

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

# FAREWELL

## TO THE MONTH OF RAMADAN

### **Excellence of Salat-‘Alan-Nabi ﷺ**

The Beloved and Blessed Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Allah عَزَّوَجَلَّ sends ten mercies upon the one who recites Salat [i.e. Durood] one time upon me.’ (*Sahih Muslim, pp. 216, Hadees 408*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

### **Reciting couplets in farewell to Ramadan is permissible**

If there is no Shar’i prohibition on the couplets composed in farewell to the month of Ramadan, then it is Mubah and permissible to recite and to listen to them. However, it is necessary to make good intentions in order to earn reward. The more good intentions one makes, the more reward he will be able to gain.

### **12 Intentions about ‘farewell to the month of Ramadan’**

1. I will get advice by reciting or listening to the couplets in ‘farewell to the month of Ramadan’.
2. I will develop love for Allah عَزَّوَجَلَّ, His Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and for the month of Ramadan.

3. I will have motivation for good deeds.
4. I will develop the mindset of refraining from sins. (These intentions will only be valid when the couplets being recited are in conformity with Shari'ah and contain useful advice.)
5. From time to time till the last moments of the blessed month of Ramadan, I will keep trying to shed tears seeking forgiveness in the Divine court. (Alas! What will become of us? The Holy Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Deprived is the person who found Ramadan but was not forgiven. If not in Ramadan, then when will he be forgiven?')

*Wasitah Ramadan ka Ya Rab! Hamayn Tu bakhsh day  
Naykiyaun ka apnay pallay kuch nahin saaman hay*

*Forgive us for the sake of Ramadan, O Lord!  
We have no good deed to present in Your court*

6. I will attend the Ijtima of 'farewell to the month of Ramadan' with the intention of maintaining and enhancing enthusiasm for good deeds. (This is because enthusiasm for good deeds is enhanced among the pious in the blessed month of Ramadan.)
7. Many people refrain from sins in Divine fear. But alas! As soon as the blessed month of Ramadan ends, non-observance of Islamic teachings prevails once again and a decrease the number of Salah-offering people is experienced. Alas! Masajid look deserted. With these feelings in my heart and with the intention of refraining from the non-observance of Islamic teachings as well as that of yearning for the reform of others, I will bid the blessed month of Ramadan farewell, trying to raise Divine fear in my heart.
8. Wishing to be blessed with the month of Ramadan the next year and intending to perform more and more good deeds in it, I will bid farewell to the month of Ramadan this year with tearful eyes.
9. The pious predecessor would get grieved at the end of the blessed month of Ramadan. Therefore, I will copy the pious.

10. I will gain blessings by attending the Ijtima' of the Almighty-fearing Muslims. (اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ) These types of faith-refreshing Ijtima'at can be seen in the Madani environment of Dawat-e-Islami.)
11. Since some of the couplets recited in farewell contain prayer for rectification of deeds, good end and forgiveness etc., I will attend the prayers said in the form of couplets.
12. Since those reciting or listening to couplets in farewell to Ramadan are usually blessed with weeping in devotion to Allah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and Rasool عَزَّوَجَلَّ and in love for the month of Ramadan, I will try to weep in love for Allah عَزَّوَجَلَّ, Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and good deeds. One who has the knowledge of intentions may make more intentions.

*Haye 'Attar bad-kaar kaahil reh gaya yeh 'ibadat say ghaafil  
Is say khush ho kay hona rawanah al-wada' al-wada' ah! Ramadan*

*Alas! Attar is evil doer and lazy. He remained heedless of worship. O Ramadan!  
Get happy with him before you leave him.*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

## Offering congratulations on arrival of Ramadan is proved by Sunnah

Commenting on the part of the Hadees, 'اَتَاكُمْ رَمَضَانُ شَهْرٌ مُبَارَكٌ', i.e. the month of Ramadan has come which is greatly blessed; a renowned commentator, a great thinker Mufti Ahmad Yar Khan رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ stated on page 137 of the third volume of his book 'Mirat': The word 'بَرَكَتٌ' (Barakah) means sitting or getting firm. For the same reason, the stable of camels is called 'مُبَارَكُ الْإِبِلِ' i.e. the place where camels sit and are tied. Moreover, the increased goodness that does not disappear is now also called Barakah. Since the month of Ramadan contains the blessings that can be felt as well as the blessings that are in Ghayb, it is also named 'The Mubarak Month'. Naturally, there is blessing in the

