Aḥādīth about Fasting, Rulings and Manners - Abridged

Shaykh ‘Abdullāh ibn Ṣāliḥ al-Fawzān
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Brief Biography of the Author

His Name:

He is ‘Abdollāh ibn Ṣāliḥ ibn ‘Abdollāh ibn Fawzān ibn ‘Alī Āl Fawzān. His lineage ends with the Asā’idah from Rūqah from the ‘Utaybah tribe.¹ He was born in the city of Buraydah in Qasīm in the year 1368 h.

His Educational Background:

He graduated from the Educational Institute in 1389 h. He took from a number of Scholars, such as:

Shaykh Ṣāliḥ ibn Ibrāhīm al-Bulayhī
Shaykh Ṣāliḥ ibn ‘Abdur-Rahmān as-Sukaytī
Shaykh ‘Alī ibn Sulaymān aḥ-Ḍāli’
Shaykh Ṣāliḥ ibn ‘Abdollāh al-Muqbil
Shaykh Ḥamad ibn Muḥammad al-Muḥaymīd
Shaykh Fahd ibn Muḥammad al-Mushayqīḥ

Thereafter, he studied in the College of Sharī’ah in Riyāḍ and graduated in 1394 h with the level of excellent. He was appointed as rector of the College, but he was not enthusiastic about being rector so he requested to transfer to the Educational Institute in Buraydah. There he taught Tafsīr and its principles, Fiqh and its principles and modern madhhabs, Nahw and Balāghah and remained there for eighteen years.

In the second semester of 1412 h, he transferred to teaching at the Qasīm branch of Imām Muḥammad ibn Sa’ūd University at the request of

¹ This lineage shows that Shaykh ‘Abdollāh al-Fawzān is not the son of, or even from the family of Shaykh Ṣāliḥ al-Fawzān. This is since Shaykh Ṣāliḥ al-Fawzān’s lineage goes back to the Dawāsir tribe.
the University. He taught in the Department for the Sunnah and Its Sciences for thirteen years. He requested early retirement in the year 1425 h. He held many lessons in the masjid next to his house and explained many texts in ‘Aqīdah, Fiqh, Uṣūl, Naḥw and others. He also participated in many lectures and conferences.

His Writings:

With the success of Allāh, He wrote many beneficial works, including:

- An explanation of Alfiyyah Ibn Mālik in 2 volumes.
- An explanation of Qaṭr an-Nadā.
- An explanation of al-Waraqāt.
- An explanation of Thalāthat-ul-Uṣūl.
- Sittings in the First Ten of Dhul-Ḥijjah.
- Aḥādīth about the First Ten of Dhul-Ḥijjah and the Month of Allāh, Muḥarram - Rulings and Manners.¹
- Rulings of Attending the Masājid.
- Aḥādīth about Fasting - Rulings and Manners.
- Aḥādīth about Fasting – Abridged.²
- An explanation of al-Uṣūl by Ibn as-Sa’dī.
- Beautification of the Muslim Woman.
- How to be from Those Who are Thankful?
- From the Rulings of Ḥajj and ‘Umrah - Issues that are Asked about Often.
- An explanation of Bulūgh al-Marām in 11 volumes.
- An explanation of the aḥādīth of al-Muḥarrar not found in Bulūgh al-Marām in 4 volumes.
- An explanation of ‘Umdat-ul-Aḥkām.
- An explanation of at-Ṭashīl by al-Ba’lī in Ḥanbalī Fiqh in 5 volumes.

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¹ This book is under translation and we hope to publish it before the upcoming Ḥajj season in 1443 h. May Allāh grant us success.
² This book between your hands.
An explanation of Fuṣūl al-Ādāb and Makāram al-Akhlaq.

An explanation of the Ḥadīth of Jābir Regarding the Description of the Ḥajj of the Prophet ﷺ.

Acting According to Knowledge between the Reality and What is Obligatory.

Al-Adhkār and the Obligatory Prayers and Their Explanations.¹

An explanation of the poem regarding al-Kabā’ir (Major Sins).

A book related to the rulings of traveling.

A book related to the rulings of giving and accepting gifts.

A book related to the rulings of the winter season.

A book related to the rulings of praying in the first row.

A book related to the rulings of praying in a chair.

And many more, some published and some still in manuscript form.

The Shaykh is very humble and doesn’t like to talk about himself.² We ask Allāh, the Most High, to grant him and us righteous deeds, sincerely done for His Face; and for beneficial acts of worship. We ask Him to allow us to benefit from the knowledge of the Shaykh and to unite us and him in Paradise with the Prophet ﷺ; and to forgive us, our parents and all the Muslims.

¹ Allāh blessed us to translate and publish this book in 1437 H.
² The majority of this brief biography was taken from the Shaykh’s own words on his site: al-fuzan.net
Introduction to the 7th Print

All praise belongs to Allâh the Lord of all creation. May Allâh grant His praise to our Prophet Muḥammad – the Seal of the Messengers, manifest his virtue, elevate his status and protect him, the message of Islâm, his family, his companions and those who follow them in goodness from any harm until the Day of Judgement.

This is the seventh printing of my book "Aḥādîth about Fasting, Rulings and Manners – Abridged" after its previous print ran out. I reviewed the book and made minor additions, specifically in the referencing of some of the aḥādîth.

I ask Allâh, the Most High, that He benefit others by it in this virtuous month, to make it sincere for His Noble Face and a means of drawing close to Him in the Gardens of Pleasure. Indeed, He is All-Hearing, Close and Responds.

Written by:

‘Abdullâh ibn Šâliḥ al-Fawzân

Qasîm – Buraydah
The evening of Yawm al-Ithnayn (Monday)
1/10/1435 h
Introduction

All praise belongs to Allāh, Who graciously bestowed the seasons for performing good deeds upon His worshipers, so He may forgive them their sins and give them gifts generously. He gives success to whomever He wills to take advantage of them by obeying Him and fearing Him; and He forsakes whomever He wills, so they neglect His orders and disobey Him.

I praise and thank Him. He perfected the religion for us, completed His favor upon us, and chose Islām as a religion for us. He legislated for us righteous deeds, made them easy to establish and determined rewards for them.

I testify that there is none worthy of worship except Allāh alone, having no partner; and I testify that Muḥammad is His worshiper and Messenger - may Allāh grant His praise, manifest his virtue, elevate his status and protect him, the message of Islām, his family, his companions and those who follow them in goodness from any harm in this life or the next.

To proceed:

This is a group of rulings regarding fasting and its manners. I wrote it as an explanation for the āhādīth that I gathered about this subject. I considered the following matters when writing it:

The First: I strove for brevity, citation of the most authentic statements in the matter, avoidance of issues where there is a difference of opinion and disputes regarding the evidences unless the need called for it. This is because I wanted it to be easy, simple and practical for reading in the masājid to the congregation - especially after Šalāt-ul-‘Āṣr as it has
become a habit of the Imāms among us to do so - since I have not seen, according to my limited knowledge, a beneficial book for the Imām to read in Ramaḍān, like they read "Riyāḍ-uṣ- Šalīḥīn" or other than it.¹

The Second: I didn’t reference every issue to its source so that the footnotes of the book would not become long. I only referenced specific issues and quotes.

The Third: I cited the Prophetic aḥādīth attributing them to their sources. If the ḥadīth is in the Šahīḥayn or one of them, I sufficed with that and usually never mention other than it. If it is in other than those two, then I usually referenced it to the Sunan; and I may add to it. Likewise, I referenced the traditions reported from the Companions and the Tābi‘īn according to my knowledge.²

Before concluding, I would like to remind the Imāms of the masājid - may Allāh grant them success - that it is not befitting to continuously read ḥadīth after Ṣalāt-ul-‘Aṣr so that the people will not become bored and so they will be welcome to listening attentively.

 очер ‘Abdullāh ibn Mas‘ūd ﷺ said:

"(Kāna al-nābi yihādalu nā, bāl-mu‘aṣṣa, fī al-a‘yām, ḥirahat asāsī‘a, ‘alīmna)."

¹ Translator’s note: As a reminder to those who intend to share these benefits within a gathering - by reading the text aloud: I highly advise reviewing the selected chapter at least once prior to your live reading in order to familiarize yourself with the chapter’s points and progression as conveyed by the Shaykh, resulting in a more fluent presentation - free of confusion or unnecessary questions.

² Translator’s note: When checking the vowelization of the Arabic text I found, in some instances, the Shaykh – may Allāh preserve him – used wordings for aḥādīth in the subjects of the daily readings and their explanations that are different from the common prints of the sources he quoted in the footnotes. I have kept them here as the Shaykh referenced them without changing them since he may possess prints of those books which contain different wordings than I have access to, as well as to maintain the integrity of transmission.
"The Prophet used to engage us with admonitions on days we were attentive, disliking that we get bored."\(^1\)

The general rule regarding that is the needs of the people and observation of attentiveness. Likewise, it is not befitting to rush to give the talk immediately after finishing the prayer fearing that the people may leave. Rather, the Imām should wait until the people finish making dhikr because dhikr is more important, and complete listening and benefit can take place after they finish it; and those of them who remain to listen are sufficient.

As for the saying that giving talks after ‘Aṣr is an innovation, then this is not correct. It only falls under the subject of admonition, yet it should not be done constantly. There is no difference between it being written or not. Similarly, there is nothing preventing repeating an admonition on occasions when people need clarification of the rulings, such as the month of Ramadān and the First Ten Days of Dhul-Ḥijjah. The Prophet gave three or four speeches in the Farewell Ḥajj.

I ask Allāh, the Most High, to make my work pious, sincerely for His Face, and to make it beneficial. Indeed, He is All-Hearing, Close.

Written by:

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\(^1\) Reported by al-Bukhārī, no. 68.
The First Ḥadīth: Regarding the Obligation to Fast and Some of the Wisdom Behind It

Ibn ‘Umar ۱ reported that Allāh’s Messenger ﷺ said, “Islam is built on five: the testimony that none has the right to be worshiped except Allāh and Muḥammad is the Messenger of Allāh, performance of Ṣalāh, giving Zakāh, making Ḥajj to the House and fasting during Ramaḍān.” Agreed upon.۱

This ḥadīth is evidence for the obligation of fasting in Ramaḍān, and that it is from the pillars of Islām and its great foundations. Allāh, the Most High, enjoined it on His worshipers due to great wisdoms and splendid secrets; those who know them know them and those who are ignorant of them are ignorant of them.

1- Among the wisdoms of fasting and its secrets: it is an act of worshiping Allāh, the Most High. A worshipper gets closer to his Lord by leaving off what he loves and desires out of obedience to his Lord and complying with His order. The truthfulness of his īmān becomes apparent due to that, as well as his complete servitude to Allāh, the strength of his love for Him and his hope for what is with Him. Because he knows that the pleasure of his Master is in his leaving his desires, he prefers the pleasure of his Master over his desires. Therefore, many of the believers would not break their fast for a day in Ramaḍān without a valid excuse, even if they were to be beaten or imprisoned.

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۱ Reported by al-Bukhārī, no. 8 and Muslim, no. 16.
2- Among the wisdoms of fasting: it is a means for attaining taqwā and purification of the soul through obedience to Allāh regarding His orders and abstinence from what He prohibited. He, the Most High, said:

وَإِنَّكُم مَّن يَتَّقُونَ نَفْسَهُمْ أَكْثَرُ النَّاسِ. وَالصِّيَامُ كَثِيرٌ مِّنْ عَدْنَى الْأَلَّذِينَ مِنْ قَبْلِهِمُّ

which means, “O you who believe! Fasting has been prescribed for you as it was prescribed for those before you, that you may attain taqwā.”¹ Taqwā comprises all goodness in this world and in the Hereafter; and every fruit from the fruits of fasting emanates from taqwā.

3- Among the wisdoms of fasting: obstructing one’s soul from desires, weaning it from the customary, and restricting the paths Shayṭān has to the worshiper by restricting the paths of food and drink. The effect of Shayṭān will be weakened and committing acts of disobedience will wane.

4- Among the wisdoms of fasting: the heart will become pure and will be free for contemplating and remembrance. That is because consuming desires hardens the heart and blinds one from seeing the truth while fasting preserves the health and strength of the heart and limbs.

5- Among the wisdoms of fasting: recognizing the favors of Allāh upon His worshiper of satiation and thirst-quenching when he remembers the hungry livers² of the impoverished and the destitute.

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¹ Sūrah al-Baqarah: 183.
² Translator’s note: The meaning of ‘livers’ here is: ‘living beings’ as is found in the ḥadīth of Abū Hurayrah who said: “While a man was walking on a path thirst overtook him. He found a well and went down in it. He drank from it and exited it. There was a dog who was panting, eating soil out of thirst. The man said, ‘Thirst has reached this dog the way that it had reached me.’ He went into the well again and filled up his khuff with water and put it in his mouth (to climb out) and gave the dog to drink. Allāh thanked him for it and forgave him for it. They said, ‘O Allāh’s Messenger! Is there a reward for us in animals.’ He said,
Thus, he thanks his Lord and feels the pains of his needy brothers. The value of favors is not known until they are lost.

6- Among the wisdoms of fasting: the health benefits that are a result of a decrease in food and preserving the health of the body by fixing the meal times and giving the digestive system a rest for a specified time. Allāh is the One from Whom help is sought.

In general: the wisdoms of fasting are tremendous and its benefits are many. Allāh has established many abundant rewards for it and a tremendous recompense such that if a fasting soul imagined it, it would rejoice happily and it would hope that all the year was Ramaḍān. And Allāh knows best.

اللهمّ وَّفَرَّنَا لِاتّباعِ الْهَدَايَةِ، وَجَنَّبَنَا أَسْبَابَ الْهَلاكِ وَالْشَّقَايَةِ، وَأَزْرَقْنَا الْفَقْهَةَ فِي الْدِّينِ، وَالْغَفَآءَةَ

علي سَنَتَّي حَاتِمِ الْبَيْتيِّينِ، وَاعْفُرْنَا وَلَبِّيِّ الْبَيْتِينِ وَلِجَمَاعِ الْمُسْلِيمِينِ

O Allāh! Make us successful in following the guidance, keep us away from the causes of destruction and misery; grant us understanding of the religion and grant us death while following the Sunnah of the Seal of the Prophets; and forgive us, our parents and all the Muslims.

Yes, in every wet liver is a reward.” Ṣaḥīḥ al-Adab al-Mufrad, no. 378. Al-Albānī graded it ṣaḥīḥ.
The Second Ḥadīth: Regarding Fasting Religiously

Abū Hurayrah ﷺ narrated that Allāh’s Messenger ﷺ said, "All the actions of the children of Adam are multiplied, a good deed is ten times its like up to seven hundred times. Allāh ﷻ said: 'Except fasting, for it is for Me, and I give the reward for it. He leaves his desires and food for My sake...’" Agreed upon.¹

This ḥadīth points to the meaning of fasting religiously. It is abstaining from food, drink and desires as an act of worship to Allāh, the Most High, responding to His order and hastening to His pleasure; due to His statement: "for My sake," in another narration:

"He abstains from his desires and his food for My sake."² The intent of desires here is: sexual intercourse and it also carries the possible meaning of all kinds of desires.

In a narration reported by Ibn Khuzaymah:

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¹ Reported by al-Bukhārī, no. 1894 and Muslim, no. 1151 and 164 and it is his wording from the ḥadīth of Abū Hurayrah ﷺ and reported by Muslim, no. 165 from the ḥadīth of Abū Sa‘īd ﷺ.
² Fath-ul-Bārī, 4/103.
“He leaves food for My sake, he leaves drink for My sake, he leaves his pleasure for My sake, and he leaves his wife for My sake.”¹

The Noble Qur‘ān pointed out the time for fasting in the statement of the Most High:

وَقُلْواَ وَأَمَرُواُ حَتَّى يَتَّبَعَنَّ أَحَيْثَ أَحْيَطَ الأَبْيَضُ مِنْ أَحْيَطِ الأَسْوَدُ مِنْ الْفَجْرِ

which means, “Eat and drink until the white thread of dawn appears to you distinct from the black thread, then complete your fast till nightfall.”²

So Allāh, the Most High, permitted eating and drinking until the appearance of Fajr. Then He ordered us to complete the fast until nightfall. This means abstaining from food and drink during this time, which is between the appearance of Fajr and nightfall.

The intent of food and drink is: food or drink reaching the stomach by way of the mouth or the nose; no matter what type of food or drink.

As for medical injections which are given to the sick by way of veins or muscles – medicinal or nutritional – then this is a matter of difference of opinion between the people of knowledge. There are those of them that hold the opinion that it will break the fast unrestrictedly, and others of them divide the issue into different categories.³

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¹ Ṣaḥīḥ Ibn Khuzaymah, 3/197. Also, see: Fath-ul-Bārī, 4/107.
² Sūrat-ul-Baqarah: 187
³ See: Al-Fatāwā al-Muta‘alliqa bi-tīb wa Aḥkām al-Mardā, p. 107, of the treatise: Aḥkām al-Ḥuqān at-Tibbiyyah by the researcher ‘Āṣim ibn ‘Abdillāh al-Muṭṭawa’
If the fasting person were to delay these injections until nightfall, then that is safer due to his [statement):

((اذْعَ ما تَبَيَّنَكَ إِلَّا مَا لا تَبَيَّنَكَ.))

"Leave that which makes you doubt for that which does not make you doubt,"¹ and his [statement):

((فَمَن أَنْقَرَتْهُ الشَّهَابَاتُ فَقَدْ اسْتَرَأْ لِدِيَهُ وَعَرَّضَهُ.))

"Whoever avoids the doubtful matters clears himself in regard to his religion and his honor."² Whoever needs any of that, then most-likely he is sick and it is permissible for him to break his fast.

As for medical laxative injections, then what is more apparent is that they do not break the fast, because they do not nourish. Rather, they empty what is in the stomach.

The fasting person does not break his fast by using medicine for asthma and shortness of breath, by way of an aerosol inhaler – from what is apparent from the two opinions of the people of knowledge – because it evaporates and does not reach the stomach. Rather, it reaches the lungs by way of the windpipe, so it is not food nor drink. Even if it is assumed some of it reaches the stomach, it will be insignificant and uncertain; a clear comparison is in rinsing the mouth (when making wuḍū) and brushing the teeth.

He does not break his fast if he used kohl or eyedrops, whether he finds the taste of that in his throat or not.

¹ Reported by at-Tirmidhī, no. 2518, an-Nasāʿī, 8/327, and Ahmad, 3/249. At-Tirmidhī said: "This is a ṣaḥīḥ ḥadīth." It has supporting narrations from Anas and Ibn 'Umar.

² Reported by al-Bukhārī, no. 52 and Muslim, no. 1599.
As for nose drops, then they break the fast if they reach the stomach or the throat, because the nose is a passage reaching the stomach and due to the ḥadīth of Laqīṭ ibn Ṣabīrah ﷺ:

\\( زِبْالَتْ فِي الْإِسْتِشْقَاقِ, إِلَّا أَنْ تَكُونَ صَائِمًٌ \)\\

“Exaggerate when inhaling water in the nose (during wudū), unless you are fasting.”

اللَّهُمَّ فَقِهْنَا فِي الْدِّينِ, وَغَفِّرْنَا الْعَمَلَ بِهِ, وَالإِسْتِقْامَةَ عَلَيْهِ, وَيَسْرُنَا لِلْيَتِمَّرِ, وَهَجْبَنَا الْعُسْرَرِ, وَأَغْفِرْنَا فِي الْآخِرَةِ وَالأَوَّلِ, وَلْوَالْدِينَ وَلِحَجْمِيِّ الْمُسْلِمِينَ.

O Allāh! Grant us understanding of the religion and provide us with actions according to it and steadfastness upon it; grant us ease, and remove hardships from us; and forgive us in the Hereafter and in this life, as well as our parents and all the Muslims.

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1 Reported by Abū Dāwūd, no. 2366; at-Ṭirmidhī, no. 788; an-Nasāʾī, 1/66; Ibn Mājah, 1/142 and 153, and other than them. At-Ṭirmidhī said: “This is ṣāḥīh ḥasan ḥadīth.”
The Third Ḥadīth: Regarding Some of the Virtues of Fasting

Abū Hurayrah narrated that Allāh’s Messenger said, "All the actions of the children of Adam are multiplied, a good deed is ten times its like up to seven hundred times. Allāh said: ‘Except fasting, for it is for Me, and I give the reward for it. He leaves his desires and food for My sake.’ The fasting person has two times of happiness: happiness when he breaks his fast and happiness when he meets his Lord. Indeed, the changing of the breath of the fasting person is better with Allāh than the scent of musk." Agreed upon.¹

This Ḥadīth is evidence for the virtue of fasting and its tremendous status with Allāh, the Most High. Four of its many virtues have come in this Ḥadīth.

The First: Those who fast shall receive their full reward without reckoning, for all good deeds are multiplied by ten times their like up until seven hundred times; except fasting, for its multiplication is not restricted to this number. Rather, Allāh will multiply it countless times; because fasting is patience, and Allāh, the Most High, said:

¹ Reported by al-Bukhārī, no. 1894 and Muslim, no. 1151 and 164 and it is his wording from the Ḥadīth of Abū Hurayrah and reported by Muslim, no. 165 from the Ḥadīth of Abū Sa‘īd.
which means, “Only those who are patient shall receive their reward in full, without reckoning.”¹

Al-Awzā‘ī said:

لاَّ يَوَزُّنُ لَهُمْ وَلَا يَعْرَفُونَ لَهُمْ غَزْفًا.

“Their reward will not be weighed or measured for them but scooped for them in handfuls.”²

The Second: Allāh, the Most High, attached fasting to Himself as opposed to all the other deeds. And this is – and Allāh knows best – because it lasts the whole day. Thus, the fasting person finds a loss of his desires and yearning for them; especially on a summer day due to its length and extreme heat. Allāh also attached fasting to Himself because it is a secret between the worshiper and his Lord, no one knows it except Allāh, the Most High. It is a hidden matter, the creation does not see it and showing off does not enter it.

The Third: The fasting person, when he meets his Lord, will be happy with his fast. That is due to what he will see of his recompense and his rewards; and the recompense is a consequence of the acceptance of his fast which Allāh gave him success in completing.

As for his happiness when he breaks his fast, then that is due to the completion of his worship, its soundness from the matters which corrupt it, and obtaining what he was deprived of that agrees with his nature. This is a happiness which is praiseworthy, because it is happiness due to

¹ Sūrat-uz-Zumar: 10
² Tafsīr Ibn Kathīr, 7/80.
obedience to Allāh, and the completion of the fast for which abundant rewards are promised.

**The Fourth:** The scent from the mouth of the fasting person is better with Allāh than the scent of musk. And this goodness will be found on the Day of Standing (for judgment), because it is the time in which the rewards for the deeds will appear according to the narration:


tagtrans

“...better with Allāh on the Day of Standing (for judgment).”¹

This scent, even if it is disliked in the noses of the people in this life, is better with Allāh than the scent of musk due to it arising from obedience to Allāh, the Most High.

Also, among the virtues of fasting: it is from the causes of forgiveness of sins and expiation of evil deeds. Abū Hurayrah Ḥ/file-0-14 said that Allāh’s Messenger said:


tagtrans

“Whoever fasts Ramaḍān out of ḍīmān and expecting the reward from Allāh, he will be forgiven for what has preceded from his sins.” Agreed upon.²

However, these virtues are only for the one who fasted sincerely for Allāh, the Most High, from food, drink and sexual intercourse; and his limbs fasted from sins. This is the legislated fast which the tremendous rewards are based upon. The Prophet ṣallallāhu ḍai al-bāari said:

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¹ Reported by Muslim, no. 1151 and 163.
² Reported by al-Bukhārī, no. 38 and Muslim, no. 760. His statement: “from his sins,” appears to mean the minor and the major sins but the majority hold the opinion that what is meant is the minor sins.
"Whoever does not give up false speech, acting according to it and ignorance, Allâh is not in need of him leaving his food and drink."

