

Thought-provoking speech of weekly
Sunnah-Inspiring Ijtima

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Fasts of Pious People
(English)

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ النُّبُوَّةِ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَنِ الرَّجِيمِ يَسُوْلُ اللَّهُ الرَّحِيمُ الرَّحِيمُ

Fasts of Pious People

وَعَلَى إِلَكَ وَأَصْبِحَكَ يَا حَبِيبَ اللَّهِ
وَعَلَى إِلَكَ وَأَصْبِحَكَ يَا نُورَ اللَّهِ

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ
الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ

نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

Translation: I have made the intention of Sunnah I'tikaf.

Whenever you enter a Masjid, upon remembering, make the intention of Nafl I'tikaf because as long as you stay in the Masjid you will keep obtaining the reward of Nafl (supererogatory) I'tikaf, and eating, drinking and sleeping will also become permissible for you in the Masjid.

Excellence of reciting Salat-'Alan-Nabi ﷺ

The Beloved and Blessed Prophet ﷺ has said, 'The one who recites Salat upon me, his Salat reaches me. I make Istighfar for him, and besides this, 10 virtues are recorded for him.'

(Al-Mu'jam-ul-Awsat, vol. 1, pp. 446, Raqm 1642)

گرچہ ہیں بے حد فُصور تم ہو عَفْوٌ وَغَفُورٌ

بخش دو جُرم و خطأ تم پے کروڑوں دُرود

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Before listening to the Bayan, let's make good intentions for attaining rewards. The Beloved Prophet ﷺ has said, 'بِنَيَّةُ الْمُؤْمِنِ خَيْرٌ مِّنْ عَمَلِهِ' *The intention of a believer is better than his action.*

(Al-Mu'jam-ul-Kabeer, vol. 6, pp. 185, Hadees 5942)

Two Madani pearls

- Without a good intention, no reward is granted for a good deed.
- The more righteous intentions one makes the greater reward he will attain.

Intentions of listening to the Bayan

1. Lowering my eyes, I will listen to the Bayan attentively.
2. Instead of resting against a wall etc., I will sit in Attahiyyaat position as long as possible with the intention of showing respect for religious knowledge.
3. I will make room for others by folding my hands and limbs and by moving slightly.
4. If someone pushes me, I will remain patient & calm and avoid staring, snapping, and arguing with them.
5. When I hear تُؤْمِنُوا إِلَى اللَّهِ، أُذْكُرُوا اللَّهُ، صَلُّوا عَلَى الْحَبِيبِ etc., I will reply loudly with the intention of gaining reward and encouraging others to also recite.
6. After the Bayan, I will approach other people by making Salaam, shaking hands, and for making individual efforts upon them.

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ صَلُّوا عَلَى الْحَبِيبِ

Intentions of delivering the Bayan

1. I also make the intention that I would deliver this speech (Bayan) in order to seek the pleasure of Allah عَزَّوجَلَّ and for reaping the rewards.

2. I will deliver my speech (Bayan) by reading from a book of an authentic Sunni scholar.
3. Allah عَزَّوجَلَّ has stated in the Glorious Quran:

أُدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمُوْعِظَةِ الْخَيْرَةِ

Translation from Kanz-ul-Iman: 'Call towards the path of your Lord with sound planning and good advice.' (Part 14, Surah An-Nahl, verse 125)

And the Beloved Rasool ﷺ has said:

بَلِّغُوْا عَنِّي وَلَوْ آيَةً

'Convey from me even if it is a single verse.' (Sahih Bukhari, Hadees 4361)

4. I would follow these abovementioned commandments by calling people towards righteousness and will forbid them from committing evil deeds.
5. Whilst reciting poetry or speaking Arabic, English, or pronouncing difficult words, I will focus my attention on the sincerity of my heart. That is to say, I will avoid delivering my speech with the intention to impress the audience with my knowledge.
6. I will encourage the people to travel with Madani Qafilahs, to practice upon the Madani In'amaat and to join the 'Ilaqa'i Daura for Nayki ki Da'wat' (area visit for calling towards righteousness).
7. I will avoid laughing and prevent others from laughing as well.
8. In order to develop the habit of protecting my eyes from sins I will, as far as possible, lower my gaze.

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ صَلَّوَا عَلَى الْحَبِيبِ

Dear Islamic brothers! Thanks to Allah عَزَّوجَلَّ that He has bestowed the great blessed month full of mercies, blessings i.e. the blessed Ramadan one more time upon us. Today is the first Ijtima' of the month of Ramadan-ul-Mubarak. May Allah عَزَّوجَلَّ enable us to take the full blessings of this sacred month! If only we could succeed in observing all the fasts with spiritual and apparent manners, in offering Salahs, Nawafil and Taraweeh Salahs with extreme fear and humility! May Allah عَزَّوجَلَّ enable us to recite the Holy Quran with great passion!

أَمِينٌ بِحَجَّ الْتَّيِّنِ الْأَمِينُ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ صَلُّوا عَلَى الْحَبِيبِ

Iftari with Sattu¹

Sayyiduna Saalih رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has narrated from Sayyiduna Khulayd Bin Hassaan رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ Sayyiduna Hasan Basri رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ used to observe Nafl fasts in very hot weather. One day at the time of Iftari we went to him with food. When he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ wanted to break his fast with our food, someone recited this verse of the Holy Quran:

إِنَّ لَدَنَا آنِكَالًا وَّ جَحِيَّمًا ۝ وَ طَعَامًا ذَا غُصْنَةٍ وَّ عَذَابًا أَيْمَانًا ۝

Translation from Kanz-ul-Iman: Indeed We have heavy shackles and a blazing fire. And food that chokes, and a painful punishment.

(Part 29, Surah Al-Muzzammil, verse 12, 13)

Having heard this verse he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ stopped his hand from eating that food and did not eat even a single morsel and said: Get this food away from here. On the second day again, he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ observed a fast. When food was placed

¹ Grain parched and coarsely ground and drunk with water and sugar.

in front of him at the time of Iftar, he ﷺ recalled that verse again. He did not eat a single morsel and said: Get this food away from me. Likewise, on the third day, he ﷺ intended to observe fast without eating anything.

