

(5th episode of the content taken from the book of Ameer of
Ahl-us-Sunnah مجلس تاراجيم, "Blessings of Ramadan")



CORRECT TIMING OF SUHOOR

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Translated into English by
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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط

Du'a for Reading the Book

Read the following Du'a (supplication) before you study a religious book or an Islamic lesson, you will remember whatever you study, *إِنْ شَاءَ اللَّهُ*:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَأَنْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation

O Allah *عَزَّوَجَلَّ*! Open the door of knowledge and wisdom for us, and have mercy on us! O the One Who is the Most Honourable and Glorious!

(Al-Mustatraf, vol. 1, pp. 40)

Note:

Recite Durood once before and after the Du'a.

سحری کا درست وقت

Sahari ka Durust Waqt

CORRECT TIMING OF SUHOOR



THIS booklet was written by Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ** in Urdu. **The Translation Department of Dawat-e-Islami** has translated it into English. If you find any mistake in the translation or composing, please inform the Translation Department on the following postal or email address with the intention of earning reward [Sawab].

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Correct timing of Suhoor

An English translation of 'Sahari ka Durust Waqt'



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4th Publication: Ramadan-ul-Mubarak, 1441 AH – (May, 2020)
Publisher: Maktaba-tul-Madinah
Quantity: -
ISBN: -

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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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This content has been taken from Page no 76 to 100
of 'Blessings of Ramadan'.

Correct Timing of Suhoor

Du'a of Attar

O Allah Almighty! Whoever reads or listens to 36 pages of the booklet '*Correct timing of Suhoor*', grant him with the intercession of Ramadan and Quran, and honour him with eating great blessings in Jannat-ul-Firdaus in the neighbourhood of Your beloved Prophet ﷺ.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Excellence of Durood

Ameer-ul-Mu`mineen, Sayyiduna Umar Farooq-e-A'zam رَضِيَ اللَّهُ عَنْهُ has stated: 'Indeed, Du'a remains suspended between the earth and sky and nothing ascends from it until you recite

Durood upon your beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.' (Tirmizi, vol. 2, pp. 28, Hadees 486)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Intention of fast

Dear Islamic brothers! Intention is a precondition for fast. Therefore, 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. (Radd-ul-Muhtar, vol. 3, pp. 393)

Whether it is the fast of Ramadan, a Nafl fast or the fast of specified vows (Nazr-e-Mu'ayyan - i.e. one vows to keep a fast of a specific day for Allah Almighty, e.g. one says loud enough that he can hear himself that 'this year, I will fast every Monday of Rabi-ul-Awwal for Allah Almighty.' This is called Nazr-e-Mu'ayyan and fulfilling this vow is Wajib.), for the fasts of all these three kinds, if one makes the intention of fast anytime between the sunset and Shar'i midday (also known as Dahwa Kubra), the fast will be valid. (Radd-ul-Mukhtar, vol. 3, pp. 393)

How to ascertain Shar'i midday time (Dahwa Kubra)

The day you want to find Shar'i midday for, figure out the duration between the dawn and sunset of that day and divide that duration of time into two; the time of Midday will start as soon as the first half ends.

For example, the time of today's dawn is at sharp 5 a.m. and the sunset is at sharp 6 p.m. So, there is a duration of 13 hours between the dawn and sunset. Upon dividing this duration into two halves, we will get two halves of 6½ hours each. Now, add the first half of 6½ hours to 5 a.m. This way, the time of Shar'i midday will start right after 11:30 a.m. The intention of these three types of fast (mentioned above) cannot be made now. *(Radd-ul-Mukhtar, vol. 3, pp. 393, summarised)*

Except the above-mentioned three types of fasts, it is necessary to make the intention of all other types of fasts between the time of sunset and dawn (Subh-e-Sadiq). After the time of dawn, the intention will not be valid. For example, the fast for making up for the missed fast of Ramadan, the fast for expiation (Kaffarah), the fast for making up for a missed Nafl fast (a Nafl fast becomes Wajib upon starting it. Now, to break it without a valid Shar'i reason is a sin. In case of it breaking in any circumstances, whether it was due to a Shar'i reason or not, it is anyhow Wajib to make up for it), the fast for fulfilling an unspecified vow (Nazr-e-Ghayr Mu'ayyan – i.e. one did vow to fast for Allah **عَزَّوَجَلَّ** but did not specify a particular day. Fulfilling this vow is also Wajib. Fulfilling every Shar'i vow made for Allah **عَزَّوَجَلَّ** is Wajib, provided that the vow is made using those words loud enough for a person to hear it himself. For instance, saying 'I will keep one fast for Allah **عَزَّوَجَلَّ**.' Since a day has not been specified in it, therefore, whenever one fasts in his lifetime with the intention of fulfilling this vow, his vow

will be fulfilled. For a vow, it is a condition to utter it from the tongue, and it is also a condition that it should be uttered loud enough for a person to hear it himself. However, if someone utters his vow loud enough for himself to hear it but could not hear it due to deafness or any noise, etc., even then his vow will be valid. It is Wajib to fulfil this vow), etc., it is necessary to make the intention for all these types of fasts during the night time (between the time of sunset and dawn). *(Derived from Radd-ul-Mukhtar, vol. 3, pp. 393)*

Twenty Madani pearls regarding the intention of fast

1. The time of making the intention for Ramadan fasts, Nafil fasts and fasts of specified vows (Nazr-e-Mu'ayyan) starts after the sunset and remains until the time of Shar'i midday (Dahwa Kubra) begins. If one makes intention anytime during this time period, these fasts will be valid. *(Durr-e-Mukhtar wa Radd-ul-Mukhtar, vol. 3, pp. 393)*
2. Intention refers to the intent of heart, uttering it verbally is not a condition, but is preferable. If you make the intention for the fast of Ramadan at night, then say:

نَوَيْتُ أَنْ أَصُومَ غَدًا لِلَّهِ تَعَالَى مِنْ فَرَضِ رَمَضَانَ

Translation: I make the intention to keep tomorrow's Fard fast of Ramadan for Allah عَزَّوَجَلَّ.

