

# النصيحة The Advice an-Naseehah

عن تميم الداري رضي الله عنه أن النبي صلى الله عليه وسلم قال: الدين النصيحة ثلاثا قلنا: لمن يا رسول الله؟ قال: لله ولكتابه ولرسوله ولأئمة المسلمين وعامتهم.  
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Featured

You are in the great & sacred  
month of Ramadan

Advice by Shaykh Abdul Azeez Ibn Baz  
(May Allaah have Mercy on him)



# اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ

## Du'a for our Brethren

Fear Allah –O servants of Allah– and remember that we have brothers in ash-Sham (i.e. Syria).

Remember them in your du'a at all times in this blessed month of Ramadan

O Allah! Grant victory to our brothers who are oppressed and defenseless in their religion, wherever they may be!

O Allah! Grant them victory in Burma, Palestine, and Syria!

O Allah! Be with our brothers in Syria! O Allah! Be with our brothers in Syria!

O Allah! Grant them victory against Your enemy and theirs, O You, the Lord of Majesty and Honour!

O Allah! The Revealer of the Book, the Sender of clouds, the Defeater of the Ahzaab, defeat their enemy, and grant victory to our brothers over them!

O Allah! Let their enemy pay sooner rather than later, O You, the Lord of Majesty and Honour!

O Allah! Be merciful on them in their longing and their moaning, O You, the Living, the Everlasting!

O Allah! Set free their captives, have mercy on their dead, O You, the Lord of Majesty and Honour!

## Sayyidul Istighfaar

(Most superior way of asking for forgiveness)

اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ، خَلَقْتَنِي وَأَنَا عَبْدُكَ، وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ،

أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ، أَبُوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ، وَأَبُوءُ لَكَ بِذُنُوبِي فَاعْفُرْ لِي، فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ

"Allahumma anta Rabbi la ilaha illa anta, Anta Khalaqtani wa ana `Abduka, wa ana `ala ahdika wa wa'dika mastata'tu, A`udhu bika min Sharri ma sana'tu, abu'u Laka bini'matika `alaiya, wa abu'u laka bidhanbi faghfir lee fa innahu la yaghfiru adhdhunuba illa anta"

The Prophet ﷺ added. "If somebody recites it during the day with firm faith in it, and dies on the same day before the evening, he will be from the people of Paradise; and if somebody recites it at night with firm faith in it, and dies before the morning, he will be from the people of Paradise." [Bukharee (#6306 and #6323)]

Praise be to Allaah, we praise Him and seek His help. Whoever Allaah guides cannot be led astray, and whoever He leaves astray, cannot be guided. I bear witness that there is no god except Allaah alone, with no partner or associate, and that Muhammad is His slave and Messenger.

“Ramadan Mubarak” to all the readers of an-Naseehah Newsletter from our entire team.

We have chosen to focus in this issue of this blessed and beneficial magazine on the month of Ramadan. We will discuss its virtue and some of the acts of worship to be performed during it. Allaah - سبحانه وتعالى - bestowed on us this noble and blessed month. It is a virtuous month that Allaah graced with more blessings than all other months.

I would like to advise every Muslim including myself, especially:

(a) those people who don't consider the sacredness of the month, and its virtues and merits. Not only do they meet it - as the other months - by sins and violations, but they know this month to be only for eating various foods, for sleeping, for doing business and for begging.

(b) those people who waste the obligated prayers, as they sleep at the time of prayers some time, delay it at other times, and at times leave it altogether.

(c) those people who disgrace the sacredness of Fasting, by their obscenity and bad morals, as they insult, curse, steal, backbite, and lie on people.

(d) the women, who go out to pray Taraweeh while they are adorned, perfumed, showing off their beauty by wearing their most beautiful dresses

(e) those who waste the month in watching the channels on satellite TV, which spread debauchery, nakedness, and buffoonery.

Fear Allaah, my dear brothers and sisters. Reflect. Days pass so quickly, as if they were mere moments. We welcomed Ramadan, then we bade it farewell, and only a short period of time passed and we are welcoming Ramadan again.

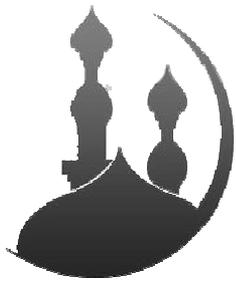
So we should hasten to do good deeds in this month and strive to fill it with that which Allaah is pleased with and with that which will help us on the Day when we meet Him.

Remember the an-Naseehah team in your du'a.

*- Muhammad Zeeshan Akhtar*

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# You are in the great & sacred month of Ramadan

From 'Abdul-'Aziz ibn 'Abdullah ibn Baz to all Muslims. May Allaah guide us all to benefit from all good and hasten to perform good deeds, Ameen!

As-salamu 'alaykum warahmatullah wabarakatuh (May Allaah's Peace, Mercy, and Blessings be upon you!)

O Muslims! You are in the great sacred month of Ramadan; the month of Sawm (Fast), Qiyam-ul-Layl (optional Prayer at night), and recitation of the Qur'an. In this month, Allaah opens the door of forgiveness and sets His pious Servants free from the Fire.

Ramadan is the month of giving Sadaqah (voluntary charity); a month in which the doors of Paradise are opened, rewards of deeds are multiplied, hardships are removed, supplications are answered, ranks are elevated, and sins are forgiven.

During this month, Allaah - سبحانه وتعالى - provides His Servants with all kinds of bounties and showers His Awliya' (pious people) with blessings.

A month in which Allaah has made fasting it one of the pillars of Islam and in which the Prophet - صلى الله عليه وسلم - observed Sawm and commanded the people to do the same.

He - صلى الله عليه وسلم - informed us that whoever observes Sawm in Ramadan out of sincere faith and hoping for Allaah's Reward, their previous sins shall be forgiven; and that those who observe Qiyam-ul-Layl in Ramadan out of sincere faith and hoping for Allaah's Reward, their previous sins shall be forgiven. In this month, there is one night that is better than a thousand months.

Muslims who deprive themselves of its good are really in loss. **Honor this month, may Allaah forgive you, by having good intentions**, doing your best to observe Sawm and Qiyam-ul-Layl, competing to do good, and repenting sincerely from all sins and misdeeds.

Do your best to advise one another and cooperate in doing good and being pious. Advise one another to enjoin the good and forbid the evil, and invite one another to everything that is good to win dignity and great rewards.

## **Sawm has many benefits and great wisdom:**

Some of these benefits are: Purifying one's soul; disciplining it; ridding it of bad traits and evil attributes, such as insolence, ingratitude, and miserliness; accustoming it to adopt good ethics, such as patience, forbearance, and generosity; and struggling to please Allaah and draw closer to Him.

**Other benefits of Sawm:** It makes us know humble selves, our needs, our weaknesses and our dependence on our Lord. It reminds us of Allaah's Blessings and of the needs of the poor; thus, driving us to be grateful to Allaah - سبحانه وتعالى -. We ought to employ Allaah's Blessings in obeying Him and in consoling and helping our poor Muslim fellows.

Allaah - سبحانه وتعالى - refers to these benefits in the following Ayah (Qur'anic verse): "O you who believe! Observing as-Saum (the fasting) is prescribed for you as it was prescribed for those before you, that you may become al-Muttaqun (the pious)" [Surah al-Baqarah (2:183)]

Allaah - سبحانه وتعالى - points out that Muslims are commanded to observe Sawm to fear Allaah. This indicates that Sawm is a means to become pious and fear Allaah as He should be feared which would result into obeying Allaah and His Messenger. In this way, servants will be saved from Allaah's Punishment and Wrath.

Sawm diminishes one's sexual desire and is a way to help one remain pure and chaste. Satan runs in our bloodstream and Sawm narrows the veins and reminds one of Allaah and His Greatness and, thus, the power of Satan diminishes and one's faith is strengthened. Sawm encourages good deeds and dissuades bad ones.

**Other benefits of Sawm:** It purifies the body of toxins, making one healthy and energetic, as confirmed by many physicians.

O Muslims! Sawm is a good deed for which there is enormous reward, especially Sawm in Ramadan which Allaah has made obligatory for His Servants and made it a means to be granted success.

On the authority of 'Ubadah ibn al-Samit - رضي الله عنه - who reported that Allaah's Messenger - صلى الله عليه وسلم - said:

Ramadan came to you as a month of blessing in which Allaah spreads His Mercy, forgives sins, and answers supplications. Allaah - سبحانه وتعالى - sees your competition and speaks proudly of you to the angels. So show Allaah that you are doing good as the deprived one is he who deprives himself of Allaah's Mercy (in this month). [al-Haithami in his **Majma' al-Fawaid, (#4783), ascribed this to al-Tabarani in Majma al-Kabeer, (#13655)**]

On the authority of Abu Hurayrah - رضي الله عنه - who reported that Allaah's Messenger - صلى الله عليه وسلم - said:

Allaah has enjoined you to fast the month of Ramadan and I have made it a Sunnah (a commendable act) for you to observe Qiyam-ul-Layl during it. Whoever observes Sawm and Qiyam-ul-Layl during its nights out of sincere faith and hoping to attain Allaah's rewards (not for showing off), they will emerge as sinless as a new-born child. [Related by an-Nasa'i]

Muslims should know that it is prescribed, when observing Qiyam-ul-Layl in Ramadan or offering any other Salah (Prayer), to offer Salah with tranquility and submissiveness when standing, bowing, prostrating and reciting the Qur'an.

