ came and the portals opened, allowing him to enter.

## Excruciating punishment for telling tales

1. The lips of some people were being cut; I asked Jibrāīl عَـلَيْـهِ الـسَّـلَام, ‘Who are these people?’ He replied, ‘They used to tell tales.’

## Horrific punishment for accusing others of sins

1. Some people were hanging by their tongues, I asked Jibrāīl عَـلَيْـهِ الـسَّـلَام as to who they were, he replied, ‘They used to falsely accuse others of committing sins.’ (Sharḥ-uṣ-Ṣudūr, pp. 182)

## Don’t miss any good deed

Dear Islamic brothers! Did you see! Allah عَـزَّوَجَلَّ blessed the people who were being punished and set them free by virtue of different deeds such as obedience to parents, Wuḍū, Ṣalāĥ, fasting, Żikr of Allah عَزَّوَجَلَّ, Hajj, ‘Umraĥ, behaving relatives well, call to righteousness and prevention from evil, charity, good character, generosity, crying due to fear of Allah عَزَّوَجَلَّ, having hope in Allah عَزَّوَجَلَّ etc.

Remember! All these matters depend upon the will of Allah عَزَّوَجَلَّ. He عَزَّوَجَلَّ is omnipotent, He عَزَّوَجَلَّ forgives or punishes whoever He عَزَّوَجَلَّ wants, and this is His justice. If He عَزَّوَجَلَّ wants, He عَزَّوَجَلَّ forgives by virtue of one (little) deed, but if He عَزَّوَجَلَّ wants, He عَزَّوَجَلَّ punishes for one (little) sin, and His punishment is very severe.

You have heard about the last two men mentioned in the foregoing Ḥadīš. The Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم saw the retribution being given to those who tell tales and falsely accuse people of sins. Therefore, a wise person should not miss even an apparently minor-looking good deed because that good deed might lead to salvation, and he should avoid every type of sin, no matter how minor it seems to be as that sin might lead to punishment.

# 4 Stories about sinners

## 1. Fire blazed up in grave

Sayyidunā ‘Amr Bin Shuraḥbīl رَضِىَ اللهُ تَعَالٰی عَنْهُ has stated, ‘Once a person 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 as punishment.’ Frightened, he asked ‘Why will you punish me, I was a righteous person?’ They replied, ‘We will hit you 50 whips’ but he continued to argue with them. At last they decided to hit him only one whip. So they hit him one whip, which filled the entire grave with blazes of fire and burnt him to ashes. When he was revived, he asked shivering with pain, ‘Why was I hit this whip?’ They answered, ‘Once you offered Ṣalāĥ without Wuḍū, and once an oppressed man came to you for help but you did not help him.’ (Sharḥ-uṣ-Ṣudūr, pp. 165)

Dear Islamic brothers! Did you see even a pious and righteous person was punished in his grave in case of the displeasure of Allah عَزَّوَجَلَّ? May Allah عَزَّوَجَلَّ have mercy on us and forgive us without holding us accountable!

آمِيۡن بِجَاهِ النَّبِيِّ الۡاَمِيۡن صَلَّى اللّٰهُ تَعَالٰى عَلَيۡهِ وَاٰلِهِ وَسَلَّم

## 2. Unjust weighing led to divine wrath

Sayyidunā Ḥāriš Muḥāsibī عَـلَيْهِ رَحْـمَةُ الـلّٰـهِ الۡـقَـوِی has stated that there was a person who used to do the work of measuring grain. He left his job and occupied himself with worshipping Allah عَزَّوَجَلَّ.

When he died some of his close relatives saw him in a dream and asked, ‘مَا فَعَلَ اللّٰهُ بِكَ؟’ (*How has Allah* عَزَّوَجَلَّ *treated you?*) He replied, ‘Due to my carelessness, dust had stuck onto the scale I used to use for weighing grain. I did not use to clean it because of which the amount of grain equal to the weight of the dust would reduce at the time of weighing. I am now being punished for that.’ (Akhlāq-uṣ-Ṣāliḥīn, pp. 56)

## 3. Screams from grave

Similarly, another man who used to weigh food and sell without cleaning his scales was also punished in his grave after his death, and people even heard him screaming from inside his grave. Some pious people رَحِمَهُمُ الـلّٰـهُ تَـعَالٰی pitied him and prayed for his forgiveness, and by the blessing of their prayers he was relieved from his punishment. (ibid)

# Where do Ḥarām earnings end up?

There is a lesson in these two admonitory narrations especially for those who weigh things dishonestly. O 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 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.

Karlay taubaĥ Rab kī raḥmat ĥay bařī

Qabr mayn warnaĥ sazā ĥogī kařī

Repent as the mercy of Allah is immense

Or else punishment in grave will be intense

صَلُّوۡا عَلَى الۡحَبِيۡب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

تُوۡبُوۡا اِلَى اللّٰه اَسۡتَغۡفِرُ اللّٰه

صَلُّوۡا عَلَى الۡحَبِيۡب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

# Two mountains of fire

It is stated in *Rūḥ-ul-Bayān*, ‘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, will be commanded to weigh them. When he approaches the mountains, the fire will burn him.’ (Rūḥ-ul-Bayān, vol. 10, pp. 364)

Dear Islamic brothers! Ponder for a moment! The foregoing narration contains the admonition of extremely severe punishment for weighing unjustly for the sake of a few despicable coins in this short-lived life. Today, one cannot bear the heat of the world, how can one bear the scorching heat of two mountains in Hell? For the sake of Allah عَزَّوَجَلَّ! Avoid greed for wealth, or else unlawful earnings will lead to ruin in the world as well as in the Hereafter.

## 4. Burden of a toothpick

Sayyidunā Waĥb Bin Munabbeĥ رَضِىَ اللهُ تَعَالٰی عَنْهُ has stated, ‘There was a young Israelite who repented of all previous sins, and spent seventy years worshipping consistently. 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, ‘مَا فَعَلَ اللّٰهُ بِكَ؟’ (*How has Allah* عَزَّوَجَلَّ *treated you?*) He replied, ‘Allah عَزَّوَجَلَّ held me accountable, and 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.’ (Tanbīĥ-ul-Mughtarīn, pp. 51)

صَلُّوۡا عَلَى الۡحَبِيۡب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

## After all a sin is a sin

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

forgiveness from the owner. Ponder for a moment! What is the worth of a splinter? These days, people defraud others of millions of dollars and feel no remorse at it.

تُوۡبُوۡا اِلَى اللّٰه اَسۡتَغۡفِرُ اللّٰه

## Delay in paying debt without respite is sin

O Muslims! Tremble with fear! The matter of fulfilling the rights of other people is very crucial. Violating someone’s right, abusing him, frightening him by staring at him aggressively, threatening him, hurting his feelings by telling him off or in any other way, not paying his due debt or delaying the payment of his debt without a Shar’ī exemption; these are all examples of depriving people of their rights.

Remember! If one owes someone money and is not in a position to pay it in cash but can pay it even by selling his household furniture, he must do so. If one does not pay debt without debtor’s permission despite having the means to do so, he will remain a sinner unless he pays the debt. Whether he is awake or asleep, a sin will be recorded (in his book of deeds) for each and every moment. In other words, his meter of sins will continue to tick away. It is the consequence of delaying the payment of debt, what will be the severity of the sin of not paying it at all.

## Burden of three paisas

A’lā Ḥaḍrat, Imām-e-Aĥl-e-Sunnat, Maulānā Shāĥ Imām Aḥmad Razā Khān عَـلَيْهِ رَحْمَةُ الـرَّحْمٰن was asked a question about a (supposed) man called Zayd who delayed in paying a debt and made lame excuses without any valid reason. A’lā Ḥaḍrat Imām Aḥmad Razā Khān عَـلَيْهِ رَحْمَةُ الـرَّحْمٰن answered: ‘Zayd is a sinner, corrupt, an oppressor, a liar and liable for punishment, what else does he want to be called! If he dies without paying the debt he will have to give the creditors his good deeds. He will have to give 700 Ṣalāĥ with Jamā’at for approximately 3 paisas (that he owes). If he runs out of good deeds he will have to carry the burden of their (the creditors) sins and will be thrown into Hell.’ (Fatāwā Razawiyyaĥ (Jadīd), vol. 25, pp. 69)

Dear Islamic brothers! It is impossible for the oppressor to attain salvation without satisfying the oppressed one. However, if Allah عَزَّوَجَلَّ wants He عَزَّوَجَلَّ will reconcile between the oppressed and the oppressor on the Day of Judgement; otherwise, the oppressed will be given the good deeds of the oppressor. If this does not settle the case either, 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 good deeds, on Judgement Day he will be left empty-handed and be thrown into Hell. We seek Allah’s refuge.

## Who will be destitute on Judgement Day?

The Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم once asked his companions رَضِىَ الـلّٰـهُ تَعَالٰی عَـنْهُم, ‘Do you know as to who a destitute person is?’ They replied, ‘Yā Rasūlallāĥ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم the one who does not have wealth is a destitute.’ He صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, ‘The destitute in my Ummaĥ is the one who will be brought on the Judgement Day with Ṣalāĥ, fasts and charity (in his book of deeds) but would have abused and accused someone, he would have taken wealth unlawfully and shed blood (or) beaten someone and as a result of these sins, his good deeds will be taken from him. If he runs out of good deeds and there are still claimants (against him), he would have to take the sins of the oppressed (people) and would resultantly be thrown into Hell.’ (Ṣaḥīḥ Muslim, pp. 1394, Ḥadīš 2581)

صَلُّوۡا عَلَى الۡحَبِيۡب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

## Who is an oppressor?

Remember! It is not only the murderers, robbers and gangsters that are oppressors; in fact, anyone who violates even a minor right of the other person is an oppressor (and the other is the oppressed). For example, unlawfully taking even a single rupee of the other person, unlawfully scolding someone, staring aggressively at someone, teasing him etc. are all the acts of oppression.

If the oppressed also violated the rights of the oppressor, both of them would be oppressors and the oppressed in this case. There will be many such people who will be the ‘oppressed’ in one case and the ‘oppressor’ in the other.

Sayyidunā ‘Abdullāĥ Anīs رَحْمَةُ اللهِ تَعَالٰی عَلَيْه has stated that on the Day of Judgement, Allah عَزَّوَجَلَّ will say, ‘No one shall enter Hell or Heaven until he/she is held accountable for the rights of people.’ So if anyone has violated the rights of others he will not enter Hell or Heaven until he compensates for it. (Akhlāq-uṣ-Ṣāliḥīn, pp. 55)

In order to get detailed information about people’s rights, please read the booklet ‘*Aftermath of Cruelty*’ published by Maktaba-tul-Madīnaĥ. Yā Allah عَزَّوَجَلَّ protect Muslims from violating each others’ rights and enable us to apologize and forgive each other for all previous mistakes in this matter!

آمِيۡن بِجَاهِ النَّبِيِّ الۡاَمِيۡن صَلَّى اللّٰهُ تَعَالٰى عَلَيۡهِ وَاٰلِهِ وَسَلَّم

صَلُّوۡا عَلَى الۡحَبِيۡب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

## 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 رَحِمَهُمُ الـلّٰـهُ تَـعَالٰی have said, ‘The Muslim who dies in this month will go straight into Paradise; as if the gate of Hell is closed for him.’ (Anīs-ul-Wā’iẓīn, pp. 25)

## Glad tidings of Heaven for three people

Sayyidunā ‘Abdullāĥ Ibn Mas’ūd رَضِىَ اللهُ تَعَالٰی عَنْهُ has narrated that the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has stated, ‘If anyone dies at the end of Ramadan he will enter Heaven; if anyone dies at the end of the day of ‘Arafaĥ (9th Żul-Ḥijjaĥ) he will enter Heaven too, if anyone dies whilst donating (in the path of Allah عَزَّوَجَلَّ) he will also enter Heaven.’ (Ḥilyat-ul-Auliyā, vol. 5, pp. 26, Ḥadīš 6187)

## Reward for fasting until Judgement Day

Mother of the believers, Sayyidatunā ‘Āishaĥ Ṣiddīqaĥ رَضِیَ اللهُ تَعَالٰی عَنْهَا has narrated that the Noble Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said, ‘If anyone dies in the state of fast, Allah عَزَّوَجَلَّ will bless him with the reward of fasting until the Day of Judgement.’ (Firdaus - bimā Šaur-ul-Khaṭṭāb, vol. 3, pp. 504, Ḥadīš 5557)

سُـبْحٰـنَ الـلّٰـه عَزَّوَجَلَّ! How fortunate the fasting person is! If he dies in the state of fast, he will be granted the reward of fasting till the Day of Judgement. Sayyidunā Anas Bin Mālik رَضِىَ اللهُ تَعَالٰی عَنْهُ has said that he heard Rasūlullāĥ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم say, ‘Ramadan has come to you, the gates of Heaven are opened and those of Hell are closed, and the devils are held in captivity. The person who finds Ramadan but is not forgiven is a deprived one, because if he is not forgiven even in Ramadan, when will he be forgiven then?’ (Majma’-uz-Zawāid, vol. 3, pp. 345, Ḥadīš 4788)

## Portals of Heaven are opened

Dear Islamic brothers! In Ramadan the gates of mercy and Heaven are opened, those of Hell are closed and the devils are chained. Sayyidunā Abū Ĥurayraĥ رَضِىَ اللهُ تَعَالٰی عَنْهُ has narrated that the Prophet of Raḥmaĥ, the Intercessor of Ummaĥ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم would say to his companions رَضِىَ الـلّٰـهُ تَعَالٰی عَـنْهُم, ‘The month of Ramadan has arrived; it is a very blessed month. Allah عَزَّوَجَلَّ has commanded you to fast in it. In this month, the gates of the skies are opened and those of Hell are closed. Satans are kept in chains. In this month there is a blessed night called Layla-tul-Qadr which is greater than a thousand months. The person who is deprived of its blessings is (completely) deprived.’ (Sunan Nasāī, vol. 4, pp. 129)

## Devils tied in chains

Sayyidunā Abū Ĥurayraĥ رَضِىَ اللهُ تَعَالٰی عَنْهُ has narrated that the Prophet of Raḥmaĥ, the Intercessor of Ummaĥ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has stated, ‘In Ramadan the gates of the skies are opened.’ (Ṣaḥīḥ Bukhārī, vol. 1, pp. 626, Ḥadīš 1899)

Another narration says that the gates of Paradise are opened and those of Hell are closed (and) the devils are kept in chains. Another narration says that the gates of mercy are opened. (Ṣaḥīḥ Muslim, pp. 543, Ḥadīš 1079)

## Why are sins committed despite Satan being in chains?

A renowned commentator of the Quran Shaykh Muftī Aḥmad Yār Khān عَـلَيْهِ رَحْـمَةُ الْـمَـنَّان has stated, ‘In Ramadan, the gates of the skies are opened, through which special bounties of Allah عَزَّوَجَلَّ descend upon the earth. The gates of the Heaven are also opened by which

the maidens of Heaven become aware that Ramadan has arrived in the world, and so they pray for the people of the world.

Further, it is also said that no one is punished in his grave in Ramadan. It implies that the gates of Hell are closed in Ramadan, due to which the heat of Hell does not reach the graves of sinners and even unbelievers. Satan, along with his offspring, is chained. If anyone commits sins in this month he does so due to the evil of his Nafs, not because of Satan.’ (Mirāt-ul-Manājīḥ, vol. 3, pp. 133)

## Sins are reduced to some extent

Dear Islamic brothers! It is generally observed that the Muslims get more interested in worship in Ramadan compared to other months. It becomes easier to perform righteous deeds 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, it seems as if a storm of sins has occurred. Too many sins are committed on Eid day that even the 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 held in captivity a whole month and wants to take revenge within the day of Eid. All amusement parks fill with men and immodest women, theatres 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 some fortunate Muslims who are not heedless of Allah عَزَّوَجَلَّ and turn down the misleading invitation of Satan.

## Mercy on fire worshipper

There was a fire-worshipper who lived in Bukhara. One day he was walking through a Muslim marketplace along with his son. His son began to eat something publicly. Seeing his son 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 also eat in Ramadan, don’t you?’ The father replied, ‘I don’t eat in front of the Muslims, I eat at home where they can’t see me, I don’t desecrate this holy month.’

After some time, this fire worshipper died. Someone had a dream in which he saw the deceased stroll in Heaven. Amazed, the dreaming person asked, ‘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 عَزَّوَجَلَّ blessed me with faith for honouring Ramadan and granted me Heaven after death.’ (Nuzĥa-tul-Majālis, vol. 1, pp. 217)

## Penalty for eating publicly in Ramadan

Dear Islamic brothers! Did you see? Allah عَزَّوَجَلَّ not only blessed a fire worshipper with faith for honouring Ramadan but also granted him the eternal blessings of Heaven. All those heedless brothers who don’t honour Ramadan at all despite being Muslims should learn some lesson from this parable. They do not fast, dare to smoke cigarettes and chew Pān (betel) in front of fasting Muslims and some are so shameless that they even eat and drink publicly.

Remember! The honourable scholars of Islam رَحِمَهُمُ الـلّٰـهُ تَـعَالٰی have stated, ‘If anyone eats or drinks deliberately in public during the day in Ramadan without a Shar’ī exemption, his punishment is that he will be killed (by the Islamic ruler).’

(Durr-e-Mukhtār ma’ Rad-dul-Muḥtār, vol. 3, pp. 392)

## Are you not going to die?

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

O Muslims! Wake up from the sleep of heedlessness! How long will you make merry in this world? When would you realize the great loss of wasting the previous moments of your life in heedlessness? Are you not going to die?

Remember! A day will certainly come when you will be leaving this world. Death will put an end to all of your luxuries and pleasures. It will make you rest on soil in lieu of your comfortable and cosy mattress. 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 Ṣalāĥ and fasts.

Karlay taubaĥ Rab kī raḥmat ĥay bařī

Qabr mayn warnaĥ sazā hogī kařī

Repent as the mercy of Allah is immense

Or else punishment in grave will be intense

Dear Islamic brothers! In order to get rid of sinful life, join the Madanī environment of Dawat-e-Islami, a global & non-political movement for the propagation of the Quran and Sunnaĥ. اِنْ شَــآءَالـلّٰـه عَزَّوَجَلَّ You will succeed in the worldly life as well as in the afterlife. Here is a blessing of Dawat-e-Islami.

## Blessings of Sunnaĥ-Inspiring speeches

The following is a summary of the statement a Pakistani Islamic brother made under oath: From 1987 to 1990 I was affiliated with a political movement. Due to escalating corruption and political unrest in Pakistan, my family talked me into leaving the country, so I ended up travelling to Oman. On November 3, 1990 I joined a garment factory in Muscat.

In 1992 an Islamic brother of Dawat-e-Islami joined our factory as a labourer. As a result of his individual effort, I began to offer Ṣalāĥ اَلْـحَمْـدُ لـِلّٰـه عَزَّوَجَلَّ. 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 including Urdu, Punjabi, Pashtu, Hindi, Bengali etc, with the volume always turned up. اَلْـحَمْـدُ لـِلّٰـه عَزَّوَجَلَّ, due to the blessings of the company of this devotee of Rasūl, I began to hate music, so we both decided to buy the cassettes of Sunnaĥ-Inspiring speeches released by Maktaba-tul-Madīnaĥ and play them in the factory.

In the beginning we faced objections and criticism, but we didn’t give up courage. اَلْـحَمْـدُ لـِلّٰـه عَزَّوَجَلَّ, These Sunnaĥ-Inspiring speeches had a strong positive effect on me. The speeches that inspired me the most included, ‘*The First Night in Grave*’, ‘*Reality of the World*’, ‘*Unfortunate Groom*’, ‘*The Talking Grave’* and ‘*Three Graves*’ (all in Urdu[[1]](#footnote-1)).

I developed a mindset of hating sins and pondering over my Hereafter. The speeches also inspired a few others who began to support us. The devotee of Rasūl, who created this Madanī transformation in my heart, left his job and returned to Pakistan. We managed to get 90 more cassettes of Sunnaĥ-Inspiring speeches from Pakistan.

At first, there were only 50 or 60 men in the factory who would offer Ṣalāĥ but as a result of listening to these speeches this number increased up to 250 اَلْـحَمْـدُ لـِلّٰـه عَزَّوَجَلَّ. We contributed and bought an expensive 400 watt speaker that was installed to the wall so that we could listen to the speeches easily. We made a schedule of listening to the recitation of Quran from 7:00 to 8:00 in the morning, Na’ats of our Beloved and Blessed Rasūl صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم from 8:00 to 9:00 and then a Sunnaĥ-Inspiring speech from 9:00 to 10:00.

Gradually, we collected 500 cassettes. Along with me, five other Islamic brothers also joined Dawat-e-Islami. اَلْـحَمْـدُ لـِلّٰـه عَزَّوَجَلَّ we began Masjid Dars and gradually started a Sunnaĥ-Inspiring weekly Ijtimā’ in our factory which would be attended by more or less 250 Islamic brothers. Then we started a Madrasa-tul-Madīnaĥ (for adults). Islamic brothers (of the factory) began to act upon Sunnaĥ; several of them adopted the blessed Sunnaĥ of growing a beard, a symbol of devotion to our Beloved and Blessed Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم and 20 to 25 Islamic brothers began to wear the blessed turban.

At first, our manager used to object to us for listening to the cassettes, but the sound of the speeches eventually changed his frame of mind. اَلْـحَمْـدُ لـِلّٰـه عَزَّوَجَلَّ, impressed and inspired by listening to the Sunnaĥ-Inspiring speeches, he also began to offer Ṣalāĥ and grew a fist-length beard.

The Islamic brother further said: I have returned to Pakistan where I am currently trying to spread Sunnaĥ as a Nigrān (responsible person) of the Mushāwarat of a division in Karachi. As Sunnaĥ-Inspiring cassettes released by Maktaba-tul-Madīnaĥ caused an enormous change in my life I wish every Islamic brother and sister listen to at least one Sunnaĥ-Inspiring speech or Madanī Mużākaraĥ (i.e. question-answer session) daily, اِنْ شَــآءَالـلّٰـه عَزَّوَجَلَّ this will bring about huge blessings in the world as well as the Hereafter.

Dear Islamic brothers! Did you see the blessings of the cassettes of Sunnaĥ-Inspiring speech released by Maktaba-tul-Madīnaĥ! This brother was very fortunate; there are many other people who have been attending the weekly Ijtimā’ 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 be able to gain the blessings of religious speeches by listening to them inattentively, looking around or talking during the speech? Listening to advice inattentively is a trait of the unbelievers and therefore Muslims must avoid it. Allah عَزَّوَجَلَّ says in verses 2 and 3 of Sūraĥ Al-Anbiyā (part 17):

مَا یَاْتِیْهِمْ مِّنْ ذِكْرٍ مِّنْ رَّبِّهِمْ مُّحْدَثٍ اِلَّا اسْتَمَعُوْهُ وَ هُمْ یَلْعَبُوْنَۙ(۲)لَاهِیَةً قُلُوْبُهُمْؕ-

When any new advice comes to them from their Creator they do not listen to it but inattentively, their hearts are in heedlessness.

[Kanz-ul-Īmān (Translation of Quran)] (Part 17, Sūraĥ Al-Anbiyā, verse 2)

So please make a habit of listening to Sunnaĥ-Inspiring speeches. اِنْ شَــآءَالـلّٰـه عَزَّوَجَلَّ You will be surprised to see the blessings[[2]](#footnote-2).

## Whole year’s deeds ruined

Sayyidunā ‘Abdullāĥ Ibn ‘Abbās رَضِىَ الـلّٰـهُ تَعَالٰی عَـنْهُمَا has narrated that the Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has stated, ‘Verily, Heaven is adorned for the month of Ramadan from one year to the next. When Ramadan comes, Heaven says, ‘Yā Allah عَزَّوَجَلَّ! In this month, give me the people from amongst Your servants who will live in me.’ The Heavenly maidens say, ‘Yā Allah عَزَّوَجَلَّ in this month, give us our husbands from amongst Your servants.’ Then the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, ‘In this month, if anyone protects his Nafs avoiding intoxicant, refraining from laying a false blame on a Muslim and all type of sins, Allah عَزَّوَجَلَّ will marry him to 100 heavenly maidens every night, and He عَزَّوَجَلَّ will make for him a palace of gold, silver, rubies and emeralds in Heaven. This palace will be so enormous that even if the whole world is placed into it, the world would take up only as much amount of space as a herd of sheep takes up in the world. If anyone drinks an intoxicant or falsely accuses a Muslim or commits a sin, Allah عَزَّوَجَلَّ will ruin his one year’s (good) deeds.

Therefore, refrain from heedlessness in Ramadan because it is the month of Allah عَزَّوَجَلَّ. Allah عَزَّوَجَلَّ has given you eleven months to take advantage of His bounties and enjoy them, and He عَزَّوَجَلَّ has specified one month for Himself, so fear (Allah عَزَّوَجَلَّ) concerning Ramadan.’ (Mu’jam Awsaṭ, vol. 2, pp. 414, Ḥadīš 3688)

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

The foregoing Ḥadīš specifically mentions drinking intoxicant and laying a false blame on a Muslim. Remember! Alcohol is the mother of all evils, drinking it is Ḥarām and will lead to Hell. Sayyidunā Jābir رَضِىَ اللهُ تَعَالٰی عَنْهُ has narrated that the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has stated, ‘It is Ḥarām to consume even a small amount of the thing that intoxicates in large amount.’ (Sunan Abī Dāwūd, vol. 3, pp. 459, Ḥadīš 3681)

## Blood and pus of Hell-dwellers

Laying a false blame on a Muslim is also Ḥarām and leads to Hell. A Ḥadīš states, ‘If anyone lays a false blame on a Muslim, Allah عَزَّوَجَلَّ will keep him in *Radgha-tul-Khabāl* until he is relieved of (the harm of) what he said.’ (Sunan Abī Dāwūd, vol. 3, pp. 427, Ḥadīš 3597)

*Radgha-tul-Khabāl* is the part of Hell where the blood and pus of Hell-dwellers accumulate. (Mirāt-ul-Manājīḥ, vol. 5, pp. 313) Commenting on the part of the Ḥadīš ‘*Until he is relieved of (the harm of) what he said*’ Shāĥ ‘Abdul Ḥaq Muḥaddiš Diĥlvī رَحْمَةُ اللهِ تَعَالٰی عَلَيْه has stated, ‘It implies that he will be cleansed of this sin either by repenting of it or by suffering its punishment.’ (Ashi’at-ul-Lam’āt, vol. 3, pp. 290)

## Sins in Ramadan!

Sayyidatunā Umm-e-Ĥānī رَضِیَ اللهُ تَعَالٰی عَنْهَا has narrated that the Beloved and Blessed Rasūl صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم warned, ‘My Ummaĥ will not be disgraced as long as it fulfils the rights of Ramadan.’ He صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم was asked as to what was meant by the disgrace of Ummaĥ in this matter, he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم replied, ‘Committing sins in this month.’

He صَلَّى الـلّٰـهُ تَـعَالٰى عَـلَيْهِ وَاٰلِهٖ وَسَـلَّم has further stated, ‘If anyone fornicates or drinks alcohol in this month Allah عَزَّوَجَلَّ 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 عَزَّوَجَلَّ) concerning Ramadan. As the reward of good deeds is increased in this month compared to other months, the severity of sins also increases.’ (Mu’jam Ṣaghīr, vol. 9, pp. 60, Ḥadīš 1488)

تُوۡبُوۡا اِلَى اللّٰه اَسۡتَغۡفِرُ اللّٰه

صَلُّوۡا عَلَى الۡحَبِيۡب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

## Beware, ungrateful ones!

Dear Islamic brothers! Tremble with fear! Don’t waste the blessed moments of Ramadan in sinful activities. As rewards for virtuous actions are increased in this month the nuisance of sins is also increased. One 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 Nā-Maḥram women etc.) and that of the hands is to touch a woman (or an attractive young boy with lust), so beware! In Ramadan, do your best to avoid misusing your eyes in any way. Do not look at women and attractive boys. Apply Madanī guard to your eyes as long as possible (make every possible effort to keep your eyes lowered). Alas! Sometimes even the Muslims who offer Ṣalāĥ and fast face the wrath of Allah عَزَّوَجَلَّ and the punishment of fire as a result of desecrating Ramadan.

## Black spot on heart

A Ḥadīš states, ‘When a person commits a sin, a black spot is marked on his heart. If he commits another sin another black spot is marked on his heart (and this carries on) until his (whole) heart becomes black. Then advice has no effect on his heart.’ (Ad-Dur-rul-Manšūr, vol. 8, pp. 446)

It’s obvious that if someone’s heart is rusty 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 in 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 Sunnaĥ-Inspiring Madanī environment. His Nafs makes him have long hopes and he becomes heedless and eventually dissociates himself from the Madanī environment. Such a person wastes the blessed moments of Ramadan, playing and listening to music, playing cards and chess, gossiping, chatting etc. and thereby ruins these sacred and blessed moments.

## Cure for blackness of heart

It is absolutely vital to treat this blackness of heart. An extremely effective treatment is to become the disciple of a perfect Murshid. In other words, one should become the disciple of a pious and righteous man who abides by Sunnaĥ, whose vision makes his disciples remember Allah عَزَّوَجَلَّ and His Beloved Rasūl صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم, whose speech motivates his followers to offer Ṣalāĥ and act upon the blessed Sunnaĥ and whose company inspires others to prepare for death and the afterlife. If one is fortunate enough to find such a competent Murshid then this blackness of heart will certainly be cured, اِنْ شَــآءَالـلّٰـه عَزَّوَجَلَّ.

Remember! We are not allowed to pass such comments about any particular Muslim sinner as his heart is black or it has been sealed, due to which he does not accept my call to righteousness. Allah عَزَّوَجَلَّ has the power to make him repent and come onto the straight path. May Allah عَزَّوَجَلَّ remove the blackness of our hearts!

آمِيۡن بِجَاهِ النَّبِيِّ الۡاَمِيۡن صَلَّى اللّٰهُ تَعَالٰى عَلَيۡهِ وَاٰلِهِ وَسَلَّم

Here is an admonitory parable, please read it and tremble with fear of Allah عَزَّوَجَلَّ! Those who play cards, chess, video games, watch films and dramas, listen to music etc. despite fasting should particularly listen to it attentively.

## Horrific scene of grave!

Once Amīr-ul-Mūminīn, Sayyidunā ‘Alī کَـرَّمَ الـلّٰـهُ تَـعَـالٰی وَجۡـھَـهُ الۡـکَـرِیۡم went to a cemetery in Kufa to visit graves. Seeing a newly-prepared grave, he رَضِىَ اللهُ تَعَالٰی عَنْهُ desired to get to know of its internal state, so he رَضِىَ اللهُ تَعَالٰی عَنْهُ implored Allah عَزَّوَجَلَّ humbly, ‘Yā Allah عَزَّوَجَلَّ reveal to me the condition of the deceased buried in this grave.’ Immediately, all the veils between him and the deceased were lifted. What he saw was a horrific scene; the deceased was being burnt in fire and screaming out for help from Sayyidunā ‘Alī رَضِىَ اللهُ تَعَالٰی عَنْهُ:

يَاعَلِيُّ! اَنَاغَرِيۡقٌ فِي النَّارِ وَحَرِيۡقٌ فِي النَّارِ

O ‘Alī *کَـرَّمَ الـلّٰـهُ تَـعَـالٰی وَجۡـھَـهُ الۡـکَـرِیۡم*! I am drowned in fire and I am burning in fire.

The dreadful scene of the grave and the screams of the deceased person saddened Sayyidunā ‘Alī کَـرَّمَ الـلّٰـهُ تَـعَـالٰی وَجۡـھَـهُ الۡـکَـرِیۡم. He lifted his hands in the court of his Merciful Allah عَزَّوَجَلَّ and began to pray with utmost humility for the forgiveness of the deceased. A voice from Ghayb echoed, ‘O ‘Alī (کَـرَّمَ الـلّٰـهُ تَـعَـالٰی وَجۡـھَـهُ الۡـکَـرِیۡم)! 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 would indulge in sins at night.’

Listening to this voice, Sayyidunā ‘Alī کَـرَّمَ الـلّٰـهُ تَـعَـالٰی وَجۡـھَـهُ الۡـکَـرِیۡم became even more sad; he رَضِىَ اللهُ تَعَالٰی عَنْهُ prostrated and began to cry. (With tears in his eyes) he said, ‘Yā Allah عَزَّوَجَلَّ! Please accept my supplication, this man has called out to me for help with high hopes, O Creator عَزَّوَجَلَّ do not disappoint me in front of him, have mercy on him and forgive this helpless man.’ Sayyidunā ‘Alī کَـرَّمَ الـلّٰـهُ تَـعَـالٰی وَجۡـھَـهُ الۡـکَـرِیۡم continued to pray in the court of Allah عَزَّوَجَلَّ. He then heard a voice say, ‘O ‘Alī (رَضِىَ اللهُ تَعَالٰی عَنْهُ)! We have forgiven him for the sake of your grieved heart.’ The man was then relieved of punishment. (Anīs-ul-Wā’iẓīn, pp. 25)

## Conversation with the deceased

Dear Islamic brothers! Amīr-ul-Mūminīn Sayyidunā ‘Alī رَضِىَ اللهُ تَعَالٰی عَنْهُ was blessed with a high spiritual status. By the grace of Allah عَزَّوَجَلَّ he رَضِىَ اللهُ تَعَالٰی عَنْهُ was able to talk with the dead.

Here is another parable: ‘Allāmaĥ Jalāluddīn Suyūṭī Shāfi’ī رَحْمَةُ اللهِ تَعَالٰی عَلَيْه has narrated that Sayyidunā Sa’īd Bin Musayyab رَضِىَ اللهُ تَعَالٰی عَنْهُ has said, ‘We passed by a cemetery in the company of Amīr-ul-Mūminīn, Sayyidunā ‘Alī کَـرَّمَ الـلّٰـهُ تَـعَـالٰی وَجۡـھَـهُ الۡـکَـرِیۡم. He رَضِىَ اللهُ تَعَالٰی عَنْهُ said, ‘اَلسَّلَامُ عَلَيۡكُمۡ يَا اَهۡلَ الۡقُبُوۡرِ وَرَحۡمَةُ اللّٰهِ وَبَرَكَاتُه. Will you tell us about your state or shall we tell you about ours?’ The narrator said, ‘We heard a voice from inside one of the graves, وَعَلَيۡكُمُ السَّلَامُ وَرَحۡمَةُ اللّٰهِ وَبَرَكَاتُه O Amīr-ul-Mūminīn رَضِىَ اللهُ تَعَالٰی عَنْهُ! Please, tell us what happened in the world after we left.’ He رَضِىَ اللهُ تَعَالٰی عَنْهُ replied, ‘Your wives have remarried, your wealth has been distributed, your children have become orphans and your enemies are now living in the strong houses you built. Now tell us about your state.’

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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 fallen out onto our cheeks, our nostrils are full of pus, we reaped what we sowed, we suffered loss in what we left behind, and now we are with our deeds. (In other words, the one with righteous deeds will find peace in Heaven, and the evil doer will suffer the consequences of his deeds).’ (Sharḥ-uṣ-Ṣudūr, pp. 209)

## Amusement in nights of Ramadan

Dear Islamic brothers! These two parables should serve as an eye-opener 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 the wealth spent in the path of Allah عَزَّوَجَلَّ benefit the deceased, but it is unlikely that the wealth the deceased leaves behind will be spent wisely. There is just a little hope that the heirs of the deceased will spend his wealth in the path of Allah عَزَّوَجَلَّ for the betterment of his afterlife. If the deceased left unlawful (Ḥarām) wealth and instruments of sins such as musical instruments, a game shop, a music centre, a cinema, a pub, a casino, an illegal business etc. he would face severe and unimaginable suffering in his grave.

In the parable ‘*Horrific Scene of Grave*’ we can imagine the horrible punishment given to the deceased who disrespects Ramadan. All of us should take some lesson from it. Unfortunately, during the sacred nights of Ramadan many youngsters play cricket, football etc. in streets. They not only waste these precious moments by depriving themselves of worshipping but disturb other people as well. They neither worship themselves nor let

others do. These amusements make a Muslim heedless of Allah عَزَّوَجَلَّ, therefore righteous Muslims always stay away from them. Let alone playing, the pious Muslims avoid even watching and listening to commentaries of such useless activities. Therefore, we must avoid these things, especially in the sacred moments of Ramadan.

## ‘Passing time’ whilst fasting

There are many such unwise people who fast but then put the honour of Ramadan aside and indulge in unlawful activities such as playing chess, cards and listening to music in the name of ‘passing time’.

Remember! Playing chess and cards is prohibited even if no money or bet is involved. A’lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالٰی عَلَيْه has declared it Ḥarām to play cards because they have images of living beings printed on them. He رَحْمَةُ اللهِ تَعَالٰی عَلَيْه said, ‘Ganjifaĥ (a card game) is prohibited because it shows honour to images in addition to being a useless activity.’ (Fatāwā Razawiyyaĥ (Jadīd), vol. 24, pp. 141)

## What is best form of worship?

O fasting Islamic brothers! O seekers of Heaven! Never waste the precious moments of Ramadan in useless 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’ try to utilize it reciting the Holy Quran and Ṣalāt-‘Alan-Nabī and remembering Allah عَزَّوَجَلَّ. The more thirst and hunger you endure the more you will be rewarded. It is narrated, ‘اَفۡضَلُ الۡعِبَادَاتِ اَحۡـمَزُهَا (*The best worship is the one that involves more hardship*).’ (Kashf-ul-Khifā-wa-Muzīl-ul-Ilbās, vol. 1, pp. 141, Ḥadīš 459)

Imām Sharafuddīn Nawavī رَحْمَةُ اللهِ تَعَالٰی عَلَيْه has said, ‘The reward and excellence of worship augments when it involves more hardships and expenses.’ (Sharḥ Ṣaḥīḥ Muslim lin-Nawavī, vol. 1, pp. 390)

Sayyidunā Ibrāĥīm Bin Adĥam رَحْمَةُ اللهِ تَعَالٰی عَلَيْه has said, ‘The harder a deed is in the world the heavier it will be on the scales on the Judgement Day.’ (Tażkira-tul-Auliyā, pp. 95)

These narrations make it clear that the harder we find it to fast and the more our Nafs resent fasting the heavier our fasts will be on the scale on the Day of Judgement, اِنْ شَــآءَالـلّٰـه عَزَّوَجَلَّ.

## Oversleeping in fast

Ḥujjat-ul-Islam Sayyidunā Imām Muhammad Ghazālī عَـلَـیۡـهِ رَحْـمَـةُ الـلّٰـهِ الۡـوَالِی has stated in *Kīmīyā-e-Sa’ādat*, ‘It is a Sunnaĥ for a fasting person to avoid sleeping in excess during the day, he should remain awake so that he feels hunger and weakness.’ (Kīmiyā-e-Sa’ādat, pp. 185) (Although it is preferable to sleep a little, if somebody passes his time sleeping he will not be a sinner, provided that he fulfils compulsory worships).

Dear Islamic brothers! It is obvious that if someone spent the whole day whilst sleeping, he would not feel any hardship in fasting. Imagine Ḥujjat-ul-Islam Sayyidunā Imām Muhammad Ghazālī عَـلَـیۡـهِ رَحْـمَـةُ الـلّٰـهِ الۡـوَالِی advises us to avoid even oversleeping because our time would waste, so what about the people who misuse their time playing games and committing Ḥarām acts. Are they not unfortunate and deprived ones? Please try to realise the significance of this month, keep fasts wholeheartedly and earn the pleasure of Allah عَزَّوَجَلَّ.

Yā Allah عَزَّوَجَلَّ! Grant every Muslim the blessings of Ramadan! Enable us to make the most of this month positively and save us from disrespecting it!

آمِيۡن بِجَاهِ النَّبِيِّ الۡاَمِيۡن صَلَّى اللّٰهُ تَعَالٰى عَلَيۡهِ وَاٰلِهِ وَسَلَّم

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 Madanī environment of Dawat-e-Islami and accompany the devotees of Rasūl in Madanī Qāfilaĥ to acquire knowledge of Sunnaĥ. اِنْ شَــآءَالـلّٰـه عَزَّوَجَلَّ, You will be amazed to see the results.

## Reward of performing Fikr-e-Madīnaĥ daily

Here is a summary of the account given by an Islamic brother. اَلْـحَمْـدُ لـِلّٰـه عَزَّوَجَلَّ! I love Madanī In’āmāt and I do Fikr-e-Madīnaĥ every day. Once I travelled with devotees of Rasūl in a Sunnaĥ-Inspiring Madanī Qāfilaĥ of Dawat-e-Islami, a global & non-political movement of the Quran and Sunnaĥ.

Our Qāfilaĥ reached Baluchistan (Pakistan). It was in this Qāfilaĥ that Allah عَزَّوَجَلَّ opened the door of mercy for this sinner. When I slept at night, I saw the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم in dream. His blessed lips began to move, and these words were uttered, ‘I will take with me into Heaven all those who carry out Fikr-e-Madīnaĥ everyday in the Madanī Qāfilaĥ.’

Shukriyaĥ kyūn kar adā ĥo āp kā Yā Mustafa صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم

Kay pařawsī khuld mayn apnā banāyā shukriyaĥ

Yā Mustafa صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم! I’ll always remain extremely grateful to you

As you have made me your neighbour in Paradise, I thank you

صَلُّوۡا عَلَى الۡحَبِيۡب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

## What is Fikr-e-Madīnaĥ?

Dear Islamic brothers! For the betterment of the Muslims in the world as well as in the Hereafter, **72** Madanī In’āmāt for Islamic brothers, **63** for Islamic sisters, **92** for male Islamic students, **83** for female Islamic students and **40** for children have been given in the form of a questionnaire. These Madanī In’āmāt booklets can be bought from Maktaba-tul-Madīnaĥ. These booklets should be filled in everyday and handed in to the relevant responsible person of Dawat-e-Islami within the first ten days of every Madanī (Islamic) month.

Fikr-e-Madīnaĥ is a term used in Dawat-e-Islami which refers to the act of holding oneself accountable for sins, pondering over grave and resurrection, and filling in Madanī In’āmāt booklet whilst reflecting upon virtuous and evil deeds.

Please buy a booklet of Madanī In’āmāt. If you do not want to fill it in for the time being, it does not matter, but at least look at it for 25 seconds every day (in connection with the 25th date of the ‘Urs of Imām Aḥmad Razā Khān عَـلَيْهِ رَحْمَةُ الـرَّحْمٰن). اِنْ شَــآءَالـلّٰـه عَزَّوَجَلَّ Looking at it daily will lead you to reading it, which will eventually lead you to doing Fikr-e-Madīnaĥ and filling it in, and if you begin to fill it in, then you will see its blessings for yourself, اِنْ شَــآءَالـلّٰـه عَزَّوَجَلَّ.

Madanī In’āmāt per kartā ĥay jo koī ‘amal

Maghfirat kar bay-ḥisāb us kī Khudā-e-Lam-Yazal

One acting upon Madanī In’āmāt be forgiven, O Almighty

And be blessed with Paradise, without accountability

آمِيۡن بِجَاهِ النَّبِيِّ الۡاَمِيۡن صَلَّى اللّٰهُ تَعَالٰى عَلَيۡهِ وَاٰلِهِ وَسَلَّم

صَلُّوۡا عَلَى الۡحَبِيۡب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

# Five before five

Certainly, life is very short. The time we have once spent will never come back, and any hope of having time in future is deception as we do not know what would happen to us in future. Perhaps we may die the next moment. The Beloved and Blessed Prophet صَلَّى الـلّٰـهُ تَعَـالٰى عَـلَيْهِ وَاٰلـِهٖ وَسَـلَّم has stated, ‘Value five things before five things: (1) Youth before old age (2) Health before illness (3) Wealth before deprivation (4) Leisure before busyness [i.e. being busy]. (5) Life before death.’ (Al-Mustadrak, vol. 5, pp. 435, Ḥadīš 7912)

اَلْحَمْدُ لِلّٰہِ رَبِّ الْعٰلَمِیْنَ وَ الصَّلٰوۃُ وَالسَّلَامُ علٰی سَیِّدِ الْمُرْسَلِیْنَ ط

اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰہِ مِنَ الشَّیْطٰنِ الرَّجِیْمِ ط بِسْمِ اللہِ الرَّحْمٰنِ الرَّ حِیْم ط

# Rules of Fasting (Hanafi)[[3]](#footnote-3)\*

Excellence of **Ṣ**alāt-‘Alan-Nabī صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم

After the demise of Sayyidunā Shaykh Aḥmad Bin Manṣūr رَحْمَةُ اللهِ تَعَالٰی عَلَيْه, someone from Shiraz had a dream in which he saw Sayyidunā Shaykh Aḥmad Bin Manṣūr رَحْمَةُ اللهِ تَعَالٰی عَلَيْه, dressed in a heavenly garment with a crown of pearls on his head, standing in the Miḥrāb (arch) of the main Masjid of Shiraz. The dreaming person asked as to how Allah عَزَّوَجَلَّ treated him, he رَحْمَةُ اللهِ تَعَالٰی عَلَيْه replied, ‘Allah عَزَّوَجَلَّ not only forgave me and bestowed upon me (this) crown but also made me enter the Heaven.’ When the dreaming person asked the reason of this great privilege, Sayyidunā Shaykh Aḥmad Bin Manṣūr رَحْمَةُ الـلّٰـهِ تَـعَالٰی عَـلَيْه replied, ‘I used to recite Ṣalāt upon the Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم abundantly and this act of mine brought about my success.’ اَلۡحَمۡدُ لِلّٰهِ رَبِّ الۡعٰلَمِيۡن (Al-Qaul-ul-Badī’, pp. 254)

صَلُّوۡا عَلَى الۡحَبِيۡب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

Dear Islamic brothers! Allah عَزَّوَجَلَّ has bestowed upon us His great favour in the form of the fasts of Ramadan so that we could attain piety and divine pleasure, as Allah عَزَّوَجَلَّ says in Sūraĥ Al-Baqaraĥ (part 2 verses 183-184):

یٰۤاَیُّهَا الَّذِیْنَ اٰمَنُوْا كُتِبَ عَلَیْكُمُ الصِّیَامُ كَمَا كُتِبَ عَلَى الَّذِیْنَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُوْنَۙ(۱۸۳)اَیَّامًا مَّعْدُوْدٰتٍؕ-فَمَنْ كَانَ مِنْكُمْ مَّرِیْضًا اَوْ عَلٰى سَفَرٍ فَعِدَّةٌ مِّنْ اَیَّامٍ اُخَرَؕ-وَ عَلَى الَّذِیْنَ یُطِیْقُوْنَهٗ فِدْیَةٌ طَعَامُ مِسْكِیْنٍؕ-فَمَنْ تَطَوَّعَ خَیْرًا فَهُوَ خَیْرٌ لَّهٗؕ-وَ اَنْ تَصُوْمُوْا خَیْرٌ لَّكُمْ اِنْ كُنْتُمْ تَعْلَمُوْنَ(۱۸۴)

O those who believe! Fasting has been made obligatory upon you as were made obligatory upon those before you, so that you may become pious. The days are counted. Then whosoever among you is ill or on a journey then same number of fasting in other days, and those who have no strength, should give in fine meal to a needy: then whosoever does more good, then that is better for him, and fasting is better for you if you know.

[Kanz-ul-Īmān (Translation of Quran)] (Part 2, Sūraĥ Al-Baqaraĥ, verses 183-184)

## For whom fast is Farḍ?

Like Ṣalāĥ, the fasts of Ramadan are also Farḍ for every such (male and female) Muslim who is sane and has reached puberty. It is stated in *Durr-e-Mukhtār* that fasts were declared Farḍ on 10th Sha’bān two years after Ĥijraĥ. (Durr-e-Mukhtār ma’ Rad-dul-Muḥtār, vol. 3, pp. 330)

## Reason of fasts becoming Farḍ

Most of the acts in Islam remind us of faith-refreshing Islamic and historical events. Running between Ṣafā and Marwaĥ reminds us of Sayyidatunā Ĥājiraĥ’s رَضِیَ اللهُ تَعَالٰی عَنْهَا walking and running between these two mountains seven times in search of water for her son Sayyidunā Ismā’īl عَـلَيْـهِ الـسَّـلَام. Allah عَزَّوَجَلَّ liked this act and declared it Wājib for all those who perform Hajj and ‘Umraĥ to imitate her in order to keep this act alive.

Likewise, the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم spent some days of Ramadan in seclusion in the cave of Ḥirā where he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم used to refrain from eating during the day and worship Allah عَزَّوَجَلَّ at night. In order to keep the memory of this blessed act of His Beloved and Blessed Rasūl صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم alive Allah عَزَّوَجَلَّ made it Farḍ for us to fast in Ramadan.

## Fasts of the Prophets عَلَيۡهِمُ السَّلَام

The people of the previous Ummaĥs also fasted but their manner of fasting was different from ours.

According to narrations, Sayyidunā Ādam عَـلٰى نَبِـيِّـنَا وَ عَـلَيْـهِ الـصَّلٰوة ُ وَالـسَّلَام would fast on the 13th, 14th and 15th dates. (Kanz-ul-‘Ummāl, vol. 8, pp. 257, Ḥadīš 24188)

Sayyidunā Nūḥ عَـلٰى نَبِـيِّـنَا وَ عَـلَيْـهِ الـصَّلٰوة ُ وَالـسَّلَام used to fast every day. (Sunan Ibn Mājaĥ, vol. 2, pp. 333, Ḥadīš 1714)

Sayyidunā ‘Īsā عَـلٰى نَبِـيِّـنَا وَ عَـلَيْـهِ الـصَّلٰوة ُ وَالـسَّلَام would fast every day and would never miss even a single fast. (Kanz-ul-‘Ummāl, vol. 8, pp. 304, Ḥadīš 24624)

Sayyidunā Dāwūd عَـلٰى نَبِـيِّـنَا وَ عَـلَيْـهِ الـصَّلٰوة ُ وَالـسَّلَام used to fast on alternate days. (Ṣaḥīḥ Muslim, pp. 584, Ḥadīš 1189)

Sayyidunā Sulaymān عَـلٰى نَبِـيِّـنَا وَ عَـلَيْـهِ الـصَّلٰوة ُ وَالـسَّلَام used to fast on the first three, the middle three and the last three days of every month. (Kanz-ul-‘Ummāl, vol. 8, pp. 304, Ḥadīš 24624)

صَلُّوۡا عَلَى الۡحَبِيۡب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

## Fasting person possesses strong 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 عَزَّوَجَلَّ. He knows that although no one watches him apparently, in fact, none of his actions is concealed from Allah عَزَّوَجَلَّ. This firm faith of the fasting Muslim is the practical outcome of fast. Other forms of worship involve physical movements and are visible to others but fast is such a form of worship which no one can come to know, only Allah عَزَّوَجَلَّ knows. Even if a person eats secretly, people will still regard him a fasting person, but he refrains from eating for the pleasure of Allah عَزَّوَجَلَّ only.

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 رَحِمَهُمُ الـلّٰـهُ تَـعَالٰی have said, ‘When children reach the age of ten and are healthy enough to fast they should be made to fast in Ramadan. If they do not fast despite being healthy enough to do so, 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 Qaḍā), but if they break their Ṣalāĥ, they will be ordered to offer it again.’ (Rad-dul-Muḥtār, vol. 3, pp. 385)

## Does man fall ill due to fast?

There is a general misconception that a person falls ill as a result of fasting but this has nothing to do with reality. A’lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالٰی عَلَيْه has stated in *Al-Malfūẓ* (part 2, page 143), ‘Once I saw my respected father Sayyidunā Maulānā Naqī ‘Alī Khān رَحْمَةُ اللهِ تَعَالٰی عَلَيْه in my 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 even a single fast.’ As my father predicted, I did fall severely ill in Ramadan but I did not miss even a single fast. اَلْـحَمْـدُ لـِلّٰـه عَزَّوَجَلَّ, Allah عَزَّوَجَلَّ granted me good health by the blessing of fasts. The Noble Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said, ‘صُوۡمُوۡا تَصِحُّوۡا’ (*Fast; you will get healthy*).’ (Ad-Dur-rul-Manšūr, vol. 1, pp. 440)

## Fast improves health

Sayyidunā ‘Alī کَـرَّمَ الـلّٰـهُ تَـعَـالٰی وَجۡـھَـهُ الۡـکَـرِیۡم has narrated that the Prophet of Raḥmaĥ, the Intercessor of Ummaĥ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said, ‘Allah عَزَّوَجَلَّ sent a revelation to one of the Prophets of Banī Isrāīl commanding him to inform his Ummaĥ that if anyone fasts a day for My pleasure, I will grant him good health and reward him greatly.’ (Shu’ab-ul-Īmān, vol. 3, pp. 412, Ḥadīš 3923)

صَلُّوۡا عَلَى الۡحَبِيۡب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

## Swollen stomach

Dear Islamic brothers! اَلْـحَمْـدُ لـِلّٰـه عَزَّوَجَلَّ, the foregoing Ḥadīš makes it clear that fast not only improves our health but also provides us with an opportunity to get great reward. The scientists of the present age have also accepted this fact.

Therefore, professor Moore Palid of Oxford University has stated, ‘While 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 recovered from my illness within a month.’

صَلُّوۡا عَلَى الۡحَبِيۡب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

## Astonishing discoveries

A priest from Holland, Alf Gaal, has stated, ‘I made several patients suffering from diabetics, heart and stomach diseases fast continuously for thirty 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, has also accepted the fact that fast is an excellent cure for physical stress, depression and mental disorders.

## Team of researchers

According to a newspaper report, a team of researchers and doctors from Germany, England and America came to Pakistan in Ramadan. They chose Bāb-ul-Madīnaĥ Karachi, Markaz-ul-Auliyā Lahore, and the city of Muḥaddiš-e-A’ẓam رَحْمَةُ اللهِ تَعَالٰی عَلَيْه Sardarabad (Faisalabad) for their research. The report issued by the researchers after the surveys concluded that the Muslims suffer relatively less ear, nose and throat (E.N.T.) illnesses as a result of ablution (Wuḍū) they make prior to their daily Ṣalāĥ 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 Saḥarī and Ifṭār.

Further, many people eat and drink different things every now and then at night. Therefore, one should avoid excessive eating in Ramadan. At Saḥarī, 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! If only this condition would remind us of the sweet heat and cool sunshine of Madīna-tul-Munawwaraĥ! And, if only it would remind us of the extremely heart-rending incident of Karbalā where the flowers of Prophet’s garden were brutally trampled under feet on the scorching desert. Imām Ḥusayn رَضِىَ اللهُ تَعَالٰی عَنْهُ and his companions sacrificed their lives for Islam in the state of extreme thirst, hunger and helplessness. When we feel even more hunger, if only the thought of the blessed stone our Beloved Rasūl صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم tied to his blessed stomach would remind us of his hunger.

Dear Islamic brothers! We should fast in such a way that evokes the memories of our Beloved and Blessed Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم, his companions رَضِىَ الـلّٰـهُ تَعَالٰی عَـنْهُم and other saints رَحِمَهُمُ الـلّٰـهُ تَـعَالٰی.

## Delivery without operation

Dear Islamic brothers! Join Dawat-e-Islami, a global & non-political religious movement of the Quran and Sunnaĥ in order to get the spiritual benefits of fast and develop the Madanī mindset. Travel with its Madanī Qāfilaĥs in the company of Rasūl’s devotees to learn the Sunnaĥs of the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم.

سُـبْحٰـنَ الـلّٰـه عَزَّوَجَلَّ! There are great blessings of the Sunnaĥ-Inspiring Ijtimā’āt and Madanī Qāfilaĥs of this Madanī movement. Here is a summary of the account given by an Islamic brother of Hyderabad (Bāb-ul-Islam, Sindh) in his own words: In 1998, my wife was expectant; I was in a difficult situation as the doctor had declared that she may have to undergo a caesarean (operation). Meanwhile, the 3-day Sunnaĥ-Inspiring global Ijtimā’ of Dawat-e-Islami had also approached. I intended to travel for thirty days with a Madanī Qāfilaĥ in the company of Rasūl’s devotees after the Ijtimā’. Prior to leaving for Multan to attend the Ijtimā’, 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 her eyes.

I pinned all my hopes on the Ijtimā’ and Madanī Qāfilaĥ for the solution to the problem as I was too poor to afford the expenses of the operation. I prayed a lot during the Ijtimā’. Having attended the concluding heart-rending supplication of the Ijtimā’, when I phoned home, my mother informed me happily: ‘Congratulations! Allah عَزَّوَجَلَّ has blessed you with 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 thirty days. She ordered me to travel with the Madanī Qāfilaĥ saying, ‘Son, don’t worry, travel for thirty days without any tension.’

Despite having a strong desire to see my new born baby girl, I travelled with the Madanī Qāfilaĥ for thirty days. اَلْـحَمْـدُ لـِلّٰـه عَزَّوَجَلَّ! My problem was solved due to the blessing of Ijtimā’ and Madanī Qāfilaĥ. My family also got very impressed by the blessing of Madanī Qāfilaĥ. Even my wife remarked, ‘I feel safe, when you are with a Madanī Qāfilaĥ.’

Operation nā ĥo, koī uljĥan nā ĥo

Gham kay sā-ay ḋĥalayn, Qāfilay mayn chalo

Bīwī bachchay sabĥī, khūb pā-ayn khūshī

Khayriyat say raĥayn, Qāfilay mayn chalo

To avoid operation and to remove tension, travel with Madanī Qāfilaĥ

If you desire protection for your wife and children, travel with Madanī Qāfilaĥ

صَلُّوۡا عَلَى الۡحَبِيۡب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

## Compensation for previous sins

Sayyidunā Abū Sa’īd Khudrī رَضِىَ الـلّٰـهُ تَـعَالٰی عَـنْهُ has narrated that the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said: ‘If anyone fasts in Ramadan realising its limits and avoiding what should be avoided, this will compensate for all his previous sins.’ (Al-Iḥsān bittartīb Ṣaḥīḥ Ibn Ḥibbān, vol. 5, pp. 183, Ḥadīš 3424)

صَلُّوۡا عَلَى الۡحَبِيۡب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

## Reward for fast

Sayyidunā Abū Ĥurayraĥ رَضِىَ اللهُ تَعَالٰی عَنْهُ has narrated that the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said: ‘For every act of piety, man is rewarded ten to seven hundred times more. Allah عَزَّوَجَلَّ said اِلَّا الصَّوۡمَ فَاِنَّه لِيۡ وَ اَنَا اَجۡزِيۡ بِه (*except fasting, because fasting is for Me and I will give its reward Myself*).

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Allah عَزَّوَجَلَّ also says, ‘Man refrains from satisfying his desires and eating food for My pleasure. There are two glad tidings for the man who fasts; one at the time of sunset and the other when he meets his Rab عَزَّوَجَلَّ. Allah عَزَّوَجَلَّ likes the smell emanating from a fasting person’s mouth more than the fragrance of musk.’ (Ṣaḥīḥ Muslim, pp. 580, Ḥadīš 1151)

There is another saying, ‘Fasting is a shield; when any of you fast, he should neither utter words of indecency nor shout. If any one else abuses him or wants to fight him, he should say ‘I am fasting.’ (Ṣaḥīḥ Bukhārī, vol. 1, pp. 624, Ḥadīš 1894)

## Special reward for fasting

Dear Islamic brothers! The foregoing blessed Aḥādīš mention several virtues of fasting. There is a great reward for the one who fasts abiding by Sharī’aĥ and Sunnaĥ, which involves avoidance not only from eating, drinking and intercourse but also from all the sins. By the grace of Allah عَزَّوَجَلَّ such a fast will compensate for all the previous sins. Especially the Ḥadīš which mentions the words فَاِنَّه لِيۡ وَ اَ نَا اَجۡزِيۡ بِه (*the fast is for Me and I will give its reward Myself*) is very noteworthy.

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According to *Tafsīr-e-Na’īmī*, ‘Some Muḥaddišīn[[4]](#footnote-4) have read this Ḥadīš in the following manner اَنَا اُجۡزٰي بِه which will then mean ‘*I am its reward*.’ سُـبْحٰـنَ الـلّٰـه عَزَّوَجَلَّ! So, the fasting person finds even Allah عَزَّوَجَلَّ by fasting.

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## Reward for virtuous deeds is Paradise

Dear Islamic brothers! Several verses of the glorious Quran mention that the reward for virtuous deeds is Heaven. Allah عَزَّوَجَلَّ says in Sūraĥ Al-Bayyinaĥ (part 30, verses 7 & 8):

اِنَّ الَّذِیْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِۙ-اُولٰٓىٕكَ هُمْ خَیْرُ الْبَرِیَّةِؕ(۷)جَزَآؤُهُمْ عِنْدَ رَبِّهِمْ جَنّٰتُ عَدْنٍ تَجْرِیْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِیْنَ فِیْهَاۤ اَبَدًاؕ-رَضِیَ اللّٰهُ عَنْهُمْ وَ رَضُوْا عَنْهُؕ-ذٰلِكَ لِمَنْ خَشِیَ رَبَّهٗ۠(۸)

Undoubtedly, those who believed and did good deeds, are the best of creatures. Their recompense is with their Rab عَزَّوَجَلَّ, gardens of habitation, beneath which flow streams. (They would) abide therein forever, Allah عَزَّوَجَلَّ is well pleased with them and they are pleased with Allah عَزَّوَجَلَّ, this is for him who fears his Rab. [Kanz-ul-Īmān (Translation of Quran)] (Part 30, Sūraĥ Al-Bayyinaĥ, verses 7, 8)

## Saying ‘رَضِىَ اللّٰهُ تَعَالٰي عَنۡهُ’ with name of non-Ṣaḥābī

Dear Islamic brothers! Some people have the misconception that the phrase ‘رَضِىَ اللّٰهُ تَعَالٰي عَنۡهُ’ can only be used with the name of a Ṣaḥābī (companion of the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم). The last part of the verse, ‘رَضِیَ الـلّٰـہُ عَنْہُـمْ وَ رَضُوْا عَنْہُ ؕ ذٰلِکَ لِمَنْ خَشِیَ رَبَّہٗ’ has refuted this misconception, making it as clear as day that رَضِىَ اللّٰهُ تَعَالٰي عَنۡهُ can be written with the name of any such Muslim who fears Allah عَزَّوَجَلَّ. There is no specification of companions or non-companions in this regard. It should remain clear that writing and saying رَضِىَ اللّٰهُ تَعَالٰي عَنۡهُ for every Ṣaḥābī and Walī is quite permissible.

A Ṣaḥābī is the one who was blessed either with the company of the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم or who saw him in his visible life even for a moment in the state of faith, and who passed away in the state of faith either. A Walī, no matter how great he may be, cannot reach the rank of a Ṣaḥābī. Every Ṣaḥābī is just (‘Ādil) and is destined to enter Heaven.

Anyhow, returning to the topic of fasting, virtues such as Ṣalāĥ, Hajj, Zakāĥ, helping the poor, visiting the sick, caring for beggars etc. all lead to Heaven but fasting leads to the Creator of Heaven عَزَّوَجَلَّ.

## I want owner of pearls

One day, throwing some precious pearls in front of his officers, Maḥmūd Ghaznawī عَـلَيْهِ رَحْـمَةُ الـلّٰـهِ الۡـقَوِی said, ‘Take them.’ He then left them behind. A few moments later, as he

turned back he saw Ayāz follow him on his horse. He asked, ‘Ayāz, don’t you want any pearls?’ 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 Rasūlullāĥ, Heaven belongs to Rasūlullāĥ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم

There is a Ḥadīš in this regard. Sayyidunā Rabī’aĥ Bin Ka’b Aslamī رَضِىَ اللهُ تَعَالٰی عَنْهُ said, ‘One day I helped the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم make Wuḍū. Pleased, Beloved and Blessed Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said to me, ‘سَلۡ رَبِيۡعَةُ!’ [*Rabī’aĥ ask* (you will be given what you ask for)]. I replied, ‘اَسۡئَلُكَ مُرَافَقَتَكَ فِي الۡجَنَّة’ (*I ask you to keep me in your company in Heaven*).