sustenance of the Muslims in Ramadan. And reward for every good deed is increased seventyfold or even more. Thus this Hadees shows that rejoicing and offering congratulations to each other on the arrival of Ramadan is (proved by) Sunnah. Obviously, when you rejoice over the arrival of something, you should also grieve over separation from it. Look! When Nikah terminates, Shari'ah requires that the woman grieve over it. Hence, on Jumu'a-tul-Wada, i.e. the last Friday of Ramadan, most Muslims are mournful and tearful. Those delivering sermons this day deliver some sentences in farewell to Ramadan so that the Muslims value the remaining days of Ramadan and attempt to spend them performing more good deeds.

*Koh-e-gham 'aashiqon per para hay, her koi khoon ab ro raha hay  
Keh raha hay yeh her gham ka maara, al-wada' al-wada' ah! Ramadan*

*Devotees are grief-stricken and are shedding tears of blood. Every grieved person is saying  
farewell to Ramadan.*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

### Heart sinks in grief of Ramadan

Dear Islamic brothers! How great the month of Ramadan is! When it arrives, the Muslims feel overjoyed, experiencing a different life style. Muslims attend Masajid and derive great pleasure from acts of worship and recitation of Quran. Besides, how wonderful the moments of Sahar and Iftar are! This blessed month showers rain of mercy upon the Muslims, giving them good news of forgiveness and freeing sinners from Hell. In the Madani environment of Dawat-e-Islami, countless devotees of Rasool perform I'tikaf for the entire month and thousands for the last ten days in countless Masajid around the world. During I'tikaf, Sunnahs are taught to them. They have motivation for good deeds and hatred towards sins. They are blessed with fear of Allah عَزَّوَجَلَّ and devotion to Mustafa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Well, whether a Mu'takif or a non-Mu'takif, everyone gains the blessings of Ramadan. Muslims express their love for the month of Ramadan in different ways. When the last days of Ramadan approach, the heart of the lovers of Ramadan, especially those of the Mu'takifeen, sink in grief of Ramadan!

*Qalb-e-'aashiq hay ab paarah paarah  
 Al-wada' wada' ah! Ramadan  
 Kulfat hijr-o-furqat nay maara  
 Al-wada' wada' ah! Ramadan*

*Meaning: The heart of the devotee has torn into pieces. He is stricken with grief of separation from the month of Ramadan and hence he is saying farewell to it.*

My heart is sinking. Alas! The sacred month is going to be separated from us. Regrettably, we are going to lose the spiritually uplifting environment and get stuck in the complicated matters of the world. Alas! Once again, we will soon have to go to the marketplaces - the places of heedlessness. Alas! We will very soon be missing the blessings of I'tikaf and the merciful atmosphere of Ramadan. These types of thoughts fill the hearts of the lovers of Ramadan with grief.

*Tayray aanay say dil khush huwa tha  
 Aur zauq-e-'ibadat berha tha  
 Ah! Ab dil pay hay gham ka ghalbah  
 Al-wada' wada' ah! Ramadan*

*Meaning: When Ramadan came, my heart had become happy and my enthusiasm for worship had grown. But now my heart is overcome with grief and hence I am saying farewell to Ramadan.*

## Tearful eyes

One feels greatly sad when he thinks about his heedlessness during the days of Ramadan and about his carelessness during the acts of worship. One feels deep fear in his heart, thinking that our Beloved Lord might be displeased with us due to our misdeeds. At the same time, one also pins hopes on the infinite mercies of Allah عَزَّوَجَلَّ. There is mixed feeling of fear and hope. At times, when one hopes for the Divine mercy, the withering flower of his heart blooms, bringing happiness on his face. And sometimes, when one is

overcome with Divine fear, his heart sinks, bringing disappointment on his face and tears in his eyes.

*Kuch na husn-e-‘amal ker saka hoon  
Nazr chand ashk mayn ker raha hoon  
Bas yehi hay mayra kul اساسah  
Al-wada’ wada’ ah! Ramadan*

*Meaning: I have not succeeded in performing any good deed. What I can present are only a few drops of tears which are the only asset of mine. Hence I am saying farewell to Ramadan.*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

### What is the guarantee of my life?

Devotees of Ramadan feel deep anxiety thinking that the blessed month of Ramadan will certainly come the next year but we do not know whether we will remain alive or not.

