

مع النبي ﷺ

في رمضان

RAMADHAAN

WITH THE PROPHET ﷺ

تأليف محمد موسى نصر

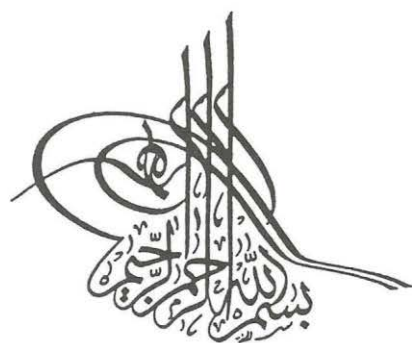
BY MUHAMMAD MUSA NASR



PUBLISHED BY
AL-QUR'AN WAS-SUNNAH SOCIETY
OF NORTH AMERICA

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Ramadhaan with the Prophet
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Introduction to the Translation

All praise is due to Allāh, who has facilitated the production of this booklet, by which many of our Muslim brothers and sisters will gain benefit for thier fasts. The text of this booklet originally appeared in the publication HUDAA, and it was edited again prior to its release as a book. We received permission from Shaykh Muḥammad Mūsā Naṣr to print and distribute this book during the Twelveth Annual Convention of *al-Qur'ān was Sunnah* Society of North America. We ask Allāh (ﷻ) to accept this work as one of our good deeds, and to reward us for the benefits derived from it, and we as those who benefit from it, to remember the statment of the Prophet (ﷺ);

«The Muslim's supplication for his brother, without his knowledge, is surely answered. An angel is appointed to such person whenever he asks for good for his brother, and the appointed angel says; 'Āmīn, and the same for you.'»
(Muslim)

We ask Allāh to mention Muḥammad, his family and his companions, and to grant them peace.

The Prophet (ﷺ) and The Arrival of Ramaḍān

He (ﷺ) would not begin the fast until there was a verified sighting of the *hilāl*. He (ﷺ) would watch for the *hilāl* and he ordered watching for it. When someone among the companions informed him of seeing it, then he commanded the *ummah* to fast based on that sighting and testimony, and he (ﷺ) said,

«Fast upon its sighting and break fast upon its sighting. If it is obscure for you then complete the count - or - complete counting *Sha'bān* until thirty days.» (Al-Bukhārī, Muslim and others)

One testimony was sufficient for him (ﷺ) and in this there is a

proof for *khavar al-wāhid*¹. The *ummah* began fasting one day when a bedouin came from the desert informing the Prophet (ﷺ) that he had seen the *hilāl*, then he (ﷺ) ordered Bilāl to announce fasting.²

Fasting a Day Before Ramaḍān for the Sake of Ramaḍān is not from the Prophet's (ﷺ) Teachings

The Prophet (ﷺ) forbade his *ummah* from fasting a day or two before Ramaḍān out of precaution, he (ﷺ) said;

«Do not precede Ramaḍān with a day or two of fasting, except for a person fasting a (particular) fast, then let him fast.» (Al-Bukhārī and Muslim)

I say, that is like fasting on Monday or Thursday etc., so whoever is fasting for such a reason then there is no harm in that. The prohibition of fasting on the day of doubt was also mentioned by him (ﷺ), when he said;

«Whoever fasts the day of doubt, he has disobeyed Abāl-Qāsim.»³ (Al-Bukhārī in *mu'llaq* form, connected by Abū Dāwūd and at-Tirmithī, see *Mukhtasir al-Bukhārī* p. 444)

The righteous predecessors were very cautious and watchful for the end of Sha'bān and the beginning of Ramaḍān. And the difference between the optional and *farḍ* is well known - the optional no matter how important it seems - cannot reach the level of the *farḍ*, neither in its legislative ruling nor its reward.

¹Translation note: That is, a narration that comes by route of three, two or as in this example, only one narrator. Many of the deviant groups claim that such narrations, even if authentic, are not acceptable in issues of legislation and creed.

²Recorded by at-Tirmithī, Abū Dāwūd, an-Nasā'ī, Ibn Mājah and others. It is *ḥasan* by virtue of the many witnesses for it.

³Abāl-Qāsim was his *kunyā*, or nickname.

Having the Intention the Night Before

The Prophet (ﷺ) would have his intention the night before dawn, and he commanded this for his *ummah* saying;

«Whoever did not intend his fast during the night, then there is no fast for him.» (An-Nasā'ī)¹

This ruling is limited to the *fard*, as for the optional fast, then it is not essential to have the intent before, since the Prophet (ﷺ) was with his family and had not eaten yet, so he asked;

«Do any of you have anything for breakfast?»

They replied no, so he (ﷺ) said;

«Then I am fasting.» (Muslim and others)

Due to this, the scholars said; it is permissible for a person to begin his intent for a voluntary fast before the sun's zenith if he has not yet eaten or done any other act that invalidates a fast.

To Not stop Eating and Drinking until *Fajr aṣ-Ṣādiq* Occurs

This is due to Allāh's (ﷻ) saying;

﴿وَكُلُوا وَاشْرَبُوا حَتَّىٰ يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ
الْأَسْوَدِ مِنَ الْفَجْرِ﴾

«...And eat and drink until the white thread of *fajr* appears distinct from the black thread.» (Al-Baqarah 2:187)

¹ Graded *ṣaḥīḥ* by al-Albānī in *Ṣaḥīḥ ul-Jāmi'* no. 6535 .

