

مختصر أحاديث الصيام
أحكام وآداب

**Aḥādīth about Fasting,
Rulings and Manners
- Abridged**



Shaykh ‘Abdullāh ibn Ṣālih al-Fawzān

مختصر أحاديث الصيام
أحكام وآداب

**Aḥādīth about Fasting,
Rulings and Manners
- Abridged**



Audio Book



Shaykh ‘Abdullāh ibn Ṣālih al-Fawzān

**Copyright © Grand Islamic Center of St. Louis, MO
All Rights Reserved**

**Translated by
Abū Mu'āwiyah Muṣṭafā ibn Steven Nicolas, 1443 h**

This publication may be reproduced in any manner without the express permission from the translator. We simply ask you to print it and freely distribute it “as is” strictly without any change, solely seeking Allāh’s Pleasure.

For comments or corrections contact: admin@grandmasjid.com

**For our other publications visit:
grandislamicbooks.wordpress.com**

**For enquiries on how to acquire more copies of this book
contact:**

**admin@grandmasjid.com
WhatsApp +1-314-828-8060**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Table of Contents

Brief Biography of the Author	6
Introduction to the 7 th Print.....	9
Introduction	10
The First Ḥadīth: Regarding the Obligation to Fast and Some of the Wisdom Behind It.....	13
The Second Ḥadīth: Regarding Fasting Religiously	16
The Third Ḥadīth: Regarding Some of the Virtues of Fasting.....	20
The Fourth Ḥadīth: Regarding Some Unique Features of Ramaḍān	24
The Fifth Ḥadīth: Regarding Standing (in Ṣalāh) in Ramaḍān.....	27
The Sixth Ḥadīth: Regarding the Virtues of Reciting the Qur’ān and Its Etiquettes.....	31
The Seventh Ḥadīth: Regarding the Obligation to Act According to the Qur’ān	35
The Eighth Ḥadīth: Regarding Urging Spending Freely and Generosity.....	39
The Ninth Ḥadīth: Regarding the Ruling of the One Who Ate or Drank Forgetfully.....	43
The Tenth Ḥadīth: The Commandment Regarding Suḥūr and Its Blessings.....	46
The Eleventh Ḥadīth: Regarding the Manners of Breaking Fast.....	50
The Twelfth Ḥadīth: What is Obligatory for the Fasting Person to Leave Off.....	55
The Thirteenth Ḥadīth: The Legislation of Siwāk for the Fasting Person.....	58
The Fourteenth Ḥadīth: Regarding the Effect of Vomiting on the Fasting Person.....	62
The Fifteenth Ḥadīth: Regarding the Ruling of Sexual Intercourse During the Daytime in Ramaḍān.....	65
The Sixteenth Ḥadīth: The Soundness of the Fast of the One Who Woke	

Up in a State of Sexual Impurity	69
The Seventeenth Ḥadīth: Regarding the Ruling of Touching and Kissing for the Fasting Person	73
The Eighteenth Ḥadīth: Regarding the Ruling of Fasting for the Sick and the Traveler	76
The Nineteenth Ḥadīth: Regarding the Ruling of the Menstruating Woman and Woman in Post-Natal Bleeding	80
The Twentieth Ḥadīth: Regarding I'tikāf	84
Aḥādīth about the Last Ten of Ramaḍān	87
The First Ḥadīth: Regarding Striving in the Last Ten of Ramaḍān	88
The Second Ḥadīth: Regarding the Virtues of the Night of Decree	92
The Third Ḥadīth: Regarding Seeking Out the Night of Decree	96
The Fourth Ḥadīth: The Virtue of Seeking Forgiveness and Supplicating in the Last Part of the Night	100
The Fifth Ḥadīth: Regarding Some of the Attributes of Paradise and Its Inhabitants	103
The Sixth Ḥadīth: Regarding Some of the Attributes of Fire and Its Inhabitants	108
The Seventh Ḥadīth: Regarding the Obligation to Repent	112
The Eighth Ḥadīth: Regarding Zakāt-ul-Fiṭr	116
The Ninth Ḥadīth: Regarding the Religious Practices on the Day of 'Īd	120
Aḥādīth about What is After Ramaḍān	125
The First Ḥadīth: Regarding the Virtue of Fasting Six Days in Shawwāl	126
The Second Ḥadīth: Steadfastness after Ramaḍān	130
The Third Ḥadīth: Regarding Making Up Missed Days of Ramaḍān	134
The Fourth Ḥadīth: Whoever Died and He Owed Fasting	139

Brief Biography of the Author

His Name:

He is ‘Abdullāh ibn Ṣāliḥ ibn ‘Abdullāh 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 aḍ-Ḍālī’
Shaykh Ṣāliḥ ibn ‘Abdullāh al-Muqbil
Shaykh Ḥamad ibn Muḥammad al-Muḥaymīd
Shaykh Fahd ibn Muḥammad al-Mushayqih

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, Naḥw 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 ‘Abdullāh 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-Tashīl by al-Ba'lī in Ḥanbalī Fiqh in 5 volumes.

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-Akhlāq.
- An explanation of the Ḥadīth of Jābir Regarding the Description of the Ḥajj of the Prophet صلى الله عليه وسلم.
- 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 صلى الله عليه وسلم; 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 Allāh the Lord of all creation. May Allāh grant His praise to our Prophet Muḥammad – the Seal of the Messengers, 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 until the Day of Judgement.

This is the seventh printing of my book *“Aḥādīth 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 aḥādīth.

I ask Allāh, 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:

‘Abdullāh ibn Ṣāliḥ al-Fawzān

Qasīm – 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 aḥādīth 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 Ṣalāt-ul-‘Aṣr 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- Ṣāliḥīn*" 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 *Ṣaḥīḥayn* 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.

○ 'Abdullāh ibn Mas'ūd رضي الله عنه said:

((كَانَ النَّبِيُّ يَتَخَوَّلُنَا بِالْمَوْعِظَةِ فِي الْأَيَّامِ، كَرَاهَةَ السَّامَةِ عَلَيْنَا.))

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 ﷺ 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 Ramaḍān and the First Ten Days of Dhul-Ḥijjah. The Prophet ﷺ 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:

‘Abdullāh ibn Ṣāliḥ al-Fawzān

Qasīm – Buraydah

7/6/1415 h

Mailbox no. 12370

Postal code: 81999

alfuzan1@hotmail.com

<http://www.islamlight.net/alfuzan>

¹ Reported by al-Bukhārī, no. 68.

The First Ḥadīth: Regarding the Obligation to Fast and Some of the Wisdom Behind It

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامِ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَحَجِّ الْبَيْتِ، وَصَوْمِ رَمَضَانَ)). مُتَّفَقٌ عَلَيْهِ.

Ibn ‘Umar رضي الله عنهما narrated that Allāh's Messenger صلى الله عليه وسلم 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.¹

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 worshiper 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.

¹ 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:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ﴾

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.

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 رضي الله عنه 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 صلى الله عليه وسلم 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.

اللَّهُمَّ وَفَّقْنَا لِاتِّبَاعِ الْهُدَى، وَجَنَّبْنَا أَسْبَابَ الْهَلَاكِ وَالشَّقَاءِ، وَارْزُقْنَا الْفِقْهَ فِي الدِّينِ، وَالْوَفَاةَ
عَلَى سُنَّةِ خَاتَمِ النَّبِيِّينَ، وَاعْفِرْ لَنَا وَلِوَالِدَيْنَا وَلِجَمِيعِ الْمُسْلِمِينَ.

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

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((كُلُّ عَمَلِ ابْنِ آدَمَ يُضَاعَفُ؛ الْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا، إِلَّا سَبْعَمِائَةٍ ضِعْفٍ. قَالَ اللَّهُ عَزَّ وَجَلَّ: إِلَّا الصَّوْمَ؛ فَإِنَّهُ لِي، وَأَنَا أَجْزِي بِهِ، يَدَعُ شَهْوَتَهُ وَطَعَامَهُ مِنْ أَجْلِي...)) الْحَدِيثُ. مُتَّفَقٌ عَلَيْهِ.

Abū Hurayrah رضي الله عنه narrated that Allāh's Messenger صلى الله عليه وسلم 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 عز وجل 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:

((يَتْرُكُ شَهْوَتَهُ وَطَعَامَهُ مِنْ أَجْلِي...))

"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:

¹ Reported by al-Bukhārī, no. 1894 and Muslim, no. 1151 and 164 and it is his wording from the ḥadīth of Abū Hurayrah رضي الله عنه and reported by Muslim, no. 165 from the ḥadīth of Abū Sa'īd رضي الله عنه.

² *Fath-ul-Bārī*, 4/103.

((يَدَعُ الطَّعَامَ مِنْ أَجْلِي وَيَدَعُ الشَّرَابَ مِنْ أَجْلِي وَيَدَعُ لَذَّتَهُ مِنْ أَجْلِي وَيَدَعُ زَوْجَتَهُ مِنْ أَجْلِي))

“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:

﴿وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ۖ ثُمَّ أَتِمُّوا الصِّيَامَ إِلَى اللَّيْلِ﴾

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

¹ *Ṣaḥīḥ Ibn Khuzaymah*, 3/197. Also, see: *Faṭḥ-ul-Bārī*, 4/107.

² *Sūrat-ul-Baqarah*: 187

³ See: *Al-Fatāwā al-Muta'alliqah biṭ-Ṭibb wa Aḥkām al-Marḍā*, p. 107, of the treatise: *Aḥkām al-Ḥuqan aṭ-Ṭibbiyyah* 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 صلى الله عليه وسلم statement:

((دَعْ مَا يَرِيْبُكَ إِلَىٰ مَا لَا يَرِيْبُكَ.))

“Leave that which makes you doubt for that which does not make you doubt,”¹ and his صلى الله عليه وسلم statement:

((فَمَنْ اتَّقَى الشُّبُهَاتِ فَقَدْ اسْتَبْرَأَ لِدِينِهِ وَعَرْضِهِ.))

“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-Nasā’ī, 8/327, and Aḥmad, 3/249. At-Tirmidhī said: “This is a ṣaḥīḥ ḥadīth.” It has supporting narrations from Anas and Ibn ‘Umar رضي الله عنهما.

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 Ṣabirah رضي الله عنه:

((وَبَالِغٌ فِي الْإِسْتِنْشَاقِ، إِلَّا أَنْ تَكُونَ صَائِمًا.))

“Exaggerate when inhaling water in the nose (during wuḍū), unless you are fasting.”¹

اللَّهُمَّ فَفِّهْنَا فِي الدِّينِ، وَارْزُقْنَا الْعَمَلَ بِهِ، وَالْإِسْتِقَامَةَ عَلَيْهِ، وَيَسِّرْنَا لِلْيُسْرَى، وَجَنِّبْنَا الْعُسْرَى،
وَاعْفِرْ لَنَا فِي الْآخِرَةِ وَالْأُولَى، وَلِوَالِدَيْنَا وَلِجَمِيعِ 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.

¹ Reported by Abū Dāwūd, no. 2366, at-Tirmidhī, no. 788, an-Nasā’ī, 1/66, Ibn Mājah, 1/142 and 153, and other than them. At-Tirmidhī said: “This is ṣaḥīḥ ḥasan ḥadīth.”

The Third Ḥadīth: Regarding Some of the Virtues of Fasting

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((كُلُّ عَمَلٍ ابْنِ آدَمَ يُضَاعَفُ؛ الْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا، إِلَّا سَبْعُمِائَةٍ ضَعُفٍ. قَالَ اللَّهُ عَزَّ وَجَلَّ: إِلَّا الصَّوْمَ؛ فَإِنَّهُ لِي، وَأَنَا أَجْزِي بِهِ، يَدَعُ شَهْوَتَهُ وَطَعَامَهُ مِنْ أَجْلِي. وَلِلصَّائِمِ فَرْحَتَانِ: فَرَحَةٌ عِنْدَ فِطْرِهِ، وَفَرَحَةٌ عِنْدَ لِقَاءِ رَبِّهِ، وَلَخُلُوفُ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ الْمِسْكِ.))
مُتَّفَقٌ عَلَيْهِ.

Abū Hurayrah رضي الله عنه narrated that Allāh's Messenger صلى الله عليه وسلم 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 عز وجل 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 عز وجل 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 رضي الله عنه and reported by Muslim, no. 165 from the ḥadīth of Abū Sa'īd رضي الله عنه.

﴿ إِنَّمَا يُؤْتَى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ ﴾¹

which means, “**Only those who are patient shall receive their reward in full, without reckoning.**”¹

○ Al-Awzā'ī رحمته said:

لَيْسَ يُوزَنُ لَهُمْ وَلَا يُكَالُ، إِنَّمَا يُغْرَفُ لَهُمْ غَرْفًا.

“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:

((أَطْيَبُ عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ.))

“...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 رضي الله عنه narrated that Allāh’s Messenger صلى الله عليه وسلم said:

((مَنْ صَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ.))

“Whoever fasts Ramaḍān out of īmān 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 صلى الله عليه وسلم said:

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.

((مَنْ لَمْ يَدَعْ قَوْلَ الزُّورِ وَالْعَمَلَ بِهِ وَالْجَهْلَ، فَلَيْسَ لِلَّهِ حَاجَةٌ فِي أَنْ يَدَعَ طَعَامَهُ وَشَرَابَهُ.))

“Whoever does not give up false speech, acting according to it and ignorance, Allāh is not in need of him leaving his food and drink.”¹

اللَّهُمَّ احْفَظْ لَنَا صِيَامَنَا، وَاجْعَلْهُ شَافِعًا لَنَا، وَأَعِنَّا فِيهِ عَلَى طَاعَتِكَ، وَجَنِّبْنَا طُرُقَ مَعْصِيَتِكَ،
وَاعْفِرْ لَنَا وَلِوَالِدِينَا وَلِجَمِيعِ الْمُسْلِمِينَ.

O Allāh! 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.

¹ Reported by al-Bukhārī, no. 6057. See the speech of Shaykh-ul-Islām Ibn Taymiyyah regarding its meaning in *Minhāj-us-Sunnah*, 5/197-198.

The Fourth Ḥadīth: Regarding Some Unique Features of Ramaḍān

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((إِذَا دَخَلَ شَهْرُ رَمَضَانَ فَتُحْتُ أَبْوَابُ الْجَنَّةِ، وَغُلِّقَتْ أَبْوَابُ النَّارِ، وَصُفِّدَتِ الشَّيَاطِينُ)) مُتَّفَقٌ عَلَيْهِ.

وَفِي رِوَايَةٍ لِمُسْلِمٍ: ((فُتِّحَتْ أَبْوَابُ الرَّحْمَةِ.))