اللَّهُمَّ احْفَظْ لَنَا صَبَائِنَا، وَاجْعَلْهَا شَافِعَةً لَّنَا، وَأَعْنِبَا فِيهِ عَلَى طَاعَتِكَ، وَجَنِّبْنَا طَرَقَ مَغْصُوبِيَّكَ،
وَأَغْفِرْ لَنَا وَلَوَالْدِينَا وَلِحَمِيمِ الْمُسْلِمِينَ.

O Allâh! Preserve our fasting for us and make it an intercessor for us; help us upon Your obedience and distance us from the paths of Your disobedience; and forgive us, our parents and all the Muslims.

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1 Reported by al-Bukhârî, no. 6057. See the speech of Shaykh-ul-Islâm Ibn Taymiyyah regarding its meaning in Minhâj-us-Sunnah, 5/197-198.
The Fourth Ḥadīth: Regarding Some Unique Features of Ramaḍān

Abū Hurayrah narrated that Allāh’s Messenger said, "When the month of Ramaḍān enters, the gates of Paradise are opened, the gates of Hellfire are closed, and the Shayātīn are shackled." Agreed upon.

In another narration belonging to Muslim: “The gates of mercy are opened.”

This ḥadīth is evidence for the virtue of the month of Ramaḍān and the greatness of its special qualities. Allāh, the Most High, favored it over all other months, and singled it out with characteristics that are not found in other than it; making it a reason to perform righteous actions, kindness and goodness.

In this noble month the gates of Paradise are opened and the gates of Hellfire are closed, and that is – and Allāh knows best – due to the abundant good in Ramaḍān and the increase of concern for the causes for forgiveness and the pleasure (of Allāh). So, the evil on earth is reduced since the rebellious Shayātīn are shackled with chains and fetters due to the Muslims’ occupation with fasting, reciting the Qur’ān, remembrance of Allāh and every action from the actions of righteousness and every statement from the statements of good.

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1 Reported by al-Bukhārī, no. 1799 and Muslim, no. 1079.
This explains to us the secret of the return of many disobedient individuals and their repentance to Allāh – the Most High – and their keenness in obedience and their attending the masājid during this virtuous month.

The shackled Shayātīn may still cause harm, but it is less and weaker than outside of Ramaḍān. This is dependent on the perfection of the fast or its imperfection. As a result, whoever’s fasting is perfect – i.e., he has observed its conditions and etiquettes - will repel Shayṭān with a repelling that the imperfect fast will not do. It is not necessary that their shackling means there will not be evil or disobedience; because there are other reasons besides the Shayātīn such as filthy souls, ugly habits and the shayātīn from humans. It can also be that the intent that those who are shackled are:

(مَرْدَةُ الشَّيَāطِينِ)

“rebellious Shayātīn,” as in some narrations.1 So the effect of those who are not rebellious remain. And the knowledge is with Allāh, the Most High.

Therefore, it is upon the Muslim to hasten to perform good deeds and acts of obedience, organizing his time and benefitting from the seasons of (increased) obedience. And he must be cautious with complete caution from staying awake for entertainment during the nights of Ramaḍān so that he may be active during the daytime. If staying up all night is prohibited in other than Ramaḍān, then it is more so in Ramaḍān. Especially if staying up is for the purpose of play and amusement, or in empty gatherings whose harms are greater than their benefits; and even worse than that is abundant sleeping in the daytime, even possibly sleeping through the obligatory prayers. And Allāh knows best.

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1 Sunan an-Nasā’ī, 4/129.
 اللَّهِمَّ أَنْقِطَانَا مِنْ رَقْدَاتِ الْعَفْلَةِ، وَوَقَنِّـيْا لِلإِسْتِبِّـعَادِ قَبْـلَ النَّـفْلَةِ، وَأَلْبِينِـا اِغْيَـبَانِ الرَّمَـٰلِ وَقَّـتَ الْمُهْـلَةِ، وَاغْفِرْ اللَّهِمَّ لِـّنَا وَلِيَوَٰلِدَيْنِ وَلِيَجْـمَـعِـا الصَّـلِـحِينَ.

O Allāh! Awaken us from the slumber of heedlessness and grant us success in being ready before moving to the next life; inspire us to take advantage of time while we are still in respite; and forgive us – O Allāh, our parents and all the Muslims.
The Fifth Ḥadīth: Regarding Standing (in ṣalāh) in Ramaḍān

Abū Hurayrah ﷺ narrated: I heard Allāh’s Messenger ﷺ saying, “Whoever stands (in ṣalāh in the nights of) Ramaḍān out of īmān and expecting the reward from Allāh, he will be forgiven for what has preceded of his sins.” Agreed upon.¹

The ḥadīth is evidence for the virtue of standing (in ṣalāh) during the nights of Ramaḍān, evidence that this is one of the reasons for forgiveness of sins, and evidence that whoever prays tarāwīḥ (the night prayers in Ramaḍān) as expected - then he has “stood (for ṣalāh) in Ramaḍān.”

Forgiveness is conditional according to his statement: “out of īmān and expecting the reward from Allāh.” The meaning of “out of īmān,” is: believing in the promise of Allāh, in the virtue of standing (for ṣalāh), and the greatness of its reward with Allāh, the Most High.

“Expecting the reward from Allāh,” means: hoping for the reward that is with Allāh, not for any other intention such as showing-off and the likes.

Abū Hurayrah ﷺ said: “Allah’s Messenger ﷺ used to encourage the people to stand (for ṣalāh at night) during Ramaḍān, without sternly ordering them. He would say:"

¹ Reported by al-Bukhārī, no. 2009 and Muslim, no. 759.
“Whoever stands (in ṣalāḥ in the nights of) Ramaḍān out of īmān and expecting the reward from Allāh, he will be forgiven for what has preceded of his sins.”¹

Therefore, it is essential for the Muslim to be diligent in praying tarāwīḥ with the Imām, to not neglect any part of it, and to not turn away before his Imām – even if the Imām prayed more than eleven or thirteen raka'āt – due to the saying of the Prophet ﷺ:

((من قام مع الإمام حتى ينصرف، كتب له قيام ليلة.))

“Whoever stands (in ṣalāḥ) with the Imām until he turns away, will have written for him the standing (in ṣalāḥ) for a whole night.”²

The meaning of the turning away of the Imām is: the end of ṣalāḥ and not the leaving of the first Imām – if it is prayed by more than one Imām. What are they except a few numbered nights that the intelligent person takes advantage of before it is too late?!

Q Abū Dāwūd said, “It was said to Aḥmad while I was listening: ‘Is standing (in ṣalāḥ) – meaning tarāwīḥ – to be delayed until the last part of the night?’ He said:

((لا، سنة المسلمين أحب إلي.))

‘No, the sunnah of the Muslims is more beloved to me.”³

If a person desired to pray what has been written for him at the time of suḥūr, then he should not pray witr a second time. Rather, he should suffice with his witr (he prayed) with his Imām after Ṣalāt-ul-

¹ Reported by Muslim, no. 759 and in al-Bukhārī in an elevated form only.
² Reported by Abū Dāwūd, no. 1375, at-Tirmidhī, no. 806, an-Nasāʾī, 3/203 and Ibn Mājah, 1/420. At-Tirmidhī said, “A ḫasan ṣaḥīḥ hadīth.”
³ Masāʾil al-Imām Aḥmad by Abū Dāwūd, p. 62.
Tarāwīḥ in the first part of the night due to what is found in the ḥadīth of Ṭalq ibn ‘Alī who said that Allāh’s Messenger said:

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((لا وتران في ليلة))
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“There are no two witrās in one night.”

As for the ḥadīth of Ibn ‘Umar that the Prophet said:

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(اجعلوا آخر صلاتكم بالليل وتراء)
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“Make the last of your prayers at night witr,” then this refers to the one who prayed in the last part of the night but did not make witr at the beginning of it. The command regarding this is understood as permissible and not compulsory.

Hence, it is not necessary to conclude the šalāh in the last part of the night with witr, using as evidence that the Prophet prayed after his witr in the last part of the night.

After the one praying witr makes taslīm he says:

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(سبحان الرب الحمدو)
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1 Reported by Abū Dāwūd, no. 1439, at-Tirmidhī, no. 470, an-Nasā’ī, 3/229 and Ahmad 26/222. At-Tirmidhī said. “This is a ḥasan šahīḥ ḥadīth,” and al-Ḥāfīdīḥ ibn Ḥajar graded it ḥasan. See: Fath-ul-Bārī, 2/481.

2 Reported by al-Bukhārī, no. 998 and Muslim, no. 751 and 151.

3 Reported by Ibn Khuzaymah and other than him with a šahīḥ chain. Šahīḥ Ibn Khuzaymah, 2/159.
“Glorified is the King, the Holy” three times, raising his voice with the third, due to what was reported from the Prophet ﷺ. And Allāh knows best.

اللَّهَمُهُ اَیْفَضَ لْوُبْنَا مِنْ رَفَّدَاتِ الْآمَالِ، وَذَكَرْنَا فَوْرُ الْرَّجْلِ وَذَنُوْ الْآجَالِ، وَتَبَّتَ لْوُبْنَا عَلَى
الإِيمَانِ، وَوَفَقْنَا لِصَالِحِ الأَعْمَالِ، وَاغْفِرْ لَنَا وَلِوَالِدَيْنَا وَلِحَمْجِيِّيِّنِيِّنَا.

O Allāh! Awaken our hearts from slumber of long hopes and remind us of the nearness of departure and the approach of appointed terms; make our hearts firm on īmān and give us success to perform righteous deeds; and forgive us, our parents and all the Muslims.

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1 Reported by Abū Dāwūd, no. 1430, an-Nasā’ī, 3/244, Ibn Mājah, no. 1171 and Ahmad 35/80. It is a šāhīh ḥadīth. There has come in the Sunan of ad-Dāraqutnī, 2/31 the addition:

((رب الملائكة والروح))

“The Lord of the Angels and Souls,” but it is an addition that is nor preserved. See: Takhrij Aḥādīth adh-Dhikr wad-Du’ā lil-Qaḥṭānī by Shaykh Yāsir ibn Fathī al-Misrī, 1/361.
The Sixth Ḥadīth: Regarding the Virtues of Reciting the Qur’ān and Its Etiquettes

Abū Umāmah بُعْن أُلْيَاء أَمِامَة رَضِيَ اللّهُ عَنْهُ أُلْيَاء نَبِيِّ صَلَّى اللّهُ عَلَيْهِ وَسَلَّمَ قَالَ: (افْرُؤُوَ الْقُرآنِ فَإِنَّهُ يَأْتِيِّ يَوْمُ الْقِيَامَةِ سَقِيمًا لَأَضْحَكَاهُ)) رَوَاهُ مَسْنُوْنَ.

This ḥadīth is evidence for the virtue of reciting the Qur’ān, the greatness of its reward with Allāh, the Most High, and that it is an intercessor for its companion on the Day of Standing (for judgement) to enter Paradise.

An-Nawwās ibn Sam‘ān بُعْن أُلْيَاء أَمِامَة رَضِيَ اللّهُ عَنْهُ أُلْيَاء نَبِيِّ صَلَّى اللّهُ عَلَيْهِ وَسَلَّمَ narrated: “I heard Allāh’s Messenger صَلَّى اللّهُ عَلَيْهِ وَسَلَّمَ saying:

((يُؤْتُى بِالْقُرآنِ يَوْمَ الْقِيَامَةِ وَأَهْلِهِ الَّذِينَ كَانُوا يَعْمَلُونَ بِهِ، تَقْدِيمُهُ ضُرُرًا لِّلْبَقْرَةِ وَآيَةٌ عَمْرَانَ.))

“The Qur’ān will be brought on the Day of Standing (for judgment) accompanied by those who used to work according to it, led by Sūrah al-Baqarah and Āl-‘Imrān.” And he set forth three examples, I haven’t forgotten them yet. He said:

((كَانُوهُمَا عَمَامَاتِانَ، أَوْ ظَلَّتَا سَوْدَاَوَانَ بَيْنَهُمَا شَرَقُ، أَوْ كَانُوهُمَا جِرْفَانَ مِنْ طُلِّيِّ الصَّوَافِ، تُحَاجَّانَ عَنْ صَاحِبِهِمَا.))

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1 Sahih Muslim, no. 804. It is the beginning of a ḥadīth.
“As if they are two clouds, or two black shadows with a light between them, or a flock of birds in rows advocating for their companions.”¹

Therefore, it is befitting for the fasting person to be abundant in reciting the Qur’ān in these blessed days and noble nights. There is a special distinction for abundant reading of the Qur’ān in Ramaḍān that is not found in other months. So let him take advantage of the honor of time during this month in which the Qur’ān was sent down. Reciting the Qur’ān during the nights of Ramaḍān has advantages since at night preoccupations come to an end, the high aspirations gather together and the heart and the tongue cooperate in contemplation. And Allāh is the One from Whom help is sought!

Al-Ḥāfidh Ibn Rajab said: "The prohibition of reading the Qur’ān in less than three days was only regarding constantly doing that. As for the favorable times – like the month of Ramaḍān, especially the nights in which the Night of Decree is sought out, or in favored places like Makkah for whoever enters it from other than its residents – then it is recommended to be plentiful during these times and places in reciting the Qur’ān, taking advantage of the virtue of the time and place. This is the statement of Aḥmād, Iṣḥāq and other than them from the Imāms. And the actions of other than these point to that, as was previously mentioned."²

It is upon the one reciting to implement the etiquettes of reciting which are befitting to adorn oneself with, such as:

- Sincere intention for Allāh, the Most High.
- Reciting while in a state of purification.
- Using the siwāk.

Because that is from revering the Speech of Allāh ﷻ.

¹ Reported by Muslim, no. 805.
He must also pronounce the Qur‘ān. Whoever suffices with simply looking at it is not reading, and he does not achieve the reward of recitation.\(^1\) Likewise, he must contemplate on what he is reciting, because this is one of the sought-after goals.

- One of the etiquettes of reciting is: for the one reading to prostrate whenever he passes by an Āyah requiring prostration, in a state of purity, no matter the time.

- And the reader should not read loudly so as to harm those around him due to what was narrated from Abū Sa‘īd al-Khudrī who said: “The Prophet made i’takāf in the masjid. He heard them reading aloud, so he removed the screen and said:

\[
(\text{‘Alаа; إن كَنْتُمْ مُناَجَهُ رَبَّهُ، فَلَا يُؤْدِينَ بَعْضَكُمْ بَعْضًا، وَلَا يَرْفَعَ بَعْضُكُمْ عَلَىٰ بَعْضِهِ}
\text{غَيْرِ الْقَرَاءَةٍ.) أُوْلَىٰ قَالَ: (بِنَيْنِي الصَّلَاةُ.)}
\]

‘Hey! Indeed, each of you is holding secret council with his Lord, so do not harm one another; and none of you should raise his voice over others when reading,’ or he said: ‘in şalāh.’”\(^2\) And Allāh knows best.

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\(^1\) See: At-Tamhid by Ibn ‘Abdil-Barr, 11/46 and Fatwā Ibn Bāz, 24/381.

اللَّهُمَّ إِجْعَلِيْ الفَرْزَانَ العظِيمَ رَبِيعَ قُلوبِنا، وَنُورَ صُدُورِنا، وَجِلَاءَ أَحْزَآئِنا، وَذَهَابَ هُمُومُنا،
وَذِلِينَا إِلَيْكَ وَإِلَى جَنَّاتِ النَّعَيمِ، اللَّهُمَّ ذَكْرَنا مِنَهُ مَا نُسِبَنَا، وَعَلِمَنَا مِنْهُ مَا جَهَلنَا، وَآرَزَقْنَا
بِلَآوَتَهُ عَلَى مَا نَحْبُونَ وَنَتَرَسَّمُونَ، وَاغْفِرْ اللَّهُمَّ لَنَا وَلَوْ إِلَيْدًا وَلِيَجْمَعَ الْمُسْلِمِينَ

O Allāh! Make the Great Qur’ān the spring of our hearts, the light of our chests, the departure of our sadness, the disappearance of our worries and our guide to You and to the gardens of delight; remind us of what we have forgotten from it and teach us what we are ignorant of; grant us its recitation according to what You love and are pleased with; and forgive us - O Allāh, our parents and all the Muslims.
The Seventh Ḥadīth: Regarding the Obligation to Act According to the Qurʾān

Abū Mūsā al-Asb‘arī narrated that Allāh’s Messenger said, “The Qurʾān is a proof for you or against you…” Reported by Muslim.¹

The ḥadīth is evidence for the obligation to act according to the Qurʾān, being bound by its orders and prohibitions, that it is a proof for the one who acts according to it and follows what is in it; and a proof against the one who does not act according to it nor follow what is in it.

One of the Salaf said:

“ما يجلس أحد الفرائض فقامت عنه سلامًا، بل إنما أن يزنجف، أو أن يختصر. فنُزل من الفرائض ما هو شفاء وزكاة للمؤمنين ولا يزيد الظالمين إلا خسارة”

"No one sits with the Qurʾān and walks away untouched. Rather, he will either profit or he will lose.” Then he recited the saying of the Most High, which means, “And We send down of the Qurʾān that which is a healing and mercy to those who believe and it increases the wrongdoers nothing but loss.”², ³

¹ Reported by Muslim in complete form, no. 323.
² Sūrat-ul-Isrā: 82
³ Jāmi’ al-‘Ulūm al-Ḥikam, explanation of ḥadīth no 23.
The great goal of the sending down of the Qurʾān is: to believe in its information and act according to it, by following its orders and abstaining from what it prohibits. The purpose of sending it down is not limited to reciting its words with the correct recitation in which the reader is adorned with the most beautiful attributes and most honorable characteristics out of glorification of Allāh, the Most High, being well-mannered with His Speech, even if this is desired. However, there is a well-defined recitation which the happiness and success of the worshiper revolves around, and that is: following the Qurʾān.

Shaykh-ul-Islām Ibn Taymiyyah mentioned that the word *tilāwah* — recitation, if it used like in the Most High’s statement:

![الذين]({attachment:image.png})

which means, “Those to whom We gave the Book recite it as it should be recited,” it takes the meaning of acting according to the Qurʾān, just as the Šāhābah and Tābi’īn explained it.

ינו Masʿūd said:

((وَالذِّي نَفَسَ مِنْهُ إِنَّ حَقَّ تَلَّوْهُ: أَنْ يُحَلَّ كَلَالَةً، وَيَحْرَمَ حُزُرَةً، وَيَقْرَأُهُ كَمَا أنْزَلَةَ اللَّهُ، وَلَا يُحَرِّفَ الْكُلَّمَ عَنْ مَوْاَضِيعِهِ، وَلَا يَتَأْوِلْ مِنْهُ شَيْئًا عَلَى عَيْنِ تمَثَّلِهِ.))

“By Him in Whose Hand is my soul! 'As it should be recited’ means: to make lawful what it made lawful, to prohibit what it prohibited, to read it as Allāh sent it down; to not distort the words from their proper places, and to not interpret anything from it with other than its proper interpretation.”¹

Mujahid said:

((بِحَلَوْنَاهُ حَلَوَانَتُهُ وَتَلاَوْنَهُ تَلاَوَانَتُهُ))

“Recite it as it should be recited.” they follow it as it should be followed.”

Like this, the righteous predecessors from this nation proceeded; they learned the Qur’an and acted according to it in every aspect of their lives.

‘Abdullāh ibn Mas‘ūd said:

((كَانَ الرَجُلُ مِنَ الْأَئِمَّةِ اذَا تَعَلَّمَ عَشْرَ آيَاتٍ أَرْضَى مَعَهُ مِنْ عَشْرَ آيَاتٍ وَتَلاَوَهُ تَلاَوَانَتُهُ))

“If a man from among us learned ten Āyāt, he would not pass them until he knew their meanings and acted according to them.”¹

Abū ‘Abdur-Raḥmān as-Sulāmī said similarly, and he is from the major Tābi‘īn.

Therefore, it is upon the one reciting and bearing the Qur’an to fear Allāh in himself, to be sincere in his recitation, to act according to it, to beware of contradicting the Qur’an and turning away from its rulings and manners so that dispraise does not descend upon him the same way it descended upon the Jews about whom Allāh said:

((مَثَلُ الْأَلْدِينِ مَثَلُ النَّارَةِ فَمَمْ لَ يَحْمِلُوْهَا كَمَثَلُ الْحِمَارِ يَحْمِلُ أَشْفَارًا))

which means, “The likeness of those who were entrusted with the Tawrah is as the likeness of a donkey which carries huge burdens of books.”² And Allāh knows best.

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¹ Reported by Ibn Jarīr, 1/80 and al-Ḥākim, 1/557 who said, “A šāhīḥ chain.”
² Sūrat-ul-Jumu’ah: 5.
O Allāh! Grant us recitation of Your Book in a manner which pleases You; make us - O our God - from those allow what it allowed and prohibit what it prohibited; make us of those who act according to its clear Āyāt and believe in those which are not entirely clear; make us of those recite it as it should be recited; and forgive us, our parents and all the Muslims.
The Eighth Ḥadīth: Regarding Urging Spending Freely and Generosity

Ibn ‘Abbās narrated: “Allāh’s Messenger was the most generous of people, and he was the most generous in Ramaḍān when he met Jibrīl. He used to meet him every night in Ramaḍān to study the Qur’ān with him. Allāh’s Messenger was more generous with good than the flowing winds.” Agreed upon.¹

In the Ḥadīth there is an encouragement for generosity and spending at any time, with an increase during Ramaḍān. Because Ibn ‘Abbās described our Prophet as being generous, and that his generosity during Ramaḍān surpassed his generosity at any other time. Then he likened his generosity to the flowing winds, i.e., unrestricted winds. The meaning is that he was swift in generosity, swifter than the winds. He expressed that as “flowing,” to show its continuous blowing with mercy, and the general benefit of his generosity, just as the flowing winds spread across all of what they blow over.

Generosity means: giving amply and in abundance. Charity and all the categories of kindness and goodness enter into it. Another benefit of this Ḥadīth is the encouragement for generosity at any time - increasing in

¹ Reported by al-Bukhārī, no. 6 and Muslim, no. 2308.
Ramadhan, because generosity in it has a great significance and many benefits.

Anas said:

((ما سَيَّل رَسُولُ اللَّهِ صلى الله عليه وسلم عَلَى الإِسْلَامِ قَبْيًا إِلَّا أَعْطَاهُ، قَالَ: فَجَاء رُجُلٌ فَأَعْطَاهُ غَنَمًا بَيْنَ حَجَّالِينَ، فَوَجَعَ إِلَى قَوْمِهِ، فَقَالَ: يَا قَوْمِ، أَسْلَمُوا، فَإِنَّ مُحَمَّدًا يُجْعَلُ عَطَاهُ لا يَجَسَدُهُ إِلَّا إِلَى أَفْقَاهَهُ))

“Allah’s Messenger was never asked for anything for the sake of Islam except he would give it.” He said: “A man came and he gave him all the goats between two mountains. The man returned to his people and said: ‘O my people! Embrace Islam, for Muhammads gives like a person who does not fear poverty.’”

