Treasures from the Salaf

كنوز من السلف

Qur’ān • Fasting & Ramaḍān

القرآن • الصيام ورمضان

Dar PDFs
بسم الله الرحمن الرحيم

إِنَّ الْحَمْدُ لِلَّهِ ِنَحْمَدْهُ وِنَسْتَعِينَهُ وِنَسْتَغْفِرُهُ َوِنَعْوَزُ بِاللَّهِ مِنْ شَرُّ أَنفُسِنَا وَمِنْ سِيِّئَاتِ أَعْمَالِنَا مِنْ يَهْدِهِ الَّذِي ثُلُثُهُ فَلاَ بِفَاحِشَاءِ إِلَّا أَن يَهْدِهِ َوَهُدَى لَهُ مَسْلِمُ وَأَحْسُنَّ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحَدًّا عَبْدُهُ وَرَسُولُهُ رَحْمَةُ النَّاسِ وَلَاتَّقُوا الْحَقَّ تَقَاتَهُ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوَّجَهَا وَمِنْهَا رِجَالًا كَثِيرًا وَنَسَاءٍ وَاتَّقُوا اللَّهَ الَّذِي نَسَأَ لَهُ الْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلِيُّ الْرَّحْمَةِ رَقِيبًا

يَا أَيُّهَا النَّاسُ اتَّقُوا اللَّهَ وَقُولُوا قُولًا سَدِيدًا مِّلْكُكُمْ وَيَغْفِرُ لَكُمْ ذَنُوبَكُمْ وَمَن يَطَعُّ اللَّهَ وَرُسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا

الأحزاب: 76-77

أما بعد: فإنَّ أصدق الحديث كتاب الله، وخير الهدي هدي محمد ﷺ، وشر الأمور محدثاتها، وكل محدثة بدعة، وكل بدعة ضلاله، وكل ضلاله في النار.
This is a compilation of statements from the Salaf as-Ṣāliḥ (The Righteous Predecessors) regarding the subjects of the Qur’ān, Fasting, and Ramaḍān. We compiled this collection with the hope that it be a beneficial and concise compilation to firstly enlighten the reader of the virtues, etiquettes, and rewards of the Qur’ān, Fasting, and Ramaḍān, and secondly, to encourage and motivate the reader to build and strengthen their relationship with the Qur’ān, to fast in not just Ramaḍān, but also throughout the year, and to worship Allāh in a manner that is pleasing to Him ﷺ. We have mentioned the statements of the Salaf in the Arabic language as well as English to aid the knowledge seeker in learning the Arabic language as well as rendering it into English. We ask Allāh ﷺ to make it a benefit, accept it from us, and increase us all in beneficial knowledge and righteous actions.
القرآن
Qur’ān
Dar PDFs
The Messenger of Allāh ﷺ said:

إنَّمَا الأَعَامَالُ بِالْنِّيَاتِ

Verily, actions are only based on intentions.

[Ṣaḥīḥ al-Bukhārī (1)]
[صحيح البخاري (١)]
The Messenger of Allāh ﷺ said:

خِيرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

The best amongst you is the one who learns the Qur‘ān and teaches it.

[Ṣaḥīḥ al-Bukhārī (5027)]
[صحيح البخاري (٧٥٠٠)]
The Messenger of Allāh ﷺ said:

إنَّ اللهَ يَرْفَعُ بِهِذَا الْكِتَابِ أُقْوَامًا وَيَضِعُ بِهِ أُخْرِينَ

Indeed, Allāh ﷻ raises the [status of] people with this Book, and He lowers others by it.

[Ṣaḥīḥ Muslim (817)]
[ صحيح مسلم (817)]
Ibn Mas’ūd said:

إنما القرآن كلام الله

Indeed the Qur’ān is none other than

the Speech of Allāh

السنة لعبد الله بن أحمد (١٢٥)
Imām Aḥmad was asked:

ما تقول في القرآن؟

What do you say about the Qur’ān?

قال: كلامه الله، غير مخلوق.

He replied: It is the Speech of Allāh [and] it is not created.
Ibn Mas‘ūd said:

من كان يحب أن يعلم أنه يحب الله، فليعرض نفسه على القرآن؛ فإن أحب القرآن فهو يحب الله عز وجل، فإنما القرآن كلام الله.

Whoever would like to know whether he loves Allāh, then let him present himself to the Qur‘ān. If he loves the Qur‘ān, then he loves Allāh, the Mighty and Majestic. For indeed, the Qur‘ān is none other than the Speech of Allāh.

[السنة لعبد الله بن أحمد (١٢٥)]
The Messenger of Allāh ﷺ said:

الصيام والقرآن يشفعان لِلعمِّيوم القيامة،
يقول الصيام: أَيْ رَبِّ إِنِي مَنعته الطعام
والشهوات بالنهار فِشفعني فيه، يقول القرآن،
رب منعته النوم بالليل فِشفعني فيه، فيشفعان.

Fasting and the Qur’ān will intercede for the servant
on the Day of Standing. Fasting will say: O’ [my] Lord,
I kept him from his food and desires during the daytime,
so let me intercede for him. The Qur’ān will say:

[My] Lord, I kept him from sleeping at night,
so let me intercede for him. Thus, both will
be allowed to intercede.

[ صحيح الجامع (3882) ]
The Messenger of Allāh ﷺ said:

من قرأ حرفًا من كتاب الله فله حسنة
والحسنة بعشر أمثالها لا أقول الم حرف
ولكن ألف حرف ولام حرف وميم حرف.

Whoever recites a letter from the Book of Allāh will receive a reward, and a reward is ten the like of it. I am not saying that Alif Lām Mīm is a letter, but rather, Alif is a letter, Lām is a letter, and Mīm is a letter.
The Messenger of Allāh ﷺ said:

مَثَلُ الَّذِي يُقْرَأُ الْقُرْآنَ وَهُوَ حَافِظٌ لَهُ، مَثَلُ السَّفَرَةِ الْكَرَامِ الْبَرَّةِ، وَمَثَلُ الَّذِي يُقْرَأُ الْقُرْآنَ وَهُوَ يَتَعَاهَدُهُ، وَهُوَ عَلَيْهِ شَدِيدٌ فَلَهُ أَجْرٌ.

The one who preserves the Qur’ān and is skilled in its recitation is with the noble, obedient, recording angels, and the one who stumbles when reciting the Qur’ān due to difficulty will receive a double reward.

[Ṣaḥīḥ al-Bukhārī (4937)]
[صحيح البخاري (749) ]
Shaykh Ibn Bāz رحمه الله said:

المستمع شريك للقارئ في كل حرف حسنة، والحسنة بعشر أمثالها.

