



One section from the book, "Blessings of Ramadan", written by the renowned spiritual guide and leader of Ahl al-Sunnah قائد ترميزهم العارضة, entitled,

WEEKLY BOOKLET: 284

# VIRTUES OF NAFL FASTS

28 Pages



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Translation Department  
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The Amir of Ahl al-Sunnah and Founder  
of Dawat-e-Islami, Allamah Maulana Abu Bilal

**MUHAMMAD ILYAS**  
Attar Qadiri Razawi قائد ترميزهم العارضة

نفل روزوں کے فضائل

Virtues of *Nafil* Fasts

## Virtues of *Nafil* Fasts

This booklet was written by Shaykh-e-Tareeqat, Amir of Ahl al-Sunnah, the founder of Dawat-e-Islami ‘Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qaadiri Razavi دامت برکاتہم العالیہ in Urdu. **Translation Department (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 (*thawāb*).

### **Translation Department (Dawat-e-Islami)**

Aalami Madani Markaz, Faizan-e-Madinah, Mahallah Saudagran,  
Purani Sabzi Mandi, Bab-ul-Madinah, Karachi, Pakistan

UAN: ☎ +92-21-111-25-26-92 – Ext. 7213

Email: ✉ [translation@dawateislami.net](mailto:translation@dawateislami.net)

## Virtues of *Nafl* Fasts

An English translation of ‘Nafal Rozaon kay Fazaail’



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Aalami Madani Markaz, Faizan-e-Madinah Mahallah Saudagran,  
Purani Sabzi Mandi, Bab-ul-Madinah, Karachi, Pakistan

✉ **Email:** maktabaglobal@dawateislami.net – maktaba@dawateislami.net

☎ **Phone:** +92-21-34921389-93

💻 **Web:** www.dawateislami.net

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

## *Du‘ ā for reading this book*

**R**ead the following *du‘ ā* (supplication) before you study a religious book or an Islamic lesson, you will remember whatever you study **إِنْ شَاءَ اللَّهُ**:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ  
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

### Translation

O Allah **عَزَّوَجَلَّ**! Open the doors of knowledge and wisdom for us and have mercy on us! O the One Who is the most glorious and honourable! (*al-Mustatraf*, vol. 1, pp. 40)

### **Note:**

Recite *ṣalāt* upon the Prophet **ﷺ** once before and after the *du‘ ā*.

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أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ  
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## Virtues of *Nafl* Fasts<sup>1</sup>

### Supplication of Amir Ahl al-Sunnah:

O Allah! Whosoever reads or listens to the 28-page booklet *Virtues of Nafl Fasts*, grant them the ability to keep *nafl* fasts and offer *nafl* salah alongside their *fard*.

أَمِينَ بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

### The excellence of reciting *salāt* upon the Prophet ﷺ

The final Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated, “On the Day of Judgement, there will be nothing giving shade other than the ‘*Arsh* of Allah. Three types of people will be under it.”

“O Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ”, he was asked, “Who will they be?”

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<sup>1</sup> This booklet is extracted from pages 325 – 332 and 371 – 384 of *Blessings of Ramadan*.

He replied, “He who removes the difficulty of anyone from my *ummah*, he who revives my sunnah and he who sends *ṣalāt* upon me in abundance.”<sup>1</sup>

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

### Religious and worldly benefits of nafl fasts

Dear Islamic brothers! In addition to farḍ fasts, we should also make a habit of observing *nafl* fasts, as there are countless religious and worldly benefits for us in doing so. The reward of them is incalculable.

A person derives such joy from them, that he may feel like fasting all the time. The religious benefits include preservation of faith, protection from Hellfire and the attainment of Paradise. As for worldly benefits, they include saving of time and money (the time and money spent on eating and drinking), a healthy digestive system and protection from many illnesses. Greatest of all, they lead to earning the pleasure of Allah.

### Glad tidings of forgiveness for fasting people

Allah Almighty says in the 35<sup>th</sup> verse of Sūrat Aḥzāb:

وَالصَّابِرِينَ وَالصَّادِقِينَ وَالْحَفِظِينَ فُرُوجَهُمْ وَالْحَفِظَاتِ  
وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا ﴿٣٥﴾

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<sup>1</sup> *Al-Budūr al-Sāfirah*, p. 131, *hadith*: 366



**Translation from *Kanz al-Īmān*:** *Fasting men and the fasting women, and the men who guard their chastity and the women who guard their chastity, and the men who abundantly remember Allah and the women who abundantly remember Allah; for all of them, Allah has kept prepared forgiveness and an enormous reward.*<sup>1</sup>

In the commentary of **وَالصَّائِمِينَ وَالصَّائِمَاتِ** (‘And fasting men and women’), ‘*Allāmah* Abū al-Barakāt ‘Abdullah bin Aḥmad Nasafi رحمه الله عليه writes:

This includes both *farḍ* and *nafl* fasts. It is reported that he who observes the three fasts of *ayyām al-bīd* (the 13<sup>th</sup>, 14<sup>th</sup> and 15<sup>th</sup> of the lunar month), is included among those who fast.<sup>2</sup>