When his son saw his condition that he ﷺ spent three days without eating and drinking anything, he got worried and went to the renowned saints of that time Sayyiduna Saabit Bunaani, Sayyiduna Yahya and other Islamic saints ﷺ and humbly said: Your honour! Please come to help my father as soon as possible. He has observed fast for 3 consecutive days by drinking only a few mouthfuls of water and has not eaten a single morsel of food for 3 days. Whenever we give him food for Sahari or Iftari, he recalls this blessed verse of the Holy Quran:

إِنَّ لَدَنَا آنَكَالًا وَّ جَحِيمًا ﴿١٢﴾ وَ طَعَامًا ذَا غُصَّةٍ وَّ عَذَابًا أَلِيمًا

Translation from Kanz-ul-Iman: Indeed We have heavy shackles and a blazing fire. And food that chokes, and a painful punishment.

(Part 29, Surah Al-Muzzammil, verse 12, 13)

As he recalls this blessed verse, he refuses to eat food. For Allah's sake! Come with me quickly and solve this problem. Having heard this, all these great people came to Sayyiduna Hasan Basri. When the time of Iftari arrived, he ﷺ again recalled the same blessed verse and refused to eat food, but upon the insistence of Sayyiduna Saabit Bunaani, Sayyiduna Yahya and other Islamic saints ﷺ with great difficulty agreed to drink water containing Sattu, thus upon their insistence on the third day he ﷺ had Sattu to drink. (Uyoon-ul-Hikayaat, part 1, pp. 370)

مجھ کو بھوک و پیاس سنبے کی خُدا توفیق دے

گُم تری یادوں میں رہنے کی سدا توفیق دے

صلوٰۃ علی الحبیب صَلَوَاتُ اللَّهِ تَعَالَى عَلَى مُحَمَّدٍ

Have you noticed the excellent Madani thought of the pious people regarding acts of worship and their devotion to fasts that no matter how the weather was, whether it suited them or not, even in very hot weather they used to bear hunger and thirst happily. These great people used to have only one thing on their mind, and that was to attain the pleasure and closeness to Allah. As it is obvious from the above-mentioned parable that Sayyiduna Imam Hasan Basri had so much devotion to fasts, that he used to observe it even in very hot weather. But unfortunately today a large number of people do not observe fasts, making lame excuses of hot weather.

Undoubtedly, the pious people had a belief that the heat on the plains of Mahshar and of Hell is far more intense than the worldly heat. The fortunate people, who after bearing worldly heat succeed in observing fasts in this world for the pleasure of Allah, will be in peace in the Hereafter. Therefore, in hot weather whether it is the mandatory fasts of Ramadan or Nafl fasts we should keep in mind that the more we feel the warmth of heat and the intensity of hunger and thirst, the more we will be rewarded, provided that we remain patient on them. It has been narrated: **أَفَضَلُ الْعِبَادَاتِ أَحَمَرُهَا**, the best worship is that which has more hardship. (*Tafseer Kabeer*, vol. 6, pp. 685)

Imam Sharafuddin Nawavi has said: If there is more hardship and expenses in acts of worship, they will have more reward and excellence as well. (*Sharh Nawavi*, Juz: 8, vol. 4, pp. 152)

Furthermore, Sayyiduna Ibraheem Bin Adham has said: The more difficult a good deed will be in the world, the heavier it will be on the scale of good deeds on the Day of Judgement. (*Tazkira-tul-Awliya*, pp. 95)

عاصيون کی مغفرت کا لیکر آیا ہے پیام

جهوم جاؤ مجرمو! رمضان میں غفران ہے

صَلُّوا عَلَى الْحَبِيبِ صَلُّوا عَلَى الْحَبِيبِ
صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Islamic brothers! Since our Nafs wants comforts and luxury, and it is annoyed with hardship of acts of worship. For example, when a Muslim tries to observe a fast, then through different plots, the Nafs tries to abstain from observing fasts by reminding him of different reasons such as, it is very hot now, circumstances are not good, how will you perform your work, you will fall ill, observe the fast on another day etc. therefore, we should try not to be deceived by our Nafs. We should never miss the Fard fasts without any Shar'i reason whether they are in cold weather or in very hot weather, but rather we should have in mind the Divine gifts we may get in exchange of observing these fasts. In His Pure Book, Allah عَزَّوجَلَّ not only has mentioned those men and women who observe fasts, but He عَزَّوجَلَّ has also blessed them with the great good news of forgiveness and great gifts:

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَنِيْتِينَ وَالْقَنِيْتَاتِ وَالصَّدِيقِينَ وَالصَّدِيقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَشِعِينَ وَالْخَشِعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّاهِرِينَ وَالصَّاهِرَاتِ وَالْحَفِظِينَ وَالْحَفِظَاتِ وَالذِّكَرِينَ اللَّهُ كَثِيرًا وَالذِّكَرَاتِ

أَعَدَ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا ﴿٣٥﴾

Translation from Kanz-ul-Iman: Indeed the Muslim men and Muslim women, and the believing men and the believing women, and the men who obey and the women who obey, and the truthful men and the truthful women, and the patient men and the patient women, and the humble men and the humble women, and charitable men and the charitable women, and the fasting men and the fasting women, and the men who guard their chastity and the women who guard their chastity, and the men who profusely remember Allah and the women who profusely remember Allah – for all of them, Allah has kept prepared forgiveness and an immense reward. (Part 22, Surah Al-Ahzaab, verse 35)

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ صَلَّوْا عَلَى الْحَبِيبِ

Dear Islamic brothers! In the Holy Quran people who fast are praised and are given the good news of being forgiven and being blessed with great reward, similarly blessed Ahadees are also enriched with the treasure of excellence of fasts which contains different good news for fasting people. In this regard, let's listen to three blessed sayings of Beloved Mustafa ﷺ:

1. The person who observes a mandatory fast in the path of Allah, Allah عَزَّوجَلَّ will keep him away from Hell at such a distance as is between all seven earths and skies. (*Al-Mu'jam-ul-Kabeer*, vol. 17, pp. 120, Hadees 295)
2. The person who observes a fast on any day for the pleasure of Allah عَزَّوجَلَّ, his end (death) will be on it and he will enter Paradise. (*Musnad Imam Ahmad*, vol. 9, pp. 90, Hadees 23384)
3. The person who observes fast for a day for the pleasure of Allah عَزَّوجَلَّ, Allah عَزَّوجَلَّ keeps him away from Hell at such a distance as a crow covers by flying continuously from its birth to its old age until it dies. (*Musnad Imam Ahmad*, vol. 3, pp. 619, Hadees 10810)

Regarding this Hadees, a renowned commentator, a great thinker of Ummah, Mufti Ahmad Yar Khan رحمۃ اللہ علیہ has said: The age of a crow is 1000 years and it flies very fast. Here it has been stated to mention the extreme distance from Hell that if the baby of a crow starts flying after its birth and continues to fly until it dies i.e. for a thousand (1000) years, then imagine how far it can reach. Allah عَزَّوجَلَّ will keep the fasting person at such a distance from Hell.