*Jab guzar jayain gey mah giyarah  
Tayri aamad ka phir shor hoga  
Kya mayri zindagi ka bharosah  
Al-wada’ wada’ ah! Ramadan*

*Meaning: After eleven months, Ramadan will arrive again with its glory. But there is no guarantee of my life. Hence I am saying farewell to Ramadan.*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

A saint رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ stated: People of previous ages prayed for being blessed with Ramadan even six months before the arrival of Ramadan. And for the next six months after

Ramadan, they would pray for the acceptance of the acts of worship they performed in Ramadan.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## Feelings of lovers of Ramadan on the eve of Eid

During the last days and moments of Ramadan, if any lover of Ramadan gets sad and sheds tears in love and grief for Ramadan, feeling that he spent Ramadan in heedlessness, so this is also an excellent deed. He also deserves being rewarded for his good intention. No doubt, countless sinners are forgiven in the blessed month of Ramadan, but we do not know what decision was made about us. Certainly, the heedless Muslim deprived of forgiveness in the month of Ramadan was deprived of an unimaginably great blessing.

The Beloved Nabi صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'رَغِمَ أَنْفُ رَجُلٍ دَخَلَ عَلَيْهِ رَمَضَانُ ثُمَّ انْسَدَّ قَبْلَ أَنْ يُغْفَرَ لَهُ' may the nose of the person get dusty who finds Ramadan which then passes before he is forgiven.

*Mayn haye! Jee churata hi raha Rab ki 'ibadat say  
Guzara ghaflaton mayn saara Ramadan Ya Rasoolallah!  
Mayn sota reh gaya ghaflat ki chaadar taan ker afsos!  
Khudara! Mayri bakhshish ka ho saaman Ya Rasoolallah*

*Meaning: Alas! I continued to avoid worshipping the Lord. I spent entire Ramadan in heedlessness, Ya Rasoolallah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. I kept sleeping, wrapped in the shawl of heedlessness, Ya Rasoolallah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.*

## Motivation for grief over separation from Ramadan

Sayyiduna Sheikh Shu'ayb Harifeesh رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ was a Sufi saint from Cairo (Egypt) who resided in Makkah and passed away in 810 AH, i.e. more or less 625 year ago. He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ stated: O people! Get sad about separation from Ramadan because it the season [i.e. month] in which you are blessed with rain of mercy and your prayers are answered.

*Jan fida tujh pay Nana-e-Husayn!  
Qalb hay ghamzadah aur bay-chayn  
Dil pay sadmah berha ja raha hay  
Haye! Terpa kay Ramadan chala hay*

*Meaning: May I sacrifice my life for you, O the Grandfather of Hasanayn! Grieved and anxious, my heart is sinking. Alas Ramadan is leaving.*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

### Why shouldn't one weep in separation from Ramadan?

Sayyiduna Shu'ayb Harifeesh رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ stated: My brothers! Why shouldn't we have motivation for the Siyam and Qiyam (i.e. fasts during days and worship at nights) in the month of Ramadan? Why shouldn't we have wistfulness [i.e. sadness about separation from] the blessed month in which all the sins of the bondman are forgiven? And why shouldn't we cry over separation from the blessed month that takes with it the opportunity of performing a lot of good deeds?

*Khoob rota hay tarapta hay gham-e-Ramadan mayn  
Jo Musalman qadar-dan-o-'aashiq-e-Ramadan hay*

*Meaning: The Muslim who values Ramadan and is a lover of it cries and grieves greatly over separation from it.*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

### Demise during sermon on last Friday of Ramadan

Mentioned here is a parable quoted with amendments from pages 96 and 97 of the 649-page book 'Hikayatayn or Naseehatayn' published by Maktaba-tul-Madinah, the



publishing department of Dawat-e-Islami. A saint رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ stated: On the last Friday of Ramadan-ul-Mubarak, I attended the gathering of Sayyiduna Mansur bin Ammar who was delivering a speech on the excellence of the Siyam of Ramadan, night worship and reward to be given to sincere worshippers. The speech was so effective that it seemed as if it caused fire to emerge from hard stones. No doubt! By Allah عَزَّوَجَلَّ! It is possible. The Almighty said:

وَإِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ ط

*And of stones (for) there are some from which rivers gush forth.*

*[Kanz-ul-Iman (Translation of Quran)] (Part 1, Surah Al-Baqarah, Ayah 74)*

However, everyone remained motionless in his gathering and no one showed remorse [i.e. shame] on his sins. Noticing this situation, he said, ‘O people! Is no one among you going to cry over his faults that he has been made aware of? Isn’t it the month of repentance? Isn’t it the month of seeking and of being granted forgiveness? Are the doors of Paradise not opened in this month? Are the doors of Hell not closed? Are Satans not imprisoned in it? Does the rain of benevolence and blessing not shower? Does Allah عَزَّوَجَلَّ not reveal His specific attribute in this blessed month? Are one million sinners not freed from Hell every night at the time of Iftar in this month? What has happened to you? Why are you depriving yourself of great reward and are proud of wearing the dress of disobedience? (That is, why do you not perform good deeds and why do you commit sins?) Allah عَزَّوَجَلَّ has said:

أَفَسِحْرٌ هَذَا أَمْ أَنْتُمْ لَا تُبْصِرُونَ ﴿١٥﴾

*So is this a magic, or are you unable to see?*

*[Kanz-ul-Iman (Translation of Quran)] (Part 27, Surah At-Toor, Ayah 15)*

(He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ then said) All of you should repent and seek forgiveness in the court of the Almighty. So, all the attendees started weeping and wailing. In the meantime, a young man stood up and respectfully said, ‘O my master! Please tell me if my Siyam have

been accepted. Will the acts of worship I performed at nights (in Ramadan) be recorded along with those people whose acts of worship have been accepted? I have committed so many sins. I have ruined my entire life committing misdeeds. Alas! I remained heedless of the day of punishment.’ Listening to it, Sayyiduna Mansur Bin ‘Ammar رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ said: O boy! Repent in the court of Allah عَزَّوَجَلَّ. He عَزَّوَجَلَّ has said in the Holy Quran:

وَإِنِّي لَغَفَّارٌ لِّمَن تَابَ

*And indeed I am Most Forgiving for him who repented.*

*[Kanz-ul-Iman (Translation of Quran)] (Part 16, Surah Taahaa, Ayah 82)*

He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ then ordered a person to recite the Ayah:

وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَعْفُو عَنِ السَّيِّئَاتِ

*And it is He Who accepts repentance from His bondsmen, and pardons the sins.*

*(Part 25, Surah Ash-Shura, Ayah 25)*

Hearing it, the young man let out a scream and said, ‘Although I was fortunate enough to be blessed with the grace of Allah عَزَّوَجَلَّ, yet I continued to commit more and more bad deeds. I did not return from the wrong path. Time has passed and I do not know when Allah عَزَّوَجَلَّ will forgive me.’ The young man then let out another scream and passed away.

Having narrated this parable, the author stated: My brothers! Why shouldn’t we cry over separation from the month of Ramadan? Why shouldn’t we regret at the end of the month in which forgiveness is granted? Why shouldn’t we grieve over separation from the month in which sinners are freed from Hell?

*Ker rahay hayn tujh ko ro ro ker Musalman al-wada’*

*Ah! Ab tu chand ghariyon ka faqat mahman hay*

*Meaning: Muslims are tearfully saying farewell to Ramadan which will come to an end very soon.*

*Wasitah Ramadan ka Ya Rab! Hamayn Tu bakhsh day  
Naykiyaun ka apnay pallay kuch nahin saaman hay*

*Forgive us for the sake of Ramadan, O Lord!  
We have no good deed to present in Your court*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

### Demise in Divine fear at last night of Ramadan

Here is a parable of a pious bondwoman who spent the month of Ramadan performing acts of worship and bearing hardships for it. She eventually passed away at last night of Ramadan. Listen to it and get Madani pearls of advices from it. Sayyiduna Muhammad Bin Abu Faraj رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ stated: During the month of Ramadan, I needed to buy a slave girl who could cook food for us. When I reached the marketplace, I saw a slave girl whose face was pale, body was thin and skin was dry. Having pity on her, I bought her and brought her to my home. I then said to her, ‘Pick up this pot and let’s go to the marketplace to purchase necessary things for the month of Ramadan.’ Listening to it, she said, ‘O my master! It was as if the people I was with before spent their life in Ramadan (i.e. those people would keep Nafl Siyam in abundance besides the Fard Siyam of the month of Ramadan and they would remain busy with worship day and night.) Listening to it, I realized that she must be a pious bondwoman of Allah عَزَّوَجَلَّ.