The one listening [to the Qur’ān] is a participant with the reciter in every letter which incurs a good deed, and a good deed is equivalent to ten the like of it.

[فتاوى نور على الدرب (١٣٦٥) ]
Ibn Taymiyyah رحمه الله said:

أفضل العبادات البدنية
الصلاة، ثم القراءة، ثم
الذكر، ثم الدعاء.

The most virtuous physical acts of worship
are the prayer, then recitation [of the Qur’ān],
then dhikr, then supplication.

[ مجموع الفتاوى (1440) ]

Dar PDFs
The Messenger of Allāh ﷺ said:

القرآن حجة لك أو عليك

The Qurān is either a proof for you or against you

[Ṣaḥīḥ Muslim (223)]

[ صحيح مسلم (223) ]
Sh. ‘Abdur-Razzāq al-Badr said:

الله لم يوجب على عباده أن يحفظوا آيات القرآن كلها لكن أوجب العمل به على الجميع، فالعمل بالقرآن واجب وهو الذي من أجله أنزل القرآن، فمن عمل بالقرآن كان ممن أهله وكان القرآن حجة له ومن لم يعمل به لم يكن من أهله وكان القرآن حجة عليه، هذا معنى قوله ﷺ:

والقرآن حجة للك أو عليك.

Allāh did not obligate His servants to memorize all the verses of the Qur’ān, but He made it obligatory for everyone to implement it. Implementing the Qur’ān is compulsory, and it is the purpose for which the Qur’ān was revealed. So whoever implements the Qur’ān is amongst its people, and the Qur’ān is a proof for him, and whoever does not implement it is not amongst its people, and it is a proof against him.

This is the meaning of his saying (the Messenger) ﷺ:

The Qur’ān is either a proof for you or against you.

[شرح كفاية المتعبد شريط (3)]
Fuḍayl ibn ‘Iyāq رحمة الله said:

إِنَّمَا نَزَّلَ الْقُرَآنُ لِيُعَمَّلَ بِهِ
فَاتَخِذَ النَّاسُ قِرَائَتَهُ عَمَلاً

The Qur‘ān was not sent down except to be implemented. However, the people have [mistakenly] taken its recitation [alone] as implementation.

[ أخلاَق حمَلة القرآن للآجري (٣٨) ]
‘Alī ibn Abī Ṭālib رضي الله عنه said:

لا خير في عبادة لا علم فيها،
ولا خير في علم لا فهم فيه،
ولا خير في قراءة لا تذبَر فيها.

There is no good in any worship that is not based on [beneficial] knowledge, there is no good in knowledge that is not based on [correct] understanding, and there is no good in recitation without pondering, contemplation, and reflection.
Ibn al-Qayyim stated:

كان أهل القرآن هم العالمون به، والعاملون بما فيه، وإن لم يحفظوه عن ظهر قلب.

The people of the Qur’ān are those who know it, understand it, and implement what is contained in it, even if they have not memorized it by heart.

[زاد المعاد (٨) ٣٣٢]
Sh. ‘Abdur-Razzāq al-Badr said:

الذي لا يعمل بالسنة هو ليس من أهل القرآن

The one who does not act in accordance to the Sunnah [of the Messenger of Allāh ﷺ] is not from the people of the Qur’ān

[شرح فضل الإسلام شريف (٢) ]
Sh. ‘Abdur-Razzāq al-Badr said:

من لا يعمل بالسنة هو في الحقيقة لا يعمل بالقرآن

Whoever does not act in accordance to the Sunnah [of the Messenger of Allāh ﷺ], in reality, does not act in accordance to the Qur’ān.
Shaykh al-Albānī رحمه الله said:

فتعظيم كلام الله باتباعه وليس بتقبل أوراقه وبرزخرة صفحاته.

The veneration of the speech of Allāh is [achieved] by implementing it and not by kissing its pages and adorning its covers.

[مترفقات شريط (٢٤)]
Shaykh Ṣāliḥ al-Fawzān Ḥafızu'lllah said:

لا أصل لهذا أن الحالف يضع يده على المسحف هذا من فعل الجهلة

There is no basis for this that the one who swears puts his hand on the Qur‘ān.

This is from the actions of the ignorant.

[درس فتح المجيد شرح كتاب التوحيد يوم الثلاثاء/15-03-1441هـ]
Imām an-Nawawī رحمة الله said:

أعلم أن قراءة القرآن أكث الأذكار
كما قدمنا، فينبغي المداومة عليها،
فلا يخلي عنها يوماً وليلة، ويحصل له
أصل القراءة بقراءة الآيات القليلة.

Know that reciting the Qur'ān is the most established
of the Adhkār as we have mentioned. It is incumbent-
to be perseverant upon it, so it is not neglected a
single day or night, and the foundation of recitation
is attained by reciting just a few verses.
‘Uthmān ibn ‘Affān (رضي الله عنه) said:

لو أن قلوبنا طهرت ما شبيعنا من كلام ربنا، وإني لأكره أن يأتي علي يوم لا أنظر في المصحف.

If our hearts were truly pure, we would never get enough of the speech of our Lord.

Indeed, I despise that a day passes me, and I do not look in the Muṣḥaf.

[بداية والنهاية (٧٦٥٧)]
Ibn Taymiyyah رحمه الله said:

ما رأيت شيئا يغذي العقل والروح
ويفحفظ الجسم ويضمن السعادة أكثر
من إدامة النظر في كتاب الله تعالى

I have not seen anything which nourishes the intellect and soul, protects the body, and guarantees happiness, more than constantly pondering and reflecting over the Book of Allāh, Lofty is He.
Ibn Taymiyyah said:

من تدبر القرآن طالباً للهدي
منه، تبين له طريق الحق.

Whoever contemplates [over the verses of] the Qur’ān seeking guidance from it, the path of truth will become clear to him.

[مجموع الفتوى (673) (14)]
Ibn al-Qayyim said:

فآيات القرآن تحيي القلوب،
كما تحيا الأرض بالماء.

The Qur’ān revives the hearts,
just as the earth is revived by water.
Yaḥyā ibn Muʿādhd said:

دواء القلب في خمسة أشياء:
قراءة القرآن بالتفكير، وخلاء البطن،
وقيام الليل، والتضرع عند السحر،
ومجالسة الصالحين.

The cure for the heart is in five things:

Reciting the Qur'ān and pondering over it,

[having an] empty stomach, standing in
the night prayer, invoking [Allāh ﷺ] at dawn,

and being in the company of righteous people.

