



8 th episode of the content taken from the book of
Ameer-e-Ahl-e-Sunnat رحمۃ اللہ علیہ, "Blessings of Ramadan"



Purified from sins



Shaykh-e-Tarbiyat, Ameer-e-Ahl-e-Sunnat
Founder of Dawat-e-Islami, Allamah Maulana Abu Bilal

MUHAMMAD ILYAS
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Translated into English by
Majlis-e-Tarajim (Dawat-e-Islami)

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

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 عَزَّوَجَلَّ*:

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 Salat-‘Alan-Nabi ﷺ once before and after the Du'a.

گناہوں سے پاک صاف

Gunahon say Pak Saaf

PURIFIED FROM SINS

THIS speech was delivered by Shaykh-e-Tareeqat Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qaadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ in Urdu. **Translation Department** 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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Purified from sins

An English translation of 'Gunahon say Pak Saaf'



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Table of Contents

PURIFIED FROM SINS

Du'a of 'Attar	1
Virtue of Durood	1
THREE VIRTUES OF SIX FASTS AFTER EID	2
Pure like a new born baby	2
As if he fasted for his entire life	2
Kept fasts throughout the year.....	2
When to keep six fasts (in Shawwal) after Eid?	2
Virtues of the first ten days of Zul-Hijjah	3
Four Ahadees regarding the virtues of Zul-Hijjah	3
Fasts of the days of Beed (13 th , 14 th and 15 th the month).....	5
Three narrations regarding the fasts of the days of Beed	5
Five sayings of the Holy Prophet ﷺ regarding the fasts of the days of Beed	6
Would pray for his death.....	7
Five Ahadees about fasting on Mondays and Thursdays.....	8
Three virtues of fasting on Wednesday and Thursday.....	11
Three Ahadees on the virtues of fasting on Wednesday, Thursday and Friday	12
Four virtues of fasting on Friday	12
3 sayings of the Holy Prophet ﷺ on the prohibition of fasting on Friday alone.....	14

A Fatwa regarding Friday	16
Fasts of Saturday and Sunday.....	17
Thirteen Madani pearls of Nafil fasts.....	18
Keeping fast every single day.....	21
Commentary of the Hadees.....	21

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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This content has been taken from the book
'Blessings of Ramadan'.

PURIFIED FROM SINS

Du'a of 'Attar

O Allah! Whoever reads or listens to 22 pages of the booklet 'Purified from sins', purify him from sins and enter him in Jannat-ul-Firdaus without accountability.

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Virtue of Durood

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: 'He who recites Durood upon me once, Allah Almighty showers ten mercies upon him.' (*Muslim, pp. 216, Hadees 408*)

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوْا عَلَيَّ الْحَبِيْبِ

THREE VIRTUES OF SIX FASTS AFTER EID

Pure like a new born baby

1. ‘The one who fasted in Ramadan and then for six days in Shawwal gets cleansed from sins as if he was born from his mother’s womb today.’ (*Majma’-uz-Zawaid, vol. 3, pp. 425, Hadees 5102*)

As if he fasted for his entire life

2. ‘Whoever keeps fasts of Ramadan and then keeps six fasts in Shawwal, it is as if he has kept fasts for his entire life.’ (*Sahih Muslim, pp. 592, Hadees 1164*)

Kept fasts throughout the year

3. ‘The one who kept six fasts after Eid-ul-Fitr (in Shawwal) has fasted for the entire year because whoever brings one good deed will get ten rewards (for it). So, the fast of the month of Ramadan is equal to ten months, and two months’ reward is given for these six fasts (of Shawwal). Thus, it adds up to the fasts of the entire year.’ (*As-Sunan-ul-Kubra Lin-Nasa’i, vol. 2, pp. 162-163, Hadees 2860-2861*)

When to keep six fasts (in Shawwal) after Eid?

