



**WELCOMING  
THE MONTH OF**  
*Ramādān*

VIRTUES OF FASTING & TAFSIR OF THE VERSES ON FASTING

SHAYKH AHMAD BIN YAḤYĀ AN-NAJMĪ

رَحْمَةُ اللَّهِ

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## BIOGRAPHY OF THE AUTHOR

*Taken from his student, Shaykh Muḥammad ibn Hādī al-Madkhalī (حفظه الله), in the introduction to Shaykh Ahmad an-Najmī's book 'Al-Mauridul 'Adhabul Zilāl'.*

*We have also attached the names of some of his published writings, along with the news of his death, taken from the book 'Al-Majmū'ul Nadī fi Sīratil 'Allāmah Ahmad an-Najmī' that some of his students and loved ones wrote.*

### **His name and his lineage:**

He is our virtuous Shaykh the 'Allāmah, the scholar of *Hadīth*, the scholar of *Fiqh* (Islāmic jurisprudence), Shaykh Ahmad ibn Yaḥyā ibn Muḥammad ibn Shabīr An-Najmī 'Āli Shabīr from Bāni Hummad (رَحْمَةُ اللَّهِ), which is one of the well-known tribes in the area of Jazān.

### **His birth:**

The Shaykh (رَحْمَةُ اللَّهِ) was born in the village of An-Najāmiyyah, on the 22<sup>nd</sup> of the month of Shawwāl, in



1340H. He was raised under the care of two righteous parents and he was an only child.

### **His educational upbringing:**

The Shaykh along with his two uncles, Shaykh Hasan ibn Muḥammad An-Najmī and Shaykh Husayn ibn Muḥammad (رَحْمَةُ اللَّهِ), frequented Shaykh ‘Abdullāh Al-Qar’āwī (رَحْمَةُ اللَّهِ) in the city of Sāmitah for a period of time.

In 1360H, during the month of Safar to be precise, our Shaykh entered *The School for Salafiyyah* and he read the Qur’ān to Shaykh ‘Uthmān ibn ‘Uthmān Hamalī (رَحْمَةُ اللَّهِ) according to the *Mujawwad* rules of *Tajwīd*.

He memorized ‘Tuhfatul Atfāl,’ ‘Hidayyatul Mustafid,’ ‘Thālathatul Usūl,’ and ‘Arba’in An-Nawwawiyah,’ and ‘Al-Hisāb.’ He also gained proficiency in the art of writing.

He would sit in the circles of knowledge that Shaykh ‘Abdullāh Al-Qar’āwī (رَحْمَةُ اللَّهِ) would place him in, up until after the time of Dhuhr. Then, when the small students would disperse, he would enter the larger circles taught by Shaykh ‘Abdullāh Al-Qar’āwī (رَحْمَةُ اللَّهِ) himself. After all this, the Shaykh (رَحْمَةُ اللَّهِ) would return home, with his two uncles, to his village of An-Najāmiyyah.

In 1369H, he studied under Shaykh Ibrāhīm ibn Muḥammad Al- 'Umūdī (رَحْمَةُ اللَّهِ), the judge of Sāmitah at that time.

He also studied under Shaykh 'Alī ibn Shaykh 'Uthmān Ziyād As-Somalī (رَحْمَةُ اللَّهِ), at the instruction from Shaykh 'Abdullāh Al-Qar'āwī (رَحْمَةُ اللَّهِ).

In 1384H, he attended the circles of the Shaykh, the Imām, the Mufti of Saudi Arabia, Shaykh Muḥammad ibn Ibrāhīm 'Ālī Ash-Shaykh (رَحْمَةُ اللَّهِ), for a period of approximately two months. The focus of those circles was *Tafsīr* (the explanation of the Qur'ān).

During the same year, he also attended the circles of our Shaykh, the Imām, the 'Allāmah, Shaykh 'Abdul Azīz ibn Bāz (رَحْمَةُ اللَّهِ) for a period of about one and a half months. These sittings were concerning '*Saḥīḥ Al-Bukhārī*' .

### **His work:**

Our Shaykh worked as a teacher in the schools of his Shaykh Al-Qar'āwī (رَحْمَةُ اللَّهِ), seeking a reward from Allāh. Afterward, he was appointed as a teacher in his village of An-Najāmiyah. In 1372H, he was assigned as an Imām and a teacher in the village of Abū Sabīlah in Al- 'Āridāh. After that, he was appointed as a teacher in a knowledge-based

institute in Sāmitah until 1383H. Then, Allāh had it decreed that he would be appointed to the Ministry of Justice as an admonisher and a guide in the area of Jazān.

In 1387H, on the 7<sup>th</sup> of *Muḥarram*, he returned to his role as a teacher in a knowledge-based institute in the city of Jazān by way of his own request. Then, at the beginning of the academic year of 1389H, he returned to teaching at the institute in Sāmitah. It was there that he remained as a teacher, up until his retirement on precisely the 7th day of *Muḥarram* in 1410H.

### **His scholars (رَحْمَةُ اللَّهِ):**

Our Shaykh (رَحْمَةُ اللَّهِ) had many scholars. However, we will only mention a few of them:

1. Shaykh Ibrāhīm ibn Muḥammad Al- 'Umūdī (رَحْمَةُ اللَّهِ), the judge of Sāmitah in his time.

2. Shaykh Hāfidh Al-Hākamī (رَحْمَةُ اللَّهِ)

3. The Shaykh, the 'Allāmah, the caller, the reviver in the south of the Kingdom, 'Abdullāh Al-Qar'āwī (رَحْمَةُ اللَّهِ). Shaykh Ahmad An-Najmī (رَحْمَةُ اللَّهِ) was primarily educated from him. Thus, he is the scholar whom he benefitted from the most.

4. The Shaykh, the 'Allāmah, the previous Muftī of Saudi Arabia, Muḥammad ibn Ibrāhīm 'Ālī Ash-Shaykh (رَحْمَةُ اللَّهِ)

### **His students:**

Our Shaykh (رَحْمَةُ اللَّهِ) had many students. However, we will suffice with the mention of three of them, due to their world-renown fame, as an example for the rest, in order that nobody can cast blame on us.

1. Our Shaykh, the 'Allāmah, the scholar of Ḥadīth, the helper of the Sunnah, Shaykh Rab'ī ibn Hādi Al-Madkhalī (حفظه الله)

2. Our Shaykh, the 'Allāmah, the scholar of Fiqh, Zayd ibn Hādi Al-Madkhalī (رَحْمَةُ اللَّهِ)

3. Our Shaykh, the 'Allāmah, the virtuous Shaykh, 'Alī ibn Nāsir Al-Faqīhī (حفظه الله)

### **His books:**

1. '*Abdul Ishārah fir Radd 'ala Man Abāhal Mammū' minaz Ziyārah'*

2. '*Irshādus Sāri fi sharhis Sunnah lil Barbahārī'* (Explanation of Sharhus Sunnah of Imām Al-Barbahārī)

3. 'Tasīsul Ahkām Sharh 'Umdatil Ahkām' (Explanation of 'Umdatul Ahkām') of 'Abdul Ghāni Al-Maqdīsī (رحمة الله)<sup>1</sup>
4. 'Tanzīhus Sharī'ah 'an Ibāhatil Aghānil Khli'ah'
5. 'At-Ta'līgatul bahīyah 'alar Rasāilil 'Aqādīyah'
6. 'Raddul Al-Jawāb 'ala man Talab minni 'Ādama Tab'el kitāb'
7. 'Risālatul Irshād ila bayyanil Haqq fi Hukmil Jihād'
8. 'Fathur Rabbir Rahīm fi Hukmil Jahr wal Isrār bi Bismillahir Rahmānir Rahīm'
9. 'Ar-Raddul Muḥbir 'alaf tirā attil wa Talbīsati Sāhibil Mujher'
10. 'Sharus Sunnah lil Muzani'
11. 'Sharh 'Aqīdah ibn Abī Zaydil Qayrawani'
12. 'Ash-Sharhul Mujizul Mumahhad li Tauhīdil Khāligil Mumajjadil ladhi Allafahu Shaykhul Islām Muḥammad' (Concise Explanation of Kitāb At-Tawhīd of Shaykhul Islām Muḥammad ibn 'Abdul Wahhāb (رحمة الله))

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<sup>1</sup>[TN] This is a book of Fiqh (concerning the rulings of the outward actions) that has been put together in Ḥadīth form. The author relied solely on the Aḥādīth that are found in the 'Saḥīḥ' of Al-Bukhārī and the 'Saḥīḥ' of Imām Muslim or one of the two.

13. *'Fathu Rabbil Bariyyāt 'ala Kitāb Ahamil muhimmāt min Usūlil 'Imān lil Imām As-Sa'dī'*

14. *'Fathul Rabbil Wadūd fil Fatāwā war Rasāil war Rudūd'*

15. *'Fathul Rabbil Ghani bi Taudīh Sharhis Sunnah lil Muzani'*

16. *'Al-Mauridul 'athabuz zulāl fīman tuqida 'ala b'adil Mānāhijid D'awiyyah minal 'Aqāid wal Aa'māl'*

Additionally, there are even more beneficial books that the Shaykh (رحمة الله) has provided for the Muslims. Of them, some have been published and the others are still in manuscript. (May Allāh facilitate their publication).

May Allāh show an abundance of mercy to the Shaykh and bring benefit to Islām and the Muslims by way of his knowledge.

### **His death:**

The Shaykh (رحمة الله) died in the Malik Fahd hospital in Riyādh, on Wednesday the 20<sup>th</sup> in *Rajab*, in 1429H after much tiredness from sickness. His body was taken to the area of Jazān. The funeral was prayed for him there and he was buried in the village of An-Najāmiyyah, the place where he was born.

His funeral was followed by many people. There was never a funeral the likes of it before it because the news of his death was a huge calamity for those who loved him.

We ask Allāh to cover him with His Vast Mercy and to give him a home in His spacious gardens.

May Allāh praise our Prophet Muḥammad (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ), his family, and his Companions, all-together.

## TRANSLITERATION TABLE

### Consonants

ء	د	d	ض	د	ك	k
ب	ذ	dh	ط	ل	ل	l
ت	ر	r	ظ	م	م	m
ث	ز	z	ع	ن	ن	n
ج	س	s	غ	هـ	هـ	h
ح	ش	sh	ف	و	و	w
خ	ص	ṣ	ق	ي	ي	y

### Vowels

Short    -        a        -        i        -        u

Long    كَا        ā        كِي        ī        كُو        ū

Diphthongs    كَو        aw        كَي        ay



## Arabic Symbols & their meanings

حفظه الله

May Allāh preserve him

رَضِيَ اللهُ عَنْهُ

May Allāh be pleased with him (i.e. a male companion of the Prophet Muḥammad)

سُبْحَانَ اللَّهِ وَتَعَالَى

Glorified & Exalted is Allāh

عَزَّ وَجَلَّ

(Allāh) the Mighty & Sublime

تَبَارَكَ وَتَعَالَى

(Allāh) the Blessed & Exalted

جَلَّ وَعَلَا

(Allāh) the Sublime & Exalted

عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ

May Allāh send Blessings & Safety upon him (i.e. a Prophet or Messenger)

صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ

May Allāh send Blessings & Safety upon him and his family (i.e. Du'ā sent when mentioning the Prophet Muḥammad)

رَحْمَةً مِنَ اللَّهِ

May Allāh have mercy on him

رَضِيَ اللَّهُ عَنْهُمْ

May Allāh be pleased with them (i.e. Du'ā made for the Companions of the Prophet Muḥammad)

جَلَّ جَلَالُهُ

(Allāh) His Majesty is Exalted

رَضِيَ اللَّهُ عَنْهَا

May Allāh be pleased with her (i.e. a female companion of the Prophet Muḥammad)

## WELCOMING THE MONTH OF RAMAḌĀN

Verily, all praise belongs to Allāh. We praise Him, we seek His aid and forgiveness and we repent to Him. We seek refuge with Allāh from our evil souls and the wicked consequences of our deeds. Whomsoever Allāh guides no one can mislead him and whomsoever is led astray no one can guide him.

I openly testify that none has the right to be worshiped, in truth, except Allāh alone Who has no partners. And I openly testify that Muḥammad is Allāh's servant and final Messenger. May Allāh raise his rank and grant him, his family, and his Companions abundant peace.

Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ

إِلَّا وَأَنتُمْ مُسْلِمُونَ ﴿١٣٣﴾

**“O you who believe! Fear Allāh (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. [Obey Him, be thankful to Him, and remember Him always], and**

die not except in a state of Islām (as Muslims) with complete submission to Allāh.” [Sūrah Āli ‘Imrān 3:102]

And,

﴿ يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ  
وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا  
اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا



“O mankind! Be dutiful to your Lord, Who created you from a single person (Ādam), and from him (Ādam) He created his wife [Hawwa (Eve)], and from them both He created many men and women and fear Allāh through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship). Surely, Allāh is Ever an All-Watcher over you.” [Sūrah an-Nisā’ 4:1]

And,

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا  
﴿٧٠﴾ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ  
اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴾ ﴿٧١﴾

“O you who believe! Keep your duty to Allāh and fear Him, and speak (always) the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allāh and His Messenger (صلى الله عليه وسلم) he has indeed achieved a great achievement (i.e. he will be saved from the Hell-Fire and made to enter Paradise).”  
[Sūrah al-Aḥzāb 33:70-71]

## The Virtue of the Qur’ān

You should understand, May Allāh have mercy on you, that Allāh (سُبْحَانَهُ وَتَعَالَى) has given preference to the month of Ramaḍān over the rest of the months by sending down the Qur’ān in that month. The previous revelations were all sent down in the month of Ramaḍān, yet they were each sent down all at once. As for our book, the Qur’ān, it was sent down all at once to *Baytul-Izzah* in the lowest heaven as authentically reported from Ibn ‘Abbās (رَضِيَ اللَّهُ عَنْهُمَا). It was distributed from *Baytul-Izzah* to the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) as Allāh (عَزَّ وَجَلَّ) says,

﴿ وَفُورًا نَا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى مُكْتٍ وَنَزَّلْنَاهُ

تَنْزِيلًا ﴿١٦﴾

**“And (it is) a Qur’ān which We have divided (into parts), in order that you might recite it to men at intervals. And We have revealed it by stages. (in 23 years).” [Sūrah al-‘Isrā’ 17:106]**

Allāh (سُبْحَانَهُ وَتَعَالَى) informs us that the Qur’ān was revealed to His servant and Messenger in stages.

## WELCOMING THE MONTH OF RAMAḌĀN

Allāh says in a verse in Sūrah al-Furqān,

﴿ كَذَلِكَ لِنُنَبِّئَ بِهِ فُؤَادَكَ وَرَتَّلْنَاهُ تَرْتِيلًا ﴿٣٢﴾ ﴾

**“Thus (it is sent down in parts), that We may strengthen your heart thereby. And We have revealed it to you gradually, in stages.”** [*Sūrah al-Furqān* 25:32]

Thus, Allāh revealed it to His servant and Messenger in stages according to the circumstance.

Every time the disbelievers cast a doubtful matter, Allāh (عَزَّوَجَلَّ) would refute them concerning it. Every time the disbelievers made a statement, Allāh (عَزَّوَجَلَّ) would refute them concerning it. And every time a question was posed, Allāh (عَزَّوَجَلَّ) would respond to the questioner or questioners.

In one instance, the Jews asked about the *Rūh* (spirit) and, in another instance, they asked about other matters. This is how the disbelievers of Makkah were.

At any rate, Allāh sent down the Qur’ān all at once to *Baytul-Izzah* on the Night of Power. Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ  
 وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ فَمَن شَهِدَ مِنْكُمُ الشَّهْرَ  
 فَلْيُصِمْهُ ۖ وَمَن كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ  
 أُخَرَ ﴾

“The month of Ramaḍān in which was revealed the Qurʾān, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong). So, whoever of you sights (the crescent on the first night of) the month (of Ramaḍān i.e. is present at his home), he must observe *Saum* (fasts) that month, and whoever is ill or on a journey, the same number [of days which one did not observe *Saum* (fasts) must be made up] from other days.” [Sūrah al-Baqarah 2:185]



## The Virtue of the Month of Ramaḍān

Allāh (عَزَّوَجَلَّ) orders us to fast out of gratitude for the blessing of the Qur’ān. Allāh (سُبْحَانَهُ وَتَعَالَى) sent down the Qur’ān in a clear Arabic language which will last in the ’Ummah of Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) until Allāh wills.

His ’Ummah will reflect over the events mentioned in the Qur’ān, abstract rulings from it, come to understand about its lessons, and seek a ruling from it when differences occur. Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ وَمَا اٰخْتَلَفْتُمْ فِيْهِ مِنْ شَيْءٍ فَحُكْمُهُۥٓ اِلَى اللّٰهِ ﴾

**“And in whatsoever you differ, the decision thereof is with Allāh (He is the ruling Judge).” [Sūrah ash-Shūrā 42:10]**

Allāh (عَزَّوَجَلَّ) gave preference to this month by sending the Qur’ān in this month as well as ordering fasting and the night prayer. Fasting during the day and praying at night.

Allāh (سُبْحَانَهُ وَتَعَالَى) informs us in the same verse that He only wants ease for the ’Ummah of Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), not

hardship. So, He has made easy for them to perform this obligation collectively.

Because of this, they prepare themselves for it. Ramaḍān arrives while they are prepared for it and collectively becomes lightened for them. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

مَنْ صَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ ، وَمَنْ  
قَامَ لَيْلَةَ الْقَدْرِ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ

**“Whoever fasts during Ramaḍān out of faith and in the hope of reward will be forgiven his previous sins; and whoever spends the Night of Qadr in prayer out of faith and in the hope of reward, he will be forgiven his previous sins.”<sup>2</sup>**

And He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

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

**“Whoever prays during the night in Ramaḍān out of sincere faith and seeking its reward from Allāh, will have all of his previous sins forgiven.”<sup>3</sup>**

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<sup>2</sup> Related by Al-Bukhārī No. (2014) and Muslim No. (760).

<sup>3</sup> Related by al-Bukhārī No. (37) and Muslim No. (759).

## WELCOMING THE MONTH OF RAMAḌĀN

The meaning of “faith and seeking its reward” refers to belief in Allāh’s promise that He will reward those who fasted with a tremendous reward.

The authentic Ḥadīth mentions that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

كُلُّ عَمَلِ ابْنِ آدَمَ يُضَاعَفُ الْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا إِلَى سَبْعِمِائَةٍ ضِعْفٍ  
إِلَّا الصَّوْمَ فَإِنَّهُ لِي وَأَنَا أَجْزِي بِهِ يَدَعُ شَهْوَتَهُ وَطَعَامَهُ مِنْ أَجْلِي

**“Every good deed of the son of Ādam will be multiplied manifold. A good deed will be multiplied ten times up to as many as seven hundred times, except for fasting, which is for Me and I shall reward for it. He gives up his desire and his food for My sake.”<sup>4</sup>**

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<sup>4</sup> Related by al-Bukhārī No. (5927) and Muslim No. (1151).

## Fasting is Between the Lord and His servant

The meaning of the previous Ḥadīth is that Allāh (عَزَّوَجَلَّ) will reward His servant for his deeds except for fasting. He orders His angels and they keep a record of it. It will be multiplied ten times. So, Allāh multiplies the deed many times more than that - between ten and seven hundred times more than that.