[رسائل ابن رجب (1261) ]
Ibn al-Qayyim رحمه الله said:

مفتاح حياة القلب:
- تدبر القرآن،
- والتضرع بالأسحار،
- وترك الذنوب.

The keys to the life of a [sound] heart are:
- Pondering, contemplating, and reflecting over the Qur'ān.
- Earnestly imploring [Allāh ﷻ] during the last hours of the night.
- Abandoning sins.

[حادي الأرواح (١٣٩١) ]
‘Abdullāh ibn Mas‘ūd (رضي الله عنه) said:

طلب قلبك في ثلاثة مواطن:
- عند سماع القرآن،
- وفي مجالس الذكر،
- وفي أوقات الخلوة؛
فقد لم تجد في هذه المواطن فسل الله أن يمن عليك بقلب فإنك لا قلب لك.

Seek your heart in three situations:
- When listening to the Qur’ān.
- In the gatherings of the remembrance [of Allāh ٱللّه].
- In times of seclusion.

If you do not find it in these situations, then ask Allāh to grant you and bless you with a heart, for clearly, you have no heart.

الفوائد لابن القيم (٢١٨)
Shaykh al-ʻUthaymīn رحمه الله said:

من أكبر الأسباب لاستقامة القلب وسلامته، كثرة قراءة القرآن.

From the greatest means for the heart to be steadfast and have safety and security is reading the Qur’ān abundantly.

[نور على الدرب (2011)]
Shaykh Ibn Bāz رحمه الله said:

فأنت يا عبد الله إذا قرأت كتاب ربك من أوله إلى آخره، تجد التقوى رأس كل خير، ومفتاح كل خير.

...Therefore, O’ Servant of Allāh, if you read the Book of your Lord from the beginning to the end, you will find that [having] Taqwā is the pinnacle of all goodness and the key to every good.

[ مجموع الفتاوی (۲۸۳۸۷۲) ]
A person of sound mind is the one who when he recites the Qur’ān and contemplates over it, he becomes aware of the true value of the worldly life and that it is of no value, and that it is [only] a place of cultivation [to perform righteous deeds and actions] for the Hereafter.

Therefore look to what you have planted in it for [the betterment of] your Hereafter. If you have planted good, then accept the glad tidings of reaping that which will bring you contentment; and if the affair is the opposite, then indeed you have lost your worldly life and your Hereafter.

[شرح رياض الصالحين (3853) ]
Shaykh al-‘Uthaymīn said:

إذا رأيت من نفسك أنك كلما تلوت القرآن
ازددت إيمانًا، فإن هذا من علامات التوفيق.
أمّا إذا كنت تقرأ القرآن ولا تتأثر به؛ فعليك
بمداواة نفسك، لا أقول أن تذهب إلى المستشفى؛
لتأخذ جرعة من حبوب أو مياه أو غيرها,
ولكن عليك بمداواة القلب، فإن القلب إذا لم ينتفع
بالقرآن ولم يتعظ به؛ فإنه قلب قاس مريض.

If you see from yourself that the more you recite
the Qur’ān, the more your faith increases, then this is
from the signs of triumph and success.

But if you read the Qur’ān and you are not affected by it,
then you have to treat yourself. I am not saying go to
the hospital to take a dose of pills, fluids, or other than
that, but [what I am saying is that] you must treat the
heart. If the heart does not benefit from the Qur’ān
and learn from it, then it is a hardened, sick heart.

[شرح رياض الصالحين (11) 54]
Ibn al-Qayyim stated:

القلب الطاهر لجمال حياته ونوره وتخلصه من الأدران والخبائث لا يشبع من القرآن ولا يتغذى إلا بحقائقه ولا يتداوى إلا بأدويته، بخلاف القلب الذي لم يظهره الله تعالى فإنه يتغذى من الأغذية التي تناسبه بحسب ما فيه من النجاسة فإن القلب النجس كالبدن العليل المريض لا تلائمه الأغذية التي تلائم الصحيح.

The pure heart, due to its complete life, light, and it being free from filth and evil, does not get enough of the Qur’ān, and is not nourished except by Its Truth, and is not treated except by Its Treatment. In contrast to the heart that Allāh -The Most High- has not purified; for this heart is only nourished by nourishments that are in accordance to what is in it of filth. Thus, the filthy heart is like the diseased body; that which nourishes it is not like that which nourishes the healthy body.

[إغاثة اللهفان (١٠٩)]
Sh. ‘Abdur-Razzāq al-Badr  said:

You would be utterly amazed by people who do not memorize any verses from the Qur’ān, which gather [and elaborate] on all types of mannerisms and etiquettes. Yet, you find them memorizing the words of a wicked disbeliever, ranting about them and admiring them! Meanwhile, the verses from the Qur’ān gather all aspects of mannerisms and etiquettes; you find that they have not memorized them, nor do they know their meanings or understand their intent.

[شرح اصول الإيمان شريط (42)]
Ibn al-Qayyim رحمه الله said:

إن القرآن والغناea لا يجتمعان في القلب أبداً، لما بينهما من التضاد.

The Qur‘ān and music can never coexist in the heart because of how the two oppose each other.
Ibn al-Qayyim said:

The Qur‘ān is a complete healing from every sickness of the heart and body and every sickness of the Dunyā and the Ākhirah.

[باد المعاد (٢٢٦٤)]
Ibn Rajab رحمه الله said:

كم تنُتلى علينا آيات القرآن
وقلوبنا كالحجارة أو أشد قسوةً

How many verses from the Qur’ān are recited to us, yet our hearts are like rocks, or even harder.

[لظائف المعارف (٣٧٣) ]
Shaykh Ibn Bāz رحمه الله said:

أحسن ما يوصى به لعلاج القلب وقسوته العناية بالقرآن الكريم، وتدبره والإكثار من تلاوته مع الإكثار من ذكر الله عز وجل.

The best advice for treating the heart and its hardness is giving great attention and concern to the Noble Qur’ān, contemplating and reciting it frequently along with an abundance of dhikr of Allāh, the Mighty and Majestic.

[مجموع الفتاوى (٣٨٨٢٤)]
Shaykh al-‘Uthaymīn رحمه الله said:

مهما طلبت من الأطباء أن يزول عنك ما في قلبك، فلن تجد مثل القرآن.

No matter what you seek from the doctors to remove that which is in your heart, you will never find anything like the Qur’ān.

[شرح الكافية (19811)]
Ibn al-Qayyim رحمه الله said:

 لو أحسن العبّد التداوي
بالفاتحة، لرأى لها تأثيرةً عجيبةً في الشفاء.