Many people who observe Qiyam-ul-Layl in Ramadan do so without contemplation or tranquility. Rather, they only hit the ground and this is not permissible. It is Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) and renders Salah null and void since tranquility is a pillar in Salah.

It was also authentically reported that the Prophet - صلى الله عليه وسلم - commanded the one who knocked the ground while performing his Salah in haste to repeat it.

O Muslims! Glorify your Salah by performing it as Allaah commands; and seize the opportunity to gain every benefit from this great month by performing good deeds and all forms of worship.

Hasten to obey Allaah as it is a great month in which Allaah gives His Servants a chance to compete in doing good deeds in obedience to Him. May Allaah forgive you and have mercy on you! Offer as much Salah as you can, give Sadaqah, recite the Qur'an with contemplation and thought, glorify Allaah, praise Him, say Takbir and Tahlil and ask Allaah for forgiveness.

Send peace and blessings on Allaah's Messenger - صلى الله عليه وسلم - as much as you can and do good to the poor, needy, and orphans. Allaah's Messenger - صلى الله عليه وسلم - was the most generous of all people and was even more generous during Ramadan.

So follow in his footsteps, may Allaah have mercy on you, by increasing your Sadaqah and good deeds in Ramadan. Help your poor brothers to observe Sawm and Qiyam-ul-Layl, and hope for Allaah's Reward, the King and All-Knower.

Guard your Sawm from what Allaah forbids. It was authentically reported that the Prophet - صلى الله عليه وسلم - said:

Whoever does not give up false speech and acting accordingly, Allaah does not need them to leave their food and drink. He - صلى الله عليه وسلم - also said: Sawm is a shield (from the fire and from committing sins). When one of you is observing Sawm, he should avoid intimate relations (with his wife) and quarreling, and if someone insults him, he should say, 'I am observing Sawm.' [Saheeh al-Bukhaaree, (#1904)]

It was reported that the Prophet - صلى الله عليه وسلم - said:

Sawm is not abstinence from food and drink, but (true) Sawm is abstinence from empty talk and bad language. [Reported in 'al-Mustadrak' of al-Hakim, (#1604)]

Ibn Hibban reported in his Saheeh Book of Hadeeth on the authority of Abu Sa'id - رضي الله عنه - who narrated that Allaah's Messenger - صلى الله عليه وسلم - said: Whoever observes Sawm in Ramadan, knows its ordinances and observes what should be

observed during it will have all their previous sins forgiven.

Also, Jabir ibn 'Abdullah al-Ansary - رضي الله عنه - said: When you observe Sawm, let your ears, eyes and tongue abstain from lying and other unlawful acts. Do not harm your neighbors. Be characterized by humility and calmness. Let there be a difference between the days of observing Sawm and the days when you are not observing Sawm. [Musannaf ibn Abi Shaibah, (#8981)]

In this month, Muslims should be generous and spend as much as they can, paying much attention to the poor and those who do not ask for charity. Muslims should help them observe Sawm and Qiyam-ul-Layl, following the way of the Prophet - صلى الله عليه وسلم - to please Allaah - سبحانه وتعالى - and as a way of thanking Him for His Blessings. Allaah - سبحانه وتعالى - promised His Servants who spend, a great reward and many children.

Allaah - سبحانه وتعالى - says: "And whatever good you send before you for yourselves, (i.e. Nawafil non-obligatory acts of worship: prayers, charity, fasting, Hajj and 'Umrah), you will certainly find it with Allaah, better and greater in reward." [Surah al-Muzzammil (73:20)]

Beware, may Allaah grant you mercy, any sins that might affect your Sawm negatively, diminish your reward, or incur Allaah's Wrath such as usury, adultery, theft, murder without justification, unjust consumption of the property of orphans; and all forms of injustice against persons, money, or honor.

You should also avoid cheating in dealings, not keeping trusts, being ungrateful to parents, and severing ties of kinship. Enmity and hostility without a just cause; intoxicants and drugs, such as hashish and tobacco; backbiting and slander, lying, false testimony, false claims, and perjury should all be avoided.

Men should not shave or cut off their beards, or allow their moustaches to grow long, act proudly, or make Isbal (lengthening and trailing clothing below the ankles). Muslims should not listen to songs and music.

Muslim women should abstain from Tabarruj (dressing immodestly in violation of the Islamic dress code) and imitating disbelieving women in wearing revealing clothes or others things that Allaah and His Messenger - صلى الله عليه وسلم - have forbidden.

These sins are forbidden at all times and all places, but are more forbidden during Ramadan and more grievous because of the sanctity of this month.

O Muslims! You must fear Allaah and avoid what He and His Messenger have forbidden. Be steadfast in obeying Allaah in Ramadan and in other months as well, advise one another to do that.

Enjoin others to do good and forbid evil to gain honor, happiness, and dignity, and to be saved in this world and in the Hereafter.

May Allaah protect you, us, and all Muslims from that which brings His Wrath! May Allaah accept our Sawm and Qiyam-ul-Layl and rectify the affairs of Muslim rulers and make them a means to defend Islam and defeat His enemies! May Allaah guide us all to comprehend Islam, hold fast to it, and judge according to it in all our affairs! Allaah has power over all things.

Peace be upon His Servant and Messenger, Muhammad, and upon all his family and Companions and whoever follows his way until the Day of Resurrection.

As-salamu 'alaykum warahmatullah wabarakatuh!

[Source: Fataawa of Ibn Baaz. Part No. 15; Page No. 22-37, Edited]

Imam ash-Shaafa'i - رحمه الله - said:

وردت بيتاً وهو من أطف الشعر

تمر بلا علم وتحسب من عمري

إذا هجع النّوأم أسبلت عبرتي

أليس من الهجران أن ليالياً

When people go to sleep, I let my tears flow, and I recite a verse of the most eloquent poetry;  
Is it not a waste that nights go by and I do not increase in knowledge, yet this time is counted as part of my life?"

[Source: Ghada' al-Albaab fi Sharh Mandhooma al-'Aadab, 2/444]

# How can Sins happen in Ramadan when The Devils are Chained Up?

The idea that the devils are not present in Ramadan is not correct. What is proven from the Prophet - صلى الله عليه وسلم - is that the devils are chained up during Ramadan.

Bukhaaree (1899) and Muslim (1079) narrated from Abu Hurayrah - رضي الله عنه - that the Messenger of Allaah - صلى الله عليه وسلم - said: "When Ramadan comes, the gates of Paradise are opened, the gates of Hell are closed, and the devils are chained up."

Shaykh 'Abdul-'Aziz Aal ash-Shaykh - حافظه الله - said:

Some narrations confine the chaining to the greatly vicious devils. Accordingly, scholars have different opinions regarding the explanation of the Hadeeth. Some scholars stated: "Chaining is only confined to the mighty rebellious devils, namely the Maarids, so as to decrease evil in this month."

Some scholars stated: "This divine grace is limited to believers who fast during the month of Ramadan

observing all its required conditions and proper decorum."

A third group of scholars stated (which is the soundest opinion by the Will of Allaah): "Chaining - literally, not figuratively - applies to all the devils. However, the fact that all the devils are chained does not necessitate that sins and evil will not occur, as there are other causes for this than the devils. There are wicked souls, evil customs and devils from mankind."

In any case, what is meant is that this month is a great opportunity for those whom Allaah grants success and opens their hearts to perform acts of worship willingly, and refrain from committing sins, since the causes and motivations for this are present.

[Source: Rasa'il wa Fataawa 'Abdul-'Aziz Aal ash-Shaykh, (pages 99-100)]

## "Ramadan Kareem" Or "Ramadan Mubarak"

Shaykh Saaleh al-Fawzaan - حافظه الله - said:

Saying Ramadan Kareem has no basis. Their statement Ramadan Kareem, this has no basis. As for "Ramadan Shareef", "Ramadan Mubaarak", "Ramadan Atheem", these descriptions appear in various narrations. Atheem, Mubaarak, Shareef, there is no problem (with these terms). As for Kareem, then I do not know of any origin for this.

[Source: Shaykh's Official Website]

Shaykh Saalih al-'Uthaymeen - رحمه الله - said:

"The ruling concerning this is, this phrase 'Ramadan Kareem' is not correct, and the only phrase that should be said is 'Ramadan Mubarak' or what resembles that. Because Ramadan is not the one that gives such that it can be called generous (Kareem), rather it is only Allaah the Exalted that put virtue in it and made it a virtuous

month and made the time period for performing (the fasting) a pillar from Islam.

And it is as though the one who said this thinks that due to the nobility of this month it is permissible to commit sins. And that is in opposition to what the people of knowledge have said (for they have said) that the sins are multiplied if they are done during virtuous times or noble places so this is the opposite of what this person has pictured.

Therefore fasting is worship for Allaah and cultivation for the soul and a safeguard for it from the prohibitions of Allaah. And it is not like this one who without knowledge has said that due to the nobility of this month and it's blessing, sinning is allowed in it."

