

The Virtue of Siyâm & Qiyâm
during the Month of
Ramadhân

With

An Explanation of Important Regulations, which Could Be
Unknown to Some People

By his Eminence Sheikh Abdul -Aziz bin Abdullah bin Baaz ؒ



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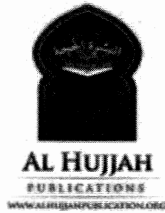
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**“The Virtue of Siyâm & Qiyâm during the Month of
Ramadhân”**

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Publisher's Introduction

Indeed all the praise and thanks are due to Allâh- the Lord of all that exist we praise Him and we seek His aid and assistance, and we seek His forgiveness and we seek refuge from the evil of ourselves, and from the evil of our actions, and whomsoever Allâh guides none can misguide and whomsoever Allâh misguides none can guide.

I bear witness that there is no god worthy of worship in truth except for Allâh, and I bear witness that Muhammad may the peace and blessing of Allâh be upon him; is His slave and final messenger, and may the peace be upon his family, Companions and those who follow him in sincerity, until the Day of Judgment Aameen.

To proceed:

O, noble readers AHP & DTSSBC, is happy to present to you for this Blessed Month of Ramadhân this small treatise entitled **“The Virtue of Siyâm & Qiyâm during the Month of Ramadhân with an Explanation of Important Regulations, which Could Be Unknown to Some People”** by his Eminence Sheikh Abdul -Aziz bin Abdullah bin Baaz رَحْمَةُ اللَّهِ، which is small enough to carry with the slave, during his daily activities, and should not hinder him from the Book of Allâh, which should be recited in its entirety, during this Blessed Month of Ramadhân. Also, this is a reminder to the Muslims, as well as a guide post on how we should increase in our good deeds, especially our **Siyâm** (i.e. fasting), as well as, our **Qiyâm** (i.e. establishing the Night Prayer), which contains in it much blessings which the slave may or may not be aware of.

The Sheikh رَحْمَةُ اللَّهِ، brings reminders with proofs from the Book and the Sunnah, which should encourage the reader to

try to implement, according to his or her ability to carry out these noble actions in this Blessed Month of Ramadhân, which is the Month in which the Book of Allâh was revealed, as well as, **Laylatul-Qadr** (i.e. the Night of Decree), and the proof is the statement of Allâh- the Exalted,

﴿ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ﴿١﴾ وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ ﴿٢﴾ لَيْلَةُ
 الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ ﴿٣﴾ تَنْزِيلُ الْمَلَائِكَةِ وَالرُّوحِ فِيهَا بِإِذْنِ رَبِّهِمْ
 مِّن كُلِّ أَمْرٍ ﴿٤﴾ سَلَامٌ هِيَ حَتَّىٰ مَطَلَعِ الْفَجْرِ ﴿٥﴾ ۱﴾

“Verily! We have sent it (this Qur’ân) down in the night of Al-Qadr (Decree) and what will make you know what the night of Al-Qadr (Decree) is? The night of Al-Qadr (Decree) is better than a thousand months (i.e. worshipping Allâh in that night is better than worshipping Him a thousand months, i.e. 83 years and 4 months). Therein descend the angels and the Rûh (Jibrîl (Gabriel)) by Allâh's Permission with all Decrees, (All that night), there is Peace (and Goodness from Allâh to His believing slaves) until the appearance of dawn.”

So here we see brothers and sisters the blessings that we can obtain in this blessed month, if we take heed of what is within it as the Sheikh رَحِمَهُ اللهُ, will convey to us within this small treatise.

He also points out some of the mistakes people makes, during this blessed month. We have also placed in this small book two appendixes by the Sheikh himself regarding the matter of **Siyâm** (i.e. fasting) and **Salât** (i.e. prayer) for the benefit of the sick Muslims.

Therefore, we hope that this small booklet will be of some benefit for those who are sincere about seeking the Face of

¹ Al-Qadr: 1-5

Allâh, as well as His pleasure, may the peace and blessings of Allâh be upon Muhammad His slave and final messenger, his close and dearest family members, Companions and those who traverse upon their way in excellence, until the Day of Account Allâhuma Aameen.

Al-Hujjah Publication & Dawah-tu-Salafiyah Sisters Book Club

3 Sha'ban 1435 / 1 June 2014

Biography

Of

The Sheikh Abdul -Aziz bin Abdullah bin Baaz

He رَحِمَهُ اللهُ, is the Scholar, The Great Scholar of Fiqh – Abdul-Aziz bin Abdullah bin Abdur-Rahmân bin Muhammad bin Abdullah Aali Baaz. As well, he is the Previous Mufti of the Kingdom of Saudi Arabia – may Allâh have mercy upon him.

His birth and upbringing:

He رَحِمَهُ اللهُ, was born in Riyadh the Capital of Najd in Dhul-Haajah in the year 1330^{A.H.} He spent the beginning of his life in seeking knowledge. He was raised in a household that was known for its love of knowledge and its people. He started off his studies with memorizing the Qur'ân, and he memorized it before puberty. Then he took the legislative sciences and language from the scholars of Riyadh.

From the biggest of his scholars:

- The Sheikh Muhammad bin Abdul-Lateef bin Abdur-Rahmân Aali Ash- Sheikh
- The Sheikh Saalih bin Abdul-Aziz bin Abdur-Rahmân Aali Ash- Sheikh – the previous Judge of Riyadh.
- The Sheikh S'ad bin Hamd bin 'Ateeq from Aali 'Ateeq – a previous Judge in Riyadh.
- The Sheikh Hamd bin Faaris – a previous Wakeel of the Bayt-ul Maal.
- The Sheikh S'ad Waqaas Al-Bukhâri in Makkah and he took Tajweed from him.
- The Mufti Muhammad bin Ibrâhîm Aali Ash-Sheikh رَحِمَهُ اللهُ. He is the one that he took mostly all of his lessons from, and he played a huge part in checking and verifying the sciences that he had learned. He was consistent in attending his classes for about ten years.

