

Ramadhaan

As observed by the Prophet ﷺ

*A Summarized version of the book:
Sifah Saum an-Nabee*

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allaah, the Entirely Merciful,
the Especially Merciful

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The Prophet ﷺ said:

“Whoever fasts the month of Ramadhaan due to Eemaan (correct belief) and hoping for reward (from Allaah) will have his previous sins forgiven.”¹

¹ Bukhaaree # 1951

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PUBLISHERS' NOTE

All Praise is for Allaah, the Lord of the Worlds and may the Peace and Security of Allaah be upon the Noble Prophet, his family and upon all of his companions.

Alhamdulillaah, before you is the English translation of a Summarized version of the Arabic book *Sifah Sawm an-Nabee* by two of the foremost students of Shaikh al-Albaanee *rahimahullaah*. It will *Insha'Allaah* serve as a beneficial book for all those who do not give precedence to anyone above Allaah and His Messenger ﷺ. Books of this nature are long overdue in the English language, as English speaking Muslims have been deprived of authentic books based on the methodology of the Pious Predecessors. Instead they have had to rely on poorly researched books full of unauthentic *Ahaadeeth*, and innovated practices. We hope that this book helps the reader to perfect his

fast so that it may be acceptable to Allaah and of benefit to us on the Day of Resurrection.

Finally, if you find any errors in the book please inform us so that we may correct them in future editions.

The Research Division CIS

Note: All references have been extracted from Arabic sources unless otherwise stated. The chapters, footnotes and the appendices added by the publisher have been checked as well as all the *Ahaadeeth* quoted in the book have been verified to be authentic by Shaikh Tariq Saudagar Madani.

INTRODUCTION

Verily all praises are for Allaah, we praise Him, we seek His aid and ask for His forgiveness, and we seek Allaah's refuge from the evils of ourselves and from our evil actions. Whomsoever Allaah guides then there is none to misguide him, and whomsoever Allaah misguides then there is none to guide him. I testify that none has the right to be worshipped but Allaah alone, having no partner, and I testify that Muhammad ﷺ is His slave and His Messenger. To proceed:

O brother, may Allaah unite us upon love of Him and upon following the *Sunnah* of His Messenger ﷺ. The status of fasting and its place in Islam will become clear to us and also the great reward awaiting the one who fasts seeking the Face of Allaah², and how

² Meaning: seeking to see Allaah on the Day of Judgement. cf. Al-Qur'aan 75:22-3 and 76:9

that reward increases or decreases depending on its closeness to the *Sunnah* of the Messenger ﷺ. As was indicated by the best of the children of Adam ﷺ who said:

“Perhaps a person fasting will receive nothing from his fasting except hunger and thirst.”³

Therefore, we must know the characteristics of the Prophet’s fast; its obligatory duties, its manners and related supplications - and then put that into practice (in order to achieve the desired benefits of fasting).

³ Ibn Maajah # 1/539

DEFINITION OF SAUM (FASTING)

The literal meaning of *Saum* is ‘to abstain from something’ and according to the *Shariah*⁴ it is ‘*that a Muslim abstains from eating, drinking, sexual acts and all evil actions with the intention of pleasing Allaah, from True Dawn to Sunset*’.

OBLIGATION OF FASTING

Fasting is the 3rd most important pillar of Islam. It was made obligatory in the 2nd year of *Hijrah*. Allaah ﷻ said:

‘The month of *Ramadhaan*⁵ in which was revealed the Qur’an, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong). So whoever of you sights (the crescent on the first night of) the month (of *Ramadhaan*

⁴ The Islamic Law

⁵ The 9th month of the Islamic Calendar

i.e. is present at his home), **he must observe *Saum* (fasts) that month....**⁶

EXCELLENCE OF FASTING

I. VIRTUES OF FASTING IN GENERAL

1. Fasting acts like a shield from desires in this world and from the Hell-fire in the Hereafter.⁷

2. Fasting enters a person to paradise.⁸

3. The people who fast are rewarded with an immense reward.⁹

4. For the fasting person there are two times of joy; when he breaks his fast and when he meets his Lord (in the Hereafter).¹⁰

5. The smell coming from the mouth of the fasting person is better with Allaah than the smell of musk.¹¹

⁶ Al-Qur'aan 2:185

⁷ Bukhaaree # 1904, Ahmed # 396, 397

⁸ Ibn Hibbaan # 3425

⁹ Bukhaaree # 1904

¹⁰ Bukhaaree # 1904

¹¹ Bukhaaree # 1904

6. Fasting intercedes for a person on the Day of Judgement.¹²

7. Fasting is an expiation for various sins.¹³

8. A gate in paradise ‘*Ar-Rayyaan*’ is exclusively for those who fast.¹⁴

II. VIRTUES OF FASTING IN RAMADHAAN

Along-with these, (i.e. the above-mentioned virtues), fasting *in Ramadhaan* has additional excellence and virtues like:

1. Forgiveness of Sins

It has been related on the authority of Abu Hurairah رضي الله عنه that the Prophet ﷺ said:

“Whoever fasts the month of Ramadhaan due to Eemaan (correct belief) and hoping for reward (from Allaah) will have his previous sins forgiven.”¹⁵

¹² Ahmed # 6626

¹³ Al-Qur’aan 2:196, 4:92, 5:89

¹⁴ Bukhaaree # 1896

¹⁵ Bukhaaree # 1901

2. Supplications answered and Freedom from the Hell-fire

The Prophet ﷺ said:

“There are in the month of Ramadhaan in every day and night those to whom Allaah grants freedom from the fire, and there is for every Muslim a supplication which he can make and will be granted.”¹⁶

3. A person will be amongst the Siddeeqeen (truthful followers of the prophets) and Shuhadaa’ (martyrs)

‘Amr bin Murrah al-Juhanee رضى الله عنه said: a man came to the Prophet ﷺ and said:

“O Messenger of Allaah ﷺ, what if I testify that none has the right to be worshipped but Allaah and that you are the Messenger of Allaah, and I observe the five daily prayers,

¹⁶ Ahmed # 4/254

and I pay the Zakaah, and I fast and stand in prayer in Ramadhaan, then amongst whom shall I be?” He said, “Amongst the Siddeeqeen and the Shuhadaa.”¹⁷

WARNING AGAINST FAILING TO FAST IN RAMADHAAN

Abu Umaamah al-Baahilee رضي الله عنه said: ‘I heard Allaah’s Messenger صلى الله عليه وسلم say:

“Whilst I was sleeping two men came to me and took hold of my arms and brought me to a steep mountain and said: ‘climb’, so I said: ‘I am not able to.’ So they said: ‘We will make it easy for you.’ So I climbed until I came to the summit of the mountain where I heard terrible cries, so I said: ‘what are these cries?’ They said: ‘That is the howling of the people of the fire.’ Then they took me further on until I came to a people who were strung up by their hamstrings, with their

¹⁷ Ibn Hibbaan # 19 of Az-Zawaa'id

jawbones torn and flowing with blood, so I said: ‘who are these.’ He said: ‘Those who break their fast before the time at which they may do so.’”^{18 19}

(i.e. in spite of knowing the obligation of fasting in Ramadhaan they would not keep it).