(*Mirat-ul-Manajih*, vol. 3, pp. 197)

فَازْ وَرَوزْهَ وَحَجَّ وَزَكْوَةَ كَيْ تُوْفِيْقَ
عَطَا بُو اُمَّتِ مَحْبُوبَ كَوْ سَدَا يَا رَبْ

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ صَلَّوْا عَلَى الْحَبِيبِ

Dear Islamic brothers! You have just heard the great excellence of observing fasts in the blessed Hadees and the Holy Quran that not only do fasting people have forgiveness and a great reward, but they also have the good news of a good end (death). Therefore, we should also develop the passion for observing the great worship like fasting for the pleasure of Allah عَزَّوجَلَّ in our hearts, or rather, in this regard, we should follow the footstep of the pious people as they did not worry if it was hot or cold weather, being hungry and thirsty due to observing fasts. Instead, they used to fast even in extremely hot weather. Regarding this, let's listen to a parable by virtue of which the passion for observing fast will also develop in us, **لَمْ يَأْتِ اللَّهُ عَزَّوجَلَّ**.

Salvation from extreme thirst on the Day of Judgement

Sayyiduna Abu Musa Ash'ari رَضِيَ اللَّهُ تَعَالَى عَنْهُ has said: Once we were travelling through the sea for Jihad; our ship was advancing towards its destination. In the meantime, a voice from the Ghayb surprised everyone; someone was saying, 'O people in the ship! Stop! Let me tell you a very important thing.' The same voice was heard six to seven times. I stood on the terrace of the ship and said, 'Who are you and where are you? Do you know where we are right now? How can we stay in the centre of the sea?' I had just completed saying this when the voice of a very strange preacher echoed, 'Shouldn't I tell you about the thing which Allah عَزَّوجَلَّ has made compulsory for Himself?' I replied, 'Why not? Do tell us about such a thing.' A voice said, 'Listen! Allah عَزَّوجَلَّ has made this thing compulsory for Himself that the person who keeps himself thirsty (in the state of fasting) for the pleasure of Allah عَزَّوجَلَّ in hot days, Allah عَزَّوجَلَّ will give him water in the fatal heat of the Day of Judgement.' Then Sayyiduna Abu Musa Ash'ari رَضِيَ اللَّهُ تَعَالَى عَنْهُ made a routine that he would observe fast in such extremely hot days, in which a person feels extremely uncomfortable due to the intensity of the heat.

(*Uyoon-ul-Hikayaat, part 2, pp. 345*)

دو جیاں کی نعمتیں ملتی ہیں روزہ دار کو

جو نبیں رکھتا ہے روزہ وہ بڑا نادان ہے

صَلُّوا عَلَى الْحَبِيبِ صَلُّوا عَلَى الْمُحَمَّدِ

Dear Islamic brothers! Thinking about our Hereafter we should also remember the intense heat and thirst of the Day of Judgement. We should not care for the slight heat of this world regarding the mandatory fasts of the blessed Ramadan, but we should be busy preparing for the long journey of the Hereafter by offering Salahs, fasting, giving Sadaqah (charity) and performing lots of good deeds as long as we are alive.

It has been narrated: ﴿الَّذِي مَنْزُلْنَا مِنْهُ مَنْزُلَةُ الْآخِرَةِ﴾, i.e. *this world is a farm of the Hereafter*. Therefore, whatever we plant in this world, we will reap in the Hereafter. ﴿إِنَّ شَأْنَاهُ اللَّهُ عَزَّوَجَلَّ﴾, if we keep in mind the heat and horror of the Hereafter, then it will become easy to observe fasts in the heat of this world.

The Beloved Prophet ﷺ said to Sayyiduna Abu Zar Ghifari رَضِيَ اللَّهُ تَعَالَى عَنْهُ: O Abu Zar! When you intend to go on a (worldly) journey, you prepare yourself for it. What do you think about (the preparation of) the journey of the Hereafter? (i.e. how important is it to prepare for the journey of the Hereafter compared to the preparation of a worldly journey?) O Abu Zar! Shouldn't I tell about the things that will benefit you that day? It was humbly asked, 'May my parents be sacrificed for you! Do tell us.' It was said, 'Observe fast in extremely hot days for the day on the Day of Judgement; for the horror of the grave, offer two Rak'aat in the darkness of the night; for big matters (which happen to us) perform Hajj and give Sadaqah by giving something to a Miskeen (poor person) or by saying the right thing or by remaining silent from anything bad.'

(*Mawsu'ah li Ibn Abid Dunya*, vol. 1, pp. 247, Hadees 10)

Dear Islamic brothers! You have just heard that our Beloved and Blessed Prophet ﷺ made an individual effort upon his beloved companion Sayyiduna Abu Zar رَضِيَ اللَّهُ تَعَالَى عَنْهُ in a beautiful manner and bestowed precious Madani pearls of the journey of the Hereafter upon him by giving him the example of a journey in this world. It has also been learnt through this blessed Hadees that the way a person keeps the necessary things with him when he sets out for his worldly journey, similarly, before setting out for the journey to the Hereafter, he must accumulate good deeds which will be useful for him.

The pieces of advice which have been mentioned in this blessed Hadees regarding the preparation for the journey of the Hereafter are so effective that Sayyiduna Abu Zar رَضِيَ اللَّهُ تَعَالَى عَنْهُ passed them to others in the same manner after he رَضِيَ اللَّهُ تَعَالَى عَنْهُ had heard it from the Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ.

Provisions for a long journey

Sayyiduna Sufyan Sawri رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has said that Sayyiduna Abu Zar Ghifari رَضِيَ اللَّهُ تَعَالَى عَنْهُ, whilst standing beside the Ka'bah, called out, 'O people! I am Jundub Ghifari; come here to your well-wishing kind brother.' When all the people gathered around him, he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ asked them, 'Tell me if any of you intend to go for a journey, will you not get provisions with you that will be useful for you and will take you to your destination?' All humbly said, 'Yes, why not.' Then he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ said (advising them to remain safe from the greed for the world and develop the greed for the Hereafter): 'Certainly, the journey of the afterlife is much longer than the journey you have intended to undertake, so get those things for the journey that may benefit you.' People asked about those things. He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ said: 'Perform Hajj for great purposes; observe fast in very hot weather keeping in mind the long day of the Day of Judgement; offer Nawafil in the darkness of the night in order to be safe from the horror of the grave; keeping in mind the act of standing on that Big Day, say good things and refrain from bad things; give Sadaqah from your wealth in the hope of being safe from the difficulties of the Day of Judgement.