Allah states in the 24<sup>th</sup> verse of Sūrat al-Ḥāqqah:

**كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ ﴿٢٤﴾**

**Translation from *Kanz al-Īmān*:** *Eat and drink with pleasure; the reward of what you sent ahead in the past days*<sup>3</sup>

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<sup>1</sup> Al-Quran, 33:35

<sup>2</sup> Tafsīr al-Madārik, vol. 2, p. 345

<sup>3</sup> Al-Quran, 69:24

Virtues of *Nafl* Fasts

The hadith expert, Shah ‘Abd al-‘Azīz Dihlawī رَحْمَةُ اللّٰهِ عَلَيْهِ, comments on the meaning of ‘*past days*’ mentioned in the above verse:

This means days of the world that have passed or days that were free of eating and drinking. The latter include the days of fasting during Ramadan and other sunnah days of fasting, such as *ayyām al-bīd*, the day of ‘Arafah (9<sup>th</sup> Dhul-Ḥijjah), ‘Āshūrā, Monday, Thursday, or the 15<sup>th</sup> of Sha‘bān, etc.<sup>1</sup>

Imam Mujahid رَحْمَةُ اللّٰهِ عَلَيْهِ comments:

The meaning of **فِي الْأَيَّامِ الْخَالِيَةِ** (‘in the days gone by’) refers to days of fasting. In other words, eat and drink in recompense for the days in which you prevented yourself from doing so for the sake of Allah. (Food and drink in Paradise will be granted in exchange for avoiding eating and drinking in the world).<sup>2</sup>

## 13 hadith of the Prophet ﷺ regarding the virtues of *nafl* fasts

### 1. Unique tree in Paradise

Whoever keeps a *nafl* fast, a tree will be planted for him in Paradise, the fruit of which will be smaller than a pomegranate and larger than an apple. It will be as sweet as honey and taste

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<sup>1</sup> *Tafsīr al-‘Azīzī*, vol. 2, p. 103

<sup>2</sup> *Tafsīr Rūḥ al-Bayān*, vol. 7, p. 143

pleasant. On the Day of Judgement, Allah will feed the fruits of this tree to the fasting person.<sup>1</sup>

## 2. A distance of forty years from Hell

Whoever keeps a *nafl* fast hoping for reward, Allah will move him (the distance of) 40 years from Hell.<sup>2</sup>

## 3. Fifty years distance away from Hell

He who keeps one *nafl* fast seeking to please Allah, will be kept away from Hell by Allah according to the distance a fast ride traverses in fifty years.<sup>3</sup>

## 4. More reward than earth full of gold

If someone keeps a *nafl* fast and he is given the whole earth full of gold, his reward will still remain incomplete. His reward will only be given on the Day of Judgement.<sup>4</sup>

## 5. Far away from Hell

Whoever keeps one *fard* fast in the path of Allah, will be distanced by Allah as far from Hell as the distance between the seven earths and seven skies. Whoever keeps a *nafl* fast for one

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<sup>1</sup> *Al-Mu'jam al-Kabir*: 935

<sup>2</sup> *Jam'a al-Jawami'*: 22,251

<sup>3</sup> *Kanz al-'Ummal*: 24,149

<sup>4</sup> *Abū Ya'lā*: 6,104

day, Allah shall distance him as far away from Hell as is the distance between the earth and the sky.<sup>1</sup>

## 6. The crow continues to fly from infancy into adulthood until...

Whoever fasted a day to attain the pleasure of Allah, shall be distanced from Hell by Allah according to the distance travelled by a crow who begins flying in its childhood until it becomes old and dies.<sup>2</sup>

## 7. There is no deed like fasting

*Sayyidunā* Abū Umāmah رَضِيَ اللَّهُ عَنْهُ narrates that he asked, ‘O Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Tell me such an action that will lead me to Paradise.’ He replied, ‘Make fasting obligatory upon yourself because there is no other deed like it.’

The narrator mentions, ‘Smoke was never seen at the house of Abū Umāmah رَضِيَ اللَّهُ عَنْهُ during the day except when guests arrived.’ (In other words, he did not eat during the day because he would always fast).<sup>3</sup>

## 8. Fast, you will become healthy

صُومُوا تَصِحُّوا - ‘Fast, you will become healthy.’<sup>4</sup>

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<sup>1</sup> *Majma‘ al-Zawāid*: 5,177

<sup>2</sup> *Abū Ya‘lā*: 9,147

<sup>3</sup> *Al-Ihsān bi-Tartīb Ṣaḥīḥ ibn Ḥibbān*: 3,416

<sup>4</sup> *Al-Mu‘jam al-Awsaṭ*: 8,312

## 9. Delight for fasting people

When those who fasted will be raised from their graves on the Day of Judgement, they will be recognised due to the smell of fasting. A dining mat will be laid for them, and it will be said to them, ‘Eat! You were hungry yesterday. Drink! You were thirsty yesterday. Rest! You were tired yesterday.’ Thus, they will eat, drink and rest whilst people are trapped in the difficulty of accountability and afflicted by thirst.<sup>1</sup>