There are two kinds of *fajr* or dawn; *ṣādiq* (correct), and *kāthib* (false). It is a must to distinguish between them so as not to deprive anyone of the amplex of Allāh's mercy. The Prophet (ﷺ) permitted 'Umar (رضي الله عنه) to finish his food and drink after hearing the *athān* of the second *fajr*, meaning *fajr ṣādiq*.¹ It is confirmed that he (ﷺ) said;

«When one of you hears the call and a dish is in his hand, then he should not put it down until he has finished what is necessary for him of it.»²

He (ﷺ) was not harsh on any of the Muslims, he did not legislate what is known as the *athān* of *imsāk*, nor is it from his (ﷺ) teachings.³ Know that being harsh on people and innovation in the religion is not permitted by Allāh.

The Prophet (ﷺ) Hastening to Break the Fast and Delaying *Ṣaḥūr*

He (ﷺ) would hurry to break the fast and delay *ṣaḥūr* (pre-dawn meal), and he commanded this for his *ummah* saying;

«My *ummah* will not cease in good as long as it hastens to break fast.» (Al-Bukhārī, Muslim and others)

In another *ḥadīth*;

«The religion will not cease to be manifest as long as the people hasten to break fast.» (Abū Dāwūd

¹Recorded by Ibn Jarīr at-Ṭabarī in (his *Tafsīr*) *Jāmi' al-Bayān* with a *ḥasan* (good) chain of narrators.

²Recorded by Abū Dāwūd, at-Ṭabarī (see previous ref.), al-Ḥākim, and al-Bayhaqī, it has a number of transmissions and witnessing reports as our *shaykh* mentioned in *aṣ-Ṣaḥīḥah* 3:381-384.

³That is the *athān* which was innovated to signify that it is about twenty minutes before *fajr* time, so that one should stop eating now out of precaution. It is discussed again later.

and others)¹

And in a *ḥadīth qudsī*;

«The most beloved servants to Me are those who hasten most to fast-breaking.» (Ibn Khuzaymah no. 2062 and at-Tirmithī nos. 700-701)²

Hastening to fast-breaking means to begin partaking of your *iftār* as soon as the disc of the Sun has disappeared - as long as the view of the Sun is not blocked by some physical obstruction or clouds etc. - And not to delay the fast-breaking until the redness of the sky disappears and the stars become visible, as this is the way of the Jews and Rāfiḍah.

There is no correlation between the *iftār* of the fasting person and the *athān*, because the *athān* may be delayed or it may be too early, and this is a matter that depends upon the setting of the Sun and the beginning of night from a particular vantage point (that is the *mu'athin*'s viewing position).³

The Prophet (ﷺ) would delay his *saḥūr* until the end of its time, such that occasionally the companions would hear the *athān* for *fajr* and they were having their *saḥūr*. As mentioned by Anas (رضي الله عنه), the time between the *iqāmah* for *fajr* prayer and the Prophet's (ﷺ) *saḥūr* was the length of fifty *āyah*. (Al-Bukhārī, Muslim and others)

¹ Ibn Khuzaymah and Ibn Ḥibbān, it was graded *ḥasan* by al-Albānī in *Ṣaḥīḥ at-Targhīb wat-Tarhīb* no. 1062 of the new edition.

² Note from the translator: At-Tirmithī graded this *ḥadīth ḥasan*, an-Nawawī included it in *Riyāḍ aṣ-Ṣāliḥīn* no. 1243, Ibn Khuzaymah has a chapter with just this *ḥadīth*, no. 2062, in his *Ṣaḥīḥ*. About Qurrah Bin 'Abd ar-Raḥmān, one of its narrators, al-Munthirī said; "Aḥmad said; 'His *ḥadīths* are very *munkar*' Ibn Ma'in graded him weak, Ibn 'Adī said, 'I hope that there is no harm in him' Ibn Ḥibbān graded his *ḥadīths ṣaḥīḥ*, and Muslim recorded from him along with 'Amr Bin al-Ḥārith and others." The last statement means that Muslim used him only as a secondary witness. Shaykh Naṣr included this *ḥadīth* among the weak of *al-Jāmi' aṣ-Ṣaghīr*, no. 4041, and in his notes on *Riyāḍ aṣ-Ṣāliḥīn*, he said; "In this grade of *ḥasan* there is a problem, because its chain rests upon Qurrah Bin 'Abd ar-Raḥmān and he is weak due to memorization problems, and I have elaborated on the quotations from the scholars who had critical remarks about him in the second *ḥadīth* of *al-Irwā' al-Ghalīl*." So it appears, and Allāh knows best, that this *ḥadīth* is to be considered a weak *ḥadīth*.

³ See my book *Faṭḥ al-Ghafūr fī ta'jīl al-Faṭūr wa ta'khīr as-Saḥūr*, where this is all discussed.

With What Would the Prophet (ﷺ) Break his Fast?

His (ﷺ) fast-breaking meal was very light, not like ours today where we try a host of different types of foods, fruits and desserts until we suffer indigestion. In fact most cases of illness during Ramaḍān are the result of ingesting too many different types of foods.

As for the Prophet (ﷺ), he would break fast with an odd number of ripe dates, and if there were none, then with dried dates, and if there were none, then he would have a few drinks of water. Then he would stand for prayer to pray during its appropriate time. He would not behave as many do today, delaying *maghrib* prayer beyond its time being busy with their *iftār* which is a kind of dinner-meal, then they stay home from the congregational prayer, all of this contradicts his (ﷺ) teachings. They can be seen praying *maghrib* directly before the *athān* of 'ishā', and when he stands to pray he does not know how much to pray or even how to pray because he is so stuffed and suffers from the sluggishness and lethargy that accompanies that state.