Abū Hurayrah رضي الله عنه narrated that Allāh's Messenger صلى الله عليه وسلم said, "When the month of Ramaḍān enters, the gates of Paradise are opened, the gates of Hellfire are closed, and the Shayāṭīn are shackled." Agreed upon.

In another narration belonging to Muslim: "The gates of mercy are opened."¹

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 Shayāṭīn 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.

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 Shayāṭīn 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 Shayāṭīn such as filthy souls, ugly habits and the shayāṭīn from humans. It can also be that the intent that those who are shackled are:

((مَرَدَّةُ الشَّيَاطِينِ))

“**rebellious Shayāṭīn,**” 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.

¹ *Sunan an-Nasā’ī*, 4/129.

اللَّهُمَّ أَيْقِظْنَا مِنْ رَقَدَاتِ الْغَفْلَةِ، وَوَفِّقْنَا لِلإِسْتِعْدَادِ قَبْلَ النُّقْلَةِ، وَأَلْهِمْنَا اغْتِنَامَ الزَّمَانِ وَقْتَ
الْمُهْلَةِ، وَاعْفِرْ اللَّهُمَّ لَنَا وَلِوَالِدِينَا وَلِجَمِيعِ الْمُسْلِمِينَ.

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

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: ((مَنْ قَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ...)) مُتَّفَقٌ عَلَيْهِ.

Abū Hurayrah رضي الله عنه narrated: I heard Allāh’s Messenger صلى الله عليه وسلم 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 رضي الله عنه said: “Allāh’s Messenger صلى الله عليه وسلم used to encourage the people to stand (for ṣalāh at night) during Ramaḍān, without sternly ordering them. He would say:

((مَنْ قَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ...))

¹ Reported by al-Bukhārī, no. 2009 and Muslim, no. 759.

“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.”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:

((مَنْ قَامَ مَعَ الْإِمَامِ حَتَّى يَنْصَرِفَ، كُتِبَ لَهُ قِيَامُ لَيْلَةٍ.))

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

The meaning of the turning away of the Imām is: the end of ṣalāh 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?!

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

((لَا، سُنَّةُ الْمُسْلِمِينَ أَحَبُّ إِلَيَّ.))

‘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 with a second time. Rather, he should suffice with his witr (he prayed) with his Imām after Ṣalāt-ut-

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-Nasā'ī, 3/203 and Ibn Mājah, 1/420. At-Tirmidhī said, “A ḥasan ṣaḥīḥ ḥadīth.”

³ *Masā'il 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 رضي الله عنه who said that Allāh’s Messenger صلى الله عليه وسلم said:

((لَا وَتْرَانِ فِي لَيْلَةٍ.))

“There are no two witr in one night.”¹

As for the ḥadīth of Ibn ‘Umar رضي الله عنهما that the Prophet صلى الله عليه وسلم said:

((اجْعَلُوا آخِرَ صَلَاتِكُمْ بِاللَّيْلِ وَتْرًا.))

“Make the last of your prayers at night witr,”² 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 ṣalāh in the last part of the night with witr, using as evidence that the Prophet صلى الله عليه وسلم prayed after his witr in the last part of the night.³

After the one praying witr makes taslīm he says:

((سُبْحَانَ الْمَلِكِ الْقُدُّوسِ.))

¹ Reported by Abū Dāwūd, no. 1439, at-Tirmidhī, no. 470, an-Nasā’ī, 3/229 and Aḥmad 26/222. At-Tirmidhī said. “This is a ḥasan ṣaḥīḥ ḥadīth,” and al-Ḥāfidh 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 ṣaḥīḥ chain. *Ṣaḥīḥ 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 صلى الله عليه وسلم.¹ And Allāh knows best.

اللَّهُمَّ أَيْقِظْ قُلُوبَنَا مِنْ رَقَدَاتِ الْأَمَالِ، وَذَكِّرْنَا قُرْبَ الرَّحِيلِ وَدُنُوَ الْأَجَالِ، وَثَبِّتْ قُلُوبَنَا عَلَى
الإِيمَانِ، وَوَفِّقْنَا لِصَالِحِ الْأَعْمَالِ، وَاعْفِرْ لَنَا وَلِوَالِدِينَا وَلِجَمِيعِ الْمُسْلِمِينَ.

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.

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

((رَبِّ الْمَلَائِكَةِ وَالرُّوحِ))

“The Lord of the Angels and Souls,” but it is an addition that is not preserved. See: *Takhrīj Aḥādīth adh-Dhikr wad-Du‘ā lil-Qaḥṭānī* by Shaykh Yāsir ibn Faṭḥī al-Misrī, 1/361.

The Sixth Ḥadīth: Regarding the Virtues of Reciting the Qur'ān and Its Etiquettes

عَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((اقْرَأُوا الْقُرْآنَ فَإِنَّهُ يَأْتِي يَوْمَ الْقِيَامَةِ شَفِيعًا لِأَصْحَابِهِ)) رَوَاهُ مُسْلِمٌ.

Abū Umāmah رضي الله عنه narrated that the Prophet صلى الله عليه وسلم said, "Read the Qur'ān, for verily it will come on the Day of Standing (for judgement) as an intercessor for its companions." Reported by Muslim.¹

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 رضي الله عنه narrated: "I heard Allāh's Messenger صلى الله عليه وسلم saying:

((يُؤْتَى بِالْقُرْآنِ يَوْمَ الْقِيَامَةِ وَأَهْلِهِ الَّذِينَ كَانُوا يَعْمَلُونَ بِهِ، تَقْدُمُهُ سُورَةُ الْبَقَرَةِ وَآلِ عِمْرَانَ.))

"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 صلى الله عليه وسلم set forth three examples, I haven't forgotten them yet. He said:

((كَأَنَّهُمَا غَمَامَتَانِ، أَوْ ظِلَّتَانِ سَوْدَاوَانِ بَيْنَهُمَا شَرْقٌ، أَوْ كَأَنَّهُمَا حِرْقَانِ مِنْ طَيْرٍ صَوَافٍ،

تُحَاجَّانِ عَنْ صَاحِبَيْهِمَا.))

¹ Ṣaḥīḥ 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 رحمته 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 Aḥmad, Ishāq 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.

² *Laṭā’if-ul-Ma’ārif*, p. 201-202.

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 رضي الله عنه who said: “The Prophet صلوات الله عليه وسلم made i'takāf in the masjid. He heard them reading aloud, so he removed the screen and said:

((أَلَا؛ إِنَّ كُلَّكُمْ مُنَاجٍ رَبِّهِ، فَلَا يُؤْذِينَ بَعْضُكُمْ بَعْضًا، وَلَا يَرْفَعُ بَعْضُكُمْ عَلَى بَعْضٍ فِي الْقِرَاءَةِ.)) أَوْ قَالَ: ((فِي الصَّلَاةِ.))

'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 ṣalāh.'"² And Allāh knows best.

¹ See: *At-Tamhīd* by Ibn 'Abdil-Barr, 11/46 and *Fatāwā Ibn Bāz*, 24/381.

² Reported by Abū Dāwūd, no. 1332, an-Nasā'ī in al-Kubrā, 7/288, 289 and Aḥmad, 18/392-393. It has supporting narrations from the ḥadīth of al-Bayāḍī رضي الله عنه, reported by Mālik. And an-Nasā'ī from his route in al-Kubrā 7/288 and Aḥmad 31/363. Ibn 'Abdil-Barr said in *at-Tamhīd*, 23/309, “The ḥadīth of al-Bayāḍī and the ḥadīth of Abū Sa'īd are established, ṣaḥīḥ. And Allāh knows best.” It has another supporting narration from the ḥadīth of Ibn 'Umar رضي الله عنه reported by Aḥmad, 8/523.

اللَّهُمَّ اجْعَلِ الْقُرْآنَ الْعَظِيمَ رِبِيعَ قُلُوبِنَا، وَنُورَ صُدُورِنَا، وَجِلَاءَ أَحْزَانِنَا، وَذِهَابَ هُمُومِنَا،
 وَدَلِيلَنَا إِلَيْكَ وَإِلَى جَنَّاتِ النَّعِيمِ، اللَّهُمَّ ذَكِّرْنَا مِنْهُ مَا نَسِينَا، وَعَلِّمْنَا مِنْهُ مَا جَهِلْنَا، وَارْزُقْنَا
 تِلَاوَتَهُ عَلَى مَا تُحِبُّ وَتَرْضَى، وَاعْفِرْ اللَّهُمَّ لَنَا وَلِوَالِدِينَا وَلِجَمِيعِ 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 Qur'ān

عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
((الْقُرْآنُ حُجَّةٌ لَكَ أَوْ عَلَيْكَ...)) الْحَدِيثُ. رَوَاهُ مُسْلِمٌ.

Abū Mūsā al-Ash'arī رضي الله عنه narrated that Allāh's Messenger صلى الله عليه وسلم said, "The Qur'ān is a proof for you or against you..." Reported by Muslim.¹

The ḥadīth is evidence for the obligation to act according to the Qur'ān, 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:

((مَا جَالَسَ أَحَدٌ الْقُرْآنَ فَقَامَ عَنْهُ سَالِمًا؛ بَلْ إِمَّا أَنْ يَرْبِحَ، أَوْ أَنْ يَخْسَرَ. ثُمَّ تَلَا قَوْلَهُ تَعَالَى:

﴿وَنُنزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا

خَسَارًا﴾

"No one sits with the Qur'ān 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 Qur'ān 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 Qur'ān 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 Qur'ān.

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

﴿الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ﴾

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 Qur'ān, just as the Ṣaḥābah and Tābi'īn رضي الله عنهم explained it.

○ Ibn Mas'ūd رضي الله عنه said:

((وَالَّذِي نَفْسِي بِيَدِهِ إِنَّ حَقَّ تِلَاوَتِهِ: أَنْ يُحِلَّ حَلَالَهُ، وَيُحَرِّمَ حَرَامَهُ، وَيَقْرَأَهُ كَمَا أَنْزَلَهُ اللَّهُ، وَلَا يُحَرِّفَ الْكَلِمَ عَنْ مَوَاضِعِهِ، وَلَا يَتَأَوَّلَ مِنْهُ شَيْئًا عَلَى غَيْرِ تَأْوِيلِهِ.))

“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

¹ See: *Tafsīr at-Ṭabarī*, 2/567 with the checking of Maḥmūd Shākir, *Tafsīr Ibn Kathīr*, 1/235 and *Majmū' al-Fatāwā*, 7/167.

○ Mujahid رحمته said:

((۞ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ ۞ يَتَّبِعُونَهُ حَقَّ اتِّبَاعِهِ.))

“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’ān and acted according to it in every aspect of their lives.

‘Abdullāh ibn Mas’ūd رحمته said:

((كَانَ الرَّجُلُ مِنَّا إِذَا تَعَلَّمَ عَشْرَ آيَاتٍ لَمْ يُجَاوِزْهُنَّ حَتَّى يَعْرِفَ مَعَانِيَهُنَّ، وَالْعَمَلُ بِهِنَّ.))

“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-Sulamī said similarly, and he is from the major Tābī’in رحمته.

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 الَّذِينَ مُخِِّلُوا التَّوْرَةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا﴾

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.

¹ Reported by Ibn Jarīr, 1/80 and al-Ḥākim, 1/557 who said, “A ṣaḥīḥ chain.”

² Sūrat-ul-Jumu’ah: 5.

اللَّهُمَّ ارْزُقْنَا تِلَاوَةَ كِتَابِكَ عَلَى الْوَجْهِ الَّذِي يُرْضِيكَ عَنَّا، وَاجْعَلْنَا يَا إِلَهَنَا مِمَّنْ يُحِلُّ حَلَالَهُ،
وَيُحَرِّمُ حَرَامَهُ، وَيَعْمَلُ بِمُحْكَمِهِ، وَيُؤْمِنُ بِمُتَشَابِهِهِ، وَيَتْلُوهُ حَقَّ تِلَاوَتِهِ، وَاغْفِرْ لَنَا وَلِوَالِدِينَا
وَلِجَمِيعِ الْمُسْلِمِينَ.

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

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: ((كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَجْوَدَ النَّاسِ، وَكَانَ أَجْوَدَ مَا يَكُونُ فِي رَمَضَانَ حِينَ يَلْقَاهُ جِبْرِيلُ، وَكَانَ يَلْقَاهُ فِي كُلِّ لَيْلَةٍ مِنْ رَمَضَانَ فَيُدَارِسُهُ الْقُرْآنَ، فَلَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَجْوَدُ بِالْخَيْرِ مِنَ الرِّيحِ الْمُرْسَلَةِ)) مُتَّفَقٌ عَلَيْهِ.

Ibn ‘Abbās رضي الله عنه narrated: “Allāh’s Messenger صلى الله عليه وسلم 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 صلى الله عليه وسلم 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 رضي الله عنه described our Prophet صلى الله عليه وسلم 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 صلى الله عليه وسلم, 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.

Ramaḍān, because generosity in it has a great significance and many benefits.

Anas رضي الله عنه said:

((مَا سُئِلَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَلَى الْإِسْلَامِ شَيْئًا إِلَّا أَعْطَاهُ، قَالَ: فَجَاءَ رَجُلٌ فَأَعْطَاهُ غَنَمًا بَيْنَ جَبَلَيْنِ، فَرَجَعَ إِلَى قَوْمِهِ، فَقَالَ: يَا قَوْمِ، أَسْلِمُوا؛ فَإِنَّ مُحَمَّدًا يُعْطِي عَطَاءً لَا يَخْشَى الْفَاقَةَ.))

“Allāh’s Messenger صلى الله عليه وسلم was never asked for anything for the sake of Islām 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 Islām, for Muḥammad gives like a person who does not fear poverty.’”¹

Thus, it is befitting for a person to emulate his Prophet صلى الله عليه وسلم 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.

Imām ash-Shāfi’ī رحمته said:

((أَحَبُّ لِلرَّجُلِ الزِّيَادَةُ بِالْجُودِ فِي شَهْرِ رَمَضَانَ اقْتِدَاءً بِالرَّسُولِ صلى الله عليه وسلم وَلِحَاجَةِ النَّاسِ فِيهِ إِلَى مَصَالِحِهِمْ، وَلِتَشَاغُلِ كَثِيرٌ مِنْهُمْ بِالصَّوْمِ وَالصَّلَاةِ عَنْ مَكَايِبِهِمْ.))

“I love for a person to increase in generosity during the month of Ramaḍān, following the example of the Messenger صلى الله عليه وسلم, and due to the needs of people for their wellbeing during it, and because of the preoccupation of many of them with fasting and ṣalāh instead of their earnings.”²

¹ Reported by Muslim, no. 2312 and 57.