[Source: Majmoo' Fataawa wa Rasaa'il of Ibn 'Uthaymeen, 20/93, Edited]

# Fasting is for Me and I shall reward for it

**Question:** In the hadeeth Qudsi, "All the actions by the son of Adam are for him, except fasting for verily it is for Me and I shall reward for it." (Related in Saheeh Bukhaaree) I would like an explanation to this hadeeth. Why is fasting singled out with this specification? Please advise me. May Allaah bless you.

Shaykh Saaleh al-Fawzaan - حافظه الله - replied,

"This is a great hadeeth and it has been established that the Prophet - صلى الله عليه وسلم - has narrated this hadeeth from his Lord the Mighty and Exalted. "All the actions by the son of Adam are for him, except fasting for verily it is for Me and I shall reward for it."

This hadeeth contains the great virtue of fasting, and its great merit in comparison with the other deeds. And Allaah singled out fasting for Himself, from amongst the deeds of the son of Adam.

The people of knowledge have answered the statement of Allaah, ("Fasting is for Me and I shall reward for it"), with a number of answers:

**1** From them is the one who said the statement of Allaah, ("Fasting is for Me and I shall reward for it"), means that a person's good deeds may leave him pending retribution between him and the one that he oppressed; so the one that he oppressed will take retaliation from him on the Day of Judgment by taking something from his good deeds and his charity.

This is as appears in the hadeeth that a man will come on the Day of Judgment with good deeds like a mountain. But he insulted this person and he struck this person and he consumed the wealth of this person.

Therefore they will take for this wrongdoing some of his good deeds, and for that wrongdoing some of his good deeds, until when the person does not have any good deeds left then they will have to take the sins of the ones they oppressed, so all of these

sins will drop upon them and they will be flung into the fire.

Except for fasting, for verily it will not be taken by the creditor (meaning the one who was oppressed and is due retribution) on the Day of Judgment. But rather it shall only be preserved and saved by Allaah the Mighty and Majestic for the one who observes it and He shall reward him for it.

And this is meaning of His saying, "All of the actions of the son of Adam are atonement for him except fasting, for verily it is for Me and I shall reward for it." Meaning that a person's good deeds may leave him pending retribution between him and the one that he oppressed, and the oppressed person will take from his good deeds on the day of Judgment if he oppressed them, except for fasting, for verily Allaah will protect it and He will not give the oppressed person authority over it but rather the good deed of fasting shall be for its companion with Allaah the Mighty and Majestic.

**2** And it is said that what is meant by the statement of the Exalted, "Fasting is for Me and I shall reward for it", is because fasting is a hidden action that no one knows except for Allaah - سبحانه وتعالى -. Therefore it is an intention of the heart as opposed to the rest of the actions, because they are apparent and seen by the people.

As for fasting then it is a secret action between the slave and his Lord the Mighty and Majestic. And for this reason He said, "Fasting is for Me and I shall reward for it, verily he gave up his desires, his food and his drink because of Me." So the person giving

up their desire and food for the sake of Allaah is a hidden action and a hidden intention that no one knows except for Allaah - سبْحَانَهُ وَتَعَالَى -; as opposed to giving charity for example, or praying or hajj and those apparent actions that the people see, as for fasting then no one sees it, because the meaning of fasting is not giving up food and drink only or leaving alone those things that break the fast; but along with that it is a must that one fast sincerely for Allaah the Mighty and Majestic.

Therefore the statement, “verily he gave up his desires, his food and his drink because of Me.” Explains His statement, “Fasting is for Me and I shall reward for it”

**3** Some of the Scholars have said that the meaning of Allaah’s statement, “Fasting is for Me and I shall reward for it” to mean that shirk is not associated with fasting as opposed to the other actions. This is said because the pagans used to put forward acts of worship to their false gods, such as slaughtering, and vowing and other types of worship, like supplication, fear, and hope, so many of the pagans would seek to get closer to their idols and their objects of worship with these types of deeds, as opposed to fasting, because it has not been mentioned that the pagans used fast for their idols or their objects of worship.

Therefore fasting is exclusively only for Allaah the Mighty and Majestic, so for this reason the meaning of His statement, “Fasting is for Me and I shall reward for it” means that shirk is not associated with fasting because the pagans did not use it as a way to seek closeness to their idols but rather fasting is only used to get close to Allaah.

[Source: Majmoo’ Fataawa Fadeelat ash-Shaykh Saalih ibn Fawzaan, 1/193-195]

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Shaykh Muhammad Ibn Saalih al-Uthaymeen - رحمه الله - said:

This hadeeth points to the virtue of fasting in numerous ways:

- Allaah singled out fasting for Himself from all other good deeds, because of its honoured status before Him, because He loves it and because it is a demonstration of sincerity towards Him, as it is a secret between a person and his Lord, which no

one can see except Allaah. The fasting person may be in a place with no other people around, and he could eat or drink that which Allaah has forbidden to the fasting person, but he does not do that, because he knows that he has a Lord Who can see him even though he is alone and Who has forbidden that to him.

So he forsakes it for the sake of Allaah and fearing His punishment, seeking His reward. Because of that, Allaah appreciates his sincerity and singled out fasting for Himself from among all other good deeds. Hence He said: “He gives up his desires and his food for My sake.”

The benefit of this singling out will be seen on the Day of Resurrection, as Sufyaan ibn ‘Uyaynah - رحمه الله - said:

“When the Day of Resurrection comes, Allaah will bring His slave to account and will settle any scores outstanding from the rest of his deeds, until when there is nothing left but fasting, Allaah will settle the matter and will admit him to Paradise by virtue of his fasting.”

- Allaah said concerning fasting: “I shall reward him for it.” So he connected the reward for fasting to Himself, because the reward for righteous deeds is mentioned by number, and a good deed will be rewarded between ten and seven hundred fold, many times.

But with regard to fasting, Allaah connected the reward to Himself without specifying any number. Allaah is the most generous of those who are generous, and the gift reflects the generosity of the giver. So the reward of the one who fasts will be very great, without reckoning.

Fasting is patience in obeying Allaah, patience in keeping away from the things forbidden by Allaah, and patience in bearing the decree of Allaah, hunger, thirst, physical and mental weakness. So it combines all three types of patience, thus the fasting person deserves to be counted as one of the patient, and Allaah says:

Only those who are patient shall receive their reward in full, without reckoning” [al-Zumar 39:10]

[Source: “Majaalis Shahr Ramadan” of Muhammad ibn Saalih al-Uthaymeen, p. 13]

# Ramadan a season of the hereafter

Just as Allaah has granted virtue to some of mankind over others, as well as certain places over others, he has also favoured certain times over others. Part of that is the virtue of the blessed month of Ramadan and its distinction over the remaining months, along with it being chosen as the time when fasting is obligated. *وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ* which means, And your Lord creates whatsoever He wills and chooses. [Surah al-

**Qasas (28:68)]**

As such, Allaah has granted virtue to this month and designated it as one of the seasons of the hereafter. During it, the servants of Allaah compete with one another and race to achieve success and nearness to Him. They seek to come closer to their Lord by fasting in the daytime, standing to pray at night, and reciting His Majestic Book which falsehood cannot approach from before it nor behind, since it is revealed from One who is All-Wise and Worthy of all Praise. They seek nearness to Allaah by these and other acts of obedience, while cautiously remaining aware of disobedient acts and avoiding them. All this is done hoping for a profitable trade that will never perish, whereby Allaah would pay them their wages in full, and give them an increase out of His Bounty. Indeed, He is Oft-Forgiving, Most Appreciative of good deeds and ready to reward them. [Source: Based on a lecture by ash-Shaykh Abdul-Muhsin ibn Hamad al-Abbaad]

'Uthman ibn Affaan - رضي الله عنه - set a new precedent by putting food in the mosque during Ramadan and saying: "It is for the devoted worshipper who is staying in the mosque, and for the wayfarer, and the poor." [Tareekh at-Tabari, 5/345]

The third caliph of Islam - 'Uthman ibn Affaan - رضي الله عنه - honoured the Muslims with the zakah funds, and by doing so he followed the example of the Messenger who was the most generous of people and was at his most generous during Ramadan.

This precedent that was set by 'Uthman ibn Affaan - رضي الله عنه - encouraged the people to observe i'tikaaf in the mosques, because their food was readily available, so this kept alive the Prophet's Sunnah of i'tikaaf.

[Source: as-Siyisah al-Miliyyah li 'Uthman ibn 'Affaan, p. 82, 83, Edited]

Generosity of  
**'UTHMAN  
IBN 'AFFAAN**  
MAY ALLAAH BE PLEASED WITH HIM  
Part - 2

## The Primary Aim of Fasting

Shaykh Muhammad ibn Saalih al-'Uthaymeen - رحمه الله - said:

As for the thing from which one must abstain when fasting, perhaps you will be surprised if I tell you that the thing from which one must abstain when fasting is **sin**. A person must abstain from sin when fasting because this is the primary aim of fasting, because Allaah - سبحانه وتعالى - says:

"O you who believe! Observing as-Sawm (the fasting) is prescribed for you as it was prescribed for those before you, that you may become al-Muttaqoon (the pious)" [Surah al-Baqarah (2:183)].