The Prophet (ﷺ) was not in the habit of saying a *du'ā'* before he broke his fast, but he would express his pleasure by saying;

«The thirst is gone, the vessels are moistened, and the reward is confirmed, if Allāh wills. [*Thahab az-zimān wābtallatil-ārūqi wa thabital-ajir inshā'Allāh.*]» (Abū Dāwūd and others)¹

The Messenger (ﷺ) Giving the Fasting Person *Iftār*

He (ﷺ) would give *iftār* for one breaking his fast at sunset, and he ordered it by saying;

«Whoever gives *iftār* for the fasting person, he receives a reward like his, without any decrease in the fasting person's reward.» (At-Tirmithī and others)²

¹ Ad-Daraqūṭnī, and al-Ḥākim, graded *ḥasan* by al-Albānī in *al-Irwā'* no. 920

² Ibn Mājah, Ibn Ḥibbān, and similar with an-Nasā'ī and Ibn Khuzaymah. Al-Albānī graded it *ṣaḥīḥ* no. 1075 see previous ref.

And he ordered the one who broke his fast to say a *du'ā* for his host;

«May the fasting people break their fast with you, the righteous eat your food, and the angels say *sallā* upon you. [*Afṭara 'indakum aṣ-ṣā'imūn, wa akul ṭa'āmakum al-abrār, wa ṣallata 'alaykum al-malā'ikah.*]» (Ibn Mājah and Ibn Ḥibbān)¹

Or;

«O Allāh! Bless them in what you have provided for them, forgive them, and have mercy on them. [*Allāhumma bārak lahum fīmā razaqtahum, wāghfir lahum wārḥamhum.*]» (Muslim and others)

Or one of the other supplications reported.

The Prophet's (ﷺ) Invitation to *Ṣaḥūr*

This is the *ṣaḥūr* that most people refrain from, but he (ﷺ) would invite others to it even if it was only a drink of water, for surely that is pure and blessed. He (ﷺ) called *ṣaḥūr*, “The blessed breakfast.” Al-'Irbād Bin Sāriyah (رضي الله عنه) said, “Allāh's Messenger (ﷺ) invited me to *ṣaḥūr* during Ramaḍān saying;

«Come to the blessed breakfast.» (Abū Dāwūd and others)²

He (ﷺ) also said;

«Take *ṣaḥūr*, for there is surely blessings in the *ṣaḥūr*.» (Al-Bukhārī, Muslim and others) And;

¹ See *Ṣaḥīḥ ul-Jāmi'* no. 1137 where al-Albānī declared it *ṣaḥīḥ*.

² An-Nasā'ī, Ibn Khuzaymah, and Ibn Ḥibbān. See *Ṣaḥīḥ at-Targhib wat-Tarhīb* no. 1054, where although there are some remarks made about its transmission, al-Albānī graded it *ṣaḥīḥ*.

«Indeed the angels say *ṣallā* upon those taking *ṣaḥūr*.» (Ibn Ḥibbān and others)¹

Even if you take your *ṣaḥūr* only at the blessed time during which the Lord (ﷻ) descends to the heavens of the Earth saying;

«Is there any who asks of Me so that I may give to him? Is there any who seeks forgiveness so that I may forgive him?» (Al-Bukhārī, Muslim and others)

Then there is sufficient reason for you to attend the *ṣaḥūr* and wake up for it at that time since you - dear brother Muslim - will have acted in accordance with the Prophetic *Sunnah*, and opposed the custom of the People of the Book. The blessings and virtue available at this time are known only to the One who allowed *ṣaḥūr* for His servants during it.

The Prophet's (ﷺ) Manners During Ramaḍān

Our Prophet (ﷺ), had the best manners among all people, during Ramaḍān and otherwise. He commanded good manners for his *ummah*, and he specifically ordered it for the fasting person. It is not becoming of the fasting person to be speaking falsely, yelling, insulting others, or getting into fights. Whoever abstains from his food and drink for Allāh, then he must also abstain from his anger and yelling for Allāh, rather, he must abstain from everything that opposes Allāh's legislation. Among these things is saying what is not true, as Allāh's Messenger (ﷺ) said;

«Whoever does not abstain from forgery and acting upon it, then, to Allāh, there is no reason for him to abstain from his food and drink.» (Al-Bukhārī, at-Tirmithī and Abū Dāwūd)

In the *ḥadīth* narrated by Abū Hurayrah (رضي الله عنه);

¹ Aṭ-Ṭabarānī in *al-Awsāt*, and Abū Nu'aim. Al-Albānī graded it *ḥasan* in *Ṣaḥīḥ al-Jām'ī* no. 1844.

«Fasting from food and drink is nothing, but as for fasting from false speech and obscenity - if someone speaks badly to one of you or behaves ignorantly with you then say; “Surely I am fasting, surely I am fasting.”» (Al-Ḥākim, al-Bayhaqī and others)¹

The Prophet’s (ﷺ) Behavior with His Household During Ramaḍān and Otherwise

The Prophet (ﷺ) was more kind to his wives and good mannered with his family during Ramaḍān. He would go to his wives during the nights of Ramaḍān, and sometimes *fajr* time would arrive and he would still need a *ghusl* from having relations with his wife, so he would perform *ghusl* and begin fasting. (Al-Bukhārī and Muslim) Sometimes he would kiss one of his wives and caress them while he was fasting, but he was the one with the most control over such desires, as ‘Ā’ishah (رضي الله عنها) said;

«He was the one among you who had the most command over his desires.» (Al-Bukhārī, Muslim and others.)