## 10. He will enter Paradise

He who passed away whilst saying **لَا إِلَهَ إِلَّا اللَّهُ** will enter Paradise, and he who passed away on the day he fasted for the sake of Allah will enter Paradise, and he who gave charity for the sake of Allah and this was his last action, he will enter Paradise.<sup>2</sup>

## 11. For as long as food is eaten in front of a fasting person...

Sayyidatunā Umm ‘Umārah bint Ka‘b **رَضِيَ اللَّهُ عَنْهَا** narrates:

The beloved Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** visited me. When I presented some food to him, he said to me, ‘You eat too.’ I replied, ‘I am fasting.’ He then declared, ‘For as

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<sup>1</sup> *Jam‘a al-Jawāmi‘*: 2,462

<sup>2</sup> *Musnad Imam Aḥmad*: 23,384

long as food is eaten in front of a fasting person, angels make du‘ā for their forgiveness.’<sup>1</sup>

## 12. His bones make *tasbīḥ*

The final Prophet ﷺ said to Sayyidunā Bilāl رضى الله عنه, ‘O Bilāl! Come and have breakfast.’ Sayyidunā Bilāl رضى الله عنه replied, ‘I am fasting.’ The Prophet ﷺ then said, ‘We are eating our sustenance whilst the sustenance of Bilāl is increasing in Paradise.’ He further said, ‘O Bilāl! Do you know that angels continue making du‘ā for the fasting person and his bones make *tasbīḥ* for as long as someone eats before him?’<sup>2</sup>

## 13. Virtue of dying whilst fasting

Whoever dies whilst fasting, Allah will record fasts in his book of deeds until the Day of Judgement.<sup>3</sup>

## Honour of dying during a righteous deed

مُبْرَكُ اللَّهِ! Fortunate is the Muslim that meets his death in the state of fasting. Death during any righteous deed is in fact a tremendous thing. Some examples are as follows: dying in the state of wuḍū, whilst offering salah, during the journey to Madinah

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<sup>1</sup> Jāmi’ al-Tirmidhi: 785

<sup>2</sup> Sunan Ibn Mājah: 1,749

<sup>3</sup> Al-Firdaws bi-mathoor al-Khiṭāb, p. 504, vol. 3, hadith 5,557

or in the blessed city itself, as well as departing this world in Makkah, Minā, Muzdalifah or ‘Arafāt during hajj. Also, dying during a sunnah-inspired Madani qāfilah of Dawat-e-Islami whilst learning the sunnah in the company of those who love the Prophet ﷺ is also a great honour.

These are all privileges that are only gifted to the fortunate. Describing the righteous wishes of the honourable Companions رَضِيَ اللَّهُ عَنْهُ, Sayyidunā Khaythamah رَضِيَ اللَّهُ عَنْهُ said, ‘The Companions رَضِيَ اللَّهُ عَنْهُ liked to pass away during a good deed, such as hajj, umrah, fighting in the path of Allah or fasting in Ramadan, etc.’<sup>1</sup>

### Faith-refreshing death of Uncle Kālū

Death whilst performing a righteous deed is only granted to the fortunate. In this respect, listen to one of the blessings of the collective itikāf organized by Dawat-e-Islami, and make a firm intention to remain associated with the religious environment of Dawat-e-Islami throughout your life.

Sixty-year-old Uncle Kālū from Madīnat al-Awliyā (Ahmadabad, India) attended the collective itikāf organized by Dawat-e-Islami during the last ten days of Ramadan (2004, 1425 A.H.) in Shāhī Masjid, Ahmadabad. Although he was already associated with the religious environment of Dawat-e-Islami, this was the first time that he had attended the collective itikāf.

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<sup>1</sup> *Hilyat al-Awliyā*, vol. 4, p. 123

He learnt a lot during this time and started offering salah in the first row of the masjid enthusiastically, which is the second pious deed from the 72 Pious Deeds booklet.

On the 2<sup>nd</sup> of Shawwāl, i.e., the second day of Eid al-Fiṭr, he travelled with a sunnah-inspired Madani qāfilaḥ for 3 days. On the 11<sup>th</sup> of Shawwāl 1425 A.H./2004, just five or six days after he had returned from the Madani Qāfilaḥ, he went to the market to purchase something.

As there was the possibility of not being in the first row of the congregational salah in a nearby masjid, he left the market straight away and entered the masjid before azan had been given. He left each and every sort of market-related activity behind. As he stood up after performing wuḍū, he suddenly fell to the ground. Reciting the *kalimah* and *ṣalāt* upon the Prophet, his soul eventually left his body.

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

اَلْحَمْدُ لِلّٰهِ! Due to the blessings of the collective itikāf, the enthusiasm for acting upon the second pious deed of performing salah in the first row took Uncle Kālū from the market's environment of heedlessness to the merciful atmosphere of the masjid, where he was blessed with the privilege of reciting the *kalimah* and *ṣalāt* upon the Prophet at the time of his death.