² *Ma’rifat-us-Sunan wal-Āthār* by al-Bayhaqī, 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 iḥṭār 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 رضي الله عنه, Dāwūd aṭ-Ṭā’i, Mālik ibn Dīnār and Aḥmad ibn Ḥanbal - may Allāh have mercy on them.

Shaykh-ul-Islām Ibn Taymiyyah رحمته الله said:

((إِعَانَةُ الْفُقَرَاءِ بِالْإِطْعَامِ فِي شَهْرِ رَمَضَانَ هُوَ مِنْ سُنَنِ الْإِسْلَامِ.))

"Helping the poor by feeding them in the month of Ramaḍān is from the Sunan of Islām."¹

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.

¹ *Majmū al-Fatāwā*, 25/298.

اللَّهُمَّ طَهِّرْ قُلُوبَنَا مِنَ النِّفَاقِ، وَأَعْمَالَنَا مِنَ الرِّيَاءِ، وَأَلْسِنَتَنَا مِنَ الْكَذِبِ، وَأَعْيُنَنَا مِنَ الْخِيَانَةِ؛
فَإِنَّكَ تَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ، وَاغْفِرْ اللَّهُمَّ لَنَا وَلِوَالِدِينَا وَلِجَمِيعِ 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.

The Ninth Ḥadīth: Regarding the Ruling of the One Who Ate or Drank Forgetfully

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((مَنْ نَسِيَ وَهُوَ صَائِمٌ، فَأَكَلَ أَوْ شَرِبَ، فَلَيْتَمَّ صَوْمَهُ، فَإِنَّمَا أَطْعَمَهُ اللَّهُ وَسَقَاهُ.)) مُتَّفَقٌ عَلَيْهِ.

Abū Hurayrah رضي الله عنه narrated that Allāh's Messenger صلى الله عليه وسلم 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 صلى الله عليه وسلم attributed his feeding and drinking to Allāh, the Most High. It has come in another narration:

((فَإِنَّمَا هُوَ رِزْقٌ سَاقَهُ اللَّهُ إِلَيْهِ.))

"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.

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 ‘Abdur-Raḥmān from Abū Hurayrah رضي الله عنه that the Prophet صلى الله عليه وسلم said:

((مَنْ أَفْطَرَ فِي شَهْرِ رَمَضَانَ نَاسِيًا، فَلَا قَضَاءَ عَلَيْهِ وَلَا كَفَّارَةَ.))

“Whoever breaks his fast in Ramaḍān forgetfully, 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:

﴿رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا﴾

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:

((قَدْ فَعَلْتُ.))

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

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: *Minḥat-ul-‘Alām*, 5/50.

² Sūrah al-Baqarah: 286.

((نَعَمْ.))

“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 wuḍū) 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 وَفَّقْنَا لِمَا يُرِضِيكَ، وَجَنَّبْنَا مَعَاصِيكَ، وَاجْعَلْنَا مِنْ عِبَادِكَ الصَّالِحِينَ، وَحِزْبِكَ
الْمُفْلِحِينَ، وَاعْفُ عَنَّا وَتُبْ عَلَيْنَا، وَاعْفِرْ لَنَا وَلِوَالِدِينَا وَلِجَمِيعِ الْمُسْلِمِينَ.

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 رضي الله عنه and the second one is on the authority of Abū Hurayrah رضي الله عنه but it has the ruling of being raised to the Prophet صلى الله عليه وسلم since the likes of this is not said from one’s opinion. And Allāh knows best.

The Tenth Ḥadīth: The Commandment Regarding Saḥūr and Its Blessings

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((تَسَحَّرُوا؛ فَإِنَّ فِي السُّحُورِ بَرَكَةً.)) مُتَّفَقٌ عَلَيْهِ.

Anas ibn Mālik رضي الله عنه narrated that Allāh's Messenger صلى الله عليه وسلم said, "Take saḥūr; for indeed, there are blessings in saḥūr." Agreed upon.¹

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

Saḥūr - with an 'a' after the 's' - is what is eaten at the time of saḥar which is the last part of the night. Suhūr - with an 'u' after the 's' - is the act of eating saḥūr.

This order in the ḥadīth is understood to be a recommendation - not obligatory - by consensus. The evidence is that the Prophet صلى الله عليه وسلم 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 saḥūr, containing benefits for both this life and the Hereafter.

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

3- From among the blessings of saḥūr: following the Sunnah. When the mutasaḥḥir makes the intention to take saḥūr, submitting to the order of the Prophet ﷺ and emulating his action, his taking saḥūr 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 saḥūr: that the person gets up during the last part of the night for the remembrance of Allāh, supplication and ṣalāh; that is the time one expects an answer (to their supplication).

5- From among the blessings of saḥūr: 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 ﷺ said:

((فَضْلُ مَا بَيْنَ صِيَامِنَا وَصِيَامِ أَهْلِ الْكِتَابِ أَكَلَةُ السَّحُورِ.))

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

6- From among the blessings of saḥūr: 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 saḥūr.

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 رضي الله عنه narrated that Allāh’s Messenger صلى الله عليه وسلم said:

((نِعْمَ سَحُورُ الْمُؤْمِنِ التَّمْرُ.))

“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 صلى الله عليه وسلم:

((نِعْمَ سَحُورُ الْمُؤْمِنِ التَّمْرُ.))

“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.

¹ Reported by Abū Dāwūd, no. 2345, Ibn Ḥibbān, 8/253 and al-Bayhaqī, 4/236. In the chain is Muḥammad ibn Mūsā al-Fiṭrī who has been spoken about while a group of scholars declared him reliable. Al-Ḥāfidh said in *at-Taqrīb*: “Truthful, accused of having some Shi’ah beliefs.” The meaning of this ḥadīth has come from a number of Companions رضي الله عنهم.

اللَّهُمَّ إِنَّا نَسْأَلُكَ مِنَ الْخَيْرِ كُلِّهِ، مَا عَلِمْنَا مِنْهُ وَمَا لَمْ نَعْلَمْ، وَنَعُوذُ بِكَ مِنَ الشَّرِّ كُلِّهِ مَا عَلِمْنَا مِنْهُ وَمَا لَمْ نَعْلَمْ. اللَّهُمَّ جَنِّبْنَا مُنْكَرَاتِ الْأَخْلَاقِ وَالْأَعْمَالِ وَالْأَهْوَاءِ وَالْأَدْوَاءِ، وَاعْفِرْ اللَّهُمَّ لَنَا وَلِوَالِدِينَا وَلِجَمِيعِ الْمُسْلِمِينَ.

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

عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((لَا يَزَالُ النَّاسُ بِخَيْرٍ مَا عَجَّلُوا الْفِطْرَ.)) مُتَّفَقٌ عَلَيْهِ.

Sahl ibn Sa'd رضي الله عنه narrated that Allāh's Messenger صلى الله عليه وسلم 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 صلى الله عليه وسلم and acting in conformity with his Sunnah, for he صلى الله عليه وسلم used to hasten breaking the fast.

'Abdullāh ibn Abī Awfā رضي الله عنه said:

((كُنَّا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي سَفَرٍ - وَهُوَ صَائِمٌ - فَلَمَّا غَابَتِ الشَّمْسُ قَالَ لِبَعْضِ الْقَوْمِ: (يَا فُلَانُ، قُمْ فَاجِدْخ لَنَا.)) - أَيِ اخْلِطِ السَّوِيقَ بِالْمَاءِ. فَقَالَ: يَا رَسُولَ اللَّهِ، لَوْ أَمْسَيْتَ! قَالَ: ((انزِلْ؛ فَاجِدْخ لَنَا.)) قَالَ: يَا رَسُولَ اللَّهِ، لَوْ أَمْسَيْتَ! قَالَ: ((انزِلْ؛ فَاجِدْخ لَنَا.)) قَالَ: إِنَّ عَلَيْكَ نَهَارًا، قَالَ: ((انزِلْ؛ فَاجِدْخ لَنَا.)) فَانزَلَ فَاجِدْخَ لَهُمْ، فَشَرِبَ النَّبِيُّ صلى الله عليه وسلم ثُمَّ قَالَ: ((إِذَا رَأَيْتُمُ اللَّيْلَ قَدْ أَقْبَلَ مِنْ هَاهُنَا، أَفْطَرِ الصَّائِمُ.))

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

¹ Reported by al-Bukhārī, no. 1957 and Muslim, no. 1098.

for us' - i.e., mix the sawīq 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.'"¹

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

○ Abud-Dardā' رضي الله عنه said:

((ثَلَاثٌ مِنْ أَخْلَاقِ النَّبِيِّ: تَعْجِيلُ الْإِفْطَارِ، وَتَأْخِيرُ السُّحُورِ، وَوَضْعُ الْيَمِينِ عَلَى الشَّمَالِ 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."²

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 صلی اللہ علیہ وسلم – followed these etiquettes.

○ Al-Bukhārī رضي الله عنه said:

((أَفْطَرَ أَبُو سَعِيدٍ الْخُدْرِيُّ رضي الله عنه حِينَ غَابَ قُرْصُ الشَّمْسِ.))

¹ Reported by al-

² Reported by aṭ-Ṭabarānī in *al-Kabīr* as is found in *Majma' az-Zawā'id*, 2/105 where he said, "Raised to the Prophet صلی اللہ علیہ وسلم and stopped at Abud-Dardā' رضي الله عنه. What stops at Abud-Dardā' رضي الله عنه is ṣaḥīḥ. What is raised to the Prophet صلی اللہ علیہ وسلم contains men whom I did not find their biographies." It has come raised to the Prophet صلی اللہ علیہ وسلم from the ḥadīth of Ibn 'Abbās رضي الله عنه reported by Ibn Ḥibbān, 5/67-68.

“Abū Sa’īd al-Khudrī رضي الله عنه broke his fast when the disk of the sun disappeared.”¹

○ ‘Amr ibn Maymūn al-Awdī رضي الله عنه said:

((كَانَ أَصْحَابُ مُحَمَّدٍ صلى الله عليه وسلم أَسْرَعَ النَّاسِ إِفْطَارًا وَأَبْطَأَهُمْ سُحُورًا.))

“The Companions of Muḥammad صلى الله عليه وسلم were the quickest people to break fast and the slowest of them in taking saḥūr.”²

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:

﴿رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا﴾

which means, “**Our Lord! Do not take us to account if we forget or fall into error,**”³

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 رضي الله عنه that the Allāh’s Messenger صلى الله عليه وسلم said:

((ثَلَاثَةٌ لَا تُرَدُّ دَعْوَتُهُمْ: الْإِمَامُ الْعَادِلُ، وَالصَّائِمُ حِينَ يُفْطِرُ، وَدَعْوَةُ الْمَظْلُومِ.))

¹ *Fatḥ-ul-Bārī*, 4/196.

² Reported by ‘Abdur-Razzāq in *al-Muṣannaf*, 4/226. He said in *Fatḥ-ul-Bārī*, 4/199, “Its chain is ṣaḥīḥ.”

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 رضي الله عنه said that Allāh’s Messenger صلى الله عليه وسلم said:

((إِنَّ لِلصَّائِمِ عِنْدَ فِطْرِهِ لَدَعْوَةَ مَا تُرَدُّ.))

“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 بِرَحْمَتِكَ الَّتِي وَسِعَتْ كُلَّ شَيْءٍ أَنْ تَغْفِرَ 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 صلى الله عليه وسلم used to say when he broke his fast:

((ذَهَبَ الظَّمَأُ، وَابْتَلَّتِ العُرُوقُ، وَوُثِبَتِ الأَجْرُ إِن شَاءَ اللهُ.))

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 رضي الله عنه.

² Reported by Ibn Mājah, no. 1753, al-Ḥākim, 1/422 and Ibn as-Sunni, no. 481. Al-Būṣayrī said, “This is ṣaḥīḥ chain.” See: *az-Zawā’id*, p. 254. Grading it ṣaḥīḥ is questionable. Al-Mundhirī graded it ḍa’if in *at-Targhīb*, 2/89. The aḥādīth 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, *Tanbīh al-Qārī* by Shaykh ‘Abdullāh ad-Duwaysh, p. 78 and 79, and *Zawā’id as-Sunan al-Arba’a ‘alaṣ-Ṣaḥīḥayn fī Kitāb aṣ-Ṣiyām*, 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 ارْزُقْنَا عِلْمًا نَافِعًا، وَعَمَلًا مُتَقَبَلًا، وَرِزْقًا طَيِّبًا، اللَّهُمَّ أَجِبْ دُعَاءَنَا، وَحَقِّقْ رَجَاءَنَا،
وَاغْفِرْ اللَّهُمَّ لَنَا وَلِوَالِدِينَا 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

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((الصَّيَامُ جُنَّةٌ، فَلَا يَرْفُثُ وَلَا يَصْخَبُ - وَفِي رِوَايَةٍ: وَلَا يَجْهَلُ -، وَإِنْ أَمْرٌ قَاتَلَهُ أَوْ شَاتَمَهُ، فَلْيَقُلْ: إِنِّي صَائِمٌ - مَرَّتَيْنِ)) مُتَّفَقٌ عَلَيْهِ.

Abū Hurayrah رضي الله عنه narrated that Allāh's Messenger صلى الله عليه وسلم 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 رضي الله عنه narrated that Allāh's Messenger صلى الله عليه وسلم said:

((مَنْ لَمْ يَدَعْ قَوْلَ الزُّورِ وَالْعَمَلَ بِهِ، وَالْجَهْلَ، فَلَيْسَ لِلَّهِ حَاجَةٌ فِي أَنْ يَدَعَ طَعَامَهُ وَشَرَابَهُ.))

"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:

((الصِّيَامُ جُنَّةٌ كَجُنَّةِ أَحَدِكُمْ مِنَ الْقِتَالِ.))

"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:

﴿أُجِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ﴾

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; Aḥmad, 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 رضي الله عنه.

² Sūrah al-Baqarah: 187.

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 سُبُلَ السَّلَامِ، وَنَجِّنَا مِنَ الظُّلُمَاتِ إِلَى النُّورِ، وَجَنِّبْنَا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ، وَبَارِكْ لَنَا فِي أَسْمَاعِنَا وَأَبْصَارِنَا وَقُوَّتِنَا وَأَزْوَاجِنَا وَأَوْلَادِنَا وَأَمْوَالِنَا، وَاعْفِرْ اللَّهُمَّ لَنَا وَلِوَالِدِينَا وَلِجَمِيعِ الْمُسْلِمِينَ.