If the servant treats himself with [Sūrah] al-Fāṭiḥah in an excellent manner, he will definitely see that it has a magnificent healing effect.

[الدعاء والدواء (١٤)]
Ibn Taymiyyah stated:

أنفع الدعاء وأعظمه
وأحكمه دعاء الفاتحة

The most beneficial, complete and tremendous supplication is the supplication of [Sūrah] al-Fātiḥah

Guide us to the straight path (6)

The path of those upon whom You have bestowed favor, not of those who have earned [Your] anger or of those who are astray (7)
The Messenger of Allāh ﷺ said:

من قرأ بالآياتين من آخر سورة البقرة في ليلة كفتاه

Whoever recites the last two verses of Sūrah al-Baqarah in the night, they will suffice him.

[Ṣahīh al-Bukhārī (5009)]
[صحيح البخاري (5009)]
Shaykh Ibn Bāz رحمه الله said:

أَيَّةَ الْكَرْسِيِّ عَنْدَ النَّوْمِ مِن

[Reciting] Āyah al-Kursī when going
to sleep is from the means of [attaining]
safety from magic and Shayṭān

[فتاوى نور على الدرب (٣١٠٩)]
The great importance of [reciting] al-Mu’awwidhatayn: Sūrah al-Falaq & Sūrah an-Nās

Ibn al-Qayyim stated:

لا يستغني عنهما (المعوذتين) أحد قط، وإن لهما تأثيرًا خاصًا في دفع السحر والعين وسائر الشرور، وإن حاجة العبد إلى الاستعاذة بهاتين السورتين أعظم من حاجته إلى النفس والطعام والشراب واللباس.

We cannot do without them (al-Mu’awwidhatayn), as they have a great effect in repelling the evil eye, sorcery, and all other aspects of evil. Our need for seeking refuge in Allāh with these two Sūrahs is greater than our need for air, food, drink, and clothes.

[بدائع الفوائد (1319)]

Dar PDFs
The Prophet (ﷺ) used to recite the two Sūrahs [al-Kāfarūn and al-Ikhlāṣ] in the Sunnah prayer of Fajr and in the Witr prayer, which commence and conclude one’s actions [of the day and night], so that the day would begin with Tawḥīd and end with Tawḥīd.
Ibn al-Qayyim stated:

القرآن كله في التوحيد وحقوقه وجزائه، وفي شأن الشرك وأهله وجزاءهم.

The Qur’an is all about Tawḥīd, its rights and its reward, and about Shirk, its people and their punishment.

[ مدارج السالكين (١٨٦٣) ]
Shaykh al-‘Uthaymīn ⁷⁷⁷⁷ said:

لم يأت حرف واحد في القرآن يأمر بالمتساوية أبداً، إنما يأمر بالعدل.

Not a single letter in the Qur‘ān suggests equality at all, [but rather]

it only orders justice.
Ibn Taymiyyah رحمة الله said:

إن نسيان القرآن من الذنوب

Forgetfulness of the Qur’ān is due to sins

[مجمع الفتاوى (1316/423) ]
الصيام ورمضان

Fasting & Ramaḍān

Dar PDFs
Allāh ﷺ says:

إِنَّمَا يُوْفِيُّ الْصَّبِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ

{Indeed, only those who are patient shall receive their reward in full, without limit}

[الزمر: 10]

Imām al-Awzā‘ī رحمه الله ﷺ said:

الصَّابِرُونَ هَنَا الصَّائِمُونَ، دَلِيلَهُ قُولُهُ عَلَيْهِ الصَّلَاةِ وَالسَّلَامُ مَخْبِرًا عَنِ اللهِ عَزَّ وَجَلُّ: الصَّوْمُ لِي وَأَنَا أَجْزَيْ بِهِ

Those who are patient [referred to] here are those who fast. The proof of this is the statement of the Messenger of Allāh ﷺ that Allāh - the Mighty and Majestic - said:

Fasting is for Me, and I shall reward for it.
The Messenger of Allāh ﷺ said:

Allāh ﷻ said:

كل عمل ابن آدم له، إلا الصوم فإنها ليلي، وأنا أجزيه به، ولخلوته فم الصائم أطيب عند الله من ريح المسك.

Every [good] deed of the son of Ādam is for him except fasting, for it is for Me and I shall reward [the fasting person] for it. Verily, the smell of the mouth of the fasting person is more pleasant to Allāh than the smell of musk.

[Ṣahīḥ al-Bukhārī (5927)]
[ صحيح البخاري (8927)]
The Messenger of Allāh ﷺ said:

إنّ في الجنة بابًا يقال له الريان، يدخل منه الصائمون يوم القيامة، لا يدخل منه أحدٌ غيرهم.

There is a gate in Paradise called ‘ar-Rayyān.’

Those who observe fasting will enter through it on the Day of Standing, and no one other than them will enter it.

[Ṣaḥīḥ al-Bukhārī (1896)]
[ صحيح البخاري (1896)]
The Messenger of Allāh Ḥ评定 said:

الصِّيَامُ والقُرآنُ يُشفِعانِ للْعَبِيدِ يَوْمَ الْقِيَامَةِ،
يَقُولُ الصِّيَامُ: ۛاِي رَبِّ إِنِي مَنَعْتُهُ الْطَعَامَ
والشِّهَوَاتِ بِالْيَوْمِ الْإِيَّاءِ فَشَفَعْنِي فِيهِ، يَقُولُ الْقُرآنُ
رَبِّ مَنَعْتَهُ الْيَوْمَ الْيَلِدِ فَشَفَعْنِي فِيهِ، فَيَشَفَعْنَا.

Fasting and the Qur’ān will intercede for the servant on the Day of Standing. Fasting will say: O’ [my] Lord, I kept him from his food and desires during the daytime, so let me intercede for him. The Qur’ān will say:

[My] Lord, I kept him from sleeping at night, so let me intercede for him. Thus, both will be allowed to intercede.

[ صحيح الجامع (3882) ]
Ibn Rajab stated:

سُئِل بعض السلف:
لِمْ شَرِع الصيام؟
قال: ليذوق الغني طعم الجوع،
فلا ينسى الجائع.

Some of the Salaf were asked:

Why has fasting been prescribed?

They replied: So the rich will taste hunger and thus not forget the hungry.

[ لطائف المعارف (١٦٨) ]
Shaykh al-'Uthaymīn رحمه الله stated:

From the benefits of the statement of Allāh ﷺ:

وَإِذَا سَأَلْكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ
أُجِبِّ دُعْوَتِ الدَّاعِ إِذَا دُعِانِ

And when My slaves ask you [O’ Muḥammad ﷺ] concerning Me, then [answer them]:
I am indeed near [to them by My Knowledge].
I respond to the invocations of the supplicant when he calls on Me [without any intercessor].