(*Saffa-tus-Safwah*, Juz: 1, vol. 1, pp. 301, Raqm 64)

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ صَلَّوْا عَلَى الْحَسِيبِ

Dear Islamic brothers! We should get into the habit of offering at least some Nawafil in the night for the betterment of our Hereafter and protection from the darkness of the grave by acting upon these pieces of advice. We should always give Sadaqah and charity as per our financial ability. By observing Qufl-e-Madinah of the tongue, we should protect our tongue from speaking anything unnecessary and when needed, we should speak only good things. Furthermore, in order to seek protection from the scorching heat of the Day

of Judgement we should observe fasts in hot weather. Due to the thought of the Hereafter, our pious saints ﷺ used to observe fast abundantly as some of them used to spend many years observing fasts continuously.

Would always observe fast

Sayyiduna ‘Usman-e-Ghani رضي الله تعالى عنه would always observe Nafl fasts. Having taken rest during the initial part of the night, he رضي الله تعالى عنه would spend the rest of the night for Qiyam (worship).

(*Musannaf Ibn Abi Shaybah*, vol. 2, pp. 173, Raqm 6)

Due to excess of fasts he turned yellow

Sayyiduna Aswad Bin Yazeed رضي الله تعالى عنه would make lots of effort in worships and spiritual exercises. He رضي الله تعالى عنه would worship so much and would fast abundantly that he رضي الله تعالى عنه even turned light green and yellow in complexion. (*‘Uyoon-ul-Hikayaat*, part 1, pp. 51)

Observed fasts continuously for forty years

Sayyiduna Dawood Taa’ee رضي الله تعالى عنه observed fasts continuously for forty years. He رضي الله تعالى عنه was so sincere in his worship that he رضي الله تعالى عنه would not even let his family know about his fasts. While going to work he رضي الله تعالى عنه would take lunch with him and give it to someone on his way. After Maghrib, he رضي الله تعالى عنه would return home and eat food. (*Ma’dan-e-Akhlaq*, part 1, pp. 182)

Fasted throughout the day and worship throughout the night for 60 years

Sayyiduna Mansoor Bin Mu’tamir رضي الله تعالى عنه spent 60 years worshipping at night and fasting in the day. (*152 Rahmat Bhari Hikayaat*, pp. 78)

Would fast after a gap of one day

Sayyiduna ‘Allamah Shaykh ‘Imaaduddin رضي الله تعالى عنه was a great jurist and Mufti. He رضي الله تعالى عنه was a great worshipper and a pious person. He رضي الله تعالى عنه would observe Nafl fasts and offer Nafl Salah abundantly. He رضي الله تعالى عنه would observe a fast after one day gap. (*152 Rahmat Bhari Hikayaat*, pp. 260)

Due to excess of fasts his back got bent

Sayyiduna 'Isa Bin Zaazaan Ubulli رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ used to observe fasts abundantly due to which his back became bent and he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ lost his voice.

(152 Rahmat-Bhari Hikayaat, pp. 272)

Dear Islamic brothers! You have just heard how enthusiastic our pious saints رَحْمَةُ اللَّهِ تَعَالَى had been that they observed fasts for 40 years, 60 years, or rather some observed fasts throughout their lives. The state of their sincerity was that they did not use to inform their family members about their fasts. Therefore, we should also observe the Nafl fasts of Rajab-ul-Murajjab, Sha'ban-ul-Mu'azzam, Shash Eid (six fasts after Eid-ul-Fitr), Monday, Thursday and days of Bayd (i.e. 13, 14, 15 of the Madani month) etc. in addition to the mandatory fasts of blessed Ramadan as Nafl fasts also have lots of excellences.

The Prophet of Rahmah, the Intercessor of the Ummah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ has stated: If someone observes a Nafl fast and (even if he) is given the whole earth full of gold (as a reward) his reward will still remain incomplete, he will be given his reward on the Day of Judgement only.

(Musnad Abi Ya'la, vol. 5, pp. 353, Hadees 6104)

Dear Islamic brothers! Ameer-e-Ahl-e-Sunnat 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi Ziyaee رَاهِنْتَ بِرَحْمَةِ الْعَالِيَّ also loves Nafl fasts. That's why he observes fasts very often except the days of the year in which a fast is prohibited. In addition to this, he رَاهِنْتَ بِرَحْمَةِ الْعَالِيَّ not only observes fasts throughout the month of Rajab-ul-Murajjab and other sacred months along with the fast of every blessed Monday, but also persuades other Islamic brothers to do so. By virtue of his persuasion many Islamic brothers and Islamic sisters are privileged either to observe the fasts of the whole Rajab-ul-Murajjab, or they observe fasts most of the days of Rajab-ul-Murajjab. Furthermore, there is a large number of those Islamic brothers who also fast on the blessed Monday.

Yaum-e-Tateel for I'tikaf

Dear Islamic brothers! Associate yourself with the Madani environment of Dawat-e-Islami for becoming righteous and making others righteous, attaining success in the world and the Hereafter, refraining from immodesty in the society, observing fasts steadfastly without any worry of hot days and for developing the passion for Nafl fasts in the heart. In order to further develop righteous acts, take part enthusiastically in the 12 Madani activities of Zayli Halqahs. One of the Madani activities of the 12 Madani activities of Zayli Halqah is 'Yaum-e-Tateel for I'tikaf'. Therefore, all Islamic brothers are requested to observe 'Yaum-e-Tateel I'tikaf' for earning Sawab.

الحمد لله عز وجل! This I'tikaf is observed in a Masjid which also fills Masajid with those who offer Salah. By virtue of respecting the Masjid and abstaining from every type of disrespect, every moment we spend in the Masjid will be considered to be in worship. To love the Masjid and to spend more time in it have great excellences.