مَا شَاءَ اللهُ عَزَّوَجَلَّ! During the blessed month of Ramadan, she performed worship whole nights. The last night, I said to her, ‘Let’s go to the marketplace to buy necessary things for Eid.’ So she asked, ‘O my master! Will you buy things for ordinary people or for extra-ordinary ones?’ I said, ‘Explain what you mean.’ So she replied, ‘Ordinary people need famous and delicious food but extra-ordinary people need living apart from people, remaining free to perform worship, gaining the closeness of Allah عَزَّوَجَلَّ by offering Nafl Salah and showing humbleness and helplessness in the Divine court.’ Listening to it, I said, ‘I mean to buy necessary food items.’ She asked again, ‘Which type of food? That which is the nutrient of bodies or of hearts?’ I said, ‘Explain what you mean.’ So she replied, ‘Nutrient of bodies includes food and drinks and nutrient of hearts includes

giving up sins, getting rid of your faults, enjoying beholding your beloved and getting pleased with the fulfilment of your wish. In order to get these things, you need humility, piety, presence in the court of Allah ﷻ and absolute trust in Him apparently as well as innerly. You also need to give up arrogance.’ She then stood up and offered Salah. In the first Rak’at, she recited the entire Surah Al-Baqarah and then started Surah Aal-e-‘Imran. In the same way, one after another, she continued to recite Surahs until she reached the seventeenth Ayah of Surah Ibraheem:

يَتَجَرَّعُهُ وَلَا يَكَادُ يُسِغُهُ وَيَأْتِيهِ الْمَوْتُ  
مِنْ كُلِّ مَكَانٍ وَمَا هُوَ بِمَيِّتٍ ط وَمِنْ وَرَائِهِ عَذَابٌ غَلِيظٌ ﴿١٧﴾

*He will sip it with much difficulty and there shall be no hope to swallow it, and death will approach him from every side and he will not die; and an intense punishment is after him.*

*[Kanz-ul-Iman (Translation of Quran)] (Part 13, Surah Ibraheem, Ayah 17)*

She tearfully continued to repeat the same Ayah until she fell on the ground, unconscious. When I shook her, I saw that she had passed away. May Allah ﷻ have mercy on her and forgive us without accountability for her sake!

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

*Dast bastah iltija hay ham say raazi ho kay ja  
Bakhshwana Hashr mayn han tu mah-e-ghufran hay  
As-salam ay mah-e-Ramadan tujh pay haun lakhaun salam  
Hijr mayn ab tayra her ‘aashiq huwa bay-jan hay*

*Meaning: O Ramadan! You are the month of forgiveness. With utmost humility, we request you to get us forgiven on the Day of Judgment. O Ramadan! May millions of Salam be upon you! It is as if each lover of yours is lifeless because of being separated from you.*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## Shar'i proof of 'farewell to the month of Ramadan'

Reciting and listening to the couplets composed in farewell to Ramadan is indeed an excellent deed. It is neither Fard nor Wajib nor is it Sunnah. Instead, it is only Mubah and permissible. A Mubah deed is the one that earns neither reward nor sin. If performed with a good intention, a Mubah deed turns into a Mustahab and reward-earning deed. Hence, it is a reward-reaping deed to recite and to listen to the couplets in farewell to Ramadan with good intentions such as feeling shame on sins and carelessness and intending to spend the next Ramadan performing good deeds.

Replying to a question asked about 'Khutba-tul-Wada', i.e. the farewell sermon', A'la Hadrat رحمته الله تعالى عليه stated: 'The farewell sermon is Mubah itself. And every Mubah deed, if performed with a good intention, turns into Mustahab. However, if it contains any Shari'ah-prohibited thing – (such as mixed gathering of males and females; or considering the farewell sermon to be Wajib or necessary; or women reciting the couplets so loudly that men will hear them; or reciting Shari'ah-contradicting couplets) – so the ruling on it may range from Makruh to Haram.'

Although the way farewell is said to Ramadan these days is new; there is no harm in it by Shari'ah. Remember! One cannot be blamed for doing or nor doing a Mubah deed. The Revered and Renowned Rasool صلى الله تعالى عليه وآله وسلم said, 'Halal is that which Allah عز وجل declared Halal in His book and Haraam is that which Allah عز وجل declared Haraam in His book. And that which is undeclared is forgiven.'