3. If you make the intention in the morning (before the Shar'i midday), then say:

نَوَيْتُ أَنْ أَصُومَ هَذَا الْيَوْمَ لِلَّهِ تَعَالَى مِنْ فَرَضِ رَمَضَانَ

Translation: I make the intention to keep today's Fard fast of Ramadan for Allah عَزَّوَجَلَّ.

(Jauharah, vol. 1, pp. 175)

4. To utter the words of intention in Arabic will only be deemed as valid when one understands its meanings as well. Further, it shall also be remembered that making the intention verbally, no matter what language it is in, will only be valid when the intention is present in the heart as well at that time. *(ibid)*
5. Intention can also be made in one's mother tongue, whether it is in Arabic or any other language. At the time of making intention, it is a condition to have the intention in the heart. Otherwise, simply uttering memorised words inattentively will not make the intention valid. However, if someone utters the intention using the memorised words without having it present in the heart but also makes the intention in the heart later on within the stipulated time, then the intention will be valid. *(Radd-ul-Muhtar, vol. 3, pp. 332)*

6. If one makes intention during the day (before the Shar'i midday), then it is necessary to make the intention that I am fasting from the time of dawn (Subh-e-Sadiq). If one makes the intention in such a way that I am fasting from now onwards, not since dawn, then his fast will not be valid. *(Al-Jauhara, vol. 1, pp. 175; Radd-ul-Mukhtar, vol. 3, pp. 393)*
7. Only that intention, made in the day (before the Shar'i midday), will be valid in which one has not performed any such act from dawn to the time of making the intention that invalidates the fast. However, if one eats or drinks or engages in intercourse forgetfully after dawn, the intention will still be valid. *(Derived from Radd-ul-Mukhtar, vol. 3, pp. 367)*
8. Making such intention as 'If I'm invited to a meal tomorrow, then I won't fast and if I'm not invited, then I will fast' is not valid; you will not be deemed as a fasting person. *(Fatawa 'Aalamgiri, vol. 1, pp. 195)*
9. During the day of Ramadan, if somebody neither intended to fast nor intended that "I am not fasting", despite knowing that it is the holy month of Ramadan, his fast will not be valid. *(Fatawa 'Aalamgiri, vol. 1, pp. 195)*
10. If someone made the intention at any time in the night after the sunset, then he ate something within the night,

his intention will still remain valid. The first intention (he made) is sufficient, there is no need to make a new one.

(Jauhara, vol. 1, pp. 175)

11. During the night, if you made the intention to fast but afterwards firmly decided not to fast within the same night, then this will invalidate your first intention. If the intention [for fast] is not renewed and you remain hungry and thirsty like a fasting person throughout the day, then your fast will not be valid. *(Durr-e-Mukhtar, vol. 3, pp. 398)*
12. As mere intention of talking during Salah does not invalidate the Salah unless one talks, similarly, only intending to break the fast during fasting will not invalidate it unless one physically performs an action that invalidates the fast. *(Jauhara, vol. 1 pp. 175)*
13. Eating Suhoor is also making the intention, regardless of whether it is for the fast of Ramadan or any other fast. However, if one intends not to fast that day whilst eating Suhoor, then eating Suhoor will not be considered as intention. *(Ibid, pp. 176)*
14. It is necessary to make intention for every fast of Ramadan. If one makes the intention for the whole month of Ramadan 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)*

15. Except for the fast of Ramadan, specified vow (Nazr-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 Qada (i.e. missed) fasts of Ramadan, fasts for unspecified vow (Nazr-e-Ghayr Mu'ayyan), Qada of Nafl fasts, Qada of fasts for specified vow (Nazr-e-Mu'ayyan), fasts for expiation and fasts of Hajj-e-Tamattu'¹. Moreover, it is also necessary to make the intention of the specific fast that is meant to be kept. If you make the intention for any of these fasts in the morning (from dawn till before the Shar'i midday beings), then it will turn into a Nafl fast, and completing it will still be necessary. If you break it, making up for it (by fasting another day) will be Wajib, even if you were aware that

¹ There are three types of Hajj: 1. Qiran 2. Tamattu' 3. Ifrad. It is Wajib for the one performing Qiran and Tamattu' Hajj to perform the ritual sacrifice of the animal after performing Hajj as gratitude, whereas it is Mustahab for those performing Hajj-e-Ifrad. If those performing either of the first two types of Hajj (Qirān or Tamattu') are extremely Miskeen and destitute and have made the intention of performing Hajj-e-Qiran or Tamattu' but they neither have an animal worth of the ritual sacrifice nor the monetary amount and nor do they possess any such provisions which they can sell to sacrifice an animal, then ten fasts will be Wajib for them as a substitute for the animal sacrifice. Three fasts can be kept in the months of Hajj, i.e. between 1st Shawwal-ul-Mukarram and 9th Zul-Hijjah after wearing the Ihram, whenever one wants. It is not necessary to keep them consecutively. You can also have gaps in between them. It is better to fast on the 7th, 8th and 9th of Zul-Hijjah. The remaining 7 fasts can be kept at any time one wants to after 13th Zul-Hijjah, preferably after one reaches home.