¹⁸ Ibn Hibbaan # 1800

¹⁹ Another *Hadeeth* worth noting is that the Prophet ﷺ said: ***“Let his nose be smeared in dust ...the one who gets the month of Ramadhaan and it comes to an end without him being forgiven in it...”*** Tirmidhee # 927

AT THE APPROACH OF RAMADHAAN

Counting the days of *Sha'baan*²⁰

The Muslim *Ummah* (nation) should count the days from the beginning of *Sha'baan* in preparation for *Ramadhaan*, since any month will either be of twenty nine or thirty days. So if the new moon is seen, then one must fast and if that is not possible due to clouds, then thirty days of *Sha'baan* should be completed. The Prophet ﷺ said:

*“Fast when it (the moon) is seen and cease fasting when it is seen, so if it is concealed by clouds, then complete thirty days of Sha'baan.”*²¹

Forbiddance of fasting on the day of Doubt

From Abu Hurairah رضي الله عنه who said: Allaah's

²⁰ It is the 8th month of the Islamic Calendar and comes before *Ramadhaan*

²¹ Bukhaaree # 1959

Messenger ﷺ said:

“Do not pre-empt Ramadhaan by fasting a day or two before it, except for a man fasting his usual fast – then let him fast.”²²

Which means that a person who regularly fasts on Monday, Thursday or fasts in the manner of Daawood عليه السلام (fasting every alternate day) can fast during these days as well (but not anyone else).

‘Ammaar رضي الله عنه said:

“Whoever fasts the day about which there is doubt has disobeyed Abul-Qaasim”²³ عليه السلام.²⁴

The day of doubt is the 30th day of *Sha’baan* while the moon has not been sighted on the 29th.

²² Muslim # 573

²³ The *Kunya* of Prophet Muhammad ﷺ

²⁴ Abu Daawood # 2334

Sighting the Moon

The beginning and ending of *Ramadhaan* depends on sighting the crescent (new moon) or by completing 30 days of that month. The Prophet ﷺ said:

“Fast when it is seen, and cease fasting when it is seen and perform the rites of Hajj based upon that and if it is hidden by clouds then complete thirty (days), and if two witnesses testify, then fast and cease fasting.”²⁵

Even the witness of a single person who has seen the moon is acceptable. Ibn ‘Umar رضي الله عنهما said:

“The people looked out for the new moon, so I informed the Prophet ﷺ that I had seen it, so he fasted and ordered the people to fast.”²⁶

²⁵ Nasa'ee # 2118

²⁶ Abu Daawood # 2342

The person who gives the witness should be a Muslim who is pious, just and has a good vision.

Note: One of the benefits that can be derived from the above-mentioned *Ahaadeeth*²⁷ is that in the *Shariah*²⁸, a month does not have 31 days.

²⁷ Plural of *Hadeeth*

²⁸ The Islamic Law

THE INTENTION

For the obligatory fast, it is obligatory upon every Muslim to intend to fast in the night itself before the *Fajr* prayer. The Prophet ﷺ said:

“He who does not resolve to fast before it is Fajr, there is no fast for him.”²⁹

The necessity of having the intention before the *Fajr* itself is particular to obligatory fasts (and not supererogatory fasts). This is since the Messenger ﷺ used to come to Aa’ishah *radhiallaahu ‘anhaa* at times other than *Ramadhaan* and say:

“Do you have any food? If not, then I am fasting.”³⁰

From this we know that it is not obligatory to intend in the night for supererogatory fasts.

²⁹ Abu Daawood # 2454

³⁰ Muslim # 1154

Note: The place for the intention is the heart, and to pronounce this upon the tongue or reading the *Du'aa 'Allaahumma asoomu ghadan-laka faghfirlee maa qaddamtu wa maa akhhartu'* is not established from the Prophet ﷺ and therefore is an innovation and a misguidance.

THE TIME FOR BEGINNING AND ENDING THE FAST

The Most Wise Legislator has made the timing of the fast from *true dawn*³¹ to *sunset*. At other times, it is permissible to eat, drink and have sexual relations with one's spouse. Allaah the Most High said:

“It is lawful for you to have sexual relations with your wives on the night of the fasts.”³²

And He also said:

“...And eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), then complete your fast till the nightfall.”³³

³¹ When the first daylight begins to spread laterally in the horizon

³² Al-Qur'aan 2:187

³³ Al-Qur'aan 2:187

The fixed timing of the fast, till the day of resurrection, is from true dawn until sunset. Since every Muslim is not able to discern these timings, the *Adhaan* is used as an indication to inform the people about the beginning and the end of the timings of the fast. It should be noted however that the *Adhaan*, in and of itself, does not represent the prescribed time limits. Al-Haafidh Ibn Hajr *rahimahullaah* complaining about his time i.e. the 8th century A.H said:

“One of the new things that the people nowadays have invented is that they give the Adhaan about 20 minutes before the actual time of the true dawn begins giving it the name of precaution which in fact is an open misguidance and a clear innovation. And it is this same precautionary attitude that has caused them to wait and give the Adhaan a few minutes after the sunset. In this way they delay breaking the fast and take Suhoor³⁴

³⁴ Pre-dawn meal

early which is in clear contradiction to the Sunnah³⁵ and it is for this reason that there is little good and much evil found in the people.^{36 37}

This was the condition of the people 6 centuries ago. As for our times, then Allaah's refuge is sought.

Notes:

1. The rulings of fasting are connected to the seeing with the naked eye. One should not burden himself with seeking out the moon by means of newly invented astronomical devices or by timetables provided by the people of astronomy. This has caused the people to go farther away from the *Sunnah* of

³⁵ Prophet's way

³⁶ This is due to their deliberate opposition to the command of the Prophet ﷺ: ***"The people will not cease to be upon good as long as they hasten in breaking the fast."*** Muslim # 1093

³⁷ Fathul-Baaree # 4/199

Prophet Muhammad ﷺ.

2. It is found that the administrators of many *Masjids* depend on calendars based on astronomical calculations which are decades old and due to which they end up making the *Suhoor* early and delay the breaking of the fast which is in contradiction to the Prophet's *Sunnah*. The correct way always is to deduce these timings based upon the beginning of *Fajr* and sunset.

3. Regarding the sighting of the new moon, the most correct opinion is that all the Muslims of the world agree on one universal sighting and begin and break the fast together **so that their unity is maintained and manifested for indeed this is from the primary objectives of the Islamic *Shariah***. But in some countries and cities a few people accepting the sighting of other countries in contradiction to the Muslim brothers in their own city or country, **goes against the very purpose of this ruling**. Indeed this is

erroneous and unwise. Shaikh Al-Albaani *rahimahullaah* said in *Tamaamul Minnah* on pg. no. 398:

“Until such a time comes when all the countries in the world agree on one universal sighting, let every country be with their people and by accepting the sighting of other countries while going against the people of their own city, keeping the fast a day before or after, let them not increase the differences amongst themselves as is seen in some Arab countries. Wallaahul Musta’aan.”