He would help his wives in their work, milking the sheep and mending his shoes. He behaved humbly with his wives, filling their hearts with joy. He would eat from what they had; if he liked the food he would eat it, if he did not like it then he would simply not eat it, without complaining about it. This was his (ﷺ) behavior.

The Messenger (ﷺ) Used *Siwāk* while Fasting

He (ﷺ) did not forbid the fasting person from using *siwāk*, neither before noon or afterwards, contrary to the dismay of some *fuqaha’* and others who came later. He (ﷺ) made an allowance for that with his *ummah* and he encouraged its usage at anytime - during Ramaḍān or otherwise. He (ﷺ) said;

¹ Graded *ṣaḥīḥ* by al-Albānī. See *Ṣaḥīḥ al-Jām’ī* no. 5376

«The *siwāk* is purifying for the mouth and pleasing to the Lord.» (Aḥmad and others)¹

Out of kindness to his *ummah*, he (ﷺ) would clean his nose and mouth with water (during purification), but he prohibited excessiveness in this while fasting. He (ﷺ) said;

«Exaggerate with watering the mouth and the nose except while fasting.» (The Four *Sunan*)²

The Messenger (ﷺ) Used Cupping while Fasting

He (ﷺ) was treated with cupping while he was fasting, and he did not forbid the fasting person from cupping. As for the *ḥadīth*;

«The one cupping and the one being cupped have broken (the fast).» (Aḥmad, Abū Dāwūd and others)

This was abrogated when he (ﷺ) was cupped while fasting, his doing so is a permission for his *ummah*, and this is confirmed by the report of his being cupped while fasting, recorded by al-Bukhārī and others.³ Similar to this is taking blood, injections with a needle, and giving blood, and other cases with the same implications. However, the fasting person must avoid intervenes (I.V.) type injections for this breaks the fast since it accomplishes the same goal as eating and drinking even though it is not taken through the mouth. Our *shaykhs* have many writings supporting the view that this breaks the fast.⁴

¹ Ash-Shāfiʿī, an-Nasāʾī, Ibn Hibbān, al-Ḥākim, al-Bayhaqī, Ibn Khuzaymah, ad-Dāramī and others. It was graded *ṣaḥīḥ* by al-Albānī in *Ṣaḥīḥ al-Jāmiʿ* no. 3695, and can also be found in *al-Mishkāt* no. 381

² Al-Ḥākim said, "Its chain is *ṣaḥīḥ*." *Aṭh-Thahabī* agreed, as did al-Albānī in his notes on *Ḥaḳīqatu-Ṣiyām*, p. 20.

³ See the discussion of this by our *shaykh* in *al-Irwāʾ* (4/65-70) and his notes on *Ḥaḳīqatu-Ṣiyām* p.67-68.

⁴ For example the great scholar Shaykh ʿAbdul-ʿAzīz Bin Bāz, may Allāh have mercy on him. See *Risālatān Mawjuzatān fī Zakāh waṣ-Ṣiyām* p. 29.

Traveling During Ramaḍān

The Prophet's (ﷺ) teachings regarding travel during Ramaḍān reflect the utmost guidance, he was not harsh on people, if one of them wished to, when his companions traveled with him, he would fast, or he would break his fast. Sometimes he (ﷺ) even commanded them to break their fast when they were going to face the enemy, so that they would be strong for *jihād*. He (ﷺ) said;

«Surely you are to face your enemy, breaking the fast¹ will give you more strength...»(Aḥmad and Muslim)

He also (ﷺ) encouraged them to break their fast while traveling, by saying;

«To fast while traveling is not part of righteousness.» (Al-Bukhārī, Muslim and others)

In a narration recorded by Muslim;

«The *rukḥṣah* that Allāh granted you is upon you.»

The Prophet (ﷺ) himself broke his fast before his companions during the campaign for the Victory of Makkah in order to assure them of doing so. During the year of the Victory of Makkah, in Ramaḍān, he fasted until he reached Kurā' al-Ghamīm². While the people were still fasting, he called for a container of water, he raised it so everyone could see it, then he drank from it. Afterwards it was said to him, "Some of the people are fasting." He replied;

«These are the disobedient, these are the disobedient.»³(Muslim)

¹It was in accordance with this that Shaykh al-Islām Ibn Taymiyah judged for the Muslim armies facing the enemy outside Damascus during the year 702. See the notes on *Zād ul-Mā'd* 2:53.

²A place about three miles from 'Uṣfān, which is about forty eight miles from Makkah. See *Ṣaḥīḥ at-Targhīb* and *Sharḥ Muslim*.

³Translator's note: In his explanation of *Ṣaḥīḥ Muslim*, *Imām an-Nawawī* endorses the view that disobedient here applies to the people who were suffering, yet still did not break

The Prophet's (ﷺ) Mercy During Ramaḍān and Otherwise

Out of kindness to his *ummah*, he permitted the sick to break their fast, in accordance with Allāh's (ﷻ) saying;

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

«Whoever among you is sick or traveling, then differ it to another day.» (*Al-Baqarah* 2:184)

Similarly he gave permission for elderly men and women, the pregnant, and the suckling, to not fast, but instead to feed one poor person a *mudd*¹ of wheat per day, this is the *math-hab* of Ibn 'Umar and Ibn 'Abbās.