Thus, it is befitting for a person to emulate his Prophet and give in charity to assist the poor and those in need, to visit the neighbors, keep good relations with relatives and spend freely in the categories of good.

Imam ash-Shafi’i said:

((أَحْبَبْ لِلرُجُلِ الرَّياْذةَ بِالجُدُوَّ فِي شَهْرِ رَمَضَانِ إِفْتِذَا بِالرُّسُولِ صلى الله عليه وسلم وَلَحَاجَةُ النَاَسِ فِيه فِيه إِلَى مَصَالِحِهِمْ، وَلَتَشَا غَلْ كِبْرِي مُنْهِمْ بِالصَّوْمِ وَالصَّلَاةَ عَنْ مَكْاَبِهِمْ))

“I love for a person to increase in generosity during the month of Ramadhan, following the example of the Messenger, and due to the needs of people for their wellbeing during it, and because of the preoccupation of many of them with fasting and salah instead of their earnings.”

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1 Reported by Muslim, no. 2312 and 57.
2 *Ma’rifat-us-Sunan wal-Ãeth* by al-Bayhaqi, 25/298.
What may stir one to spending is: that the person remembers through fasting the favors of Allāh upon him, since He made it easy for him to get the things he desires from what Allāh made permissible for him, and he remembers his poor brothers who it has not been made easy for them to get what they need so he gives generously to them out of charity and goodness.

And the righteous predecessors from this nation used to be keen on feeding others and providing ifṭār for those who were fasting with what satisfied them. In fact, some of the Salaf would give away his food for breaking fast while he himself was fasting. Some of them were ‘Abdullāh ibn ‘Umar، Dāwūd at-Ṭā‘ī, Mālik ibn Dīnār and Ahmad ibn Ḥanbal - may Allāh have mercy on them.

Shaykh-ul-Islām Ibn Taymiyyah ﷺ said:

(إِعَانَةُ النَّفْرَاءٍ بِالإِطَّعامِ فِي شَهْرِ رَمَضَانِ هُوَ مِنْ سُنَّتِ الإِسْلَامِ.)

"Helping the poor by feeding them in the month of Ramaḍān is from the Sunan of Islām."

Included in the ways of giving charity during Ramaḍān is: preparing food and giving it to the poor families or inviting to it. Whoever sees that foregoing that (one-time benefit of a meal) for something which is more beneficial to the poor, such as giving them money, clothes or food that benefits the poor gradually, then this is better because the purpose is to maximize the benefit from the one giving charity as well as benefitting the poor. Therefore, a person should be keen on the best ways to achieve that. And Allāh does not waste the reward of those who perform good deeds.

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1 Majmū al-Fatāwā, 25/298.
اللَّهُمَّ طَهِّرْ قُلُوبَنَا مِنَ النَّفَاقِ، وَأَعْمَالَنَا مِنَ الْرَّبَا، وَأَلْسِنَتَنَا مِنَ الْكَذِبِّ، وَأَعْيَنَنَا مِنَ النَّجَابَةِ;
فَإِنَّكَ تَعَلَّمْتَ حَانِثَةَ الْأَعْيَنِ وَمَا تَخْفِي الصُّدُورِ، وَاغْفِرْ اللَّهُمَّ لِنَا وَلِرَأْيِ الْيَوْمِ يَوْمَ الْ최ِلِّي وَلِيَجْمَعَ الْمُسْلِمِينَ.

O Allāh! Purify our hearts from hypocrisy, our deeds from showing-off, our tongues from lying and our eyes from betrayal; indeed, You know the betrayal of the eyes and what the breasts conceal; and forgive us – O Allāh, our parents and all the Muslims.
Abū Hurayrah Narrated that Allāh's Messenger  said, "Whoever forgets while he is fasting and he eats or drinks, then let him complete his fast for it is Allāh who fed him or gave him to drink." Agreed upon.\(^1\)

The ḥadīth is evidence that whoever ate or drank forgetfully, his fast is correct without any deficiency and there is no sin on him. This is since he did not have an intention nor desire for that. Rather, it is a provision that Allāh gave him. Due to this, the Prophet  attributed his feeding and drinking to Allāh, the Most High. It has come in another narration:

(فإِنَّمَا هَوَّى رَزْقُ سَافَةٌ اللَّهِ إِلَيْهِ مَّائَةٌ)

"It is only a provision that Allāh gave him."\(^2\) And whatever is attributed to Allāh, the Most High, the worshiper will not be held accountable for since he was only prohibited from doing it; and actions which are involuntary do not fall under responsibility. Also, there is no difference between eating and drinking a little or a lot due to the generalness of the ḥadīth.

Likewise, he does not have to make up the fast because he was ordered to complete that day and he is considered one who completed the fast. This shows that he was actually fasting.

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\(^1\) Reported by al-Bukhārī, no. 1933 and Muslim, no. 1155.

\(^2\) See: Sunan ad-Dāraquṭnī, 2/178.
The scholars of fiqh deduced that the remaining things that break the fast are comparable to food and drink based on the ḥadīth narrated by Abū Salamah ibn ʿAbdur-Raḥmān from Abū Hurayrah that the Prophet (ﷺ) said:

"Whoever breaks his fast in Ramaḍān forgettifully, he does not make it up nor is there an expiation."\(^1\)

The specific mention of eating and drinking in the ḥadīth is with respect to most cases; but specifying what happens in most cases does not necessitate a literal understanding, and does not indicate the denial of the ruling for anything else.

This ruling regarding fasting is one of many matters falling under the tremendous, general principle found in the Most High’s statement:

which means, “Our Lord! Do not take us to account if we forget or fall into error.”\(^2\) It has been established in the noble ḥadīth that Allāh, the Most High, said answering this supplication:

“...I have done so.” And in another narration He said:

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\(^1\) Reported by Ibn Ḥibbān, 8/287 and al-Ḥākim, 1/430 who graded it ṣaḥīḥ on the conditions of Muslim and adh-Dhahabī was silent regarding that while al-Ḥāfidh graded it ṣaḥīḥ in al-Bulūgh. See: Minḥāt-ul-ʿAlām, 5/50.

\(^2\) Sūrah al-Baqarah: 286.
"Yes."¹ This from the kindness of Allāh, the Most High, towards His worshipers, His making things easy for them and His lifting the constriction and hardship from them.

Whoever sees a fasting person eating or drinking during the daytime in Ramaḍān forgetfully, it is obligatory to inform him and remind him. Because this is from the affair of enjoining good and forbidding evil. Eating and drinking during the daytime in Ramaḍān is evil even though the people are excused, so it is obligatory to inform him immediately.

Whoever took a ghusl, rinsed his mouth or inhaled water in the nose (such as done in ṭuḍū) and water entered into his throat unintentionally, his fast is not invalidated. Likewise, if a fly flew into his throat or dust from a road or flour or the likes – involuntarily – his fast is not invalidated due to the inability to prevent that and because he has no intention or desire for that. He is just like the one who forgot in that he has not done it purposefully and has had the ability to choose stripped from him. And Allāh knows best.

اللَّهُمَّ وَفَتْنَا لَنَا يُرِضِيكَ، وَجَنِينَا مَعاَشِيكَ، وَاجْعَلْنَا مِنْ عِبَادَكَ الصَّالِحِينَ، وَحَرِيكَ الصَّفَلِيِّينَ، وَأُعَفِّنَ عَنَا وَنُبِّئْ عَلَيْنَا، وَأَعْفَفِرَ لَنَا وَلَوَالِدِيَنَا وَلَجَمِيعِ النَّاسِ.

Our Lord! Grant us success in what pleases You; distance us from disobedience to You; make us from Your righteous worshipers and Your successful party; pardon us and accept our repentance; and forgive us, our parents and all the Muslims.

¹ Reported by Muslim, no. 125 and 126. The narration stops at Ibn `Abbās and the second one is on the authority of Abū Hurayrah but it has the ruling of being raised to the Prophet since the likes of this is not said from one’s opinion. And Allāh knows best.
Anas ibn Mālik Narrated that Allāh’s Messenger ﷺ said, “Take sahūr; for indeed, there are blessings in suhūr.” Agreed upon.¹

The ḥadīth is evidence that the fasting person is ordered to take sahūr because there is a lot of good in it and tremendous blessings - religiously and worldly. He mentioned the blessing as an incitement to take sahūr and an encouragement to do so.

Sahūr – with an ‘a’ after the ‘s’ – is what is eaten at the time of sahār which is the last part of the night. Suhūr – with an ‘u’ after the ‘s’ – is the act of eating sahūr.

This order in the ḥadīth is understood to be a recommendation - not obligatory - by consensus. The evidence is that the Prophet ﷺ connected his fasts without breaking them and his Companions did the same. Connecting the fasts means: to fast for two or more consecutive days without breaking fast; instead fasting the day and the night.

There are tremendous blessings in sahūr, containing benefits for both this life and the Hereafter.

1- From among the blessings of sahūr: it provides strength for worship and helps one obey Allāh, the Most High, during the daytime, such as ṣalāh, reading (the Qur’ān) and remembering Allāh. The hungry person

¹ Reported by al-Bukhārī, no. 1923 and Muslim, no. 1095.
is sluggish in worship just as he is sluggish in his daily work, and this is visible.

2- From among the blessings of sahūr: due to it, he will achieve a desire to fast more since the difficulty is lessened for the mutasaḥhir (the one who ate sahūr). He will desire to fast and he will not be irritated by it.

3- From among the blessings of sahūr: following the Sunnah. When the mutasaḥhir makes the intention to take sahūr, submitting to the order of the Prophet and emulating his action, his taking sahūr becomes an act of worship. He will obtain rewards for having this intention. And if the fasting person intends by his eating and drinking to strengthen his body for fasting and standing (in salāh at night), he will be rewarded for that also.

4- From among the blessings of sahūr: that the person gets up during the last part of the night for the remembrance of Allāh, supplication and salāh; that is the time one expects an answer (to their supplication).

5- From among the blessings of sahūr: in it is a contradiction to the People of the Book. And the Muslim – it is sought from him – that he distance himself from imitating them. The Prophet said:

((فَضَّلَ مَا تَبِينُ صِيَامَكُ وَصِيَامَ أُمُّ الْكِتَابِ أَكْثَرُ السَّحْرُ.))

“The difference between our fasting and the fasting of the People of the Book is eating sahūr.”¹

6- From among the blessings of sahūr: praying Ṣalāt-ul-Fajr in congregation at its best time. That is why you find those who pray Ṣalāt-ul-Fajr in Ramaḍān are greater in number than in other months, because they got up in order to take sahūr.

¹ Reported by Muslim, no. 1096.
A person is considered to have taken saḥūr by consuming the smallest amount of food or drink and it is not restricted to a certain type of food. Abū Hurayrah Ḥanīfī narrated that Allāh’s Messenger ﷺ said:

"The preferred saḥūr of the believer is dates."¹

From the etiquettes of fasting is: that the fasting person should not be extravagant in the saḥūr meal, filling his stomach with food. Rather, he should eat proportionally; for a human being does not fill a vessel worse than the stomach. When a person takes his fill just before dawn, he will not benefit from his time until close to Dhuhr because excessive eating causes laziness and lethargy.

And in his saying ﷺ:

"The preferred saḥūr of the believer is dates," there is an indication of this meaning. Indeed, in addition to the nutritional value of the date, it is also light in the stomach and easy on the digestive system. What is more, if eating until full is combined with staying up all night and sleeping throughout the day, then the purpose of fasting has been lost. And Allāh knows best.

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¹ Reported by Abū Dāwūd, no. 2345, Ibn Hibbān, 8/253 and al-Bayhaqī, 4/236. In the chain is Muḥammad ibn Mūsā al-Fitrī who has been spoken about while a group of scholars declared him reliable. Al-Ḥāfīdh said in at-Ṭaqrīb: “Truthful, accused of having some Shi‘ah beliefs.” The meaning of this ḥadīth has come from a number of Companions ﷺ.
O Allāh! We ask You for all goodness, what we know of it and what we do not know; and we seek refuge with You from all evil, what we know of it and what we do not know. O Allāh! Distance use from evil character, evil deeds, evil desires and diseases; and forgive us – O Allāh, our parents and all the Muslims.
The Eleventh Ḥadīth: Regarding the Manners of Breaking Fast

Sahl ibn Sa’d narrated that Allāh’s Messenger said, “The people will not cease to be upon good as long as they hasten to break the fast.” Agreed upon.\(^1\)

The ḥadīth is evidence for one of the etiquettes of breaking fast. That is hastening and rushing to do so as soon as the time enters. The meaning of hastening is: to break fast as soon as the disk of the sun disappears from the horizon. There is tremendous good in that; such as following the guidance of the Prophet and acting in conformity with his Sunnah, for he used to hasten breaking the fast.

‘Abdullāh ibn Abī Awfā said:

((اَنْلُواً فَاجَدْنُ لَنَاً)) — (بي ظهّ وشرّ من ن الشّمسٍ، قال: لبعض القُمّ).

((لَيْنَا فَلَانْ، فَاجِدْنُ لَنَاً)) — (أيُّ اخْلَطَ السِّوْقَ بِالْمَلاَءِ، فَقَالَ: تًا رَسُولِ اللَّهِ، لَوَ أُمِسِيَتْ! قَالَ: ((إنَّكَ فَالْنَّٰلَ؛ فَاجِدْنُ لَنَاً)).) قال: (إِنَّ عَلَاكَ ُتْهَرُّ، قَالَ: ((إنَّكَ فَالْنَّٰلَ؛ فَاجِدْنُ لَنَاً)).) فَنَبَّأَ فَجَدَّنُ لَهُمْ، قَسِيرُ النَّبيِّ مَسِيحٍ يَمِينِهِ مَثَّمَ قَالَ:

"We were with the Allāh’s Messenger on a journey, and he was fasting. When the sun set, he said to someone, ‘O so and so! Get up and mix"

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\(^1\) Reported by al-Bukhārī, no. 1957 and Muslim, no. 1098.
for us’ - i.e., mix the sawiq with water. The man said: ‘O Allāh’s Messenger! (Will you wait) until it is evening!’ He said: ‘Get down and mix for us’ The man said: ‘O Allāh’s Messenger! (Will you wait) until it is evening!’ He said, ‘Get down and mix for us.’ The man said: ‘It is still daytime.’ He said: ‘Get down and mix for us.’ So he got down and mixed for them. The Prophet ﷺ drank and then said: ‘When you see the night falling from this side, the fasting person should break his fast.’”

Likewise, it has been narrated that hastening to break the fast is from the manners of the Prophets.

ʼAbd-Dardā’  said:

(۳ثلاث من أخرِج الَّذِيْنِ تَعْجِيلَ الْإِفْطَار، وَتَأْخِيرُ السَّحُور، وَوَرْضُ الْيَمينِ عَلَى الْشَّمَالِ فِي الصَّلَاةِ.)

“Three are from the Prophetic manners: hastening breaking the fast, delaying the saḥūr, and placing the right hand on the left in ṣalāh.”

There is ease for the people in hastening to break the fast and it will keep them from going overboard in the religion. The best generations – the companions of Allāh’s Messenger ﷺ – followed these etiquettes.

ʼAl-Bukhārī  said:

(۳أَفْطَرْ أَبُو سَعِيدُ الْخَدْرِيُّ ﷺ بِجِنَّ عُبَابٍ فَرُضُ السَّمْسِرِ.)

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1 Reported by al-
2 Reported by  at-Ṭabarānī in al-Kabīr as is found in Majma’ az-Zawā’id, 2/105 where he said, “Raised to the Prophet ﷺ and stopped at Abud-Dardā’ . What stops at Abud-Dardā’ is saḥīh. What is raised to the Prophet contains men whom I did not find their biographies.” It has come raised to the Prophet from the ḥadīth of Ibn ʻAbbās  reported by Ibn Ḥibbān, 5/67-68.
“Abū Sa‘īd al-Khudrī ﷺ broke his fast when the disk of the sun disappeared.”

WithError mark, ‘Amr ibn Maymūn al-Awdī ﷺ said:

(كنآ أصحاب محمد صلاة الله عليه وسلم أسرع الناس إفطاراً وأبطأهم صيماً)

“The Companions of Muḥammad ﷺ were the quickest people to break fast and the slowest of them in taking saḥūr.”

Whoever breaks fast thinking that the sun had already set – yet it had not – then his fast is correct because he is excused yet he is to withhold from eating until it sets. This is because he is like the one who ate forgetfully; and the one who forgets and the one who errs have the same ruling. Allāh, the Most High, said:

زَيْتُنا لَا نُؤْوَاحِدْنَا إِنْ نُسيتَا أَوْ أُخْطَاناً

which means, “Our Lord! Do not take us to account if we forget or fall into error.”

It is befitting for the fasting person to take advantage of the moments of breaking fast and the times of acceptance (of du‘ā). So he supplicates for what he loves of good, for indeed he has a supplication that is to be answered. It has come in the ḥadīth of Abū Hurayrah ﷺ that the Allāh’s Messenger ﷺ said:

(كثرلاً لا تُردل دعاوتكم الإمام السائل والصلائم حين يغطروا ودعووة المظالم)

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1 Fath-ul-Bārī, 4/196.
3 Sūrah al-Baqarah: 286.
“Three, their supplications are not rejected: the just Imām, the fasting person when he breaks his fast and the supplication of the oppressed.”¹

‘Abdullāh ibn ‘Amr ibn al-‘Ās ṣallallāhu ‘alayhi wa sallam said that Allāh’s Messenger ﷺ said:

((إنِّي لِبَصَائِمِ عَنْدَ فَطَرِهِ لَدَعَوَةٌ مَا تُرُدُّهُ.))

“Verily, when the fasting person breaks his fast there is a supplication that is not rejected.”

Ibn Abī Mulaykah said: "I heard ‘Abdullāh ibn ‘Amr say when he broke his fast:

((اللَّهُمَّ إِنِّي أَسْأَلُكَ بِرَحْمَاتِكَ الَّتِي وَسَعَتُ كُلُّ شَيْءٍ أَنْ تَغْفِرْ لِي.))

“O Allāh! I ask You by Your mercy - that encompasses everything - to forgive me.”²

And it is also recommended for him to say at the time of breaking fast what ‘Abdullāh ibn ‘Umar رضي الله عنه reported that the Prophet ﷺ used to say when he broke his fast:

((ذُهِبَ الْشَّيْمَ، وَالْبَنَاتِ الْعَرُوْقَ، وَقَتَبَ الْأَجْرُ إِنْ شَاءَ اللَّهُ.))

¹ Reported by at-Tirmidhī, no. 3598 and Ibn Mājah, no. 1752. The ḥadīth has supporting narrations such as the ḥadīth of ‘Abdullāh ibn ‘Amr ṣallallāhu ‘alayhi wa sallam.
² Reported by Ibn Mājah, no. 1753, al-Hākim, 1/422 and Ibn as-Sunni, no. 481. Al-Buṣayrī said, “This is şāhīh chain.” See: az-Zawā'id, p. 254. Grading it şāhīh is questionable. Al-Mundhirī graded it da’if in at-Targhib, 2/89. The ahādīth in this subject are not free from contention. Perhaps some of them strengthen others, in addition to what has been narrated from the Salaf. See: Tafsīr ibn Kathīr, 2/66-67, Tanbih al-Qārī by Shaykh ‘Abdullāh ad-Duwaysh, p. 78 and 79, and Zawā'id as-Sunan al-Arba’a ‘ala-Şaḥīḥayn fi Kitāb as-Şiyām, 1/239.
“The thirst has gone, the veins have been moistened and the reward has been established, if Allāh wills.”¹ And Allāh Knows best.

اللَّهُمَّ ارْزُقَنَا عِلْمًا نافعًا، وَعَمَلاً مَّتَنَّى، وَرَزْقًا طَيِّبًا، اللَّهُمَّ أُجِبِّ دُعَاءِنَا، وَحَقِّ رَجَاءِنَا، وَاغْفِرِ اللَّهُمَّ لَنَا وَلِلْوَارِدِينَا وَلِجَمِيعِ الْمُسْلِمِينَ.

O Allāh! Grant us a beneficial knowledge, acceptable deeds, and good sustenance. O Allāh! Answer our supplications and make our hopes come true; and forgive us – O Allāh, our parents and all the Muslims.

¹ Reported by Abū Dāwūd, no. 2357; al-Bayhaqī, 4/239; al-Ḥākim, 1/422; Ibn as-Sunnī, no. 478 and ad-Dāraquṭnī, 2/185. He said, “Al-Ḥusayn ibn Wāqid is alone in narrating it and its chain is ḥasan.” Al-Ḥusayn is reliable but he has some errors, as is found in at-Taqrīb.
The Twelfth Ḥadīth: What is Obligatory for the Fasting Person to Leave Off

Abū Hurayrah Ḥ narrated that Allāh’s Messenger ﷺ said, "Fasting is a shield, so (the fasting person) should avoid obscenity and should not behave foolishly – and in another narration – and should not behave ignorantly. And if someone fights him or insults him, let him say: ‘I am fasting,’ twice.” Agreed upon.¹

The ḥadīth is evidence that the fasting person is requested to guard his fast and to withhold from what is contradictory to fasting. That is done by adorning oneself with noble manners and distancing oneself from evil ones so that fasting can produce the desired results and the forgiveness that is promised for it can occur.

Abū Hurayrah Ḥ narrated that Allāh’s Messenger ﷺ said:

“(Mn lā yīḏū ʿawwāl al-zūr wa-lʿamāl yih, wa-lʿajhāl, fīlis li-liḥ ḥāj,” ʿin yīḏū ṭuʿāma ʿan wašrāba.)”²

“Whoever does not give up false speech, acting according to it and behaving ignorantly, then Allāh is not in need of him leaving his food and drink.”²

¹ Reported by al-Bukhārī, no. 1894 and Muslim, no. 1151.
² Reported by al-Bukhārī, no. 6057.
His statement: "Fasting is a shield," means it will cover you and protect you from what you fear.

The meaning is: fasting protects its companion from disobedience in this life; and if he has a shield from disobedience then he will have a shield from the Fire. The Prophet ﷺ said:

(الصَّيْامُ جَنَّةٌ كَجَنَّةٍ أُحْدِثْتُ مِنْ الْقَبْلَ.)

"Fasting is a shield just the like a shield one of you has for fighting."¹ This is clear evidence for the virtue of fasting.

His statement: “so (the fasting person) should avoid obscenity,” means obscene speech, and it also means ejaculation by sexual intercourse or by touching with desire. The Most High said:

(٣٠٧٣) أَحَلَّ لَسَأَّلُكُمْ لَيْلَةَ الْصَّيْامِ أَلْزِمُونَ إِلَى نَزْكَكُمْ)

which means, “It is made lawful for you to have sexual relations with your wives on the night of fasting.”²

Many Scholars said: what is intended in this ḥadīth is vulgar and foul speech.

His statement: “and should not behave foolishly,” means yelling and screaming, and talking over one another.

His statement: “and should not behave ignorantly;” the intent of ignorance here is the opposite of patience, i.e., he does not do anything from the actions of ignorance like yelling or acting insolent and the likes.

¹ Reported by an-Nasā’ī, 4/167; Ibn Mājah, no. 1639; Ahmad, 26/205; Ibn Khuzaymah, 3/193 and Ibn Ḥibbān, 8/409. Its chain is ṣaḥīḥ. Ibn Khuzaymah and Ibn Ḥibbān graded it ṣaḥīḥ. It has support in the ḥadīth of Abū Hurayrah (ḍhālīq).
His statement: “let him say: ‘I am fasting.’,” means if someone disputes with him, argues with him or insults him, he should not treat him the way he was treated, rather he should say: “I am fasting.” Perhaps the one arguing with him will refrain from fighting him and cursing him since he knows that he will not be victorious due to him fasting.