O Allāh! Guide us to the ways of peace; bring us from the darknesses 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

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((لَوْلَا أَنْ أَشَقَّ عَلَيَّ
أُمَّتِي، لَأَمَرْتُهُمْ بِالسَّوَاكِ عِنْدَ كُلِّ صَلَاةٍ)) مُتَّفَقٌ عَلَيْهِ.

وَلِلْبُخَارِيِّ تَعْلِيْقًا: ((مَعَ كُلِّ وُضُوءٍ)).

Abū Hurayrah رضي الله عنه narrated that Allāh’s Messenger صلى الله عليه وسلم 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.”¹

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 رضي الله عنها said that the Prophet صلى الله عليه وسلم said:

((السَّوَاكُ مَطْهَرَةٌ لِلْفَمِ، مَرْضَاةٌ لِلرَّبِّ.))

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 *Fatḥ-ul-Bārī*, 4/190.

“Cleaning the teeth is a purification for the mouth and a pleasure for the Lord.”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.

○ Ibn al-‘Arabī said: “Our Scholars said: There is no authentic ḥadīth regarding the fasting person using siwāk, negating it or affirming it. However, the Prophet ﷺ urged the people to use it before every wuḍū and before every ṣalāh unrestrictedly – without differentiating between the one fasting and the one who is not. He also recommended using siwāk 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).”²

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

○ Shaykh-ul-Islām Ibn Taymiyyah رحمه الله said: “There is no religious evidence which supports the dislike for a fasting person to use siwāk after mid-day that would restrict the generality of the texts regarding using siwāk.”³

Those who say it is disliked for the fasting person to use the siwāk after mid-day use as evidence the ḥadīth of ‘Alī رضي الله عنه that the Prophet ﷺ said:

((إِذَا صُمْتُمْ فَاسْتَاكُوا بِالْغَدَاةِ، وَلَا تَسْتَاكُوا بِالْعَشِيِّ.))

¹ Reported by an-Nasā’ī, 1/10 and Aḥmad, 40/240. Al-Bukhārī reported it in a suspended form being certain about it, 4/158 of *Fath*. The ḥadīth has many supporting narrations from a number of the Ṣaḥābah. See: *Jāmi’ at-Tirmidhī*, 1/35 and *Talkhīṣ al-Ḥabīr*, 1/70.

² ‘*Āriḍah al-Aḥwadhī*, 3/256 and in 1/40 he mentioned the benefits of siwāk.

³ *Majmū’ al-Fatāwā*, 25/266.

“When you fast, use siwāk in the morning but do not use siwāk in the ‘aṣhiyy.”¹ The ‘aṣhiyy is: the last part of the day, from mid-day until maghrib. But this ḥadīth is weak and does not establish a proof.

They also used as evidence the ḥadīth of Abū Hurayrah رضي الله عنه which has preceded, which says:

((لَخُلُوفٌ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ الْمِسْكِ.))

“The scent coming out from the mouth of the fasting person is better with Allāh 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 Allāh, 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 siwāk.

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 siwāk. And it (i.e., using siwāk) is beloved to Allāh ﷻ for the fact that it produces His pleasure by leaving off desires that a person loves. It is not beloved to Allāh 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-Dāraquṭnī, 2/204 and al-Bayhaqī, 4/274 from the path of Kaysān from Yazīd ibn Bilāl from ‘Alī رضي الله عنه in a suspended form. Also, from the path of Kaysān from ‘Amr ibn ‘Abdur-Raḥmān from Khabbāb in a form raised to the Prophet صلی الله علیه وآله وسلم. And this is how aṭ-Ṭabarābī reported in *al-Kabīr*, 4/78. Ad-Dawlānī reported it in *al-Kunā*, 2/52 from ‘Alī in a suspended form. Ad-Dāraquṭnī said, “Kaysān Abū ‘Umar is not strong, and those between him and ‘Alī are unknown.” Al-Bayhaqī said likewise. Al-Ḥāfidh said in *at-Talkhīṣ*, 1/73, “Its chain is ḍa’if.”

○ How wonderful is what has come from ‘Abdur-Raḥmān 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:

((لَخُلُوفٌ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ الْمِسْكِ.))

“Indeed, the changing of the breath of the fasting person is better with Allāh than the scent of musk.”’ He said, ‘Subḥanallāh! 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 أَعْمَارِنَا آخِرَهَا، وَخَيْرَ أَعْمَالِنَا خَوَاتِمَهَا، وَخَيْرَ أَيَّامِنَا يَوْمَ نَلْقَاكَ، وَتَوَفَّنَا وَأَنْتَ رَاضٍ عَنَّا، وَاغْفِرْ لِلَّهِمَّ لَنَا وَلِوَالِدِينَا 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 ḍa’īf while Ibn Ma’īn said he was reliable. See: *Tahdhīb al-Kamāl*, 4/208.

The Fourteenth Ḥadīth: Regarding the Effect of Vomiting on the Fasting Person

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((مَنْ ذَرَعَهُ الْقَيْءُ فَلَيْسَ عَلَيْهِ قِضَاءٌ، وَمَنْ اسْتَقَاءَ فَلْيَقْضِ)). رَوَاهُ أَبُو دَاوُدَ وَالتِّرْمِذِيُّ وَابْنُ مَاجَةَ وَأَحْمَدُ، وَرَوَاتُهُ ثَقَاتٌ.

Abū Hurayrah رضي الله عنه narrated that Allāh’s Messenger صلى الله عليه وسلم 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 Aḥmad; 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

¹ Reported by Abū Dāwūd, no. 2380; at-Tirmidhī, no. 720, Ibn Mājah, 1/536; Aḥmad, 16/283; al-Ḥākim. 1/427 and others from the path of ʿĪsā ibn Yūnus who said: Hishām ibn Hassān narrated to us from Ibn Sīrīn 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.

Bukhari¹ رحمته because there is nothing authentic regarding that from the Prophet صلى الله عليه وسلم, despite vomiting being a common incident.

○ Abū Hurayrah رضي الله عنه said:

((إِذَا قَاءَ فَلَا يُفْطِرُ، إِنَّمَا يُخْرَجُ وَلَا يُوَلِّجُ.))

“If he vomits that does not break his fast. It only comes out and does not enter.”² And Allāh knows best.

اللَّهُمَّ وَفَّقْنَا لِسَبِيلِ الطَّاعَةِ، وَثَبَّتْنَا عَلَى اتِّبَاعِ السُّنَّةِ وَاللُّزُومِ الْجَمَاعَةِ، وَلَا تَجْعَلْنَا مِمَّنْ عَرَفَ الْحَقَّ وَأَضَاعَهُ، وَاعْفِرْ اللَّهُمَّ لَنَا وَلِوَالِدِينَا وَلِجَمِيعِ الْمُسْلِمِينَ.

O Allāh! 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 Allāh, our parents and all the Muslims.

¹ *Faḥ-ul-Bārī*, 4/173.

² Al-Bukhārī reported it in suspended form, (4/173 in *Faḥ-ul-Bārī*) with a ṣaḥīḥ chain.

The Fifteenth Ḥadīth: Regarding the Ruling of Sexual Intercourse During the Daytime in Ramaḍān

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ آتَاهُ رَجُلٌ فَقَالَ: ((يَا رَسُولَ اللَّهِ هَلَكْتُ. قَالَ: ((وَمَا أَهْلَكَ؟)) قَالَ: وَقَعْتُ عَلَى امْرَأَتِي فِي رَمَضَانَ. قَالَ: ((هَلْ تَسْتَطِيعُ أَنْ تُعْتِقَ رَقَبَةً؟)) قَالَ: لَا. قَالَ: ((هَلْ تَسْتَطِيعُ أَنْ تَصُومَ شَهْرَيْنِ مُتَتَابِعَيْنِ؟)) قَالَ: لَا. قَالَ: ((هَلْ تَسْتَطِيعُ أَنْ تُطْعِمَ سِتِينَ مِسْكِينًا؟)) قَالَ: لَا. قَالَ: ((فَاجْلِسْ)), فَجَلَسَ، فَأَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِعَرَقٍ فِيهِ تَمْرٌ. قَالَ: ((فَتَصَدَّقْ بِهِ)). قَالَ: مَا بَيْنَ لَابَتَيْهَا أَحَدٌ أَفْقَرُ مِنَّا! قَالَ: فَضَحِكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى بَدَتْ أُنْيَابُهُ. قَالَ: ((خُذْهُ فَأَطْعِمْهُ أَهْلَكَ)). مُتَّفَقٌ عَلَيْهِ.

Abū Hurayrah رضي الله عنه narrated that a man came to Allāh’s Messenger صلى الله عليه وسلم 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 صلى الله عليه وسلم 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 صلى الله عليه وسلم 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 different wordings, no. 1936, and Muslim, no. 1111.

the Prophet ﷺ 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 ḥadīth narrated by 'Ā'ishah رضي الله عنها he said:

((احترقت.))

"I have been burnt."¹

It indicates that whoever has sexual intercourse with his wife during the daytime in Ramaḍān 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.

○ Al-Bukhari said: "Al-Ḥasan and Mujāhid said: If he had sexual intercourse forgetfully, there is nothing upon him."³

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 ṣā'ā." Review: *Faḥ-ul-Bārī*, 4/69.

³ *Faḥ-ul-Bārī*, 4/155-156. See: *Taghliq at-Ta'liq*, 3/156, 157 and *ad-Darārī al-Muḍiyyah*, 2/22.

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.

○ Shaykh-ul-Islām Ibn Taymiyyah رحمته الله said: “This statement is the most correct statement and the one that most resembles the principles of the shari’ah 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.”¹

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.

¹ *Majmū al-Fatāwā*, 25/264.

² *Al-Kāfī*, 1/357 and *ad-Durar as-Sanniyyah*, 3/388.

اللَّهُمَّ أَعِزَّنَا مِنْ أَسْبَابِ الْمُخَالَفَةِ وَالْعِصْيَانِ، وَارْزُقْنَا تَحْقِيقَ الْإِيمَانِ عَلَى الْوَجْهِ الَّذِي
يُرْضِيكَ عَنَّا، وَاعْفِرْ لَنَا مَا قَدَّمْنَا وَمَا أَخَّرْنَا، وَمَا أَسْرَرْنَا وَمَا أَعْلَنَّا، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنَّا، وَاعْفِرْ
اللَّهُمَّ لَنَا وَلِوَالِدِينَا 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

عَنْ عَائِشَةَ وَأُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهُمَا: ((أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُصْبِحُ جُنْبًا مِنْ جِمَاعٍ، ثُمَّ يَغْتَسِلُ وَيَصُومُ.)) مُتَّفَقٌ عَلَيْهِ.
 وَفِي حَدِيثِ أُمِّ سَلَمَةَ: ((وَلَا يَقْضِي.))

‘Ā’ishah and Umm Salamah رضي الله عنهما narrated that “The Prophet صلى الله عليه وسلم 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.”¹

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:

﴿فَالَّذِينَ بَشِرُوهُنَّ وَأَبْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمْ
 الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ﴾

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

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 رضي الله عنها narrated that a man came to the Prophet صلى الله عليه وسلم seeking his verdict – and she was listening from behind the door. He said: “O Allāh’s Messenger! (The time for) Ṣalāh comes upon me unexpectedly and I am in state of sexual impurity. Should I fast?” Allāh’s Messenger صلى الله عليه وسلم said:

((وَأَنَا تَدْرِكُنِي الصَّلَاةُ وَأَنَا جُنُبٌ فَأَصُومُ.))

“Me too, (the time for) Ṣalāh 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 صلى الله عليه وسلم said:

((وَاللَّهِ إِنِّي لَأَرْجُو أَنْ أَكُونَ أَخْشَاكُمْ لِلَّهِ، وَأَعْلَمَكُمْ بِمَا أَتَّقِي.))

“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:

﴿لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا﴾

which means, **“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.

○ Al-Bukhārī said: “Chapter: The Bath of the Fasting Person.” Then he mentioned that Ibn ‘Umar رضي الله عنهما 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 ‘Ā’ishah that was first mentioned.²

○ 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 *Faṭḥ-ul-Bārī*, 4/153.

Therefore, these actions¹ were conveyed under the chapter of bathing.”²
And Allāh knows best!

اللَّهُمَّ اسْلُكْ بِنَا سَبِيلَ أَهْلِ الطَّاعَةِ، وَوَفِّقْنَا لِلثَّبَاتِ عَلَيْهَا وَالْإِسْتِقَامَةَ، وَعَافِنَا مِنْ مُوجِبَاتِ
الْحَسْرَةِ وَالنَّدَامَةِ، وَأَمِنَّا مِنْ فَرْعِ يَوْمِ الْقِيَامَةِ، وَاغْفِرْ اللَّهُمَّ لَنَا وَلِوَالِدِينَا 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 ‘alay Tarājim al-Bukhārī* by Ibn al-Munayyir, p. 131.

The Seventeenth Ḥadīth: Regarding the Ruling of Touching and Kissing for the Fasting Person

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: ((كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُقَبِّلُ وَهُوَ صَائِمٌ، وَيَبَاشِرُ وَهُوَ صَائِمٌ، وَلَكِنَّهُ كَانَ أَمْلَكُكُمْ لِأَرْبِهِ.)) رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ.
 وَفِي رِوَايَةٍ لِمُسْلِمٍ: ((كَانَ يُقَبِّلُ فِي شَهْرِ الصَّوْمِ.))

‘Ā’ishah رضي الله عنها narrated that “Allāh’s Messenger صلى الله عليه وسلم 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.”¹

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 صلى الله عليه وسلم 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. “Irb’ 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 Allāh’s Messenger ﷺ 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. Allāh, the Most High, said regarding it:

((يَدَعُ الطَّعَامَ مِنْ أَجْلِي وَيَدَعُ الشَّرَابَ مِنْ أَجْلِي وَيَدَعُ لَذَّتَهُ مِنْ أَجْلِي وَيَدَعُ زَوْجَتَهُ مِنْ أَجْلِي))

“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.

¹ See: *Al-Mu’lim bi-Fawā’id Muslim* by al-Mazirī, 2/33-34.

² *Ṣaḥīḥ 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 Allāh, the Most High, and His prohibitions. Allāh, the Most High, said:

﴿ذَلِكَ وَمَنْ يُعِظْمَ حُرْمَتِ اللَّهِ فَهُوَ خَيْرٌ لَهُ عِنْدَ رَبِّهِ﴾

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

اللَّهُمَّ تَوَفَّنَا مُؤْمِنِينَ، وَأَلْحِقْنَا بِالصَّالِحِينَ، اللَّهُمَّ وَفَّقْنَا تَوْفِيقًا يَقِينًا عَنِ مَعَاصِيكَ، وَارْشُدْنَا إِلَى السَّعْيِ فِيمَا يُرْضِيكَ، وَآتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً، وَقِنَا عَذَابَ النَّارِ.