The Prophet (ﷺ) did not order one to make up a day if he ate or drank out of forgetfulness. He also poured cold water over his head while fasting due to severe heat. (Abū Dāwūd and Aḥmad with an authentic chain). He (ﷺ) also would fast for three complete days without any break during Ramaḍān. But when his companions fasted days without breaking the fast at night, he forbade them, saying;

«Surely I am not like you, my Lord feeds me and gives me drink.» (*Al-Bukhārī* and *Muslim*)

He (ﷺ) is the one who vigilantly said to his *ummah*;

«When I command you with an order, then do of it what you are able, and when I forbid you from something, then stay away from it.» (*Al-Bukhārī* and *Muslim*)²

Persevering to Excel in Worship During Ramaḍān

As for his (ﷺ) perseverance to excel in worship, it was more intense during Ramaḍān than other months. He would stand in prayer at night

their fasting on that occasion. And Allāh knows best.

¹Translator's note: A measurement that equates to two scoops with the hands held together when scooping.

²See HUDAA 5:1 where explanation and commentary on this *ḥadīth* is presented.

until his feet were cracked from pressure. During the last ten nights of Ramaḍān, he (ﷺ) would wrap his garment, wake his wives, and stay up through the night. He (ﷺ) would not pray more than eleven *rak'āt* during Ramaḍān or otherwise. But his prayer was not like our prayer. Prayer for most people is full of playing and fiddling around, one might even recite only;

﴿وَالنَّجْمِ إِذَا هَوَىٰ﴾

«By the star when it sets.» (*An-Najm* 53:1)

Then he goes to the bowing position. With this he thinks that he is praying the *qiyām* of Ramaḍān! But the Prophet (ﷺ) used to lead his companions in prayer until they were leaning on staffs for support due to the length of standing, and they prayed the length of two-hundred *āyāt* fearing that they would miss *saḥūr*.¹

The Prophet (ﷺ) encouraged his companions to journey for 'umrah during Ramaḍān saying;

«'Umrah during Ramaḍān is the equivalent of *hajj*.»

And in one version;

«...Equivalent to *hajj* with me.» (*Al-Bukhārī* and *Muslim*)

His (ﷺ) *ītkāf* During Ramaḍān

During the last ten nights of Ramaḍān, the Prophet (ﷺ) would perform *ītkāf*, hoping to reach *Laylat al-Qadr*. During his last year of life, he performed *ītkāf* for twenty days of Ramaḍān, and he performed *ītkāf* during the month of Shawwāl, and he permitted his wives to perform *ītkāf* with him. He (ﷺ) encouraged his *ummah* to perform *ītkāf* in the three *Masjids* saying;

¹See the book *Qiyām* and *Tarāwīḥ*.

«There is no *i'tikāf* except in the three *Masjids*.»
(Al-Isma'īlī, aṭ-Ṭaḥāwī, and others)¹

His wives used to visit him while he was performing *i'tikāf* in the *masjid*. And he permitted his wives to perform *i'tikāf* with him, and sometimes he would walk with one of his wives to the door of the *masjid*, and he would stick his head outside of the *masjid* so 'Ā'ishah could wash and comb his hair for him while his head was in her house. He (ﷺ) would not perform *i'tikāf* without fasting, due to which some of the scholars consider fasting a condition for *i'tikāf*.²

Recitation of the *Qur'ān* During Ramaḍān

Jibrīl used to read the *Qur'ān* to the Prophet during Ramaḍān, of course - for it is the month of the *Qur'ān*, and during the last year of the Prophet's (ﷺ) life, Jibrīl went over the *Qur'ān* with him (ﷺ) twice during Ramaḍān. The companions liked to complete the reading of the entire *Qur'ān* during Ramaḍān more than any other month. Among them were those who would complete its reading every seven days, others every five, and others every three or less. But the Prophet (ﷺ) forbade them from doing so in less than three saying;

«He who recites the *Qur'ān* in less than three does not comprehend it.» (Abū Dāwūd, at-Tirmithī and others.)³

When Ramaḍān began, Imām Mālik (ﷺ) would cease his classes, he stopped teaching *fiqh*, giving *fatwās*, and narrating *ḥadīths*, to be diligent in teaching the *Qur'ān* saying; "This is the month of the *Qur'ān*."

¹From Ḥuṭhayfah (رضي الله عنه) with a chain of narrators graded authentic by ath-Thahabī, as well as al-Albānī in *aṣ-Ṣaḥīḥah* no. 2786. Note; see the English book *Qiyām and Tarawīḥ*.

²'Ā'ishah (رضي الله عنها) said; "There is no *i'tikāf* except while fasting." Recorded by 'Abdurrazzāq, Abū Dāwūd, al-Bayhaqī and ad-Darāquṭunī. As for making fasting a condition, this is according to scholars like Ibn al-Qayim, and it is the *math-hab* of Ibn 'Umar, Ibn 'Abbās, Mālik, al-Awzā'ī and the Ḥanafīs, see *Zād ul-M'ād* 2:87.

³See *Ṣaḥīḥ al-Jāmī* no. 7743, where it is graded authentic.

If only the people of our time were like this, they would not seclude themselves before the T.V. until *saḥūr* passing their nights in disobedience to Allāh and making Ramaḍān a month of succumbing to their desires!