Dear Islamic brothers! Sadr-ush-Shari’ah Badr-ut-Tareeqah ‘Allamah Maulana Mufti Muhammad Amjad ‘Ali A’zami

رَحْمَةُ اللَّهِ عَلَيْهِ has stated in a footnote of ‘Bahar-e-Shari’at’: ‘It is better to keep these six fasts separately, but there is no harm even if somebody keeps six fasts consecutively after Eid-ul-Fitr either.’ (*Durr-e-Mukhtar, vol. 3, pp. 485, Bahar-e-Shari’at, vol. 1, pp. 1010*)

Khalil-e-Millat, ‘Allamah Maulana Muhammad Khalil Khan Qadiri Barakati رَحْمَةُ اللَّهِ عَلَيْهِ has stated, ‘Though there is no harm in keeping these fasts consecutively after Eid-ul-Fitr, however, it is better to keep them separately, i.e. one after Eid-ul-Fitr, then two in every week. And if one takes the whole month to keep these six fasts, it seems even more appropriate.’ (*Sunni Bahashti Zaiwar, pp. 347*)

In short, one can keep these six fasts whenever he wants in the whole month of Shawwal except the day of Eid-ul-Fitr.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Virtues of the first ten days of Zul-Hijjah

It is stated in Fatawa Razawiyyah, vol. 10, pp. 649: For pious deeds like fasting, etc., the first ten days of Zul-Hijjah are most superior after Ramadan-al-Kareem.

Four Ahadees regarding the virtues of Zul-Hijjah

1. ‘No deed performed in any other day is liked by Allah عَزَّوَجَلَّ more than the deed performed during these ten

days.’ The blessed companions رَضِيَ اللهُ عَنْهُمْ asked, ‘O prophet of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Not even Jihad in the path of Allah Almighty?’ He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, ‘And not even Jihad in the path of Allah Almighty, except the one who leaves with his life and wealth and does not bring anything back.’ (i.e. only that Mujahid will be better who succeeds in sacrificing his life and wealth). (*Sahih Bukhari, vol. 1, pp. 333, Hadees 969*)

2. ‘Allah عَزَّوَجَلَّ does not like to be worshipped in any other day more than the (first) ten days of Zul-Hijjah. The fast of any one of these days is equivalent to a year’s fasts and the night Salah during any one of these nights is equivalent to Laila-tul-Qadr. (*Jami’ Tirmizi, vol. 2, pp. 192, Hadees 758*)
3. ‘I have hope in the mercy of Allah عَزَّوَجَلَّ that the fast of ‘Arafah (9th Zul-Hijjah) removes the sins of the previous year and the next year.’ (*Sahih Muslim, pp. 590, Hadees 1126*)
4. ‘The fast of ‘Arafah (9th Zul-Hijjah) is equal to one thousand fasts.’ (*Shu’ab-ul-Iman, vol. 3, pp. 357, Hadees 1162*) (However, this fast is Makruh for the hajj-pilgrim present in the plains of ‘Arafat.)

Sayyiduna Abu Hurairah رَضِيَ اللهُ عَنْهُ narrates that the Prophet of Rahmah, the Intercessor of Ummah, the Owner of Jannah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ forbade (Hajj-pilgrims)

from fasting on the day of ‘Arafah (i.e. 9th Zul-Hijjah) in ‘Arafat. (*Sahih Ibn Khuzaymah, vol. 3, pp. 292, Hadees 2101*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Fasts of the days of Beed (13th, 14th and 15th the month)

Every Islamic brother and sister should fast at least three days every Madani (Islamic) month as it contains countless worldly and religious benefits. It is better to keep these fasts during the days of Beed, i.e. the 13th, 14th and 15th of (every) lunar month.

Three narrations regarding the fasts of the days of Beed

1. Mother of believers, Sayyidatuna Hafsah رَضِيَ اللَّهُ عَنْهَا has narrated that there were four things that the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ never missed: (1) The fast of ‘Ashura (2) The fasts of ‘Asharah-e-Zul-Hijjah¹ (3) Three fasts in every month and (4) Two Rak’ats (i.e. Sunnahs) before (the Fard of) Fajr. (*Sunan Nasa’i, pp. 395, Hadees 2413*)
2. Sayyiduna Ibn ‘Abbas رَضِيَ اللَّهُ عَنْهُمَا has narrated that the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would never be without a fast during the days of Beed, regardless of whether he was travelling or not. (*Sunan Nasai, pp. 386, Hadees 2342*)

¹ This part of Hadees ‘the fasts of ‘Asharah-e-Zul-Hijjah’ refers to the fasts of the first nine days of Zul-Hijjah. Otherwise, it is Haraam to fast on 10th Zul-Hijjah.