As for fasting, Allāh (سُبْحَانَهُ وَتَعَالَى) will surely give for it without account. Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ إِنَّمَا يُوفَّى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ ﴾

**“Only those who are patient shall receive their rewards in full, without reckoning.”** [Sūrah az-Zumar 39:10]

This is because fasting is a private matter between the servant and his Lord. Showing off is not present in it. Rather, Allāh (سُبْحَانَهُ وَتَعَالَى) surely knows about His servant when he fasts for His sake, desiring for His reward, and fearing His punishment.

**There is a question:** What is the meaning of a private matter between the servant and His Lord?

**The answer:** Meaning if you placed some water in your mouth to rinse and you swallowed it, no one would know except Allāh. And if you guarded yourself against that and guarded against any of the water entering your throat, then only Allāh would know. This fasting here is a secret between you and your Lord. Only Allāh (سُبْحَانَهُ وَتَعَالَى) knows and because of that Our Lord rewards tremendously for it.

## Virtues of the Month of Ramaḍān

Verily, this month has great virtues. Among them are:

- That Allāh (سُبْحَانَهُ وَتَعَالَى) orders His Angels to open the gates of Paradise. Not a single door will be locked. And He orders His Angels to lock the gates of Hell, leaving none open. Then, He orders His Angels to shackle the recalcitrant Shayātīn, meaning they are fettered and their hands are bound to the necks. They will not be able to do anything. This doesn't mean that all of the Shayātīn will be fettered - only the recalcitrant, senior, and strongest ones who subdue the Muslims will be fettered.
- In the month of Ramaḍān, Allāh (سُبْحَانَهُ وَتَعَالَى) multiplies good deeds, forgives bad deeds, and sets free people from Hell. O servants of Allāh! We must take advantage of this month, because this month is among the opportunities with which the Muslim should be avid concerning it. So, aspire to it, O servant of Allāh! And may Allāh show you mercy to fast this Ramaḍān. Perhaps this opportunity won't come again and death will snatch you before another Ramaḍān arrives.

O servant of Allāh! Have Taqwā of Your Lord for indeed Paradise has a gate called *ar-Rayyān*. This gate is one of the eight gates of Paradise. It is called *ar-Rayyān* because only those who fast will enter it. It will be announced, “Who are the people who fasted?” They will stand and Allāh will allow them to enter the gate, after which the gate will be locked.<sup>5</sup>

So, who are the fasting people that will enter that gate called *ar-Rayyān*? This gate is a reward for the people who made themselves thirsty and hungry,

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<sup>5</sup> Related by al-Bukhārī No. (1896) and Muslim No. (1152) on the authority of Sahl bin Sa’d (رضي الله عنه) that the Prophet (صلى الله عليه وسلم) said,

إِنَّ فِي الْجَنَّةِ بَابًا يُقَالُ لَهُ الرِّيَّانُ، يَدْخُلُ مِنْهُ الصَّائِمُونَ يَوْمَ الْقِيَامَةِ، لَا يَدْخُلُ مِنْهُ أَحَدٌ غَيْرُهُمْ يُقَالُ أَيْنَ الصَّائِمُونَ فَيَقُومُونَ، لَا يَدْخُلُ مِنْهُ أَحَدٌ غَيْرُهُمْ، فَإِذَا دَخَلُوا أُغْلِقَ، فَلَمْ يَدْخُلْ مِنْهُ أَحَدٌ

“There is a gate in Paradise called Ar-Rayyān, and those who observe fasts will enter through it on the Day of Resurrection and none except them will enter through it. It will be said, 'Where are those who used to observe fasts?' They will get up, and none except them will enter through it. After their entry, the gate will be closed and nobody will enter through it.”

avoiding their desires during the days of Ramaḍān. Likewise, these are the people who performed supererogatory fasting in the other months. Allāh (سُبْحَانَهُ وَتَعَالَى) rewarded them by quenching the thirst they endured out of obedience to Him and desiring a reward from Him.

O servant of Allāh! Which of these two is better? That you fast on this day which alternates from ten to fourteen hours, then you come on the Day of Standing, resurrected and replenished, Not thirsty and hungry. This day will be 50,000 years long. People will be standing in the same spot for 500 years, 300 years more or less. Only Allāh knows the true affair of that day. Allāh has described that day which will turn the child's' hair gray and the sky will be ripped asunder.

So, if you fast in this worldly life and accustom yourself to becoming thirsty and hungry out of obedience to your Lord (سُبْحَانَهُ وَتَعَالَى). Surely, Allāh (سُبْحَانَهُ وَتَعَالَى) will recompense you on the Day of Resurrection by resurrecting you replenished while the people will be thirsty at a time when the Sun will draw near to their heads the distance of one mile. The sweat will become fluid until it reaches the



disbelievers' mouth and silences him. And refuge is sought from that.

However, the believer will be shaded by his obedience to Allāh (سُبْحَانَهُ وَتَعَالَى) from charity, reciting the Qur'ān, and so forth from the righteous deeds. It is authentically reported from the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), from al-Bukhārī and Muslim on the authority of Abū Hurayrah (رَضِيَ اللَّهُ عَنْهُ), that he (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said,

سَبْعَةٌ يُظِلُّهُمُ اللَّهُ عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ  
إِمَامٌ عَادِلٌ وَشَابٌّ نَشَأَ فِي عِبَادَةِ اللَّهِ عَزَّ وَجَلَّ وَرَجُلٌ ذَكَرَ اللَّهَ  
فِي خَلَاءٍ فَقَاصَتْ عَيْنَاهُ وَرَجُلٌ كَانَ قَلْبُهُ مُعَلَّقًا فِي الْمَسْجِدِ  
وَرَجُلَانِ تَحَابَّا فِي اللَّهِ عَزَّ وَجَلَّ وَرَجُلٌ دَعَتْهُ امْرَأَةٌ ذَاتُ  
مَنْصِبٍ وَجَمَالٍ إِلَى نَفْسِهَا فَقَالَ إِنِّي أَخَافُ اللَّهَ عَزَّ وَجَلَّ  
وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ فَأَخْفَاهَا حَتَّى لَا تَعْلَمَ شِمَالَهُ مَا  
صَنَعَتْ يَمِينُهُ

**“There are seven whom Allāh (عَزَّوَجَلَّ), will shade with His shade on the Day of Resurrection, the Day when there will be no shade but His: A just ruler, a young man who grows up worshipping Allāh (عَزَّوَجَلَّ); a man who remembers Allāh when he is alone and his eyes flow (with tears); a man whose heart is attached to the Masjid; two men who love each other for the sake of Allāh (عَزَّوَجَلَّ); a man who is called (to commit sin) by a woman of high status and beauty, but he says: ‘I fear Allāh’; and a man who gives charity and conceals it, so that his left-hand does not know what his right hand is doing.”<sup>6</sup>**

Likewise, O servants of Allāh! We must do in this worldly life what will bring us nearer to Allāh (سُبْحَانَهُ وَتَعَالَى).

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<sup>6</sup> Related by al-Bukhārī No. (6806) and Muslim No. (1031).

## Wisdom Behind Fasting

**Firstly**, fasting is a form of gratitude for Allāh's blessings and among those blessing is the Qur'ān as previously mentioned.

**Secondly**, the servant has been ordered to fast for the purpose of refraining from disobeying Allāh (سُبْحَانَهُ وَتَعَالَى). So, he disciplines himself to be obedient to his Lord (سُبْحَانَهُ وَتَعَالَى), refraining himself from acts of disobedience, and complying with Allāh's (عَزَّ وَجَلَّ) orders.

**Thirdly**, when you become hungry and thirsty, the desires which urge one to disobedience become weakened. Based upon this, the Ḥadīth mentions that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

يَا مَعْشَرَ الشَّبَابِ مَنِ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَكَحَّحْ فَإِنَّهُ أَغْضُ  
لِلْبَصَرِ وَأَحْصَنُ لِلْفَرْجِ وَمَنْ لَا فَلْيَصُمْ فَإِنَّ الصَّوْمَ لَهُ وَجَاءٌ

**“O young men, whoever among you can afford it, let him get married, for it is more effective in lowering the gaze and guarding chastity, and whoever cannot**

**then he should fast, for it will be a restraint (Wijā’)  
for him.”<sup>7</sup>**

Meaning that fasting is equivalent to restraint because it restricts the pathways to one’s desires which perhaps urges the servant to disobey Allāh (سُبْحَانَهُ وَتَعَالَى).

**Fourthly**, the stomach being devoid of food and drink constrains the veins from which Shaytān travels through.

**Fifthly**, it is mentioned that fasting is a means for good health by Allāh’s (سُبْحَانَهُ وَتَعَالَى) permission. If one were to accustom himself to fasting often, Allāh (سُبْحَانَهُ وَتَعَالَى) will compensate him (with good health). That is mainly due to the waste in his stomach dwindling. On the other hand, an abundance of food and drink causes indigestion and illness. So, fasting is a means of obtaining good health.

**Sixthly**, let us mention, as well, your brothers in Islām who are in need, the needy and destitute, who are stung with hunger, those who are stricken with needs. So, show compassion to them.

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<sup>7</sup> Related by al-Bukhārī No. (1905) and Muslim (1400).

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All of these are wisdoms behind fasting, yet the most significant is adjusting the soul, training it, and disciplining it to be obedient to The Lord and Master (سُبْحَانَكَ وَتَعَالَى).

## The Meaning of Fasting

Fasting linguistically means to refrain from doing something. Based upon this, the Angel Jibrīl (عَلَيْهِ السَّلَامُ) said to Maryam – it is said it is from the speech of ‘Īsā,

﴿ فِيمَا تَرَىٰ مِنْ الْبَشَرِ أَحَدًا فَقُولِي إِنَّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ أُكَلِّمَ الْيَوْمَ إِنْسِيًّا ﴾ ﴿١٦﴾

**“And if you see any human being, say: ‘Verily! I have vowed a fast unto the Most Beneficent (Allāh), so I shall not speak to any human being this day.’”**

[*Sūrah Maryam* 19:26]

The meaning of the statement, ‘fast’ refers to refrain from talking. Hence, fasting linguistically means to refrain from doing something.

Its Islāmic definition is to refrain from food, drink, and sexual desires from the time of the second Fajr (i.e., true Fajr) until the setting of the Sun. At the beginning of Islām, the person was allowed to break his fast, to eat, drink, and have relations with his spouse as long as he didn’t fall asleep. However, if he were to fall asleep, then it was

impermissible for him to eat, drink, and have relations with his spouse.

This was the case for some time with the Muslims. One man in particular was Abū Salamah (رَضِيَ اللَّهُ عَنْهُ) who would exhaust himself in the fields and, when he returned at dinner time from working, his wife found him asleep. She said to him, "You have failed! And you are not allowed to eat and drink" So, he continued to fast until the next day. He worked the next day until he fainted around Dhuhr time. The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) was informed of what happened.

Likewise, this happened to Umar bin al-Khattab (رَضِيَ اللَّهُ عَنْهُ) and some of the believers who were away from their wives. Umar bin al-Khattab (رَضِيَ اللَّهُ عَنْهُ) stayed awake with the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), then later returning to his house. He wanted to have relations with his wife. She said, "Verily, I have fallen asleep," He thought that she was trying to make an excuse and saying that she was ill. Despite that, Umar had relations with her. Afterwards, it became clear that she indeed had fallen asleep and he became remorseful. So, he went to the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) the next day and informed him of what happened. So, Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) revealed the following,

﴿ أَحَلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ  
 هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ عَلِمَ اللَّهُ أَنَّكُمْ  
 كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ  
 فَالْآنَ بَاشِرُوهُنَّ وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ وَكُلُوا  
 وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ  
 الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتُمُوا الصِّيَامَ إِلَى الْيَلِّ ۝ ﴾

"It is made lawful for you to have sexual relations with your wives on the night of *As-Saum* (the fasts). They are *Libas* [i.e. body cover, or screen, or *Sakan*, (i.e. you enjoy the pleasure of living with her - as in Verse 7:189) *Tafsir At-Tabari*], for you and you are the same for them. Allāh knows that you used to deceive yourselves, so He turned to you (accepted your repentance) and forgave you. So now have sexual relations with them and seek that which Allāh has ordained for you (offspring), and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of



night), then complete your *Saum* (fast) till the nightfall.” [Sūrah al-Baqarah 2:187]

The statement,

﴿ مِنْ الْفَجْرِ ﴾

“of dawn”

Had not yet been revealed at that time.

Some of the Companions, among them Adī bin Ḥātim (رضي الله عنه),

“He took a white rope and a black rope and placed them underneath his pillow. He began eating and drinking while looking at the two ropes until it became clear the white rope from the black rope, then he would start his fast. So, he went to the Prophet (صلى الله عليه وسلم) and informed him. He said, ‘O Messenger of Allāh, what do you think of me making two ropes, one black and the other white and placing it under my pillow. I started to eat and drink until I saw them both.’ The Prophet (صلى الله عليه وسلم) said, ‘Surely, your pillow is so broad and lengthy.’

So, Allāh (عَزَّوَجَلَّ) revealed, “of dawn” later in the verse.”<sup>8</sup>

What was intended by a white thread is the light of the morning and what was intended by the black thread is the darkness of the night.

From this point, it becomes apparent to us that fasting begins at the rising of the second Fajr and concludes with the setting of the Sun. The dawn that is mentioned in the verse is not intended to mean the first Fajr because the first Fajr rises horizontally in the sky and oblong in the middle of darkness. This precedes the second Fajr by one hour.

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

لَا يَمْنَعَنَّكُمْ مِنْ سُحُورِكُمْ أَذَانُ بِلَالٍ وَلَا الْفَجْرُ الْمُسْتَطِيلُ وَلَكِنَّ  
الْفَجْرَ الْمُسْتَطِيرَ هَكَذَا.

**“The Adhan of Bilāl should not prevent you with regard to your food at the commencement of the fast, nor the vertical (streaks) of whiteness in the horizon (for it is an indication of the false dawn). You should**

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<sup>8</sup> Related by al-Bukhārī No. (4509) and Muslim No. (1090).

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**stop eating (food) till (the whiteness) spreads like it.”<sup>9</sup>**

Meaning the first Fajr or false Fajr splits horizontally.

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<sup>9</sup> Related by Muslim No. (1094) and Ibn Majah No. (706).

## Affirming the Beginning of Ramaḍān

Likewise, among the important matters pertaining to the entering of Ramaḍān is with what do we establish that Ramaḍān has entered?

The entrance of Ramaḍān is established by the testimony of a Muslim man. That he swears by Allāh that he has seen the crescent moon of the night before. So, when this is known, it is binding upon us to start fasting.

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

صُومُوا لِرُؤُوسِهِ وَأَفْطِرُوا لِرُؤُوسِهِ فَإِنْ عُمِّي عَلَيْكُمْ فَأَكْمِلُوا الْعِدَّةَ  
ثَلَاثِينَ

**“Observe fast on sighting it (the new moon) and break (fast) on sighting it (the new moon), but if the sky is cloudy for you, then complete the number (of thirty).”<sup>10</sup>**

Meaning complete a number of thirty days.

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<sup>10</sup> Related by al-Bukhārī No. (1909) and Muslim No. (1081) from the Ḥadīth of Abū Hurayrah (رَضِيَ اللهُ عَنْهُ).

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Based upon that, the sighting of the moon can serve for those who are a country whose sighting comes after. For example, if the crescent moon is sighted in Pakistan, Iraq, Kuwait, or in another country close to us (i.e. Saudi Arabia), then it is incumbent upon us to fast. Because in those countries the Sun sets before ours; and if the sighting of the crescent moon has been established with them by a Muslim witnessing it, then we must fast. And if the sighting of the crescent moon has been established with us, then those countries whose setting of the Sun comes after us must fast. So, Egypt and the African countries must fast because the Sun sets in these countries after us.

This is the correct statement from what I know. Although, there are some Muslims who say, "If the moon is sighted in a country, all of the Muslims must fast according to this sighting." However, this statement of theirs was made before it was discovered that the earth has various times when the Sun rises and sets.

The people were in doubt of this difference before devices came about which made that apparent.

As for in our time, the matter has become crystal clear. Because every country's setting of the Sun needs to be known, the means of knowing that is by means of radio and

clocks. So, the differing of the times the Sun sets and rises has become a matter recurrent and well-known out of dire necessity for everyone.

So, if the crescent moon is sighted in a country and the countries whose comes after it (i.e. setting and rising of the Sun), then it is incumbent on those countries to fast of the sighting.

Yet, the sighting must be with the eyes and not with devices and equipment. If it is sighted with equipment, then it is not even considered due to the statement of the Prophet (صلى الله عليه وسلم),

إِنَّا أُمَّةٌ أُمِّيَّةٌ لَا نَحْسِبُ وَلَا نَكْتُبُ وَالشَّهْرُ هَكَذَا وَهَكَذَا وَهَكَذَا .  
وَعَقَدَ الْإِبْهَامَ فِي الثَّالِثَةِ " وَالشَّهْرُ هَكَذَا وَهَكَذَا وَهَكَذَا

**"We are an unlettered Ummah. We do not use computation. The month is like this and this and this."**<sup>11</sup>

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<sup>11</sup> Related by al-Bukhārī No. (1913) and Muslim No. (1080) from the Ḥadīth of Ibn 'Umar (رضي الله عنهما).

### Matters That Depreciate the Fast

Allāh (سُبْحَانَهُ وَتَعَالَى) requests from His servant to abstain from eating, drinking, and sexual intercourse during the day when one fasts. So, whoever intentionally eats or drinks has committed a grave error and Allāh's refuge is sought.

However, if one eats and drinks due to forgetfulness, then one should know it is only Allāh feeding and giving him drink provided he doesn't swallow anything after he is reminded. So, if one is eating, and in the middle of that, he remembers, then he must spit out what he has in his mouth. And if he is drinking, and in the middle of that, he remembers, then he must spit out what he has in his mouth. For indeed, he is pardoned for what he has swallowed. His fast is complete and he does not have to make the day up.

However, if one was to have relations with his wife when he was supposed to be fasting, then he has committed a grave sin and it is upon him to make atonement.

A man came to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) saying,

فَقَالَ هَلَكْتُ يَا رَسُولَ اللَّهِ . قَالَ " وَمَا أَهْلَكَكَ . " قَالَ وَقَعْتُ عَلَى  
أَمْرَاتِي فِي رَمَضَانَ . قَالَ " هَلْ تَجِدُ مَا تُعْتِقُ رَقَبَةً . " قَالَ لَا . قَالَ " فَهَلْ

تَسْتَطِيعُ أَنْ تَصُومَ شَهْرَيْنِ مُتَتَابِعَيْنِ . " قَالَ لَا . قَالَ " فَهَلْ تَحِدُ مَا  
 نُطْعِمُ سِتِّينَ مِسْكِينًا . " قَالَ لَا - قَالَ - ثُمَّ جَلَسَ فَأَتَى النَّبِيَّ صَلَّى اللَّهُ  
 عَلَيْهِ وَسَلَّمَ بِعَرَقٍ فِيهِ تَمْرٌ . فَقَالَ " تَصَدَّقْ بِهَذَا . " قَالَ أَفَقَرَمِنَّا فَمَا  
 بَيْنَ لَابَتَيْهَا أَهْلُ بَيْتِ أَحْوَجَ إِلَيْهِ مِنَّا . فَضَحِكَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ  
 وَسَلَّمَ حَتَّى بَدَتْ أُنْيَابُهُ ثُمَّ قَالَ " اذْهَبْ فَأَطْعِمْهُ أَهْلَكَ

“O Messenger of Allāh, I am ruined.’ He (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: ‘What has brought about your ruin?’ He said: ‘I had intercourse with my wife during the month of Ramaḍān.’ Upon this, he (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: ‘Can you afford to set free a slave?’ He said: ‘No.’ He (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: ‘Can you observe fast for two consecutive months?’ He said: ‘No.’ He (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: ‘Can you provide food for sixty poor people?’ He said: ‘No.’ He then sat down and (in the meanwhile) there was brought to the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) a basket which contained dates. He (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: ‘Give these (dates) in charity.’ He (the man) said: ‘Am I to give to one who is poorer than I? There is no family poorer than mine between the two mountains of Madīnah.’ The Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) laughed so that his molar teeth



**became visible and said: 'Go and give it to your family to eat.'"<sup>12</sup>**

Thus, whoever has sexual intercourse with his wife in the daytime of Ramaḍān must make an atonement which was mentioned. It is the freeing a slave if one is able or fasting two consecutive months, or feeding sixty poor people.