Truly, the accepted fasting is actually the fasting of the limbs from sins, the tongue from lying and obscenity, the stomach from food and drink and the private parts from sexual relations and touching women.

Fasting is an instructional school teaching forbearance, patience and truthfulness. It encourages noble manners and virtuous statements and actions. The fasting person does not behave foolishly, does not speak nonsense, does not get angry, nor does he speak lies or falsehood. Rather, his statements are words of remembrance and his silence is reflection. Indeed, the time of the fasting person is too precious and valuable to spend on these destructive matters which lessen the rewards of the one fasting and strips fasting of its reality. And Allāh knows best.

اللَّهُمَّ اهْدِنَا شَبَّالِ الْسَّلَامِ، وَنَجِنَا مِنَ الْعِظْمَاتِ إِلَى النُّورِ، وَجَنِبْنَا الْقَوْاَمِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَّ، وَبَاذِكْنَا فِي أَسْمَاعِنَا وَأَبْصَارِنَا وَفُوَاتِنَا وَأَوْلَاءِنَا وَأُوْلَادِنَا وَأَمْوَالِنَا، وَاغْفِرْ اللَّهُمَّ لَنَا وَلِوَالِدَيْنَا وَلِيَجْمِعَ الْمُسْلِيمِينَ.

O Allāh! Guide us to the ways of peace; bring us from the darknsses into the light; distance us from obscenity – what is apparent from it and what is hidden; bless us in our hearing, our sight, our strength, our wives, our children and our wealth; and forgive us - O Allāh, our parents and all the Muslims!
The Thirteenth Ḥadīth: The Legislation of Siwāk for the Fasting Person

Abū Hurayrah narrated that Allāh’s Messenger said, “If it were not that I would place a hardship on my nation, I would have ordered them to use siwāk at (the time of) every ṣalāh.” Agreed upon.

Al-Bukhārī reported in a suspended form: “at every wuḍū.”

The ḥadīth is evidence for the emphasis of using siwāk at the time of every ṣalāh, obligatory or voluntary. There is no distinction between the fasting person and the non-fasting person, during the first part of the day or the last part – so that the one who prays may enter into worship with the best appearance and sweetest smell.

‘Ā’ishah said that the Prophet said:

(السَّوَالُ مُطَهَّرَةٌ لِلْقَمَ، مُرْضَاةً لِلَّهِ.)

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1 Reported by al-Bukhārī, no. 847 and Muslim, no. 252. The wording, “at every wuḍū,” is mentioned by al-Bukhārī in a suspended form. Al-Ḥāfidh mentioned that an-Nasā’ī and Ibn Khuzaymah both connected it on the authority of Mālik. See Fath-ul-Bārī, 4/190.
“Cleaning the teeth is a purification for the mouth and a pleasure for the Lord.”\textsuperscript{1} This is general, including the one eating and the one fasting. Therefore, it is obligatory to act according to its generalness until its restriction is established; and this general statement does not have anything authentic restricting it.

\textbullet	extsuperscript{2} Ibn al-\'Arabî said: “Our Scholars said: There is no authentic ḥadîth regarding the fasting person using siwâk, negating it or affirming it. However, the Prophet \textsuperscript{3} urged the people to use it before every wuḍū and before every ṣalâh unrestrictedly – without differentiating between the one fasting and the one who is not. He also recommended using siwâk on Yawm-ul-Jumu’ah – without differentiating between the one fasting and the one who is not. And we already presented the ten benefits in purification, and fasting has more right than it (i.e., purification).”\textsuperscript{2}

The statement that siwâk is legislated for the fasting person is the weightier opinion in this issue.

\textbullet	extsuperscript{3} Shaykh-ul-Islâm Ibn Taymiyyah \textsuperscript{4} said: “There is no religious evidence which supports the dislike for a fasting person to use siwâk after mid-day that would restrict the generality of the texts regarding using siwâk.”\textsuperscript{3}

Those who say it is disliked for the fasting person to use the siwâk after mid-day use as evidence the ḥadîth of ‘Alî \textsuperscript{5} that the Prophet \textsuperscript{6} said:

\begin{quote}
إذا صممت فاستأكروا بالغدة، ولا تستأكروا بالعنضي.
\end{quote}

\textsuperscript{1} Reported by an-Nasâ‘î, 1/10 and Aḥmad, 40/240. Al-Bukhārî reported it in a suspended form being certain about it, 4/158 of \textit{Fath}. The ḥadîth has many supporting narrations from a number of the Ṣaḥâbâh. See: Jâmi‘ at-Tirmidhî, 1/35 and \textit{Talkhîṣ al-Ḫabîr}, 1/70.

\textsuperscript{2} ‘Āriḍâh al-Ahwâdîhî, 3/256 and in 1/40 he mentioned the benefits of siwâk.

\textsuperscript{3} \textit{Majmû‘ al-Fatâwâ}, 25/266.
“When you fast, use siwâk in the morning but do not use siwâk in the ‘âshîyy.”¹ The ‘âshîyy is: the last part of the day, from mid-day until maghrib. But this ḥadîth is weak and does not establish a proof.

They also used as evidence the ḥadîth of Abû Hurayrah which has preceded, which says:

((أَلْخَلَّوْفُ مِنَ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ الْبُسْكَةَ.))

“The scent coming out from the mouth of the fasting person is better with Allâh than the scent of musk.” The way they use this as evidence is: the changing of the breath is a detested smell which happens when the stomach is empty of food, and it does not normally appear until the last part of the day. And if that is beloved to Allâh, the Most High, then it must be praiseworthy religiously because it stems from obedience to Him. Therefore, it is not befitting to remove it by using siwâk.

But this is not an evidence because the changing of the breath stems from the stomach being empty and it not having contact with food. This is not removed by using siwâk. And it (i.e., using siwâk) is beloved to Allâh for the fact that it produces His pleasure by leaving off desires that a person loves. It is not beloved to Allâh to leave filth in the mouth and the teeth. Besides, some of those who fast do not have this changing of the breath in the first place, either due to the cleanliness of their stomachs or because their stomachs do not digest food quickly. And moreover, the breath could change before mid-day.

¹ Reported by ad-Dâraqûṭî, 2/204 and al-Bayhaqi, 4/274 from the path of Kaysân from Yazîd ibn Bilāl from ‘Ali in a suspended form. Also, from the path of Kaysân from ʿAmr ibn Abdur-Raḥmân from Khabbâb in a form raised to the Prophet. Ad-Dâraqûṭî reported it in al-Kabîr, 4/78. Ad-Dawlânî reported it in al-Kunûj, 2/52 from ‘Ali in a suspended form. Ad-Dâraqûṭî said, “Kaysân Abû ‘Umar is not strong, and those between him and ‘Ali are unknown.” Al-Bayhaqi said likewise. Al-Hâfîdh said in at-Talkhîs, 1/73, “Its chain is daʿîf.”
How wonderful is what has come from 'Abdur-Rahmān ibn Ghanm who said, “I asked Mu‘ādh ibn Jabal, ‘Should I use siwāk while I am fasting?’ He said, ‘Yes.’ I said, ‘Any time of the day?’ He said, ‘Morning or evening.’ I said, ‘The people dislike that in the afternoon. They say: Allāh’s Messenger ﷺ said:

الخُلُوفُ فَمَ الْصَّائِمِ أَطَّبِعُ عَنْدَ اللَّهِ مِنْ رَيحِ الْمَسْكِّ.

(Indeed, the changing of the breath of the fasting person is better with Allāh than the scent of musk.)’ He said, ‘Subḥānallāh! He ordered them to use siwāk and he did not order them to purposefully have bad breath. There is no good in that. Rather, that is evil.’”¹ And Allāh knows best.

اللَّهُمَّ اجْعَلْ خَيْرَ أَعْمَالِنَا أَخْرَجْهَا، وَخَيْرَ أَعْمَالِنَا خُوَادِمَهَا، وَخَيْرَ أَيَاذِنَا يَوْمُ نُلْقَائِكُ، وَتُوْفِقْنَا وَأَنتَ رَاضٍ عَنَا، وَأَعْفَْجَ اللَّهُمَّ لَنَا وَلِوَالِدَيْنَا وَلِجَمِيعِ الْمُسْلِمِينَ.

O Allāh! Make the best parts of our ages the last of them, the best of our deeds the seal of them and the best of our days the day we meet You; cause us to die while You are pleased with us; and forgive us – O Allāh, our parents and all the Muslims.

¹ Reported by aṭ-Ṭabarānī in al-Kabīr, 20/70-71. Bakr ibn Khunays al-Kūfī al-‘Ābid is in its chain. Most hold him to be da‘īf while Ibn Ma‘īn said he was reliable. See: Tahdhib al-Kamāl, 4/208.
The Fourteenth Ḥadīth: Regarding the Effect of Vomiting on the Fasting Person

Abū Hurayrah narrated that Allah’s Messenger said, “Whoever is overcome by vomiting does not have to make it up but if he vomits intentionally, he must make it up.” Reported by Abū Dāwūd, at-Tirmidhī, Ibn Mājah and Ahmad; its narrators are reliable.¹

The ḥadīth is evidence that if the fasting person vomits intentionally his fast is invalidated and he must make it up. This is the position of the majority.

As for if it overcomes him and comes out without his choosing that, then his fast is correct and he does not have to make it up.

Al-Khaṭṭābī said, “I do not know of a difference of opinion concerning that, among the people of knowledge.”²

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¹ Reported by Abū Dāwūd, no. 2380; at-Tirmidhī, no. 720, Ibn Mājah, 1/536; Ahmad, 16/283; al-Ḥākim. 1/427 and others from the path of Īsā ibn Yūnus who said: Hishām ibn Ḥassān narrated to us from Ibn Sīrin from Abū Hurayrah. Its chain is ṣaḥīḥ according to the conditions of Muslim. Ad-Dāraquṭnī said, 2/84, “Its narrators are all reliable.” But it has some hidden defects. Aḥmad, al-Bukhārī, ad-Dārimī, Abū Dāwūd, at-Tirmidhī and others said it has hidden defects. They said: It is not preserved because Abū Hurayrah gave a verdict with the opposite of it – as will come – and it is well-known that the sentence, “Its narrators are reliable,” does not mean the ḥadīth is ṣaḥīḥ.

² Ma‘ālim as-Sunan, 3/261.
Ibn Qudāmah said, “This is the statement of the majority of the people of knowledge.”\(^1\)

The meaning of “he vomits intentionally” is: he caused its coming out deliberately.

The meaning of “whoever is overcome by vomiting” is: it got the better of him and he could not do anything to stop it from coming out.

So, if he vomited intentionally, he broke his fast, whether the vomit was a little or a lot, according to the apparent meaning of the ḥadīth and because there is no difference between a little or a lot regarding the remaining matters that break the fast.

Al-Muwaffaq Ibn Qudāmah said, “There is no difference between the vomit being food, bile, phlegm, blood or other than that as all of that enters into the generality of the ḥadīth, and Allāh, the Most High, knows best what is correct.”\(^2\)

Shaykh-ul-Islām Ibn Taymiyyah said, clarifying the ruling that vomiting breaks the fast, “The fasting person has been prohibited from taking what will strengthen him and nourish him from food and drink. Likewise, he was prohibited from expelling what will weaken him and from expelling that substance which he is nourished by. Otherwise, if he was allowed to do this it would harm him and he would be transgressing in his worship and unbalanced.”\(^3\)

Some of the people of knowledge said that vomiting will not break the fast. This is the statement of Ibn ‘Abbās, Abū Hurayrah رضي الله عنه, ‘Ikrimah and one narration from Imām Mālik. This is the apparent choice of al-

\(^1\) Al-Mughnī, 4/368.
\(^2\) Al-Mughnī, 4/369.
\(^3\) Majmū al-Fatāwā, 25/250.
Bukhari\textsuperscript{1} because there is nothing authentic regarding that from the Prophet \textsuperscript{2}, despite vomiting being a common incident.

\begin{itemize}
\item Abū Hurayrah \textsuperscript{2} said:
\\
\begin{quote}
((إذا قَاءَ فَلا يُنْظَرُ، إِنَّمَا يُخْرِجُ وَلَا يُوَلِّجُ.))
\end{quote}
\end{itemize}

“If he vomits that does not break his fast. It only comes out and does not enter.”\textsuperscript{2} And Allah knows best.

اللَّهُمَّ وَقَنِينَا لِسَبِيلِ الطَّاعَةِ، وَتَبَيَّنْنَا عَلَى اتِّبَاعِ السَّبِيلِ وَالْلُّزُومِ الْجَمَاعَةِ، وَلَا تَجْعَلْنَا مِنْ عَرْفٍ الْحَقِّ وَأَضْاطَعَةِ، وَاغْفِرْ اللَّهُمَّ لَنَا وَلَوَلَا إِدْنَانًا وَلِجَمِيعِ الْمُسْلِمِينَ.

O Allah! Grant us success on the path of obedience; make us firm on following the Sunnah and sticking to the Jamā’ah; do not make us of those who know the truth and squander it; and forgive us – O Allah, our parents and all the Muslims.

\textsuperscript{1} Fath-ul-Bārī, 4/173.
\textsuperscript{2} Al-Bukhārī reported it in suspended form, (4/173 in Fath-ul-Bārī) with a šaḥīḥ chain.
The Fifteenth Ḥadīth: Regarding the Ruling of Sexual Intercourse During the Daytime in Ramaḍān

Abū Hurayrah ḥ. narrated that a man came to Allāh’s Messenger ﷺ and said, “O Allāh’s Messenger! I have been destroyed.” He said, “What destroyed you?” He said, “I had sexual intercourse with my wife in Ramaḍān.” He said, “Are you able to free a slave.” He said, “No.” He said, “Are you able to fast two months consecutively?” He said, ‘No.” He said, “Are you able to feed sixty poor people?” He said, ‘No.” He said, “Then sit.” So he sat. Then the Prophet ﷺ was given a basket of dates. He said, “Give these in charity.” He said, “There is no one between these two mountains poorer than us!” Allāh’s Messenger ﷺ laughed until his molar teeth became visible and he said, “Take them and feed them to your family.” Agreed upon.¹

The Ḥadīth is evidence for how severe of a sin it is for the fasting person to have sexual intercourse during the daytime in Ramaḍān; since

¹ The Ḥadīth was reported by al-Bukhārī in a number of places with differentwordings, no. 1936, and Muslim, no. 1111.
the Prophet conceded with the man’s statement, “I have been destroyed,” meaning: I fell into sin by doing what I was prohibited from doing while fasting. In the hadith narrated by ‘A’ishah he said:

(اختْرَفْتُ، ((

“I have been burnt.”\(^1\)

It indicates that whoever has sexual intercourse with his wife during the daytime in Ramadān and he is fasting, he nullified his fast if he intended that while being mindful that he was fasting. It is obligatory on him – according to the majority – to make up that day which he corrupted by having sexual intercourse, as well as he must make sincere repentance.

Also, he must make the most difficult of expiations due to what he committed of sins, and that is in the following order:

- Free a believing slave,
- If he cannot find one, then he must fast for two consecutive months,
- If he is unable to do that, then he must feed sixty poor people one mudd of quality wheat.\(^2\) One mudd is equal to 563 grams. It is permissible to give rice or other than that from the common food of the land.

If he had sexual intercourse forgetfully, his fast is correct according to the more correct of the two sayings of the people of knowledge. And he does not have to make up that day nor make an expiation.

 صلى الله عليه وسلم Al-Bukhari said: “Al-Ḥasan and Mujāhid said: If he had sexual intercourse forgetfully, there is nothing upon him.”\(^3\)

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1 Reported by Muslim, no. 1112.
2 Due to what has come in some of the narrations regarding the story of the one who had sexual intercourse: “He was given a basket, in it was fifteen šā‘ā.” Review: Fath-ul-Bārī, 4/69.
Likewise, if he had sexual intercourse at the time of Fajr believing it was still nighttime, then it became clear to him that Fajr had indeed entered, he does not have to make that day up nor make an expiation according to the weightiest opinion of the people of knowledge.

Ο Shaykh-ul-Islam Ibn Taymiyyah ﷺ said: “This statement is the most correct statement and the one that most resembles the principles of the sharīʿah and guidance of the Book and the Sunnah. It is the analogy of the principles of Aḥmad and others. Indeed, Allāh lifted the punishment from the one who forgets and the one who errs – and this one erred. Allāh allowed eating and sexual intercourse until the white thread of Fajr becomes distinct from the black thread. Whoever does what is recommended for him or allowed for him has not gone overboard; in fact this one is more deserving of an excuse than the one who forgot. And Allāh knows best.”

This is the ruling for the man. As for the woman, then her fast is corrupted and she must make up that day unrestrictedly. As for making the expiation, then if she was a willing participant she must do so but if she was forced then there is nothing upon her.

If a person had sexual intercourse on a day he was making up a fast of Ramaḍān then he has corrupted his fast, he has to make up that day and repent but there is no expiation upon him. This is because the expiation is specific to sexual intercourse done during the daytime in Ramaḍān – due to its special sacredness and breaking the fast (inexcusably) is a desecration of it. Unlike making it up, then the days are equal regarding that.² And Allāh knows best.

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¹ Majmūʿ al-Fatāwā, 25/264.
² Al-Kāfī, 1/357 and ad-Durar al-Sunnīyyah, 3/388.
اللَّهُمَّ أَعْذِنَا مِنْ أَشَابِهِ المُخَالِفَةَ وَالعَصْبَانِ، وَارْزُقْنَا تَحْقِيقَ الإِيمَانِ عَلَى الْوَجِهِ الَّذِي
يُرْضِيكَ عِنْنا، وَاغْفِرْ لَنَا مَا قَدْمَنَا وَمَا أَخْرَجَنَا، وَمَا أَسْرَرْنَا وَمَا أَعْلَنَا، وَمَا آتَتَ أَعْلَمَ بِهِ مِنْهَا، وَاغْفِرْ
اللَّهُمَّ لَنَا وَلَوْلَاءِ الْبَيْنَا وَلِجَمِيعِ الْمُسْلِمِينَ.

O Allāh! Give us refuge from the ways of bad conduct and disobedience; provide us with the reality of īmān in a manner that makes You pleased with us; forgive us for what we have done and what we are yet to do, what we concealed, what we did openly and what You know better about than we do; and forgive us – O Allāh, our parents and all the Muslims.
The Sixteenth Ḥadīth: The Soundness of the Fast of the One Who Woke Up in a State of Sexual Impurity

‘Ā’ishah and Umm Salamah narrated that “The Prophet used to wake up in a state of sexual impurity after having sexual intercourse. He would then take a bath and fast.” Agreed upon.

In the ḥadīth of Umm Salamah, “And he would not make up that day.”

The ḥadīth is evidence that if the fasting person woke up in a state of sexual impurity – that Fajr came upon him and he was in that state due to sexual intercourse or a wet dream – then his fasting is correct; even if he did not bathe until after Fajr entered as long as he withheld from food, drink and other matters that break the fast having the intention at the beginning of the time of fasting.

Sexual impurity is: everything that necessitates a bath from ejaculation or sexual intercourse. Allāh, the Most High, said:

فَأَلْتَقُنَّ بِذَيْبَرَهُنَّ وَأَتَبَغَّواٰ مَا كَتَبَ آلِلَهَ لِسَيْمَمٍ وَكُلُوْاٰ وَأَشْرَبُواٰ حَتَّى يَبْتَغُوْاٰ لِسَيْمَمٍ

which means, “So now have sexual relations with them and seek that which Allāh has ordained for you (offspring), and eat and drink until

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1 Reported by al-Bukhārī, no. 1925, 1926 and Muslim, no. 1109.
the white thread of dawn appears to you distinct from the black thread.”¹ When Allāh, the Most High, permitted sexual intercourse until Fajr appears distinctly, that necessitates that bathing would take place after the entrance of Fajr.

The qualifying that sexual impurity in the ḥadīth was from sexual intercourse is to clarify that delaying the bath was his choice and not that something that necessitates a bath surprised him. This teaches that it is not obligatory to hasten the bath from sexual impurity; rather, it is permissible to delay it until Fajr enters.

‘Ā’ishah narrated that a man came to the Prophet seeking his verdict – and she was listening from behind the door. He said: "O Allāh’s Messenger! (The time for) Šalāh comes upon me unexpectedly and I am in state of sexual impurity. Should I fast?" Allāh’s Messenger said:

(وَأَنَا نَذِرُكَ حِينَ الصَّلَاةَ وَأَنَا جَنَبُ فَأَصَمِّمُ.)

"Me too, (the time for) Šalāh comes upon me unexpectedly and I am in state of sexual impurity; and I fast." He said: "You are not like us, O Allāh’s Messenger! Allāh has forgiven you for your past and future sins." So he said:

(وَاللَّهُ إِنِّي لَارْجَوُ أَنْ أَكُنْ أَحْسَنَاكُمْ لِلَّهِ، وَأَعْلَمُكُمْ بِمَا أَتَتِي.)

"I swear by Allāh! I hope I’m the most fearful of you about Allāh, and the most knowledgeable among you of those things I guard against."²

The menstruating woman and the one with post-natal bleeding, if her blood stops and she realizes that she is pure before Fajr, she should fast with the people even if she has not bathed before the entrance of Fajr

¹ Sūrah al-Baqarah: 187.
² Reported by Muslim, no. 1110.
– because at that time she becomes from the people that fasting is obligatory upon. She should hasten to bathe and pray Ṣalāt-ul-Fajr in its time.

If the fasting person has a wet dream during the daytime in Ramaḍān, he bathes and his fast is correct because he did not have a choice in that, nor an intention. Allāh, the Most High, said:


du’ā’ Allāh does not burden a person beyond his ability.”¹

Also, in the ḥadīth is an evidence for the permissibility of bathing for the fasting person. There is no difference between the obligatory, recommended or permissible bath.

ﷺ Al-Bukhārī said: “Chapter: The Bath of the Fasting Person.” Then he mentioned that Ibn ʿUmar ﷺ soaked a garment and covered himself with it while he was fasting; and ash-Sha'bī entered the bathhouse and he was fasting. Al-Ḥasan said: “There is nothing wrong with rinsing the mouth and bathing for the fasting person.”

Then he mentioned the ḥadīth of ʿĀ’ishah that was first mentioned.²

ﷺ Ibn Al-Munayyir al-Kabīr said under the chapter mentioned above: “In it there is refutation upon the one who disliked bathing for the fasting person. He dislikes it out of fear that water would reach his throat. This reason is groundless based on rinsing the mouth (such as in wuḍū) and using the siwāk, and by tasting from the pot and similar to that. If he dislikes bathing for the purpose of comfort then the Salaf recommended comfort and beautification by combing the hair and applying oils for the fasting person. And they allowed wearing kohl and other than that.

¹ Sūrah al-Baqarah: 286.
² Fath-ul-Bārī, 4/153.
Therefore, these actions\(^1\) were conveyed under the chapter of bathing.”\(^2\) And Allāh knows best!

اللَّهُمَّ اسْلَكْ بِنَا سَبِيلٍ أهْلِ الطَّاعَةِ، وَوَفِّقْنَا لِلنَّبِيَّةِ عَلَيْهَا وَالاسْتِقْمَالَةِ، وَعَفَآنَا مِنْ مُوجِّبَاتٍ

الْحَسَرَةِ وَالنَّادِمَةِ، وَآمَنَا مِنْ قُرْعٍ يَوْمِ الْقِيَامَةِ، وَاغْفِرْ اللَّهُمَّ لَنَا وَلِوَالِدِيَنِّي وَلِجَمِيعِ الْمُسْلِمِينَ.

