

جواهر ثمينة من السلف والخلف

**Precious Gems from
the Salaf & the Khalaf**

القرآن
الصيام ورمضان

**Qur'an
Fasting & Ramadan**

Dar PDFs

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِن الْحَمْدُ لِلَّهِ، نَحْمَدُهُ وَنُسْتَعِينُهُ وَنَسْتَغْفِرُهُ، وَنَعُوذُ بِاللَّهِ مِنْ
شُرُورِ أَنْفُسِنَا، وَمِنْ سَيِّئَاتِ أَعْمَالِنَا مِنْ يَهْدِهِ اللَّهُ فَلَا
مُضِلَّ لَهُ، وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ
وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ ﴾
[آل عمران : ١٠٢]

﴿ 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 ﴾ [النساء : ١]

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا (٧٠)
يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ
فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴾ [الأحزاب : ٧٠-٧١]

أما بعد : فإن أصدق الحديث كتاب الله، وخير الهدي هدي
محمد ﷺ، وشر الأمور محدثاتها، وكل محدثة بدعة،
وكل بدعة ضلالة، وكل ضلالة في النار.

This is a compilation of statements from the Salaf and the Khalaf regarding the subjects of the Qur'an, Fasting, and Ramadan. We compiled this collection with the hope that it be a beneficial and concise compilation to enlighten the reader of the virtues, etiquettes, and rewards of these matters as well as to encourage and motivate the reader to build and strengthen their relationship with Allah ﷻ by implementing and actualizing what has been narrated. We have mentioned the statements in the Arabic language as well as English to aid the knowledge seeker in learning the Arabic language as well as rendering it into English. We ask Allah & to make it a benefit, accept it from us, and increase us all in beneficial knowledge and righteous actions.



القرآن

Qur'ān



Dar PDFs

The Messenger of Allāh ﷺ said:

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ

**Verily, actions are
only based on intentions.**

[Ṣaḥīḥ al-Bukhārī (1)]

[صحيح البخاري (١)]

The Messenger of Allāh ﷺ said:

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

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

[Ṣaḥīḥ al-Bukhārī (5027)]

[صحیح البخاری (۵۰۲۷)]

Ibn Ḥajr رحمه الله said:

يحتمل أن يكون المراد بالخيرية من جهة حصول التعليم بعد العلم، والذي يعلم غيره يحصل له النفع المتعدي بخلاف من يعمل فقط، بل من أشرف العمل تعليم الغير، فمعلم غيره يستلزم أن يكون تعلمه، وتعليمه لغيره عمل وتحصيل نفع متعد.

What is meant by what is best is likely in terms of teaching after attaining knowledge. The one who teaches others attains a benefit that extends beyond himself, unlike the one who only implements [his knowledge without teaching].

Rather, the most honorable deed is teaching others.

The one who teaches [the Qur'ān] firstly requires that he has learned it himself, and his teaching is an action by which great benefit is attained that extends beyond himself.

[فتح الباري (٢٦٩١١)]

Ibn Taymiyyah رحمه الله said:

**ولهذا دخل في معنى قوله : (خيركم من تعلم القرآن وعلمه)
تعليم حروفه ومعانيه جميعا؛ بل تعلم معانيه هو المقصود
الأول بتعليم حروفه، وذلك هو الذي يزيد الإيمان، كما
قال جندب بن عبد الله وعبد الله بن عمر وغيرهما:
تعلمنا الإيمان ثم تعلمنا القرآن فزدنا إيماناً،
وأنتم تتعلمون القرآن ثم تتعلمون الإيمان.**

Included in the meaning of the Prophet's ﷺ statement,

"The best amongst you is the one who learns the Qur'ān and teaches it," is learning and teaching both its words and its meanings together. Rather, learning its meanings is the foremost purpose behind learning its words. This is what increases faith, as Jundub ibn Abdullāh and Abdullāh ibn 'Umar and others said: "We learned faith, then we learned the Qur'ān, and so our faith increased; whereas you learn the Qur'ān, then you learn faith."

Muḥammad ibn al-Ḥusayn رحمه الله said:

إنه ينبغي لمن كان يقرأ القرآن لله أن يصون نفسه عن استقضاء الحوائج ممن يقرأ عليه القرآن وأن لا يستخدمه ولا يكلفه حاجة يقوم بها.

It is befitting for the one who teaches the Qur'ān for the sake of Allāh to safeguard himself from seeking to have his needs fulfilled by those who learn the Qur'ān from him. He shouldn't use them and take them as servants nor burden them to fulfill his needs.

[أخلاق أهل القرآن للأجري (٥١)]

Sh. 'Abdur-Razzāq al-Badr حفظه الله said:

هذا من جملة الآداب التي ينبغي أن يتحلى بها حامل القرآن؛ وهي أن يتجنب تكليف من يقرئهم القرآن من طلابه بمصالحه وحاجاته وشؤونه، فإن ذلك ينافي كمال إخلاصه، ونصحه وورعه، فلا بد أن يكون إقراؤه لهم طلباً لما عند الله وحده، لا لأجل المصلحة أو المنفعة؛ وإنما يريد بذلك وجه الله.

This is among the manners that the bearer of the Qur'ān should adorn himself with; it is to avoid burdening those who recite the Qur'ān to him with his interests, needs, and affairs. Doing so goes against his complete sincerity, advice, and piety. It is incumbent that his recitation to them is a seeking of what is with Allāh alone, not for the sake of personal gain or benefit.

His intention should solely be for the face of Allāh.

[التبيان شرح أخلاق حملة القرآن (١٣٧-١٣٨)]

The Messenger of Allāh ﷺ said:

إِنَّ اللَّهَ يَرْفَعُ بِهَذَا الْكِتَابِ أَقْوَامًا وَيَضَعُ بِهِ آخَرِينَ

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

[Ṣaḥīḥ Muslim (817)]

Shaykh al-'Uthaymīn رحمه الله said:

هذا أيضاً يدل على فضل الكتاب العزيز، وأن الله يرفع به أقواماً ويضع به آخرين، والأقوام المرفوعون به هم من اتبعوه؛ فإن الله يرفعهم به، قال الله تعالى: ﴿فَأَمَّا يَا تَيْنَكُم مِّنِّي هُدًى فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَى﴾ (١٢٣) وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى ﴿طه: ١٢٣-١٢٤﴾. ويضع به من لم يقم به؛ أعني: من لم يرفع به رأساً، ولم ير بمخالفته بأساً ولا يهتم به، ولا يلتفت إليه، ويقول والعياذ بالله: هذا أساطير الأولين، هذا يوضع به، وإن قدر أنه ارتفع في يوم من الأيام فإن ماله إلى الضعف والنزول والسفول.

This shows the virtue of the Noble Book and that Allāh raises some people with it and lowers others with it. The people who are raised with it are those who follow and adhere to it, for Allāh elevates

them with it. Allāh ﷻ says: {Whoever follows My guidance will neither go astray [in the world] nor suffer [in the Hereafter] (123) And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind (124)} [Ṭa-Ha 20:123-124]

The one who does not implement it is lowered by it; I mean, he does not prioritize it, and does not see any harm in opposing it, and does not care about it or pay attention to it, and says - and refuge is sought with Allāh - "These are merely ancient tales," he is lowered by it. And if it is destined that he is elevated one day, then his end will be a state of weakness, decline, and degradation.

Ibn Mas'ūd رضي الله عنه said:

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

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

[السنة لعبد الله بن أحمد (١٢٥)]

The Messenger of Allāh ﷺ said:

الصِّيَامُ وَالْقُرْآنُ يُشْفَعَانِ لِلْعَبْدِ يَوْمَ الْقِيَامَةِ،

يَقُولُ الصِّيَامُ: أَيُّ رَبِّ إِنِّي مَنَعْتَهُ الطَّعَامَ

وَالشَّهَوَاتِ بِالنَّهَارِ فَشَفَعْنِي فِيهِ، يَقُولُ الْقُرْآنُ

رَبِّ مَنَعْتَهُ النَّوْمَ بِاللَّيْلِ فَشَفَعْنِي فِيهِ، فَيُشْفَعَانِ.

Fasting and the Qur'ān will intercede for the servant

on the Day of Standing. Fasting will say: O' [my] Lord,

I kept him from his food and desires during the daytime,

so let me intercede for him. The Qur'ān will say:

[My] Lord, I kept him from sleeping at night,

so let me intercede for him. Thus, both will

be allowed to intercede.

Ibn Mas'ūd رضي الله عنه said:

ينبغي لقارئ القرآن أن يُعرف بليته إذا
الناس ينامون، وبنهاره إذا الناس يُفطرون،
وببكائه إذا الناس يضحكون، وبورعه إذا
الناسُ يخلطون، وبصمته إذا الناس
يخوضون، وبخشوعه إذا الناس يخالون،
وبحزنه إذا الناس يُفرحون.

It is becoming for the reciter of the Qur'ān to be known
for his nights [in worship] when the people are sleeping,
his days [fasting] when the people are eating, his crying
when the people are laughing, his seclusion when the people
are mixing, his silence when the people are engaging, his
humility and submissiveness when the people are haughty
and conceited, and his sorrow when the people are rejoicing.

The Messenger of Allāh ﷺ said:

مَنْ قَرَأَ حَرْفًا مِنْ كِتَابِ اللَّهِ فَلَهُ بِهِ حَسَنَةٌ
وَالْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا لَا أَقُولُ الْم حَرْفٌ،
وَلَكِنْ أَلِفٌ حَرْفٌ، وَلَامٌ حَرْفٌ، وَمِيمٌ حَرْفٌ.

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

[at-Tirmidhī (2910)]

[الترمذي (٢٩١٠)]

The Messenger of Allāh ﷺ said:

مَثَلُ الَّذِي يَقْرَأُ الْقُرْآنَ وَهُوَ حَافِظٌ لَهُ، مَعَ

السَّفَرَةِ الْكِرَامِ الْبَرَّةِ، وَمَثَلُ الَّذِي يَقْرَأُ الْقُرْآنَ

وَهُوَ يَتَعَاهَدُهُ، وَهُوَ عَلَيْهِ شَدِيدٌ؛ فَلَهُ أَجْرَانِ.

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

[Ṣaḥīḥ al-Bukhārī (4937)]

[صحیح البخاری (٤٩٣٧)]

Shaykh Ibn Bāz رحمه الله said:

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

The one listening [to the Qur'ān]

**is a participant with the reciter in every letter
which incurs a good deed, and a good deed is
equivalent to ten the like of it.**

[فتاوى نور على الدرب (٣٥٠١٢٦)]

Ibn Taymiyyah رحمه الله said:

**أَفْضَلُ الْعِبَادَاتِ الْبَدَنِيَّةِ
الصَّلَاةُ، ثُمَّ الْقِرَاءَةُ، ثُمَّ
الذِّكْرُ، ثُمَّ الدُّعَاءُ.**

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

[مجموع الفتاوى (٤٠١١٠)]

Imām an-Nawawī رحمه الله said:

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

Know that reciting the Qur'ān is the most established of the Adhkār as we have mentioned. It is incumbent to be perseverant upon it, so it is not neglected a single day or night, and the foundation of recitation is attained by reciting just a few verses.

[الأذكار للنووي (٩٢)]

Ibn Ḥajr رحمه الله said:

**فإن الذي يداوم على ذلك (أي : تلاوة القرآن)
يذل له لسانه ويسهل عليه قراءته، فإذا هجره
ثقلت عليه القراءة وشقت عليه.**

**Whoever regularly recites the Qur'ān, his tongue
becomes accustomed to it, and reciting becomes
easy for him. But if he abandons it, recitation
becomes heavy and difficult for him.**

[فتح الباري (٢٧٤١١)]

One of the Salaf said:

أَكْثَرُ مِنْ قِرَاءَةِ الْقُرْآنِ، وَلَا تَتْرُكْهُ فَإِنَّهُ

يَتَيْسَّرُ لَكَ الَّذِي تَطْلُبُهُ عَلَى قَدْرِ مَا تَقْرَأُ.

Increase your recitation of the Qur'ān and do not leave it, for what you are looking for will be made easy for you according to how much you recite.

[الذيل على طبقات الحنابلة (٢٠٥٣)]

Shaykh al-'Uthaymīn رحمه الله said:

**القراءة لابد أن تكون باللسان فإذا قرأ
الإنسان بقلبه في الصلاة فإن ذلك لا يجزئه،
وكذلك أيضا سائر الأذكار، لا تجزئ بالقلب،
بل لابد أن يحرك الإنسان بها لسانه وشفتيه؛
لأنها أقوال، ولا تتحقق إلا بتحريك
اللسان والشفتين.**

Recitation [of the Qur'ān] must be done with the tongue.