Tujĥ say tujĥī ko māng lūn to sab kucĥ mil jāye

Saw suwālawn say yeĥī aīk suwāl acĥcĥā ĥay

To ask you for your closeness is to get everything

This plea is better than hundreds of other pleadings

Rasūlullāĥ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم further asked, ‘اَوۡ غَيۡرَ ذٰلِكَ؟’ (*Anything else?*), I replied, ‘Just this.’ (In other words, Yā Rasūlallāĥ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم! After seeking your closeness in Jannat-ul-Firdaus, what is left in the world and the Hereafter for me to ask for!)

Tujĥ say tujĥī ko māng kar māng lī sārī kāināt

Mujĥ sā koī gadā naĥīn, tujĥ sā koī sakhī naĥīn

By asking you for your closeness I have asked for whole universe

Like me no one is destitute, and like you no one is generous

After Sayyidunā Rabī’aĥ رَضِىَ اللهُ تَعَالٰی عَنْهُ asked for the closeness of the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم in Jannat-ul-Firdaus and declined to ask for anything else, the Prophet of Raḥmaĥ, the Intercessor of Ummaĥ, the Owner of Jannaĥ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said: ‘فَاَعِنِّيۡ عَلٰي نَفۡسِكَ بِكَثۡرَةِ السُّجُوۡد’ [*Then help me by prostrating abundantly*]. (Ṣaḥīḥ Muslim, pp. 253, Ḥadīš 489)(In other words, we have granted you Heaven, now keep offering Nafl Ṣalāĥ abundantly as gratitude).

## Ask for anything you want!

سُـبْحٰـنَ الـلّٰـه عَزَّوَجَلَّ! This blessed Ḥadīš has refreshed our faith. Sayyidunā Shaykh ‘Abdul Ḥaq Muḥaddiš Diĥlvī رَحْمَةُ اللهِ تَعَالٰی عَلَيْه has said, ‘The word ‘*ask*’ uttered by the blessed tongue of the Holy Prophet صَلَّى الـلّٰـهُ تَـعَالٰى عَـلَيْهِ وَاٰلِهٖ وَسَـلَّم without any restriction and limitation shows that he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has complete authority given to him by Allah عَزَّوَجَلَّ. He صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم can give whatever and to whomever he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم wants.’ ‘Allāmaĥ Būṣirī رَحْمَةُ اللهِ تَعَالٰی عَلَيْه has written the following couplet in his famous Qaṣīdaĥ Burdaĥ Sharīf:

فَاِنَّ مِنۡ جُوۡدِكَ الدُّنۡيَا وَضَرَّتَهَا وَمِنۡ عُلُوۡمِكَ عِلۡمَ اللَّوۡحِ وَالۡقَلَمِ

*Yā Rasūlallāĥ* صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم*! Both the world as well as the Hereafter are (only) a portion of your generosity. The knowledge of the Lauḥ-e-Maḥfūẓ and the Pen is simply a part of your knowledge.*

Agar khayriyat dunyā-o-‘uqbā ārzū dārī

Badargāĥash bāyād-e-ĥarcheĥ man khawāĥī tamannā kun

If you want the goodness of the world and the Hereafter

then come to this court and ask for whatever you want

(Ashi’at-ul-Lam’āt, vol. 1, pp. 424-425)

Khāliq-e-Kul nay āp ko Mālik-e-Kul banā diyā

Dauno jaĥān day diye qabza-o-ikhtiyār mayn

The Creator has made you the owner

And has given both worlds in your power

## Heavenly portal

Sayyidunā Saĥl Bin ‘Abdullāĥ رَضِىَ اللهُ تَعَالٰی عَنْهُ has narrated that the Beloved and Blessed Rasūl صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said: ‘There is a portal in Heaven called Rayyān. On the Day of Judgement, this portal will be opened for those who fast (in the world); no one else will be allowed to enter through this portal. 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 portal. It will be closed after they enter the Heaven.’ (Ṣaḥīḥ Bukhārī, vol. 1, pp. 625, Ḥadīš 1896)

Dear Islamic brothers! سُـبْحٰـنَ الـلّٰـه عَزَّوَجَلَّ! How fortunate the fasting Muslims are! They will be given great honour on the Day of Judgement. There will also be other fortunate Muslims walking into Heaven, but these Muslims will be given the privilege of entering through the portal called ‘Rayyān.’

## Excellence of one day’s fast

Sayyidunā Salamaĥ Bin Qaīṣar رَضِىَ اللهُ تَعَالٰی عَنْهُ has narrated that the Beloved and Blessed Prophet صَلَّى الـلّٰـهُ تَـعَالٰى عَـلَيْهِ وَاٰلِـهٖ وَسَـلَّم has said: ‘Anyone who fasts a day for Allah’s pleasure, Allah عَزَّوَجَلَّ will move him as far away from Hell as is the distance a baby-crow covers flying continuously until it grows old and dies.’ (Musnad Abī Ya’lā, vol. 1, pp. 383, Ḥadīš 917)

## Age of crow

Dear Islamic brothers! Crows remain alive for a long time. *Ghunya-tuṭ-Ṭālibīn* states: ‘A crow can live up to five hundred years.’

## Red rubies palace

Amīr-ul-Mūminīn Sayyidunā ‘Umar Fārūq A’ẓam رَضِىَ الـلّٰـهُ تَعَالٰی عَـنْهُ has narrated that the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said: ‘If anyone keeps even a single fast with silence and peace in Ramadan, Allah عَزَّوَجَلَّ will make for him a palace of red rubies or green emeralds.’ (Majma’-uz-Zawāid, vol. 3, pp. 346, Ḥadīš 4792)

## Zakāĥ of body

Sayyidunā Abū Ĥurayraĥ رَضِىَ اللهُ تَعَالٰی عَنْهُ has narrated that the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said: ‘There is Zakāĥ (charity) for everything, and the Zakāĥ of your body is fasting, and fasting is half of patience.’ (Sunan Ibn Mājaĥ, vol. 2, pp. 347, Ḥadīš 1745)

## Even sleeping is worship

Sayyidunā ‘Abdullāĥ Bin Abī Aufā رَضِىَ اللهُ تَعَالٰی عَنْهُ has narrated that the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said: ‘The sleeping of a fasting person is worship, his silence is Tasbīḥ, his prayers are answered and his deeds are accepted.’ (Shu’ab-ul-Īmān, vol. 3, pp. 415, Ḥadīš 3938)

سُـبْحٰـنَ الـلّٰـه عَزَّوَجَلَّ! Did you see how fortunate a fasting person is? His sleeping is worship, his silence is Tasbīḥ and his supplications and deeds are accepted by Allah عَزَّوَجَلَّ.

Tayray karam say ay Karīm!

Kaun sī shay milī naĥīn

Jĥawlī ĥamārī tang ĥay,

Tayray yaĥān kamī naĥīn

By Your grace, O Gracious, what haven’t we got!

Our begging bowl is small; nothing is short in Your court

## Tasbīḥ of body parts

Mother of believers Sayyidatunā ‘Āishaĥ Ṣiddīqaĥ رَضِیَ اللهُ تَعَالٰی عَنْهَا has narrated that the Prophet of Raḥmaĥ, the Intercessor of Ummaĥ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said: ‘If anyone is in the state of fast on the morning, the gates of the sky are opened for him, his body parts make Tasbīḥ and the angels in the first sky pray for his forgiveness until sunset. If he offers one or two Rak’āt Ṣalāĥ they become Nūr for him in the skies. The Heavenly maidens who will be his wives say, ‘Yā Allah عَزَّوَجَلَّ send him to us, we are anxious to see him.’ If he recites لَآ اِلٰهَ اِلَّا اللّٰهُ or سُبۡحٰنَ اللّٰه or اَللّٰهُ اَكۡبَر, seventy thousand angels will write reward for him until sunset.’ (Shu’ab-ul-Īmān, vol. 3, pp. 299, Ḥadīš 3591)

سُـبْحٰـنَ الـلّٰـه عَزَّوَجَلَّ! Look! How fortunate a fasting person is! The gates of the sky are opened for him and the angels of the first sky pray for his forgiveness until sunset. If he offers Ṣalāĥ it will be light for him in the sky and the maidens of Heaven will be waiting for him anxiously. Further, if he says لَآ اِلٰهَ اِلَّا اللّٰهُ or سُبۡحٰنَ اللّٰه or اَللّٰهُ اَكۡبَر, seventy thousand angels will write reward for him until sunset.

## Heavenly fruits

Sayyidunā ‘Alī کَـرَّمَ الـلّٰـهُ تَـعَـالٰی وَجۡـھَـهُ الۡـکَـرِیۡم has narrated that the Noble Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said: ‘The one whom his fast prevents from eating or drinking what he desires, Allah عَزَّوَجَلَّ will make him eat heavenly fruits and have heavenly drinks.’ (Shu’ab-ul-Īmān, vol. 3, pp. 410, Ḥadīš 3917)

## Dining mat of gold

Sayyidunā ‘Abdullāĥ Ibn ‘Abbās رَضِىَ الـلّٰـهُ تَعَالٰی عَـنْهُمَا has narrated that the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said: ‘On the Day of Judgement, a dining-mat made of gold will be laid for fasting people whilst other people will be waiting for their accountability.’ (Kanz-ul-‘Ummāl, vol. 8, pp. 214, Ḥadīš 23640)

## Seven types of deeds

Sayyidunā ‘Abdullāĥ Ibn ‘Umar رَضِىَ الـلّٰـهُ تَعَالٰی عَـنْهُمَا has narrated that Rasūlullāĥ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said: There are seven types of deeds in the court of Allah عَزَّوَجَلَّ. Two are those that necessitate (two other things) while 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 seven hundred times and the last is such that no one except Allah عَزَّوَجَلَّ knows its exact reward. The two that necessitate two other things include:

1. If any one meets Allah عَزَّوَجَلَّ having worshipped Him sincerely without associating a partner with Him, Heaven will become Wājib for him.
2. If anyone meets Allah عَزَّوَجَلَّ having associated a partner with Him Hell will become Wājib for him. If anyone commits a sin he will suffer the consequences of only one sin. If anyone intends to perform a good deed he will be given the reward of one deed. If any one carries out a good deed, he will be rewarded ten times. If any one spends (money) in the path of Allah عَزَّوَجَلَّ every dirham he spends will be equivalent to seven hundred dirhams and every dinar will be equivalent to seven hundred dinars; and fasting is for Allah عَزَّوَجَلَّ, no one except Him knows its reward. (Kanz-ul-‘Ummāl, vol. 8, pp. 211, Ḥadīš 23616)

Dear Islamic brothers! Anyone who dies with faith will enter Heaven by the grace of Allah عَزَّوَجَلَّ either without being held accountable or (Allah عَزَّوَجَلَّ forbid) after suffering the punishment for his sins. Anyone who dies in the state of unbelief 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 عَزَّوَجَلَّ! One will be given the reward for doing a good deed for simply making the intention, and if he carries it out he will be rewarded ten times.

Spending in the path of Allah عَزَّوَجَلَّ will earn him seven hundred times more reward. As for the fasting person, words cannot express his reward as only Allah عَزَّوَجَلَّ knows his reward.

## Immeasurable reward

Sayyidunā Ka’b-ul-Aḥbār رَضِىَ اللهُ تَعَالٰی عَنْهُ has said: ‘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 Quran (scholars of the Quran) and those who fasted; they will be given immeasurable reward.’ (Shu’ab-ul-Īmān, vol. 3, pp. 413, Ḥadīš 3928)

Dear Islamic brothers! In the Hereafter, we will reap whatever we are sowing in the world. Scholars and fasting people are very fortunate as they will be granted immeasurable reward on the Day of Judgement.

## Recovery from jaundice

In order to obtain the blessings of fasting and acquire knowledge of Sharī’aĥ, please join the Madanī environment of Dawat-e-Islami, a global & non-political religious movement of the Quran and Sunnaĥ.

So as to improve your character, please buy a Madanī In’āmāt booklet from Maktaba-tul-Madīnaĥ, fill it in daily and hand it in to the relevant responsible Islamic brother of Dawat-e-Islami in your area. Travel with Madanī Qāfilaĥs as well in the company of devotees of Rasūl to learn Sunnaĥ of the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم.

There are great blessings of travelling with Madanī Qāfilaĥs. An Islamic brother of Hyderabad (Bāb-ul-Islam, Sindh) gave the following statement: (Probably) In 1994, my wife suffered from jaundice. She was in serious condition and was under medical treatment in her parental house in Bāb-ul-Madīnaĥ, Karachi.

As I was already aware of the blessings of Madanī Qāfilaĥs, I travelled with a Madanī Qāfilaĥ for sixty three days. During the Madanī Qāfilaĥ, I visited Bāb-ul-Madīnaĥ, Karachi. Upon phoning, I was informed that she was still in serious condition and her bilirubin had increased to an alarming level. There was no improvement in her condition in spite

of 25 glucose drips being administered to her. I tried to comfort her saying that she would recover due to the blessings of the Madanī Qāfilaĥ, اِنْ شَــآءَالـلّٰـه عَزَّوَجَلَّ. I remained in contact with her (during the Madanī Qāfilaĥ).

اَلْـحَمْـدُ لـِلّٰـه عَزَّوَجَلَّ! Her condition began to improve day by day. I was to travel out of Bāb-ul-Madīnaĥ after five days. When I phoned to ask about her health I was given the good news that the bilirubin report had been normal and the doctor also expressed satisfaction, اَلْـحَمْـدُ لـِلّٰـه عَزَّوَجَلَّ**.** I glorified Allah عَزَّوَجَلَّ and happily travelled further with the Madanī Qāfilaĥ in the company of devotees of Rasūl.

## Far from Hell

Sayyidunā Abū Sa’īd Khudrī رَضِىَ اللهُ تَعَالٰی عَنْهُ has narrated that the Noble Rasūl صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said: ‘If any one fasts for a day in Allah’s way, Allah عَزَّوَجَلَّ will move his face as far away from Hell as is the distance of seventy years.’ (Ṣaḥīḥ Bukhārī, vol. 2, pp. 265, Ḥadīš 2840)

Dear Islamic brothers! As there are countless blessings and benefits of fasting, there are also severe warnings for missing a single fast of Ramadan without a valid exemption of Sharī’aĥ. If anyone misses a single fast in Ramadan deliberately without a valid exemption he will not be able to make up for it even if he fasts for the rest of his life.

## Loss of missing one fast

Sayyidunā Abū Ĥurayraĥ رَضِىَ اللهُ تَعَالٰی عَنْهُ has narrated that the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has 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.’ (Ṣaḥīḥ Bukhārī, vol. 1, pp. 638, Ḥadīš 1934)

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

## People hanging upside down

Sayyidunā Abū Umāmaĥ Bāĥilī رَضِىَ اللهُ تَعَالٰی عَنْهُ has narrated that he heard the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم say: ‘Whilst I was asleep two persons 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 as to who they were and I was told, ‘They used to break their fast before its due time.’ (Al-Iḥsān bittartīb Ṣaḥīḥ Ibn Ḥibbān, vol. 9, pp. 286, Ḥadīš 7448)

Dear Islamic brothers! Breaking a fast in Ramadan without a valid exemption is a major sin. This Ḥadīš refers to the punishment of the people who fast but then break their fast deliberately before sunset without a valid exemption. Likewise, there is severe punishment of Hell for those who do not fast at all in Ramadan without valid exemption.

May Allah عَزَّوَجَلَّ protect us from His wrath for the sake of His Beloved Rasūl صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم!

آمِيۡن بِجَاهِ النَّبِيِّ الۡاَمِيۡن صَلَّى اللّٰهُ تَعَالٰى عَلَيۡهِ وَاٰلِهِ وَسَلَّم

صَلُّوۡا عَلَى الۡحَبِيۡب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

## Three unfortunate people

Sayyidunā Jābir Bin ‘Abdullāĥ رَضِىَ الـلّٰـهُ تَعَالٰی عَـنْهُمَا has narrated that the Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said: ‘The one who finds Ramadan but does not fast is unfortunate; the one who has both of his parents or any one of them but does not treat them well is unfortunate; the one who hears me being mentioned but does not recite Ṣalāt is unfortunate.’ (Majma’-uz-Zawāid, vol. 3, pp. 340, Ḥadīš 4773)

## Disgrace

Sayyidunā Abū Ĥurayraĥ رَضِىَ اللهُ تَعَالٰی عَـنْهُ has narrated that Rasūlullāĥ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said: ‘May the person who hears me being mentioned but does not recite Ṣalāt upon me be disgraced! May the person who finds Ramadan but is not forgiven before it departs be disgraced! May the person who has old parents but does not enter Heaven by (respecting and serving) them be disgraced!’ (Musnad Imām Aḥmad, vol. 3, pp. 61, Ḥadīš 7455)

# Three levels of fasting

Dear Islamic brothers! Though the apparent precondition of fast is to abstain from deliberately eating, drinking and intercourse, there are also some manners of fasting which we must get to know so that we can succeed in acquiring all the blessings of fasting. There are three degrees of fasting:

1. The fast of common people.
2. The fast of the pious.
3. The fast of the ascetic.

## 1. Fast of common people

The literal meaning of fast is ‘to abstain’ while by Sharī’aĥ, it implies to abstain from deliberately eating, drinking and intercourse from dawn (Ṣubḥ-e-Ṣādiq) to sunset. This is called the fast of the common people.

## 2. Fast of the pious

In addition to abstaining from eating, drinking and intercourse avoiding all types of evils is the fast of the pious people.

## 3. Fast of the ascetic

To refrain from all the worldly activities and devote oneself completely to the worship of Allah عَزَّوَجَلَّ is the fast of the ascetic.

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

## Saying of Dātā Sahib رَحۡـمَةُ اللّٰهِ عَلَيۡه

Sayyidunā Dātā Ganj Bakhsh ‘Alī Ĥajwayrī رَحْمَةُ اللهِ تَعَالٰی عَلَيْه has said: In actual fact, fast implies ‘abstinence’ which has many conditions such as preventing the stomach from eating and drinking; preventing eyes from seeing someone lustfully; preventing ears from listening

to backbiting; preventing the tongue from useless and inflammatory talking; preventing the body from disobeying Allah عَزَّوَجَلَّ in any way and so on. One can be called a true fasting person only when he fulfils all the aforementioned conditions. (Kashf-ul-Maḥjūb, pp. 353-354)

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 Sharī’aĥ. Even though such a fast will be considered valid but one will not be able to derive spiritual peace and pleasure from such a fast.

صَلُّوۡا عَلَى الۡحَبِيۡب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

## Sin even in fast!

Dear Islamic brothers! Please have pity on yourselves and ponder 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 Ḥalāl (lawful) before Ramadan are forbidden in this sacred month, so the acts which were already Ḥarām such as backbiting, lying, telling tales, suspicion, abusing, watching films, dramas and Nā-Maḥram women etc., shaving the beard or trimming it less than a fist-length, misbehaving parents, hurting others without the permission of Sharī’aĥ will automatically become even more severely Ḥarām.

When a fasting person refrains from eating and drinking pure and clean foods in Ramadan why he does not refrain from unlawful (Ḥarām) acts. So if a person avoids eating and drinking in Ramadan but does not avoid unlawful acts leading to Hell, what type of fasting person he is?

## Allah عَزَّوَجَلَّ does not need anything

Remember! The Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has warned, ‘If anyone does not refrain from indecent talking and evil acts (remember) Allah عَزَّوَجَلَّ does not need his remaining hungry and thirsty.’ (Ṣaḥīḥ Bukhārī, vol. 1, pp. 628, Ḥadīš 1903)

He صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has also said, ‘Fasting implies abstaining not only from eating and drinking but also from useless and indecent talking.’ (Al-Mustadrak, vol. 2, pp. 67, Ḥadīš 1611)

## I am fasting

Therefore, as a fasting person refrains from eating and drinking he should also abstain from sins such as lying, backbiting, suspicion, laying a false blame, misusing his tongue etc. The Prophet of Raḥmaĥ, the Intercessor of Ummaĥ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has also said: If someone fights you or abuses you, you should say to him ‘I am fasting.’ (Attarghīb Wattarĥīb, vol. 1, pp. 87, Ḥadīš 1)

## I will eat you

Dear Islamic brothers! These days if a person begins to fight another, he replies, ‘Shut up or else I will break my fast by eating you’ (Allah عَزَّوَجَلَّ forbid). We must never utter such words and should always remain humble. We can avoid such matters only when we make all of our body parts have fast (by preventing them from committing sins).

## Meaning of fasting of 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 also throughout the life. This is possible only when we have fear of Allah عَزَّوَجَلَّ in our hearts.

Ponder over the terrifying situation of the Judgement Day! Everyone will be worried 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 mouths will be sealed and their body parts will testify to their sins. It is mentioned in Sūraĥ Yāsīn:

اَلْیَوْمَ نَخْتِمُ عَلٰۤى اَفْوَاهِهِمْ وَ تُكَلِّمُنَاۤ اَیْدِیْهِمْ وَ تَشْهَدُ اَرْجُلُهُمْ بِمَا كَانُوْا یَكْسِبُوْنَ(۶۵)

Today, We shall set seal on their mouths and their hands will talk to us and their feet will bear witness of their doings.

[Kanz-ul-Īmān (Translation of Quran)] (Part 23, Sūraĥ Yāsīn, verse 65)

O weak and feeble Islamic brothers! Fear from the troubles and tribulations of the Day of Judgement and make ardent efforts to prevent your body parts from indulging in sins. Here are details of the fasting of the body:

## Fasting of eyes

Dear Islamic brothers! We should make our eyes fast by looking at only permissible things such as Masājid, the Holy Quran, the tombs of Auliyā رَحِمَهُمُ الـلّٰـهُ تَـعَالٰی, scholars and pious people. If possible, we should see the Holy Ka’bah, the sacred streets, valleys and mountains of Makka-tul-Mukarramaĥ زَادَھَـا الـلّٰـهُ شَـرَفًـا وَّ تَـعۡـظِیۡـمًا, the walls and houses of Madīna-tul-Munawwaraĥ زَادَھَـا الـلّٰـهُ شَـرَفًـا وَّ تَـعۡـظِیۡـمًا, the green dome, minarets, deserts, gardens and the blessed Masjid of Madīnaĥ.

Dear Islamic brothers! Please do make your eyes fast. Everyone should make his eyes fast constantly. Never misuse this gift of Allah عَزَّوَجَلَّ in watching what has been prohibited by Sharī’aĥ such as films, dramas, Nā-Maḥram women, attractive boys with lust or any one’s private parts and even one’s own private parts unnecessarily. Similarly, do not watch games or amusements that make you heedless of divine remembrance like the dance of monkeys and bears on streets (making monkey and bears dance and watching their dance are both impermissible).

Further, avoid watching cricket, wrestling, football, hockey, cards, chess, video games, table football, etc. (both watching and playing them is impermissible. The games that involve exposing one’s knees or thighs because of wearing shorts are even worse. Remember, exposing the body from navel to and including knees is not permissible and, any other person’s looking at these parts of body is also impermissible). Do not peep into another person’s house without his permission, nor look at someone else’s letter or notebook without his permission. Remember! A Ḥadīš states, ‘Anyone who looks at his brother’s letter without his permission looks in fire.’ (Al-Mustadrak, vol. 5, pp. 384, Ḥadīš 7779)

Uṫĥay na ānkĥ kabĥī bĥī gunāĥ kī jānib

‘Aṭā karam say ĥo aysī ĥamayn ḥayā Yā Rab

Kisī kī khāmiyān daykĥayn na mayrī ānkĥayn aur

Sunayn na kān bĥī ‘aybawn kā tażkiraĥ Yā Rab

Dikĥā day aīk jĥalak sabz sabz gumbad kī

Bas un kay jalwaun mayn ā jāye pĥir qazā Yā Rab

May I never look at anything sinful

Bless me with such modesty, Yā Rab

May I do not look at anyone’s faults

Nor do my ears hear anyone’s faults, Yā Rab

Bless me with a glimpse of green dome

And with death in holy visions, Yā Rab

## Fasting of ears

Fast of ears implies listening to only permissible voices and sounds such as recitation of the Holy Quran, Sunnaĥ-Inspiring speeches, useful talking, the Ażān and the Iqāmaĥ, reply to the Ażān and the Iqāmaĥ etc. Never listen to drum-beating, music, songs, useless and indecent jokes, backbiting, telling tales and faults of other people etc. Do not eavesdrop anyone’s private conversation.

The Prophet of Raḥmaĥ, the Intercessor of Ummaĥ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said: If anyone listens secretly to the conversation of other people who resent it, on the Day of Judgement, molten lead will be poured into his ears. (Mu’jam Kabīr, vol. 11, pp. 198)

Sunayn na fuḥsh kalāmī na ghībat-o-chughlī

Tayrī pasand kī bātayn faqaṭ sunā Yā Rab

Andĥayrī qabr kā dil say naĥīn nikaltā ḋar

Karūn gā kyā jo Tu nārāz ĥo gayā Yā Rab

Rasūl-e-Pāk صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم agar muskurātay ā jāyaīn

To gawr-e-tīraĥ mayn ĥo jāye chāndnā Yā Rab

May I never hear indecent talk, backbiting and tale-telling

May I only hear what You like, Yā Rab

The fear of the dark grave has engulfed me

What will I do if You become displeased, Yā Rab

If the smiling Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم comes to the grave

It will become bright, Yā Rab

## Fast of tongue

Fast of the tongue implies uttering only permissible and good words such as recitation of the Holy Quran, Żikr, Ṣalāt-‘Alan-Nabī, Na’at, Dars, Sunnaĥ-Inspiring speeches, call to righteousness, useful and helpful religious speech etc. Avoid useless talking. Beware! Never misuse your tongue in committing sins such as abusing, 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 indecent speech then the water of seven oceans will not be able to purify it.

## Ill effects of tongue’s misuse

Sayyidunā Anas رَضِىَ اللهُ تَعَالٰی عَنْهُ has narrated a Ḥadīš that one day the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم ordered his companions رَضِىَ الـلّٰـهُ تَعَالٰی عَـنْهُم to fast and then said: ‘None of you is to do Ifṭār until I permit you.’ So the people fasted. In the evening, the companions came individually to the Noble Prophet صَلَّى الـلّٰـهُ تَـعَالٰى عَـلَيْهِ وَاٰلِـهٖ وَسَـلَّم and said, ‘Yā Rasūlallāĥ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم! I have fasted today, please give me permission to do Ifṭār’, the Noble Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم would allow them to do Ifṭār. One of the companions رَضِىَ اللهُ تَعَالٰی عَنْهُ came and said: ‘Yā Rasūlallāĥ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم! In my house, there are two girls who have also fasted today, they feel shyness in coming here, please allow them to do Ifṭār.’ The Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم turned his face away from him; he asked for the second time, but the Blessed Rasūl صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم turned his head away from him again. When he asked for the third time the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, revealing the news of Ghayb, ‘Those two girls have not fasted, how (can they say) they have fasted? They have been eating the flesh of people all day long, go and tell them to vomit, if they have fasted.’

The companion رَضِىَ اللهُ تَعَالٰی عَنْهُ went home and told them what the Noble Rasūl صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said. When they vomited, blood and pieces of flesh came out of their mouths. The companion رَضِىَ اللهُ تَعَالٰی عَنْهُ returned to the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم and told him about the girls’ condition. He صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم 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 backbit others).’ (Attarghīb Wattarĥīb, vol. 3, pp. 328, Ḥadīš 15)

According to another Ḥadīš: When our Beloved and Blessed Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم turned his face away from the companion رَضِىَ اللهُ تَعَالٰی عَنْهُ he رَضِىَ اللهُ تَعَالٰی عَنْهُ came in front of the

Noble Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم and said, ‘Yā Rasūlallāĥ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم they both have died’ or ‘they are about to die.’ The Prophet of Raḥmaĥ, the Intercessor of Ummaĥ, the Owner of Jannaĥ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم commanded him to bring the 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 was full of blood and pieces of flesh. He صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم then ordered the other one to vomit; she also vomited as much. The Noble Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, ‘They fasted from the things that Allah عَزَّوَجَلَّ declared Ḥalāl (i.e. eating, drinking etc.) but broke their fast with the things that Allah عَزَّوَجَلَّ declared Ḥarām. The thing is, they sat together and began to eat the flesh of people (by backbiting[[5]](#footnote-5)).’ (Attarghīb Wattarĥīb, vol. 2, pp. 95, Ḥadīš 8)

## Knowledge of Ghayb of the Holy Prophetصَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم

Dear Islamic brothers! This narration clearly proves that Allah عَزَّوَجَلَّ has given the knowledge of Ghayb to His Beloved Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم who is aware of his Ummaĥ’s circumstances, which is why he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم gave the news of Ghayb about those two girls sitting in the Masjid. Further, we have also learnt that committing sins such as backbiting can directly affect fast and can make fasting unbearably painful. Anyhow, whether one is in the state of fast or not, he must control his speech or else it could lead to tragic consequences. 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. Righteous talking is better than silence.

Mayrī zabān pay Qufl-e-Madīnaĥ lag jāye

Fuzūl gawyī say bachtā raĥūn sadā Yā Rab

Karayn na tang khayālāt-e-bad kabĥī karday

Shu’ūr-o-fikr ko pākīzgī ‘aṭā Yā Rab

Bawaqt-e-naz’a salāmat raĥay mayrā Īmān

Mujĥay naṣīb ĥo Kalimaĥ ĥay iltijā Yā Rab

May Madanī guard be applied to my tongue

May I always avoid useless talking, Yā Rab

May I never have evil thoughts

Bless my heart and mind with purity, Yā Rab

May my Īmān remain protected while I am dying

‘May I recite Kalimaĥ’ is my plea, Yā Rab

## Fast of hands

Fast of hands is that they only be used for virtuous acts such as touching the Holy Quran in a state of purity and shaking hands with pious people. The Noble Rasūl صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said, ‘When two persons who love each other for Allah عَزَّوَجَلَّ shake hands and recite Ṣalāt on Rasūl their previous sins are forgiven before they leave.’ (Musnad Abī Ya’lā, vol. 3, pp. 95, Ḥadīš 2951)

If possible, stroke the head of an orphan affectionately as one will be rewarded for every single hair he strokes (boys and girls are considered orphans as long as they are minors. As soon as they reach puberty, they will no longer remain minors. A boy may reach puberty between the age of 12 and 15 while a girl between the age of 9 and 15).

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

Ĥamayshaĥ ĥātĥ bĥalāyī kay wāsiṭay uṫĥayn

Bachānā ẓulm-o-sitam say mujĥay sadā Yā Rab!

Kaĥīn kā mujĥ ko gunāĥaun nay ab naĥīn cĥauřā

‘Ażāb-e-nār say baĥr-e-Nabī bachā Yā Rab!

Ilāĥī aīk bĥī naykī naĥīn ĥay nāmay mayn

Faqaṭ ĥay Tayrī ĥī raḥmat kā āsrā Yā Rab

May my hands always stretch out towards good

Save me from cruelty and oppression, Yā Rab

My sins have ruined me, bringing trouble for me

Save me from Hellfire for Prophet’s sake, Yā Rab

Not a single virtue is in my book of deeds, Almighty!

I have pinned all my hopes on Your mercy, Yā Rab

## Fast of feet

Fast of feet implies using feet for permissible and good acts such as walking to Masjid or the shrines of saints رَحِمَهُمُ الـلّٰـهُ تَـعَالٰی, visiting scholars and pious people, attending Sunnaĥ-Inspiring Ijtimā’, calling people to righteousness, travelling with Madanī Qāfilaĥs in the company of righteous people and helping the needy. If only we would ever walk towards Makka-tul-Mukarramaĥ زَادَھَـا الـلّٰـهُ شَـرَفًـا وَّ تَـعۡـظِیۡـمًا and Madīna-tul-Munawwaraĥ زَادَھَـا الـلّٰـهُ شَـرَفًـا وَّ تَـعۡـظِیۡـمًا, Minā, ‘Arafāt, Muzdalifaĥ and perform Ṭawāf and Sa’ī. Never misuse feet in walking towards cinemas, bad company, playing or watching chess, ludo, cards, cricket, football, videogames, table football etc. If only we would walk towards Madīnaĥ uttering the word ‘Madīnaĥ.’

Raĥayn bĥalāyī kī rāĥawn mayn gāmzan ĥar dam

Karayn na rukh mayray pāūn gunāĥ kā Yā Rab!

Madīnay jāyaīn pĥir āyaīn dobāraĥ pĥir jāyaīn

Isī mayn ‘umr guzar jāye Yā Khudā Yā Rab!

Baqī’-e-Pāk mayn madfan naṣīb ĥo jāye

Barāye Ghauš-o-Razā Murshidī Ziyā Yā Rab!

May I always tread the path of good

May my feet never turn towards sins, Yā Rab

May I go to Madīnaĥ again and again

And meet my death in Madīnaĥ, Yā Rab

May I be laid to rest in Baqī’ Pāk

For the sake of Ghauš, Razā and Ziyā, Yā Rab

Dear Islamic brothers! In fact, we can attain the real blessings of fast when we make all of our body-parts fast, otherwise we will not gain anything apart from thirst and hunger as Sayyidunā Abū Ĥurayraĥ رَضِىَ اللهُ تَعَالٰی عَنْهُ has narrated that our Beloved Rasūl صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said, ‘There are many people who attain nothing but thirst and hunger from their fasts and there are many people who acquire nothing from their Ṣalāĥ except staying awake.’ (Sunan Ibn Mājaĥ, vol. 2, pp. 320, Ḥadīš 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 and time in addition to causing difficulty for their Hereafter.

## Job in Karachi Electric Supply Company

Dear Islamic brothers! If you want to acquire the real spiritual pleasure of fast and develop a Madanī mindset, please join the Madanī environment of Dawat-e-Islami, a global & non-political religious movement of the Quran and Sunnaĥ and travel with Madanī Qāfilaĥs in the company of the devotees of Rasūl in order to gain knowledge of Sunnaĥ.

سُـبْحٰـنَ الـلّٰـه عَزَّوَجَلَّ! There are great blessings of Sunnaĥ-Inspiring Ijtimā’ and Madanī Qāfilaĥs. A responsible Islamic brother of Orangi Town Bāb-ul-Madīnaĥ, Karachi gave an account in which he mentioned how he joined the Madanī environment and how he found a job due to the blessing of Dawat-e-Islami. He has stated: ‘I began to attend the weekly Ijtimā’ of Dawat-e-Islami as a result of 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 Madanī Qāfilaĥ course in Faīzān-e-Madīnaĥ, the global Madanī Markaz of Dawat-e-Islami, situated in Bāb-ul-Madīnaĥ, Karachi.

اَلْـحَمْـدُ لـِلّٰـه عَزَّوَجَلَّ! The company of the devotees of Rasūl greatly influenced me, enabling me to realize the aim of my life. After the completion of the Madanī Qāfilaĥ course, some of my friends informed me about the vacancies announced by K.E.S.C. (Karachi Electric Supply Company). They all had already applied and suggested that I also do so. 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 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 the fact that there were a lot of influential candidates. On the occasion of the final interview, my family insisted that I wear a shirt and trousers but I had given up wearing those types of clothes due to the blessings of the Madanī Qāfilaĥ course so I went in a white Shalwār and Kameez.

When the officer observed my religious appearance he asked me a few religious questions that I answered quite easily because I had learnt them in the Madanī Qāfilaĥ course. اَلْـحَمْـدُ لـِلّٰـه عَزَّوَجَلَّ! I got the job without bribery and any one’s intercession. My family was astonished to see the blessings of the Madanī Qāfilaĥ course and the Madanī environment and they developed a liking for Dawat-e-Islami, اَلْـحَمْـدُ لـِلّٰـه عَزَّوَجَلَّ.

At present, اَلْـحَمْـدُ لـِلّٰـه عَزَّوَجَلَّ I am serving Sunnaĥ as a Nigrān in my area, inspiring people to travel with Madanī Qāfilaĥs and practice Madanī In’āmāt.’

Nawkrī chāĥiye, āyiye āyiye

Qāfilay mayn chalayn, Qāfilay mayn chalo

Tangdastī miṫay, dūr āfat ĥaṫay

Laynay ko barakatayn, Qāfilay mayn chalo

If you need a job brother, do not aimlessly wander

Come and don’t bother, travel with Madanī Qāfilaĥ

To avert deprivation and remove tribulation

To gain benediction, travel with Madanī Qāfilaĥ

صَلُّوۡا عَلَى الۡحَبِيۡب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

## Intention of fast

Dear Islamic brothers! As intention is a precondition for offering Ṣalāĥ and paying Zakāĥ etc., it is necessary for fast as well. Even if an Islamic brother or sister remains hungry and thirsty from dawn to sunset without the intention of fast, his/her fast will not be valid. (Rad-dul-Muḥtār, vol. 3, pp. 331)

The time of making the intention for Ramadan fasts, Nafl fasts and fasts of specified vows (Nażr-e-Mu’ayyan) starts after the sun has set and remains until the time of Shar’ī midday (Ḍaḥwā Kubrā) begins.

A fast of specified vow is the one that is kept on a particular day for the pleasure of Allah عَزَّوَجَلَّ to fulfil a vow. For example, if someone says, ‘I will fast on every Monday of this year’s Rabī’-un-Nūr for the pleasure of Allah عَزَّوَجَلَّ’ (it is necessary that the words of vow be uttered loud enough to be heard), it will then become Wājib to fast on that particular day. The intention of these three types of fast can be made within the timings described above, the fast will be valid. (Rad-dul-Muḥtār, vol. 3, pp. 332)

## How to ascertain midday time (Ḍaḥwā Kubrā)

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

For example, if some day’s time of dawn is 5 a.m. and that of sunset is exactly 6 p.m. then there will be the duration of 13 hours between the dawn and the 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. it will become 11:30 a.m. which is the initial time of midday. The intention of these three types of fast cannot be made as soon as the time of midday starts. (Rad-dul-Muḥtār, vol. 3, pp. 341, Mulakhkhaṣan)

Except the above-mentioned three types of fasts, it is necessary to make the intention of all other types of fasts within the duration from sunset to dawn (Ṣubḥ-e-Ṣādiq). If somebody makes the intention after dawn (Ṣubḥ-e-Ṣādiq) his intention and fast will not be valid. The fasts whose intention must be made within the night include:

1. The fast for making up for the missed fast of Ramadan.
2. The fast for expiation (Kaffāraĥ).
3. The fast for making up for a Nafl fast. (A Nafl fast becomes Wājib if somebody begins it, and it is a sin to break it without a valid exemption of Sharī’aĥ. In case of breaking a Nafl fast whether due to a Shar’ī exemption or without a Shar’ī exemption, it is Wājib to make up for it).
4. The fast for fulfilling an unspecified vow, (Nażr-e-Ghayr Mu’ayyan) that implies vowing to fast for the pleasure of Allah عَزَّوَجَلَّ without specifying a particular day. Fulfilling such a vow and any other Shar’ī vow made for the pleasure of Allah عَزَّوَجَلَّ is Wājib provided the vow is made loud enough for oneself to hear. For instance, saying ‘I will fast for the pleasure of Allah عَزَّوَجَلَّ.’ This kind of vow does not mention a particular day, therefore whenever one fasts with the intention of fulfilling this vow, it will be fulfilled.

It is a condition that the words of the vow be uttered loud enough to be heard by the one who is uttering them. However, if someone utters his vow loud enough for

himself to hear but could not hear because of deafness or any noise then his vow is still valid. It is necessary to make the intention of these fasts within the night. (Derived from Rad-dul-Muḥtār, vol. 3, pp. 344)

## Twenty Madanī pearls regarding intention of fast

1. The time of making the intention for Ramadan fasts, Nafl fasts and fasts of specified vows (Nażr-e-Mu’ayyan) starts after the sun has set and remains until the time of Shar’ī midday (Ḍaḥwā Kubrā) begins. Therefore, if one makes intention anytime during this span, these fasts will be valid. (Rad-dul-Muḥtār, vol. 3, pp. 332)
2. The intention of heart (willingness in heart) is, in fact, a valid intention. To utter it verbally is not a condition but is preferable. If one makes the intention for a Ramadan fast at night, he should say:

نَوَيۡتُ اَنۡ اَصُوۡمَ غَدًا لِلّٰهِ تَعَالٰي مِنۡ فَرۡضِ رَمَضَان

Translation: I have intended to fast tomorrow as a Far**ḍ** fast of Ramadan for Allah عَزَّوَجَلَّ.

1. If one makes the intention in the morning (before midday) he should say:

نَوَيۡتُ اَنۡ اَصُوۡمَ هٰذَا الۡيَومَ لِلّٰهِ تَعَالٰي مِنۡ فَرۡضِ رَمَضَان

Translation: I have intended to fast today as a Far**ḍ** fast of Ramadan for Allah عَزَّوَجَلَّ.

(Rad-dul-Muḥtār, vol. 3, pp. 332)

1. To utter the words of intention in Arabic will be valid only when one understands its meaning. Further, making the intention verbally whether in Arabic or in any other language will be valid if the intention is present in the heart as well. (ibid)
2. One can also utter the words of intention in his mother tongue provided the intention is present in heart at the time of utterance whether he utters it in Arabic or in any other language. Otherwise, simply uttering the words in a state of inattention will not be valid. However, if someone utters the intention without having it present in heart but later on he makes the intention in heart as well within the stipulated time, it will be valid. (Rad-dul-Muḥtār, vol. 3, pp. 332)
3. If one makes intention during the day (but before Shar’ī midday) it is necessary to make the intention of fast from the time of dawn (Ṣubḥ-e-Ṣādiq). If he says ‘I am fasting from now onwards (and not since dawn)’ his fast will not be valid. (Al-Jauĥara-tun-Nayyaraĥ, vol. 1, pp. 175)
4. The intention made between dawn (Ṣubḥ-e-Ṣādiq) and Shar’ī midday will be valid provided one has not done any act that invalidates the fast, from dawn to the time of making the intention. However, if one eats or drinks or engages in intercourse forgetfully after dawn, the intention will still be valid as eating or drinking forgetfully even if one is full will not invalidate the fast. (Derived from Rad-dul-Muḥtār, vol. 3, pp. 367)
5. Making such an 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; fast will not be valid in case of making such an ambiguous intention. (Fatāwā ‘Ālamgīrī, vol. 1, pp. 195)
6. During the day of Ramadan, if somebody neither intended to fast nor intended to miss it, despite knowing that it is the holy month of Ramadan, his fast will not be valid. (Fatāwā ‘Ālamgīrī, vol. 1, pp. 195)
7. If someone made the intention any time at night after the sunset, then he ate something within the night, his intention will still remain valid. There is no need to make a new one. (Al-Jauĥara-tun-Nayyaraĥ, vol. 1, pp. 175)
8. During the night, if someone made the intention to fast but afterwards firmly decided not to fast within the same night, this will invalidate the first intention. If the intention [for fast] is not renewed, his fast will not be valid even if he spends the whole day without eating or drinking like a fasting person. (Durr-e-Mukhtār ma’ Rad-dul-Muḥtār, vol. 3, pp. 345)
9. As the mere intention of talking during Ṣalāĥ does not invalidate the Ṣalāĥ unless one talks, likewise, only intending to break fast during fasting will not invalidate it. The fast will only become invalid when one physically does the act that invalidates it. (Al-Jauĥara-tun-Nayyaraĥ, vol. 1, pp. 175) In other words, even if a person intends to break his fast, it will not become invalid unless he eats, drinks or does any other such act that invalidates it.
10. Eating Saḥarī is equivalent to making the intention regardless of whether it is the fast of Ramadan or any other fast. However, if one intends not to fast that day whilst eating Saḥarī, this Saḥarī will not be considered his intention. (Al-Jauĥara-tun-Nayyaraĥ, vol. 1, pp. 176)
11. It is necessary to make a new intention every day for each fast of Ramadan. If one makes the intention for the whole of Ramadan just once on the first day of the month or any other day, it will be regarded as the intention for that (one) day only, not for the rest of the days. (ibid, pp. 167)
12. Except for the fast of Ramadan, that of specified vow (Nażr-e-Mu’ayyan) and Nafl fasts, the intention for all other fasts must be made during the night or at the precise time of dawn. Such fasts include Qaḍā fasts of Ramadan, fasts for unspecified vow (Nażr-e-Ghayr Mu’ayyan), Qaḍā of Nafl fasts (i.e. the Qaḍā of the Nafl fast that was broken), Qaḍā of fasts for specified vow, fasts for expiation and Hajj-e-Tamattu’[[6]](#footnote-6). It is also necessary to specify the type of fast when making the intention. If one makes the intention for any of these fasts on the morning (from dawn till before the midday beings) it will turn into a Nafl fast (and not the one intended), but this Nafl fast must still be completed. If he breaks it, making up for it (by fasting another day) will be Wājib even if he is aware that this is not the fast he had intended but a Nafl one. (Durr-e-Mukhtār ma’ Rad-dul-Muḥtār, vol. 3, pp. 344)
13. Somebody fasts assuming that he has to make up for a missed fast but then he realises that his assumption was wrong. If he breaks his fast instantly in this case, though there is no harm, it is still preferable to complete it. If he does not break the fast immediately, he will have to complete it, breaking it now will not be permissible. If he breaks this fast, making up for it will be Wājib. (Rad-dul-Muḥtār, vol. 3, pp. 346)
14. After the dawn, the intention for a Qaḍā fast made during the night cannot be changed into the intention of a Nafl fast. (ibid, pp. 345)
15. Making the intention of fast whilst offering Ṣalāĥ is also valid. (Durr-e-Mukhtār ma’ Rad-dul-Muḥtār, vol. 3, pp. 345)
16. If one has missed several fasts, the intention to make up for them should include the words: ‘*The first fast of Ramadan I missed*’ – ‘*The second fast of Ramadan I missed*’ and so on. If he has missed some in the present year and some in the previous year then he should intend in these words: ‘*The Qaḍā of this Ramadan*’ – ‘*The Qaḍā of that Ramadan*.’ Even if he does not specify the day he missed, the fast will still be valid. (Fatāwā ‘Ālamgīrī, vol. 1, pp. 196)
17. Allah عَزَّوَجَلَّ forbid if one breaks a fast of Ramadan deliberately, it will become Farḍ not only to keep a fast as its Qaḍā but also to fast for 60 days as expiation (provided the conditions of expiation are met). If he fasts for 61 days without specifying the day of Qaḍā fast, then both the Qaḍā and expiation fasts will be valid. (Fatāwā ‘Ālamgīrī, vol. 1, pp. 196)

## Girl with beard

If you want to have a passion for learning the intentions for fasting and other deeds, please travel with the devotees of Rasūl in the Madanī Qāfilaĥs of Dawat-e-Islami, a global & non-political religious movement of the Quran and Sunnaĥ and earn the blessings in the world as well as in the Hereafter. In order to persuade you, I present a blessing which took place in a Madanī Qāfilaĥ. An Islamic brother of Ranchor Line Bāb-ul-Madīnaĥ (Karachi) gave the following account: In our three day Madanī Qāfilaĥ, there was a 26 year old Islamic brother who made a lot of supplications with great humility. When asked about it, he replied that he had a 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 test and no medicine proved effective as yet. The participants of the Qāfilaĥ supplicated for his daughter on his request. Two days after the Madanī Qāfilaĥ, when I met the same dejected Islamic brother, he happily informed me that the hair of his daughter’s face had disappeared altogether as if there was no hair at all due to the blessing of the Madanī Qāfilaĥ, اَلْـحَمْـدُ لـِلّٰـه عَزَّوَجَلَّ.

## Sixteen Madanī pearls for babies

Dear Islamic brothers! Did you see the blessings of Madanī Qāfilaĥs! In order to protect children from diseases, precautions during the period of their babyhood can prove to be very beneficial. Therefore, here are 16 Madanī pearls of such precautions:

1. Reciting يَا بَرُّ seven times (with Ṣalāt-‘Alan-Nabī once before and after it) and blowing on a new born baby (instantly after birth) will protect the baby from afflictions until puberty, اِنْ شَــآءَالـلّٰـه عَزَّوَجَلَّ.
2. Bathing a new born baby firstly with tepid water mixed with salt and then with ordinary water (not hot) will protect it from spots and boils, اِنْ شَــآءَالـلّٰـه عَزَّوَجَلَّ.
3. Bathing children for some days with salt-mixed water is very beneficial to their health.
4. Massaging babies with mustard oil after bathing them will be very effective for their health, اِنْ شَــآءَالـلّٰـه عَزَّوَجَلَّ.
5. Making babies swallow 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 baby’s head and raising its feet is harmful.
7. Extremely bright light will weaken the eyesight of a new born baby.
8. When the baby’s gums become strong and it cuts teeth, rub the baby’s 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, 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. If possible, feed the child healthy foods because the energy he gains at this age will help him throughout his life, اِنْ شَــآءَالـلّٰـه عَزَّوَجَلَّ.
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 Miṫĥāī (Asian sweets) as these are very harmful to their health.
15. Dried and fresh fruits are very beneficial to 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.

## Spiritual remedy for protection of mother and baby

If a pregnant woman writes لَآ اِلٰهَ اِلَّا اللّٰهُ 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’wīż) after wrapping it in plastic and then sewing into a piece of cloth or leather, اِنْ شَــآءَالـلّٰـه عَزَّوَجَلَّ her pregnancy will remain safe and the baby will also be protected from afflictions (after the birth).

Moreover, if لَآ اِلٰهَ اِلَّا اللّٰهُ is recited 55 times (with Ṣalāt-‘Alan-Nabī once before and after it) and blown onto some water and if that water is used to wet the mouth of the baby as soon as it is born the baby will be intelligent and safe from illnesses, اِنْ شَــآءَالـلّٰـه عَزَّوَجَلَّ. Reciting and blowing the same words onto olive oil and then softly massaging the baby’s body with it is very beneficial; اِنْ شَــآءَالـلّٰـه عَزَّوَجَلَّ this will protect the baby from insects, spiders and harmful animals. Massaging the body of adults with this oil (after reciting the same words) is also beneficial to relieving pain.

## Eating Saḥarī is Sunnaĥ

Millions of thanks to Allah عَزَّوَجَلَّ who has granted us a magnificent blessing in the form of fast one of whose important parts is Saḥarī whereby we can attain not only energy but also a lot of reward by divine mercy. Even though unlike us, our Noble Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم did not need to eat and drink, but he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم also used to eat Saḥarī for our ease so that his devotees would also eat considering it a Sunnaĥ of their

Beloved Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم and, in this way, they would get energy during the day as well as the reward for practising a blessed Sunnaĥ.

Some Islamic brothers boast if they ever happen to fast without consuming Saḥarī meal. O devotees of Rasūl! There is nothing extraordinary in fasting without Saḥarī meal. In fact, one should regret and feel remorse to have missed a great Sunnaĥ of Beloved and Blessed Rasūl صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم.

## Better than a thousand years’ worship

Sayyidunā Shaykh Sharafuddīn (known as Bābā Bulbul Shāĥ) رَحْمَةُ الـلّٰـهِ تَعَالٰی عَـلَيْه has said, ‘Allah عَزَّوَجَلَّ has blessed me with so much strength that I can spend my whole life without eating, drinking and without fulfilling other needs of mine but I avoid doing so because it isn’t the Sunnaĥ of the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. To me, abiding by Sunnaĥ is better than a thousand years worship.’ Anyhow, the beauty of all deeds lies in following the Sunnaĥ of the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم.

## Saḥarī after sleeping was not allowed

In the beginning, it was not allowed to eat and drink after waking from sleep at night. After the sunset, a fasting person could eat and drink only before going to sleep. Once he went to sleep he wasn’t allowed to eat after waking up. However, Allah عَزَّوَجَلَّ had mercy upon His servants and gave them permission to eat at Saḥarī. Therefore, mentioning the reason of permission to eat and drink after waking from sleep, ‘Allāmaĥ Maulānā Sayyid Muhammad Na’īmuddīn Murādābādī عَـلَيْهِ رَحۡـمَةُ الـلّٰـهِ الۡـهَادِی has quoted the following account in his Quranic commentary *Khazāin-ul-‘Irfān*:

## Permission of Saḥarī

Sayyidunā Ṣarmaĥ Bin Qays رَضِىَ الـلّٰـهُ تَعَالٰی عَـنْهُمَا was a very hard working man. One evening he رَضِىَ اللهُ تَعَالٰی عَنْهُ returned home having worked all day long on the fields in the state of fast. He رَضِىَ اللهُ تَعَالٰی عَنْهُ asked his wife for food, she began to prepare it. As he رَضِىَ اللهُ تَعَالٰی عَنْهُ was very tired, he fell asleep. When the food was cooked, his wife woke him up but he رَضِىَ اللهُ تَعَالٰی عَنْهُ refused to eat because in those days eating food after waking up from sleep at night was not allowed. Therefore, he رَضِىَ اللهُ تَعَالٰی عَنْهُ fasted the next day without eating anything and resultantly,

he رَضِىَ اللهُ تَعَالٰی عَنْهُ became so weak that he رَضِىَ اللهُ تَعَالٰی عَنْهُ passed out. (Tafsīr Khāzin, vol. 1, pp. 126) So the following verse was revealed regarding him:

وَ كُلُوْا وَ اشْرَبُوْا حَتّٰى یَتَبَیَّنَ لَكُمُ الْخَیْطُ الْاَبْیَضُ مِنَ الْخَیْطِ الْاَسْوَدِ مِنَ الْفَجْرِ۪-ثُمَّ اَتِمُّوا الصِّیَامَ اِلَى الَّیْلِۚ-

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.

[Kanz-ul-Īmān (Translation of Quran)] (Part 2, Sūraĥ Al-Baqaraĥ, verse 187)

This blessed verse refers to night as a ‘black thread’ and dawn as a white thread. This shows that eating during the nights in Ramadan is permissible.

Dear Islamic brothers! We have also learnt that fast has nothing to do with the Fajr Ażān. It is not permitted to continue eating during the Fajr Ażān. You must stop eating and drinking altogether as soon as the dawn (Ṣubḥ-e-Ṣādiq) breaks whether the Ażān has been uttered or not, and whether you can hear the Ażān or not.

صَلُّوۡا عَلَى الۡحَبِيۡب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

## Nine sayings of Rasūlullāĥ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم

1. Eat Saḥarī because it is a blessed (food). (Ṣaḥīḥ Bukhārī, vol. 1, pp. 633, Ḥadīš 1923)
2. The distinguishing factor between us and the people of the book (Aĥl al-Kitāb) lies in eating Saḥarī. (Ṣaḥīḥ Muslim, pp. 552, Ḥadīš 1096)
3. Allah عَزَّوَجَلَّ and His angels send mercy upon the people who eat Saḥarī. (Al-Iḥsān bittartīb Ṣaḥīḥ Ibn Ḥibbān, vol. 5, pp. 194, Ḥadīš 3458)
4. When Beloved and Blessed Rasūl صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم used to call one of his companions to eat Saḥarī with him he would say, ‘Come (and) eat the blessed food.’ (Sunan Abī Dāwūd, vol. 2, pp. 442, Ḥadīš 2344)
5. Eat Saḥarī to gain strength for fast and take rest (siesta) in the afternoon to gain strength for worshipping at night. (Sunan Ibn Mājaĥ, vol. 2, pp. 321, Ḥadīš 1693)
6. Saḥarī is a blessing Allah عَزَّوَجَلَّ has granted you (therefore) do not miss it. (Sunan Kubrā, Nasāī, vol. 2, pp. 79, Ḥadīš 2472)
7. There are three people who will not be held accountable no matter how much they eat اِنْ شَــآءَالـلّٰـه عَزَّوَجَلَّ, provided the food is Ḥalāl: (a) A fasting person at the time of Ifṭār. (b) The one who eats at Saḥarī and (c) A warrior that protects the Islamic border in the path of Allah عَزَّوَجَلَّ. (Attarghīb Wattarĥīb, vol. 2, pp. 90, Ḥadīš 9)
8. Saḥarī is full of blessings, so do not miss it even if you drink just a sip of water. Allah عَزَّوَجَلَّ and His angels send mercy upon the people who consume Saḥarī. (Musnad Imām Aḥmad, vol. 4, pp. 88, Ḥadīš 11396)

Dear Islamic brothers! These sayings of the Noble Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم teach us that Saḥarī is Allah’s great bounty which has numerous physical and spiritual benefits for us. This is why the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم called it a ‘blessed breakfast.’

1. Sayyidunā ‘Irbāḍ Bin Sāriyaĥ رَضِىَ اللهُ تَعَالٰی عَنْهُ has narrated that once the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم called him to eat Saḥarī with him during the month of Ramadan and said: ‘Come for a blessed breakfast.’ (Sunan Abī Dāwūd, vol. 2, pp. 442, Ḥadīš 2344)

## Is Saḥarī a condition for fast?

No one should have the misconception that Saḥarī is a condition for fast. A fast can be valid even without Saḥarī, but it is not appropriate to miss Saḥarī deliberately as eating Saḥarī is a great Sunnaĥ. It should also be remembered that it is not necessary to eat until you’re full at Saḥarī. A few dates and a little water are also sufficient for Saḥarī and eating Saḥarī with dates and water is a blessed Sunnaĥ as well.

## Eating Saḥarī with dates and water is Sunnaĥ

Sayyidunā Anas Bin Mālik رَضِىَ اللهُ تَعَالٰی عَنْهُ has said that the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم used to say to me at the time of Saḥarī, ‘I intend to fast, give me something to eat’, so I used to give him some dates and water in a cup. (Sunan Kubrā lin-Nasāī, vol. 2, pp. 80, Ḥadīš 2477)

## Dates, an excellent Saḥarī

Dear Islamic brothers! We have learnt that eating Saḥarī is a Sunnaĥ and eating dates and drinking water at Saḥarī is another Sunnaĥ. Our Noble Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has also encouraged us to eat dates at Saḥarī. Sayyidunā Sāib Bin Yazīd رَضِىَ اللهُ تَعَالٰی عَنْهُ has narrated that the Noble Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said:

|  |  |
| --- | --- |
| Dates are an excellent Sa**ḥ**arī. | نِعۡمَ السَّحُوۡرُ التَّمۡرُ |
| (Attarghīb Wattarĥīb, vol. 2, pp. 90, Ḥadīš 12) | |

He صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has also said:

|  |  |
| --- | --- |
| For a believer dates are an excellent Sa**ḥ**arī. | نِعۡمَ سَحُوۡرُ الۡمُوۡمِنِ التَّمۡرُ |
| (Sunan Abī Dāwūd, vol. 2, pp. 443, Ḥadīš 2345) | |

Dear Islamic brothers! Eating dates and drinking water together isn’t a condition for Saḥarī. If one drinks a little bit of water with the intention of Saḥarī the Sunnaĥ will be fulfilled.

## Time for Saḥarī

The famous Arabic dictionary ‘*Qāmūs*’ says that ‘Saḥarī is the food that is eaten in the morning.’ A great Ḥanafī scholar ‘Allāmaĥ Maulānā ‘Alī Bin Sultan Muhammad Al-Ma’rūf Mullā ‘Alī Qārī عَـلَیۡهِ رَحْـمَـةُ الـلّٰـهِ الْـبَـارِی has said, ‘Some (scholars) have said that the time for Saḥarī begins at midnight.’ (Mirqāt-ul-Mafātīḥ, vol. 4, pp. 477)

Delay in Saḥarī is Mustaḥab as it is mentioned in Ḥadīš that Sayyidunā Ya’lā Bin Murraĥ رَضِىَ اللهُ تَعَالٰی عَنْهُ has narrated that the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said: ‘There are three things that Allah عَزَّوَجَلَّ likes:

1. To eat Ifṭār without delay after sunset.
2. To delay Saḥarī and
3. To place one hand over the other (while standing) in Ṣalāĥ.’

(Attarghīb Wattarĥīb, vol. 2, pp. 91, Ḥadīš 4)

## What is meant by ‘delaying Saḥarī?’

Dear Islamic brothers! To delay Saḥarī is Mustaḥab and also earns us 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 is meant by the delay in Saḥarī.

Commenting on the delay in Saḥarī, a renowned commentator of the Quran, Muftī Aḥmad Yār Khān عَـلَيْهِ رَحْـمَةُ الْـحَـنَّان has stated in *Tafsīr-e-Na’īmī*, ‘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 to this question is that by Islamic jurisprudence, the duration from sunset to dawn (Ṣubḥ-e-Ṣādiq) is called ‘night.’ Let’s say for example that the sun sets at 7 p.m. and dawn occurs at 4 a.m., the total duration of night will be 9 hours. If we divide 9 hours into 6 equal parts; the duration of each part will be 1½ hours. Now, eating Saḥarī within the last 1½ hours before dawn (i.e. 2:30 a.m. to 4 a.m.) will be regarded as eating Saḥarī with the delay mentioned in the Ḥadīš. The times for Saḥarī and Ifṭār change every day. The above mentioned method can be used to ascertain the sixth part of any night. If one eats Saḥarī during any part of the night and makes the intention to fast he can still eat at any time during the rest of the night, a new intention is not needed.

## Fajr Ażān is for Ṣalāĥ, not for fast

Saḥarī must not be delayed to the extent that the time of dawn (Ṣubḥ-e-Ṣādiq) seems to be starting. Some people keep eating even after dawn during the Ażān saying: *Listen! The sound of that Masjid’s Ażān is still coming*, and if they do not eat they at least drink water to ‘close their fasts’ (despite the Ażān 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 Ażān. It is absolutely vital that one stop eating before the break of dawn (as the previous verse stated).

May Allah عَزَّوَجَلَّ grant every Muslim proper sense and the ability to carry out worships such as Ṣalāĥ and fasting according to their stipulated times!

آمِيۡن بِجَاهِ النَّبِيِّ الۡاَمِيۡن صَلَّى اللّٰهُ تَعَالٰى عَلَيۡهِ وَاٰلِهِ وَسَلَّم

صَلُّوۡا عَلَى الۡحَبِيۡب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

## Stop eating and drinking

It is observed that people generally rely on the Ażān and sirens to stop eating due to ignorance. Many continue to eat even during the Fajr Ażān. In order to solve this problem it will be very useful to make the following announcement every day in a loud voice in Ramadan in every Masjid, three minutes before dawn:

First say,

صَلُّوۡا عَلَى الۡحَبِيۡب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

Then say the following three times: ‘*O fasting people! The ending time of Saḥarī is (for example) 4:12 a.m. today. The time is about to end. Stop eating and drinking instantly. Do not wait for the Ażān. The Ażān is uttered for the Fajr Ṣalāĥ after the Saḥarī time ends*.’ Everyone must keep it mind that the Fajr Ażān is uttered after the Saḥarī time has ended and it is not uttered for closing fast but for the Fajr Ṣalāĥ.

صَلُّوۡا عَلَى الۡحَبِيۡب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

## Intention to travel with Madanī Qāfilaĥ eased difficulty

Dear Islamic brothers! Please travel in the company of devotees of Rasūl with the Madanī Qāfilaĥs of Dawat-e-Islami, a global & non-political religious movement of the Quran and Sunnaĥ. اِنْ شَــآءَالـلّٰـه عَزَّوَجَلَّ This will bring you great blessings in the world as well as in the Hereafter.

Here is a faith-refreshing statement of an Islamic brother from Landhi (Bāb-ul-Madīnaĥ, Karachi) about the blessing of a Madanī Qāfilaĥ. He has stated: The marriage of my older brother had approached but we were worried as we did not have enough money to afford the expenses of the marriage. I didn’t want to borrow money as it could damage the prestige of my beloved Madanī movement Dawat-e-Islami (in case of delay in paying the debt).