3. Mother of believers, Sayyidatuna ‘Aaishah Siddiqah رَضِيَ اللهُ عَنْهَا has narrated: ‘The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would keep fasts on Saturday, Sunday and Monday in one month, and on Tuesday, Wednesday and Thursday in the following month. (*Jami’ Tirmizi, vol. 2, pp. 186, Hadees 746*)

Five sayings of the Holy Prophet ﷺ regarding the fasts of the days of Beed

1. ‘The way you have a shield for protection during a fight, similarly, fast is your shield from Hell, and keeping fasts for **three days every month** are the best fasts.’ (*Sahih Ibn Khuzaymah, vol. 3, pp. 301, Hadees 2125*)
2. **Fasting three days** every month is like fasting for the entire life. (*Sahih Bukhari, vol. 1, pp. 649, Hadees 1975*)
3. The fasts of **Ramadan** and that of three days every month remove the **evil of chest** (i.e. like hypocrisy). (*Musnad Imam Ahmad, vol. 9, pp. 36, Hadees 23132*)
4. Whoever can **fast three days** every month should do so because every fast removes ten sins and cleanses (the sinner) from sins as water cleanses clothes. (*Mu’jam Kabeer, vol. 25, pp. 35, Hadees 60*)
1. When you are to keep **three fasts** in a month, then do so on the 13th, 14th and 15th. (*Sunan Nasa’i, pp. 396, Hadees 2417*)

Would pray for his death

Dear Islamic brothers! In order to make the habit of fasting in the days of Beed, practicing Sunnahs and performing other good deeds, please join the Madani environment of Dawat-e-Islami, the Madani movement of the devotees of the Prophet. Just watching the Madani activities from the sidelines will not prove to be so effective, please travel with Sunnah-Inspiring Madani Qafilahs with the devotees of the Prophet, take part in the collective I'tikaf of Ramadan as well, you will experience so much spiritual peace that you will be amazed, **إِنْ شَاءَ اللَّهُ**.

Listen to how even extremely wicked people become pious due to the blessing of joining the Madani environment of Dawat-e-Islami. An Islamic brother of Thul, (Bab-ul-Islam, Sindh) was an extremely wicked and evil person. He used to quarrel with people over trivial matters. All the neighbours were distressed due to his misdeeds and his family was so fed up of him that they used to pray for his death.

Luckily, making individual efforts, some Islamic brothers invited him to take part in the collective I'tikaf of Ramadan, which he agreed to out of courtesy. Thereafter, he sat I'tikaf with the devotees of the Prophet in Ramadan (1420 A.H., corresponding to 1999 AD) in Memon Masjid 'Attarabad. During the I'tikaf, He learnt about the method of Wudu, Ghusl, Salah, the rights of Allah **عَزَّوَجَلَّ**, those of the people

and about the honour of a Muslim. Sunnah-Inspiring speeches and heart-rending Du'as shook him to the core! With remorse, he repented of his previous sins and developed a desire to perform good deeds.

أَلْحَمْدُ لِلَّهِ, he grew the symbol of the love of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, i.e. a beard, adorned his head with a turban and became passionate in calling people towards righteousness instead of fighting and quarrelling.

*Aao aa kar gunahaun say taubah karo
Madani Mahaul mayn kar lo tum I'tikaf
Rahmat-e-Haq say daaman tum aa kar bharo
Madani Mahaul mayn kar lo tum I'tikaf*

*To repent of sins and immorality
Do I'tikaf in the Madani environment
To be blessed by Divine mercy
Do I'tikaf in the Madani environment*

(Wasail-e-Bakhshish, pp. 640)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Five Ahadees about fasting on Mondays and Thursdays

1. Sayyiduna Abu Hurairah رَضِيَ اللهُ عَنْهُ has reported that the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: 'Deeds are

presented on **Monday** and **Thursday** (in the court of Allah ﷺ), so I like for my deeds be presented at the time when I am fasting. (*Mirat, vol. 3, pp. 188*)

2. The Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind ﷺ would fast on **Monday** and **Thursday**. When asked about the reason for this, he ﷺ replied, ‘In these two days, Allah ﷻ forgives every Muslim, except those two Muslims who end ties with each other. Regarding them, He ﷻ says to the angels, ‘leave them until they reconcile.’ (*Sunan Ibn Majah, vol. 2, pp. 344, vol. 2, Hadees 1740*)

Under this blessed Hadees, the renowned commentator of the Holy Quran, Hakeem-ul-Ummat, Mufti Ahmad Yar Khan رَحْمَةُ اللهِ عَلَيْهِ states in *Mirat*, vol. 3, pp. 196: ‘سُبْحَانَ اللهِ! Both these days are extremely dignified and blessed; and why wouldn't they be as they (i.e. the days) are associated to those who are dignified. ‘Thursday’ is just next to Friday, and the day when Sayyidatuna Amina رَضِيَ اللهُ عَنْهَا conceived. And ‘Monday’ is the day of the birth of the Holy Prophet ﷺ as well as the day of the revelation of Quran.’