مَنْ خَلَّى اللّٰهَ! Whoever recites the *kalimah* at the time of death will succeed in the grave as well as on the Day of Judgement, as the final Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said, ‘He whose last words are لَا إِلَهَ إِلَّا اللّٰهُ will enter Paradise.’<sup>1</sup>

Listen to further blessings of the religious environment of Dawat-e-Islami: A few days after the death of Uncle Kālū, his son had a dream in which he saw his father dressed in white clothes and a green imamah. ‘Son!’, he smiled, ‘Keep doing the religious work of Dawat-e-Islami, as I have been blessed due to this religious movement.’

### The virtue of fasting during intense heat (an account)

Sayyidunā ibn ‘Abbās رَضِيَ اللّٰهُ عَنْهُمَا narrates:

The Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم dispatched Sayyidunā Abū Mūsā رَضِيَ اللّٰهُ عَنْهُ on a naval expedition. During one dark night when the sails of the ship were raised, a voice from the unseen called out, ‘O people of the ship! Stop! Should I not inform you of what Allah has taken upon His grace?’

Abū Mūsā replied, ‘If you can tell us, then most certainly do.’ The voice said, ‘He who keeps himself thirsty for Allah on a day of intense heat, Allah will

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<sup>1</sup> Sunan Abī Dāwūd: 3,116

quench his thirst on the Day of intense thirst (i.e., Day of Judgement).’

The narrator mentions, ‘It was the practice of *Sayyidunā* Abū Mūsā رضي الله عنه to fast on days of intense heat.’<sup>1</sup>

### The fasting people will eat on the Day of Judgement

The great Tābi‘i, *Sayyidunā* ‘Abdullah bin Rabāḥ Anṣārī رحمته الله عليه, states, ‘I heard from a hermit that dining mats will be spread on the Day of Judgement, and the first to eat from them will be those who fasted.’<sup>2</sup>

### Fasts of 13<sup>th</sup>, 14<sup>th</sup> and 15<sup>th</sup> (*ayyām al-bīḍ*)

Every Islamic brother and sister should fast at least three days every Islamic month, as there are many worldly and religious benefits in this. It is best to fast during *ayyām al-bīḍ* (the white days), which are the 13<sup>th</sup>, 14<sup>th</sup> and 15<sup>th</sup> of every lunar month.

### Three narrations regarding the fasts of *ayyām al-bīḍ*

1. The Mother of the believers, *Sayyidatunā* Ḥafṣah رضي الله عنها narrated that there were four things the beloved Prophet صلى الله عليه وآله وسلم never missed: The fast of ‘*Āshūrā*, as well as the ten days of Dhū al-Ḥijjah, three

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<sup>1</sup> *al-Tarhib wa al-Tarhib*: 18

<sup>2</sup> *Ibn ‘Asākir*, vol. 5, p. 534

fasts every month and two units (sunnah) before (the farḍ of) Fajr.<sup>1</sup>

The portion of the hadith referring to fasting in Dhū al-Ḥijjaḥ specifically relates to fasting during the first nine days, as it is haram to fast on the 10<sup>th</sup> of Dhū al-Ḥijjaḥ.<sup>2</sup>

2. *Sayyidunā* ibn ‘Abbās رضى الله عنهما reports that whether the Prophet صلى الله عليه وآله وسلم was in the state of travel or in residence, he would always keep fasts during *ayyām al-bīd*.<sup>3</sup>

The Mother of the believers, *Sayyidatunā* ‘Āishah Ṣiddīqah رضى الله عنها narrates: The Prophet صلى الله عليه وآله وسلم would keep fasts on Saturday, Sunday and Monday in one month, and he would keep fasts on Tuesday, Wednesday and Thursday in the next.<sup>4</sup>

### Five hadith regarding the fasts of *ayyām al-bīd*

1. Just as any one of you have a shield for protection during battle, fasting is your shield from Hell. Fasting for three days every month is the best form of fasts.<sup>5</sup>

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<sup>1</sup> *Sunan al-Nasāi*: 2,413

<sup>2</sup> *Mirāt al-Manājīh*, vol. 3, p. 195

<sup>3</sup> *Sunan al-Nasāi*: 2,342

<sup>4</sup> *Jāmi’ al-Tirmidhi*: 746

<sup>5</sup> *Ṣaḥīḥ Ibn Khuzaymah*: 2,125

2. Fasting three days every month is like fasting continuously.<sup>1</sup>
3. The fasts of Ramadan and three fasts every month remove the evil of the chest (such as hypocrisy).<sup>2</sup>
4. He who can fast three days every month should do so, because each fast removes ten sins and cleanses one from sins in the manner water cleanses clothes.<sup>3</sup>
5. If you wish to fast three days in a month, then fast on the 13th, 14th and 15th.<sup>4</sup>