It is not so that you may become hungry, or so that you may become thirsty, or so that you may refrain from relations with your wife! No; He says "that you may become al-Muttaqoon (the pious)." This is the primary aim of fasting.

The Prophet - صلى الله عليه وسلم - affirmed that when he said: "Whoever does not give up false speech and acting upon it and ignorant behaviour, Allaah has no need of his giving up his food and drink." So if a person refrains from disobeying Allaah, this is true fasting.

[Source: "Liqa' al-Baab il-Maftoohah", (5/116)]

# Don't waste Time by being Heedless & Refusing

Shaykh Saalih al-Fawzaan - حافظه الله - said:

I advise you and myself to fear Allaah during this blessed month as well as in any other month. However, this month has a special merit by which Allaah has distinguished it, since it is a unique occasion for performing good deeds.

So do not waste time by being heedless and refusing, as is the case with the wretched ones who have forgotten Allaah and so He has caused them to forget themselves.

Many people don't know this month except as a month for various types of foods and beverages. So they go to great extents in giving their souls what they desire. And they exceed in buying fancy types of foods and drinks.

It is well known that the intake of too much food and drink causes one to be lazy with acts of worship. What is required for the Muslim is that he decreases his intake of food and drink, so that he is energetic when it comes to acts of worship.

Some people don't know the month of Ramadan except as a month in which one sleeps during the day and stays up all night doing things that have no benefit or things that cause harm.

So these people stay awake most of the night or all of it then sleep in the daytime even over the times of the obligatory prayers. So they don't pray with the congregation or in the prescribed times of prayer.

Another group of people sit at the dinner table when it's time to breakfast and abandon performing the Maghrib prayer in congregation. These types of people do not know the value of the month of Ramadan nor do they refrain from violating its sanctity by committing the forbidden type of sleeplessness (i.e. all night), abandoning the obligations and doing the prohibited.

Next to these people are those individuals who don't view the month of Ramadan except as an opportunity for doing business, displaying their products and chasing after the worldly life, which is temporary.

So they are active in buying and selling, thus spending all their time in the marketplaces and abandoning the masaajid. And if they do go to the masaajid, then they are in haste and anguish. They do not relax while in the masaajid since their joy and comfort lies in the market areas.

And there is another type of people that do not know the month of Ramadan except as a time for begging in the masaajid and in the streets.

So they spend most of their time going back and forth from here and there and traveling from one country to another in order to collect money through begging and by presenting themselves as being needy when they are in fact wealthy, and as injured when they are in fact healthy!

Such people are denying Allaah's blessing on them and taking the people's wealth unjustly. And they are wasting their precious time in things that are harmful to them. So there are no special merits that can be found in Ramadan for these types of people.

O servants of Allaah! The Prophet - صلى الله عليه وسلم - would strive hard during this month more than he would in any other month. Even though the Prophet, - صلى الله عليه وسلم - strong in performing worship at all times, he would free himself up during this month from many of the duties, which in reality were acts of worship, leaving off these righteous deeds for deeds that were better than those.

[Source: "Ittihaaf Ahliil-Eemaan bi Duroos Shahri Ramadan" of Shaykh Saalih al-Fawzaan, Lesson 4: "What should one Preoccupy his Time with during the Month of Ramadan" in, pages 8-11, Edited]

# Explanation Of Some Important Rulings that People may not Be aware of

Shaykh 'Abdul-'Aziz ibn Baz - رحمه الله - said:

The wounds, nosebleeds, or vomiting that a fasting person may experience during fasting, or water or gasoline getting unintentionally into the throat, all these matters do not invalidate one's fasting. However, whoever vomits deliberately, their fasting will be invalidated because the Prophet - صلى الله عليه وسلم - said: Whoever vomits involuntarily is not required to make up the fasting, but whoever vomits deliberately must make up the missed fasting. [Musnad Ahmad #10085 and Ibn Majah #1676]

**Another matter:** As for the fasting person who delays Janabah Ghushl (full ritual bath to cleanse of sexual discharge) until Fajr (Dawn), or a woman who delays after-menstruation Ghushl or after-postpartum bleeding Ghushl until the break of Fajr; If she sees that she has become pure (the bleeding has stopped) before Fajr, she must fast. It is permissible for her to delay Ghushl until after Fajr, but not until sunrise. She must perform Ghushl and offer Fajr Prayer before sunrise. The same applies to a Junub (person in a state of post-sexual ritual impurity); they are not allowed to delay the Ghushl until after sunrise. They must perform Ghushl and offer the Fajr Prayer before sunrise. Men must hasten to perform Ghushl so that they can attend Fajr Prayer with the congregation.

**Things that do not invalidate fasting include:** Blood tests and non-nutritional injections. If it is possible to delay these procedures until nighttime, this is better and safer because the Prophet - صلى الله عليه وسلم - said: Leave that which causes you doubt for that which does not cause you doubt. [Musnad Ahmad (#11689) and Saheeh al-Bukharee (#5711)]

**Another matter:** Failing to perform Salah tranquilly and unhurriedly, whether it is obligatory or supererogatory. Many people offer Taraweeh inattentively and distractedly without feeling tranquility. They perform it quickly only pecking at the ground. The Salah performed this way is Batil

(null and void), and the one who performs Salah this way will not be rewarded for it.

**Another Important matter:** Some think that Taraweeh Prayer should not be less than twenty Rak'ahs (units of Prayer), and others think it is not permissible to offer more than eleven or thirteen Rak'ahs. All this is incorrect; it even contradicts textual evidence. The Saheeh Hadeeths point out that night Salah is optional and has no certain limit of Rak'ahs that should not be exceeded.

It was authentically reported that the Prophet - صلى الله عليه وسلم - used to offer eleven Rak'ahs in supererogatory night Salah and sometimes offered thirteen Rak'ahs. He - صلى الله عليه وسلم - also offered less than this during Ramadan and at other times.

When the Prophet - صلى الله عليه وسلم - was asked about supererogatory night Salah, he said: Night Salah is two Rak'ahs followed by two Rak'ahs (and so on), and when one of you fears the break of dawn (Fajr Prayer), let them offer a single Rak'ah to make the Salah they have offered Witr (Prayer with an odd number of units). [Saheeh al-Bukharee #991 and Saheeh Muslim #749]

The Prophet - صلى الله عليه وسلم - did not specify a certain number of Rak'ahs in Ramadan or at other times. Therefore, the Sahabah - رضي الله عنهم - sometimes offered during the time of 'Umar - رضي الله عنه - thirty-three Rak'ahs and at other times eleven Rak'ahs. All this was authentically reported from 'Umar - رضي الله عنه - and the Sahabah during his time.

Some of the Salaf used to offer during Ramadan thirty-six Rak'ahs and then offer three Rak'ahs as Witr. Some used to offer forty-one Rak'ahs. This was reported about them by the Shaykh of Islam, Ibn Taymiyyah - رحمه الله - and other scholars.

He also mentioned that this is an optional matter and indicated that it is better for those who lengthen the recitation, bowing, and prostration to lessen the number of Rak'ahs, while those who shorten the

recitation, bowing, and prostration to increase the number of Rak'ahs. This is the meaning of his statement.

If we contemplate the Sunnah of the Prophet - صلى الله عليه وسلم - **we will know that the best practice is to offer 11 or 13 Rak'ahs in Ramadan or at other times**, because this is what conforms to the practice of the Prophet - صلى الله عليه وسلم - at most times.

This is also more considerate for the people who are being led in Salah and more helpful in achieving tranquility and Khushu'. If anyone wishes to offer more, there is no blame or dislike. It is preferable for those who observe Qiyam-ul-Layl in Ramadan not to leave the Masjid before the Imam leaves.

Muslims are enjoined by Shari'ah (Islamic law) to do their best to worship Allaah during this Holy Month by offering Nafil Salah, reciting the Qur'an and

contemplating it, glorifying Allaah as much as possible through Tasbih (saying: "Subhan Allaah"), Tahلیل (saying: "La ilaha illa Allaah"), Tahmid (saying: "Al-hamdu lillah"), Takbir (saying: "Allaahu Akbar"), Istighfar (seeking forgiveness from Allaah), and prescribed supplications, enjoining good and forbidding evil, calling people to the Way of Allaah, consoling the poor, striving to please parents, maintaining ties of kinship, treating neighbors kindly, visiting the sick, and other kind deeds.

The Prophet - صلى الله عليه وسلم - said: Allaah looks at your competition in doing good therein, and boasts of you before His angels. So show Allaah goodness from yourselves, for truly the wretched person is the one who is deprived of the Mercy of Allaah during this month. [Majma' al-Zawa'id, (3/142)]

[Source: Majmoo' Fataawa of Ibn Baz, (15/15-21), Edited]

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*You will not remain,  
and neither this month nor its days will remain*

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Every minute of this month counts, so don't let yourself lose out on this great opportunity which Allaah has blessed you with by keeping you alive to witness this year's Ramadan.

Shaykh Saaleh al-Fawzaan - حافظه الله - advised:

"O people, fear Allaah, Exalted be He, and know that you have a great month and a generous season. So make use of it before it passes away.