إنّ الصيام مظننة إجابة الدعاء؛ لأنّ الله سبحانه وتعالى ذكر هذه الآية في أثناء الصيام ولا سيّما أنه ذكرها في آخر الكلام على آيات الصيام.

...is that fasting is the most likely time for the acceptance of supplication because Allāh ﷺ mentioned this verse amid the verses of fasting, especially since He mentioned it towards the end of His speech regarding the verses of fasting.
If a supplication is combined with:

- a complete presence and consciousness of heart for the objective,
- coincides with the six prescribed times of acceptance - and they are: The last third of the night, the time [immediately after] the adhān, between the adhān and the iqāmah, at the end of the prescribed prayers [before the taslīm], from the time the Imām ascends the minbar on the day of Jumu‘ah until the ṣalāh is completed, and the final hour [of Jumu‘ah] after ‘Aṣr,
- along with submissiveness in the heart and contrition before the Lord, feeling insignificant and feeble while imploring,
- while the one making du‘ā faces the qiblah,
- is in a state of purity,
- raises his hands upwards towards Allāh - Lofty is He,
- and begins with praise and extolment of Allāh,
- then sends blessings and salutations upon Muḥammad ﷺ, His servant and Messenger,
- then states his need for repentance and forgiveness before addressing Allāh,
- being persistent in his request while ingratiating himself and flattering Him,
- calling on Him with hope and fear,
- seeking intercession by way of His Names, His Attributes and His Oneness,
- and offering an act of charity,

Indeed this du‘ā, it is rare that it would be rejected

especially if it corresponds with the supplications that the Prophet ﷺ has informed us are most likely to be answered and they contain the Greatest Name of Allāh.
Specific times and people whose du’ā (supplication) is answered:

1 - The last third of the night.
2 - When one is prostrating (in sajdah).
3 - Before making the taslîm in the ṣalāh (prayer).
4 - Between the adhān and the iqâmah.
5 - During rainfall.
6 - On Friday, the last hour after Aṣr.
7 - When saying the du’ā:

لا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كَنْتُ مِنَ الظَّلَمِينَ

8 - The du’ā for your brother behind his back (in his absence).
9 - The du’ā for a sick person.
10 - The du’ā of an oppressed person.
11 - The du’ā of a parent for their child.
12 - The du’ā of a righteous person for their parents.
13 - The du’ā of a fasting person.
14 - The du’ā of a traveler.

Barriers to du’ā being accepted:

1 - Supplicating to other than Allâh ﷻ.
2 - Being hasty and seeking an immediate response.
3 - Not having a focused, attentive heart when making du’ā.
4 - One’s provisions coming from ḥarām (impermissible) sources.
The Messenger of Allāh ﷺ said:

أَحَبَّ الْأَعْمَالِ إِلَى
اللَّهِ تَعَالَى أَدُوْمُهَا وَإِنْ قَلَّ

The most beloved deeds to Allāh

- Lofty is He - are those that are done continuously, even if it’s a little.

[Ṣaḥīḥ Muslim (783)]
[ صحيح مسلم (783)]
Imām Aḥmad said:

إن أحببت أن يدوم الله لك
على ما تحب، فدم له على ما يحب.

If you would like that Allāh keeps you persistent upon that which you love, then be persistent upon that which He loves.
Abū Hurairah said:

أَوْصَانِي خَلِيلِي بِثَلَاثِ
لَا أَدْعُهُنَّ حَتَّى أُمُوتَ:
- صَوْمٌ ثَلَاثَةٍ أَيَّامٍ مِنْ كُلّ شَهْرٍ،
- وصَلاَةٌ الضَّحَى،
- ونَوْمٌ عَلَى وَتَرٍ.

My dear friend (the Prophet) advised me with three things, and I shall not leave them until I die:

- To fast three days every month.
- To pray the Ḍuḥā prayer.
- To pray the Witr prayer before sleeping.

[Ṣaḥīḥ al-Bukhārī (1178)]
[Ṣaḥīḥ al-Bukhārī (1178)]
The Messenger of Allāh ﷺ said:

صُومُ شهر الصّبر،
وثلاثة أيام من كل شهر
يُدهين وحر الصّدر.

Fasting the month of patience (Ramaḍān)
and three days of each month removes
Waḥar (malice, enmity, deceit, perplexity,
hatred, and anxiety) from the chests.

[ الترغيب والترهيب (٤٩٨) ]

Dar PDFs
The Messenger of Allāh ﷺ said:

يا أبًا ذرٌ إذا صمت من الشهر ثلاثية أيام
فصم ثلاث عشرة وأربع عشرة وخمس عشرة

O' Abā Dharr!

If you fast three days out of the month,
fast the thirteenth, fourteenth, and fifteenth.

[at-Tirmidhī (761)]
[الترمذي (٧٦١)]
The Messenger of Allāh ﷺ said:

تُعَرِّضِ الأَعْمَالِ يَوْمَ الْإِثْنَيْنِ وَالْخَمِيسِ،

فَأَحِبْ أَنْ يُعَرِّضَ عَمْلِي وَأَنَا صَائِمٌ.

Deeds are presented [to Allāh ﷺ] on Mondays and Thursdays, and I love that my deeds are presented while I am fasting.

[at-Tirmidhī (747)]
[الترمذي (747)]
al-Ḥasan al-Baṣrī said:

نَعْمَ زَمَانُ الْمُؤْمِنِينَ الشَّتَاءُ،
لِيَلِهُ طَوِيلٌ يَقُومُهُ،
وَنَهَارِهُ قَصِيرٌ يَصُومُهُ.

Winter is the believer’s most beloved season. Its nights are long for those who wish to pray, and its days are short for those who wish to fast.

[الطائف المعارف (٥٥)]
The Messenger of Allāh ﷺ said:

أَفْضِلُ الصَّيَامِ بَعْدَ رَمَضَانَ
شَهْرُ اللَّهِ المُحَرَّمُ وَأَفْضِلُ الصَّلَاةِ
بَعْدَ الفَرِيضَةِ صَلَاةٌ اللَّيْلِ

The best fast after [the month of] Ramaḍān is the month of Allāh, Muḥarram; and the best prayer-after the obligatory prayers is the night prayer.