He began studying with him in the year 1347^{A.H.} in accordance with 1928^{C.E.} until the year 1357^{A.H.} in accordance with 1938^{C.E.} until he was given the opportunity to be a judge.

The type of studying the Sheikh bin Baaz رحمته الله, did with the Mufti Muhammad bin Ibrâhîm Aali Ash-Sheikh رحمته الله, took on a specific style. It was that he took things piece by piece and started with the most important issues first.

That which he started with in terms of **Al-Aqeedah** (the Islâmîc Belief System), he started with “**Usoolu-Thalatha**” (The Three Fundamental Principles), then “**Khasshatu-Shubuhah**” (The Removal of the Doubtful Matters), then “**Kitâbut-Tawheed**” (The Book of Tawheed (Islâmîc Monotheism)) and then “**Al-Aqeedah-tu-Wasitiyyah**” (The Belief in Moderation in the Names & Attributes of Allâh) and in his studies of **Fiqh** (Islâmîc Jurisprudence), he took things gradually in his studies of the small texts and in inheritance. He read them repeatedly. He also used this style in studying **Nahw** (Arabic Grammar). He studied “**Al-Ajroomiyah**” then “**Al-Mulha**” then “**Al-Qatr**” until the last of them.

He is counted from the **Kibaaru-Ulamah** (Major Scholars), whom were said to be **Mujtahid** (someone who had the ability to extract the rulings directly from the legislated proofs), from the present time. This is because Allâh made it easy for him while he was studying Arabic. Because of this, he was able to take a good look into the different Islâmîc sciences. In the beginning of this, he focused mainly in studying **Sharia** (Islâmîc Law), according to the Hanbali Madhhaab. Then he began studying **Hadith** (narration) in detail, both in terms of the text as well as the chain of the Hadith.

In addition, he paid close attention to the sciences of the Qur'ân. This is what caused the Sheikh to be considered from the major Islâmîc Scholars of the world, which stood out from the rest. May Allâh reward them all with the good Aameen!

Some of his books are:

- *“Fawaaid Al- Jaleeyah fi Mabaabith Al- Fardiyah”*
- *“Naqd Al- Qawmiyatil Arabiyah”*
- *“Tawdih Al- Manaasik”*
- *“Risaalah fi Nikah Ash- Shigaar”*
- *“Al- Jawaab Al- Mufeed fi Hukm At- Taswir”*
- In addition, he has many other writings, may Allâh cause his knowledge to be a benefit... Allâhuma Aameen!

The Sheikh رَحْمَةُ اللَّهِ عَلَيْهِ، used to be known to be of those that loved to be good to the Muslims. This is something that is witnessed in his books. He was always giving advice for Allâh and His Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, to the Muslim Leaders and to the common folk. He was very courteous and kind in doing so, may Allâh have mercy upon him. The people loved him and accepted knowledge from him, so they benefitted greatly from him. Allâh used to guide His slaves by way of him. We ask Allâh to place upon him a boundless amount of mercy and to reward him with goodness for that which he did in service to this wonderful Religion.

His death, may Allâh have mercy upon him:

The Sheikh رَحْمَةُ اللَّهِ عَلَيْهِ، died in the Month of Muharram in the year 1420^{A.H.} When that happened, the Muslim Nation lost a great pillar from the pillars of knowledge and the Religion and a source of protection. He was not only a major benefit to people of his time, but to us in our present day as well.

May Allâh place upon him a huge mercy and place him in the highest place possible in Paradise... Allâhuma Aameen!

Introduction

The Virtue of Siyâm & Qiyâm during the Month of Ramadhân...

From Sheikh Abdul -Aziz bin Abdullah bin Baaz to whoever of the Muslims may see this, may Allâh guide us to traverse the path of the People of **Eemaan** (i.e. belief) and grant me and them success to have understanding of the Sunnah and the Qur'ân, Aameen.

As Salaam Alaikum wa Rahmatulahi wa Barakatuhu,

To proceed:

This is a brief advice about the virtue of **Siyâm** (i.e. fasting), **Qiyâm** (i.e. establishing the Night Prayer), and competing to perform righteous actions during the Month of Ramadhân. Along with this will be an explanation of important rulings, which could be unknown to some people. It is verified from Allâh's Messenger ﷺ, that he used to give glad tidings to his Companions رَضِيَ اللَّهُ عَنْهُمْ, about the arrival of the Month of Ramadhân, and inform them that it is the Month in which the gates of mercy, and of **Jannah** (i.e. Paradise) are opened, the gates of **Jahannam** (i.e. the abode of Hell-fire) are locked and the **Shayâtîn** (i.e. devils) are chained up. The Prophet ﷺ, said:

((إذا كانت أول ليلة من رمضان فتحت أبواب الجنة فلم يغلق منها باب، وغلقت أبواب جهنم فلم يفتح منها باب، وصدت الشياطين، وينادي مناد: يا باغي الخير أقبل، ويا باغي الشر أقصر، والله عتقاء من النار وذلك كل ليلة))

"When the first Night of Ramadhân commences the gates of Jannah (i.e. Paradise) are opened, and none of them are closed; and the gates of Jahannam (i.e. the abode of Hell-fire) are locked and none of them are

open, and the Shayâtîn (i.e. devils) are chained. Then a crier will call out: "O seeker of good, proceed" and "O seeker of evil, desist!" And unto Allâh are those whom He frees from the Fire and this is every night."²

He صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, also said:

((جاءكم شهر رمضان، شهر بركة، يغشاكم الله فينزل الرحمة ويحط الخطايا ويستجيب الدعاء، ينظر الله على تنافسكم فيه فيباهي بكم ملائكته، فأروا الله من أنفسكم خيراً فإن الشقي من حرم فيه رحمة الله))

*"The Month of Ramadhân has reached you. Allâh has covered over you the Month of blessing in which He sends down mercy, Decreases sins and He answers the supplication. Allâh looks at your competition to do good deeds and boasts about you to His angels. So show Allâh goodness from yourselves as the unfortunate one is he who is deprived (in this Month) of Allâh's Mercy."*³

The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, also said:

((من صام رمضان إيماناً واحتساباً غفر له ما تقدم من ذنبه، ومن قام رمضان إيماناً واحتساباً غفر له ما تقدم من ذنبه، ومن قام ليلة القدر إيماناً واحتساباً غفر له ما تقدم من ذنبه))

"Whoever fasts Ramadhân with Eemaan (i.e. belief), and hoping for the reward (from Allâh), then Allâh will forgive what has proceeded of his sins. Whoever stands in prayer during Ramadhân with Eemaan (i.e.

² Tirmidhî رَحِمَهُ اللهُ، "Kitâb us-Sawm" 'Chapter: What Has Arrived Regarding the Virtue of Ramadhân', Hadith no.682; Ibn Mâjah رَحِمَهُ اللهُ، "Kitâb us-Siyâm" 'Chapter: What Has Arrived Regarding the Virtue of the Month of Ramadhân', no.1642.

³ Bayhaqî رَحِمَهُ اللهُ، in "Majma' uz-Zawâ'id" vol.3, p.142 ascribes it to At-Tabarâni رَحِمَهُ اللهُ، in "Al-Kabeer."

belief), and hoping for the reward (from Allâh), Allâh will forgive what has proceeded of his sins. Whoever stands in prayer Laylatul-Qadr (i.e. the Night of Decree) with Eemaan (i.e. belief), and hoping for the reward (from Allâh), Allâh will forgive what has proceeded of his sins.”⁴

The Prophet ﷺ, also said that Allâh said:

((كل عمل ابن آدم له الحسنه بعشر أمثالها إلى سبعمائة ضعف إلا الصيام فإنه لي وأنا أجزي به، ترك شهوته وطعامه وشرابه من أجلي، للصائم فرحتان فرحة عند فطره، وفرحة عند لقاء ربه، ولخلاف فم الصائم أطيب عند الله من ريح المسك))

*“Every action of the Son of Adam is for himself, except for fasting which is for Me, and I will reward for it. He left his desire, his food and his drink for Me. The fasting person will have two joys: the joy when he breaks his fast and the joy when he meets his Lord. The smell of the fasting person’s mouth is more pleasant with Allâh than the smell of musk.”*⁵

The **Ahâdîth** (i.e. narrations) on the virtue of **Siyâm** (i.e. fasting) Ramadhân, **Qiyâm** (i.e. establishing the Night Prayer) and of **Siyâm** (i.e. fasting) itself are very many. It is a must for the believer to seize this opportunity that Allâh has blessed him with of reaching the Month of Ramadhân, and rush to perform acts of obedience and caution against acts of disobedience. He strives to perform what Allâh has obligated on him, especially the five daily prayers as they are the main column of Islâm and the greatest of the obligations after the

⁴ Bukhârî رحمه الله، “**Kitâb Salâtul-Taraweeh**” ‘Chapter: The Virtue of Laylatul-Qadr (i.e. the Night of Decree), no.2014; Muslim رحمه الله، “**Kitâb Salâtul-Musâfreen wa Qasrihâ**” ‘Chapter: Exhortation to Perform Ramadhân’, no.760.

⁵ Bukhârî رحمه الله، “**Kitâb us-Sawm**” ‘Chapter: Does he say ‘I am fasting’’, no.1904; Muslim رحمه الله، “**Kitâb us-Sawm**” ‘Chapter: The Virtue of Fasting’, no.1151

Shahâdah (i.e. two testimonies of faith). It is obligatory on each Muslim and Muslimah to maintain the five daily prayers, and perform them at their due times with humility and **Khushoo** (i.e. tranquillity). Of the most important obligations on a man is to perform the prayers in congregation in the Houses of Allâh (i.e. Masâjid) which Allâh permitted for His Name to be raised and mentioned, as Allâh said:

﴿ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ ﴾⁶

“And perform As-Salât (Iqâmat-as-Salât), and give Zakât, and bow down (or submit yourselves with obedience to Allâh) along with Ar-Raki'ûn.”

And Allâh says,

﴿ حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوَسْطَىٰ وَقُومُوا لِلَّهِ قَانِتِينَ ﴾

﴿⁷

“Guard strictly (five obligatory) As-Salawât (the prayers) especially the middle Salât (i.e. the best prayer - 'Asr). And stand before Allâh with obedience.”

And Allâh says,

﴿ قَدْ أَفْلَحَ الْمُؤْمِنُونَ ﴿١﴾ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ﴿٢﴾ ﴾⁸

“Successful indeed are the believers- those who offer their Salât (prayers) with all solemnity and full submissiveness.”

Up until where Allâh says,

﴿ وَالَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ ﴿١﴾ أُولَٰئِكَ هُمُ الْوَارِثُونَ ﴿٢﴾ ﴾

﴿ الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ ﴾⁹

⁶ Al-Baqarah: 43

⁷ Al-Baqarah: 238

⁸ Al-Muminun: 1-2

⁹ Al-Muminun: 9-11

“And those who strictly guard their (five compulsory congregational) Salawât (prayers) (at their fixed stated hours). These are indeed the inheritors who shall inherit the Firdaus (Paradise). They shall dwell therein forever.”