3. The mother of believers, Sayyidatuna ‘Aaishah Siddiqah رَضِيَ اللهُ عَنْهَا has stated: The Beloved Prophet ﷺ

would especially look after the fast of **Monday** and **Thursday**. (*Jami' Tirmizi, vol. 2, pp. 186, Hadees 745*)

4. Sayyiduna Abu Qatadah رَضِيَ اللهُ عَنْهُ has stated: The Prophet of Rahmah, the Intercessor of Ummah, the Owner of Jannah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was asked about the reason for keeping fast on Monday, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied: 'I was born on this day and revelation was revealed upon me on this day.' (*Sahih Muslim, pp. 591, Hadees 198 - 1162*)
5. The slave of Sayyiduna Usamah Bin Zaid رَضِيَ اللهُ عَنْهُمَا has stated: Sayyiduna Usamah Bin Zaid رَضِيَ اللهُ عَنْهُ would not miss the fast of **Monday** and **Thursday** even while travelling. I asked him: 'Why do you keep a fast on **Monday** and **Thursday** even in such an old age.' He رَضِيَ اللهُ عَنْهُ replied: 'The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ used to keep a fast on **Monday** and **Thursday**.' I (Usamah Bin Zaid رَضِيَ اللهُ عَنْهُ) asked, 'O Prophet of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! What is the reason for you to keep a fast on **Monday** and **Thursday**?' He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, 'The deeds of people are presented (in the court of Allah عَزَّوَجَلَّ) on **Monday** and **Thursday**.' (*Shu'ab-ul-Iman, pp. 392, Hadees 3859*)

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Three virtues of fasting on Wednesday and Thursday

1. Sayyiduna ‘Abdullah Ibn ‘Abbas رَضِيَ اللهُ عَنْهُمَا narrates that the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: ‘The one who keeps the fasts of **Wednesday** and **Thursday**, deliverance from Hell is written for him. (*Musnad Abi Ya’la, vol. 5, pp. 115, Hadees 5610*)
2. Sayyiduna Muslim Bin ‘Ubaidullah Qarashi رَضِيَ اللهُ عَنْهُ has narrated from his honourable father رَضِيَ اللهُ عَنْهُ that either he asked the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ himself or someone else asked, ‘O Prophet of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Shall I fast every day?’ He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ remained silent. He asked again but the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ remained silent again. When he asked for the third time, the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ asked, ‘Who asked about fast?’ He replied, ‘Me, O Prophet of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.’ He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, ‘Verily, your family has a right over you; keep the fasts of Ramadan and its following month (i.e. Shawwal) and every **Wednesday** and **Thursday**. If you do so, it will be as if you have fasted forever.’ (*Shu’ab-ul-Iman, vol. 3, pp. 395, Hadees 3868*)
3. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: ‘Whoever kept the fasts of Ramadan, Shawwal, **Wednesday** and **Thursday** will enter paradise.’ (*Sunan Kubra Lin-Nasa’i, vol. 2, pp. 147, Hadees 2778*)

Three Ahadees on the virtues of fasting on Wednesday, Thursday and Friday

1. 'Whoever fasted on Wednesday, Thursday and Friday, Allah ﷺ will make a house for him in paradise whose exterior will be visible from the inside and interior from the outside.' (*Mu'jam-e-Awsat, vol. 1, pp. 87, Hadees 253*)
2. 'Allah ﷺ will make a palace of pearls, rubies and emeralds for the one who keeps the fasts of Wednesday, Thursday and Friday; and freedom from Hell will be written down for him. (*Shu'ab-ul-Iman, vol. 3, pp. 397, Hadees 3873*)
3. Whoever keeps a fast on Wednesday, Thursday and Friday and then gives charity on Friday (whether it be) a little or more, he shall be forgiven for his sins and become as pure as he was the day his mother gave him birth. (*Ibid, Hadees 3872*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Four virtues of fasting on Friday