[Ṣaḥīḥ Muslim (1163)]
[ صحيح مسلم (311) ]
Abū Qatādah narrated:

رسُولُ الله ﷺ ... سُئِلَ عَنِ الصُّوْمِ
yūm ʿašūrāʿ فَقَالَ:
yikfr al-sinnat al-māṣiyyah

The Messenger of Allāh ﷺ was asked about fasting the Day of ‘Āshūrā and he replied:

It expiates [the sins of] the previous year

[Ṣaḥīḥ Muslim (1162)]
[ صحيح مسلم (1162) ]
Ibn ‘Abbās  said:

ما رأيتكُ النبيّ يتحرى صيامِ يومن فضلله على غيره إلاّ هذا اليومن يوم عاشوراءً،
وَهَذَا الْشَّهْرُ يُغْنِي شَهْرَ رَمَضَانَ.

I never saw the Prophet  seeking to fast a day giving it preference over another except this day, the day of ‘Āshūrā, and this month, meaning the month of Ramaḍān.

[Ṣaḥīḥ al-Bukhārī (2006)]
[ صحيح البخاري (2006)]
Abū Bakr al-Balkhī said:

شهر رجب شهر الزرع،
وشهر شعبان شهر سقي الزرع،
وشهر رمضان شهر حصاد الزرع.

The month of Rajab is the month of planting, the month of Sha’bān is the month of irrigating the crops, and the [blessed] month of Ramaḍān is the month of harvesting the crops.

[لطائف المعارف (121)]
Usāmah ibn Zaid ḥ said:
I said: O’ Messenger of Allāh, I do not see you fasting any month as much as Sha’bān.

He ḥ said:

ذَلِكَ شَهْرٌ يَغْفِلُ النَّاسُ عَنْهُ بِيَنَّ رَجبٍ وَرَمَضَانٍ وَهُوَ شَهْرٌ تُرْفَعُ فِيهِ الأَعْمَالِ إِلَى رَبِّ الْعَالَمِينَ، فَأَحْبَبْ أَنْ يُرْفَعَ عَمْلِي وَأَنَا صَادِمٌ.

That is a month to which people do not pay much attention, between Rajab and Ramadān. It is a month in which the deeds ascend to the Lord of the Worlds, and I like that my deeds ascend when I am fasting.

[Sunan an-Nasā’ī (2357)]
[سنن النسائي (٢٣٥٧)]
When [the month of] Sha’bān would enter, he used to close his shop and devote his time to reading the Qur’ān.
Ibn Ḥajr stated:

كان المسلمون إذا دخل شعبان
أكبروا على المصاحف، وأخرجوا الزكاة.

When the Muslims entered [the month of] Sha‘bān, they would devote themselves to the Qur‘ān and give out [their] Zakāt.

[فتح الباري (١٣٢٤)]
Sh. Zayd al-Madkhalī رحمه الله stated:
من ثمرات الإيمان بهذا الركن (الزكاة) ما يأتي:
1 - تطهير النفس من رذيلة الشج والخيل إذ هما خلقان ذميمان في كل شريعة من شرائع الله.
2 - تدعيم الإسلام وسد حاجة المسلمين.
3 - تنمية للمال المركزي، فما نقص مال من صدقة بل يزيد، بل يزيد.

From the fruits of having faith in the pillar
of Zakāt is what follows:
1 - It purifies the soul from the moral corruption of miserliness
and stinginess. For these two are blameworthy characteristics
in every legislation from the legislations of Allāh.
2 - It supports and aids Islām and fulfills the needs
of the Muslims.
3 - It increases the wealth from which Zakāt is given, for wealth
does not decrease by giving in charity, rather it increases it.

[الأجوبة السديدة (١٣٠) [1] [١]}
'Amr ibn Qays رحمه الله used to say:

طويبي ممن أصلح نفسه قبل رمضان

Glad tidings to the one who rectifies himself before Ramaḍān [arrives]
The Messenger of Allāh ﷺ said:

إِنَّ هَذَا الْشَّهْرُ قَدْ حَضَرَ كُمْ، وَفِيهِ لِيْلَةُ الْخَيْرِ مِنْ أَلْفٍ شَهْرٍ، مَنْ حُرِمَهَا فَقَدْ حُرِمَ الْخَيْرُ كُلُّهُ، وَلَا يُحْرَمُ خَيْرُهَا إِلَّا مَحْرُومٌ.

Indeed this month has come to you, and in it, there is a night that is better than a thousand months. Whoever is deprived of it is deprived of all good, and no one is deprived of its good except the one who is truly deprived.

[ibn Mājah (1644)]
[ابن ماجه (1644)]
The Messenger of Allāh ᵉ ᵇ said:

الصلاة الخمس، والجمعة إلى الجمعة، ورمضان إلى رمضان، مكفرون ما بينهن.

إذا اجتنب الكبائر.

The five daily prayers, from one Jumu‘ah to the next, and from one Ramaḍān to the next, expiates that which is between them as long as the major sins are avoided.

[Ṣahīh Muslim (233)]
[ صحيح مسلم (233)]
Shaykh Ibn Bāz رحمه الله said:

نصيحتي للمسلمين جميعاً أن يتقوا الله جل وعلا وأن يستقبلوا شهرهم العظيم بتوبة صادقة من جميع الذنوب وأن يتفقهوا في دينهم وأن يتعلموا أحكام صومهم وأحكام قيامهم؛ لقول النبي ﷺ: من يرد الله به خيراً يفقهه في الدين.

My [sincere] advice to all Muslims is to fear Allāh - the Mighty and Majestic - and to greet this [blessed] month [of Ramaḍān] with sincere repentance from all [their] previous sins and to learn and understand their religion along with the rulings of fasting and the night prayer. As the Prophet ﷺ said: Whoever Allāh wants good for, He gives them understanding of the religion.

[ مجموع الفتوى (5115) ]
Shaykh al-Uthaymīn rahimahullāh said:

شهر رمضان فرصة من صدق العزيمة، وأراد أن يتخلص من هذا الدخان الخبيث الضار.

The [blessed] month of Ramaḍān is an opportunity for whoever is truthful in his determination and wants to quit this repulsive, repugnant, and harmful [habit of] smoking.
Ibn Taymiyyah رحمه الله said:

من يعزم على ترك المعاصي في شهر رمضان دون غيره، فليس هذا بتائب مطلقًا، ولكنه تارك للفعل في شهر رمضان.

Whoever intends to abandon sin solely in the month of Ramaḍān is not repentant whatsoever.

Rather, he is merely a person who has [only] abandoned the act [of sinning] during the month of Ramaḍān.