The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, said:

((العهد الذي بيننا وبينهم الصلاة فمن تركها فقد كفر))

“The covenant between us and them is the prayer so whoever abandons it has disbelieved.”¹⁰

The most important obligation after the prayer is giving the **Zakât** (i.e. a certain fixed proportion of wealth which is to be paid yearly), Allâh says,

﴿ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا

الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقِيَمَةِ ﴿١١﴾

“And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him), and perform As-Salât (Iqâmat-as-Salât) and give Zakât, and that is the right religion.”

And Allâh says,

﴿ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ

﴿١٢﴾

¹⁰ Reported by Imâm Ahmad رَضِيَ اللهُ عَنْهُ, in the “**Musnad ul-Ansâr**” from the Hadith of Buraydah Al-Aslamî رَضِيَ اللهُ عَنْهُ, Hadith no.22428; At-Tirmidhi رَضِيَ اللهُ عَنْهُ, “**Kitâbul-Eemaan**” ‘Chapter: What Has Arrived Regarding Abandoning the Prayer’, no.2621; Ibn Mâjah رَضِيَ اللهُ عَنْهُ, “**Kitâb Iqâmat us-Salâh**” ‘Chapter: What Has Arrived Regarding Abandoning the Prayer’, no.1079.

¹¹ Al-Baiyina: 5

¹² An-Nur: 56

“And perform As-Salât (Iqâmat-as-Salât), and give Zakât and obey the Messenger (Muhammad (peace be upon him)) that you may receive mercy (from Allâh).”

The Great Book of Allâh, and the Sunnah of His Noble Messenger, indicates that the one does not give **Zakât** (i.e. a certain fixed proportion of wealth which is to be paid yearly) will be punished on the Day of Judgement. The most important matters after the prayer and **Zakât** (i.e. a certain fixed proportion of wealth which is to be paid yearly) is fasting Ramadhân, it is one of the five pillars of Islâm mentioned in the Prophet’s saying ﷺ:

((بني الإسلام على خمس، شهادة أن لا إله إلا الله وأن محمداً رسول الله، وإقام الصلاة، وإيتاء الزكاة، وصوم رمضان، وحج

البيت))

“Islâm is built upon five: to testify that there is no god worthy of worship except Allâh and that Muhammad is his Messenger; performing Salâh; giving zakat; fasting Ramadhân and Hajj to the House.”¹³

It is compulsory for a Muslim to protect his **Siyâm** (i.e. fasting) and his standing (in prayer) from sayings and actions that Allâh has forbidden, as the intent of **Siyâm** (i.e. fasting) is obeying Allâh and exalting His Sanctities, and striving with the soul against its desires, and encouraging it to have patience with what Allâh has prohibited. The intent is not just the mere withholding from food, drink and other things which break **Siyâm** (i.e. fasting), and for this reason it has been authenticated from the Prophet ﷺ said:

¹³ Bukhârî رحمه الله، “Kitâbul-Eemaan” ‘Chapter: Islam is Built Upon Five’, no.8; Muslim رحمه الله، “Kitâbul-Eemaan” ‘Chapter: The Pillars of Eemaan’, no.16

((الصيام جُنَّةٌ فإذا كان يوم صوم أحدكم، فلا يرفث ولا

يصخب، فإن سابّه أحد أو قاتله فليقل: إني صائم))

*"Fasting is a shield: on the day you fast neither use vulgar language nor argue. If someone tries to argue with you or fight you, you should say "I am fasting.""*¹⁴

It has also been authenticated from him صلى الله عليه وسلم, that he said:

((من لم يدع قول الزور والعمل به والجهل فليس لله حاجة في

أن يدع طعامه وشرابه))

*"Whoever does not leave false speech and acting by it, then Allâh is in no need for the person to leave off his food and drink."*¹⁵

Thus, it is known from these texts, and others, that it is obligatory for the fasting person to be cautioned against all that Allâh has prohibited and to preserve all that Allâh has obligated on him, and with this it is hoped that he attains forgiveness, salvation from the fire and an accepted **Suam** (i.e. fast), and **Qiyâm** (i.e. establishing the Night Prayer).

There are some Issues however which may be Unknown to Some People:

Such as: it is obligatory for the Muslim to fast with **Eemaan** (i.e. belief), and hoping (for the reward from Allâh), and not out of showing off or blindly following other people such as the people of his country. Rather, it is obligatory for that which encourages him to fast to be his **Eemaan** (i.e. belief), that Allâh has obligated him to perform it and his hope to be rewarded for it from his Lord. This is how a Muslim ought to perform Ramadhân, out of **Eemaan** (i.e. belief), and hoping

¹⁴ Bukhârî رحمه الله, "**Kitâbus-Sawm**" 'Chapter: Does he say 'I am fasting'', no.1904

¹⁵ Bukhârî رحمه الله, "**Kitâbus-Sawm**" 'Chapter: Whoever Does Not Leave False Speech', Hadith no.1903

for the reward, and not for any other reason. For this reason, the Prophet ﷺ, said:

((من صام رمضان إيماناً واحتساباً غفر له ما تقدم من ذنبه ،

ومن قام رمضان إيماناً واحتساباً غفر له ما تقدم من ذنبه ، ومن

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

“Whoever fasts Ramadhân with Eemaan (i.e. belief), and hoping for the reward (from Allâh), then Allâh will forgive what has proceeded of his sins. Whoever stands in prayer during Ramadhân with Eemaan (i.e. belief), and hoping for the reward (from Allâh) Allâh will forgive what has proceeded of his sins. Whoever stands in prayer Laylatul-Qadr (i.e. the Night of Decree) with Eemaan (i.e. belief), and hoping for the reward (from Allâh), Allâh will forgive what has proceeded of his sins.”¹⁶