1. 'Whoever keeps a fast of Friday, Allah ﷺ will grant him the reward equal to the 10 days of the afterlife, and they are not like the days of this world.' (*Shu'ab-ul-Iman, vol. 3, pp. 393, Hadees 3862*)

It is stated in Fatawa Razawiyah, vol. 10, pp. 653: When (the fast of) Thursday or Saturday is also joined together with (the fast of) Friday, it is narrated that **it is equal to the fasts of ten thousand years.**

2. ‘Whoever offered Salat-ul-Jumu’ah, kept fast of that day, inquired after an ill person, walked with a funeral and witnessed a Nikah, paradise has become Wajib for him.’
(Mu’jam Kabeer, vol. 8, pp. 97, Hadees 7484)
3. ‘The one who is in the state of fast on Friday morning, inquires after an ill person, walks with a funeral and donates charity, he makes paradise Wajib for himself.’
(Shu’ab-ul-Iman, vol. 3, pp. 393, Hadees 3864)
4. ‘Whoever kept fast, inquired after an ailing person, fed a poor person and walked with a funeral would remain safe from sins for 40 years.’ *(Shu’ab-ul-Iman, pp. 394, vol. 3, Hadees 3865)*

This part of the Hadees ‘*would remain safe from sins for 40 years*’ either refers to the fact that he will only perform pious deeds or even if he commits sins, then he will be blessed with such repentance that will wipe away his sins.

Sayyiduna ‘Abdullah Bin Mas’ud رضي الله عنه has said that the Prophet of Rahmah, the Intercessor of Ummah

صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ very rarely missed the fast of Friday.
(*Shu'ab-ul-Iman*, pp. 394, vol. 3, *Hadees* 3865)

Dear Islamic brothers! As one should fast a day before or after the fast of 'Ashura, same is required for Friday as well, because specifically fasting on Friday or Saturday alone (the summary of its ruling is coming ahead) is Makruh Tanzeehi (i.e. disliked). However, if a particular date (such as 15th Sha'ban, 27th Rajab etc.) falls on a Friday or Saturday, then there is no harm in fasting on Friday or Saturday alone in this case.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللّٰهُ عَلَى مُحَمَّدٍ

3 sayings of the Holy Prophet ﷺ on the prohibition of fasting on Friday alone

1. 'Do not specify Friday night amongst other nights for standing (in Salah), and do not specify Friday amongst other days for fasting, but when it is the fast you have to keep.' (*Sahih Muslim*, pp. 576, *Hadees* 1144)

Under this part of the Hadees '*Do not specify Friday night amongst other nights for standing (in Salah)*', the renowned commentator of the Holy Quran, Hakeem-ul-Ummat, Mufti Ahmad Yar Khan رَحْمَةُ اللّٰهِ عَلَيْهِ states in *Mirat*, vol. 3, pp. 187: 'i.e. it is not forbidden to worship on Friday

night, rather, it is inappropriate not to worship at all in other nights as it is a proof of heedlessness. Since the night of Friday is the most sacred night, hence, there was a risk that people may specify it for optional acts of worship. That is the reason why only this night was mentioned with name.

2. ‘None of you should fast on Friday at all, but when you join a day before or after it.’ (*Sahih Bukhari, vol. 1, pp. 653, Hadees 1985*)
3. ‘The day of Friday is Eid for you, do not keep a fast on this day unless you keep a fast before or after it as well.’ (*Attargheeb Wattarheeb, vol. 2, pp. 81, Hadees 11*)

We learn from the aforementioned Ahadees that we should not keep a fast on Friday alone. However, this prohibition only applies when one keeps a fast specifically only on a Friday. If it wasn’t kept specifically, e.g. a person had a day off on Friday and taking advantage of the day off, he kept the fast on Friday, then there is no harm in it.

The renowned commentator of the Holy Quran, Hakeem-ul-Ummat, Mufti Ahmad Yar Khan رحمته الله عليه states in Mirat, vol. 3, pp. 187: ‘For example, a person is used to fasting on every 11th or 12th of the month, and

Friday coincidentally also falls on those dates. Now, one may keep the fast. It will not be considered as a disliked act.'