The Prophet's (ﷺ) Kindness and Generosity During Ramaḍān

As for his kindness and generosity during Ramaḍān, he (ﷺ) was more generous than a soothing breeze.

“He was most generous during Ramaḍān when he would meet with Jibrīl, (then) he would be more generous than a soothing breeze.” (Al-Bukhārī)

He would give from his possessions without fear of poverty, for surely he was the ideal role model, the most concerned for goodness to Allāh's creatures, the kindest person, and the greatest of people in implementing the *Qur'ān*.

His Jihād During Ramaḍān

He (ﷺ) participated in battles and waged *jihād* during Ramaḍān, fasting did not stop him and his companions from the battles. The battle of Badr was during Ramaḍān; and the victory of Makkah occurred during Ramaḍān.

For the Messenger and his companions, Ramaḍān was a month of diligence, struggle, fighting, standing in prayer, and reciting the *Qur'ān*. It was not a month of inactivity, laziness, sleep, and seclusion before the T.V. until the time of *saḥūr*, or devoting oneself to playing cards or “killing time”, as is the case with most of the people of our time, except those whom Allāh has had mercy upon.

Ramaḍān was but a month of *jihād*, seeking martyrdom, sacrifice, and seeking salvation. A host of events occurred in Ramaḍān during the life of Allāh's Messenger (ﷺ). For example; the battle of Badr, an event which distinguished the truth from falsehood; there was the victory of Makkah, which paved the way for multitudes of people to enter the fold of *Islām*, ended the terror of the *mushrkīn* and brought about the might of *Islām* and the Muslims; his (ﷺ) marriage to Ḥafsah Bint 'Umar Bin al-Khaṭṭāb; he (ﷺ) destroyed the greatest of the

Arabs' idols in Ramaḍān, like al-Lāt and Mannāh; he destroyed the people of the rebellious *masjid* during Ramaḍān; he received the delegations of the many tribes during Ramaḍān who embraced *Islām* after the conquest of Makkah. And out of nine Ramaḍāns, he (ﷺ) fought six battles.

So the month of Ramaḍān for the Messenger (ﷺ) and the righteous predecessors was a blessed and righteous season of *jihād*, sacrifice, and raising the torch of *Islām*, not a season of eating, drinking, idleness, playing, fulfilling instinctual tendencies and desires.

Giving *Ṣadaqat ul-Fiṭr*

The Prophet (ﷺ) would give *ṣadaqat ul-fiṭr* during the final days of Ramaḍān before the 'Īd prayer, and it is a *farḍ* obligation from Allāh upon His servants according to the tongue of His Messenger (ﷺ); as is reported from a *ḥadīth* of Ibn 'Umar (رضي الله عنه);

“Allāh's Messenger (ﷺ) obligated *zakaṭ ul-fiṭr* on the people during Ramaḍān, (to be paid for) the young, the old, the male, the female, the free and the slave.”
(Abū Dāwūd, Ibn Mājah, al-Ḥākim, al-Bayhaqī with an authentic chain)

The Prophet (ﷺ) forbade delaying its payment beyond the 'Īd prayer saying;

«And whoever payed it after the prayer, then it is a charity from *ṣadaqah*.»¹

Ibn 'Umar (رضي الله عنه) and others used to give it one or two days before the 'Īd prayer (Al-Bukhārī) The details of *zakaṭ ul-fiṭr* may be found in the books of *fiqh*.²

¹It is the rest of the previous *ḥadīth*.

²Note from the translator; the scholars differ over whether or not it is allowed to give other than the types of food given by the companions. Their food was dates, raisins, and grains, etc. Some of the scholars see no harm in giving a monetary equivalent instead of the food, (this is the view of Shaykh al-Islām Ibn Taymiyah) when there is a real need, for example - when one is sure that the poor people will buy food that they like, in order

O Allāh! Grant us to follow your Prophet's guidance during Ramaḍān and otherwise, so that you may be pleased with us and gather us in our Prophet's (ﷺ) company on the day that we meet you.

The Obligations for the Fasting Person

THE PROHIBITION OF FASTING ON THE DAY OF DOUBT

Fasting on the day of doubt is a form of disobedience to Allāh, it is confirmed that the Prophet (ﷺ) said;

«Whoever fasts the day which there is doubt in, he has disobeyed Abāl-Qāsim (ﷺ)». (See earlier note)

THE PROHIBITION OF *RIYĀ'*

One must avoid showing off, and doing things to be praised, or blindly following customs, so that you fast only with faith, out of obedience and seeking reward from Allāh.

FORMING THE INTENTION THE NIGHT BEFORE

From the saying of the Prophet (ﷺ);

«Whoever did not intend his fast during the night, then there is no fast for him.» (An-Nasā'ī)¹

to celebrate the 'Īd, whereas they would not find as much joy if you were to give them rasins, or one does not have the kinds of food mentioned in the *Sunnah*, but he has money that he can give. Shaykh Muḥammad Naṣr ad-Dīn al-Albānī is among the scholars of today who say this. Others say that the companions had wealth, yet they gave the food because that was the *Sunnah*, so it is not allowed to contradict that. Shaykh Muḥammad Bin Ṣālīh al-'Uthaymīn is one of the scholars of today who says this. And so it is up to the reader to decide which of these views is correct. And Allāh knows best.

¹See earlier.