## Prayer for death

Dear Islamic brothers! In order to develop the mindset to fast during *ayyām al-bīd*, practice the sunnah and perform other good deeds, join the religious environment of Dawat-e-Islami. Just observing from a distance will not prove to be so effective, so please travel with the sunnah-inspired Madani qāfilahs and take part in the collective itikāf of Ramadan too; you will experience inner peace to the extent that you shall be amazed

إِنْ شَاءَ اللَّهُ

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<sup>1</sup> *Ṣaḥīḥ al-Bukhārī*: 1,975

<sup>2</sup> *Musnad Imām Aḥmad*: 23,132

<sup>3</sup> *Al-Mu'jam al-Kabīr*: 60

<sup>4</sup> *Sunan al-Nasā'i*: 2,417

Let us hear just one example of how wayward people become pious due to the blessings of joining the religious environment of Dawat-e-Islami. There was an Islamic brother of Karachi (Pakistan) who was extremely mischievous and troublesome. He used to quarrel with people over trivial matters. All the locals were distressed due to his misdeeds, and his family had grown so weary of him that they used to pray for his death.

Fortunately, some Islamic brothers invited him to take part in the collective itikāf held in Ramadan, and he agreed out of courtesy. Thus, he ended up observing itikaf in Ramadan (1420 A.H. 1999), in Memon Masjid (Jacobabad).

During this time, he learnt about the method of wuḍū, ghusl, salah, the rights of Allah, the rights of people and how to treat other Muslims. Sunnah-inspired speeches and heartfelt supplications affected him inwardly to a great extent! With remorse, he repented of his previous sins and developed a desire to do good deeds.

اَلْحَمْدُ لِلّٰهِ! He grew his beard, which is a symbol of love for the beloved Prophet ﷺ, adorned his head with a green imamah and started calling people towards righteousness, giving up fighting and arguing in the process.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## Five narrations about fasting on Mondays and Thursdays

1. As reported by *Sayyidunā* Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ, the final Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: Deeds are presented every Monday and Thursday, so I prefer for my deeds to be presented whilst I am fasting.<sup>1</sup> This is so the river of divine mercy flows ever more intensely due to the blessings of one's fast.<sup>2</sup>
2. The final Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would fast on Monday and Thursday. When asked about the reason for this, he said, 'In these two days, Allah Almighty forgives every Muslim except the two who have cut off ties with each other. He says to the angels regarding them, "Leave them until they reconcile."'<sup>3</sup> On page 196 of *Mirāt's* third volume, Mufti Aḥmad Yār Khān رَحِمَهُ اللَّهُ عَلَيْهِ comments upon this hadith:

شَيْخِنَ اللَّهُ! These two days are of great esteem and blessings, and why would this not be the case when they are linked to esteemed individuals. Thursday is the neighbour of Friday, and it is the day *Sayyidatunā* Āminah رَضِيَ اللَّهُ عَنْهَا became pregnant. Monday is the day

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<sup>1</sup> *Jāmi' al-Tirmidhi*: 747

<sup>2</sup> *Mirāt*, vol. 3, p. 188

<sup>3</sup> *Sunan Ibn Mājah*: 1,740

of the final Prophet's birth and the day when the Quran was revealed.

3. *Sayyidatunā* ‘Āishah Ṣiddiqah رَضِيَ اللَّهُ عَنْهَا narrates, the final Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would particularly keep fasts on Monday and Thursday.<sup>1</sup>
4. Narrated by *Sayyidunā* Abū Qatādah رَضِيَ اللَّهُ عَنْهُ, the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was asked the reason for fasting on Monday, to which he explained, ‘I was born on this day, and this is the day I received revelation.’<sup>2</sup>
5. The servant of *Sayyidunā* Usāmah bin Zayd رَضِيَ اللَّهُ عَنْهُ reports, “Usāmah bin Zayd رَضِيَ اللَّهُ عَنْهُ would not miss the fasts of Monday and Thursday even whilst travelling. I asked him why he did so despite his advanced age at the time.

He replied: “The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would also keep fasts on Monday and Thursday. I once asked, “O Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Why do you keep fasts on these two days?” He replied, “The deeds of people are presented on Monday and Thursday.””<sup>3</sup>

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

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<sup>1</sup> *Jāmi’ al-Tirmidhi*: 745

<sup>2</sup> *Ṣaḥīḥ Muslim*: 1,162

<sup>3</sup> *Shu’ab al-Īmān*: 3,859

## Three virtues of fasting on Wednesday and Thursday

1. *Sayyidunā* ‘Abdullāh ibn ‘Abbās رَضِيَ اللهُ عَنْهُمَا narrates that the final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Protection from Hell is written for whoever fasts on Wednesday and Thursday.’<sup>1</sup>
2. *Sayyidunā* Muslim bin ‘Ubaydullāh Qarashī رَضِيَ اللهُ عَنْهُ narrated from his honourable father, who himself said that either he or someone else asked, ‘O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Shall I fast every day?’ The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ remained silent. He was asked again, and still remained silent.