O Allāh! Place us on the path of the people of obedience; grant us success in being firm upon it and uprightness; grant us safety from sorrow and regret; give us security from the frights of the Day of Standing (for judgement); and forgive us – O Allāh, our parents and all the Muslims.

\(^1\) i.e., using siwāk, tasting food, putting on oils and other than that. He mentioned narrations from the Salaf regarding their permissibility.

\(^2\) Al-Mutawārī ḍalay Tarājim al-Bukhārī by Ibn al-Munayyir, p. 131.
The Seventeenth Ḥadīth: Regarding the Ruling of Touching and Kissing for the Fasting Person

‘Ā’ishah narrated that “Allāh’s Messenger used to kiss (his wives) while he was fasting and embrace (his wives) while he was fasting, but he had more control over his desires than all of you.” Reported by al-Bukhārī and Muslim.

In another narration belonging to Muslim, “He used to kiss (his wives) in the month of fasting.”

The ḥadīth is evidence that it is permissible for the fasting person to kiss his wife and embrace her – there is no difference regarding that between an obligatory fast or a voluntary one – as long as he does not fear awakening his desires and the discharge of sperm prematurely; and as long as he does not fear that it will lead to sexual intercourse. In these cases, it is obligatory for him to leave off kissing and embracing in order to block the means because preserving the fast from corruption is obligatory. And whatever is necessary to complete the obligatory is itself obligatory. This is because the Prophet ordered the one making wuḍū to exaggerate in taking water in the nose except if he was fasting, so that water does not leak into the stomach. Similarly, he is prohibited from kissing if that is a pathway to sexual intercourse which will invalidate the fast.

1 Reported by al-Bukhārī, no. 1927 and Muslim, no. 1106.
Her statement, “but he had more control over his (arab) desires than all of you,” indicated this. “Arab” with an ‘a’ on the ‘hamzah’ and after the ‘r’ is a person’s wish and desires. “Irab” with an ‘i’ on the ‘hamzah’ and no vowel after the ‘r’ is the sexual organ, and it can also be used to mean the desire. The meaning is: it is necessary to be cautious with kissing and not imagine that you are like Allâh’s Messenger in his ability to control that, because he controls himself and he is sure that nothing will result from that. In that is an indication that whoever does not control his ‘arab’, it will harm him.1

The meaning of embracing is: the touching of the two skins, for it is more general than kissing; and it is also used to mean sexual intercourse, but that is not the intent here. The mentioning of embracing after kissing is an example of mentioning the general after the specific; because kissing is more specific than embracing.

Therefore, if the fasting person kissed or embraced (his wife) and semen came out from him, he corrupted his fast and he must make it up according to the statement of the majority, but he does not have to make an expiation. This is because the expiation is particular to sexual intercourse. But he has to repent, regret, ask forgiveness and stay away from these things that agitate desires, for he is in the middle of a great act of worship. Allâh, the Most High, said regarding it:

(يَذَاعُ الطَّعَامُ مِنَ الْجَلْيِ وَيَذَاعُ الْبَطْرُ مِنَ الْجَلْيِ وَيَذَاعُ لَدَنَّهُ مِنَ الْجَلْيِ وَيَذَاعُ رَوْحَتُهُ مِنَ الْجَلْيِ)

“He leaves food for My sake, he leaves drink for My sake, he leaves his pleasure for My sake, and he leaves his wife for My sake.”2 Hence, the fasting person is demanded to leave off all his lusts and desires, and the discharge of sperm enters into the generalness of that.

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1 See: Al-Mu’lîm bi-Fawâ’îd Muslim by al-Mazïř, 2/33-34.
2 Şâhîh Ibn Khuzaymah, 3/197.
If urethral fluid secretes from him due to embracing or kissing, that does not corrupt the fast according to the more correct of the two statements of the scholars, because it is a discharge which does not necessitate a full bath, so it resembles urine.

And it is befitting for the fasting person to avoid everything that falls into what he should guard against and violates the fast or reduces its rewards. Indeed, this is part of revering the commands of Allâh, the Most High, and His prohibitions. Allâh, the Most High, said:


dâlîk wa'mn yuţti'îm harâmât Allâh fîhû xâbîr Allâh 'inda râhîmât

which means, “That, and whoever honors the sacred things of Allâh, then that is better for him with his Lord.”¹ And Allâh knows best.

اللَّهُمَّ نَوَفَّٰنَا مُؤْمِينِينَ، وَأَلْيَمَا بِالصَّلَّيْجِينَ، اللَّهُمَّ وَفِي نَصِيرٍ تَوَفَقُّنَا يَنِينًا عَنْ مَعَاصِيَتِكَ، وَارْسُلْنَا إِلَى السُّعْيِ فِي مَا تَوَضَّيْكَ، وَأَيْنَا فِي الدُّنْيَا حَسَنَةٌ وَفِي الأَخِرَةِ حَسَنَةٌ، وَفِي نَادِيَةِ النَّاِمٍ

O Allâh! Cause us to die as believers and join us with the righteous. O Allâh! Grant us success that protects us from disobeying You; guide us to strive in what pleases You; and give us good in this life, good in the Hereafter and protect us from the punishment of the Fire.

¹ Sûrah al-Ḥajj: 30.
The Eighteenth Ḥadīth: Regarding the Ruling of Fasting for the Sick and the Traveler

Anas ibn Mālik narrated: "I traveled with Allāh’s Messenger during Ramaḍān. The one fasting did not criticize the one who was not fasting, and the one who was not fasting did not criticize the one who was fasting." Agreed upon.¹

The ḥadīth is evidence that the traveler has the choice between fasting if he sees that he is strong enough to fast, and not fasting if he sees that breaking fast is better for him; and he makes up those days. This is because the Prophet consented to the Ṣahābah fasting and not fasting, and his consent is a proof. This is part of the ease of the Islamic legislation and all praise belongs to Allāh. Allāh, the Most High, said:

\[وَمَنْ كَانَ مَرْيَمًا أَوْ غَلِّيْسَ فَقَعَدْتَ بِهِنَّ أَيَامًا أَخَرَ فَبَعْزَتْ أَمْرُ الْهَالِكِ أَوْ لَا يُبَيِّنُ أَمْرُ الْعُسْرِ \]

which means, “And whoever is ill or on a journey, the same number [of days on which one did not fast must be made up] from other days. Allāh intends for you ease, and He does not want to make things difficult for you.”²

¹ Reported by al-Bukhārī, no. 1947 and Muslim, no. 1121.
² Sūrah al-Baqarah: 185.
The concession to break the fast is conditional on traveling – and not on hardship. So, if one were to travel by plane – for example – he can break fast because he is separated from his land.

The texts have indicated that if fasting creates a hardship on a traveler, a severe hardship, then he is prohibited from fasting. This is because when it reached the Prophet ﷺ in the Battle of the Conquest (of Makkah) – that fasting had become very difficult on the people, he called for water after al-‘Asr and he drank it and the people looked at him. It was said to him, “Some of the people are fasting.” He ﷺ said,

((أُرِيكَ الْعُصْاَةَ، أُرِيكَ الْعُصْاَةَ.))

“Those are the disobedient, those are the disobedient.”

As for if fasting is not severely difficult for him, then breaking fast is preferred, according to his statement,

((إِنَّ اللَّهَ يُحِبُّ أَنْ تَوَلَّى رَحْصَةً كَمَا يَكْرِهُ أَنْ تَوَلَّى مَعْصِيَةً.))

“Allāh loves that his concessions are carried out, just like He hates for His disobedience to be performed.”

In another ḥadīth:

((كَمَا يُحِبُّ أَنْ تَوَلَّى عَرَائِمَهُ.))

“just like He loves His orders to be carried out.”

If the fast is not a hardship upon him, he does whatever is easier for him. If it is equal, then fasting is better due to the action of the Prophet ﷺ.

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1 Reported by Muslim, no. 1114 from Jābir ـ رضي الله عنهـ.
2 Reported by Aḥmad, 10/112; Ibn Khuzaymah, no. 950 and Ibn Ḥibbān, 6/451 from Ibn ‘Umar ـ رضي الله عنهـ with a ṣaḥīḥ chain.
3 Reported by Ibn Ḥibbān, 8/333 and at-Tabarānī in al-Kabīr, no. 11,881 from Ibn ‘Abbās ـ رضي الله عنهـ. The ḥadīth has supporting narrations from a group of the Ṣaḥābah ـ رضي الله عنهمـ.
and because that is quicker in clearing his honor and he will have more energy if he fasts with the people.

As for the sick person, if he is able to fast without harm or hardship, it is obligatory upon him to fast, and if not then he breaks his fast. This is due to the generality of the statement of the Most High:

وَمَنْ كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَإِذَا مَكَّنَّاهُ رَبُّهُ الْمَلِيْكُ الْأَلِيِّمُ بِالْيَتِمْ وَلَا يُرِيدُ بِكُمْ أَذَىٰ

which means, “And whoever is ill or on a journey, the same number of days on which one did not fast must be made up] from other days. Allah intends for you ease, and He does not want to make things difficult for you.”

If the illness occurred during the daytime and he is fasting and it becomes a hardship to complete the day, it is permissible for him to break fast in any part of the day. This is due to the existence of the excuse which allows breaking fast.

As for the elderly person who is unable to fast, then he feeds a poor person in place of each day. He has the choice when feeding them either to distribute it as grain to the poor people; for every person a mudd of good wheat – and one mudd equals 563 grams – or he prepares food and invites a number of poor people corresponding to the number of days he broke fast.

It was narrated that Anas \( \text{ Narrator } \) “became too weak to fast one year, so he made a bowl of tharīd and invited thirty poor people and fed them until they were satisfied.”

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1 Sūrah al-Baqarah: 185.
2 Reported by 'Abdur-Razzāq, no. 7570; Ibn Abī Shaybah, 7/533; ad-Dāraquṭnī, 2/207 and others. Its chain is saḥīḥ, established. See: Sharḥ al-‘Umdah, the Book of Fasting, 2/260.
If the elderly person becomes senile and his ability to distinguish between things declines, then he is not obligated to fast nor feed others due to the removal of responsibility from him. If he is able to distinguish sometimes, it is obligatory for him to fast in the condition when he is astute but not at times of senility.¹ And Allāh knows best.

اللَّهُمَّ إِنَّا نَعْوَدُ بِرَضَاكَ مِنْ سَحْطَكَ، وَبِمَعافِيَتَكَ مِنْ عَقُوَّيْكَ، وَنَعْوَدُ بِكَ مِنْكَ، لَا تُحِصِّي نَيَا:

عَلَيْكَ أَنْتَ كَمَا أَنْبَتْ عَلَى نَفْسِكَ، وَنَسَأَلُكَ أَنْ تُهْدِينَا لِصَالِحِ الأُعْمَالِ وَالأَخْلَاقِ، فَإِنِّهُ لَأَنْتُ بِهِ يَضْرِفُ عَنَّا سَيْبِيَتْهَا، فَإِنَّهُ لَا يُضْرِفُ سَيْبِيَتْهَا إِلَّا أَنْتُ، وَأَغْفِرْ اللَّهُمَّ

كَنَا وَلِيَادِينَا وَلِجَمَاعَ الْمُسْلِمِينَ.

O Allāh! We seek refuge in Your pleasure from Your wrath, and in Your pardon from Your punishment; and we seek refuge in You from You. We cannot count the accolades upon You. You are as You have praised Yourself. We ask You to guide us to righteous deeds and character, for no one can guide to them except You; we ask You to turn evil deeds and character away from us, for no one can turn away the evil of them except You; and forgive us – O Allāh, our parents and all the Muslims.

¹ See: *Majālis Ramaḍān* by Shaykh Muḥammad ibn ‘Uthaymīn, p. 28.
The Nineteenth Ḥadīth: Regarding the Ruling of the Menstruating Woman and Woman in Post-Natal Bleeding

Mu‘ādhah bint ‘Abdillāh al-‘Adawiyah said: “I asked ‘Ā’ishah, ‘Why is it that a menstruating woman makes up her fasting but does not make up her prayers?’ ‘Ā’ishah said, ‘Are you one of the Ḥarūriyyah?’ I said, ‘I am not from the Ḥarūriyyah, I am just asking.’ She said, ‘That (menstruation during the fasting period) used to happen to us. We were commanded to make up the fasts but we were not commanded to make up the prayers.’” Agreed upon.²

The ḥadīth is evidence that a menstruating woman – and the woman with post-natal bleeding by consensus – is not allowed to fast. They break their fast in Ramadān and make it up. It has come in the ḥadīth of Abū Sa‘īd al-Khudrī that the Prophet ﷺ said,

1 Ḥarūriyyah is an attribution to a village in ‘Irāq close to Kūfah. The first group of Khawārij who revolted against ‘Alī settled there. It is said about the one who has the beliefs of the Khawārij: Ḥarūf. From their extremism in the religion, they alone held the view that the menstruating woman makes up her prayers and her fasting.
2 Reported by al-Bukhārī, no. 321 and Muslim, no. 335.
“Isn’t it true that when she menstruates, she doesn’t pray nor fast?” We said, “Of course.” He said, “That is from the deficiency of her religion.”¹

This is from the mercy of Allāh, the Most High, upon women. Ṣalāḥ is repeated daily and menstruation normally repeats itself every month. Therefore, there is a hardship in obligating her to make up the prayers. The devotion in her returning to them after her menstruation does not require the (added) devotion of her making them up. Not making them up does not take away from her devotion. Fasting is a yearly worship; there is no hardship in making it up. Rather, in that is a benefit for the woman.

وَأَلَّهَ عَلِيمٌ حَكِيمٌ

“And Allāh is All-Knowing, All-Wise.”², ³

And if a woman menstruated – or had post-natal bleeding – in the middle of the day, her fasting is invalid for that day, even if it was before the setting of the sun by only a moment. It is obligatory on her to make up that day unless it was a voluntary fast; in which case her making it up would be voluntary. This is because making it up takes the same rules as the original performance.

She breaks her fast secretly because its reason is hidden, and she should not announce it so as to not draw suspicion on herself; or an ignorant person be deceived by her and think that breaking fast is permissible without a (valid) excuse.

But if she feels the symptoms of menstruation – either cramps or the blood leaving the uterus towards the vagina – but nothing comes out

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¹ Reported by al-Bukhārī, nos. 304 and 1951; and Muslim, nos. 132, 79 and 80 from Ibn ‘Umar and Abū Hurayrah.
² Sūrah an-Nisā’: 26
³ See: I‘lām al-Muwaqqi‘īn, 2/60.
until after sunset, then her fasting is correct because the ruling is connected to the presence of menstruation and it is not yet present.

If the menstruating woman became purified during the daytime in Ramaḍān, fasting that day is not correct due to the presence of what negates fasting during the first part of it. There are those from the people of knowledge who say: She refrains (from eating and drinking) for the rest of the day out of respect for the time and she still makes up that day. Then there are those of them who say: She does not refrain because she does not benefit from refraining since making up that day is obligatory upon her, and this is more apparent. And Allāh knows best!

If she becomes purified in the nighttime of Ramaḍān – even if it was before Fajr by a moment – and the blood stopped and she sees purity – it is obligatory on her to fast because she is one of the people required to fast. This is even if she does not bathe until after the entrance of Fajr – as has preceded – because having already bathed is not a condition for fasting.

If the woman experiencing post-natal bleeding becomes purified before forty days, it is obligatory on her to fast, if that is in Ramaḍān. She does what other pure women do; there is no limit to how short post-natal bleeding can be.

As for istihādah (unnatural blood), it does not prevent one from fasting because the (religious) text was only narrated regarding the blood of menstruation and childbirth. This is because the blood of istihādah is continuous while the blood of menstruation is temporary, and because the blood of istihādah does not prevent one from ṣalāh nor from tawāf around the House (i.e., the Ka’bah), and likewise fasting. This is by the consensus of the people of knowledge. And Allāh knows best.
اللَّهُمَّ رَبُّ جِبْرِيلَ وَمِيْكَانِئِلَّ، وَرَبُّ إِسْرَافِيلَ، نَعُوذُ بِكَ مِنَ عَذَابِ اللَّهِ، وَبِمَنْ حَرَّ النَّارِ، وَنَعُوذُ بِكَ مِنْ قَلْبٍ لَا يَخْشَعُ، وَمِنْ دُعَاءٍ لَا يُسْمَعُ، وَمِنْ نَفْسٍ لَا تَشْعُرُ، وَمِنْ عِلْمٍ لَا يَنْتَفَعُ، وَأُعْفِرَ اللَّهُمَّ لَنَا وَلِوَالِدِنَا وَلِجَمِيعِ الْمُسْلِمِينَ.

O Allāh, the Lord of Jibrīl and Mīkā‘īl, the Lord of Isrā‘īl! We seek refuge in You from the punishment of the grave and from the heat of the Fire; we seek refuge in You from a heart that does not fear, a supplication which is not heard, a soul which is not content and from knowledge which does not benefit; and forgive us – O Allāh, our parents and all the Muslims.
The Twentieth Ḥadīth: Regarding Iʿtikāf

Ibn 'Umar ṣallallāhu ’alayhi wa sallam narrated: “Allāh’s Messenger صلى الله عليه وسلم used to make iʿtikāf in the last ten during Ramaḍān.” Agreed upon.¹

The Ḥadīth is evidence for the virtue of iʿtikāf and sticking to the masājid – especially in the last ten of Ramaḍān – because he used to make iʿtikāf in the last ten of Ramaḍān until Allāh تعالى caused him to pass. And whatever the Messenger صلى الله عليه وسلم did as an act of obedience and seeking nearness (to Allāh), then it is recommended for us.

Iʿtikāf is not correct unless it is done in a masjid that holds congregational prayers, even if Ṣalāt-ul-Jumu’ah takes place during his iʿtikāf. In fact, if it is easy to make iʿtikāf in a masjid that holds Jumu’ah then this is safer, because there are those from the people of knowledge who make that a condition.

The muʿtaṣīf (one making iʿtikāf) enters (the masjid) before the setting of the sun on the twenty-first night – according to the majority of people of knowledge. This is due to the Ḥadīth of Abū Saʿīd -hover who narrated that the Prophet صلى الله عليه وسلم said,

(“Mān kāna ʿaṭṭikfū muʾīdī ʿl-ʿasīr ʿl-awāʾixī...”)

“Whoever is making iʿtikāf with me, let him do it in the last ten...”² What supports this is that one of the aims of iʿtikāf is to seek the Night of Decree

¹ Reported by al-Bukhārī, no. 2025; and Muslim, no. 1171.
² Reported by al-Bukhārī, no. 2018; and Muslim, no. 1167.
which is hoped for in the odd nights of the last ten, and the first of these nights is the twenty-first.

I’tikaf in the masjid during the last ten has tremendous benefits. It is a temporary isolation from the affairs of life and the preoccupations of this world, and a complete turning to Allâh, the Most High.

Since the mu’takif is occupied exclusively in the worship of Allâh, the Most High, in one of His houses, he is prevented from embracing (his wives), having sexual intercourse, kissing or anything like that. Similarly, the mu’takif is prohibited from leaving (the masjid) except for inevitable needs of a human, such as a bath if he becomes sexually impure due to a wet dream – or to urinate or defecate if a bathroom is not present in the masjid where he can relieve himself or bathe. He can also go out to bring his food if there is no one to bring it to him.

‘Â’ishah said:

((كَانَ رَسُولُ اللَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَدْخُلُ الْبَيْتَ إِلَّا لِحَاجَةٍ إِذَا كَانَ مَعْتَكِفًا.))

“Allâh’s Messenger did not to enter the house except for a need when he was a mu’takif.” And in another narration:

((إِلَّا لِحَاجَةٍ الْإِنسَانِ.))

“except for the need of the human being.”

As for his leaving for acts of obedience which are not obligatory on him – such as visiting the sick or witnessing a funeral and the likes – then he does not do so, unless he made that a condition at the beginning of his i’tikaf – according to one of the two opinions. And Allâh knows best.

The mu’takif should realize the wisdom of i’tikaf, so he spends his time in şalâh, reciting the Noble Qur’ân and words of remembrance. He should benefit from his time. He can seek knowledge and read books of
Tawḥīd, tafsīr, ḥadīth and other beneficial books. There is no problem if he speaks a little regarding what is permissible with his family – or someone else – if there is a benefit. This is due to the ḥadīth of Ṣafīyyah  who said:

((كان النبي صلى الله عليه وسلم معتكفًا، فأثنيته أورده ليلة، فحدثته، ثم قُتِلت لأنقلب فقام معي...))

“The Prophet  was a mu’takif. I went to visit him at night. I talked with him then I stood up to return (home) so he went with me...” And Allāh knows best.

اللَّهُمَّ إِنَّا نَسَأَلُكَ حَضَبَتَكَ فِي الْعَيْبِ وَالشَّهَادَةِ، وَنَسَأَلُكَ كَلِمَةَ الْحَقَّ فِي الْغَصَبِ وَالشَّرَاءِ، وَنَسَأَلُكَ الْقَصَدْ في الفَتْرَةِ وَالْغَنِّاءِ، وَنَسَأَلُكَ تَعُيمًا لَا يَبِينَ، وَقُرْءَةَ عُيْنٍ لَا تَقْطَعُ، وَنَسَأَلُكَ لَذَةً الْبَصَرِ إِلَى وَجْهِكَ الْكَرِيمِ، وَأَغْفِرْ اللَّهُمَّ لَنَا وَلِيْلَ الْدِينِ وَلِلْجَمِيعِ الْمُسْلِمِينَ

O Allāh! We ask You for fear of You in the unseen and the seen. We ask You for words of truth when angry and when pleased. We ask You for moderation in poverty and wealth. We ask You for blessings that are not exhausted and comfort of the eye that is not interrupted. We ask You for the pleasure of looking at Your Noble Face. And forgive us – O Allāh, our parents and all the Muslims!
Aḥādīth about the Last Ten of Ramaḍān
The First Ḥadīth: Regarding Striving in the Last Ten of Ramadān

‘Ā’ishah narrated: “The Prophet, when the last ten entered, would enliven the night, awaken his family, strive earnestly and tighten his waste garment.” Agreed upon.

In another narration in Muslim: “Allāh’s Messenger would strive in the last ten in a manner he did not strive in other than them.”

The ḥadīth is evidence that the last ten of Ramadān have a distinction over other than them; with an increase in acts of obedience and acts of worship such as ṣalāh, remembrance and recitation of the Qur’ān.

The Mother of the Believers, ‘Ā’ishah, described our Prophet and our example - Muhammad - with four characteristics:

The First: her saying: he “would enliven the night” which means: he stayed up all night, enlivening it with acts of obedience, and enlivening himself by staying up all night in them. This is because sleep is the brother

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1 Reported by al-Bukhārī, no. 2024 and Muslim, no. 1174.
of death. The meaning is: he enlivened the night by standing in it (for ṣalāh) and devotion to Allāh, the Lord of all creation.

Regarding the prohibition of standing (in ṣalāh) the whole night – as has come in the ḥadīth of ‘Abdullāh ibn ‘Umar 1 – then that is interpreted to mean: doing so continuously, every night of the year. 2

It also could be that it means he enlivened most of the night. That is supported by the saying of ‘Ā’ishah 3:

(ما رأيت رسول الله صلى الله عليه وسلم قام ليثأر حتي الصباح)

“I have never seen Allāh’s Messenger stand the whole night (in ṣalāh) until the morning.” 3

The Second: her saying: “awaken his family,” which means: his pure wives, the Mothers of the Believers, so that they may share with him in taking advantage of the good and the remembrance (of Allāh) and acts of worship in these blessed times.