AVOIDING THE FAST BREAKERS

To abstain from all food, drink, sexual intercourse, from the onset of *fajr* until the setting of the Sun, due to Allāh's (ﷻ) saying;

﴿وَكُلُوا وَاشْرَبُوا حَتَّىٰ يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ﴾

«And eat and drink until the white thread of *fajr* becomes distinct to you from the black.»(Al-Baqarah 2:187)

And the confirmed *tafsīr* of this *āyah* from the Messenger (ﷺ) is;

«That is only the black of night and the white of day.»(Al-Bukhārī and others)

In this regard halting the intake of food (*saḥūr*) before the occurrence of true *fajr* out of precaution is an astray innovation as is instituting an *athān* with this name (*al-imsāk*), it is from the grave innovations and a sign of the advancement of evil. Al-Hāfiẓ Ibn Ḥajar said;

“Among the vile innovations that occurred in this time is making a second *athān* about a third of an hour (20 min.) before *fajr* during Ramaḍān, and extinguishing the torches to indicate that it is now unlawful to eat and drink for the one intending to fast. This, it is claimed by those who innovated it, is done out of precaution for the worship, which is only really fulfilled by a few. This has also lead them to delay the *athān* a period of time after the Sun has set out of precaution, as they claim. So they delay the *fiṭr* and hasten the *saḥūr*, by which they contradict the *Sunnah*, in turn they are diminished in good and increased in evil...”¹

¹ *Fath ul-Bārī*.

May Allāh have mercy upon al-Ḥafīẓ Ibn Ḥajar, he has lived in a time similar to ours, and spoken about our condition, yet he still spoke out about this innovation, and he mentioned that this crime began before his time, may Allāh ease its uprooting and removal. I have a booklet explaining the *āyah* that preceded, and I ask Allāh to facilitate its publishing.

AVOIDING SEXUAL RELATIONS DURING THE DAY

Intercourse is allowed during the night between a man and his wife, as Allāh (ﷻ) said;

﴿ أَجَلٌ لَّكُمْ لَيْلَةُ الصِّيَامِ أَلَرَفْتُ إِلَى نِسَائِكُمْ ﴾

«The nights of the fast are permissible for you to intercourse with your women.» (Al-Baqarah 2:187)

Abū Hurayrah (رضي الله عنه) reported that a man came to the Prophet (ﷺ) saying; “O Messenger of Allāh! I am ruined!” He (ﷺ) said; **«How have you been ruined?»** He replied, “I had intercourse with my wife during Ramaḍān.” He (ﷺ) said; **«Are you capable of freeing a slave?»** He said, “No.” He (ﷺ) asked, **«Are you capable of fasting two consecutive months?»** He answered, “No.” He asked, **«Are you able to feed sixty poor people?»** He said, “No.” He (ﷺ) said, **«Sit down.»** So he sat. Then the Prophet came with a large basket full of dates, he (ﷺ) said, **«Use it for ṣaqadah.»** He replied, “There is none in our village poorer than us.” So the Prophet (ﷺ) laughed until his molars could be seen, then said; **«Take it to feed your family.»** (Muslim and others with similar wording)

Ibn al-Qayim said;

“The *Qur’ān* proves that intercourse breaks the fast just like food and drink. And I do not know of any difference over that.”¹

¹Zād ul-M’ād 2:60.

Ash-Shawkānī said;

“As for intercourse, there is no difference over it breaking the fast when done intentionally, as for when it is done out of forgetfulness, then some of the people of knowledge consider it like the one who eats and drinks out of forgetfulness.”¹

THE PROHIBITION FROM EATING AND DRINKING INTENTIONALLY

Allāh (ﷻ) said;

﴿وَكُلُوا وَاشْرَبُوا حَتَّىٰ يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ
الْأَسْوَدِ مِنَ الْفَجْرِ﴾

«And eat and drink until the white thread of *fajr* appears distinct to you from the black.» (Al-Baqarah 2:187)

There is no harm upon one who eats or drinks forgetfully or out of confusion (over the time). The *sharī'ah* has not held him liable to make up a day or to pay atonement for it, the Prophet (ﷺ) said;

«When one of you forgets and eats or drinks, then let him complete his fast, for it is only Allāh who gave him food and drink.» (Al-Bukhārī, Muslim and others)

¹Ad-Durārī al-Muḍīyah 2:22

REFRAINING FROM VOMITING INTENTIONALLY

Allāh's Messenger (ﷺ) said;

«Whoever vomits, then there is no making up for him, but whoever makes himself vomit, then he must make up.»(At-Tirmithī, Abū Dāwūd and others)¹

TO AVOID BEING EXCESSIVE IN SNUFFING WATER FOR PURIFICATION

Allāh's Messenger (ﷺ) said;

«Exaggerate with watering the mouth and the nose except while fasting.»(The Four *Sunan*)²

Since the nostril cavity is connected to the throat, snuffing too much may cause the water to enter the throat, in which case the fast would be broken if done intentionally.

AVOIDING LIES, USELESS AND OBSCENE TALK

This is one of the things that ruins the reward for the fasting person, and it may potentially invalidate his fast if he becomes apt to doing it. This is especially so because fasting is instituted to attain *taqwā* of Allāh. How many fast and only get hunger and thirst for their fasting, and how many stand in prayer and only reach difficulty and fatigue. The Prophet (ﷺ) said;

«Perhaps a fasting person attains only hunger and thirst.»(An-Nasā'ī and others)³

¹Ibn Mājah, Ibn Hibbān, al-Hākim, and it was graded *ṣaḥīḥ* by our *shaykh* al-Albānī in *al-Irwā'* 1:51

²See earlier.