There are other matters which the jurist of Islām speaks about. For example, fondling and kissing. If kissing results in a young man having satisfied his desires and this results in the release of semen, then he must make that day up. There is no atonement for him to perform. If nothing resulted, then there is nothing upon him to do. However, it is more preferable for the youth to avoid these means which lead to breaking one's fast.

As for the older man whose desires has weakened, it is more preferable for him to avoid fondling and kissing. However, if he does so then there is nothing against him.

There is mentioned a Ḥadīth concerning this matter in which it was likened to one rinsing with water. If semen releases as a result of fondling, then it is obligatory on him make an atonement according to some of the people of

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<sup>12</sup> Related by al-Bukhārī No. (6711) and Muslim No. (1111).

knowledge. However, some people of knowledge view that he must only make the day up and that atonement only results from having sexual intercourse. Perhaps this last statement is the most excellent.

In the same fashion, the people of knowledge differ over the issue of phlegm. Some view swallowing phlegm that comes from the head as breaking one's fast. However, what is most apparent is that anything that is originally internal to the body doesn't break one's fast. Yet, one should not gather saliva, swallow phlegm, or the like thereof. Rather, he must be cautious of this matter.

**There are some matters which nullify one's fasting:**

- **Intentionally vomiting.** If one was to do this, then his fast is broken. Yet, if it were to overtake him, then this doesn't break his fast. However, one needs to be careful not to swallow anything that has come up. If he does, then he has broken his fast and he must refrain from eating, drinking, and sexual intercourse for the rest of the day and then make the day up afterward.
- **Injections that contain nutrition.** These types of injections which are taken in the vein are not permissible. The only injection that is permissible is

## WELCOMING THE MONTH OF RAMAḌĀN

the one that is injected into the muscle according to what is most correct.

O servants of Allāh! It is a must that these matters and the likes of them are avoided.

## Supererogatory Fasting

One must become accustomed to performing supererogatory acts of fasting. And it is more preferable that one becomes accustomed to fasting three days a month.

It is mentioned that ‘Abdullāh bin ‘Umar (رَضِيَ اللهُ عَنْهُمَا) would impose upon himself to fast every day and perform the night prayer every night. So, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was informed of this. He went to ‘Abdullāh bin ‘Umar (رَضِيَ اللهُ عَنْهُمَا) and said to him, “Are you like what was mentioned!” He (رَضِيَ اللهُ عَنْهُمَا) responded, “Yes, and I only desire good” The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

إِنَّكَ إِذَا فَعَلْتَ ذَلِكَ هَجَمَتْ لَهُ الْعَيْنُ وَنَفِهَتْ لَهُ النَّفْسُ ، وَإِنَّ  
لِنَفْسِكَ عَلَيْكَ حَقًّا ، وَلِعَيْنِكَ عَلَيْكَ حَقًّا ، وَلِزَوْجِكَ عَلَيْكَ حَقًّا ،  
وَلِرَبِّكَ عَلَيْكَ حَقًّا ، فَأَعْطِ كُلَّ ذِي حَقٍّ حَقَّهُ .

**“If you keep on doing this, your eyes will become weak and your body will get tired. For indeed your soul has a right over you and your eyes have a right over you. Your wife has a right over you and your**

**Lord has a right over you. So, give everyone their right.”<sup>13</sup>**

The eyes becoming tired is from weakness and excessive worship. Many of the Salaf desired to worship and they would increase in worship to the point that one man would stay up the whole night praying. His wife wanted to sleep with her husband, but he didn't do so. So, she went to 'Umar bin al-Khattāb (رَضِيَ اللهُ عَنْهُ) and said, "Indeed, my husband would fast during the day and pray at night." He said, "This man is pleasing to his wife."

She only said her statement out of bashfulness and then she left. There was a man with 'Umar (رَضِيَ اللهُ عَنْهُ) who had awareness and knowledge. So, he said, "O leader of the believers! Indeed, this woman was complaining of her husband." So, he (رَضِيَ اللهُ عَنْهُ) called her back and said to her, "Go and bring your husband." So, she went and brought him back. 'Umar bin al-Khattāb (رَضِيَ اللهُ عَنْهُ) said to the man who was with him, "Judge between these two people. For surely you understand from her speech that which I didn't understand. So, judge between them." So, the man who was with 'Umar (رَضِيَ اللهُ عَنْهُ) said to the husband, "Indeed your wife has complained that you pray all night and fast every

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<sup>13</sup> Related by al-Bukhārī No. (1979) and Muslim No. (1159).

day and have abandoned her bed!" The husband responded, "Yes, I wanted to worship My Lord." So, the man asked him, "Do you have another wife?" He said, "No" the man then said to the husband, "Indeed, Allāh has made it permissible for you to marry up to four wives and if you were married to four then she would only have one night every four nights. Since that is the case, you have three nights to worship, but on the four night, you must be with your wife."

At any rate, that is what some achieved in the early days of Islām. They desired to increase in worship. However, in our times, the people run from worship and Allāh's refuge is sought.

You want from them to perform the obligatory matters, yet many of them do contrary to that.

O servant of Allāh! Aspire not to get upset at yourself over that. If you ask Allāh (سُبْحَانَكَ وَتَعَالَى) for guidance and seek out His pleasure, then He will make you of those who are guided and among the pious.



## VIRTUES OF FASTING

Verily, all praise is due to Allāh. We praise Him, we seek His Assistance and His Forgiveness and we repent to Him. We seek refuge with Allāh from the evil of our own selves and the evils of our actions.

Whomsoever Allāh guides, there is no one to misguide him, and whomsoever He misguides, there is no guide for him.

I bear witness that there is none who deserves to be worshiped in truth except Allāh, and I bear witness that Muḥammad is His slave and Messenger. May Allāh praise him, his family, and his Companions and grant him much peace. Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ

إِلَّا وَأَنْتُمْ مُسْلِمُونَ ﴿١٣٢﴾

**“O you who believe! Fear Allāh (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. [Obey Him, be thankful to Him, and remember Him always], and die not except in a state of Islam (as Muslims) with**

complete submission to Allāh.” [Sūrah Āli Imran  
3:102]

And,

﴿ يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ  
وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۗ وَاتَّقُوا اللَّهَ  
الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ ۗ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴿١﴾

“O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwa (Eve)], and from them both He created many men and women and fear Allāh through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship). Surely, Allāh is Ever an All-Watcher over you.” [Sūrah an-Nisā’ 4:1]

And,



﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴿٧٠﴾  
 يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ  
 وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴿٧١﴾ ﴾

“O you who believe! Keep your duty to Allāh and fear Him, and speak (always) the truth.<sup>14</sup> He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allāh and His Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) he has indeed achieved a great achievement (i.e. he will be saved from the Hell-fire and made to enter Paradise).”  
 [Sūrah al-Aḥzāb 33:70-71]

**As for what follows:**

Verily, the best speech is the Book of Allāh and the best guidance is the guidance of Muḥammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). The vilest of matters are the newly invented matters and every

<sup>14</sup> [TN] Ibn Kathīr (رَحِمَهُ اللَّهُ) said in his Tafsīr about a statement that is *Sadīd* that it is a statement that is upright and there is no crookedness nor deviation in it.

Imām As-S'adī (رَحِمَهُ اللَّهُ) said in his Tafsīr, “It is a statement that agrees to what is correct or what is closest to it.”

newly invented matter is an innovation and every innovation is a misguidance and every misguidance is in the Hell-Fire.

## The Noble Qur'ān

If we were to contemplate over the verses of the Qur'ān, then we would gain knowledge to events which will happen in the future - the standing of the Hour, the Jannah and the Hell-Fire, the people standing before Allāh, the Lord of everything and that which will occur in that place, of great terror - to the point the peoples' hearts will reach their throats.

There is no doubt that the Qur'ān is the way for us to know all of these matters.

We also know, by some verses of the Qur'ān , the reward of the good-doers and the punishment of the polytheists, the bliss in the Jannah, and the punishment in the Hell-Fire. We learn that the bliss in the Jannah does not cease and that from the punishment in the Hell-Fire, there is of it that which will cease and that which will remain. There are those who will remain in it forever and they are those who died upon disbelief and major *Shirk*<sup>15</sup> and Allāh's refuge is sought. Then, there are those who will be punished in the

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<sup>15</sup>To associate others in worship other than Allāh along with Allāh

Hell-Fire by the level of their sins in this life. Once the time of their prescribed punishment is complete, then they will be admitted into the Jannah.

These matters, we do not know them except by way of the Qur'ān.

Likewise, we know Allāh's Attributes, as well as the attributes of the human being, his place of return, and what he was created from. We know that Ādam was created from mud and that Hawwa was created from Ādam (from a male with no female), and every human being was created from both male and female except for 'Īsā (عَلَيْهِ السَّلَامُ), whom Allāh made as a sign. Thus, He created him from a female with no male, just as Hawwa was created from a male without a female. We know these matters by way of the Qur'ān.

Therefore, Allāh (عَزَّ وَجَلَّ), the One Who bestowed upon us these favors, deserves to be thanked by us.

Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا  
الْكِتَابُ وَلَا الْإِيمَانُ وَلَٰكِن جَعَلْنَاهُ نُورًا نَّهْدِي بِهِ مَن

نَشَأَ مِنْ عِبَادِنَا وَإِنَّا لَنَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٥٢﴾  
 صِرَاطِ اللَّهِ الَّذِي لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ  
 لَا إِلَى اللَّهِ تَصِيرُ الْأُمُورُ ﴿٥٣﴾

“And thus We have sent to you (O Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)) Rūhan (an Inspiration, and a Mercy) of Our Command. You knew not what is the Book, nor what is Faith? But We have made it (this Quran) a light wherewith We guide whosoever of Our slaves We will. And verily, you (O Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)) are indeed guiding (mankind) to the Straight Path (i.e. Allāh's religion of Islamic Monotheism). The Path of Allāh, to Whom belongs all that is in the heavens and all that is in the earth. Verily, all the matters at the end go to Allāh (for decision).” [Sūrah ash-Shūrā 42:52-53]

Accordingly, Allāh revealed the Qur’ān to the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) that it may be a guide and light.

Hence, Allāh has obligated fasting during the month of Ramaḍān, the month in which the Qur’ān was revealed. It was either the commencement of it being sent down, or it was, as has been stated by Ibn ‘Abbās (رَضِيَ اللَّهُ عَنْهُمَا),

إِنَّ الْقُرْآنَ أُنزِلَ جُمْلَةً وَاحِدَةً إِلَى بَيْتِ الْعِزَّةِ ، وَمِنْهُ أُنزِلَ

“The Qur’ān was sent down, all of it at one time, to *Baytul ‘Izza* and then from there it was sent down.”<sup>16</sup>

However, in both of these circumstances, the sending down of the Qur’ān is attributed to being during the month of Ramaḍān. Thus, Allāh has obligated fasting during this month in order that we may show Him gratitude for this blessing.

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<sup>16</sup>It was reported by Hākim (رحمته الله) in his 'Al-Mustadrak' (2/242) No. (2878) on the authority of Ibn ‘Abbās (رضي الله عنه) regarding the statement of Allāh (سُبْحَانَهُ وَتَعَالَى):

**“Verily! We have sent it (this Qur’ān) down in the Night of Al-Qadr Decree.”** [Sūrah al-Qadr 97:1]

He said, “All of the Qur’ān was sent down at one time to the heavens of the Duniyā (i.e. the lowest heavens). It was in the place of the stars. Allāh would send it down, some of it in succession of others.

## The Wisdom of Fasting

Allāh has placed many pearls of wisdom inside of fasting. From among this wisdom are:

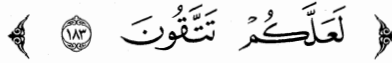
**Firstly**, that a person safeguards himself when he abandons his food and drink. This is a means of training for him and a means of conditioning his soul towards obedience to Allāh.

**Secondly**, when people eat and drink, their stomachs become full. However, in this state, the soul and intellect weaken and the food and drink surmount their 'Īmān and the ability to contemplate. Whereas, if one were to abandon his food and drink for the sake of Allāh (عَزَّوَجَلَّ), then his soul would have mobility due to its lightness and he would acquire a portion of consciousness of Allāh, and his 'Īmān in Allāh would strengthen. Ultimately, he will be adhering to Allāh 's Command and he will be abandoning his desires as an act worship and obedience to Allāh.

**Thirdly**, by way of fasting, an individual tastes the pains of hunger and thirst. He knows he has brothers for the sake of Allāh who are unable to purchase food and drink, due to

poverty. Therefore, he gives to them from what Allāh (سُبْحَانَهُ وَتَعَالَى) has provided him with.

The Qur’ān has indicated this wisdom in Allāh’s Statement:



**“That you may become Al-Muttaqūn (the pious)”<sup>17</sup>**

Whenever a person fasts, his sign of Taqwā<sup>18</sup> strengthens. Likewise, the opposite is true whenever a person does not fast.

If the symbols of Allāh are taken lightly, a person’s sign of Taqwā deteriorates and, at that point, his state is dangerous and of such severity that he will commit prohibited acts, while attaching no importance to them. It will not affect him (what he hears from Allāh’s Commands and

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<sup>17</sup>[TN] This is taken from the verse:

**“O’ you who believe! Fasting has been prescribed for you as it was prescribed for those before you, that you may become Al-Mutaqoon (the pious).” [Sūrah al-Baqarah 2:183]**

<sup>18</sup>[TN] Shaykh Ṣāliḥ Al-Fawzān (حفظه الله) said: “Taqwā is doing what Allāh ordered; hoping for His reward and leaving off of His prohibitions and fearing His punishment.” Taken from his Khutbah entitled ‘The Meaning of the Taqwā of Allāh and its Fruits’.



## VIRTUES OF FASTING

Prohibitions, the mention of the Jannah and the Hell-Fire, and so forth), and he will belittle the obligatory matters, while not attaching any importance to them.

## Fasting Has Tremendous Virtues

Fasting contains great virtue.

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said in a Ḥadīth,

كُلُّ عَمَلٍ ابْنِ آدَمَ لَهُ، الْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا، إِلَّا الصَّوْمَ، فَإِنَّهُ لِي وَ  
أَنَا أَجْزِي بِهِ، يَدَعُ طَعَامَهُ وَشَرَابَهُ وَشَهْوَتَهُ مِنْ أَجْلِي

**“Every action of the son of Ādam that he does, he earns a good deed along with ten of its likeness, except for fasting, for the fasting is for Me, and I will reward him for it. He leaves off from his food and drink and his desires for My sake.”<sup>19</sup>**

Also, there has come in another Ḥadīth from the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) in some narrations,

لِلصَّائِمِ فَرْحَتَانِ: فَرْحَةٌ عِنْدَ فِطْرِهِ، وَفَرْحَةٌ عِنْدَ لِقَاءِ رَبِّهِ

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<sup>19</sup>Reported by Al-Bukhārī No. (1904), Muslim No. (1151)

**“The one fasting has two delights: the delight when he breaks his fast and the delight when he meets his Lord.”<sup>20</sup>**

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) also said,

مَنْ صَامَ يَوْمًا فِي سَبِيلِ اللَّهِ بَعَدَ اللَّهُ وَجْهَهُ عَنِ النَّارِ سَبْعِينَ خَرِيفًا

**“Whoever fasts one day for Allāh, Allāh will distance his face from the Hell-Fire a distance of seventy years.”<sup>21</sup>**

In another Ḥadīth,

مَنْ صَامَ يَوْمًا فِي سَبِيلِ اللَّهِ - جَعَلَ اللَّهُ بَيْنَهُ وَبَيْنَ النَّارِ خَنْدَقًا كَمَا  
بَيْنَ السَّمَاءِ وَالْأَرْضِ

**“Whoever fasts one day for Allāh, Allāh will place between him and the Hell-Fire a trench just like (a distance) what is between the heavens and the earth.”<sup>22</sup>**

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<sup>20</sup>Reported by Al-Bukhārī No. (7492), Muslim No. (1151).

<sup>21</sup>Reported by Al-Bukhārī No. (2840), Muslim No. (1153).

<sup>22</sup>Reported by At-Tirmidhī No. (1624) Shaykh Al-Albānī (رَحِمَهُ اللهُ) declared it to be Ṣaḥīḥ in 'Ṣaḥīḥ At-Tirmidhī' No. (1624)

All of these Aḥadīth are *Sahīḥ*.

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) had reminded his Companions (رَضِيَ اللهُ عَنْهُمْ),

أَتَاكُمْ رَمَضَانُ شَهْرٌ مُبَارَكٌ ، فَرَضَ اللهُ عَلَيْكُمْ صِيَامَهُ ، فِيهِ لَيْلَةٌ  
خَيْرٌ مِنْ أَلْفِ شَهْرٍ ، مَنْ حُرِمَ خَيْرُهَا فَقَدْ حُرِمَ

**“The month of Ramaḍān has reached you and it is a blessed month. Allāh has obligated you to fast in it. In it is one night that is better than one thousand months. Whoever is deprived of its good is deprived of much good.”<sup>23</sup>**

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) also said

الصَّوْمُ جُنَّةٌ

**“Fasting is a Junnah.”<sup>24 25</sup>**

Also,

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<sup>23</sup>Reported by An-Nasā’ī No. (2106) and it was declared *Sahīḥ* by Al-Albānī (رَضِيَ اللهُ عَنْهُ) in ‘*Sahīḥ wa Da’if At-Tirmidhī*’ No. (2106).

<sup>24</sup>Ibn Athīr (رَضِيَ اللهُ عَنْهُ) said in *An-Nihāyah* that this means that fasting shelters one from what harms one of his desires.

<sup>25</sup>Reported by Al-Bukhārī No. (7492).

إِنَّ فِي الْجَنَّةِ بَابًا يُقَالُ لَهُ الرَّيَّانُ، يَدْخُلُ مِنْهُ الصَّائِمُونَ؛ فَإِذَا دَخَلُوا  
عِنْدَ ذَلِكَ أُغْلِقُ، فَلَا يَدْخُلُ مِنْهُ أَحَدٌ

**“In the Jannah, there is a gate called Ar-Rayyān, those who fast will enter it. When they enter, it will be locked. Nobody other than them will enter it.”<sup>26</sup>**

Contemplate the meaning of the name of this gate. In it is a glad tiding that is understood from the meaning of the Ḥadīth. Those who fast will be resurrected on the Day of Standing while they are *Rayyānūn*,<sup>27</sup> so they will not be thirsty. Meanwhile, the rest of the people will be resurrected thirsty.

O he who does not make himself thirsty in a day to the extent of twelve hours or thirteen hours or fourteen hours! It is an unavoidable fact that you will be thirsty on the Day the extent of which is fifty thousand years!