O Allāh! Cause us to die as believers and join us with the righteous. O Allāh! 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 Sūrah al-Ḥajj: 30.

The Eighteenth Ḥadīth: Regarding the Ruling of Fasting for the Sick and the Traveler

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: ((سَافَرْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي رَمَضَانَ، فَلَمْ يَعْيبِ الصَّائِمُ عَلَى الْمُفْطِرِ، وَلَا الْمُفْطِرُ عَلَى الصَّائِمِ.)) مُتَّفَقٌ عَلَيْهِ.

Anas ibn Mālik رضي الله عنه narrated: “I traveled with Allāh’s Messenger صلى الله عليه وسلم 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 صلى الله عليه وسلم consented to the Ṣaḥābah رضي الله عنهم fasting and not fasting, and his صلى الله عليه وسلم consent is a proof. This is part of the ease of the Islāmic legislation and all praise belongs to Allāh. Allāh, the Most High, said:

﴿وَمَنْ كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ يُرِيدُ اللَّهُ بِكُمْ الْيُسْرَ وَلَا يُرِيدُ بِكُمْ الْعُسْرَ﴾

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-‘Aṣr and he drank it and the people looked at him. It was said to him, “Some of the people are fasting.” He ﷺ said,

((أُولَئِكَ الْعُصَاةُ، أُولَئِكَ الْعُصَاةُ.))

“Those are the disobedient, those are the disobedient.”¹

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

((إِنَّ اللَّهَ يُحِبُّ أَنْ تُؤْتَى رُخْصَةٌ كَمَا يَكْرَهُ أَنْ تُؤْتَى مَعْصِيَةٌ.))

“Allāh loves that his concessions are carried out, just like He hates for His disobedience to be performed.”² In another ḥadīth:

((كَمَا يُحِبُّ أَنْ تُؤْتَى عَزَائِمُهُ.))

“just like He loves His orders to be carried out.”³

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

¹ Reported by Muslim, no. 1114 from Jābir رضي الله عنه.

² Reported by Aḥmad, 10/112; Ibn Khuzaymah, no. 950 and Ibn Ḥibbān, 6/451 from Ibn ‘Umar رضي الله عنهما with a ṣaḥīḥ chain.

³ Reported by Ibn Ḥibbān, 8/333 and aṭ-Ṭabarānī in al-Kabīr, no. 11,881 from Ibn ‘Abbās رضي الله عنهما. The ḥadīth has supporting narrations from a group of the Ṣaḥābah رضي الله عنهم.

صلى الله عليه وسلم 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 عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ يُرِيدُ اللَّهُ بِكُمْ الْيُسْرَ وَلَا يُرِيدُ بِكُمْ الْعُسْرَ﴾

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.”**¹

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 رضي الله عنه “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.”²

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 ṣaḥīḥ, 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 نَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ، وَبِمُعَافَاتِكَ مِنْ عِقُوبَتِكَ، وَنَعُوذُ بِكَ مِنْكَ، لَا نُحْصِي ثَنَاءً عَلَيْكَ أَنْتَ كَمَا أَثْنَيْتَ عَلَيَّ نَفْسِكَ، وَنَسْأَلُكَ أَنْ تَهْدِيَنَا لِصَالِحِ الْأَعْمَالِ وَالْأَخْلَاقِ؛ فَإِنَّهُ لَا يَهْدِي لِصَالِحِهَا إِلَّا أَنْتَ، وَأَنْ تَصْرِفَ عَنَّا سَيِّئَهَا، فَإِنَّهُ لَا يَصْرِفُ سَيِّئَهَا إِلَّا أَنْتَ، وَاعْفِرِ اللَّهُمَّ لَنَا وَلِوَالِدِينَا وَلِجَمِيعِ 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

عَنْ مُعَاذَةَ بِنْتِ عَبْدِ اللَّهِ الْعَدَوِيَّةِ قَالَتْ: ((سَأَلْتُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا فَقُلْتُ: مَا بَالُ الْحَائِضِ تَقْضِي الصَّوْمَ، وَلَا تَقْضِي الصَّلَاةَ؟ فَقَالَتْ: أَحْرُورِيَّةٌ أَنْتِ؟ قُلْتُ: لَسْتُ بِحَرُورِيَّةٍ، وَلَكِنِّي أَسْأَلُ. قَالَتْ: كَانَ يُصَيِّنَا ذَلِكَ؛ فَنُؤْمَرُ بِقَضَاءِ الصَّوْمِ، وَلَا نُؤْمَرُ بِقَضَاءِ الصَّلَاةِ.)) مُتَّفَقٌ عَلَيْهِ.

Mu'ādhah bint 'Abdillāh al-'Adawīyyah said: "I asked 'Ā'ishah رضي الله عنها, '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 Ḥarūriyyah¹?' 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 Ramaḍān and make it up. It has come in the ḥadīth of Abū Sa'īd al-Khudrī رضي الله عنه that the Prophet صلى الله عليه وسلم said,

((أَلَيْسَ إِذَا حَاضَتْ لَمْ تُصَلِّ وَلَمْ تَصُمْ؟)) فَقُلْنَا: بَلَى. قَالَ: ((فَذَلِكَ مِنْ نُقْصَانِ دِينِهَا.))

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: Ḥarūrī. 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. Ṣalāh 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.


﴿وَاللَّهُ عَلِيمٌ حَكِيمٌ﴾^(٢٦)

“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

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: *l’lām al-Muwaqqi’in*, 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 istiḥāḍah (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 istiḥāḍah is continuous while the blood of menstruation is temporary, and because the blood of istiḥāḍah does not prevent one from ṣalāh nor from ṭawāf 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 رَبَّ جِبْرِيلَ وَمِيكَائِيلَ، وَرَبَّ إِسْرَافِيلَ، نَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَمِنْ حَرِّ النَّارِ، وَنَعُوذُ
بِكَ مِنْ قَلْبٍ لَا يَخْشَعُ، وَمِنْ دُعَاءٍ لَا يُسْمَعُ، وَمِنْ نَفْسٍ لَا تَشْبَعُ، وَمِنْ عِلْمٍ لَا يَنْفَعُ، وَاغْفِرْ
اللَّهُمَّ لَنَا وَلِوَالِدِينَا وَلِجَمِيعِ الْمُسْلِمِينَ.

O Allāh, the Lord of Jibrīl and Mīkā'il, the Lord of Isrāfīl! 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 I'tikāf

عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: ((كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَعْتَكِفُ
الْعَشْرَ الْأَوَاخِرَ مِنْ رَمَضَانَ)) مُتَّفَقٌ عَلَيْهِ.

Ibn 'Umar رضي الله عنه narrated: "Allāh's Messenger صلى الله عليه وسلم used to make i'tikāf in the last ten during Ramaḍān." Agreed upon.¹

The ḥadīth is evidence for the virtue of i'tikāf and sticking to the masājid – especially in the last ten of Ramaḍān – because he صلى الله عليه وسلم used to make i'tikāf in the last ten of Ramaḍān until Allāh ﷻ 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.

I'tikāf is not correct unless it is done in a masjid that holds congregational prayers, even if Ṣalāt-ul-Jumu'ah takes place during his i'tikāf. In fact, if it is easy to make i'tikāf 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 mu'takif (one making i'tikāf) 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 Sa'īd رضي الله عنه who narrated that the Prophet صلى الله عليه وسلم said,

((مَنْ كَانَ اعْتَكَفَ مَعِيَ فَلْيَعْتَكِفْ الْعَشْرَ الْأَوَاخِرَ...))

"Whoever is making i'tikāf with me, let him do it in the last ten..."² What supports this is that one of the aims of i'tikāf 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'tikāf 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 Allāh, the Most High.

Since the mu'takif is occupied exclusively in the worship of Allāh, 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.

'Ā'ishah رضي الله عنها said:

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

"Allāh's Messenger صلى الله عليه وسلم did not to enter the house except for a need when he was a mu'takif." And in another narration:

((إِلَّا لِحَاجَةِ الْإِنْسَانِ.))

"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'tikāf – according to one of the two opinions. And Allāh knows best.

The mu'takif should realize the wisdom of i'tikāf, so he spends his time in ṣalāh, reciting the Noble Qur'ān and words of remembrance. He should benefit from his time. He can seek knowledge and read books of

Tawhīd, 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 رضي الله عنها who said:

((كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُعْتَكِفًا، فَأَتَيْتُهُ أَزْوَرَهُ لَيْلًا، فَحَدَّثْتُهُ، ثُمَّ قُمْتُ لِأَنْقَلِبَ فَقَامَ

مَعِيَ...))

“The Prophet صلی اللہ علیہ وسلم 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 نَسْأَلُكَ خَشْيَتِكَ فِي الْغَيْبِ وَالشَّهَادَةِ، وَنَسْأَلُكَ كَلِمَةَ الْحَقِّ فِي الْغَضَبِ وَالرِّضَا،
وَنَسْأَلُكَ الْقُصْدَ فِي الْفَقْرِ وَالْغِنَاءِ، وَنَسْأَلُكَ نَعِيمًا لَا يَنْفَدُ، وَقُرَّةَ عَيْنٍ لَا تَنْقَطِعُ، وَنَسْأَلُكَ لَذَّةَ
النَّظَرِ إِلَى وَجْهِكَ الْكَرِيمِ، وَاعْفِرْ اللَّهُمَّ لَنَا وَلِوَالِدِينَا وَلِجَمِيعِ 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 Ramaḍān

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: ((كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا دَخَلَ الْعَشْرَ أَحْيَا اللَّيْلَ، وَأَيْقَظَ أَهْلَهُ، وَجَدَّ، وَشَدَّ الْمِئْزَرَ.)) مُتَّفَقٌ عَلَيْهِ.

وَفِي رِوَايَةٍ لِمُسْلِمٍ: ((كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَجْتَهِدُ فِي الْعَشْرِ الْأَوَاخِرِ مَا لَا يَجْتَهِدُ فِي غَيْرِهِ.))

‘Ā’ishah رضي الله عنها narrated: “The Prophet صلى الله عليه وسلم, 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 صلى الله عليه وسلم would strive in the last ten in a manner he did not strive in other than them.”¹

The ḥadīth is evidence that the last ten of Ramaḍān 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 رضي الله عنها, described our Prophet and our example - Muhammad صلى الله عليه وسلم - 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

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 رضي الله عنهما¹ – 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 رضي الله عنها:

((مَا رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم قَامَ لَيْلَةً حَتَّى الصَّبَاحِ.))

“I have never seen Allāh’s Messenger صلى الله عليه وسلم 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 ورضى الله عنهن, 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 صلى الله عليه وسلم 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

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: *Laṭā’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 ﷺ.

○ As-Sā'ib ibn Yazīd said: “Umar ibn al-Khaṭṭāb رضي الله عنه ordered Ubay ibn Ka'b and Tamīm ad-Dārī رضي الله عنهما to pray eleven raka'ah with the people.” He said: “The reciter would recite the Sūrahs with one hundred Āyāt, 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.”¹

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

¹ Reported by Mālik in *al-Muwaṭṭa*, 1/115. Its chain is ṣaḥīḥ. As-Sā'ib ibn Yazīd is a minor Ṣaḥābī. See: *Al-Istidhkār*, 5/151 and 156, *Jāmi' al-Uṣūl*, 6/123 and *al-Muntaqā* by al-Bājī, 1/209.

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

اللَّهُمَّ أَيْقِظْنَا لِتَدَارُكَ بَقَايَا الْأَعْمَارِ، وَوَفِّقْنَا لِلتَّزَوُّدِ مِنَ الْخَيْرِ وَالْإِسْتِكْثَارِ، وَاجْعَلْنَا مِمَّنْ قَبِلْتَ
صِيَامَهُ، وَأَسْعَدْتَهُ بِطَاعَتِكَ فَاسْتَعَدَّ لِمَا أَمَامَهُ، وَسَتَرْتَ زَلَلَهُ وَإِجْرَامَهُ، وَاعْفِرْ اللَّهُمَّ لَنَا
وَلِوَالِدِينَا وَلِجَمِيعِ الْمُسْلِمِينَ.

O Allāh! 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 Allāh, our parents and all the Muslims.

The Second Ḥadīth: Regarding the Virtues of the Night of Decree

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((مَنْ قَامَ لَيْلَةَ الْقَدْرِ
إِيمَانًا وَاحْتِسَابًا، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ.)) مُتَّفَقٌ عَلَيْهِ .

Abū Hurayrah رضي الله عنه narrated that Allāh's Messenger صلى الله عليه وسلم said, "Whoever stands (in ṣalāh) on the Night of Decree out of imān 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 Qur'ān in it. The Most High said:

﴿إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ﴿١﴾ وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ ﴿٢﴾ لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ
أَلْفِ شَهْرٍ ﴿٣﴾ تَنْزِيلُ الْمَلِكِ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِّنْ كُلِّ أَمْرٍ ﴿٤﴾ سَلَامٌ هِيَ
حَتَّىٰ مَطَلَعِ الْفَجْرِ ﴿٥﴾﴾

¹ 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 (Jibrīl) by Allāḥ’s permission with all decrees. There is peace until the appearance of dawn.”**¹

○ Ibn Kathir رحمته said, “His statement:

﴿تَنْزَلُ الْمَلٰٓئِكَةُ وَالرُّوْحُ فِيهَا بِاِذْنِ رَبِّهِمْ﴾

which means, **‘Therein descend the Angels and the Rūḥ (Jibrīl) by Allāḥ’s permission’** i.e., there is an increase of the descending of the Angles 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 Allāḥ) and lower their wings for the sincere student of knowledge – out of respect for him.”²

- And His statement,

﴿لَيْلَةُ الْقَدْرِ﴾

“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.

﴿فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ﴾¹

which means, **“Therein (that night) is decreed every matter of ordainments.”**¹

○ Qatādah said: “The matters of a year are decreed therein.”²

○ Ibn al-Qayyim said: “That is what is correct.”³

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 رحمته 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:

((اللَّهُمَّ إِنَّكَ عَفُوٌّ تُحِبُّ الْعَفْوَ؛ فَاعْفُ عَنِّي.))

“O Allāh! Verily, You are pardoning and You love to pardon; So pardon me”⁴ And Allāh knows best.

¹ Sūrah ad-Dukhān: 4.

² Reported by aṭ-Ṭabarī in his *Tafsīr*, 25/65 and al-Bayhaqī in *Faḍā’il al-Awqāt*, p. 216. Its chain is ṣaḥīḥ.