Sayyiduna Abu Sa'eed Khudri رضي الله تعالى عنه has narrated that the Beloved Prophet ﷺ said, 'When you see someone coming and going abundantly to a Masjid, then bear witness of his faith, because Allah عز وجل has said:

إِنَّمَا يَعْمَلُ مَسَاجِدُ اللَّهِ مِنْ أَمْنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ

Translation from Kanz-ul-Iman: Only those enliven the Masajid of Allah who believe in Allah and the Last Day. (*Part 10, Surah At-Taubah, verse 18*)

It is narrated by Sayyiduna Abu Sa'eed Khudri رضي الله تعالى عنه that the Beloved and Blessed Prophet ﷺ has said: The one who loves the Masjid, Allah عز وجل makes him His beloved. (*Majma'-uz-Zawaaid, vol. 2, pp. 135, Raqm 2031*)

Dear Islamic brothers! In today's sinful time, the global non-political Masjid-filling movement of preaching Quran and Sunnah, Dawat-e-Islami is providing a Sunnah-inspiring pure environment, الحمد لله عز وجل. By the mercy of Allah عز وجل,

having been associated with this Madani environment countless sinners have been able to repent of their sins and have started offering Salah and acting upon the Sunnah regularly and are living their lives as practicing Muslims of good-character. ﷺ, currently, keeping in mind the regularity of Salah and fasts and the respect and reverence for Masajid, the Madani environment of Dawat-e-Islami is playing a very important role in filling the Masjid. Therefore, if we also want to develop love for Masajid, have the privilege of filling them with Salah-offering people and want to correct our beliefs and deeds by Islamic knowledge, then we should have the privilege of observing Ijtima'ee I'tikaf at different venues arranged by Dawat-e-Islami as we have a great opportunity in the form of blessed Ramadan.

No one knows whether or not they will be privileged to experience blessed Ramadan again next year. The I'tikaf of the whole month of blessed Ramadan is being observed in the Madani environment of Dawat-e-Islami in different cities and countries, therefore, all Islamic brothers should have the privilege to attend it, otherwise they should try to observe I'tikaf at least of the last ten days. For persuasion, let me tell you a Madani parable out of the blessings of observing I'tikaf in the Madani environment. Listen to it and rejoice and make an intention to observe I'tikaf in the Madani environment of Dawat-e-Islami in this sacred month of Ramadan.

Faith-refreshing death of uncle Kaalu

It is stated on page 507 of the 693-page book '*Faizan-e-Ramadan*' [Blessings of Ramadan], published by Maktaba-tul-Madinah – the publishing department of Dawat-e-Islami:

Sixty-year-old uncle Kaalu from Madina-tul-Awliya, Ahmadabad, Gujarat, India, attended the collective I'tikaf organized by Dawat-e-Islami during the last ten days of Ramadan (2004, 1425 A.H.) in Shahi Masjid, Shah Alam, Ahmadabad. Even though he was already associated with the Madani environment of Dawat-e-Islami, but this was the first time that he attended the collective I'tikaf with lovers of the Beloved Rasool. He learnt a lot during the I'tikaf and started offering Salah in the first row of the Masjid enthusiastically, which is the second Madani In'aam out of 72 Madani In'amaat.

On the 2nd of Shawwal, the second day of Eid-ul-Fitr, he travelled with a Sunnah-inspiring Madani Qafilah for 3 days in the company of the lovers of Beloved Rasool. On the 11th of Shawwal 1425 AH (2004), just five or six days after he had returned from the Madani Qafilah, he went to the market to purchase something. As there was the possibility of missing the first row of the Jama'at in the Masjid in case of staying in the market any longer, he reached the Masjid before the Azan went, by immediately leaving the market. As soon as he stood up after performing his Wudu, he suddenly fell to the ground, recited the Kalimah and Salat-'Alan-Nabi and passed away.

إِنَّمَا يُلْهِهُ وَإِنَّمَا إِلَيْهِ يُرْجَعُونَ

الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ! Due to the blessings of the collective I'tikaf, the enthusiasm for acting upon the second Madani In'aam of performing Salah in the first row took uncle Kaalu 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 Salat-'Alan-Nabi at the time of his death.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ! The one reciting Kalimah at the time of death will succeed in the grave as well as on the Day of Resurrection as the Beloved and Blessed Prophet ﷺ has said, 'The one whose last words are لَا إِلَهَ إِلَّا اللَّهُ will enter Heaven.' (*Sunan Abi Dawood, vol. 3, pp. 132, Hadees 3116*)

Listen to further blessings of the Madani environment of Dawat-e-Islami: A few days after the death of uncle Kaalu, his son had a dream in which he saw his late uncle Kaalu wearing white clothes and a green 'Imamah (turban), he said with a smile, 'Son! Keep doing the Madani work of Dawat-e-Islami as I have been blessed due to the blessings of this Madani movement.'

مدنی ماحول میں کرلو تم اعتکاف

موتِ فضلِ خُدا سے بُو ایمان پر

مدنی ماحول میں کرلو تم اعتکاف

رَبَّ کی رَحْمَت سے پاؤ گے جَنَّت میں گھر

صَلُّوا عَلَى الْحَبِيبِ صَلُّوا عَلَى الْمُحَمَّدِ

No matter how hot the summer is, even a single mandatory fast should not be missed at all without any Shar'i reason. If we keep in mind our pious predecessors' manners of worship and we make just a little effort, then instead of facing difficulties we will feel pleasure in the fasts of summer. There were so many pious people who either would spend fasting the whole year or would spend fasting most of the days of the year, especially for the fasts in hot weather, they used to feel so much pleasure that if they had any kind of grief at the time of their death, it would have been this that they would not be privileged anymore to experience the pleasure of the fasts of hot weather.

دو چیز کی نعمتیں ملتی ہیں روزہ دار کو

جو نہیں رکھتا ہے روزہ وہ بڑا نادان ہے

صَلُّوا عَلَى الْحَبِيبِ صَلُّوا عَلَى الْحَبِيبِ

Dear Islamic brothers! Let's listen to more incidents of those who fear Allah عَزَّوجَلَّ, regarding their passion for worship and fasting in hot weather so that we may also develop the passion for this.