One day, I was in extreme anguish. Having offered Ẓuĥr Ṣalāĥ I made the intention that ‘If the problem of the shortage of money is solved I’ll travel with a Madanī Qāfilaĥ.’ After finishing my Ṣalāĥ I met people in the Masjid. While I was busy with making

individual effort, the Imām, who was also my uncle and was aware of my difficulty, called me and promised to provide money for the expenses of the marriage, اَلْـحَمْـدُ لـِلّٰـه عَزَّوَجَلَّ.

I travelled with a Madanī Qāfilaĥ on the very next day. اَلْـحَمْـدُ لـِلّٰـه عَزَّوَجَلَّ I was relieved of my worries just for making the intention to travel with a Madanī Qāfilaĥ. When the date of the wedding was set we were in debt but now we have not only got rid of the burden of debt, but my brother’s marriage has also taken place properly, اَلْـحَمْـدُ لـِلّٰـه عَزَّوَجَلَّ.

صَلُّوۡا عَلَى الۡحَبِيۡب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

Dear Islamic brothers! Did you see! The problem of the 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 Madanī Qāfilaĥ.

## Relief from debts

After every Ṣalāĥ, recite Sūraĥ Quraysh seven times (with Ṣalāt-‘Alan-Nabī once before and after it) and make supplication, even huge debt will get paid, اِنْ شَــآءَالـلّٰـه عَزَّوَجَلَّ. Continue to recite it until the debt is paid.

## Invocation for relief from debts

اَللّٰهُمَّ اكۡفِنِيۡ بِحَلَالِكَ عَنۡ حَرَامِكَ وَاَغۡنِنِيۡ بِفَضۡلِكَ عَمَّنۡ سِوَاكَ

Translation: Yā Allah عَزَّوَجَلَّ grant me lawful sustenance and save me from that which is unlawful and make me independent of everyone apart from You, with Your grace.

(With Ṣalāt-‘Alan-Nabī once before and after it) Recite it eleven times after every Ṣalāĥ and hundred times every morning and evening until the debt is paid.

According to a narration, once a Mukātab[[7]](#footnote-7) said to Sayyidunā ‘Alī کَـرَّمَ الـلّٰـهُ تَـعَـالٰی وَجۡـھَـهُ الۡـکَـرِیۡم: ‘Please help me, I cannot pay for my release.’ He رَضِىَ اللهُ تَعَالٰی عَنْهُ replied: ‘Shall I not teach you

a few words the Beloved Rasūl صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم taught me? Even if you owe as much money as mount Ṣīr[[8]](#footnote-8) Allah عَزَّوَجَلَّ will pay (your debt) for you.’ The words are as follows:

اَللّٰهُمَّ اكۡفِنِيۡ بِحَلَالِكَ عَنۡ حَرَامِكَ وَاَغۡنِنِيۡ بِفَضۡلِكَ عَمَّنۡ سِوَاكَ

Translation: Yā Allah عَزَّوَجَلَّ grant me lawful sustenance and save me from that which is unlawful and make me independent of everyone apart from You, with Your grace.

(Jāmi’ Tirmiżī, vol. 5, pp. 329, Ḥadīš 3574)

**A Madanī request:** Before starting this invocation, distribute at least eleven rupees Niyāz for the Īṣāl-e-Šawāb[[9]](#footnote-9) of Ghauš-e-A’ẓam رَضِىَ اللهُ تَعَالٰی عَنْهُ and at least twenty five rupees Niyāz for the Īṣāl-e-Šawāb of Imām Aḥmad Razā Khān عَـلَيْهِ رَحْمَةُ الـرَّحْمٰن in case of the fulfilment of your desire (religious booklets etc. can also be distributed).

**Definitions of morning and evening:** The duration from midnight to the glimmering of the first ray of the sun is called ‘morning.’ From the starting of Ẓuĥr time up to the sunset is called ‘evening.’

**Madanī suggestion:** The troubled Islamic brothers should travel with Madanī Qāfilaĥs of Dawat-e-Islami in the company of the devotees of Rasūl and make supplication. If someone cannot travel, (for instance, Islamic sisters) they should make any male member of their family travel on behalf of them.

## Ifṭār

One should not delay in Ifṭār when it is certain that the sun has set. Do not wait for any siren or Ażān. Eat or drink something instantly but eating fresh or dried dates or drinking water is Sunnaĥ. After eating the date or drinking water recite this Du’ā[[10]](#footnote-10):

## Du’ā for Ifṭār

اَللّٰهُمَّ اِنِّيۡ لَكَ صُمۡتُ وَبِكَ اٰمَنۡتُ وَعَلَيۡكَ تَوَكَّلۡتُ وَعَلٰي رِزۡقِكَ اَفۡطَرۡتُ

Translation: Yā Allah عَزَّوَجَلَّ I fasted for You and I have faith in You and I put my trust in You and I do If**ṭ**ār with the sustenance given by You.

(Fatāwā ‘Ālamgīrī, vol. 1, pp. 200)

## Ażān is not condition for Ifṭār

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

Say it loudly only one time:

صَلُّوۡا عَلَى الۡحَبِيۡب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

Then say the following three times:

*‘O fasting people! Do Ifṭār.’*

## Eleven virtues of Ifṭār

1. Sayyidunā Saĥl Bin Sa’d رَضِىَ اللهُ تَعَالٰی عَنْهُ has narrated that the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said, ‘People will always remain well as long as they hasten to do Ifṭār.’ (Ṣaḥīḥ Bukhārī, vol. 1, pp. 645, Ḥadīš 1957)

Dear Islamic brothers! As soon as it is certain that the sun has set, one should instantly do Ifṭār by eating a date or drinking water etc. and recite the Du’ā afterwards so that Ifṭār is not delayed.

1. The Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said, ‘My Ummaĥ will remain steadfast in my Sunnaĥ as

long as they do not wait for the stars to appear for Ifṭār.’ (Al-Iḥsān bittartīb Ṣaḥīḥ Ibn Ḥibbān, vol. 5, pp. 209, Ḥadīš 3501)

1. Sayyidunā Abū Ĥurayraĥ رَضِىَ اللهُ تَعَالٰی عَنْهُ has narrated that the Prophet of Raḥmaĥ, the Intercessor of Ummaĥ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said that Allah عَزَّوَجَلَّ has said, ‘Amongst My servants, the one hastening to do Ifṭār is dearer to me.’ (Jāmi’ Tirmiżī, vol. 2, pp. 164, Ḥadīš 700)

سُـبْحٰـنَ الـلّٰـه عَزَّوَجَلَّ! If you want to be dear to Allah عَزَّوَجَلَّ, do not engage yourselves in any activity at the time of Ifṭār and do Ifṭār instantly.

1. Sayyidunā Anas Bin Mālik رَضِىَ اللهُ تَعَالٰی عَنْهُ has said, ‘I never saw the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم offer the Maghrib Ṣalāĥ before eating Ifṭār, he would first do Ifṭār even though with a sip of water.’ (Attarghīb Wattarĥīb, vol. 2, pp. 91, Ḥadīš 91)
2. Sayyidunā Abū Ĥurayraĥ رَضِىَ اللهُ تَعَالٰی عَنْهُ has narrated that the Noble Rasūl صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم warned: ‘This religion will always remain dominant as long as people hasten to do Ifṭār because the Jews and Christians delay their Ifṭār.’ (Sunan Abī Dāwūd, vol. 2, pp. 446, Ḥadīš 2353)

Dear Islamic brothers! This Ḥadīš shows that one should do Ifṭār without any delay. Delaying Ifṭār is a practice of the Jews and Christians and we have been prohibited to follow them.

1. Sayyidunā Zayd Bin Khālid Juĥanī رَضِىَ اللهُ تَعَالٰی عَنْهُ has narrated that the Prophet of Raḥmaĥ, the Intercessor of Ummaĥ, the Owner of Jannaĥ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said:

مَنۡ جَهَّزَ غَازِيًا اَوۡ حَاجًّا اَوۡ خَلَفَهُ فِيۡ اَهۡلِه اَوۡ فَطَّرَ

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صَائِمًا كَانَ لَه مِثۡلُ اَجۡرِ ه مِنۡ غَيۡرِ اَنۡ يَّنۡقُصَ مِنۡ اُجُوۡرِهِمۡ شَيۡءٌ

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Translation: Anyone who gives provisions to a Ghāzī or a Hajj pilgrim or looks after his family in his absence or serves a fasting person with If**ṭ**ār, will be rewarded the same as him without any reduction in their reward.

(Sunan Kubrā lin-Nasāī, vol. 2, pp. 256, Ḥadīš 3330)

سُـبْحٰـنَ الـلّٰـه عَزَّوَجَلَّ! What glad tidings! Whoever furnishes a Ghāzī with provisions will be rewarded the same as him, whoever financially assists a Hajj pilgrim will be rewarded the same as him, and whoever serves a fasting person with Ifṭār will be rewarded the same as him; and there will be no reduction in their rewards. ذَالِكَ فَضۡلُ اللّٰه

However, it must be remembered that asking people for money in order to perform Hajj or ‘Umraĥ is Ḥarām and it is also a sin to give anything to such a person.

## Excellent reward for serving someone with Ifṭār

1. Sayyidunā Salmān Fārsī رَضِىَ اللهُ تَعَالٰی عَنْهُ has narrated that the Beloved and Blessed Rasūl صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said, ‘If anyone serves a fasting Muslim with Ifṭār, angels will pray for his forgiveness in Ramadan, and Jibrāīl عَـلَيْـهِ الـسَّـلَام will pray for his forgiveness at Layla-tul-Qadr.’ (Mu’jam Kabīr, vol. 6, pp. 262, Ḥadīš 6162)

سُـبْحٰـنَ الـلّٰـه عَزَّوَجَلَّ! Look how great and magnificent the blessings and bounties of Allah عَزَّوَجَلَّ are! If a Muslim provides someone with a date or a sip of water for Ifṭār in the month of Ramadan, the angels of Allah عَزَّوَجَلَّ pray for his forgiveness in Ramadan and Sayyidunā Jibrāīl عَـلَيْـهِ الـسَّـلَام, the chief of all the angels, also prays for his forgiveness at Layla-tul-Qadr. اَلۡحَمۡدُ لِلّٰهِ عَلٰي اِحسَانِه

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## Jibrāīl عَلَيۡهِ السَّلَام shakes hand with one serving Ifṭār

1. According to a narration, ‘If anyone serves a person with Ifṭār in Ramadan with Ḥalāl earnings, the angels will send Durūd upon him at every night of Ramadan, and Jibrāīl عَـلَيْـهِ الـسَّـلَام will shake his hands with such a person at Layla-tul-Qadr. If Jibrāīl عَـلَيْـهِ الـسَّـلَام shakes hands with a person, his eyes will shed tears (due to the fear of Allah عَزَّوَجَلَّ) and his heart will become soft.’ (Kanz-ul-‘Ummāl, vol. 8, pp. 215, Ḥadīš 23653)

## Excellence of serving fasting Muslim with water

1. Another Ḥadīš states, ‘If anyone serves a fasting Muslim with water, Allah عَزَّوَجَلَّ will make him drink water from my pond (Ḥawḍ) and he will not feel thirst till he enters Heaven.’ (Ṣaḥīḥ Ibn Khuzaymaĥ, vol. 3, pp. 192, Ḥadīš 1887)
2. Sayyidunā Salmān Bin ‘Āmir رَضِىَ اللهُ تَعَالٰی عَنْهُ has narrated that the Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said, ‘When you do Ifṭār, do it with a fresh or dry date because it is blessed and if you have neither, then do Ifṭār with water because it is a purifier.’ (Jāmi’ Tirmiżī, vol. 2, pp. 162, Ḥadīš 695)

This blessed Ḥadīš encourages us to do Ifṭār with fresh or dried dates because it is Sunnaĥ to do so, but if you have neither of them, use water because it is a purifier.

1. Sayyidunā Anas رَضِىَ اللهُ تَعَالٰی عَنْهُ has narrated that the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم used to do Ifṭār with fresh dates before the (Maghrib) Ṣalāĥ. If the fresh dates were not available he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم would eat a few dry dates instead and if they were not available either, he would drink a few handfuls of water. (Sunan Abī Dāwūd, vol. 2, pp. 447, Ḥadīš 2356)

The foregoing blessed Ḥadīš describes that the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم would initially prefer fresh dates for Ifṭār, if they weren’t available then dry dates and if they weren’t available either, then he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم would drink water. Therefore, we should first attempt to do Ifṭār with sweet fresh dates, which is a sweet Sunnaĥ of the Noble Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. If they aren’t available, then dry dates and if they aren’t available either, then water.

Dear Islamic brothers! Many blessed Aḥādīš encourage us to use dates at Saḥarī and Ifṭār. Eating dates, drinking dates-soaked water and using dates as a cure are all Sunnaĥs. Dates contain innumerable blessings and cures for numerous illnesses.

## Madanī pearls regarding dates

1. The Prophet of Raḥmaĥ, the Intercessor of Ummaĥ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said, ‘The ‘Ajwaĥ (the best type of date) of ‘Āliyaĥ (the name of a place in Madīnaĥ Munawwaraĥ towards Masjid-e-Qubā) is a cure for all illnesses.’ According to a narration, ‘To eat seven ‘Ajwaĥ dates daily for seven days protects against leprosy.’ (‘Umda-tul-Qārī, vol. 14, pp. 446, Ḥadīš 5768)
2. The Beloved and Blessed Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said, ‘The ‘Ajwaĥ date is from Heaven; it is a cure for poison.’ (Jāmi’ Tirmiżī, vol. 4, pp. 17, Ḥadīš 2073) A Ḥadīš in *Bukhārī* states, if anyone eats seven ‘Ajwaĥ dates in the morning (before eating anything else) he will remain safe from magic and poison that day. (Ṣaḥīḥ Bukhārī, vol. 3, pp. 540, Ḥadīš 5445)
3. Sayyidunā Abū Ĥurayraĥ رَضِىَ اللهُ تَعَالٰی عَنْهُ has said, ‘Dates protect against appendicitis.’ (Kanz-ul-‘Ummāl, vol. 10, pp. 12, Ḥadīš 24191)
4. The Beloved and Blessed Rasūl صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said, ‘Eating dates in the morning before eating anything else kills stomach worms.’ (Al-Jāmi’-uṣ-Ṣaghīr, pp. 398, Ḥadīš 6394)
5. Sayyidunā Rabī’ Bin Khašīm رَضِىَ اللهُ تَعَالٰی عَنْهُ has said, ‘To me, dates and honey are the best cures for a pregnant woman and a sick man respectively.’ (Ad-Dur-rul-Manšūr, vol. 5, pp. 505)
6. Sayyidī Muhammad Aḥmad Żaĥabī رَحْمَةُ اللهِ تَعَالٰی عَلَيْه has said, ‘If a pregnant woman eats dates she will give birth to a baby-boy who will be handsome, tolerant and polite, اِنْ شَــآءَالـلّٰـه عَزَّوَجَلَّ.’
7. Dates are very beneficial to the one who has become weak due to hunger because they are full of vitamins and revive energy quickly. This is the wisdom of doing Ifṭār with dates.
8. Doing Ifṭār with very cold water may cause stomach problems and the swelling of the liver. Eating dates before drinking cold water reduces this risk but remember that drinking extremely cold water is always harmful.
9. Eating dates with melon or cucumber or dates with watermelon is a Sunnaĥ. Eating dates in this way is very beneficial from medical point of view. According to doctors it overcomes physical and sexual weakness and thinness. However, its greatest benefit is that it is a Sunnaĥ. A Ḥadīš states that eating butter with dates is also Sunnaĥ. (Sunan Ibn Mājaĥ, vol. 4, pp. 41, Ḥadīš 3334)

Eating fresh and dry (old) dates together is also a Sunnaĥ. *Ibn Mājaĥ* mentions, ‘When the devil sees someone eat fresh and dry (old) dates together, he regrets that man has become strong by eating fresh dates with dried ones.’ (Sunan Ibn Mājaĥ, vol. 4, pp. 40, Ḥadīš 3330)

1. Dates are a cure for chronic constipation.
2. Dates are useful for asthma and other diseases related to heart, kidney, gall bladder, bladder and intestine. They treat phlegm and dried skin, strengthen a man’s virility (sexual power), and help the flow of urine.
3. Eating grinded dates with their seeds is beneficial to heart problems and cataract (eye disease).
4. Drinking dates-soaked water cures liver problems. This water is also effective for treating diarrhoea. (Leave the date to soak in water at night and then drink it in the morning before eating anything else but don’t store it in a freezer).
5. Dates-boiled milk is a very powerful nutrient. It is very useful to overcome the weakness caused by an illness.
6. Wounds heal quickly by eating dates.
7. Date is an effective medicine for jaundice.
8. Fresh and fully ripe dates cure bile problems and acidity.
9. Using the burnt dates-seeds as a tooth powder makes the teeth shiny and removes mouth bad odours.
10. Applying the powder of burnt dates-seeds onto wounds stops bleeding and helps the wounds heal.
11. Burning date seeds in fire and inhaling its smoke dry the warts of piles.
12. Using burnt date tree roots or leaves as a tooth powder is beneficial to treating toothache. Boiling the roots or leaves in water and rinsing mouth with it is also effective for treating toothache.
13. If eating dates causes any side effect to someone, he should eat them with pomegranate juice, poppy seeds or black pepper seeds.
14. 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.
15. Not more than approximately 60 grams of dates should be eaten at a time. When eating old dates one should open them up and check them for small red insects and clean them. It is Makrūĥ to eat such dates, without cleaning them, which are suspected to have insects inside them. (‘Ūnul Ma’būd, vol. 10, pp. 246)

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.

1. Do not throw away the seeds of dates brought from Madīna-tul-Munawwaraĥ زَادَھَـا الـلّٰـهُ شَـرَفًـا وَّ تَـعۡـظِیۡـمًا. Instead, keep them in a respectful place or put them into a river. Further, one 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 Madīna-tul-Munawwaraĥ زَادَھَـا الـلّٰـهُ شَـرَفًـا وَّ تَـعۡـظِیۡـمًا it belongs to Madīnaĥ and therefore it becomes an object of respect for devotees.

## Du’ā is accepted at time of Ifṭār

Dear Islamic brothers! A fasting Muslim is very fortunate because he continuously earns the pleasure of Allah عَزَّوَجَلَّ. When he makes Du’ā at the time of Ifṭār Allah عَزَّوَجَلَّ accepts his Du’ā due to His grace and mercy. Sayyidunā ‘Abdullāĥ Bin ‘Amr Bin ‘Āṣ رَضِىَ اللهُ تَعَالٰی عَنْهُ has narrated that the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said:

اِنَّ لِلصَّائِمِ عِنۡدَ فِطۡرِ ه لَدَعۡوَةً مَّا تُرَدُّ

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Translation: At the time of If**ṭ**ār, for the fasting person, there is a Du’ā which is not rejected.

(Attarghīb Wattarĥīb, vol. 2, pp. 53, Ḥadīš 29)

Sayyidunā Abū Ĥurayraĥ رَضِىَ اللهُ تَعَالٰی عَنْهُ has narrated that the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said, ‘There are three types of Du’ās that are not rejected:

1. The Du’ā of a fasting person at the time of Ifṭār.
2. The Du’ā of a just ruler.
3. The Du’ā of the oppressed. The Du’ā of these three persons are lifted above the clouds by Allah عَزَّوَجَلَّ and the gates of the sky are opened for them and Allah عَزَّوَجَلَّ says, ‘I swear by My glory! I will definitely help you, though with a little delay.’ (Sunan Ibn Mājaĥ, vol. 2, pp. 349, Ḥadīš 1752)

صَلُّوۡا عَلَى الۡحَبِيۡب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

## All we worry about is eating!

Dear fasting Muslims! Congratulations to you all! There’s glad-tidings that your every prayer will be answered at the time of Ifṭār, but unfortunately, our present condition is very sad. At the time of Ifṭār we face a very tough trial as we usually have a great variety of fruits, fried items and drinks in front of us. As we are extremely hungry and thirsty we start to devour the food as soon as the sun sets getting heedless of Du’ā. Many of us miss Rak’āt of the Maghrib Jamā’at due to excessive eating, and some are so lazy that, Allah عَزَّوَجَلَّ forbid, they even miss the whole Jamā’at and offer Maghrib Ṣalāĥ at home!

O seekers of Heaven! Do not be so heedless! Offering Ṣalāĥ with Jamā’at has been greatly stressed by Sharī’aĥ. Always remember! It is a sin to miss the Jamā’at of Ṣalāĥ without a Shar’ī exemption.

## Ifṭār precautions

It is better to do Ifṭār with one or a half date then clean mouth properly and offer Ṣalāĥ with complete Jamā’at. These days people eat fruits, fried things etc. in the Masjid and join Jamā’at without cleaning their mouths properly, whereas there shouldn’t be a single bit of food or taste in the mouth (when offering Ṣalāĥ).

The Prophet of Raḥmaĥ, the Intercessor of Ummaĥ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said, ‘Nothing is more troublesome for Kirāman Kātibīn (the two angels that record deeds) than seeing their companion offer Ṣalāĥ in such a condition that something is stuck between his teeth.’ (Mu’jam Kabīr, vol. 4, pp. 177, Ḥadīš 4061)

A’lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالٰی عَلَيْه has stated, ‘Several Aḥādīš state that when a man stands to offer Ṣalāĥ, an angel places its mouth onto his mouth and whatever he recites, comes out of his mouth and enters the angel’s mouth. If anything is stuck between his teeth, the angels are so distressed by it that nothing else distresses them to such an extent. The Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said, ‘When any of you stands to offer Ṣalāĥ at night, he should clean his teeth using a Miswāk because when he recites the Holy Quran an angel places its mouth on his mouth and whatever comes out of his mouth, enters the angel’s mouth.’ (Kanz-ul-‘Ummāl, vol. 9, pp. 319)

In his ‘*Kabīr*’ Imām Ṭabarānī has quoted Sayyidunā Abū Ayyūb Anṣārī رَضِىَ اللهُ تَعَالٰی عَنْهُ as saying, ‘There is nothing more troublesome for the two angels than seeing their companion offer Ṣalāĥ with bits of food stuck between his teeth.’ (Fatāwā Razawiyyaĥ (Jadīd), vol. 1, pp. 624-625)

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

I appreciate those fasting Muslims who sit in the first row of the Masjid before sunset with a date and some water taking no interest in delicious food. In this way, they will not only be able to clean their mouth easily but also succeed in offering Ṣalāĥ at the first row of the Masjid without missing the first Takbīr.

## Du’ā at Ifṭār

Do Ifṭār with one or two dates and then make a Du’ā; at least recite one Māšūr Du’ā (the supplications that have been mentioned in the Quran and Aḥādīš are called ‘Māšūr’). Learn at least one of the supplications that were made by Beloved and Blessed Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم at various occasions. One well known Du’ā to be recited after Ifṭār has already been mentioned, here is another one:

The narration mentioned in ‘*Abī Dāwūd*’ states that the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم used to make the following supplication at the time of Ifṭār:

اَللّٰهُمَّ لَكَ صُمۡتُ وَعَلٰي رِزۡقِكَ اَفۡطَرۡتُ

Translation: Yā Allah عَزَّوَجَلَّ! I fasted for You and did If**ṭ**ār with sustenance given by You.

(Sunan Abī Dāwūd, vol. 2, pp. 447, Ḥadīš 2358)

Dear Islamic brothers! The Ḥadīš mentioned earlier states that ‘*supplications made at the time of Ifṭār are not rejected*.’ Sometimes, a question arises as to why the effect of our prayers being answered has not yet taken place whereas many Aḥādīš affirm it.

Dear Islamic brothers! Don’t worry in case of apparent delays. The respected father of Sayyidī A’lā Ḥaḍrat Sayyidunā Naqī ‘Alī Khān رَحْمَةُ اللهِ تَعَالٰی عَلَيْه has stated on page 7 of ‘*Aḥsan-ul-Wi’ā li Ādāb-id-Du’ā*’:

## Three advantages of Du’ā

The Noble Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said that every Du’ā contains at least one of the following three advantages:

1. Either his (the one who makes supplication) sin is forgiven or
2. He gets benefit or
3. He will get its reward in the afterlife. In the afterlife when man sees the reward of his prayers that were not answered in the world, he will wish that none of his prayers would be answered in the world and all would be stored for the afterlife. (Attarghīb Wattarĥīb, vol. 2, pp. 315)

## Five blessings in Du’ā

Dear Islamic brothers! Did you see! Supplications are always beneficial. Therefore, one should not be lazy in making supplication even if its effect does not appear in the world as its reward will surely be given in the Hereafter.

## Five Madanī pearls

1. By making Du’ā one fulfills a commandment of Allah عَزَّوَجَلَّ as He عَزَّوَجَلَّ has commanded us to make Du’ā. Therefore, the Holy Quran says:

اُدۡعُوۡنِیۡۤ اَسۡتَجِبۡ لَکُمۡ ؕ

Supplicate to Me, I shall answer your supplication.

[Kanz-ul-Īmān (Translation of Quran)] (Part 24, Sūraĥ Al-Mūmin, verse 60)

1. Making Du’ā is a Sunnaĥ because the Prophet of Raḥmaĥ, the Intercessor of Ummaĥ, the Owner of Jannaĥ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم often used to make Du’ā. Therefore, making Du’ā leads us to practicing a Sunnaĥ.
2. Making Du’ā is obedience to Rasūlullāĥ صَلَّى الـلّٰـهُ تَعَالٰى عَـلَيْهِ وَاٰلِهٖ وَسَلَّم as well because he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم would advise his devotees to make Du’ā.
3. By making Du’ā, one enters the fold of worshippers because Du’ā is a form of worship, it has even been regarded as the essence of worship. The Prophet of Raḥmaĥ, the Intercessor of Ummaĥ, the Owner of Jannaĥ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said:

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اَلدُّعَاءُ مُخُّ الۡعِبَادَةِ

Translation: ‘Du’ā (supplication) is the very essence of worship.’

(Jāmi’ Tirmiżī, vol. 5, pp. 243, Ḥadīš 3382)

1. Du’ā entitles one either to the forgiveness of his sins or ease of difficulty in the world or acquisition of reward in the Hereafter.

## What sin have I committed?

Dear Islamic brothers! Did you see! By making Du’ā one not only obeys Allah عَزَّوَجَلَّ and His Beloved Rasūl صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم but also acts upon a Sunnaĥ, earns the reward of worshipping, and gains numerous other benefits in the world as well as the Hereafter.

Some people are very impatient if there is some delay in the fulfilment of their supplications. They are observed saying even such inappropriate sentences as ‘I’ve been making Du’ā for so long, I’ve had even pious people make Du’ā for me, there’s not a single Pīr I haven’t been to, I recite a lot of invocations, I’ve been to the tombs of saints but Allah عَزَّوَجَلَّ still doesn’t fulfil my supplication.’ Some even dare to say: ‘What sin have I committed, which has resulted in this punishment?’

## Is missing Ṣalāĥ not sin!

If such an emotional person is asked if he offers Ṣalāĥ, he will perhaps reply in the negative. Did you see! The words of complaint that ‘What sin have I committed, which has resulted in this punishment?’ are being expressed openly despite committing the major sin of missing Ṣalāĥ. In other words, it seems, (Allah عَزَّوَجَلَّ forbid) missing Ṣalāĥ isn’t a sin at all! If such people just have a look at themselves, they can realize that let alone any misdeed, they are, in fact, committing many misdeeds such as non-Islamic haircut, bare head like the Western people, non-Islamic dress, face like fire worshippers who are the enemies of the Beloved Rasūl صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم i.e. without a beard which is a blessed Sunnaĥ of the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم; following the cultures and traditions of the enemies of Islam and missing even Ṣalāĥ.

Missing Ṣalāĥ is a major sin, shaving the beard is prohibited (Ḥarām), lying, backbiting, telling tales, breaking promises, suspicion, misusing eyes, disobeying parents, abusing, 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 we don’t listen to our friend...

Just ponder! If your best friend repeatedly asks you 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 ponder calmly, there are many things that Allah عَزَّوَجَلَّ has ordered us to do, but how many of them do we actually carry out? To put it bluntly, we are heedless of many of His commandments. I hope you may have understood that Allah’s commands are disobeyed and if He عَزَّوَجَلَّ does not manifest the effect of Du’ā then complaints are made. Is it fair?

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

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

## A reason of delay in fulfilment of Du’ā

Dear Islamic brothers! Sometimes, delay in the fulfilment of Du’ā takes place due to such reasons which are beyond our comprehension. Therefore, the Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said: When a beloved of Allah makes supplication Allah عَزَّوَجَلَّ says to Jibrāīl عَـلَيْـهِ الـسَّـلَام, ‘Wait! Don’t give him (anything) so that he asks again because I like his voice’ (but) when an unbeliever or a sinner makes supplication He عَزَّوَجَلَّ says, ‘O Jibrāīl عَـلَيْـهِ الـسَّـلَام give him without delay what he wants so that he does not ask again because I don’t like his voice.’ (Kanz-ul-‘Ummāl, vol. 2, pp. 39, Ḥadīš 3261)

## Parable

Sayyidunā Yaḥyā Bin Sa’īd Bin Qaṭṭān رَضِىَ اللهُ تَعَالٰی عَنْهُ saw Allah عَزَّوَجَلَّ in a dream and asked, ‘Yā Allah عَزَّوَجَلَّ! I make supplication abundantly (but) You don’t fulfill my supplication?’ Allah عَزَّوَجَلَّ replied, ‘O Yaḥyā! I like your voice, which is why I delay in fulfilling your supplications.’ (Aḥsan-ul-Wi’ā, pp. 35)

صَلُّوۡا عَلَى الۡحَبِيۡب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

Dear Islamic brothers! The foregoing parable as well as blessed Ḥadīš clarify that Allah عَزَّوَجَلَّ likes the humility of His pious people, which is one of the reasons for the delay in the fulfilment of their supplications. We cannot comprehend these divine strategies. Anyhow, we must not be impatient. Maulānā Naqī ‘Alī Khān رَحْمَةُ اللهِ تَعَالٰی عَلَيْه has stated on page 33 of his book *Aḥsan-ul-Wi’ā* whilst mentioning the manners of making supplication:

## Prayers of impatient people are not answered

One of the manners of supplications is to avoid impatience regarding the fulfilment of supplication. A Ḥadīš says: There are three types of people whose prayers are not answered by Allah عَزَّوَجَلَّ. (1) Those who pray for a sin. (2) Those who pray for breaking ties. (3) Those who want their prayers to be answered immediately and say ‘My prayer hasn’t been answered yet.’ (Attarghīb Wattarĥīb, vol. 2, pp. 314, Ḥadīš 9)

This Ḥadīš 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 grow impatient with apparent delays in the fulfilment of his prayers as such prayers are not answered.

A’lā Ḥaḍrat, Imām-e-Aĥl-e-Sunnat Maulānā Shāĥ Aḥmad Razā Khān عَـلَيْهِ رَحْمَةُ الـرَّحْمٰن has added a footnote to *Aḥsan-ul-Wi’ā li Ādāb-id-Du’ā* titled *Żaīl-ul-Mudda’ā li Aḥsan-il-Wi’ā*. In this footnote, he (in his own particular and unique manner) has given the following advice to people who are impatient regarding the fulfilment of their supplications.

## Visiting officers again and again but…

Those who have to get any personal advantage from worldly officers are seen waiting for 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 when it comes to making supplication in the court of Almighty Allah عَزَّوَجَلَّ, one rarely goes to Him, and even if somebody goes, he looks tired and worried, wants everything instantly; he spends a week reciting something and then starts complaining,

‘I recited this, but nothing happened.’ Such unwise people close the door of fulfilment themselves. The Prophet of Raḥmaĥ, the Intercessor of Ummaĥ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said:

يُسۡتَجَابُ لِاَحَدِكُمۡ مَا لَمۡ يُعَجِّلۡ يَقُوۡلُ دَعَوۡتُ فَلَمۡ يَسۡتَجِبۡ لِيۡ

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

(Ṣaḥīḥ Bukhārī, vol. 4, pp. 200, Ḥadīš 6340)

Some even dare to deny the effect of supplications and invocations. In fact, they lose trust in the promises of bounties Allah عَزَّوَجَلَّ has made – وَالۡعِيَاذُ بِاللّٰهِ الۡكَرِيۡمِ الۡجَوَّاد

These people should be told ‘O the shameless! O the undignified! Ponder calmly. If your friend asks you a thousand times to do something for him but you don’t, then you’ll hesitate to ask him to do something for you 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 commandments of Allah عَزَّوَجَلَّ do you obey? How shameful is it for you to disobey Him and then want Him to do what you ask?

O unwise person! Just look carefully at yourself from head to toe. There are millions of bounties in 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, physical strength, eyesight, numerous bounties 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 to you? You don’t know that you were perhaps going to suffer a major calamity but it’s your (apparently unfulfilled) supplication 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 the devil would take you to his side - وَالۡعِيَاذُ بِاللّٰهِ سُبۡحٰنَهُ وَتَعَالٰي (*We seek Allah’s* *protection, He* عَزَّوَجَلَّ *is the Glorious*).

O feeble soil! O impure water! Look at yourself and then look at the great privilege you have been granted. He عَزَّوَجَلَّ has permitted you to be present in His court, mention His Glorious name and beg Him. Millions of desires should be sacrificed on this enormous grace.

O impatient! Learn how to beg! Cling to His Glorious court, stay there and keep supplicating in the hope of being blessed. Engross yourself in the pleasure of begging and asking Him so much that you forget even your desires and wishes. Have a firm belief that you will not return from His court empty handed because مَنۡ دَقَّ بَابَ الۡكَرِيۡم اِنۡفَتَح (*When anyone knocks at the door of a generous person it opens for him*) وَبِاللّٰهِ التَّوۡفِيۡق (*And ability is granted by Allah* عَزَّوَجَلَّ). (Żaīl-ul-Mudda’ā li Aḥsan-il-Wi’ā, pp. 34-37)

## Delay in fulfilment of Du’ā is blessing

Sayyidunā Maulānā Naqī ‘Alī Khān رَحْمَةُ اللهِ تَعَالٰی عَلَيْه has said, ‘My dear! Your Allah عَزَّوَجَلَّ says:

|  |  |
| --- | --- |
| I answer the prayer of the praying one when he prays to Me. | اُجِیْبُ دَعْوَةَ الدَّاعِ اِذَا دَعَانِۙ- |
| [Kanz-ul-Īmān (Translation of Quran)] (Part 2, Sūraĥ Al-Baqaraĥ, verse 186) | |
| And how excellent fulfiller (of supplication) We are. | فَلَنِعْمَ الْمُجِیْبُوْنَ٘ۖ(۷۵) |
| [Kanz-ul-Īmān (Translation of Quran)] (Part 23, Sūraĥ Aṣ-Ṣāffāt, verse 75) | |
| Supplicate to Me, I shall answer your supplication. | ادْعُوْنِیْۤ اَسْتَجِبْ لَكُمْؕ- |
| [Kanz-ul-Īmān (Translation of Quran)] (Part 24, Sūraĥ Al-Mūmin, verse 60) | |

So believe that He عَزَّوَجَلَّ will not return you empty handed from His court and He عَزَّوَجَلَّ will fulfil His promise. He عَزَّوَجَلَّ says to His Beloved and Blessed Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم:

|  |  |
| --- | --- |
| And chide not the beggar. | وَ اَمَّا السَّآىٕلَ فَلَا تَنْهَرْؕ(۱۰) |
| [Kanz-ul-Īmān (Translation of Quran)] (Part 30, Sūraĥ Aḍ-Ḍuḥā, verse 10) | |

(So then) how will He عَزَّوَجَلَّ (himself) reject you? In fact, He عَزَّوَجَلَّ blesses you, which is why He عَزَّوَجَلَّ delays in fulfilling your supplications.’ اَلۡحَمۡدُ لِلّٰهِ عَلٰي كُلِّ حَالٍ (Aḥsan-ul-Wi’ā, pp. 33)

## Relief from sciatica pain

Dear Islamic brothers! اَلْـحَمْـدُ لـِلّٰـه عَزَّوَجَلَّ There are a number of instances of prayers being answered in the company of devotees of Rasūl by the blessing of travelling with the Madanī Qāfilaĥs of Dawat-e-Islami, a global & non-political religious movement of the Quran and Sunnaĥ. Here is an account of an Islamic brother in this regard: Our Madanī Qāfilaĥ went to Thatta city. One of the participants had severe sciatica pain. He used to writhe in pain like a fish out of water. One night he couldn’t sleep due to severe pain. On the last day the Amīr of Qāfilaĥ 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 surprisingly the sciatica pain completely vanished after a short while, اَلْـحَمْـدُ لـِلّٰـه عَزَّوَجَلَّ. Many years have passed, he has not felt the same pain again ever since he was relieved of it during the Madanī Qāfilaĥ. اَلْـحَمْـدُ لـِلّٰـه عَزَّوَجَلَّ At present, he is responsible for Madanī Qāfilaĥs in his area.

Gar ĥo ‘irqun-nisā, yā ‘ārizaĥ koī sā

Pāo gey ṣiḥḥatayn, Qāfilay mayn chalo

Dūr bīmāriyān, aur parayshāniyān

Ĥaun gī bas chal pařayn, Qāfilay mayn chalo

If you have sciatica severe, or have illness any other

You will get cured brother, travel with Madanī Qāfilaĥ

Illnesses will be cured and adversities will be removed

Come and see for yourself, travel with Madanī Qāfilaĥ

صَلُّوۡا عَلَى الۡحَبِيۡب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

Dear Islamic brothers! Did you see! An Islamic brother was relieved of the lethal illness of sciatica by the blessing of a Madanī Qāfilaĥ. Sciatica is an illness that causes extreme pain extending from the hip joint down to the ankle and it continues for years.

## Two spiritual remedies for sciatica

1. Place your hand on the painful area, recite Sūraĥ Al-Fātiḥaĥ once and the following phrase اَللّٰهُمَّ اَذۡهِبۡ عَنِّيۡ سُوءَ مَا اَجِدُ (*Yā Allah* عَزَّوَجَلَّ *relieve me of this illness*) three times (with Ṣalāt-‘Alan-Nabī once before and after it) and then blow on the area of the pain. If you want to do it for someone else, then say عَـنۡهُ (him) instead of عَنِّيۡ (me). This is to be done until the illness is cured.
2. Reciting يَـا مُحۡيِـيۡ seven times and blowing on oneself will cure wind problems, back and stomach pains, sciatica or any other pain اِنْ شَــآءَالـلّٰـه عَزَّوَجَلَّ. (This is to be done until the pain is cured).

## Fourteen points regarding acts that invalidate fast

1. Eating, drinking or having intercourse will result in the invalidation of the fast provided one was aware that he was fasting. (Rad-dul-Muḥtār, vol. 3, pp. 365)
2. Smoking a Ḥuqqaĥ, cigar, cigarette or cheroot etc. will also invalidate the fast even if one assumes that the smoke has not reached the throat. (Baĥār-e-Sharī’at, part 5, pp. 117)
3. Chewing Pān (betel) or tobacco will also invalidate the fast even if one spits constantly because its tiny particles will definitely reach the throat. (ibid)
4. If a fasting person puts something soluble like sugar etc. in his mouth and then swallows his saliva, his fast will become invalid. (ibid)
5. If something equal to the size of a chick-pea or larger was stuck between the teeth of a fasting person and he swallowed it, or if it was smaller than a chick-pea but he took it out from the mouth and then put it back in and swallowed it, his fast will become invalid in both the cases. (Durr-e-Mukhtār, vol. 3, pp. 394)
6. If gums bleed and blood goes down the throat and its taste is also felt (regardless of whether or not the amount of blood is equal to, more than or less than the saliva) the fast will become invalid in this case, but if the amount of blood is less than saliva and the taste of blood is not felt either, the fast will not become invalid. (Durr-e-Mukhtār, Rad-dul-Muḥtār, vol. 3, pp. 368)
7. Despite being aware that he was fasting, if a fasting person inserts a laxative (a medicine) into the anal orifice or inhales medicine through nostrils, his fast will become invalid. (Fatāwā ‘Ālamgīrī, vol. 1, pp. 204)
8. If water went down the throat unintentionally whilst rinsing the mouth, or if one sniffed water through nose and it reached the brain then the fast will become invalid. However, if it happens in forgetfulness (when one was unaware that he was fasting) fast will not be invalid even if he does it deliberately. Likewise, if someone throws something towards the fasting person and it goes down the throat, his fast will become invalid. (Al-Jauĥara-tun-Nayyaraĥ, vol. 1, pp. 178)
9. Drinking or eating something whilst asleep will result in the invalidation of the fast. Similarly, if the mouth of a fasting person was open and a drop of water or a flake of snow goes down his throat his fast will become invalid. (Al-Jauĥara-tun-Nayyaraĥ, vol. 1, pp. 178)
10. Swallowing another person’s saliva or putting one’s own saliva onto one’s palm and then swallowing it will invalidate the fast. (Fatāwā ‘Ālamgīrī, vol. 1, pp. 203)
11. Swallowing the saliva or phlegm that is already in the mouth does not invalidate the fast, spitting the saliva every now and then is not necessary.
12. If one put a coloured string into his mouth, which changes the colour of the saliva and then he swallowed that coloured saliva, his fast would become invalid. (Fatāwā ‘Ālamgīrī, vol. 1, pp. 203)
13. Swallowing one or two drops of tear will not invalidate the fast, but swallowing many drops whose saltiness is felt in the whole mouth will result in the invalidation of the fast. The same ruling applies to sweat. (Fatāwā ‘Ālamgīrī, vol. 1, pp. 203)
14. During defecation (i.e. relieving oneself), if the anal orifice appears out, one must dry it properly with a piece of cloth etc. before standing up so that there remains no wetness. If he stands up with drops of water on the anus, causing the water to be absorbed into the body, the fast will become invalid. This is the reason why the respected Islamic jurists رَحِمَهُمُ الـلّٰـهُ تَـعَالٰی have advised the fasting persons to avoid breathing whilst washing the anus [after defecation]. (Fatāwā ‘Ālamgīrī, vol. 1, pp. 204)

## 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 correct. Sayyidunā Abū Ĥurayraĥ رَضِىَ اللهُ تَعَالٰی عَنْهُ has narrated that the Noble Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said, ‘The fast of a person who vomits involuntarily in Ramadan will not break but if a person vomits deliberately it will break.’ (Kanz-ul-‘Ummāl, vol. 8, pp. 230, Ḥadīš 23814)

He صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has also said, ‘The one who vomits involuntarily does not have to do Qaḍā (repetition) for his fast but the one who vomits deliberately must do Qaḍā.’ (Jāmi’ Tirmiżī, vol. 2, pp. 173, Ḥadīš 720)

## Seven rulings regarding vomiting

1. In the state of fast, vomiting involuntarily will not invalidate the fast, no matter how much it is (even if a whole bucket fills with vomit). (Durr-e-Mukhtār, vol. 3, pp. 392)
2. Deliberate mouthful vomiting will invalidate the fast provided one was aware that he was fasting. (Durr-e-Mukhtār, vol. 3, pp. 392)
3. Even deliberate mouthful vomiting will invalidate the fast only when the vomit contains food or water or bile or blood. (ibid)
4. Vomiting only phlegm will not invalidate the fast. (ibid, pp. 394)
5. Vomiting only a bit (not a mouthful) deliberately will not invalidate the fast. (Durr-e-Mukhtār, vol. 3, pp. 393)
6. In case of vomiting less than a mouthful and then swallowing it whilst it is still in the mouth (regardless of whether it is swallowed deliberately or unintentionally) the fast will not become invalid. (ibid)
7. Though involuntary mouthful vomiting will not invalidate the fast if one swallows even a chick-pea amount of it, the fast will become invalid. However, if the swallowed amount is less than the size of a chick-pea, the fast will not become invalid. (Durr-e-Mukhtār, vol. 3, pp. 392)

## Definition of mouthful vomit

The vomit that cannot be prevented without bother is ‘mouthful vomit.’

(Fatāwā ‘Ālamgīrī, vol. 1, pp. 204)

## Five rulings regarding vomiting in state of Wuḍū

1. In the state of Wuḍū, mouthful vomiting that contains food, water or bile will invalidate the Wuḍū (regardless of whether it is deliberate or involuntary). (Baĥār-e-Sharī’at, pp. 26, part 2)
2. Mouthful vomiting of phlegm will not invalidate the Wuḍū. (ibid)
3. Vomiting of flowing blood will invalidate the Wuḍū.
4. Vomiting of flowing blood will invalidate the Wuḍū only when the blood dominates the saliva. (Rad-dul-Muḥtār, vol. 1, pp. 267) In other words, if the blood turns the saliva red then it is dominant and therefore Wuḍū will be invalid but if there is more saliva than blood then Wuḍū will not be invalid. The sign of the blood being in less amount is that the vomit (of saliva) will be yellow in colour.
5. If the vomit contains congealed blood that is less than a mouthful, Wuḍū will not be invalid. (Derived from Baĥār-e-Sharī’at, pp. 26, part 2)

## Important advice

Mouthful vomit (excluding phlegm) is impure. Ensure that not even a single drop of it stains your clothes or body. Today people are not aware of it and do not care about

drops of vomit, staining their clothes. They even wipe the impure vomit from their mouths etc. with their own clothes. May Allah عَزَّوَجَلَّ enable us to protect ourselves from impurities!

آمِيۡن بِجَاهِ النَّبِيِّ الۡاَمِيۡن صَلَّى اللّٰهُ تَعَالٰى عَلَيۡهِ وَاٰلِهِ وَسَلَّم

صَلُّوۡا عَلَى الۡحَبِيۡب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

## Eating or drinking forgetfully will not invalidate fast

Sayyidunā Abū Ĥurayraĥ رَضِىَ اللهُ تَعَالٰی عَنْهُ has narrated that the Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said, ‘The fasting person who eats or drinks forgetfully has to complete his fast because Allah عَزَّوَجَلَّ has fed him.’ (Ṣaḥīḥ Bukhārī, vol. 1, pp. 636, Ḥadīš 1933)

## Twenty one points about acts that do not invalidate fast

1. Eating, drinking or having intercourse forgetfully will not invalidate the fast whether it is a Farḍ fast or a Nafl one. (Durr-e-Mukhtār, Rad-dul-Muḥtār, vol. 3, pp. 365)
2. If someone sees a fasting person do any of such acts, it is Wājib for him to remind the fasting person of his fast. If he did not remind, he will be sinner.

However, if the person 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 رَحِمَهُمُ الـلّٰـهُ تَـعَالٰی have said, ‘If the fasting person is young one should remind him but if he’s old then there’s no harm in not reminding him’, but this rule is based on the fact that the young are generally strong (and healthy) and the old are generally weak. In fact, this ruling has nothing to do with old-age and young-age, instead, it applies on the basis of 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 Wājib to remind him. (Rad-dul-Muḥtār, vol. 3, pp. 365)

1. If a fly or dust or smoke goes down the throat, the fast will not become invalid even if one was aware that he was fasting. 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, the fast will not become invalid if the dust goes down the throat in the aforementioned cases. (Durr-e-Mukhtār, Rad-dul-Muḥtār, vol. 3, pp. 366)
2. Similarly, if the car or bus smoke or the blowing dust reaches the throat, it will not invalidate the fast even if one was aware that he was fasting.
3. If the smoke of a burning incense stick enters the nose, fast will not be invalid. However, if one takes his nose closer to a burning incense or frankincense and (deliberately) inhales the smoke despite being aware that he was fasting, his fast will become invalid. (Rad-dul-Muḥtār, vol. 3, pp. 366)
4. Treating the heat of the body by placing a pierced horn over the area of pain, massaging oil or applying kohl (into eyes) will not invalidate the fast; even if one feels the taste of oil or kohl in throat or even if the colour of the ‘kohl’ appears in saliva. (Al-Jauĥara-tun-Nayyaraĥ, vol. 1, pp. 179)
5. Fast will not be invalid in case of feeling the coolness of the water inside the body after taking bath. (Fatāwā ‘Ālamgīrī, vol. 1, pp. 230)
6. If one rinses the mouth with water and spits the water out completely, just a little wetness has remained inside the mouth; swallowing this wetness with saliva will not invalidate the fast. (Rad-dul-Muḥtār, vol. 3, pp. 367)
7. The fast will not be invalid even if the taste of the medicine being crushed is felt in the throat. (ibid)
8. The fast will not be invalid if water enters the ear or even if one pours it deliberately. (Durr-e-Mukhtār, vol. 3, pp. 367)
9. Inserting a splinter into the ear to itch it does not invalidate the fast. Even if the splinter comes into contact with ear-dirt and this act is repeatedly done, the fast will not become invalid. (ibid)
10. If a tiny particle was in the mouth or was stuck between the teeth and it goes down the throat with saliva, the fast will not become invalid. (ibid)
11. If the gums bleed and the blood reaches the throat but does not go down the throat, fast will not be invalid in this case. (Fatḥ-ul-Qadīr, vol. 2, pp. 258)
12. Swallowing a fly unintentionally will not invalidate the fast but swallowing it deliberately will invalidate the fast. (Fatāwā ‘Ālamgīrī, vol. 1, pp. 203)
13. If somebody 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 become invalid, but if he swallows the morsel of food or water that was in his mouth despite recalling the fast, the fast will become invalid. (ibid)
14. If a person who was eating before dawn spits out everything in his mouth as soon as the time for Saḥarī ends, his fast will not be invalid but if he swallows the food etc. that was in his mouth, his fast will be invalid. (Fatāwā ‘Ālamgīrī, vol. 1, pp. 203)
15. Backbiting does not invalidate the fast. (Durr-e-Mukhtār, vol. 3, pp. 362) However, backbiting is a major sin. The Holy Quran refers to backbiting as ‘eating one’s dead brother’s flesh’ and a Ḥadīš states that ‘backbiting is worse than even fornication.’ (Attarghīb Wattarĥīb, vol. 3, pp. 331, Ḥadīš 24) Backbiting removes the blessings of the fast. (Baĥār-e-Sharī’at, part 5, pp. 611)
16. Being in the state of major impurity (when taking ritual bath is obligatory) or even spending the whole day in this impure state will not invalidate the fast. (Durr-e-Mukhtār, vol. 3, pp. 372) However, remaining in this state deliberately and missing Ṣalāĥ is a sin and Ḥarām. A Ḥadīš states that the angels of mercy do not enter the house in which there is a ‘Junub’ (the one who is in the state of major impurity). (Baĥār-e-Sharī’at, part 5, pp. 116)
17. If one chews a sesame seed or a tiny particle equal to a sesame seed in size which then goes down the throat with saliva, his fast will not be invalid, however, the fast will be invalid if its taste is felt in the throat. (Fatḥ-ul-Qadīr, vol. 2, pp. 259)
18. Swallowing saliva or phlegm of the mouth will not invalidate the fast. (Rad-dul-Muḥtār, vol. 3, pp. 373)
19. Swallowing the dried mucus of the nose by inhaling will not invalidate the fast. (ibid)

## Makrūĥ acts in fasting

Let’s have a look at the Makrūĥ acts of fast. Though the fast does not become invalid in case of committing these unpleasant acts, they affect the spirituality of the fast. Here are three blessed Aḥādīš in this regard.

1. Sayyidunā Abū Ĥurayraĥ رَضِىَ الـلّٰـهُ تَعَالٰی عَـنْهُ has narrated that the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said, ‘If someone doesn’t avoid indecent speech and acts, Allah عَزَّوَجَلَّ doesn’t need such a person as he has just left eating and drinking.’ (Ṣaḥīḥ Bukhārī, vol. 1, pp. 628, Ḥadīš 1903)
2. Sayyidunā Abū Ĥurayraĥ رَضِىَ اللهُ تَعَالٰی عَنْهُ has reported that the Prophet of Raḥmaĥ, the Intercessor of Ummaĥ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said, ‘The fast is like a shield unless it is torn.’ He صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم was asked as to how the shield is torn, he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم replied ‘By lying or backbiting.’ (Attarghīb Wattarĥīb, vol. 2, pp. 94, Ḥadīš 3)
3. Sayyidunā ‘Āmir Bin Rabī’aĥ رَضِىَ الـلّٰـهُ تَعَالٰی عَـنْهُمَا has said, ‘I have repeatedly seen the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم use a Miswāk in the state of fast.’ (Jāmi’ Tirmiżī, vol. 2, pp. 176, Ḥadīš 725)

## Twelve points about Makrūĥ acts in fasts

1. Lying, telling tales, backbiting, unlawful use of eyes, abusing, hurting someone without the permission of Sharī’aĥ, shaving beard etc. all are already prohibited and Ḥarām acts and committing them in the state of fast is even more severely Ḥarām. These sins remove the spirituality of the fast.
2. It is Makrūĥ for a fasting person to unnecessarily taste or chew any thing.

Tasting food to make sure that salt has been mixed into food in required quantity is a valid exemption for a wife whose ill tempered husband gets annoyed if the food is not to his liking. There is no harm for her in tasting food in this case. Chewing food to make it soft (and edible) for her child is a valid exemption for a mother whose child cannot eat bread and she doesn’t have any other soft food to feed the child. She can chew food in this case provided there’s no such woman who is experiencing her

menses or post natal bleeding[[11]](#footnote-11) or anyone else who can chew the food for the child. Therefore, chewing food to make it soft for a child is not Makrūĥ for her. (Durr-e-Mukhtār, vol. 3, pp. 395) However, one must be extremely careful when tasting or chewing food (even for valid reasons) because if one swallows even a small amount, the fast will become invalid.

## What is meant by ‘tasting?’

Tasting does not imply what people today regard as ‘tasting’ i.e. ‘eating a bit to know the flavour of the food.’ This isn’t ‘tasting’ instead, it’s ‘eating’ that will invalidate fast, and if the conditions of expiation are met one will have to give the expiation for it either. Tasting simply means placing a little amount of food onto the tongue to taste its flavour and then spitting it out. It must not be swallowed even in the least amount.

1. There is no harm in tasting the food etc. that one intends to buy in order to avoid the loss of money. However, if there is no such risk, it is Makrūĥ. (Durr-e-Mukhtār, vol. 3, pp. 395)
2. Kissing the wife, hugging her or touching her body is not Makrūĥ. However, if one fears that it will lead to ejaculation or intercourse (then it is Makrūĥ). Sucking her lips or tongue during fast is absolutely Makrūĥ. Making sex organs touch each other is also Makrūĥ during fast[[12]](#footnote-12). (Rad-dul-Muḥtār, vol. 3, pp. 396)
3. Smelling a rose, musk etc., applying oil into beard or moustache, and applying kohl into eyes are not Makrūĥ for a fasting person. (Durr-e-Mukhtār, vol. 3, pp. 397)
4. There is no harm in smelling or applying any type of ‘Iṭr (perfume) onto clothes in the state of fast. (Rad-dul-Muḥtār, vol. 3, pp. 397)
5. Using a Miswāk in the state of fast is not Makrūĥ. As it is a Sunnaĥ in other days, it is a Sunnaĥ in fast as well whether it is dry or wet, and whether it is used before the Shar’ī midday or after that, it isn’t Makrūĥ any time. (Rad-dul-Muḥtār, vol. 3, pp. 399)
6. Most people are under the impression that it is Makrūĥ for a fasting person to use a Miswāk after noon. This is contrary to our Ḥanafī school of thought. (ibid)
7. A fasting person should not use such a Miswāk whose strands break off (into mouth) or whose taste is felt in the mouth. (Fatāwā Razawiyyaĥ referenced, vol. 10, pp. 511) If a strand of Miswāk or its fragment goes down the throat the fast will become invalid (provided one was aware that he was fasting).
8. It is not Makrūĥ to rinse the mouth or sniff water into the nose or have a bath (apart from performing Wuḍū or obligatory Ghusl) or moisten the body with a wet cloth in order to cool oneself down. However, it is Makrūĥ to wrap a wet cloth around the body showing worry because showing disinterest in worshipping is not good. (Rad-dul-Muḥtār, vol. 3, pp. 399)
9. Some fasting Islamic brothers spit repeatedly. They are perhaps under the impression that one shouldn’t swallow even his own saliva in fast, whereas it is not correct. However, (deliberately) accumulating saliva in the mouth and then swallowing it is Makrūĥ (it is very unpleasant to do this even when one is not fasting). (Baĥār-e-Sharī’at, pp. 129, part 5)
10. In the month of Ramadan, it is not permissible to do such a laborious and hard work that causes such intense weakness that makes it probable to break the fast. Therefore, a chapatti (bread) maker should bake chapattis till the afternoon and then take rest for the rest of the day. (Durr-e-Mukhtār, vol. 3, pp. 400) The same applies to labourers, builders, masons and the people doing other laborious work. If such people fear that work will cause intense weakness, they should reduce the amount of work so that they can complete their fast (properly).

## Piece of paper fell from sky

Dear Islamic brothers! In order to develop enthusiasm to learn the legal rulings of Sharī’aĥ, please travel with devotees of Rasūl of Dawat-e-Islami, a global & non-political religious movement of the Quran and Sunnaĥ. Please travel at least once, اِنْ شَــآءَالـلّٰـه عَزَّوَجَلَّ you will experience such religious benefits that you will be surprised.

The blessing of a Madanī Qāfilaĥ is now presented for your persuasion. Therefore, an Islamic brother of Qasba colony (Bāb-ul-Madīnaĥ, Karachi) has stated: We had many daughters in our family; my uncle had seven daughters while my elder brother had nine 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 somebody had cast a magic spell preventing the birth of baby boys. I vowed to travel for 30 days in a Madanī Qāfilaĥ, if a baby boy is born.

After a few days, my wife had a dream in which she saw a piece of paper that fell from the sky, the name Bilāl was written on the piece of paper. اَلْـحَمْـدُ لـِلّٰـه عَزَّوَجَلَّ! Allah عَزَّوَجَلَّ blessed us with a baby boy due to the blessings of the 30 day Madanī Qāfilaĥ. We were blessed with two more baby boys later on.

By the grace of Allah عَزَّوَجَلَّ! The blessings of the 30 day Madanī Qāfilaĥ did not remain confined to me, but every one in our family who did not have a son was blessed with baby boys. اَلْـحَمْـدُ لـِلّٰـه عَزَّوَجَلَّ At present, I am serving Dawat-e-Islami as the responsible of Madanī Qāfilaĥs in my area.

Ā kay tum bā-adab, daykĥ lo faḍal-e-Rab

Madanī munnay milayn, Qāfilay mayn chalo

Come reverentially and see Divine mercy

You’ll have boy baby, travel with Madanī Qāfilaĥ

صَلُّوۡا عَلَى الۡحَبِيۡب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

## Desire not being fulfilled is also reward

Dear Islamic brothers! Did you see how wishes and hopes are fulfilled, grief turns into happiness and difficulty into ease due to the blessings of Madanī Qāfilaĥs.However, it is not necessary that each and every desire will be fulfilled. Sometimes man desires things that aren’t beneficial to him and thus his wishes are not satisfied. In such cases, not being granted what one desires is actually a blessing. For instance, a man might ask for a

son but the birth of a daughter might actually be better for him. Our Allah عَزَّوَجَلَّ says in the 216th verse of Sūraĥ Al-Baqaraĥ (part 2):

عَسٰۤى اَنْ تُحِبُّوْا شَیْــٴًـا وَّ هُوَ شَرٌّ لَّكُمْؕ-

It is likely that you may like a thing which is bad for you.

[Kanz-ul-Īmān (Translation of Quran)] (Part 2, Sūraĥ Al-Baqaraĥ, verse 216)

## Excellence of daughter

Remember! The birth of a daughter is a great blessing. Here are 3 Sayings of the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم in this regard:

1. The man who brings up three daughters will enter Heaven and will be rewarded the same as a warrior who fights (in the way of Allah عَزَّوَجَلَّ) in the state of fast and offers Ṣalāĥ. (Attarghīb Wattarĥīb, vol. 3, pp. 46, Ḥadīš 26)
2. Whoever has three daughters or three sisters and treats them well will enter Heaven. (Jāmi’ Tirmiżī, vol. 3, pp. 366, Ḥadīš 1919)
3. If someone brings up three 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) Allah عَزَّوَجَلَّ will make him enter paradise. (Ashi’at-ul-Lam’āt, vol. 4, pp. 132) When the honourable companions رَضِىَ الـلّٰـهُ تَعَالٰی عَـنْهُم heard this saying they enquired, ‘If he brings up two girls?’ He صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم replied, ‘He will gain the same reward.’ And if people had asked about (bringing up) one (girl) he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم would have replied the same. (Sharḥ-us-Sunnaĥ, vol. 6, pp. 452, Ḥadīš 3351)

Mother of the believers, Sayyidatunā ‘Āishaĥ Ṣiddīqaĥ رَضِیَ اللهُ تَعَالٰی عَنْهَا has said, ‘A woman came to me along with her two daughters and began to beg[[13]](#footnote-13). I had nothing but a date which I gave to her. She split the date between her two daughters and left without eating any of it herself. Later, when Beloved Rasūl صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم came I told him of this incident. He صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said: [If] the one made responsible for these girls, treats them well, they will become a shield for him against fire (Hell).’ (Ṣaḥīḥ Muslim, pp. 414, Ḥadīš 2629)

Dear Islamic brothers! Why will mercy not be showered upon the Madanī environment and Sunnaĥ-Inspiring Ijtimā’āt of Dawat-e-Islami as many Auliyā رَحِمَهُمُ الـلّٰـهُ تَـعَالٰی might be present amongst all these devotees of Rasūl.

A’lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالٰی عَلَيْه has said: There are blessings in congregations. The supplications made in congregations of Muslims are more likely to be fulfilled. Scholars have said wherever 40 pious Muslims gather there will definitely be a Walī of Allah عَزَّوَجَلَّ amongst them. (Fatāwā Razawiyyaĥ referenced, vol. 24, pp. 184 – Taysīr Sharḥ Jāmi’-uṣ-Ṣaghīr, vol. 1, pp. 312, Ḥadīš 714)

Even if your prayer appears to be unanswered you must avoid uttering words of complaint. Allah عَزَّوَجَلَّ knows what is better for us. We must be grateful to Allah عَزَّوَجَلَّ at all times, if He عَزَّوَجَلَّ gives you a boy thank him, if He عَزَّوَجَلَّ gives you a girl thank him, if He عَزَّوَجَلَّ gives you both thank him, and if He عَزَّوَجَلَّ doesn’t give you either still thank him in all states and circumstances. Allah عَزَّوَجَلَّ says in verses 49 and 50 of Sūraĥ Ash-Shūrā:

لِلّٰهِ مُلْكُ السَّمٰوٰتِ وَ الْاَرْضِؕ-یَخْلُقُ مَا یَشَآءُؕ-یَهَبُ لِمَنْ یَّشَآءُ اِنَاثًا وَّ یَهَبُ لِمَنْ یَّشَآءُ الذُّكُوْرَۙ(۴۹)

اَوْ یُزَوِّجُهُمْ ذُكْرَانًا وَّ اِنَاثًاۚ-وَ یَجْعَلُ مَنْ یَّشَآءُ عَقِیْمًاؕ-اِنَّهٗ عَلِیْمٌ قَدِیْرٌ(۵۰)

For Allah عَزَّوَجَلَّ is the Kingdom of the heavens and the earth, He عَزَّوَجَلَّ creates whatever He عَزَّوَجَلَّ likes. He عَزَّوَجَلَّ bestows daughters on whoever He عَزَّوَجَلَّ likes and He عَزَّوَجَلَّ bestows sons on whoever He عَزَّوَجَلَّ likes. Or He عَزَّوَجَلَّ couples both, the sons and the daughters, and He عَزَّوَجَلَّ makes whoever He عَزَّوَجَلَّ likes barren. Undoubtedly, He عَزَّوَجَلَّ is all-knowing, the omnipotent.