³Ibn Khuzaymah and al-Hākim. Similar wording with Ibn Mājah, al-Bayhaqī and others. See *Ṣaḥīḥ at-Targhib* nos.1076-77 and *Mishkāt ul-Maṣābīḥ* no. 2014 with notes by our *shaykh* al-Albānī.

And he (ﷺ) said;

«Whoever does not abstain from forgery and acting upon it, then, to Allāh, there is no reason for him to abstain from his food and drink.» (Al-Bukhārī, at-Tirmithī and Abū Dāwūd)

And;

«Fasting from food and drink is nothing, but as for fasting from false speech and obscenity - if someone speaks badly to one of you or behaves ignorantly with you then say; Surely I am fasting, surely I am fasting.» (See earlier)

Among the greatest types of falsehood is backbiting and slander, as has tried so many people, they do not shy away from it except during Ramaḍān. This is especially true about women, except those who Allāh has had mercy upon, they are not safe from falling victim to this chronic disease. They fast and break their fast upon the backbiting of others, causing tremendous harm and turmoil, may Allāh guide us all.

No Harm My Fasting Brother

Allāh (ﷻ) has allowed the fasting person some things that some *shaykhs* have been stern in forbidding or considering objectionable. By this they curtail the ampleness of Allāh's mercy without evidence or proof, when the religion is easy and the *sharī'ah* has raised hardship and sternness from the Muslim. The issue of being stern - or prohibiting - is a *sharī'ah* issue, for it their are evidences in the Book and the *Sunnah* and the behavior of the righteous predecessors, it is not determined by the desires of people or their feelings. The following are some of these matters that are not allowed by some people, and prohibited by others, with the reasoning of precaution, as they claim;

WASHING THE MOUTH AND NOSE WITH WATER DURING *Wupū*

It is only prohibited to do so excessively.

USING EYE OR EARDROPS

Putting kohl or drops (of medicine) in the ears or eyes, even if the taste of the drops reach the mouth that way.

NEEDLES

This includes syringes of all kinds whether they are administered in a vein, muscle, or anal. But it is prohibited to use intervenes injections since they accomplish the same objective as food and drink.

CUPPING

Cupping no matter where on the body. Similarly having blood taken.

PERFUME OILS

Using fragrant oils, smelling and breathing in their fragrance.

CLEANING THE TEETH

Using *siwāk* either before noon or after it, it is the same in any case, it

is not prohibited at any time. Similarly, brushing the teeth, with or without toothpaste.

INHALERS

As for inhalers which are prescribed for those who suffer from asthma, if the spray does not have a liquid propellant, then here is no harm in it. If it does have a liquid propellant, and when he inhales it, he swallows some of it, then he has broken his fast. If he is able to, he must make the day up, and if prevented from doing so because of his illness, then he feeds for that day.

TOUCHING ONES WIFE

There is no harm in a man kissing his wife and caressing her, as long as it does not lead to intercourse, so beware of the acts which lead to acts that invalidate the fast.

A WET DREAM

Whether it occurs at night or during the day, then the fasting person performs *ghusl* and completes the fast without harm.

EATING AND DRINKING FORGETFULLY

There is no harm, he was simply given drink or food by Allāh, so he completes his fast.

BLEEDING

Loosing blood from anywhere in the body even if it is the nose or mouth. Related to this is the case of pulling a tooth, there is no harm in it.

TASTING FOOD ETC.

As long as it does not enter the throat.

BATHING IN COLD WATER

Pouring cold water over the head and washing with it. Similarly swimming in a body of water. It is confirmed that the Prophet (ﷺ) poured water over his head due to the heat when he was fasting.

VOMITING

There is no harm for the fasting person who vomits as long as it is not done intentionally.

PRE-MENSTRUAL BLOOD

There is no harm in pre-menstrual blood flow for a fasting woman. Only menstrual blood prevents fasting. The difference between pre-menstrual blood and menstrual blood follows;

In the first case she is not prevented from prayer, fasting nor is intercourse with her husband unlawful.

With the second type all of the above is unlawful.

And it is up to the woman to make herself aware of the distinction between the two types of bleeding.

TRAVEL

It is permissible for the fasting person to travel in the day-time during Ramaḍān whether it is because he wants to, or has to for business.¹

﴿وَمَا كَانَ رَبُّكَ نَسِيًّا﴾

«And your Lord is not forgetting.» (*Maryam* 19:64)

¹Note: Shaykh al-Albānī has written a small booklet demonstrating the authenticity of the narrations about breaking the fast when setting out to travel after *fajr*.

DELAYING POST MENSTRUAL PURIFICATION

If a woman's menses stop at night, and she delays her *ghusl* until after *fajr* begins, there is no harm on her. But she should be wary of delaying it until the Sun rises so she wouldn't miss the *fajr* prayer.

Final Words

This is what I was able to compile for this booklet on Ramaḍān, I ask Allāh (ﷻ) that He accept it and reward goodness for it, and that He place it among the writing of my deeds, and that He pardon me from my mistakes due to it, that because of it He lessen where I stumble, and raises my rank, and that He make it among the things that intercede for me on the Day when one benefits not by their wealth or offspring, except those who come to Allāh with a submitting heart. All praise is Allāh's the Lord of the worlds...

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