SUHOOR - THE PRE-DAWN MEAL

It's Wisdom

“The distinction between our fasting and the fasting of the People of the Book is the taking of the Suhoor.”³⁸

It's Excellence

It is blessed. Prophet Muhammad ﷺ said:

“Blessing is in three: the Jamaa’ah, Thareed (a broth of crumbled bread and meat) and the Suhoor.”³⁹

A companion of the Prophet ﷺ said:

“I entered upon the Prophet ﷺ and he was taking the Suhoor and he said: ‘It is a blessing which Allaah has given to you, so

³⁸ Muslim # 1099

³⁹ Tabraanee # 9147

do not leave it.”⁴⁰

And it is clear that the *Suhoor* is a blessing since it is an act that is in compliance with the *Sunnah*. Perhaps the greatest blessing for those who take the *Suhoor* is that Allaah, the Most High, covers them with His forgiveness and sends His mercy upon them. Abu Sa’eed al-Khudree رضي الله عنه said that the Prophet ﷺ said:

“The Suhoor is a meal of blessings, so do not leave it, even if one of you just takes a (gulp) of water, since Allaah sends mercy and His angels seek forgiveness for those who take the Suhoor.”⁴¹

Delaying the *Suhoor*

It is recommended to delay the *Suhoor* until just before *Fajr*. The Prophet ﷺ said:

“Three things are from the manners of the

⁴⁰ Nasaabee # 2164

⁴¹ Ahmed # 3/12

Prophets: hastening in break the fast, delaying the Suhoor, and placing the right arm upon the left in prayer.⁴²

‘Amr bin Maimoon al-Awdee *rahimahullaah* said:

“The companions of Muhammad ﷺ were the earliest of people in beginning the Iftaar and latest in taking the Suhoor.⁴³

Using dates for Suhoor

The Prophet ﷺ said:

“How excellent are dates as the believer’s Suhoor.”⁴⁴

The Ruling of Suhoor

Allaah’s Messenger ﷺ gave an emphatic

⁴² Majmu’ az-Zawaaid # 2/105

⁴³ Musannaf Abdur-Razaq # 7591

⁴⁴ Abu Daawood # 2345

order for one who is fasting that he should take *Suhoor*. He said:

“Whoever wishes to fast then let him take something as Suhoor.”⁴⁵

He ﷺ also said:

“The distinction between our fasting and the fasting of the People of the Book is the taking of the Suhoor.”⁴⁶

He ﷺ forbade us from leaving the *Suhoor*, saying:

“...Do not leave it (i.e. the Suhoor), even if one of you just takes a gulp of water.”⁴⁷

Hence, taking *Suhoor* is *Sunnah Muakkadah* (highly emphasized *Sunnah*) & almost reaches the level of *Waajib* (obligatory).

⁴⁵ Ahmed # 3/367

⁴⁶ Muslim # 1099

⁴⁷ Abu Ya'laa # 3340

ACTIONS THAT ARE TO BE AVOIDED **WHILE FASTING**

Know that the fasting person is the one whose limbs withhold from sins, his tongue from lies, foul speech and falsehood, his stomach from food and drink, and his private parts from sexual intercourse.

So if he speaks he says only that which should not harm his fast, and if he acts he does actions which will not spoil his fast - so his speech is good and his actions righteous. There are two things, which being prohibited in normal times, take a more serious prohibition during fasting. They are:

1. Falsehood or giving false witness

The Prophet ﷺ said:

“Whoever does not abandon falsehood in word and action (while fasting), Allaah the

Mighty and Majestic has no need that he should leave his food and drink.⁴⁸

2. Ignorant and indecent speech

The Prophet ﷺ said:

“Fasting is not (merely abstaining) from eating and drinking, rather it is (abstaining) from ignorant and indecent speech, so if anyone abuses or behaves ignorantly with you, then say: ‘I am fasting, I am fasting.’”⁴⁹

A severe warning has come from the Prophet ﷺ for one who commits these acts. He said:

“Perhaps a person fasting will receive nothing from his fasting except hunger and thirst.”⁵⁰

⁴⁸ Bukhaaree # 1903

⁴⁹ Bukhaaree # 1904

⁵⁰ Ibn Maajah # 1690

The reason for this is that one who does these things does not fulfill the purpose of fasting which Allaah has made obligatory on us.

ACTIONS THAT DO NOT AFFECT OR BREAK THE FAST

1. The fasting person can begin fasting whilst in the state of *Janaabah*^{51 52}

Aa'ishah and Umm-e-Salamah *radhiallaahu 'anhumaa* said:

“That sometimes the Prophet ﷺ was in a state of Janaabah from his wives and Fajr came upon him, then he would bathe and fast.”⁵³

2. Use of Tooth-Stick (*Miswaak*)

He ﷺ said:

⁵¹ *Janaabah*: Major state of impurity requiring a bath due to sexual intercourse or emission of semen

⁵² Note: *Ehtilaam* (wet dream) does not break the fast even if it happens in the state of fasting. However willful ejaculation is a sin which will break the fast and will have to be compensated for by keeping a fast later on

⁵³ Bukhaaree # 1925

“If it were not that I would be putting my nation to hardship I would have ordered them to use the Siwaak along with every Wudhoo’.”⁵⁴

The Messenger ﷺ did not exclude the fasting person from this. So the fasting person can use the *Siwaak* anytime in the morning or evening, whether it is fresh or dry. This includes the use of toothpaste as well.

3. Washing the mouth and nose⁵⁵

The Prophet ﷺ used to wash his mouth and nose while fasting, but he prevented the fasting person from doing it strongly. He ﷺ said:

“...and breathe water into your nose strongly unless you are fasting.”⁵⁶

⁵⁴ Muslim # 252

⁵⁵ Note: The use of nasal drops or inhalers do not affect the fast as long as they do not provide nourishment to the body

⁵⁶ Tirmidhee # 788

4. Blood testing⁵⁷ and injections which do not provide nourishment

These things do not nullify the fast.⁵⁸

5. Cupping/blood-letting for medical purposes

Ibn ‘Abbaas رضي الله عنه said:

“The Prophet صلى الله عليه وسلم was cupped while fasting.”⁵⁹

6. Tasting Food etc.

Ibn ‘Abbaas رضي الله عنه said:

“There is no harm for a person to taste vinegar or anything whilst fasting as long as it does not enter his throat.”⁶⁰

⁵⁷ This also includes blood donation if it does not weaken a person

⁵⁸ Majmu’ Fataawaa Ibn Baaz # 15/258

⁵⁹ Bukhaaree # 1938

⁶⁰ Bukhaaree in *mu’allaq* form , Baihaqee # 4/261

7. Using Kuhl⁶¹ or medicine which enters the eyes such as eye-drops

These are things which do not break the fast whether or not they produce a taste in the throat. Imaam al-Bukhaaree says in his *Saheeh*⁶²:

“Anas bin Maalik رضي الله عنه, Hasan Basree and Ibraaheem Nakh’ee rahimahumullaah did not see any harm in the use of Kuhl for the fasting person.”⁶³

8. Pouring cold water over the head or taking a bath

“The Prophet ﷺ used to pour water over his head whilst fasting due to thirst or the heat.”⁶⁴

⁶¹ A black substance applied to the rims of the eyelids. It is known as *Surma* in Urdu.

⁶² Referring here to Saheeh Al-Bukhaaree

⁶³ Bukhaaree # 451

⁶⁴ Abu Daawood # 2365

Imaam Bukhaaree *rahimahullaah* brought a chapter in his *Saheeh*:

“Chapter: A fasting person’s taking a bath: And Ibn ‘Umar رضي الله عنه soaked a garment in water and put it over himself whilst he was fasting, and Imam Ash-Sha’bee *rahimahullaah*⁶⁵ entered the bath-house whilst he was fasting, and Imaam Hasan رضي الله عنه said: There is no harm in rinsing the mouth and cooling one’s body with cold water when fasting.”⁶⁶

9. Embracing and kissing one’s wife

Aa’ishah *radhiallaahu ‘anhaa* said:

“Allaah’s Messenger صلى الله عليه وآله used to kiss and embrace (his wives) while he was fasting, and he had more power to control his desires than any of you.”⁶⁷

⁶⁵ May Allaah’s mercy be on him

⁶⁶ Bukhaaree: See chapter preceding Hadeeth # 1930

⁶⁷ Bukhaaree # 1927

However, this is something disapproved of for younger men in particular, not for old men, since ‘Abdullaah Ibn ‘Amr Ibn al-’Aas رضي الله عنه reports:

“We were with the Prophet ﷺ when a youth came and said, ‘May I kiss whilst I am fasting? He said: ‘No.’ Then an old man came and said, ‘May I kiss whilst I am fasting?’ He said, ‘Yes.’ So we began looking at one another, so Allaah’s Messenger ﷺ said, ‘The old man is able to control himself.’”⁶⁸

⁶⁸ Ahmed # 2/581

THOSE EXEMPTED FROM FASTING

1. The Traveller

Allaah the Almighty said:

“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.”⁶⁹

From this *aayah* (verse) we know that it is permissible for the traveller to leave the fast.