this is not the fast you had intended for, but a Nafil one.
(Durr-e-Mukhtar, vol. 3, pp. 393)

16. You fast assuming that you have to make up for a missed fast but then you realise that this assumption was wrong. If you break your fast instantly, then there is no harm, nevertheless, it is still better to complete it. However, if you do not break the fast immediately, then the fast has become necessary. You cannot break it now. If you break it, making up for it will be Wajib. *(Radd-ul-Mukhtar, vol. 3, pp. 399)*
17. After the dawn, the intention for a Qada fast made in the night cannot be changed into the intention of a Nafil fast. *(ibid, p. 398)*. However, the intention can be changed during the night.
18. Making the intention of fast whilst offering Salah is also valid. *(Durr-e-Mukhtar wa Radd-ul-Mukhtar, vol. 3, pp. 398)*
19. If one has missed several fasts, then the intention should be like 'The first fast of that Ramadan' – 'The second fast of that Ramadan'. If he has missed some fasts in this year and some in the previous year, then the intention should be like 'The Qada of this Ramadan' – 'The Qada of that Ramadan.' Even if he does not specify the day and year, the fast will still be valid. *(Fatawa 'Aalamgiri, vol. 1, pp. 196)*

20. Allah عَزَّوَجَلَّ forbid, if you break a fast of Ramadan deliberately, then not only the Qada of that fast will become due on you, but to fast for 60 days as expiation for it (provided that the conditions of expiation are met) will also become due on you. Now, if you fast for 61 days without specifying the day of the Qada fast, then both, the Qada fast and the expiation fasts, will be valid. (*Fatawa 'Aalamgiri, vol. 1, pp. 196*)

Girl with beard

If you want to have the passion for learning the intentions of fasting and other deeds, please travel with the devotees of the Prophet in the Madani Qafilahs of Dawat-e-Islami, the Madani movement of the devotees of the Prophet, and gain the blessings of both worlds. For your persuasion, I present a pleasant and fragrant blessing which took place in a Madani Qafilah. An Islamic brother of Ranchor Line Bab-ul-Madinah (Karachi) gave the following account: Once in a three day Madani Qafilah of the devotees of the Prophet, there was also a 26 year old Islamic brother. He made a lot of supplications with great humility. When asked about it, he replied that he had only one daughter and a beard had started to grow on her face. Due to this, I am severely worried.

He further said that the cause of the problem could not be diagnosed despite having X-Rays and tests done and no treatment proved effective as yet. The participants of the

Qafilah supplicated for his daughter upon his request. Two days after the Madani Qafilah, when I met the same distressed Islamic brother, he happily informed me that due to the blessing of the Madani Qafilah, **الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ** the hair of his daughter's face had surprisingly disappeared altogether as if there were no hair at all.

Eating Sahari is Sunnah

Millions of thanks to Allah **عَزَّوَجَلَّ** who has granted us a great blessing in the form of fasting; and to gain energy, He Almighty not only permitted us to have Suhoor, but also kept a lot of reward of the Hereafter for us in it.

Some people are seen to be proudly saying in case of missing Suhoor: 'Today, we kept a fast without having Suhoor'. **O devotees of the Prophet!** This is nothing to be proud of. One should regret and feel remorse that Alas! I have missed a great Sunnah of the Beloved Prophet **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**.

Better than a thousand years' worship

Sayyiduna Shaykh Sharaf-ud-Din (known as Baba Bulbul Shah) **رَحِمَهُ اللهُ عَلَيْهِ** has said: 'Allah **عَزَّوَجَلَّ** has blessed me with so much strength that I can spend my whole life without eating, drinking and other provisions; but I avoid doing so because it isn't the Sunnah of the Holy Prophet **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**. **For me, following Sunnah is better than a thousand years of (Nafl)**

worship. Anyhow, the beauty of all deeds lies in following the Sunnahs of the Beloved Prophet ﷺ.

Suhoor after falling asleep was not allowed

In the beginning, a fasting person was allowed to eat and drink after the sunset only until he fell asleep. Once he went to sleep, he wasn't allowed to eat or drink after waking up. However, Allah عزَّوَجَلَّ had mercy upon His bondsmen and gave them the permission of Suhoor. Mentioning the reason for this, 'Allamah Maulana Sayyid Muhammad Na'eemuddin Muradabadi رحمه الله عليه has quoted the following account in the commentary of the Holy Quran, *Khazain-ul-'Irfan*:

Permission of Suhoor

Sayyiduna Sarmah Bin Qais رضي الله عنهما was a very hard working man. One evening, he رضي الله عنه returned home having worked all day long in his fields in the state of fast. He رضي الله عنه asked his wife for food. She began to prepare it. As he رضي الله عنه was tired, he fell asleep. When the food was cooked, his wife woke him up but he رضي الله عنه refused to eat because in those days, eating and drinking was not allowed for the one who had slept (after the sunset). Therefore, he رضي الله عنه fasted the next day without eating and drinking anything. He رضي الله عنه fell unconscious due to weakness. (*Tafseer Khazin, vol. 1, pp. 126*) So, the following verse was revealed regarding him:

وَكُلُوا وَاشْرَبُوا حَتَّىٰ يَتَبَيَّنَ لَكُمُ الْخَيْطُ

الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ۖ ثُمَّ أَتُوا الصِّيَامَ إِلَى الْيَلِّ