When the time of Sayyiduna Mu'aaz Bin Jabal's death approached, he humbly submitted a request to Allah عَزَّوجَلَّ! O Allah عَزَّوجَلَّ! I have Your fear [throughout my life] and today I have hopes from You. O Allah عَزَّوجَلَّ! You know that I did not love this world and to live in it for a long time for digging streams and planting trees, but rather I loved a long life so that I could bear the intensity of thirst in severe hot days (in fasting), to bear great pains in long nights (by worshipping) and could sit on my knees before the Islamic scholars in gatherings of Islamic knowledge. (*Ihya-ul-'Uloom*, vol. 5, pp. 573)

At the time of his death, Sayyiduna Yazeed Raqqashaan رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ started weeping, he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ was humbly asked: Why are you weeping? He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ replied: I am weeping for the reason that now I will not be blessed

anymore with the opportunity of worshipping in the nights, fasting during the days and attending the gatherings of Zikr. (*Hikayatayn aur Naseehatayn*, pp. 132)

Hujjat-ul-Islam, Sayyiduna Imam Muhammad Ghazali has said that Sayyiduna ‘Aamir Bin ‘Abd-e-Qays started weeping at the time of his death. When he was asked the reason for his weeping, he replied: I am not weeping for the fear of death or for the love of this world, but rather I am weeping for being separated from the afternoon thirst of the fasts of summer and Nafl Salah in the long nights of winter.

(*Ihya-ul-‘Uloom*, vol. 5, pp. 575)

You have just heard that these blessed people would love the intense thirst of the fasts of intense hot weather that they were weeping at the time of their death as to how they would get the taste of the intensity of thirst of the fasts of hot weather after their death. They would offer Salahs and observe fasts so abundantly, that it seemed as if they had not taken any interest in any worldly things.

Sayyiduna Mus’ab Bin Saabit, who was very pious and used to worship a lot, would offer 1000 Nawafil daily and would always observe fast.

(*‘Uyoon-ul-Hikayaat*, part 2, pp. 324)

Sayyiduna Ibraheem Bin Adham has said that one worshipper fell ill, so we visited him. He started feeling sad by sighing deeply. I asked him: Why are you feeling sad? He replied: For the night which I spent by sleeping and for the day I did not fast and for the moment I was heedless of the Zikr of Allah. (*Hikayatayn aur Naseehatayn*, pp. 133)

Dear Islamic brothers! Just ponder over those who due to a little heedlessness in their Nafl Salahs and Nafl fasts in their life were so sad at the time of their death, so how can we imagine that they would be lazy in Fard Salahs and Fard fasts. Just ponder over the difference between us and them as generally we, at the time of death, feel sad because of leaving this world and they feel sad because of being deprived of worship. We only think about

worldly betterment, but these great personages think about the grave, Day of Judgement and the Hereafter. For us, life is colourless without worldly luxury and wealth and for those pious people life is colourless without Salahs, fasts and other acts of worship.

Sayyiduna Abu Darda رَضِيَ اللَّهُ تَعَالَى عَنْهُ used to say: If there were not three things, I would prefer death. It was humbly asked: What are those three things? He replied: To perform Sajdahs before Allah عَزَّوَجَلَ day and night, to remain thirsty in very hot days (i.e. to observe fast) and to sit in the gatherings of those who speak good things as nicely as we choose nice fruit.

(Az-Zuhd-ul-Kabeer, pp. 324, Hadees 870)

Sayyiduna 'Ali-ul-Murtada كَرَمُ اللَّهُ تَعَالَى وَجْهُهُ الْكَرِيمُ has said: I like three things in the world: (1) الصَّرْبُ بِالسَّيْفِ 'i.e. to perform Jihad with the sword (2) الصَّوْمُ بِالصَّيْفِ ' to observe fast in summer and (3) إِنْجَامُ الصَّيْفِ '، to extend hospitality to a guest.

(Ruh-ul-Bayan, vol. 62, pp. 264)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Let's listen to more virtues and rewards for fasts.

Gift for fasting in summer

Faqih Abul Lays Samarcandi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has said: On the Day of Judgement people will be raised hungry and thirsty from their graves, the person who observed Nafl fast in the hot days of summer, for him, Allah عَزَّوَجَلَ will send Heavenly food and drinks; his fast will come and will give him a goblet full of water keeping people away from Hawd (pond).

(Qurra-tul-'Uyoon, pp. 396, Raqm 202)

Fragrance of musk from the grave

After the burial of Sayyiduna 'Abdullah Bin Ghalib Haddaani بِرَحْمَةِ اللَّهِ تَعَالَى عَلَيْهِ the fragrance of musk used to emanate from the soil of his blessed grave.

Someone saw him in a dream and asked: 'مَا صُنِّفْتَ؟' i.e. *How were you treated?*

He بِرَحْمَةِ اللَّهِ تَعَالَى عَلَيْهِ said: I was treated well. It was asked: Where were you taken? It was replied: To Paradise. It was asked: For which deed? It was replied: For perfect faith, Tahajjud and fasts of summer. He بِرَحْمَةِ اللَّهِ تَعَالَى عَلَيْهِ was then asked: Why is the fragrance of musk emanating from your grave? So it was replied: It is the fragrance of my recitation and the thirst of fasts.

(Hilya-tul-Awliya, vol. 6, pp. 266, Hadees 8553)

Fast improves the health

The Leader of the believers, Sayyiduna 'Ali كَفَرَةُ اللَّهِ تَعَالَى وَجْهُهُ الْكَرِيمُ has narrated that the Prophet of Rahmah, the Intercessor of the Ummah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, Undoubtedly, Allah عَزَّوَجَلَ sent a revelation to one of the Prophets of Bani Israel commanding him to inform his Ummah that if anyone fasts a day for My pleasure, I will grant him good health and reward him greatly.'

(Shu'ab-ul-Iman, vol. 3, pp. 411, Hadees 3923)

Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi Ziyaee دَائِشَ بِرَحْمَاتِهِ الْعَالِيَّهِ has written on page 105 of his book '*Faizan-e-Ramadan*' [Blessings of Ramadan]:

A'la Hadrat بِرَحْمَةِ اللَّهِ تَعَالَى عَلَيْهِ has stated in the book *Al-Malfooz* (part 2, page 143), 'Once I saw my respected father Sayyiduna Maulana Naqi 'Ali Khan بِرَحْمَةِ اللَّهِ تَعَالَى عَلَيْهِ in my dream a few weeks before Ramadan. He said, 'Son, you will fall severely ill in the following Ramadan, but be careful, you should not miss even a single fast.'

As my father predicted, I really fell severely ill in Blessed Ramadan but I did not miss even a single fast. Allah عَزَّوَجَلَ granted me health by the blessing of fasts. The Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, '*صُومُوا تَصْحُّوا*' '*Observe fast; you will get healthy.*' *(Al-Mu'jam-ul-Awsat, vol. 6, pp. 147, Hadees 8312)*

Does one get sick due to fasting?