³ *Shifā’ al-‘Alīl* by Ibn al-Qayyim, p. 42.

⁴ *Tafsīr Ibn Kathīr* 8/472. The ḥadīth which is mentioned is reported by at-Tirmidhī, no. 3513; an-Nasā’ī in *al-Kubrā*, 9/322; Ibn Mājah, no. 3850 and Aḥmad, 42/236 from the path of ‘Abdullāh ibn Buraydah from ‘Ā’ishah رضيها who said, “O Prophet of Allāh! If I see that I have been given success (to be worshipping) during the Night of Decree, what should I say?” He

اللَّهُمَّ إِنَّا نَسْأَلُكَ الْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ، اللَّهُمَّ إِنَّا نَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي دِينِنَا وَدُنْيَانَا،
وَأَهْلِينَا وَأَمْوَالِنَا، اللَّهُمَّ اسْتُرْ عَوْرَاتِنَا وَآمِنْ رَوْعَاتِنَا، وَاحْفَظْنَا مِنْ بَيْنِ أَيْدِينَا وَمِنْ خَلْفِنَا، وَعَنْ
أَيْمَانِنَا وَعَنْ شَمَائِلِنَا، وَمِنْ فَوْقِنَا وَنَعُوذُ بِعَظَمَتِكَ أَنْ نُغْتَالَ مِنْ تَحْتِنَا، وَاعْفِرْ اللَّهُمَّ لَنَا وَلِوَالِدِينَا
وَلِجَمِيعِ الْمُسْلِمِينَ.

O Allāh! We ask You for health in this world and in the Hereafter. O Allāh! We ask You for pardon and health in our religion and our worldly lives, in our families and in our wealth. O Allāh! 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 Allāh, our parents and all the Muslims.

said, “Say: “O Allāh! Verily, You are pardoning and You love to pardon; So pardon me...” At-Tirmidhī said, “The ḥadīth is ḥasan ṣaḥīḥ.” It has a hidden weakness between ‘Abdullāh ibn Buraydah and ‘Ā’ishah رضي الله عنها and an-Nasā’ī clarified that. Ad-Dāraquṭnī mentioned in *as-Sunan*, 3/233 and likewise al-Bayhaqī, 7/118 that ‘Abdullāh ibn Buraydah did not hear anything from ‘Ā’ishah رضي الله عنها. The ḥadīth has also come from report of Masrūq from ‘Ā’ishah رضي الله عنها, stopping at her. Reported by an-Nasā’ī, 9/323 and from the report of Shurayḥ ibn Hānī’ from ‘Ā’ishah رضي الله عنها, stopping at her. Reported by Ibn Abī Shaybah, 10/206.

The Third Ḥadīth: Regarding Seeking Out the Night of Decree

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُجَاوِرُ فِي الْعَشْرِ
 الْأَوَاخِرِ مِنْ رَمَضَانَ، وَيَقُولُ: ((تَحَرَّوْا لَيْلَةَ الْقَدْرِ فِي الْعَشْرِ الْأَوَاخِرِ مِنْ رَمَضَانَ.))
 وَفِي رِوَايَةٍ: ((فِي الْوَتْرِ مِنَ الْعَشْرِ الْأَوَاخِرِ مِنْ رَمَضَانَ.)) مُتَّفَقٌ عَلَيْهِ.

“Ā’ishah رضي الله عنها said, “Allāh’s Messenger صلى الله عليه وسلم 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.

○ 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 aḥādīth 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 رضي الله عنه, who said:

((وَاللَّهِ إِنِّي لَأَعْلَمُ أَيُّ لَيْلَةٍ هِيَ؟ هِيَ اللَّيْلَةُ الَّتِي أَمَرَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم بِقِيَامِهَا،

هِيَ لَيْلَةُ سَبْعٍ وَعِشْرِينَ.))

“I swear by Allāh! Indeed, I know which night it is. It is the night which the Allāh’s Messenger صلى الله عليه وسلم 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 aḥādīth 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 let up the whole month and they would suffice with enlivening that one night.

‘Ubādah ibn aṣ-Ṣāmit رضي الله عنه said: The Prophet صلى الله عليه وسلم came out to inform us about the Night of Decree. Two men were quarrelling with one another. So he صلى الله عليه وسلم said:

¹ Reported by Muslim, no. 762.

² See: *Al-Mufhim*, 3/251; *Fath-ul-Bārī*, 4/265; and *Risālah al-‘Irāqī*: Sharḥ aṣ-Ṣadr bi-Dhikr Laylat-ul-Qadr, p. 48.

((خَرَجْتُ لِأُخْبِرَكُم بِلَيْلَةِ الْقَدْرِ، فَتَلَا حَىٰ فُلَانٌ وَفُلَانٌ، فَرَفَعَتْ، وَعَسَىٰ أَنْ يَكُونَ خَيْرًا لَّكُمْ؛
فَالْتَمِسُوهَا فِي التَّاسِعَةِ وَالسَّابِعَةِ وَالْخَامِسَةِ.))

“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.”¹

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

((إِنَّ الْعَبْدَ لَيُحْرَمُ الرِّزْقَ بِالذَّنْبِ يُصِيبُهُ.))

‘And person will be deprived of provision because of a sin that he commits.’²

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 ṣalāh,

¹ Reported by al-Bukhārī, no. 2023.

² *Tafsīr Ibn Kathīr*, 8/471. The ḥadīth is a portion of the ḥadīth of Thawbān رحمته reported by Ibn Mājah, no. 90 and 4022 and Aḥmad, 37/68. It is a ḥasan ḥadīth without this addition. See: *As-Silsilah aṣ-Ṣaḥīḥah* by al-Albānī, no. 154.

recitation (of Qur'ān), remembrance, supplication, and all he can do from the righteous deeds that remain. And Allāh knows best.

اللَّهُمَّ اجْعَلْنَا مِمَّنْ صَامَ الشَّهْرَ، وَأَذْرَكَ لَيْلَةَ الْقَدْرِ، وَفَازَ بِالثَّوَابِ الْجَزِيلِ وَالْأَجْرِ، وَاجْعَلْنَا مِنَ
السَّابِقِينَ إِلَى الْخَيْرَاتِ، وَالْآمِنِينَ فِي الْغُرُفَاتِ، وَارْزُقْنَا شُكْرَ نِعْمَتِكَ، وَحُسْنَ عِبَادَتِكَ، وَاغْفِرْ
لَنَا وَلِوَالِدِينَا وَلِجَمِيعِ الْمُسْلِمِينَ.

O Allāh! 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

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((يَنْزِلُ رَبُّنَا تَبَارَكَ وَتَعَالَى كُلَّ لَيْلَةٍ إِلَى السَّمَاءِ الدُّنْيَا - حِينَ يَبْقَى ثُلُثُ اللَّيْلِ الْآخِرِ -، فَيَقُولُ: مَنْ يَدْعُونِي فَأَسْتَجِيبَ لَهُ؟ مَنْ يَسْأَلُنِي فَأُعْطِيَهُ؟ مَنْ يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ؟)) مُتَّفَقٌ عَلَيْهِ.

Abū Hurayrah رضي الله عنه narrated that Allāh's Messenger صلی اللہ علیہ وسلم said, "Our Lord ﷻ 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:

﴿الصَّابِرِينَ وَالصَّادِقِينَ وَالْقَانِتِينَ وَالْمُنْفِقِينَ وَالْمُسْتَغْفِرِينَ بِالسَّحَارِ﴾^(١٧)

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 Allāh's forgiveness in the last hours of the night.”¹ And He, the Most High, said:

﴿وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ﴾^(١٨)

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 Ramaḍān – 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 Allāh, without asking: ‘How?’ or likening Him to His creation.

○ Al-Qaḥṭānī said in *an-Nūniyyah*:

وَاللَّهُ يَنْزِلُ كُلَّ آخِرِ لَيْلَةٍ لِسَمَائِهِ الدُّنْيَا بِلَا كِتْمَانٍ
وَيَقُولُ: هَلْ مِنْ سَائِلٍ فَأَجِيبُهُ فَأَنَا الْقَرِيبُ أُجِيبُ مَنْ نَادَانِي
حَاشَا الْإِلَهَ بَأَنْ تُكَيِّفُ ذَاتَهُ فَالْكَيْفُ وَالتَّمْثِيلُ مُتَنَفِيَانِ

And Allāh 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 Ramaḍān – are gathered together for the believer. The righteous predecessors from

¹ Sūrah Āli ‘Imrān: 17.

² Sūrah adh-Dhāriyāt: 18.

this nation used to devote themselves in the night prayer, especially in Ramaḍān, emulating their Prophet ﷺ.

Jābir ibn ‘Abdullāh رضي الله عنه narrated: “I heard Allāh’s Messenger ﷺ saying:

((إِنَّ فِي اللَّيْلَةِ سَاعَةً لَا يُوَافِقُهَا رَجُلٌ مُسْلِمٌ يَسْأَلُ اللَّهَ تَعَالَى خَيْرًا مِنْ أَمْرِ الدُّنْيَا وَالْآخِرَةِ، إِلَّا أَعْطَاهُ اللَّهُ إِيَّاهُ؛ 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.”¹

Therefore, the Muslim must be keen on performing Ṣalāt-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 نَسْأَلُكَ الْجَنَّةَ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ وَعَمَلٍ، وَنَعُوذُ بِكَ مِنَ النَّارِ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ وَعَمَلٍ، وَنَسْأَلُكَ الْهُدَى وَالتَّقَى، وَالْعَفَافَ وَالْغِنَى، وَمِنَ الْعَمَلِ مَا تَرْضَى، وَاغْفِرْ لَنَا وَلِوَالِدِينَا 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.

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-

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((قَالَ اللَّهُ عَزَّ وَجَلَّ: ((أَعَدَدْتُ لِعِبَادِي الصَّالِحِينَ مَا لَا عَيْنٌ رَأَتْ، وَلَا أُذُنٌ سَمِعَتْ، وَلَا خَطَرَ عَلَى قَلْبٍ بَشَرٍ)). وَاقْرَأُوا إِنَّ شِئْتُمْ: ﴿فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِّن قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ﴾ (١٧) مُتَّفَقٌ عَلَيْهِ.

Abū Hurayrah رضي الله عنه narrated that the Prophet صلى الله عليه وسلم said, "Allāh عز وجل 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

¹ Sūrah as-Sajdah: 17.

² Ṣaḥīḥ al-Bukhārī, no. 3244 and Ṣaḥīḥ Muslim, no. 2824.

³ Ḥādī al-Arwāḥ, p. 174.

There are many, many Āyāt and aḥahīth that mention the descriptions of Paradise, its delights and descriptions of its inhabitants.

The Most High said,

﴿وَفِيهَا مَا تَشْتَهِيهِ الْأَنْفُسُ وَتَلَذُّ الْأَعْيُنُ وَأَنْتُمْ فِيهَا خَالِدُونَ ﴿٧١﴾﴾

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.”¹

And the Most High said,

﴿وَبَشِّرِ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرَةٍ رِزْقًا قَالُوا هَذَا الَّذِي رُزِقْنَا مِنْ قَبْلُ وَأُتُوا بِهِ مُتَشَابِهًا وَلَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَهُمْ فِيهَا خَالِدُونَ ﴿٢٥﴾﴾

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.”²

Abū Hurayrah رضي الله عنه narrated that Allāh’s Messenger صلی اللہ علیہ وسلم said:

((أَوَّلُ زُمْرَةٍ تَلْجُ الْجَنَّةَ صُورَتُهُمْ عَلَى صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ، لَا يَبْصُقُونَ فِيهَا وَلَا يَمْتَخِطُونَ وَلَا يَتَغَوَّطُونَ، آيَتُهُمْ فِيهَا الذَّهَبُ، أَمْشَاطُهُمْ مِنَ الذَّهَبِ وَالْفِضَّةِ، وَمَجَامِرُهُمُ الْأَلْوَةُ،

¹ Sūrah az-Zukhruf: 71.

² Sūrah al-Baqarah: 25.

وَرَشْحُهُمُ الْمِسْكُ، وَلِكُلِّ وَاحِدٍ مِنْهُمْ زَوْجَتَانِ، يُرَى مُخُّ سَوْقَيْهِمَا مِنْ وَرَاءِ اللَّحْمِ مِنَ الْحُسْنِ،
لَا اخْتِلَافَ بَيْنَهُمْ وَلَا تَبَاغُضَ، قُلُوبُهُمْ قَلْبُ رَجُلٍ وَاحِدٍ، يُسَبِّحُونَ اللَّهَ بُكْرَةً وَعَشِيًّا.))

“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 رضي الله عنه said, "We were with the Prophet صلى الله عليه وسلم. He looked at the moon at night – i.e., the full moon – and said,

((إِنَّكُمْ سَتَرُونَ رَبَّكُمْ كَمَا تَرُونَ هَذَا الْقَمَرَ، لَا تَصَامُونَ فِي رُؤْيَيْتِهِ، فَإِنْ اسْتَطَعْتُمْ أَنْ لَا تُغْلَبُوا
عَلَى صَلَاةٍ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا فَفَعَلُوا.))

“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:

﴿وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا﴾

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

¹ Reported by al-Bukhārī, no. 3245.

² Sūrah Ṭaha: 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:

((إِذَا رَأَيْتَ النَّاسَ فِي خَيْرٍ فَنَافِسْهُمْ فِيهِ، وَإِذَا رَأَيْتَهُمْ فِي هَلَكَةٍ فَذَرُهُمْ وَمَا اخْتَارُوا.))

“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.”¹

Therefore, the Muslim must hope for what is with Allāh from this eternal delight, strive hard his entire life in doing righteous deeds and implementing the descriptions of the people of Paradise which Allāh, the Most High, mentioned in His Noble Book and His Messenger ﷺ clarified; such as īmān in Allāh, the Most High, and in everything that is obligatory to have īmān in; being inseparable from the fear of Allāh and steadfastness in obedience to Allāh, 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 Allāh, the Most High, has prohibited; and other than that. And Allāh knows best.

¹ Ḥilyat-ul-Awliyā, 2/157.

اللَّهُمَّ يَا أَكْرَمَ الْأَكْرَمِينَ، وَأَرْحَمَ الرَّاحِمِينَ، نَسْأَلُكَ أَنْ تَرْزُقَنَا الْخُلْدَ فِي جَنَّاتِكَ، وَأَنْ تُحَلِّ
 عَلَيْنَا فِيهَا رِضْوَانَكَ، وَأَنْ تَرْزُقَنَا لَذَّةَ النَّظَرِ إِلَيْ وَجْهِكَ الْكَرِيمِ، وَاغْفِرْ لِلَّهِمَّ لَنَا وَلِوَالِدِينَا
 وَلِجَمِيعِ الْمُسْلِمِينَ.