And eat and drink until the white thread (i.e. the light of dawn) becomes distinct to you from the black thread (darkness of night) at dawn, then complete the fast till nightfall (i.e. sunset)

[Kanz-ul-Iman (translation of Quran)] (Part 2, Surah Al-Baqarah, Ayah 187)

This blessed verse refers to the night as a ‘black thread’ and dawn as a ‘white thread’. This means that eating and drinking during the nights of Ramadan has been made Mubah (i.e. permissible) for you. (*Khazain-ul-Irfan, pp. 62*)

Dear Islamic brothers! From this, we have also learnt that fast has nothing to do with the Azan of Fajr, i.e. there is no justification for eating during the Azan of Fajr. You must stop eating and drinking altogether as soon as the dawn (Subh-e-Sadiq) breaks, whether the Azan has been called out or not, whether you can hear it or not.

Three sayings of the Holy Prophet ﷺ regarding Suhoor

1. Eat Suhoor to gain strength for fast and take rest during the day (i.e. in the afternoon) to gain strength for

worshipping at night. (*Sunan Ibn Majah, vol. 2, pp. 321, Hadees 1693*)

2. Three people will not be held accountable no matter how much they eat, provided that the food is Halal: (1) A fasting person at the time of Iftar. (2) The one who eats Suhoor (3) A warrior protecting the Islamic border in the path of Allah **عَزَّوَجَلَّ**. (*Mu'jam Kabeer, vol. 11, pp. 285, Hadees 12012*)
3. Suhoor is complete blessing, so do not leave it, even if it is that you drink a sip of water. Indeed, Allah **عَزَّوَجَلَّ** and His angels send mercy upon those who perform Suhoor. (*Musnad Imam Ahmad, vol. 4, pp. 88, Hadees 11396*)

Is Suhoor a condition for fast?

Suhoor is not a condition for fast. A fast can be valid even without Suhoor, however, it is not appropriate to miss Suhoor deliberately as it is depriving oneself from a great Sunnah. Moreover, eating to one's full is not necessary in Suhoor. Having a few dates and a little water with the intention of Suhoor is also sufficient.

Suhoor with dates and water

Sayyiduna Anas Bin Malik **رَضِيَ اللهُ عَنْهُ** states that the Holy Prophet **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** said to me at the time of Suhoor: 'I intend to fast,

give me something to eat'. So, I presented some dates and water in a bowl. (*As-Sunan-ul-Kubra Lin-Nasai, vol. 2, pp. 80, Hadees 2477*)

Performing Suhoor with dates is Sunnah

Dear Islamic brothers! **أَلْحَمْدُ لِلَّهِ** for a fasting person, Suhoor is one Sunnah itself, and performing Suhoor with dates is another Sunnah. The Noble Prophet **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** has persuaded to perform Suhoor with dates. Sayyiduna Saib Bin Yazeed **رَضِيَ اللهُ عَنْهُ** has narrated that the Noble Prophet **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** has said:

i.e. Dates are an excellent Suhoor (meal).

نِعْمَ السَّحُورُ التَّمْرُ

(Mu'jam Kabeer, vol. 7, pp. 159, Hadees 6689)

At another place, he **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** said:

*i.e. what a great Suhoor (meal) dates is
for a believer.*

نِعْمَ سَحُورُ الْمُؤْمِنِ التَّمْرُ

(Sunan Abi Dawood, vol. 2, pp. 443, Hadees 2345)

When is the time of Suhoor till?

A great Hanafi scholar, 'Allamah Maulana 'Ali Qaari **رَحِمَهُ اللهُ عَلَيْهِ** has said, 'Some (scholars) are of the opinion that the time for Suhoor begins at (Shar'i) midnight.' (*Mirqat-ul-Mafatih, vol. 4, pp. 477*)

Delay in Suhoor is superior, as Sayyiduna Ya'la Bin Murrah رضي الله عنه has narrated that the Holy Prophet صلى الله عليه وآله وسلم has said: 'Allah عز وجل keeps three things beloved:

1. Iftar without delay.
2. Delay in Sahari and
3. To place one hand over the other (while standing) in Salah.'

(Mu'jam Ausat, vol. 5, pp. 320, Hadeeth: 7470)

What is meant by 'delaying Suhoor?'

Dear Islamic brothers! To delay Suhoor is Mustahab, 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 delay in Suhoor?

The renowned commentator of the Holy Quran, Mufti Ahmad Yar Khan رحمته الله عليه has stated in *Tafseer-e-Na'eemi*, "This (delay) refers to the sixth part of the night.'

Again, another question arises as to how can we find out the sixth part of the night? The answer to this is that the duration from the sunset to dawn (Subh-e-Sadiq) is called the 'night.' Let's say for example, the sun sets at 7 p.m. and dawn occurs at 4 a.m., so the total duration of night will be of 9 hours. Now,

divide these 9 hours of the night into 6 equal parts. The duration of each part will be of 1½ hours. Now, performing Suhoor within the last 1½ hours before the dawn (i.e. between 2:30 a.m. to 4 a.m.) will be regarded as performing Suhoor with delay. The timing of Suhoor and Iftar keep changing every day. The method mentioned above can be used to ascertain the sixth part of the night as and when you want. If one performs Suhoor 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 Azan is for Salah, not to close fast

Some people keep eating even after the dawn and during the Azan, and some try hard to hear the Azan of a certain Masjid whether it is over or not, or they say: *Listen! The sound of that Masjid's Azan is still coming*, and eat something. If they do not eat anything, they at least drink water to so called 'close their fasts'. This doesn't 'close' the fast, in fact it leaves the fast 'completely open' and makes it invalid due to eating or drinking after the break of dawn. Such people gain nothing except bearing hunger and thirst the whole day. 'Closing the fast' has nothing to do with the Azan of Fajr. It is necessary to stop eating and drinking before the break of dawn, as the verse (mentioned previously) stated.