The evidence for this is found in the Ḥadīth concerning the description of the Standing when Allāh will say,

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<sup>26</sup>Reported by Al-Bukhārī No. (1896), Muslim No. (1152).

<sup>27</sup>Rayyānūn are those who drink. Hence, they do not feel thirst.

لَتَتَّبِعُ كُلُّ أُمَّةٍ مَا كَانَتْ تَعْبُدُ ، تَقُولُ الْيَهُودُ وَالتَّصَارِيُّ : يَا رَبَّنَا ،  
عَطِشْنَا فَاسْقِنَا ، فَتَتَرَاءَى لَهُمُ النَّارُ كَأَنَّهَا سَرَابٌ ، يَحْطُمُ بَعْضُهَا  
بَعْضًا

**“Let every nation follow what it used to worship. The Jews and Christians will say: “Our Lord! We have become thirsty, so give us water to drink. The Fire will appear to them as a mirage, (the blazing flames) would consume one another.”<sup>28</sup>**

The meaning of the Ḥadīth is that the Fire will be displayed before them as if it were water. At that point, it will be said to them, “Will you not go to the water?” Thus, they will go to the Fire and they will fall into it, one after another.

The evidence from the Ḥadīth is that they will say,

يَا رَبَّنَا ، عَطِشْنَا فَاسْقِنَا

**“Our Lord! We have become thirsty, so give us water to drink.”**

O people who fast! Rejoice over having no need for water on the Day of Thirst. Rejoice over the fact that you will enter

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<sup>28</sup>Muslim No. (183).

## VIRTUES OF FASTING

the Jannah from the gate of *Ar-Rayyān* and you will come to the Prophet (صلى الله عليه وسلم) and take one drink from his Pond (Hawd), and you will never be thirsty again.

## Strive Hard Not to Corrupt Your Fasting with Sins

O people! Fasting is great. Therefore, it is imperative upon us to safeguard it from anything that will corrupt it.

The things that spoil the fast are numerous and they include the following matters:

1. Abuse and revilement.

The Prophet (ﷺ) said,

إِذَا كَانَ يَوْمُ صَوْمِ أَحَدِكُمْ فَلَا يَرْفُثْ، وَلَا يَفْسِقْ؛ فَإِنْ سَابَهُ أَحَدٌ  
أَوْ شَاتَمَهُ، فَلْيَقُلْ: إِنِّي صَائِمٌ، إِنِّي صَائِمٌ

**“If anyone of you is fasting, do not have sexual intercourse or do what will lead to that and do not commit sins. If anyone abuses you then say: “I am fasting. I am fasting.”<sup>29</sup>**

The Prophet (ﷺ) said this to guide his nation and to clarify to them what will bring them close to Allāh.

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<sup>29</sup> Reported by Muslim No. (1151).



## VIRTUES OF FASTING

2. Backbiting and abuse.
3. Despicable sins.
4. Sexual intercourse and what may lead to that.
5. Taking forbidden wealth.

Every sin has a bad effect on the fast. Therefore, it is binding upon the Muslim to safeguard himself from these matters.

There has come in a Ḥadīth from the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ),

مَنْ لَمْ يَدَعْ قَوْلَ الزُّورِ وَالْعَمَلَ بِهِ ؛ فَلَيْسَ لِلَّهِ حَاجَةٌ فِي أَنْ يَدَعَ  
طَعَامَهُ وَشَرَابَهُ

**“Whoever does not leave off from false speech and doing false actions, Allāh is not in need of him abandoning his food and drink.”<sup>30</sup>**

However, it is still possible that someone leaves off permissible food and drink for Allāh’s Sake, but along with that, he still does what Allāh has prohibited. Without any question, this is not permissible. Although, as for this

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<sup>30</sup>Reported by Al-Bukhārī No. (1902).

individual, it is not required of him to make up that day of fasting at another time

These matters influence the fasting and minimize its reward. It is conceivable that the sin is greater than the reward. It is possible that they are the same (and one does not outweigh the other). And it is possible that the sin is less, but it decreases much of the reward.

**Things That Nullify the Fast, and the Penance for  
the One Who Breaks His Fast. Either with an Excuse  
or Without One**

The things that nullify the fast are:

**1. Eating and drinking intentionally.**

Without any doubt, this breaks one's fast. There is no difference of opinion amongst the scholars concerning this.

**2. Sexual intercourse.**

Sexual intercourse is greater than eating and drinking, because there is a penance for it. The penance for it is either by way of freeing a slave, fasting for two successive months, or by feeding sixty poor people.

If he can free a slave, it is obligatory for him to do so, but if he is unable, he should proceed to fast for two months and it is a condition that these two months be consecutive.

Therefore, he should not make any separation between the two months with any type of severance. And if there is any separation that occurs by way of a choice made by him who

is fasting, then, he has severed the consecutive fast by way of that. This is like the one who breaks his fast intentionally without any proper excuse or the one who performs sexual intercourse with his wife (i.e. during the day time while he is fasting).

However, if something occurs that severs the consecutive fast, but this occurrence was not something he wanted to happen, then this will not harm him nor will it sever the consecutive fast. This is in accordance with the most correct statements from the people of knowledge.

Furthermore, if he severs the consecutive months due to a sickness, then it is permissible for him to break his fast because of the obligation and this severance causes no harm.

Likewise, if 'Eidul 'Aḏḥā<sup>31</sup> comes during the time of fasting for the one doing penance, then it becomes obligatory upon him to break his fast on that day and this severance does not harm him.

What is intended, according to the most correct statements of the people of knowledge, is that if the succession is interrupted due to something compulsory and the fasting

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<sup>31</sup> [TN] The 'Eid after the first ten days of Dhul Hijjah.

person is unable to repel this, then this does not interrupt the succession.

There is also a group of people who hold the opinion that there is an obligatory penance on the one who eats and drinks while fasting intentionally without a proper excuse. Although, they do not have any proof except by way of analogical deduction taken from the penance for sexual intercourse. Certainly, there is no doubt that sexual intercourse is more abominable than simply eating and drinking.

Nor did the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) order with a penance for eating and drinking and Allāh (سُبْحَانَهُ وَتَعَالَى) does not forget anything.

﴿ وَمَا كَانَ رَبُّكَ نَسِيًّا ﴿٦٤﴾ ﴾

**“And your Lord is never forgetful.”** [*Sūrah Maryam*  
19:64]

## Thus, Does He Make Up for This or Not?

The Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

مَنْ فَاتَهُ يَوْمٌ لِعَبْرِ عُدْرٍ لَمْ يَقْضِ عَنْهُ صِيَامَ الدَّهْرِ وَإِنْ صَامَهُ

**“Whoever breaks his fast one day without an excuse, he would not make up for it even if he fasted for all of the time.”<sup>32</sup>**

However, this Ḥadīth is Da’if (not accepted).

Therefore, without a doubt, it is obligatory for him to make up what he missed. It is not permissible to leave off making up the fast up based upon a Da’if Ḥadīth.

To summarize, it is obligatory upon him to make up his fast and to seek Allāh’s Forgiveness and to repent to Him.

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<sup>32</sup>Reported by At-Tirmidhī No. (723), it was declared Da’if by Al-Albānī (رَحِمَهُ اللهُ) in ‘Da’if At-Tirmidhī’.

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Furthermore, there are other matters upon which the scholars differ concerning whether they spoil the fast or not? These matters include:

- Vomiting
- Hijāmah (cupping)
- Al-Kuhl (used for darkening the edges of the eyelids)
- And other things that are known to the scholars of *Fiqh* (Islāmic Jurisprudence).

## Hijāmah in Ramadān

The people of knowledge have a difference of opinion concerning *Hijāmah*. There are those who are of the opinion that it breaks the fast. This is the well-known opinion of the Hanbali Madhab. This is based upon the Ḥadīth,

أَفْطَرَ الْحَاجِمُ وَالْمَحْجُومُ

**“The one who cups and the one being cupped have broken the fast.”<sup>33</sup>**

Imām Aḥmad (رَحْمَةُ اللَّهِ) said, “This Ḥadīth came by way of eleven Companions (رَضِيَ اللَّهُ عَنْهُمْ).”

However, Imām Ash-Shāfi’ī (رَحْمَةُ اللَّهِ) spoke about this Ḥadīth in his book ‘*Ar-Risālah*’ where he (رَحْمَةُ اللَّهِ) said, “This Ḥadīth has been abrogated.” He then clarified that by stating further, “The Ḥadīth, *the one who cups and the one being cupped have broken the fast*’ was mentioned in the Conquest of Makkah, during the eighth year. Meanwhile, the Ḥadīth

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<sup>33</sup>Reported by At-Tirmidhī No. (774), Declared Saḥīḥ by Al-Albānī (رَحْمَةُ اللَّهِ) in ‘Saḥīḥ At-Tirmidhī’



of Ibn ‘Abbās (رَضِيَ اللهُ عَنْهُمَا) that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) sought to be cupped, while he was fasting and while he was in a state of *Ihrām*, was in the tenth year. This Ḥadīth is in ‘*Saḥīḥ Al-Bukhārī*.’”<sup>34</sup>

Imām Aḥmad (رَضِيَ اللهُ عَنْهُ) has declared the statement “*while he was fasting*” to be *Da’if*. Although, the addition of “*while he was fasting*” was declared *Saḥīḥ* by Imām Al-Bukhārī (رَضِيَ اللهُ عَنْهُ), and Imām Al-Bukhārī (رَضِيَ اللهُ عَنْهُ) is from the men of Ḥadīth to whom consideration is given and he was given the title of *Leader of the Believers in Ḥadīth*. Therefore, without any doubt, what he declares to be *Saḥīḥ* is given consideration.

Thus, several of the people of knowledge hold the opinion that the *Hijāmah* does not break one’s fast.

If the *Hijāmah* does not break the fast, then the one who is fasting may seek *Hijāmah* if he happens to be in need of it because, if there is a need, it does not break the fast.

Likewise, blood leaving the body, such as in blood donations, due to a need for them, then the closest opinion

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<sup>34</sup>Reported by Al-Bukhārī No. (5694).

to what is correct is that it does not break one's fast, according to analogical deduction. This is for two reasons:

- First, the deduction derived from the ruling for Hijāmah.
- Second, that this is removing from the body and not placing into it.

The only things that break one's fast are that which are placed inside one's body. Meaning a person swallowing something, eating, drinking, or anything resembling that.

This is the statement that is considered and what is correct that the self finds rest with.

## Vomiting

An authentic Ḥadīth has come concerning vomiting while fasting.

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

مَنْ تَقَيَّأَ وَهُوَ صَائِمٌ فَقَدْ أَفْطَرَ

**“Whoever makes himself vomit while he is fasting has broken his fast.”**

Or he said,

فَلَا صَوْمَ لَهُ ، وَمَنْ ذَرَعَهُ الْقَيْءُ فَلَيْتَمَّ صَوْمَهُ

**“There is no fast for him. Whoever is overcome by vomit, let him complete his fast.”<sup>35</sup>**

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<sup>35</sup>Reported by At-Tirmidhī No. (720), Ibn Mājah No. (1676) with the wording: “Whoever is overcome by vomit, he does not have to make it up and whoever makes himself vomit, he has to make his fast up.”

His statement (صلى الله عليه وسلم), *“Whoever is overcome by vomit”* means the vomit came up out of him without a choice.

At any rate, it is apparent from this that vomiting is divided into two parts:

- Firstly, if the one fasting tries to make himself vomit, then, in this case, he has broken his fast.
- Secondly, if he is involuntarily overcome by vomit, with no desire for it, then it does not break his fast. Although, there is a condition. Anything that comes up past his throat must not be swallowed back into his stomach again.

### **Al-Kuhl (Used to Darken the Edges of the Eyelids)**

Is the Kuhl to be considered as something that breaks the fast?

I say that a few Aḥādīth have come concerning this, but they are Da'īf (not accepted) Aḥādīth.

Imām At-Tirmidhi (رَحْمَةُ اللَّهِ) brought two Aḥādīth about Kuhl for the one who is fasting and he mentioned that both of them are Da'īf. He said, "There is nothing authentic about this matter."<sup>36</sup>

Thus, there is nothing authentic about its permissibility or impermissibility for the one who is fasting.

Accordingly, leaving it off is foremost and better because of the indication that if someone were to utilize Kuhl, it would emerge along with mucus that comes up from the chest or from the stomach.

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<sup>36</sup>Look at 'Sunan At-Tirmidhī' (3/96) after the Ḥadīth No. (726).

## **Burning Incense**

The scholars differ on the issue of burning incense for the one who is fasting.

Some of the scholars say, "The smoke is disliked." Yet, others say, "It is prohibited and it breaks the fast." Where is the proof for this one's statement?

The answer is that they do not have any proof. Therefore, whenever a person burns incense, is it said to them, "You have broken your fast?" The answer is no. Whoever says that it breaks the fast has exaggerated without any proof. Thus, we should not look to this statement, nor should we give it any consideration. This statement is extremely weak, because the smoke that enters into your nose is good and refreshing. While, even though this has a good smell, it is not food or drink. Hence, stating that this is disliked or prohibited is certainly not agreeable.

### Cooling Down with Water

It is possible that an individual and his workers may need to stop working, either on his arable land or in his store or in his factory, and need to return home in the midday while they are extremely tired and very thirsty. Thus, they may utilize a way that used to be utilized in the past to relieve themselves. As such, he would return to his home and take a shower. Thereafter, he would soak two of his garments. Then, he would place one garment underneath him and the other on top of him. Thereafter, he would go to sleep. After he would awaken, his thirst would leave him with Allāh's Permission.

The pores of his skin would soak up the water from the garments. This is a matter that Allāh has excused and there is no problem with it.

If there is no problem with this, then, likewise, there is no problem with burning incense.

## The Asthma Inhaler

The asthma inhaler is from those matters that the people of knowledge differ about. Does it break the fast or not?

Once, I was asked concerning the asthma inhaler. I told the questioner to bring it to me. He brought it to me and I took it and squeezed it on the palm of my hand. Thus, it became apparent to me, that it does not harm the one who is fasting provided that it does not contain any water or moisture.

By virtue of Allāh, after I said to the questioner, "There is no problem with it," I discovered that Shaykh Muḥammad ibn Ṣāliḥ Al-'Uthaymīn (رَحِمَهُ اللهُ) also give this same ruling. Thus, I praised Allāh (عَزَّوَجَلَّ) for this agreement and I hope that I reached the truth.

According to this, we say, "The asthma inhaler does not harm and it is not considered as something that breaks the fast."



## Kissing and Touching in the Daytime in Ramadān

There still remains with us the matter of kissing and touching. Is it permissible for the one who is fasting or is it not?

The answer is that it is authentically reported that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would kiss his wives while he was fasting.

وَلَمَّا سَأَلَ عُمَرُ بْنُ أَبِي سَلَمَةَ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَيْقَبُّلُ الصَّائِمِ؟ قَالَ: "سَلْ هَذِهِ". يُعْنِي: أُمُّهُ، فَقَالَتْ: إِنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُقَبِّلُ وَهُوَ صَائِمٌ، قَالَ: يَا رَسُولَ اللهِ، إِنَّا لَسْنَا كَهَيْئَتِكَ؛ إِنَّ اللهَ قَدْ غَفَرَ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ. فَقَالَ: إِنِّي لِأَتَقَاكُمُ لِلَّهِ وَأَخْشَاكُمُ لَهُ

When ‘Umar ibn Abī Salamah (رضي الله عنه) asked the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ): “Should one who is fasting kiss his wife?” The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said: “Ask this

one." Meaning, 'Umar's mother.<sup>37</sup> She (رَضِيَ اللَّهُ عَنْهَا) replied: "The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) would kiss his wives while he would be fasting." He (رَضِيَ اللَّهُ عَنْهُمْ) responded saying: "O' Messenger of Allāh! Our condition is not like yours. Allāh has forgiven you for your past and future sins. Thus, he said (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ): "Verily, I am the most fearful of Allāh amongst you."<sup>38</sup>

Also,

وَجَاءَتْ امْرَأَةً إِلَى أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا ، فَقَالَتْ : إِنَّ زَوْجَهَا  
 أَصَابَ مِنْهَا فُجْبَةً ، فَحَزِنَ حُزْنًا شَدِيدًا ؛ لِيَكُونَ قَبْلَ وَهُوَ صَائِمٌ ،  
 فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِأُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا : أَخْبِرِيهَا  
 ، فَقَالَتْ أُمُّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا : إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ  
 سَلَّمَ يُقْبَلُ زَوْجَاتِهِ وَهُوَ صَائِمٌ ، أَوْ كَمَا قَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ؛  
 فَرَجَعْتُ إِلَى زَوْجِهَا فَأَخْبَرْتُهُ ، وَلَمْ يَزِدْهُ ذَلِكَ إِلَّا شَرًّا ، وَقَالَ : إِنَّا لَسْنَا  
 كَهَيْئَةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ؛ إِنَّ اللَّهَ قَدْ غَفَرَ لِنَبِيِّهِ مَا

<sup>37</sup>The mother of the Believers Umm Salamah (رَضِيَ اللَّهُ عَنْهَا), the Messenger of Allāh's wife (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). 'Umar (رَضِيَ اللَّهُ عَنْهُمْ) was her son and the step-son of Allāh's Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).

<sup>38</sup>Reported by Muslim No. (1108).

تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ، فَرَجَعَتْ الْمَرْأَةُ إِلَى أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا فَأَخْبَرَتْهَا، وَأَخْبَرَتْ أُمُّ سَلَمَةَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَالَتْ لَهُ: إِنَّ الْمَرْأَةَ أَخْبَرَتْ زَوْجَهَا، وَلَمْ يَزِدْهُ ذَلِكَ إِلَّا شَرًّا، وَقَالَ: إِنَّا لَسْنَا كَهَيْئَةِ رَسُولِ اللَّهِ، إِنَّ اللَّهَ قَدْ عَفَرَ لِرَسُولِهِ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ، فَغَضِبَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غَضَبًا شَدِيدًا، وَقَالَ: إِنِّي لَأَتَقَاكُمُ لِلَّهِ، وَأَعْلَمُكُمْ بِمَحْدُودِهِ

“Once, a woman came to Umm Salamah (رَضِيَ اللَّهُ عَنْهَا) and told her that she had kissed her husband, but he became deeply saddened because he kissed his wife while he was fasting. Thus, the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said to Umm Salamah (رَضِيَ اللَّهُ عَنْهَا): *“Inform her.”* Therefore, Umm Salamah (رَضِيَ اللَّهُ عَنْهَا) said: *“The Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) kisses his wives while he is fasting.”* The woman returned to her husband and informed him of the news. Unfortunately, that did nothing except increase him even more in sadness. He stated that: *“Our condition is not like that of the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). Allāh has forgiven His Prophet for his past and future sins. Thereafter, the woman returned back to Umm Salamah (رَضِيَ اللَّهُ عَنْهَا) and informed her of his*

statement. Thus, Umm Salamah (رَضِيَ اللَّهُ عَنْهَا) informed the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) telling him: “The woman informed her husband. However, that did nothing except increase his sadness. Then he stated that: “Our condition is not like that of the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). Allāh has forgiven His Prophet for his past and future sins.” Upon hearing this, the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) became very angry and said: “Indeed, I am the most fearful of Allāh amongst you and I am the most knowledgeable about His boundaries.”<sup>39</sup>

‘Aishah (رَضِيَ اللَّهُ عَنْهَا) said to her uncle’s son, “What is the matter with you that you do not kiss nor fondle your wife?” He replied: “Am I able to do that while I am fasting?” She (رَضِيَ اللَّهُ عَنْهَا) replied: “Yes, the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) used to do that.”