[Kanz-ul-Īmān (Translation of Quran)] (Part 25, Sūraĥ Ash-Shūrā, verses 49, 50)

‘Allāmaĥ Maulānā Sayyid Muhammad Na’īmuddīn Murādābādī عَـلَيْهِ رَحۡـمَةُ الـلّٰـهِ الۡـهَادِی has stated, ‘He عَزَّوَجَلَّ is the Creator and Owner of every thing, He عَزَّوَجَلَّ distributes His bounties as He عَزَّوَجَلَّ wants. This was also the case with the honourable Prophets عَـلَيْهِمُ السَّلَام. Sayyidunā Lūṭ عَـلَيْـهِ الـسَّـلَام and Sayyidunā Shu’ayb عَـلَيْـهِ الـسَّـلَام had only daughters, no sons, while Sayyidunā Ibrāĥīm عَـلَيْـهِ الـسَّـلَام had only sons, no daughters and the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم had four sons and four daughters. Sayyidunā Yaḥyā عَـلَيْـهِ الـسَّـلَام and Sayyidunā ‘Īsā عَـلَيْـهِ الـسَّـلَام did not have any children.’ (Khazāin-ul-‘Irfān, pp. 777)

## Valid exemptions for not observing fast

Dear Islamic brothers! Although there are certain conditions and compulsions in which a person is allowed to miss his/her fast, the missed fasts are not forgiven due to compulsions. It is Farḍ to make up for them (do Qaḍā) after being relieved of the compulsion. Even so, there will be no sin in case of missing the fast due to any valid (Shar’ī) compulsion, as clearly stated in ‘*Baĥār-e-Sharī’at*’ with the reference of ‘*Durr-e-Mukhtār*.’

The valid Shar’ī compulsions of missing a fast include travelling, pregnancy, breast feeding, sickness, old age, fear of being killed and Ikrāĥ (i.e. threat of being killed or beaten severely or any body part being cut. If somebody forces the fasting person to break his fast, and if the fasting person knows for sure that threatener would do what he threatens, so he can break his fast in this situation) loss of wisdom and Jihad. If somebody does not fast on account of the aforementioned reasons, he will not be regarded a sinner. (Durr-e-Mukhtār – Rad-dul-Muḥtār, vol. 3, pp. 402)

## Definition of travelling

It is also permissible to miss a fast whilst one is travelling. Keep the distance of journey in mind. According to the research of Imām-e-Aĥl-e-Sunnat A’lā Ḥaḍrat Maulānā Shāĥ Aḥmad Razā Khān عَـلَيْهِ رَحْمَةُ الـرَّحْمٰن ‘By Sharī’aĥ, the distance of a journey is 57½ miles (almost 92km). Therefore, whoever leaves the vicinity of his city or village with the intention of travelling for the above mentioned distance will be regarded a traveller. By Sharī’aĥ, he can miss fast and make up for it later and he has to offer Ṣalāĥ (with ‘Qaṣr’). A traveller can fast, but he will have to reduce his four Rak’āt Ṣalāĥ to two Rak’āt (it is Wājib for him to do so), not doing this is a sin. If someone is unaware of this ruling and offers four Rak’āt, it is Wājib for him to offer two Rak’āt with the intention of Qaṣr. (Derived from Fatāwā Razawiyyaĥ referenced, vol. 8, pp. 270)

Therefore, all such four Rak’āt-Ṣalāĥ offered without Qaṣr (reduction) during the journey due to ignorance will have to be repeated with two Rak’āt with the intention of ‘Qaṣr’ (calculate all such Ṣalāĥ and offer them). However, a traveller will have to offer four Rak’āt if he offers his Ṣalāĥ following a resident (non traveller) Imām. There is no need to repeat Sunan and Witr. The ruling of ‘Qaṣr’ only applies to the Farḍ Rak’āt of Ẓuĥr, ‘Aṣr and ‘Ishā: two Rak’āt will be offered instead of four. The Sunan and Witr Ṣalāĥ will be offered as usual without any reduction.

After reaching the destination, if there is the intention to stay over there for a period of less than 15 days he will remain a traveller and the ruling that applies to a traveller will apply to him. However, if he intends to stay there for 15 days or more than 15 days the ruling of a traveller will no longer apply to him and he will be regarded a resident (‘Muqīm’) therefore he will have to fast and offer Ṣalāĥ completely.

To learn the detailed rulings regarding ‘travelling’ please refer to *Baĥār-e-Sharī’at*, part 4: Chapter of a Traveller.

## Slight illness is not a valid exemption

If someone is severely ill and there is a high probability that his illness will prolong or recovery will be delayed as a result of fasting, he is allowed to miss his fast in this case (further details to follow).

Unfortunately, it is observed these days that people miss fasts or, Allah عَزَّوَجَلَّ 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 exemption he will not be able to regain its blessings even if he spends the rest of his life fasting.

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

## One has a choice to fast or not in journey

1. Mother of the believers, Sayyidatunā ‘Āishaĥ Ṣiddīqaĥ رَضِیَ اللهُ تَعَالٰی عَنْهَا has said that Sayyidunā Ḥamzaĥ Bin ‘Amr Aslamī رَضِىَ الـلّٰـهُ تَعَالٰی عَـنْهُ used to fast in abundance. He رَضِىَ اللهُ تَعَالٰی عَنْهُ asked the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم ‘Shall I fast during journey?’ He صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم replied, ‘You have the choice whether to fast or not.’ (Ṣaḥīḥ Bukhārī, vol. 1, pp. 640, Ḥadīš 1943)
2. Sayyidunā Abū Sa’īd Khudrī رَضِىَ اللهُ تَعَالٰی عَنْهُ has said, ‘We set out for Jihad with the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم on the 16th of Ramadan; some of us fasted whereas some didn’t. Those who fasted didn’t object to those who didn’t fast and vice versa.’ (Ṣaḥīḥ Muslim, pp. 564, Ḥadīš 1116)
3. Sayyidunā Anas Bin Mālik Ka’bī رَضِىَ اللهُ تَعَالٰی عَنْهُ has narrated that the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said, ‘Allah عَزَّوَجَلَّ has reduced the Ṣalāĥ of a traveller by half (the 4 Rak’āt Ṣalāĥ will be offered as 2 Rak’āt) and exempted travellers and breast feeding and pregnant women from fasting (they are allowed to miss their fasts and make up for them later).’ (Jāmi’ Tirmiżī, vol. 2, pp. 170, Ḥadīš 715)

## 33 Points about exemptions for not having fast

[Remember that one will have to keep Qaḍā fast for every missed fast after relief from the compulsion].

1. A traveller has the choice whether to fast or not. (Rad-dul-Muḥtār, vol. 3, pp. 403)
2. If a traveller and his companion do not suffer any harm in case of fasting, it is preferable to fast during the journey, but if either of them or both will be suffering harm then it is better not to fast. (Durr-e-Mukhtār, vol. 3, pp. 405)
3. If a traveller becomes a resident (as per the Shar’ī definition of resident) before Ḍaḥwā Kubrā[[14]](#footnote-14) (Shar’ī midday) and he hasn’t yet eaten or drunk anything, it is Wājib for him to make the intention of fast. (Al-Jauĥara-tun-Nayyaraĥ, vol. 1, pp. 186) Let’s say, for instance, that someone lives in the famous Pakistani city Hyderabad, he leaves Bāb-ul-Madīnaĥ Karachi to head for Hyderabad and arrives there at 10 a.m. If he has not eaten anything since dawn during the journey, it is Wājib for him to make the intention of fast.
4. If somebody sets out a journey at daytime, he cannot break that day’s fast because of that journey. However, if he broke the fast during the journey he would not be required to pay expiation for it but doing so is a sin. (Rad-dul-Muḥtār, vol. 3, pp. 416) It is Farḍ to make up for this fast.
5. If somebody breaks fast before he sets out his journey and then he begins his journey, expiation will be mandatory for him (provided that the conditions for expiation are met). (ibid)
6. If somebody begins journey during the daytime (and did not break fast during the journey) but then returned home to take something which he had left at home forgetfully and broke fast, expiation will be Wājib (provided that the conditions of expiation are met). If he had broken it during the journey, only making up for it by fasting another day would have been Farḍ as stated in point number 4. (Fatāwā ‘Ālamgīrī, vol. 1, pp. 207)
7. If somebody is forced to break fast he can do so, but he will be rewarded if he takes patience. (The definition of ‘Ikrāĥ (being forced)’ has already been explained on page 642). (Rad-dul-Muḥtār, vol. 3, pp. 402)
8. If the life of a fasting person is in danger as a result of being stung by a snake, he should break the fast. (Rad-dul-Muḥtār, vol. 3, pp. 402)
9. If anyone breaks his fast due to any of the aforementioned reasons, it is Farḍ for him to make up for it by fasting another day. Maintaining the order in these missed fasts is not Farḍ. Therefore, if he kept Nafl fasts before keeping his Qaḍā fasts, the Nafl fasts will still be valid.

However, once he is relieved of the compulsion for missing fasts, the ruling is that he must keep his Qaḍā fasts before the arrival of the next Ramadan. A Ḥadīš states, ‘If any one has to keep previous Ramadan’s fasts as Qaḍā, but he doesn’t do, his fasts of the current Ramadan will not be accepted.’ (Majma’-uz-Zawāid, vol. 3, pp. 415)

If the next Ramadan arrives and one hasn’t yet kept the Qaḍā fasts for the previous Ramadan, he has to keep fast for the present Ramadan first instead of keeping the Qaḍā fast for the previous Ramadan. He has to keep Qaḍā fasts later on. If the one who is neither ill nor traveller, fasts in Ramadan with the intention of making up for the missed fasts of the previous Ramadan, these fasts will not be considered Qaḍā, these are the fasts of the present Ramadan. (Durr-e-Mukhtār, vol. 3, pp. 405)

1. If a pregnant or breast feeding woman has credible fear of losing her life or the life of the baby (if she fasts) she is allowed to miss the fast that day, whether she is the baby’s mother or the wet nurse, and even if she is being paid to suckle the baby in Ramadan (there is the same ruling for her). (Durr-e-Mukhtār, Rad-dul-Muḥtār, vol. 3, pp. 403)
2. Don’t fast in the state of such extreme hunger or thirst that brings about the credible risk of death or loss of intellect. (Durr-e-Mukhtār, Rad-dul-Muḥtār, vol. 3, pp. 402)
3. If it is highly likely that the illness of a patient will intensify due to fast or the process of recovery will be delayed or if a healthy person is almost sure that he will fall ill, then he is allowed to miss his fast that day (and make up for it later). (Durr-e-Mukhtār, vol. 3, pp. 403)
4. As to the aforewritten cases ‘high likelihood’ is a condition. Just suspicions are not sufficient. There are three ways to determine a ‘high likelihood’: (1) Visible symptoms (2) Personal experience (3) Advice of a pious 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 pious Muslim doctor or if he did so just on the advice of a non-Muslim or an impious doctor (for example, a clean-shaven doctor), it will be mandatory for him not only to make Qaḍā for this fast but also pay expiation for it provided that the conditions are met. (Rad-dul-Muḥtār, vol. 3, pp. 404)

1. Offering Ṣalāĥ and fasting during menses or post natal bleeding are Ḥarām and will not be valid. Moreover, reciting or touching verses of the Holy Quran or their translations in this state is also Ḥarām. (Baĥār-e-Sharī’at, part 2, pp. 88-89)
2. 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 as if she is fasting. (Al-Jauĥara-tun-Nayyaraĥ, vol. 1, pp. 186)
3. However it is better for her to eat secretly, especially for the one experiencing menses. (Baĥār-e-Sharī’at, part 5, pp. 135)
4. If there is a very old man who is growing weaker and weaker day by day and is quite unable to fast and there seems no chance of him being capable enough to fast in the future either, he is allowed not to keep his fasts. He has to give a Ṣadaqaĥ-e-Fiṭr (about 1.920 Kilograms of wheat or its flour or money equivalent to its value) as Fidyaĥ for each missed fast to a Miskīn[[15]](#footnote-15). (Durr-e-Mukhtār, vol. 3, pp. 410)
5. If such an old man cannot fast in summer but can in winter so he can miss his fasts in summer but it will be Farḍ for him to make up for them in winter. (Rad-dul-Muḥtār, vol. 3, pp. 472)
6. If he pays his Fidyaĥ (expiation) but later on regains his strength to fast, his given Fidyaĥ will turn into a Nafl Ṣadaqaĥ and he will have to make up for those missed fasts. (Fatāwā ‘Ālamgīrī, vol. 1, pp. 207)
7. He can pay the Fidyaĥ for the whole month in one payment at the beginning or the end of Ramadan. (Fatāwā ‘Ālamgīrī, vol. 1, pp. 207)
8. Paying each Fidyaĥ to a different person is not necessary. He can give the Fidyaĥ of several Fasts to the same person. (Durr-e-Mukhtār, vol. 3, pp. 410)
9. If somebody starts a Nafl fast deliberately, it will become Wājib for him to complete it. If he breaks it he will have to make up for it (it will be Wājib to do so). (Rad-dul-Muḥtār, vol. 3, pp. 411)
10. If somebody fasted assuming that he has to keep a missed fast as Qaḍā, but having started the fast, he realised that he does not have to, he can break this fast instantly in this case but if he didn’t break it instantly, he can no longer break it and if he broke, it would become Wājib for him to make up for it. (Durr-e-Mukhtār, vol. 3, pp. 411)
11. If a Nafl fast becomes invalid unintentionally, for instance, if a woman’s menses begin whilst she is in the state of fast, making up for it will still be Wājib. (Durr-e-Mukhtār, vol. 3, pp. 412)
12. If somebody fasts on Eid-ul-Fiṭr or any of the four days of Eid-ul-Aḍḥā, 10th 11th 12th and 13th of Żul-Ḥijja-til-Ḥarām, it is not Wājib for him to complete the fast because fasting on these days is Ḥarām. Further, in case of breaking such a fast, its Qaḍā is not Wājib either. Instead, it will be Wājib for him to break it. If he vowed to fast on any of these days it would be Wājib for him to fulfil his vow but not on these days (on other days). (Rad-dul-Muḥtār, vol. 3, pp. 412)
13. It is not permissible to break a Nafl fast without a valid exemption. If a guest feels resentment due to the host not eating with him or if a host feels resentment due to the guest not eating, it is a valid exemption for breaking a Nafl fast to eat with the

other, provided that he is certain to make its Qaḍā another day, and that he breaks it before Ḍaḥwā Kubrā, not after it. (سُـبْحٰـنَ الـلّٰـه عَزَّوَجَلَّ! This shows how profusely Sharī’aĥ values the honour of a Muslim). (Fatāwā ‘Ālamgīrī, vol. 1, pp. 208)

1. A guest can only break his fast before Ḍaḥwā Kubrā if the host is not pleased with his mere presence and will resent if the guest doesn’t eat, provided he (the guest) is sure to make up for the fast later. However, if the host is pleased with the mere presence of the guest and will not mind if he doesn’t eat then he (the guest) will not be allowed to break his fast. (Fatāwā ‘Ālamgīrī, vol. 1, pp. 208)
2. It is permissible to break a Nafl fast even after Ḍaḥwā Kubrā in case of parents’ displeasure. One can break this fast any time before ‘Aṣr but not after ‘Aṣr. (Durr-e-Mukhtār, Rad-dul-Muḥtār, vol. 3, pp. 414)
3. A woman should not have a Nafl, vow or sworn fast without her husband’s permission. If she does, her husband can make her break it, and if she breaks the fast it will become Wājib for her to make up for it, but she needs her husband’s permission even for keeping this Qaḍā fast. However, she can fast of her own accord, if her husband has died or given her a ‘Bāin’ divorce (a divorce in which Nikāḥ becomes invalid and the husband cannot revert).

If the woman’s fasting does not cause her husband any problem she can keep a Qaḍā fast even without his permission. For instance, if he is on a journey or ill or in a state of Iḥrām (pilgrimage) she can keep Qaḍā fasts 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-Muḥtār, vol. 3, pp. 415)

1. She does not need her husband’s permission to keep Ramadan fasts or fasts for Qaḍā of Ramadan. She must fast even if he prevents her from fasting. (Durr-e-Mukhtār, Rad-dul-Muḥtār, vol. 3, pp. 415)
2. If one is an employee or does a job on wages he cannot have a Nafl fast without his employer’s permission because fasting will cause sluggishness at work. However, if he is strong enough to work normally and completely without sluggishness despite fasting, he does not need permission to keep a Nafl fast in this case. (Rad-dul-Muḥtār, vol. 3, pp. 416)
3. 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-Muḥtār, vol. 3, pp. 416)
4. If parents prevent their son from having a Nafl fast for fear of illness, he must obey his parents. (Rad-dul-Muḥtār, vol. 3, pp. 416)

Here are twelve points about the acts that make only Qaḍā necessary. Doing Qaḍā means observing one fast after Ramadan for each missed fast.

## Twelve points about Qaḍā

1. If somebody ate, drank or engaged in intercourse assuming that some part of night was still left but he came to know later on that it was the time of dawn (Ṣubḥ-e-Ṣādiq), so his fast would be invalid. It is necessary to keep this fast as Qaḍā later on. (Rad-dul-Muḥtār, vol. 3, pp. 380)
2. If somebody is forced to the extent of Ikrāĥ-e-Shar’ī to eat, as it is a valid exemption for eating, only making up for that fast will be mandatory for him, even if he eats with his own hands. (Durr-e-Mukhtār, vol. 3, pp. 402)

The summary of this ruling is that if somebody forces the fasting person to break his fast by threatening him to kill, cut any body part or beat severely, and the fasting person knows that the threatening person would do what he threatens, so Ikrāĥ-e-Shar’ī is there, the fasting person can break his fast in this situation, but it is mandatory to make up for it later.

1. If somebody ate, drank or engaged in intercourse in the state of forgetfulness, or ejaculated due to a lustful look, or experienced a nocturnal emission, or vomited and thus assumed that his fast had broken and so he ate something deliberately, only making up for this fast would be necessary for him. (Durr-e-Mukhtār, vol. 3, pp. 375)
2. Inhaling medicine through the nose in the state of fast will invalidate the fast and it would be mandatory to make up for it. (Durr-e-Mukhtār, vol. 3, pp. 376)
3. Eating a stone, grit, soil, wool, grass, paper or anything else that people feel disgusted by, will invalidate the fast but one will only have to make up for it (expiation is not Wājib). (Durr-e-Mukhtār, vol. 3, pp. 377)
4. If rain-water or flake of snow goes down the throat, the fast will become invalid and it would be mandatory to make up for it. (Durr-e-Mukhtār, vol. 3, pp. 378)
5. Likewise, swallowing a large amount of sweat or tears will invalidate the fast. One will have to make up for it. (ibid)
6. If somebody continued to eat assuming that some part of night was still left but came to know later on that the time of Saḥarī had ended while he was eating, his fast would be invalid and he will have to make up for it. (Rad-dul-Muḥtār, vol. 3, pp. 380)
7. If somebody breaks the fast assuming that the sun had set, but came to know later that it hadn’t set, his fast will become invalid and he will have to make up for it. (Rad-dul-Muḥtār, vol. 3, pp. 380)
8. If someone mistakenly does Ifṭār before the sunset as a result of premature utterance of Maghrib Ażān or siren-wailing, and comes to know later on that siren or Ażān started earlier than the sunset, even if it is not his fault his fast will still become invalid and he will have to make up for it. (Derived from Rad-dul-Muḥtār, vol. 3, pp. 383)
9. Unfortunately, people have been heedless about the matters of Sharī’aĥ these days. Every Muslim should be careful about his fasts himself. Rather than relying on sirens or radio and TV announcements or even the Ażān, every one should get the correct information of Saḥarī and Ifṭār timings.
10. During Wuḍū, if water reached the brain or went down the throat while sniffing water into nose the fast would become invalid and its Qaḍā would be mandatory provided one was aware that he was fasting. However, if one was unaware of the fast at that moment his fast will not become invalid. (Fatāwā ‘Ālamgīrī, vol. 1, pp. 202)

## Rulings regarding expiation

Dear Islamic brothers! In some cases, breaking a fast in Ramadan deliberately without a valid exemption will only make it Wājib to do Qaḍā but in some cases, it will make it necessary to pay expiation, in addition to making up for the broken fast.

## Method of paying expiation for fasting

The expiation for breaking (invalidating) a fast is to free a male or female slave, if possible. If this isn’t possible, for example, he does not have a slave or slave girl nor can he afford to buy them or though he has enough money, slaves and slave girls are not available (like in present age) then he will have to keep 60 fasts consecutively. If this isn’t possible either, he will have to serve 60 Miskīn[[16]](#footnote-16) people with lunch and dinner (such that they are full). It is necessary to serve both the meals to the same 60 people. If one wants, he can give one Ṣadaqaĥ-e-Fiṭr (i.e. about 1.920 Kilograms wheat or money equivalent to its value) to each of the 60 different Miskīn people, but he can’t give 60 Ṣadaqaĥ-e-Fiṭr to the same person at once. However, he can give the same Miskīn a separate Ṣadaqaĥ-e-Fiṭr each day for 60 days.

In case of paying expiation in the form of fast, it is necessary to keep all the 60 fasts consecutively. If one misses even a single fast in between these 60 fasts, he will have to resume fasting from the very first fast. The previously observed fasts will not be counted, even if he had kept 59 fasts, and whether he missed (that one fast) due to illness or any other reason. However, if a woman experiences her menses whilst keeping fast for expiation her previously kept fasts will not lapse. In other words, she will not have to resume her fasting from the very first fast. After menses, she will keep the remaining fasts only to complete her sixty fasts. Her expiation will get paid. (Derived from Rad-dul-Muḥtār, vol. 3, pp. 390)

One who makes the intention of fasting during the night but then deliberately breaks his fast in the morning or any time during the day or even just a single moment before the time of Ifṭār, without a valid exemption, with something that human nature does not dislike (i.e. food, water, tea, fruits, biscuits, drinks, honey, sweets etc.) then he must keep one fast after Ramadan with the intention of making up for this fast. Further, he will also have to pay the expiation for it.

## Eleven points about expiation

1. If a sane, adult and resident Muslim (who is not a traveller by Sharī’aĥ) deliberately engages in intercourse or eats or drinks something for pleasure in the state of the

fast of Ramadan without a valid exemption his fast will become invalid. Both the expiation and the Qaḍā are mandatory for him. (Rad-dul-Muḥtār, vol. 3, pp. 388)

1. In all such cases in which expiation becomes mandatory for breaking the fast, it is a condition that the intention for the fast of Ramadan is made at night. If the intention of the fast was made during the day, and the fast was then broken, expiation is not mandatory, only Qaḍā is enough. (Al-Jauĥara-tun-Nayyaraĥ, vol. 1, pp. 180)
2. If somebody vomited or ate something or engaged in intercourse forgetfully, and he was aware that his fast hasn’t become invalid because of these acts; even then, he ate something, expiation will not be mandatory for him. (Rad-dul-Muḥtār, vol. 3, pp. 375)
3. If somebody had a nocturnal emission and then ate something despite knowing that his fast hadn’t become invalid, expiation will be mandatory for him. (Rad-dul-Muḥtār, vol. 3, pp. 375)
4. If somebody spits his own saliva and then swallows it or swallows someone else’s saliva, expiation will not be mandatory for him. However, if he swallows the saliva of his lover with lust or that of a religious saint for blessings, expiation will be mandatory for him. (Fatāwā ‘Ālamgīrī, vol. 1, pp. 203) If somebody eats such skin of a melon or water-melon that is dry or is such that people feel disgusted by eating it, there is no expiation in this case. If the skin is watery that people like to eat, expiation will be mandatory. (Fatāwā ‘Ālamgīrī, vol. 1, pp. 202)
5. If somebody eats uncooked rice, maize or lentils, expiation will not be mandatory. The same ruling applies to eating uncooked barley. However, if they are baked expiation will be mandatory. (Fatāwā ‘Ālamgīrī, vol. 1, pp. 202)
6. If there was a morsel of food in somebody’s mouth at Saḥarī and the time ended (with the morsel still in his mouth) or if somebody was eating forgetfully and he recalled his fast whilst the morsel of food in mouth, but he swallowed it despite being aware that he was fasting, expiation will be Wājib in both the cases. However, if he took the morsel out of his mouth and then ate it, only Qaḍā of the fast will be Wājib, there will be no expiation. (Fatāwā ‘Ālamgīrī, vol. 1, pp. 203)
7. If somebody suffers from fever on specific days and, it was one of the days when he usually gets fever; he broke fast deliberately assuming that he would get fever,

expiation will lapse (i.e. expiation is not necessary, just making up for it is enough). Similarly, if a woman experiences menses on a fixed date and, it was the day when she normally experiences menses; assuming that she would experience menses she broke fast deliberately but her menses didn’t start, expiation will lapse (i.e. expiation will not be necessary, just making up for it is enough). (Durr-e-Mukhtār, Rad-dul-Muḥtār, vol. 3, pp. 391)

1. If somebody broke two fasts in two different months of Ramadan, he has to pay two expiations even if he had not yet paid expiation for the first fast. If he broke two fasts in the same month of Ramadan and he has not yet given expiation for the first fast, only one expiation will be enough for both the fasts. (Al-Jauĥara-tun-Nayyaraĥ, vol. 1, pp. 182)
2. After the fast has broken, for expiation to become mandatory, 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 post-natal bleeding on the same day or if someone falls so severely ill, having broken fast, that allows him to miss his fast, expiation will lapse. This does not include travelling as travelling is an intentional act. (Al-Jauĥara-tun-Nayyaraĥ, vol. 1, pp. 181)

1. In all such cases in which expiation does not become mandatory despite breaking the fast, it is a precondition that the act of breaking the fast is done only once and without the intention of committing a sin, otherwise expiation will have to be paid. (Durr-e-Mukhtār, Rad-dul-Muḥtār, vol. 3, pp. 440)

## Save 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 mistakes. These days, many wrong practices seem to have become part and parcel of our worship including Saḥarī and Ifṭār. May Allah عَزَّوَجَلَّ protect us!

People talk unreasonably about such issues and then try to defend themselves stubbornly. For instance some people say: ‘*The time of Saḥarī does not end unless so much light of morning spreads that ants appear*.’

Similarly, some people wrongly believe that one can continue to eat till the Ażān of Fajr ends and if the sound of many Ażāns is coming they continue to eat and drink until the last Ażān finishes. How irrational and shocking it is! Just think! What will you do if you live at such a place where you can’t hear the sound of Ażān?

Dear Islamic brothers! Do not ruin your worships due to carelessness of a few minutes. The following verse of Sūraĥ Al-Baqaraĥ has already been mentioned, here it is mentioned again, please read it and ponder:

وَ كُلُوْا وَ اشْرَبُوْا حَتّٰى یَتَبَیَّنَ لَكُمُ الْخَیْطُ الْاَبْیَضُ مِنَ الْخَیْطِ الْاَسْوَدِ مِنَ الْفَجْرِ۪-ثُمَّ اَتِمُّوا الصِّیَامَ اِلَى الَّیْلِۚ-

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.

[Kanz-ul-Īmān (Translation of Quran)] (Part 2, Sūraĥ Al-Baqaraĥ, verse 187)

Obviously, the foregoing verse does not refer to ants or the Fajr Ażān, instead it refers to Ṣubḥ-e-Ṣādiq. So don’t wait for the Ażān, use a reliable timetable to get to know the timings for Saḥarī and Ifṭār and act accordingly.

Yā Allah عَزَّوَجَلَّ! Make us honour Ramadan according to Sharī’aĥ and Sunnaĥ, make us fast, offer Tarāwīḥ, recite the Holy Quran and offer Nafl Ṣalāĥ in abundance, and accept our worships and forgive us with Your grace and mercy.

آمِيۡن بِجَاهِ النَّبِيِّ الۡاَمِيۡن صَلَّى اللّٰهُ تَعَالٰى عَلَيۡهِ وَاٰلِهِ وَسَلَّم

صَلُّوۡا عَلَى الۡحَبِيۡب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

## اَلۡحَمۡدُ لِلّٰه عَزَّوَجَلَّ I have changed!

How excellent the global & non-political religious movement of the Quran and Sunnaĥ, Dawat-e-Islami and its Madanī Qāfilaĥs are! An Islamic brother who lives at Shalimar Town (Markaz-ul-Auliyā, Lahore) gave the following account:

I was an extremely wicked person and 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 devotee of Rasūl of Dawat-e-Islami met me very politely and tried to persuade me to travel with a Madanī Qāfilaĥ. Impressed by his polite behaviour and his sincere invitation, I travelled with a Madanī Qāfilaĥ during which the company of the devotees of Rasūl caused a Madanī transformation in my life.

اَلْـحَمْـدُ لـِلّٰـه عَزَّوَجَلَّ! By the blessings of the company of Rasūl’s devotees in the Madanī Qāfilaĥ I received the gift of repentance as well as the enthusiasm to wear dress and turban according to the blessed Sunnaĥ. The very same relatives that once used to avoid me now meet me affectionately. I was once the worst in my family but now I have become the dearest due to the blessings of Dawat-e-Islami’s Madanī Qāfilaĥs, اَلْـحَمْـدُ لـِلّٰـه عَزَّوَجَلَّ.

صَلُّوۡا عَلَى الۡحَبِيۡب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

## Company of those not offering Ṣalāĥ

Dear Islamic brothers! Did you see the harm of sitting in bad company! Everyone despises the people who stay in bad company. There are great blessings of good and pious company because it prevents a person from committing sins and makes people like him. One should always adopt the company of those who augment keenness for worshipping and enthusiasm to practice blessed Sunnaĥ. A good companion is the one whose sight makes you remember Allah عَزَّوَجَلَّ; whose speech encourages you to perform good deeds and whose company makes you stay away from the love for the world and develop love for

Allah عَزَّوَجَلَّ, His Beloved Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم and the afterlife. One should avoid the company of those missing Ṣalāĥ, adopting fashion and doing funny activities.

In reply to a question about people who don’t offer their Ṣalāĥ, A’lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالٰی عَلَيْه has stated: Politely make them realise (the sin they are committing), talk to them repeatedly about the severe punishments mentioned in the Holy Quran and the blessed Aḥādīš for missing Ṣalāĥ and Jamā’at, and for not attending the Masjid. This will surely benefit the people who have faith in their hearts. Allah عَزَّوَجَلَّ says in verse 55 of Sūraĥ Aż-Żāriyāt, (part 27):

وَّ ذَكِّرْ فَاِنَّ الذِّكْرٰى تَنْفَعُ الْمُؤْمِنِیْنَ(۵۵)

And advise, that the admonition benefits the believers.

[Kanz-ul-Īmān (Translation of Quran)] (Part 27, Sūraĥ Aż-Żāriyāt, verse 55)

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 some influential person and if this doesn’t work either, then instantly stop meeting him. Allah عَزَّوَجَلَّ says in verse 68 of Sūraĥ Al-An’ām:

وَ اِمَّا یُنْسِیَنَّكَ الشَّیْطٰنُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرٰى مَعَ الْقَوْمِ الظّٰلِمِیْنَ(۶۸)

And whenever the devil (Satan) makes you forget, then sit not you after recollection with the unjust people.

[Kanz-ul-Īmān (Translation of Quran)] (Part 7, Sūraĥ Al-An’ām, verse 68)

(Fatāwā Razawiyyaĥ referenced, vol. 6, pp. 191, 192)

صَلُّوۡا عَلَى الۡحَبِيۡب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

اَلْحَمْدُ لِلّٰہِ رَبِّ الْعٰلَمِیْنَ وَ الصَّلٰوۃُ وَالسَّلَامُ علٰی سَیِّدِ الْمُرْسَلِیْنَ ط

اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰہِ مِنَ الشَّیْطٰنِ الرَّجِیْمِ ط بِسْمِ اللہِ الرَّحْمٰنِ الرَّ حِیْم ط

# Blessings of Tarawih

Excellence of **Ṣ**alāt-‘Alan-Nabī صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم

Amīr-ul-Mūminīn Sayyidunā ‘Umar Fārūq A’ẓam رَضِىَ اللهُ تَعَالٰی عَنْهُ has said, ‘Du’ā (supplication) remains suspended between the earth and the sky and does not climb (i.e. it is not accepted) until you recite Ṣalāt upon your Beloved Rasūl صَلَّى الـلّٰـهُ تَـعَـالٰى عَـلَيْـهِ وَاٰلـِهٖ وَسَـلَّم.’ (Jāmi’ Tirmiżī, vol. 2, pp. 28, Ḥadīš 486)

صَلُّوۡا عَلَى الۡحَبِيۡب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

## Excellence of Sunnaĥ

اَلْـحَمْـدُ لـِلّٰـه عَزَّوَجَلَّ! We are blessed with great bounties in Ramadan. Amongst these bounties is the Sunnaĥ of the Tarāwīḥ Ṣalāĥ. Words cannot express the greatness of the Sunnaĥ! The Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said, ‘The one who loved my Sunnaĥ, loved me, and the one who loved me, will be with me in the Heaven.’ (Jāmi’ Tirmiżī, vol. 4, pp. 310, Ḥadīš 2687)

## Finishing the Quran 61 times in Ramadan

The Tarāwīḥ Ṣalāĥ is a Sunnat-ul-Muakkadaĥ. Reciting the whole Quran in the Tarāwīḥ Ṣalāĥ is also Sunnat-ul-Muakkadaĥ. Our Imām A’ẓam Sayyidunā Imām Abū Ḥanīfaĥ رَضِىَ الـلّٰـهُ تَعَالٰی عَـنْهُ used to recite the Holy Quran sixty one times in Ramadan, thirty during the day, thirty at night and one during the Tarāwīḥ Ṣalāĥ. For forty five years, he رَضِىَ اللهُ تَعَالٰی عَنْهُ offered his Fajr Ṣalāĥ with the Wuḍū he would make for his ‘Ishā Ṣalāĥ. (Baĥār-e-Sharī’at, part 4, pp. 37)

According to a narration, Imām A’ẓam رَضِىَ اللهُ تَعَالٰی عَنْهُ performed Hajj fifty five times in his life and recited the Holy Quran seven thousand times in the house in which he passed away. (‘Uqūd-ul-Jamān, pp. 221)

## Recitation of Quran and Auliyā

A’lā Ḥaḍrat رَضِىَ اللهُ تَعَالٰی عَنْهُ has stated, ‘For thirty years Sayyidunā Imām A’ẓam (Abū Ḥanīfaĥ) رَضِىَ اللهُ تَعَالٰی عَنْهُ recited the whole Quran in one Rak’at every night.’ (Fatāwā Razawiyyaĥ (Jadīd), vol. 7, pp. 476) The respected scholars رَحِمَهُمُ الـلّٰـهُ تَـعَالٰی have said that some of Auliyā رَحِمَهُمُ الـلّٰـهُ تَـعَالٰی used to recite the whole Quran twice a day, some four times a day and some eight times a day. Imām ‘Abdul Waĥĥāb Sha’rānī قُـدِّسَ سِـرُّہُ الـنُّـورَانِی has stated in his ‘*Mīzān-ush-Sharī’aĥ*’ that Sayyidī ‘Alī Murṣafī عَـلَيْهِ رَحْـمَةُ الـلّٰـهِ الۡـقَـوِی used to recite the whole Quran three hundred and sixty thousand times in one day. (Mīzān-ush-Sharī’at-ul-Kubrā, vol. 1, pp. 79)

According to a narration mentioned in *Āšār*, Amīr-ul-Mūminīn Sayyidunā ‘Alī رَضِىَ اللهُ تَعَالٰی عَنْهُ used to start reciting the Holy Quran when placing his left foot in the stirrup (of his horse) and finish reciting it before placing his right foot in the other stirrup. (Fatāwā Razawiyyaĥ (Jadīd), vol. 7, pp. 477)

The Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said that Sayyidunā Dāwūd عَـلٰى نَبِـيِّـنَا وَ عَـلَيْـهِ الـصَّلٰوة ُ وَالـسَّلَام would order his mount to be saddled and he would recite the whole of the Holy Zabūr before its saddle was tied. (Ṣaḥīḥ Bukhārī, vol. 2, pp. 447, Ḥadīš 3417)

Dear Islamic brothers! A question may arise as to how it is possible for a person to recite the whole Quran and the whole Holy Zabūr several times a day or within a few moments. The answer is quite simple and credible; it was a Prophetic miracle of Sayyidunā Dāwūd عَـلٰى نَبِـيِّـنَا وَ عَـلَيْـهِ الـصَّلٰوة ُ وَالـسَّلَام and saintly miracles of Islamic saints. Miracles are such types of action which are impossible to occur in usual circumstances.

## Mispronouncing letters

Regretfully, most of the people don’t pay ample attention to religious matters these days. The Holy Quran is not usually recited properly even a single time in the Tarāwīḥ Ṣalāĥ.The Holy Quran should be recited slowly,but these days, if an Imām recites it slowly

people refuse to offer Tarāwīḥ with him. These days, people prefer such a Ḥāfiẓ who finishes the Tarāwīḥ Ṣalāĥ as quickly as possible.

Remember! Mispronouncing the Quranic letters is Ḥarām irrespective of whether it is Tarāwīḥ Ṣalāĥ or any other Ṣalāĥ. If a Ḥāfiẓ misses even a single letter of the Holy Quran the Sunnaĥ of reciting the entire Quran 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 shyness, and then proceed. It is also regrettable that these days there are many such Ḥuffāẓ who are unable to recite the Quran slowly! If they try to recite slowly they forget words!

It is my sincere Madanī suggestion for such Ḥuffāẓ not to feel ashamed at all in this matter. By Almighty! The wrath of Allah عَزَّوَجَلَّ will result in innumerable troubles, so rectify your recitation of the Holy Quran from beginning to end with the help of a Qārī who teaches according to the rules of Tajwīd. Reciting every ‘Madd’ and ‘Līn’ properly is necessary[[17]](#footnote-17). Be careful about the rules of ‘Madd’, ‘Ghunnaĥ’, ‘Iẓĥār’ and ‘Ikhfā[[18]](#footnote-18)’ as well.

The author of *Baĥār-e-Sharī’at* Ṣadr-ush-Sharī’aĥ, Badr-uṭ-Ṭarīqaĥ ‘Allāmaĥ Maulānā Muftī Amjad ‘Alī A’ẓamī رَحْمَةُ اللهِ تَعَالٰی عَلَيْه has stated, ‘One should recite the Quran slowly in Farḍ Ṣalāĥ and, at a medium pace, in Tarāwīḥ. Fast recitation in Nawāfil of the night is permissible. However, words should be clearly understandable, i.e. the Maddat should be pronounced with at least the minimum degree of length set by Qurrā. Otherwise, it is Ḥarām, because we have been commanded to recite the Quran with Tartīl (slowly).’ (Durr-e-Mukhtār, Rad-dul-Muḥtār, vol. 2, pp. 262)Allah عَزَّوَجَلَّ says in the 4th verse of Sūraĥ Al-Muzzammil (part 29):

وَ رَتِّلِ الْقُرْاٰنَ تَرْتِیْلًاؕ(۴)

And recite the Quran slowly and thoughtfully.

[Kanz-ul-Īmān (Translation of Quran)] (Part 29, Sūraĥ Al-Muzzammil, verse 4)

Elaborating the word ‘Tartīl’ A’lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالٰی عَلَيْه has stated with the reference of ‘*Kamālayn ‘Ala Ḥāshiyaĥ Jalālayn*:’ ‘Recite the Holy Quran so slowly that the listener can count even the number of verses and words.’ (Fatāwā Razawiyyaĥ (Jadīd), vol. 6, pp. 276) Further, in Farḍ Ṣalāĥ, recite the Holy Quran in such a way that each and every letter can separately be understood. As for Tarāwīḥ Ṣalāĥ recite it with medium pace and in Nafl Ṣalāĥ at night, one can recite it quickly provided that he could understand what he recites. (Durr-e-Mukhtār, vol. 1, pp. 80)

According to ‘*Madārik-ut-Tanzīl*’, ‘Reciting the Quran slowly refers to reciting it calmly by separating each and every letter, pausing wherever a pause is required and pronouncing each letter from its correct origin. The word ‘Tartīlan’ (in the verse) lays stress, which means that it is necessary for the reciter to do this (i.e. recite slowly).’ (Tafsīr Madārik-ut-Tanzīl, vol. 4, pp. 203 – Fatāwā Razawiyyaĥ referenced, vol. 6, pp. 278, 279)

## Lead Tarāwīḥ Ṣalāĥ without salary

Sincerity is necessary not only for the Imams leading the Tarāwīḥ Ṣalāĥs, and the committees that appoint them but also for the people that offer Tarāwīḥ. If a Ḥāfiẓ recites the Holy Quran for praise, applause, fame or for showing off his speed of recitation, he won’t be rewarded at all, instead, he will fall into the abyss of ostentation and desire for fame. Salaries for reciting the Holy Quran 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 Ḥāfiẓ recites the Holy Quran in a particular Masjid because he knows that the people will give him something for it, then whatever they give him will be considered salary (even though a formal agreement was not made).

However, if a Ḥāfiẓ makes it clear in advance with a good intention that he will not receive any thing in exchange for the recitation of the Quran 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 Ḥadīš اِنَّمَا الۡاَعۡمَالُ بِالنِّيَّاتِ (*Acts are dependent upon intentions*). (Ṣaḥīḥ Bukhārī, vol. 1, pp. 6, Ḥadīš 1)

## It is Ḥarām to take wage for Tilāwaĥ, Żikr and Na’at

Once, A’lā Ḥaḍrat Imām-e-Aĥl-e-Sunnat Maulānā Shāĥ Aḥmad Razā Khān عَـلَيْهِ رَحْمَةُ الـرَّحْمٰن was asked a question about paying money for reciting the Holy Quran and Żikr for the Īṣāl-e-Šawāb of a deceased person. Answering the question, he رَحْمَةُ اللهِ تَعَالٰی عَلَيْه said, ‘Both paying and receiving money for reciting the Holy Quran and Żikr are Ḥarām. Both the giver and the taker are sinners, and how can they be able to send any reward (to the deceased) for committing a Ḥarām act? In fact, expecting a reward for committing a sin is a much more severe sin.

If somebody wants to send reward in a permissible way, he should hire the reciter (of the Quran) 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.’ In this way, he will become an employee for that duration of time and (the employer) can make him do whatever he wants. The employer should then say to his employee ‘Recite the Holy Quran or the Kalimaĥ or Ṣalāt-‘Alan-Nabī for so-and-so deceased person.’ This is a permissible way.’ (Fatāwā Razawiyyaĥ (Jadīd), vol. 10, pp. 193-194)

## A permissible way of salary for Tarāwīḥ

In the light of the blessed Fatwā issued by A’lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالٰی عَلَيْه, a permissible way of paying money to the Ḥāfiẓ for leading the Tarāwīḥ Ṣalāĥ can also be obtained. Masjid committees can hire a Ḥāfiẓ with a fixed amount of salary to lead the ‘Ishā Ṣalāĥ during Ramadan and then he can lead the Tarāwīḥ Ṣalāĥ as well because the Tarāwīḥ Ṣalāĥ is considered a part of ‘Ishā in Ramadan. Another way is to appoint the Ḥāfiẓ for three hours every day (e.g. 8 p.m. to 11 p.m.) on the condition that he must carry out whatever he is asked. The amount to be paid to him must also be fixed in advance. If the Ḥāfiẓ agrees, he will become an employee. Now the employer (i.e. Masjid committee) can make him lead the Tarāwīḥ Ṣalāĥ during those three hours.

Remember! Whether it is Imāmat (leading Ṣalāĥs), Khiṭābat (delivering speeches), uttering the Ażān or any other type of job that entails 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.

Remember! When a Ḥāfiẓ (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.’ Instead, it is mandatory to fix the salary. The employer should say, for example, ‘We will give you 12000 rupees.’ Further, the approval of the Ḥāfiẓ is also necessary for the appointment. If the appointment is made, the employer will have to give the Ḥāfiẓ 12000 rupees whether the weekly donations (of the Masjid) add up to that amount or not. The employer (committee) can also give the Ḥāfiẓ more than the agreed amount without the demand of Ḥāfiẓ Sahib.

The Ḥāfiẓ who cannot lead Tarāwīḥ or cannot recite the Quran without money or the Na’at reciter who cannot recite Na’at due to the same reason should not commit unlawful acts because of hesitation. Acting upon the method formulated by A’lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالٰی عَلَيْه they should earn lawful earnings. If they don’t need the money, they should avoid earning it even through the Ḥīlaĥ (the method prescribed by A’lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالٰی عَلَيْه) 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 (Ḥāfiẓ, Na’at reciter 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 about it, 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 عَزَّوَجَلَّ are aware of the worships.

Mayrā ĥar ‘amal bas Tayray wāsiṭay ĥo

Kar ikhlāṣ aysā ‘aṭā Yā Ilāĥī

My every deed be solely for You, Almighty

Bless me with such a treasure of sincerity

## Finishing the Holy Quran with spiritual passion

Wherever the Holy Quran is recited once in the Tarāwīḥ Ṣalāĥ, 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 Quran. The thoughts of carelessness and inattention during reciting or listening to the Quran, mistakes during recitation and lack of sincerity should sadden us and make us cry.

Unfortunately, the speech of worldly personalities is listened to attentively but the sacred words of the Creator of the universe عَزَّوَجَلَّ 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 attain 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 weep or at least wear a weeping look as it is good to imitate the pious. If only a single drop of tear shed sincerely in the love of the Holy Quran or in the grief of the departure of Ramadan pleases Allah عَزَّوَجَلَّ, then all those present at the time of finishing the Quran are expected to be forgiven due to the blessing of only one that sincere tear.

Lāj rakĥ lay gunaĥgāraun kī

Nām Raḥmān ĥay Tayrā Yā Rab!

‘Ayb mayray na kĥol Maḥshar mayn

Nām Sattār ĥay Tayrā Yā Rab!

Bay-sabab bakhsh day na pūcĥ ‘amal

Nām Ghaffār ĥay Tayrā Yā Rab!

Have mercy on sinners

Your name is Raḥmān, Yā Rab

Do not expose my faults on Judgement Day

Your name is Sattār, Yā Rab

Forgive me without accountability of my deeds

Your name is Ghaffār, Yā Rab

## Tarāwīḥ Jamā’at is a good innovation (Bid’at-e-Ḥasanaĥ)

The Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم performed the Tarāwīḥ Ṣalāĥ himself and liked it very much. Therefore,

he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said: ‘Whoever offers Ṣalāĥ in Ramadan due to faith for earning reward his next and previous sins (the minor ones) will be forgiven.’

However, he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم didn’t offer it consistently lest it (the Tarāwīḥ Ṣalāĥ) becomes Farḍ for the Ummaĥ. During his reign, Amīr-ul-Mūminīn, Sayyidunā ‘Umar Fārūq A’ẓam رَضِىَ اللهُ تَعَالٰی عَنْهُ saw people at a night of Ramadan offer the Tarāwīḥ Ṣalāĥ individually in the Masjid. Some of them were offering alone while some others were offering with an Imām. Observing this situation, he رَضِىَ اللهُ تَعَالٰی عَنْهُ said, ‘I consider it appropriate to gather them all behind one Imām.’ Therefore, he رَضِىَ اللهُ تَعَالٰی عَنْهُ appointed Sayyidunā Ubay Ibn Ka’b رَضِىَ اللهُ تَعَالٰی عَنْهُ as their Imām. The following night, he رَضِىَ اللهُ تَعَالٰی عَنْهُ saw people offer (Tarāwīḥ) together with Jamā’at (congregation). Pleased, he commented ‘نِعۡمَ الۡبِدۡعَةُ هٰذِهِ’ (*This is a good innovation*). (Ṣaḥīḥ Bukhārī, vol. 1, pp. 658, Ḥadīš 2010)

Dear Islamic brothers! Did you realize how intensely the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم cares about us! He صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم did not offer Tarāwīḥ Ṣalāĥ consistently just for fear that it might become Farḍ for his Ummaĥ. This narration removes some doubts and misconceptions as well. For example, Beloved Rasūl صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم could have launched the Tarāwīḥ Jamā’at himself, but he didn’t do so giving his Ummaĥ the opportunity to introduce good and useful innovations.

Sayyidunā ‘Umar Fārūq A’ẓam رَضِىَ اللهُ تَعَالٰی عَنْهُ enforced such an act that the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم did not do (i.e. offering Tarāwīḥ with Jamā’at). He رَضِىَ اللهُ تَعَالٰی عَنْهُ did not do this on the basis of his personal opinion. In fact, our Beloved Rasūl صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم had already permitted his Ummaĥ in his visible life up to the Day of Judgement to introduce such new and useful innovations, as clearly stated in the following Ḥadīš.

The Beloved and Blessed Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has 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.’ (Ṣaḥīḥ Muslim, pp. 1438, Ḥadīš 1017)

## Twelve good innovations

The foregoing blessed Ḥadīš 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.اَلْـحَمْـدُ لـِلّٰـه عَزَّوَجَلَّ! Many such useful innovations were introduced. Some are as follows:

1. Amīr-ul-Mūminīn Sayyidunā ‘Umar Fārūq A’ẓam رَضِىَ اللهُ تَعَالٰی عَنْهُ enforced the Tarāwīḥ Jamā’at, declaring it a good innovation. Therefore, it is obvious that if the blessed companions رَضِىَ الـلّٰـهُ تَعَالٰی عَـنْهُم introduced a new innovation after the apparent demise of Beloved Rasūl صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم it would be considered a Bid’at-e-Ḥasanaĥ.
2. In past, there used to be no arch (Miḥrāb) in the Masājid for Imams. It was Sayyidunā ‘Umar Bin ‘Abdul ‘Azīz رَضِىَ اللهُ تَعَالٰی عَنْهُ who first got an arch constructed in Masjid-un-Nabawī. This innovation (Bid’at-e-Ḥasanaĥ) has now become so popular that Masājid throughout world are identified by the arch (Miḥrāb).
3. Likewise, domes and minarets on Masājid throughout the world are an innovation. Even the minarets of Masjid-ul-Ḥarām did not exist in the time of the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم or his blessed companions رَضِىَ الـلّٰـهُ تَعَالٰی عَـنْهُم.
4. Īmān-e-Mufaṣṣal
5. Īmān-e-Mujmal
6. The six Kalimaĥs, their numbers, their sequence (the 1st Kalimaĥ, 2nd Kalimaĥ etc.), and their names.
7. Dividing the Holy Quran into 30 parts, diacritical marks, dividing it into sections (Rukū’), the punctuation marks, and even the dots (above and beneath the letters), publishing it with attractive covers etc.
8. Publishing Ḥadīš books, arguing the authenticity of narrations, dividing Aḥādīš into categories such as Ṣaḥīḥ, Ḥasan, Ḍa’īf, Mauḍū’ etc.
9. Fiqĥ, Uṣūl-ul-Fiqĥ and ‘Ilm-ul-Kalām.
10. Paying Zakāĥ and Ṣadaqaĥ-e-Fiṭr in the form of coins and printed notes.
11. Going on Hajj-pilgrimage by liners and aeroplanes instead of camels.
12. The four orders of Sharī’aĥ and Ṭarīqaĥ; Ḥanafī, Shāfi’ī, Mālikī, Ḥanbalī, Qādirī, Naqshbandī, Suĥarwardī and Chishtī.

## Every Bid’aĥ isn’t heterodoxy

A question may arise in someone’s mind as to what the following two blessed Aḥādīš mean:

1. كُلُّ بِدۡعَةٍ ضَلَالَةٌ وَّ كُلُّ ضَلَالَةٍ فِي النَّار [Every innovation is heterodoxy (i.e. deviation from Islamic teachings) and every heterodoxy leads to Hell]. (Sunan Nasāī, vol. 2, pp. 189)
2. شَرُّ الۡاُمُوۡرِ مُحۡدَثَاتُهَا وَ كُلُّ بِدۡعَةٍ ضَلَالَة [The worst of actions are innovations and every innovation is heterodoxy]. (Ṣaḥīḥ Muslim, pp. 430, Ḥadīš 867)

Without doubt, both the blessed Aḥādīš are true. In fact, the word Bid’aĥ mentioned in these two Aḥādīš refers to Bid’at-e-Sayyi’aĥ (بِدعَتِ سَيِّـئَه), (misleading innovation) and indeed every Bid’aĥ that contradicts or removes a Sunnaĥ is misleading.

The detailed description of this issue has been clearly mentioned in some other Aḥādīš. Therefore, the Noble Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said, ‘The one who introduces such a misleading innovation that Allah عَزَّوَجَلَّ and His Beloved Rasūl صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم are not pleased with, will have the sin of all the followers of that Bid’aĥ, without any reduction in their sins.’ (Jāmi’ Tirmiżī, vol. 4, pp. 309, Ḥadīš 2686)

In another Ḥadīš the mother of the believers Sayyidatunā ‘Āishaĥ Ṣiddīqaĥ رَضِیَ اللهُ تَعَالٰی عَنْهَا has narrated that the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said: مَنۡ أحۡدِثَ فِيۡ أمۡرِنَا هَذَا مَا لَيۡسَ فِيۡهِ فَهُوَ رَدٌّ (*The innovation that is not based on our religion is rejected*). (Ṣaḥīḥ Bukhārī, vol. 6, pp. 211, Ḥadīš 2697)

These blessed Aḥādīš clarify that any innovation which contradicts the Sunnaĥ, misleads people and is not based on the principles of our religion is a Bid’at-e-Sayyi’aĥ, (misleading innovation) but any such innovation that helps people practice Sunnaĥ and is based on Sharī’aĥ is a Bid’at-e-Ḥasanaĥ (a good innovation).

Commenting on the Ḥadīš ‘وَّكُلُّ ضَلَالَةٍ فِي النَّار’ Sayyidunā Shaykh ‘Abdul Ḥaq Muḥaddiš Diĥlvī عَـلَيْهِ رَحْـمَةُ الـلّٰـهِ الۡـقَوِی has stated, ‘Any Bid’aĥ that complies with the principles of Sunnaĥ and does not contradict Sharī’aĥ or Sunnaĥ is a Bid’at-e-Ḥasanaĥ. Otherwise it is a Bid’at-e-Ḍalālaĥ, i.e. a misleading innovation.’ (Ashi’at-ul-Lam’āt, vol. 1, pp. 135)

## 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. (i) the age of the Beloved and Blessed Rasūl صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم and that of his companions رَضِىَ الـلّٰـهُ تَعَالٰی عَـنْهُم (ii) the age of the honourable successors (Tabi’īn) and (iii) the age of followers of the honourable successors (Tab’-e-Tābi’īn). If such innovations are discarded, the existing religious system will not survive. For example, religious schools, Dars-e-Niẓāmī, publishing copies of the Holy Quran, and Ḥadīš books etc. are all such acts that were not done in the first three eras and were introduced later and are classed as Bid’at-e-Ḥasanaĥ.

Anyway, the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم could have enforced all these acts during his apparent life, but Allah عَزَّوَجَلَّ has given many opportunities of earning perpetual reward (Šawāb-e-Jāriyaĥ) to the Ummaĥ of His Beloved Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. Therefore, in order to earn perpetual reward, pious people introduced a lot of innovations that do not contradict Sharī’aĥ. Such good innovations enforced by the pious include reciting Ṣalāt-‘Alan-Nabī and Salām before the Ażān, celebrating the Mīlād with illuminations, waving beautiful green flags and chanting slogans of Marḥabā in procession, Giyārĥwīn and the ‘Urs of Auliyā رَحِمَهُمُ الـلّٰـهُ تَـعَالٰی. This process still continues.

اَلْـحَمْـدُ لـِلّٰـه عَزَّوَجَلَّ! Dawat-e-Islami has also made its contribution to the introduction of good innovations in Islam by enforcing the slogans اُذۡ كُرُوا اللّٰه (i.e. Do the Żikr of Allah عَزَّوَجَلَّ) and صَلُّوۡا عَلَى الۡحَبِيۡب (i.e. Send Ṣalāt upon the Beloved صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم) in its Ijtimā’āt, making the atmosphere pleasant by the sound of the Żikr of Allah عَزَّوَجَلَّ and His Beloved Rasūl صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم.

## History of green dome

The green dome that every devotee desires to behold with tear in eyes is also a Bid’at-e-Ḥasanaĥ because it was made hundreds of years after the apparent demise of the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم.

Here is a brief history of the blessed dome: The first dome on the blessed tomb of our Beloved Rasūl صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم was constructed in 678 AH (1269 AD). As it was yellow, it used to be referred to as the yellow dome. Then different changes took place in different

eras. In 888 AH (1483 AD) a new dome was made from black stone and it was painted white. Devotees used to call it ‘قُـبَّةُ البَيۡضاء’ or ‘گنبدِ بَیضاء’ meaning the white dome.

An extremely beautiful dome was made in 980 AH (1572 AD) and was adorned 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 reconstructed in 1233 AH (1818 AD) and painted green. It then began to be called the green dome, and has not been changed ever since. The green colour is blessed with the privilege of being used to paint the blessed dome.

The green dome, which is definitely and certainly a Bid’at-e-Ḥasanaĥ, is now the focal point of all Muslims throughout the world, the apple of our eyes, and the peace of our hearts.اِنْ شَــآءَالـلّٰـه عَزَّوَجَلَّ No power of the world can demolish it, and anyone who attempts to demolish it will be ruined himself, اِنْ شَــآءَالـلّٰـه عَزَّوَجَلَّ.

All these new innovations are based on the blessed Ḥadīš mentioned earlier with the reference of *Ṣaḥīḥ Muslim* 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[[19]](#footnote-19).

## Beholding Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم

Dear Islamic brothers! For the rectification of beliefs and deeds and for acquisition of necessary religious knowledge, please travel with the Madanī Qāfilaĥs of Dawat-e-Islami, a global & non-political religious movement of the Quran and Sunnaĥ.

اَلْـحَمْـدُ لـِلّٰـه عَزَّوَجَلَّ! Dawat-e-Islami is the movement of the Muslims possessing correct Islamic beliefs. Listen to a faith-refreshing and heart-warming account.

Numerous Madanī Qāfilaĥs of Rasūl’s devotees travel to various villages and cities at the end of the 3 day Sunnaĥ-Inspiring global Ijtimā’ of Dawat-e-Islami. One of these Madanī Qāfilaĥs reached a Masjid in Agra Taj Colony (Bāb-ul-Madīnaĥ, Karachi). When the participants went to sleep at night, one of the Islamic brothers was blessed with beholding

the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم 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 Madanī environment.

صَلُّوۡا عَلَى الۡحَبِيۡب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

## Virtues of loving pious people

Dear Islamic brothers! Did you see! A fortunate Islamic brother was blessed with the vision of the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم due to the blessings of the company of Rasūl’s devotees. Therefore, we should always adopt the company of good people and love them. The fortunate Islamic brothers who travel with Madanī Qāfilaĥs develop love for good people in their hearts.Here are seven virtues of loving good people.

1. On the Day of Judgement, Allah عَزَّوَجَلَّ shall say ‘Where are those who loved one another for the sake of My honour, I shall keep them in shade today, there is no shade except My shade today.’ (Ṣaḥīḥ Muslim, pp. 1388, Ḥadīš 2566)
2. Allah عَزَّوَجَلَّ says, ‘My love becomes Wājib for those who love one another for My pleasure, sit together, meet each other and spend their wealth for My pleasure.’ (Muwaṭṭā Imām Mālik, vol. 2, pp. 439, Ḥadīš 1828)
3. Allah عَزَّوَجَلَّ says, ‘There shall be pulpits of Nūr for those who love one another for the sake of My honour. The Prophets and martyrs will be impressed by them.’ (Jāmi’ Tirmiżī, vol. 4, pp. 174, Ḥadīš 2397)
4. (When) two people love each other for the pleasure of Allah عَزَّوَجَلَّ, Allah عَزَّوَجَلَّ shall gather them on the Day of Judgement even if one of them is in the east and the other in the west. (Allah عَزَّوَجَلَّ will then) say, ‘He is the one you loved for My pleasure.’ (Shu’ab-ul-Īmān, vol. 6, pp. 492, Ḥadīš 9022)
5. In Heaven, there are pillars of rubies which have balconies of emeralds that shine like stars, the companions asked, ‘Yā Rasūlallāĥ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم who will live in them.’ He صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم replied, ‘Those who love one another, sit together and meet one another for the pleasure of Allah عَزَّوَجَلَّ.’ (Shu’ab-ul-Īmān, vol. 6, pp. 487, Ḥadīš 9002)
6. Those who love one another for Allah عَزَّوَجَلَّ shall sit beside the divine ‘Arsh on chairs made of rubies. (Mu’jam Kabīr, vol. 4, pp. 150, Ḥadīš 3973)
7. The one who loves someone for Allah عَزَّوَجَلَّ, hates (someone) for Allah عَزَّوَجَلَّ, gives for Allah عَزَّوَجَلَّ and forbids for Allah عَزَّوَجَلَّ has perfected his faith. (Sunan Abī Dāwūd, vol. 4, pp. 290, Ḥadīš 4681)

## Thirty five Madanī pearls of Tarāwīḥ

1. Offering Tarāwīḥ Ṣalāĥ is a Sunnat-ul-Muakkadaĥ for every sane and adult Islamic brother and sister. (Durr-e-Mukhtār, vol. 2, pp. 493) Missing Tarāwīḥ is not permissible.
2. Tarāwīḥ consists of twenty Rak’āt. During the reign of Sayyidunā ‘Umar Fārūq A’ẓam رَضِىَ اللهُ تَعَالٰی عَنْهُ the Muslims would offer twenty Rak’āt of Tarāwīḥ. (Sunan Kubrā, vol. 2, pp. 699, Ḥadīš 4617)
3. The Jamā’at of Tarāwīḥ is a Sunnat-ul-Muakkadaĥ ‘Alal Kifāyaĥ. If all the people miss it they all will be considered to have committed an undesirable act. If a few people offer it with Jamā’at then those offering individually will remain deprived of the reward of Jamā’at. (Ĥidāyaĥ, vol. 1, pp. 70)
4. The time for the Tarāwīḥ Ṣalāĥ begins after offering the Farḍ of ‘Ishā and ends at dawn (Ṣubḥ-e-Ṣādiq). If it is offered before the Farḍ of ‘Ishā it will not be valid. (Fatāwā ‘Ālamgīrī, vol. 1, pp. 115)
5. Tarāwīḥ can be offered even after the Farḍ and Witr of ‘Ishā as well. (Durr-e-Mukhtār, vol. 2, pp. 494) This sometimes happens when the witness of the appearance of the moon is obtained with delay on the 29th (of Sha’bān).
6. It is Mustaḥab to delay the Tarāwīḥ until one third (1/3) part of the night has passed. There is no harm in offering Tarāwīḥ even after the passing of the half part of the night. (Durr-e-Mukhtār, vol. 2, pp. 495)
7. If missed, there is no Qaḍā for the Tarāwīḥ Ṣalāĥ. (Durr-e-Mukhtār, vol. 2, pp. 494)
8. It is better to offer the twenty Rak’āt of Tarāwīḥ in sets of two Rak’āt with ten Salāms. (Durr-e-Mukhtār, vol. 2, pp. 495)
9. Though all twenty Rak’āt of Tarāwīḥ can be offered with a single Salām, it is Makrūĥ to do so. It is Farḍ to do Qa’daĥ (i.e. sitting for reciting Tashaĥĥud) after every two Rak’āt. One should recite Ṣalāt-‘Alan-Nabī after Tashaĥĥud in every Qa’daĥ, and recite Šanā at the beginning of every odd Rak’at (i.e. 1st, 3rd, 5th etc). The Imām should also recite Ta’awwuż and Tasmiyyaĥ in every odd Rak’at. (Durr-e-Mukhtār, vol. 2, pp. 496)
10. When offering Tarāwīḥ in sets of two Rak’āt, separate intention should be made before every two Rak’āt. It is also permissible to make only one intention for all the twenty Rak’āt in the beginning. (Durr-e-Mukhtār, vol. 2, pp. 494)
11. Offering Tarāwīḥ Ṣalāĥ sitting without a valid exemption is Makrūĥ, and some respected Islamic jurists رَحِمَهُمُ الـلّٰـهُ تَـعَالٰی have declared that Tarāwīḥ will be invalid in this case. (Durr-e-Mukhtār, vol. 2, pp. 499)
12. It is preferable to offer the Tarāwīḥ Ṣalāĥ with the Jamā’at in the Masjid. Though it is not a sin to offer it with a Jamā’at at home, one will not be able to get the reward of offering in the Masjid. (Fatāwā ‘Ālamgīrī, vol. 1, pp. 116)

In case of offering Tarāwīḥ at home or in a public hall, it is Wājib to offer the Farḍ of ‘Ishā Ṣalāĥ with the Jamā’at in the Masjid first. Instead of Masjid, offering the Farḍ of ‘Ishā Ṣalāĥ with Jamā’at at home or in the hall etc. without a valid Shar’ī exemption will amount to committing the sin of missing a Wājib. For more details on this issue, please go through the chapter of *Faīzān-e-Sunnat* ‘*Excellence of Hunger* (page no. 490 & 491).’