Avail yourself from the best of its time and repent from sins. Increase in good deeds. The wretched ones are deprived of its good. Whoever Allaah has deprived of this great season (by the decree of Allaah), he is deprived. And the true deprivation is not of what he loses in the world but from what he loses in the hereafter.

So make use of this month, May Allaah have mercy on you. Know its value and Estimate its worth. Respect it and spend its time in acts of obedience and worship, for this opportunity will not last. Nothing remains except the living and eternal (Allaah). So you will not remain and neither this

month nor its days will remain. "Everyone upon the earth will perish, And the Face of your Lord full of Majesty and Honour will abide forever." [Surah ar-Rahman (55:26-27)]

[Source: www.alfawzan.af.org.sa/node/14030, Edited]

Also, in reply to a question the Shaykh said:

"Every minute of this month is a great season and the Muslim does not know the extent of his remaining in this life. Will he complete this month? And if he completes it, will it return to him another year or not? So it is a spoil (i.e., a treat) which Allaah has driven to him.

Therefore, it is necessary for him to rejoice at that and claim this month completely or whatever is easy for him concerning his days and nights in obedience to Allaah - سبحانه وتعالى - and he should increase in acts of charity and righteousness perhaps it will be written for him the reward of this month which Allaah has prepared for the Muslims."

[Source: "al-Mun'taqa min Fatawa Shaykh Saalih bin Fawzaan", 2/346-347]

# Collection of Some Rulings Related to Ramadan

## School Exam is not an excuse

**Question:** Do school exams stand as a valid excuse for breaking Sawm (Fast) during Ramadan?

**Response:** School exams and the like exams are not considered valid excuses for breaking Sawm during the daytime of Ramadan. Moreover, it is not permissible to obey the orders of one's parents to break Sawm because of exams, for indeed no creature may be obeyed in what constitutes disobedience to the Creator. Rather, obedience (to somebody) is required when he enjoins what is good as stated in the authentic Hadeeth reported from the Prophet - صلى الله عليه وسلم -.

[Fataawa al-Lajnah ad-Daa.imah, Fatwa #9601]

## Bleeding whilst fasting

**Question:** What is the ruling of the one who bleeds whilst fasting?

**Response:** If the person was to bleed without intention whilst fasting, then his fast is valid.

[Fataawa al-Lajnah ad-Daa.imah, Fatwa #12082]

## Drops of blood flowed from nose whilst fasting

**Question:** The questioner says he was fasting in Ramadan and when he touched his nose some drops of blood flowed out without intention. Does this affect my fast? Is my fast that day valid or do I have to repeat it?

**Response:** If the situation is as you state, then your fast is valid and there is no need for you to repeat it. This does not affect your fast, Allaah-Willing.

[Fataawa al-Lajnah ad-Daa.imah, Fatwa #1730]

## Donating blood whilst fasting

**Question:** Does donating blood during the day in Ramadan break the fast?

**Response:** Yes! If he donates and a lot of blood is drawn out, then he breaks his fast as it is regarded as similar to cupping (hijaamah).

[Shaykh Ibn Fawzaan / (Fataawa Ramadan, Volume 2/ Page 467, Fatwa #405)]

## The ruling regarding the cupper and the cupped

**Question:** Is the fast of the cupper and the cupped broken during the day in Ramadan? What is the ruling, do they continue with their fast broken or make up for that which has passed or what?

**Response:** The fast of the cupper and the cupped is broken and they must refrain from all that which breaks the fast, and they must make up this day. That which the Prophet - صلى الله عليه وسلم - said is: ((The cupper and the cupped have broken their fast)).

[Fataawa al-Lajnah ad-Daa.imah, Fatwa #11917]

## Taking an injection whilst fasting

**Question:** I took an injection in my vein during the day in Ramadan. Is my fast for this day valid or is it obligatory upon me to make up this day?

**Response:** If this injection was nutritional (in any form) then it nullifies the fast whether it is in the vein or other than that. If, however, it is a tranquiliser or an analgesic for pain or that which is similar to it then this does not break the fast.

[Shaykh Ibn Jibreen / (Fataawa Ramadan, Volume 2/ Page 485/ Fatwa #433)]

## Using toothpaste whilst fasting

**Question:** Is it permissible for one who is fasting to use toothpaste during the day?

**Response:** It is permissible for one who is fasting to use toothpaste, being careful that nothing from the solution goes down his throat. It is preferable he clean his mouth with a miswaak and other than that from that which doesn't reach the throat, just as one should not exaggerate whilst gargling the water in the mouth during ablution (wudoo).

[al-Muntaqaa min Fatawaa ash-Shaykh Saalih ibn Fawzaan, Volume 3/ Fatwa #158]

## Using eye drops and ointment / liniment for the eyes whilst fasting

**Question:** What is the ruling regarding (putting) eye drops and ointment/liniment in the eyes?

**Response:** It is no problem for one who fasts to apply kohl to his eyes and likewise eye drops and (also) ears drops even if he finds the taste of them (reach) his throat. This does not break his fast. This is because it is neither food or drink and nor does it constitute food or drink. Rather, the evidence prohibits eating and drinking, so that which does not constitute this cannot be regarded as such. What we have mentioned is the opinion of Shaykh al-Islam Ibn Taymiyyah and it is correct.

[Fiqh al-'Ibaadaat libni 'Uthaymeen, Pages 191-192]

## Sleeping throughout the day whilst fasting

**Question:** During Ramadan, if one was to take the pre-dawn meal (sahoor) and pray the Fajr prayer, then sleep until noon and prayed the Dhuhr prayer after which he would sleep until Asr, then pray the Asr prayer and, again, sleep until the time of breaking the fast (at Maghrib), would his fast be correct?

**Response:** If the situation is as mentioned, then his fast is correct. However, continuing in this fashion throughout the day (i.e. sleeping) is a waste and neglect on his part, especially since the month of Ramadan is a blessed month. It is befitting that the Muslim seek benefit from that which will aid him by

reading the Qur'an aplenty, working (for halaal earnings) and seeking knowledge.

[Fataawa al-Lajnah ad-Daa'imah, Fatwa # 12901]

## Swallowed water taking a bath, whilst fasting

**Question:** A man who was fasting took a bath and due to the strong pressure of the water, he ended up swallowing some water without intending to. Does he have to make this fast up?

**Response:** He does not have to make this fast up because he hadn't intended that, so his ruling is that of one who is forced and one who has forgotten.

[Majmoo' Fataawa ash-Shaykh 'Abdul-'Azeez bin 'Abdullaah bin Baaz, Volume 3/Page 252]

## Tasting food whilst fasting

**Question:** Is it permissible for a cook to taste the food whilst fasting?

**Response:** There is no problem with tasting food out of necessity and this is done by placing it on the tip of the tongue to see how sweet or sour it is. However, nothing of it should be swallowed, rather, it should be spat out or taken out of the mouth and with that the fast is not nullified (according to the preferred opinion). And Allaah knows best.

[Fataawa as-Siyaam libni Jibreen, Page 46]

# Quiz

1. In which battle was the incisor tooth of Prophet Muhammad - صلى الله عليه وسلم - broken and in which month did this battle take place?
2. Upon killing whom in the battle of 'Uhud, did the enemy Ibn Qani'ah shout "Muhammad has been killed"?
3. The Battle of Badr took place in which month?
4. Name the wife of the Prophet - صلى الله عليه وسلم - who was known as "ummul-Masakeen" (Mother of the Poor)?
5. In what year after Hijrah was fasting in Ramadan made obligatory?
6. Name the only companion whose name is mentioned in the Qur'an?
7. In what year after Hijrah did the Qiblah change from Bayt al-Maqdis to the Ka'bah?
8. It is reported in a hadeeth that Prophet - صلى الله عليه وسلم - was asked about the one who was most worthy of respect amongst the people. The prophet - صلى الله عليه وسلم - took the name of a prophet. Name him?