A Fatwa regarding Friday

In this regard, below is presented an informative question and answer from Fatawa Razawiyyah, vol. 10, pp. 559:

Question: What do the scholars of Islam state regarding the following matter: How is it to keep an optional fast on Friday? One person kept a fast on Friday and the other person said that Friday is the Eid of believers. It is Makruh to keep a fast on this day. He forced him to break his fast in the afternoon and showed him the book 'Sirr-ul-Quloob' as a reference where it states it being Makruh. In this situation, is there any expiation due on the one who broke his fast? And the one who made him break the fast, is he at fault or not?

Answer: To keep a fast on Friday specifically with the intention that it is Friday today and one should specially keep the fast of this day is Makruh. However, the element of dislike is not such that would necessitate breaking it. And if the intention of keeping the fast was not to specify it (with Friday), then there is no element of dislike involved in it at all. As for the other person, if he was not aware of the

(element of disliking in the) intention, then his objection would be utter foolishness, and making the other person break his fast is a great dare to violate the bounds of Shari'ah. And even if he was aware of it, then it was enough for him to inform him of the ruling, not to make him break his fast, and that too in the afternoon. No one else has this right (of making one break his Nafl fast) except for one's parents. Both, the one who broke his fast and the one who made him break it, became sinners. The one who broke it needs to make up for the missed fast, there is no expiation for it at all. **وَاللَّهُ تَعَالَىٰ أَعْلَمُ**

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Fasts of Saturday and Sunday

Sayyidatuna Umm-e-Salamah **رَضِيَ اللَّهُ عَنْهَا** has said that the Holy Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** would fast on Saturday and Sunday, and say: 'These two (Saturday and Sunday) are the days of Eid of the disbelievers and I want to oppose them.' (*Sahih Ibn Khuzaymah, vol. 3, pp. 318, Hadees 2167*)

Fasting on Saturday alone is prohibited. Sayyiduna 'Abdullah Bin Busr **رَضِيَ اللَّهُ عَنْهُ** has narrated from his sister **رَضِيَ اللَّهُ عَنْهَا** that the Holy Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** has said: 'Do not fast on Saturday unless it is an obligatory (Fard) fast.'

Sayyiduna Imam Abu 'Isa Tirmizi رَحْمَةُ اللَّهِ عَلَيْهِ has stated that this Hadees is 'Hasan' and the prohibition here refers to a person making the fast of Saturday specific, as the Jews respect this day. (*Jami' Tirmizi, vol. 2, pp. 186, Hadees 744*)

Thirteen Madani pearls of Nafl fasts

1. If parents prevent their son from Nafl fast due to the fear of his illness, the son should obey them. (*Rad-dul-Muhtar, vol. 3, pp. 478*)
2. A wife cannot keep a Nafl fast without her husband's permission. (*Durr-e-Mukhtar, vol. 3, pp. 477*)
3. By beginning a Nafl fast intentionally, it becomes Wajib to complete it. If it is broken, it will be Wajib to make up for it. (*Durr-e-Mukhtar, vol. 3, pp. 473*)
4. If a Nafl fast became invalid unintentionally, not deliberately, for example, a woman's menses began during her fast, the fast will become invalid and it will be Wajib to make up for it. (*Durr-e-Mukhtar, vol. 3, pp. 473*)
5. It is not permissible to break a Nafl fast without a valid exemption. If a fasting host realises that the guest will resent if he does not eat with the guest, or if a fasting guest realises that the host will resent in case of him not eating with the host, it is a valid exemption for breaking the Nafl fast, provided that the fast is broken before the Islamic

midday (Dahwa Kubra) and the one breaking the fast is certain to make up for it later. (*Durr-e-Mukhtar, Rad-dul-Muhtar, vol. 3, pp. 475-476*)

6. Due to parents getting angry, one can break a Nafl fast before 'Asr, not after 'Asr. (*Durr-e-Mukhtar, vol. 3, pp. 477*)
7. If a fasting person is invited to a meal by an Islamic brother, he can break his Nafl fast before the Islamic midday, but it will be Wajib for him to make up for it later. (*Durr-e-Mukhtar, vol. 3, pp. 473, 477*)
8. 'If I'm invited to a meal, then I'll not fast but if I'm not invited anywhere, then I will fast', this type of intention is invalid. He will not be deemed as a fast observing person. (*Fatawa 'Aalamgiri, vol. 1, pp. 195*)
9. If an employee or labourer will not be able to carry out his work completely due to Nafl fast, then it is necessary for him to seek the permission of his employer. However, if he can do the work completely, then he does not require his employer's permission in this case¹. (*Durr-e-Mukhtar, vol. 3, pp. 478*)

¹ For detailed information about the rulings of employment, please read the booklet '50 Madani Pearls of Earning Halal Sustenance' published by Maktabatul-Madinah.