May Allah ﷺ grant every Muslim sound intellect and the ability to carry out the acts of worship, such as Salah, fasting etc., correctly after finding out their correct timings!

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Stop eating and drinking

Nowadays, many people rely on Azan and sirens for Suhoor and Iftar due to the lack of knowledge. In fact, some people close their fast only during the Fajr Azan. In order to resolve this common mistake, it will be very useful to make the following announcement every day three minutes before the break of dawn in a loud voice in Ramadan-al-Kareem in every Masjid:

First say,

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Then say the following three times: *'Devotees of the Prophet, please pay attention. The ending time of Suhoor today is (for example) 4:12 a.m. The time is about to end. Stop eating and drinking immediately. Do not wait for the Azan. The Azan is called out for Fajr Salah after the Suhoor time ends.'*

Everyone must keep in mind that Fajr Azan is called out after the break of dawn and it is not for closing the fast, but for Fajr Salah.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Intention to travel with Madani Qafilah eased difficulty

Dear Islamic brothers! Keep travelling in the company of the devotees of the Prophet with the Madani Qafilahs of Dawat-e-Islami, the Madani movement of the devotees of the Prophet.

إِنْ شَاءَ اللهُ this will bring you great blessings of this world as well as of the Hereafter.

Here is a faith-refreshing statement of an Islamic brother from Landhi (Bab-ul-Madinah, Karachi) about the blessing of Madani Qafilah. He has stated: The marriage of my elder 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 either as it could damage the prestige of my beloved Madani movement, Dawat-e-Islami, in case of delay in paying the debt.

One day, I was in extreme anguish. Having offered Zuhr Salah, I made the intention that 'If the problem of the shortage of money is resolved, I'll travel with a Madani Qafilah.' After finishing my Salah, I met people in the Masjid. While I was

busy in making individual effort, the Imam of the Masjid, who was also my uncle and was aware of my difficulty, called me and promised to provide money for the expenses of the marriage without me questioning him, **الْحَمْدُ لِلَّهِ**.

I travelled with a Madani Qafilah on the very next day. **الْحَمْدُ لِلَّهِ**
I was relieved of my worries just for making the intention to travel with a Madani Qafilah. 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, **الْحَمْدُ لِلَّهِ**.

*Qalb bhi shad ho, ghar bhi abaad ho
Shadiyan bhi rachayn, Qafilay mayn chalo
Qarz utar jaaye ga, khoob rizq aaye ga
Sab balaayn talayn, Qafilay mayn chalo*

(Wasail-e-Bakhshish, pp. 675)

*Hearts will rejoice, homes will enliven
Weddings will take place, travel with Qafilah
Debt will be paid off, sustenance will increase
All evils will be removed, travel with Qafilah*

صَلُّوا عَلَى الْحَبِيبِ **صَلَّى اللَّهُ عَلَى مُحَمَّدٍ**

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

Relief from debts

After every Salah, recite Surah Quraish seven times (with Durood once before and after) and make supplication. Even if the debt is as huge as a mountain, it will still get paid, **إِنْ شَاءَ اللَّهُ** **عَزَّوَجَلَّ**. Continue to recite it until the debt is paid.

Invocation for relief from debts

اللَّهُمَّ اكْفِنِي بِحَلَالِكَ عَنْ حَرَامِكَ وَأَغْنِنِي بِفَضْلِكَ عَمَّنْ سِوَاكَ

Translation: O Allah عَزَّوَجَلَّ, grant me Halal sustenance, save me from Haraam and with Your grace, make me independent of everyone apart from You.

Recite it eleven times after every Salah and hundred times in the morning and evening until the debt is paid off (with Durood once before and after).

It has been narrated that a Mukatab¹ said to Sayyiduna ‘Ali كَرَمَهُ اللهُ وَجْهَهُ الْكَرِيمُ: ‘I cannot pay for my release, please help me.’ He رَضِيَ اللهُ عَنْهُ replied: ‘Shall I not teach you a few words that the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ taught me? Even if you owe as much money as mount Seer², Allah عَزَّوَجَلَّ will pay (your debt) for you. You should invoke the following:

اللَّهُمَّ اكْفِنِي بِحَلَالِكَ عَنْ حَرَامِكَ وَأَغْنِنِي بِفَضْلِكَ عَمَّنْ سِوَاكَ

Translation: O Allah عَزَّوَجَلَّ, grant me Halal sustenance, save me from Haraam and with Your grace, make me independent of everyone apart from You.

(Jami’ Tirmizi, vol. 5, pp. 329, Hadees 3574)

Definitions of morning and evening: The duration from Shar’i midnight to the glimmering of the first ray of sun is called ‘morning’, and from the starting point of Zuhr time up to the sunset is called ‘evening.’

Madani suggestion: Grieved Islamic brothers should travel with the Madani Qafilahs of Dawat-e-Islami in the company of the devotees of the Prophet and supplicate there. If someone

¹ A slave who has signed a contract with his master to be set free in exchange of a payment. (*Jauharah, vol. 2, pp. 132*)

² The name of a mountain. (*An-Nihayah, pp. 61, vol. 3*)

cannot travel, for instance an Islamic sister, then they should make any male member of their family travel on behalf of them.