If a person recites in his heart in the prayer, it does not count. Likewise, the adhkar (remembrances), saying them in your mind, does not count. Rather, a person must move his tongue and lips because they are sayings that can only be achieved by moving the tongue and lips.

Imām an-Nawawī رحمه الله said:

قراءة القرآن من المصحف أفضل من القراءة

عن ظهر القلب، لأن النظر في المصحف

عبادة مطلوبة، فتجتمع القراءة والنظر.

Reciting the Qur'ān from the muṣḥaf is better

than reciting it from memory, because looking

at the muṣḥaf is an act of worship in itself;

thus, both recitation and looking are combined.

[التبيان في آداب حملة القرآن (١٢٥-١٢٦)]

‘Uthmān ibn ‘Affān ^{رضي الله عنه} said:

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

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

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

[البداية والنهاية (٢١٥٧)]

Shaykh al-'Uthaymīn رحمه الله said:

**مِنْ أَكْبَرِ الْأَسْبَابِ
لِاسْتِقَامَةِ الْقَلْبِ وَسَلَامَتِهِ،
كَثْرَةُ قِرَاءَةِ الْقُرْآنِ.**

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

[نور على الدرب (٢٠١٢)]

Ibn Taymiyyah رحمه الله said:

**إن الإنسان إذا قرأ القرآن وتدبره
كان ذلك من أقوى الأسباب المانعة
له من المعاصي أو بعضها**

**If a person reads the Qur'ān and contemplates
upon it, this is from the greatest causes that
prevent him from committing sins.**

[مجموع الفتاوى (١٢٣١٢٠)]

Ibn Taymiyyah رحمه الله said:

من تدبر القرآن طالباً للهدى

منه، تبين له طريق الحق.

Whoever contemplates [over the verses of]

the Qur'ān seeking guidance from it, the path

of truth will become clear to him.

[مجموع الفتاوى (١٣٧١٣)]

‘Alī ibn Abī Ṭālib ^{رضي الله عنه} said:

لَا خَيْرَ فِي عِبَادَةٍ لَا عِلْمَ فِيهَا،

وَلَا خَيْرَ فِي عِلْمٍ لَا فَهْمَ فِيهِ،

وَلَا خَيْرَ فِي قِرَاءَةٍ لَا تَدَبُّرَ فِيهَا.

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

[الحلية (٧٧١)]

The Messenger of Allāh ﷺ said:

وَالْقُرْآنُ حُجَّةٌ لَكَ أَوْ عَلَيْكَ

The Qur'ān is either a proof for you or against you

[Ṣaḥīḥ Muslim (223)]

Sh. 'Abdur-Razzāq al-Badr حفظه الله said:

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

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

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

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

[شرح كفاية المتعبد شريط (٣)]

Fuḍayl ibn ‘Iyād رحمه الله said:

إِنَّمَا نَزَلَ الْقُرْآنُ لِيُعْمَلَ بِهِ،

فَاتَّخَذَ النَّاسُ قِرَاءَتَهُ عَمَلًا.

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

[أخلاق حملة القرآن للأجري (٣٨)]

Ibn al-Qayyim رحمه الله said:

كان أهل القرآن هم

العالمون به، والعاملون بما فيه،

وإن لم يحفظوه عن ظهر قلب.

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

[زاد المعاد (٣٢٧٨١)]

Sh. ‘Abdur-Razzāq al-Badr حفظه الله said:

الذي لا يعمل بالسنة

هو ليس من أهل القرآن

The one who does not implement the
Sunnah [of the Messenger of Allāh ﷺ]

is not from the people of the Qur’ān

[شرح فضل الإسلام شريط (٦)]

Shaykh al-Albānī رحمه الله said:

فتعظيم كلام الله باتباعه وليس

بتقبيل أوراقه ويزخرفة صفحاته.

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

[متفرقات شريط (٢٤٤)]

Shaykh Ṣāliḥ al-Fawzān حفظه الله said:

لا أصل لهذا أن الحالف يضع يده

على المصحف هذا من فعل الجهلة

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

This is from the actions of the ignorant.

[درس فتح المجيد شرح كتاب التوحيد يوم الثلاثاء / 15-03-1441هـ]

Ibn al-Qayyim رحمه الله said:

فآيات القرآن تحيي القلوب،

كما تحيا الأرض بالماء.

The Qur'ān revives the hearts,

just as the earth is revived by water.

[مفتاح دار السعادة (٢٥٠١١)]

Yaḥyā ibn Mu'ādh رَحِمَهُ اللهُ said:

دواء القلب في خمسة أشياء:

قراءة القرآن بالتفكير، وخلاء البطن،

وقيام الليل، والتضرع عند السحر،

ومُجالسة الصالحين.

The cure for the heart is in five things:

Reciting the Qur'ān and pondering over it,

[having an] empty stomach, standing in

the night prayer, invoking [Allāh ﷻ] at dawn,

and being in the company of righteous people.

[رسائل ابن رجب (٢٦٣١١)]

Ibn al-Qayyim رحمه الله said:

مفتاح حياة القلب:

- تدبر القرآن،
- والتضرع بالأسحار،
- وترك الذنوب.

The keys to the life of a [sound] heart are:

- Pondering, contemplating, and reflecting over the Qur'ān.
- Earnestly imploring [Allāh جَلَّ جَلَالُهُ] during the last hours of the night.
- Abandoning sins.

‘Abdullāh ibn Mas’ūd رضي الله عنه said:

اطلُبْ قَلْبَكَ فِي ثَلَاثَةِ مَوَاطِنَ :

- عند سماع القرآن،

- وفي مجالس الذكر،

- وفي أوقات الخلوة؛

فإن لم تجده في هذه المواطن فسأل

الله أن يمنَّ عليك بقلبٍ؛ فإنه لا قلب لك.

Seek your heart in three situations:

- When listening to the Qur’ān.

**- In the gatherings of the
remembrance [of Allāh جَلَّ جَلَالُهُ].**

- In times of seclusion.

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

Ibn al-Qayyim رحمه الله said:

فلو علم الناس ما في قراءة القرآن بالتدبر،
لاشتغلوا بها عن كل ما سواها، فإذا قرأه
بتفكر حتى مرّ بآية هو محتاج إليها في شفاء
قلبه كررها ولو مئة مرة، ولو ليلة، فقراءة آية
بتفكر وتفهم خير من قراءة ختمة بغير تدبر
وتفهم وأنفع للقلب، وأدعى إلى حصول
الإيمان وذوق حلاوة القرآن.

If the people knew what is in reading the Qur'ān with pondering and contemplation, they would devote themselves to it apart from anything else. When someone reads the Qur'ān with reflection until he comes across a verse that he needs that contains the cure to his heart, he will repeat the verse, even if it be a hundred times or the whole night. Reciting a verse with reflection and understanding is better than reciting the whole Qur'ān without contemplation and understanding, and is more beneficial for the heart and causes one to attain Eemān and taste the sweetness of the Qur'ān.

Ibn Taymiyyah رحمه الله said:

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

I have not seen anything which nourishes
the intellect and soul, protects the body,
and guarantees happiness more than constantly
pondering and reflecting over the Book of Allāh.

[مجموع الفتاوى (٤٩٣١٧)]

Shaykh al-'Uthaymīn رحمه الله said:

العاقل إذا قرأ القرآن وتبصر؛ عرف قيمة الدنيا، وأنها ليست بشيء، وأنها مزرعة للآخرة. فانظر ماذا زرعت فيها لآخرتك؟ إن كنت زرعت خيراً؛ فأبشر بالحصاد الذي يرضيك، وإن كان الأمر بالعكس؛ فقد خسرت الدنيا والآخرة.

A person of sound mind is the one who, when he recites the Qur'ān and contemplates over it, becomes aware of the actual value of the worldly life and that it is of no value, and that it is only a place of cultivation [to perform righteous deeds and actions] for the Hereafter. Therefore, look to what you have planted in it for [the betterment of] your Hereafter. If you have planted good, then accept the glad tidings of reaping that will bring you contentment, and if the affair is the opposite, you have indeed lost your worldly life and your Hereafter.

Shaykh al-'Uthaymīn رحمه الله said:

**مَنْ طَهَرَ قَلْبَهُ مِنَ الْمَعَاصِي؛ كَانَ أَفْهَمَ
لِلْقُرْآنِ، وَمَنْ تَنَجَّسَ قَلْبُهُ بِالْمَعَاصِي؛
كَانَ أَبْعَدَ فَهْمًا عَنِ الْقُرْآنِ.**

**Whoever purifies his heart from sins will
have a greater understanding of the Qur'ān;
whoever's heart is polluted with sins will be
farther away from understanding the Qur'ān.**

[القول المفيد في شرح كتاب التوحيد (٣٧١٢)]

Shaykh al-'Uthaymīn رحمه الله said:

إِذَا رَأَيْتَ مِنْ نَفْسِكَ أَنَّكَ كَلَّمَا تَلَوْتَ الْقُرْآنَ
ازددت إيماناً، فإن هذا من علامات التوفيق.
أما إذا كنت تقرأ القرآن ولا تتأثر به؛ فعليك
بمداواة نفسك، لا أقول أن تذهب إلى المستشفى؛
لتأخذ جرعة من حبوب أو مياه أو غيرها،
ولكن عليك بمداواة القلب؛ فإن القلب إذا لم ينتفع
بالقرآن ولم يتعظ به؛ فإنه قلب قاس مريض.

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

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

Ibn al-Qayyim رحمه الله said:

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

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

Sh. ‘Abdur-Razzāq al-Badr حفظه الله said:

تعجب غاية العجب من أقوام لا يحفظون آيات
وردت في القرآن جمعت الأدب كله جمعت الخلق
كله ثم تجده يحفظ كلمة لكافر فاجر ويتشدد بها
ويعجب بها! وآيات من القرآن جمعت الأدب
والأخلاق جمعا وفيها تجده لا يحفظها ولا
يعرف معناها ولم يتفقه في مدلولها .

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

Ibn al-Qayyim رحمه الله said:

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

**The Qur'ān and music can never
coexist in the heart because of
how the two oppose each other.**

[إغاثة اللهفان (٢٤٨١)]

Ibn Rajab رحمه الله said:

كَمْ تُتْلَى عَلَيْنَا آيَاتُ الْقُرْآنِ

وَقُلُوبُنَا كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً

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

[لطائف المعارف (٣٢٣)]

Shaykh al-'Uthaymīn رحمه الله said:

فحافظُ على أن تُفتِّشَ قلبك دائماً،
فقد يكون فيه مرضٌ شبيهةٌ أو مرض
شهوة، وكل شيءٍ والله الحمد له دواء،
فالقُرآنُ دواءٌ للشبهات والشهوات.

Be careful always to examine your heart,

for there may be a disease of doubts or desires

in it. Everything has a cure, and the praise is for

Allāh. The Qur'ān is a cure for doubts and desires.

Ibn al-Qayyim رحمه الله said:

القرآن هو الشفاء التام من
جميع الأدواء القلبية والبدنية،
وأدواء الدنيا والآخرة.

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

[زاد المعاد (٣٢٢١٤)]

Shaykh Ibn Bāz رحمه الله said:

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

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

[مجموع الفتاوى (٣٨٨١٢٤)]

Shaykh al-'Uthaymīn رحمه الله said:

مهما طلبت من الأطباء أن يزول

عنك ما في قلبك، فلن تجد مثل القرآن.

No matter what you seek from the doctors to

remove that which is in your heart, you will

never find anything like the Qur'ān.

[شرح الكافية (١٩٨١)]

Ibn al-Qayyim رحمه الله said:

لو أحسنَ العبدُ التداويَ
بِالفاتحة، لَرَأَى لها تأثيراً
عجيباً في الشفاء.

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

[الداء والدواء (١٤)]

The Messenger of Allāh ﷺ said:

مَنْ قَرَأَ بِالْآيَتَيْنِ مِنْ آخِرِ

سُورَةِ الْبَقَرَةِ فِي لَيْلَةٍ كَفَّتَاهُ

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

[Ṣaḥīḥ al-Bukhārī (5009)]

Imām an-Nawawī رحمه الله said:

اختلف العلماء في معنى كفتاه؛ فقليل: كفتاه من الآفات في كل ليلته، وقليل: كفتاه من قيام ليلته. قلت: ويجوز أن يراد الأمران.