When asked for a third time, the final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ asked, ‘Who inquired about fasting?’ ‘It was me, O Prophet of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ’, said the questioner. The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ then said, ‘Verily your family has a right over you. Fast in Ramadan, the adjoining month (Shawwal), as well as every Wednesday and Thursday. If you do this, it will be as if you fasted continuously.’<sup>2</sup>

3. The final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Whoever fasted in Ramadan, Shawwal, Wednesday and Thursday shall enter Paradise.’<sup>3</sup>

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<sup>1</sup> *Musnad Abī Ya’lā*: 5,610

<sup>2</sup> *Shu’ab-ul-Īmān*: 3,868

<sup>3</sup> *Sunan al-Kubrā*: 2,778



صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

### Three hadith regarding the virtue of fasting on Wednesday, Thursday and Friday

1. Whoever fasted on Wednesday, Thursday and Friday, Allah shall make such a house for him in Paradise that its exterior will be visible from the inside, and its interior visible from the outside.<sup>1</sup>
2. Whosoever fasted on Wednesday, Thursday and Friday, Allah shall create a palace of pearls, rubies and emeralds for him in Paradise. Freedom from Hell shall also be written for him.<sup>2</sup>
3. He who fasts on Wednesday, Thursday and Friday and then gives charity on Friday, whether it be little or more, shall be forgiven for his sins and become the same as the day his mother gave birth to him.<sup>3</sup>

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

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<sup>1</sup> Al-Mu'jam al-Awsat: 253

<sup>2</sup> Shu'ab-ul-Īmān: 3,873

<sup>3</sup> Shu'ab-ul-Īmān: 3,872

### Four virtues of fasting on Friday

1. ‘Whoever fasted on Friday, Allah shall grant him reward equal to 10 days of the Hereafter, and they are not like the worldly days.’<sup>1</sup>

It is mentioned on page 653 in the 10<sup>th</sup> volume of *Fatāwa Razawiyyah*: “The fast of Friday, i.e., when combined with the fast of Thursday or Saturday, has been reported to be equal to the fasts of 10,000 years.”

2. ‘Whosoever offered Friday salah, fasted, visited a sick person, walked with a funeral and attended a nikah on the same day, Paradise has become *wājib* for him.’<sup>2</sup>
3. ‘He who was in a state of fast on Friday morning, visited a sick person, accompanied a funeral and gave charity has made Paradise *wājib* for himself.’<sup>3</sup>
4. ‘Whoever fasted on Friday, visited a sick person, fed the poor and accompanied a funeral will not be afflicted with sins for 40 years.’<sup>4</sup>

The meaning of ‘will not be afflicted with sins for 40 years’ is either that such a person will be granted the ability to solely perform good deeds, or in the case of

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<sup>1</sup> *Shu’ab-ul-Īmān*: 3,862

<sup>2</sup> *Al-Mu’jam al-Kabīr*: 7,484

<sup>3</sup> *Shu’ab-ul-Īmān*: 3,864

<sup>4</sup> *Shu’ab-ul-Īmān*: 3,865

committing sins, he will be granted the ability to repent in such a manner that will wipe them away.

*Sayyidunā* ‘Abdullāh bin Mas‘ūd رَضِيَ اللَّهُ عَنْهُ describes how the final Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ very rarely did not fast on Friday.<sup>1</sup>

Dear Islamic brothers! Just as one should fast a day before or after the fast of ‘Āshūrā, one should do the same for Friday. Fasting on Friday or Saturday alone is makrūh tanzīhī (minorly disliked). However, if a particular date (such as 15<sup>th</sup> Sha‘bān, 27<sup>th</sup> Rajab, etc.) falls on a Friday or Saturday, there is no dislike in fasting on Friday or Saturday alone in this case.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

### Three hadith regarding the disallowance of fasting on Friday alone

1. ‘Do not single out the night of Friday (the night between Thursday and Friday) for remaining awake and do not specify the day of Friday for fasting, except if you are keeping a fast that you must.’<sup>2</sup>

On page 187 in the 3rd volume of *Mirāt*, Mufti Aḥmad Yār Khān رَحِمَهُ اللَّهُ عَلَيْهِ explains what is meant by ‘Do not single out the night of Friday for remaining awake’:

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<sup>1</sup> *Shu‘ab-ul-Īmān*: 3,865

<sup>2</sup> *Ṣaḥīḥ Muslim*: 1,144

Worshipping on the night of Friday is not prohibited, but it is not appropriate to not worship at all during other nights, as this is a sign of heedlessness. As the night of Friday is of greater virtue, there was a fear that people would single it out for voluntary worship, which is why it was mentioned.

2. ‘None of you should keep the fast of Friday except by joining one day before or after it.’<sup>1</sup>
3. ‘Friday is a day of Eid for you, so do not fast on this day unless if you fast before or after it.’<sup>2</sup>

We learn from these hadith that we should not keep the fast of Friday alone. However, this prohibition only applies if one singles out fasting on Friday specifically. If there is no specification, for example, if one’s holiday happened to fall on a Friday and you fast in order to take advantage of this, then there is no dislike.