1. A minor can lead the Jamā’at of minors only in Tarāwīḥ.
2. An adult cannot offer Tarāwīḥ Ṣalāĥ or any other Ṣalāĥ including even the Nafl Ṣalāĥ led by a minor. If an adult does so his Ṣalāĥ will not be valid.
3. Reciting and listening to the entire Quran in Tarāwīḥ is Sunnat-ul-Muakkadaĥ. (Fatāwā Razawiyyaĥ (Jadīd), vol. 7, pp. 458)
4. If a full-fledged Ḥāfiẓ is not available or the whole Quran could not be recited due to any other reason, one can recite any Sūraĥ in the Tarāwīḥ Ṣalāĥ. If he wants, he can recite from ‘اَلَمۡ تَـرَ’ until ‘وَالنَّاس’ twice, this will make it easier to remember the twenty Rak’āt. (Fatāwā ‘Ālamgīrī, vol. 1, pp. 118)
5. It is a Sunnaĥ to recite بِسۡمِ اللّٰهِ الرَّحۡـمٰنِ الرَّحِيۡمِط once loudly, whereas reciting it in low voice before each Sūraĥ is Mustaḥab. The Mutāakhkhirīn (succeeding scholars رَحِمَهُمُ الـلّٰـهُ تَـعَالٰی have also declared) it Mustaḥab to recite قُل هُوَ اللّٰه three times in the completion of the whole Quran’s recitation. Further, recitation from المّ to مُفۡلِحُوۡن in the last Rak’at is also preferable on the day of the completion of the recitation. (Baĥār-e-Sharī’at, part 4, pp. 37)
6. If the Tarāwīḥ Ṣalāĥ becomes invalid due to some reason, the Sūraĥ or the part of the Quran recited during the invalid Rak’at should be repeated so that the recitation of the entire Quran would not remain incomplete. (Fatāwā ‘Ālamgīrī, vol. 1, pp. 118)
7. If the Imām misses a verse or Sūraĥ by mistake and continues to recite, it is Mustaḥab to recite the missed part and then carry on. (Fatāwā ‘Ālamgīrī, vol. 1, pp. 118)
8. If there’s no harm in listening to the recitation of the complete Quran, one can offer Tarāwīḥ Ṣalāĥ in different Masājid. For example, if there are three such Masājid in which 1¼ parts of the Holy Quran is recited everyday, then one can go to each of them on different days.
9. If the one who has forgot to sit for Qa’daĥ after two Rak’āt has not yet performed the Sajdaĥ of the third Rak’at, he is to sit and complete his Ṣalāĥ with a Sajdaĥ Saĥw. In case of performing the Sajdaĥ of the third Rak’at, he is to complete the fourth Rak’at as well, but these four Rak’āt will be counted as two. However, if he had performed Qa’daĥ after two Rak’āt they will be regarded as four Rak’āt. *(Fatāwā ‘Ālamgīrī, vol. 1, pp. 118)*
10. If somebody did not sit after the second Rak’at and performed Salām (finished the Ṣalāĥ) after the third Rak’āt, then these Rak’āt will not be valid; he will have to offer a new set of two Rak’āt again. (Fatāwā ‘Ālamgīrī, vol. 1, pp. 118)
11. After performing Salām, if there’s a divergence of opinion over the number of Rak’āt (e.g. some say two Rak’āt were offered while some other opine three), so what Imām asserts on the basis of his memory will be accepted in this case. If the Imām is himself uncertain then he is to accept the opinion of the one he considers reliable. (Fatāwā ‘Ālamgīrī, vol. 1, pp. 117)
12. If people are in doubt whether twenty Rak’āt were offered or eighteen they should all offer two Rak’āt individually. (Fatāwā ‘Ālamgīrī, vol. 1, pp. 117)
13. The recitation of the equal amount of the Quran during each set of two Rak’at is preferable. If it is not done, there is still no harm. Likewise, the amount of the second Rak’at’s recitation should be equal to that of the first Rak’at. The recitation of the second Rak’at should not exceed that of the first one. (Fatāwā ‘Ālamgīrī, vol. 1, pp. 117)
14. Both the Imām and the Muqtadīs should recite the Šanā at the beginning of every first Rak’at (the Imām should recite Ta’awwuż and Tasmiyyaĥ as well). Both should also recite Durūd-e-Ibrāĥīm and Du’ā after Tashaĥĥud in Qa’daĥ. (Durr-e-Mukhtār, vol. 2, pp. 498)
15. If the Muqtadīs of Tarāwīḥ-Jamā’at feel discomfort, the Imām should only recite اَللّٰهُمَّ صَلِّ عَلٰي مُحَمَّدٍ وَّ اٰلِهٖ after Tashaĥĥud (and perform Salām). (Durr-e-Mukhtār, vol. 2, pp. 499)
16. Keep offering Tarāwīḥ up to the last night of Ramadan even if the recitation of the entire Holy Quran completes on the 27th night or earlier because it is Sunnat-ul-Muakkadaĥ. (Fatāwā ‘Ālamgīrī, vol. 1, pp. 118)
17. After every set of four Rak’āt it is Mustaḥab to sit for rest for the amount of time in which four Rak’āt were offered.(Fatāwā ‘Ālamgīrī, vol. 1, pp. 115)
18. While sitting for this purpose, it is allowed whether to remain silent, recite Ṣalāt-‘Alan-Nabī, do Żikr or offer Nafl Ṣalāĥ individually. (Durr-e-Mukhtār, vol. 2, pp. 497) The following Tasbīḥ can also be recited.

سُبۡحَانَ ذِي الۡمُلۡكِ وَالۡمَلَكُوۡتِ ﴿﴾ سُبۡحَانَ ذِي الۡعِزَّةِ وَالۡعَظَمَةِ وَالۡهَيۡبَةِ وَالۡقُدۡرَةِ ط وَالۡكِبۡرِيَآءِ وَالۡجَبَرُوۡتِ ﴿﴾ سُبۡحَانَ الۡمَلَكِ الۡحَيِّ الَّذِيۡ لَا يَنَامُ وَلَا يَمُوۡتُ ﴿﴾ سُبُّوۡحٌ قُدُّوۡسٌ رَّبُّنَا وَ رَبُّ الۡمَلٰٓئِكَةِ وَالرُّوۡحُ ﴿﴾ اَللّٰهُمَّ اَجِرۡنَا مِنَ النَّارِ ﴿﴾ يَا مُجِيۡرُ يَا مُجِيۡرُ يَا مُجِيۡرُ ﴿﴾ بِرَحۡمَتِكَ يَا اَرۡحَمَ الرَّاحِـمِيۡنَ ﴿﴾

1. After offering twenty Rak’āt, the fifth Tarwīḥaĥ is also Mustaḥab, but if it causes discomfort to people then don’t recite it for the fifth time. (Fatāwā ‘Ālamgīrī, vol. 1, pp. 115)
2. Some people keep sitting during the initial part of the first Rak’at and stand to join the Jamā’at when the Imām is about to perform Rukū’, it is a trait of the hypocrites. The 142nd verse of Sūraĥ An-Nisā says:

وَ اِذَا قَامُوْۤا اِلَى الصَّلٰوةِ قَامُوْا كُسَالٰىۙ-

And when they stand up for **Ṣ**lāĥ they stand up lazily.

[Kanz-ul-Īmān (Translation of Quran)]

One should also join the Jamā’at of Farḍ Ṣalāĥ immediately even if the Imām has stood after completing the Rukū’. Further, if the Imām is in the first sitting (Qa’daĥ), join in without waiting for him to stand. If you joined in during the Qa’daĥ (sitting) but the Imām (has finished his Tashaĥĥud and) stood up, recite the whole Tashaĥĥud before standing. (Baĥār-e-Sharī’at, part 4, pp. 36 – Ghunya-tul-Mustamlī, pp. 410)

1. It is preferable to offer the Witr Ṣalāĥ with Jamā’at in Ramadan. However, if someone offered the Farḍ of ‘Ishā without Jamā’at he is to offer his Witr individually as well. (Baĥār-e-Sharī’at, part 4, pp. 36)
2. There is no harm in offering the Farḍ of ‘Ishā with one Imām, the Tarāwīḥ Ṣalāĥ with another Imām and the Witr with a third Imām.
3. Sayyidunā ‘Umar Fārūq A’ẓam رَضِىَ اللهُ تَعَالٰی عَنْهُ used to lead the Jamā’at of Farḍ and Witr of ‘Isha while Sayyidunā Ubay Bin Ka’b رَضِىَ اللهُ تَعَالٰی عَنْهُ used to lead the Tarāwīḥ Jamā’at. (Fatāwā ‘Ālamgīrī, vol. 1, pp. 116)

O Allah عَزَّوَجَلَّ! Make us pious and sincere and bless us with the privilege of offering Tarāwīḥ with sincerity and concentration every year with a full-fledged Ḥāfiẓ, and accept our Ṣalāĥs!

آمِيۡن بِجَاهِ النَّبِيِّ الۡاَمِيۡن صَلَّى اللّٰهُ تَعَالٰى عَلَيۡهِ وَاٰلِهِ وَسَلَّم

صَلُّوۡا عَلَى الۡحَبِيۡب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

## Recovery from cancer

اَلْـحَمْـدُ لـِلّٰـه عَزَّوَجَلَّ! Allah عَزَّوَجَلَّ and His Beloved Rasūl صَلَّى الـلّٰـهُ تَعَالٰى عَـلَيْهِ وَاٰلِهٖ وَسَلَّم 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 Madanī Qāfilaĥs. Here is an account given by an Islamic brother of Maripur (Bāb-ul-Madīnaĥ, Karachi) ‘An Islamic brother living at Hawk’s bay (Bāb-ul-Madīnaĥ, Karachi) had cancer. He travelled with a Madanī Qāfilaĥ of Dawat-e-Islami, a global & non-political religious movement of the Quran and Sunnaĥ, in the company of Rasūl’s devotees.

During the journey, he looked quite sad and disappointed. The participants of the Madanī Qāfilaĥ consoled him and made supplications for him. One morning, while he was sitting, all of a sudden, he vomited a piece of flesh, after which he felt greatly relieved.

Having returned from the Madanī Qāfilaĥ he went to see a doctor and had his tests done again. He was astonished to see results which indicated that he no longer had cancer. اَلْـحَمْـدُ لـِلّٰـه عَزَّوَجَلَّ He regained his health by the blessings of travelling with a Madanī Qāfilaĥ.

Ulcer-o-cancer yā ĥo dard-e-kamar

Day gā Maulā shifā, Qāfilay mayn chalo

Dūr bīmāriyān, aur parayshāniyān

Ĥaun bafaḍl-e-Khudā, Qāfilay mayn chalo

Even ulcer and cancer or backache severe

Will be cured by Almighty, travel with Madanī Qāfilaĥ

Illnesses and adversities will be removed

By divine bounty, travel with Madanī Qāfilaĥ

صَلُّوۡا عَلَى الۡحَبِيۡب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

# Praise and privilege

Sayyidunā Imām ‘Abdullāĥ Bin ‘Umar Bayḍāwī عَـلَيْهِ رَحْـمَةُ الـلّٰـهِ الۡـقَـوِی has stated, ‘The one who obeys Allah عَزَّوَجَلَّ and His Beloved Prophet صَلَّى الـلّٰـهُ تَعَـالٰى عَـلَيْهِ وَاٰلـِهٖ وَسَـلَّم, is praised in the world and will be privileged in the Hereafter.’(Tafsīr Al-Bayḍāwī, vol. 4, part 22, Al-Aḥzāb, pp. 388, Taĥt-al-Āyaĥ 71)

اَلْحَمْدُ لِلّٰہِ رَبِّ الْعٰلَمِیْنَ وَ الصَّلٰوۃُ وَالسَّلَامُ علٰی سَیِّدِ الْمُرْسَلِیْنَ ط

اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰہِ مِنَ الشَّیْطٰنِ الرَّجِیْمِ ط بِسْمِ اللہِ الرَّحْمٰنِ الرَّ حِیْم ط

# Blessings of Layla-tul-Qadr

## Excellence of Ṣalāt-‘Alan-Nabī صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم

The Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said, ‘Whoever recites Ṣalāt upon me a thousand times daily shall not die until he sees his place in Heaven.’ (Attarghīb Wattarĥīb, vol. 2, pp. 328, Ḥadīš 22)

صَلُّوۡا عَلَى الۡحَبِيۡب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

Dear Islamic brothers! Layla-tul-Qadr is an extremely blessed and sacred night. It is called Layla-tul-Qadr because the commandments of the whole year are enforced in this night. In other words, the angels make a record of whatever is going to happen the following year. It is stated in *Tafsīr Ṣāwī* on page 2398 volume 6:

اَيۡ اِظۡهَارُ هَا فِيۡ دَوَاوِيۡنِ الۡمَلَاءِ الۡاَعۡلٰي

Translation: It (destiny) appears in the registers of the angels.

There are several other reasons for the greatness of this night. A renowned commentator of the Quran, Muftī Aḥmad Yār Khān عَـلَيْهِ رَحْـمَةُ الْـحَـنَّان has stated: This night is called Layla-tul-Qadr for several reasons:

1. In this night, the tasks of the following years are set and assigned to the angels. Qadr refers to either destiny or dignity.
2. The Holy Quran was revealed at this night.
3. The worship performed in this night has great Qadr (excellence).
4. Qadr also means ‘narrowness.’ Angels descend at this night in such a great number that the earth is crowded with them. For these reasons, this night is called Layla-tul-Qadr. (Mawā’iẓ-e-Na’īmiyyaĥ, pp. 62)

There is a Ḥadīš in *Bukhārī* Sharīf that says, ‘Whoever offers Ṣalāĥ with faith and sincerity at this night shall be forgiven for all of his previous sins.’ (Ṣaḥīḥ Bukhārī, vol. 1, pp. 660, Ḥadīš 2014)

## More reward than worship of 83 years and 4 months

We must not spend this sacred night in heedlessness. Whoever worships in this night is rewarded more than the worship of 1000 months, (which implies) more than 83 years and 4 months. Only Allah عَزَّوَجَلَّ and His Beloved and Blessed Rasūl صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم (who was informed by Allah عَزَّوَجَلَّ) know how much ‘more.’

Sayyidunā Jibrāīl عَـلَيْـهِ الـسَّـلَام 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 that remains till dawn (Ṣubḥ-e-Ṣādiq). It is a huge grace of Allah عَزَّوَجَلَّ that He عَزَّوَجَلَّ has granted this glorious night only to His Beloved Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم and his Ummaĥ for his sake. Allah عَزَّوَجَلَّ says in the Holy Quran:

اِنَّاۤ اَنْزَلْنٰهُ فِیْ لَیْلَةِ الْقَدْرِۚۖ(۱)وَ مَاۤ اَدْرٰىكَ مَا لَیْلَةُ الْقَدْرِؕ(۲)لَیْلَةُ الْقَدْرِ ﳔ خَیْرٌ مِّنْ اَلْفِ شَهْرٍؕؔ(۳)

تَنَزَّلُ الْمَلٰٓىٕكَةُ وَ الرُّوْحُ فِیْهَا بِاِذْنِ رَبِّهِمْۚ-مِنْ كُلِّ اَمْرٍۙۛ(۴)سَلٰمٌ ﱡ هِیَ حَتّٰى مَطْلَعِ الْفَجْرِ۠(۵)

Undoubtedly, We sent it down in the blessed night. And do you know what the blessed night is? The blessed night is better than a thousand months. Therein descend angels and Jibrāīl by the commandment of their Rab for every affair. That is all peace till the rising of the dawn. [Kanz-ul-Īmān (Translation of Quran)] (Part 30, Sūraĥ Al-Qadr)

Dear Islamic brothers! Did you see! Layla-tul-Qadr is so important that Allah عَزَّوَجَلَّ has revealed a whole Sūraĥ, describing its excellence. In this blessed Sūraĥ Allah عَزَّوَجَلَّ has mentioned several unique qualities of this sacred night.

Commenting on this Sūraĥ, the honourable commentators of the Quran have said, ‘In this night, Allah عَزَّوَجَلَّ sent down the Holy Quran from the Lauḥ-e-Maḥfūẓ to the first sky and then gradually revealed it to His Beloved Rasūl صَلَّى الـلّٰـهُ تَعَالٰى عَـلَيْهِ وَاٰلِهٖ وَسَلَّم over a period of approximately 23 years.’ (Tafsīr Ṣāwī, vol. 6, pp. 2398)

## Our Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم got dejected

It is stated in ‘*Tafsīr-e-‘Azīzī*’ that when the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم considered the fact that the previous Ummaĥs were given long lives, whereas his Ummaĥ was given short lives as compared to them, he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم got dejected and concerned that his Ummaĥ would not be able to surpass previous Ummaĥs even if it worships abundantly. The mercy of Allah عَزَّوَجَلَّ intensified and He عَزَّوَجَلَّ granted His Beloved Rasūl صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم Layla-tul-Qadr. (Tafsīr-e-‘Azīzī, vol. 4, pp. 434)

## A faith-refreshing parable

Explaining the background of the revelation of Sūraĥ Al-Qadr some honourable commentators of the Quran have documented a very faith-refreshing parable that is as follows: Sham’ūn رَحْمَةُ اللهِ تَعَالٰی عَلَيْه worshipped Allah عَزَّوَجَلَّ for a thousand years in such a way that he would offer Ṣalāĥ the whole night, fast during the day and fight unbelievers in the path of Allah عَزَّوَجَلَّ. He رَحْمَةُ اللهِ تَعَالٰی عَلَيْه was so strong that he could break heavy iron chains with his hands. When the wicked unbelievers saw that they would not be able to defeat Sham’ūn رَحْمَةُ اللهِ تَعَالٰی عَلَيْه 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 tied him with ropes while he رَحْمَةُ اللهِ تَعَالٰی عَلَيْه was asleep. When Sham’ūn رَحْمَةُ اللهِ تَعَالٰی عَلَيْه awoke and found himself tied up, he رَحْمَةُ اللهِ تَعَالٰی عَلَيْه broke the ropes with no difficulty, setting himself free. Then he رَحْمَةُ اللهِ تَعَالٰی عَلَيْه asked his wife ‘Who tied me?’ Pretending to be loyal, the unfaithful wife lied, ‘I was just testing as to how strong you are, and wanted to see how you would free yourself.’ The incident was then ignored.

Despite failing the first time, his unfaithful wife constantly waited for another opportunity to tie her husband in the state of sleep. One night, she had another opportunity to do what she wanted. When he رَحْمَةُ اللهِ تَعَالٰی عَلَيْه went to sleep, his cruel wife cunningly tied him

with iron chains. As soon as he رَحْمَةُ اللهِ تَعَالٰی عَلَيْه woke up, he رَحْمَةُ اللهِ تَعَالٰی عَلَيْه broke the chains instantly and became free easily. Though shocked, his wife cunningly made the same excuse again, ‘I was just testing your strength.’ During the conversation, Sham’ūn رَحْمَةُ اللهِ تَعَالٰی عَلَيْه revealed his secret to his wife that Allah عَزَّوَجَلَّ has blessed him with the status of Wilāyat and nothing could harm him in the world except his own hair.’

The devious wife understood what he رَحْمَةُ اللهِ تَعَالٰی عَلَيْه meant. Worldly riches had blinded her. One day she found the opportunity to tie him with his own eight hair whose length was up to the ground. When he رَحْمَةُ اللهِ تَعَالٰی عَلَيْه 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 unbelievers tied Sham’ūn رَحْمَةُ اللهِ تَعَالٰی عَلَيْه to a pillar and brutally mutilated his nose and ears and cut out his eyes. The wrath of Allah عَزَّوَجَلَّ was intensified by the helplessness of His Walī. The cruel unbelievers were sunk into the ground and a lightning of divine wrath struck the unfaithful, selfish, unfortunate wife, burning her to ashes. (Extracted from Mukāshafa-tul-Qulūb, pp. 306)

## Our lives are very short

When the honourable companions رَضِىَ الـلّٰـهُ تَعَالٰی عَـنْهُم heard about the worships, fights and struggles of Sayyidunā Sham’ūn رَحْمَةُ اللهِ تَعَالٰی عَلَيْه, they were impressed by him and said to the Noble Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم: ‘Yā Rasūlallāĥ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم! We have been given very short lives whose some part is spent in sleeping, working, preparing food and in other worldly affairs. We cannot worship like Sham’ūn رَحْمَةُ اللهِ تَعَالٰی عَلَيْه. Banī Isrāīl will surpass us in worship.’

Having listened to it, Beloved and Blessed Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم became sad. Instantly, Sayyidunā Jibrāīl عَـلَيْـهِ الـسَّـلَام arrived and presented Sūraĥ Al-Qadr on behalf of Allah عَزَّوَجَلَّ. The Holy Prophet صَلَّى الـلّٰـهُ تَـعَالٰى عَـلَيْهِ وَاٰلِـهٖ وَسَـلَّم was comforted and reassured that ‘Every year We have granted your Ummaĥ a sacred night; if they worship Me at this night they shall surpass the thousand months’ worship of Sham’ūn رَحْمَةُ اللهِ تَعَالٰی عَلَيْه.’ (Derived from Tafsīr-e-‘Azīzī, vol. 4, pp. 434)

## We are ungrateful

اَللّٰهُ اَكۡبَر! Dear Islamic brothers! How merciful and kind Allah عَزَّوَجَلَّ is to the Ummaĥ of His Beloved Rasūl صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. He عَزَّوَجَلَّ has bestowed upon us this magnificent night for the sake of His Beloved Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. If we worship in Layla-tul-Qadr we will earn more reward than the worship of a thousand months.

Unfortunately, we don’t value this great night! There seems to be a great difference between the enthusiasm of the companions رَضِىَ الـلّٰـهُ تَعَالٰی عَـنْهُم and that of ours. 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 ungrateful, we don’t have even time to worship. We waste this huge blessing in heedlessness every year.

## Blessings of filling in Madanī In’āmāt booklets

Dear Islamic brothers! In order to develop the mindset of attaining the blessing of Layla-tul-Qadr, join the Madanī environment of Dawat-e-Islami, a global & non-political religious movement of the Quran and Sunnaĥ. اَلْـحَمْـدُ لـِلّٰـه عَزَّوَجَلَّ In order to spend life according to the Sunnaĥ, 72 Madanī In’āmāt (for Islamic brothers), 63 (for Islamic sisters), 92 (for male religious students), 83 (for female religious students) and 40 (for boys and girls) have been formulated. These are in the form of questions regarding worships and morals.

Everyone should fill in their Madanī In’āmāt booklets practicing Fikr-e-Madīnaĥ (pondering over deeds) every day and hand them in to their relevant responsible Islamic brother before[[20]](#footnote-20) the 10th of every Madanī (Islamic) month. The Madanī In’āmāt have caused Madanī revolutions in the lives of many Islamic brothers and sisters.

Listen to a blessing of Madanī In’āmāt. An Islamic brother of Karachi gave the following account: The Imām of the Masjid of our area was associated with Dawat-e-Islami. Making individual effort, once he gave my elder brother a Madanī In’āmāt booklet as a gift. Having reached 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 conformity with Islamic teachings. Due to the blessings of the Madanī In’āmāt booklet, he started

offering Ṣalāĥ with Jamā’at in the Masjid, اَلْـحَمْـدُ لـِلّٰـه عَزَّوَجَلَّ. Now he has also grown a beard and fills in his Madanī In’āmāt booklet.

Madanī In’āmāt kay ‘āmil pay ĥar dam ĥar gĥařī

Yā Ilāĥī! Khūb barsā raḥmataun kī Tū jĥařī

One practicing Madanī In’āmāt be blessed every moment

With the rain of Divine mercy and bestowment

## Glad tidings for those acting upon Madanī In’āmāt

Dear Islamic brothers! The following Madanī incident clearly shows how fortunate are those filling in the booklet of Madanī In’āmāt. An Islamic brother of Hyderabad (Bāb-ul-Islam, Sindh) gave the following statement under oath: One night in Rajab 1426 A.H., I was blessed with the huge privilege of beholding the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم in dream. His blessed lips began to move, and he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, ‘Whoever punctually does Fikr-e-Madīnaĥ about his Madanī In’āmāt every day in this month, Allah عَزَّوَجَلَّ shall forgive him.’

Madanī In’āmāt kī bĥī marḥabā kyā bāt ĥay

Qurb-e-Ḥaq kay ṭālibaun kay wāsiṭay sawghāt ĥay

How excellent are the Madanī In’āmāt, marḥabā!

A great gift for the seekers of the closeness of Allah عَزَّوَجَلَّ

صَلُّوۡا عَلَى الۡحَبِيۡب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

## Who is deprived of all blessings?

Sayyidunā Anas Bin Mālik رَضِىَ اللهُ تَعَالٰی عَنْهُ has stated that once the month of Ramadan arrived, so the Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم 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 who is completely deprived is deprived of its goodness.’ (Sunan Ibn Mājaĥ, vol. 2, pp. 298, Ḥadīš 1644)

## Thousand sons

Narrating another background regarding the revelation of Sūraĥ Al-Qadr, Sayyidunā Ka’b-ul-Aḥbār رَضِىَ اللهُ تَعَالٰی عَنْهُ, a Tābi’ī saint, has stated, ‘There was a righteous king in the Banī Isrāīl. Allah عَزَّوَجَلَّ commanded the then Prophet عَـلَيْـهِ الـسَّـلَام to ask the king to express his desire. When he heard the divine message, he said, ‘Yā Allah عَزَّوَجَلَّ! I want to sacrifice my wealth, children and life in Jihad.’ Allah عَزَّوَجَلَّ blessed him with a thousand sons. He used to groom each son for Jihad and send him along with an army to fight in the path of Allah عَزَّوَجَلَّ. The son would fight for a month and then be martyred. The king would then groom another son and send him to fight along with the army, and in this way, every month he would sacrifice one of his sons. Further, the king used to offer Ṣalāĥ at night and fast during the day.

After a thousand months, all his thousand sons were martyred. Thereafter he fought himself and drank the beverage of martyrdom. Impressed by the sincere sacrifices made by the king, people said that no one can reach his status. So Allah عَزَّوَجَلَّ revealed the verse:

***لَیْلَةُ الْقَدْرِ ﳔ خَیْرٌ مِّنْ اَلْفِ شَهْرٍؕؔ(۳)***

Layla-tul-Qadr is better than a thousand months.

[Kanz-ul-Īmān (Translation of Quran)]

In other words, Layla-tul-Qadr is better than the king’s thousand months in which he offered Ṣalāĥ every night, fasted every day, and fought in the path of Allah عَزَّوَجَلَّ with his wealth, life and children. (Tafsīr Qurṭubī, vol. 20, part 30, pp. 122)

## Kingship of thousand cities

Sayyidunā Abū Bakr Warrāq رَحْمَةُ اللهِ تَعَالٰی عَلَيْه has stated that Sayyidunā Sulaymān عَـلَيْـهِ الـسَّـلَام and Sayyidunā Żulqarnayn رَضِىَ اللهُ تَعَالٰی عَنْهُ both ruled 500 cities each. Thus both of them together ruled a thousand cities. Allah عَزَّوَجَلَّ has made the worship of this night better than what these two great personalities ruled. (Tafsīr Qurṭubī, vol. 20, part 30, pp. 122)

Dear Islamic brothers! Layla-tul-Qadr is the night of goodness and peace. It is mercy from beginning to end. The honourable commentators of the Quran have said: ‘In this night there is protection from snakes, scorpions, calamities, problems and devils. It is also full of peace.’

## Hoisting flags

According to a narration, in Layla-tul-Qadr, an army of angels under the command of Jibrāīl عَـلَيْـهِ الـسَّـلَام descends from Sidra-tul-Muntaĥā with four flags. They hoist one flag on the blessed tomb of the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم, one on the roof of Bayt-ul-Muqaddas, while the third on the top of the Ka’baĥ and the fourth on mount Sīnā. Then they enter the houses of all the believers and say Salām. They say, ‘Salām (this is one of the names of Allah عَزَّوَجَلَّ) sends peace upon you.’

However, these angels do not enter the houses in which there are alcoholics, eaters of swine or the people who break ties without valid Shar’ī reasons. (Tafsīr Ṣāwī, vol. 6, pp. 2401) Another narration says that these angels outnumber even all grit of the earth, and they all come with peace and mercy. (Ad-Dur-rul-Manšūr, vol. 8, pp. 579)

## Green flag

According to another detailed Ḥadīš reported by Sayyidunā ‘Abdullāĥ Ibn ‘Abbās رَضِىَ الـلّٰـهُ تَعَالٰی عَـنْهُمَا, our Beloved and Blessed Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, ‘In Layla-tul-Qadr, Jibrāīl عَـلَيْـهِ الـسَّـلَام, accompanied by a large number of angels, descends onto the earth with a green flag he hoists on the top of the Ka’baĥ. Jibrāīl عَـلَيْـهِ الـسَّـلَام has 100 arms, two of which he opens only at this night. His arms spread across the east and the west. Then Jibrāīl عَـلَيْـهِ الـسَّـلَام commands the angels to say Salām and shake hands with every Muslim who is offering Ṣalāĥ or making the Żikr of Allah عَزَّوَجَلَّ and to say Āmīn to their supplications. This process continues till dawn (Ṣubḥ-e-Ṣādiq).

In the morning, Jibrāīl عَـلَيْـهِ الـسَّـلَام commands all the angels to return. The angels say ‘O Jibrāīl عَـلَيْـهِ الـسَّـلَام what about the needs of the Ummaĥ of Prophet Muhammad صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم?’ Jibrāīl عَـلَيْـهِ الـسَّـلَام replies, ‘Allah عَزَّوَجَلَّ has seen them with mercy and has forgiven all of them except four types of people.’

The honourable companions رَضِىَ الـلّٰـهُ تَعَالٰی عَـنْهُم asked, ‘Yā Rasūlallāĥ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم! Who are those four types of people?’ He صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم replied, ‘(1) Alcoholics (2) Disobedient to parents (3) Those who break ties with relatives (4) Those who bear malice and grudge against each other and break ties.’ (Shu’ab-ul-Īmān, vol. 3, pp. 336, Ḥadīš 3695)

## Unfortunate people

Dear Islamic brothers! Did you realize how blessed and sacred Layla-tul-Qadr is? Everyone is forgiven at this night, but the alcoholics, those who disobey their parents, break ties with relatives and have malice and grudge against fellow Muslim brothers without a valid reason of Sharī’aĥ are not forgiven.

## Repent!

Dear Islamic brothers! Isn’t it enough to make us fear the wrath of our Omnipotent Allah عَزَّوَجَلَّ? How extreme sinners would be the ones who are not being forgiven even at the sacred and blessed night of Layla-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 عَزَّوَجَلَّ are immense.

## Nuisance of quarrel

Sayyidunā ‘Ubādaĥ Bin Ṣāmit رَضِىَ اللهُ تَعَالٰی عَنْهُ has narrated that our Noble Rasūl صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم came out to tell us about Layla-tul-Qadr (as to which night it is) but two Muslims were quarrelling with each other. He صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, ‘I came to tell you about Layla-tul-Qadr but so and so persons were quarrelling, due to which its (exact) date has been concealed, it is possible that your betterment lies in it. Now look for it in the 9th, 7th and 5th night (of the last 10 nights).’ (Ṣaḥīḥ Bukhārī, vol. 1, pp. 663, Ḥadīš 2023)

## Our unmentionable state

Dear Islamic brothers! This blessed Ḥadīš contains a great lesson for us. Our Beloved and Blessed Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم was about to tell his companions the (exact) date of Layla-tul-Qadr but the quarrelling of two Muslims with each other proved to be a hurdle, causing the exact date of Layla-tul-Qadr to be concealed forever. This also indicates that

Muslims’ quarrelling with each other can prove to be an obstacle in the attainment of mercy and blessing.

Alas! It seems no one is prepared to advise others. People argue with each other saying such sentences as: *These days, a naive person cannot live in this world; if someone is good to us we will also remain good to him but if anyone tries to harm us, we will teach him a lesson*. Even worse, people turn violent on trivial matters to the extent of quarrelling, fighting and even killing each others.

Regretfully, these days, some of the Muslims belonging to different races such as Pathans, Punjabis, 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 the protectors of each other, what has happened to you! Our Dear and Beloved Rasūl صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said, ‘All believers are like a (single) body; if one part is wounded the whole body feels the pain.’ (Ṣaḥīḥ Bukhārī, vol. 4, pp. 103, Ḥadīš 6011)

A poet has rightly said:

Mubtalāye dard koī ‘uzū ĥo rawtī ĥay ānkĥ

Kis qadar ĥamdard sāray jism kī ĥotī ĥay ānkĥ

When any part of the body has pain, weeps the eye

How sympathetic with the whole body, is the eye

Dear Islamic brothers! Instead of quarrelling and fighting, we must cooperate and assist each other sincerely. A Muslim does not fight, stab, rob and burn the shops and property of his other Muslim brother.

## Definition of Muslim, Mūmin and Muĥājir

Sayyidunā Fuḍālaĥ Bin ‘Ubayd رَضِىَ اللهُ تَعَالٰی عَنْهُ has narrated that on the occasion of Ḥajja-tul-Wadā’, the Prophet of Raḥmaĥ, the Intercessor of Ummaĥ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, ‘Shall I not tell you who a Mūmin (believer) is?’ Then he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, ‘A Mūmin is the one whom 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 Mujāĥid is the one who fights

his Nafs in order to obey Allah عَزَّوَجَلَّ, and a Muĥājir is the one who gives up sins.’(Al-Mustadrak, vol. 1, pp. 158)

He صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has 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.’ (Itḥāf-us-Sādat-il-Muttaqīn, vol. 7, pp. 177)

Ṭarīq-e-Mustafa ko cĥořnā ĥay wajĥ-e-barbādī

Isī say qawm dunyā mayn ĥūī bay-iqtidār apnī

Giving up the Sunnaĥ of Mustafa is the cause of destruction

And has deprived Muslims of their power, leading to subjection

## Unbearable itch

Sayyidunā Mujāĥid رَحْمَةُ اللهِ تَعَالٰی عَلَيْه has said that Allah عَزَّوَجَلَّ would inflict a (severe) itch on some of the people of Hell. They will scratch so much that their skins will come off, exposing their bones. 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 harming the Muslims.’ (Itḥāf-us-Sādat-il-Muttaqīn, vol. 7, pp. 175)

## Reward for removing difficulties

The Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said, ‘I saw a man wander around in Heaven, do you know why? Simply because he had removed a tree in the world from a path in order to make it easier for Muslims to pass.’ (Ṣaḥīḥ Muslim, pp. 1410, Ḥadīš 1914)

## If you want to fight… fight your Nafs

Dear Islamic brothers! Learn a lesson from these Aḥādīš and avoid quarrelling and fighting with each other. If you really want to fight, then fight the rejected devil and your misleading Nafs (Nafs-e-Ammāraĥ). When Jihad becomes Farḍ, fight the unbelievers but treat each other like brothers. You may well have realized the great loss of quarrelling, which resulted in Layla-tul-Qadr being concealed forever. We are unaware that we may be deprived of other great blessings and bounties because of our (personal) conflicts and quarrels!

May Allah عَزَّوَجَلَّ have mercy on our miserable condition and make us realize whether we are Punjabi, Pathan, Sindhi, Balochi, Saraiki, Muhajir, Bengali, Bihari or anyone else we are all ‘slaves’ of our Noble Arab Rasūl صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم.

The Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم is neither Pathan, Punjabi, Balochi, nor Sindhi; in fact, he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم is an Arab. If only we all would truly stick to the Sunnaĥ and teachings of our Beloved and Blessed Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم ignoring all racial and linguistic differences so that we may become united and righteous once again!

## The Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم smile while seeing Madanī In’āmāt booklet

اَلْـحَمْـدُ لـِلّٰـه عَزَّوَجَلَّ! There is no racial and linguistic difference in the Madanī environment of Dawat-e-Islami. People of all tribes and languages are under the shade of the mercy of our Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم.

Please join the Madanī environment of Dawat-e-Islami and practice the Madanī In’āmāt in order to live a righteous life. For your motivation and encouragement, here is a pleasant and fragrant Madanī incident about Madanī In’āmāt. Therefore, a Muballigh (preacher) from Rawalpindi gave the following account: He has stated, ‘On the 5th of February 2005, in order to enroll in the Madanī Qāfilaĥ course, I came to Faīzān-e-Madīnaĥ, Bāb-ul-Madīnaĥ Karachi, the global Madanī Markaz of Dawat-e-Islami.

I was asleep in the global Madanī Markaz Faīzān-e-Madīnaĥ. My physical eyes closed but those of my heart opened, اَلْـحَمْـدُ لـِلّٰـه عَزَّوَجَلَّ. In my dream I saw our Beloved Rasūl صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم on a high terrace. Next to him were some sacks of Madanī In’āmāt booklets. The Noble Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم was smiling as he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم was looking at a booklet of Madanī In’āmāt. Then I woke up.

Madanī In’āmāt say ‘Aṭṭār ĥam ko piyār ĥay

اِنْ شَــآءَالـلّٰـه عَزَّوَجَلَّ, Do jaĥān mayn apnā bayřā pār ĥay

O ‘Aṭṭār! We love Madanī In’āmāt indeed

اِنْ شَــآءَالـلّٰـه عَزَّوَجَلَّ, We will succeed

صَلُّوۡا عَلَى الۡحَبِيۡب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

## Magic fails

Sayyidunā Ismā’īl Ḥaqqī رَحْمَةُ الـلّٰـهِ تَعَالٰی عَـلَيْه has stated, ‘This is a night of peace; people are protected from many troubles such as illnesses, evil, calamities, storms, thunder, lightning and other things. 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’s magic works; this night is full of peace.’ (Rūḥ-ul-Bayān, vol. 10, pp. 485)

## Signs of Layla-tul-Qadr

Sayyidunā ‘Ubādaĥ Bin Ṣāmit رَضِىَ اللهُ تَعَالٰی عَنْهُ asked the Noble Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم about Layla-tul-Qadr. The Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم replied: ‘Layla-tul-Qadr is in the odd nights of the last ten days of Ramadan, i.e. 21st, 23rd, 25th, 27th, 29th or the last night of Ramadan. Whoever worships in this night with faith in order to earn reward 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 and the moon is clearly visible. The devils are not struck with stars the whole night.

There is another sign that is the rising of the sun without rays on the following morning, and the sun looks like the moon of the 14th night. Allah عَزَّوَجَلَّ has prevented the devil to come out with the sunrise of that morning (apart from that one day, whenever the sun rises in the morning the devil also comes out).’ (Musnad Imām Aḥmad, vol. 8, pp. 414, Ḥadīš 22829)

## Ocean water becomes sweet

Dear Islamic brothers! Layla-tul-Qadr falls on one of the odd nights of the last ten days of Ramadan. Sometimes it falls even on the 30th night. There may be 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 عَزَّوَجَلَّ in search of Layla-tul-Qadr.

Many signs of Layla-tul-Qadr have been mentioned in Aḥādīš but it is not easy for everyone to see these signs. In fact, only men of insight can see them. Sometimes, Allah عَزَّوَجَلَّ shows these signs to His chosen people. One of the signs of Layla-tul-Qadr is that the salty ocean water turns sweet and (another sign is that) everything in the

universe except humans and jinn submits to the Glory of Allah عَزَّوَجَلَّ by prostrating, but not everyone sees it.

## Parable

Sayyidunā ‘Ubayd Ibn ‘Imrān رَضِىَ اللهُ تَعَالٰی عَنْهُ said, ‘One night, while I was making Wuḍū at the Red Sea I tasted the water which was sweeter than even honey. I was extremely surprised. When I told Sayyidunā ‘Ušmān Ghanī رَضِىَ اللهُ تَعَالٰی عَنْهُ about it, he رَضِىَ اللهُ تَعَالٰی عَنْهُ said, ‘O ‘Ubayd رَضِىَ اللهُ تَعَالٰی عَنْهُ it would be Layla-tul-Qadr.’ He رَضِىَ اللهُ تَعَالٰی عَنْهُ further said, ‘Whoever spends this night remembering Allah عَزَّوَجَلَّ it is as if he worshipped for more than a thousand months, and Allah عَزَّوَجَلَّ will forgive all of his sins.’ (Tażkira-tul-Wā’iẓīn, pp. 626)

May Allah عَزَّوَجَلَّ have mercy on them and forgive us without accountability for their sake!

## Parable

The slave of Sayyidunā ‘Ušmān Ibn Abil ‘Āṣ رَضِىَ اللهُ تَعَالٰی عَنْهُ once said to him, ‘O master رَضِىَ اللهُ تَعَالٰی عَنْهُ! I’ve been a sailor for a long time. I’ve noticed a strange thing in the ocean water.’ ‘What is it?’ He رَضِىَ اللهُ تَعَالٰی عَنْهُ asked. The slave replied, ‘O master رَضِىَ اللهُ تَعَالٰی عَنْهُ! Every year, there is a night in which the ocean water turns sweet.’ He رَضِىَ اللهُ تَعَالٰی عَنْهُ said to his slave, ‘Be careful this year. Do tell me when the water turns sweet.’ On the 27th night of Ramadan, the slave said to Sayyidunā ‘Ušmān Ibn Abil ‘Āṣ رَضِىَ اللهُ تَعَالٰی عَنْهُ, ‘O master! The water has turned sweet tonight.’ (Rūḥ-ul-Bayān, vol. 10, pp. 481)

May Allah عَزَّوَجَلَّ have mercy on them and forgive us without accountability for their sake!

## Why don’t signs appear to us?

Dear Islamic brothers! Several signs of Layla-tul-Qadr have been mentioned. A question may arise in one’s mind as to why common people are unable to observe any of the signs of Layla-tul-Qadr despite the fact that it falls every year. To answer the question, the honourable scholars رَحِمَهُمُ الـلّٰـهُ تَـعَالٰی have said, ‘Not everyone is able enough to discern these hidden things because they are related to Kashf (spiritual vision) and Karāmaĥ (saintly miracle). Only people with the gift of Baṣīrat (spiritual insight) can see them. How can the person who commits innumerable sins every day see these sacred signs?’

## Look for it during odd nights

Dear Islamic brothers! Allah عَزَّوَجَلَّ has decided to keep Layla-tul-Qadr a secret, so we don’t know for sure as to which night Layla-tul-Qadr is. Mother of the believers Sayyidatunā ‘Āishaĥ Ṣiddīqaĥ رَضِیَ اللهُ تَعَالٰی عَنْهَا has narrated that the Beloved and Blessed Prophet صَلَّى الـلّٰـهُ تَعَالٰى عَـلَيْهِ وَاٰلِهٖ وَسَلَّم has said, ‘Look for Layla-tul-Qadr in the odd nights of the last ten days of Ramadan (i.e. the 21st, 23rd, 25th, 27th and the 29th).’ (Ṣaḥīḥ Bukhārī, vol. 1, pp. 662, Ḥadīš 2020)

## Look for it during last seven nights

Sayyidunā ‘Abdullāĥ Ibn ‘Umar رَضِىَ الـلّٰـهُ تَعَالٰی عَـنْهُمَا said that Layla-tul-Qadr was revealed to some of the honourable companions رَضِىَ الـلّٰـهُ تَعَالٰی عَـنْهُم of the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم in dream in the last seven nights. The Noble Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, ‘I see your dreams have united in the last seven nights, so the one who desires it should look for it in the last seven nights.’ (Ṣaḥīḥ Bukhārī, vol. 1, pp. 660, Ḥadīš 2015)

## Why was Layla-tul-Qadr kept secret?

Dear Islamic brothers! It is a blessed Sunnaĥ of Allah عَزَّوَجَلَّ that He عَزَّوَجَلَّ has kept some very important things secret. Allah عَزَّوَجَلَّ has hidden His pleasure in pious deeds, His wrath in sins, and His Auliyā رَحِمَهُمُ الـلّٰـهُ تَـعَالٰی among His servants.’

Therefore, we shouldn’t miss any good deed even though it looks minor because we don’t know which good deed would please Allah عَزَّوَجَلَّ. Many blessed Aḥādīš contain such incidents. For example, on the Day of Judgement, a fallen woman (a prostitute) will be forgiven simply 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 عَزَّوَجَلَّ.

Similarly, He عَزَّوَجَلَّ has hidden His Auliyā amongst His servants, so we should treat every pious Muslim with respect because we don’t know as to who a Walī of Allah عَزَّوَجَلَّ is. If we treat pious people with respect, give up suspicion and consider every Muslim better than us, our society will get reformed, and we will succeed in the afterlife, اِنْ شَــآءَالـلّٰـه عَزَّوَجَلَّ.

# Madanī pearls

Imām Fakhruddīn Rāzī رَحْمَةُ اللهِ تَعَالٰی عَلَيْه has stated in his famous commentary ‘*Tafsīr-e-Kabīr*’, There are several reasons why Allah عَزَّوَجَلَّ has concealed the exact date of Layla-tul-Qadr:

1. He عَزَّوَجَلَّ has concealed many things such as His pleasure in obedience so that people would perform every form of worship, His wrath in sins so that people would avoid every single sin, His Auliyā amongst His servants so that people would respect every single person, the fulfilment of supplications in making supplications so that people would make supplications abundantly, the Ism-e-A’ẓam amongst His names so that people would respect every name and the Ṣalāt-e-Wusṭā amongst the Ṣalāĥ so that people would offer all the Ṣalāĥ.

Likewise, the acceptance of repentance has been kept secret so that people always repent of their sins and the time of death has also been kept secret so that people always fear it. Similarly, Layla-tul-Qadr has been kept secret so that people respect all the nights of Ramadan.

1. It is as if Allah عَزَّوَجَلَّ says to His servants, ‘I know your daring about sins; if I had declared a particular night as Layla-tul-Qadr, and if you had committed sins knowingly even at this sacred night due to your lust, it would be more severe than committing sins unknowingly.’

According to a narration, once the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم entered the Masjid where he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم saw a man sleep (inside). He صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, ‘O ‘Alī (کَـرَّمَ الـلّٰـهُ تَـعَـالٰی وَجۡـھَـهُ الۡـکَـرِیۡم)! Wake him up so that he can perform Wuḍū.’ Having awoken the man, Sayyidunā ‘Alī کَـرَّمَ الـلّٰـهُ تَـعَـالٰی وَجۡـھَـهُ الۡـکَـرِیۡم said, ‘Yā Rasūlallāĥ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم usually, you prefer to perform righteous deeds, why did you not wake him up yourself?’ He صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم 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 Rasūl صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. Considering this (Ḥadīš), imagine the mercy of Allah عَزَّوَجَلَّ. It is as if Allah عَزَّوَجَلَّ says, ‘If you had worshipped in Layla-tul-Qadr after being aware of it, you would gain more reward than a thousand months’ worship but if you had sinned in it you would have been punished for a thousand months, and protection from punishment is better than earning reward.’

1. It is as if Allah عَزَّوَجَلَّ says, ‘I kept this night secret so that people would struggle hard to acquire it and earn reward for their struggles.’
2. Since people are unaware as to which night Layla-tul-Qadr is, they will try to worship Allah عَزَّوَجَلَّ every night of Ramadan in search of Layla-tul-Qadr. Referring to these people Allah عَزَّوَجَلَّ admonished 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 Layla-tul-Qadr (they are not even certain of it) so what would have they 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 Allah عَزَّوَجَلَّ gave to the angels when He عَزَّوَجَلَّ said to them:

اِنِّیْ جَاعِلٌ فِی الْاَرْضِ خَلِیْفَةًؕ-

I am going to place a caliph in the earth.

[Kanz-ul-Īmān (Translation of Quran)] (Part 1, Sūraĥ Al-Baqaraĥ, verse 30)

The angels said:

قَالُوْۤا اَتَجْعَلُ فِیْهَا مَنْ یُّفْسِدُ فِیْهَا وَ یَسْفِكُ الدِّمَآءَۚ-وَ نَحْنُ نُسَبِّحُ بِحَمْدِكَ وَ نُقَدِّسُ لَكَؕ-

They said, ‘Will You place such who will spread violence and shed blood in it? And we glorify You commending You and sanctify You.’

[Kanz-ul-Īmān (Translation of Quran)] (Part 1, Sūraĥ Al-Baqaraĥ, verse 30)

Then He عَزَّوَجَلَّ said:

*قَالَ اِنِّیْۤ اَعْلَمُ مَا لَا تَعْلَمُوْنَ(۳۰)*

He ***عَزَّوَجَلَّ*** said, ‘I know what you know not.’

[Kanz-ul-Īmān (Translation of Quran)] (Part 1, Baqaraĥ, verse 30)

Thus, the secret behind this statement has been revealed. (Tafsīr Kabīr, vol. 11, pp. 229)

## Any night of year may be ‘Layla-tul-Qadr’

Layla-tul-Qadr has been kept secret for numerous reasons so that the pious people of Allah عَزَّوَجَلَّ spend the whole year looking for it and constantly striving to earn the reward of worships.

There is a wide divergence of opinion amongst the honourable scholars رَحِمَهُمُ الـلّٰـهُ تَـعَالٰی regarding the exact date of Layla-tul-Qadr. Some scholars رَحِمَهُمُ الـلّٰـهُ تَـعَالٰی say that Layla-tul-Qadr moves throughout the year. For example, Sayyidunā ‘Abdullāĥ Ibn Mas’ūd رَضِىَ اللهُ تَعَالٰی عَنْهُ said, ‘Only the man who searches carefully throughout the year for Layla-tul-Qadr will be able to find it.’

Favouring the foregoing saying, Imām-ul-‘Ārifīn, Sayyidunā Shaykh Muḥiyyuddīn Ibn ‘Arabī رَحْمَةُ اللهِ تَعَالٰی عَلَيْه said, ‘Once I found Layla-tul-Qadr on the 15th night of Sha’bān (Shab-e-Barā-at) and in another year, I found it on the 19th night of Sha’bān. I have also seen it on the 13th and the 18th nights of Ramadan. Further, in different years I have seen it on each of the odd nights of the last ten days of Ramadan. He رَحْمَةُ اللهِ تَعَالٰی عَلَيْه further stated that though Layla-tul-Qadr mostly falls in Ramadan, in my experience, it falls on different nights of the year; so it isn’t the same night every year.

## The Noble Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم and the Shaykhayn رَضِىَ اللّٰهُ عَنۡهُمَا

اَلْـحَمْـدُ لـِلّٰـه عَزَّوَجَلَّ! In the Madanī environment of Dawat-e-Islami many blessings take place during Ramadan’s I’tikāf. Islamic brothers and sisters gain the blessings of performing I’tikāf in Masājid and homes respectively around the world. Here is a faith-refreshing incident for persuasion:

A young Islamic brother who is responsible for Qāfilaĥs in the district Liyaqatpur, division Rahim Yar Khan (Punjab, Pakistan) gave the following account: I was a film-addict to such an extent that I had watched virtually half of the VCDs in the VCD shop of our village. اَلْـحَمْـدُ لـِلّٰـه عَزَّوَجَلَّ I was blessed with the opportunity to perform I’tikāf in the last ten days of Ramadan (1422 A.H. 2001) at Madanī Masjid in Talbani (a village). Words cannot express the blessings of the company of the Rasūl’s devotees of Dawat-e-Islami! On the 27th of Ramadan, I cried the whole night asking the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم to bless me with his vision.

اَلْـحَمْـدُ لـِلّٰـه عَزَّوَجَلَّ! In the early morning, the door of mercy opened for me when I had a dream in which I found myself in a Masjid where an announcement was made: ‘The Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم is coming and will lead the Ṣalāĥ.’ After a while, the Prophet of Raḥmaĥ, the Intercessor of Ummaĥ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم came accompanied by the Shaykhayn رَضِىَ الـلّٰـهُ تَعَالٰی عَـنْهُمَا and then I woke up. All I saw was just a glance and then his blessed face disappeared, filling my heart with grief and causing a flood of tears to flow from my eyes. I cried so much that I began to hiccup.

اَلْـحَمْـدُ لـِلّٰـه عَزَّوَجَلَّ! Having had the blessed dream, my love for Dawat-e-Islami, a global & non-political religious movement of the Quran and Sunnaĥ intensified and I joined Dawat-e-Islami wholeheartedly. I headed for Bāb-ul-Madīnaĥ Karachi and joined Jāmi’a-tul-Madīnaĥ to enrol in the Dars-e-Niẓāmī course. Presently, I am in my first year and I am trying to serve Dawat-e-Islami as a Qāfilaĥ responsible in our area.

Jalwa-e-Yār kī ārzū ĥay agar,

Madanī Māḥaul mayn kar lo tum I’tikāf

Mīṫĥay Āqā صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم karayn gey karam kī naẓar,

Madanī Māḥaul mayn kar lo tum I’tikāf

If you desire holy vision

Do I’tikāf in the Madanī environment

Beloved Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم will bless you

Do I’tikāf in the Madanī environment

صَلُّوۡا عَلَى الۡحَبِيۡب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

## Two sayings of Imām A’ẓam رَحۡـمَةُ اللّٰهِ عَلَيۡه

Here are two sayings of Imām A’ẓam Abū Ḥanīfaĥ رَحْمَةُ اللهِ تَعَالٰی عَلَيْه in this regard:

1. Layla-tul-Qadr is in Ramadan but there is no specific night for it, whereas Sayyidunā Imām Abū Yūsuf and Sayyidunā Imām Muhammad رَحِمَهُمُ الـلّٰـهُ تَـعَالٰی say that Layla-tul-Qadr is in the last 15 nights of Ramadan.
2. A famous saying of Sayyidunā Imām Abū Ḥanīfaĥ رَحْمَةُ اللهِ تَعَالٰی عَلَيْه is that Layla-tul-Qadr falls at different nights of the year, sometimes it is in Ramadan and sometimes in the other months. Sayyidunā ‘Abdullāĥ Ibn ‘Abbās, Sayyidunā ‘Abdullāĥ Ibn Mas’ūd and Sayyidunā ‘Ikramaĥ رَضِىَ الـلّٰـهُ تَعَالٰی عَـنْهُم also favoured this opinion. (‘Umda-tul-Qārī, vol. 8, pp. 253, Ḥadīš 2015)

Sayyidunā Imām Shāfi’ī رَحْمَةُ اللهِ تَعَالٰی عَلَيْه has said that Layla-tul-Qadr is one of the last ten nights of Ramadan and it is the same night (every year), it will never change up to the Day of Judgement. (‘Umda-tul-Qārī, vol. 8, pp. 253, Ḥadīš 2015)

## Layla-tul-Qadr changes

Sayyidunā Imām Mālik رَحْمَةُ اللهِ تَعَالٰی عَلَيْه has said that Layla-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. (Tafsīr Ṣāwī, vol. 6, pp. 2400)

## Abul Ḥasan Iraqi رَحۡـمَةُ اللّٰهِ عَلَيۡه and Layla-tul-Qadr

Some scholars have quoted Sayyidunā Shaykh Abul Ḥasan Iraqi رَحْمَةُ اللهِ تَعَالٰی عَلَيْه as saying: ‘I have found Layla-tul-Qadr every year ever since I have reached puberty. Then, expressing his personal experience about Layla-tul-Qadr, he said, ‘Whenever the first fast fell on Sunday or Wednesday, Layla-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.’ (Nuzĥa-tul-Majālis, vol. 1, pp. 223)

## The 27th night, Layla-tul-Qadr

Despite the differences of opinion amongst the respected jurists, Quranic commentators, Muḥaddišīn and the majority of scholars رَحِمَهُمُ الـلّٰـهُ تَـعَالٰی اَجۡمَعِیۡن opine that Layla-tul-Qadr is the 27th night of Ramadan every year.

Sayyidunā Ubay Bin Ka’b رَضِىَ اللهُ تَعَالٰی عَنْهُ holds the opinion that the 27th night of Ramadan is Layla-tul-Qadr. (Tafsīr Ṣāwī, vol. 6, pp. 2400)

Ghauš-e-A’ẓam Sayyidunā Shaykh ‘Abdul Qādir Jīlānī رَحْمَةُ اللهِ تَعَالٰی عَلَيْه and Sayyidunā ‘Abdullāĥ Ibn ‘Umar رَضِىَ الـلّٰـهُ تَعَالٰی عَـنْهُمَا also had the same opinion.

Sayyidunā Shāĥ ‘Abdul ‘Azīz Muḥaddiš Diĥlvī رَحْمَةُ اللهِ تَعَالٰی عَلَيْه is also one of the scholars that favoured the opinion that Layla-tul-Qadr is the 27th night of Ramadan. He رَحْمَةُ اللهِ تَعَالٰی عَلَيْه has given two proofs in favour of his opinion. Firstly, there are 9 letters in the Arabic word ‘لَيۡلَةُ الۡقَدۡر’ (Layla-tul-Qadr) and this word appeared 3 times in Sūraĥ Al-Qadr. If 9 is multiplied by 3 the total is 27, which hints that Layla-tul-Qadr is the 27th night. Secondly, there are 30 words in this Sūraĥ and the 27th word is ‘هِيَ’ (the Arabic pronoun for ‘It’) which refers to Layla-tul-Qadr. In other words, this is a hint from Allah عَزَّوَجَلَّ for the righteous that Layla-tul-Qadr is the 27th night. (Tafsīr-e-‘Azīzī, vol. 4, pp. 437)

Dear Islamic brothers! By keeping Layla-tul-Qadr a secret Allah عَزَّوَجَلَّ has persuaded His servants to worship every single night. If He عَزَّوَجَلَّ had specified a particular night as Layla-tul-Qadr and revealed it to us, we would probably remain heedless 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 sacred night throughout the year and perform good deeds at every night of the year. If someone sincerely searches for it Allah عَزَّوَجَلَّ does not let his efforts go to waste. He عَزَّوَجَلَّ 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 *Gharāib-ul-Quran*, ‘If anyone recites the following Du’ā three times at night it is as if he has found Layla-tul-Qadr.’ We should recite it every night. Here is the Du’ā:

لَآ اِلٰهَ اِلَّا اللّٰهُ الۡحَلِيۡمُ الۡكَرِيۡمُ

سُبۡحٰنَ اللّٰهِ رَبِّ السَّمٰوٰتِ السَّبۡعِ وَ رَبِّ الۡعَرۡشِ الۡعَظِيۡم

Translation: There is no one worthy of worship except Allah عَزَّوَجَلَّ Who is **Ḥ**alīm and Karīm. Allah عَزَّوَجَلَّ is Sub**ḥ**ān, Rab of the seven skies and the magnificent ‘Arsh.

O seekers of the pleasure of Allah عَزَّوَجَلَّ! We should perform some good deeds at every night of the year. If we do so, we will be able to spend Layla-tul-Qadr in worship, اِنْ شَــآءَالـلّٰـه عَزَّوَجَلَّ. Every night, there are two Farḍ Ṣalāĥ that are Maghrib and ‘Ishā. Along with other Ṣalāĥ, we should try our best to offer these two Ṣalāĥ with complete Jamā’at every night. If we succeed in offering these Ṣalāĥ with Jamā’at at Layla-tul-Qadr, we will be successful not only in the world but also in the Hereafter. Make it your daily habit to offer all the five Ṣalāĥ including the Fajr and ‘Ishā Ṣalāĥ with complete Jamā’at.

The Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has stated, ‘If anyone offers ‘Ishā Ṣalāĥ with Jamā’at, it is as if he has spent half night in Ṣalāĥ; and if he offers Fajr Ṣalāĥ with Jamā’at it is as if he has spent the entire night in Ṣalāĥ.’ (Ṣaḥīḥ Muslim, pp. 329, Ḥadīš 656)

Imām Jalāluddīn Suyūṭī Shāfi’ī رَحْمَةُ اللهِ تَعَالٰی عَلَيْه has quoted the following saying of the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم, ‘The one offering ‘Ishā with the Jamā’at has definitely earned his share from Layla-tul-Qadr.’ (Al-Jāmi’-uṣ-Ṣaghīr, pp. 532, Ḥadīš 8796)

## Value the 27th night

O seekers of the mercy of Allah عَزَّوَجَلَّ! If we have the habit of offering Ṣalāĥ with Jamā’at throughout the year, اِنْ شَــآءَالـلّٰـه عَزَّوَجَلَّ we will be blessed with offering these two Ṣalāĥ with Jamā’at in Layla-tul-Qadr as well, and in this way, we will attain the reward of the whole night’s worship in Layla-tul-Qadr despite sleeping the entire night.

We should make special arrangements to worship in the nights that are more likely to be Layla-tul-Qadr. For example the last ten nights of Ramadan or at least the last five odd nights and especially the 27th night because there is a high probability that this night is Layla-tul-Qadr. We must not spend this night in heedlessness. We should spend the 27th night repenting of sins, reciting Istighfār, Ṣalāt-‘Alan-Nabī, Salām and Żikr.

## Recite this in Layla-tul-Qadr

Amīr-ul-Mūminīn, Sayyidunā ‘Alī کَـرَّمَ الـلّٰـهُ تَـعَـالٰی وَجۡـھَـهُ الۡـکَـرِیۡم has said: ‘Whoever recites Sūraĥ Al-Qadr seven times in Layla-tul-Qadr, Allah عَزَّوَجَلَّ would protect him from every calamity, and seventy thousand angels would pray that he enter Heaven. Further, whoever recites

it three times on Friday (any Friday of the year) before Ṣalāt-ul-Jumu’aĥ Allah عَزَّوَجَلَّ would write as many good deeds for him as the number of people offering Ṣalāĥ that day is.’ (Nuzĥa-tul-Majālis, vol. 1, pp. 223)

## Du’ā to be recited at Layla-tul-Qadr

Mother of the believers, Sayyidatunā ‘Āishaĥ Ṣiddīqaĥ رَضِیَ اللهُ تَعَالٰی عَنْهَا narrated that she asked the Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم, ‘Yā Rasūlallāĥ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم! What should I recite if I find Layla-tul-Qadr?’ The Beloved and Blessed Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم replied, ‘Make this Du’ā:

اَللّٰهُمَّ اِنَّكَ عَفُوٌّ كَرِيۡمٌ تُحِبُّ الۡعَفۡوَ فَاعۡفُ عَنِّي

‘Yā Allah عَزَّوَجَلَّ! You are indeed the Forgiver and the Benevolent, You also like forgiving, so forgive me.’