## Answers on Page 16

### ANSWERS OF CROSSWORD:

**DOWN** - 1. Sin , 2. Lailatul-Qadr, 3. Forgiveness, 4. Dua, 5. Ramadhan, 7. Saum, 9. Umar, 12. Tarawih, 14. Deeds

**ACROSS** - 1. Solar, 3. Food, 6. Itikaf, 8. Lunar, 10. Salah, 11. Isha, 13. Eid, 15. Quran, 16. Iqra, 17. Witr, 18. Suhoor, 19. Chains

# Ramadan Knowledge Builder for Kids

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- Allaah made the moon so that we can distinguish between the different months of the Islamic calendar. A lunar month is the time taken for the moon to complete one cycle. One lunar month takes 29 to 30 days to complete. The Islamic calendar is based on the lunar calendar. The Islamic month starts with the sighting of the new moon.
- Ramadan is the ninth month of the Hijri calendar. In this month, Allaah opens the doors of mercy and forgiveness. Allaah invites us to repent so that he can forgive us all.
- Saum or fasting is the third pillar of Islam. Muslims are required to fast the month of Ramadan.
- Whilst fasting we should leave off sins and do as many good deeds as we can. We should read more Qur'an, be regular in our prayers and be kind and helpful to our teachers, elders and parents.
- If one is fasting, he should not speak vulgarly or act indecently. If someone swears at him or wants to fight with him, he should reply "I am fasting!"
- It is the month in which the Qur'an was revealed to Prophet Muhammad - صلى الله عليه وسلم -. The first word revealed to him was "Iqra" meaning to "read".
- The Shayateen (devils) are chained up in this month.
- The Suhoor is the time just before the start of Fajr. It is a blessed time and the light meal (sehri meal) we have at this time also has great blessing. The Prophet - صلى الله عليه وسلم - said that we should partake in the sehri meal, even if it is a drink of water.
- The time of breaking the fast is called iftar. It is a blessed time when duaas are accepted. We should make dua before iftaar.
- During Ramadan, Muslims pray a special night prayer called Tarawih. Muslims have been praying this from the time of the Prophet - صلى الله عليه وسلم - until today. In the time of 'Umar - رضي الله عنه -, he saw the people praying Tarawih in the masjid and at home. They were praying on their own or in small groups. So, he gathered them together under one imam.
- During the month of Ramadan there is one special night called Lailatul Qadr (the night of decree). This one night is greater than a thousand months. We should search this night in the odd nights of the last ten nights of Ramadan and devote these nights in dhikr, dua, repentance, salah and good deeds.
- I'tikaf is to seclude oneself inside the masjid for worship and study. It is a sunnah to do itikaf in the last 10 days of the Ramadan.

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## In the Footsteps of the Prophet

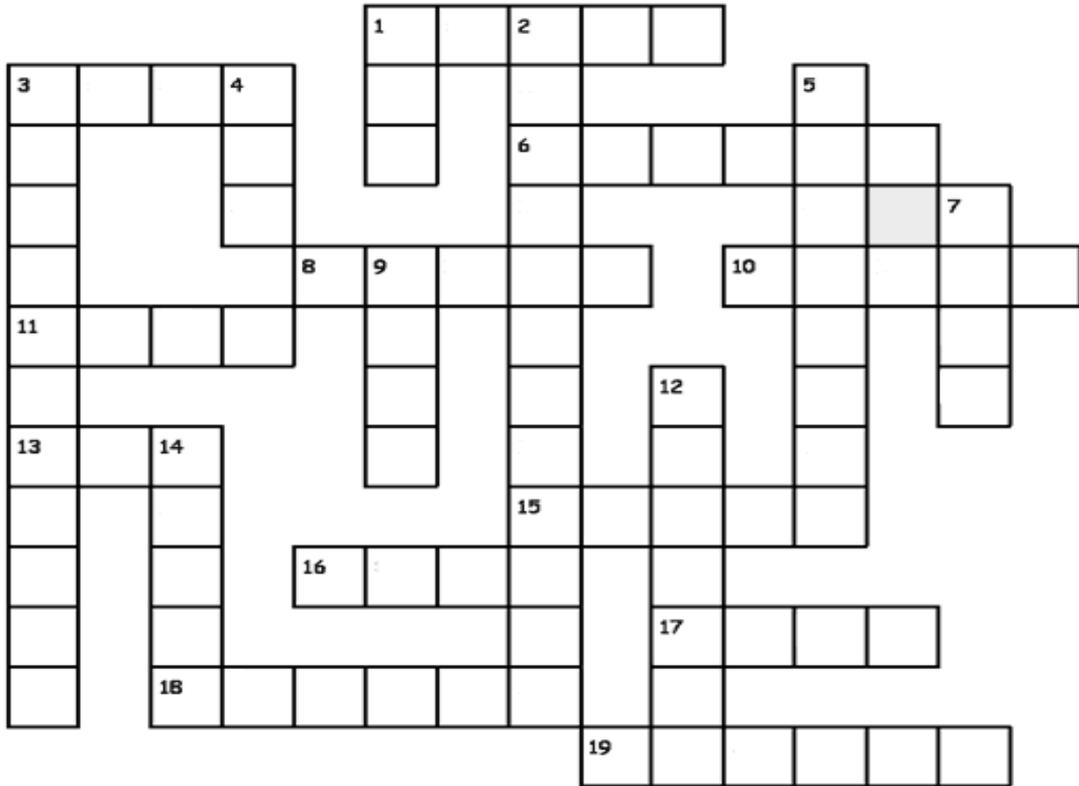
During Ramadan, Prophet Muhammad - صلى الله عليه وسلم - used to recite the Qur'an to Angel Jibrael. The angel used to recite the Qur'an back to the prophet - صلى الله عليه وسلم - as well. We too should recite the Qur'an in abundance during Ramadan.

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### Did You Know?

The lunar year is shorter than the solar year by about ten days. One solar year is equal to 'one cycle of the sun' which is roughly equal to 365 days.

# Solve the following Crossword



## CROSSWORD CLUES

1. We must keep away from \_\_\_\_ and do good instead.
2. This is found in the last ten days of Ramadan on an odd night
3. Ramadhan is a month of \_\_\_\_\_ so we should repent.
4. In Ramadhan, \_\_\_\_s are accepted.
5. The ninth month in the Islamic Calendar.
7. To abstain from eating and drinking during the hours of daylight.
9. \_\_\_\_ asked the people to perform tarawih together.
12. This salah is only performed in Ramadhan.
14. We must do as many good \_\_\_\_ as we can.

1. The \_\_\_\_ calendar has 365 days.
3. We leave \_\_\_\_ and drink during daylight.
6. It is sunnah to do \_\_\_\_ in the last ten days.
8. The Islamic calendar is based on \_\_\_\_ months.
10. We must perform this five times daily.
11. The night prayer
13. We have two of these a year.
15. The last and final book of Allah.
16. The first word revealed to Muhammad.
17. This is performed after the tarawih Salah.
18. This meal has special blessing.
19. In Ramadhan, the shayateen are put in \_\_\_\_\_.

Answers on Page 13

# The Relationship between Fasting & Prayer

**Question:** Some Muslim scholars criticize those who observe fasting, but do not maintain the prescribed daily prayers. What is the relationship between fasting and prayer? I want to fast to be entitled to the reward of the fasting people. I know that, "Fasting Ramadan, then fasting next Ramadan will abrogate all sins committed in between." Please explain.

**Shaykh al-'Uthaymeen (رحمه الله) answered:**

"Those who criticize you for fasting and for not maintaining the daily-prescribed prayers are right. Prayer is a main pillar of Islam. The person who purposefully neglects the daily-prescribed prayers is declared a non-Muslim, denying the right of His Lord, Allaah the Almighty. This person will not be entitled to the rewards of fasting, charity, pilgrimage or anything else.

This is based on the verse of the Holy Qur'an, "And nothing prevents their contributions from being accepted from them except that they disbelieved in Allaah and in His Messenger; and that they came not to as-Salaat (the prayer) except in a lazy state, and that they offer not contributions but unwillingly." [Surah Tawbah (9:54)]

Thus, if one fasts, but does not maintain the prescribed daily prayers, this will render his fasting null. Such a person will not benefit from fasting.

As for the misconception you have, concerning fasting (alone) will abrogate the sins committed between two Ramadans; (then) you should understand that the true meaning of this Hadeeth of Allaah's Messenger - صلى الله عليه وسلم -.

The statement reported by Muslim is as follows, "Maintaining the five daily prescribed prayers, maintaining the prayer of Friday, to the second Friday prayer, and fasting the month of Ramadan, to the next month of Ramadan will abrogate the sins

committed in between so long as one avoids any and all major sins."

We notice that Allaah's Messenger (صلى الله عليه وسلم) preconditioned that one must avoid all major sins in order to be entitled to have his sins abrogated and wiped out between the two months of Ramadan.

As for the person who fasts but does not maintain the five daily prayers, he is not actually avoiding the major sins. Purposeful negligence of the daily-prescribed prayers is one of the gravest major sins.

In fact, neglecting the prayer in itself is an act of disbelief, namely it is a denial of the Existence of Allaah, the All Mighty. Thus, fasting will not be accepted from such a person.

One must repent to Allaah; establish what is required to do in terms of the five daily-prescribed prayers first, then observe fasting.

Thus, when Allaah's Messenger - صلى الله عليه وسلم - sent Mu'adh - رضي الله عنه -, his Companion, to Yemen, he commanded him to first call them to the testification that none has the right to be worshiped except Allaah, and Prophet Muhammad is the Messenger of Allaah. Then to inform them that Allaah has made five prayers obligatory upon them in each day and night.

We notice that the Prophet - صلى الله عليه وسلم - began with the prayers right after the declaration of faith.

[Source: 'Fatawa on Fasting, Zakat and Taraweeh,' Published by Darussalam]

## ANSWERS TO THE QUIZ

1. Battle of 'Uhud which took place in the month of Shawwal (The month after Ramadan), 3A.H.
2. Mus'ab ibn 'Umair - رضي الله عنه -
3. Ramadan
4. Zainab bint Khuzaimah - رضي الله عنها -

5. 2 A.H.
6. Zayd ibn Haarithah - رضي الله عنه - [See Surah al-Ahzab (33:37)]
7. 3 A.H.
8. Yusuf - عليه السلام -

# Whenever These Deeds are Combined in a Person Then that Person will Enter Paradise

This life is truly short, and one's greatest asset is one's time. The things one can do today, one might not be able to accomplish tomorrow. These might seem like self-evident truths, but most people take time for granted, saying that they will perform better deeds tomorrow, next week, or when they grow older. But what guarantee do they have that they will be able to perform better deeds later on in their lives.