Anas Ibn Maalik رضي الله عنه said:

“I travelled along with Allaah’s Messenger ﷺ in Ramadhaan, and the fasting person would not criticize the one not fasting, nor the one not fasting criticize the fasting person.”⁷⁰

⁶⁹ Al-Qur’aan 2:185

⁷⁰ Bukhaaree # 1947

These *Ahaadeeth*⁷¹ show that one has a choice to either fast while travelling or leave the fast. However, it is better that one leaves it due to the *Hadeeth* where the Prophet ﷺ said:

“Indeed Allaah loves to give allowances, just as He loves to give His obligations.”⁷²

Abu Sa’eed al-Khudree رضي الله عنه said:

“And (the Companions of Prophet Muhammad ﷺ) used to hold that one who had the strength and fasted - then that was good, and that he who was weak and refrained from fasting - then that was good.”⁷³

Thus, if fasting on a journey produces hardship for the believer, then it is not from

⁷¹ Plural of *Hadeeth*

⁷² Ibn Hibbaan # 354

⁷³ Tirmidhee # 713

righteousness, rather it is better and more beloved to Allaah that he breaks his fast. The Prophet ﷺ said:

“It is not righteousness that you fast on a journey.”⁷⁴

And this ease that has been granted to the traveller is applicable till the Day of Judgment irrespective of how comfortable one’s journey is nowadays. The person who criticizes the one who leaves the fast while on journey is in fact criticizing the allowance given by Allaah Himself.

2. The Ill

Allaah has allowed the sick person to refrain from fasting as a mercy from Him, and a convenience. The illness which allows a person to break his fast is that which will, if he fasts, cause harm to him, increase in

⁷⁴ Bukhaaree # 1946

severity, or be prolonged by it – and Allaah knows best. *See Al-Qur’aan 2:185.*

The missed fasts should be made up later.

3. Menstruating women and women having post-natal bleeding

Menstruating women and women having post-natal bleeding are not allowed to fast and it is obligatory to compensate by making up for the days later on.⁷⁵

4. The frail elderly man and woman

Ibn ‘Abbaas رضي الله عنه recited the verse:

“And as for those who can fast (with difficulty) they have (a choice either to fast or) to feed a poor person (for every day).”⁷⁶ and said: *‘It is the old man who is*

⁷⁵ Muslim # 79, 80

⁷⁶ Al-Qur’aan 2:185

unable to fast, so he refrains from fasting and instead feeds a poor person with half a Saa'⁷⁷ of wheat.'”⁷⁸

Anas Ibn Maalik رضي الله عنه became too weak one particular year, so he prepared a large dish of *Thareed*⁷⁹ and invited thirty poor people who came and ate their fill.⁸⁰

5. The pregnant and the breast-feeding woman

If such women fear for their or their child's life and health, then they can leave the fast and for every missed fast, they should feed one poor person and they are not required to compensate for the missed fasts by fasting later on. Once Ibn 'Umar's wife asked him

⁷⁷ A *Saa'* is a measure equal to four times the quantity held by the two outstretched hands which is equivalent to 2 kg 40 gm

⁷⁸ Bukhaaree # 4505

⁷⁹ A broth of crumbled meat and bread

⁸⁰ Daaraqutnee # 2/207

about this, so he replied:

‘You leave the fast, and for every day missed feed one poor person and there is no recompense due on you.’⁸¹

⁸¹ Daaraqutnee # 1/207

BREAKING THE FAST (IFTAAR)

The Time of Iftaar: is as soon as the sun sets.

Hastening to break the fast

Hastening in breaking the fast was one of the most beloved things to Allaah's Messenger ﷺ and it was from his practice that he would instruct someone to go up to a high place and as soon as he announced that the sun had set, he ﷺ would break his fast.⁸²

“Once Prophet Muhammad ﷺ, soon after the sunset, said to one of his companions: ‘Come on, get down and present the Iftaar.’ The companion said: ‘O Allaah’s Messenger ﷺ, let the daylight end!’ Then he ﷺ said again: ‘Come on, get down and bring the Iftaar.’ Once again the companion said: ‘daytime is not yet over!’ Yet again the Prophet ﷺ said: ‘Bring the Iftaar.’ Then he

⁸² Ibn Khuzaimah # 2061

brought the Iftaar before him and the Prophet ﷺ did his Iftaar. He then pointed in the direction of the West and said: ‘When you see that the night has started from here, the fasting person should do his Iftaar.’”⁸³

EXCELLENCE OF HASTENING IN BREAKING THE FAST

Hastening in Iftaar brings about good

Sahl Ibn Sa’ad رضي الله عنه narrated that the Prophet ﷺ said:

“The people will not cease to be upon good as long as they hasten in breaking the fast.”⁸⁴

Hastening in Iftaar is the Sunnah of Allaah’s Messenger ﷺ

Sahl Ibn Sa’ad رضي الله عنه narrated that the Prophet ﷺ

⁸³ Muslim # 1151

⁸⁴ Bukhaaree # 1957

said:

“My Ummah will not cease to be upon my Sunnah as long as they do not await the stars in breaking the fast.”⁸⁵

Hastening in Iftaar is from the manners of the Prophets

Abud-Dardaa' رضي الله عنه said that Allaah's Messenger ﷺ said:

“Three things are from the manners of the Prophets: hastening to break the fast, delaying the Suhoor, and placing the right arm over the left in prayer.”⁸⁶

Hastening in Iftaar is in opposition to the Jews and Christians and a cause for the dominance of Islam

Abu Hurairah رضي الله عنه said that the Prophet ﷺ said:

⁸⁵ Ibn Hibbaan # 891

⁸⁶ Majmu' az-Zawaaid # 2/105

“The religion of Islam will not cease to be uppermost as long as the people hasten to break the fast, since the Jews and the Christians delay it.”⁸⁷

There is a great lesson in this *Hadeeth* for the people who, in the name of precaution, oppose the *Sunnah* by delaying the *Iftaar*. They need to take a second look into their dubious precaution!!!

With what should one break the fast?

Anas Bin Maalik رضي الله عنه said:

“The Prophet ﷺ used to break the fast with fresh dates before praying (the Maghrib Salaah), and if not with fresh dates then with older dates, and if not with dates then with some mouthfuls of water.”⁸⁸

Thus every Muslim should try to follow this

⁸⁷ Abu Daawood # 2353

⁸⁸ Abu Daawood # 2356

same order of preference.

What should a person say upon breaking the fast?

The Prophet ﷺ said:

“Indeed there is for the fasting person, when he breaks his fast, a supplication which is not rejected.”⁸⁹

It is upon every Muslim to seize this opportunity and call upon Allaah being sure that he will be answered, and know that Allaah does not respond to an inattentive heart.