يَا أَيُّهَا الْمُعْمَلُ! Have you noticed the excellent method that Islam has bestowed upon us to attain the blessing of health and to attain lots of Sawab, that the person who for the pleasure of Allah عَزَّوَجَلَ observes only one fast, Allah عَزَّوَجَلَ blesses him with health along with an excellent reward! Just ponder when this is the reward for just one fast, then who can guess the reward and the gifts which are given to the fortunate ones, who observe fast for the whole month of blessed Ramadan, by Allah عَزَّوَجَلَ?

Alas! Some people have been heard saying that we fast in such-and-such a month or fast the whole month of Ramadan regularly, but instead of being healthy we fall ill and cannot do anything while fasting; we feel as if our body has become lifeless etc. Remember! This has absolutely nothing to do with fasts, but rather problems lie in us. For example, some people eat and drink more than they should, in this way if they put more burden on their stomachs and eat fatty, oily and spicy foods, butter loaves, burgers, barbecue items, Samosas, rolls, pakoras, cold drinks, biryani and many other such foods too much in Sahari and Iftari, then how many things can the stomach digest? As a result, the digestive system will get disturbed; the stomach will become upset and will cause illnesses to the body.

As our Beloved Prophet ﷺ has rightly stated, 'The stomach is like a pond in the body and the veins are the streams which proceed towards this pond. If the stomach is healthy, the veins return with health and if the stomach is ill, the veins return with disease.'

(Shu'ab-ul-Iman, vol. 5, pp. 66, Hadees 5796)

Therefore, one should be very careful when whether fasting or not. Furthermore, one should avoid working more than his normal strength in fasts, because if he works more than his strength in the state of fasting, it will leave bad effects upon his body and it will become difficult for him to observe fast or to accomplish the work whilst fasting. Unfortunately, in Ramadan, due to the greed of earning money some unwise Muslims instead of worshipping abundantly in fasts, they do more tough work than their strength can handle and this causes weakness to their body. As a result, they are no longer able to

observe fasts, and when they do fast then very often they break it, though there is no Shar'i permission of doing such a thing in the days of Ramadan that weakens the body and raises the strong possibility of breaking the fast.

A legendary and leading scholar of Shari'ah and Tareeqah, 'Allamah Maulana Mufti Muhammad Amjad 'Ali A'zami رحمه اللہ تعالیٰ علیہ has said: In blessed Ramadan, to do a piece of work that causes weakness and raises the strong possibility of breaking the fast is not permissible, therefore, the baker should bake loaves until the noon, then the remaining day he should take rest. The same has been stated for masons and labourers and for others who labour hard. If there is a fear of being weak, one should reduce his work so that he may observe fast. (*Bahar-e-Shari'at, part 5, vol. 1, pp. 998*)

Dear Islamic brothers! Keep this in mind as well that if somebody is suffering from a disease which can become more serious by observing a fast, then the Islamic jurists have recommended guidelines in the light of Quran and Hadees, through which he is allowed to miss his fasts. Therefore, those who do not have sufficient strength to observe fasts due to a disease, should seek guidelines from a Sunni Islamic scholar (who has correct beliefs) or from Dar-ul-Ifta Ahl-e-Sunnat according to his condition as to whether he is allowed to miss fasts or not as per Shari'ah. Do not miss fasts only because of your own speculation or thought.

Dar-ul-Ifta Ahl-e-Sunnat

Remember that Dawat-e-Islami has more than 103 departments; one of them is Dar-ul-Ifta Ahl-e-Sunnat. اللَّهُمَّ لِلَّهِ عَزَّوَجَلَّ, up to now, 4 Dar-ul-Ifta Ahl-e-Sunnat are working in Bab-ul-Madinah Karachi, besides that, Dar-ul-Ifta Ahl-e-Sunnat are also serving the grieved Ummah of the Beloved Prophet صلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ in Zamzam Nagar (Hyderabad Bab-ul-Islam Sindh), Sardarabad (Faisalabad), Markaz-ul-Awliya (Lahore), Rawalpindi and Gulzar-e-Taybah (Sargodha) in Shar'i guidance.

Apart from this, the Islamic brothers of 'Dar-ul-Ifta Online', an online department, working under 'Majlis Ifta', are carrying out this responsibility

with great care on a global scale by immediately responding to questions via phone & internet, from Muslims throughout the world.

الحمد لله عز وجل! Islamic brothers connected to this department answer hundreds of questions daily. Questions can also be asked through this email (darulifta@dawateislami.net) from anywhere in the world. People from all over the world can contact this department on the following numbers for immediately seeking Shar'i guidance.

- ☞ 0300-0220113 – 0300-0220112
- ☞ 0300-0220115 – 0300-0220114

People may contact these numbers from 10 am to 4 pm. Friday is a holiday. May Allah عز وجل enable us to observe all the fasts with good intentions.

أَمِينٌ يَجِدُ الشَّيْءَ الْأَمِينُ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Dear Islamic brothers! In conclusion, I would like to seize the opportunity to mention the excellence of a Sunnah as well as some Sunan and manners. The Prophet of Rahmah, the Intercessor of the Ummah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'Whoever loves my Sunnah, loves me, and whoever loves me will be with me in Jannah.' (*Mishkat-ul-Masabih*, vol. 1, pp. 97, *Hadees 175*)

جَنَّتْ مِنْ بِرْوَسِي مَجْهَهْ تَمْ اِپْنَا بَنَانَا

سِينَهْ تَرِي سُنْتَ كَمَدِينَهْ بَنَے آفَا

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدَ

صَلُّوْا عَلَى الْحَبِيبِ

Sunan and manners about shaking hands

Firstly, two blessed sayings of the Beloved Mustafa ﷺ:

1. When two Muslims shake hands while meeting and ask each other about their well-being, Allah ﷺ sends down a hundred mercies between them, of which ninety nine mercies are for the one who meets the other more warmly and asks about the well-being of his brother in a more beautiful manner. (*Al-Mu'jam-ul-Awsat*, vol. 5, pp. 380, *Raqm 7672*)
2. When two friends meet, shake hands, and recite Salat upon the Noble Prophet ﷺ, their past and future sins are forgiven before they separate. (*Shu'ab-ul-Iman lil-Bayhaqi*, vol. 6, pp. 471, *Hadees 8944*)
3. When two Muslims meet, it is Sunnah for them to shake hands using both hands after saying Salam.
4. Say Salam when leaving as well. You may also shake hands.
5. While shaking hands; if possible, recite the following Du'a as well after reciting Salat-'Alan-Nabi:

يَغْفِرُ اللَّهُ لَنَا وَلَكُمْ

May Allah ﷺ forgive me and you.