Of the matters, the Ruling of which may be Unknown to Some People are:

The things which could occur to a fasting person; such as an injury, bleeding, vomiting, or water reaching his throat unintentionally, all of these matters could ruin the fast, however whoever vomits intentionally ruins his fast. This is based on the Prophet ﷺ, saying:

((من ذرعه القيء فلا قضاء عليه ، ومن استقاء فعليه القضاء))

“Whoever vomits (while fasting) is not obliged to make up the fast, but whoever makes himself vomit on purpose must make up the fast.”¹⁷

Of the matters also are:

The fasting person delaying **Ghusl** (i.e. a ceremonial bath after sexual intercourse) from **Janâbah** (i.e. the state of sexual impurity) up until the beginning of Fajr, and what happens to some women who delay **Ghusl** (i.e. a bath from ritualistic

¹⁶ Bukhârî رحمه الله، “Kitâb Salât ut-Taraweeh” no.2014; Muslim رحمه الله، “Kitâb Salât ul-Musâfireen” no.760

¹⁷ Imam Ahmad رحمه الله، “Musnad” Abî Hurayrah رحمه الله، no.10085; Ibn Mâjah رحمه الله، “Kitâb us-Siyâm” ‘Chapter: What Has Arrived Regarding the Fasting Person Vomiting’, no.1676

impurities) from their periods or post-partum bleeding up until the beginning of Fajr. If she sees **Tuhr** (i.e. blood stoppage) before Fajr, then she has to fast, and there would be no problem in delaying **Ghusl** (i.e. because of the menses or post-partum bleeding) up until the beginning of Fajr. Yet she is not to delay it up to sunrise, rather she has to make **Ghusl** (i.e. a bath from ritualistic impurities), and pray Fajr before sunrise. Likewise, for the one who is **Junub** (i.e. the one who is in a state of sexual impurity), he should not delay **Ghusl** (i.e. a ceremonial bath after sexual intercourse), to after sunrise. Rather, he has to make **Ghusl** (i.e. a ceremonial bath after sexual intercourse), and pray Fajr before sunrise, and the man has to strive to do this so that he can make the Fajr prayer in congregation.

Of the matters, which do not ruin the Fast are:

Blood tests, having injections, except for those which provide nutrition, however, delaying that to the first night takes precedence, and is safer if he is able to do that. This is based on the Prophet ﷺ, saying:

((دع ما يريبك إلى ما لا يريبك))

“Leave what causes you doubt for that which does not causes you doubt.”¹⁸

And the Prophet ﷺ, said:

((من اتقى الشبهات فقد استبرأ لدينه وعرضه))

“Whoever has caution with regards to what is doubtful has shown prudence in regards to his deen and honour.”¹⁹

¹⁸ Imâm Ahmad رَحِمَهُ اللهُ، “Musnad Anas bin Mâlik” , no.11689; al-Bukhârî رَحِمَهُ اللهُ، “Kitâbul-Buyû” ‘Chapter: “Tafseer ush-Shubuhât” An-Nasâ’î رَحِمَهُ اللهُ، “Kitâbul-Ashribah” , ‘Chapter: Exhortation to Leave off Doubtful Matters’, Hadith no.5711

Of the matters, which are Unknown to Some People are:

A lack of having **Khushoo** (i.e. tranquillity) in the prayer, whether it is an obligatory or voluntary prayer, the authentic **Ahâdîth** (i.e. narrations) from Allâh's Messenger ﷺ, indicate that **Khushoo** (i.e. tranquillity) is a pillar of the prayer, and the prayer is not correct without it. It is to have calmness and humility in the prayer and not be hasty; so that each bodily limb returns to its place. Many people pray **Salâtul-Taraweeh** (i.e. the Night Prayer) in Ramadhân, yet they neither understand it nor have **Khushoo** (i.e. tranquillity), such a prayer in this manner is void, and the person is sinful, he will not be rewarded (for such a prayer).

Of the matters, the Ruling of which may be Hidden to Some People are:

The thought, which some people have, that it is not allowed to pray less than twenty **Rakka'ât** (i.e. prayer units) for "Taraweeh." Whereas, some other people think that it is not allowed to pray more than eleven or thirteen **Rakka'ât** (i.e. prayer units), all of these ideas are inappropriate, and are rather erroneous as they oppose the evidences. The authentic **Ahâdîth** (i.e. narrations) from Allâh's Messenger ﷺ, indicate that the "Night Prayer" is broad and there is no restriction which is impermissible to oppose. Rather, it has been corroborated from the Prophet ﷺ, that he used to pray eleven **Rakka'ât** (i.e. prayer units), and perhaps he would pray thirteen, and he may have prayed less than that, during Ramadhân, and other times.

¹⁹ Bukhârî رحمه الله, "Kitâbul-Eemaan" Chapter: The Virtue of the One Who Absolves His Deen', no.52; Muslim رحمه الله, "Kitâbul-Musâqah" Chapter: Taking the Halâl and Leaving Doubts', no.1599.