The scholars differ in the meaning of "they will suffice him"; some say it means protection from calamities throughout the night, while others say it means they suffice him from having to perform the night prayer. I say: Both meanings are possible.

[الأذكار (٢٢٢)]

Shaykh al-'Uthaymīn رحمه الله said:

يُرِيدُ بِالْآيَتَيْنِ قَوْلَهُ تَعَالَى: ﴿عَٰمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ﴾ إِلَى آخِرِ السُّورَةِ، فَإِذَا قَرَأَهُمَا الْإِنْسَانُ فِي لَيْلَةٍ كَفَّتَاهُ، أَي: صَارَتَا حَافِظَتَيْنِ لَهُ، تَكْفِيَانَهُ عَنِ الْحَارِسِ، وَهَذَا يَدُلُّ عَلَى أَنَّهُ يَنْبَغِي لِلْإِنْسَانِ أَنْ يُحَافِظَ عَلَى قِرَاءَتِهِمَا فِي كُلِّ لَيْلَةٍ.

By the two verses, he ﷺ means Allāh's saying: {The Messenger believes in what has been sent down to him from his Lord} until the end of the chapter. If a person reads them at night, they will suffice him, meaning they will become protectors for him, sufficient for him without a guardian. This indicates that a person should maintain reading them every night.

[التعليق على صحيح البخاري (٥٦١١)]

Shaykh Ibn Bāz رحمه الله said:

آية الكرسي عند النوم من

أسباب السلامة من السحر والشيطان

[Reciting] Āyah al-Kursī when going

to sleep is from the means of [attaining]

safety from magic and Shayṭān

[فتاوى نور على الدرب (٢٩٦١٣)]

**The great importance of [reciting] al-Mu'awwidhatayn:
Sūrah al-Falaq & Sūrah an-Nās**

Ibn al-Qayyim رحمه الله said:

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

We cannot do without them (al-Mu'awwidhatayn),

**as they have a distinctive effect on repelling the
evil eye, sorcery, and all other evil aspects. Our need
for seeking refuge in Allāh with these two Sūrahs is
greater than our need for air, food, drink, and clothes.**

Ibn al-Qayyim رحمه الله said:

كان النبي ﷺ يقرأ بهاتين السورتين

[الكافرون والإخلاص] في سنة الفجر

والوتر، اللتين هما فاتحة العمل وخاتمته،

ليكون مبدأ النهار توحيداً وخاتمته توحيداً.

The Prophet ﷺ used to recite the two Sūrahs

[al-Kāfirūn and al-Ikhlāṣ] in the Sunnah prayer of Fajr

and in the Witr prayer, which commence and conclude-

one's actions [of the day and night], so that the day

would begin with Tawḥīd and end with Tawḥīd.

Ibn al-Qayyim رحمه الله said:

القرآن كله في التوحيد

وحقوقه وجزائه، وفي شأن

الشرك وأهله وجزائهم.

The Qur'ān is all about Tawhīd, its rights, and its reward, and about Shirk, its people, and their punishment.

[مدارج السالكين (٤١٨٣)]

Ibn Taymiyyah رحمه الله said:

**فإن القرآن من أوله إلى آخره يأمر بالتقوى
ويحض عليها، حتى لم يذكر في القرآن شيء
أكثر منها وهي وصية الله إلى الأولين والآخرين،
وهي شعار الأولياء وأول دعوة الأنبياء.**

**Indeed the Qur'ān, from the beginning to the end,
commands with Taqwā and exhorts it to the extent that nothing
is mentioned more in the Qur'ān than it. And it is the testament
of Allāh to the beginning and end of mankind, the distinguishing
characteristic of those close to Allāh, and the beginning
of the call of the Prophets.**

[مجموع الفتاوى (١٣١٢٠)]

Shaykh Ibn Bāz رحمه الله said:

...فأنت يا عبد الله إذا قرأت كتاب ربك

من أوله إلى آخره، تجد التقوى رأس

كل خير، ومفتاح كل خير.

...Therefore, O' Servant of Allāh, if you read the

Book of your Lord from the beginning to the end,

you will find that [having] Taqwā is the pinnacle

of all goodness and the key to every good.

[مجموع الفتاوى (٢٨٣١٢)]

Shaykh al-'Uthaymīn رحمه الله said:

لَمْ يَأْتِ حَرْفٌ وَاحِدٌ فِي
الْقُرْآنِ يَأْمُرُ بِالْمَسَاوَاةِ أَبَدًا،
إِنَّمَا يَأْمُرُ بِالْعَدْلِ.

Not a single letter in the Qur'ān

suggests equality at all, [but rather]

it only orders justice.

[شرح العقيدة الواسطية (٢٢٩١١)]

Ibn Taymiyyah رحمه الله said:

إِنْ نَسِيَانِ الْقُرْآنِ

مِنَ الذَّنُوبِ

Forgetfulness of the Qur'ān

is due to sins

[مجموع الفتاوى (٤٢٣١٣)]

Ibn Taymiyyah رحمه الله said:

إِنَّ اللِّسَانَ الْعَرَبِيَّ

شُعَارَ الْإِسْلَامِ وَأَهْلِهِ

The arabic language is the
symbol of Islām and its people

[اقتضاء الصراط المستقيم (٥١٩١)]



الصيام ورمضان

Fasting & Ramaḍān



Dar PDFs

Allāh ﷻ says:

﴿ إِنَّمَا يُؤَفِّى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ ﴾

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

[الزمر: ١٠]

Imām al-Awzā'ī رحمه الله said:

الصابرون هنا الصائمون ، دليله قوله عليه الصلاة والسلام مخبرا عن الله عز وجل : الصوم لي وأنا أجزى به.

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

Fasting is for Me, and I shall reward for it.

[تفسير القرطبي]

The Messenger of Allāh ﷺ said:

Allāh ﷻ said:

كُلُّ عَمَلِ ابْنِ آدَمَ لَهُ إِلَّا الصَّوْمَ فَإِنَّهُ لِي وَأَنَا أَجْزِي بِهِ

Every [good] deed of the son of Ādam is for him except fasting, for it is for Me and I shall reward for it.

[Ṣaḥīḥ al-Bukhārī (5927)]

Ibn Ḥajr رحمه الله said:

أن المراد بقوله (وأنا أجزي به) أنني أنفرد بعلم مقدار ثوابه وتضعيف حسناته. وأما غيره من العبادات فقد اطلع عليها بعض الناس. قال القرطبي: معناه أن الأعمال قد كشفت مقادير ثوابها للناس، وأنها تضاعف من عشرة إلى سبعمائة إلى ما شاء الله، إلا الصيام فإن الله يثيب عليه بغير تقدير.

The meaning of His saying, “And I shall reward for it,” is that I alone know the extent of its reward and the multiplication of its good deeds. As for other acts of worship, some people have been informed of their rewards. Al-Qurtubī said: This means that the rewards for other deeds have been revealed to people, and that they are multiplied from ten to seven hundred times, as much as Allāh wills, except for fasting, for which Allāh rewards without measure.

[فتح الباري (٢١٩١٥-٢٢٠)]

Shaykh al-‘Uthaymīn رحمه الله said:

أي: أن الصيام خاص بالله عز وجل لأنه نية، لا يطلع عليها إلا الله، ولهذا قال كثير من العلماء: إنه ليس فيه رياء، فلذلك كان الله سبحانه وتعالى هو الذي يختص به.

Meaning, fasting is specific to Allāh ﷻ because it is a concealed act of worship that only Allāh knows about. This is why many scholars say there is no showing off in it; therefore, it is exclusively for Allāh.

[التعليق على صحيح البخاري (٩١٨١٢)]

Ibn Rajab رحمه الله said:

إن الصيام سر بين العبد وربه لا يطلع عليه غيره... والله تعالى يُحب من عباده أن يعاملوه سراً بينهم وبينه، وأهل محبته يحبون أن يعاملوه سراً بينهم وبينه، بحيث لا يطلع على معاملتهم إياه سواه، حتى كان بعضهم يودُّ لو تمكن من عبادة لا تشعرُ بها الملائكة الحفظة.

Fasting is a secret between the slave and his Lord

that no one else is aware of... and Allāh ﷻ loves when

His slaves interact with Him secretly. The people whom

Allāh loves, love to interact with Him secretly between

themselves and Him so that no one else knows about their

interaction, to the extent that some of them would wish

that they could worship Allāh [secretly], and even the

recording angels would not even sense it.

The Messenger of Allāh ﷺ said:

عَلَيْكَ بِالصَّوْمِ؛ فَإِنَّهُ لَا عِدْلَ لَهُ.

Upon you is to fast for there
is nothing equivalent to it.

[Sunan an-Nasā'ī (2222)]

[سنن النسائي (٢٢٢٢)]

Sh. Muḥammad 'Alī Ādam al-Ithyūbī رحمه الله said:

ومعنى الحديث أن الصوم ليس شيء

يمثله في كثرة الأجر والثواب

The meaning of the ḥadīth is that there
is nothing similar to fasting in terms of
an abundance of reward

[شرح سنن النسائي (٩٣١٢١)]

The Messenger of Allāh ﷺ said:

مَا مِنْ عَبْدٍ يَصُومُ يَوْمًا فِي سَبِيلِ اللَّهِ إِلَّا بَاعَدَ اللَّهُ بِذَلِكَ الْيَوْمِ وَجْهَهُ عَنِ النَّارِ سَبْعِينَ خَرِيفًا

No one fasts a day in the path of Allāh except that Allāh distances his face from the hellfire due to that day the extent of seventy years.

[Ṣaḥīḥ Muslim (1153)]

[صحيح مسلم (١١٥٣)]

[After mentioning numerous interpretations of the people of knowledge regarding the ḥadīth above]

Shaykh al-‘Uthaymīn رحمه الله said:

والمعنى الأول هو أقواها عندي، فقوله:

(في سبيل الله) أي: في شريعته بحيث يكون مبنياً على الإخلاص التام والمتابعة التامة ويكون صوماً حقيقياً جنةً لصاحبه من اللغو والرفث وغيرهما.

The first meaning is the strongest in my opinion.

His saying ﷺ: “In the path of Allāh,” that is,

in accordance with His legislation, so it is based on complete sincerity and adherence. It is a true fast that shields one from idle speech, obscenity, and other than that.

[التعليق على صحيح مسلم (٤٦٣١٥)]

The Messenger of Allāh ﷺ said:

إِنَّ فِي الْجَنَّةِ بَابًا يُقَالُ لَهُ الرَّيَّانُ،
يَدْخُلُ مِنْهُ الصَّائِمُونَ يَوْمَ الْقِيَامَةِ،
لَا يَدْخُلُ مِنْهُ أَحَدٌ غَيْرُهُمْ.

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

Those who observe fasting will enter through

it on the Day of Standing, and no one other

than them will enter it.

[Ṣaḥīḥ al-Bukhārī (1896)]

[صحیح البخاری (۱۸۹۶)]

The Messenger of Allāh ﷺ said:

الصِّيَامُ وَالْقُرْآنُ يُشْفَعَانِ لِلْعَبْدِ يَوْمَ الْقِيَامَةِ،

يَقُولُ الصِّيَامُ: أَيُّ رَبِّ إِنِّي مَنَعْتَهُ الطَّعَامَ

وَالشَّهَوَاتِ بِالنَّهَارِ فَشَفَعْنِي فِيهِ، يَقُولُ الْقُرْآنُ

رَبِّ مَنَعْتَهُ النَّوْمَ بِاللَّيْلِ فَشَفَعْنِي فِيهِ، فَيُشْفَعَانِ.

Fasting and the Qur'ān will intercede for the servant

on the Day of Standing. Fasting will say: O' [my] Lord,

I kept him from his food and desires during the daytime,

so let me intercede for him. The Qur'ān will say:

[My] Lord, I kept him from sleeping at night,

so let me intercede for him. Thus, both will

be allowed to intercede.

Shaykh Ibn Bāz رحمه الله said:

وفي الصيام فوائد كثيرة وحكم عظيمة، منها
تطهير النفس وتهذيبها وتزكيتها من الأخلاق
السيئة والصفات الذميمة، كالأشر والبطر والبخل،
وتعويدها الأخلاق الكريمة كالصبر والحلم والجود
والكرم ومجاهدة النفس فيما يرضي الله ويقرب لديه.
ومن فوائد الصوم أنه يعرف العبد نفسه وحاجته
وضعفه وفقره لربه، ويذكره بعظيم نعم الله عليه،
ويذكره أيضاً بحاجة إخوانه الفقراء فيوجب له ذلك
شكر الله سبحانه، والاستعانة بنعمه على طاعته،
ومواساة إخوانه الفقراء والإحسان إليهم.