[مجموع الفتاوى (7432)]
The Messenger of Allāh ﷺ said:

من صَامَ رَمَضَانَ إِيِّمَانًا وَاحْتِسَابًا

غُفْرَ لَهُ مَا تَقُدِّمَ مِنْ ذُنْبِهِ

Whoever fasts the month of Ramaḍān with faith and expectation of the reward, then all of his previous sins will be forgiven.

[Ṣaḥīḥ al-Bukhārī (2014)]
[ صحيح البخاري (1424)]
Ibn al-Qayyim رحمه الله said:

أفضلُ الصوَّام أكثرهم ذكراً

الله عز وجل في صومهم

The best of those who fast are those who remember Allāh - the Mighty and Majestic -

the most in their fast
Shaykh al-‘Uthaymīn said:

إخوانيّي: فضلّل الصوم لا تدركُ حتى يقوم الصائم بآدابه. فاجتهدوا في إتقان صيامكم وحفظ حدوده، وتوبوا إلى ربكم من تقصيركم في ذلك.

My [beloved] brothers, the merits and virtues of fasting cannot be attained until the fasting person fulfills its etiquettes. Therefore, strive hard in completing and perfecting your fast and safeguarding its boundaries, and repent to your Lord for your shortcomings therein.

[ مجالس شهر رمضان (١٧) ]
Jābir ibn ‘Abdillāh رضي الله عنه said:

إذا صمت فليصمت سمك وبصرك ولسانك عن الكذب والمأثم ودع أذى الخادم ولتكن عليك وقار وسكينة يوم صيامك ولا تجعل يوم فطرك ويوم صيامك سوءاً.

When you fast, let your hearing, sight, and tongue abstain from lying and sinning. Leave off harming the servant. Be dignified and serene on the day of your fast, and do not let the day you fast and the day in which you do not fast be the same.
Ibn al-Qayyim رحمه الله said:

 كثيرٌ من الناس يصبرُ على مكابدةٍ قيام الليل في الحر والبرد، وعلى مشقة الصيام، ولا يصبرُ عن نظرة مُحرمة.

Many people are patient upon the hardships of the night prayer in the heat and cold and the difficulties of fasting, but they are not patient with [abstaining from] an impermissible gaze.

[ عدة الصابرين وذخيرة الشاكرين (٤٤) ]
The Messenger of Allāh ﷺ said:

Eat the Saḥūr (pre-dawn meal),

for there is a blessing in it.

[Ṣaḥīḥ al-Bukhārī (1923)]

[ صحيح البخاري (1923) ]
The Messenger of Allāh ﷺ said:

نَعْمَ سَحُورُ المؤمنِ التمرُ

Excellent are dates as a saḥūr

(pre-dawn meal) for the believer

[ صحيح الترغيب للألباني (١٠٧٢) ]
The Messenger of Allāh ﷺ said:

للصَّائِمِ فَرْحَتَانِ
فَرْحَةٌ عِنْدَ فَطْرِهِ، وَفَرْحَةٌ عِنْدَ لِقَاءِ رَبِّهِ.

The fasting person will have two moments of joy:

1) When he breaks his fast and

2) When he meets his Lord.

[Ṣahīh Muslim (1151)]
Anas ibn Mālik (رضي الله عنه) said:

كان رسول الله ﷺ يفطر على رطبات قيل أن يصلتي فإن لم تكن رطبات فعلى تمرات فإن لم تكن حسا حسوات من ماء.

The Messenger of Allāh ﷺ used to break his fast with fresh dates before praying. If there were no fresh dates, then with dried dates, and if there were no dried dates, then with a few sips of water.

[Abū Dāwūd (2356)]
[ أبو داود (۲۳۵۶)]
The Messenger of Allāh ﷺ said:

من فَطْر صَائمًا، كان له مثل أجره،
غير أنه لا ينقص من أجر الصائم شيئًا.

Whoever provides a fasting person with something to break their fast, for him is the same reward as the fasting person without anything being diminished from the reward of the fasting person.

[at-Tirmidhi (807)]
[الترمذي (878)]
The Messenger of Allāh ﷺ said:

من قام رمضان إيمانًا واحتسابًا
غفر له ما تقدم من ذنبه

Whoever stands in the month of Ramaḍān
with faith and expectation of the reward,
then all of his previous sins will be forgiven.

[Ṣaḥīḥ al-Bukhārī (2009)]
[صحيح البخاري (920)]
Imām al-Awzā‘ī said:

من أطّال قِيام الليل،
هوّن الله عليه وقوف يوم القيامة.

Whoever prolongs [his standing in]
the night prayer, Allāh will make easy for
him his standing on the Day of Judgement.

[سِير الأُعْلَمِ الْكِبْرِيَاءِ (١٩٧٧)]
The Messenger of Allāh ﷺ said:

يَنْزِلُ رَبِّيَا تَبَارَكَ وَتَعَالَى كُلَّ لَيْلَةٍ

إِلَى السَّمَاءِ الدُّنْيَا حِينَ يَبْقَى ثُلُثُ اللَّيْلِ

الآخِرُ يَقُولُ: مَنْ يَدْعُونِي فَآسْتَجِيبْ لَهُ

مِنْ يَسَأَلْنِي فَأَعْفَّهُ مِنْ يَسْتَغْفِرْنِي فَآتِجْرَفْ لَهُ

Our Lord - Blessed and Lofty is He - descends every night-to the lowest heaven [in a way that befits His Majesty]

when the last third of the night remains, asking:

Is there anyone invoking Me so that I may respond to their invocation? Is there anyone asking Me so that I may grant them [their request]? Is there anyone seeking My forgiveness so that I may forgive them?

[Ṣaḥīḥ al-Bukhārī (1145)]
[ صحيح البخاري (1145)]
Abū Dharr  would say:

يا أيّها الناس إني عليكم ناصح،
إني عليكم شفيق، صلوا في ظلّة الليل
لوحشة القبور، وصوموا في الدنيا لحرّ
يوم النشور، وتصدّعوا مخافة يوم عسير.

O’ people! Indeed, I am an advisor to you
[and] I worry for you. Pray in the darkness of the
night for the loneliness [you will face] in the graves,
fast in the heat of the dunyā [in preparation] for the
heat [you will face] on the Day of Resurrection,
and give charity out of fear of that difficult Day.
Shumayṭ ibn ‘Ajlān said:

إن الله عز وجل جعل قوة المؤمن في قلبه ولم يجعلها في أعضائه، إلا ترون أن الشيخ يكون ضعيفًا يصوم الهواجر، ويقوم الليل، والشاب يعجز عن ذلك.

Allāh - the Mighty and Majestic - has placed the believer’s strength in his heart and not in his limbs.