Commenting on the part of the Hadees, '*and that which is undeclared is forgiven*', a renowned commentator, a great thinker Mufti Ahmad Yar Khan رحمته الله تعالى عليه stated: 'That is, the things which were not declared Halal or Haraam; neither in Quran nor in Hadees, i.e. they were not even mentioned anywhere, so those things are Halal. The books '*Mirqat*', '*Ashi'a-tul-Lam'aat*' and '*Lam'aat*' state that the Hadees shows that the things undeclared in Quran and Hadees are Halal. [For example, eating] a mango or an orange or spicy rice or sweet rice or sweets or using cotton or wool are all Mubah deeds. Similarly, the sweets distributed on the occasion of Milad and Fatihah are all Halal. Why? Simply because the Quran and Hadees did not declare these things to be Haraam! This is an Islamic principle applied in most situations.

## Certain things are Mubah

The respected father of A'la Hadrat, Ra`ees-ul-Mutakallimeen Maula Naqi 'Ali Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ stated: 'Certain things are Mubah, i.e. if there is no harm in doing or missing any deed by Shari'ah, so it is Mubah and permissible by Shari'ah.

(In order to get detailed information about the principle, i.e. certain things are Mubah, please study the book 'Usool-ur-Rashaad' from page 99 to 116.)

## Promoting good practices is permitted in Hadees

Reciting and listening to the couplets in farewell to Ramadan causes an effect on hearts, making a person realize the importance of Ramadan, remember his misdeeds and develop the mindset of repentance. Therefore, it is something excellent. Without doubt, a blessed Hadees has granted the permission of introducing good practices in religion till the judgment day. The Beloved and Blessed Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'If a person promotes a good practice in Islam that was acted upon after him, so he will also get its reward like the reward of those acting upon it without any reduction in their reward. And if the one who promotes an evil practice in Islam that was acted upon after him, so he will have its sin like the sin of those acting upon it without any reduction in their sins.' (Sahih Muslim, pp. 1438, Hadees 1017)

*'Aashiqan-e-mah-e-Ramadan ro rahay hayn phoot ker*

*Dil bara bay-chayn hay afsurdah ruh-o-jan hay*

*Dastan-e-gham sunayain kis ko ja ker ah! Ham*

*Ya Rasoolallah! Daykho chal diya Ramadan hay*

*Meaning: The lovers of Ramadan are bitterly weeping with a heavy heart and anxious soul. Whom should we tell our tale of woes? Ya Rasoolallah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! Look! Ramadan is leaving us.*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

## Listening to farewell to Ramadan arouses enthusiasm for repentance and good deeds

The caliph of A'la Hadrat, a commentator of Quran, the author of the commentary book 'Khaza'in-ul-Irfan', Allamah, Maulana Mufti Sayyid Muhammad Na'eemuddin Muradabadi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was also asked a question about reciting couplets to farewell to Ramadan. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ gave a wonderful and skilful reply showing deep well-wishing of the Ummah, enthusiasm for call to righteousness, yearning for the reform and well-being of the Muslims and wisdom of Islamic rulings. Mentioned here are some of the passages of the question and the reply along with explanation.

**Question:** On the last Friday of Ramadan, a farewell sermon is delivered in which virtues and blessings of Ramadan are mentioned. Moreover, the attendees show wistfulness and regret at the end of the blessed month in which they might not be able to gain a treasure of good deeds. Furthermore, they are motivated to perform good deeds in future and are inspired to spend the remaining days of Ramadan performing acts of worship in abundance. Listening to this sermon, the Muslims weep bitterly, repenting of sins and intending to perform good deeds in future. Is the above deed permissible or not? Some people prevent others from reciting the farewell couplets.

**Reply:** 'Allamah Maulana Mufti Sayyid Muhammad Na'eemuddin Muradabadi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ replied to the objections raised by those preventing from the sermon. Here is a summary of his reply: Those preventing have no Shar'i proof of prohibition; nor can they show even a single Hadees or jurisprudential clause to prove impermissibility. These people follow their own invented way. They mix their personal opinion and thought with religion and declare anything they wish to be impermissible merely on the basis of their own thought!