Mufti Aḥmad Yār Khān رَحْمَةُ اللهِ عَلَيْهِ writes on page 187 in the 3<sup>rd</sup> volume of *Mirāt*, ‘For example, if a person has the practice of fasting on the 11<sup>th</sup> and 12<sup>th</sup> of every month, and one of these fasts happens to fall on Friday, he should fast. It is not even *khilāf al-awlā* to do so in this case.’

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<sup>1</sup> *Ṣaḥīḥ al-Bukhārī*: 1,985

<sup>2</sup> *al-Targhib wa al-Tarhib*: 11

### A fatwa in relation to fasting on Friday

In this regard, here is an informative question and answer taken from page 559 of the 10<sup>th</sup> volume of *Fatāwa Razawiyyah*:

**Q:** What do the scholars of Islam say regarding the following matter: How is it to keep a fast on Friday? An individual kept a fast on Friday, so another said to him, ‘Friday is Eid for the believers, and it is *makrūh* to fast on this day.’ After much coercion, he was made to break his fast after midday, and it was shown it is *makrūh* in the book *Sirr al-Qulūb*. In this case, will the one who broke his fast have to make expiation or not? And is there any blame upon the one who compelled him to break his fast?

**A:** If one fasted on Friday with the intention of specifying that day in particular, then it is *makrūh*. However, it is not the level of dislike that necessitates one to break the fast. If he did not have the intention of singling out Friday, then there was no dislike in the first place. If the second individual was not aware of a *makrūh* intention, his objection was complete foolishness. His insistence upon breaking the fast was a daring feat of audacity before shariah.

Even if he was aware (of the *makrūh* intention), then it was sufficient for him to simply mention the ruling. He did not have to compel the other to break his fast, and that too after midday, which none have the authority to do except for one’s parents when it concerns *nafl* fasts. Both he who invalidated his fast and he who compelled him to do so are sinful. It is necessary upon

the one who nullified his fast to make it up; there is, however, no impending expiation of any kind. وَاللّٰهُ تَعَالٰی اَعْلَمُ

صَلُّوْا عَلَی الْحَبِیْبِ      صَلَّی اللّٰهُ عَلَی مُحَمَّدٍ

### The fasts of Saturday and Sunday

*Sayyidatunā* Umm Salamah رَضِیَ اللّٰهُ عَنْهَا narrates how the final Prophet صَلَّی اللّٰهُ عَلَیْهِ وَاٰلِهٖ وَسَلَّم would fast on Saturday and Sunday. He would declare, ‘These two (Saturday and Sunday) are days of Eid for the polytheists (*mushrikīn*) and I wish to oppose them.’<sup>1</sup>

Fasting on Saturday alone is disallowed. *Sayyidunā* ‘Abdullah bin Busr رَضِیَ اللّٰهُ عَنْهُ narrates from his sister, who herself conveyed that the Messenger of Allah صَلَّی اللّٰهُ عَلَیْهِ وَاٰلِهٖ وَسَلَّم said, ‘Besides farḍ fasts, do not fast on Saturday.’

Imām Abū ‘Īsā Tirmidhī رَضِیَ اللّٰهُ عَنْهُ said that this hadith is *ḥasan* and refers to the prohibition of specifying fasting on Saturday alone, as Jews revere this day.<sup>2</sup>

### 13 Madani pearls regarding *nafl* fasts

1. If parents prevent their son from *nafl* fast for fear of illness, he should obey them.<sup>3</sup>
2. A wife cannot keep a *nafl* fast without her husband’s permission.<sup>4</sup>

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<sup>1</sup> *Ṣaḥīḥ Ibn Khuzaymah*: 2,176

<sup>2</sup> *Jāmi’ al-Tirmidhi*: 744

<sup>3</sup> *Radd al-Muḥtār*, vol. 3, p. 478

<sup>4</sup> *Al-Durr al-Mukhtār*, vol. 3, p. 477

3. In case of intentionally keeping a *nafl* fast, it becomes *wājib* to complete it. If it is broken, it will be *wājib* to make up for it.<sup>1</sup>
4. If a *nafl* fast became invalid unintentionally and not deliberately, such as if a woman's menses begin during her fast, for example, the fast will become invalid, and it will be *wājib* to make up for it.<sup>2</sup>
5. It is not permissible to break a *nafl* fast without a valid exemption. If a fasting host realizes his guest will find it improper if the host does not eat with him, or if a fasting guest realizes the host will be upset in the case of him not eating, these are considered valid exemptions for breaking the *nafl* fast provided it is done so before *ḍaḥwā kubrā*. Whoever breaks their fast must also be certain he will make up for it later.<sup>3</sup>
6. If parents are upset, one can break a *nafl* fast before 'aṣr but not afterwards.<sup>4</sup>
7. If a fasting person is invited to a meal by an Islamic brother, he can break the *nafl* fast before *ḍaḥwā kubrā*, but it will be *wājib* for him to make up for it later.<sup>5</sup>

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<sup>1</sup> *Al-Durr al-Mukhtār*, vol. 3, p. 477