Do you not see how an old, weak man fasts during the middays in the intense heat and spends his nights in worship while the youth are incapable of doing so.
The Messenger of Allāh ﷺ said:

من قام ليلة القدر إيماناً واحتساباً
غفر له ما تقدم من ذنبه

Whoever stands on the Night of Decree with faith and expectation of the reward,

then all of his previous sins will be forgiven.

[Ṣaḥīḥ al-Bukhārī (2014)]
[ صحيح البخاري (2014)]
Ibn Rajab said:

يا من ضاع عمره في لَّا شيء،
استذِرِك ما فاتتك في ليلة القدر،
فَإنها تُحَسَّبُ بالعمر.

O’ you who has wasted the years of his life,
amend those lost and wasted years in the
night of al-Qadr (decree), for verily it is
equivalent to that of a lifetime.

[لطائف المعارف]
‘Ā'ishah ﷺ narrated:
I said: O’ Messenger of Allāh ﷺ, if I knew which night Laylat-ul-Qadr (The Night of Decree) was, what should I say on that night?

He ﷺ said, say:

اللَّهُمَّ إِنَّكَ عَفَوٌ تُحِبُّ الْعَفوَ فَاعْفِ عَنِّي


O’ Allāh! Verily You are Oft-Pardoning, You love pardoning, so pardon me.

[at-Tirmidhī (3513); Ḥasan Šaḥīḥ]
Shaykh Ṣāliḥ al-Fawzān said:
في ختام الشهر كان السلف الصالح يكترون من الاستغفار، والتبوع إلى الله عز وجل، والخوف من عدم القبول، كانوا يجتهدون في رمضان وفي غيره، ثم يقع عليهم الخوف ألا يقبل منهم شيء، ويستغفرون الله ويتوبون.

At the end of the month [of Ramaḍān], the Righteous Predecessors would increase in seeking forgiveness, repentance to Allāh - the Mighty and Majestic, and fear of their deeds not being accepted. They would strive in Ramaḍān and in other than it, then become fearful that nothing would be accepted from them, so they would seek Allāh’s forgiveness and turn to Him in repentance.

[ مجالس شهر رمضان (١٩١٩) ]
The Messenger of Allāh ﷺ said:

 إنّا الأعمالِ بِخوااتِيْمِها

Verily, actions are only determined by their endings.

[Ṣaḥīḥ al-Bukhārī (6493)]
[ صحیح البخاری (۱۴۹۳) ]
‘Abdullāh ibn ‘Umar said:

فَرَضَ رَسَولُ اللَّهِ ﷺ زَكَاةَالفِطرِ صَاعًا مِنْ تَمْرٍ، أو صَاعًا مِنْ شَعَيرٍ عَلَى العَبْدِ والْحَرِّ، والذَّكَرِ والأَنثى، والصَّغِيرِ والكَبِيرِ مِنْ المُسْلِمِينَ، وَأَمَرَ بِهَا أَنْ تُؤْدَى قَبْلَ خَروْجِ النَّاسِ إِلَى الْصَّلَاةِ.

The Messenger of Allāh ﷺ enjoined Zakāt al-Fiṭr:

A șā’a of dates or a șā’a of barley upon the enslaved person and the freeman, male and female, young and old from the Muslims.

He ordered it be paid before the people went out to the ['Eīd] prayer.

[Ṣaḥīḥ al-Bukhārī (1503)]
[ صحيح البخاري (١٥٠٣)]
Ibn Ḥajr stated:

إظهار السرور في الأعياد من شعار الدين

Manifesting joy on the days of ‘Eid is from the symbols of the religion

[فتح الباري (2:442)]
Ibn Rajab رحمه الله said:

كيف لا تجري للمؤمن على
فراقه (رمضان) دموع! وهو لا يدري
هل بقي له في عمره إليه رجوع.

How can a believer not shed tears upon
the departure of Ramaḍān! As he does
not know if he will live to see its return.
Sh. Sulaymān ar-Ruḥaylī said:

من أجمل الكلام، ما قاله بعضهم:
ومن جعل أيام حياته كأيام رمضان،
جعل الله له آخرته كالأعياد.

From the most beautiful of speech
is that which some say:

Whoever makes the days of his life
[in this dunyā] like the days of Ramaḍān,
Allāh will make [the days of] his Ākhirah
like ‘Eīds for him.
Ibn Rajab رحمه الله said:

معاودة الصيام بعد صيام رمضان،
علامة على قبول صوم رمضان. فإن الله
إذا تقبل عمل عبد، وفَقه لعمل صالح بعده.

One taking on the habit of regular fasting after Ramaḍān is an indication that his fasting in Ramaḍān-
was accepted. This can be surmised because if Allāh accepts one’s righteous deeds, He enables him to
continue to perform righteous deeds.

[لطايف المعارف]
The Messenger of Allāh ﷺ said:

من صام رمضان
ثم أتبعه سنتا من شوال،
كان كصيام الدهر.

Whoever fasts the month of Ramaḍān, then follows it with six [days of fasting] from [the month of] Shawwāl, it will be as if he fasted the entire year.

[Ṣahīh Muslim (1164)]
[ صحيح مسلم (1164)]
Some of the Wives of the Messenger of Allāh ῶ reported:

كان رسول الله يصوم تسع ذي الحجة

The Messenger of Allāh ῶ used to fast the [first] nine days of Dhul-Ḥijjah

[Abū Dāwūd (2437)] [ أبو داود (٢٤٣٧)]
Abū Qatādah narrated:

رسُولِ الله صَلَّى الله ﷺ عَلَيْهِ وَسَلَّمَ... سَأَلَّهُ عَنْ صَوْمِ يَوْمِ عَرْفَةَ فَقَالَ:

يُكْفِرُ السَّنَةَ المَاضِيَةَ وَالباقِيَةَ

The Messenger of Allāh ﷺ was asked about fasting the Day of ‘Arafah and he replied:

It expiates [the sins of] the previous and coming year.

[Ṣaḥīh Muslim (1162)]

[ صحيح مسلم (162) ]
Sh. ‘Abdullāh al-Bassām رحمه الله said:

صوم يوم عرفة هو أفضل صيام التطوع بإجماع العلماء

Fasting the Day of ‘Arafah is the most virtuous voluntary fast by consensus of the scholars

[ توضيح الأحكام (١١٣) ]
وَاللهَ أَعْلَم
وصَلِّ اللهُ وسَلَّمَ عَلَى عِبَادِهِ وَرَسُولِهِ محمدٍ ﷺ وَآلهَ وَصَحِبَةَ أَجْمَعِينَ

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