To summarize, there are some scholars who use these Aḥādīth and say that kissing is permissible. While there are others who say it is impermissible. Then, there are some scholars who bring explanation, stating that: “If a person’s (sexual) desire is weak, there is no prohibition from him

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<sup>39</sup>Reported by Imām Malik (رَضِيَ اللَّهُ عَنْهُ) in his ‘Al-Muwatta’ (1/291) No. (13).

kissing his wife, but if his desire is strong, then it is obligatory upon him to refrain from kissing her.”

Those who choose this opinion use as proof that a young man came to the Prophet (ﷺ) and sought his permission to kiss his wife, but the Prophet (ﷺ) did not grant him permission. Whereas, an older man came to him seeking his permission to kiss his wife and the Prophet (ﷺ) granted him permission.<sup>40</sup> However, the people of knowledge have spoken about this Ḥadīth, stating: “What is correct is that it is *Mauqūf*.<sup>41</sup> Meaning it is attributed to Ibn ‘Abbās (رضي الله عنه).

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<sup>40</sup>Reported by Abū Dāwud No. (2387) on the authority of Abū Hurairah (رضي الله عنه) that a man asked the Prophet (ﷺ) about the one fasting being able to touch his wife and he gave him permission and another man came to him asking about it and he forbade him from it. The one who he gave permission to was an old man and the one he forbade was a young man.

Al-Albānī (رحمته الله) said in ‘Ṣaḥīḥ wa Da’if Sunan Abī Dāwud’ No. (2387): “Ḥasan Ṣaḥīḥ”. It was also reported by Ibn Mājah No. (1688) on the authority of Ibn ‘Abbās (رضي الله عنه), he said: “It is permitted for the elder fasting person to touch his wife and disliked for the youth.” It is not clear that this is attributed to the Prophet (ﷺ)

<sup>41</sup>[TN] *Mauqūf* is a narration that is attributed to a Companion of the Messenger of Allāh (ﷺ) but it is not attributed to the Prophet (ﷺ). This terminology is used in *Mustalah Ḥadīth* (the Science of Ḥadīth).

At this point, it is upon the person to look into himself. If his desires are weak, there is no problem for him to kiss his wife. If his desires are strong, in such a manner that if he were to kiss his wife to the smallest degree, he would pre-ejaculate, then some of the people of knowledge hold the opinion that he has to make an atonement for this.

## The Night of Qadr and its Virtues

There are authentic Aḥādīth from the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) that the Night of Qadr is in the last ten nights of Ramaḍān. A group of the Companions (رَضِيَ اللهُ عَنْهُمْ) came to the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and they mentioned that they had seen the Night of Qadr as being in the last ten nights. Thereupon, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

أَرَى رُؤْيَاكُمْ قَدْ تَوَاطَأَتْ عَلَى الْعَشْرِ الْأَوَاخِرِ، فَالْتَمِسُوهَا فِي الْعَشْرِ  
الْأَوَاخِرِ، وَالْتَمِسُوهَا فِي الْوَيْثْرِ مِنْهَا

**“It seems as though all of your dreams are in agreement with the last ten nights. Therefore, look for it in the last ten nights and look for it on the odd numbered days of them.”<sup>42</sup>**

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<sup>42</sup>Reported by Al-Bukhārī No. (2015) with the wording: “It seems as though all of your dreams are in agreement with the last ten nights. Therefore, whoever is searching for it, let him search for it in the last ten nights.”.

And it was reported by Muslim No. (1165) with the wording: “It seems as though all of your dreams are in agreement with the last seven nights. Therefore, whoever is searching for it, let him search for it in the last seven

Should the Muslim consider the Night of Qadar to be what has passed by or should he consider it to be from what remains? There are different possibilities to this:

If we say, "Consideration is given to what remains," then, if it were the twenty-second night, there would remain nine nights and if it were the twenty-fourth night, there would remain seven nights and if it were the twenty-sixth night, there would remain five nights and if it were the twenty-eighth night, there would remain three nights.

However, if we say, "Consideration is given to what has elapsed." Then, it would be the twenty-first night, the twenty-third night, the twenty-fifth night, the twenty-seventh night, or the twenty-ninth night. Though, it is most anticipated to be on the twenty-seventh night.

It has been reported from one of the Companions, that he (ﷺ) would swear by Allāh that the Night of Qadr is the twenty-seventh night. He was questioned, "Why is that?"

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*nights."* This is also the wording of Al-Bukhārī with the narration: "*In the last ten nights.*"

In the Ḥadīth that is Agreed upon by Al-Bukhārī and Muslim from the Ḥadīth of Abū Sa'īd Al-Khudrī (رضي الله عنه): "*Whoever is making 'Itikāf with me, let him make it in the last ten nights. Allāh had shown me this night (i.e. the Night of Qadr) and thereafter, I was made to forget it. You have seen me prostrate in water and mud in the morning that followed it. So, look for it in the last ten nights and look for it in the odd number of nights.*"



He replied, "By way of a sign, that the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) had informed us of. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) informed us that the sun would rise radiant in the morning directly following the Night of Qadr." The Companions (رَضِيَ اللهُ عَنْهُمْ) searched for this sign in the sun and they discovered that the sun rose radiant on the twenty-seventh day.

Also, there are other signs. It has been mentioned that its night is neither hot nor cold and furthermore from other such signs.

Similarly, it has been mentioned, on the authority of Ibn 'Abbās (رَضِيَ اللهُ عَنْهُمَا), that he deduced that it is on the twenty-seventh night of Sūratul Qadr. Since this chapter contains thirty words, then each word correlates to a number from the days in the month and since the twenty-seventh word is a pronoun referring to the Night of Qadr, then the Night of Qadr is on the twenty-seventh night.

Whoever fasts in the day of the Night of Qadr and prays in its night, then it is as if he had fasted and prayed for one thousand months. This is a virtue from Allāh (عَزَّ وَجَلَّ). Allāh multiplies (the reward) for whomsoever He wills and He is merciful to whomsoever He wills. Muḥammad's

(صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) nation has been exclusively distinguished by this great virtue.

Allāh has made fasting and praying in this one-night equivalent to one thousand months. If we were to divide one thousand months by twelve months (i.e. the number of months in the year), it would equal eighty-three years and four months. Therefore, ponder upon this great virtue and this lofty reward which Allāh has given to Muḥammad's (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) nation and this amazing virtue they have been distinguished with. Can your intellect comprehend that? One night that you pray in and fast in its daytime, that you are credited with one thousand months.

Therefore, every time you arrive at this night, while you pray in its night and you fast in its day, then every year you reach this night, for you, there are one thousand months.

It is narrated that Allāh showed the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) the lifespans of his nation and he considered them short, so Allāh gave him the Night of Qadr in order that it would be better than one thousand months.

Hence, if you were to fast the month of Ramaḍān and pray in its night, it would be as if you lived a lifespan longer than the lifespan of Prophet Nūh (عَلَيْهِ السَّلَام). If a person were to live for seventy-five years and he fasted for sixty months, then

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every month he reaches the Night of Qadr, at that point, his outcome would be sixty multiplied into eighty-three, which would equal 4,980 years. Allāh has appointed for you this amount for worship and for your reward in it.

Therefore, in order for the slave to obtain this remarkable reward, it is incumbent him to pray in its night and fast in its day, hoping for a reward from Allāh (عَزَّوَجَلَّ).

In summary, this is a magnificent virtue with which Allāh has distinguished the nation of Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

What an extraordinary virtue Allāh has given to this nation!

## Standing in Ṣalāh in the Month of Ramaḍān

Standing in Ṣalāh during this month is recommended<sup>43</sup> as the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

مَنْ صَامَ رَمَضَانَ وَقَامَهُ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ

**“Whoever fasts the month of Ramaḍān and prays in it will be forgiven for whatever has preceded of his sins.”<sup>44</sup>**

He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) also said,

مَنْ قَامَ رَمَضَانَ إِحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ

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<sup>43</sup>[TN] Recommended means that the one who fulfills it is rewarded and the one who does not fulfill it does not deserve punishment. Look to the book ‘*Al-Usūl min ‘Ilm Usūl*’ of Shaykh Muḥammad ibn Ṣāliḥ Al-‘Uthaymīn (رَحِمَهُ اللهُ) as well as the other books in the Science of Fiqh for this definition.

<sup>44</sup>Reported by At-Tirmidhī No. (683), and Abū Dāwud No. (1371). It was declared Ṣaḥīḥ by Al-Albānī (رَحِمَهُ اللهُ) in Ṣaḥīḥ At-Tirmidhī

**“Whoever prays in Ramaḍān, seeking reward from Allāh, he will be forgiven for whatever had preceded of his sins.”<sup>45</sup>**

At any rate, it is imperative upon the Muslim to be diligent in both praying and fasting during the month of Ramaḍān.

Take notice, it is recommended for the Muslim, so that he may acquire a complete reward and obtain the benefit that he leaves from his Ṣalāh when the Imām leaves.

Also, it is best that he remains consistent in the last part of the night and not to suffice with the *Ṣalāh of Tarāwīḥ* with the Imām and this will not diminish the quality of his Ṣalāh with the Imām. For if he prays with the Imām up until he concludes, he will be credited for praying the entire night. However, it is still upon him to pray in the last part of the night.

Certainly, without a doubt, there is not a servant who prostrates to Allāh with even one prostration, except that Allāh raises him one level by way of it. Thus, whenever you

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<sup>45</sup>Reported by Al-Bukhārī No. (37), and Muslim No. (759) with the wording: “Whoever prays in the month of Ramaḍān out of ‘Imān and seeking reward from Allāh will be forgiven for what had preceded from his sins.”

prostrate to Allāh, with one prostration, Allāh raises you one level.<sup>46</sup>

There has come in a Ḥadīth, that two brothers embraced Islām. Later, one of them died, and the other remained alive for a year or six months approximately, then he died. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was asked about it, he responded by saying,

أَلَيْسَ قَدْ صَلَّى كَذَا وَكَذَا صَلَاةً؟ أَلَيْسَ قَدْ عَمِلَ خَيْرًا بَعْدَ أَخِيهِ؟

**“Did he not pray such-and-such amount of Ṣalāh?  
Did he not do good after his brother?”<sup>47</sup>**

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<sup>46</sup>Reported by Muslim No. (488) on the authority of Ma’dān ibn Abī Talhah Al-Ya’marī (رَضِيَ اللهُ عَنْهُ) who said: “I met Thawbān, the servant of Allāh’s Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) so I said: “Inform me of an action that if I did it, Allāh will enter me into the Jannah”? Or he said: I said: “By way of the most beloved actions to Allāh. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) remained silent. Then I asked him again and he remained silent. Then I asked him for a third time.” He said: “I asked the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) about that so he said:

**“It is upon you to prostrate to Allāh a lot. For you do not prostrate to Allāh with one prostration except that He will raise you by way of it one level and will remove one mistake from you by way of it.”**

<sup>47</sup>It was reported by Abū Ya’lā (رَضِيَ اللهُ عَنْهُ) in his ‘Musnad’ (2/8) No. (634) on the authority of Talhah ibn ‘Ubaydullāh (رَضِيَ اللهُ عَنْهُ) he said: “Three

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Meaning that whenever the lifespan is prolonged, it is good. Thus, the people of knowledge have deducted, by way of this, that it is not appropriate for anyone to ask Allāh for death Rather, one should say,

اللَّهُمَّ أَحْيِنِي مَا كَانَتْ الْحَيَاةُ خَيْرًا لِي ، وَتَوَفَّنِي مَا كَانَتْ الْوَفَاةُ خَيْرًا

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people came to the Messenger of Allāh (صلى الله عليه وسلم). So, the Messenger of Allāh (صلى الله عليه وسلم) said:

**“Who will stand in my place to host these ones?” Talhah (رضي الله عنه) said: “I hosted them. Thus, the Messenger of Allāh (صلى الله عليه وسلم) sent one or more messengers. One of the guests left out and was killed. Two of them remained with me. Thereafter, the Messenger of Allāh (صلى الله عليه وسلم) sent out one or more messengers again. Another one of the guests left out and was killed. The third one remained with me, he became sick and died on his bed.” Talhah (رضي الله عنه) said: “I have seen them in a dream as if the one who died on the bed was the first to enter the Jannah. And the last of them to enter the Jannah was the one who died first. I mentioned that to the Messenger of Allāh (صلى الله عليه وسلم). The Messenger of Allāh (صلى الله عليه وسلم) said: ‘What amazes you about this!? Indeed, the believer offer such and such of prayers (that year).”**

**“O Allāh! Keep me alive as long as life is good for me and cause me to die as long as death is good for me.”<sup>48</sup>**

In conclusion, is incumbent upon the Muslim to take advantage of the days in Ramaḍān, for these days are similar to the spoils of war. In these days, there is an immense virtue and tremendous reward - the reward for fasting, the reward for praying, the reward for giving in charity, the reward for teaching, and the reward for enjoining the good and prohibiting the evil. All of these are rewards multiplied for the servant in this month.



Translated by: Abu ‘Abdillāh Khalīl ‘Abdur Razzaq on the 9<sup>th</sup> day of Shaban 1438H which corresponds to the 5<sup>th</sup> day of May 2017. It was translated in the village of Subkul Ahad in Al-Munufiyyah, Egypt.

(May Allāh preserve it and protect it from every evil).

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<sup>48</sup>Reported by Ahmad (رحمته الله) in his ‘Musnad’ No. (11979), and Ibn Hibbān in his ‘Saḥīḥ’ (7\267) No. (3001). It was declared Saḥīḥ by Al-Albānī (رحمته الله) in ‘At-Ta’liqāt Al-Hisān ‘ala Saḥīḥ ibn Hibbān’ No. (2990).



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Assistance in translation by Haytham Muḥammad

(May Allāh reward him with the highest part of Jannah for all his time and effort. May Allāh bless him and his family in their knowledge, their life, their provisions, and their health. May Allāh give him good in this life and in the Hereafter. Indeed, my Lord is the Hearer of supplications).

All praise is due to Allāh alone and may Allāh send praise and peace upon our Prophet Muḥammad (صلى الله عليه وسلم), his Family, and his Companions.

## TAFSĪR OF THE VERSES ON FASTING

Indeed, all praise belongs to Allāh. We praise Him. We seek His aid and forgiveness. We repent to Him. We seek refuge with Allāh from our evil selves and from the wicked consequences of our actions. Whomsoever Allāh guides, none will be able to lead him astray and whomsoever is led astray, none will be able to guide him. I testify that none has the right to be worshiped in truth except Allāh alone Who has no partners. I testify that Muḥammad is His servant and Messenger. May Allāh raise his rank and grant him, his family, and Companions abundant peace.

Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ

إِلَّا وَأَنْتُمْ مُسْلِمُونَ ﴿١٣﴾

“O you who believe! Fear Allāh (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. [Obey Him, be thankful to Him, and remember Him always], and die not except in a state of Islām (as Muslims) with

**complete submission to Allāh.”** [Sūrah Āli ‘Imrān  
3:102]

And,

﴿ يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ  
وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَأَنْتُمْ  
اللَّهُ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا



“O mankind! Be dutiful to your Lord, who created you from a single person (Ādam), and from him (Ādam) He created his wife [Hawwa (Eve)], and from them both He created many men and women and fear Allāh through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship). Surely, Allāh is Ever an All-Watcher over you.” [Sūrah an-Nisā’4:1]

And,

﴿ يَتَّيِبَهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴿٧٠﴾ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴿٧١﴾ ﴾

**“O you who believe! Keep your duty to Allāh and fear Him, and speak (always) the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allāh and His Messenger (صلى الله عليه وسلم) he has indeed achieved a great achievement (i.e. he will be saved from the Hell-Fire and made to enter Paradise).”**  
 [Sūrah al-Ahzāb 33:70-71]

**To proceed:**

Indeed, the most truthful speech is the Book of Allāh and the finest guidance is the guidance of Muḥammad (صلى الله عليه وسلم). The worst of affairs are the newly invented matters and every newly invented matter is an innovation and every innovation is a misguidance and every misguidance is in the Hell-Fire.

**To proceed again:**

I will discuss the vastness of some verses in Sūrah al-Baqarah. These are verses in which Allāh has made it incumbent upon us to fast. Allāh clarifies for us some of the rulings through these verses.

So, I will work hard in supplicating to Allāh and implore Him to make our deeds sincerely for His Face. Only seeking His Countenance. May He make the result of it a use and benefit for whomsoever Allāh wills.

O Allāh! I seek your forgiveness from what I don't know. Indeed, you know and I don't and You are The All-Knower of the unseen. O Allāh! Inspire guidance for me and give me refuge from the evilness of my soul. O Allāh! Verily I disavow myself having any strength and power and You are the Only One Who has true might and power.

The Verses on Fasting

Allāh (عَزَّوَجَلَّ) says,

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا  
 كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿١٨٣﴾  
 أَيَّامًا مَعْدُودَاتٍ فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ  
 عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ وَعَلَى الَّذِينَ يُطِيقُونَهُ  
 فِدْيَةٌ طَعَامُ مِسْكِينٍ فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ  
 وَأَنْ تَصُومُوا خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْمَلُونَ ﴿١٨٤﴾ شَهْرُ  
 رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْءَانُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ  
 مِّنَ الْهُدَى وَالْفُرْقَانِ فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ  
 فَلْيَصُمْهُ وَمَنْ كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ  
 أَيَّامٍ أُخَرَ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ  
 الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَى مَا  
 هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٨٥﴾ وَإِذَا سَأَلَكَ

عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا  
دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ  
يَرْشُدُونَ ﴿١٨٦﴾ أَجَلَ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ  
إِلَى نِسَائِكُمْ هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ  
عَلَّمَ اللَّهُ أَنْتُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ  
عَلَيْكُمْ وَعَفَا عَنْكُمْ فَالْتَمَنَ بَشِرُوهُنَّ وَأَبْتَغُوا مَا  
كَتَبَ اللَّهُ لَكُمْ وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمْ  
الْحَيْضُ الْأَبْيَضُ مِنَ الْحَيْضِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتَمُوا  
الصِّيَامَ إِلَى الْآيِلِ وَلَا تُبَشِرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ فِي  
الْمَسْجِدِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا كَذَلِكَ يُبَيِّنُ  
اللَّهُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ ﴿١٨٧﴾

“O you who believe! Observing *As-Saum* (the fasting) is prescribed for you as it was prescribed for those before you, that you may become *Al-Muttaqūn* (the pious - see V.2:2).