6. The Du'a that two Muslims make while shaking hands will be answered and both will be forgiven before their hands are separated, *إِنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ*. (*Musnad Imam Ahmad Bin Hanbal*, vol. 4, pp. 286, *Hadees 12454*)
7. Shaking hands with each other removes enmity.
8. You can shake hands every time you meet.
9. It is not Sunnah for both to just shake hands by using one hand each. The Sunnah is to use both hands for a handshake.
10. Some people just touch their fingers; this is not the Sunnah either.

11. It is Makruh to kiss one's own hand after shaking hands.

(*Bahar-e-Shari'at*, vol. 16, pp. 115)

12. The Islamic brothers who have habit of kissing their own palms after shaking hands should give up this habit.

13. If one feels lust while shaking hands with an Amrad (attractive young boy) then it is impermissible to shake hands with him. Even just looking at that boy is a sin if one feels lust by seeing him.

(*Durr-e-Mukhtar*, vol. 2, pp. 98)

14. The Sunnah of shaking hands is that both the palms should be empty and touch each other; there should not be anything in the hands stopping them from touching, such as a handkerchief etc.

(*Bahar-e-Shari'at*, vol. 3, part 16, pp. 98)

To learn various Sunan, get the following books, *Bahar-e-Shari'at* part 16 comprising of 312 pages and *Sunnatayn aur Adaab*, comprising of 120 pages, both published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami. One of the best ways to learn Sunan is to travel in the Madani Qafilahs of Dawat-e-Islami with the lovers of the Beloved Prophet.

مجه کو جذبہ دے سفر کرتا ریوں پروڈگار سُنْتَوْنَ کِی تَرَبِیَّتَ کِے قَافِلے میں بار بار

صَلَّوْا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدَ

The Salawaat-‘Alan-Nabi and Du’as that are recited in the Sunnah-Inspiring weekly Ijtima’ (congregation) of Dawat-e-Islami:

♦♦♦

1. The Salat-‘Alan-Nabi for the night preceding Friday

اللَّهُمَّ صَلِّ وَسِلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدِ النَّبِيِّ الْأُمَّةِ الْحَبِيبِ
الْعَالِي الْقَدْرِ الْعَظِيمِ الْجَاهِ وَعَلَى أَهْلِهِ وَصَحْبِهِ وَسِلِّمْ

The saints of Islam have quoted that whoever recites this Salat-‘Alan-Nabi at least once on the night preceding Friday [the night between Thursday and Friday] on a regular basis will be blessed with the vision of the Beloved and Blessed Prophet ﷺ at the time of death, as well as at the time of his burial into the grave, to the extent that he will see the Noble Prophet ﷺ lowering him into the grave with his own merciful hands. (Afzal-us-Salawat ‘ala Sayyid-is-Sadat, pp. 151)

2. All sins forgiven

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدِ وَعَلَى أَهْلِهِ وَسِلِّمْ

It is narrated by Sayyiduna Anas رضي الله تعالى عنه that the Beloved and Blessed Prophet ﷺ has stated, ‘Whoever recites this Salat upon me whilst standing, then prior to his sitting back; and if he recites it whilst sitting, then before he stands back, his sins will be forgiven.’ (Ibid, pp. 65)

3. 70 Portals of mercy

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Whoever recites this Salat-'Alan-Nabi, 70 portals of mercy are opened for him. (*Al-Qaul-ul-Badi'*, pp. 277)

4. The reward of 600,000 Salawat-'Alan-Nabi

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ عَدَّدْ
مَا فِي عِلْمِ اللَّهِ صَلَاةً دَائِمَةً بِدَوَامِ مُلْكِ اللَّهِ

Shaykh Ahmad Saawi عليه رحمه الله الهاوى reports from some saints of Islam that the one reciting this Salat-'Alan-Nabi once receives the reward of reciting Salat-'Alan-Nabi 600,000 times. (*Afzal-us-Salawat 'ala Sayyid-is-Sadat*, pp. 149)

5. Nearness to the Distinguished Prophet ﷺ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا تُحِبُّ وَتَرْضَى لَهُ

One day somebody came [to the blessed court of the Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ], and the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ made him sit in between himself and Sayyiduna Abu Bakr Siddeeq رضي الله تعالى عنه. The respected companions رضي الله تعالى عنهم were surprised as to who that honoured person was. When he had left, the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ said, 'When he recites Salat upon me, he does so in these words.' (*Al-Qaul-ul-Badi'*, pp. 125)

6. Durood-e-Shafa'at

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَّاَنْزِلْهُ الْمُقْدَّسَ الْمُقْرَبَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

The Greatest and Holiest Prophet ﷺ has stated: The one who recites this Salat upon me, my intercession will become obligatory for him.

(Attargheeb Wattarheeb, vol. 2, pp. 329, Hadees 31)

1. Good deeds for 1000 days

جَزِي اللَّهُ عَنَّا مُحَمَّدًا مَا هُوَ أَهْلُهُ

It is narrated by Sayyiduna Ibn 'Abbas رضي الله تعالى عنهما that the Noble and Blessed Prophet ﷺ has stated, 'For the reciter of above supplication, seventy angels write good deeds (in his account) for 1000 days.'

(Majma'-uz-Zawaaid, pp. 254, vol. 10, Hadees 17305)

2. An easy way to spend every night in worship

The following narration has been mentioned on page 187 of *Gharaib-ul-Quran*, 'If anyone recites the following Du'a three times at night it is as if he has found Layla-tul-Qadr.' We should recite it every night. Here is the Du'a:

لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ
سُبْحَانَ اللَّهِ رَبِّ السَّمَاوَاتِ السَّبْعِ وَرَبِّ الْعَرْشِ الْعَظِيمِ

Translation: There is none worthy of worship except Allah عَزَّوَجَلَ Who is سُبْحَانَ 'سبحان' and 'كَرِيمٌ' 'Halim'. Allah عَزَّوَجَلَ is 'سبحان', Rab of the seven skies and the magnificent 'Arsh.