When the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, was asked about the “Night Prayer” he صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, said:

((مثنى مثنى فإذا خشي أحدكم الصبح صلى ركعة واحدة توتر

له ما قد صلى))

*‘Two by two, but if one of you fears that dawn is about to break, let him pray one Rak’ah (i.e. prayer unit) to make what he has prayed odd-numbered (i.e. Witr).’*²⁰

Agreed upon in terms of its authenticity

He did not limit it to any specific number of **Rakka’ât** (i.e. prayer units), either in Ramadhân or any other time. For this reason, his (i.e. the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), Companions رَضِيَ اللهُ عَنْهُمْ, during the time of ‘Umar رَضِيَ اللهُ عَنْهُ, sometimes prayed twenty-three **Rakka’ât** (i.e. prayer units), and sometimes eleven. All of that has been corroborated from ‘Umar رَضِيَ اللهُ عَنْهُ, and the Companions رَضِيَ اللهُ عَنْهُمْ, during his time.

Some of the **Salaf** (i.e. the Pious Predecessors), used to pray thirty-six **Rakka’ât** (i.e. prayer units), in Ramadhân with three **Witr** (i.e. odd number of units), while some of them used to pray forty-one **Rakka’ât** (i.e. prayer units), this was mentioned by Sheikhu-l-Islâm Ibn Taymiyyah رَحِمَهُ اللهُ, and other people of knowledge. He mentioned that there is some breadth in the matter, and that it is better for the one who lengthens his recitation, **Rukû** (i.e. bowing), and **Sujûd** (i.e. prostration), is to lessen the number of **Rakka’ât** (i.e. prayer units). While, the one who is brief in his recitation, **Rukû** (i.e. bowing), and **Sujûd** (i.e. prostration), should increase the number of **Rakka’ât** (i.e. prayer units) this is the meaning of what he (i.e. Ibn Taymiyyah) said, رَحِمَهُ اللهُ.

²⁰ Bukhârî رَحِمَهُ اللهُ, “**Kitâbul-Jumu’ah**” ‘Chapter: What Has Arrived Regarding Witr’, no.991; Muslim رَحِمَهُ اللهُ, “**Kitâb Salât ul-Musâfîreen wa Qarihâ**” ‘Chapter: Night Prayer, Two by Two’, Hadith no.746

Whoever contemplates on his Sunnah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, knows that it is better to pray eleven or thirteen **Rakka'ât** (i.e. prayer units), whether in Ramadhân or at any other time, as this concurs with what the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, would do in most cases, is easier for those praying, and closer to humility and **Khushoo** (i.e. tranquillity), in prayer. Whoever prays more, then there is neither harm nor dislike in this, as mentioned prior. It is better for the one who prays with the Imâm, during Ramadhân to not depart (i.e. from the prayer), except when the Imâm does. This is based on the Prophet's صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, saying:

((إن الرجل إذا قام مع الإمام حتى ينصرف كتب الله له قيام

ليلة))

*"If a man stands in prayer with the Imâm until he (the Imâm) departs will have Qiyâm written for him."*²¹

²¹ Reported by Imâm Ahmad رَحِمَهُ اللهُ, in the "**Musnad of Ansâr**" from the Hadith of Abû Dharr al-Ghifârî رَضِيَ اللهُ عَنْهُ, no.20910; At-Tirmidhî رَحِمَهُ اللهُ, 'Chapter: What Has Arrived About Qiyâm During the Month of Ramadhân', no.806

Conclusion

It is legislated for all Muslims to strive to perform all types of worship during this noble Month, such as voluntary prayers; recitation of the Qur'ân with reflection and contemplation; abundant **Tasbeeh** (i.e. to say “Subhâna Allâh”), **Tahleel** (i.e. to say “ La Ilaha Illa Allâhu”), **Tahmeed** (i.e. to say “ Al-Humdillah”), and **Takbeer** (i.e. to say “Allâhu Akbâr”); seeking forgiveness from Allâh; and Divinely Legislated supplication; instructing good and forbidding evil; calling to Allâh; consoling the poor and the needy; striving to do good to ones parents and to maintain the ties of kinship; being kind to ones neighbors; visiting the sick and other types of good actions.

This is based on the Prophet ﷺ, saying:

((ينظر الله إلى تنافسكم فيه فيباهي بكم ملائكته فأروا الله من أنفسكم خيراً، فإن الشقي من حرم فيه رحمة الله))

“Allâh looks at your competition to do good deeds and boasts about you to His angels. So show Allâh goodness from yourselves as the unfortunate one is he who is deprived (in this Month) of Allâh’s Mercy.”²²

And also based on what has been narrated from the Prophet ﷺ, that:

((من تقرب فيه بخصلة من خصال الخير كان كمن أدى فريضة فيما سواه، ومن أدى فيه فريضة كان كمن أدى سبعين فريضة فيما سواه))

“Whoever draws near (to Allâh) by performing any of the optimal good deeds (in this Month) shall receive the same reward as performing

²² Al-Bayhaqî رحمه الله، in “Majma’ uz-Zawâ’id,” vol.3, p.142, ascribes it to At-Tabarânî رحمه الله، in “al-Kabeer.”

obligatory deeds at any other time, and whoever discharges an obligatory deed (in this Month) shall receive the reward of performing seventy obligations at any time."²³

And also based on the Prophet ﷺ, saying:

((عمرة في رمضان تعدل حجة. أو قال: حجة معي))

*"Umrah during Hajj is like making Hajj with me."*²⁴

سبحانك اللهم وبحمدك أشهد أن لا إله إلا أنت، اسغفرك و
أتوب إليك

"Glory be to You, O Allah! And all praises are due to You alone, I bear witness that there is no God worthy of worship except You alone and, I seek refuge with You and, I repent on to You alone."

²³ Reported by Ibn Khuzaymah رَحِمَهُ اللهُ، in an abridged form in his "Saheeh" vol.4, p.191, no.1887.