The Prophet ﷺ used to make the following *Du'aa* upon breaking the fast:

ذَهَبَ الظَّمْأُ وَابْتَلَّتِ العُرُوقُ، وَثَبَتَ الأَجْرُ إِنْ شَاءَ اللهُ

⁸⁹ Tirmidhee # 804

(Zahabaz-Zama'u wabtallatil 'urooqu, wa sabatal ajru Inshaa'Allaah)

Which means:

“The thirst is gone, the veins are moistened and the reward is certain, Insha'Allaah.”⁹⁰

Note: The *Hadeeth* which mentions the *Du'aa* “*Allaahumma laka sumtu wa bika aamantu.....*” is *Da'eef* (weak and therefore unauthentic).

Providing food for a fasting person to break his fast

The Prophet ﷺ said:

“He, who gives food for a fasting person to break his fast, will receive the same reward as him, except that nothing will be reduced from the fasting person's reward.”⁹¹

⁹⁰ Abu Daawood # 2357

⁹¹ Tirmidhee # 804

ACTIONS WHICH NULLIFY THE FAST

1. Eating and drinking deliberately

This applies only to the one who does so consciously, and not one who does it forgetfully or accidentally, or is forced to do it.

The Prophet ﷺ said:

“If one of you eats and drinks out of forgetfulness, then let him complete his fast, for it was indeed Allaah who gave him food and drink.”⁹²

And he ﷺ also said:

“Allaah has excused for my Ummah mistakes, forgetfulness and what they are forced to do.”⁹³

⁹² Bukhaaree # 1933

⁹³ Al-Haakim # 2/198

2. Making oneself vomit

One who has an attack of vomiting there is nothing upon him, for the Prophet ﷺ said:

“Whoever has an attack of vomiting, then no atonement is required of him, but whoever vomits intentionally then let him make atonement⁹⁴ for it.”⁹⁵

3. Menstruation and after-birth bleeding

If menstruation or after-birth bleeding take place during the day time of fasting, then the fast breaks and the atonement of that fast becomes obligatory.⁹⁶

4. Injections containing nourishment

Giving nourishment intravenously in the form of glucose or saline solution so that it reaches

⁹⁴ i.e. to fast another day in its place

⁹⁵ Abu Daawood # 2380

⁹⁶ Muslim # 79, 80

the intestines breaks the fast.⁹⁷ Also if the injection does not reach the intestines but reaches the blood-stream then it likewise breaks the fast. This is since it is being used in place of food and drink.

5. Sexual intercourse in the day

Allaah ﷻ said about the night of fasting:

“So now have sexual relations with them and seek that which Allaah has ordained for you (i.e. offspring).”⁹⁸

Imam Ibn al-Qayyim said in *Zaadul Ma'aad* (2/60):

“The Qur’aan shows that sexual intercourse breaks the fast, just like eating and drinking - no disagreement is known concerning this.”

⁹⁷ See Haqeeqatus-Siyaam of Ibn Taimiyyah

⁹⁸ Al-Qur’aan 2:187

ATONEMENT (AL-QADAA) -MAKING UP FOR THE MISSED FAST

When the atonement should be done

It is not obligatory to make up the missed days from *Ramadhaan* immediately afterwards, rather it is an obligation which may be delayed, due to what is reported from Aa'ishah *radhiallaahu 'anhaa*:

“It used to be that I had days to make up for Ramadhaan and I would not be able to do so except in Sha’baan.”⁹⁹

Nevertheless it is better to hasten in making up the fasts, since this falls under the general proofs of hastening to do good deeds and not delaying them. Allaah ﷻ said:

“And be quick in the race for forgiveness from your Lord.”¹⁰⁰

⁹⁹ Bukhaaree # 1950

¹⁰⁰ Al-Qur’aan 3:133

Should the days be made up together in a sequence?

It is not obligatory to make up the days together (i.e. in succession). Ibn ‘Abbaas رضي الله عنه said:

*“There is no harm if he fasts them separately.”*¹⁰¹

Atonement on behalf of the dead person

One who dies and had to make up for missed fasts, then for every day that he had missed, a poor person will be fed. However, if he had not kept a fast which he vowed (*nadhr*) to keep, then in this case his heir should fast it on his behalf due to the *Hadeeth*:

*“Whoever dies and there is a fast remaining obligatory upon him - then his heir should fast for him.”*¹⁰²

¹⁰¹ Bukhaaree # 1950

¹⁰² Bukhaaree # 1952

This atonement is due only on those fasts which had been vowed by the deceased and who did not keep them. Ibn ‘Abbaas رضي الله عنه said:

“If a man becomes ill in Ramadhaan and dies having refrained from fasting, then food should be given on his behalf and no making up of the days is due, and if a fast due to a vow was obligatory upon him, then his heir should fast on his behalf.”¹⁰³

And this is the view of Aa’ishah radhiallaahu ‘anhaa also.¹⁰⁴

¹⁰³ Muhallaa of Ibn Hazm # 7/7

¹⁰⁴ At-Tahaawee in Mushkilul-Aathaar # 3/142

EXPIATION (AL-KAFFAARAH)

Whoever nullifies his fast with sexual intercourse is required to make up the fast with another day (*qadaa*) and also to expiate as follows:

1. Free a slave if he is able, if not,
2. Fast for two months continuously; If he is not able to do this then,
3. Feed 60 poor people.

If he is not capable of doing any of the above three things, then the obligation of expiation is removed from him.¹⁰⁵

¹⁰⁵ Muslim # 1111

RECOMPENSE (AL-FIDYAH)

Fidyah is obligatory on the following people:

1. *The old man or woman* who does not have the ability to fast.
2. *An ill person* who has no hope of regaining health or recovering from his illness.
3. *A pregnant or breast-feeding woman* who fears for herself or her child.

These three kinds of people can leave the fast and shall be required to give *Fidyah* which is that one poor person is given *half a Saa'* of grains (one *Saa'* is equivalent to 2 kg and 40 gm).¹⁰⁶

¹⁰⁶ Daaraqutnee # 1/17

LAILATUL-QADR (THE NIGHT OF DECREE)

Its excellence

Allaah ﷻ says:

“The Night of Decree is better than a thousand months.”¹⁰⁷

And it is on this night that all the Wise Decrees of Allaah are made:

“Therein is decreed every matter of ordainment, as a command from us.”¹⁰⁸

Note: Some people say that the decree of matters happens on the 15th of *Sha’baan*. This is an erroneous and baseless claim.

When is it?

The most correct saying, and Allaah knows

¹⁰⁷ Al-Qur’aan 97:3

¹⁰⁸ Al-Qur’aan 44:4-5

best, is that it occurs in the odd nights of the last ten nights of *Ramadhaan*. Allaah’s Messenger ﷺ while doing *I’tikaaf*¹⁰⁹ in the last ten days of *Ramadhaan* used to say:

“Seek out Lailatul-Qadr in the (odd nights) of the last ten of Ramadhaan.”¹¹⁰

That is, the 21st, 23rd, 25th, 27th and the 29th night. And the Prophet ﷺ said:

“And if one of you is too weak or unable then let him not allow that to make him miss the final seven.”¹¹¹

That is the 25th, 27th and the 29th night.

How should a Muslim seek *Lailatul-Qadr*?