(Jāmi’ Tirmiżī, vol. 5, pp. 306, Ḥadīš 3524)

Dear Islamic brothers! If only we all would recite this Du’ā at least once every night, we’ll be blessed with Layla-tul-Qadr any night. If not every night, recite it repeatedly on at least the 27th night. In addition, if Allah عَزَّوَجَلَّ gives you the ability, stay awake the whole night and recite Ṣalāt-‘Alan-Nabī and Salām abundantly, attend a Sunnaĥ-Inspiring Ijtimā’ and try to spend your time offering Nafl Ṣalāĥ.

## Nafl of Layla-tul-Qadr

Sayyidunā Ismā’īl Ḥaqqī رَحْمَةُ الـلّٰـهِ تَعَالٰی عَـلَيْه has stated the following narration in his commentary ‘*Rūḥ-ul-Bayān*’: All the previous sins of the one offering Nafl Ṣalāĥ sincerely in Layla-tul-Qadr will be forgiven. (Rūḥ-ul-Bayān, vol. 10, pp. 480)

The Prophet of Raḥmaĥ, the Intercessor of Ummaĥ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم used to worship abundantly in the last days of Ramadan; he would remain awake the whole nights (for worship) and make his family stay awake. (Sunan Ibn Mājaĥ, vol. 2, pp. 357, Ḥadīš 1768)

Sayyidunā Ismā’īl Ḥaqqī رَحْمَةُ اللهِ تَعَالٰی عَلَيْه has narrated that our pious saints used to perform two Rak’at Nafl Ṣalāĥ in each of the last ten nights with the intention of attaining the blessings of Layla-tul-Qadr. Some of the saints have said that whoever recites ten verses every night with this intention shall not be deprived of its blessings and reward.

Faqīĥ Abul Layš Samarqandī رَحْمَةُ اللهِ تَعَالٰی عَلَيْه has stated: The Ṣalāĥ of Layla-tul-Qadr should contain at least 2 Rak’āt (Nafl), which can be up to 1000 Rak’āt at the most, and the average amount is 200 Rak’āt. The average recitation in each Rak’at is to recite Sūraĥ Al-Fātiḥaĥ, Sūraĥ Al-Qadr and then Sūraĥ Al-Ikhlāṣ three times and perform Salām after every set of two Rak’āt. Then send Ṣalāt on Rasūlullāĥ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم and stand to offer Ṣalāĥ again. Continue to do this until you complete your 200 or less or more Rak’āt. This will be sufficient for attaining the blessings of this night that Allah عَزَّوَجَلَّ has mentioned and the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has told us. (Rūḥ-ul-Bayān, vol. 10, pp. 483)

Dear Islamic brothers! This night is definitely a fountain of immense blessings. The Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has 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 person is left deprived of the goodness of Layla-tul-Qadr. (Mishkāt-ul-Maṣābīḥ, vol. 1, pp. 372, Ḥadīš 1964)

Wasting such a blessed and sacred night that has innumerable blessings and bounties indicates great deprivation. Therefore, everyone should search for Layla-tul-Qadr the whole Ramadan or at least spend the 27th night in worship.

Yā Allah عَزَّوَجَلَّ! For the sake of Your Beloved Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم grant us the blessings of Layla-tul-Qadr and the ability to worship You abundantly.

آمِيۡن بِجَاهِ النَّبِيِّ الۡاَمِيۡن صَلَّى اللّٰهُ تَعَالٰى عَلَيۡهِ وَاٰلِهِ وَسَلَّم

## Beholding a great personage in wakefulness

Dear Islamic brothers! Make a habit of travelling with Rasūl’s devotees in the Madanī Qāfilaĥs of Dawat-e-Islami, a global & non-political religious movement of the Quran

and Sunnaĥ, اِنْ شَــآءَالـلّٰـه عَزَّوَجَلَّ you will be motivated to search for Layla-tul-Qadr. Here is a faith-refreshing incident of a Madanī Qāfilaĥ for your persuasion. An Islamic brother of New Karachi has stated: It was the first time I travelled with a 12 day Madanī Qāfilaĥ; our Qāfilaĥ stayed in a Masjid in Nawabshah (Bāb-ul-Islam, Sindh). Due to the lack of inclination towards virtuous deeds, I felt quite bored. One day, according to the schedule, the participants were busy learning Sunnaĥ in the courtyard of the Masjid. As the sun was shining directly on us; one of the Islamic brothers moved inside the Masjid.

After a short while, we heard a voice from inside the Masjid. All of us saw the Islamic brother come out crying. He said, ‘In a state of wakefulness I have just seen a bright- faced pious saint with a green turban on his blessed head; the saint said, ‘Those learning the Sunnaĥ in the courtyard in the sun shine are earning more reward.’ On hearing this, all the participants were moved to tears. Amazed, I made a firm intention never to leave the Madanī environment of Dawat-e-Islami.

اَلْـحَمْـدُ لـِلّٰـه عَزَّوَجَلَّ! Travelling regularly with Madanī Qāfilaĥs has now become a second nature to me. Once our Madanī Qāfilaĥ was in Mirpurkhas (Bāb-ul-Islam, Sindh), a devotee of Rasūl said that he saw the participants of the Qāfilaĥ being showered with light at the time of Taĥajjud. This incident further augmented my spirit and enthusiasm. اَلْـحَمْـدُ لـِلّٰـه عَزَّوَجَلَّ At present, I am serving Dawat-e-Islami as a responsible for Madanī In’āmāt in my area.

## Don’t sit with half your body in shade

Dear Islamic brothers! Did you see how those who travel with Madanī Qāfilaĥs are showered with blessings! It probably wasn’t very hot and Rasūl’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 learning session in extreme heat unnecessarily, as it will be hard to concentrate and the participants may misunderstand things. The environment for learning should be comfortable. If the sun is shining on parts of one’s body it is Sunnaĥ to move; either sit completely in shade or completely in the sunshine.

Sayyidunā Abū Ĥurayraĥ رَضِىَ اللهُ تَعَالٰی عَنْهُ has narrated that the Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said, ‘When someone is in shade and the shade then moves away, leaving him partially in the sunshine and partially in shade then he should move.’ (Sunan Abī Dāwūd, vol. 4, pp. 338, Ḥadīš 4821)

Auliyā kā karam, khūb luṫāyn gey ĥam

Āo mil kar chalayn, Qāfilay mayn chalo

Dĥūp mayn cĥāon mayn, jāūn mayn āūn mayn

Sab yeĥ niyyat karayn, Qāfilay mayn chalo

Ĥotī ĥayn sab sunayn Nūr kī bārishayn

Sab naĥānay chalayn Qāfilay mayn chalo

Blessings of saints we will hopefully gain

Let’s travel together with Madanī Qāfilaĥ

In winter and summer, make intention firmer

Of travelling together with Madanī Qāfilaĥ

Everyone should hear, rain of Nūr showers

To bath in this rain, travel with Madanī Qāfilaĥ

صَلُّوۡا عَلَى الۡحَبِيۡب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

# Control your anger

Sayyidunā Imām Ghazālī عَـلَـیۡـهِ رَحْـمَـةُ الـلّٰـهِ الۡـوَالِی has narrated: ‘A person talked harshly to Amīr-ul-Mūminīn Sayyidunā ‘Umar Bin ‘Abdul ‘Azīz عَـلَيْهِ رَحْـمَةُ الـلّٰـهِ الۡـعَـزِیۡـز. Lowering his head, Sayyidunā ‘Umar Bin ‘Abdul ‘Azīz عَـلَيْهِ رَحْـمَةُ الـلّٰـهِ الۡـعَـزِیۡـز said: ‘Do you want me to get angry so that Satan would make me arrogant and cause me to oppress you because of my power, and so that you would take its revenge from me on the Day of Judgement? I will never do this.’ After he said this, he became silent.(Kīmiyā-e-Sa’ādat, vol. 2, pp. 597)

اَلْحَمْدُ لِلّٰہِ رَبِّ الْعٰلَمِیْنَ وَ الصَّلٰوۃُ وَالسَّلَامُ علٰی سَیِّدِ الْمُرْسَلِیْنَ ط

اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰہِ مِنَ الشَّیْطٰنِ الرَّجِیْمِ ط بِسْمِ اللہِ الرَّحْمٰنِ الرَّ حِیْم ط

# Blessings of I’tikāf

Sayyidunā Abū Dardā رَضِىَ اللهُ تَعَالٰی عَنْهُ has narrated that the Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said:

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مَنۡ صَلّٰي عَلَيَّ حِيۡنَ يُصۡبِحُ عَشۡرًا وَحِيۡنَ يُمۡسِيۡ عَشۡرًا أَدۡرَكَتۡه شَفَاعَتِيۡ يَوۡمَ الۡقِيَامَةِ

Translation: Whoever recites **Ṣ**alāt upon me 10 times in the morning and 10 times in the evening shall gain my intercession on the Day of Judgement.

(Majma’-uz-Zawāid, vol. 10, pp. 163, Ḥadīš 17022)

صَلُّوۡا عَلَى الۡحَبِيۡب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

Dear Islamic brothers! What can we say about the blessings of Ramadan! No doubt, its every moment is full of bounties and blessings, but the most important thing in this blessed month is Layla-tul-Qadr. In order to find this night, the Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم performed I’tikāf even for the whole of Ramadan, and he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم would not miss it especially in the last ten days.

Once he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم could not do I’tikāf in Ramadan for some reason, so he did it in the last ten days of Shawwal. (Ṣaḥīḥ Bukhārī, vol. 1, pp. 671, Ḥadīš 2031) Similarly, once he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم did not do I’tikāf due to travelling, so he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم did I’tikāf for 20 days in the following Ramadan. (Jāmi’ Tirmiżī, vol. 2, pp. 212, Ḥadīš 803)

## I’tikāf is an ancient form of worship

I’tikāf is an ancient form of worship which the earlier Ummaĥs would also perform, as stated in part 1 Sūraĥ Al-Baqaraĥ, verse 125 of the Holy Quran:

وَ عَهِدْنَاۤ اِلٰۤى اِبْرٰهٖمَ وَ اِسْمٰعِیْلَ اَنْ طَهِّرَا بَیْتِیَ لِلطَّآىٕفِیْنَ وَ الْعٰكِفِیْنَ وَ الرُّكَّعِ السُّجُوْدِ(۱۲۵)

And We enjoined strictly upon Ibrāĥīm and Ismā’īl عَـلَيْهِمُ السَّلَام to purify well My house for those who go around it and those who stay therein for I’tikāf and those who bow down (for Rukū’) and prostrate. [Kanz-ul-Īmān (Translation of Quran)] (Part 1, Sūraĥ Al-Baqaraĥ, verse 125)

## Keep Masājid clean

Dear Islamic brothers! Allah عَزَّوَجَلَّ has Himself commanded that the Holy Ka’baĥ be kept clean and pure for the performers of Ṣalāĥ and I’tikāf. Muftī Aḥmad Yār Khān عَـلَيْهِ رَحْـمَةُ الْـمَـنَّان, a renowned commentator of the Quran has stated: ‘So we must keep Masājid clean and pure. Dirty and smelly things must be kept away from them. This is a Sunnaĥ of the Prophets عَـلَيْهِمُ السَّلَام. We have also learnt that I’tikāf, Rukū’ and Sujūd were a part of the earlier Ummaĥs’ worships. Further, we have also learnt that Masājid should have caretakers who should be pious.’ He رَحْمَةُ اللهِ تَعَالٰی عَلَيْه has further stated: ‘Ṭawāf, Ṣalāĥ, and I’tikāf are ancient forms of worship which existed in the time of Sayyidunā Ibrāĥīm عَـلَيْـهِ الـسَّـلَام as well.’ (Nūr-ul-‘Irfān, pp. 29)

## Ten days’ I’tikāf

The Beloved and Blessed Rasūl صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم consistently did I’tikāf in the last ten days of Ramadan and his blessed wives, the mothers of the believers, also kept this Sunnaĥ alive by doing I’tikāf.

Mother of the believers, Sayyidatunā ‘Āishaĥ Ṣiddīqaĥ رَضِیَ اللهُ تَعَالٰی عَنْهَا has said, ‘The Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم would do I’tikāf in the last ten days of Ramadan until he passed away (apparently). Thereafter, his chaste wives used to do I’tikāf.’

(Ṣaḥīḥ Bukhārī, vol. 1, pp. 664, Ḥadīš 2026)

صَلُّوۡا عَلَى الۡحَبِيۡب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

## Eagerness of devotees

Dear Islamic brothers! Though there are innumerable blessings of I’tikāf, the mere fact that I’tikāf in the last ten days is a Sunnaĥ, is enough for the devotees. The mere thought of fulfilling a Sunnaĥ of the Prophet of Raḥmaĥ, the Intercessor of Ummaĥ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم makes our hearts sway in delight. A devotee tries his best enthusiastically to do whatever the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم did. However, there should be no Shar’ī prohibition on the act we are willing to do. For example, the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم used a bedstead during I’tikāf, but we cannot do so as it will reduce the space for the people who come to offer Ṣalāĥ in the Masjid and it will look strange as well.

## Wisdom behind walking around with camel

Sayyidunā ‘Abdullāĥ Ibn ‘Umar رَضِىَ الـلّٰـهُ تَعَالٰی عَـنْهُمَا was an ardent follower of Sunnaĥ. Whenever he رَضِىَ اللهُ تَعَالٰی عَنْهُ came to know about a Sunnaĥ, he would do his level best to act upon it without delay. Once he رَضِىَ اللهُ تَعَالٰی عَنْهُ was seen walking around a particular place with his camel. Astonished, the people asked as to why he رَضِىَ اللهُ تَعَالٰی عَنْهُ did so, he رَضِىَ اللهُ تَعَالٰی عَنْهُ answered, ‘Once I saw the Noble Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم do the same at this place, so I’m imitating the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم.’ (Ash-Shifā, vol. 2, pp. 30)

## Do I’tikāf at least once

O devotees of the Sunnaĥs of the Holy Prophet! If possible, do I’tikāf every year. If not possible, do I’tikāf 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 عَزَّوَجَلَّ.

*Fatāwā ‘Ālamgīrī* states, ‘The benefits of I’tikāf are obvious, when a person does I’tikāf, he completely devotes himself to worship for the pleasure of Allah عَزَّوَجَلَّ, giving up all worldly affairs and activities that obstruct him in earning the pleasure of Allah عَزَّوَجَلَّ. All of his time is spent in Ṣalāĥ, either physically or spiritually, because the primary purpose of doing I’tikāf is to wait for Ṣalāĥ with Jamā’at and the reward of waiting for Ṣalāĥ is like that of offering Ṣalāĥ. A Mu’takif resembles the angels who do not disobey Allah عَزَّوَجَلَّ

and obey His every command, he resembles those who glorify Allah عَزَّوَجَلَّ day and night and never get tired of doing so.’ (Fatāwā ‘Ālamgīrī, vol. 1, pp. 212)

صَلُّوۡا عَلَى الۡحَبِيۡب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

## Benefit of one day’s I’tikāf

There is a great reward for the one who does I’tikāf even for a single day with sincerity in any month of the year besides Ramadan. Persuading us to do I’tikāf, the Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said: ‘Whoever does I’tikāf for the pleasure of Allah عَزَّوَجَلَّ for one day, Allah عَزَّوَجَلَّ shall place three trenches between him and Hell, and these trenches will be wider than even the distance between the east and the west.’ (Ad-Dur-rul-Manšūr, vol. 1, pp. 486)

## Forgiveness for all previous sins

Mother of the believers, Sayyidatunā ‘Āishaĥ Ṣiddīqaĥ رَضِیَ اللهُ تَعَالٰی عَنْهَا has narrated the following fragrant saying of the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم:

مَنِ اعۡتَكَفَ اِيۡمَانًا وَّ اِحۡتِسَابًا غُفِرَلَهُ مَا تَقَدَّمَ مِنۡ ذَنۡبِه

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Translation: Whoever did I’tikāf with faith in order to earn reward all of his previous sins will be forgiven.

(Al-Jāmi’-uṣ-Ṣaghīr, pp. 516, Ḥadīš 8480)

صَلُّوۡا عَلَى الۡحَبِيۡب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

## Place of I’tikāf of the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم

Sayyidunā Nāfi’ رَضِىَ اللهُ تَعَالٰی عَنْهُ reports that Sayyidunā ‘Abdullāĥ Ibn ‘Umar رَضِىَ الـلّٰـهُ تَعَالٰی عَـنْهُمَا has said, ‘The Beloved and Blessed Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم used to do I’tikāf in the last ten days of Ramadan.’

Sayyidunā Nāfi’ رَضِىَ اللهُ تَعَالٰی عَنْهُ goes onto say, ‘Sayyidunā ‘Abdullāĥ Ibn ‘Umar رَضِىَ الـلّٰـهُ تَعَالٰی عَـنْهُمَا showed me the place of the Masjid where the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم used to do I’tikāf.’ (Ṣaḥīḥ Muslim, pp. 597, Ḥadīš 1171)

Dear Islamic brothers! Even today, in Masjid Nabawī زَادَھَـا الـلّٰـهُ شَـرَفًـا وَّ تَـعۡـظِیۡـمًا, there is a pillar called اُسۡطُوَانَـةُ السَّرِيۡر (Usṭuwāna-tus-Sarīr) which marks the place where the Prophet of Raḥmaĥ, the Intercessor of Ummaĥ صَلَّى الـلّٰـهُ تَعَالٰى عَـلَيْهِ وَاٰلِهٖ وَسَلَّم used to place his blessed bed made of date tree, bark etc. during I’tikāf. Fortunate devotees go to see it and offer Nafl Ṣalāĥ there for attaining blessings.

## I’tikāf for entire month

The Beloved and Blessed Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم would always try his best to gain the pleasure of Allah عَزَّوَجَلَّ. He صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم would worship abundantly especially in Ramadan. As Layla-tul-Qadr is hidden in Ramadan, the Prophet of Raḥmaĥ, the Intercessor of Ummaĥ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم once did I’tikāf for the entire month in order to search this blessed night.

Sayyidunā Abū Sa’īd Khudrī رَضِىَ اللهُ تَعَالٰی عَنْهُ has narrated, ‘Once the Noble Rasūl صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم did I’tikāf from the 1st of Ramadan to the 20th and then said, ‘In search of Layla-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.’ (Ṣaḥīḥ Muslim, pp. 594, Ḥadīš 1167)

## I’tikāf in Turkish tent

Sayyidunā Abū Sa’īd Khudrī رَضِىَ اللهُ تَعَالٰی عَنْهُ said, ‘Beloved and Blessed Rasūl صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم first did I’tikāf for the initial ten days of Ramadan in a Turkish tent, then he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم did I’tikāf for the middle ten days as well. Then he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم took his head out of the tent and said, ‘I did I’tikāf for the first ten days in search of Layla-tul-Qadr and then did it in the middle ten days as well for the same purpose. Then I was informed by Allah عَزَّوَجَلَّ 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 Layla-tul-Qadr but then I was made to forget it and now I have seen myself prostrating on the morning of Layla-tul-Qadr on wet soil. Therefore search for it in the odd nights of the last ten days.’

Sayyidunā Abū Sa’īd Khudrī رَضِىَ اللهُ تَعَالٰی عَنْهُ goes onto say that it rained that night and water began to drip from the roof of the blessed Masjid; so on the morning of the 21st Ramadan, my eyes saw that there was a mark of wet soil on the blessed forehead of the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. (Mishkāt-ul-Maṣābīḥ, vol. 1, pp. 392, Ḥadīš 2086)

## Most important purpose

Dear Islamic brothers! If not every year, we all should act upon the Sunnaĥ 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 Layla-tul-Qadr, and the strongest opinion is that Layla-tul-Qadr is in the odd nights of the last ten days. We have also learnt from this blessed Ḥadīš that Layla-tul-Qadr was on the 21st night that year but the Holy Prophet’s صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم saying ‘search for it in the odd nights of the last ten days’ indicates that the date of Layla-tul-Qadr varies every year. Any of the odd nights of the last ten days from 21st to 29th Ramadan may be Layla-tul-Qadr.

Muslims have been persuaded to do I’tikāf in the last ten days in order to gain the blessings of Layla-tul-Qadr because a Mu’takif remains in the Masjid for all 10 days, and one of these nights is Layla-tul-Qadr, so he succeeds in spending that night in the Masjid. Further, this Ḥadīš threw light on the humility of the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم as he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم prostrated on soil, and the fortunate pieces of soil clung onto the blessed forehead of the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم.

## Prostrating directly on ground is preferable

اَللّٰهُ اَكۡبَر! Did you see the humility of the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم? His placing his blessed forehead for the sake of Allah عَزَّوَجَلَّ on the ground, and the soil particles’ clinging onto his blessed forehead is the great humility of the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. The respected scholars رَحِمَهُمُ الـلّٰـهُ تَـعَالٰی say: Prostrating directly on the ground (without anything in between the foreground and the ground) is preferable. (Marāqil Falāḥ, pp. 85, part 3) It is stated in *Mukāshafa-tul-Qulūb* that Sayyidunā ‘Umar Bin ‘Abdul ‘Azīz رَضِىَ اللهُ تَعَالٰی عَنْهُ would always prostrate on the soil. (Mukāshafa-tul-Qulūb, pp. 181)

## Reward of performing Hajj and ‘Umraĥ twice

Sayyidunā ‘Alī کَـرَّمَ الـلّٰـهُ تَـعَـالٰی وَجۡـھَـهُ الۡـکَـرِیۡم has narrated the following fragrant saying of the Prophet of Raḥmaĥ, the Intercessor of Ummaĥ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم:

مَنِ اعۡتَكَفَ فِيۡ رَمَضَانَ كَانَ كَحَجَّتَيۡنِ وَ عُمۡرَتَيۡن

Translation: The one doing I’tikāf (for 10 days) in Ramadan is like the one who has performed Hajj and ‘Umraĥ twice. (Shu’ab-ul-Īmān, vol. 3, pp. 425, Ḥadīš 2966)

## Protection from sins

Sayyidunā ‘Abdullāĥ Ibn ‘Abbās رَضِىَ الـلّٰـهُ تَعَالٰی عَـنْهُمَا has narrated the following saying of the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم:

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هُوَ يَعۡكِفُ الذُّنُوۡبَ يُجۡرٰي لَه مِنَ الۡحَسَنَاتِ كَعَامِلِ الۡحَسَنَاتِ كُلِّهَا

Translation: A Mu’takif remains safe from sins and the reward of righteous deeds is given to him as given to their doers. (Sunan Ibn Mājaĥ, vol. 2, pp. 365, Ḥadīš 1781)

## Reward without performing deeds

Dear Islamic brothers! Another huge benefit of I’tikāf is protection from sins. As long as a 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 عَزَّوَجَلَّ that the Mu’takif will gain the reward of even such righteous deeds he used to do outside the Masjid but can no longer perform them due to I’tikāf. It is as if he is still performing them, and their reward will be recorded for him. For example, if an Islamic brother used to visit sick people, but cannot do that due to I’tikāf he will still get its reward.

## Reward for Hajj every day

Sayyidunā Ḥasan Baṣrī عَـلَيْهِ رَحْـمَةُ الـلّٰـهِ الۡـقَـوِی has narrated, ‘A Mu’takif is granted the reward of performing Hajj every day.’ (Shu’ab-ul-Īmān, vol. 3, pp. 425, Ḥadīš 3968)

## Definition of I’tikāf

I’tikāf implies staying in the Masjid with the intention of I’tikāf for the pleasure of Allah عَزَّوَجَلَّ. Sanity and purity from Janābat (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. If a sane child remains in a Masjid with the intention of I’tikāf his I’tikāf will also be valid. (Fatāwā ‘Ālamgīrī, vol. 1, pp. 211)

## Literal meaning of I’tikāf

The literal meaning of I’tikāf is ‘To keep staying somewhere.’ In other words, a Mu’takif persistently remains in the court of Allah عَزَّوَجَلَّ to worship Him fervently, his sole aim is to please his Allah عَزَّوَجَلَّ.

## I’ve come to stay

Sayyidunā ‘Aṭā Khurāsānī قُـدِّسَ سِـرُّہُ الـنُّـورَانِی has said: A Mu’takif is like the person who comes to the court of Allah عَزَّوَجَلَّ and says, ‘O Allah, my glorious Rab عَزَّوَجَلَّ! I won’t leave until You forgive me.’ (Shu’ab-ul-Īmān, vol. 3, pp. 426, Ḥadīš 3970)

## Types of I’tikāf

There are 3 types of I’tikāf: (1) Wājib (2) Sunnaĥ (3) Nafl.

## Wājib I’tikāf

If a vow is made to perform I’tikāf by saying the words (for example) *I will do I’tikāf on such-and-such day or so many days for Allah* عَزَّوَجَلَّ, it will become Wājib to do I’tikāf for the number of days mentioned in the vow.

It is particularly important that whenever any sort of vow is made, pronouncing it verbally is a condition; just making an intention for a vow in heart without pronouncing it verbally is insufficient, and fulfilling such a vow is not Wājib either. (Rad-dul-Muḥtār, vol. 3, pp. 430)

## Sunnaĥ I’tikāf

Men have to perform I’tikāf for vow in a Masjid, whereas women must perform it in the Masjid of their homes called ‘Masjid-e-Bayt.’ (The place a woman specifies for Ṣalāĥ in her home is called Masjid-e-Bayt) Fast is also a condition for such an I’tikāf.

I’tikāf in the last ten days of Ramadan is ‘Sunnat-ul-Muakkadaĥ ‘Alal Kifāyaĥ.’ (Durr-e-Mukhtār ma’ Rad-dul-Muḥtār, vol. 3, pp. 430) This implies that if any one person from the whole city does I’tikāf, it will be sufficient for everyone (in the city) but if no body did it then everyone is blameworthy. (Baĥār-e-Sharī’at, part 5, pp. 152)

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 crescent of Shawwal appears on the 29th or the sun sets on the 30th. (Baĥār-e-Sharī’at, part 5, pp. 151)

If someone enters the Masjid after the sunset on 20th of Ramadan, the Sunnat-ul-Muakkadaĥ of I’tikāf will remain unfulfilled. Further, even if he entered the Masjid before the sunset but forgot to make the intention (e.g. there was no intention in heart at all) still the Sunnat-ul-Muakkadaĥ of I’tikāf will remain unfulfilled. If he makes the intention after the sunset it will be a Nafl I’tikāf. The intention of the heart is sufficient; pronouncing it verbally is not a condition. However it is better to pronounce it verbally provided the intention is present in heart.

## Make intention for I’tikāf in these words

‘I intend to do the Sunnaĥ I’tikāf in the last ten days of Ramadan for the pleasure of Allah عَزَّوَجَلَّ.’

## Nafl I’tikāf

Apart from the I’tikāf of vow or Sunnat-ul-Muakkadaĥ, any other type of I’tikāf is Nafl and Sunnat-e-Ghayr Muakkadaĥ. (Baĥār-e-Sharī’at, part 5, pp. 152) 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 for as long as you remain in

the Masjid, regardless of whether or not you perform any good deed such as reciting invocations or offering any Ṣalāĥ. As soon as you exit the Masjid this I’tikāf will end.

A’lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالٰی عَلَيْه has stated: The Fatwā is that fasting is not a condition for (Nafl) I’tikāf. It can be done even for a single moment. You should make the intention of I’tikāf as soon as you enter (the Masjid), you will attain the reward of offering Ṣalāĥ as well as that of waiting for Ṣalāĥ in addition to the reward of I’tikāf for as long as you stay in the Masjid. (Fatāwā Razawiyyaĥ (Jadīd), vol. 5, pp. 674) He رَحْمَةُ اللهِ تَعَالٰی عَلَيْه has further stated: 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, vol. 8, pp. 98)

Making the intention of I’tikāf isn’t difficult. Intention refers to the intention of the heart (the willingness of heart to do something). It is sufficient to make an intention in heart like ‘*I intend to perform the Sunnaĥ of I’tikāf*.’ To utter these words verbally along with the intention of the heart is better. One can also utter it in one’s own language. Saying it in Arabic is better. If possible, learn the following Arabic intention as mentioned in part 2 of ‘*Al-Malfūẓ*’ page 272:

نَوَيۡتُ سُنَّةَ الۡاِعۡتِكَاف

Translation: I intend to fulfil the Sunnaĥ of I’tikāf.

If one enters the blessed Masjid Nabawī through its old and famous gate called ‘Bāb-ur-Raḥmaĥ’ he will find a pillar on the front with a clear inscription of the words نَوَيۡتُ سُنَّةَ الۡاِعۡتِكَاف, from ancient time.

Dear Islamic brothers! While making an intention for any form of worship such as Ṣalāĥ, fasting, Iḥrām, Ṭawāf of the Holy Ka’baĥ etc., it is necessary to understand the meaning of the words of the intention as the intention of the heart is indeed a valid intention, and one can be able to make the intention in one’s heart only when he understands its meaning. If he verbally utters the ‘Arabic intention’ or reads it from a book inattentively whilst thinking about something else without having the intention in heart, such a verbal intention will be invalid. So when a person enters a Masjid and says نَوَيۡتُ سُنَّةَ الۡاِعۡتِكَاف he must also make intention in his heart that he is intending to do I’tikāf.

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 one exits the Masjid.

## Eating and drinking in Masjid

Remember! By Sharī’aĥ, it is not allowed to eat, drink and sleep in the Masjid, but if one makes the intention of I’tikāf he will be allowed to do these acts in Masjid. In most of the Masājid here, people recite Ṣalāt-‘Alan-Nabī 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 he cannot drink this water inside the Masjid. Similarly, only those who have made the intention of I’tikāf can do Ifṭār in the Masjid. Even in Masjid-ul-Ḥarām, one should make the intention of I’tikāf before drinking Zamzam water, doing Ifṭār or going to sleep. Likewise, one cannot drink water etc. without making the intention for I’tikāf in Masjid Nabawī.

It is also important that one shouldn’t make the intention of I’tikāf just to eat, drink or sleep. It should be made to earn reward. It is stated in *Rad-dul-Muḥtār (Shāmī)*: ‘If someone wants to eat, drink or sleep in a Masjid, he should make the intention of I’tikāf, make some Żikr and then do what he wants (i.e. eat, drink or sleep).’ (Rad-dul-Muḥtār, vol. 2, pp. 435)

اَلْـحَمْـدُ لـِلّٰـه عَزَّوَجَلَّ! Dawat-e-Islami, a global & non-political religious movement of the Quran and Sunnaĥ, organises collective I’tikāf in numerous cities around the world. For these I’tikāf, there is a training schedule approved by the Markazī Majlis-e-Shūrā. Here is a list of intentions for those wishing to do I’tikāf. Those doing individual I’tikāf can also augment their reward by making as many intentions as possible for them.

## Forty one intentions for collective I’tikāf

The Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said:

نِيَّةُ الۡمُؤۡمِنِ خَيۡرٌ مِّنۡ عَمَلِه

The intention of a Muslim is better than his deed.

(Mu’jam Kabīr, vol. 6, pp. 185, Ḥadīš 5942)

The great reward of I’tikāf can further be multiplied just by the addition of good and beneficial intentions. A’lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالٰی عَلَيْه has described forty intentions. In addition to these forty intentions published by Maktaba-tul-Madīnaĥ in the form of a card, one can make many other good intentions while leaving for the Masjid. Good intentions can also be made according to the situation in the Masjid. Whenever one makes good intentions his aim should be to earn reward. The intentions are as follows:

1. I am going to do the Sunnaĥ I’tikāf for the last ten days (or entire month) of Ramadan.
2. I shall follow these Madanī principles of Taṣawwuf (mysticism):
3. Less eating
4. Less speaking
5. Less sleeping
6. I shall perform all five daily Ṣalāĥ in the first row
7. With the first Takbīr
8. With Jamā’at.
9. I shall reply to every Ażān and
10. Every Iqāmaĥ.
11. Each time I shall recite the Du’ā of Ażān with Ṣalāt-‘Alan-Nabī before and after it.
12. I shall perform the Nawāfil of Taĥajjud,
13. Ishrāq,
14. Chāsht and
15. Awwābīn every day.
16. I shall recite the Holy Quran and
17. Ṣalāt-‘Alan-Nabī abundantly.
18. I shall recite or listen to the recitation of Sūraĥ Al-Mulk every night.
19. I shall perform Ṣalāt-ut-Tasbīḥ at least in the odd nights.
20. I shall participate in all the Sunnaĥ-Inspiring learning sessions and
21. Speeches from beginning to end.
22. Making individual effort, I will make my relatives and visitors attend the Sunnaĥ-Inspiring learning sessions.
23. I will apply the Madanī guard to my tongue. In other words, I shall refrain from idle speech and, if possible, I shall do even necessary conversations by writing and gestures in order to avoid useless and evil speech and noise.
24. I shall protect the Masjid from bad smells.
25. I shall keep a plastic bag in my pocket so that I would pick up any splinters or hair and put them into it. There is a saying of the Beloved Rasūl صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم: Whoever removes a troublesome thing from the Masjid, Allah عَزَّوَجَلَّ will make a house for him in Paradise. (Sunan Ibn Mājaĥ, vol. 1, pp. 419, Ḥadīš 757)
26. I shall sleep only on my own shawl or mat so that Masjid floor is not stained from my sweat, saliva etc.
27. I shall be very careful about veil within veil[[21]](#footnote-21) when sleeping. (At the time of sleeping it is appropriate to wrap a shawl around trousers and then cover it with blanket. This should be done in Madanī Qāfilaĥ, at home and everywhere else).
28. I shall apply oil and comb my hair in the Wuḍū area or ‘Finā-e-Masjid’ and pick up the fallen strands of hair. (If someone else is waiting to do Wuḍū, let him sit; comb your hair or apply oil elsewhere).
29. I shall not use other’s things such as sandals etc. for the toilet.
30. I shall not ask others for things such as sandals, a shawl or pillow etc.
31. I shall eat in the Finā-e-Masjid on the eating mat. I will not eat on the mats used for Ṣalāĥ.
32. If the food is in less quantity, I shall eat slowly with the intention of making sacrifice for others so that other Islamic brothers may eat more. There is a great reward for sacrificing things for others. The Beloved and Blessed Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has

said, ‘Allah عَزَّوَجَلَّ forgives the person who gives someone else the thing he needs for himself.’ (Itḥāf-us-Sādat-il-Muttaqīn, vol. 9, pp. 779)

1. I shall apply Madanī guard to my stomach. In other words, I shall eat less than appetite.
2. If someone hurts me I will have patience and
3. Forgive him for the pleasure of Allah عَزَّوَجَلَّ.
4. I shall be polite towards my neighbouring Mu’takifīn.
5. I shall obey my Ḥalqaĥ Nigrān.
6. I shall do Fikr-e-Madīnaĥ and fill in my Madanī In’āmāt booklet every day.
7. I shall earn the reward of Ṣadaqaĥ (charity) by looking at Islamic brothers with a smile.
8. If someone else smiles at me I shall recite اَضۡحَكَ اللّٰهُ سِنَّكَ (*May Allah* عَزَّوَجَلَّ *keep you smiling*).
9. I shall make Du’ā for myself, my family, relatives and the entire Ummaĥ.
10. If a Mu’takif falls ill I shall console and serve him.
11. I shall behave extremely politely with old aged Mu’takifīn.
12. During the I’tikāf, I shall distribute as many booklets as possible. (I humbly request all Mu’takif Islamic brothers to distribute twenty five booklets, if possible, and Madanī pamphlets of Sunnaĥ-Inspiring Madanī Pearls published by Maktaba-tul-Madīnaĥ. Distribute audio cassettes of Sunnaĥ-Inspiring speech, booklet or at least a pamphlet of Madanī pearls to visitors. Your reward will multiply in Ramadan. It is important that there should be no disorder when distributing).

## Which Masjid should one do I’tikāf in?

The best Masjid for I’tikāf is Masjid-ul-Ḥarām, then Masjid Nabawī عَـلٰی صَاحِبِھَا الصَّلٰوةُ وَالسَّلَام, then Masjid-ul-Aqṣā (Bayt-ul-Muqaddas) and then any Jāmi’ Masjid where the five daily Ṣalāĥ are offered with Jamā’at. If Ṣalāĥ is not offered with Jamā’at in the Jāmi’ Masjid, it is then better to do I’tikāf in the Masjid of one’s area. (Fatḥ-ul-Qadīr, vol. 2, pp. 308)

It is not a condition to do I’tikāf in the Jāmi’ Masjid. Instead, I’tikāf can be done in any Masjid-e-Jamā’at. A Masjid-e-Jamā’at is such a Masjid in which there is an officially appointed Imām and a Mūażżin, though the Jamā’at of five daily Ṣalāĥ is not held over there. It has also been said that I’tikāf is valid in any Masjid, even if it isn’t a Masjid-e-Jamā’at. (Rad-dul-Muḥtār, vol. 3, pp. 429) Nowadays there are many such Masājid in which there is neither Imām nor Mūażżin. (Baĥār-e-Sharī’at, part 5, pp. 151)

صَلُّوۡا عَلَى الۡحَبِيۡب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

## Mu’takifīn 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 etiquettes about Masjid’s honour. During I’tikāf, it is permissible to engage in necessary worldly conversation keeping voice down and taking care about the honour of the Masjid. One should not shout while talking. The Masjid shouldn’t echo with sounds of ‘*oi*’, ‘*what*’ and bursts of laughter; this is a sin. Remember, even a Mu’takif is not allowed to speak about worldly matters unnecessarily.

صَلُّوۡا عَلَى الۡحَبِيۡب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

## Nothing to do with Allah عَزَّوَجَلَّ

Sayyidunā Ḥasan Baṣrī عَـلَيْهِ رَحْـمَةُ الـلّٰـهِ الۡـقَـوِی has narrated that the Prophet of Raḥmaĥ, the Intercessor of Ummaĥ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said:

يَأتِيۡ عَلَي النَّاسِ زَمَانٌ يَّكُوۡنُ حَدِيۡثُهُمۡ فِيۡ

مَسَاجِدِهِمۡ فِيۡ اَمۡرِ دُنۡيَاهُمۡ فَلَا تُجَالِسُوۡهُمۡ فَلَيۡسَ لِلّٰهِ فِيۡهِمۡ حَاجَةٌ

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 عَزَّوَجَلَّ.

(Shu’ab-ul-Īmān, vol. 3, pp. 87, Ḥadīš 2962)

## May you not find lost thing

Sayyidunā Abū Ĥurayraĥ رَضِىَ اللهُ تَعَالٰی عَنْهُ has narrated that the Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said:

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مَنۡ سَمِعَ رَجُلًا يَنۡشُدُ ضَا لَّةً فِي الۡمَسۡجِدِ

فَقُوۡلُوۡا لَا رَدَّهَا اللّٰهُ عَلَيۡكَ فَاِنَّ الۡمَسَاجِدَ لَمۡ تُبۡنَ لِهَذا

Translation: Whoever finds someone searching loudly for his lost thing in the Masjid, should say ‘May Allah عَزَّوَجَلَّ not let you find what you have lost’ because Masājid have not been made for this purpose.

(Ṣaḥīḥ Muslim, pp. 284, Ḥadīš 568)

## Searching for shoes in 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 Ḥadīš. We must prevent every such activity that causes a noise and desecrates the Masājid’s honour. Masājid are not made for worldly conversations, joking, laughing and other useless activities. Instead, they are made for divine worship. The blessed companions رَضِىَ الـلّٰـهُ تَعَالٰی عَـنْهُم would strongly dislike loud conversations in the Masjid, as mentioned in following narration:

## Honour of Masjid

Sayyidunā Sāib Bin Yazīd رَضِىَ الـلّٰـهُ تَعَالٰی عَـنْهُ has said, ‘I was standing in the Masjid when someone threw a tiny piece of stone at me. As I turned round I saw that it was Sayyidunā ‘Umar Fārūq A’ẓam رَضِىَ اللهُ تَعَالٰی عَنْهُ. He asked me (with gestures) to bring those two men to him. I did as he رَضِىَ اللهُ تَعَالٰی عَنْهُ asked. Sayyidunā ‘Umar رَضِىَ اللهُ تَعَالٰی عَنْهُ asked them, ‘Where are you from?’ They replied ‘Ṭāif.’ He رَضِىَ اللهُ تَعَالٰی عَنْهُ said, ‘If you were the residents of Madīna-tul-Munawwaraĥ (who are well aware of Masjid’s honour) I would definitely punish you because you raised your voices in the Masjid of the Beloved and Blessed Rasūl صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم!’

(Ṣaḥīḥ Bukhārī, vol. 1, pp. 178, Ḥadīš 470)

## Mubāḥ speech ruins good deeds

Sayyidunā Mullā ‘Alī Qārī عَـلَـيۡهِ رَحْـمَـةُ الـلّٰـهِ الْـبَـارِی has narrated with the reference of Muḥaqqiq-‘alal-Iṭlāq Shaykh Ibn Ĥumām رَحْمَةُ اللهِ تَعَالٰی عَلَيْه:

اَلۡكَلَامُ الۡمُبَاحُ فِي الۡمَسۡجِدِ مَكۡرُوۡهٌ يَا كُلُ الۡحَسَنَاتِ

Translation: Mubā**ḥ** (permissible) speech in the Masjid is Makrūĥ (Ta**ḥ**rīmī) and ruins virtuous deeds. (Mirqāt-ul-Mafātīḥ, vol. 2, pp. 449)

Sayyidunā Anas Bin Mālik رَضِىَ اللهُ تَعَالٰی عَنْهُ has narrated that the Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said:

اَلضَّحۡكُ فِي الۡمَسۡجِد ظُلُمَةٌ فِي الۡقَبۡرِ

Translation: Laughing in the Masjid causes darkness in the grave.

(Al-Jāmi’-uṣ-Ṣaghīr, pp. 322, Ḥadīš 5231)

## Darkness in grave

Dear Islamic brothers! Read the foregoing narrations repeatedly and tremble with fear of Allah عَزَّوَجَلَّ! A Mu’takif enters the Masjid to get reward, but (Allah عَزَّوَجَلَّ forbids) a lot of sins 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 even when delivering or listening to speech. 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 the grave. However, there is no harm in smiling, if necessary. In order to develop the mindset of honouring the Masjid, please travel with the Madanī Qāfilaĥs of Dawat-e-Islami. Here is an encouraging Madanī blessing about I’tikāf:

## I’tikāf of Muftī of Dawat-e-Islami

The following is the account given by a 52-year-old Islamic brother of Havelian Cantt (Sarhad, Pakistan): I was engulfed in sins; my children had grown older but I was still

very fond of fashion. In the month of Ramadan, a 30-day Madanī Qāfilaĥ of Dawat-e-Islami, a global & non-political religious movement of the Quran and Sunnaĥ, came to Havelian from Bāb-ul-Madīnaĥ, Karachi. The particularity of this Madanī Qāfilaĥ was that one of the participants was a member of the Markazī Majlis-e-Shūrā, Muftī of Dawat-e-Islami, late Al-Ḥāj Muhammad Fārūq ‘Aṭṭārī Madanī عَـلَيۡهِ رَحْمَـةُ الـلّٰـهِ الۡـغَنِی.

My elder son took me to the Masjid where the participants of the Madanī Qāfilaĥ met me very politely. As a result of the individual effort of Muftī of Dawat-e-Islami قُـدِّسَ سِـرُّهُ الـسَّامِی I attended I’tikāf for the last ten days along with the Madanī Qāfilaĥ. The good manners of Muftī of Dawat-e-Islami قُـدِّسَ سِـرُّهُ الـسَّامِی won my heart. Other participants also made individual efforts on me and as a result, my hard heart turned soft and a Madanī transformation took place in my life, اَلْـحَمْـدُ لـِلّٰـه عَزَّوَجَلَّ. I gave up fashion, got rid of sins, adopted Sunnaĥ and sincerely joined the Madanī environment. I repented, grew a beard and began to wear a blessed turban. Now I try to follow every Sunnaĥ I learn. At present I am serving Dawat-e-Islami as the responsible of a Ḥalqaĥ in our area, اَلْـحَمْـدُ لـِلّٰـه عَزَّوَجَلَّ.

صَلُّوۡا عَلَى الۡحَبِيۡب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

## Post-demise invitation of Qāfilaĥ from Muftī of Dawat-e-Islami

What a great man Muftī of Dawat-e-Islami قُـدِّسَ سِـرُّهُ الـسَّامِی was! He travelled with many Madanī Qāfilaĥs attaining perpetual reward for himself by rectifying the lives of numerous Islamic brothers.

He passed away after Jumu’aĥ Ṣalāĥ on 18th Muḥarram 1427 A.H. (17, February, 2006) and even after leaving this world, he persuaded an Islamic brother to travel with a Madanī Qāfilaĥ through the individual effort he made in a dream. He then appeared again in dream during the Madanī Qāfilaĥ and cured an Islamic brother from bladder problem with the power bestowed upon him by Allah عَزَّوَجَلَّ.

Therefore, an Islamic brother made the following statement: I had pain in my bladder for some time. In a dream, I beheld Muftī of Dawat-e-Islami Maulānā Muhammad Fārūq ‘Aṭṭārī Madanī عَـلَيۡهِ رَحْمَـةُ الـلّٰـهِ الۡـغَنِی who asked me to travel with a Madanī Qāfilaĥ. I made the intention but couldn’t travel in Jumādal Aūlā (1427 AH.), However, I succeeded

in travelling with a 3 day Madanī Qāfilaĥ with devotees of Rasūl on 24th Jumādal Ākhir (1427 A.H). When we reached the destination of the Qāfilaĥ, I saw Muftī of Dawat-e-Islami قُـدِّسَ سِـرُّهُ الـسَّامِی again in a dream. He رَحْمَةُ اللهِ تَعَالٰی عَلَيْه was in the state of veil within veil. He رَحْمَةُ اللهِ تَعَالٰی عَلَيْه gave me some instructions which I couldn’t understand. Almost a week has passed since I returned from the Madanī Qāfilaĥ, I no longer feel the pain in my bladder, اَلْـحَمْـدُ لـِلّٰـه عَزَّوَجَلَّ.

صَلُّوۡا عَلَى الۡحَبِيۡب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

## Nineteen Madanī pearls regarding Masjid

1. According to a narration, once a Masjid headed towards the court of Allah عَزَّوَجَلَّ to complain about the people engaging in worldly conversations inside it. Some angels met it on the way and said, ‘We have been sent to ruin them (i.e. the people who engage in worldly conversations inside the Masjid).’ (Fatāwā Razawiyyaĥ (Jadīd), vol. 16, pp. 312)
2. It is narrated that the people who backbite and talk in the Masjid, angels complain about them to Allah عَزَّوَجَلَّ due to the foul smell. (Backbiting is strictly Ḥarām and worse than even fornication**).**

If these are the detrimental consequences of engaging in permissible worldly conversations unnecessarily in the Masjid, then how harmful the impermissible and Ḥarām acts in the Masjid would be! (ibid)

1. 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 do paid work in the Masjid. (Fatāwā ‘Ālamgīrī, vol. 1, pp. 110)
2. Do not throw any form of rubbish inside the Masjid. Sayyidunā Shaykh ‘Abdul Ḥaq Muḥaddiš Diĥlvī رَحْمَةُ اللهِ تَعَالٰی عَلَيْه has reported in ‘*Jażb-ul-Qulūb*’ that even a very small particle (e.g. splinter etc.) lying in the Masjid causes as much pain to the Masjid as a human feels pain when there is a small particle of something in his eye.

(Jażb-ul-Qulūb, pp. 257)

1. Spitting, blowing nose, taking out dirt from 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.
2. There is no harm in blowing nose with a handkerchief, if necessary.
3. Do not throw the Masjid rubbish at such a place where it may be desecrated.
4. If you want to take your shoes with you in the Masjid, take them off 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.
5. After doing Wuḍū, dry your feet properly in the Wuḍū area; walking inside the Masjid with wet feet dirties the Masjid floor and mats etc.

Now, some of the Masjid’s manners described by A’lā Ḥaḍrat, Imām-e-Aĥl-e-Sunnat Maulānā Shāĥ Aḥmad Razā Khān عَـلَيْهِ رَحْمَةُ الـرَّحْمٰن in his *Malfūẓāt* are being presented.

1. Running or stamping feet in the Masjid is not allowed.
2. After doing Wuḍū, 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 washed body parts is prohibited).
3. Whenever you go from one part of the Masjid to the other (for instance, from the courtyard of the Masjid to the inner portion or vice versa) place your right foot first. If the prayer-mats are laid on the floor of the Masjid, step on them with your right foot first and also step off them onto the floor of the Masjid with your right foot (i.e. whilst walking, step onto every mat with your right foot first). Likewise, when the Khaṭīb (religious orator) steps onto the Mimbar (the pulpit) he should place his right foot on it first and he should also step off the Mimbar with his right foot first.
4. If you sneeze or cough in the Masjid, try to keep the voice as quiet as possible. The Beloved and Blessed Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم disliked the loud voice of sneeze in the Masjid. One should also avoid belching. If it is not possible to stop belch, one should keep the voice of belch as quiet as possible whether or not he is in the Masjid. Care should also be taken in this regard whilst one is present in an Ijtimā’ or before a

religious personality. A Ḥadīš states, ‘A man belched in the presence of the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. He صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, ‘Keep your belch away from us as those who fill their stomachs in the world will remain hungry for a long time in the Hereafter.’ (Sharḥ-us-Sunnaĥ, vol. 7, pp. 294, Ḥadīš 2944)

One should not make sound while yawning whether he is in the Masjid or anywhere else because yawning is the laughing of the devil. Try your best to keep your mouth closed (because) when a person yawns the devil spits into his mouth. If yawn does not stop, press your lower lip with your upper teeth. If it doesn’t stop either, avoid opening your mouth too much and put the back of your left hand on the mouth. As yawning is from the devil and Prophets عَـلَيْهِمُ السَّلَام are safe from it, so if you begin to yawn, recall that the Prophets عَـلَيْهِمُ السَّلَام never yawned, this thought will instantly stifle the yawn, اِنْ شَــآءَالـلّٰـه عَزَّوَجَلَّ. (Rad-dul-Muḥtār, vol. 2, pp. 413)

1. Joking is already forbidden and is strictly impermissible in Masjid.
2. Laughing in Masjid is forbidden because it causes darkness in grave; however, there is no harm in smiling when appropriate.
3. Do not throw anything on the Masjid floor, but place it on the floor gently. In summer, people often use hand-operated fans and then throw them onto the floor of the Masjid, causing sound. (Do not throw cap, shawl etc. and also avoid creating sound whilst dusting the Masjid floor with shawl or handkerchief). Some people place sticks, umbrellas etc. onto the Masjid floor carelessly producing sounds. This is not allowed. Respecting the Masjid is Farḍ for every Muslim.
4. Breaking wind in the Masjid is prohibited. Those who are not in I’tikāf 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 would not have 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 precincts).
5. Stretching legs towards Qiblaĥ is prohibited everywhere and one should avoid doing so towards any direction in a Masjid as it is quite inappropriate at such an honourable place.

Once Sayyidunā Ibrāĥīm Bin Adĥam رَحْمَةُ اللهِ تَعَالٰی عَلَيْه was sitting in the Masjid alone, he stretched his legs out. Suddenly he heard a voice from a corner of the Masjid ‘Ibrāĥīm! Should you sit in this manner in the court of kings?’ He رَحْمَةُ اللهِ تَعَالٰی عَلَيْه immediately pulled his legs back and did not stretch them out again till his death. (Take care even when rocking babies/children and putting them to sleep that their legs are not towards Qiblaĥ; it is also important to keep this in mind whilst making them relieve themselves).

1. Entering a Masjid with used shoes on is the desecration of the Masjid. (Derived from Al-Malfūẓ, part 2, pp. 377)

## Keep Masājid fragrant

Mother of the believers Sayyidatunā ‘Āishaĥ Ṣiddīqaĥ رَضِیَ اللهُ تَعَالٰی عَنْهَا has narrated that the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم ordered that Masājid be made at populous places and that they be kept clean and fragrant. (Sunan Abī Dāwūd, vol. 1, pp. 197, Ḥadīš 455)

## Air fresheners could cause cancer

Dear Islamic brothers! We have learnt that building Masājid and keeping them fragrant with pure and pleasant fragrance and incense sticks etc. is an act of reward. Avoid lighting matchsticks in the Masjid because they smell of gunpowder and it is Wājib 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 frankincense or incense sticks outside the Masjid and then bring them inside. It is also 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, scratch it away. Do not spray Masājid (your homes, cars etc.) with air fresheners as their chemical substances spread into the air and reach lungs by inhalation and can cause harm. According to a medical research, the use of air fresheners could cause skin cancer.

## Entering Masjid with bad breath is Ḥarām

Dear Islamic brothers! One should make it a habit to eat less than one’s appetite, i.e. stop eating while still hungry. If a person eats in excess and gobbles down different things

such as burgers, pizzas, ice cream, cold drinks every now and then, damaging his stomach and consequently suffering from the disease of bad breath[[22]](#footnote-22), he will get into an extremely difficult situation as entering the Masjid with bad breath is Ḥarām. Entering the Masjid even for offering Ṣalāĥ with Jamā’at is also a sin in this state. As most people are not so much concerned about their afterlife nowadays, they seem to have become greedy for food. Further, the ‘food culture’ has become popular everywhere and resulted in a number of people having bad breath.

Many times, I (i.e. the author) have personally experienced that when someone talks to me with his mouth closer to mine, I have to hold my breath due to his bad breath. Sometimes, even Imams and Mūażżins have the problem of bad breath. If it happens, they should instantly take leaves and have treatment for it as entering the Masjid with bad breath is Ḥarām.

Unfortunately, Allah عَزَّوَجَلَّ forbid, many people suffering from bad breath also do I’tikāf in the Masjid. In Ramadan, the number of people with bad breath increases due to stuffing themselves with fried and oily foods. The best cure for this problem is to eat simple foods less than appetite so that one does not have any digestive problem. It is Wājib to protect the Masjid from all foul odours including bad breath.

## Having bad breath makes Ṣalāĥ Makrūĥ

It is stated in *Fatāwā Razawiyyaĥ* (vol. 7, pp. 384), ‘(For a person to offer Ṣalāĥ at home whilst) having bad breath makes the Ṣalāĥ Makrūĥ and to go to the Masjid in such a condition is Ḥarām. To cause distress to the people offering Ṣalāĥ is Ḥarām and even if there is no one in the Masjid, it distresses the angels. It is stated in a Ḥadīš, ‘Things that cause discomfort to humans also cause discomfort to the angels.’ (Ṣaḥīḥ Muslim, pp. 282, Ḥadīš 564)

## Prohibition of entering Masjid after applying smelly ointment

A’lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالٰی عَلَيْه has stated, ‘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 applied sulphur to his body because of itching or has applied any other bad smelling ointment or lotion should not be allowed to enter the Masjid.’ (Fatāwā Razawiyyaĥ (Jadīd), vol. 8, pp. 72)

## Eating raw onions also causes bad breath

Radish, onion, garlic and every bad smelling thing should not be eaten before going to the Masjid as it is impermissible to enter the Masjid whilst having a bad smell from the hands and the mouth etc. because it troubles the angels. It is stated in a Ḥadīš that the Beloved and Blessed Rasūl صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said, ‘Whoever has eaten onion, garlic or leek should not come near our Masjid.’ He صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has further said, ‘If he wants to eat it, he should remove the smell by cooking it.’ (Ṣaḥīḥ Muslim, pp. 282, Ḥadīš 564)

‘Allāmaĥ Maulānā Muftī Muhammad Amjad ‘Alī A’ẓamī رَحْمَةُ اللهِ تَعَالٰی عَلَيْه has stated, ‘It is not permissible to eat uncooked garlic and onion in the Masjid or before going to the Masjid if the smell exists. This ruling applies to everything which has a bad smell e.g. leek, radish, uncooked meat, kerosene oil, the matchstick which produces a bad smell when struck, 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.’ (Baĥār-e-Sharī’at, part 3, pp. 154)

## Avoid sliced onion & its paste

During the timing of Ṣalāĥ, avoid eating chickpeas with unripe onion-paste, sliced onion, pickle and sauce of unripe garlic. Sometimes, fried items also emit a smell of uncooked onion and garlic. These should also be avoided before Ṣalāĥ. It is not permissible to bring such bad smelling things into the Masjid.

## Prohibition on attending Muslim gatherings with bad smell

Muftī Aḥmad Yār Khān عَـلَيْهِ رَحْـمَةُ الْـمَـنَّان has said, ‘Do not join the gathering of the Muslims and Dars of the Quran in the state of bad breath. Further, do not go in front of Islamic scholars and saints (in this state).’ (Mirāĥ, vol. 6, pp. 25) He رَحْمَةُ اللهِ تَعَالٰی عَلَيْه has further stated, ‘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 ‘Pān’ (betel leaf) with tobacco and do not gargle afterwards should also learn a lesson. Respectable Jurists رَحِمَهُمُ الـلّٰـهُ تَـعَالٰی have said that the one who suffers from bad breath is exempted from attending the Masjid.’ (Mirāĥ, vol. 6, pp. 26)

## How is it to eat onion during Ṣalāĥ time?

**Question:** The one suffering from bad breath is exempted from attending the Masjid, so can a person eat uncooked onion with fried items or the foods that contain raw onion and garlic which emit a bad smell just before the Jamā’at with the intention of having bad breath so that the Jamā’at will no longer remain Wājib for him?

**Answer:** It is not allowed to do so. One should not eat such salad or food which contains uncooked radish, onion or garlic after Ṣalāt-ul-Maghrib because the time of Ṣalāt-ul-‘Ishā is close and cleaning the mouth before ‘Ishā would be difficult. However, if cleaning the mouth before ‘Ishā is possible or someone is exempted from attending the Masjid for any other reason, for example, women do not have to attend Masjid, or there is enough time in Ṣalāĥ and there will be no bad smell by that time, so eating such food is permissible in the aforementioned cases.

A’lā Ḥaḍrat Imām Aḥmad Razā Khān عَـلَيْهِ رَحْمَةُ الـرَّحْمٰن has stated, ‘No doubt, eating uncooked garlic and onion is Ḥalāl, but going to the Masjid after eating it is prohibited unless the smell is removed. Similarly, near the time of Jamā’at, smoking the Ḥuqqaĥ (i.e. water pipe) that causes bad smell which cannot be removed even by gargling is also not allowed as it will lead to either missing the Jamā’at or entering the Masjid with bad breath, which is prohibited and impermissible. By Sharī’aĥ, every such permissible act that leads to unlawful act is prohibited and impermissible.’ (Fatāwā Razawiyyaĥ (Jadīd), vol. 25, pp. 94)

## Method of discovering bad breath

If there is a bad smell in the mouth, using a Miswāk and rinsing the mouth is necessary unless the smell is removed completely. There is no limit in doing this. It is necessary for cigarette and pipe smokers to be cautious about bad breath as they are prone to suffering from it.

Likewise, extreme care is to be taken by those who eat tobacco as it forms a layer in the mouth. All of them must use a Miswāk and rinse the mouth until the smell is removed completely. The smell of mouth can be tested by taking the palm closer 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, entering the Masjid is Ḥarām and joining Ṣalāĥ is not permissible either. (Fatāwā Razawiyyaĥ (Jadīd), vol. 1, pp. 623) وَاللّٰهُ الۡهَادِي

## 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. اِنْ شَــآءَالـلّٰـه عَزَّوَجَلَّ 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 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, اِنْ شَــآءَالـلّٰـه عَزَّوَجَلَّ. To eat less than hunger prevents 80% of diseases. (For detailed information, study the chapter ‘*Excellence of Hunger*’ from *Faīzān-e-Sunnat*). If the greed of bodily desires is cured, lots of spiritual and bodily diseases will automatically be cured.

## Madanī cure for bad breath

اَللّٰهُمَّ صَلِّ وَسَلِّمۡ عَلَى النَّبِىِّ الطَّاهِرِ

If this Ṣalāt-‘Alan-Nabī is recited 11 times in a single breath from time to time, bad breath will be removed اِنْ شَــآءَالـلّٰـه عَزَّوَجَلَّ. A better method of reciting it in a single breath is to first inhale breath from the nostrils slowly and store as much air in the lungs as possible. Now start reciting Ṣalāt-‘Alan-Nabī. By practicing it for a few times, you will succeed in reciting it 11 times in one breath اِنْ شَــآءَالـلّٰـه عَزَّوَجَلَّ. Inhaling air through the nose in the same method 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 preferably in open air. To do this a few times daily is more beneficial. Once an old doctor told me (i.e. the author) that he can hold his breath for half an hour, or rather, for two hours and he can perform his religious invocations and Du’ās 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 toilets be made from Masjid?

Imām Aḥmad Razā Khān عَـلَيْهِ رَحْمَةُ الـرَّحْمٰن was asked, ‘How far should the toilets be from the Masjid?’ He رَحْمَةُ اللهِ تَعَالٰی عَلَيْه replied, ‘Protecting Masājid from bad smells is Wājib. Therefore, burning kerosene oil and lighting a matchstick in the Masjid is Ḥarām (as it causes bad smell). According to a Ḥadīš, it is not permissible to bring uncooked meat into the Masjid despite the fact that the smell of uncooked meat is very slight. (Sunan Ibn Mājaĥ, vol. 1, pp. 413, Ḥadīš 748) Therefore, making toilets at such a place from where smell could reach the Masjid will be prohibited. (Fatāwā Razawiyyaĥ (Jadīd), vol. 16, pp. 232)

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 the mouth become smelly while eating it because of the carelessness of the cooks. In such a condition, do not go to the Masjid unless the smell is removed. When toilets are being 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 precincts of the Masjid, a wall may be made in the place of the door and another door may be made that opens outside the Masjid to protect it from bad smells.’

## Develop habit of checking your clothing and so on

Bringing bad smells into the Masjid is Ḥarām. Furthermore, entrance of the person having a bad smell is also Ḥarām. Do not use a toothpick inside the Masjid as those who are not in the habit of picking their teeth after every meal have a bad smell in the mouth. A Mu’takif should pick his teeth at such a distance even in Finā-e-Masjid that the smell does not enter the Masjid. People who have smelly wounds or the patients 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 and clothes covered in blood gushing at the time of the slaughter of the animal cannot be brought in the Masjid even if they are wrapped. Jurists رَحِمَهُمُ الـلّٰـهُ تَـعَالٰی have said that bringing impurity in the Masjid is not allowed even if it does not make the Masjid’s floor etc. dirty. Likewise, if there’s impurity on a person’s body, he is not allowed to enter the Masjid. (Rad-dul-Muḥtār, vol. 1, pp. 614) It is also not permissible to take urine or blood inside the Masjid. (Durr-e-Mukhtār, vol. 1, pp. 614)

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 bring it inside the Masjid. Giving an example of this, Muftī Aḥmad Yār Khān عَـلَيْهِ رَحْـمَةُ الْـمَـنَّان has stated, ‘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 bring it inside the Masjid.’ (Fatāwā Na’īmiyyaĥ, pp. 65)

Every Muslim should take care that his face, body, handkerchief, dress and footwear etc. are not smelly. 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 عَزَّوَجَلَّ. Before coming to the Masjid one should wear at least such decent dress which he wears on the occasion of ceremonies; but the dress should be according to Sharī’aĥ and Sunnaĥ.

## Prohibition on bringing children into Masjid

The Beloved and Blessed Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said, ‘Save Masājid from children, the insane, sale and purchase, quarrels, raising voices, enforcing penalties and drawing swords.’ (Sunan Ibn Mājaĥ, vol. 1, pp. 415, Ḥadīš 750)

It is Ḥarām to bring such a child into the Masjid (that may make the Masjid’s floor impure by urinating etc.). Bringing an insane person into the Masjid is also Ḥarām. If there is no fear of impurity then it is Makrūĥ. 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. (Rad-dul-Muḥtār, vol. 2, pp. 518)

By Sharī’aĥ, 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. A baby cannot be brought into the Masjid even if wrapped properly into a piece of clothing etc. If you have ever made the mistake of bringing such children into the Masjid, repent instantly and make a firm intention of not doing it again. However, it is permissible to bring children

into Finā-e-Masjid (for example, the Imām’s room) provided one does not have to pass through 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 apply 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 mouth

Most of those who do not act upon the Sunnaĥ of using Miswāk and picking their teeth and do not clean their teeth properly due to laziness have the problem of bad breath. Just using a Miswāk 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 causing 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, but tepid and rather salty water will serve as an excellent mouthwash اِنْ شَــآءَالـلّٰـه عَزَّوَجَلَّ.