[Observing *Saum* (fasts)] for a fixed number of days, but if any of you is ill or on a journey, the same number (should be made up) from other days. And as for those who can fast with difficulty, (e.g. an old man, etc.), they have (a choice either to fast or) to feed a *Miskīn* (poor person) (for every day). But whoever does good of his own accord, it is better for him. And that you fast, it is better for you if only you know. The month of Ramaḍān in which was revealed the Qur'an, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong). So whoever of you sights (the crescent on the first night of) the month (of Ramaḍān i.e. is present at his home), he must observe *Saum* (fasts) that month, and whoever is ill or on a journey, the same number [of days which one did not observe *Saum* (fasts) must be made up] from other days. Allāh intends for you ease, and He does not want to make things difficult for you. (He wants that you) must complete the same number (of days), and that you must magnify Allāh [i.e. to say *Takbīr* (*Allāh u-Akbar*; Allāh is the Most Great) on seeing the crescent of the months of Ramaḍān and Shawwāl] for having guided you so that you may be grateful to Him. And when My slaves ask you (O Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)) concerning Me, then (answer them), I am indeed near (to them by My



Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor). So, let them obey Me and believe in Me, so that they may be led aright. It is made lawful for you to have sexual relations with your wives on the night of *As-Saum* (the fasts). They are *Libās* [i.e. body cover, or screen, or *Sakan*, (i.e. you enjoy the pleasure of living with her - as in Verse 7:189) *Tafsīr At-Tabarī*], for you and you are the same for them. Allāh knows that you used to deceive yourselves, so He turned to you (accepted your repentance) and forgave you. So now have sexual relations with them and seek that which Allāh has ordained for you (offspring), and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), then complete your *Saum* (fast) till the nightfall. And do not have sexual relations with them (your wives) while you are in *Itikāf* (i.e. confining oneself in a mosque for prayers and invocations leaving the worldly activities) in the mosques. These are the limits (set) by Allāh, so approach them not. Thus, does Allāh make clear His *Ayāt* (proofs, evidences, lessons, signs, revelations, verses, laws, legal and illegal things, Allāh 's set limits, orders, etc.) to mankind that they

**may become *Al-Muttaqūn* (the pious - see V.2:2)."**

[*Sūrah al-Baqarah* 2:183-187]

These verses contain matters about which I have written thirty-two to thirty-three passages. I will make an effort throughout my talk to discuss these passages in a beneficial summary for the reader.

## Fasting Is a Sunnah That Came Before Us

Allāh (سُبْحَانَهُ وَتَعَالَى) says,

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا  
كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿١٨٣﴾

“O you who believe! Observing *As-Saum* (the fasting) is prescribed for you as it was prescribed for those before you, that you may become *Al-Muttaqūn* (the pious - see V.2:2).” [Sūrah al-Baqarah 2:183]

In this passage Allāh (عَزَّوَجَلَّ) informs us that He has made fasting incumbent and a religious obligation upon us just as He has done so for those who came before us.

Allāh made it incumbent for those who came before us to fast three days out of every month and fast the tenth day of Muharram (i.e., the Day of ‘Āshūrā).

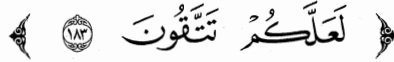
Some have stated,

“Indeed, Allāh made fasting the month Ramaḍān incumbent upon the children of Isrā’īl and they added ten days to that making it a total of forty days. Later, one of their kings or rabbis became ill and he vowed that if he became well, he would add ten days to the fasting. So, he added ten days making it fifty days. No doubt this increase of days is an error on their part.”

So, with that, Allāh (ﷺ) made fasting this noble month a religious duty. Because Allāh revealed the Qur’ān in this month and has made fasting this month a form of gratitude for the blessing of the Qur’ān.

## Taqwā Is the Reason Behind Fasting

Allāh's Statement,



“That you may become *Al-Muttaqūn* (the pious - see V.2:2).”

The statement “**that you may**” in the verse indicates that it is inevitable to happen. This phrase “**that you may**” implies a form of hope which is the result of fasting that is performed in the requested manner. No doubt, fasting has benefits. Among them are:

1. An increase in 'Īmān.
2. An increase in Taqwā.
3. An increase in one's fear of Allāh.
4. Being accustomed to vigorous effort.
5. Allāh has made fasting a means for obtaining good health. Based on this, the following Ḥadīth says,

صُومُوا تَصِحُّوا

**“Fast for good health.”<sup>49</sup>**

The Ḥadīth has some speech about authenticity.

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<sup>49</sup> Related by At-Tabarānī (رحمته الله) in the book *al-Awsat* (2/225) and (1/8477). Shaykh al-Albānī (رحمته الله) declared this Ḥadīth to be weak in his book *Da'īf al-Jāmi'* No. (3054).

## Fasting Is a Fixed Number of Days

Allāh's Statement,

﴿ أَيَّامًا مَّعْدُودَاتٍ ﴾

**"For a fixed number of days."**

The second direct object of the verb **"is prescribed"** takes an accusative case vowel sign (i.e., *Fathah* or *Kasrah*). Some other scholars of the Arabic Language say that **"is prescribed"** takes a genitive case vowel sign (i.e., *Kasrah*) expressing the meaning **"Fasting is prescribed on a fixed number of days."**

This fixed number of days are the month of Ramaḍān, thirty days, beginning with the assurance that the month of Ramaḍān has entered.

## Fasting on the Day of Doubt

It is impermissible for anyone to begin the month of fasting by fasting the day before Ramaḍān. Based on the statement of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ),

لَا تَصُومُوا حَتَّى تَرَوْا الْهِلَالَ وَلَا تُفْطِرُوا حَتَّى تَرَوْهُ فَإِنْ عَمَّ عَلَيْكُمْ  
فَأَكْمِلُوا الْعِدَّةَ ثَلَاثِينَ

**“Do not start the fast or break it until you see the new moon. If the new moon is obscured from you, then complete a full thirty days.”<sup>50</sup>**

The Ḥadīth on the authority of Ammār bin Yāsir (رَضِيَ اللهُ عَنْهُ) mentions that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

مَنْ صَامَ يَوْمَ الشَّكِّ فَقَدْ عَصَى أَبَا الْقَاسِمِ - صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

**“Whoever fasts the day of doubt he has then disobeyed Abū al-Qāsim (the Prophet).”<sup>51</sup>**

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<sup>50</sup> Related by al-Bukhārī with his wording No. (1907) and Muslim No. (1080).

<sup>51</sup> Related by at-Tirmidhī No. (686) and Shaykh al-Albānī (رَضِيَ اللهُ عَنْهُ) declared it to be Ṣaḥīḥ in the book *Ṣaḥīḥ at-Tirmidhī* No. (686).



It is impermissible a person to fast with the intention that it is the first day of Ramaḍān when in actuality it is the 30<sup>th</sup> day of Sha'bān.

As for the person who has days of fasting to make up that coincide with that day, the people of knowledge say there is no problem with that. Otherwise, it is appropriate not to fast that day.

It is a must for the person to avoid doubtful matters. If he were to fast on this day with an intention for other than Ramaḍān, especially if he has others who emulate him, perhaps a person may emulate him unknowingly.

## The Sick and the Traveler During Ramadān

Allāh's Statement,

﴿ فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ عَلَى سَفَرٍ  
فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ﴾

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

It is permissible for the sick to break his fast and make it up. He should break his fast with the intention of making it up after Ramadān. May Allāh (عَزَّوَجَلَّ) pardon him.

It is permissible for the traveler to break his fast with the intention of making it up once he enters his locale. However, as it relates to the sick person, it is allowable for him to break his fast. For his situation, in reality, differs (from the traveler). This is because the illness doesn't allow the person the ability to fast once due to its severity. So, in this case, it is impermissible for him to fast because it will cause harm to him.

As for when the illness is mild, whereas one is able to fast even with a little difficulty, it is permissible for him to fast.

However, if it is burdensome on him, then he breaks his fast. If one or two Muslim doctors determine that fasting will increase the sickness, then it is obligatory for him to break his fast.

**Question:** Is it preferable for the one who is sick to fast or break his fast if he is able to fast with mild difficulty?

**Answer:** It is preferable for him to fast.

No doubt this same question can be utilized for the traveler. Is it preferable for the traveler to fast or break his fast?

**Answer:** There is a difference of opinion among the people of knowledge. Some prefer fasting over breaking one's fast and vice versa. However, this differing is not related to the difficulty endured. So, there is no differing amongst the people of knowledge regarding the preferability of breaking one's fast if hardship is present.

## The Standard Measurement for Traveling

As for traveling, it is allowable to break one's fast. The same traveling that is allowable to break one's fast is the same traveling where it is allowed to shorten and combine one's prayer.

There is a difference of opinion amongst the jurists of Islām concerning this matter. Some people of knowledge hold the option that the traveling in which it is allowable break one's fast, shorten and combine prayer is the distance of two days on foot or one day and one night by foot. This is mentioned in a variation of a Ḥadīth of Abū Hurayrah (رَضِيَ اللهُ عَنْهُ),

لَا تُسَافِرُ امْرَأَةٌ مَسِيرَةَ ثَلَاثَةِ أَيَّامٍ إِلَّا ذِي رَحِمٍ

**“It is impermissible for a woman to undertake a journey extending over three days unless she accompanied by unmarriageable kin.”<sup>52</sup>**

Another variation of the Ḥadīth mentions,

يَوْمٌ وَلَيْلَةٌ

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<sup>52</sup> Related by Ahmad (رَضِيَ اللهُ عَنْهُ) in *Musnad* (14/235) No. (8564).

**“One day and night.”<sup>53</sup>**

And another variation of the Ḥadīth mentions **“one day”**<sup>54</sup> and another mention **“one night.”**<sup>55</sup>

All of these variations of the Ḥadīth are found in the collection Ṣaḥīḥ al-Bukhārī and Muslim. There is another variation which states,

مَسَافَةَ بَرِيدٍ

**“The distance in which mail travels.”**

This variation is mentioned in Sunan Abī Dawud and there is some speech regarding its authenticity.

At any rate, we should take the distance which is considered to be traveling to be one independent day or night, that is the distance in which mail travels.<sup>56</sup>

Therefore, the one who travels 40 kilometers can break his fast and shorten and combine his prayer.

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<sup>53</sup> Related by al-Bukhārī No. (1088) and Muslim No. (1339).

<sup>54</sup> Related by Muslim No. (1339).

<sup>55</sup> Related by Muslim No. (1339).

<sup>56</sup> This is 24 miles or 40 kilometers.

**Question:** Does the difference in traveling in our time versus in previous times change?

**Answer:** Yes, this is correct. This is a blessing from Allāh (عَزَّوَجَلَّ). When the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was asked about shortening the prayer in times of fear and then the fear left. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

صَدَقَةٌ تَصَدَّقُ اللهُ بِهَا عَلَيْكُمْ فَاقْبَلُوا صَدَقَتَهُ

“This is a favor from Allāh to you, so accept His favor.”<sup>57</sup>

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<sup>57</sup> Related by Muslim No. (686).

## Fasting Is for Those Who Can

Allāh's Statement,

﴿ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿۱۸۵﴾ ﴿

“And as for those who can fast with difficulty, (e.g. an old man, etc.), they have (a choice either to fast or) to feed a *Miskīn* (poor person) (for every day). But whoever does good of his own accord, it is better for him. And that you fast, it is better for you if only you know.”

In the beginning, when fasting was first legislated those who wanted to fast did and those who wished to give charity could do so by giving one day's nutrition to a poor person. He will be pardoned from fasting.

Afterward, when Allāh (عَزَّوَجَلَّ) revealed the second verse,

﴿ شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى  
لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ فَمَن شَهِدَ  
مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ ﴾

**“The month of Ramaḍān in which was revealed the Qur'an, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong). So, whoever of you sights (the crescent on the first night of) the month (of Ramaḍān i.e. is present at his home), he must observe *Saum* (fasts) that month,” [Sūrah al-Baqarah 2:185]**

It became a religious obligation to fast upon those who have the ability.

Because of that, the first ruling became abrogated. Yet, the ruling remained for the elderly man approaching death, an elderly woman approaching death, a pregnant woman and a nursing mother both fearing harm for themselves or their child. For it is permissible for the elderly man to break his fast and feed a poor person just as 'Anas bin Mālik<sup>58</sup> did.

<sup>58</sup> Related by Imām Mālik (رَضِيَ اللهُ عَنْهُ) in his book *al-Muwatta'* (1/307) No. (51).



Likewise, it is permissible for pregnant women and nursing mothers to break their fast. However, is it obligatory upon them to make up the days and give a ransom (i.e. feeding a poor person) or is it obligatory upon them to make up the days without giving a ransom or is it obligatory to them to give a ransom without making up the days?

I state,

“These statements are from the people of knowledge. Yet, what is closest to being correct is that it is obligatory for them to make up the days once they are in good health. They don’t have to feed the poor unless they fear for their child. At that time, it is obligatory upon them to feed the poor and make the days up due to them having the ability to fast, yet they fear for the child.”

Allāh’s Statement,

﴿ فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ ﴾

**“But whoever does good of his own accord, it is better for him.”**

Meaning feeding more than one poor person is better for him.

Allāh's Statement,

﴿ وَأَنَّ تَصُومُوا خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿۱۸۴﴾



**“And that you fast, it is better for you if only you know.”**

The conclusion of this verse illustrates the virtue of fasting over having a choice to fast or not and the ruling of choice was abrogated.

Afterward, the permissibility of breaking one's fast was added for the traveler and sick person. The differing amongst the jurists of Islām lies in the traveling. Is the traveler allowed to break his fast when it is preferable to fast? Or is he allowed to break his fast when it is preferable to break his fast? This is where the difference of opinion occurs.

Some of the people of knowledge prefer fasting during travel if one has the ability and other scholars prefer breaking one's fast even if one has the ability to fast.

No doubt, if fasting is unbearable for the traveler, then it is disliked for him to fast. And it reaches the level of being impermissible if he fears for his life.

## Sending Down the Qur'ān in Ramaḍān

Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى ﴾

“The month of Ramaḍān in which was revealed the Qur'an, guidance...”

This passage clarifies to us that the Qur'ān was sent down in Ramaḍān. So, if it was sent down in Ramaḍān, then in which night was it sent?

**Answer:** It was sent down on the Night of Qadr (i.e., Power/Decree).

This fact causes us to believe with certainty that the Night of Qadr is in Ramaḍān. This is contrary to those who say, “It is possible that it was sent down in Ramaḍān, and it is possible it wasn't.”

However, which night was specified is difficult. The closest details are that it was in the last ten nights (of Ramaḍān) due to the statement of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ),

أَرَىٰ رُؤْيَاكُمْ قَدْ تَوَاطَّاتِ فِي الْعَشْرِ الْوَاخِرِ؛ فَالْتَمِسُوهَا فِي الْعَشْرِ  
الْوَاخِرِ، وَالْتَمِسُوهَا فِي الْوَثْرِ مِنْهَا

**“I see that your dreams agree regarding the last ten (nights of Ramaḍān). So, seek it in an odd number (of these ten nights).”<sup>59</sup>**

The odd nights from the last ten nights could be any of the ten nights. If we were to say, “Indeed the first (night), if we consider the whole month, the 21<sup>st</sup>, 23<sup>rd</sup>, 25<sup>th</sup>, 27<sup>th</sup>, or the 29<sup>th</sup> could be the odd night.”

However, if we were to say, “If we consider just what remains of the month, then the 22<sup>nd</sup> night, when there are nine nights that remain, or the 24<sup>th</sup>, 26<sup>th</sup>, or 28<sup>th</sup> night could be the odd night.”

Allāh (سُبْحَانَهُ وَتَعَالَى) informs us that He sent down the Qur’ān during the month of Ramaḍān. In another verse Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ﴿١﴾ ﴾

<sup>59</sup> Related by al-Bukhārī No. (2015)

**“Verily! We have sent it (this Qur'an) down in the night of *Al-Qadr* (Decree).” [Sūrah *al-Qadr* 97:1]**

That doesn't mean that He sent down the whole Qur'ān in the month of Ramaḍān. Rather, it only means it is from Allāh.

1. Either this is a report of the commencement of it being sent down. It began on this night (i.e. the Night of al-Qadr) and continued to be sent over the course of 23 years until the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) passed away.
2. Or it is just like Ibn 'Abbās (رَضِيَ اللهُ عَنْهُمَا) said, “Indeed it was sent down to *Bayt-ul-Izzah* all at once and from there it sent down gradually.

## The Qur'an Brings Life to Mankind

Allāh's Statement,

﴿ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ ﴾

**“A guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong).”** [*Sūrah al-Baqarah* 2:185]

The Qur'an is the guidance which Allāh has made for mankind. In His Statement **“and clear proofs”** is that Allāh clarifies what happened in the past and what will happen in the future. How can we know that the Throne of The Most Merciful is over the water and existed before the creation of the heavens and the earth had Allāh not informed us? How can we know that Nūh (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) was the first Messenger and that he remained with his people for 950 years and his people were destroyed by a flood as well as other matters that occurred?

In the same fashion, what will happen regarding the earth changing, the coming of the last hour, the resurrection, the standing (before Allāh), the gathering (of all creation), the reckoning, the bridge, Paradise, Hell, the bliss of Paradise

for the pious, and the punishment of Hell for the disbelievers and hypocrites? All of these matters Allāh (ﷻ) explains in the Qur'ān.



## The Duty of Fasting upon Those Prepared for It

Allāh's Statement,

﴿ فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ ﴾

**“So, whoever of you sights (the crescent on the first night of) the month (of Ramaḍān i.e. is present at his home), he must observe *Saum* (fasts) that month.”**

This is an order from Allāh (عَزَّوَجَلَّ) which is obligatory. Meaning that whoever sights the crescent moon and is prepared must fast.

This order is for those who have the ability, are of age, and have sound intellect. If one of these conditions is not met, then it is not obligatory upon him to fast.

**Fasting**, by definition, is to refrain from things that nullify the fast. It is to be performed from the rising of the second Fajr until the setting of the sun. This is to be done with the intention to fast.

Fasting is to be done by a person who has sound intellect because one who doesn't have sound intellect doesn't have any fast or worship.

No doubt, the fasting of Ramaḍān is one of the religious duties and pillars of Islām by the consensus of the Muslims.

Allāh's Statement,

﴿ وَمَنْ كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ﴾

“And whoever is ill or on a journey, the same number [of days which one did not observe *Saum* (fasts) must be made up] from other days.”

Meaning it is obligatory for one to make up the number of days which he broke his fast.

The statement “**from other days**” refers to days outside of Ramaḍān.

**There is an important question:** Should making up the days be done consecutively or not?

**Answer:** There are some people of knowledge who say yes, but they are few in number. And there are some of the people of knowledge who say that it is not obligatory and they are many. The majority of the people of knowledge from the Companions and others all agree that making up the days of Ramaḍān should not be done consecutively. Their proof is that 'Aishah (رَضِيَ اللهُ عَنْهَا) said,

كَانَ يَكُونُ عَلَيَّ الصَّوْمُ مِنْ رَمَضَانَ فَمَا أَسْتَطِيعُ أَنْ أَفْضِيَهُ إِلَّا فِي  
شَعْبَانَ الشُّغْلُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوْ بِرَسُولِ اللَّهِ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ .

**"I had to complete some of the days of Ramaḍān, but I could not do it but during the month of Sha'bān due to my duties to the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) or with the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)."**<sup>60</sup>

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<sup>60</sup> Related by al-Bukhārī No. (1950) and Muslim No. (1146).

## Allāh Intends Ease for His Servants

Allāh's Statement,

﴿ يُرِيدُ اللَّهُ بِكُمْ الْيُسْرَ وَلَا يُرِيدُ بِكُمْ  
الْعُسْرَ ﴾

**“Allāh intends for you ease, and He does not want to make things difficult for you.”** [*Sūrah al-Baqarah* 2:185]

Within this verse, there is a tremendous blessing from Allāh to the 'Ummah of Muḥammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). Our Lord and Master (سُبْحَانَهُ وَتَعَالَى) informs us that He intends ease for us. He does not want to make things difficult for us. Just as it is mentioned in another verse,

﴿ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ مِّلَّةَ  
أَبِيكُمْ إِبْرَاهِيمَ ﴾

**“And has not laid upon you in religion any hardship, it is the religion of your father Ibrāhīm**

**(Abraham) (Islāmic Monotheism)."** [*Sūrah al-Hajj*  
22:78]

What is intended by "ease" is that the rulings of the religion have been made easy. Not like some people say, "the religion is easy" in which they intend that one can commit every impermissible matter whenever one's desires drive him to it.