He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ further stated: How can the farewell sermon be impermissible? What is the thing that Shari'ah requires but the sermon misses? Nothing! What is the thing that Islam prohibits but the sermon contains? Nothing! Advising the Muslims is one of Sunnahs of sermon. Showing wistfulness and sadness about missing good deeds during the past days of Ramadan-ul-Mubarak, showing shame and regret at spending the blessed days in heedlessness, realizing one's carelessness at the end of the blessed month and getting alert and active in future, motivating and encouraging the Muslims to

perform good deeds are all excellent ways of advice. And saying farewell to Ramadan in this manner contains very useful advices. It causes the attendees to sob who are blessed with repentance. They seek forgiveness in the Divine court and make a firm intention to perform good deed in future. Islamic jurists have declared this type of advice a Sunnah. It is stated in Fatawa ‘Aalamgiri: **عَاشِرُهَا) الْعِظَةُ وَالنَّذِيرُ كَثِيرٌ**’ *the tenth Sunnah of the sermon is to give advice* (i.e. call to righteousness).

### 9 Madani pearls obtained from the above Fatwa

1. Reciting and listening to the couplets in farewell during the last days of Ramadan causes grief and sadness about missing good deeds, which is something very fine.
2. ‘Farewell to Ramadan’ is a means of regretting spending the blessed days of Ramadan in heedlessness.
3. It makes a person realize his carelessness in past days, arousing enthusiasm for good deeds in future.
4. ‘Farewell to Ramadan’ is an excellent way of creating interest among the Muslims in good deeds.
5. ‘Farewell to Ramadan’ in this manner serves as a very useful advice.
6. ‘Farewell to Ramadan’ helps the Muslims repent of sins sincerely and shed tears in the Divine court. (It can easily be observed in the Madani environment of Dawat-e-Islami. One can himself observe these blessings by attending ‘Farewell to Ramadan’.)
7. During ‘Farewell to Ramadan’, people seek forgiveness in the Divine court.
8. By the blessing of ‘Farewell to Ramadan’, a large number of Muslims make a firm intention of performing good deeds in future. (**اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**! Many fortunate Muslims stay steadfast in their intention. )
9. Advising the Muslims during sermon of Jumu’ah is a Sunnah. And reciting ‘Al-Wada’ during the sermon is a way of acting upon the same Sunnah. (That is, the



manner in which farewell couplets are recited in the present age is not a Sunnah, but it is based on the fact of advising the Muslims, which is proved and Sunnah.)

Remember! The Fatwa of ‘Allamah Maulana Mufti Sayyid Muhammad Na’eemuddin Muradabadi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ is related to the recitation of ‘farewell’ during the sermon of Jumu’ah. However, in addition to occasion of the sermon of Jumu’ah, the benefits and blessings of reciting ‘farewell’ can also be gained on other occasions such as Salat-o-Salam after Salat-ul-Jumu’ah on the last Friday, after Salat-ul-‘Asr during the last days of Ramadan or at any other time.

### Farewell couplets in Khutab-e-‘Ilmi

‘*Khutab-e-‘Ilmi*’ was once a famous and favourite book in Hind. It contains a very sad farewell to the month of Ramadan. My master A’la Hadrat, Maulana Shah Imam Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ gave the introduction of the author of ‘*Khutab-e-Ilmi*’ in these words: ‘Maulana Muhammad Hasan ‘Ilmi Baraylvi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was a correct-beliefs-holding Sunni Muslim, an Islamic orator and a preacher, a eulogist [i.e. one who praises] the Holy Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and a student of my forefather (i.e. the grandfather Maulana Raza ‘Ali Khan).’

Saying farewell to the blessed month of Ramadan in the sermon of ‘Jumu’a-tul-Wada’ contained in his collection of sermons ‘*Khutab-e-Ilmi*’, the author stated:

الْوَدَاعُ الْوَدَاعُ يَا شَهْرَ رَمَضَانَ - فَتَحَسَّبُوا عَلَى انْتِصَامِهِ وَتَأَسَّفُوا عَلَى اخْتِتامِهِ - الْوَدَاعُ الْوَدَاعُ يَا شَهْرَ رَمَضَانَ

*(Farewell! Farewell! O month of Ramadan! (O people!) Express wistfulness and regret at the end of the this month. Farewell! Farewell! O month of Ramadan!)*

In the same book, he has also included Urdu couplets in farewell to Ramadan. Mentioned here are 12 couplets. Read them and shed tears in grief of Ramadan, if possible.