<sup>2</sup> *Al-Durr al-Mukhtār*, vol. 3, p. 474

<sup>3</sup> *Al-Durr al-Mukhtār*, vol. 3, pp. 456,475

<sup>4</sup> *Al-Durr al-Mukhtār*, vol. 3, p. 477

<sup>5</sup> *Al-Durr al-Mukhtār*, vol. 3, pp. 473,477

8. ‘If I’m invited to a meal, then I’ll not fast, but if I’m not invited, then I will fast’; this type of intention and fast are invalid regardless of whether or not one is invited to a meal.<sup>1</sup>
9. If an employee or worker will not be able to carry out his work properly due to a *nafl* fast, it is necessary for him to seek the permission of his employer. If he can work properly, he does not require his employer’s permission<sup>2</sup> in this case.<sup>3</sup>
10. If a student of Islamic knowledge becomes weak, tired or finds obstacles arising in his studies due to *nafl* fasts, he should not keep them.
11. Prophet Dāwūd عَلَيْهِ السَّلَام used to fast on alternate days. This is known as Dāwūdi fasting. This is the best way to fast, as the final Prophet صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘The best fasting is that of my brother Dāwūd عَلَيْهِ السَّلَام. He would fast one day and not the next, and he never fled from opposing an enemy.’<sup>4</sup>
12. Prophet Sulaymān عَلَيْهِ السَّلَام used to fast on the first three, middle three and last three days of the month.

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<sup>1</sup> *Fatāwā ‘Ālamgīrī*, vol. 1, p. 195

<sup>2</sup> For detailed information about the rulings of employment, please study the booklet ‘50 Madanī Pearls of Earning Halal Sustenance’, published by Maktabat al-Madīnah.

<sup>3</sup> *Al-Durr al-Mukhtār*, vol. 3, p. 478

<sup>4</sup> *Jāmi’ al-Tirmidhi*: 770



Like this he would remain in the state of fasting during the beginning, middle and end of the month.<sup>1</sup>

13. Fasting for the entire year is *makrūh tanzīhī* (i.e. fasting continuously except on the 1<sup>st</sup> of Shawwal and the 10<sup>th</sup> – 13<sup>th</sup> of Dhū al-Ḥijjah, as it is haram to fast on these days).<sup>2</sup>

### Fasting continuously

There is also the following hadith of *Bukhāri* which prohibits fasting every day, and scholars have expounded vastly upon its various meanings. The final Prophet ﷺ said: **لَا صَامَ مَنْ** **صَامَ الدَّهْرَ** – ‘He who fasts continuously has not fasted at all.’<sup>3</sup>

The commentator of *Bukhāri*, Mufti Muhammad Sharif al-Ḥaqq Amjadi رحمه الله عليه writes:

If this hadith is taken in the meaning of prohibition (i.e. if this is taken to mean fasting continuously is prohibited and there is no reward for the one who does so), then this refers to those who have predominant assumption that their weakness due to fasting continuously will prevent them from fulfilling rights that are *wājib* upon them, be they worldly or religious. This includes *salah*, striving in the way of Allah and earning to raise children.

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<sup>1</sup> *Ibn Asakir*, vol. 24, p. 48

<sup>2</sup> *Al-Durr al-Mukhtār*, vol. 3, p. 478

<sup>3</sup> *Ṣaḥīḥ al-Bukhāri*: 9,179

If they have predominant assumption that even by fasting continuously, they will still have the ability to adequately fulfil the rights that are *wājib* upon them, but they will be unable to fulfil those which are not *wājib*, fasting will be *makrūh* or *khilāf al-awlā* for them instead.

As for those who have predominant assumption that despite fasting continuously, they will be able to satisfactorily fulfil all *wājib*, *sunnah* and *mustahab* rights, it is not *makrūh* for them. Some of the Companions, such as Abū Talḥa Anṣārī and Ḥamza bin ‘Amr Aslami رَضِيَ اللهُ عَنْهُمَا would fast continuously, and the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ did not prohibit them from this. Likewise, fasting continuously is attributed to many successors of the Companions and saints.<sup>1</sup>

O Lord of Mustafa! Allowing us to value our life, health and free time, grant us the ability to keep abundant *nafl* fasts! Accept them, forgive us without accountability and forgive the entire *ummah* of our Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

اٰمِيْنَ بِجَاهِ خَاتَمِ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوْا عَلَي الْحَبِيْب صَلَّيْ اللّٰهُ عَلٰى مُحَمَّد

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<sup>1</sup> *Ash't al-Mu'aat*, vol. 2, p. 100; *Nazhat al-Qari*, vol. 3, p. 386

## Next Week Booklet



Aalami Madani Markaz, Faizan-e-Madinah, Mahallah Saudagaran  
Purani Sabzi Mandi, Bab-ul-Madinah, Karachi, Pakistan

UAN: +92 21 111 25 26 92 | Ext: 7213

Web: [www.maktabatulmadinah.com](http://www.maktabatulmadinah.com) | E-mail: [feedback@maktabatulmadinah.com](mailto:feedback@maktabatulmadinah.com)