Fasting has many benefits and great wisdom. Among them are the purification and refinement of the soul, and cleansing it from bad morals and blameworthy traits such as lying, arrogance, and miserliness, while accustoming it to noble qualities like patience, forbearance, generosity, and self-control, and in striving against one's desires in what pleases Allāh ﷻ and draws one closer to Him. Among the benefits of fasting is that it helps a servant recognize his true self, his weakness, need, and poverty before his Lord. It reminds him of the great blessings Allāh ﷻ has bestowed upon him, and of the needs of his poor brothers and sisters. This, in turn, leads him to be grateful to Allāh, to use His blessings in obedience to Him, and to show compassion, support, and kindness to the poor and needy.

The Messenger of Allāh ﷺ said:

أَحَبُّ الْأَعْمَالِ إِلَيَّ

اللَّهِ تَعَالَى أَدْوَمُهَا وَإِنْ قَلَّ

The most beloved deeds to Allāh

- Lofty is He - are those that are done

continuously, even if it's a little.

[Ṣaḥīḥ Muslim (783)]

[صحیح مسلم (۷۸۳)]

Imām Aḥmad رحمه الله said:

إن أحببت أن يدوم الله لك

على ما تحب، فدم له على ما يحب.

If you would like that Allāh keeps you

persistent upon that which you love, then be

persistent upon that which He loves.

[البداية والنهاية (٣٣٠١١٠)]

Abū Hurairah رضي الله عنه said:

أَوْصَانِي خَلِيلِي بِثَلَاثٍ

لَا أَدَعُهُنَّ حَتَّى أَمُوتَ :

- صَوْمِ ثَلَاثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ،

- وَصَلَاةِ الضُّحَى،

- وَنَوْمِ عَلَى وِثْرٍ.

My dear friend (the Prophet ﷺ) advised me

with three things, and I shall not leave them until I die:

- To fast three days every month.

- To pray the Ḍuḥā prayer.

- To pray the Witr prayer before sleeping.

The Messenger of Allāh ﷺ said:

صَوْمُ شَهْرِ الصَّبْرِ،
وثلثة أيامٍ من كل شهرٍ،
يُذهبن وحر الصدر.

Fasting the month of patience (Ramadān)

and three days of each month removes

Waḥar (malice, enmity, deceit, perplexity,

hatred, and anxiety) from the chests.

[الترغيب والترهيب (١٤٩٨)]

The Messenger of Allāh ﷺ said:

يَا أَبَا ذَرٍّ إِذَا صُمْتَ مِنَ الشَّهْرِ ثَلَاثَةَ أَيَّامٍ

فَصُمْ ثَلَاثَ عَشْرَةَ وَأَرْبَعَ عَشْرَةَ وَخَمْسَ عَشْرَةَ

O' Abā Dharr!

If you fast three days out of the month,

fast the thirteenth, fourteenth, and fifteenth.

[at-Tirmidhī (761)]

[الترمذي (٧٦١)]

The Messenger of Allāh ﷺ said:

تُعْرَضُ الْأَعْمَالُ يَوْمَ الْاِثْنَيْنِ وَالْخَمِيسِ،

فَأُحِبُّ أَنْ يُعْرَضَ عَمَلِي وَأَنَا صَائِمٌ.

Deeds are presented [to Allāh ﷻ] on

Mondays and Thursdays, and I love that

my deeds are presented while I am fasting.

[at-Tirmidhī (747)]

[الترمذي (٧٤٧)]

Ḥasan al-Baṣrī رحمه الله said:

نِعْمَ زَمَانُ الْمُؤْمِنِ الشِّتَاءُ،
لَيْلُهُ طَوِيلٌ يَقُومُهُ،
وَنَهَارُهُ قَصِيرٌ يَصُومُهُ.

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

[لطائف المعارف (٥٦٥)]

The Messenger of Allāh ﷺ said:

أَفْضَلُ الصِّيَامِ بَعْدَ رَمَضَانَ
شَهْرُ اللَّهِ الْمُحَرَّمُ وَأَفْضَلُ الصَّلَاةِ
بَعْدَ الْفَرِيضَةِ صَلَاةُ اللَّيْلِ

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

[Ṣaḥīḥ Muslim (1163)]

[صحیح مسلم (۱۱۶۳)]

Abū Qatādah رضي الله عنه narrated:

رَسُولُ اللَّهِ ﷺ... سُئِلَ عَنْ صَوْمِ

يَوْمِ عَاشُورَاءَ فَقَالَ :

يُكَفِّرُ السَّنَةَ الْمَاضِيَةَ

The Messenger of Allāh ﷺ was asked about

fasting the Day of ‘Āshūrā and he replied:

It expiates [the sins of] the previous year

[Ṣaḥīḥ Muslim (1162)]

[صحیح مسلم (۱۱۶۲)]

Ibn ‘Abbās رضي الله
عنهما said:

مَا رَأَيْتُ النَّبِيَّ ﷺ يَتَحَرَّى صِيَامَ

يَوْمٍ فَضَّلَهُ عَلَى غَيْرِهِ إِلَّا هَذَا الْيَوْمَ يَوْمَ عَاشُورَاءَ،

وَهَذَا الشَّهْرُ يَعْنِي شَهْرَ رَمَضَانَ.

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

[Ṣaḥīḥ al-Bukhārī (2006)]

[صحیح البخاری (۲۰۰۶)]

Abū Bakr al-Balkhī رحمه الله said:

شهر رجب شهر الزرع،

وشهر شعبان شهر سقي الزرع،

وشهر رمضان شهر حصاد الزرع.

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

[لطائف المعارف (١٢١)]

Usāmah ibn Zaid رضي الله عنه said:
I said: O' Messenger of Allāh, I do not see
you fasting any month as much as Sha'bān.

He ﷺ said:

ذَلِكَ شَهْرٌ يَغْفُلُ النَّاسُ عَنْهُ بَيْنَ رَجَبٍ
وَرَمَضَانَ وَهُوَ شَهْرٌ تُرْفَعُ فِيهِ الْأَعْمَالُ إِلَى
رَبِّ الْعَالَمِينَ، فَأُحِبُّ أَنْ يُرْفَعَ عَمَلِي وَأَنَا صَائِمٌ.

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

[Sunan an-Nasā'ī (2357)]

[سنن النسائي (٢٣٥٧)]

Shaykh al-'Uthaymīn رحمه الله said:

قال أهل العلم : وصوم شعبان مثل السنن الرواتب بالنسبة للصلوات المكتوبة، ويكون كأنه مقدمة لشهر رمضان، أي كأنه راتبة لشهر رمضان، ولذلك سن الصيام في شهر شعبان، وسن الصيام ستة أيام من شهر شوال كالراتبة قبل المكتوبة وبعدها. وفي الصيام في شعبان فائدة أخرى وهي توطين النفس وتهيئتها للصيام لتكون مستعدة لصيام رمضان، سهلا عليها أدائوه.

The scholars have said that fasting in Sha'bān is like the voluntary prayers in relation to the obligatory prayers, a prelude, and a means of preparation via voluntary fasting for the month of Ramadān.

Therefore, fasting in Sha'bān is recommended along with fasting six days in Shawwāl after Ramadān, similar to the voluntary prayers before and after the obligatory prayers. Another benefit of fasting in Sha'bān is that it trains and prepares the soul for fasting so one is prepared to fast Ramadān, making it easier to fulfill.

Ibn Ḥajr رحمه الله said:

كَانَ الْمُسْلِمُونَ إِذَا دَخَلَ شَعْبَانَ

أَكْبَرُوا عَلَى الْمَصَاحِفِ، وَأَخْرَجُوا الزُّكَاةَ.

When the Muslims entered [the month of]

Sha'bān, they would devote themselves to

the Qur'ān and give out [their] Zakāt.

[فتح الباري (١٣٣١٢٤)]

Sh. Zayd al-Madkhalī رحمه الله stated:

من ثمرات الإيمان بهذا الركن (الزكاة) ما يأتي :

١ - تطهير النفس من رذيلة الشح والبخل إذ هما

خلقان ذميمان في كل شريعة من شرائع الله.

٢ - تدعيم الإسلام وسد حاجة المسلمين.

٣ - تنمية للمال المزكى، فما نقص مال

من صدقة بل يزيد، بل يزيد.

From the fruits of having faith in the pillar

of Zakāt is what follows:

1 - It purifies the soul from the moral corruption of miserliness and stinginess. For these two are blameworthy characteristics

in every legislation from the legislations of Allāh.

2 - It supports and aids Islām and fulfills the needs

of the Muslims.

3 - It increases the wealth from which Zakāt is given, for wealth does not decrease by giving in charity, rather it increases it.

Ibn Qudāmah al-Maqdisī رحمه الله said:

الصوم ثلاث مراتب : صوم العموم، وصوم الخصوص،
وصوم خصوص الخصوص.

(١) فأما صوم العموم : فهو كف البطن والفرج عن
قضاء الشهوة.

(٢) وأما صوم الخصوص : فهو كف النظر، واللسان، واليد،
والرجل، والسمع، والبصر، وسائر الجوارح عن الآثام.

(٣) وأما صوم خصوص الخصوص : فهو صوم القلب
عن الهمم الدنيئة، والأفكار المبعدة عن الله تعالى،
وكفه عما سوى الله تعالى بالكلية.

Fasting is of three levels:

The fast of the common people, the fast of the elite,
and the fast of the elite of the elite.

1. As for the fast of the common people, it is the abstaining of the stomach and private parts from fulfilling their desires.
2. As for the fast of the elite, it is the abstaining of the eyes, tongue, hands, feet, hearing, eyesight, and all the other limbs from sins.
3. As for the fast of the elite of the elite, it is the fasting of the heart from shameful aspirations, thinking of anything other than Allāh, and abstaining from everything except Allāh in totality.

Ibn Rajab رحمه الله said:

**لَمَّا عَلِمَ الْمُؤْمِنُ الصَّائِمُ أَنَّ رِضَا مَوْلَاهُ فِي تَرْكِ
شَهْوَاتِهِ، قَدَّمَ رِضَا مَوْلَاهُ عَلَى هَوَاهُ فَصَارَتْ
لذَّتُهُ فِي تَرْكِ شَهْوَاتِهِ لِلَّهِ لِإِيمَانِهِ بِاطِّلَاعِ اللَّهِ.**

**When the fasting believer knows that the pleasure of his
Lord is in abandoning his desires, he gives preference to
the pleasure of his Lord over his desires, so his enjoyment
and delight are in leaving his desires for Allāh because
of his Eemān of Allāh being cognizant of him.**

[لطائف المعارف (٢٧٣)]

Ibn Rajab رحمه الله said:

ومما يُضاعف ثوابه في شدة الحر من الطاعات
الصيام لما فيه من ظمأ الهواجر؛ ولهذا كان معاذ
بن جبل يتأسف عند موته على ما يفوته من ظمأ
الهواجر وكذلك غيره من السلف... ووصى عمر
رضي الله عنه عند موته ابنه عبد الله فقال له :
عليك بخصال الإيمان وسمى أولها الصوم
في شدة الحر في الصيف.

One of the acts of obedience in which the reward is multiplied
in the extreme heat is fasting. This is because of the thirst that
one experiences in the mid-day heat. This is why Mu'ādh ibn
Jabal رضي الله عنه felt sorrow on his deathbed that he would no longer
experience the mid-day thirst, as did others from the Salaf...

'Umar رضي الله عنه advised his son 'Abdullāh on his deathbed and said
to him: Attain the characteristics of faith. And the first thing
he mentioned was fasting in the extreme heat in the summer.

Ibn Rajab رحمه الله said:

فالصائم في ليله ونهاره في عبادة، يُستجابُ
دعاؤه في صيامه و عنده فطره. فهو في نهاره
صائمٌ صابرٌ وفي ليله طاعمٌ شاكرٌ.

The fasting person is in a state of worship during the day and night; his supplication is answered during his fast up until he breaks his fast. During the day, he fasts patiently, and at night, he eats with gratitude.