The Third: her saying: “strive earnestly,” which means: he strove to do acts of worship above what he did in the first twenty; and that is because the Night of Decree is in the last ten.

The Fourth: her saying: “tighten his waste garment,” which means: he strove and labored in acts of worship. It is also said that it means: he kept away from his wives, and this is more apparent due to its attachment to what was before it. And he used to make i’tikāf in the last ten, and the mu’takif is prohibited from his wives.

Truly, these ten are the seal of the month, and actions are according to their conclusions. Perhaps a person catches the Night of Decree while

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1 Reported by al-Bukhārī, no. 1974 and Muslim, no. 1159.
2 Majmū’ al-Fatāwā, 22/308.
3 Reported by Muslim, nos. 746 and 141. See: Latā’if al-Ma’ārif, pp. 216-217.
he is standing before the Lord of all creation, so his past sins will be forgiven. Therefore, the Muslim should increase in his worship when his month starts to decrease, and beautify himself with patience in performing acts of obedience. Actions are judged by the last of them.

The righteous predecessors from this nation used to prolong the night prayer emulating their Prophet محمد ﷺ.

Ο As-Sā‘ib ibn Yazīd said: "Umar ibn al-Khaṭṭāb ordered Ubay ibn Ka‘b and Tamīm ad-Dārī to pray eleven raka‘ah with the people." He said: "The reciter would recite the Sūrahs with one hundred Ayāt, until we used to lean on our sticks because of the long standing. We didn’t use to turn away until the appearance of Fajr, or close to it."

There are two endeavors for the believer to strive to gather in Ramaḍān:

- The endeavor to fast during the day.
- The endeavor to stand at night (in ṣalāh).

Whoever gathered both of them for himself and fulfilled their rights, then he is from the patient ones who will be given their rewards in full without measurement.

Every person must urge his family, spur them on and encourage them to perform acts of worship, especially in these great seasons which no one will neglect except him who is deprived. Waking them is an easy affair in this age; what is sought is to direct the family and the youth to benefit from the night hours, and warning them against wasting them in ‘he-said, she-said’. What is worse than that is to spend the time when

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people are praying in forbidden get-togethers and sinful gatherings. This is the (true) loss. We ask Allâh for safety.

اللَّهُمَّ اِنْعَظِمْنَا لِتَزَادَْكَ بقَانَةَ الأُعْمَارِ، وَوَقْفًا لِلَّزَاوِمِ من الحَيَّرِ والْإِسْكَنْدَارِ، وَاجْعَلْنَا مِمَّنْ قَبْلَتُ صِيَامَةِ، وَأَعْمَدْنَهُ بِطَاعَتِكَ فَآسَفَعْدَ لِيَنَا أُمَامَةً، وَسَطَرَتْ رَزْلَةً وَإِجْزَاهُ، وَاغْفِرْ اللَّهُمَّ لَنَا وَلَدُّوُ الْدِّينِ وَلِجَمِيعِ الْمُسْلِمِينَ.

O Allâh! Awaken us to set right the remainder of our lives; grant us success to stock up on good and ample provisions; make us from those whom You accepted their fast, those whom You made happy with acts of obedience to You so they became ready for what is in front of them, and those whom You screened their sins and their delinquencies; and forgive us – O Allâh, our parents and all the Muslims.
Abū Hurayrah  said, "Whoever stands (in ṣalāh) on the Night of Decree out of īmān and expecting the reward from Allāh, he will be forgiven for what has preceded of his sins." Agreed upon.¹

The ḥadīth is evidence for the virtue of the Night of Decree and standing (in ṣalāh) during it, and that whoever stood (in ṣalāh) affirming the promise of Allāh, the Most High, regarding the recompense that He promised those who stand in it – expecting that reward and recompense – his sins will be forgiven.

It is a tremendous night. Allāh, the Most High, honored it and made it better than a thousand months – in its blessings and in the blessings of righteous actions performed in it. It is better than the worship of a thousand months, which is eighty-three years and four months.

From its blessings: Allāh, the Most High, sent down the Qurʾān in it. The Most High said:

١ Reported by al-Bukhārī, 4/225 and Muslim, no. 957.
which means, “Verily, We have sent it (this Qur’ān) down in the Night of Qadr. And what will make you know what the Night of Qadr is? The Night of Qadr is better than a thousand months. Therein descend the Angels and the Rūḥ (Jibril) by Allāh’s permission with all decrees. There is peace until the appearance of dawn.” ¹

O Ibn Kathir ﷺ said, “His statement:

‘Therein descend the Angels and the Rūḥ (Jibril) by Allāh’s permission’ i.e., there is an increase of the descending of the Angels in this night due to the increase in its blessings. The Angels descend with the descent of blessings and mercy, just as they descend at the reciting of the Qur’ān. They encompass the circles of remembrance (of Allāh) and lower their wings for the sincere student of knowledge – out of respect for him.” ²

- And His statement,

“the Night of Qadr,” then this title is either due to its honor and status, as it is said: So-and-so has great (qadr) value. Adding “the night” to al-Qadr is adding a thing to its description, so it means: the honorable night.

- Or it means decree and management of affairs, so adding “the night” is adding the circumstance to what it contains (i.e., the decree and arrangement of affairs). So it means, the night in which everything is decreed that will happen during that year. This is just as the Most High said,

¹ Sūrah al-Qadr.
² Tafsīr Ibn Kathīr, 8/465.
which means, “Therein (that night) is decreed every matter of ordainments.”

Qatādah said: “The matters of a year are decreed therein.”

Ibn al-Qayyim said: “That is what is correct.”

What is apparent is that there is nothing preventing it from expressing both meanings. And Allāh knows best.

This is a tremendous night that Allāh, the Most High, chose to begin sending down the Qur’ān. It is upon the Muslim to know its value and enliven it, out of īmān and hoping for the reward of Allāh, the Most High. And he must increase in supplicating during these nights which it is expected for Night of Decree to occur in.

Ibn Kathir said, “It is recommended to increase in supplicating at all times, and even more so in Ramaḍān, and in the last ten of it, and even more in its odd numbered days. It is recommended to increase in this supplication:

(al-lāhūm ʾālāk ʿūfū ʾnjib ʾl-ʿuwdū; qāʿūf ʿunni.)

“O Allāh! Verily, You are pardoning and You love to pardon; So pardon me” And Allāh knows best.

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1 Sūrah ad-Dukhān: 4.
2 Reported by at-Tabarî in his Tafsîr, 25/65 and al-Bayhaqi in Fadâʾil al-Awqâṭ, p. 216. Its chain is ṣâḥîh.
3 Shifāʾ al-ʿAîlī by Ibn al-Qayyim, p. 42.
4 Tafsîr Ibn Kathîr 8/472. The hadîth which is mentioned is reported by at-Tirmidhî, no. 3513; an-Nasâʾî in al-Kubrâ, 9/322; Ibn Mâjah, no. 3850 and Ahmad, 42/236 from the path of ʿAbdullâh ibn Buraydah from ʿĀʾishah who said, “O Prophet of Allâh! If I see that I have been given success (to be worshiping) during the Night of Decree, what should I say?” He
O Allah! We ask You for health in this world and in the Hereafter. O Allah! We ask You for pardon and health in our religion and our worldly lives, in our families and in our wealth. O Allah! Cover our faults and give safety to our fears; protect us from what is in front of us and what is behind us, from what is on our right and what is on our left, and from what is above us. We seek refuge in Your greatness from being snatched from underneath us; and forgive us – O Allah, our parents and all the Muslims.

said, “Say: “O Allah! Verily, You are pardoning and You love to pardon; So pardon me…” At-Tirmidhî said, “The ḥadîth is ḥasan saḥîh.” It has a hidden weakness between ‘Abdullâh ibn Buraydah and Â’îshah and an-Nasâ’î clarified that. Ad-Dâraquatnî mentioned in as-Sunan, 3/233 and likewise al-Bayhaqî, 7/118 that ‘Abdullâh ibn Buraydah did not hear anything from Â’îshah. The ḥadîth has also come from report of Masrûq from ‘Â’ishah, stopping at her. Reported by an-Nasâ’î, 9/323 and from the report of Shurayh ibn Hâni’ from ‘Â’ishah, stopping at her. Reported by Ibn Abî Shaybah, 10/206.
The Third Ḥadīth: Regarding Seeking Out the Night of Decree

"Ā’ishah  said, “Allāh’s Messenger ﷺ used to be next door (in i’tikāf) in the last ten of Ramaḍān, and he said, "Seek the Night of Decree in the last ten of Ramaḍān."

In another narration: “in the odd of the last ten of Ramaḍān.” Agreed upon.¹

The ḥadīth is evidence that the Muslim is commanded to seek the Night of Decree in the last ten of the noble month, by standing (in ṣalāh), enlivening the night in acts of obedience to Allāh, the Most High, such as ṣalāh, remembrance, reading and other than that.

The meaning of he “used to be next door” is: he was making i’tikāf in the masjid.

The meaning of “Seek,” is: look for it.

Ο He said in an-Nihāyah, “Meaning: they deliberately look for it. ‘Seeking’ means to have an intent with striving in searching, with resolve to specify something with an action or a statement.”²

The established aḥadīth show that the Muslim should seek the Night of Decree in the odd numbers of the last ten nights. If he becomes

¹ Reported by al-Bukhārī, no. 2017 and Muslim, no. 1169.
² An-Nihāyah by Ibn al-Athīr, 1/376.
feeble or unable to look for it in (all) the odd numbers, he should not miss the Night of Decree in the odd numbers of the remaining seven nights; the twenty-fifth night, the twenty-seventh night and the twenty-ninth night; and the closest of them (to being the Night of Decree) is the twenty-seventh night due to the ḥadīth of Ubayy ibn Ka'b

((وَلَوْلَا إِنِّي لَأَعْلَمُ أُيُّوْلِئِكَ لَيْلاَةٌ هِيَ هِيَ اللَّيْلَةُ الَّيْلَةُ الَّيْلَةٌ اَلْيَلَيْتُ الرِّسُولُ عِنْدَ اللَّهِ مَسْتَقَرَّةً بَقَيَتُهَا،)

هي ليلة سبع وعشر بيـن

“I swear by Allāh! Indeed, I know which night it is. It is the night which the Allāh’s Messenger ordered us to stand (in ṣalāh) during it. It is the night of the twenty-seventh.”¹

The Night of Decree is not fixed to the same specific night in each year, but it alternates. In one year, it will be in the night of the twenty-seventh – for example – and in another year it will be in the night of the twenty-fifth; of course, according to the will and wisdom of Allāh, the Most High. The aḥadīth state that.² And Allāh knows best.

The Night of Decree could be hidden from the (Muslim) nation, so knowledge of it is not known, like that hour on Jumu‘ah. Allāh, the Most High, has a profound wisdom in hiding it, so that Muslims should seek it, heighten their determination and intensify their search. If it was known in which night it is, the determination would letup the whole month and they would suffice with enlivening that one night.

‘Ubādah ibn as-Ṣāmit said: The Prophet came out to inform us about the Night of Decree. Two men were quarrelling with one another. So he said:

¹ Reported by Muslim, no. 762.
I came to tell you about the Night of Decree, but so-and-so quarreled with so-and-so and (the knowledge of) it was lifted. Perhaps that is better for you. Look for it in the ninth, the seventh and the fifth.”

The meaning of: “so-and-so quarreled with so-and-so” is: they were hurling insults at one another, arguing, disputing, cursing and raising voices; and that is a catastrophe. Due to this, they were deprived that night of the blessings of the Night of Decree; and that was what had preceded in the knowledge of Allāh, the Most High.

Ibn Kathir said, “This is taking into account what is said: ‘Debating cuts off benefits and useful knowledge,’ as it is mentioned in the ḥadīth:

‘And person will be deprived of provision because of a sin that he commits.’”

His statement: “it was lifted,” means: the knowledge of its specification for you was lifted – not that it (the night) was lifted completely; because he said after that: “Look for it in the ninth, the seventh and the fifth.”

The Muslim should be eager to realize this goodness and achieve it through acts of worship and obedience in the ten nights by ṣalāḥ, ḥusūl, ṣawā'ir, and ḥamīdah.
recitation (of Qur’an), remembrance, supplication, and all he can do from the righteous deeds that remain. And Allah knows best.

الله‌مَ اجْعَلْنَا مِمَّنْ صَامَ الشَّهْرِ، وَأَذْرِكْ لَيْلَةَ الْقَدْرِ، وَفَارِزًا بَيْنَ الْبَابِ الْجَزِيرِيِّ وَالأَحْجِرِ، وَاجْعَلْنَا مِنَ السَّابِقِينَ إِلَى الْحَيَاتِ، وَالْآمِينِينَ فِي الغَرَقَاتِ، وَأَزْرَقًا شَكَّرًا نَعْمَتَكَ، وَحُسْنَ عِبَادَتَكَ، وَاغْفِرْ لَنَا وَلِوَلَادِنَا وَلِكُلِّ مُسْلِمِينَ.

O Allah! Make us from those who fasted the month, caught the Night of Decree, and were successful with abundant rewards; and make us from those who are foremost in performing good deeds, and from those who are safe and secure in high dwellings (in Paradise); provide us with thankfulness for Your favors and excellence in Your Worship; and forgive us, our parents and all the Muslims.
The Fourth Ḥadīth: The Virtue of Seeking Forgiveness and Supplicating in the Last Part of the Night

Abū Hurayrah narrated that Allāh’s Messenger said, "Our Lord descends every night to the sky of the dunyā – when the last third of the night remains – and He says: 'Who is calling on Me so that I may answer him? Who is asking Me so I may give him? Who is seeking My forgiveness so I can forgive him.' Agreed upon.¹

The ḥadīth is evidence for the virtue of supplication, asking and seeking forgiveness in the last part of the night, and that the supplication made at that time is answered if the conditions are fulfilled and the obstacles are eliminated. This is because Allāh, the Most High, promised an answer for those who supplicate to Him, goodness to those who ask Him and forgiveness for those who seek His forgiveness.

Allāh, the Most High, has praised His believing worshipers who will enter Paradise and remain therein forever. He mentioned that one of their attributes is asking forgiveness in the last hours of the night. The Most High said:

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\text{الصَّبِرِينَ وَالصِّدِّيقِينَ وَالْمُتَبَيِّنِينَ وَالْمُتَسَعَّفِينَ بِالْإِلَهَارِ}
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which means, "Those who are patient, those who are true, and obedient with sincere devotion in worship to Allāh. Those who spend

¹ Reported by al-Bukhārī, no. 1145 and Muslim, no. 758.
and those who pray and beg Allâh’s forgiveness in the last hours of the night.”\(^1\) And He, the Most High, said:

wa bi-l-ashrâh hîmm yûsi‘tu-rûn

which means, “And in the hours before dawn, they were found asking for forgiveness.”\(^2\)

Out of all times, this is the time that the worshiper – especially in the last ten of Ramaḍân – should take advantage of and not cheapen it by heedlessness, sleep or laziness. For indeed, it is the time of the divine descending that befits the Majesty and the Greatness of Allâh, without asking: ‘How?’ or likening Him to His creation.

 ○ Al-Qahtânî said in an-Nûniyyah:

وَللهُ يَنزِلُ كُلْ آخِرِ لَيْلَةٍ لِسَنَاتِهِ الْآتِيَةِ بِلَا كَتْمَانٍ
وَيَقُولُ: ذَلِّلْ مِنْ مَسَأَئِكَ فَأَجْبِيَةٌ
فَآتَانَا القُرْبَيْنِ أَجْبِيَتُكَ مَنْ نَازَائِيهِ
خَافَا الإِلَهَةُ بِأَنْ تُكَيِّفْ ذَاتَهُ
فَأَكْثَرْ فَوَالْثَمِيمِ مَنْ تَضَيِّقُانِ

And Allâh descends during the last portion of every night
To His closest sky without any concealment
He says: Is there anyone asking so that I can answer him?
For I am Close, answering whoever calls Me
The One True God forbade that you describe His Essence
Indeed, describing and comparisons are both rejected.

In these blessed nights the hour of answering, the divine descending, prostration, and the most noble time – which is Ramaḍân – are gathered together for the believer. The righteous predecessors from

\(^1\) Sûrah Al-‘Imrân: 17.
\(^2\) Sûrah adh-Dhâriyât: 18.
this nation used to devote themselves in the night prayer, especially in Ramaḍān, emulating their Prophet ﷺ.

Jābir ibn ‘Abdullāh ﺑ. ﺑ. ﺑ. narrated: “I heard Allāh’s Messenger ﷺ saying:

((إنَّ في اللَّيْلَةِ سَاعَةً لا يُؤْفِقُهَا رَجُلٌ مُسْلِمٌ يِسَأَلُ اللَّهَ تَعَالَى خَيْرًا مِنَ أَمَّرٍ الْدُّنْيَا وَالأَخِرَةِ، إِلاَّ أُعْطَاهُ اللَّهُ إِبَاهُ، وَذَلِكَ كُلُّ لَيْلَةٍ.))

“There is an hour during the night in which no Muslim man asks Allāh, the Most High, for goodness in the affairs of this world and the next, except He will grant it to him; and that is every night.”

Therefore, the Muslim must be keen on performing Șalāt-ut-Tahajjud (the night prayer) and implement the causes for the supplication being answered; such as being sincere to Allāh, the Most High, having presence of heart, strong hope and drawing near to Allāh, the Most High, through righteous actions and voluntary acts of obedience. And Allāh knows best.

اللَّهُمَّ إِنَّا نُسَأَلُكِ الْجَنَّةَ وَمَا قَرَبَ إِلَيْهَا مِنْ قُولٍ وَعَمَلٍ، وَنُغُفْرَ بِكَ مِنَ النَّارِ وَمَا قَرَبَ إِلَيْهَا مِنْ قُولٍ وَعَمَلٍ، وَنُسَأَلُكِ اللهُدَى وَالْبُطْنَةَ، وَالْعَصَافَةَ وَالْغَنِّيَةَ، وَمِنَ الْعَمَلِ مَا تَرَضَى، وَاغْفِرْ اللَّهُمَّ لَنَا وَلَوْلَاءِنَا وَلِجَمِيعِ الْمُسْلِمِينَ.

O Allāh! We ask You for Paradise and the sayings and actions that will bring us near to it; we seek refuge with You from the Fire and the sayings and actions that will bring us near to it; we ask You for guidance and for piety, for chastity and for contentment, and for actions that please You; and forgive us – O Allāh, our parents and all the Muslims.

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1 Reported by Muslim, no. 757.
The Fifth Ḥadīth: Regarding Some of the Attributes of Paradise and Its Inhabitants

-May Allāh make us from them-

Abū Hurayrah Ḥarrānī narrated that the Prophet ﷺ said, "Allāh ﷻ said: 'I prepared for My righteous worshipers what no eye has seen, no ear has heard and what has not occurred to the human heart.' Read if you want, what means: 'No person knows what is kept hidden for them of joy as a reward for what they used to do.'"⁠¹ Agreed upon.⁠²

The ḥadīth is evidence for the tremendous reward and the permanent delight which Allāh, the Most High, prepared as a mercy for His righteous worshipers, and as a reward for their actions. This delight, no one knows its beauty or its extent except Allāh, the Most High.

Ibn al-Qayyim said: “Imagine, how He repaid what they hid of night prayers with a reward that He hid for them, from that which no soul knows! And how He repaid their sleeplessness and their restlessness in their beds – when they stand for Ṣalāt-ul-Layl – with pleasure of the eyes in Paradise.”⁠³

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¹ Sūrah as-Sajdah: 17.
² Ṣaḥīh al-Bukhārī, no. 3244 and Ṣaḥīh Muslim, no. 2824.
³ Ḥāḍīth al-Arwāh, p. 174.
There are many, many Āyāt and aḥādhīth that mention the descriptions of Paradise, its delights and descriptions of its inhabitants.

The Most High said,

وفيها ما تشتهيه الأنفس وتلد الأعين وأنتم فيها خالدون

which means, “(There will be) therein all that inner-selves could desire, and all that eyes could delight in, and you will abide therein forever.”

And the Most High said,

وَيَبْدِئُ الْأَلْبَابَ غَيْبًا وَيَعْمَلُوا الصَّلَايَاتِ يَتَبَيَّنُ أَنَّ لَهُم جَنَّتَيْنِ تَجْرَى مِن تَحْيَةِ الْآمِنَّر رَبْنَاء

كلما زَرَقَوهَا مِن تَحْيَةٍ زَرَقَهَا قَالُوا هَذَا الْذَّي رَزَقَنَا مِن قَبْلٍ وَأَنَا هُدُيًا مُتَّسَهِّلًا وَلَهُم فيها أَزْوَاجٌ مُطَهَّرَةٌ وَهُمُ فيها خَالِدُونَ

which means, “And give glad tidings to those who believe and do righteous good deeds, that for them will be gardens under which rivers flow (Paradise). Every time they will be provided with a fruit therefrom, they will say, ‘This is what we were provided with before,’ and they will be given things in resemblance (i.e. in the same form but different in taste) and they shall have therein purified wives and they will abide therein forever.”

Abū Hurayrah Ṣāḥib narrated that Allah's Messenger ﷺ said:

أَوَّلُ زَرْعَةٍ ثَلَّةُ جَنَّةٍ ضُرْعُونَهُمْ عَلَى صَوْرَةِ الْقَمَرِ لَيْلَةَ الْبَدرِ لا يُصِفُونَ فيها وَلَا يَمْكَثُونَ وَلا يَنَفْقُونَ آئِثِهِمْ فيها الْذَّهَبِ آمَشَاطِهِمْ مِن الْذَّهَبِ وَالْفِضْلَةِ وَمَجَابِرُهُمْ الأَلْوَاءِ

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1 Sūrah az-Zukhruf: 71.
2 Sūrah al-Baqarah: 25.
The first group to enter Paradise, their likeness will be the likeness of the moon when it is full. They will not spit, blow their noses or relieve themselves. Their utensils will be of gold and their combs of gold and silver. Their incense will be aloe wood, and their sweat will be like musk. Every one of them will have two wives; the marrow of the bones of the wives' legs will be seen through the flesh out of excessive beauty. There will not be disagreement nor hatred between them. Their hearts will be like the heart of one man. They will be glorifying Allāh in the mornings and in the evenings.”¹

The best thing that can be obtained in Paradise is seeing Allāh, the Most High. It is narrated that Jarīr Ṣa’dī said, "We were with the Prophet ﷺ. He looked at the moon at night – i.e., the full moon – and said,

“(إن كُنْتُمْ سَتّرُونَ رَنَّكُمْ كَمَا تَرْوُونِ هذَا الْقُمْرُ، لَا تَضْعَفُونَ فِي رُؤْيَتِهِ، فَإِنْ أَسْتَعْتَمْنُمْ أَنْ لَا تَعْلَمُوا
على صلاةٍ قبل طَلْوِعِ الشَّمْسِ وَقَبْلِ غَزْوِهَا فَفَعَّلُوا.)”