I state, "These individuals who want to water down the religion with this description have made a major error."

The truth of the matter is that the religion has rulings that have been made easy. However, being that one ventures upon impermissible matters under the false claim that "the religion is easy," they also abandon Allāh's religious duties and obligations alleging that "the religion is easy." This matter is far-fetched from the true meaning of Islām.

## The Number of Days in the Month of Ramaḍān

Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ وَلِتُكْمِلُوا الْعِدَّةَ ﴾

**“(He wants that you) must complete the same number (of days).”** [Sūrah al-Baqarah 2:185]

This is an order from Allāh (عَزَّوَجَلَّ) to complete the number of days. Based on this, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

فَإِنْ غُمَّ عَلَيْكُمْ فَأَكْمِلُوا الْعِدَّةَ ثَلَاثِينَ

**“If the new moon is obscured from you, then complete a full thirty days.”**<sup>61</sup>

What is understood here is that if the new moon is obscured from the Muslims and not seen, then it is incumbent upon them to complete the thirty days of Sha'bān.

If they were to make the month to be twenty-nine days without any facts to back it up, then this is impermissible.

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<sup>61</sup> Related by al-Bukhārī No. (1907) and Muslim No. (1080).

No doubt, the month is twenty-nine days if the crescent moon for the new month is sighted. In this case, we start the following month. However, if we don't sight it, then we must complete thirty days.

## The Legitimacy of Making the Takbīr on the Night of the Eid, As Well As the Day of the Eid

Allāh's Statement,

﴿ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ ﴾

“And that you must magnify Allāh [i.e. to say *Takbīr* (*Allāhu-Akbar*; Allāh is the Most Great) on seeing the crescent of the months of Ramaḍān and Shawwal] for having guided you” [*Sūrah al-Baqarah* 2:185]

This verse is evidence of the legitimacy of making the *Takbīr* on the night of the Eid and the day of the Eid. The jurists of Islām have taken the position regarding making the *Takbīr* on the night of Eid al-Fitr and the day of it from this verse, narrations, and statements of the Salaf on this subject matter.

This verse points out that The One True Deity deserving to be worshiped is great and magnificent. Allāh is greater than anything, Allāh (سُبْحَانَهُ وَتَعَالَى) says,



﴿ قُلْ أَيُّ شَيْءٍ أَكْبَرُ شَهَادَةً ۗ قُلِ اللَّهُ شَهِيدٌ بَيْنِي وَبَيْنَكُمْ ۗ



**"Say (O Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)): "What thing is the most great in witness?" Say: "Allāh (the Most Great!) is Witness between you and me." [Sūrah al-'An'ām 6:19]**

## Salāh al-Eid

From the Prophetic practices is that on the morning of the Eid, the Ṣalāh al-Eid is established and the Zakāt al-Fitr is given out of gratitude to Allāh for the blessing of completing the month of fasting.

Allāh has made the day of the Eid one of happiness and rejoice for completing the worship of fasting in the manner which Allāh (عَزَّوَجَلَّ) wants. Based upon that, Allāh has legislated for the Muslims to come out to a vast space/land and pray the Ṣalāh al-Eid to magnify and mention Allāh being grateful to Him (عَزَّوَجَلَّ) for this blessing.

Celebrations were started for this purpose, but the celebrations which people do in our times have been invented. Yet, the yearly celebrations of the Muslims are two: Eid al-Fitr and Eid al-'Aḏḥā and there is one weekly celebration which is the day of Jumu'ah.

**"We have three celebrations,**

**Two during the year, Fitr & the second is 'Aḏḥā."**

**"The third is practiced weekly,**

**Distinctively prepared for in our religion."**

“It is a virtue distinct to our ’Ummah,

How many nations before us have gone astray.”

“All of them were entrusted to show gratitude to the  
Bestower of blessings,

In the form of acts of worship for the Muslim’s  
benefit”

“These celebrations are for amusement & singing,

And spending time without benefit & gain.”

أَعْيَادُنَا ثَلَاثَةٌ فَائْتَانِ فِي سَنَةِ فِطْرٍ وَأَضْحَى الثَّانِي

وَتَالِكٌ يُعْتَادُ أُسْبُوعِيًّا خَصِيصَةً فِي دِينِنَا تَهْيَا

فَضِيلَةٌ خُصَّ بِهَا كَمُ أُمَّةٍ عَنْهَا أُضِلَّتْ قَبْلَنَا

وَكُلُّهَا نِيِطَتْ بِشُكْرِ الْمَنَعَمِ عَلَى عِبَادَاتٍ لِعُنْمِ الْمُسْلِمِ

وَلَمْ تَكُنْ أَعْيَادًا لَهُوَ وَطَرِبَ وَصَرَفَ أَوْقَاتٍ بَعِيرٍ مَكْتَسِبٍ

Indeed, these celebrations are not for amusement, singing, and play. Rather, they are to establish the remembrance of Allāh (عَزَّوَجَلَّ).

### Allāh Is Near to His Servants

Allāh's Statement,

﴿ وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ  
دَعْوَةَ الدَّاعِ إِذَا دَعَانِ ﴾

“And when My slaves ask you (O Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor).” [Sūrah al-Baqarah 2:186]

This statement is an acknowledgment from Allāh (عَزَّوَجَلَّ) concerning His nearness to His servants.

That the One deserving to be worshiped Whom you deify is near to you and always observing you. None of your affairs are hidden from Him. It is a must that you understand that and worship Him as He deserves and that you beg Him. Understand that when you ask Him, you will be given what you asked for if He knows there is good in what you are supplicating for.

No doubt, this verse contains information about Allāh's nearness to what occurs from His servants, an acknowledgment of their supplication, and an encouragement for them.

Therefore, He will answer us when we invoke Him. Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ ﴾



**"So, let them obey Me and believe in Me, so that they may be led aright."** [Sūrah al-Baqarah 2:186]

Allāh will answer us when we invoke Him. However, this is on the condition that we are obedient to Him (جَلَّ وَعَلَا), that we are not failing in fulfilling His orders that are within our ability, and that we don't venture upon His prohibitions when we know that they are an act of disobedience to Him (سُبْحَانَهُ وَتَعَالَى).

Based on this, there is a Ḥadīth where the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) mentions that whenever the servant invokes Allāh (عَزَّ وَجَلَّ), one of three matters will occur:

1. Allāh will give what the servant asked for if He knows there is betterment in it.
2. Allāh will avert evil from the servant to the same extent of his supplication.
3. Or Allāh will store the reward the likes of his supplication for him until the Day of Resurrection.<sup>62</sup>

So, whenever the servant invokes the reward for his supplication, it will not be devoid of one of these three matters.

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<sup>62</sup> Related by al-Bayhaqī (رَحْمَةُ اللَّهِ) in his book *Shu'bah al- 'Imān* (2/377) No. (3968). On the authority of Abū Sa'īd al-Khudrī (رَضِيَ اللَّهُ عَنْهُ) that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said,

مَا مِنْ مُسْلِمٍ يَدْعُو اللَّهَ يَدْعُوهُ لَيْسَ فِيهَا مَأْتَمٌ وَلَا قَطِيعَةٌ رَجِمَ إِلَّا أُعْطَاهُ اللَّهُ إِحْدَى ثَلَاثٍ : إِمَّا أَنْ يَسْتَجِيبَ لَهُ دَعْوَتَهُ ، أَوْ يَصْرِفَ عَنْهُ مِنَ الشَّرِّ مِثْلَهَا ، أَوْ يَدَّخِرَ لَهُ مِنَ الْأَجْرِ مِثْلَهَا .

**“There is not a single Muslim that invokes Allāh with a supplication that doesn't have any transgression or cutting ties of kinship except that Allāh gives it to him in one of three ways: either Allāh will answer his supplication, or avert him from some evil, or He will store the reward the likes of his supplication.”** [Shaykh al-Albānī (رَحْمَةُ اللَّهِ) graded this Ḥadīth to be Ṣaḥīḥ in his explanation of *'Aqīdah at-Tahāwīyyah* No. (522)]

## The Sunnah of Allāh Can Never Be Altered

Allāh’s Statement,

﴿ فَلَيْسَ تَجِيبُوا لِي وَلِيؤْمِنُوا بِي ﴾

**“So, let them obey Me and believe in Me.”**

This statement proves that Allāh will answer our supplication depending on our obedience to Him. Like Allāh (سُبْحَانَهُ وَتَعَالَى) says in another verse,

﴿ إِنْ تَصُرُوا اللَّهَ يَنْصُرْكُمْ ﴾

**“If you help (in the cause of) Allāh, He will help you.”** [Sūrah Muḥammad 47:7]

And here Allāh says, **“So let them obey Me and believe in Me.”** This statement gives hope that the servant’s obedience to his Lord and Master and supplication to Him are among the means for obtaining the correct way and true guidance.

Among the means for obtaining true guidance is to be guided. Allāh (سُبْحَانَهُ وَتَعَالَى) says,



﴿ وَالَّذِينَ أَهْتَدَوْا زَادَهُمْ هُدًى وَءَاتَاهُمْ تَقْوَاهُمْ ﴿١٧﴾ ﴾

“While as for those who accept guidance, He increases their guidance, and bestows on them their piety.” [Sūrah Muḥammad 47:17]

And,

﴿ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٦﴾ ﴾

“Verily, Allāh guides not the people who are the *Fasiqīn* (rebellious, disobedient to Allāh).” [Sūrah al-Munāfiqūn 63:6]

As for the one who does acts of disobedience, such as fornication, taking intoxicants, dealing with usury, earning unlawful wealth and ventures upon these matters without any concern. How can he hope that Allāh will grant him success and guide him in his affairs?!

He will not be as such unless Allāh puts him on the correct path by granting him success to righteousness, supplication, and his supplication being answered by Allāh (سُبْحَانَكَ وَتَعَالَى). So, when he is invited to any good, he rushes towards it. Likewise, when he is warned of evil, he stays

away and avoids it. This is the individual who hopes that Allāh puts him on the correct path and grants him success.

The second matter is that it is not for us to despair the mercy of Allāh. Rather, we should say to the one who does, “It is a must that you repent. Perhaps Allāh (عَزَّوَجَلَّ) will accept your repentance, put you on the correct path, grant you success to what He loves and is pleased with, and give you a good ending.”

As for the individual who remains upon disobedience and lewd acts which he commits, then his anticipation of what the people of true guidance and Taqwā are anticipating is only deemed to be from dim-wittedness and having false wishes about things without taking the means to achieve it. Every matter has means in order to achieve it.

## Allāh's Pardoning and Generosity

Allāh's Statement,

﴿ أُحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ  
هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ عَلِمَ اللَّهُ أَنَّكُمْ  
كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا  
عَنْكُمْ ﴾

"It is made lawful for you to have sexual relations with your wives on the night of *As-Saum* (the fasts). They are *Libās* [i.e. body cover, or screen, or *Sakan*, (i.e. you enjoy the pleasure of living with her - as in Verse 7:189) *Tafsīr At-Tabarī*], for you and you are the same for them. Allāh knows that you used to deceive yourselves, so He turned to you (accepted your repentance) and forgave you." [*Sūrah al-Baqarah* 2:187]

At the beginning of Islām, the fasting person was allowed to break his fast to eat, drink, and have sexual relations as long as he hasn't prayed Ishā or fallen asleep. So, if he falls asleep or has prayed Ishā then sexual relations, eating, and drinking are impermissible.

- Afterward, Allāh wanted to cover His mercy over the Muslims. This happened because of a man from the al-Ansār. This man used to work on his farm during the day. He would shower the camels, water the date palm trees, and work on his farm in order to feed the livestock. He would remain working in his garden until Maghrib and then return home to his wife. He said to his wife, "Can you bring me some food." She left searching for food. She found some food for him, but when she returned he had fallen asleep. So, she said to him, "You have been defeated. You fell asleep! Now you cannot eat or drink, etc."

So, there is nothing he could do except continue his fast. In the morning, he left out to work on his farm like he did the day before. He continued working until the Sun's zenith. Then he fainted. He was carried back to his house.

- During this time period, ‘Umar bin al-Khattāb (رَضِيَ اللَّهُ عَنْهُ) fell into something similar. He chatted with the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) one night and then returned to his wife wanting to have sexual relations with her. But she said to him, “I fell asleep.” He thought she wasn’t feeling well, but he still had relations with her. Afterward, she affirmed that she had definitely fallen asleep. ‘Umar (رَضِيَ اللَّهُ عَنْهُ) went to the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) complaining about himself to him and hoping from Allāh (سُبْحَانَهُ وَتَعَالَى) and then the Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) told of a way out (relief), as Allāh (عَزَّ وَجَلَّ) had revealed,

﴿ أَحَلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ ﴾

“It is made lawful for you to have sexual relations with your wives on the night of *As-Saum* (the fasts). They are *Libās* [i.e. body cover, or screen, or *Sakan*, (i.e. you enjoy the pleasure of living with her - as in Verse

**7:189) *Tafsīr At-Tabarī*], for you and you are the same for them." [Sūrah al-Baqarah 2:187]**

Pertaining to this matter (sexual relations), the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said in the Ḥadīth,

إِذَا كَانَ يَوْمٌ صَوْمٍ أَحَدِكُمْ فَلَا يَرْفُثْ وَلَا يَفْسِقْ؛ فَإِنْ سَابَّهُ أَحَدٌ  
أَوْ شَاتَمَهُ؛ فَلْيَقُلْ: إِنِّي صَائِمٌ، إِنِّي صَائِمٌ.

**"So, when you are fasting, do not have sexual relations or behave obscenely and if anyone abuses you or curses at you, say, 'I am fasting. I am fasting.'"**<sup>63</sup>

Likewise, Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ أَجَلٌ لَكُمْ لَيْلَةَ الصَّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ  
هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ ﴾

**"It is made lawful for you to have sexual relations with your wives on the night of *As-Saum* (the fasts). They are *Libās* [i.e. body cover, or screen,**

<sup>63</sup> Related by Muslim No. (1151).

or *Sakan*, (i.e. you enjoy the pleasure of living with her - as in Verse 7:189) *Tafsīr At-Tabarī*], for you and you are the same for them." [Sūrah al-Baqarah 2:187]

This was a friendly reproach from Allāh (عَزَّوَجَلَّ) to His weak believing servants.

Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ عَلِمَ اللَّهُ أَنَّكُمْ كُنتُمْ تَخْتَانُونَ أَنفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ فَالْتَمَنَ بَشَرُوهُنَّ وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ ﴾

"Allāh knows that you used to deceive yourselves, so He turned to you (accepted your repentance) and forgave you. So now have sexual relations with them and seek that which Allāh has ordained for you (offspring)."

Meaning seek that which Allāh has ordained of sexual relations, food, and drink.

No doubt, that this verse contains a virtue from Allāh (عَزَّوَجَلَّ) for His believing servants that He pardoned them for what

they fell into of disobedience. So, He allowed for them in the future that they could eat, drink, and have sexual relations until the rising of Fajr on the night of their fasting.



## Refraining During the Month of Ramadān

Allāh's Statement,

﴿ فَأَقْلَنَ بِشِرْوَاهِنَّ وَأَبْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ  
وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ  
مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ۗ ﴾

**“So now have sexual relations with them and seek that which Allāh has ordained for you (offspring), and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night).” [Sūrah al-Baqarah 2:187]**

Some of the Companions (رضي الله عنهم) erred in their understanding of the verse. They thought what was intended by the white thread and the black thread was actual threads. So, one would tie one of his feet with the white thread and the other with the black thread. Then he would eat and drink until the white and black thread were distinct from each other. He would then fast.

The Ḥadīth of Adī bin Hātim (رَضِيَ اللهُ عَنْهُ) proves this. When he came to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and said,

**“So, he went to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and informed him. He said, “O Messenger of Allāh, what do you think of me making two ropes, one black and the other white and placing it under my pillow. I started to eat and drink until I saw them both. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, “Surely, your pillow is so broad and lengthy.”<sup>64</sup>**

What was intended by the white and black thread is Fajr. So, Allāh (عَزَّوَجَلَّ) revealed,

حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ  
الْأَسْوَدِ

**“Until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night),”**

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<sup>64</sup> Related by at-Tirmidhī No. (2349). Shaykh al-Albānī (رَضِيَ اللهُ عَنْهُ) declared it Ṣaḥīḥ in his book *Ṣaḥīḥ at-Tirmidhī* No. (2349).

This sentence is restricted and short. The following completion of the verse “of Fajr” had not been revealed yet until after those Companions (رَضِيَ اللَّهُ عَنْهُمْ) erred in their understanding of the verse. Then Allāh revealed it.

So, what was intended by the white thread is the day time; and what was intended by the black thread is the night time.

Allāh’s Statement,

﴿ ثُمَّ أَتَمُّوا الصِّيَامَ إِلَى اللَّيْلِ ﴾

“Then complete your *Saum* (fast) till the nightfall.”

This section of the verse clarifies the beginning and ending times for fasting.

**Question:** What is the night time? Is it the night time if the stars become clear (in the sky) as some people of innovation state.<sup>65</sup>

This is a differing about which the Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said to one of his Companions when he was traveling,

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<sup>65</sup> The Rawāfidh (Shiite).

انزِلْ فَاجِدْ لَنَا . قَالَ يَا رَسُولَ اللَّهِ إِنَّ عَلَيْكَ نَهَارًا . قَالَ " انزِلْ فَاجِدْ لَنَا . فَتَزَلْ فَجِدْ فَشَرِبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ قَالَ " إِذَا رَأَيْتُمُ اللَّيْلَ قَدْ أَقْبَلَ مِنْ هَاهُنَا فَقَدْ أَفْطَرَ الصَّائِمُ

**“Come down and prepare a drink of *Sawīq* (barley beverage) for us. He said: ‘O Messenger of Allāh, the day still remains on you (i.e. there remains the brightness of the day).’ He (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: ‘Come down and prepare *Sawīq* for us.’ So, he came down and prepared *Sawīq*. The Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) drank it and said: ‘When you see that the night approaches from this side, he who fasts has reached the time to break it.’”<sup>66</sup>**

Meaning it is allowable for one to break his fast.

<sup>66</sup> Related by al-Bukhārī No. (5297) and Muslim No. (1101).

## Have Taqwā (Stay Away) from the Boundaries of Allāh

Allāh's Statement,

﴿ وَلَا تُبَشِّرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ ﴾

**“And do not have sexual relations with them (your wives) while you are in *Itikāf* (i.e. confining oneself in a mosque for prayers and invocations leaving the worldly activities) in the mosques.”**

This statement entails a prohibition from Allāh (عَزَّوَجَلَّ) to those performing ‘*Itikāf*. It is impermissible for him to have relations or kiss.

Kissing is permissible for the one who is fasting if he is elderly and his desires are weak. However, it is impermissible for the one performing ‘*Itikāf* to kiss and embrace his wife, no matter the circumstance (while in ‘*Itikāf*). Indeed, this is impermissible.

Afterward, Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ تِلْكَ حُدُودُ اللَّهِ ﴾

**“These are the limits (set) by Allāh”** [*Sūrah al-Baqarah*  
2:187]

The actions mentioned previously are from the limits set by Allāh. Whoever has relations with his spouse while performing ‘Itikāf has exceeded one of the limits set by Allāh and refuge is sought with Allāh.

Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا ﴾

**“These are the limits (set) by Allāh, so approach them not.”**

This statement carries a clarification of the impermissibility of having sexual relations while being in the state of ‘Itikāf.

**Among the Greatest Forms of Worship: Attaching  
Immense Importance to the Limits Set by Allāh**

Allāh's Statement,

﴿ كَذَلِكَ يُبَيِّنُ اللَّهُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ ﴾



“Thus, does Allāh make clear His *Ayāt* (proofs, evidences, lessons, signs, revelations, verses, laws, legal and illegal things, Allāh's set limits, orders, etc.) to mankind that they may become *Al-Muttaqūn* (the pious - see V.2:2).” [Sūrah al-Baqarah 2:187]

Just as Allāh clarified to you the limits set pertaining to fasting, He has clarified to you other matters. There are some verses which clarify evil so that mankind is cautious of it and there are some verses which clarify what is permissible so mankind can act upon it.

It is a must that we stay far from the limits set by Allāh. Also, whatever we have been warned of and prohibited from, we must stay clear of, be on guard against, and fear.

We must implement the religious duties set by Allāh as He wants. It is upon us to avoid the impermissible matters set by Allāh, so He will be pleased with us, and we must be grateful to Allāh (عَزَّوَجَلَّ).





## APPENDIX: WHAT COMES AFTER RAMAḌĀN

All praise belongs to Allāh, the Lord of all that exists. He grants His servants times of the year for forgiveness and He extends for them gifts of His generosity in order to elevate their levels and expiate from them their sins.

I praise Him for His virtue and beneficence and I show gratitude to Him for granting us success and bestowing blessings. I testify that none has the right to be worshipped in truth except for Allāh alone, Who has no partners and I testify that Muḥammad is His servant and Messenger, he who is the first to proceed towards good acts. May Allāh bestow His Ṣalāh upon him, his family, and his Companions who possess virtues and nobility and May He bestow His Salām upon them abundantly.

### **To proceed:**

O' people! Have Taqwā of Allāh, the Sublime. O' Muslims! Surely, when the businessman enters one of the seasons for trade carrying on business during it, he sells and buys seeking profit. For indeed, at the end of this time of the year

and settlement of his dealings, he looks at the amount of his profit and what was collected of gains. He looks - did he profit or lose? Did he earn a profit or did he suffer a loss? This deep concern for worldly trade and its short-lived proposal, you consider it to be of cleverness and good sense. As for us, one of the times of the year for everlasting trade for the Hereafter has recently passed by us. A trade that will save you from a painful torment. A trade that will never perish. Indeed, the blessed month of Ramaḍān has passed by us.

In it, the supererogatory act (i.e. Sunnah) gains the reward of the obligatory religious act and the obligatory religious act gains the reward of seventy obligatory religious acts. The deeds on one night (i.e. the night of decree) gain the reward of one thousand months. The people of Istiqāmah and righteousness are victorious by Allāh's mercy and those who committed sins receive Allāh's forgiveness and those who committed major destructive sins that are deserving to enter the fire will be freed. They will be freed from the fire if they have repented to their Lord. Whoever fasts its days and stands in prayer during its nights out of 'Īmān and anticipation for reward will be forgiven of his previous sins.

This month has passed by us with its blessings and we lived through its days and nights. So let us hold ourselves to

account. What did we gain from this month and what benefit did we take from it? What is its influence upon us? And what is the extent of its impression on our behavior and conduct? Did we gain during it or did we lose? Was what we did during it accepted from us or rejected?

Indeed, the Salaf-us-Sālih (i.e. Righteous Predecessors) (رَضِيَ اللَّهُ عَنْهُمْ), when Ramaḍān ended, worry would befall them, “Was it accepted from them or not?” So, they would supplicate to Allāh for six months that their Ramaḍān would be accepted from them.

Hence, they are just as Allāh (سُبْحَانَهُ وَتَعَالَى) described in His statement,

﴿ وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجِلَةٌ أَنَّهُمْ إِلَىٰ رَبِّهِمْ رَاجِعُونَ ﴿٦٠﴾ أُولَٰئِكَ يُسْرِعُونَ فِي الْخَيْرَاتِ وَهُمْ لَهَا سَلِيقُونَ



“And those who give that (their charity) which they give (and also do other good deeds) with their hearts full of fear (whether their alms and charities, etc., have been accepted or not), because they are sure to return to their Lord (for reckoning). It is these who

**race for the good deeds, and they are foremost in them.”** [*Sūrah al-Mu’minūn* 23:60-61]

They dreaded that their good deeds might be rejected more severely than what those who commit sins dread of being punished on account of their sins. Because Allāh (عَزَّوَجَلَّ) said,

﴿ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ ﴾ ﴿٢٧﴾

**“Verily, Allāh accepts only from those who are Al-Muttaqūn (the pious – see V. 2:2).”** [*Sūrah al-Mā’idah* 5:27]

O’ slaves of Allāh! Verily, acceptance of deeds and gaining in this month have signs and loss and rejection of deeds have clear signs that every person can recognize from himself. So, contemplate over yourselves.

Whoever’s circumstance with regards to good and Istiqāmah after Ramaḍān is better than his circumstance before, his behavior and conduct are better, his desire for obedience becomes great, and he keeps away from acts of disobedience and flees from it after Ramaḍān, then this is an indication of the acceptance of his righteous deeds in Ramaḍān and to the profit of his trade in Ramaḍān.

And whomever's circumstance after Ramaḍān is like it was before or worse, meaning he is persistent upon acts of disobedience, staying away from acts of obedience, he commits what Allāh has made unlawful, and he abandons what Allāh has made obligatory, he abandons the prayer, and he is not present for Congregational prayers and Jumu'ah prayers, he hears the call to prayer and does not answer it, and he is disobedient and does not repent, he does not join with the Muslims in the Houses of Allāh, and he does not recite the Book of Allāh, he is not moved by Allāh's promise nor His threat, and he does not dread intimidation, he listens to music and musical instruments, and his speech is utterances of falsehood, and he smokes, does drugs and intoxicants, and his wealth is made from bribes, usury, unlawful commodities, lying in dealings, deception, trickery, and wickedness. So, what will this benefit by Ramaḍān and the times of the year for forgiveness and Allāh's pleasure? Surely, it has no benefit save for sins and loss, chastisement and fire just as the Prophet (صلى الله عليه وسلم) informed that Jibrīl (عليه السلام) said to him,

**“Whomever Ramaḍān reaches and is not forgiven, then dies may he enter hell. Then may he be distanced from Allāh. Say, ‘Amīn.’ So, I said ‘Amīn.’”**

Hence, this is a report from Muḥammad (صلى الله عليه وسلم) from Jibrīl (عليه السلام) that whomever Ramaḍān reaches and is not forgiven and dies in this state, then he will be in hell and Jibrīl (عليه السلام) supplicated for him to be distanced from Allāh and the Messenger of Allāh (صلى الله عليه وسلم) said “Amīn” (i.e. O Allāh! Accept the Du’ā) to that supplication. O what a great loss and O what a burdensome calamity and O what a terrifying punishment.

O you who know he has a Lord during Ramaḍān! How can you forget Him after Ramaḍān?

O you who know that in Ramaḍān Allāh has made obligatory upon you the five daily prayers in the Masājid! How can you be ignorant of that or pretend to be ignorant of it after Ramaḍān?

O you who know that in Ramaḍān Allāh has made unlawful upon you acts of disobedience! How can you forget that after Ramaḍān?

O you who know that in Ramaḍān in front of you is Paradise or hell, reward or punishment! How can you forget that after Ramaḍān?

O you who were filling the Masājid during Ramaḍān and reciting the Book of Allāh during Ramaḍān! How can you

abandon the Masājid and the Qur'ān after Ramaḍān? We seek refuge with Allāh from being blind after having insight and from misguidance after having guidance.

Indeed, the Masājid were packed with those praying during the five times, with men that did not come down from the sky, and did not return from travel. Rather they lived in the vicinity of the Masājid during the year and they filled the Houses of Allāh. However, they do not know of the Masājid except in Ramaḍān. And what is more astonishing is that these individuals have fathers and brothers that observe the prayers during the year, yet, they do not censure them. Rather, they live amongst them and are delighted with their company and they trust them and keep company with them.

So, when the prayer comes in they go to it and they leave them and they lock their homes on them with the women and children without fearing Allāh. Wasn't Allāh's curse and anger descended on the Children of Isrā'īl on account of the likes of what you are doing and you have read this in the Book of Allāh (سُبْحَانَهُ وَتَعَالَى),

لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَى  
 لِسَانِ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ ذَلِكَ بِمَا عَصَوْا

وَكَاؤُوا يَعْتَدُونَ ﴿٧٨﴾ كَاؤُوا لَا يَتَنَاهَوْنَ عَنْ  
 مُنْكَرٍ فَعَلُوهُ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ ﴿٧٩﴾

“Those among the Children of Isrā’īl who disbelieved were cursed by the tongue of Dawūd (David) and ‘Īsā (Jesus), son of Maryam (Mary). That was because they disobeyed (Allāh and the Messengers) and were ever transgressing beyond bounds. They used not to forbid one another from the *Munkar* (wrong, evil-doing, sins, polytheism, disbelief, etc.) which they committed. Vile indeed was what they used to do.” [Sūrah al-Mā’idah 5:78-79]

And surely the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) explained that one of them would see the other upon disobedience to Allāh, then forbid him from that. Afterward, he would see him a second time, then that would not prevent him from eating and drinking with him and being his companion. So, when Allāh saw that from them, He turned their hearts against each other and cursed them upon what was revealed to Dawūd and ‘Īsā ibn Maryam. Then he (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said,

“Nay, by Allāh, you either enjoin good and forbid evil, prevent the hand of the oppressor, incline him towards the truth or limit him to the truth.”



And in another narration,

**“Or Allāh will turn your hearts against each other, or you will be cursed just as they were cursed.”**

Surely, I believe that one of those individuals who passes over their sons in silence and whoever is in their homes when they abandon the prayer, had his son or brother diminished something of his wealth, he would not pass over him with silence nor would he leave him in his home. Rather, his respectability, his manhood, his determination, and sense of honor for matters of the Dunyā' would appear. And, as for the matters of the religion, then he is not worried of its affair. So, have Taqwā of Allāh, O Muslims! And be fearful of the punishments which come in this life and in the Hereafter.

So, look at the crushing wars, that encompass you from all sides in Lebanon, Iraq, Afghanistan, and Somalia. They have destroyed cities completely, thousands of people have died, and millions have fled from their homes while you live in safety and strutting in wealth and fortune. And you are blessed with the most splendid of foods and pleasantries. However, you have not shown gratitude for Allāh's blessings. So, beware of His punishment. Indeed, He (سُبْحَانَهُ وَتَعَالَى) says,

﴿ وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ  
وَلَئِن كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ ﴾

“And (remember) when your Lord proclaimed: “If you give thanks (by accepting Faith and worshipping none but Allāh), I will give you more (of My Blessings), but if you are thankless (i.e. disbelievers), verily! My Punishment is indeed severe.” [Sūrah Ibrāhīm 14:7]

And He (سُبْحَانَهُ وَتَعَالَى) says,

﴿ ذَلِكَ بِأَنَّ اللَّهَ لَمْ يَكُ مُغَيِّرًا نِّعْمَةً أَنْعَمَهَا عَلَى  
قَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ وَأَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴾

“That is so because Allāh will never change a grace which He has bestowed on a people until they change what is in their own selves. And verily, Allāh is All-Hearer, All-Knower.” [Sūrah al-'Anfāl 8:53]

APPENDIX: WHAT COMES AFTER RAMAḌĀN

May Allāh bless you and me with the tremendous Qur'ān.



## APPENDIX 2: SOME ISSUES RELATED TO FASTING FROM SHAYKH AḤMAD BIN YAḤYĀ AN-NAJMĪ'S EXPLANATION OF UMDATUL-AHKĀM

All praise belongs to Allāh. May Allāh raise the rank of the Messenger of Allāh and send peace upon him, his family, his Companions, and those who follow him.

### To proceed:

These are the fiqh preferences of our Shaykh Ahmad bin Yaḥyā an-Najmi (رَحْمَةُ اللَّهِ) - may Allāh cause us to benefit from his knowledge - which are associated with issues of fasting. They came from what the Shaykh agreed upon in his explanation of Umdatul-Ahkām which was published by Dār-Minhāj of Egypt, 1<sup>st</sup> edition in the year 1427H. The noble reader will notice that the style of these passages and sentences are from me.<sup>67</sup> I didn't adhere to the exact wording of the Shaykh (رَحْمَةُ اللَّهِ) despite my accuracy which conformed to the meaning. And Allāh is the grantor of success.

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<sup>67</sup> Shaykh 'Alī bin Yaḥyā al-Ḥaddādī (حفظه الله)

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1. The most excellent statement defining fasting is that the Muslim, male and female (who is not on her menses or postnatal bleeding), who has sound rationale refrains from food, drink, and sexual desires from the time of the rising of the second Fajr to the setting of the Sun while intending in that to worship (Allāh).
2. It is impermissible to fast on the day of doubt with the intention of welcoming Ramaḍān.
3. There is no problem with fasting on the day of doubt if one customarily fasts on that day, such as the fasting on Monday and it happens to fall on the day doubt.
4. Whoever fasts on the day of doubt in which his fasting is customarily practiced, and it is made clear to him that it is Ramaḍān, then he must make the day up.

5. Dependency on sighting the crescent moon should be with the eyes. The usage of astronomical calculations is not considered nor is using a telescope for sighting the moon relied upon.
6. The beginning of Ramaḍān is established by the just witness, being Muslim and known for his integrity. As for the ending of the month, two witnesses are needed.
7. Every country has its own sighting. However, if a country sights the moon, those countries that come after it (whose Sun rises & sets after it) must fast with them.
8. Eating the pre-dawn meal (*Saḥūr*) is highly recommended, but it is obligatory if the one fasting will be harmed if he abandons it.
9. If the Sun rises before one performs ghusl to remove a state of sexual impurity due to sexual relations or a wet dream, one must refrain from eating and drinking and his fast is correct.
10. If the Sun rises before the woman who was on her menses can make ghusl, but her menses ended

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before the Sun rose, then she must refrain from eating and drinking, and her fast is correct, even if she intentionally delayed her ghusl.

11. One's fasting is not nullified by eating and drinking due to forgetting that one is supposed to fast.
12. Whoever forgetfully has sexual relations nullifies his fast, because forgetfulness doesn't have a thinking process. Since sexual relations requires the involvement of two people and preludes such as closing the door, undressing, etc., then one must make an atonement.
13. Whoever commits an act of disobedience which doesn't involve a legislated punishment and he goes seeking a religious ruling will not be punished.
14. Whoever intentionally has sexual relations must make an atonement. If someone states, "It is not obligatory," this statement is incorrect and is not relied upon.

15. The order in which atonement is performed is obligatory: freeing a slave, fasting for two consecutive months, or feeding sixty poor people. One cannot move to the last option unless one is incapable of performing the previous atonements.
16. There are requirements for freeing a female slave:
  - 1). She must be acquired through Islāmic and correct means.
  - 2). She must be free of shameful defects.
  - 3). She must be a believing woman.
17. Accepting the statement of the person seeking a ruling concerning inability. And it is the duty of the Muftī to reconsider the questioner until it becomes apparent whether the reason is legislated or not. This is because of the weak adherence to the truth in our times.
18. Among the matters that cause the inability to fast is lust, which is the lack of restraint from sexual relations and that he is a provider for his family and



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fasting weakens him so that his family suffers the effects.

19. It is not binding to feed a fixed number of people. Rather, it is only necessary to give what will suffice sixty poor people. Because the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) gave food for sixty poor people to the man who sought a religious verdict. In most cases, the number doesn't exceed ten people.
20. Whoever is unable to make an atonement due to one's circumstance doesn't have to make it at all.
21. If the one making the atonement is the most destitute person in the land, then he can eat from the food given as atonement.
22. The Muslim's wealth is held responsible for giving the one who is unable to fulfill an atonement.
23. Is it obligatory to make up fasting for the one who nullified it due to sexual relations? There is a difference of opinion. The Shaykh (رَحِمَهُ اللهُ) wasn't absolutely certain concerning the matter.

24. The husband is made to bear the responsibility of fulfilling the atonement for intentionally having sexual relations whether his wife was compliant or not. This is because the enjoyment of sexual relations is shared between the spouses and despite that the legislation made the man solely responsible for the dowry, spending on the family, and clothing. Hence, making atonement is connected to that. However, the atonement is binding on her, if she is the motive behind it.
25. If one has to cease his two months consecutive fasting due to a compelling matter, then he can take the next option.
26. If having sexual relations reoccurs on several days before making atonement, then atonement must be made for each day. However, if the sexual relations occurred numerous times in one day, then one atonement will suffice.
27. The question asked by Hamza bin 'Amr al-Aslamī concerning fasting while traveling was referring to fasting during the month of Ramaḍān.

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- 28.** Whoever fasts while traveling, then his fast is correct and one won't have to make up the day. However, breaking one's fast is more preferable if the hardship doesn't put one in danger.
- 29.** It becomes obligatory to break one's fast while traveling under two conditions:
- 1). If fasting puts one in danger.
  - 2). If one is close to one's enemy.
- 30.** If traveling is not unbearable, is it more preferable to fast or break one's fast? If making up the fast is more difficult than fasting (that day), then it is the same either way. However, if making up the fast is not difficult, then breaking one's fast is preferable due to taking the concession.
- 31.** The time for making up days of fasting is vast and doesn't become restricted until the month of Sha'bān enters.

32. If the next Ramaḍān enters before one has made up the fasting for the previous year without any legitimate excuse, then he is sinful.
33. The woman cannot make up the days of fasting without her husband's permission when the time to do so is vast.
34. Whoever passes away having obligatory fast left, then his guardian can fast for him.
35. The guardian is whoever will directly inherit from him.
36. If one's illness continues after Ramaḍān and he passes away, it is not obligatory for his guardian to make it up for him.
37. Islām has legislated to hasten the breaking of the fast and delaying the Saḥūr.
38. The one fasting three days out of every month has the choice to make it on the three white days or other days if he wants.

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39. Two units of *Ṣalāh Duḥā* is highly recommended. The least one can perform is two units and the most one can perform is eight units. Whoever says it can be more than twelve units is relying on weak Aḥādīth.
40. It is preferable to make *Ṣalātul Witr* in the last part of night. However, whoever cannot wake up to perform it, then it is preferable to make it before one goes to sleep.
41. It is disliked specifying *Jumu'ah* for fasting.
42. It is impermissible to fast on the two days of Eid, even if they coincide with an oath. Rather, he should break his fast and complete it on another day.
43. The Night of Qadr doesn't move (from day to day each year). Rather it is on a specific night as it is mentioned in the Ḥadīth, **"I was shown Laylat-ul-Qadr; then I was made to forget it,"**<sup>68</sup> which is in the month of Ramaḍān in the last seven nights.

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<sup>68</sup> Related by al-Bukhārī No. (2027) and Muslim No. (1168).

44. 'Itikāf on the last ten nights of Ramaḍān is an emphasized Sunnah and highly recommended if performed outside of Ramaḍān.
45. 'Itikāf is not nullified if part of one's body leaves out of the masjid.
46. It is permissible to perform 'Itikāf for even one day.

May Allāh raise the rank of His Messenger and servant Muḥammad and may He grant him, his family, his Companions, and those who follow them in excellence peace.

Shaykh 'Alī bin Yaḥyā al-Ḥaddādī

The 22<sup>nd</sup> of Sha'bān 1428H