Iftar

One should not delay in Iftar when it is certain that the sun has set. Do not wait for any siren or Azan. Eat or drink something straightaway, but performing Iftar with fresh or dry date or water is Sunnah. It is stated in 'Fatawa Razawiyyah':

Question: What is the Sunnah to perform Iftar with?

Answer: With a date, and if it is not available, then with a dry date, and if that is not available either, then with water. (*Fatawa-e-Razawiyyah, vol. 10, pp. 628-629*)

Du'a of Iftar

After performing Iftar, i.e. after eating a date or drinking a little bit of water, recite the following Du'a as well with the intention of acting upon the Sunnah. The Holy Prophet ﷺ would recite this Du'a at the time of Iftar:

اللَّهُمَّ لَكَ صُومْتُ وَعَلَى رِزْقِكَ أَفْطَرْتُ

Translation: O Allah ﷻ, I fasted for You and performed Iftar with the sustenance provided by You.

(*Abu Dawood, vol. 2, pp. 447, Hadees 2358*)

In another blessed Hadees, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'O Ali! When you keep fast in the month of Ramadan, then recite this Du'a after Iftar:

اللَّهُمَّ لَكَ صُومْتُ وَعَلَيْكَ تَوَكَّلْتُ وَعَلَى رِزْقِكَ أَفْطَرْتُ

Translation: O Allah Almighty! I fasted for You, and had faith in You, and performed Iftar with the sustenance provided by You.

(Upon doing so), there will be reward written for you equal to the all fasting people and there will be no reduction in their reward either. (*Bughyat-ul-Bahis 'An Zawaid Musnad-il-Haris, vol. 1, pp. 527*) After this, make more Du'as as well if you can, as it is the time of acceptance.

Azan is not a condition for Iftar

Generally, it is a custom to recite the Du'a of Iftar before performing Iftar. However, Imam of Ahl-us-Sunnah, Maulana Shah Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ has presented his research in 'Fatawa Razawiyah, vol. 10, pp. 631' that the Du'a should be recited after performing Iftar.

Azan is not a condition for Iftar. Otherwise, how would people open their fast in the areas or cities where there are no Masajid or the sound of Azan does not reach there? Anyhow, Azan is called out for Maghrib Salah. The areas where there are

Masajid, it would be wonderful if the following method could be adopted there that as soon as the surety of sunset has been received, then the following announcement is made three times after calling out **صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ** loudly:

‘Devotees of the Prophet! Please perform Iftar.’

Five sayings of the Holy Prophet ﷺ regarding the virtues of Iftar

1. ‘People will always remain well as long as they hasten to perform Iftar.’ (*Sahih Bukhari, vol. 1, pp. 645, Hadees 1957*)

Excellent reward for serving someone with Iftar

2. ‘The one who serves (a Muslim with) Iftar, angels pray for his forgiveness during the month of Ramadan, and Jibraeel (عَلَيْهِ السَّلَام) prays for his forgiveness in Laila-tul-Qadr.’ (*Mu’jam Kabeer, vol. 6, pp. 262, Hadees 6162*)

Sign of Jibraeel عَلَيْهِ السَّلَام shaking hand

3. ‘The one who serves a person with Iftar in Ramadan with Halal earnings, angels send Durood upon him in every night of Ramadan, and Jibraeel (عَلَيْهِ السَّلَام) shakes hands with him on Laila-tul-Qadr. And the one whom Jibraeel (عَلَيْهِ السَّلَام) shakes hands with, his eyes well up with tears

and his heart becomes soft.’ (*Jamu’-ul-Jawami’*, vol. 7, pp. 217, *Hadees: 22534*)

4. ‘The one who serves a fasting person with water, Allah ﷺ will make him drink from my pond (Hawd), so he will not feel thirsty until he enters paradise.’ (*Sahih Ibn Khuzaymah*, vol. 3, pp. 192, *Hadees: 1887*)
5. ‘When anyone of you performs Iftar (i.e. breaks fast), he should do so with a fresh or dry date as it is blessing, and if you cannot get them, then perform Iftar with water as it is a purifier.’ (*Jami’ Tirmizi*, vol. 2, pp. 162, *Hadees 695*)

Iftar of the Holy Prophet ﷺ

Sayyiduna Anas رضى الله عنه has narrated: ‘The Holy Prophet صلى الله عليه وآله وسلم used to perform Iftar with fresh dates before the (Maghrib) Salah. If fresh dates were not available, then with a few dry dates, and if they were not available either, then he صلى الله عليه وآله وسلم would drink a few handfuls of water.’

(*Sunan Abi Dawood*, vol. 2, pp. 447, *Hadees 2356*)

Dear Islamic brothers! Blessed Ahadees persuade us to eat dates in Suhoor and Iftar. Indeed, dates contain innumerable blessings and cures for many diseases.