²⁴ Bukhârî رَحِمَهُ اللهُ، "Kitâbul-Hajj" 'Chapter: Hajj of Women', no.1863; Muslim رَحِمَهُ اللهُ، "Kitâbul-Hajj" 'Chapter: The Virtue of 'Umrah During Ramadhân', no.1256; Ibn Mâjah رَحِمَهُ اللهُ، "Rites of Hajj" 'Chapter: 'Umrah During Ramadhân', no.2991.

Appendix I

The Ruling of the Sick Regarding Siyâm (Fasting)

Regarding the statement of Allâh the Most High:

﴿ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ ^ط ﴾

“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 Miskîn (poor person) (for every day).”

May the peace, mercy and blessings of Allâh be upon you, and to proceed:

I will first of all comment on your oral question regarding the explanation of the statement of Allâh the Most High:

﴿ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ ^ط فَمَنْ تَطَوَّعَ خَيْرًا

فَهُوَ خَيْرٌ لَهُ ^ج وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ ^ط إِنْ كُنْتُمْ تَعْلَمُونَ ^ط ﴾

“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 Miskîn (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.”

And because of your wish that the answer should be written; I inform you that the scholars who interpretation of the Holy Qur’ân (may Allâh have mercy on them), when Allâh the Glorified legislated **Siyâm** (i.e. fasting) in the Month of Ramadhân He made it optional, you can either fast or feed the poor instead of **Siyâm** (i.e. fasting), but **Siyâm** (i.e. fasting) is better. Therefore, whoever breaks his fast; while he is able to perform it must feed sixty poor people, and if he fed more, then that is good for him. And there is no compensation upon him, but if he fast that will be better for him. Because of the statement of Allâh the Almighty:

﴿ وَأَنْ تَصُومُوا خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ ﴾

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

But as for the sick person and the traveller they can break their fast and make it up. Because of His statement the Glorified:

﴿ 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.”

And then Allâh the Almighty abrogated that and made **Siyâm** (i.e. fasting) obligatory upon the healthy Muslim, none traveller who reached puberty, and gave alleviation to the sick and the traveller to break their fast and make it up. And that is with His statement the Glorified:

﴿ شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ

الْهُدَىٰ 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 عَلَىٰ مَا

هَدَيْنَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ ﴾

“The month of Ramadhân in which was revealed the Qur'ân, 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 Ramadhân 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. Allâh 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 Allâh (i.e. to say Takbîr (Allâhu Akbar; Allâh is the Most Great) for having guided you so that you may be grateful to Him.”

Since then feeding of the poor is only in the right of an old man or woman who are unable to fast. As it is authenticated from Ibn Abbas رَضِيَ اللَّهُ عَنْهُ, and a group from among the **Salaf** (i.e. the Pious Predecessors) رَضِيَ اللَّهُ عَنْهُمْ, and indeed Al-Bukhârî رَحِمَهُ اللَّهُ, has narrated in his authentic book from Salama Ibn Al-Akwa'a رَضِيَ اللَّهُ عَنْهُ, the meaning of what we have mentioned regarding the abrogation of the aforementioned verse, which is the statement of the Most High:

﴿وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ﴾
ط

“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 Miskîn (poor person) (for every day). But whoever does good of his own accord, it is better for him”

Also, the same meaning is narrated from Mu'âdh Ibn Jabal رَضِيَ اللَّهُ عَنْهُ, and a group from among the pious predecessors رَضِيَ اللَّهُ عَنْهُمْ. So the sick old man and woman, who suffer from a sickness which there is no hope of its cure, must feed for each day they were to fast a poor man, and there is no compensation on them, just like the old man and woman who are unable to fast. And it is permissible to feed at the beginning of the month or the middle or the end. But as for the pregnant woman, and the breastfeeding mother, **Siyâm** (i.e. fasting) is obligatory on them except if they find difficulties in performing it, then it is legislated for them to break their fast and make it up whenever they can, like the sick person and the traveller, this is the most correct of the two statements of the scholars in the right of the pregnant woman and the breastfeeding mother.

And a group from among **Salaf** (i.e. the Pious Predecessors) رضي الله عنهم, said: They will only feed the poor and there is no compensation on them, just like the old man and the old woman. But the correct opinion is that, they are like the sick person and the traveller; they break their fast and make it up. And there is authentic narration from the Prophet صلى الله عليه وسلم, from the **Hadith** (i.e. narration) of Anas Ibn Málík Al-Ka'abi رضي الله عنه, which indicates that they are like the sick person and the traveller.

And I asked Allâh the Almighty to bestow on us and you the understanding of His Religion and firmness upon it. And to make us and you and the rest of our brothers among those who guide to the right path and are rightly guided. Verily He is the all Hearing the Most High.

And may the peace, mercy and blessings of Allâh be upon you.

Appendix II

The Ruling of the Sick Regarding Prayer

The Characteristics of the Prayer of the Sick:

The people of knowledge have agreed on the opinion that whoever is not able to stand in prayers, it is permissible for him to pray while sitting, and if he is not able to pray while sitting, then he should pray on his side while facing towards the direction of the **Qiblah** (i.e. the direction of the Ka'bah). And it is recommended for him to lean on his right side, and if he is unable to pray while leaning on his right side then he should pray while lying on his back, because of his صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ statement to Imran Ibn Husain:

“صَلِّ قَائِمًا فَإِنْ لَمْ تَسْتَطِعْ فَقَاعِدًا فَإِنْ لَمْ تَسْتَطِعْ فَعَلَى جَنْبٍ”
رَوَاهُ الْبُخَارِيُّ وَزَادَ النَّسَائِيُّ “فَإِنْ لَمْ تَسْتَطِعْ فَمُسْتَلْقِيًا”

“Pray while standing! And if you are not able to; then while sitting, and if you are not able to; then on your side”. Narrated by Al-Bukhāri and Al-Nasā’i added . . . “And if you are not able to, then pray while lying on your back”²⁵.