[لطائف المعارف (٢٨٠)]

Shaykh al-'Uthaymīn رحمه الله stated:

من فوائد قوله تعالى:

From the benefits of the statement of Allāh ﷻ:

﴿ وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ^{موصلة}

أَجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ ﴾

And when My slaves ask you [O' Muḥammad ﷺ]

concerning Me, then [answer them]:

I am indeed near [to them by My Knowledge].

I respond to the invocations of the supplicant
when he calls on Me [without any intercessor].

إِنَّ الصِّيَامَ مِظْنَةٌ لِجَابَةِ الدَّعَاءِ؛ لِأَنَّ اللَّهَ سَبَّحَانَهُ

وَتَعَالَى ذِكْرُ هَذِهِ الْآيَةِ فِي أَثْنَاءِ الصِّيَامِ وَلَا سِيَّمَا

أَنَّهُ ذَكَرَهَا فِي آخِرِ الْكَلَامِ عَلَى آيَاتِ الصِّيَامِ.

...is that fasting is the most likely time for the acceptance

of supplication because Allāh ﷻ mentioned this verse amid

the verses of fasting, especially since He mentioned it towards

the end of His speech regarding the verses of fasting.

Ibn al-Qayyim رحمه الله said:

If a supplication is combined with:

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

◆ **Specific times and people whose du'ā (supplication) is answered:**

- 1 - The last third of the night.
- 2 - When one is prostrating (in sajdah).
- 3 - Before making the taslīm in the ṣalāh (prayer).
- 4 - Between the adhān and the iqāmah.
- 5 - During rainfall.
- 6 - On Friday, the last hour after Aṣr.
- 7 - When saying the du'ā:
لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ
- 8 - The du'ā for your brother behind his back (in his absence).
- 9 - The du'ā for a sick person.
- 10 - The du'ā of an oppressed person.
- 11 - The du'ā of a parent for their child.
- 12 - The du'ā of a righteous person for their parents.
- 13 - The du'ā of a fasting person.
- 14 - The du'ā of a traveler.

◆ **Barriers to du'ā being accepted:**

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

‘Amr ibn Qays رحمه الله used to say:

طوبى لمن أصلح
نفسه قبل رمضان

**Glad tidings to the
one who rectifies himself
before Ramaḍān [arrives]**

[لطائف المعارف]

Shaykh Ṣāliḥ al-Fawzān حفظه الله said:

فَإِنَّ مَنْ أَدْرَكَ شَهْرَ رَمَضَانَ، وَمَكَّنَهُ اللهُ
مِنَ الْإِنْتِفَاعِ بِهِ، فَقَدْ أَنْعَمَ اللهُ عَلَيْهِ نِعْمَةً
عَظِيمَةً لَا يَعْدِلُهَا شَيْءٌ.

Whoever witnesses Ramaḍān and Allāh
gives him the ability to benefit from it; Allāh has
blessed him with a tremendous blessing that
has no equivalent to it.

[مجالس شهر رمضان (٧)]

Shaykh al-'Uthaymīn رحمه الله said:

**بُلُوغُ رَمَضَانَ نِعْمَةٌ كَبِيرَةٌ عَلَى مَنْ بَلَغَهُ
وَقَامَ بِحَقِّهِ بِالرَّجُوعِ إِلَى رَبِّهِ مِنْ مَعْصِيَتِهِ
إِلَى طَاعَتِهِ، وَمِنَ الْغَفْلَةِ عَنْهُ إِلَى ذِكْرِهِ،
وَمِنَ الْبُعْدِ عَنْهُ إِلَى الْإِنَابَةِ إِلَيْهِ.**

Reaching Ramaḍān is a great blessing upon the one who reaches it and fulfills its rights by returning to His Lord from disobeying Him to obeying Him, being heedless and neglectful of Him to remembering Him, and being distant from Him to turning to Him with repentance.

[مجالس شهر رمضان (١٢)]

The Messenger of Allāh ﷺ said:

إِنَّ هَذَا الشَّهْرَ قَدْ حَضَرَكُمْ ، وَفِيهِ لَيْلَةٌ
خَيْرٌ مِنْ أَلْفِ شَهْرٍ ، مَنْ حُرِمَهَا فَقَدْ حُرِمَ
الْخَيْرَ كُلَّهُ ، وَلَا يُحْرَمُ خَيْرَهَا إِلَّا مَحْرُومٌ .

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

[Ibn Mājah (1644)]

[ابن ماجه (١٦٤٤)]

Sh. 'Abdur-Razzāq al-Badr حفظه الله said:

وقد جاء في السنة الصحيحة أن النبي ﷺ
كان يبشّرُ أصحابه بقدوم هذا الشهر فقد جاء
أن النبي ﷺ كان يقول لأصحابه :
قَدْ جَاءَكُمْ رَمَضَانُ، شَهْرٌ مُبَارَكٌ، افْتَرَضَ اللَّهُ
عَلَيْكُمْ صِيَامَهُ، تُفْتَحُ فِيهِ أَبْوَابُ الْجَنَّةِ، وَتُغْلَقُ فِيهِ
أَبْوَابُ الْجَحِيمِ، وَتُغَلُّ فِيهِ الشَّيَاطِينُ، فِيهِ لَيْلَةٌ
خَيْرٌ مِنْ أَلْفِ شَهْرٍ، مَنْ حُرِمَ خَيْرَهَا فَقَدْ حُرِمَ.

There comes in the authentic Sunnah that the Prophet ﷺ

used to give glad tidings to his companions on the arrival of

the month of Ramaḍān. It has been narrated that the

Prophet ﷺ would say to his companions:

Ramaḍān has come to you, a blessed month, which Allāh has obligated you to fast. In it, the gates of Heaven are opened, the gates of Hell are closed, and the devils are chained up. There is a night in it, which is better than a thousand months. Whoever is deprived of its goodness is indeed deprived.

The Messenger of Allāh ﷺ said:

الصَّلَوَاتُ الْخَمْسُ، وَالْجُمُعَةُ إِلَى الْجُمُعَةِ،

وَرَمَضَانَ إِلَى رَمَضَانَ، مُكْفَرَاتٌ مَا بَيْنَهُنَّ

إِذَا اجْتَنِبَ الْكَبَائِرَ.

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

[Ṣaḥīḥ Muslim (233)]

[صحیح مسلم (۲۳۳)]

Ibn Rajab رحمه الله said:

**فيجتمع في رمضان للمؤمن الصيام والقيام
والصدقة وطيب الكلام؛ فإنه يُنهي فيه الصائم
عن اللغو والرفث. والصيام والصلاة والصدقة
تُوصل صاحبها إلى الله عز وجل... إن الجمع
بين الصيام والصدقة أبلغ في تكفير الخطايا
واتقاء جهنم والمباعدة عنها، خصوصاً
إن ضمَّ إلى ذلك قيام الليل.**

**In Ramaḍān, fasting, the night prayer, charity, and good speech
are combined for the believer; the fasting person is forbidden
from idle talk and obscenity. Fasting, prayer, and charity lead
the one who implements them to Allāh... Combining fasting and
charity is of the most excellent ways of attaining expiation of
one's sins and averting the hellfire, and distancing oneself
from it, especially if it is coupled with the night prayer.**

Ibn al-Jawzī رحمه الله said:

**يا أخي هذا شهر تستر فيه القبائح والعيوب،
وتلين فيه النفوس والقلوب، وتُغفر فيه الأوزار
والذنوب، وينفس الله عن الحزين المكروب.**

**O my dear brother, in this month [of Ramaḍān],
abominable acts and flaws are concealed, the souls
and hearts are softened, sins and transgressions are
forgiven, and Allāh relieves the grieving and distressed.**

[بستان الواعظين ورياض السامعين (٢٢٩-٢٣٠)]

Shaykh Ibn Bāz رحمه الله said:

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

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

Shaykh al-‘Uthaymīn رحمه الله said:

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

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

[مجموع فتاوى (٢٠٣١٩)]

Ibn Taymiyyah رحمه الله said:

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

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

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

[مجموع الفتاوى (٧٤٣٧)]

Bishr al-Hāfi رحمه الله said:

**بئس القوم لا يعرفون الله حقاً
إلا في شهر رمضان**

**How wretched are a people
who do not truly know Allāh
except in the month of Ramaḍān**

[لطائف المعارف (٢٢٢)]

Shaykh al-Albānī رحمه الله said:

**واعلم أنه لا يشرع التلفظ بالنية، لا في الإحرام،
ولا في غيره من العبادات كالطهارة والصلاة
والصيام وغيرها، وإنما النية بالقلب فقط،
وأما التلفظ بها فبدعة وكل بدعة ضلالة،
وكل ضلالة في النار.**

**Know that saying the intention is not legislated
when in a state of Iḥrām [when making ḥajj or ‘umrah],
nor in any other act of worship such as purification,
praying, fasting, and other than that. Rather, the intention-
is only made in the heart. As for saying it, then this is an
innovation, and every innovation is misguidance,
and every misguidance leads to the Fire.**

Ibn Taymiyyah رحمه الله said:

كل من علم أن غدا من رمضان

وهو يريد صومه فقد نوى صومه

**Whoever knows that tomorrow
is Ramaḍān and intends to fast has
already made the intention to fast**

[مجموع الفتاوى (٢١٥١٢٥)]

The Messenger of Allāh ﷺ said:

مَنْ صَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا

غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ

**Whoever fasts the month of Ramaḍān out
of true faith and awaiting his recompense,**

his previous sins will be forgiven.

[Ṣaḥīḥ al-Bukhārī (2014)]

[صحيح البخاري (٢٠١٤)]

Shaykh al-'Uthaymīn رحمه الله said:

إذا كان صغيرا لم يبلغ فإنه لا يلزمه الصوم،
ولكن إذا كان يستطيعه دون مشقة فإنه يؤمر
به، وكان الصحابة رضي الله عنهم يُصومون
أولادهم، حتى إن الصغير منهم ليبكي
فيعطونه اللعب يتلهى بها. ولكن إذا ثبت
أن هذا يضره فإنه يمنع منه.

If a child is young and has not yet reached puberty,
he is not obligated to fast, but if he can do it without
hardship, he should be told to do so. The Companions
- may Allāh be pleased with them - used to make their
children fast, and if the younger ones cried, they would
give them toys to distract them. But if it is proven
that it is harmful to the child, then he should be
prevented from doing so.

Ibn al-Qayyim رحمه الله said:

أَفْضَلُ الصَّوَامِ أَكْثَرُهُمْ

ذِكْرًا لِلَّهِ عَزَّ وَجَلَّ فِي صَوْمِهِمْ

**The best of those who fast are those who
remember Allāh - the Mighty and Majestic -
the most in their fast**

[الوابل الصيب]

Ibn al-Qayyim رحمه الله said:

وكان من هديه ﷺ في شهر رمضان :
الإكثار من أنواع العبادات، فكان جبريل عليه
الصلاة والسلام يدارسه القرآن في رمضان،
وكان إذا لقيه جبريل أجود بالخير من الريح
المرسلة، وكان أجود الناس، وأجود ما يكون
في رمضان، يكثر فيه من الصدقة والإحسان،
وتلاوة القرآن، والصلاة، والذكر والاعتكاف.
وكان يخص رمضان من العبادة بما لا يخص
غيره به من الشهور، حتى إنه كان ليواصل فيه
أحياناً ليوفر ساعات ليله ونهاره على العبادة.

From the guidance of the Prophet ﷺ in the month of Ramaḍān

is increasing in the different types of worship. Jibrīl used to
revise the Qur'ān with him ﷺ in Ramaḍān. When Jibrīl would
meet him ﷺ, he ﷺ was more generous with good than a
freely blowing wind, and he was the most generous of people
and the most generous in Ramaḍān, in which he increased in
charity and all types of goodness; recitation of the Qur'ān,
prayer, dhikr, and i'tikāf. He ﷺ singled out Ramaḍān for
worship in a manner in which he didn't for the other months,
to the extent that, at times, he would persist and spend
several hours of his day and night in worship.

Shaykh al-'Uthaymīn رحمه الله said:

فاجتهدوا إخواني في كثرة قراءة القرآن المبارك
لا سيما في هذا الشهر الذي أنزل فيه فإن لكثرة
القراءة فيه مزية خاصة. كان جبريل يُعارضُ
النبي ﷺ القرآن في رمضان كل سنة مرة. فلما
كان العام الذي تُوفي فيه عارضه مرتين تأكيداً
وتثبيتاً. وكان السلف الصالح رضي الله عنهم
يُكثرون من تلاوة القرآن في رمضان
في الصلاة وغيرها.