25 Madani pearls of dates

1. The Holy Prophet ﷺ has said, ‘The ‘Ajwah¹ of ‘Aliyah² contains cure for all diseases.’ According to a narration, ‘Eating seven ‘Ajwah dates daily for seven days is beneficial for leprosy.’ (*Al-Kamil Li-Ibn-e-‘Adi, vol.7, pp. 407*)
2. The Beloved Prophet ﷺ has said, ‘Ajwah date is from paradise; it contains cure for poison.’ (*Jami’ Tirmizi, vol. 4, pp. 17, Hadees 2073*) According to a narration of Bukhari, the one who eats seven ‘Ajwah dates in the morning before eating anything, even magic and poison will not be able to harm him that day. (*Sahih Bukhari, vol. 3, pp. 540, Hadees 5445*)
3. Sayyiduna Abu Hurairah رضى الله عنه has narrated, ‘By eating dates, appendicitis does not occur.’ (*Kanz-ul-‘Ummal, vol. 10, pp. 12, Hadees 28191*)
4. The Beloved Prophet ﷺ has said, ‘Eat dates in the morning before eating anything, it kills stomach worms.’ (*Al-Jami’-us-Sagheer, pp. 398, Hadees 6394*)
5. Sayyiduna Rabi’ Bin Khusaim رضى الله عنه has said, ‘To me, nothing contains more cure than a date for a pregnant

¹ The best type of date of Madinah

² The name of a place in Madinah-tul-Munawwarah towards Masjid-e-Quba

woman and honey for an ill person.’ (*Tafseer Durr-e-Mansoor, vol. 5, pp. 505*)

6. Sayyidi Muhammad Ahmad Zahabi رَحِمَهُ اللهُ عَلَيْهِ has said, ‘Feeding dates to a pregnant woman will make a baby-boy born who will be handsome, tolerant and polite, إِنَّ شَاءَ اللهُ.’
7. Dates are very beneficial for the one who has become weak due to hunger because they (i.e. dates) are full of nutrients. By eating dates, energy revives quickly. Thus, this is also a wisdom of performing Iftar with dates.
8. Drinking ice cold water in Iftar contains a very big risk of stomach problems and the swelling of liver. Eating dates before drinking cold water reduces this risk, however, one should not drink extremely cold water at all.
9. Eating dates and cucumber¹, and dates and watermelon together is proven from the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ². This also contains Madani pearls of wisdom. According to doctors, it removes physical weakness, weakness in intimacy, and scrawniness. Eating dates with butter is also proven from the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. (*Sunan Ibn Majah, vol. 4, pp. 41, Hadees 3334*)
10. Dates remove chronic constipation.

¹ Muslim, pp. 1130, Hadees 2043

² Shamail-e-Tirmizi, pp. 121, Hadees 190

11. Dates are useful for asthma and other diseases related to the heart, kidney, gall bladder, bladder and intestines. They treat phlegm, dryness of the mouth, and help the flow of urine.
12. Eating grinded dates with their seeds is beneficial for heart problems and cataract (eye disease).
13. Drinking date-soaked water cures liver diseases. This water is also effective for diarrhoea. (Leave the dates to soak in water overnight and then drink it in the morning before eating anything, but do not keep it in a freezer).
14. Eating dates after boiling them in milk is a nutrient that provides a lot of energy. It is very useful to overcome the weakness caused by an illness.
15. Wounds heal quickly by eating dates.
16. Date is an excellent medicine for jaundice.
17. Fresh and fully ripe dates cure bile problems and acidity.
18. Burn date seeds and turn them into a tooth powder. It makes teeth shiny and removes the foul odour of the mouth.
19. Applying the powder of burnt date-seeds onto wounds stops bleeding and helps the wounds heal.

20. Burning date seeds in fire and inhaling its smoke dries the warts of piles.
21. Using burnt date tree roots or leaves as a tooth powder is beneficial for toothache. Boiling the roots or leaves in water and rinsing the mouth with it is also effective for toothache.
22. If eating dates causes any side effect to someone, then he should eat them with pomegranate juice, poppy seeds or black pepper. **إِنْ شَاءَ اللَّهُ** it will be beneficial.
23. Eating half ripe and old dates together is harmful. Similarly, eating dates with grapes, currants, raisins or figs, eating a large quantity of dates in weakness immediately after recovering from an illness and eating dates whilst suffering from an eye disease are all harmful.
24. Do not eat more than approximately 60 grams of dates at one time. When eating old dates, one should open them up and check for small red insects. Therefore, clean it before eating them. It is Makruh to eat such dates without cleaning them which are suspected to have insects inside them.

Sellers often rub mustard oil on dates to make them shiny. Therefore, it is better to soak them in water for a few minutes to remove any fly droppings and dirt etc. Then wash them before eating. Fresh ripe dates from the tree

are more beneficial. (However, do not eat dates, rather any vegetable or fruits, without washing them. Otherwise, dust, droppings of flies and insects, and the effects of germ-full medicines can enter your stomach and become a means of diseases).

25. Do not throw away the seeds of the dates of Madina-tul-Munawwarah **رَادَهَا اللَّهُ شَرَفًا وَ تَعْظِيمًا**. Instead, put them in a respectful place or put them into a river. Rather, if possible, one should 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 Madina-tul-Munawwarah **رَادَهَا اللَّهُ شَرَفًا وَ تَعْظِيمًا**, then it belongs to Madinah. Therefore, it becomes an object of respect for the devotees of the Prophet.

Can everyone undergo the treatment mentioned in Hadees?

Dear Islamic brothers! Treatment through ‘dates’ for different diseases has been suggested in the aforementioned ‘25 Madani pearls of dates’. In this relation, reading next few lines with concentration will **إِنْ شَاءَ اللَّهُ** be beneficial.

Therefore, in relation to the Hadees, “**بِغِ الْحَبَّةِ السُّودَاءِ شِفَاءٌ مِنْ كُلِّ دَاءٍ إِلَّا السَّامَ**”, i.e. nigella seeds contain cure for every disease except for

death’, the famous commentator of the Holy Quran, Mufti Ahmad Yar Khan رَحْمَةُ اللهِ عَلَيْهِ states: ‘(Cure from) every disease refers to (a cure from) every phlegmy and fluid-related disease. Since nigella seeds are warm and dry, hence, they are beneficial for the fluid related (i.e. moist) and common cold diseases.’