Abu Bakr - رضي الله عنه - lived in the moment, using every second of his time to better himself as a Muslim. That he - رضي الله عنه - used his time well in this life, without letting a minute go by without performing a good deed, is clearly established in the following Hadeeth.

Abu Hurairah - رضي الله عنه - reported that, one day, the Messenger of Allaah - صلى الله عليه وسلم - said to his Companions, "Who among you has woken up

this morning with the intention of fasting?" Abu Bakr - رضي الله عنه - said, "Me."

The Prophet - صلى الله عليه وسلم - then asked, "And who among you has accompanied a funeral procession?" Abu Bakr - رضي الله عنه - said, "Me."

The Prophet - صلى الله عليه وسلم - asked, "Then who among you has fed a poor person (today)?" Abu Bakr - رضي الله عنه - said, "Me."

The Prophet - صلى الله عليه وسلم - said, "And who among you has visited a sick person today?" Abu Bakr - رضي الله عنه - said, "Me."

The Messenger of Allaah - صلى الله عليه وسلم - finally said, "Whenever these (the performance of these deeds) are combined in a person, then it means that that person will enter Paradise." [Muslim, (#1028)]

[Source: The Biography of Abu Bakr as-Siddeeq by Dr. Muhammad as-Sallaabee, pages 169-170, Darussalam]

## Does the One who dies in Ramadan enters Paradise without Questioning?

**Q** The Prophet - صلى الله عليه وسلم - said; "When Ramadan arrives the doors of Paradise are flung open and the doors of Hellfire are slammed shut." Does this mean that one who dies in Ramadan enters Paradise without questioning?

Shaykh Muhammad as-Saalih al-'Uthaymeen - رحمه الله - answered:

The situation is not as such. Rather, what this means is the doors of Paradise are flung open as an inspiration to the Muslims to make easy their entry (to Paradise). And the doors of Hellfire are shut to prevent the Believers from sins such that they do not enter (through) these doors.

And this does not mean that one who dies in Ramadan enters Paradise without questioning; rather those who shall enter Paradise without questioning are those whom the Messenger - صلى الله عليه وسلم - has described in his statement:

"They are the ones who do not steal and do not cauterise and are not pessimistic and in their Lord they put their trust." [Saheeh Bukharee (#6472) and Muslim (#220)]

[Source: Fataawa Shaykh Muhammad as-Saalih al-Uthaymeen Volume 1, Page 561]

# Our Salaf's Love for Fasting in the Heat

al-Hafidh Ibn Rajab al-Hanbali - رحمه الله - has a section in his book "Lata'if al-Ma'arif fima li Mawasim al-Aam min al-Wadha'if", about the virtues of fasting during hot days. Since in some place or the other, the blessed month of Ramadan will start in intense heat this year, this will be a good encouragement, in sha'Allaah:

The Shaykh wrote:

"...And from the acts of worship whose reward is multiplied during the heat is fasting, and this is because of the thirst that one experiences in the mid-day heat. This is why Mu'adh bin Jabal - رضي الله عنه - expressed regret on his deathbed that he would no longer experience this mid-day thirst, as did other early Muslims. And it was related that Abu Bakr - رضي الله عنه - would fast in the summer and not fast in the winter, and 'Umar - رضي الله عنه - advised his son 'Abdullah on his deathbed: "Try to obtain the characteristics of faith," and the first one he mentioned was fasting in the intense summer heat.

• And al-Qasim bin Muhammad said that 'Aa'ishah - رضي الله عنها - would fast in the intense heat, and he was asked: "What drove her to do this?" He replied: "She would take advantage of the days before death."

• And some of the righteous women would choose the hottest days and fast them, saying: "If the price is low, everyone will buy," meaning that she wanted to do those actions that only a few were capable of due to how hard it was to do them, and this is indicative of the high aspirations these women had.

• And Abu Musa al-Ash'ari - رضي الله عنه - was on a boat, and he heard someone calling out: "O passengers stand up!" And he said this three times.

So, Abu Musa told him: "How can we stand up? Don't you see where we are? How can we stand up?"

So, the caller said: "Let me tell you of a rule that Allaah made upon Himself: whoever makes himself thirsty for Allaah's sake on a hot day has the right upon Allaah to have his thirst quenched on the Day of Resurrection."

So, Abu Musa would search out the days that were so hot that one would feel he was being cooked, and he would fast those days.

• Ka'b - رضي الله عنه - said that Allaah said to Musa (alayhis-salaam): "I made it incumbent upon Myself that whoever is thirsty for My sake will have his thirst quenched on the Day of Resurrection," and others said that it's written in the Torah: "Glad tidings for whoever makes himself hungry in anticipation of the Great Day where he will have his hunger satisfied, and glad tidings for whoever makes himself thirsty in anticipation of the Great Day where he will have his thirst quenched."

• al-Hasan said: "A maiden of Paradise will speak to the wali of Allaah while he is laying with her on the shore of a river of honey in Paradise while she hands him a glass of the sweetest drink, and she will ask him: "Do you know what day Allaah married me to you? He saw you on a long summer day while you were thirsty in the mid-day heat, and He called the Angels and said: "Look at My slave. He has left his wife and pleasure and food and drink for Me out of his desire for what I have for him. Bear witness that I have Forgiven him," and He Forgive you on that day and married you to me."

• And when 'Amir bin 'Abd Qays went from Basrah to Sham, Mu'awiyah would ask him to tell him what he needed. He refused to ask of him, and eventually said: "All I need is for you to return the heat of Basrah to me to make the fasting a bit harder, as it is too easy in your lands."

• And al-Hajjaj was on a journey between Makkah and Madeenah. He pulled out his dinner and invited a bedouin to eat with him, and the bedouin said: "I have been invited by One who is better than you and I have accepted the invitation."

He asked: "And who is this?"

The man replied: "Allaah invited me to fast, & I fasted."

al-Hajjaj asked: "On this very hot day?"

The man replied: "Yes. I am fasting it in anticipation of a much hotter day".

al-Hajjaj said: "So, eat today and fast tomorrow."

The man replied: "Only if you can guarantee that I will live until tomorrow."

al-Hajjaj said: "This isn't in my hands."

The man said: "How can you ask me to do something now when there is something of the future that isn't in your hands?"

• And Ibn 'Umar - رضي الله عنه - went on a trip once with some companions, and they saw a sheep-herder who they invited to eat with them. He said: "I am fasting," and Ibn 'Umar - رضي الله عنه - said: "You are fasting in heat like this, and while you are between all these plants and sheep?"

The herder replied: "I'm taking advantage of my remaining days."

Ibn 'Umar - رضي الله عنه - was impressed by this reply and said: "Can you sell one of your sheep to us? We'll feed you from its meat when you break your fast, and we'll also pay you for it."

The herder said: "It doesn't belong to me. It belongs to my master."

Ibn 'Umar - رضي الله عنه - said: "What would your master say if you told him that it was eaten by a wolf?"

The herder raised his finger to the sky and said: "What about Allaah?"

Ibn 'Umar - رضي الله عنه - kept repeating this phrase that the herder was saying, and when he got to the city, he went to the herder's owner and bought him and his sheep from him. He then freed the herder and gave him his sheep as a gift.

• And Ruh bin Zinba' was traveling between Makkah and Madinah on a very hot day. A herder living on a mountain approached him, and he said to him: "O herder, come eat with me." The herder said: "I'm fasting."

Ruh said: "You're fasting in this heat?"

The herder replied: "Should I let my days pass by in vain?"

So, Ruh said: "You have used your days wisely, O herder, while Ruh bin Zinba' has wasted his."

• And Ibn 'Umar - رضي الله عنه - used to fast extra days until he would almost faint, and this wouldn't cause him to break his fast.

• And al-Imaam Ahmad would fast until he was about to pass out, and would wipe water over his face. He was asked about fasting very hot days, and he replied: "There is nothing wrong with wetting a towel to squeeze the water on himself to cool down with."

• And the Prophet - صلى الله عليه وسلم - would pour water over his head while fasting. And Abu ad-Darda' would say: "Fast the very hot days in anticipation of the Day of Resurrection, and pray two rak'at in the darkness of night in anticipation of the darkness of the grave."

• And it's reported in the two Saheehs that he said: "You have seen us with the Messenger of Allaah - صلى الله عليه وسلم - on some of his journeys on very hot days, and a man would hold his hand against his head due to the intensity of the heat, and none of them would be fasting except the Messenger of Allaah and 'Abdullah bin Rawahah."

And the narration of Muslim states that Abu ad-Darda' said: "This was during the month of Ramadan."

When those who fast for Allaah in the heat are patient despite their intense thirst, He will set aside a specific gate of the gates of Paradise for them. This is the gate called Rayyan, and whoever enters through it will drink, and whoever drinks after entering it will never be thirsty again. When they enter through it, it will be locked for those after them, and none will enter through it except them..."