The Prophet ﷺ said:

¹⁰⁹ Seclusion in the *Masjid*

¹¹⁰ Bukhaaree # 2017

¹¹¹ Bukhaaree # 2015

“Whoever stands (in Prayer) in Lailatul-Qadr out of Eemaan (correct belief) and seeking reward then his previous sins are forgiven.”¹¹²

It is recommended to supplicate a great deal in it with the *Du’aa*:

اللَّهُمَّ إِنَّكَ عَفُوفٌ مُجِيبٌ الْعَفْوَ فَأَعْفُ عَنِّي

“Allaahumma innaka ‘affuwwun tuhibbul ‘afwa fa’fu ‘annee.”

Which means:

“O Allaah, You are the One who pardons greatly, and loves to pardon, so pardon me.”¹¹³

During these nights, to stay awake in prayer, to instruct one’s family the same and to stay

¹¹² Bukhaaree # 1901

¹¹³ Tirmidhee # 3760

away from one's wife is from the *Sunnah* of the Prophet ﷺ.¹¹⁴ And the Prophet ﷺ used to exert himself more in the last ten nights of *Ramadhaan* than he would at other times.¹¹⁵

The Signs of *Lailatul-Qadr*

The Prophet ﷺ said:

“On the morning following Lailatul-Qadr the sun rises not having any rays, as if it were a brass dish, until it rises up.”¹¹⁶

And he ﷺ said:

“Lailatul-Qadr is calm and pleasant, neither hot nor cold, the sun rises on its morning being feeble and red.”¹¹⁷

¹¹⁴ Bukhaaree # 2024

¹¹⁵ Muslim # 1174

¹¹⁶ Muslim # 762

¹¹⁷ Ibn Khuzaimah # 3/23

TARAAWEEH PRAYERS¹¹⁸

It is important first of all to know that *Taraaweeh* (resting), *Tahajjud* (from *hajada*: remained awake at night), *Qiyaamul-lail* (standing at night),¹¹⁹ {*Salaatul-Lail* (the night prayer) and *Witr* (odd-numbered)}, all refer to the same prayer.^{120 121}

¹¹⁸ It was the practice of the Prophet ﷺ to pray an odd number of *rak'ahs* after the '*Ishaa* prayer in the last third part of the night. Nevertheless it may be prayed anytime from after the '*Ishaa* prayer until before the dawn of *Fajr*. See also the next chapter on *Witr*. See *Irwaa ul Ghaleel* # 2/158 and *Bukhaaree* # 996

¹¹⁹ Some people think that *Tahajjud* is a night prayer different from *Qiyaamul-lail* or *Taraaweeh*. Others think that *Nafl* (supererogatory) prayers at night are only recommended during *Ramadhaan*. Thus, it is important to clarify these misunderstandings, and emphasize what was mentioned above, i.e. that there is only one *Nafl* prayer at night, with different names used to describe it. Even though *Taraaweeh* is most commonly used to describe it in *Ramadhaan*, this does not make it a different prayer. (The Night Prayer, *Jibaaly* Pg 7-8)

¹²⁰ *Witr* has two meanings in the *Sunnah*. It usually refers to the last one or three *rak'ahs* of the night prayer. But it

It's Prescription in Congregation

According to the long *Hadeeth* of Aa'ishah *radhiallaahu 'anhaa*, Allaah's Messenger ﷺ led the congregation in *Qiyaamul-lail* for three nights and the people participated in it with a great amount of zeal and enthusiasm. Then he ﷺ, due to the fear that this night prayer would be made obligatory upon the people stopped leading the people in the night prayers.¹²²

It is from this *Hadeeth* that we get the proof for performing the *Taraaweeh* prayer in congregation.

And based upon this action of the Prophet ﷺ, 'Umar رضي الله عنه revived this *Sunnah* of praying the *Taraaweeh* prayer in congregation during his caliphate since the fear of the Prophet ﷺ that

sometimes means all of the night prayers because, collectively, they are odd-numbered.

¹²¹ Words in flower brackets added by the Publisher

¹²² Bukhaaree # 1129

this prayer may become obligatory upon the people was removed with his passing away.¹²³

The Number of *Rak'ahs*¹²⁴

Aa'ishah *radhiallaahu 'anhaa* said:

“Allaah’s Messenger ﷺ did not increase upon eleven Rak’ahs in Ramadhaan, or outside of it.”¹²⁵

And the righteous Caliph ‘Umar رضي الله عنه, when he revived the *Sunnah* of praying the *Taraaweeh* in congregation, he instructed Ubay Bin Ka’ab رضي الله عنه and Tameem ad-Daaree رضي الله عنه to lead the people in 11 *Rak’ahs* of *Qiyaamul-lail*.¹²⁶

And the prayer of Allaah’s Messenger ﷺ was

¹²³ Bukhaaree # 2010

¹²⁴ Plural of *Rak’ah* – unit of prayer

¹²⁵ Bukhaaree # 2010

¹²⁶ Muwattaa Imaam Maalik # 1/115

well-spaced - meaning, that his bowing, prostration and his standing would be of similar length and his prostration would be as long as it would take to recite 50 verses of the Qur'aan.¹²⁷ And his recitation of the Qur'aan would be with proper pronunciation and a slow pace. Those who hasten in their recitation, their bowing and prostration should learn a lesson from this.

¹²⁷ Bukhaaree # 1123

THE WITR PRAYER¹²⁸

Its maximum is eleven *rak'ahs*.¹²⁹ As a minimum, it is one *rak'ah*.¹³⁰ However, the Prophet ﷺ would generally pray three *rak'ahs* after praying eight *rak'ahs*.¹³¹ It is recommended to make *Witr* as the last prayer of the night.¹³² However, one is allowed to pray two *rak'ahs* after the *Witr* prayer sometimes.¹³³

Description of the Witr prayer

If one is praying three rak'ahs, it may be prayed in any of the two fashions:

1. Praying all three *rak'ahs* together such that he sits for the *Tashahhud* in the last *rak'ah*

¹²⁸ This chapter has been added by the Publisher

¹²⁹ Bukhaaree # 994

¹³⁰ Muslim # 1754

¹³¹ Nasa'ee # 1700

¹³² Bukhaaree # 998

¹³³ Abu Daawood # 1340

only.¹³⁴

2. Performing two *rak'ahs* individually with *Salaams* (salutations), and then one *rak'ah* with *Salaams*.¹³⁵

Note: The Prophet ﷺ forbade praying a *three-rak'ah Witr* prayer like the *Maghrib Salaah* which has two *tashahhuds*.¹³⁶

If one is praying more than three,

He may perform every two *rak'ahs* individually with *Salaams* (salutations) and then pray one *rak'ah* with *Salaams*.¹³⁷

Qunoot in Witr (Supplication during the prayer while in the standing posture)

After finishing the Qur'aanic recitation in the

¹³⁴ The Night Prayer, Jibaaly Pg 101

¹³⁵ The Night Prayer, Jibaaly Pg 101

¹³⁶ Tahaawee and Daaraqutnee; cf The Night Prayer, Jibaaly Pg 107

¹³⁷ The Night Prayer, Jibaaly Pg 101

last *rak'ah* of *Witr*, before going to the *rukoo'*, one should sometimes supplicate with what the Prophet ﷺ taught his grandson Hasan رضي الله عنه:

اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ، وَعَافِنِي فِيمَنْ عَافَيْتَ، وَتَوَلَّنِي
فِيمَنْ تَوَلَّيْتَ، وَبَارِكْ لِي فِي مَا أُعْطَيْتَ، وَقِنِي شَرَّ مَا
قَضَيْتَ، فَإِنَّكَ تَقْضِي وَلَا يُقْضَىٰ عَلَيْكَ، إِنَّهُ لَا يَذِلُّ مَنْ
وَأَلَيْتَ، [وَلَا يَعِزُّ مَنْ عَادَيْتَ]، تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ

*'Allaahumma ihdinee feeman hadayt; wa
'aafinee feeman 'aafayt; wa tawallanee
feeman tawallayt; wa baariklee feemaa
a'tayt; wa qinee sharra maa qadayt;
fa-innaka taqdhee wa-laa yuqdhaa 'alayk;
innahoo laa yazillu man-waalayt; [wa-laa
ya'izzu man 'aadayt]; tabaarakta rabbanaa
wa ta'aalayt.'*

Which means:

‘O Allaah, guide me with those whom You have guided; protect me with those whom You have protected; befriend me with those whom You have befriended; bless for me what You have bestowed (on me); shelter me from the evil of what You have decreed. Indeed, You decree, and none can dominate You; he whom You befriend will never be humiliated, [nor will Your enemy ever be honored]. Blessed are You, our Lord, and exalted.’¹³⁸

For an in-depth understanding of the Night prayer of the Prophet ﷺ one should refer to the excellent book, *“The Night Prayers, Qiyaam and Taraaweeh”* by Shaikh Muhammad al Jibaaly.

¹³⁸ Abu Daawood # 1425-6

GENEROSITY IN RAMADHAAN

To be very generous during the month of *Ramadhāan* is from the *Sunnah* of Prophet Muhammad ﷺ. Ibn ‘Abbaas رضى الله عنه said: ***“The Prophet ﷺ was the most generous of people, and in the month of Ramadhāan he would increase in his generosity as if it were a wave of a pleasant cool wind.”***¹³⁹

RECITATION OF THE QUR’AAN

The month of *Ramadhāan* is the month of the Qur’aan since this was the month in which the Qur’aan was revealed. Therefore, one should recite the Qur’aan (and ponder over its meaning) as much as possible. The Prophet ﷺ used to recite the Qur’aan to Jibrael عليه السلام once every *Ramadhāan* but in the last *Ramadhāan* of his life, he recited the Qur’aan twice before Jibrael عليه السلام.¹⁴⁰

¹³⁹ Bukhaaree # 6

¹⁴⁰ Bukhaaree # 4998

ZAKAATUL-FITR

Its Ruling

The Prophet ﷺ made it obligatory upon every Muslim, the young and the old, the male and the female, and the free and the slave.¹⁴¹ However, it is not obligatory upon the child in the mother's womb.

What should be given as *Zakaatul-Fitr*?

Anything which a person uses as his food - one *Saa*¹⁴² of it should be given, such as barley, dates, dried curds, raisins or rye.¹⁴³ If wheat is being given, then only half a *Saa*' due to the saying of the Prophet ﷺ:

“Give a Saa’ of wheat or wheat grain for two people.”¹⁴⁴

¹⁴¹ Muslim # 984

¹⁴² One *Saa*' is equal to 2 kg and 40 gm

¹⁴³ Ibn Khuzaimah # 4/80

¹⁴⁴ Musnad Ahmed # 5/432

On whose behalf should a man give?

The Muslim gives it for himself and for those whom he takes care of, young or old, male or female, free or slave.

Ibn ‘Umar رضي الله عنه said:

*“Allaah’s Messenger ﷺ ordered Sadaqatul-Fitr on behalf of the young and the old, and the free and the slave – whom you provide for.”*¹⁴⁵

To whom should it be given?

The poor and the needy are the people entitled to it. The Prophet ﷺ allocated this as food for the needy.¹⁴⁶

There are some people who think that *Zakaatul-Fitr* can be given to all eight

¹⁴⁵ Daaraqutnee # 2/141

¹⁴⁶ Ibn Maajah # 1827

categories who can receive *Zakaah* – but this has no proof.

How it should be given

It is from the *Sunnah* that there should be a person with whom it is gathered just as the Prophet ﷺ entrusted Abu Hurairah رضي الله عنه who said:

“Allaah’s Messenger ﷺ entrusted me to look after the Zakaah of Ramadhaan.”¹⁴⁷

When it is to be given

It is to be given before the people go out for the ‘*Eid*’ prayer. It is not permissible to delay it until after the prayer, nor to give it in advance, except by a day or two as is reported from the practice of Ibn ‘Umar رضي الله عنه.¹⁴⁸ Also whoever gives it after the prayer, it is merely

¹⁴⁷ Bukhaaree # 2311

¹⁴⁸ Ibn Maajah # 1827

a *Sadaqah*.¹⁴⁹

To give money instead of *Zakaatul-Fitr*

Zakaatul-Fitr is legislated to be given only in the form of food grains. To give money instead of food grains is a clear opposition of the *Sunnah*. However, a person may give the amount of money required to procure the grains to a person who will purchase it on his behalf and is in-charge of distributing it.¹⁵⁰

Its Wisdom and benefits

1. It is a means of purification for those who fasted, from mistakes and indecent talk.
2. It makes for an excellent provision for the needy.
3. The poor are saved from begging on the blessed day of *'Eid*.¹⁵¹

¹⁴⁹ Abu Daawood # 1622

¹⁵⁰ Majmu' Fataawaa Bin Baaz # 14/208

¹⁵¹ Ibn Maajah # 1872

SOME WEAK AHADEETH QUOTED
OFTEN IN THE MONTH OF
RAMADHAAN

1. *“If the servants knew how great Ramadhaan was, then they would wish that Ramadhaan lasted all year. Indeed paradise is decorated for Ramadhaan from the start of the year till the next year.”*¹⁵²

This *Hadeeth* is *mawdoo*’ (fabricated).

2. *“O people, a very great month has come upon you ...whoever seeks nearness to Him with a good deed in it will be like performing an obligatory action in other months...it is a month the beginning of which is a mercy, the middle is forgiveness and its end is granting of freedom from the Fire..”*¹⁵³

This *Hadeeth* is *Da’eef* (weak).

¹⁵² Al-Mawdoo’aat # 4/188-189

¹⁵³ Ilalul-Hadeeth of Ibn Abee Haatim # 1/249

3. ***“Fast and you will be healthy.”***¹⁵⁴

This *Hadeeth* is *Da’eef* and *Munkar* (weak and rejected)

4. ***“He who abandons fasting during a day of Ramadhaan without a valid excuse, or illness – then even if he were to fast forever it would not make up for it.”***¹⁵⁵

This *Hadeeth* is also *Da’eef*.

¹⁵⁴ Al-Kaamil # 7/2521

¹⁵⁵ Fathul-Baaree # 4/121

APPENDIX 1: VOLUNTARY FASTS

The Messenger of Allaah ﷺ encouraged the fasting of the following days:

1) Fasting the six days of *Shawwaal*¹⁵⁶

The Prophet ﷺ said:

*“Whoever fasts Ramadhaan and then follows it up with (any) six (days of fasting) in Shawwaal, then it would be as if he has fasted perpetually.”*¹⁵⁷

2) Fasting the ninth day of *Dhul-Hijjah*¹⁵⁸, **i.e. the day of ‘*Arafah***¹⁵⁹ - for those not performing the *Hajj*

Abu Qataadah Al-Ansaaree رضي الله عنه said the

¹⁵⁶ The month after *Ramadhaan* according to the Islamic Calendar.