He further says: ‘Here, it refers to **the common diseases of ‘Arabia.’** (Mirqat) i.e. Nigella seeds are beneficial for the common diseases of Arabia. Remember that the treatments mentioned in blessed Ahadees should be undertaken after the consultation of an expert doctor. Do not choose the same treatment (suggested to the people of Arabia) just based on (your) assumption, as our (medical) nature is different to that of the people of Arabia. (*Miraat, vol. 6, pp. 216-217*)

Moreover, it is also strongly emphasised that do not use any prescription given in this book without consulting with your doctor, even if that prescription is for the illness you are suffering from. Remember! The medical nature of people is different. It often happens that a medicine becomes a means of cure for a person and the same medicine becomes a means of death for another person. Therefore, only the doctor familiar with your body’s medical nature can decide which prescription will be suitable for you and which one isn’t suitable for you.

Du’a is accepted at the time of Iftar

Two sayings of the Holy Prophet ﷺ:

1. Indeed, there is such a Du'a for the fasting person at the time of Iftar that is not rejected. (*Ibn-e-Majah, vol. 2, pp. 250, Hadees 1753*)
2. Three people's Du'a is not rejected:
 - ❖ The Du'a of a just ruler
 - ❖ The Du'a of a fasting person at the time of Iftar.
 - ❖ The Du'a of an oppressed person.

The Du'a of these three people is lifted above the clouds by Allah ﷻ and the gates of heavens are opened for it and Allah ﷻ says, 'I swear by My glory! I will definitely help you, even though it may be with a little delay.' (*Ibid, pp. 349, Hadees 1752*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

All we worry about is eating!

Dear fast observers! اَلْحَمْدُ لِلّٰهِ Du'a is answered at the time of Iftar. Alas! Our Nafs faces a very tough trial at this time of acceptance as we usually have a great variety of fruits, fried items and drinks in front of us at that time. As we are extremely hungry and thirsty, we start to devour food as soon as the sun sets getting heedless of Du'a. Let alone Du'a, some

Islamic brothers indulge so much in eating during Iftar time that they don't even get the full Jama'at of Maghrib Salah; and some are so lazy that, Allah عَزَّوَجَلَّ forbid, they even miss the whole Jama'at and offer Maghrib Salah at home!

O seekers of paradise! Do not be so heedless! Offering Salah with Jama'at has been greatly emphasised by Shari'ah. Always remember! It is a sin to miss the first Jama'at of Masjid's five time daily Salah without a Shar'i reason.

After performing Iftar with food, it is necessary to clean your mouth for Salah

It is better to do Iftar with one date or so and then clean your mouth properly and join the Jama'at of Salah. These days people eat fruits, fried things etc. in the Masjid and join Jama'at without cleaning their mouths properly, whereas there shouldn't be a single grain of food or taste in the mouth (when offering Salah).

My master, A'la Hadrat, Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ has stated, 'Several Ahadees state that 'When a man stands to offer Salah, an angel places his mouth onto his mouth and whatever he recites, comes out of his mouth and enters the angel's mouth. At that time, if any food 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 hearts and minds, the most Generous and Kind صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘When any of you stands to offer Salah at night, he should perform Miswak, because when he recites the Holy Quran in Salah, an angel places his mouth onto his [i.e. reciter’s] mouth and whatever comes out of his mouth enters the angel’s mouth.’¹

In ‘Kabeer’, Imam Tabarani has quoted Sayyiduna Abu Ayyub Ansari رَضِيَ اللهُ عَنْهُ as saying, ‘There is nothing more troublesome for the two angels than seeing their companion offering Salah with bits of food stuck between his teeth.’ (*Mu’jam Kabeer*, vol. 4, pp. 177, *Hadees: 4061 - Fatawa Razawiyyah (Mukharrajah)*, vol. 1, pp. 624-625)

It is usually hard for the people performing Iftar in Masjid to clean their mouths properly, as if they try to do so, they may well lose the Jama’at. It is, therefore, suggested to perform Iftar with just a date or two and some water and move 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 too. If there’s not enough time to clean the mouth properly, then it is safer to perform Iftar with only water.

¹ Shu’ab-ul-Iman, vol. 2, pp. 381, Hadees 2117

I love those fasting people a lot who sit in the first row of the Masjid before the sunset with some water taking no interest in delicious food; as this way, they will not only be free from performing Iftar quickly, but their mouth will also remain clean and they will also succeed in offering Salah in the first row of the Masjid with the first Takbeer.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

FOR BECOMING A PIOUS AND SALAH-OFFERING MUSLIM

Spend the whole night in the weekly Sunnah-Inspiring Ijtimā' of Dawat-e-Islami held every Thursday after Salat-ul-Maghrib in your city, for the pleasure of Allah عزوجل with good intentions. In order to learn Sunnahs, make it your routine to travel with a 3-day Madani Qafilah every month with the devotees of Rasool, to fill out the Madani In'amaat booklet every day practising Fikr-e-Madinah and to submit it to the relevant responsible Islamic brother of your locality on the first date of every Madani month.

My Madani Aim: 'I must strive to reform myself and people of the entire world, **إِن شَاءَ اللَّهُ عزوجل**.' In order to reform ourselves, we must act upon Madani In'amaat and to strive to reform people of the entire world, we must travel with Madani Qafilahs. **إِن شَاءَ اللَّهُ عزوجل**.



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