Strive, my brothers, to recite the blessed Qur'ān a great deal, especially in this month in which it was revealed, for an abundance of recitation therein has exceptional merit and virtue. Jibrīl used to review the Qur'ān with the Prophet ﷺ once every year during Ramaḍān. In the year in which the Prophet ﷺ passed away, he reviewed the Qur'ān with him twice for solidification and substantiation. The righteous predecessors used to recite the Qur'ān a great deal in Ramaḍān in the prayer and other than that.

Shaykh al-'Uthaymīn رحمه الله said:

إِخْوَانِي : فَضَائِلُ الصَّوْمِ لَا تَدْرِكُ
حَتَّى يَقُومَ الصَّائِمُ بِآدَابِهِ. فَاجْتَهِدُوا
فِي إِتْقَانِ صِيَامِكُمْ وَحِفْظِ حُدُودِهِ،
وَتُوبُوا إِلَى رَبِّكُمْ مِنْ تَقْصِيرِكُمْ فِي ذَلِكَ.

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

[مجالس شهر رمضان (١٧)]

Shaykh Ṣāliḥ al-Fawzān حفظه الله said:

**الصيام ليس هو مجرد ترك الطعام والشراب
والشهوات المأكولة أو المشروبة، ولكنه مع ذلك
إمساك عن كل ما حرم الله سبحانه وتعالى.**

**Fasting is not merely abstaining from food, drink,
cravings, and desires, but rather it is refraining
from everything Allāh has forbidden.**

[مجالس شهر رمضان (١٥)]

Jābir ibn ‘Abdillāh ^{رضي الله عنه} said:

إِذَا صُمْتَ فَلْيَصِمْ سَمْعُكَ وَبَصَرُكَ وَلِسَانُكَ
عَنِ الْكُذِبِ وَالْمَأْثِمِ، وَدَعْ أذَى الْخَادِمِ، وَلِيَكُنْ
عَلَيْكَ وَقَارٌ وَسَكِينَةٌ يَوْمَ صِيَامِكَ، وَلَا تَجْعَلْ
يَوْمَ فِطْرِكَ وَيَوْمَ صِيَامِكَ سَوَاءً.

When you fast, let your hearing, sight, and tongue abstain from lying and sinning. Leave off harming the people. Be dignified and serene on the day of your fast, and do not let the day you fast and the day in which you do not fast be the same.

[مصنف ابن أبي شيبة (٨٩٦٥)]

Shaykh Ibn Bāz رحمه الله said:

**صوم الجوارح بترك ما حرم الله من المعاصي،
هذا صيامها، فلا يمس بيده ما حرم الله، ولا
يمس بفمه ما حرم الله، ولا ينظر بعينه إلى ما
حرم الله، ولا يمشي برجله إلى ما حرم الله،
وهكذا صيامها إمساكها عما حرم الله.**

The fasting of the limbs is by abandoning what Allāh has forbidden of disobedience; that is their fasting. For example, one does not touch with his hands what Allāh has forbidden, nor does he touch with his mouth what Allāh has forbidden, nor does he look at with his eyes what Allāh has forbidden, nor does he walk with his feet towards that which Allāh has forbidden, and so on. This is the fasting of the limbs and their abstaining from that which Allāh has forbidden.

Ibn al-Qayyim رحمه الله said:

كثيرٌ من الناسٍ يصبرُ على مكابدةِ قيامِ
الليل في الحرِّ والبردِ، وعلى مشقةِ الصيامِ،
ولا يصبرُ عن نظرةٍ مُحرمَةٍ.

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

[عدة الصابرين وذخيرة الشاكرين (٤١)]

Sh. Ibn Bāz رحمه الله said:

**فسيئة في رمضان أعظم إثما من السيئة
في غيره، كما أن طاعة في رمضان أكثر
ثوابا عند الله من طاعة في غيره.**

**An evil deed in Ramaḍān is greater in sin than
an evil deed at other times, just as obedience in
Ramaḍān is more rewarding with Allāh than
obedience at other times.**

[مجموع الفتاوى (٤٤٧١٥)]

Muḥammad ibn Ismā'eel al-Ṣan'ānī رحمه الله said:

**من لم يخلص النية أو لا يتجنب قول
الزور والكذب والبهتان والغيبة ونحوها
من المناهي فيحصل له الجوع والعطش
ولا يحصل له الثواب.**

**Whoever fasts without a sincere intention or does
not abstain from false speech, lies, slander, backbiting,
and other than that from the impermissible matters,
such a person will only attain hunger and thirst from
his fast and will not receive any reward.**

[التنوير شرح الجامع الصغير (٢٢٤١٦)]

The Messenger of Allāh ﷺ said:

تَسَحَّرُوا فَإِنَّ فِي السَّحُورِ بَرَكَاتًا

**Eat the Saḥūr (pre-dawn meal),
for there is a blessing in it.**

[Ṣaḥīḥ al-Bukhārī (1923)]

[صحیح البخاری (١٩٢٣)]

Ibn Ḥajr رحمه الله said:

البركة في السحور تحصل بجهات متعددة:

وهي اتباع السنة ومخالفة أهل الكتاب،

والتقوي به على العبادة، والزيادة في النشاط،

ومدافعة سوء الخلق الذي يثيره الجوع، والتسبب

بالصدقة على من يسأل إذ ذاك أو يجتمع معه

على الأكل، والتسبب للذكر والدعاء وقت مظنة

الإجابة، وتدارك نية الصوم لمن أغفلها قبل أن ينام.

The blessing of the Saḥūr (pre-dawn meal) is obtained in several ways: Following the Sunnah and opposing the People of the Book, strengthening oneself for worship, increasing one's energy, repelling bad behavior that hunger causes, being a means to giving charity [by giving food] to someone who asks at that time or eating with him, causing one to remember Allāh and supplicate at a time when it is likely to be answered, and making up for the intention to fast for someone who neglects it before going to sleep.

[فتح الباري (٢٧٠١٥)]

The Messenger of Allāh ﷺ said:

فَصُلُّ مَا بَيْنَ صِيَامِنَا وَصِيَامِ

أَهْلِ الْكِتَابِ أَكْلَةُ السَّحْرِ

The difference between our fast and the

fast of the people of the book is eating

at the time of Saḥūr

[Ṣaḥīḥ Muslim (1096)]

[صحیح مسلم (۱۰۹۶)]

The Messenger of Allāh ﷺ said:

نِعْمَ سَحُورٌ الْمُؤْمِنِ التَّمْرُ

Excellent are dates as a saḥūr

(pre-dawn meal) for the believer

[صحيح الترغيب للألباني (١٠٧٢)]

Shaykh al-'Uthaymīn رحمه الله said:

إن وقت الإفطار موطن إجابة للدعاء لأنه في آخر العبادة، ولأن الإنسان أشد ما يكون غالباً من ضعف النفس عند إفطاره، وكلما كان الإنسان أضعف نفساً، وأرق قلباً كان أقرب إلى الإنابة والإخبات إلى الله عز وجل.

The time of breaking the fast is a time in which supplications are answered because it is at the end of the act of worship, and because a person is usually at their weakest when breaking their fast. Whenever someone is in a state of weakness, and the more their heart softens, the closer they are to returning to Allāh ﷻ in repentance and humility.

[مجموع الفتاوى (٣٦٢١١-٣٦٢٣) (س ٣٤١)]

The Messenger of Allāh ﷺ said:

**وَلِلصَّائِمِ فَرْحَتَانِ يَفْرِحُهُمَا
إِذَا أَفْطَرَ فَرِحَ بِفِطْرِهِ وَإِذَا لَقِيَ رَبَّهُ فَرِحَ بِصَوْمِهِ**

The fasting person will have two moments of joy:

When he breaks his fast, he rejoices in his breaking of the fast, and when he meets his Lord, he will rejoice in his fasting.

[Ṣaḥīḥ Muslim (1151)]

Sh. Muḥammad ‘Alī Ādam al-Ithyūbī رحمه الله said:

**وقوله: (إذا أفطر فرح بفطره) إشارة إلى الفرحة الأولى،
يعني أنه يفرح وقت إفطاره بالخروج عن عهدة المأمور،
أو بوجدان التوفيق لإتمام الصوم، أو بخلوص الصوم
وسلامته من المفسدات من الرفث واللغو، أو بما يرجوه
من حصول الثواب، أو بالأكل والشرب بعد الجوع والعطش.**

His saying ﷺ: (When he breaks his fast, he rejoices in his breaking of the fast) alludes to the first joy, meaning he is pleased at the time of breaking his fast because he is now free from the obligation of what he was commanded to fulfill, or because he was successful in completing the fast, or because the fast was pure and free from obscenity and idle speech, or by what he hopes to attain in terms of reward, or by eating and drinking after hunger and thirst.

وقوله: (وإذا لقي ربه فرح بصومه) إشارة إلى الفرحة الثانية، يعني أنه يفرح وقت لقاء ربه بنيل الجزاء، أو الفوز باللقاء، وقيل: هو السرور بقبول صومه، وترتب الجزاء الوافر عليه، ولا تنافي بين المعاني.

His saying ﷺ: (And when he meets his Lord, he will rejoice in his fasting) alludes to the second joy, meaning that he will rejoice when meeting his Lord due to attaining the reward of fasting or the achievement of this meeting in itself. It has been said that it is the joy of his fasting being accepted and its abundant reward. There is no contradiction between the meanings.

Anas ibn Mālik رضي الله عنه said:

كَانَ رَسُولُ اللَّهِ ﷺ يُفْطِرُ عَلَى رُطَبَاتٍ

قَبْلَ أَنْ يُصَلِّيَ فَإِنْ لَمْ تَكُنْ رُطَبَاتٌ فَعَلَى

تَمْرَاتٍ فَإِنْ لَمْ تَكُنْ حَسَا حَسَوَاتٍ مِنْ مَاءٍ

The Messenger of Allāh ﷺ used to break his

fast with fresh dates before praying. If there were no fresh dates, then with dried dates, and if there were no dried dates, then with a few sips of water.

[Abū Dāwūd (2356)]

[أبو داود (٢٣٥٦)]

Ibn al-Qayyim رحمه الله said:

في التمر والماء من الخاصية
التي لها تأثير في صلاح القلب
لا يعلمها إلا أطباء القلوب

Dates and water have a characteristic that
has an effect on the heart's health that only
cardiologists (heart doctors) are aware of.

[زاد المعاد (٤٨٢)]

The Messenger of Allāh ﷺ said:

مَاءُ زَمْزَمَ لِمَا شُرِبَ لَهُ

**Zamzam water is for whatever
purpose it is drunk for**

[Ibn Mājah (3062)]

Shaykh al-'Uthaymīn رحمه الله said:

**إن شربته لعطش من رويت، وإن شربته لجوع
شبع، حتى إن بعض العلماء أخذ من عموم
هذا الحديث أن الإنسان إذا كان مريضاً وشربه
للشفاء شفي، وإذا كان كثير النسيان وشربه
للحفظ صار حافظاً، وإذا شربه لأي غرض ينفعه،
فعلى كل حال هذا الماء ماء مبارك.**

If you drink it to quench your thirst, you will be quenched.

If you drink it to satisfy your hunger, you will be satisfied.

Some scholars have even taken from the generality of this

**ḥadīth that if a person is sick and drinks it for healing, he
will be healed. If he is very forgetful and drinks it to memorize,
he will become a memorizer. If he drinks it for any purpose,
it will benefit him. In any case, this water is blessed water.**

Shaykh al-'Uthaymīn رحمه الله said:

**ليس من الطب أن الإنسان إذا أفطر
يتعشى مباشرة كما يفعل بعض الناس،
بل الطب يقتضي أن تعطي المعدة
الشيء القليل لأنها خالية.**

**It is not proper medical practice for a person to
have dinner immediately after breaking their fast,
as some people do. Medicine dictates that one
should first give the stomach a small amount
of food since it is empty.**

[شرح رياض الصالحين (٢٨٩١٥)]

The Messenger of Allāh ﷺ said:

مَنْ فَطَرَ صَائِمًا، كَانَ لَهُ مِثْلُ أَجْرِهِ،
غَيْرَ أَنَّهُ لَا يَنْقُصُ مِنْ أَجْرِ الصَّائِمِ شَيْئًا.