Whoever is not able to bow or prostrate, but is able to stand, it is obligatory upon him to stand in prayer, and then bend down his head to indicate bowing and then sit down and bend down his head to indicate prostration. Because of his statement the Most High:

﴿ وَقُومُوا لِلَّهِ قَانِتِينَ ﴾²⁶

“And stand before Allāh with obedience”

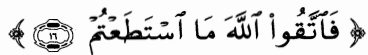
And his صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ statement:

“صَلِّ قَائِمًا”

²⁵Narrated :by Al-Bukhāri رَحِمَهُ اللَّهُ. Ref. no. 1050 and Abu Dawud رَحِمَهُ اللَّهُ, Ref. no. 815

²⁶Al-Baqarah: 238

And because of the generalization of His statement the Most High:



“So keep your duty to Allâh and fear Him as much as you can”

If he has an ailment in his eyes and received advice from trustworthy doctors that if he prays while lying on his back he will be cured by the permission of Allâh, otherwise he would not be cured, and then he should pray while lying on his back. And whoever is not able to bow or prostrate, should do that by gesture, and make bowing lower than prostrating.

And if he is only unable to prostrate, he should bow and then prostrate by gesture. And if he is unable to bend his back he should bend his neck.

And if his back is bow shaped and becomes as if he is bowing, he should bend down a little more when he bows and bring his face close to the ground as much as he can when prostrating. And if he is unable to move his head, then his intention and his statements are sufficient for him. And Salât will remain obligatory on him in all conditions, as long as his brain functions, because of the aforementioned proofs. And whenever the sick person regains the ability of doing what he was not able to do (of standing or sitting or bowing or prostrating or gesturing), while praying, he should do it and continue with his **Salât** (i.e. prayer) without renewing it. And if the sick person or anyone else sleeps or forgets to perform the Salât, he should make it up immediately after he wakes up from his bed or remembers. It is not permissible for him to intentionally delay the Salât in order to make it up with their likes at their fixed stated time, (to make up Dhuhr with Dhuhr and Asr with Asr).

And the proof on that is his statement صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ:

”مَنْ نَامَ عَنْ صَلَاةٍ أَوْ نَسِيَهَا فَلْيُصَلِّهَا مَتَى ذَكَرَهَا، وَلَا كَفَّارَةَ لَهَا
إِلَّا ذَالِكَ”

*“Whoever sleeps or forgets to pray, he should make it up whenever he remembers there is no compensation on him except that”*²⁷

And then recited His statement the Most High

﴿ وَأَقِمِ الصَّلَاةَ لِذِكْرِي ﴾

“So worship Me, and perform As-Salât (Iqâmat-as-Salât) for My Remembrance”²⁸

Therefore, it is not permissible to leave the **Salât** (i.e. prayer) no matter what the situation is, rather it is obligatory upon the sick person to safeguard his **Salât** (i.e. prayer) during the days of his sickness more than he does during the days of his health. Thereupon, it is not permissible for him to neglect the obligatory prayer until after its stated fixed time is over, even if he is sick; as long as his brain functions. Rather, it is upon him to carry out the **Salât** (i.e. prayer) at its stated fixed time according to his capability. If a sane person who reached the age of discrimination and is able to perform the **Salât** (i.e. prayer) even by gesture, left the **Salât** (i.e. prayer) on purpose while knowing the legislated ruling regarding it, will be sinning. And some of the people of knowledge are on the opinion that he is a disbeliever, because of the statement of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ:

”العَهْدُ الَّذِي بَيْنَنَا وَبَيْنَهُمُ الصَّلَاةُ فَمَنْ تَرَكَهَا فَقَدْ كَفَرَ”

“The difference between us and them (the disbelievers) is Salât; therefore whoever abandons it is a blasphemer”.²⁹

²⁷ Narrated :by Al-Bukhârî رَحِمَهُ اللهُ، Ref. no.562 and Muslim رَحِمَهُ اللهُ، Ref. no. 1102,1104

²⁸ Ta-Ha:14

And his صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, statement:

رَأْسُ الْأَمْرِ الْإِسْلَامُ وَ عَمُودُهُ الصَّلَاةُ وَ دُرُوءَةُ سَنَامِهِ الْجِهَادُ فِي

سَبِيلِ اللَّهِ

*“The head of all affairs is Islam, its pillar is Salât and the peak of its
bump is fighting in the cause of Allâh”³⁰*

And if it is difficult on him to perform each Salât at its stated fixed time then he can combine between Dhuhur and Asr and between Maghrib and Isha. If he wills he prays Asr with Dhuhur at the time of Dhuhur or at a time of Asr, and if he wills, he prays Isha with Maghrib at the time of Maghrib or delays Maghrib to pray it with Isha. But as for Fajr it can't be combined with what comes before it or after it, because its time is separated from what comes before it or after it. And I pray to Allâh the Glorified the most High to cure the sick Muslims and expiate their shortcomings and bless all of us with forgiveness and good health in this world and the hereafter. Verily He is the Most Generous Full of Bounty. And may the peace and blessings of Allâh be upon our Prophet Muhammad, his families and his companions.

²⁹ Narrated by: Ibn Majah رَحِمَهُ اللهُ، Ref. no. 1079 and At-Tirmidhi رَحِمَهُ اللهُ، Ref. no. 2545

³⁰ Narrated by: At-Tirmidhi رَحِمَهُ اللهُ، Ref. no. 2541 and Ahmad رَحِمَهُ اللهُ، Ref. no. 21008, 21054.

Summary