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-

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((نَارُكُمْ هَذِهِ - الَّتِي يُوقِدُ بَنُو آدَمَ - جُزْءٌ وَاحِدٌ مِنْ سَبْعِينَ جُزْءًا مِنْ حَرِّ جَهَنَّمَ.)) قَالُوا: وَاللَّهِ إِنْ كَانَتْ لِكَافِيَةٍ يَا رَسُولَ اللَّهِ! قَالَ: ((فَإِنَّهَا فَضَّلَتْ بِتِسْعَةٍ وَسِتِّينَ جُزْءًا كُلُّهَا مِثْلَ حَرِّهَا.)) مُتَّفَقٌ عَلَيْهِ.

Abū Hurayrah رضي الله عنه narrated that Allāh’s Messenger صلى الله عليه وسلم 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.¹

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:

﴿وَأَصْحَابُ الشِّمَالِ مَا أَصْحَابُ الشِّمَالِ ﴿٤١﴾ فِي سَمُومٍ وَحَمِيمٍ ﴿٤٢﴾ وَظِلٍّ مِّنْ يَحْمُومٍ ﴿٤٣﴾ لَا بَارِدٍ وَلَا كَرِيمٍ ﴿٤٤﴾﴾

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.”²

¹ Reported by al-Bukhārī, no. 3265 and Muslim, no. 7165.

² Sūrah al-Wāqī’ah: 41-44.

And the Most High said:

﴿وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ ﴿٨﴾ فَأُمَّهُرْ هَاوِيَّةٌ ﴿٩﴾ وَمَا أَدْرَاكَ مَا هِيَ ﴿١٠﴾ نَارٌ
حَامِيَةٌ ﴿١١﴾﴾

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!”¹

‘Imrān ibn Ḥuṣayn رضي الله عنه said that Allāh’s Messenger صلى الله عليه وسلم said:

((اطَّلَعْتُ فِي النَّارِ، فَرَأَيْتُ أَكْثَرَ أَهْلِهَا النِّسَاءَ.))

“I looked into the Fire and found that the majority of its people were women.”²

Jābir ibn ‘Abdullāh رضي الله عنه said that the Prophet صلى الله عليه وسلم said:

((إِنَّ عَلَى اللَّهِ عَزَّ وَجَلَّ عَهْدًا لِمَنْ شَرِبَ مُسْكِرًا لِيَسْقِيَهُ مِنْ طِينَةِ الْخَبَالِ.))

“Indeed, Allāh ﷻ 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:

((عَرَقُ أَهْلِ النَّارِ)) أَوْ ((عُصَارَةُ أَهْلِ النَّارِ.))

“It is the sweat of the inhabitants of the Fire,” or “the discharge of the inhabitants of the Fire.”³

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 ﷻ, 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:

﴿نَحْنُ جَعَلْنَاهَا تَذْكَرًا وَرَمَتْنَاهَا لِلْمُقْوِينَ ﴿٧٣﴾﴾

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.

¹ Sūrah al-Wāqī’ah: 73.

اللَّهُمَّ نَجِّنَا مِنَ النَّارِ، وَأَعِزَّنَا مِنْ دَارِ الْخِزْيِ وَالْبَوَارِ، وَأَسْكِنْنَا بِرَحْمَتِكَ دَارَ الْمُتَّقِينَ الْأَبْرَارِ،
وَاعْفِرْ اللَّهُمَّ لَنَا وَلِوَالِدِينَا وَلِجَمِيعِ الْمُسْلِمِينَ.

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

عَنْ الْأَعْرَبِيِّ بْنِ يَسَارٍ الْمُزَنِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
 ((يَا أَيُّهَا النَّاسُ، تَوَبُّوا إِلَى اللَّهِ، فَإِنِّي أَتُوبُ فِي الْيَوْمِ إِلَيْهِ مِائَةَ مَرَّةٍ.)) رَوَاهُ مُسْلِمٌ.

Al-Agharr ibn Yasār al-Muzanī رضي الله عنه narrated that Allāh’s Messenger صلى الله عليه وسلم 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:

﴿وَتَوَبُّوا إِلَى اللَّهِ جَمِيعًا أَيُّهَا الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ﴾²

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

And the Most High said:

﴿وَأَنِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ﴾³

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 ﷻ, 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 Ḥajj. 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 رضي الله عنه that Allāh’s Messenger صلى الله عليه وسلم said,

((مَنْ تَابَ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا، تَابَ اللَّهُ عَلَيْهِ.))

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

((إِنَّ اللَّهَ يَقْبَلُ تَوْبَةَ الْعَبْدِ مَا لَمْ يُغْرَغِرْ.))

“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.

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-Raḥmān ibn Thābit ibn Thawbān from his father from Makḥūl from Jubayr ibn Nufayr from Ibn ‘Umar رضي الله عنه raised to the Prophet صلى الله عليه وسلم. Al-Ḥāfidh said regarding ‘Abdur-Raḥmān in *at-Taqrīb*, “Truthful but makes mistakes.” It appears in Ibn Mājah: ‘Abdullāh ibn ‘Amr but it is an error as al-Mizzī said in *Tuḥfat-ul-Ashrāf*, 5/328.

اللَّهُمَّ يَا مَنْ لَا تَضُرُّهُ الْمَعْصِيَةُ، وَلَا تَنْفَعُهُ الطَّاعَةُ، ارْزُقْنَا التَّوْبَةَ إِلَيْكَ وَالْإِنَابَةَ، وَأَيِّقِظْنَا يَا مَوْلَانَا
 مِنْ نَوْمِ الْغَفْلَةِ، وَنَبِّهْنَا لِإِغْتِنَامِ أَوْقَاتِ الْمُهْلَةِ، اللَّهُمَّ اجْعَلْنَا مِمَّنْ تَوَكَّلَ عَلَيْكَ فَكَفَيْتَهُ،
 وَاسْتَهْدَاكَ فَهَدَيْتَهُ، وَاسْتَنْصَرَكَ فَنَصَرْتَهُ، وَتَضَرَّعَ إِلَيْكَ فَرَحِمْتَهُ، وَاعْفِرَ اللَّهُمَّ لَنَا وَلِوَالِدِينَا
 وَلِجَمِيعِ الْمُسْلِمِينَ.

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

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: ((فَرَضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ زَكَاةَ الْفِطْرِ صَاعًا مِنْ تَمْرٍ، أَوْ صَاعًا مِنْ شَعِيرٍ، عَلَى الْعَبْدِ وَالْحُرِّ، وَالذَّكَرِ وَالْأُنْثَى، وَالصَّغِيرِ وَالْكَبِيرِ مِنَ الْمُسْلِمِينَ، وَأَمَرَ بِهَا أَنْ تُؤَدَّى قَبْلَ خُرُوجِ النَّاسِ إِلَى الصَّلَاةِ.))
مُتَّفَقٌ عَلَيْهِ.

‘Abdullāh ibn ‘Umar رضي الله عنهما narrated that “Allāh’s Messenger صلى الله عليه وسلم 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 ‘Īd 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,

((كَانَ ابْنُ عُمَرَ يُخْرِجُهَا قَبْلَ الْفِطْرِ بِيَوْمٍ أَوْ يَوْمَيْنِ، وَهُوَ الَّذِي رَوَى الْحَدِيثَ.))

‘Ibn ‘Umar رضي الله عنه 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 ‘Īd 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 Darāhim (i.e. money)?’ He said,

((أَخَافُ أَلَّا يُجْزِئَهُ، خِلَافُ سُنَّةِ رَسُولِ اللَّهِ صلى الله عليه وسلم.))

‘I fear that won’t suffice him; it is in opposition to the Sunnah of Allāh’s Messenger صلى الله عليه وسلم.”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 *Masā’il al-Imām Aḥmad* by Abū Dāwūd, p. 85.

² *Masā’il al-Imām Aḥmad* by Abū Dāwūd, p. 85. See: *Al-Mughnī*, 4/295.

they give it. This is because they are addressed in the order, as in the previously mentioned ḥadīth of Ibn ‘Umar رضي الله عنهما.

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:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ بِآخِذِيهِ إِلَّا أَنْ تُغْمِضُوا فِيهِ وَاعْلَمُوا أَنَّ اللَّهَ غَنِيٌّ حَمِيدٌ ﴿٢٧﴾﴾

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.

¹ *Al-Muḥallā*, 6/132 and *Sharḥ al-Mumtī*, 6/161.

² *Sūrah al-Baqarah*: 267.

اللَّهُمَّ آتِ نُفُوسَنَا تَقْوَاهَا، وَزَكِّهَا أَنْتَ خَيْرٌ مَنْ زَكَّاهَا، أَنْتَ وَلِيِّهَا وَمَوْلَاهَا، اللَّهُمَّ أَحْسِنْ
عَاقِبَتَنَا فِي الْأُمُورِ كُلِّهَا، وَأَجِرْنَا مِنْ خِزْيِ الدُّنْيَا وَعَذَابِ الآخِرَةِ، وَاغْفِرْ لَنَا وَلِوَالِدِينَا وَلِجَمِيعِ
المُسْلِمِينَ.

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

رَوَى ابْنُ أَبِي شَيْبَةَ بِسَنَدِهِ عَنِ الزُّهْرِيِّ ((: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَخْرُجُ
يَوْمَ الْفِطْرِ، فَيَكْبِرُ حَتَّى يَأْتِيَ الْمَصَلَّى، وَحَتَّى يَقْضِيَ الصَّلَاةَ، فَإِذَا قَضَى الصَّلَاةَ قَطَعَ
التَّكْبِيرَ.)) إِسْنَادُهُ صَحِيحٌ، وَهُوَ مُرْسَلٌ، وَلَهُ شَوَاهِدٌ يَتَّقَوْنَ بِهَا.

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

The ḥadīth is evidence for the legislation of making takbīr 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 takbīr, 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:

﴿وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَيْتُمْ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٨٥﴾﴾

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 *Muṣannaf Ibn Abī Shaybah*, 2/164. See its supporting narrations in *Aḥkām al-'Īdayn* by al-Firyābī, p. 110 and *Faṭḥ-ul-Bārī* by Ibn Rajab, 6/104.

² Sūrah al-Baqarah: 185.

The description of the takbir is that he says:

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، وَلِلَّهِ الْحَمْدُ.

“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 Ṣalāt-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 ‘Aṭiyyah رضي الله عنها,

((أَمَرْنَا - تَعْنِي النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ - أَنْ نُخْرِجَ فِي الْعِيدَيْنِ الْعَوَاتِقَ وَذَوَاتِ الْخُدُورِ، وَأَمَرَ الْحَيْضَ

أَنْ يَعْتَزِلْنَ مُصَلَّى الْمُسْلِمِينَ.))

“He ordered us – meaning the Prophet صلى الله عليه وسلم – 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 muṣallā 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 صلى الله عليه وسلم ordered the women, then men are more deserving (of the command).

It is befitting to go out to the muṣallā of the ‘Īd with the best appearance; beautified with what is permissible, wearing one’s best clothes emulating the example of the Prophet صلى الله عليه وسلم.

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 muṣallā 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 رضي الله عنه,

((كَانَ النَّبِيُّ صلى الله عليه وسلم إِذَا كَانَ يَوْمَ عِيدٍ خَالَفَ الطَّرِيقَ.))

“The Prophet صلى الله عليه وسلم used to come by one way and return by a different one on the ‘Īd day.”¹

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 رضي الله عنه who said,

((كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم لَا يَغْدُو يَوْمَ الْفِطْرِ حَتَّى يَأْكُلَ تَمْرَاتٍ.))

“Allāh's Messenger صلى الله عليه وسلم never proceeded on the day of Fiṭr until he had eaten some dates.”² In one narration,

((وَيَأْكُلُهُنَّ وَتَرًا.))

“He would eat an odd number of them.”³

And the ḥadīth which already preceded from Umm ‘Aṭiyyah رضي الله عنها 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.

¹ Reported by al-Bukhārī, no. 986.

² Reported by al-Bukhārī, no. 953.

³ See: *Faṭḥ-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,

﴿يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ﴾¹

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:

﴿أَنْظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ وَلِلْآخِرَةِ أَكْبَرُ دَرَجَاتٍ وَأَكْبَرُ تَفْضِيلًا﴾²

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.

اللَّهُمَّ ثَبِّتْنَا عَلَى الْإِيمَانِ، وَاغْفِرْ لَنَا مَا سَلَفَ وَكَانَ، مِنَ الذُّنُوبِ وَالْعِصْيَانِ، اللَّهُمَّ اخْتِمْ لَنَا شَهْرَ رَمَضَانَ بِرِضْوَانِكَ، وَاجْعَلْ مَا لَنَا إِلَى جَنَّاتِكَ، وَعَمَّنَا بِفَضْلِكَ وَإِحْسَانِكَ، وَاغْفِرْ اللَّهُمَّ لَنَا وَلِوَالِدَيْنَا وَلِجَمِيعِ الْمُسْلِمِينَ بِرَحْمَتِكَ، يَا أَرْحَمَ الرَّاحِمِينَ.

¹ Sūrah al-Muṭaffifīn: 6.

² Sūrah al-Isrā: 21.

O Allāh! Make us firm in īmān, forgive us what preceded and occurred from sins and disobedience. O Allāh! End the month of Ramaḍān 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

عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((مَنْ صَامَ رَمَضَانَ، ثُمَّ أَتْبَعَهُ سِتًّا مِنْ شَوَّالٍ، فَكَأَنَّمَا صَامَ الدَّهْرَ كُلَّهُ.)) رَوَاهُ مُسْلِمٌ.

Abū Ayyūb al-Anṣārī رضي الله عنه narrated that Allāh’s Messenger صلى الله عليه وسلم 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 رضي الله عنه,

((جَعَلَ اللَّهُ الْحَسَنَةَ بِعَشْرٍ، فَشَهْرٌ بِعَشْرَةِ أَشْهُرٍ، وَسِتَّةٌ أَيَّامٌ بَعْدَ الْفِطْرِ تَمَامُ السَّنَةِ.))

“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.”²

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

¹ Reported by Muslim, no. 1164. The Scholars have spoken regarding this ḥadīth being attributed to the Ṣaḥābī and Imām Aḥmad leaned towards this as Ibn Rajab mentioned in *Laṭā’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 ﷻ: انظُرُوا هَلْ لِعَبْدِي مِنْ تَطَوُّعٍ؟ فَيُكَمَّلُ بِهَا مَا انْتَقَصَ مِنَ الْفَرِيضَةِ، ثُمَّ يَكُونُ سَائِرُ عَمَلِهِ كَذَلِكَ.))