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

[at-Tirmidhī (807)]

[الترمذي (٨٠٧)]

Ibn Taymiyyah رحمه الله said:

مراده بتفطيره أن يشبعه

What is meant by providing a fasting person with something to break their fast is feeding him until he is satisfied

[الاختيارات الفقهية لابن تيمية (٣٠١)]

The Messenger of Allāh ﷺ said:

مَنْ قَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا

غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ

**Whoever stands in prayer in the month of
Ramadān out of true faith and awaiting his
recompense, his previous sins will be forgiven.**

[Ṣaḥīḥ al-Bukhārī (2009)]

[صحیح البخاری (۲۰۰۹)]

Ibn Rajab رحمه الله said:

قد كان النبي ﷺ يطيل القراءة في

قيام رمضان بالليل أكثر من غيره

The Prophet ﷺ used to lengthen his

recitation in the night prayer in Ramaḍān

more than at other times

[لطائف المعارف (٣٠٣)]

Ibn Rajab رحمه الله said:

وقد كان النبي ﷺ يتهدّد في ليالي
رمضان، ويقراً قراءةً مرتلّةً، لا يمرُّ بآية فيها
رحمةٌ إلا سأل، ولا بآية فيها عذابٌ إلا تعوّد،
فيجمعُ بين الصلاة والقراءة والدعاء والتفكير.
وهذا أفضلُ الأعمال وأكملها في ليالي
العشر وغيرها، والله أعلم.

The Prophet ﷺ would pray tahajjud in the nights of Ramaḍān and recite the Qur'ān in a measured tone. He ﷺ would not pass by a verse regarding Allāh's mercy except that he ﷺ would supplicate for it, nor a verse regarding punishment except that he ﷺ would seek refuge with Allāh from it. He ﷺ would combine prayer, recitation, supplication, and reflection; these are the most virtuous deeds and the most complete to perform in the last ten nights of Ramaḍān, and other than that, and Allāh knows best.

Shaykh al-Albānī رحمه الله was asked by his daughter, Sukaynah رحمها الله, about the practical application of the sunnah of seeking refuge when passing by a verse that mentions punishment and asking for mercy when passing by a verse that mentions mercy while praying tarāwīḥ in congregation. He replied:

يَدْعُو الْإِمَامُ فِي سِرِّهِ،
وَالْمَأْمُومُونَ يَدْعُونَ كُلُّ مِنْهُمْ وَحْدَهُ.

The Imām supplicates quietly,
and those behind him supplicate individually.

[سألت أبي العالم الإمام محمدا ناصر الدين بن نوح الألباني (س ١٨٤)]

Ibn Rajab رحمه الله said:

واعلم أن المؤمن يجتمع له في شهر رمضان
جهادان لنفسه : جهاد بالنهار على الصيام،
وجهاد بالليل على القيام. فمن جمع بين هذين
الجهادين، ووفى بحقوقهما، وصبرَ عليهما،
ووفى أجره بغير حساب.

Know that the believer combines in the month of Ramaḍān-
two Jihāds upon himself: Jihād in the day upon fasting and
Jihād in the night upon the night prayer. So whoever
combines these two Jihāds and fulfills their rights will
be sufficed with a reward that is without any limit.

Shumayṭ ibn ‘Ajlān رحمه الله said:

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

Allāh - the Mighty and Majestic - has placed the

believer’s strength in his heart and not in his limbs.

Do you not see how an old, weak man fasts during the

middays in the intense heat and spends his nights

in worship while the youth are incapable of doing so.

[حلية الأولياء (١٣٠١٣)]

Shaykh al-'Uthaymīn رحمه الله said:

يُشْرَعُ لِلْمَرْأَةِ أَنْ تَصَلِّيَ صَلَاةَ التَّرَاوِيحِ

إِمَّا فِي بَيْتِهَا وَإِمَّا فِي الْمَسْجِدِ

**It is legislated that women
pray the tarāwīḥ prayer either
in their homes or at the masjid.**

[مجموع الفتاوى (٢٠٩١٤)]

Ḥasan al-Baṣrī رحمه الله said:

إِذَا لَمْ تَقْدِرْ عَلَى قِيَامِ اللَّيْلِ وَلَا صِيَامِ
النَّهَارِ، فَاعْلَمْ أَنَّكَ مُحْرَمٌ؛ قَدْ كَبَلَتْكَ
الْخَطَايَا وَالذَّنُوبُ.

**If you cannot perform the night prayer
or fast during the day, then know that
you are deprived and your sins and
transgressions have shackled you.**

[آداب الحسن البصري لابن الجوزي (٣٠)]

Imām al-Awzā'ī رحمه الله said:

من أطال قيام الليل،
هون الله عليه وقوف
يوم القيامة.

Whoever prolongs [his standing in]

the night prayer, Allāh will make easy for

him his standing on the Day of Judgement.

[سير الأعلام النبلاء (١١٩٧)]

Abū Dharr ^{رضي الله عنه} would say:

يا أيُّها النَّاسُ إنِّي عليكم ناصِحٌ،
إنِّي عليكم شفيقٌ، صلُّوا في ظلمة الليل
لوحشة القبور، وصوموا في الدنيا لحرِّ
يوم النشور، وتصدَّقوا مخافة يوم عسير.

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

[تاريخ دمشق (٢١٤٦٦)]

Sh. Ibn Bāz رحمه الله said:

**ظن بعضهم أن التراويح لا يجوز نقصها
عن عشرين ركعة، وظن بعضهم أنه لا يجوز
أن يزداد فيها على إحدى عشرة ركعة أو ثلاث
عشرة ركعة، وهذا كله ظن في غير محله
بل هو خطأ مخالف للأدلة.**

Some people think that it is not permissible to pray less than twenty rak'ah of tarāwīḥ, while others think that it is not permissible to pray more than eleven or thirteen.

All of this is conjecture; rather, it is an error that contradicts the evidences.

[What is] the ruling on congregational dhikr between every two rak'ahs in the night prayer?

حكم الذكر الجماعي بين كل ركعتين في صلاة القيام

Shaykh Ibn Bāz رحمه الله said:

**هذا العمل بدعة، ومنكر لا يجوز فعله،
لقول النبي ﷺ : (من أحدث في أمرنا هذا
ما ليس منه فهو رد) متفق على صحته.
وقوله ﷺ : (من عمل عملا ليس عليه
أمرنا فهو رد) أخرجه مسلم في صحيحه...**

This action is an innovation and an evil that is not permissible to do because the Prophet ﷺ said: “Whoever introduces into this affair of ours (Islām) that which is not from it, then it will be rejected.”

Its authenticity is agreed upon. And his statement ﷺ :

“Whoever does a deed that is not upon our affair (Islām) then it will be rejected.”

Narrated by Muslim in his Ṣaḥīḥ...

The Messenger of Allāh ﷺ said:

يَنْزِلُ رَبُّنَا تَبَارَكَ وَتَعَالَى كُلَّ لَيْلَةٍ

إِلَى السَّمَاءِ الدُّنْيَا حِينَ يَبْقَى ثُلُثُ اللَّيْلِ

الْآخِرُ يَقُولُ: مَنْ يَدْعُونِي فَأَسْتَجِيبَ لَهُ

مَنْ يَسْأَلُنِي فَأُعْطِيَهُ مَنْ يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ.

Our Lord - Blessed and Lofty is He - descends every night-

to the lowest heaven [in a way that befits His Majesty]

when the last third of the night remains, asking:

Is there anyone invoking Me so that I may respond to

their invocation? Is there anyone asking Me so that I

may grant them [their request]? Is there anyone seeking

My forgiveness so that I may forgive them?

Ibn Taymiyyah رحمه الله said:

والناس في آخر الليل يكون في قلوبهم من
التوجه والتقرب والرقّة ما لا يوجد في غير
ذلك الوقت، وهذا مناسب لنزوله - عز وجل -
إلى السماء الدنيا وقوله: (هل من داع؟
هل من سائل؟ هل من تائب؟)

In the last part of the night, the people's hearts are filled with devotion, closeness, and tenderness that are not found at other times. This is befitting for the descending of Allāh ﷻ to the lowest heaven, as He says: "Is there anyone who is calling upon Me? Is there anyone asking for something? Is there anyone seeking forgiveness?"

The Messenger of Allāh ﷺ said:

أَقْرَبُ مَا يَكُونُ الْعَبْدُ مِنْ رَبِّهِ وَهُوَ سَاجِدٌ فَأَكْثِرُوا الدُّعَاءَ

The closest a servant is to his Lord is when he is in a state of prostration, so increase in making supplication [in this state].

[Ṣaḥīḥ Muslim (482)]

Shaykh al-'Uthaymīn رحمه الله said:

في هذا الحديث دليل على أن الدعاء يُكثَرُ في حال

السجود، كما سبق في حديث ابن عباس رضي الله عنهما: (وَأَمَّا السُّجُودُ فَاجْتَهِدُوا فِي الدُّعَاءِ فَقَمِنُ أَنْ يُسْتَجَابَ لَكُمْ)

This ḥadīth provides evidence that supplication is to be made in abundance when one is in a state of prostration, as mentioned in the ḥadīth of Ibn 'Abbās رضي الله عنهما:

“As for prostration, strive in supplication therein, for it is likely that you will be answered.” [Muslim (479)]

[التعليق على صحيح مسلم (٢٣٩١٣)]

Sh. Muḥammad 'Alī Ādam al-Ithyūbī رحمه الله said:

وإنما كان العبد أقرب إليه تعالى في حال سجوده من سائر أحوال الصلاة وغيرها لأن العبد بقدر ما يبعد عن حظوظ نفسه بمخالفتها يقرب من ربه عز وجل، والسجود فيه غاية التواضع وترك الكبر وكسر النفس، لأنها لا تأمر صاحبها بالمذلة ولا ترضى بها ولا بالتواضع، فإذا سجد فقد خالف نفسه وبعدها، فإذا بعد عنها قرب من ربه عز وجل.

A person is closest to Allāh ﷻ in the state of prostration more than any other state in the prayer or otherwise, because the more someone distances themselves from the desires and inclinations of their soul by opposing them, the closer they draw to their Lord ﷻ. Prostration is the ultimate expression of humility, abandoning pride, and breaking the ego, because the soul of a person does not command them to be humiliated, nor is it pleased with it, nor with humility. So when a person prostrates, they have gone against their soul and distanced themselves from it, and when they distance themselves from it, they draw closer to their Lord ﷻ.

[البحر المحيط الثجاج في شرح صحيح الإمام مسلم بن الحجاج (١٨١١١)]

Shaykh al-'Uthaymīn رحمه الله said:

فَدُعَاؤُكَ لَوَالِدِكَ فِي صَلَاةِ التَّرَاوِيحِ

أَوْ صَلَاةِ التَّهَجُّدِ أَفْضَلُ بِكَثِيرٍ مِنْ

أَنْ تَذَبِيحَ لَهُ عَشْرَ نُوقٍ.

Your supplication for your parents during the

Tarāwīḥ and Tahajjud prayers is much better

than slaughtering ten she-camels for them.

[لقاء الباب المفتوح (١١٥)]

Imām al-Qurṭubī رحمه الله said:

ومن الاعتداء في الدعاء أن يدعو بما ليس في الكتاب والسنة، فيتخير ألفاظاً مَفْقَرَةً، وكلمات مُسَجَّعة، قد وجدها في كراريس لا أصل لها ولا معول عليها، فيجعلها شعاره ويترك ما دعا به رسوله ﷺ. وكل هذا يمنع من استجابة الدعاء.

From the exaggerations in supplication is that a person supplicates with that which is not in the Book nor the Sunnah; choosing unnecessary rhyming words that he found in some books which have no basis nor should they be relied upon, and he makes them his hallmark, leaving off that which the

Messenger of Allāh ﷺ supplicated with. And all of this

prevents supplication from being answered.

Ibn Rajab رحمه الله said:

فمعنى الاعتكاف وحقيقته قطعُ

العلائقِ عن الخلائق للاتصال

بخدمة الخالقِ

The meaning and reality of I'tikāf is to isolate

oneself from the creation in order to devote

oneself to the worship of the Creator

[لطائف المعارف (٣٣٩)]

The Messenger of Allāh ﷺ said:

مَنْ قَامَ لَيْلَةَ الْقَدْرِ إِيمَانًا وَاحْتِسَابًا

غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ

Whoever stands in prayer on the night of

Divine Decree out of true faith and awaiting

his recompense, his previous sins will be forgiven.