صَلُّوۡا عَلَى الۡحَبِيۡب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

## Save beard from bad smell

Tiny food crumbs often get stuck in the beard, and sometimes, bad smelling saliva also goes into the beard, causing smell in it. It’s a Madanī suggestion that the beard be washed with soap on a daily basis.

## 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 bought from perfume shops). Wash your hair with soap on a regular basis.

## Bath daily, if possible

If possible, take a bath on a daily basis because it will remove bad smell a great deal and this is also beneficial to health (but Mu’takifīn should avoid using the bathrooms of the Masjid unless it is necessary because there might be a water shortage for Wuḍū and the water motor may also run down, if used repeatedly).

## Method of protecting turban 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 spreading bad smell in the Masjid. Therefore, it’s a Madanī request that the Islamic brothers using a turban, a head cloth (used underneath a turban) or a shawl should wash them once a week or more frequently depending upon the weather, otherwise these things smell bad due to dirt, sweat and oil. Although one does not notice the smell himself, others may feel disgusted. The reason why one does not notice the smell himself is that he has become used to it.

## Which type of turban should be worn?

To use the turban which is already tied on 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 wearing this type of cap is also Sunnaĥ. Instead of wearing and taking off the already tied turban, tie one fold after another according to Sunnaĥ and unfold it in the same manner.

By doing so, according to a Ḥadīš, one will be given the reward of one good deed and one Nūr for each fold and when unfolding (when there is an intention of tying it again)

one sin will be forgiven. (Kanz-ul-‘Ummāl, vol. 15, pp. 132-133, Ḥadīš 41126, 41138) اِنْ شَــآءَالـلّٰـه عَزَّوَجَلَّ, The turban will have no bad smell in it because of being repeatedly tied and untied as the air will remove smell. Bad smell of sweat can also be removed by putting the turban, head cloth, shawl, dress etc. under sunlight. Using fragrance with good intentions can also remove bad smells.

## Forty seven intentions of using fragrance

The Prophet of Raḥmaĥ, the Intercessor of Ummaĥ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said: ‘The intention of a Muslim is better than his deeds.’ (Mu’jam Kabīr, vol. 6, pp. 185, Ḥadīš 5942) Some intentions of applying fragrance are being presented:

1. I will apply fragrance because it is a Sunnaĥ of the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم.
2. I will recite بِسۡـمِ الـلّٰـه before applying fragrance.
3. I will recite Ṣalāt-‘Alan-Nabī while applying fragrance
4. and اَلۡحَمۡدُ لِلّٰهِ رَبِّ الۡعٰلَمِيۡنَ as a gratitude after applying fragrance.
5. I will please the angels and
6. Muslims (by fragrance)
7. If my intellect increases by using fragrance I will gain power to learn Islamic rulings and various Sunan (Imām Shāfi’ī رَحْمَةُ اللهِ تَعَالٰی عَلَيْه has stated: Intellect increases by using fine fragrance).
8. I will save the Muslims from the sin of backbiting by removing bad smell from my clothes etc. (without the permission of Sharī’aĥ, saying such a sentence as ‘so and so person’s clothes or hands or mouth smelt bad’ in his absence is backbiting).
9. The following intentions can also be made in certain conditions.
10. I will gain elegance for Ṣalāĥ

Fragrance can also be used with the intention of honouring the following places/ worships/occasions etc.

1. Masjid,
2. Taĥajjud,
3. Friday,
4. Monday,
5. Ramadan,
6. Eid-ul-Fiṭr,
7. Eid-ul-Aḍḥā,
8. The night of Mīlād,
9. Eid-e-Mīlād-un-Nabī صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم,
10. Mīlād procession,
11. Night of Mi’rāj,
12. Shab-e-Barā-at,
13. Giyārĥwīn,
14. Razā day,
15. Dars from the Quran,
16. Dars from Ḥadīš,
17. Recitation of the Quran.
18. Awrād and Waẓāif (invocations)
19. Ṣalāt-‘Alan-Nabī
20. Study of an Islamic book,
21. Teaching of Islamic education,
22. Learning of Islamic education,
23. Writing of an Islamic ruling,
24. Writing and editing Islamic books,
25. Sunnaĥ-Inspiring Ijtimā’,
26. Ijtimā’ of Żikr and Na’at,
27. Recitation of Quran in congregation
28. Dars from *Faīzān-e-Sunnat*,
29. Call to righteousness,
30. At the time of delivering a Sunnaĥ-Inspiring speech,
31. When visiting a scholar,
32. Mother,
33. Father,
34. Pious Muslim,
35. Murshid
36. When looking at the blessed hair of the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم and
37. When visiting a shrine.

The more good intentions one makes, the more reward he will attain provided that the intention is permissible by Sharī’aĥ, and there is an appropriate occasion as well. If all the intentions cannot be made one should make at least two or three of them.

O Allah عَزَّوَجَلَّ! 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.

O Allah عَزَّوَجَلَّ! Give us the ability to keep the Masājid fragrant. O Allah عَزَّوَجَلَّ enable us to purify ourselves from every type of unpleasant smell before entering the Masjid.

O Allah عَزَّوَجَلَّ! For the sake of the fragrance of the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم, save us from sins and grant us a place in the fragrant neighbourhood of Your Beloved and Blessed Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم in Jannat-ul-Firdaus!

آمِيۡن بِجَاهِ النَّبِيِّ الۡاَمِيۡن صَلَّى اللّٰهُ تَعَالٰى عَلَيۡهِ وَاٰلِهِ وَسَلَّم

## Mu’takifīn and Finā-e-Masjid

Dear Islamic brothers! If a Mu’takif enters Finā-e-Masjid, his I’tikāf will not become invalid. A Mu’takif can enter Finā-e-Masjid even unnecessarily. The Finā-e-Masjid includes the areas within the boundary[[23]](#footnote-23) of the Masjid that are used for the needs of Masjid such as the minaret, Wuḍū area, toilets, bathrooms, any Madrasaĥ that is adjacent to the Masjid, rooms for the Imām and Mūażżin, place for shoes etc.

In some cases, rulings of the Masjid are applied in these areas, whereas they are regarded out of Masjid in some other cases. For example, a Junubī (the one who must take a ritual bath) can enter these areas. Similarly, a Mu’takif can also enter these areas even unnecessarily, it will be as if he has stepped into another part of the (actual) Masjid.

## Mu’takif can enter Finā-e-Masjid

Ṣadr-ush-Sharī’aĥ Shaykh Maulānā Amjad ‘Alī A’ẓamī عَـلَيْهِ رَحْـمَةُ الـلّٰـهِ الۡـقَـوِی, the author of *Baĥār-e-Sharī’at*, has stated: ‘To go to Finā-e-Masjid (which is) the area outside the Masjid but is adjacent to it and is used for the need of the Masjid, such as the place where shoes are taken off, bathrooms etc., will not invalidate the I’tikāf.’ He رَحْمَةُ اللهِ تَعَالٰی عَلَيْه has further stated: ‘In this case, Finā-e-Masjid is considered a part of the Masjid.’ (Fatāwā Amjadiyyaĥ, vol. 1, pp. 399)

The minaret is also included in Finā-e-Masjid. If the path leading to the minaret is within the Masjid, 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 Ażān because calling the Ażān is a Shar’ī necessity.

## Fatwā of A’la Hadrat رَحۡـمَةُ اللّٰهِ عَلَيۡه

A’lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالٰی عَلَيْه has stated, ‘If the Madāris are within the Masjid boundaries and there isn’t any path separating them from the Masjid, there is only a wall marking the division between them, walking into them will not amount to walking outside the Masjid in this case. A Mu’takif can enter these places; it is like any other part of the Masjid.’

It is stated in *Rad-dul-Muḥtār* (vol. 3, pp. 436) with reference to ‘*Badāi’-uṣ-Ṣanāi’*’ ‘If a Mu’takif climbs the minaret (of the Masjid) his I’tikāf will not become invalid. There is no difference of opinion in this matter because the minaret is (considered) inside the Masjid (for a Mu’takif). (Fatāwā Razawiyyaĥ (Jadīd), vol. 7, pp. 453)

Did you see! A’lā Ḥaḍrat Imām-e-Aĥl-e-Sunnat, reviver of Sunnaĥ, eradicator of Bid’aĥ, scholar of Sharī’aĥ, guide of Ṭarīqaĥ, ‘Allāmaĥ Maulānā Al-Ḥāj Al-Ḥāfiẓ Al-Qārī Ash-Shāĥ Imām Aḥmad Razā Khān عَـلَيْهِ رَحْمَةُ الـرَّحْمٰن 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 roof of Masjid

As the yard is a part of the Masjid and 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 become invalid. It should also be remembered that it is Makrūĥ for everyone (whether Mu’takif or not) to go to the roof of the Masjid needlessly as this is a sign of desecration.

## When can Mu’takif exit Masjid?

A Mu’takif can exit the Masjid (boundaries) during I’tikāf due to the following two reasons:

1. Shar’ī needs
2. Physical needs

## 1. Shar’ī needs

A Shar’ī need refers to the need of exiting the Masjid in order to fulfil such a commandment or act, declared obligatory by Sharī’aĥ, which cannot be fulfilled by the Mu’takif staying in the I’tikāf area. These include the Ṣalāt-ul-Jumu’aĥ and the Ażān etc.

## Three points regarding Shar’ī 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 Ażān as this is a Shar’ī need. (Rad-dul-Muḥtār, vol. 3, pp. 436)
2. If the Ṣalāt-ul-Jumu’aĥ is not offered in the Masjid where one is performing I’tikāf, it is permissible for him to leave the Masjid to offer the Ṣalāt-ul-Jumu’aĥ in such a Masjid where Ṣalāt-ul-Jumu’aĥ is offered. The Mu’takif should leave his I’tikāf area at such an appropriate time that he could get to the Jāmi’ Masjid and offer four Rak’āt Sunnaĥ before the sermon (Khuṭbaĥ) starts. He can stay after Ṣalāt-ul-Jumu’aĥ for as long as four or six Rak’āt are offered. If he stays later than this or completes the rest of the I’tikāf in that Masjid though his I’tikāf will not become invalid, remaining in that Masjid after the Ṣalāt-ul-Jumu’aĥ longer than the amount of time in which six Rak’āt are offered is Makrūĥ. (Durr-e-Mukhtār, Rad-dul-Muḥtār, vol. 3, pp. 437)
3. If one performs I’tikāf in such a local Masjid where the Jamā’at isn’t held he cannot leave the Masjid for Jamā’at because it is better for him to offer Ṣalāĥ without Jamā’at in that Masjid. (Jad-dul-Mumtār, vol. 2, pp. 222)

## 2. Physical needs

Physical needs include the necessities which are unavoidable such as defecation, urination etc.

## Six points about physical needs

1. If there is no particular place to relieve oneself within the Masjid precincts, the Mu’takif can exit the Masjid for this purpose. (Durr-e-Mukhtār ma’ Rad-dul-Muḥtār, vol. 3, pp. 435)
2. If there is no Wuḍū area or pond inside the Masjid and it is also impossible to do Wuḍū using a tub etc. inside the Masjid without letting drops of water fall onto the (actual) Masjid floor, one can go outside to do Wuḍū. (Rad-dul-Muḥtār, vol. 3, pp. 435)
3. In case of nocturnal emission, if there is neither a bathroom in the Masjid precincts nor doing Ghusl is possible in Masjid in any other way, the Mu’takif can go out of the Masjid to do ritual Ghusl. (Rad-dul-Muḥtār, vol. 3, pp. 435)
4. If the Mu’takif goes home to relieve himself, he has to return immediately after defecation. He is not allowed to stay there. If his house is far from the Masjid and his friend’s house is near, it is not necessary for him to go to his friend’s house to relieve himself, he can go to his own house. If he has two houses one of which is near, he has to go to the near one. Some of the respected scholars رَحِمَهُمُ الـلّٰـهُ تَـعَالٰی have said that going to the home that is further away will invalidate the I’tikāf. (Fatāwā ‘Ālamgīrī, vol. 1, pp. 212)
5. There are usually toilets, bathrooms and Wuḍū areas within the Masjid precincts to facilitate the people who come to offer Ṣalāĥ, therefore the Mu’takif should use them.
6. In some Masājid the path leading to the toilet, bathroom etc. is outside the Masjid boundaries, so the Mu’takif cannot go to these toilets, bathrooms etc. without a physical need.

## Acts that invalidate I’tikāf

Now, the acts which invalidate I’tikāf are being described. In the following account, the invalidation of I’tikāf as a result of going out of the Masjid refers to going out of the Masjid boundaries completely.

The mother of the believers Sayyidatunā ‘Āishaĥ Ṣiddīqaĥ رَضِیَ الـلّٰـهُ تَعَالٰی عَـنْهَا has narrated: ‘A Mu’takif should neither visit a sick person, nor attend a funeral, nor touch a woman, nor have intercourse with her nor exit the Masjid for any need except for the ones that are unavoidable.’ (Sunan Abī Dāwūd, vol. 2, pp. 492, Ḥadīš 2473)

## Sixteen points about acts that invalidate I’tikāf

1. To go out of the Masjid precincts even for a single moment for any reason other than the foregoing necessities will invalidate I’tikāf. (Marāqil Falāḥ, pp. 179)
2. Remember! ‘To go out of the Masjid’ means stepping out in such a manner that is usually considered stepping out of the Masjid. Sticking only head out of the Masjid will not invalidate I’tikāf. (Al-Baḥr-ur-Rāiq, vol. 2, pp. 530)
3. To go out of the Masjid without a Shar’ī need will invalidate 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-Muḥtār, vol. 3, pp. 438)
4. If a Mu’takif goes out of the Masjid precincts for a Shar’ī need and stays out for even a single moment after the fulfilment of his need, I’tikāf will become invalid. (Ḥāshiya-tuṭ-Ṭaḥṭawī ‘Alal Marāqī, pp. 703)
5. As fasting is a condition for I’tikāf, breaking of fast will automatically invalidate the I’tikāf regardless of whether or not there was a valid exemption for invalidating the fast and whether it was broken deliberately or mistakenly. In all these cases the I’tikāf will become invalid. Breaking the fast by mistake implies though one was aware that he was fasting, he happened to do such an unintentional act that negates the fast. For example, eating after dawn (Ṣubḥ-e-Ṣādiq) or breaking the fast before sunset due to the premature uttering of Ażān or wailing of siren, the fast will become invalid in both these cases. Similarly, if water goes down the throat unintentionally while rinsing the mouth despite being aware that one was fasting, both the fast and the I’tikāf will become invalid.
6. If the Mu’takif ate or drank something whilst he had forgotten the fast, neither his fast nor his I’tikāf will become invalid in this case.
7. Mu’takif Islamic brothers and sisters should remember the basic principle that all such acts that invalidate the fast invalidate the I’tikāf as well.
8. Copulation (intercourse) will also invalidate the I’tikāf, regardless of whether it was deliberate or in a state of forgetfulness, during the day or at night, in the Masjid or out of the Masjid, and whether or not ejaculation takes place. I’tikāf will become invalid in all these cases. (Durr-e-Mukhtār ma’ Rad-dul-Muḥtār, vol. 3, pp. 442)
9. Kissing and caressing during I’tikāf is impermissible and if it leads to ejaculation the I’tikāf will become invalid. If ejaculation doesn’t take place though the I’tikāf will not become invalid, it is still impermissible. (Rad-dul-Muḥtār, vol. 3, pp. 442)
10. If the Mu’takif exits (the Masjid boundaries) to relieve himself and his creditor stops him, his I’tikāf will become invalid. (Fatāwā ‘Ālamgīrī, vol. 1, pp. 212)
11. If a Mu’takif becomes unconscious or insane and his unconsciousness or insanity prolongs to the extent that he is unable to carry out his fast, his I’tikāf will become invalid and it will be Wājib for him to make up for it, even if he regains his health several years later. (Fatāwā ‘Ālamgīrī, vol. 1, pp. 213)
12. A Mu’takif can eat and drink inside the Masjid only. If he goes out of the Masjid for this purpose, his I’tikāf will become invalid. (Tibyīn-ul-Ḥaqāiq, vol. 2, pp. 229) While eating inside the Masjid, a Mu’takif should take care not to dirty the Masjid floor etc.
13. If there is no one to bring the Mu’takif food, he can exit the Masjid to bring food, but he still has to eat the food in the Masjid. (Al-Baḥr-ur-Rāiq, vol. 2, pp. 530)
14. To go out of the Masjid for the treatment of an illness will invalidate I’tikāf. (Rad-dul-Muḥtār, vol. 3, pp. 438)
15. If the Mu’takif suffering the disease of sleepwalking, sleepwalks outside the Masjid, his I’tikāf will become invalid.
16. (Allah عَزَّوَجَلَّ forbid) If an unfortunate person becomes a Murtad (apostate) during I’tikāf his I’tikāf will become invalid and then if Allah عَزَّوَجَلَّ blesses him with faith again, he does not have to make up for that invalid I’tikāf, because religious apostasy ruins all the good deeds performed in the state of Islam. (Durr-e-Mukhtār ma’ Rad-dul-Muḥtār, vol. 3, pp. 437)

## Relief from back pain

Dear Islamic brothers! Words cannot express the greatness of I’tikāf; and if one is blessed with the company of devotees of Rasūl during I’tikāf, the blessings and benefits multiply. An Islamic brother of ‘Aṭṭārābād (Bāb-ul-Islam, Sindh) gave the following account: 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 different medical treatments.

Fortunately, some Islamic brothers, who were acquainted with me, insisted me that I join them in the collective I’tikāf in the Ramadan of 1426 A.H. (2005). At first, I refused but they insisted and so I had to agree. I became a Mu’takif for the last ten days of Ramadan (1426) with devotees of Rasūl in Memon Masjid (‘Aṭṭārābād). It seemed to me as if I had entered a new world. The blessings of all five Ṣalāĥ, Sunnaĥ-Inspiring speeches, supplications, learning sessions, the compassion and politeness of Islamic brothers, all had impressed me beyond measure.

اَلْـحَمْـدُ لـِلّٰـه عَزَّوَجَلَّ! During the I’tikāf my back pain vanished without any medicines and a Madanī transformation took place in my heart. I repented of sins, adorned my face with the sign of the love of our Beloved Rasūl صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم, the beard, and began to wear a green turban as well. اَلْـحَمْـدُ لـِلّٰـه عَزَّوَجَلَّ! I had the privilege of participating in a 41 day Madanī Qāfilaĥ course and now I am trying to promote the Madanī working of Dawat-e-Islami in my area.

اِنْ شَــآءَالـلّٰـه عَزَّوَجَلَّ, Ĥo ṫĥīk dard-e-kamar, Madanī Māḥaul mayn kar lo tum I’tikāf

Marz-e-‘iṣyān say chuṫĥkārā chāĥo agar, Madanī Māḥaul mayn kar lo tum I’tikāf

Backache will get cured, Allah willing, do I’tikāf in the Madanī environment

Here is cure for disease of sins, do I’tikāf in the Madanī environment

صَلُّوۡا عَلَى الۡحَبِيۡب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

## Fast of silence

The Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم prohibited ‘Ṣaum-ul-Wiṣāl’ and ‘Ṣaum-us-Sukūt’, which imply fasting constantly without doing Saḥarī and Ifṭār and constant silence during fast respectively. (Musnad Imām A’ẓam, pp. 110)

There is a general misconception amongst people that a Mu’takif should seclude himself inside a curtain in the Masjid and remain completely silent. In fact, this isn’t correct. One should use curtains as it is a Sunnaĥ to perform I’tikāf in a tent, it increases concentration as well but there is no harm in doing I’tikāf without a curtain.

The respected scholars رَحِمَهُمُ الـلّٰـهُ تَـعَالٰی have said: Remaining silent during I’tikāf and believing that it is a form of worship is Makrūĥ Taḥrīmī but if somebody 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 Wājib and indulging in it is a sin. Any speech that is Mubāḥ (i.e. neither good nor bad) is also Makrūĥ for a Mu’takif. However, if necessary, it is permissible. Unnecessary Mubāḥ speech inside a Masjid ruins good deeds as fire ruins wood. (Durr-e-Mukhtār, vol. 3, pp. 441)

## Committing sins in I’tikāf

Misusing eyes, suspicion, insulting someone without a valid reason, lying, backbiting, telling-tale, jealousy, laying a false blame, mocking or hurting someone, impolite speech, listening to music, abusing, unfair quarrelling, shaving 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’tikāf. Repent of these sins sincerely and give up them for good. (Allah عَزَّوَجَلَّ forbid) Though taking an intoxicant at night during I’tikāf will not invalidate the I’tikāf, intoxication is Ḥarām and is a major sin in I’tikāf; repentance is Wājib.

Seven permissible cases for invalidating I’tikāf

In all the following cases, I’tikāf will become invalid and one will have to make up for it later, but invalidation will not be a sin.

1. During I’tikāf, if a Mu’takif suffers from such an illness that cannot be treated within the Masjid, he is allowed to break the I’tikāf. (Rad-dul-Muḥtār, vol. 3, pp. 438)
2. If a person is drowning or burning in the fire, the Mu’takif should go out of the Masjid invalidating I’tikāf to rescue him. (Rad-dul-Muḥtār, vol. 3, pp. 438)
3. If a general proclamation is made for Jihad (i.e. when it is Farḍ-e-‘Ayn) break I’tikāf and take part in Jihad. (Rad-dul-Muḥtār, vol. 3, pp. 438)
4. If a funeral (a dead body) arrives and there is no one to offer the funeral Ṣalāĥ, the Mu’takif can break I’tikāf in this case in order to offer it (exiting the Masjid boundaries). (Rad-dul-Muḥtār, vol. 3, pp. 438)
5. If the Mu’takif is turned out of the Masjid under coercion, for example, there is an arrest warrant against him from the government, it is permissible to break the I’tikāf in this case provided it isn’t possible to enter another Masjid instantly. (Rad-dul-Muḥtār, vol. 3, pp. 438)
6. The Mu’takif can break the I’tikāf to offer the funeral Ṣalāĥ of a Maḥram or his wife (but it will be Wājib for him to make up for it). (Ḥāshiya-tuṭ-Ṭaḥṭawī ‘Alal Marāqī, pp. 703)
7. If the Mu’takif is a witness in a judicial case and the decision depends on his evidence, it is permissible for him to break I’tikāf in order to give evidence and prevent the rights of an individual from being violated. (Rad-dul-Muḥtār, vol. 3, pp. 438)

## Helping needy person and a day’s I’tikāf

The respected Muḥaddišīn (scholars of Ḥadīš) رَحِمَهُمُ الـلّٰـهُ تَـعَالٰی have narrated the following faith-refreshing incident that took place shortly after the apparent demise of the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. Sayyidunā ‘Abdullāĥ Ibn ‘Abbās رَضِىَ الـلّٰـهُ تَعَالٰی عَـنْهُمَا was Mu’takif in the luminous and merciful atmosphere of the Masjid of Beloved Rasūl صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. He رَضِىَ اللهُ تَعَالٰی عَنْهُ was approached by an extremely sad man, he رَضِىَ اللهُ تَعَالٰی عَنْهُ politely asked the reason for his sadness. The man replied, ‘O son of the uncle of the Beloved and Blessed Rasūl صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم! I owe money to so and so person.’ Then pointing to the luminous tomb of the Noble Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم he said, ‘I swear by the sanctity of the merciful Rasūl صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم who is resting in this blessed grave! I am not in a position to pay back.’

Sayyidunā ‘Abdullāĥ Ibn ‘Abbās رَضِىَ الـلّٰـهُ تَعَالٰی عَـنْهُمَا said, ‘Shall I intercede for you?’ ‘As you wish’ he replied. So Ibn ‘Abbās رَضِىَ اللهُ تَعَالٰی عَنْهُ instantly came out of the blessed Masjid. The man asked surprisingly, ‘Your honour! Have you forgotten your I’tikāf?’ He replied, ‘I haven’t forgotten my I’tikāf.’ Then, he looked at the luminous tomb of the Prophet of Raḥmaĥ, the Intercessor of Ummaĥ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم and was moved to tears because the apparent demise of Beloved Rasūl صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم had recently taken place; memories of the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم had made him anxious. Then, pointing to the luminous tomb of the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم he said crying: ‘It is not long ago since I heard the Beloved Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم say, ‘To satisfy your brother’s need is better than ten years’ I’tikāf, and whoever does a day’s I’tikāf for the pleasure of Allah عَزَّوَجَلَّ, He عَزَّوَجَلَّ shall place three trenches between him and Hell and the distance between these trenches will be greater than that of even (the distance between) the east and west.’ (Shu’ab-ul-Īmān, vol. 3, pp. 424, Ḥadīš 3965)

May Allah عَزَّوَجَلَّ have mercy on them and forgive us without accountability for their sake!

صَلُّوۡا عَلَى الۡحَبِيۡب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

Dear Islamic brothers! سُـبْحٰـنَ الـلّٰـه عَزَّوَجَلَّ! It is the blessings of a day’s I’tikāf, then how can anyone estimate the blessings of the act that is ‘better than 10 years’ I’tikāf?’ This parable throws ample light on the importance of helping our Islamic brothers. To comfort Muslims is extremely important. A blessed Ḥadīš says, ‘After the obligatory acts, the act that is the most pleasing to Allah عَزَّوَجَلَّ is to please a Muslim’s heart.’ (Mu’jam Kabīr, vol. 11, pp. 59, Ḥadīš 11079)

Really, if we all sincerely try to comfort and sympathise with one another, 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 عَزَّوَجَلَّ enable us to remove hatred and adopt brotherhood!

آمِيۡن بِجَاهِ النَّبِيِّ الۡاَمِيۡن صَلَّى اللّٰهُ تَعَالٰى عَلَيۡهِ وَاٰلِهِ وَسَلَّم

## Eight Madanī pearls regarding acts permissible during I’tikāf

The following acts are permissible during I’tikāf:

1. Eating, drinking and sleeping (eat and sleep on your own shawl or mat instead of the Masjid’s mats).
2. Talking about worldly matters, if necessary (but do quietly, do not talk unnecessarily).
3. Changing clothes in the Masjid, applying ‘Iṭr and oil to hair or beard.
4. Trimming beard or hair and combing 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 mats and walls with oil or food. It will be easier to do these things in the Wuḍū area or the Finā-e-Masjid on one’s own mat or shawl.
5. Examining a patient, suggesting medicines or writing prescriptions inside the Masjid without fee.
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 in small quantity that doesn’t take up much space, it will be allowed to do so in this case. This buying and selling is allowed only in case of necessity. It will not be permitted if it is aimed at earning wealth, regardless of whether the goods are inside the Masjid or outside. (Durr-e-Mukhtār, vol. 3, pp. 440)
8. Washing clothes, pots etc. inside the Masjid is permissible provided that not even a single splash of water falls onto the Masjid mats or floor. It can be done properly using a large pot.

In addition to the cases mentioned above, the acts that are basically permissible by Sharī’aĥ, and that are neither prohibited during I’tikāf nor invalidate it and that do not desecrate the Masjid either in any way; are all permissible for Mu’takif, but a Mu’takif should abstain from unnecessary things.

Two Aḥādīš are presented regarding permissible acts for a Mu’takif:

## Mu’takif can take his head out of Masjid

1. Sayyidatunā ‘Āishaĥ Ṣiddīqaĥ رَضِیَ الـلّٰـهُ تَعَالٰی عَـنْهَا has narrated, ‘When the Noble Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم 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 صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم would not enter the house except to relieve himself.’ (Ṣaḥīḥ Bukhārī, vol. 1, pp. 665, Ḥadīš 2029)

## If Mu’takif exits Masjid he can console a sick person whilst walking

1. Sayyidatunā ‘Āishaĥ Ṣiddīqaĥ رَضِیَ اللهُ تَعَالٰی عَنْهَا has narrated, ‘Whenever the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم walked past a sick person in the state of I’tikāf he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم would enquire about his health without stopping and without moving to one side of the path.’ (Sunan Abī Dāwūd, vol. 2, pp. 492, Ḥadīš 2472)

Dear Islamic brothers! This blessed Ḥadīš clarifies that when the Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم came out

of the Masjid during his I’tikāf for a Shar’ī or physical need and walked past a sick person he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم would neither move to the other path nor stop to console the sick person, but rather, he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم would enquire about his health whilst walking. 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 Salām, talking or consoling someone whilst walking past him is permissible; but if Mu’takif stops or takes another path for any of these reasons, his I’tikāf will become invalid.

## I’tikāf of Islamic sisters

Sayyidatunā ‘Āishaĥ Ṣiddīqaĥ رَضِیَ الـلّٰـهُ تَعَالٰی عَـنْهَا has narrated, ‘The Prophet of Raḥmaĥ, the Intercessor of Ummaĥ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم would do I’tikāf in the last ten days of Ramadan until his (apparent) demise took place, and then his chaste wives used to do I’tikāf.’ (Ṣaḥīḥ Bukhārī, vol. 1, pp. 664, Ḥadīš 2026)

## Islamic sisters should also do I’tikāf

Islamic sisters should also gain the privilege of doing I’tikāf. The modest Islamic sisters usually spend their time at homes because wandering around the streets and markets in the state of immodesty (without a veil) is a trait of the shameless women. 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). ‘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, sons and other relatives is hard, how will you be able to spend thousands of years alone in your grave, if Allah عَزَّوَجَلَّ and His Beloved Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم are displeased with you. If you do I’tikāf in your house for ten days and if Allah عَزَّوَجَلَّ gets pleased with you due to its blessings, all the veils between your grave and Madīna-tul-Munawwaraĥ may be lifted. Therefore, every Islamic sister should gain the privilege of doing I’tikāf at least once in their lives.

## Twelve Madanī pearls for Islamic sisters

1. Islamic sisters can perform I’tikāf in Masjid-e-Bayt only, not in the Masjid. The Masjid-e-Bayt is the portion of the house a woman specifies for Ṣalāĥ. It is Mustaḥab for Islamic sisters to specify a particular area of their homes for offering Ṣalāĥ and to keep it clean and pure. It is better that this area be a little raised like a terrace. Islamic brothers should also specify a particular place in their homes for offering their Nawāfil as it is better to offer Nawāfil at home. (Durr-e-Mukhtār, Rad-dul-Muḥtār, vol. 3, pp. 429)
2. If an Islamic sister has not specified a particular place in her home for Ṣalāĥ, then she cannot perform I’tikāf. However, if she specifies a place for Ṣalāĥ at the time of intending to do I’tikāf she can do it within that specified area. (Durr-e-Mukhtār, Rad-dul-Muḥtār, vol. 3, pp. 429)
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-Muḥtār, vol. 3, pp. 429)
5. If the wife has started I’tikāf with her husband’s permission but the husband wants to prevent her later on (during the I’tikāf), he cannot do so. If he does, it is not Wājib for the wife to obey him. (Fatāwā ‘Ālamgīrī, vol. 1, pp. 211)
6. It is also a prerequisite for Islamic sisters not to be experiencing menses or post natal bleeding because it is Ḥarām to offer Ṣalāĥ, fast and recite the Holy Quran in this state. (Common books)

The maximum period of post natal bleeding is 40 days and 40 nights. If the bleeding continues even after 40 days and nights, it indicates an illness. Therefore, Islamic sister should take ritual bath and start offering Ṣalāĥ and fasting.

A common misconception amongst Islamic sisters is that they assume that post natal bleeding period is (always) forty days, whereas this is not correct. The Shar’ī ruling is that even if the bleeding stops within a single day, or even if it stops immediately after the delivery, post natal bleeding will be considered to have ended in this case and thus the Islamic sister should perform Ghusl and start Ṣalāĥ and fast.

The minimum period for menses is three days and nights while its maximum period is ten days and nights. As soon as the bleeding stops after three days and nights Islamic sister should do Ghusl instantly and start offering Ṣalāĥ and fast[[24]](#footnote-24). If the bleeding continues even after ten days and nights, it is an illness. Therefore, as soon as ten days and nights pass, Islamic sister should do Ghusl and start offering Ṣalāĥ and fasting.

1. Before starting the Sunnaĥ I’tikāf Islamic sisters should consider whether their menses is going to start during the last ten days of Ramadan or not. If menses may start they shouldn’t start the I’tikāf.
2. If a woman experiences her menses during I’tikāf her I’tikāf will become invalid. (Badāi’-uṣ-Ṣanāi’, vol. 2, pp. 287) In this case, it is Wājib for her to make up for the only day her I’tikāf became invalid. (Rad-dul-Muḥtār, vol. 3, pp. 500)

After attaining ritual purity from menses, she should do I’tikāf for one day with the intention of Qaḍā. If some days of Ramadan are still left, she can make up for it in Ramadan as well. In this case the fast of Ramadan will be sufficient. If she doesn’t want to make up for it in Ramadan or Ramadan had ended when she attained purity, then she can do it any other day except on Eid-ul-Fiṭr and from the 10th to the 13th of Żul-Ḥijjaĥ because fasting in these five days is Makrūĥ Taḥrīmī. (Durr-e-Mukhtār ma’ Rad-dul-Muḥtār, vol. 3, pp. 391)

The method of Qaḍā is to enter the Masjid-e-Bayt at sunset (it is safer to enter a few minutes before sunset) with the intention of making up for the invalidated I’tikāf and remain there until the sunset of the next day. Fasting is a condition for this Qaḍā.

1. It is not permissible to leave the place of I’tikāf without Shar’ī needs. Islamic sisters cannot go to any other portion of the house either. I’tikāf will become invalid if they do so.
2. The rulings which apply to Islamic brothers regarding leaving the place of I’tikāf also apply to Islamic sisters. In other words, Islamic sisters can leave the place of I’tikāf for the same needs for which Islamic brothers are allowed to come out of the

Masjid. Likewise, they are not allowed to leave their place of I’tikāf for the acts that men aren’t allowed to leave the Masjid for.

1. During I’tikāf, Islamic sisters can sew and knit staying in their place of I’tikāf. They can also instruct others to do household chores but they cannot leave the place of I’tikāf.
2. During I’tikāf, it is better to focus completely on reciting the Holy Quran, Żikr, Ṣalāt-‘Alan-Nabī, Tasbīḥāt, religious studies, listening to cassettes of Sunnaĥ-Inspiring speeches and other acts of worship. Avoid spending time in other activities unnecessarily.

## Method of Qaḍā I’tikāf

Dear Islamic brothers! If you started I’tikāf for the last ten days of Ramadan but it became invalid (due to some reason) you do not have to make up for all ten days. Instead, you have to make up for the only day the I’tikāf became invalid.

If the days of Ramadan are still left, you can make up for it in the remaining days of Ramadan. If Ramadan has ended, you have to make up for it another day with fast except the day of Eid-ul-Fiṭr and from the 10th to 13th of Żul-Ḥijjaĥ because fasting in these days is Makrūĥ Taḥrīmī.

The method of Qaḍā is to enter the Masjid any day at sunset (it is safer to enter a few minutes before the sunset) with the intention of making up for the broken I’tikāf and remain there until the sunset of the next day. Fasting is a condition for this Qaḍā.

## Fidyaĥ (expiation) for I’tikāf

If somebody did not make up for the broken I’tikāf despite having the opportunity to do, and now he is on his deathbed, it is Wājib for him to make a will to his heirs to pay a Fidyaĥ (expiation) in exchange for the I’tikāf. Even if he didn’t make the will it is still permissible to pay Fidyaĥ provided his heirs give permission to pay it. (Al-Fatāwā Al-Ĥindiyyaĥ, vol. 1, pp. 213)

Paying Fidyaĥ is not difficult. What you have to do is to give one Ṣadaqaĥ-e-Fiṭr (i.e. 1.920 kilograms of wheat or money equivalent to its value) to someone who is entitled to receive Zakāĥ, with the intention of paying the Fidyaĥ of I’tikāf.

## Repentance of breaking I’tikāf

If the I’tikāf was broken due to a valid exemption or by mistake, it is not a sin, but breaking it deliberately without a valid exemption is a sin. Therefore, one must repent in addition to making up for it.

It is Wājib to repent whenever a sin is committed. One should repent instantly without any delay because death can come anytime. Gently slapping one’s cheeks a few times isn’t repentance. Instead, one should mention the sin he has committed and humbly seek forgiveness from Allah عَزَّوَجَلَّ with remorse 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 famous band repents

Many people who were previously wicked and impious are now leading their lives following the Sunnaĥ of Beloved and Blessed Rasūl صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم owing to the blessing of joining the Madanī environment of Dawat-e-Islami. Here is a faith-refreshing description of such an incident: In Mandsoor (M.P. India) there was a very famous band a young man used to run. 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 1426 A.H. in the company of devotees of Rasūl. During I’tikāf he heard about the harms of sins, which softened his heart. The company of devotees of Rasūl affected him so much that he repented of his sins. He made the intention of growing a beard and travelling with a Madanī Qāfilaĥ for 30 days in the company of devotees of Rasūl. اَلْـحَمْـدُ لـِلّٰـه عَزَّوَجَلَّ! He has given up his sinful and Ḥarām profession of playing music.

صَلُّوۡا عَلَى الۡحَبِيۡب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

## Necessary things for Mu’takif

1. A curtain (green would be nice) with some strings and safety pins for concentration and protection of things,
2. Kanz-ul-Īmān
3. Needle and thread
4. Scissors
5. Tasbīḥ
6. Miswāk
7. Kohl
8. Bottle of oil
9. Comb
10. Mirror
11. ‘Iṭr (perfume)
12. Two dresses
13. Taĥband (i.e. a piece of cloth used to cover the lower part of the body)
14. Turban with a cap and head cloth
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 (for doing Ghusl)
24. Handkerchief
25. Knife
26. Pen
27. A Qufl-e-Madīnaĥ pad for talking by writing so that the habit of unnecessary speaking is avoided.
28. *Faīzān-e-Sunnat* and other Islamic books (according to one’s needs).
29. Madanī In’āmāt booklet
30. Notepad (diary)
31. If necessary, valueless pieces of cloth (which one can get 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 oneself
35. A shawl for observing veil within veil
36. Tablets for headache, cold, fever etc.

**Madanī suggestion:** Mark your things (with the picture of something like moon, star etc.) so that you can recognise them easily if they get mixed up with other peoples’ things. 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*’).

## Fifty Madanī pearls of I’tikāf

1. A Mu’takif must enter the Masjid with the intention of performing I’tikāf before the sunset on the 20th of Ramadan. If he enters the Masjid even a single moment after the sunset, the Sunnaĥ of performing the I’tikāf of the last ten days of Ramadan will remain unfulfilled.
2. If someone enters the Masjid before the sunset on 20th Ramadan with the intention of I’tikāf and then walks into the Finā-e-Masjid, for example, the Wuḍū area or toilets, situated within the Masjid precincts and then the sun sets whilst he was still in Wuḍū area or toilet, this will not invalidate I’tikāf, and there is no harm in doing so.
3. Though it is permissible for a Mu’takif to greet someone, to reply to his greeting or to talk to him whilst going to the toilet, if the Mu’takif stops even for a single moment, his I’tikāf will become invalid. However, there is no harm in stopping if the toilet is within the Masjid boundaries.
4. If the Mu’takif goes to the toilet but it is occupied beforehand, he does not have to come back into the Masjid to wait, he can wait outside the toilet.
5. After urination, a Mu’takif can do Istibrā outside the Masjid[[25]](#footnote-25), if necessary. (After urinating, if one suspects that a drop of urine will be discharged, it is Wājib for him to do Istibrā, which implies doing such an act after urination that will cause the remaining drop of urine to be discharged. Istibrā can be done by ambling, stamping foot with force on the ground, pressing left foot onto the right one or vice versa, descending from a high place downwards, walking upwards, clearing throat or lying on left side. One should do Istibrā until one is satisfied. Some scholars have said that the one doing Istibrā should walk forty steps, but the correct verdict is that one should walk until he is satisfied. This ruling of Istibrā is for men only. If women [suspect that a drop of urine has remained which will be discharged] they should wait a short while after urinating and then have purity. (Baĥār-e-Sharī’at, part 2, pp. 115) During Istibrā, keep the clod of earth at the tip of the penis, if necessary. Doing Istibrā is like urinating, so neither greet anyone nor talk. Facing or making the back face Qiblaĥ is Ḥarām during Istibrā just as it is Ḥarām whilst urination and defecation).
6. If the toilets outside the Masjid are extremely filthy and one feels disgusted by using them, there is no harm for the Mu’takif in going home to relieve himself in this case. (Rad-dul-Muḥtār, vol. 3, pp. 435)
7. If a Mu’takif exits the Masjid boundaries and the creditor stops him, his I’tikāf will become invalid.
8. The Mu’takif should lay his own dining mat when eating. Make sure the Masjid floor or mats are not stained.
9. Never touch the Masjid walls or mats with dirty or oily hands nor stain them with saliva. Similarly, do not stain them with dirt from ears or nose. Don’t stain the walls or floor of the Finā-e-Masjid with Pān (betel) etc. Take part in cleaning the Masjid. If possible, each Mu’takif should keep a plastic bag in his pocket to pick up fallen

hair and splinters etc. and put them in the plastic bags. Here is a Ḥadīš in this regard:

The Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said, ‘If anyone removes something painful from the Masjid, Allah عَزَّوَجَلَّ will make a house for him in the Heaven.’ (Sunan Ibn Mājaĥ, vol. 1, pp. 419, Ḥadīš 757)

1. Avoid pulling out threads or fluff from the mats and breaking off splinters from the mats of the Masjid (keep this in mind everywhere).
2. Don’t give any money etc. to beggars in Masjid because begging in the Masjid is Ḥarām and it is prohibited to give them anything inside the Masjid. A’lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالٰی عَلَيْه has said: If someone gives one penny to a beggar in the Masjid he should give seventy pence as charity (Ṣadaqaĥ) in expiation. (Don’t give this Ṣadaqaĥ to a beggar in the Masjid). (Fatāwā Razawiyyaĥ (Jadīd), vol. 16, pp. 418)
3. There is no harm in taking only one foot out of the Masjid.
4. There is no harm in sticking both hands and head out of the Masjid either.
5. If a Mu’takif comes out of the Masjid by mistake, but then comes back into the Masjid instantly as soon as he recalls I’tikāf, his I’tikāf will become invalid.
6. If a Mu’takif suffers from such an illness that can only be treated outside the Masjid, though he can exit the Masjid for treatment in this case, his I’tikāf will become invalid. However, invalidating it will not be a sin. He must make up for that one day.
7. If there is no one to bring the Mu’takif food and water, he can exit the Masjid for this purpose, but he has to eat and drink inside the Masjid.
8. Allah عَزَّوَجَلَّ forbid, if any unfortunate person utters a statement of unbelief and becomes a Murtad (apostate) his I’tikāf will become invalid. He must renew his faith, i.e. to repent of the statement of unbelief and recite Kalimaĥ of Shaĥādaĥ. (He should) renew his Bay’at, and if he is married, he must renew his Nikāḥ. He is not required to make up for his I’tikāf because religious apostasy ruins all previous good deeds.
9. Allah عَزَّوَجَلَّ forbid, if a Mu’takif takes an intoxicant or shaves his beard, a blessed and holy Sunnaĥ, then despite the fact that both of these acts are already Ḥarām and even greater sins inside the Masjid, his I’tikāf will not become invalid.
10. It is quite permissible for a Mu’takif to trim his beard or hair (according to Sharī’aĥ and Sunnaĥ) or apply oil to his hair or beard, provided he carefully does it sitting on his own piece of cloth. He must neither stain the Masjid mats with oil nor let strands of hair fall on them.
11. A Mu’takif can study books of a religious Madrasaĥ.
12. At night, a Mu’takif can study religious books using the Masjid lights for as long as the lights are normally turned on. If he wants to use lights later than usual timings, he should approach the Masjid committee or administration and offer them an appropriate amount for consuming Masjid’s electricity.
13. Avoid reading newspapers in the Masjid as they are usually full of images of living beings, and even films advertisements.
14. If someone steals the shoes of a Mu’takif or those of any other Islamic brother and runs away, the Mu’takif cannot exit the Masjid to catch him. If he does so, his I’tikāf will become invalid.
15. If there are several floors in the Masjid and the stairs to the upper floors are within the Masjid precincts, the Mu’takif can freely go to the upper floors as well as the roof. However, climbing onto the roof of the Masjid unnecessarily is Makrūĥ and disrespect of the Masjid.
16. If a Mu’takif wants to listen to the cassettes of Sunnaĥ-Inspiring speeches and Na’ats he should use his own batteries in his cassette player. If he wants to listen to cassettes using Masjid’s electricity, it is better to estimate the total amount of electricity he has used and pay for it (at the end) with a bit extra to the committee. The Mu’takif should be careful not to disturb the worshipping or resting people while listening to cassettes.
17. If the Masjid ceiling etc. collapses or someone turns the Mu’takif out of the Masjid he should instantly go to any other Masjid and continue his I’tikāf over there. His I’tikāf will still be valid.
18. During I’tikāf, a Mu’takif should spend as much time as possible offering Nafl Ṣalāĥ, reciting the Holy Quran, Żikr, Ṣalāt-‘Alan-Nabī, studying, learning and teaching Sunan and supplications.
19. If a Mu’takif uses a curtain in the Masjid for I’tikāf he should not take up a large space of the Masjid so that the people offering Ṣalāĥ would not be inconvenienced. A’lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالٰی عَلَيْه has said: It is strictly forbidden to keep things that reduce the space for Ṣalāĥ in the Masjid. (Fatāwā Razawiyyaĥ (Jadīd), vol. 8, pp. 97)
20. Keep the Masjid clean from all types of uncleanness, dirt, dust etc.
21. Strictly avoid making a noise, laughing, joking etc. in the Masjid as it is a sin to do so.
22. A Mu’takif leaves his house and heads to the Masjid in order to earn reward but it should not happen that he returns with a heap of sins. So beware, don’t utter even a single word in the Masjid unnecessarily. Strictly apply Madanī guard to your tongue.
23. Mu’takifīn Islamic brothers should make available all necessary items beforehand in the Masjid so that they don’t have to borrow anything from anyone, as asking someone for something isn’t nice. Some of the blessed companions رَضِىَ الـلّٰـهُ تَعَالٰی عَـنْهُم used to avoid it so much that if even a whip of theirs would fall on the ground and they’d be on horse, they wouldn’t say, ‘Brother! Will you pass me that whip’ rather they would dismount the horse and retrieve it themselves.
24. In the presence of other people, recite the Holy Quran in low voice so that they would not be disturbed.
25. If other Islamic brothers are also doing I’tikāf in the Masjid where you are Mu’takif, then ensure that you fulfil the rights of companionship in every possible manner. Serve other Mu’takifīn wholeheartedly. 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. The Beloved and Blessed Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said, ‘Allah عَزَّوَجَلَّ forgives the person who gives someone else the thing he needs for himself.’ (Itḥāf-us-Sādat-il-Muttaqīn, vol. 9, pp. 779)
26. Try to teach other Mu’takifīn the supplications and Sunan you know, as it is not often that one gets such an easy opportunity of earning a treasure of reward.
27. During I’tikāf, try to practice as many Sunnaĥs as possible, for example use a mat, clay pots etc.
28. Act upon Madanī In’āmāt and fill in the Madanī In’āmāt booklet. Make a permanent habit of doing so.
29. Avoid sleeping on the Masjid floor and mats because there is a risk of them being stained by sweat, hair oil or being impure in case of nocturnal emission. Therefore, do bring your own mat with you. This will give you a chance to practice the Sunnaĥ of sleeping on a mat, and the mats of the Masjid will also not get stained.
30. If you don’t have your own mat, lay down at least your own shawl.
31. Sleep in the state of veil within veil whether you are in the Masjid or at home or anywhere else. If possible, make a habit of wrapping one shawl around trousers and cover yourself with another one because sometimes there is extreme unveiling whilst sleeping despite wearing clothes.
32. Two Islamic brothers should never sleep using the same pillow or in the same blanket/shawl etc.
33. Similarly, avoid sleeping with your head on someone’s thigh or lap, as it may invite objections.
34. When you hear about the appearance of the moon of Eid-ul-Fiṭr 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.
35. At the end of the I’tikāf shed tears and seek forgiveness from Allah عَزَّوَجَلَّ for your shortcomings, mistakes and all acts of desecrating the Masjid. Make Du’ā with extreme humility 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 Ummaĥ.
36. Apologize to each other for the violation of rights.
37. If possible, offer gifts to the servants of the Masjid in order to please them.
38. Thank the administration of the Masjid for their cooperation.
39. If possible, spend the night of Eid-ul-Fiṭr in worship, or at least offer the ‘Ishā and Fajr Ṣalāĥ with Jamā’at, اِنْ شَــآءَالـلّٰـه عَزَّوَجَلَّ you will be rewarded for worshipping the entire night, as stated in a Ḥadīš.
40. Try to spend the night of Eid in Nafl I’tikāf in the same Masjid where you did the Sunnaĥ I’tikāf. Sayyidunā Imām Jalāluddīn Suyūṭī Shāfi’ī رَحْمَةُ اللهِ تَعَالٰی عَلَيْه has narrated that Sayyidunā Ibrāĥīm Bin Adĥam رَحْمَةُ اللهِ تَعَالٰی عَلَيْه has said: Our saints رَحِمَهُمُ الـلّٰـهُ تَـعَالٰی would like to spend the night (of Eid-ul-Fiṭr) in the Masjid so that they would begin their day (of Eid-ul-Fiṭr) in the Masjid. Sayyidunā Imām Mālik رَحْمَةُ اللهِ تَعَالٰی عَلَيْه mentions that our pious saints رَحِمَهُمُ الـلّٰـهُ تَـعَالٰی didn’t return to their homes until they had offered Eid Ṣalāĥ with people. (Ad-Dur-rul-Manšūr, vol. 1, pp. 488)
41. Avoid spending the blessed moments of Eid in markets. Allah عَزَّوَجَلَّ forbid, don’t turn the day of Eid in to a day of Wa’īd (warning) by spending it in amusement parks, cinemas and theatres where there is the intermingling of men and women.

## Devotees of Rasūl changed my life

The Mu’takifīn attending the collective I’tikāf held under the supervision of Dawat-e-Islami, a global & non-political religious movement of the Quran and Sunnaĥ, should travel with Madanī Qāfilaĥs in the company of devotees of Rasūl on the night of Eid or after spending the whole night in the Masjid. اِنْ شَــآءَالـلّٰـه عَزَّوَجَلَّ They will see its blessings for themselves. If one spends Eid with modern friends in a sinful environment he may well lose the spirituality of the I’tikāf. Here is a faith-refreshing Madanī blessing about a Madanī Eid Qāfilaĥ. A young Islamic brother from Lines Area, Bāb-ul-Madīnaĥ Karachi has stated:

In my early life, I was a modern guy who did not offer even Ṣalāĥ. I was wasting the precious moments of my life in heedlessness and sins. In the month of Ramadan 1423 A.H., making individual effort, an Islamic brother persuaded me to take part in the Sunnaĥ-Inspiring collective I’tikāf being held in Faīzān-e-Razā 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 in the company of devotees of Rasūl and I made a firm intention to offer Ṣalāĥ 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 wear clothing according to the Sunnaĥ.

On the second day of Eid, I travelled with a Sunnaĥ-Inspiring Madanī Qāfilaĥ of the devotees of Rasūl. My love for Dawat-e-Islami intensified due to the blessings of this journey. Now, I wish I remain associated with the Madanī environment of Dawat-e-Islami until death. I am no longer fond of fashion. اَلْـحَمْـدُ لـِلّٰـه عَزَّوَجَلَّ! The company of devotees of Rasūl during the I’tikāf and journey with the Madanī Qāfilaĥ completely changed my life. Moreover, by the grace of Allah عَزَّوَجَلَّ, at present I am serving the Sunnaĥ in my area as the responsible of Madanī In’āmāt.

صَلُّوۡا عَلَى الۡحَبِيۡب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

## Look after your belongings

اَلْـحَمْـدُ لـِلّٰـه عَزَّوَجَلَّ! Thousands of Islamic brothers who are associated with Dawat-e-Islami take part in collective I’tikāf every year at different Masājid 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, so it is prohibited and a sin to use them even though they look like yours. Therefore, Mu’takifīn (the students of Madrasaĥ and everyone else) should mark their belongings which can be mixed with others. I have provided some symbols as a guide (at the end of this chapter).

(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 would not be disrespected when you place foot on them. One should respect the letters of every language. For further details on this topic, please refer to the chapter of *Faīzān-e-Sunnat* entitled *Blessings of* بِـسۡمِ الـلّٰـہ).

## Causes of illness during I’tikāf

اَلْـحَمْـدُ لـِلّٰـه عَزَّوَجَلَّ! Sag-e-Madīnaĥ عُـفِیَ عَـنۡـهُ has had the privilege of spending ample time with Mu’takifīn for many years. I have happened to see many ill Islamic brothers during I’tikāf. ‘Carelessness in eating’ has turned out to be the main cause of Mu’takifīn’s illness. Relatives and friends of the Mu’takifīn bring them delicious meals, sweet dishes, fried items, pizzas,

sour sauces and foods from marketplace for Saḥarī etc. and some Mu’takifīn gobble down the food without even chewing it properly yielding to greed without pondering over the consequences. Resultantly, this leads to constipation, wind problem, stomach-pain indigestion, diarrhoea, vomiting, fatigue, flu, fever, headaches and other body pains. These Islamic brothers leave their homes for I’tikāf enthusiastically to worship abundantly but they fall ill as a result of excessive eating. Sometimes, it is observed that the congregational Ṣalāĥ begins but these pitiable Islamic brothers remain lying in the Masjid due to headaches and fever.

Nā samajĥ bīmār ko amrat bĥī zaĥr āmayz ĥay

Sach yeĥī ĥay saw dawā kī aīk dawā parĥayz ĥay

For the unwise patient even elixir is toxin

The truth is that abstinence is best medicine

## Benefits of food precautions

اَلْـحَمْـدُ لـِلّٰـه عَزَّوَجَلَّ! Thousands of Islamic brothers do I’tikāf in the last ten days of Ramadan in Faīzān-e-Madīnaĥ, Bāb-ul-Madīnaĥ Karachi, the global Madanī Markaz of Dawat-e-Islami. As a result of my constant requests to avoid the use of clarified butter, fried items and to 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 home.

## I hold Muslims’ health dear

اَلْـحَمْـدُ لـِلّٰـه عَزَّوَجَلَّ! In addition to the spiritual reform of the Muslims, I desire their physical health as well. I wish all Mu’takifīn follow my suggestions by eating less than their hunger and by avoiding untimely meals and different things so that they could remain fit and healthy enough to worship Allah عَزَّوَجَلَّ, learn Islamic knowledge and travel with Sunnaĥ-Inspiring Madanī Qāfilaĥs of devotees of Rasūl at the end of the collective I’tikāf at the night of Eid. If you follow my suggested precautions about eating throughout your life, you will live a happy life and remain safe from doctors’ fees and medicine expenses اِنْ شَــآءَالـلّٰـه عَزَّوَجَلَّ. (Please read the meal timetable and health tips in the Maktūb-e-‘Aṭṭār in the chapter of *Faīzān-e-Sunnat* entitled ‘*Islamic Manners of Eating*’).

One of the reasons for being interested in your health is that it will increase your fervour for worshipping and the enthusiasm to travel with Sunnaĥ-Inspiring Madanī Qāfilaĥs اِنْ شَــآءَالـلّٰـه عَزَّوَجَلَّ. If you are healthy you will easily be able to offer your Ṣalāĥ, practice the Sunnaĥ and serve your parents and family. If you carry out these good deeds following my suggestions, I will also earn great reward اِنْ شَــآءَالـلّٰـه عَزَّوَجَلَّ.

## Praying for long life of tyrant

May Allah عَزَّوَجَلَّ guide those Muslims who have drifted away from Ṣalāĥ and Farḍ worships, who oppress other Muslim brothers and commit different sins flagrantly. The good health of such people often results in the increase of sins. Ḥujjat-ul-Islam Sayyidunā Imām Muhammad Ghazālī عَـلَـیۡـهِ رَحْـمَـةُ الـلّٰـهِ الۡـوَالِی has stated, ‘If someone makes Du’ā for the long life of sinners and oppressors it is as if he likes disobedience to Allah عَزَّوَجَلَّ on the earth.’ (Ayyuĥal Waladu ma’ Majmū’aĥ Rasāil, pp. 266)

However, it is permissible to make Du’ā for such oppressors and sinners’ long lives and good health with the Du’ā that they give up cruelty and sins.For an excellent piece of advice about precautions of eating, please read the chapter of *Faīzān-e-Sunnat* entitled ‘*Excellence of Hunger*.’

## Desiring well-being of Muslims is act of piety

Sayyidunā Jarīr Bin ‘Abdullāĥ رَضِىَ اللهُ تَعَالٰی عَنْهُ has said that I made a Bay’at (promise) with the Prophet of Raḥmaĥ, the Intercessor of Ummaĥ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم to offer my daily Ṣalāĥ, give my yearly charity (Zakāĥ) and benefit my fellow Muslims (i.e. I will desire their well-wishing).’ (Ṣaḥīḥ Muslim, pp. 48, Ḥadīš 97)

اَلْـحَمْـدُ لـِلّٰـه عَزَّوَجَلَّ! I have presented some Madanī Pearls on how to remain healthy with the blessed intention of earning reward as suggesting something useful to Muslims is also a good deed. If you desire a healthy life just for the enjoyment of worldly pleasures, then stop reading this account. If, however, you intend to have good health so that you could carry out worship and preach Sunnaĥ, then read this letter completely making good intentions for earning reward in the Hereafter. Recite Ṣalāt-‘Alan-Nabī and read on with good intentions:

صَلُّوۡا عَلَى الۡحَبِيۡب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

May Allah عَزَّوَجَلَّ forgive me, you, our family and the entire Ummaĥ! May He عَزَّوَجَلَّ bless us with health and prosperity so that we may consistently serve Islam staying associated with Dawat-e-Islami! May Allah عَزَّوَجَلَّ remove all our diseases and make us a devotee of Madīnaĥ!

## Attention kebab and samosa eaters!

Those who eat kebabs and samosas from the marketplace and in get-togethers should take note. 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 guts of a cow and mix either spleen or, sometimes, Allah عَزَّوَجَلَّ forbid, congealed blood with guts that is minced so that the white flesh of the guts 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 is put in. However, Allah عَزَّوَجَلَّ forbid, I do not mean to say that all kebab and samosa sellers do such acts nor every kebab and samosa seller uses 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 seek forgiveness.

## Doctors’ views about kebabs and samosas

We eat kebabs, Shāmī kebabs, samosas, pakoras, fish, fried chicken, pizzas, omelettes etc. with enjoyment but very few are aware of the damage and fatal diseases these harmful foods cause to the body. When the oil is heated for frying, according to medical research, many harmful substances are released, and when the food is put into the oil it starts to crackle, which indicates the breaking up of its chemical substances and the loss of vital vitamins and other useful nutrients.

## Nineteen illnesses caused by eating fried foods

1. The body weight increases
2. It damages the walls of the intestines
3. It causes excretory problems
4. Severe stomach pain
5. Nausea
6. Vomiting
7. Diarrhoea
8. 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. indigestion
12. 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 عَزَّوَجَلَّ protect us!)
15. Heating the oil for a long time causes chemical reactions that release ‘free radicals’ that can cause heart diseases.
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 allowing fresh air or sunlight to enter).
* Car fumes,
* X-rays,
* Microwaves (i.e. microwave ovens etc.),
* Rays emitting from computer.
* Atmospheric radiation (the process of aeroplane’s releasing rays).

## Protection from dangerous poison

Allah عَزَّوَجَلَّ has also created the remedy for 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.

صَلُّوۡا عَلَى الۡحَبِيۡب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

## Reducing harm of fried foods

The harmful effects of fried things can be reduced to some extent by acting upon the following suggestions.

1. Make sure the frying pan or fryer being used to fry different items like omelettes, fish etc. is a ‘non-stick’ one.
2. After frying the food, wrap it up in an odourless tissue paper so that some amount of oil is absorbed.

## Reusing 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.

Fashionable man becomes ‘Muballigh of Sunna**ĥ**’

Dear Islamic brothers! In order to get rid of the greed for eating harmful foods, avoid non-Islamic fashion, adopt the Sunnaĥ and have love of the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم in your heart. Join the ever-blossoming Madanī environment of Dawat-e-Islami, a global & non-political movement of the Quran and Sunnaĥ. Here is a pleasant and faith-refreshing Madanī incident:

A modern young man of Indor city (M.P. India) was blessed with doing the collective I’tikāf organised by Dawat-e-Islami in the last ten days of the Ramadan in 1426 A.H. The Madanī atmosphere of Dawat-e-Islami and company of devotees of Rasūl caused a Madanī transformation in his heart. He grew his beard and adorned his head with a green turban. He also travelled for 12 days in a Madanī Qāfilaĥ in order to learn Sunnaĥ.

اَلْـحَمْـدُ لـِلّٰـه عَزَّوَجَلَّ! He became a Muballigh of Dawat-e-Islami. اَلْـحَمْـدُ لـِلّٰـه عَزَّوَجَلَّ! Till the time of writing this account, he is busy serving Dawat-e-Islami in his city as the Nigrān (responsible) of a Ḥalqaĥ Mushāwarat.

صَلُّوۡا عَلَى الۡحَبِيۡب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

O Allah عَزَّوَجَلَّ! Accept the I’tikāf of every Islamic brother and Islamic sister, and grant them the blessings of I’tikāf. O Allah عَزَّوَجَلَّ! Bless us too with the privilege of doing I’tikāf.