“Certainly, you will see your Lord as you see this moon, and you will have no trouble in seeing Him. So if you are able to not miss ṣalāh before the sunrise and before sunset, then do so.” He then recited:

وَسَيْبَحُ يَتَّمَّ رَيْكَ قَبْلُ طَلْوِعِ آلِّشَمْسِ وَقَبْلِ غَزْوِهَا

which means, “And glorify the praises of your Lord before the rising of the sun and before its setting.”²,³

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¹ Reported by al-Bukhārī, no. 3245.
² Sūrah Ṭahā: 130.
³ Reported by al-Bukhārī, no. 554 and Muslim, no. 633.
Truly, the delight of Paradise is beyond description, and imaginations cannot comprehend it. It is worthy of being labored for and competed for. This was the condition of the righteous predecessors from this nation, then came after them people who reversed the affair. Their competition began to revolve around worldly matters and gathering their short-lived vanities.

✍️ Al-Ḥasan said:

((إذا رأيت الناس في خير فتأسَّفوه فيهم، وإذا رأيتهم في هلكة قدرهم وما اختلفوا.))

“If you see the people in goodness, then compete with them in it. But if you see them in destruction, then leave them in what they have chosen.”

Therefore, the Muslim must hope for what is with Allah from this eternal delight, strive hard his entire life in doing righteous deeds and implementing the descriptions of the people of Paradise which Allah, the Most High, mentioned in His Noble Book and His Messenger clarified; such as īmān in Allah, the Most High, and in everything that is obligatory to have īmān in; being inseparable from the fear of Allah and steadfastness in obedience to Allah, the Most High; being diligent in performing voluntary acts of worship; adopting lofty manners, like excellence towards others, pardoning, repressing anger, turning away from vain talk and sittings of falsehood; guarding his sexual organs from what Allah, the Most High, has prohibited; and other than that. And Allah knows best.

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1 Ḥilyat-ul-Awliyā, 2/157.
O Allāh, the Most Generous of those who are generous and the Most Merciful of those who are merciful! We ask you to provide us eternity in Your Paradise, to release Your Pleasure on us in it, and to provide us the delight of looking at Your Noble Face; and forgive us – O Allāh, our parents and all the Muslims.
The Sixth Ḥadīth: Regarding Some of the Attributes of the Fire and Its Inhabitants

-May Allāh give us refuge from it-

Abū Hurayrah narrated that Allāh's Messenger said, “This fire of yours – which the children of Ādam kindle – is one part of seventy parts of the heat of Jahannam.” They said, “I swear by Allāh! (This fire of ours) would have been sufficient!” He said, “Indeed, it is sixty-nine more levels, each of them similar to its heat.” Agreed upon.

The ḥadīth is evidence for the intensity of the heat of the fire of Jahannam, and that the fire of this life – as intense as its heat is – is only a small part of the heat of the fire of Jahannam.

The Most High said:

which means, “And those on the Left Hand, how (unfortunate) will be those on the Left Hand? In fierce hot wind and boiling water. And a shadow of black smoke, neither cool nor pleasant.”

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1 Reported by al-Bukhārī, no. 3265 and Muslim, no. 7165.
2 Sūrah al-Wāqi’ah: 41-44.
And the Most High said:

وَأَمَّآ مِنْ حَقِّ مَوْزُونِيَّةٍ فَأَمَّا هَوَأَيْتَ وَمَا أَدْرَكُكَ مَا هَيْتَ نَارٍ

which means, “But as for him whose balance (of good deeds) will be light, he will have his home in Hāwiyah (i.e., pit of Hell). And what will make you know what it is? (It is) a fiercely blazing fire!”

‘Imrān ibn Ḥuṣayn said that Allāh’s Messenger said:

اَلْطَّلَعُتُ فِي النَّارِ فَرَأَتُ أَثْرُ أَهْلِهَا النَّسَاءَ:

“I looked into the Fire and found that the majority of its people were women.”

Jābir ibn ‘Abdullāh said that the Prophet said:

إِنَّ عَلَى اللَّهِ غَرُّ وَجَلَّ عَهْدًا لِمَنْ شَربَ مُسَكَّرًا لِإِسْقَابِهِ مِنْ طَبْيَةِ الْحَبَالِ:

“Indeed, Allāh made a covenant for those who drank intoxicants to give them ṭīnat-ul-khabāl to drink.” They said: “Allāh’s Messenger, what is ṭīnat-ul-khabāl?” He said:

عَرْقُ أَهْلِ النَّارِ أَوْ (عُصْارَةً أَهْلِ النَّارِ)

“It is the sweat of the inhabitants of the Fire,” or “the discharge of the inhabitants of the Fire.”

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1 Sūrah al-Qāri‘ah: 8-11.
2 Reported by al-Bukhārī, no. 6546.
3 Reported by Muslim, no. 2002.
Indeed, Allāh, the Most High, warned us in His Book against the Fire and He informed us about its various kinds of punishments. He did so as a mercy to us so that we would increase in fear and caution, and so that we would keep away from all the descriptions that belong to its inhabitants.

Therefore, the Muslim must fear the Fire, the abode of misery and destruction, and the abode of suffering and severe torment. That is done through obedience to Allāh, the Most High, by carrying out His orders, avoiding His prohibitions and by being aware of the actions of the inhabitants of the Fire and their attributes; such as: ascribing partners to Allāh ᵃₛ, disbelief, denying the Messengers, mocking the Āyāt of Allāh, killing a person, eating usury, neglecting the ṣalāh, preventing zakāt, and breaking fast in Ramaḍān deliberately (without a valid excuse). He must also avoid evil character such as: telling lies, deception, oppression, disobedience to parents, severing the bonds of kinship and other than that from what the texts indicate.

And in this ḥadīth – which we are studying now – is evidence that the fire of this life should remind us about the fire of the Hereafter; just as the Most High said:

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\text{نحن جعلتما نذكرة ومنتقاً ليقومين} \]

which means, “We have made it (the fire you kindle) a reminder (of the fire in the Hereafter), and an article of use for the travelers (and all the others in this world).”¹ That is for the travelers and all those who benefit from it; residents and travelers. Because every person has a type of food that is not suitable (for consumption) unless (it is cooked on) fire. And Allāh knows best.

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¹ Sūrah al-Wāqiyah: 73.
O Allāh! Save us from the Fire and give us refuge from the abode of disgrace and ruin; cause us to dwell - with Your mercy - in the abode of the righteous, pious ones; and forgive us – O Allāh, our parents and all the Muslims.
The Seventh Ḥadīth: Regarding the Obligation to Repent

Al-Agharr ibn Yasār al-Muzanī narrated that Allāh’s Messenger said, “O people! Repent to Allāh, for verily I repent to him a hundred times a day.” Reported by Muslim.¹

The ḥadīth is evidence for the obligation of repentance upon every person, because this is an order, and an order is an obligation.

The Most High said:

وَتَوْبُوا إِلَى أَللَّهِ جَمِيعًا أَيَّهَا الْمُؤْمِنُونَ ﻋَلَّمُوهُمُ ﻧَقْلُهُمُ

which means, “And repent to Allāh all together, O believers, that you may be successful.”²

And the Most High said:

وَأَنَّ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ

which means, “And ‘Seek the forgiveness of your Lord and turn to him in repentance.’”³

No doubt, every person must repent; for the human being is not free of disobedience or shortcomings in obedience to Allāh, the Most High.

¹ Ṣaḥīḥ Muslim, no. 2702 ans 42.
² Sūrah an-Nūr: 31.
³ Sūrah Hūd: 3.
And just like repentance is made for doing evil deeds, it is also made for abandoning good deeds which are commanded to be done.

Repentance is obligatory immediately; it is not permissible to delay it. This is because no human being knows when death will surprise him. And also, because evil deeds bring along negative consequences, which are persistence in disobedience, hardening of the heart and distancing it from Allāh, the Most High, just like they cause weakness of īmān. This is because īmān is increased by obedience and decreased by disobedience.

Thus, the Muslim must end his month with repentance to Allāh, the Most High, and turning to Him. So, he does what his Master loves and leaves what He is not pleased with. He rectifies during the remainder of his month what he has missed in the beginning of it. He stands at the door of his Creator as a humiliated, frightened and broken worshiper between His Hands.

The sincere repentance which Allāh has ordered has five conditions:

1- Sincerity: The repentance must be done sincerely seeking the Face of Allāh, the Most High. The person should repent from sins out of obedience to Allāh ṣallātuhū, and out of love for Him and reverence for Him; hopeful for His reward and fearful of His Punishment.

2- He must leave the disobedience that he was involved in. If the disobedience was doing a forbidden thing, he desists from it at once. If the disobedience was neglecting an obligation that can be made up, he rushes to perform it; like zakāt or Hajj. If the disobedience was connected to the right of a human being - like money - then he returns it to its owner if he is alive, or to his inheritors if he is deceased. If he does not know the owner, he gives it in charity on his behalf. If the right was connected to backbiting, then he should seek his pardon if the later knows about it, or he fears that he knows about it; otherwise he asks forgiveness for him, and
replaces his backbiting of him by praising him in the same gathering that he backbit him in. Indeed, good deeds wipe out evil deeds.

3- One of the conditions of repentance is: that he regrets the disobedience he did and wishes he had not done it; so that this will make him feel humility and fragile between the Hands of Allāh, the Most High.

4- To determine to never to return to it. This (i.e., not returning to it) is the fruit of repentance and is a proof for the truthfulness of its companion.

5- The repentance should be within its appointed time. If it is done after the end of that time, it will not be accepted. This is demonstrated in ḥadīth narrated by Abū Hurayrah that Allāh’s Messenger said,

((من نَابَ قَبْلَ أنْ تَطْلَعَ السَّمَّى مِنْ مَغْرِبِهَا تَابَ الله عَلَيْهِ.))

“Whoever repents before the sun rises from the west, Allāh will accept his repentance.”1 And ‘Abdullāh ibn ‘Umar narrated that the Prophet said,

((إِنَّ اللَّهَ يَقْبِلُ تُوْبَةُ الْعُبَيْدِ إِلَّا مَا لَمْ يَعْمَرْ كَرَّهُ.))

“Allāh accepts the repentance of the worshiper unless he gurgled,”2 meaning: as long as his soul did not reach his throat, so it is in the place of something which the sick person gurgles with. Allāh knows best.

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1 Reported by Muslim, no. 2703.
2 Reported by at-Tirmidhī, no. 3537; Ibn Mājah, no. 4253 and Aḥmad, 10/300 from the path of ‘Abdur-Rahmān ibn Thābit ibn Thawbān from his father from Makhūl from Jubayr ibn Nufayr from Ibn ‘Umar raised to the Prophet. Al-Ḥāfīdī said regarding ‘Abdur-Rahmān in at-Taqrib, “Truthful but makes mistakes.” It appears in Ibn Mājah: ‘Abdullāh ibn ‘Amr but it is an error as al-Mizzī said in Tuhfat-ul-Ashrāf, 5/328.
اللَّهُمَّ يا مَنْ لا تُضَرَّهُ المَعْصِيَةُ، وَلا تُذَبَّعُهُ الطَّاعَةُ، ازْرَقْنَا النَّوْىَةَ إِلَيْكَ وَالإِنَابَةُ، وَأَيْقَطِنَا بِاللَّهِ وَالإِنَابَةُ، مَنْ نَوِمَ الْعَفْلَةِ، وَتَنَسُّهْنَا لِإِغْتِيامِ أَوْقَاتِ الْعَفْلَةِ، اللَّهُمَّ اجْعَلْنَا مَنْ نَوَّئَكَ عَلَيْكَ فَكَفُّيَّتَهُ، وَأَسْهَدَاكَ فَهَدِيْتَهُ، وَأَسْتَنْصَرْكَ فَنَصِرْتَهُ، وَتَضْرِعَ إِلَيْكَ فَرُحْمَتَهُ، وَأَعْفِ اللَّهُمَّ أَنَا وَلَوَالِدَيْنَا وَلِجَمِيعِ الْعَلِيمِينَ.

O Allāh, the One Who is not harmed by disobedience nor aided by obedience! Provide us with repentance to You and contrition; wake us up – O Master, from the sleep of heedlessness; remind us to take advantage of the times of respite. O Allāh! Make us from those who depend on You and You suffice them, those who ask You for guidance and You guide them, those who seek Your help and You help them, and those who implore You and You show them mercy; and forgive us – O Allāh, our parents and all the Muslims.
The Eighth Ḥadīth: Regarding Zakāt-ul-Fiṭr

‘Abdullāh ibn ‘Umar ṣallāta ʿalāhī narrated that “Allāh’s Messenger ﷺ obligated Zakāt-ul-Fiṭr as one ṣā’ of dates, or one ṣā’ of barley – upon every free individual and slave, every male and female, every young and old – from the Muslims. He ordered that it be given before the people go out to the ṣalāh.” Agreed upon.¹

The ḥadīth is evidence regarding the obligation of Zakāt-ul-Fiṭr for the young and the old, the male and the female, the free and the slave – from the Muslims. It is a purification for the fasting person from anything that spoils his fast and decreases his reward. It is also feeding the poor on the day of joy and happiness. And it displays the distinct traits of generosity and equality, and it shows gratitude for Allāh’s blessing of completing the fast and standing (in ṣalāh at night), and for doing what was made easy of righteous deeds.

The measurement of Zakāt-ul-Fiṭr is one ṣā’ of food such as wheat, barley, dates, raisins, cottage cheese or what is equal to that from the general food of the land, like rice. The measurement of the ṣā’ is equal to two and a quarter kilograms.

¹ Reported by al-Bukhārī, no. 1503 and Muslim, no. 984.
It is given in the land that the person is in at the end of Ramaḍān and before Ṣalāt-ul-Īd; this is best. It is permissible to give it ahead of the ʿĪd by a day or two, according to the action of some of the Ṣaḥābah.

○ Abū Dāwūd said: “I heard Aḥmad when he was asked about Zakāt-ul-Fiṭr before the ṣalāh. He said,

(Kayn abī ʿumar yuḫraǧūna fīl al-nūʿtr bi-yīmūn ʿaw ʿawwāmīn, wa-hū ʿalālī rūwālī al-ḥadīth.)

‘Ibn ʿUmar used to give it before al-Fiṭr by a day or two, and he is the one who narrated the ḥadīth.”¹

If a person did not know that it was ʿĪd until after the ṣalāh, or if the time to pay it came and he was outside his land, or in a land that there is no one deserving, it is permissible to give it after the ṣalāh.

It is not permissible to give its value instead of food according to one of the two statements; because it is in opposition to the text.

○ Abū Dāwūd said: “It was said to Aḥmad while I was listening, ‘Can it be given in Darāhīm (i.e. money)?’ He said,

(ʿAbbās allāh la yuḥṣūra, ʿallāf sīnīna rāsūl Allāh sallallāhu ʿalayhi wa sallam.)

‘I fear that won’t suffice him; it is in opposition to the Sunnah of Allāh’s Messenger.”²

A person should give it on his own behalf and on behalf of those whom he is obligated to spend on such as his wife and children if they are not able to give it on behalf of their own selves; but if they are able, then

¹ Masāʾil al-Imām Aḥmad by Abū Dāwūd, p. 85.
they give it. This is because they are addressed in the order, as in the previously mentioned ḥadīth of Ibn ‘Umar رضي الله عنه.

It is sunnah to give it out on behalf of the unborn baby who completed four months.¹

The person must make sure that the recipient is deserving of it. It has become the habit for some people to give his zakāh and the zakāh of his family to a specific person for some reason. This is not permissible; for zakāh is the right of Allāh, the Most High, and favoritism is not permissible in it. It could be that this person’s condition changed and he became undeserving of it.

It is permissible for the poor person, if he received Zakat-ul-Fiṭr from another person, to take it and pay it on behalf of himself or anyone of his family, if he made sure of its measurement.

It is not permissible for a person to give what is lowly in zakāh; because Allāh is Good and only accepts what is good. The Most High said:

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\text{يَا أَيُّهَا الْبَنِيِّنَ, قَنْفُّوا مِنْ أَطْلُبُتُكُمْ مَا كَسَبْتُنَّ وَمَا أَحْرَجْنا لَكُمْ مِنَ} \\
\text{الْأَرْضِ وَلاَ تَسْتَيْعَنْ أَحَقِّبَتُكُمْ مِنْهَا وَلاَ تَتَضُّعُوا فِيهَا} \\
\text{وَأَعْلَمُوا أَنَّ اللَّهَ غَنِّيٌّ خَمِيسٌ} \\
\]

which means, “O you who believe! Spend of the good things which you have (legally) earned, and of that which We have produced from the earth for you, and do not aim at that which is bad to spend from it, (though) you would not accept it unless you close your eyes and tolerate therein. And know that Allāh is Rich (free of all wants), and Worthy of all praise.”² And Allāh knows best.

O Allāh! Grant our souls piety, and purify them for You are the best One Who purifies them, and You are their Protector and their Master. O Allāh! Make the end of all our matters good, and save us from disgrace in this world and from the punishment of the Hereafter; and forgive us, our parents and all the Muslims.
The Ninth Ḥadīth: Regarding the Religious Practices on the Day of ‘Īd

Ibn Abī Shaybah reported with his chain to az-Zuhrī, that: “Allāh’s Messenger would go out on the day of Fiṭr, he would make takbir (glorify Allāh) until he came to the muṣallā and until he completed the ṣalāh. When he completed the ṣalāh he would end the takbir.” Its chain is saḥīḥ, the Ṣahābī is omitted but it has supporting narrations that strengthen it.¹

The Ḥadīth is evidence for the legislation of making takbir out loud on the way to the muṣallā of ‘Īd, and likewise at the muṣallā until the ṣalāh has ended.

Allāh, the Most High, ordained for His worshipers to make takbir, upon the completion of Ramaḍān, from the setting of the sun on the night of ‘Īd until the end of Ṣalāt-ul-‘Īd. The Most High said:

Wa-lakeemul-‘awade wa-likheero ‘Allad ‘alaa ma ‘addi ‘l-hamm wa ‘ul-lasm ‘ul-thakuran

which means, “(He wants that you) must complete the same number (of days), and that you must glorify Allāh for having guided you so that you may be grateful to Him.”²

¹ Musannaf Ibn Abī Shaybah, 2/164. See its supporting narrations in Aḥkām al-‘Īdayn by al-Firyābī, p. 110 and Fath-ul-Bārī by Ibn Rajab, 6/104.
² Sūrah al-Baqarah: 185.
The description of the takbir is that he says:

الله أكبر الله أكبر، لا إله إلا الله، والله أكبر الله أكبر، وليل الله الحمد.

“Allāh is the Greatest, Allāh is the Greatest, there is nothing worthy of worship except Allāh. Allāh is the Greatest, Allāh is the Greatest and all praise belongs to Allāh.”

Allāh, the Most High, ordained Šalāt-ul-‘Īd for His worshipers; and it is from the completion of the remembrance of Allāh, the Most High. It is a sunnah which is not befitting for any Muslim to abandon. A group of the people of knowledge said it is obligatory, using as evidence what was narrated in the ḥadīth of Umm ‘Ātiyyah (_arefina-

(أمرنا - تغتبي النبي ‏- أن نخرج في العبادين العوائين ودوار الخذور، وأمر الهمش..)

“He ordered us – meaning the Prophet ﷺ – to go out on the two ‘īds, the mature women and the virgins staying in seclusion. And he ordered the menstruating women to keep away from the muṣallâ of the Muslims.”¹ The order to go out necessitates the order to pray for the one who has no excuse. And if the Prophet ﷺ ordered the women, then men are more deserving (of the command).

It is befitting to go out to the muṣallâ of the ‘Īd with the best appearance; beautified with what is permissible, wearing one’s best clothes emulating the example of the Prophet ﷺ.

He must beware at the end of this noble month of adorning himself with what is not permissible, like shaving one’s beard, wearing his garments below the ankle, and similar matters which Allāh ﷻ forbade.

¹ Reported by al-Bukhārī, no. 980 and Muslim, no. 890.
Rather, he must make sincere repentance so that perhaps he may be from those who are accepted.

He goes out early to the mušallā so that he may achieve being near the Imām and the virtue of waiting for ṣalāh. It is Sunnah to go by another road; i.e. to go by one way and return by another. This is due to the saying of Jābir ᴡhawksatayn,

\[
(\text{كاـن الـنبي صلى الله عليه وسلم إذا كان يـوم عـيد خالف الطرـيق.)}
\]

“The Prophet used to come by one way and return by a different one on the ‘Īd day.”

It is also sunnah to eat an odd number of dates – three, five or more ending with an odd number – due to the statement of Anas ᴡhawksatayn who said,

\[
(\text{كـان رَسُول الله صلى الله عليه وسلم لا يعـد يوـم الفـيطر حـتى يأكل نـماراً.)}
\]

“Allāh's Messenger never proceeded on the day of Fiṭr until he had eaten some dates.” In one narration,

\[
(رَبِي أَكلْنِهِمْ وَتَرَاءَ.)
\]

“He would eat an odd number of them.”

And the ḥadīth which already preceded from Umm ‘Āṭiyyah ᴡhawksatayn proved the lawfulness of women attending Ṣalāt-ul-‘Īd, on the condition that it is in a manner which is safe from temptation - for them and from them. Consequently, they go out unscented, not displaying their beauty and they stay away from the places of the men.

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1 Reported by al-Bukhārī, no. 986.
2 Reported by al-Bukhārī, no. 953.
3 See: Fath-ul-Bārī, 2/446.
The gathering of the people for Ṣalāt-ul-‘Īd must remind the Muslims of their gathering on one plain on the Day of Resurrection and Recompense. Allāh, the Most High, said,

which means, “The day when (all) mankind will stand before the Lord of creation.”\(^1\) And the disparity of their levels in this gathering should cause him to reflect on the greater disparity in the Hereafter. The Most High said:

which means, “See how We prefer some of them to others (in this world) and verily, the Hereafter will be greater in degrees and greater in preferment.”\(^2\)

The Muslim must beware of heedlessness in the remembrance of Allāh, the Most High, and he must be grateful to Him. He should fill these times with acts of obedience and doing good, and not spend them in play and amusement – as is the case for many people in this era. Allāh is the One Whom we ask for help.

\(^{1}\) Sūrah al-Muṭaffifīn: 6.
O Allāh! Make us firm in īmān, forgive us what preceded and occurred from sins and disobedience. O Allāh! End the month of Ramadān for us with Your pleasure, make our final destination Your gardens and encompass us with Your grace and excellence; and forgive us – O Allāh, our parents and all the Muslims with Your mercy – O Most Merciful of those who show mercy.
Aḥādīth about What is After Ramaḍān
The First Ḥadīth: Regarding the Virtue of Fasting Six Days in Shawwāl

Abū Ayyūb al-Anṣārī narrated that Allāh’s Messenger, said, "Whoever fasts Ramaḍān and follows it up with six days from Shawwāl, it is as if he fasted perpetually.” Reported by Muslim.¹

The ḥadīth is evidence for the virtue of fasting six days in Shawwāl. What is meant here by ‘perpetual’ is: a year; i.e. as if he fasted the whole year. It has come in the ḥadīth of Thawbān,²

“Allāh made the reward for the good deed ten times its like. So, a month will be ten months, and six days after ‘Īd will be the completion of the year.”³

This is from the grace of Allāh upon His worshipers; that they obtain the reward of perpetual fasting in a way there is not any difficulty in it. This is the wisdom of it being six days, and Allāh knows best.