## AFSOS TU RUKHSAT HUWA MAH-E-MUBARAK AL-WADA'

*Afsos tu rukhsat huwa, mah-e-mubarak al-wada'*

*Ro ro kay dil nay yoon kaha, mah-e-mubarak al-wada'*

*Muddat say thay ham muntazir, shukr-e-Khuda aaya tu phir*

*Per hayf jaldi chal diya, mah-e-mubarak al-wada'*

*Dozakh kay ander bil-yaqeen, tha qayd shaytan-e-la'een*

*Mu`min 'azabaun say bacha, mah-e-mubarak al-wada'*

*Perhta tha Sunnat koi jab, ya koi perhta Mustahab*

*Paata sawab ik ajr ka, mah-e-mubarak al-wada'*

*Jo farz ada tujh mayn karay, ajr us ko sattar ka milay*

*Tha yumn-o-rahmat say bhara, mah-e-mubarak al-wada'*

*'Aasi-e-rozah-daar per, pohanchay gi jab nar-e-saqar*

*Ban ker sipar lay ga bacha, mah-e-mubarak al-wada'*

*Ab kooch hay paysh-e-nazar, ankhaun mayn ashk aatay hayn bhar*

*Kerta hay dil ah-o-baka, mah-e-mubarak al-wada'*

*Tu mah, Istighfar ka, aur taa'at-e-Ghaffar ka*

*Kuch bhi na ham say ho saka, mah-e-mubarak al-wada'*

*Ger zeest hay phir payain gey, wernah bahut pachhtayain gey*

*Tu ab hay rukhsat ho chala, mah-e-mubarak al-wada'*

*Rukhsat say hay dil pur-alam, furqat say jan per sakht gham*

*Shiddat say hay ranj-o-'ana, mah-e-mubarak al-wada'*

*Ta'reef kya koi karay, khaali nahin hay fazl say*

*Roz aur shab subh-o-masa, mah-e-mubarak al-wada'*

*'Ilmi na ki kuch bandagi, az bas kay hay shermindagi*

*Wa-hasrata wa-hasrata, mah-e-mubarak al-wada'*

### Important ruling on sermon

It is stated in the book '*Bahar-e-Shari'at*': Delivering sermon in any language other than Arabic or using any other language in addition to Arabic during the sermon is contrary to [i.e. against] a Sunnat-e-Mutawaarisah (i.e. a Sunnah that has always existed.) Likewise, couplets should not be recited during the sermon even in Arabic. However, on occasions, one or two advice-containing couplets may be recited. There is no harm in it.

Therefore, if one wishes to recite any type of couplets including the ones in farewell to Ramadan in Urdu, he may only recite them either before the sermon or after the Salah.

### Madani parable related to farewell to Ramadan

Before joining the Madani environment of Dawat-e-Islami, a young man from Bab-ul-Madinah Karachi was spending his life like ordinary youths. He did not have the mindset of offering Salah, nor did he have an Islamic appearance. He was wasting the precious moments of his life in heedlessness. In 1999, he took the examinations of matric. Then vacations started. After some days, Shab-e-Bara'at arrived and 'Kanz-ul-Iman Masjid' was inaugurated in his area, i.e. 'Dalmiya' where six Nawafil of Shab-e-Bara'at were offered after the Fard and Sunnah of Maghrib Salah. Then, in the blessed month of Ramadan, he along with the devotees of Rasool was privileged to attend the congregational I'tikaf organized by Dawat-e-Islami in the same under-construction Masjid. By the blessing of the I'tikaf, he learnt a considerable amount of religious knowledge. On the last day, 'farewell' was recited at the end of the month of Ramadan. Devotees of Rasool were overwhelmed. He also experienced the same feeling and continued to cry for a long time. Islamic brothers made him sit to eat dinner but he continued to sob. He was then blessed with adorning his head with the turban. Since then he has been associated with the Madani environment of Dawat-e-Islami. He travelled with many Madani Qafilahs and attended the 3-day Sunnah-inspiring Ijtima' held in Madina-tul-Awliya, Multan.

At the time of writing this parable, 4 Rajab-ul-Murajjab 1438 AH, he has been rendering his services as the Imam of a Masjid for four years. He also teaches academic subjects, Mathematics and English, at Jami'a-tul-Madinah Faizan-e-Muhammadi Gulshan-e-Mamar (Karachi).

!آَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ At the time of writing these words, he has been privileged to attend the congregational I'tikaf at the global Madani Markaz 'Faizan-e-Madinah' three times. Moreover, at the time of writing these words, he is also a division-level responsible Islamic brother of the education department in Dawat-e-Islami.

صَلُّوا عَلَي الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَي مُحَمَّد