¹⁵⁷ Muslim # 2750

¹⁵⁸ The last month of the Islamic Calendar

¹⁵⁹ The ninth of *Dhul-Hijjah*

Messenger of Allaah ﷺ was asked about fasting the day of ‘Arafah, whereupon he said:

“It is an expiation for (the sins of) the previous (year) and the following (year).”¹⁶⁰

3) The fast of the Day of ‘Aashooraa including the day before or the day after

Abu Qataadah Al-Ansaari رضى الله عنه said that the Messenger of Allaah ﷺ was asked about fasting on the day of ‘Aashooraa¹⁶¹, whereupon he ﷺ said:

“It expiates the sins of the preceding year.”¹⁶²

Ibn ‘Abbaas رضى الله عنه narrated:

¹⁶⁰ Muslim # 2739

¹⁶¹ The 10th of *Muharram* which is the 1st month of the Islamic Calendar

¹⁶² Muslim # 2739

“That the Prophet ﷺ came to Madeenah and saw the Jews fasting on the day of ‘Aashooraa. He asked them about that. They replied, ‘This is a good day, the day on which Allaah rescued the Children of Israel from their enemy. So Moosa ﷺ fasted this day.’ The Prophet ﷺ said, ‘We have more claim over Moosa than you.’ So, the Prophet ﷺ fasted on that day and ordered (the Muslims) to fast (on that day).”¹⁶³

And ‘Abdullaah Ibn ‘Abbaas رضي الله عنه also reported that the Messenger of Allaah ﷺ had said:

“If I live till the next (year), I would definitely observe fast on the 9th (along with the 10th of Muharram).”¹⁶⁴

4) Fasting most of Sha’baan

Aa’ishah radhiallaahu ‘anhaa said:

¹⁶³ Bukhaaree # 2004

¹⁶⁴ Muslim # 2661-2

“I never saw him observing (voluntary fasts) more in any other month than that of Sha’baan. He observed fast throughout the month of Sha’baan except a few (days).”¹⁶⁵

5) The fast of (every) Monday and Thursday.

The Messenger of Allaah ﷺ said:

“The deeds (of the son of Aadam) are presented (before Allaah) (every) Monday and Thursday, and I like it that my actions are presented whilst I am fasting.”¹⁶⁶

And when he ﷺ was asked about fasting (every) Monday, he ﷺ said:

“That is the day on which I was born, and (the day) on which revelation was sent down upon me.”¹⁶⁷

¹⁶⁵ Bukhaaree # 1969-70

¹⁶⁶ Saheeh al-Jaami’ # 2956

¹⁶⁷ Muslim # 2742

6) Fasting the 13th, 14th and 15th of every month

Abu Hurairah رضي الله عنه said:

*“The Prophet ﷺ advised me about three things – to offer Salaat-ud-Duhaa (forenoon prayer), to pray Witr before sleeping and to fast three days in a month.”*¹⁶⁸

Also the Prophet ﷺ said:

*“The fast of three days every month, from one Ramadhaan to another are equivalent to fasting perpetually.”*¹⁶⁹

7) The fast of Prophet Daawood عليه السلام, i.e. fasting every other day.

The Messenger of Allaah ﷺ said:

“The most beloved fast to Allaah is the fast

¹⁶⁸ Nasaabee # 2408

¹⁶⁹ Muslim # 2739

of Daawood عليه السلام, and the most beloved prayer to Allaah is the prayer of Daawood عليه السلام. He used to sleep half the night and stand for prayer for a third of the night and used to sleep a sixth of the night, and he used to fast every other day.”¹⁷⁰

¹⁷⁰ Muslim # 2731

APPENDIX 2: THE 'EID PRAYER

There are two annual '*Eids* (festivals) which Allaah has granted the Muslims: '*Eid ul Fitr* and '*Eid ul Adhaa*.¹⁷¹

'Eid ul Fitr is the 1st day of the Islamic month of *Shawwaal* and it marks the end of *Ramadhaan*. '*Eid ul Adhaa* is the 10th day of the Islamic month of *Dhul-Hijjah* and it marks the end of the major rites of *hajj*.

The '*Eid* prayer is offered on both the '*Eids* and is obligatory upon every Muslim who is capable of performing it. Women are not exempted from the obligation of attending the '*Eid* prayer since the Prophet ﷺ commanded them to attend the *Eid* prayer and even the menstruating women were instructed to go to the '*Eid* prayer to be a part of the believers' supplications even though they do not pray.¹⁷²

¹⁷¹ Saheeh Sunan Abee Daawood # 1134

¹⁷² Bukhaaree # 974, As-Saheehah # 2408 & 2115

It is recommended to take a bath and adorn oneself for the occasion of '*Eid*'.¹⁷³

It is recommended to eat something especially dates before the '*Eid* prayer on the morning of '*Eid ul Fitr*. As for '*Eid ul Adhaa*, it is recommended to eat from the meat of sacrifice after the '*Eid* prayer'.¹⁷⁴

The *Sunnah* is to pray the '*Eid* prayer in the *Musallaa*¹⁷⁵ (open field) and not in a *Masjid*.¹⁷⁶

One should pronounce the *takbeer* in an audible manner on the way to the *Musallaa* up until the *Imaam* stands up to lead the people in the '*Eid* prayer'.¹⁷⁷

It is from *Sunnah* to take one path for going

¹⁷³ Irwaa ul Ghaleel Ar. 146, Musannaf Abdur-Razzaak Ar. 5753, As-Saheehah Ar. 1279

¹⁷⁴ Saheeh Ibn Maajah # 1756, Tirmidhee

¹⁷⁵ Also known as '*Eidgaah* in Urdu

¹⁷⁶ Bukhaaree # 956

¹⁷⁷ Irwaa ul Ghaleel # 650

to the *'Eid* prayer and another path while returning.¹⁷⁸

It is also from the *Sunnah* to walk to the *Musallaa*¹⁷⁹ unless the place is too far to be reached in reasonable time on foot.

The *'Eid* prayer should be held in the morning and the best time to pray it is shortly after sunrise.¹⁸⁰

There is no prayer before or after the *'Eid* prayer.¹⁸¹

The *'Eid* prayer is not preceded by the *Adhaan* or the *Iqaamah*.¹⁸²

In the *'Eid* prayer the *Imaam* leads the people in praying two *rak'ahs*.¹⁸³

¹⁷⁸ Bukhaaree # 986

¹⁷⁹ Ibn Maajah # 1295

¹⁸⁰ Ibn Maajah #1317

¹⁸¹ Bukhaaree # 989

¹⁸² Bukhaaree # 960

¹⁸³ Nasaa'ee # 1420

The *‘Eid* prayer consists of two *rak’ahs* and it has additional *takbeers* as described:

The *takbeers* should be made before the recitation. There should be seven *takbeers* in the first *rak’ah* and five in the second.¹⁸⁴

After the prayer, the *Imaam* delivers a *Khutbah* (*sermon*) in which he exhorts the people to fear Allaah and to give *Sadaqah* (charity).¹⁸⁵ A Muslim has the choice either to sit for the *Khutbah* or to leave.¹⁸⁶

If one misses the *‘Eid* prayer, then let him pray two *rak’ahs* as *qadaa* (atonement).¹⁸⁷

¹⁸⁴ Irwaa ul Ghaleel # 639

¹⁸⁵ Fath ul Baaree # 978, Mishkaat # 1397

¹⁸⁶ Abu Daawood # 1155

¹⁸⁷ Bukhaaree, Chapter – *if one misses the ‘Eid prayer then let him pray two rak’ahs.*

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