آمِيۡن بِجَاهِ النَّبِيِّ الۡاَمِيۡن صَلَّى اللّٰهُ تَعَالٰى عَلَيۡهِ وَاٰلِهِ وَسَلَّم

صَلُّوۡا عَلَى الۡحَبِيۡب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

## Excellence of loving Masājid

Sayyidunā Abū Sa’īd Khudrī رَضِىَ اللهُ تَعَالٰی عَنْهُ has narrated the following saying of the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم: ‘Whoever loves Masjid, Allah عَزَّوَجَلَّ loves him.’ (Mu’jam Awsaṭ, Ḥadīš 2379)

Commenting on the foregoing Ḥadīš, ‘Allāmaĥ ‘Abdur Raūf Manāwī رَحْمَةُ اللهِ تَعَالٰی عَلَيْه has stated, ‘To love the Masjid means doing I’tikāf for the pleasure of Allah عَزَّوَجَلَّ, Żikr and studying Islamic rulings. And love of Allah for the person means Allah عَزَّوَجَلَّ showers His mercy upon him and protects him.’ (Fayḍ-ul-Qadīr, vol. 6, pp. 107)

## Excellence of Looking at Masjid

Sayyidunā ‘Abdullāĥ Bin Mas’ūd رَضِىَ اللهُ تَعَالٰی عَنْهُ has narrated that Rasūlullāĥ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said, ‘Verily, Masājid are the houses of Allah عَزَّوَجَلَّ and Allah عَزَّوَجَلَّ respects the one who looks at His house.’ (Mu’jam Kabīr, vol. 10, pp. 61, Ḥadīš 10324)

Commenting on the foregoing Ḥadīš, ‘Allāmaĥ Abdur Raūf Manāwī رَحْمَةُ اللهِ تَعَالٰی عَلَيْه has stated: It means that Masājid are the places Allah عَزَّوَجَلَّ has chosen for sending His mercy. (Fayḍ-ul-Qadīr, vol. 2, pp. 552)

## Punishment for laughing in Masjid

Sayyidunā Anas رَضِىَ اللهُ تَعَالٰی عَنْهُ has narrated that the Noble Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم warned, ‘To laugh in the Masjid causes darkness in the grave.’ (Firdaus - bimā Šaur-ul-Khaṭṭāb, vol. 2, pp. 431, Ḥadīš 3891)

## Name on gate of Hell

Sayyidunā Abū Sa’īd رَضِىَ اللهُ تَعَالٰی عَنْهُ has narrated that the Noble Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم warned, ‘Whoever misses a single Ṣalāĥ deliberately, his name shall be written on the gate of Hell through which he shall enter Hell.’ (Ḥilyat-ul-Auliyā, vol. 7, pp. 299, Ḥadīš 10590)

## Deprived of Heaven

Sayyidunā Ḥużayfaĥ رَضِىَ اللهُ تَعَالٰی عَنْهُ has narrated that the Holy Prophet صَلَّى الـلّٰـهُ تَعَالٰى عَـلَيْهِ وَاٰلِهٖ وَسَلَّم warned, ‘The one telling tales will not enter Heaven.’ (Ṣaḥīḥ Bukhārī, pp. 512, Ḥadīš 6056)

## Excellence of repentance

Sayyidunā Ibn Mas’ūd رَضِىَ اللهُ تَعَالٰی عَنْهُ has narrated that the Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said, ‘The one repenting of sin is like the one who has not committed the sin at all.’ (Sunan Ibn Mājaĥ, pp. 2735, Ḥadīš 425)

## Excellence of using Miswāk

Sayyidunā Abū Umāmaĥ رَضِىَ اللهُ تَعَالٰی عَنْهُ has narrated the following saying of the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم, ‘Miswāk is a means of the purification of your mouths and the pleasure of your Rab عَزَّوَجَلَّ.’ (Sunan Ibn Mājaĥ, pp. 2495, Ḥadīš 289)

صَلُّوۡا عَلَى الۡحَبِيۡب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

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اَلْحَمْدُ لِلّٰہِ رَبِّ الْعٰلَمِیْنَ وَ الصَّلٰوۃُ وَالسَّلَامُ علٰی سَیِّدِ الْمُرْسَلِیْنَ ط

اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰہِ مِنَ الشَّیْطٰنِ الرَّجِیْمِ ط بِسْمِ اللہِ الرَّحْمٰنِ الرَّ حِیْم ط

# Blessings of Eid-ul-Fitr

## Excellence of Ṣalāt-‘Alan-Nabī صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم

A beggar once begged something from some unbelievers who sent him to Sayyidunā ‘Alī کَـرَّمَ الـلّٰـهُ تَـعَـالٰی وَجۡـھَـهُ الۡـکَـرِیۡم that was standing there at a short distance away. The unbelievers did so with the intention of ridiculing Sayyidunā ‘Alī کَـرَّمَ الـلّٰـهُ تَـعَـالٰی وَجۡـھَـهُ الۡـکَـرِیۡم. When the beggar asked Sayyidunā ‘Alī کَـرَّمَ الـلّٰـهُ تَـعَـالٰی وَجۡـھَـهُ الۡـکَـرِیۡم to give him something, he رَضِىَ اللهُ تَعَالٰی عَنْهُ recited Ṣalāt-‘Alan-Nabī ten times and blew on the beggar’s hand. Then, ordering the beggar to close his fist and open it in front of the unbelievers, he رَضِىَ اللهُ تَعَالٰی عَنْهُ sent him to them.

The unbelievers were laughing expecting nothing to happen. When the beggar opened his fist, it was surprisingly full of gold dinars! Having seen this great saintly miracle (Karāmaĥ), many unbelievers embraced Islam. (Rāḥat-ul-Qulūb, pp. 72)

صَلُّوۡا عَلَى الۡحَبِيۡب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

Dear Islamic brothers! Regarding the sanctity of Ramadan, the Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said, ‘Its first ten days are mercy, the middle ten days are forgiveness and the last ten days are freedom from Hell.’ (Ṣaḥīḥ Ibn Khuzaymaĥ, vol. 3, pp. 191, Ḥadīš 1887)

We have learnt that Ramadan is the month of mercy, forgiveness and freedom from Hell. Therefore, we have been given the opportunity to celebrate Eid-ul-Fiṭr immediately after the departure of this blessed month. Celebrating Eid is a Mustaḥab act, so we should

celebrate the bounties and mercy of Allah عَزَّوَجَلَّ. The Quran also persuades us to rejoice over the bounties and mercy of Allah عَزَّوَجَلَّ, the 58th verse of Sūraĥ Yūnus (part 11) says:

قُلْ بِفَضْلِ اللّٰهِ وَ بِرَحْمَتِهٖ فَبِذٰلِكَ فَلْیَفْرَحُوْاؕ-

Say you, only Allah’s grace and only His mercy, on it therefore, let them rejoice.

[Kanz-ul-Īmān (Translation of Quran)] (Part 11, Sūraĥ Yūnus, verse 58)

## Why shouldn’t we celebrate Eid?

Ramadan is such a blessed and sacred month in which ‘The Divine Law’ was revealed in the form of the Holy Quran for the betterment, reform, well-being and the eternal salvation of 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, it is natural for a Muslim to feel and express happiness.

صَلُّوۡا عَلَى الۡحَبِيۡب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

## Announcement of forgiveness for everyone

Dear Islamic brothers! Allah عَزَّوَجَلَّ has bestowed upon us a great bounty in the form of Eid-ul-Fiṭr immediately after Ramadan. This blessed Eid has many virtues.Sayyidunā ‘Abdullāĥ Ibn ‘Abbās رَضِىَ الـلّٰـهُ تَعَالٰی عَـنْهُمَا has narrated: The blessed night of Eid-ul-Fiṭr is referred to as the ‘Layla-tul-Jāizaĥ’, the ‘Night of Reward.’ On the morning of Eid, Allah عَزَّوَجَلَّ sends His angels to every city where they stand at the end of every street and call out, ‘O Ummaĥ of Muhammad صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم! Come to the court of Beneficent Allah عَزَّوَجَلَّ who grants in abundance and forgives even the most severe sin.’

Allah عَزَّوَجَلَّ then says to His servants, ‘O My servants! Ask for whatever you want! I swear by My Honour and Glory! I will grant whatever you ask for about your Hereafter in this gathering (of the Eid-Ṣalāĥ) today. And whatever you want regarding the world; I will see your betterment (i.e. I will do what is best for you). I swear by My honour! I will conceal your mistakes as 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, forgiven. You have pleased Me and I am pleased with you.’ (Attarghīb Wattarĥīb, vol. 2, pp. 60, Ḥadīš 23)

## Night of receiving Eid gift

سُـبْحٰـنَ الـلّٰـه عَزَّوَجَلَّ! Dear Islamic brothers! How kind our Merciful Allah عَزَّوَجَلَّ is to us! He showers His mercy upon us in the whole month of Ramadan and then, He عَزَّوَجَلَّ grants us the happiness of the Eid as soon as this blessed month ends.

According to the foregoing sacred Ḥadīš, the night of Eid-ul-Fiṭr is also called ‘Layla-tul-Jāizaĥ’, 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 Beloved and Blessed Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said, ‘Whoever stood (to offer Ṣalāĥ) in the nights of Eid (Eid-ul-Fiṭr and Eid-ul-Aḍḥā) in order to earn reward, his heart will not die on the day when hearts (of people) will die.’ (Sunan Ibn Mājaĥ, vol. 2, pp. 365, Ḥadīš 1782)

## Entry into heaven becomes Wājib

Sayyidunā Mu’āż Bin Jabal رَضِىَ اللهُ تَعَالٰی عَنْهُ has said, The one spending the following five nights worshipping Allah عَزَّوَجَلَّ, Heaven becomes Wājib for him: the nights of the 8th, 9th and 10th Żul-Ḥijjaĥ (3 nights), the night of Eid-ul-Fiṭr and the 15th night of Sha’bān (Shab-e-Barā-at). (Attarghīb Wattarĥīb, vol. 2, pp. 98, Ḥadīš 2)

According to the Ḥadīš narrated by Sayyidunā ‘Abdullāĥ Ibn ‘Abbās رَضِىَ الـلّٰـهُ تَعَالٰی عَـنْهُمَا ‘On the day of Eid, the angels make announcement of divine bounties. Allah عَزَّوَجَلَّ showers His mercy and blessing upon people. He عَزَّوَجَلَّ forgives the people that gather for the Eid Ṣalāĥ. Moreover, it is also announced that whoever desires goodness in worldly life and in the afterlife should ask for it, his desires will surely be satisfied.

If only 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. Besides worldly betterment, we should do ask

for the betterment and goodness of our Hereafter, steadfastness of our faith, death in the state of faith in Madīnaĥ at the feet of the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم in the form of martyrdom, burial in Jannat-ul-Baqī’ and neighbourhood of Beloved Rasūl صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم in Jannat-ul-Firdaus without being held accountable.

## No one is disappointed

Dear Islamic brothers! Ponder! How important the day of Eid-ul-Fiṭr is! It is the day of divine mercy; no one is disappointed. On one hand, the pious people of Allah عَزَّوَجَلَّ 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 the huge bounties of Allah عَزَّوَجَلَّ.

## Satan loses his senses

Sayyidunā Waĥb Bin Munabbeĥ رَضِىَ اللهُ تَعَالٰی عَنْهُ has said, ‘Satan screams and cries on the occasion of Eid every year. Seeing him cry, other Satans gather around him and ask, ‘O Master! Why are you so furious and disappointed today?’ He replies, ‘Regretfully, Allah عَزَّوَجَلَّ has forgiven the Ummaĥ of Muhammad صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم today, so make them indulge in satisfying their carnal desires.’ (Mukāshafa-tul-Qulūb, pp. 308)

## Has Satan succeeded?

Dear Islamic brothers! Did you see that the day of Eid is so tough for Satan that he orders his offspring to make the Muslims indulge in satisfying their carnal desires?Alas! These days, Satan seems to have succeeded in his mission. On the day of Eid, we should be thanking Allah عَزَّوَجَلَّ 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 the clothes bearing the images of living creatures are put on. [It is stated in *Baĥār-e-Sharī’at* that offering Ṣalāĥ wearing such clothes that have images of animals or humans is Makrūĥ Taḥrīmī (close to Ḥarām). It is Wājib to change such clothes or wear something over them and repeat the Ṣalāĥ. To wear clothes with images of living creatures is prohibited even when not offering Ṣalāĥ. (Baĥār-e-Sharī’at, part 3, pp. 141-142)

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 Sharī’aĥ and Sunnaĥ.

Dear Islamic brothers! These unlawful actions may turn this blessed Eid into a day of warning for the ungrateful. For the sake of Allah عَزَّوَجَلَّ! Have pity on you and give up fashion. Never waste money as Allah عَزَّوَجَلَّ has declared the spendthrift as the brothers of Satan.Therefore, the 26th and 27th verses of Sūraĥ Banī Isrāīl, part 15 say:

وَ لَا تُبَذِّرْ تَبْذِیْرًا(۲۶)اِنَّ الْمُبَذِّرِیْنَ كَانُوْۤا اِخْوَانَ الشَّیٰطِیْنِؕ-وَ كَانَ الشَّیْطٰنُ لِرَبِّهٖ كَفُوْرًا(۲۷)

And spend not extravagantly. No doubt, the spendthrifts are the brothers of the devils (Satan). And the devil is very ungrateful to his Rab عَزَّوَجَلَّ.

[Kanz-ul-Īmān (Translation of Quran)] (Part 15, Sūraĥ Banī Isrāīl, verse 26, 27)

## Difference between human and animal

Dear Islamic brothers! The foregoing verse has made it clear that the Holy Quran strictly condemns the waste of money. Remember! No one can please Allah عَزَّوَجَلَّ 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 Hereafter as well. Thus, the one making efforts for the betterment of the Hereafter with proper strategies is, in fact, a wise person, but unfortunately, no effort is made for the betterment of the Hereafter taking advantage of this mortal and transient world. Nowadays, earning wealth, eating excessively and then, sleeping deeply seem to have become people’s aim of life.

## What is 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 Quran,

O the True Book of Allah عَزَّوَجَلَّ! Please guide and tell us what the aim of our life and death is. The Holy Quran answers:

خَلَقَ الْمَوْتَ وَ الْحَیٰوةَ لِیَبْلُوَكُمْ اَیُّكُمْ اَحْسَنُ عَمَلًاؕ-

He عَزَّوَجَلَّ, Who has created death and life that He عَزَّوَجَلَّ might test you, as to whose work, is excellent among you.

[Kanz-ul-Īmān (Translation of Quran)] (Part 29, Sūraĥ Al-Mulk, verse 2)

Therefore, the creation of life and death is aimed at testing humans as to who the more obedient and sincere is.

## Delivery 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 Rasūl’s devotees with a Madanī Qāfilaĥ. A true account is presented for your persuasion: An Islamic brother from Jhelum (Punjab, Pakistan) has stated that his wife became pregnant 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 Madanī Qāfilaĥ for 30 days. After a few days, he travelled with the Madanī Qāfilaĥ acting upon his intention.اَلْـحَمْـدُ لـِلّٰـه عَزَّوَجَلَّ! With the blessings of the Madanī Qāfilaĥ, a baby boy was safely born at his house without any operation.

صَلُّوۡا عَلَى الۡحَبِيۡب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

## Two spiritual cures for protection of pregnancy

1. Write لَآ اِلٰهَ اِلَّا اللّٰهُ 11 times on a bowl (or paper), pour water into it, shake the water and then make the woman drink it. اِنْ شَــآءَالـلّٰـه عَزَّوَجَلَّ This will protect her pregnancy. This method is also beneficial to the woman who produces less 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.

1. Write يَـا حَيُّ يَـا قَـيُّومُ 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). اِنْ شَــآءَالـلّٰـه عَزَّوَجَلَّ Her pregnancy will remain safe and a healthy baby will be born.

## Eid or Wa’īd (warning)

Dear Islamic brothers! Sins may well turn the day of Eid in to a day of ‘Wa’īd’ (warning), which may result in the sinner being punished.

Remember:

لَيۡسَ الۡعِيۡدُ لِمَنۡ لَّبِسَ الۡجَدِيۡد اِنَّمَا الۡعِيۡدُ لِمَنۡ خَافَ الۡوَعِيۡد

Eid isn’t for the one wearing new clothes;

Instead, Eid is for the one fearing the divine retribution.

## The way in which Auliyā رَحِمَهُمُ اللّٰهُ تَعَالٰي would celebrate Eid

Dear Islamic brothers! There is a world of difference between today’s Muslim’s way of celebrating Eid and that of Auliyā. Allah عَزَّوَجَلَّ forbid, these days, people regard that wearing new clothes and eating delicious foods is all about Eid whereas our respected Auliyā رَحِمَهُمُ الـلّٰـهُ تَـعَالٰی would avoid luxuries of the world and would always oppose their Nafs.

## Special food on Eid

Sayyidunā Żunnūn Miṣrī رَحْمَةُ اللهِ تَعَالٰی عَلَيْه had not eaten any delicious thing for ten years despite his Nafs’ prolonged desire. He رَحْمَةُ الـلّٰـهِ تَعَالٰی عَـلَيْه would often turn down his Nafs’ demand. Once, on the sacred night of Eid, his heart suggested that he eat something delicious on the day of Eid. Putting his heart to the test, he رَحْمَةُ اللهِ تَعَالٰی عَلَيْه replied, ‘First I’ll recite the entire Quran in two Rak’āt of Ṣalāĥ. O my heart! If you support me in doing so, then I’ll eat something delicious tomorrow.’

Therefore, he رَحْمَةُ اللهِ تَعَالٰی عَلَيْه succeeded in reciting the whole Quran in two Rak’āt with concentration on Eid and brought 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. When he was asked about it, he رَحْمَةُ اللهِ تَعَالٰی عَلَيْه 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 Rasūl صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم in my dream. The Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم ordered, ‘If you want to see me on the Day of Judgement as well, take this food to Żunnūn رَحْمَةُ اللهِ تَعَالٰی عَلَيْه and say to him, ‘Muhammad Bin ‘Abdullāĥ Bin ‘Abdul Muṭṭalib صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said, ‘Have reconciliation with your Nafs for a moment and eat a few morsels of this delicious food.’ Listening to the order of the Beloved Rasūl صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم, Sayyidunā Żunnūn Miṣrī رَحْمَةُ اللهِ تَعَالٰی عَلَيْه immediately started eating the food saying emotionally, ‘I am obedient, I am obedient.’ (Tażkira-tul-Auliyā, pp. 117)

May Allah عَزَّوَجَلَّ have mercy on him and forgive us without accountability for his sake!

صَلُّوۡا عَلَى الۡحَبِيۡب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

## Our Beloved Rasūl صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم feeds us

Dear Islamic brothers! Did you see the pious people of Allah عَزَّوَجَلَّ did not follow their Nafs even on the day of Eid? They did not care about carnal desires and would always remain contented with the will of Allah عَزَّوَجَلَّ. They would avoid the luxuries of this worldly life for the pleasure of Allah عَزَّوَجَلَّ and His Beloved and Blessed Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. These fortunate people are specially fed by Allah عَزَّوَجَلَّ and His Beloved and Blessed Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم.

We have also learnt from this narration that the Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم is aware of the state of his

Ummaĥ even today. He صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم was watching his beloved servant Sayyidunā Żunnūn Miṣrī عَـلَيْهِ رَحْـمَةُ الـلّٰـهِ الۡـقَـوِی, which is why he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم sent one of his servants along with food and message for Sayyidunā Żunnūn Miṣrī عَـلَيْهِ رَحْـمَةُ الـلّٰـهِ الۡـقَـوِی.

Sarkār kĥilātay ĥayn Sarkār pilātay ĥayn

Sultan-o-gadā sab ko Sarkār nibĥātay ĥayn

The Prophet provides for us

And is a great guide for us

## Beautify your soul

Dear Islamic brothers! No doubt, having a bath, wearing new or washed clothes and applying ‘Iṭr (pure perfume) on Eid all are sacred Sunnaĥs whereby we get the purification of our external body. In addition to this external purification and beauty, we should purify and beautify our souls as well with love and obedience to the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم and our Merciful Creator عَزَّوَجَلَّ who love us more than even our parents.

## Cover of silver foil on filth!

Dear Islamic brothers! Please ponder! If somebody disobeyed Allah عَزَّوَجَلَّ 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 Quran, 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 deserves Eid celebration?

O devotees of Rasūl! In fact, the fortunate Muslims spending the sacred month of Ramadan fasting, offering Ṣalāĥ and doing other worships deserve the celebration of Eid which is a day of reward for them from Allah عَزَّوَجَلَّ. As for us, we should fear Allah عَزَّوَجَلَّ as we could not properly carry out worship even in this sacred month.

## Eid of Sayyidunā ‘Umar Fārūq A’ẓam رَضِىَ اللّٰهُ عَنۡهُ

On the day of Eid, some people came to the house of Sayyidunā ‘Umar Fārūq A’ẓam رَضِىَ اللهُ تَعَالٰی عَنْهُ to meet and greet him, but the door was closed and the sound of crying was emanating from the house. When the door opened, they asked surprisingly, ‘O Amīr-ul-Mūminīn رَضِىَ اللهُ تَعَالٰی عَنْهُ! Today is Eid and every one is delighted, why are you crying?’ He رَضِىَ اللهُ تَعَالٰی عَنْهُ replied wiping his tears:

هٰذَا يَوۡمُ الۡعِيۡدِ وَ هٰذَا يَوۡمُ الۡوَعِيۡد

O People! This is the day of Eid (celebration) as well as the day of Wa’īd (warning).

Indeed, this is Eid for the one whose Ṣalāĥ and fasts have been accepted, but it is the day of Wa’īd (warning) for the one whose Ṣalāĥ and fasts have been rejected and thrown onto his face, and I am crying because:

اَنَا لَا اَدۡرِيۡ اَ مِنَ الۡمَقۡبُوۡلِيۡنَ اَمۡ مِنَ الۡمَطۡرُوۡدِيۡنَ

I do not know whether my worship has been accepted or rejected.

Eid kay din ‘Umar yeĥ raw raw kar

Baulay naykaun kī Eid ĥotī ĥay

‘The righteous deserve celebrating Eid’

Was the saying of ‘Umar, on the day of Eid

May Allah عَزَّوَجَلَّ have mercy on him and forgive us without accountability for his sake!

## Our wishful thinking

اَللّٰهُ اَكۡبَر! Ponder! Fārūq A’ẓam رَضِىَ اللهُ تَعَالٰی عَنْهُ is one of the only ten fortunate companions who were blessed, during their life, with the glad tidings of entering the Heaven by the owner of Heaven صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. He رَضِىَ اللهُ تَعَالٰی عَنْهُ was found crying on the day of Eid just for fear of his worships being rejected.

سُـبْحٰـنَ الـلّٰـه عَزَّوَجَلَّ! The one who absolutely deserved the celebration of Eid cried fearfully, on the other hand, we talkative, inactive and heedless 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 Ṣalāĥ, fasts, Hajj, services to the Masjid and people etc. should particularly take some lesson from this heart-rending parable. Such people get the news of their social work published in the newspaper along with even their photograph. It seems extremely difficult to change their self-liking frame of mind and make them realize that unnecessarily revealing one’s good deeds may, in some cases, result in the ruin of the good deeds, and in ostentation which may lead to damnation of Hell. Remember! Having photos willingly taken and published in the newspaper is Ḥarām.

May Allah عَزَّوَجَلَّ protect all the Muslims from ostentation, boasting and showing off!

آمِيۡن بِجَاهِ النَّبِيِّ الۡاَمِيۡن صَلَّى اللّٰهُ تَعَالٰى عَلَيۡهِ وَاٰلِهِ وَسَلَّم

صَلُّوۡا عَلَى الۡحَبِيۡب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

## Prince’s Eid

Once on the day of Eid, Sayyidunā ‘Umar Fārūq A’ẓam رَضِىَ اللهُ تَعَالٰی عَنْهُ saw his son in an old shirt. Saddened by his son’s apparent poor condition, he رَضِىَ اللهُ تَعَالٰی عَنْهُ began to cry. Seeing his father crying, his son asked, ‘Dear Father! Why are you crying?’ He رَضِىَ اللهُ تَعَالٰی عَنْهُ 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 عَزَّوَجَلَّ and one’s parents should break; I am hopeful that Allah عَزَّوَجَلَّ will also be pleased with me because you are pleased with me.’ When Sayyidunā ‘Umar رَضِىَ اللهُ تَعَالٰی عَنْهُ listened to it, he رَضِىَ اللهُ تَعَالٰی عَنْهُ embraced his son and prayed for him. (Mukāshafa-tul-Qulūb, pp. 308)

May Allah عَزَّوَجَلَّ have mercy on them and forgive us without accountability for their sake!

## Eid of princesses

The daughters of Sayyidunā ‘Umar Bin ‘Abdul ‘Azīz رَضِىَ اللهُ تَعَالٰی عَنْهُ came to him a day before Eid and said, ‘Father! Which clothes are we going to wear tomorrow on Eid?’ He رَضِىَ اللهُ تَعَالٰی عَنْهُ

replied, ‘The same clothes you are wearing right now, wash them and wear them tomorrow again.’ ‘No dear father! Buy new clothes for us’ the girls insisted. He رَضِىَ اللهُ تَعَالٰی عَنْهُ said, ‘My dear daughters! Eid is the day when we are supposed to worship and thank Allah عَزَّوَجَلَّ; 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 Amīr-ul-Mūminīn رَضِىَ اللهُ تَعَالٰی عَنْهُ!’

Saying so, the girls then began to cry. Compelled by his daughters’ feelings, Sayyidunā ‘Umar Bin ‘Abdul ‘Azīz رَضِىَ اللهُ تَعَالٰی عَنْهُ called and asked the treasurer to give him a month’s salary in advance, but he refused to do so saying ‘Sir! Are you sure that you will remain alive for another month?’ He رَضِىَ اللهُ تَعَالٰی عَنْهُ thanked and prayed for the treasurer who then left without giving money. Then, he رَضِىَ اللهُ تَعَالٰی عَنْهُ said to his daughters, ‘My dear daughters! Sacrifice your desires for the pleasure of Allah عَزَّوَجَلَّ and His Beloved Rasūl صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم.’ (Ma’dan-e-Akhlāq, part 1, pp. 257-258)

May Allah عَزَّوَجَلَّ have mercy on him and forgive us without accountability for his sake!

## Wearing new clothes on Eid isn’t necessary

Dear Islamic brothers! It became obvious from the previous two parables that wearing fancy clothes on Eid is not necessary; Eid can be celebrated even without them.

اَللّٰهُ اَكۡبَر! How poor Sayyidunā ‘Umar Bin ‘Abdul ‘Azīz رَضِىَ الـلّٰـهُ تَعَالٰی عَـنْهُ 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 wisely refused to pay him a month’s salary in advance.

This parable 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 Madanī frame of mind, we will get cautious about such matters.

In order to develop a Madanī mindset, please travel with Madanī Qāfilaĥs of Dawat-e-Islami. There are great blessings of Madanī Qāfilaĥs! A Madanī blessing which took place during a Madanī Qāfilaĥs is now presented:

## Deceased father was blessed

An Islamic brother from Nishtar Basti (Bāb-ul-Madīnaĥ, Karachi) gave the following account: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 Madanī Qāfilaĥs for three days every month with the intention of Īṣāl-e-Šawāb for my father. I began journeys regularly. Three months later, having returned from a Madanī Qāfilaĥ, when I went to sleep, I had a dream in which I saw my father again. This time, I found him smiling, dressed in a green garment. A light rain was also showering on him.

اَلْـحَمْـدُ لـِلّٰـه عَزَّوَجَلَّ! The importance of travelling with Madanī Qāfilaĥs became even more evident to me and now I am determined to continue travelling for three days every month with Rasūl’s devotees – اِنْ شَــآءَالـلّٰـه عَزَّوَجَلَّ.

صَلُّوۡا عَلَى الۡحَبِيۡب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

Dear Islamic brothers! Did you see how the fortunate son made an excellent decision to travel with Madanī Qāfilaĥs in sympathy of his deceased father and what a brilliant blessing of the Madanī Qāfilaĥ took place? According to the scholars who interpret dreams (Mu’abbirīn), ‘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 have further said that seeing a deceased person in 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.’

صَلُّوۡا عَلَى الۡحَبِيۡب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

## Are all dreams believable?

Dear Islamic brothers! Good dreams are certainly good. Remember! A Prophet’s dream is based on revelation (Waḥī) 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 صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم gave him the glad tidings of entering the Heaven, we cannot still declare that the dreaming person will surely enter the Heaven just on the basis of his dream. No doubt, whoever sees the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم in a dream has definitely seen him because the devil cannot appear in the form of Rasūlullāĥ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم and whatever he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم says in the dream is doubtlessly true. However, there is a possibility of mishearing and misunderstanding as a person’s senses are weak in dream.

Therefore, one must refer to the ruling of Sharī’aĥ before carrying out the order given in the dream. If the command given in the dream does not contradict Sharī’aĥ, it can be fulfilled, still it is not Wājib to do so. On the other hand, if it contradicts Sharī’aĥ, then it will not be carried out at all. This issue can further be elaborated with the help of the following account:

## Was he commanded to drink alcohol or abstain from it?

A’lā Ḥaḍrat Imām-e-Aĥl-e-Sunnat, reviver of Sunnaĥ, eradicator of Bid’aĥ, scholar of Sharī’aĥ, guide of Ṭarīqaĥ, ‘Allāmaĥ Maulānā Al-Ḥāj Al-Ḥāfiẓ Al-Qārī Ash-Shāĥ Imām Aḥmad Razā Khān عَـلَيْهِ رَحْمَةُ الـرَّحْمٰن has stated, ‘Once a man dreamt that the Prophet of Raḥmaĥ, the Intercessor of Ummaĥ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم ordered him to drink alcohol (Allah عَزَّوَجَلَّ forbid). The dreaming person consulted Sayyidunā Imām Ja’far Ṣādiq عَـلَيۡهِ رَحْـمَـةُ الـلّٰـهِ الـرَّازِق about the interpretation of the dream. Imām Ja’far Ṣādiq عَـلَيۡهِ رَحْـمَـةُ الـلّٰـهِ الـرَّازِق said, ‘The Noble Rasūl صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم prohibited you from drinking 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 because of his sins. The criterion for true and false dreams has already been explained. (Derived from Fatāwā Razawiyyaĥ (Jadīd), vol. 5, pp. 100)

## Eid of Ghauš-e-A’ẓam رَحۡـمَةُ اللّٰهِ عَلَيۡه

There is a great lesson for us in each and every act of Auliyā of Allah. اَلْـحَمْـدُ لـِلّٰـه عَزَّوَجَلَّ! Our Ghauš-e-A’ẓam رَحْمَةُ الـلّٰـهِ تَـعَالٰی عَـلَيْه is a great Walī of Allah عَزَّوَجَلَّ, but still he expressed fear and humility on the occasion of Eid for our guidance. Therefore, he said in his Persian couplets:

Khalq gawīd keh fardā Rauz-e-Eid ast

Khūshī darrūḥ-e-ĥar Momin padīd ast

Darān rauzay keh bā-Īmān bamīram

Mirā dar mulk khud-ān Rauz-e-Eid ast

‘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.’

سُـبْحٰـنَ الـلّٰـه عَزَّوَجَلَّ! Look at his piety and asceticism! He holds an extremely great status, and is the sovereign of all Auliyā رَحِمَهُمُ الـلّٰـهُ تَـعَالٰی yet so humble! There is a warning here for us, and we are being taught, ‘Beware! Don’t be heedless regarding your faith; always remain concerned about its safety lest you lose your faith due to your heedlessness and sins.’

Razā kā khātimaĥ bil-khayr ĥogā

Agar raḥmat tayrī shāmil ĥay Yā Ghauš

Razā will have a good end

If the mercy of Ghauš, he gains

(Ḥadāiq-e-Bakhshish)

صَلُّوۡا عَلَى الۡحَبِيۡب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

## Eid of a Walī

Sayyidunā Shaykh Najībuddīn رَحْمَةُ الـلّٰـهِ تَـعَالٰی عَـلَيْه Mutawakkil is the brother and caliph of Sayyidunā Shaykh Farīduddīn Ganj Shakar رَحْمَةُ اللهِ تَعَالٰی عَلَيْه, his title is Mutawakkil (*the one trusting Allah* عَزَّوَجَلَّ).He رَحْمَةُ اللهِ تَعَالٰی عَلَيْه lived in the city for seventy years and his family led a very comfortable life despite having no apparent means of sustenance. He رَحْمَةُ اللهِ تَعَالٰی عَلَيْه

remained so engrossed in the remembrance of Allah عَزَّوَجَلَّ that he رَحْمَةُ اللهِ تَعَالٰی عَلَيْه 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 رَحْمَةُ اللهِ تَعَالٰی عَلَيْه went to the upstairs where he رَحْمَةُ اللهِ تَعَالٰی عَلَيْه remembered Allah عَزَّوَجَلَّ and prayed in his heart in this way, ‘Yā Allah عَزَّوَجَلَّ! Today is Eid and guests have come to my house.’ Suddenly a man appeared and presented a tray full of food and said, ‘O Najībuddīn رَحْمَةُ اللهِ تَعَالٰی عَلَيْه! You are famous for your trust (Tawakkul) even among angels, and you are asking for food!’ He رَحْمَةُ اللهِ تَعَالٰی عَلَيْه said, ‘Allah عَزَّوَجَلَّ knows that I didn’t do so for myself, but for my guests.’

Despite possessing saintly miracle, Sayyidunā Najībuddīn Mutawakkil رَحْمَةُ اللهِ تَعَالٰی عَلَيْه was extremely humble. Once a man came to meet him travelling a long distance and asked ‘Are you Najībuddīn Mutawakkil?’ He رَحْمَةُ اللهِ تَعَالٰی عَلَيْه humbly replied, ‘I’m Najībuddīn Mutāakkil (*the one eating a lot*).’ (Akhbār-ul-Akhyār, pp. 60)

May Allah عَزَّوَجَلَّ have mercy on him and forgive us without accountability for his sake!

## A form of saintly miracle (Karāmaĥ)

Dear Islamic brothers! Did you see how simply and humbly righteous people would celebrate Eid? We have also learnt from this parable that Allah عَزَّوَجَلَّ satisfies the needs of His friends from Ghayb. 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 saintly miracle. This form of saintly miracle has also been mentioned in the book ‘*Sharḥ ‘Aqāid-e-Nasafiyyaĥ*’ which contains a thorough account about different types of saintly miracles.The Auliyā رَحِمَهُمُ الـلّٰـهُ تَـعَالٰی have divinely-given powers and saintly miracles. They are so great and pious people that Allah عَزَّوَجَلَّ fulfils whatever they say or desire.

## Eid of generous man

Sayyidunā ‘Abdur Raḥmān Bin ‘Amr Al-Awzā’ī رَحْمَةُ اللهِ تَعَالٰی عَلَيْه has stated, ‘On the night of Eid-ul-Fiṭr, one of my neighbours who was very poor came to my home and requested me to give him some money so that he may celebrate Eid happily with his family.

Consulting my wife, I asked her, ‘Should I give him the only twenty five dirhams I have saved to meet the needs of our family on the occasion of Eid? Allah عَزَّوَجَلَّ will give us more.’ My pious wife suggested that I help the destitute neighbour, so I gave him the twenty five dirhams. Extremely delighted he went making Du’ā for us.

Shortly after his departure, another person came and held my feet, and told me crying that he was my father’s escaped slave. He further said that he had returned because his conscience pricked him. Offering me the twenty five dinars which he had earned, he requested me to accept them.Accepting the dinars, I freed him. I then said to my wife, ‘Look (the Mercy of Allah عَزَّوَجَلَّ)! He has given us dinars in exchange for dirham.’ (In the past, silver coins used to be called dirham while gold ones used to be called dinars).

May Allah عَزَّوَجَلَّ have mercy on them and forgive us without accountability for their sake!

صَلُّوۡا عَلَى الۡحَبِيۡب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

## Salām upon one who helped the needy

Dear Islamic brothers! Did you see how Merciful and Beneficent Allah عَزَّوَجَلَّ is! Look! How He عَزَّوَجَلَّ instantly rewarded twenty five dinar to the one who gave twenty five dirham in His path. Further, we have also learnt that Auliyā رَحِمَهُمُ الـلّٰـهُ تَـعَالٰی were extremely self-sacrificing, they would make sacrifice wholeheartedly for other Muslims. They had extreme love for Allah عَزَّوَجَلَّ and His Beloved and Blessed Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. They knew that Islam teaches us the message of mutual sympathy and cooperation.The Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم is mercy for the whole world, he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم blesses everyone. He صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم would take special care of the poor, needy and orphans.

سُـبْحٰـنَ الـلّٰـه عَزَّوَجَلَّ! He صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم is so great that he is the most respectable after Allah عَزَّوَجَلَّ and so humble that he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم would help even the one everyone had left alone.

صَلُّوۡا عَلَى الۡحَبِيۡب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

## Power of hearing regained

Dear Islamic brothers! In order to light the candle of love and reverence for the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم in your heart and gain the true happiness of Eid, if possible, please travel with Sunnaĥ-Inspiring Madanī Qāfilaĥ of Dawat-e-Islami, a global & non-political religious movement of the Quran and Sunnaĥ, on the night of Eid in the company of Rasūl’s devotees.

There are countless blessings of Madanī Qāfilaĥs. Therefore, an Islamic brother from Bāb-ul-Madīnaĥ Karachi gave the following account: A deaf Islamic brother attended the three day Sunnaĥ-Inspiring Ijtimā’ of Dawat-e-Islami held in Quetta and travelled with a three day Madanī Qāfilaĥ afterwards in the company of the Rasūl’s devotees to learn the Sunnaĥ.اَلْـحَمْـدُ لـِلّٰـه عَزَّوَجَلَّ! He regained his power of hearing during the blessed journey and he could now hear normally.

صَلُّوۡا عَلَى الۡحَبِيۡب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

## Ṣadaqaĥ-e-Fiṭr is Wājib

The Prophet of Raḥmaĥ, the Intercessor of Ummaĥ صَلَّى الـلّٰـهُ تَعَالٰى عَـلَيْهِ وَاٰلِـهٖ وَسَلَّم ordered a person to make the announcement in the whole city of Makkaĥ that ‘Ṣadaqaĥ-e-Fiṭr is Wājib.’ (Jāmi’ Tirmiżī, vol. 2, pp. 151, Ḥadīš 674)

## Ṣadaqaĥ-e-Fiṭr is Kaffāraĥ for useless speech

Sayyidunā Ibn ‘Abbās رَضِىَ اللهُ تَعَالٰی عَنْهُ has stated, ‘The Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم declared Ṣadaqaĥ-e-Fiṭr Wājib so that it would cleanse (our) fasts from useless and immoral speech and that it would provide the poor with food.’ (Sunan Abī Dāwūd, vol. 2, pp. 158, Ḥadīš 1609)

## Fasts remain suspended

Sayyidunā Anas Bin Mālik رَضِىَ اللهُ تَعَالٰی عَنْهُ has stated that the Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said, ‘Man’s fast

remains suspended (i.e. hanging) between the earth and sky unless Ṣadaqaĥ-e-Fiṭr is paid.’ (Kanz-ul-‘Ummāl, vol. 8, pp. 253, Ḥadīš 24124)

# Sixteen Madanī pearls of Fiṭraĥ

1. Paying Ṣadaqaĥ-e-Fiṭr is Wājib for every such Muslim man and woman who is a Sahib-e-Niṣāb provided that the bare necessities of life (Ḥājāt-e-Aṣliyyaĥ) are excluded from their Niṣāb (wealth, possessions). (Fatāwā ‘Ālamgīrī, vol. 1, pp. 191)
2. A Sahib-e-Niṣāb is the one who possesses 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). Note that one Tola is equivalent to 11.664 grams.
3. Sanity and puberty are not the conditions for Ṣadaqaĥ-e-Fiṭr to become Wājib. If even a child or an insane person is Sahib-e-Niṣāb, their guardians should pay (the Ṣadaqaĥ-e-Fiṭr) from their wealth on their behalf. (Rad-dul-Muḥtār, vol. 3, pp. 312)

Though there is the same amount of Niṣāb for Ṣadaqaĥ-e-Fiṭr as for Zakāĥ (as stated above), there is no such condition for Ṣadaqaĥ-e-Fiṭr 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 Niṣāb, Ṣadaqaĥ-e-Fiṭr will be Wājib on account of these things. (Waqār-ul-Fatāwā, vol. 2, pp. 385) This difference between the Niṣāb of Zakāĥ and that of Ṣadaqaĥ-e-Fitr depends upon the condition of a person.

1. In addition to paying his own Ṣadaqaĥ-e-Fiṭr, it is also Wājib for a Sahib-e-Niṣāb man to pay Ṣadaqaĥ-e-Fiṭr on behalf of his young children (who are minors). 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 are Sahib-e-Niṣāb, the Ṣadaqaĥ may be paid from their own wealth. (Fatāwā ‘Ālamgīrī, vol. 1, pp. 192)
2. It is not Wājib for a Sahib-e-Niṣāb man to pay the Fiṭraĥ for his wife, parents, younger brothers and sisters and other relatives. (Fatāwā ‘Ālamgīrī, vol. 1, pp. 193)
3. In case of father’s demise, it is Wājib for the grandfather to pay the Ṣadaqaĥ-e-Fiṭr for his poor and orphan grandsons and granddaughters. (Durr-e-Mukhtār, Rad-dul-Muḥtār, vol. 2, pp. 315)
4. It is not Wājib for a mother to pay Ṣadaqaĥ-e-Fiṭr on behalf of her young children. (Rad-dul-Muḥtār, vol. 3, pp. 315)
5. It is not Wājib for a father to pay the Ṣadaqaĥ-e-Fiṭr for his sane and adult offspring. (Durr-e-Mukhtār, Rad-dul-Muḥtār, vol. 3, pp. 317)
6. If somebody did not fast in Ramadan either due to any valid exemption or, Allah عَزَّوَجَلَّ forbid, without a valid reason, Ṣadaqaĥ-e-Fiṭr will still be Wājib for him provided he is a Sahib-e-Niṣāb. (Rad-dul-Muḥtār, vol. 3, pp. 315)
7. Ṣadaqaĥ-e-Fiṭr will be valid if a man pays it on behalf of his wife or adult offspring (whose necessities like food, clothing etc. he is responsible for) even without their permission. However, if he is not responsible for their necessities, for example, he has a married son who lives in his own home along with his family and affords his expenses himself (food, clothing etc.), then paying Fiṭraĥ on behalf of such offspring without his permission will not be valid.
8. If a wife pays her husband’s Fiṭraĥ without his order, it will be invalid. (Baĥār-e-Sharī’at, pp. 69, part 5)
9. Ṣadaqaĥ-e-Fiṭr is Wājib for every such Muslim who is Sahib-e-Niṣāb at the time of Ṣubḥ-e-Ṣādiq (dawn) on the day of Eid-ul-Fiṭr. If someone becomes Sahib-e-Niṣāb after Ṣubḥ-e-Ṣādiq it is not Wājib for him to pay the Fiṭraĥ. (Fatāwā ‘Ālamgīrī, vol. 1, pp. 192)
10. Though the preferable time for paying Ṣadaqaĥ-e-Fiṭr is that it be paid on Eid after Ṣubḥ-e-Ṣādiq before offering Eid Ṣalāĥ, if it is paid on the night of Eid (before Ṣubḥ-e-Ṣādiq) or any day during Ramadan or even before Ramadan it will still be valid. All these cases are permissible. (Fatāwā ‘Ālamgīrī, vol. 1, pp. 192)
11. If the day of Eid passed and somebody did not pay the Fiṭraĥ, the Fiṭraĥ will not lapse on this account. Fiṭraĥ will be considered valid whenever it is paid in the whole life. (ibid)
12. Ṣadaqaĥ-e-Fiṭr can be spent only where Zakāĥ can be spent. In other words, Fiṭraĥ can be given to only those whom Zakāĥ can be given to. (Fatāwā ‘Ālamgīrī, vol. 1, pp. 194)
13. It is not permissible to give Ṣadaqaĥ-e-Fiṭr to the honourable descendants of the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم.

## Amount of Ṣadaqaĥ-e-Fiṭr

1.920 Kilograms of wheat or its flour or the money equivalent to the value of this much wheat is the amount of one Ṣadaqaĥ-e-Fiṭr.

## Thousand Nūr enter grave

According to a narration, whoever recites ‘سُبۡحٰنَ اللّٰهِ وَبِحَمۡدِه’ 300 times on the day of Eid and then sends its reward to the souls of all the deceased Muslims, thousand Nūr will enter the grave of every Muslim. Further, when the reciter dies, a thousand Nūr will enter his grave as well. (This can be recited on both Eids). (Mukāshafa-tul-Qulūb, pp. 308)

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## A Sunnaĥ before Eid Ṣalāĥ

Dear Islamic brothers! Now theacts that are Sunnaĥ on the occasion of both Eid (Eid-ul-Fiṭr and Eid-ul-Aḍḥā) are described.

Sayyidunā Buraydaĥ رَضِىَ اللهُ تَعَالٰی عَنْهُ has stated, ‘On the day of Eid-ul-Fiṭr, the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم would go to offer Eid Ṣalāĥ after eating something, whereas on Eid-ul-Aḍḥā, he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم would not eat anything unless he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم had offered Eid-Ṣalāĥ.’ (Jāmi’ Tirmiżī, vol. 2, pp. 70, Ḥadīš 542)

Similarly, in *Bukhārī*, there is another Ḥadīš narrated by Sayyidunā Anas رَضِىَ الـلّٰـهُ تَـعَالٰی عَـنْهُ, ‘On the day of Eid-ul-Fiṭr, the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم would not go until heصَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمate a few dates in odd numbers.’ (Ṣaḥīḥ Bukhārī, vol. 1, pp. 328, Ḥadīš 953)

It is narrated by Sayyidunā Abū Ĥurayraĥ رَضِىَ اللهُ تَعَالٰی عَنْهُ that the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم would go to offer Eid Ṣalāĥ from one path and would return from the other one. (Jāmi’ Tirmiżī, vol. 2, pp. 69, Ḥadīš 541)

## Method of offering Eid Ṣalāĥ (Ḥanafī)

First make the following intention: ‘I intend to offer two Rak’āt Ṣalāĥ of Eid-ul-Fiṭr (or Eid-ul-Aḍḥā) with six additional Takbīrāt, for the sake of Allah عَزَّوَجَلَّ following this Imām.’

Having made the intention, raise the hands up to the ears, utter اَللّٰهُ اَكۡبَر and then fold the hands below the navel and recite the Šanā. Then raise your hands to your ears, utter اَللّٰهُ اَكۡبَر and leave them at sides; then raise hands to ears again, utter اَللّٰهُ اَكۡبَر and leave them at sides; then raise hands to ears once again, utter اَللّٰهُ اَكۡبَر and fold them. In short, hands will be folded after first and fourth Takbīr while they will be left at sides after second and third Takbīr. In other words, hands will be folded when something is to be recited in Qiyām after Takbīr, while they will be left at sides when nothing is to be recited. (Derived from Durr-e-Mukhtār, Rad-dul-Muḥtār, vol. 3, pp. 66) Then, the Imām is to recite Ta’awwuż and Tasmiyyaĥ in low voice whereas Sūraĥ Al-Fātiḥaĥ and another Sūraĥ will be recited loudly. Thereafter, he will perform Rukū’. In the second Rak’at, the Imām is to first recite Sūraĥ Al-Fātiḥaĥ and another Sūraĥ aloud.

After the recitation, the Imām as well as all the Muqtadīs (followers) will utter three Takbīrāt (the Imām would utter loudly and the followers in low voice) raising their hands to the ears each time and leaving them at sides. Then Rukū’ will be performed with the fourth Takbīr without raising hands and the rest of the Ṣalāĥ will be completed as per usual method. To stand silent between every two Takbīrāt for the amount of time in which سُبۡحٰنَ اللّٰه can be uttered thrice is necessary.’ (Fatāwā ‘Ālamgīrī, vol. 1, pp. 150)

## What to do if somebody misses a part of Eid Jamā’at?

If someone joins the Jamā’at in the first Rak’at after the Imām had uttered the Takbīrāt, he should utter the three Takbīrāt (other than the Takbīr-e-Taḥrīmaĥ) instantly even if the Imām has commenced recitation. Utter only three Takbīrāt even though the Imām had uttered more than three Takbīrāt. If the Imām bent for Rukū’ before you uttered Takbīrāt, then don’t utter them in a standing posture. Instead, perform Rukū’ with the Imām and utter the Takbīrāt in the Rukū’. However, if the Imām is in Rukū’ and you think that you can utter the Takbīrāt and join the Imām in Rukū’, then utter them whilst

you are standing, otherwise, utter اَللّٰهُ اَكۡبَر, perform Rukū’ and then utter the Takbīrāt in Rukū’. If the Imām raises his head from Rukū’ before you finish the Takbīrāt in Rukū’ then do not utter the remaining Takbīrāt; they are no longer required.

If you joined the Jamā’at after the Imām had performed the Rukū’ then do not utter the Takbīrāt, utter them when you offer the remaining part of your Ṣalāĥ (after the Imām has performed Salām). Do not raise your hands when uttering the missed Takbīrāt in Rukū.’

If you join the Jamā’at in the second Rak’at, then don’t utter the missed Takbīrāt of the first Rak’at now, instead, utter them when you perform the remaining part of your Ṣalāĥ. Likewise, if you succeed in uttering the Takbīrāt of the second Rak’at with the Imām, its all right, otherwise, the same ruling as mentioned above with regard to the first Rak’at would apply. (Derived from Durr-e-Mukhtār & Rad-dul-Muḥtār, vol. 3, pp. 55, 56, 57)

## What to do if someone misses whole Jamā’at?

If someone missed the whole Jamā’at of Eid-Ṣalāĥ, whether he couldn’t join the Jamā’at at all or his Ṣalāĥ became invalid due to any reason after joining, then if possible, he should join Jamā’at elsewhere; otherwise he cannot offer it (without Jamā’at). However, it is preferable for him to offer four Rak’āt of Chāsht Ṣalāĥ. (Durr-e-Mukhtār, vol. 3, pp. 58, 59)

## Rulings for Eid sermon

After the Eid Ṣalāĥ, the Imām should deliver two sermons. The acts that are Sunnaĥ for the Jumu’aĥ sermon are also Sunnaĥ for the Eid sermon. Likewise, the acts that are Makrūĥ for the Jumu’aĥ sermon are also Makrūĥ for the Eid sermon. There are only two differences between these two sermons. Firstly, it is a Sunnaĥ for the Imām not to sit before the first sermon of Eid Ṣalāĥ whereas Imām’s sitting before first sermon of Jumu’aĥ is a Sunnaĥ. Secondly, in the Eid sermon, it is a Sunnaĥ for the Imām to recite اَللّٰهُ اَكۡبَر nine times before the first sermon, seven times before the second sermon and fourteen times before coming down from the pulpit while uttering these Takbīrāt is not Sunnaĥ for Jumu’aĥ sermon. (Durr-e-Mukhtār, vol. 3, pp. 57-58 - Baĥār-e-Sharī’at, part 4, pp. 109)

## Twenty one Mustaḥabbāt of Eid

Following acts are Mustaḥab on the Eid day:

1. To get hair cut (get your hair cut according to Sunnaĥ, not according to the English styles).
2. To cut nails.
3. To have a bath.
4. To use Miswāk (this is in addition to the one used during Wuḍū).
5. To wear nice clothes, either new or washed ones.
6. To apply perfume.
7. To wear a ring (Islamic brothers are allowed to wear only one silver ring which weighs less than 4.5 Masha. There must be only one gem in the ring; they shouldn’t wear the ring without a gem either; there is no limit for the weight of the gem. 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. To offer Ṣalāt-ul-Fajr in the Masjid of one’s locality.
9. To eat some dates in odd numbers such as 3, 5, 7 etc. before going to offer Eid-ul-Fiṭr Ṣalāĥ. If dates are not available, then eat something sweet. If nothing is eaten before the Ṣalāĥ, there will be no sin, but if nothing is eaten till Ṣalāt-ul-‘Ishā, he will be rebuked.
10. To offer the Eid Ṣalāĥ at a place that is designated for offering the Eid Ṣalāĥ.
11. To go to the designated place for Eid Ṣalāĥ on foot.
12. Although there is no harm in using conveyance, walking on foot is better for those who can do so; there is no harm at all in returning by conveyance.
13. To go to the designated place for Eid Ṣalāĥ from one path and returning from the other path.
14. To pay Ṣadaqaĥ-e-Fiṭr before the Eid Ṣalāĥ (this is better, but if you couldn’t pay it before the Eid Ṣalāĥ, pay it after the Ṣalāĥ).
15. To express happiness.
16. To donate Ṣadaqaĥ in abundance.
17. To head towards the designated place for Eid Ṣalāĥ calmly, in a dignified manner, with lowered gaze.
18. To congratulate each other.
19. To embrace and to shake hands with one another after the Eid Ṣalāĥ as Muslims usually do. It is a good act because it expresses happiness. (Baĥār-e-Sharī’at, part 4, pp. 71) However, embracing a young attractive boy may lead to allegation.
20. In most cases, there are the same rulings for Eid-ul-Aḍḥā as for Eid-ul-Fiṭr. However, there are a few differences; for example, it is Mustaḥab not to eat anything before the Eid Ṣalāĥ on Eid-ul-Aḍḥā regardless of whether or not one is performing the sacrifice (of cattle), but if one eats something, still there is no harm.
21. To utter the following Takbīr in low voice while on your way to the designated place for Eid Ṣalāĥ to offer Eid-ul-Fiṭr Ṣalāĥ, and to utter it loudly while heading for the designated place for Eid Ṣalāĥ to offer Eid-ul-Aḍḥā Ṣalāĥ.

اَللّٰهُ اَكۡبَرُ ط اَللّٰهُ اَكۡبَرُ ط

لَآ اِلٰهَ اِلَّا اللّٰهُ وَ اللّٰهُ اَكۡبَرُ ط اَللّٰهُ اَكۡبَرُ ط وَلِلّٰهِ الۡحَمۡدُ ط

Translation: Allah عَزَّوَجَلَّ is the greatest. Allah عَزَّوَجَلَّ is the greatest. There is none worthy to worthy of worship except Allah عَزَّوَجَلَّ and Allah عَزَّوَجَلَّ is the greatest. Allah عَزَّوَجَلَّ is the Greatest and all the praise is for Allah عَزَّوَجَلَّ.

## I did not use to offer even Eid Ṣalāĥ

Dear Islamic brothers! Gain the privilege of performing I’tikāf every year, and attain the blessings of Ramadan. Travel with a Madanī Qāfilaĥ in the company of the devotees of Rasūl to multiply 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 Madanī Qāfilaĥ is presented for your persuasion and motivation. An Islamic brother (about 25 years old) living near the main Korangi Road in Bāb-ul-Madīnaĥ, Karachi gave the following account:

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 well aware that the environment of garages is extremely filthy and earning Ḥalāl 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 offer even Jumu’aĥ and Eid Ṣalāĥ. 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 Sunnaĥ-Inspiring speech namely ‘*Allah* عَزَّوَجَلَّ *kī Khufyaĥ Tadbīr*’ released by Maktaba-tul-Madīnaĥ, 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 three day Madanī Qāfilaĥ in the company of the Rasūl’s devotees. Due to the blessing of I’tikāf and Madanī Qāfilaĥ, اَلْـحَمْـدُ لـِلّٰـه عَزَّوَجَلَّ! I have joined the Madanī environment of Dawat-e-Islami. I now offer all five Ṣalāĥ. Millions of thanks to Allah عَزَّوَجَلَّ who has enabled a sinner like me, who did not use to offer even Jumu’aĥ and Eid Ṣalāĥ, to call and persuade others to offer Ṣalāĥ.

اَلْـحَمْـدُ لـِلّٰـه عَزَّوَجَلَّ! (At the time of giving this statement) I am making my contribution to the Madanī working of Dawat-e-Islami, a global & non-political religious movement of the Quran and Sunnaĥ as the head of the Żaylī Mushāwarat of a Masjid.

Bĥāī gar chāĥtay ĥo Namāzayn pařĥūn,

Madanī Māḥaul mayn kar lo tum I’tikāf

Naykiyaun mayn tamannā ĥay āgay bařĥūn

Madanī Māḥaul mayn kar lo tum I’tikāf

If you desire steadfastness in offering Ṣalāĥ

Do I’tikāf in the Madanī environment

If you aspire to perform good deeds

Do I’tikāf in the Madanī environment

صَلُّوۡا عَلَى الۡحَبِيۡب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

Yā Allah عَزَّوَجَلَّ! Enable us to celebrate Eid according to the Sunnaĥ, and grant us the Madanī Eid of Hajj and seeing the city of Madīnaĥ as well as the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم again and again!

آمِيۡن بِجَاهِ النَّبِيِّ الۡاَمِيۡن صَلَّى اللّٰهُ تَعَالٰى عَلَيۡهِ وَاٰلِهِ وَسَلَّم

## Drops of mercy showered on me

A 22-year-old Islamic brother of Korangi, Bāb-ul-Madīnaĥ, Karachi gave the following account:Unfortunately, I had indulged in many evils such as missing Ṣalāĥ, 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 (1426 A.H.) appeared and the rain of the mercy of Allah عَزَّوَجَلَّ 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 Karīmiyyaĥ Qādiriyyaĥ Masjid of Korangi, Bāb-ul-Madīnaĥ, Karachi.

The prolonged dark night of my life’s autumn began to turn into the bright morning of the spring. اَلْـحَمْـدُ لـِلّٰـه عَزَّوَجَلَّ! Participation in the collective I’tikāf changed my life-style altogether. I not only repented of all the sins, began to offer Ṣalāĥ, grew beard, began to wear the turban but I also travelled with a 30-day Sunnaĥ-Inspiring Madanī Qāfilaĥ of

Dawat-e-Islami, a global & non-political religious movement of the Quran and Sunnaĥ in the company of Rasūl’s devotees.

اَلْـحَمْـدُ لـِلّٰـه عَزَّوَجَلَّ! At present, I am carrying out the Madanī work of Dawat-e-Islami as a Żaylī Qāfilaĥ responsible in a Masjid.May Allah عَزَّوَجَلَّ grant me steadfastness in my dear and beloved Dawat-e-Islami until my last breath!

Marz-e-‘iṣyān say chuṫĥkārā gar chāĥiye,

Madanī Māḥaul mayn kar lo tum I’tikāf

Bandagī kī bĥī lażżat agar chāĥiye,

Madanī Māḥaul mayn kar lo tum I’tikāf

If you desire recovery from the disease of sins

Do I’tikāf in the Madanī environment

If you aspire to have pleasure in worship

Do I’tikāf in the Madanī environment

صَلُّوۡا عَلَى الۡحَبِيۡب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

# Announcement of Day

Sayyidunā Imām Bayĥaqī عَـلَيْهِ رَحْـمَةُ الـلّٰـهِ الۡـقَـوِی has stated in *Shu’ab-ul-Īmān*: The Prophet of Raḥmaĥ, the Intercessor of Ummaĥ صَلَّى الـلّٰـهُ تَعَالٰى عَـلَيْهِ وَاٰلـِهٖ وَسَـلَّم has said: The day makes the announcement daily at the time of sunrise, ‘If you want to perform any good deed today, then do it because I will never come back.’(Shu’ab-ul-Īmān, vol. 3, pp. 386, Ḥadīš 3840)

1. You can buy these recorded speeches from Maktaba-tul-Madīnaĥ in your own country. [↑](#footnote-ref-1)
2. For more accounts of the blessings of Sunnaĥ-Inspiring speeches please buy the booklet ‘*The Blessings of Sunnaĥ-Inspiring Speeches* (Urdu)’ from Maktaba-tul-Madīnaĥ. [↑](#footnote-ref-2)
3. \* The rulings mentioned in this chapter are all according to the Ḥanafī school of thought. Therefore, Ḥanbalī, Shāfi’ī and Mālikī Islamic brothers and sisters should refer to the scholars of their respective schools of thought. [↑](#footnote-ref-3)
4. Highly knowledgeable scholars of Aḥādīš. [↑](#footnote-ref-4)
5. Please read Amīr-e-Aĥl-e-Sunnat’s book ‘*Backbiting – A Cancer in our Society*’ published by Maktaba-tul-Madīnaĥ اِنْ شَــآءَالـلّٰـه عَزَّوَجَلَّ it will help you avoid the major sin of backbiting. [↑](#footnote-ref-5)
6. There are three types of Hajj: 1. Qirān 2. Tamattu’ 3. Ifrād. It is Wājib for the one performing Qirān or Tamattu’ Hajj to make the ritual sacrifice of the animal after performing Hajj as gratification. As for those who perform Ifrād Hajj it is Mustaḥab. If those performing either of the first two types of Hajj (Qirān or Tamattu’) are extremely Miskīn and destitute and cannot afford to sacrifice an animal even by selling their possessions nor do they have money to fulfill this rite, fast for ten days will be Wājib for them as a substitute for the animal sacrifice. Three fasts in the months of Hajj anytime in between 1st Shawwāl-ul-Mukarram to 9th Żul-Ḥijjaĥ after wearing the Iḥrām, preferably on the 7th, 8th and 9th of Żul-Ḥijjaĥ. It is not necessary to observe these fasts consecutively, and the other 7 fasts can be observed any time after 13th Żul-Ḥijjaĥ, preferably after reaching home. [↑](#footnote-ref-6)
7. A slave who has signed a contract with his owner to be set free in exchange for a payment.(Al-Mukhtaṣar-ul-Qudūrī, Kitāb-ul-Makātib, pp. 386) [↑](#footnote-ref-7)
8. The name of a mountain. (An-Niĥāyaĥ, vol. 3, pp. 61) [↑](#footnote-ref-8)
9. Īṣāl-e-Šawāb refers to the act of spiritually sending the reward of virtuous deeds to the deceased. See its details in the booklet ‘*Method of Fātiḥaĥ*.’ [↑](#footnote-ref-9)
10. This Du’ā is usually recited before doing Ifṭār but A’lā Ḥaḍrat Imām-e-Aĥl-e-Sunnat Maulānā Shāĥ Aḥmad Razā Khān عَـلَيْهِ رَحْمَةُ الـرَّحْمٰن has stated in ‘*Fatāwā Razawiyyaĥ*, vol. 10, pp. 631’ it should be recited after the Ifṭār. [↑](#footnote-ref-10)
11. In the state of menses or post-natal bleeding, it is impermissible and sin for women to fast, offer Ṣalāĥ and recite the Holy Quran. After attaining purity they do not need to make Qaḍā for their Ṣalāĥ but they will have to make Qaḍā for their fasts. [↑](#footnote-ref-11)
12. In order to acquire the knowledge of intentions etc., the married men and women should go through point numbers 41, 42 given on the page 385 and 386 of *Fatāwā Razawiyyaĥ*, vol. 23. [↑](#footnote-ref-12)
13. Begging is permissible in some cases; the lady رَضِیَ اللهُ تَعَالٰی عَنْهَا must have been in such a helpless state that it was permissible for her to beg. (Mirāt-ul-Manājīḥ, vol. 6, pp. 545) [↑](#footnote-ref-13)
14. The definition of Ḍaḥwā Kubrā (Shar’ī Midday) has already been mentioned in the section of intention of fast. [↑](#footnote-ref-14)
15. A Miskīn is the one who does not possess anything and who has to beg others for food or clothes for covering the body. Begging is Ḥalāl (allowed) for him. [↑](#footnote-ref-15)
16. The definition of Miskīn is given on page 646 of the same book. [↑](#footnote-ref-16)
17. If a واؤ, ي or الف is Sākin (without a Zabar, Zayr or Paysh) and the letter before it carries a convenient Ḥarakāt (Paysh before a واؤ, Zayr before a ي, and a Zabar before الف) then it (the واؤ, ي or الف) is called a Madd. If a واؤ or ي is Sākin and the letter before it has a Zabar on it then it (the واؤ or ي) is called a Līn. [↑](#footnote-ref-17)
18. See the details of these rules in *Madanī Qāidaĥ* (English) published by Maktaba-tul-Madīnaĥ. [↑](#footnote-ref-18)
19. For further details of the types of Bid’aĥ/innovations please refer to the book ‘*Jā-al-Ḥaq-wa-Zaĥaq-al-Bāṭil*’ by a renowned commentator of the Quran, Muftī Aḥmad Yār Khān Na’īmī رَحْمَةُ اللهِ تَعَالٰی عَلَيْه. [↑](#footnote-ref-19)
20. Islamic sisters will hand their booklets in to relevant responsible Islamic sister. [↑](#footnote-ref-20)
21. Veil within veil is a term used in the Madanī environment of Dawat-e-Islami. It refers to the act of wrapping an extra shawl around dress from navel to knees. [↑](#footnote-ref-21)
22. Bad breath or halitosis is a disease in which offensive smell emanates from mouth with breath. [↑](#footnote-ref-22)
23. Nowadays Finā-e-Masjid is also referred to as the Masjid. [↑](#footnote-ref-23)
24. There are details here for married women, they should read part-2 of *Baĥār-e-Sharī’at*. [↑](#footnote-ref-24)
25. Here, ‘Outside the Masjid’ implies outside the main Masjid but within the Finā-e-Masjid. [↑](#footnote-ref-25)