Therefore, it is befitting that the Muslim fast these six days in order to win this tremendous grace. A sign that an act of obedience has been accepted is its being followed by another act of obedience. Fasting these

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¹ Reported by Muslim, no. 1164. The Scholars have spoken regarding this ḥadīth being attributed to the Ṣaḥābi and Imām Aḥmad leaned towards this as Ibn Rajab mentioned in Latā’if, p. 256. See The treatise of al-‘Alā’ī concerning this ḥadīth.
² Reported by an-Nasā’ī in al-Kubrā, 3/129; Ibn Mājah, no. 1715 and Aḥmad, 37/94. It is a ṣaḥīḥ ḥadīth. Abū Ḥātim graded it ṣaḥīḥ in al-‘Ilal, no. 745.
days is evidence for a person’s desire to fast and his love for it, and that it
does not bore him and he does not find it burdensome. Fasting is one of
the most virtuous deeds, as has preceded.

One of the fruits of optional fasting – similar to other voluntary acts
of worship – is that it restores deficiencies or shortcomings that might
have taken place. Regarding that, the Prophet ﷺ said about ṣalāh,

((قَالَ الرَّبُّ ﷺ: أَنْظُرُوا هَلْ لِعْبَدِي مِنْ تَطُوعٍ ﻓَيَكْمَلُ ﺑِهَا مَا أَنْقَصَ مِنْ الْفُرْقَاءِ، ثُمَّ ﻲَكُونُ ﺑَالْأَثْرَ ﻋَمَلُهُ كَذِﻟكَ.))

“The Lord ﷺ will say: 'Look! Does My worshiper have any optional acts of
worship?' What was deficient in his obligatory ṣalāh will be completed
with them. Then the rest of his deeds will be dealt with like that.”¹

Additionally, the optional fast prepares the Muslim to ascend in
degrees of nearness to Allāh, the Most High, and win His love, as it came
in the Ḥadīth Qudsi:

((ما تَقْرُبُ إِلَيَّ عُبْدِي بَأَفْضَلْ مِمَّا أَفْتَرَضْتُ عَلَيْهِ، وَلَا يَزَالُ عُبْدِي يَتَقْرُبُ إِلَيَّ بَالْأَنْوَافِ حَتَّى أَجِبَهُ...))

“My worshiper does not draw close to Me with anything better than what
I obligated upon him; and My worshiper continues drawing closer to Me
through optional acts of worship until I love him...”²

¹ Reported by Abū Dāwūd, no. 864; at-Tirmidhī, no. 413; an-Nasā’ī, 1/232-233; Ibn Mājah,
no. 1425 and Aḥmad, 13/278 from the path of Abū Hurayrah ﷺ and some of them have a
weakness.
² Reported by al-Bukhārī, no. 6502.
It is better for these six days to be consecutive, but it is permissible to spread them out throughout the month.¹

Fasting them immediately after ʿĪd has a merit over spreading them out from a number of angles:

**The First:** In that is a hastening to do good deeds.

**The Second:** Hastening to do them is evidence for the desire to fast and the lack of diversion from it.

**The Third:** So that something that might prevent him from fasting them does not get in the way if he delays it.

**The Fourth:** Fasting the six days after Ramaḍān is like praying the regular Sunnah prayers after the obligatory ones, so it should be after it. And Allāh knows best.

Whoever has days (of Ramaḍān) to make up then he should start with those, then fast these (six) days. This is due to his statement,

(من صام رمضان)

“Whoever fasted Ramaḍān,” and whoever owes days from Ramaḍān it does not apply to him that he fasted Ramaḍān until he makes them up; then he can fast the six. Hastening to perform the obligations and clearing one’s self is required for the one who is legally responsible.²

What is apparent from the two statements of the people of knowledge is: If the month of Shawwāl ends and the person did not fast them (i.e. the six days), they are not made up for, whether he left them due to an excuse or not. This is because it is a Sunnah whose place is lost. The

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¹ See: *Subul as-Salām*, 2/331.
² See: *Fath-ul-Bārī* by Ibn Rajab, 3/280. He mentioned the two statements regarding the one who performed the optional act before making up and he said, “Most of the scholars hold it to be permissible.”
Messenger specified them in Shawwāl. Hence, whoever fasted them in other months, shall not attain their virtue because the benefit of hastening and racing which are beloved to Allāh has expired. If Shawwāl was the same as other months, there would be no benefit in mentioning it (by name). And Allāh knows best.

O Allāh! Protect us in Islām while we are standing; protect us in Islām while we are sitting; protect us in Islām while we are lying down; and do not let the enemies and the jealous ones rejoice at our expense. O Allāh! We ask You for every good whose troves are in Your Hand, and we seek refuge with You from every evil whose troves are in Your Hand; and forgive us – O Allāh, our parents and all the Muslims.
The Second Ḥadīth: Steadfastness after Ramaḍān

Sufyān ibn ‘Abdillāh  said, “I said: ‘O Allāh’s Messenger! Tell me a statement in Islām that I will not need to ask anyone about after you.’ He said, ‘Say: “I believe in Allāh,” and then remain upright.’” Reported by Muslim.¹

The ḥadīth is evidence that the worshiper is ordered after having īmān in Allāh, the Most High, with being steadfast in acts of obedience by doing what is commanded and avoiding the prohibitions. That is done by adhering to the conduct of the Straight Path – which is the upright religion – without swerving right or left.

If the Muslim spent Ramaḍān, filling its day with fasting and its night with standing (in ṣalāh), and conditioning himself to do good, then he must adhere to the obedience of Allāh, the Most High, continuously. If Ramaḍān has a distinction over other months with an increase in acts of obedience and abundance of optional acts of worship, that does not mean the Muslim is demanded to continue doing that; he only has to desire doing good and avoiding acts of disobedience to be considered someone who benefited from his month.

The steadfastness of the Muslim after Ramaḍān and the righteousness of his statements and deeds is the biggest proof that he benefited from Ramaḍān, and of his desire to obey. This is the sign of acceptance and the mark of success. The actions of a believer do not end

¹ Sahih Muslim, no. 38.
by the exiting of a month and the entering of another; rather, they extend until death. The Most High said:

وَأَعْبَدَ رَبَّيْكَ حَتَّى يَأْتِيَكَ الْيَتِيمُينَ

which means, “And worship your Lord until there comes to you the certainty (i.e., death).” ¹ If fasting in Ramaḍān has ended, then voluntary fasting is legislated all year. If standing (at night in ṣalāḥ) during Ramaḍān has ended, then the whole year is an opportunity for standing (at night in ṣalāḥ). If the time for Zakāt-ul-Fiṭr has ended, then the times for obligatory zakāh and voluntary charity extend all year. And reading the Qur‘ān and contemplating over it, as well as every good deed, is sought at every time.

Indeed, from the bounty of Allāh upon His worshipers are the many doors of obedience, and the various ways to good, so that the activity of the Muslim can be continuous and he can remain inseparable from the service of his Master.

What is regretful: Some people worship in Ramaḍān with many kinds of obedience; they observe the five prayers in the masājid, abundantly recite the Qur‘ān and give charity from their wealth; and when Ramaḍān ends they become lazy in acts of obedience. Perhaps they even abandon the obligations like the congregational ṣalāḥ in general and Fajr specifically; or they commit prohibitions like sleeping through ṣalāḥ, indulging in the instruments of entertainment and amusement and using the bounties of Allāh for disobeying Him. They destroyed what they built and negated what they confirmed. This is evidence of deprivation and a sign of loss. We ask Allāh for safety and stability.

The righteous predecessors used to strive for completion, perfection and precision of actions, then they would be concerned if that was accepted and fear its rejection.

¹ Sūrah al-Ḥijr: 99.
From the sayings of Ali: (ﷺ)

((كُونُوا لِفَتْوَتِكُمُ الْعَمَلِ أَنَّذَٰلِهِ إِلَى يَوْمِ الدِيْنِ، فَإِنَّمَا يَنفَعُوا الْمُتَّقِينَ اللهَ يُقُولُ: ))

(إِنَّمَا يَنفَعُ الْمُتَّقِينَ أَن يَفْتُوا وَيُؤْمِنُوا وَيَصُدُّقُوا وَيَأْمُرُوا بِمَا يُرَاءُ وَيَنفَعُوا الْمُتَّقِينَ اللهَ يُقُولُ: ))

"Be more concerned about the acceptance of the action than you are about the action itself. Have you not heard Allâh saying: 'Verily, Allâh only accepts from the pious.'"¹

‘A’ishah (ﷺ) said: "I asked Allâh’s Messenger about this Ayah:

(وَالَّذِينَ يُؤْثِنُونَ مَا هُمْ يُؤْثِنُونَ وَقُلُوبَهُمْ وَرِجَالَهُمْ) which means, "And those who give that which they give with their hearts full of fear."² ‘A’ishah (ﷺ) said: "Are they those who drink intoxicants and steal?" He (ﷺ) said:

((أَلَا يَا بْنَتِ الصَّدِيقِ، وَكَنَّهُمْ الَّذِينَ يَصُدُّقُونَ وَيُؤْمِنُونَ وَيَتَصَلُّبُونَ وَهُمْ يَخَافُونَ أَلَا يَنفَعُونَ الَّذِينَ يُؤْثِنُونَ مَا هُمْ يُؤْثِنُونَ وَقُلُوبَهُمْ وَرِجَالَهُمْ))

'No – O daughter of aš-Siddīq – rather they are those who fast, pray and give charity, but they fear that will not be accepted from them. 'It is these who hasten in the good deeds, and they are foremost in them.'³⁴ And Allâh knows best.

¹ Sūrah al-Mā’idah: 27.
² Sūrah al-Mu’minūn: 60.
³ Sūrah al-Mu’minūn: 61.
⁴ Reported by at-Tirmidhī, no. 3175; Ibn Mājah, no. 4198; Ahmad, 42/156; Ibn Jarir at-Tabarî, 18/26 and al-Ḥâkim, 2/393 who said, “A saḥîḥ chain.” Adh-Dhahabî was silent about it. There is a break in its chain but it is strengthened by the ḥadîth of Abû Hurayrah (ﷺ) which at-Tirmidhī alluded to. See: As-Silsilah aš-Ṣaḥîḥah, no. 162.
O Allāh! Help us to remember You, to thank You and to worship You in the best way; provide us steadfastness upon obedience to You. O Allāh! Grant us success in our beneficial affairs and protect us from our sins and our shameful deeds; make us guided and guiding others, not those who are astray nor leading others astray; and forgive us, our parents and all the Muslims.
The Third Ḥadīth: Regarding Making Up Missed Days of Ramaḍān

'Ā'ishah said, “I used to owe fasts from Ramaḍān, and I wasn’t able to make them up until Sha’bān.” Agreed upon.1

The ḥadīth is evidence that whoever breaks fast in Ramaḍān with a (valid) excuse he has to make up for that and that making them up is not obligatory immediately; rather, making them up can be delayed. It is permissible for one who owes days from Ramaḍān to delay making them up until Sha’bān. This is due to the action of ‘Ā’ishah. If the delay was not permissible, she would not have done so and been consistent in doing it, because it is apparent that the Prophet knew about that.

Hastening to make them up is better than delaying them, because the apparent action of ‘Ā’ishah is that she preferred hastening since she apologized for delaying in making them up, due to her not being able. If she was able she would not have delayed it until Sha’bān.

Hastening to make them up implies racing to be free (of debt), and it is caution in the religion. A person might forget, especially if the days (to make up) were few.

Hastening to make them up is included in the generality of evidences that point to racing in doing good deeds.

The Most High said:

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1 Reported by al-Bukhārī, no. 1950 and Muslim, no. 1146.
which means, “And hasten to forgiveness from your Lord and a garden as wide as the heavens and the earth, prepared for the pious.”  

And He said:

أوَلَوْ لَكُمْ مَرْجَعًا أوْ عَلَىٰ سَقْفٍ فَاُتَدَّ مِنْ أَيْامٍ أَخْرَ

which means, “It is those who hasten in good deeds, and they are foremost in them.”

Consecutiveness is not obligatory in making them up; rather, it is permissible to make them up consecutively or individually according to the statement of the Most High,

فَمَنْ كَانَ مِنْهُمْ مَرْجَعًا أوْ عَلَىٰ سَقْفٍ فَاُتَدَّ مِنْ أَيْامٍ أَخْرَ

which means, “But if any of you is ill or on a journey, the same number (should be made up) from other days.”

أَبَّانِي ُ مُعَنَّى أُنْتَ أَنْ تَفْرَقَ

“Ibn ‘Abbās said:

“There is nothing wrong if he does so individually.”

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1 Sūrah Ālī ‘Imrān: 133.  
3 Sūrah al-Baqarah: 184.  
4 Al-Bukhārī narrated it in a suspended form, 4/188. ‘Abdur-Razzāq connected it, 4/243 as well as Ibn Abī Shaybah, 3/33-34 and ad-Dāraquṭnī, 2/192. Its chain is šaḥīḥ. Regarding the issue, there are narrations from the Ṣaḥābah that show that.
Making them up consecutively is better for the one who is capable, racing to reduce the obligations and removing one’s self from the disagreement of the one who obligates consecutiveness; and because it is more energizing for the fasting person if he makes up what he owes consecutively, unlike if he made them up on individual days - especially if the days (to make up) were many.

The entire year is a suitable time for making up, due to the generality of the Áyah, except the days of the two 'Íds and the days of Tashrîq; for it is not correct to make up fasts during them since it was prohibited to fast on them.

It is not permissible to delay making them up until the next Ramaḍān, because ‘Á’ishah made Sha’bān the limit. If a person delayed it for a (valid) excuse – such as an inability due to his sickness being continuous, or traveling and the likes – and he was unable to make them up until Ramaḍān comes, then there is sin on him due to the statement of the Most High,

\[
\text{"\text{لا يُكَلِّيفُ اللهُ نفَسًا إِلَّا وَسُعَّاهَا."}}
\]

which means, "Allāh does not burden a person beyond his scope."\(^1\) Thus, he makes up the days he owes after the end of the present Ramaḍān.

Whoever neglects and delays making them up without a (valid) excuse until Ramaḍān comes, then he fasts them after the present Ramaḍān, but he does not have to feed others due to what is apparent from the Most High’s statement,

\[
\text{"فَعَدَّةٌ مِّنْ آيَاتِ إِخْرَاجِ أَحَرَّ."}
\]

\(^1\) Sūrah al-Baqarah: 286.
which means, “the same number (should be made up) from other days.”¹ And he must repent and seek forgiveness for this negligence.

Some of the Companions – like Ibn ‘Abbās and Abū Hurayrah  – gave the verdict that he should feed a poor person for each day along with making them up. Perhaps this is from their independent judgements and teaching manners to the negligent one; and making reparations for this shortcoming by obligating him to feed others (as well).

Ο Ad-Dāraqūṭnī reported that Abū Hurayrah  said regarding the one who neglected making up the missed days of Ramaḍān until another Ramaḍān reached him,

(يَصُومُ هَذَا مَعَ النَّاسِ، وَيَصُومُ أَلَّذِي فَرَطَ فِيهِ، وَيَطُعُّمُ لِكُلِّ يَوْمٍ مَسْكِينًا.)

“This one fasts with the people, then fasts that which he was negligent about and feeds a poor person for every (missed) day.”²

Something similar was narrated from Ibn ‘Abbās ⁴.

Following this fatwā deserves attention – even if just considering it a recommendation³ – because this is a kind of reparation for shortcomings by charity; and charity is recommended generally. And Allāh knows best.

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¹ Sūrah al-Baqarah: 184.
² Sunan ad-Dāraqūṭnī, 2/197. He said, “Its chain is şahīh.” Similarly what has come from Ibn ‘Abbās ⁴, its chain is şahīh.
³ Whoever says, “The position of the Şahābah are not a proof,” it is possible for him to understand this statement as being recommended. As for obligating it, then there is nothing şahīh, raised to the Prophet ﷺ. And Allāh knows best.
أَفْتَحْ لَنَا الْمَرْزُوقَةَ، وَأَجْعَلْنَا مُهْدِيَّةً، وَأَتْبَعْنَا عَلَى الْمَنْطُورَةَ أَنْفُسَنَا، وَأَشْعَرْنَا بِالْمُخْتَلَفَةَ، وَأَنْفُذْنَا أَنْفُسَنَا، وَجَعَلْنَا مَطْرُوعَةً، وَأَفْقَرْنَا مَطْرُوعَةً، وَأَنَعْشِدْنَا مَطْرُوعَةً، وَأَنَفْضِجْنَا مَطْرُوعَةً، وَأَنَجْرَعْنَا مَطْرُوعَةً، وَأَنْفَرْحِدْنَا مَطْرُوعَةً، وَأَنْفَرْحِدْنَا مَطْرُوعَةً، وَأَنْفَرْحِدْنَا مَطْرُوعَةً، وَأَنْفَرْحِدْنَا مَطْرُوعَةً، وَأَنْفَرْحِدْنَا مَطْرُوعَةً، وَأَنْفَرْحِدْنَا مَطْرُوعَةً، وَأَنْفَرْحِدْنَا مَطْرُوعَةً، وَأَنْفَرْحِدْنَا مَطْرُوعَةً، وَأَنْفَرْحِدْنَ
The Fourth Ḥadīth: Whoever Died and He Owed Fasting

‘Ā’ishah narrated that Allāh’s Messenger said, ”Whoever dies and owes fasting, his beneficiary fasts on his behalf.” Agreed upon.¹

The ḥadīth is evidence that whoever dies and owes an obligatory fast, it is recommended for his beneficiary to make up those fasts for his relative because this is goodness towards him, righteousness and joining family ties, and he (the deceased) will become free (of debts), if Allāh wills.

And what is meant by ‘beneficiary’ is: his heir or his relative, and his heir is his closest relative.

The hadīth is general regarding every obligatory fast owed by the deceased whether it is obligated by legislation – like fasting in Ramadān – or obligated by a vow, and this is according to one of the two positions.

It is narrated from Ibn ‘Abbās who said, “A woman came to Allāh’s Messenger and said, ‘O Allāh’s Messenger! My mother died and she owed a fast from a vow. Should I fast on her behalf?’ He said,

(أرأيت لو كان علي أهلك ذين فقضَّائيهم، أكان ذلك يوْدَيٌ عنَها؟)

¹ Reported by al-Bukhārī, no. 1952 and Muslim, no. 1147. Al-Bazzār has the addition:

(إن شاء الله)

“If Allāh wills.” Al-Haythamī graded it ḥasan in al-Majma’, 3/179. Al-Ḥāfīdīh said in at-Talkhīṣ, 3/221, “It is daʿīf because it is from the path of Ibn Luhay’ah,” meaning by that, he is alone in narrating it. And it is daʿīf, and Allāh knows best.
'Do you see that if your mother owed a debt and you repaid it, would that fulfill it for her?' She said, 'Yes.' He said,

\[
\text{فَصُومَيْكَ عَنْ أَمْكِ.}
\]

'Then fast on behalf of your mother.'”

In another narration, he said, “A man came to the Prophet and said, ‘O Allâh’s Messenger! My mother died and she owed a month of fasting, should I make them up for her?’ He said,

\[
\text{إِنَّكَ كَانْتَ عَلَى أَمْكَ دَينٍ، أَكُنتَ قَاضِيَهُ؟}
\]

'If your mother owed a debt, would you repay it for her?' He said, 'Yes.' He said,

\[
\text{قَدْ يُدْخِلُ اللَّهُ عَلَى مَنْ يَتَّقُونَ.}
\]

'The debt of Allâh has more right to be repaid.'”

In another narration, “My sister died.”

These narrations show that the Messenger was asked about fasting because of a vow, and he was also asked about the fasting of a month; and that could be understood to mean Ramaçân or it could be understood to mean a vow. Regarding all of them, his saying “The debt of Allâh has more right to be repaid,” indicates the incident happened more than once and shows that the ḥadîth of Ibn ‘Abbâs is just one instance of the general principle proven by the ḥadîth of ‘A’ishah which is regarding every fast that is obligatory on the deceased - and he was able to make it up during his lifetime - but he did not fast it; so these incidents

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1 The ḥadîth of Ibn ‘Abbâs is in al-Bukhârî, no. 1953 and Muslim, no. 1148. See Faṭh-ul-Bârî, 4/194 and the checking of Aḥmad Shâkir of al-Musnad, no. 3420.
are individual scenarios that were asked about by those whom it happened to, and in every scenario the answer came with the command to make it up.

Q An-Nawawi ☪️ said: “What is correct is the opinion that it is permissible for the beneficiary to fast on behalf of the deceased, whether it is the fast of Ramaḍān, a vow or some other obligatory fast. That is due to the authentic aḥādīth, and nothing contradicts them.”

Know, that what is meant by the hadīth of ‘A’ishah ☪️ is that if the person became able to fast what was obligatory on him – whether he became well after his illness or he returned from his travels – and he did not fast them until he died due to it being a fast that was obligatory upon him, then it should be made up on his behalf just as the debt is repaid for him.

As for if he was not able to make up for the missed days – because the illness was prolonged or the menses or post-natal bleeding continued until death, or he didn’t return from his travels until he died – then this is not made up on behalf of this person, and it is not necessary to feed the poor from his wealth according to the statement of most of the people of knowledge. That is because the obligation was cancelled upon him due to his inability to make them up.

If the beneficiary did not fast on behalf of the deceased, then he is to feed a poor person for everyday from the wealth he left behind; for every poor person a mudd of good wheat, its measurement being 563 grams.

If the beneficiary gathered a number of poor people equal to the number of days the deceased owed and fed them, this is permissible. This is due to what has come regarding Anas ☪️ that he became too weak to fast one year, so he made a big bowl of tharīd and invited thirty poor people and fed them till they were full.
If he didn't leave anything behind, and someone donated for feeding on his behalf, that is sufficient; and if no one donated on his behalf then his affair is up to Allāh, the Most High. And Allāh knows best.

اللَّهُمَّ نَوْفَنَا مُسْلِمِينَ، وَأَلْحَجَّنَا بِالصَّالِحِينَ، غَيْرُ حَزَائِبٍ وَلَا مَفْتُونِينَ، اللَّهُمَّ أُغْفِرْ ذُنُوبِنَا، وَاسْتُرْ عُبُوْتُنَا، وَاجْعَلْ صَوْرَتُنَا مَقْبُولاً، وَذَوَّابَ أَعْمَالَنَا مُفْوِوْراً، يَرَحْمَتَكَ يَا أَرْحَمُ الْرَّحِيمِينَ

O Allāh! Cause us to die as Muslims and join us with the righteous, neither disgraced nor put into trials. O Allāh! Forgive our sins and cover our faults; make our fasting acceptable and the reward of our actions abundant, with Your mercy – O the Most Merciful of those who show mercy!
From the translator:

I praise Allāh – first and foremost – for allowing us to complete this work (and others). A special thanks to all those who helped produce this work, especially Ustadh Khalîl Klopfenstein and Shaykh ‘Arif ‘Abdulrafi for their assistance and patience in reading the text with me and offering their invaluable editing, comments and suggestions; Shaykh Ahmet Hoxha and Shaykh ‘Abdul-Ḥakîm Pettus for helping me figure out the proper translation of the phrases that were problematic for me; Shaykh Faisal al-Irâqî and Shaykh Ahmet for checking the Arabic text for mistakes; and all those who trusted in us and supported the printing and shipping. May Allāh reward each and every one of them with good and place it in their scales of good deeds.

Perfection belongs to Allāh. Whatever is correct is from Allāh and whatever is incorrect is from my own shortcomings and Shayṭān. Even with all the above edits and reviews, checks and balances, mistakes may have occurred in the translation, typing, vowelization, etc. If you come across any of these mistakes please inform me by the email or Whatsapp found in the front of this book; this Religion is sincere advice. We will update the PDF and future printings if they are pointed out to us.
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