10. If a student of Islamic studies keeps a Nafl fast and there is a hindrance in his studies in the form of him becoming weak, feeling sleepy or lazy, then superior for him is not to keep the Nafl fast.
11. Sayyiduna Dawood عَلَيْهِ السَّلَام used to fast on alternate days. Fasting in this manner is called 'Sawm-e-Dawoodi (i.e. Fasting of Dawood).' This is preferred manner of fasting for us, as the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: 'The preferable fast is the fast of my brother Dawood عَلَيْهِ السَّلَام. He عَلَيْهِ السَّلَام used to fast one day and not the next, and would not flee from the enemy.' (*Jami' Tirmizi, vol. 2, pp. 197, Hadees 770*)
12. Sayyiduna Sulayman عَلَيْهِ السَّلَام used to fast the first three days, the middle three days, and the last three days of the month. Hence, he used to be in the state of fasting in the beginning, in the middle and at the end of the month. (*Durr-e-Mukhtar, vol. 3, pp. 391*)
13. Fasting the whole year, (except for these five days: 1st Shawwal and 10th to 13th Zul-Hijjah, in which fasting is Haram), is Makruh-e-Tanzeehi. (*Durr-e-Mukhtar, vol. 3, pp. 391*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Keeping fast every single day

The following Hadees of Bukhari has also been mentioned regarding the prohibition of fasting every single day. Moreover, scholars have also explained it with its commentary.

Therefore, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: 'لَا صَاةَ مَنْ صَاةَ الدَّهْرَ' i.e. The one who fasts every single day is as if he has not fasted at all.' (*Bukhari, vol. 1, pp. 651, Hadees 9179*)

Commentary of the Hadees

Commentator of Bukhari, 'Allamah Mufti Muhammad Shareef-ul-Haq Amjadi رَحْمَةُ اللهِ عَلَيْهِ writes under this Hadees: 'If we take this declarative sentence to be in the meaning of prohibition, (i.e. if we deduce this meaning out of this Hadees that fasting every single day is prohibited and the one who does so will not be rewarded), then (in this case), this Hadees is for those people who have a firm presumption that they will fall so weak due to keeping fasts every single day that they will not be able to fulfil the rights that are Wajib upon them, regardless of whether they are worldly rights or religious rights, e.g. Salah, Jihad, earning for children, etc.; (and other than the first case, the second case is) if they (i.e. the fasting people) have a strong presumption that due to keeping continuous fasts, they will in fact duly fulfil the Wajib rights, but they will miss out on fulfilling the non-Wajib rights, then

for them it is Makruh or Khilaf-e-Awla (to keep fasts in this manner). And those who have a strong presumption that they will be able to fulfil all Wajib, Sunnah and recommended rights duly despite fasting every single day, there is not even an element of dislike for them in it. Some blessed companions like Abu Talhah Ansari and Hamza Bin 'Amr Aslami رَضِيَ اللهُ عَنْهُمَا used to keep fast every single day and the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ did not forbid them. Similarly, same practice has been narrated for many Tabi'een and blessed saints as well. (*Ashi'at-ul-Lam'aat*, vol. 2, pp. 100; *Nuzhat-ul-Qaari*, vol. 3, pp. 386)

O Lord of Mustafa! Enable us to keep Nafl fasts while appreciating our life, health and free time. Moreover, please accept them as well, forgive us without accountability and forgive the entire Ummah of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

FOR BECOMING A PIOUS AND SALAH-OFFERING MUSLIM

Spend the whole night in the weekly Sunnah-inspiring Ijtima' 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, بِسْمِ اللَّهِ الرَّؤُوفِ الرَّحِيمِ.' 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, بِسْمِ اللَّهِ الرَّؤُوفِ الرَّحِيمِ.



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