“The Lord ﷻ 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 Qudsī:

((مَا تَقَرَّبَ إِلَيَّ عَبْدِي بِأَفْضَلٍ مِمَّا افْتَرَضْتُ عَلَيْهِ، وَلَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالنَّوَافِلِ حَتَّى أُحِبَّهُ...))

“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 رضي الله عنه 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 ‘Īd 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 صلى الله عليه وسلم statement,

((مَنْ صَامَ رَمَضَانَ))

“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

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 ﷺ 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.

اللَّهُمَّ احْفَظْنَا بِالْإِسْلَامِ قَائِمِينَ، وَاحْفَظْنَا بِالْإِسْلَامِ قَاعِدِينَ، وَاحْفَظْنَا بِالْإِسْلَامِ رَاقِدِينَ، وَلَا تُشْمِتْ بِنَا الْأَعْدَاءَ وَلَا الْحَاسِدِينَ، اللَّهُمَّ إِنَّا نَسْأَلُكَ مِنْ كُلِّ خَيْرٍ خَزَائِنُهُ بِيَدِكَ، وَنَعُوذُ بِكَ مِنْ كُلِّ شَرٍّ خَزَائِنُهُ بِيَدِكَ، وَاعْفِرْ اللَّهُمَّ لَنَا وَلِوَالِدِينَا وَلِجَمِيعِ الْمُسْلِمِينَ.

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

عَنْ سُفْيَانَ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، قُلْ لِي فِي الْإِسْلَامِ قَوْلًا لَا أَسْأَلُ عَنْهُ أَحَدًا بَعْدَكَ. قَالَ: ((قُلْ: آمَنْتُ بِاللَّهِ، ثُمَّ اسْتَقِيمَ.)) رَوَاهُ مُسْلِمٌ.

Sufyān ibn ‘Abdillāh رضي الله عنه 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 imān 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 Ṣaḥīḥ Muslim, no. 38.

by the exiting of a month and the entering of another; rather, they extend until death. The Most High said:

﴿وَأَعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ﴾¹

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 ṣalāh) during Ramaḍān has ended, then the whole year is an opportunity for standing (at night in ṣalāh). 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 ṣalāh in general and Fajr specifically; or they commit prohibitions like sleeping through ṣalāh, 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-Hijr: 99.

○ From the sayings of Ali عليه السلام:

((كُونُوا لِقَبُولِ الْعَمَلِ أَشَدَّ إِهْتِمَامًا مِنْكُمْ بِالْعَمَلِ. أَلَمْ تَسْمَعُوا اللَّهَ ﷻ يَقُولُ:

﴿إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ﴾^(٧)))

“Be more concerned about the acceptance of the action than you are about the action itself. Have you not heard Allāh ﷻ saying: **‘Verily, Allāh only accepts from the pious.’**¹”

○ ‘Ā’ishah عليها السلام said: “I asked Allāh’s Messenger about this Āyah:

﴿وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجِلَةٌ﴾

which means, **“And those who give that which they give with their hearts full of fear.”**² ‘Ā’ishah عليها السلام said: “Are they those who drink intoxicants and steal?” He صلى الله عليه وسلم said:

((لَا - يَا بِنْتَ الصِّدِّيقِ - وَلَكِنَّهُمْ الَّذِينَ يَصُومُونَ وَيُصَلُّونَ وَيَتَصَدَّقُونَ، وَهُمْ يَخَافُونَ أَلَّا

يُقْبَلَ مِنْهُمْ، ﴿أُولَئِكَ يُسْرِعُونَ فِي الْخَيْرَاتِ وَهُمْ لَهَا سَابِقُونَ﴾^(٦)))

‘No - O daughter of aṣ-Ṣiddīq - 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 Allāh 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; Aḥmad, 42/156; Ibn Jarīr aṭ-Ṭabarī, 18/26 and al-Ḥākim, 2/393 who said, “A ṣaḥīḥ chain.” Adh-Dhahabī was silent about it. There is a break in its chain but it is strengthened by the ḥadīth of Abū Hurayrah رضي الله عنه which at-Tirmidhī alluded to. See: *As-Silsilah aṣ-Ṣaḥīḥah*, no. 162.

اللَّهُمَّ أَعِنَّا عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ، وَارْزُقْنَا الْإِسْتِقَامَةَ عَلَى طَاعَتِكَ، اللَّهُمَّ وَفَّقْنَا
 لِمَصَالِحِنَا، وَاعْصِمْنَا مِنْ ذُنُوبِنَا وَقَبَائِحِنَا، وَاجْعَلْنَا هُدَاةً مُهْتَدِينَ، غَيْرَ ضَالِّينَ وَلَا مُضِلِّينَ،
 وَاغْفِرْ لَنَا وَلِوَالِدِينَا وَلِجَمِيعِ الْمُسْلِمِينَ.

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

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: ((كَانَ يُكُونُ عَلَيَّ الصَّوْمُ مِنْ رَمَضَانَ، فَمَا أَسْتَطِيعُ أَنْ أَقْضِيَهُ إِلَّا فِي شَعْبَانَ)) مُتَّفَقٌ عَلَيْهِ.

‘Ā’ishah رضي الله عنها 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 رضي الله عنها. 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 صلى الله عليه وسلم knew about that.

Hastening to make them up is better than delaying them, because the apparent action of ‘Ā’ishah رضي الله عنها 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:

¹ Reported by al-Bukhārī, no. 1950 and Muslim, no. 1146.

﴿وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ
لِلْمُتَّقِينَ﴾¹

which means, “**And hasten to forgiveness from your Lord and a garden as wide as the heavens and the earth, prepared for the pious.**”¹

And He ﷺ said:

﴿أُولَٰئِكَ يُسْرِعُونَ فِي الْخَيْرَاتِ وَهُمْ لَهَا سَابِقُونَ﴾²

which means, “**It is those who hasten in good deeds, and they are foremost in them.**”²

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 مِنْكُمْ مَّرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ﴾³

which means, “**But if any of you is ill or on a journey, the same number (should be made up) from other days.**”³

○ Ibn ‘Abbās رضي الله عنه said:

((لَا بَأْسَ أَنْ يُفَرَّقَ.))

“There is nothing wrong if he does so individually.”⁴

¹ Sūrah Āli ‘Imrān: 133.

² Sūrah al-Mu’minūn: 61.

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 ṣaḥīḥ. 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 Āyah, except the days of the two 'Īds and the days of Tashrīq; 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 'Ā'ishah رضيها 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,

﴿لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا﴾

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,

﴿فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ﴾

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 رضي الله عنهما – 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).

○ Ad-Dāraquṭnī reported that Abū Hurayrah رضي الله عنه said regarding the one who neglected making up the missed days of Ramaḍān until another Ramaḍān reached him,

((يَصُومُ هَذَا مَعَ النَّاسِ، وَيَصُومُ الَّذِي فَرَّطَ فِيهِ، وَيُطْعِمُ لِكُلِّ يَوْمٍ مِسْكِينًا.))

“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 رضي الله عنهما.

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.

¹ Sūrah al-Baqarah: 184.

² Sunan ad-Dāraquṭnī, 2/197. He said, “Its chain is ṣaḥīḥ.” Similarly what has come from Ibn ‘Abbās رضي الله عنهما, its chain is ṣaḥīḥ.

³ Whoever says, “The position of the Ṣaḥābah are not a proof,” it is possible for him to understand this statement as being recommended. As for obligating it, then there is nothing ṣaḥīḥ, raised to the Prophet صلى الله عليه وسلم. And Allāh knows best.

اللَّهُمَّ أَصْلِحْ أَعْمَالَنَا، وَحَقِّقْ فِيكَ آمَالَنَا، وَاجْعَلْنَا عَلَى طَاعَتِكَ غُدُوتَنَا وَآصَالَنَا، اللَّهُمَّ اغْفِرْ
سَيِّئَاتِنَا، وَارْفَعْ دَرَجَاتِنَا، وَاغْفِرْ لَنَا وَلِوَالِدِينَا وَلِجَمِيعِ الْمُسْلِمِينَ.

O Allāh! Rectify our deeds and actualize our hopes; place us in Your obedience in our mornings and our afternoons. O Allāh! Forgive our evil deeds and raise our ranks; and forgive us, our parents and all the Muslims.

The Fourth Ḥadīth: Whoever Died and He Owed Fasting

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((مَنْ مَاتَ وَعَلَيْهِ صِيَامٌ، صَامَ عَنْهُ وَلِيُّهُ.)) مُتَّفَقٌ عَلَيْهِ .

‘Ā’ishah رضي الله عنها narrated that Allāh’s Messenger صلى الله عليه وسلم 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 ḥadīth is general regarding every obligatory fast owed by the deceased whether it is obligated by legislation – like fasting in Ramaḍān – or obligated by a vow, and this is according to one of the two positions.

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

((أَرَأَيْتِ لَوْ كَانَ عَلَى أُمَّكِ دَيْنٌ فَقَضَيْتِيهِ، أَكَانَ ذَلِكَ يُؤَدِّي عَنْهَا؟))

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

((إِنْ شَاءَ اللَّهُ))

“If Allāh wills.” Al-Haythamī graded it ḥasan in *al-Majma’*, 3/179. Al-Ḥāfidh said in *at-Talkhīṣ*, 3/221, “It is ḍaif because it is from the path of Ibn Luhay’ah,” meaning by that, he is alone in narrating it. And it is ḍa’if, 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 صلى الله عليه وسلم said,

((فَصُومِي عَنْ أُمَّكِ.))

“Then fast on behalf of your mother.”

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

((لَوْ كَانَ عَلَى أُمَّكَ دَيْنٌ، أَكُنْتَ قَاضِيهِ؟))

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

((فَدَيْنُ اللَّهِ أَحَقُّ أَنْ يُقْضَى.))

“The debt of Allāh has more right to be repaid.”

In another narration, “My sister died.”¹

These narrations show that the Messenger صلى الله عليه وسلم 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 Ramaḍān or it could be understood to mean a vow. Regarding all of them, his saying “**The debt of Allāh has more right to be repaid,**” indicates the incident happened more than once and shows that the ḥadīth of Ibn ‘Abbās رضي الله عنه is just one instance of the general principle proven by the ḥadīth of ‘Ā’ishah رضي الله عنها 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

¹ The ḥadīth of Ibn ‘Abbās is in al-Bukhārī, no. 1953 and Muslim, no. 1148. See *Fath-ul-Bārī*, 4/194 and the checking of Aḥmad Shākir 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.

○ An-Nawawī رحمته 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 ḥādīth of ‘A’ishah رضي الله عنها 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 رضي الله عنه 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 تَوَفَّنَا مُسْلِمِينَ، وَأَلْحِقْنَا بِالصَّالِحِينَ، غَيْرَ خَزَايَا وَلَا مَفْتُونِينَ، اللَّهُمَّ اغْفِرْ ذُنُوبَنَا، وَاسْتُرْ عُيُوبَنَا، وَاجْعَلْ صَوْمَنَا مَقْبُولًا، وَثَوَابَ أَعْمَالِنَا مَوْفُورًا، بِرَحْمَتِكَ يَا أَرْحَمَ الرَّحِيمِينَ.

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 Khalīl Klopfenstiein** 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-Ḥakīm Pettus** for helping me figure out the proper translation of the phrases that were problematic for me; **Shaykh Faiṣal al-Irāqī** 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.

**Books Published by the
Grand Islamic Center of St. Louis, MO**

1- Renew Your Covenant to Lā ilāha illa Allāh

By Shaykh Sālim aṭ-Ṭawīl

2- Summarized Rulings of the Islāmic Funeral

By Shaykh Ṣāliḥ al-Fawzān

3- From the Rights of the Prophet ﷺ

By Shaykh ‘Abdullāh ash-Shirīkah

4- Virtues of the Four Statements

By Shaykh ‘Abdur-Razzāq al-Badr

5- Say: O You Who Disbelieve!

By Shaykh Sālim aṭ-Ṭawīl

6- Come to Success – 40 Benefits from Congregational Ṣalāh

By Shaykh Musnad al-Qaḥṭānī

7- Surrendering to the Sharī’ah (Introduction to the Prophet’s Prayer Described)

By Shaykh Muḥammad Nāṣir-ud-Dīn al-Albānī

8- Adhkār After the Obligatory Ṣalāh and Their Explanations

By Shaykh ‘Abdullāh al-Fawzān

9- An Explanation of Instructions in the Fundamentals of ‘Aqidah

By Shaykh ‘Abdur-Razzāq al-Badr

10- The Easiest Method to Memorize the Qur’ān and Mutūn

By Shaykh ‘Abdul-Muḥsin al-Qāsīm

11- 72 Questions & Answers on the Biography of Abu Bakr aṣ-Ṣiddīq رضي الله عنه

By Aḥmad al-Ḥammādī

12- Questions & Answers for the Youth, Which are Indispensable to the Elders

By Shaykh Sālim aṭ-Ṭawīl

13- Qualities of the Slaves of the Most Merciful

By Shaykh ‘Abdur-Razzāq al-Badr

14- Guidance for Mankind to the Principles and Important Matters in the Religion of Islām (Ar/Eng)

By Shaykh ‘Umar al-‘Umar

15- The Du’ā that is not Rejected

By Shaykh ‘Abdur-Razzāq al-Badr

16- مائة حديث صحيح للحفظ من قصار الأحاديث

إعداد: شعبة توعية الجاليات بالزلفي

**Upcoming Books from the
Grand Islamic Center of St. Louis, MO**

1- Your Relationship with the Qur’ān during Ramaḍān

By Shaykh Musā’id aṭ-Ṭayyār

2- Ten Ways to Gain Peace of Heart

By Shaykh ‘Abdur-Razzāq al-Badr

3- Aḥādīth Regarding the Ten Days of Dhul-Ḥijjah and the Month of Allāh – Muḥarram, Rulings and Manners

By Shaykh ‘Abdullāh al-Fawzān

4- Oh You Who Ascribe to the Sunnah! Do Not Hate One Another

By Dr. Muḥammad ibn Fahd ibn ‘Abdul-‘Azīz al-Furaih

5- ‘Umdat-ul-Aḥkām

By Imām ‘Abdul-Ghanī al-Maqdisī

6- The Prophetic Biography in Short Bursts (Ar/Eng)

By Shaykh Mūsā al-‘Āzimī

7- The Necessary Belief Concerning al-Qadr

By Shaykh Falāḥ Ismā’īl Mundakār