[Ṣaḥīḥ al-Bukhārī (2014)]

[صحیح البخاری (٢٠١٤)]

Shaykh Ibn Bāz رحمه الله said:

ليلة القدر أخبر النبي ﷺ أنها في العشر الأخيرة من رمضان، وبين ﷺ أن أوتار العشر أكد من أشفاعها فمن قامها جميعاً أدرك ليلة القدر. وقد صح عن رسول الله ﷺ أنه قال : من قام ليلة القدر إيماناً واحتساباً غفر له ما تقدم من ذنبه.

والمعنى أن من قامها بالصلاة وسائر أنواع العبادة من قراءة ودعاء وصدقة وغير ذلك إيماناً بأن الله شرع ذلك واحتساباً للثواب عنده لا رياء ولا لغرض آخر من أغراض الدنيا غفر الله له ما تقدم من ذنبه.

The Prophet ﷺ informed [us] that Laylatul-Qadr (the Night of Decree) is in the last ten [nights] of Ramaḍān, and he ﷺ clarified that it is more likely in the odd [nights] than the even. So whoever stands [in worship] in all the nights will achieve Laylatul-Qadr.

It has been authentically reported that the Messenger of Allāh ﷺ said: Whoever stands on Laylatul-Qadr with faith and expectation of the reward, then all of his previous sins will be forgiven.

The meaning [of this] is whoever stands the night in prayer and [performs] other types of worship such as recitation [of the Qur'ān], supplication, charity, and other than that with faith that Allāh has legislated it, while expecting the reward that is with Him, without showing off and with no other aspiration from the aspirations of the worldly life, Allāh will forgive his previous sins.

Ibn Hajar رحمه الله said:

قال العلماء: الحكمة في إخفاء ليلة القدر

ليحصل الاجتهاد في التماسها، بخلاف

ما لو عينت لها ليلة لاقتصر عليها.

The scholars say the wisdom behind concealing the night of decree (Laylat-ul-Qadr) is so that people strive to seek it; had a specific night been designated, they would have limited themselves to that night alone.

[فتح الباري (٤٦٩١٥)]

Ibn Rajab رحمه الله said:

يا مَنْ ضَاعَ عَمْرُهُ فِي لَأَشْيَاءَ،
اسْتَدْرِكْ مَا فَاتَكَ فِي لَيْلَةِ الْقَدْرِ،
فَإِنَّهَا تُحَسِبُ بِالْعُمْرِ.

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

[لطائف المعارف]

‘Ā'ishah رضي الله عنها narrated:

I said: O' Messenger of Allāh ﷺ, if I knew which night Laylat-ul-Qadr (The Night of Decree) was, what should I say on that night?

He ﷺ said, say:

اللَّهُمَّ إِنَّكَ عَفْوٌ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي

Allāhumma Innaka 'Afuwwun, Tuḥibbul- 'Afwa,
Fa'fu 'Annī.

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

[at-Tirmidhī (3513); Ḥasan Ṣaḥīḥ]

Shaykh al-'Uthaymīn رحمه الله said:

إخواني : اخْتِمُوا شَهْرَ رَمَضَانَ بِالتَّوْبَةِ إِلَى
اللهِ مِنْ مَعَاصِيهِ، وَالْإِنَابَةِ إِلَيْهِ بِفَعْلٍ مَا يُرْضِيهِ،
فَإِنَّ الْإِنْسَانَ لَا يَخْلُو مِنَ الْخَطَا وَالْتَقْصِيرِ،
وَكُلُّ بَنِي آدَمَ خَطَّاءٌ، وَخَيْرُ الْخَطَّائِينَ التَّوَابُونَ.

**My brothers: Seal and finish the month of Ramaḍān
with repentance to Allāh for [your] sins and
disobedience to Him, and turn to Him in repentance
with actions that are pleasing to Him.**

**For indeed, man is not free from mistakes and
shortcomings, and every son of Ādam makes mistakes,
and the best of those who make mistakes
are those who repent.**

[مجالس شهر رمضان (٢٢٨-٢٢٩)]

Shaykh Ṣāliḥ al-Fawzān حفظه الله said:

في ختام الشهر كان السلف الصالح
يكثر من الاستغفار، والتوبة إلى الله
عز وجل، والخوف من عدم القبول، كانوا
يجتهدون في رمضان وفي غيره، ثم يقع
عليهم الخوف إلا يقبل منهم شيء،
ويستغفرون الله ويتوبون.

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

The Messenger of Allāh ﷺ said:

إِنَّمَا الْأَعْمَالُ بِخَوَاتِمِهَا

**Verily, actions are only
determined by their endings.**

[Ṣaḥīḥ al-Bukhārī (6493)]

[صحیح البخاری (٦٤٩٣)]

‘Abdullāh ibn ‘Umar رضي الله عنهما said:

فَرَضَ رَسُولُ اللَّهِ ﷺ زَكَاةَ الْفِطْرِ صَاعًا
مِنْ تَمْرٍ، أَوْ صَاعًا مِنْ شَعِيرٍ عَلَى الْعَبْدِ
وَالْحُرِّ، وَالذَّكَرِ وَالْأُنْثَى، وَالصَّغِيرِ وَالْكَبِيرِ
مِنَ الْمُسْلِمِينَ، وَأَمَرَ بِهَا أَنْ تُؤَدَّى قَبْلَ
خُرُوجِ النَّاسِ إِلَى الصَّلَاةِ.

The Messenger of Allāh ﷺ enjoined Zakāt al-Fiṭr:

A ṣā’a of dates or a ṣā’a of barley upon the
enslaved person and the freeman, male and
female, young and old from the Muslims,
and he ordered it to be discharged before
the people go out to the [‘Eīd] prayer.

[Ṣaḥīḥ al-Bukhārī (1503)]

[صحیح البخاری (١٥٠٣)]

Ibn Ḥajr رحمه الله said:

إظهار السرور

في الأعياد من شعار الدين

Manifesting joy on the days of 'Eīd

is from the symbols of the religion

[فتح الباري (٤٤٣١٢)]

Ibn Rajab رحمه الله said:

ليس العيدُ لمن لبسَ الجديدَ، إنما العيدُ لمن
طاعتهُ تزيد. ليس العيدُ لمن تجمَّلَ باللباسِ
والركوبِ، إنما العيدُ لمن غفرتَ له الذنوبُ.

‘Eīd is not for the one who wears new clothes, ‘Eīd is for the
one whose obedience increases. ‘Eīd is not for the one who
adorns himself with fine clothes and transportation, ‘Eīd is
for the one whose sins are forgiven.

[لطائف المعارف (٤٨٤)]

Ibn Rajab رحمه الله said:

كان بعض السلف يَظْهَرُ عليه الحزنُ يوم عيد
الفطر فيقال له : إنه يومُ فرح وسرور فيقول :
صدقتم ولكنني عبد أمرني مولاي أن أعملَ
له عملاً، فلا أدري أيقبله مني أم لا.

Some of the Salaf would appear sad on the day of ‘Eīd al-Fiṭr,
so it would be said to them: It is a day of joy and happiness.
So they would respond: You have spoken the truth, but I am
a slave, and my Master commanded me to do a job for Him,
and I don’t know if He will accept it from me or not.

**Shaykh al-'Uthaymīn رحمه الله was asked:
What is the ruling [of the Friday prayer]
if 'Eīd falls on a Friday?**

**فأجاب فضيلته بقوله : إذا صادف يوم
الجمعة يوم العيد فإنه لا بد أن تُقام صلاة
العيد، وتُقام صلاة الجمعة، كما كان النبي
عليه الصلاة والسلام يفعل، ثم إن من حضر
صلاة العيد فإنه يعفى عنه حضور صلاة
الجمعة، ولكن لا بد يصلي الظهر، لأن
الظهر فرض الوقت، ولا يمكن تركها.**

**He replied: If 'Eīd falls on a Friday, then both the 'Eīd
prayer and the Friday prayer must be established, as
the Prophet ﷺ used to do. However, those who
attend the 'Eīd prayer are excused from attending
the Friday prayer, but they must pray the dhuhr
prayer [instead] because the dhuhr prayer is an
obligatory prayer at that time and cannot be omitted.**

Ibn Rajab رحمه الله said:

قال بعض السلف : كانوا يدعون الله ستة

أشهر أن يبلغهم شهر رمضان ثم يدعون

الله ستة أشهر أن يتقبله منهم.

Some of the Salaf said they used to supplicate

to Allāh six months before Ramaḍān, asking

Him to allow them to reach it, and for six months

after Ramaḍān asking Him to accept it from them.

[لطائف المعارف (٣٦٩)]

Ibn Rajab رحمه الله said:

كيف لا تجري للمؤمن على

فراقه (رمضان) دموع! وهو لا يدري

هل بقي له في عمره إليه رجوع.

How can a believer not shed tears upon

the departure of Ramaḍān as he does

not know if he will live to see its return

[لطائف المعارف]

Sh. Sulaymān ar-Ruḥaylī حفظه الله said:

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

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

**Whoever makes the days of his life
[in this dunyā] like the days of Ramaḍān,
Allāh will make [the days of] his Ākhirah
like ‘Eīds for him.**

[ضوابط الربا (٢٨٤)]

Ḥasan al-Baṣrī رحمه الله said:

**كل يوم لا يُعصى الله فيه فهو عيد،
كل يوم يقطعه المؤمن في طاعة مولاه
وذكره وشكره فهو له عيد.**

Every day in which Allāh is not disobeyed is an ‘Eīd.

**Every day in which the believer devotes himself
to the obedience of his Lord, His remembrance,
and displaying gratitude to Him is an ‘Eīd for him.**

[لطائف المعارف (٤٨٥)]

Ibn al-Jawzī رحمه الله said:

يا من وفّى رمضانَ على أحسن حال،

لا تتغير بعده في شوال.

**O you who fulfilled Ramaḍān
in the best condition, do not
change after it in Shawwāl.**

[التبصرة (٥٤٩١٢)]

Ibn Rajab رحمه الله said:

**إن الأعمال التي كان العبد يتقرب بها إلى ربه
في شهر رمضان لا تنقطع بانقضاء رمضان
بل هي باقية بعد انقضائه ما دام العبد حيا**

**The acts of worship by which a person draws
closer to his Lord in the month of Ramaḍān do
not cease with the end of Ramaḍān; rather,
they remain after it as long as he is alive.**

[لطائف المعارف (٢٢٢١)]

Ibn Rajab رحمه الله said:

معاودة الصيام بعد صيام رمضان،

علامة على قبول صوم رمضان. فإن الله

إذا تقبل عمل عبدي، وفقه لعمل صالح بعده.

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

[لطائف المعارف]

The Messenger of Allāh ﷺ said:

**مَنْ صَامَ رَمَضَانَ ثُمَّ أَتْبَعَهُ سِتًّا
مِنْ شَوَّالٍ، كَانَ كَصِيَامِ الدَّهْرِ.**

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

[Ṣaḥīḥ Muslim (1164)]

Imām an-Nawawī رحمه الله said:

**قال العلماء: وإنما كان ذلك كصيام الدهر لأن الحسنه
بعشر أمثالها، فرمضان بعشرة أشهر، والسته بشهرين.**

The scholars say it will be as if he fasted the entire year because a good deed is rewarded tenfold, so [fasting] Ramaḍān is equivalent to ten months, and the six days [of Shawwāl] are equivalent to two months.

[منهاج المحدثين وسبيل طالبيه المحققين في شرح صحيح مسلم بن الحجاج (٥٠٦١٣)]

Abū Qatādah رضي الله عنه narrated:

رَسُولُ اللَّهِ ﷺ ... سُئِلَ عَنْ

صَوْمِ يَوْمِ عَرَفَةَ فَقَالَ :

يُكَفِّرُ ^{٣٤}السَّنَةَ الْمَاضِيَةَ وَالْبَاقِيَةَ

The Messenger of Allāh ﷺ was asked about

fasting the Day of ‘Arafah and he replied:

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

[Ṣaḥīḥ Muslim (1162)]

[صحیح مسلم (١١٦٢)]

Sh. ‘Abdullāh al-Bassām رحمه الله said:

صوم يوم عرفة هو أفضل

صيام التطوع بإجماع العلماء

Fasting the Day of ‘Arafah

is the most virtuous voluntary fast

by consensus of the scholars

[توضيح الأحكام (٢٠١٣)]

والله أعلم

وصلَّى اللهُ وسلَّمَ على عبده ورسوله محمدٍ، وآله وصحبه أجمعينَ

Dar PDFs

DarPDFs.org | T.me/DarPDFs

16th of Sha'bān, 1447 AH (02/04/2026)