[Source: "Lata'if al-Ma'arif fima li Mawasim al-Aam min al-Wadha'if" of Ibn Rajab, pages 322-323]

It is reported that once, some good food was served to Anas Ibn Malik - رضي الله عنه -, and [the person who served the food] was well off enough to afford good food. As he was eating, he kept a morsel of the food in his mouth for a while, then looked at the people and began to cry.

Then he (Anas bin Malik - رضي الله عنه -) said, "By Allaah, I have accompanied people who, if they could get hold of this kind of food, would have fasted even more often, and spent less time not fasting. One of them would find only milk mixed with water [as food], which he would drink and then fast on."

[Source: al-Mu'aafa bin 'Imran, Kitab al-Zuhd, article 215]

# Weak & Fabricated Ahadeeth that are spread in Ramadan

Below is a collection of some of the most commonly quoted weak and fabricated ahadeeth attributed to the Prophet - صلى الله عليه وسلم - regarding the month of Ramadan and fasting in it.

These are some ahaadeeth which have been declared weak and unreliable by the scholars, yet we still hear them and see them every day in the blessed month of Ramadan in particular, and at other times.

It is apparent that some of these ahadeeth contain parts whose meaning is correct and established in our Sharee'ah in the Book or the Sunnah. However this on its own does not allow us to attribute to Allaah's Messenger - صلى الله عليه وسلم - that which is not established authentically from him, particularly since this Ummah alone - to the exception of all previous nations has been particularized by Allaah, the One free of all imperfections, with the use of isnaads (chains of narration). Through them we can ascertain what is acceptable and what has been invented, and what is authentic (saheeh) from that which is not.

**When the month of Rajab would come in, the Prophet - صلى الله عليه وسلم - would say: "O Allaah! Bless us during Rajab and Sha'baan and allow us to reach Ramadan."**

Shaykh Naasiruddin al-Albanee - رحمه الله - classed it as Da'eef (weak) in "Da'eef al-Jaami", (#4395).

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**"Ramadan in Madeenah is better than a thousand Ramadans in other than it from the lands, and Jumuh'ah in Madeenah is better than a thousand Jumuh'ahs in other than it from the lands."**

Shaykh Naasiruddin al-Albanee - رحمه الله - classed it as Baatil (Falsehood/Null and Void) in "Silsilat al-Ahaadeeth al-Da'eefah wa'l-Mawdoo'ah", (#831).

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**"Whosoever catches Ramadan in Makkah and fasts and stands (in the prayer) from it in what is easy for him, Allaah will write (the reward of) a thousand months of Ramadan in other than it (Makkah). And for every day (of fasting) Allaah will write for him (the reward of) freeing a slave, and for every night (of prayer) [the reward of] freeing a slave. And every day (will have the reward of the one who has) a horse which carries loads in the path of Allaah. And on every day there is a good deed (written for him) and in**

**every night there is a good deed (written for him)."**

Shaykh Naasiruddin al-Albanee - رحمه الله - classed it as Mawdoo' (fabricated) in "Silsilat al-Ahaadeeth al-Da'eefah wa'l-Mawdoo'ah", (#832).

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**"He - صلى الله عليه وسلم - used to love to break his fast with three dates or something which had not been touched by the fire."**

Shaykh Naasiruddin al-Albanee - رحمه الله - classed it as Da'eef Jiddan (Very Weak) in "Silsilat al-Ahaadeeth al-Da'eefah wa'l-Mawdoo'ah", (#996).

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**"Allaahumma laka sumtu wa 'ala rizqika 'aftartu" (O Allaah, for You I fasted, and with Your provision I broke my fast.)"**

Shaykh Naasiruddin al-Albanee - رحمه الله - classed it as Da'eef (weak) in "Saheeh wa Da'eef Sunan Abee Dawood", (#2358).

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**"The first part of the month of Ramadan is mercy, the middle of it is forgiveness and the end of it is freedom from the Fire."**

Shaykh Naasiruddin al-Albanee - رحمه الله - classed it as Munkar (Rejected) in "Silsilat al-Ahaadeeth al-Da'eefah wa'l-Mawdoo'ah", (#1569).

**"Do not say Ramadan, for indeed Ramadan is amongst the names of Allaah, but say; 'the month of Ramadan."**

Shaykh Naasiruddin al-Albanee - رحمه الله - classed it as Baatil (Falsehood/Null and Void) in "Silsilat al-Ahaadeeth al-Da'eefah wa'l-Mawdoo'ah", (#6768).

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**"Whoever draws close (to Allaah) during Ramadan by doing a good deed will be like one who did an obligatory deed in any other month, and the one who does an obligatory deed in it will be like one who did 70 obligatory deeds in any other month."**

Shaykh Naasiruddin al-Albanee - رحمه الله - classed it as Munkar (Rejected) in "Silsilat al-Ahaadeeth al-Da'eefah wa'l-Mawdoo'ah", (#871).

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**"Whoever performs 'Itikaaf for ten days in Ramadan, it would be as he performed Hajj and 'Umrah twice."**

Shaykh Naasiruddin al-Albanee - رحمه الله - classed it as Mawdoo' (fabricated) in "Da'eef at-Targheeb wa Tarheeb", (#518).

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**"If the servants knew how great Ramadan was, then they would wish that Ramadan lasted all year. Indeed Paradise is decorated for Ramadan from the start of the year till the next year..."**

Shaykh Naasiruddin al-Albanee - رحمه الله - classed it as Mawdoo' (fabricated) in "Da'eef at-Targheeb wa Tarheeb", (#596).

Ibn al-Jawzee - رحمه الله - also classed a very similar hadeeth as Mawdoo' (fabricated) in his "Kitaabul-Mawdoo'aat" (2/188-189)

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**"Indeed there are angels in the sky, no one knows of their number except Allaah. When Ramadan comes in, they take permission from their Lord to join the Ummah of Muhammad - صلى الله عليه وسلم - during Salaat at Taraweeh."**

as-Suyootee declared it to be inauthentic in "ad-Dar al-Manthoor", (8/582) as well as al-Mutqee al-Hindee in "Kanz al 'Ammal", (8/410).

**"Indeed, Allaah does not leave any one from the Muslims on the morning of the first day of the month of Ramadan, except that He forgives him."**

Shaykh Naasiruddin al-Albanee - رحمه الله - classed it as Mawdoo' (fabricated) in "Silsilat al-Ahaadeeth al-Da'eefah wa'l-Mawdoo'ah", (#296).

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**"Fast and you will be healthy."**

Shaykh Naasiruddin al-Albanee - رحمه الله - classed it as Da'eef (weak) in "Silsilat al-Ahaadeeth al-Da'eefah wa'l-Mawdoo'ah", (#253).

Shaykh Saaleh al-Fawzaan - حافظه الله - said:

"This has been narrated to be from the Prophet - صلى الله عليه وسلم - in some of the books of Sunnah. Although its chain is not strong, its meaning is correct - that fasting is healthy for the body; because it prevents toxins which are the cause of diseases."

[Source: Majmo' Fataawa fadheelat ash-Shaykh Saaleh bin Fawzan, (2/385)]

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**"He who abandons fasting during a day of Ramadan without a valid excuse, or illness - then even if he were to fast forever it would not make up for it."**

Shaykh Naasiruddin al-Albanee - رحمه الله - classed it as Da'eef (weak) in "Da'eef al-Jaami' as-Sagheer", (# 5462), Da'eef Ibn Majah, (# 1672), Da'eef Sunan Abee Dawood, (# 2396) and in al-Mishkaat, (# 2013).

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**"When it is the first night of the month of Ramadan, Allaah - عز وجل - looks at his creation. And when Allaah - عز وجل - looks at His slave, never will He punish Him. And Allaah - عز وجل - frees a million (people) from the fire every night."**

Shaykh Naasiruddin al-Albanee - رحمه الله - classed it as Mawdoo' (fabricated) in "Silsilat al-Ahaadeeth al-Da'eefah wa'l-Mawdoo'ah", (#299).

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**"Indeed I saw a strange thing yesterday...I saw a man from my Ummah panting out of thirst,**

everytime he approaches a well to drink, he is forbidden and kicked out. So his fasting came and gave him to drink until his thirst was quenched..."

Shaykh al-Albanee - رحمه الله - classed it as "Heavily rejected" in "Silsilat al-Ahaadeeth al-Da'eefah wa'l-Mawdoo'ah", (#7129) and as Da'eef (weak) in "Da'eef al-Jaami' as-Sagheer", (# 2086).

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**"Indeed, Paradise is beautified for Ramadan at the beginning of the year until the (next) year. So, when it is the first night of Ramadan, a wind blows from underneath the Throne (of Allaah) and the leaves of Paradise hit the virgin women of Paradise and they say: 'O' Lord, place for us from your slaves husbands by whom our eyes will be cooled, and through us will their eyes be cooled'."**

Shaykh Naasiruddin al-Albanee - رحمه الله - classed it as Munkar (Rejected) in "Silsilat al-Ahaadeeth al-Da'eefah wa'l-Mawdoo'ah", (#1325).

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**"Paradise is scented with incense and adorned throughout the year, in preparation for the beginning of the month of Ramadan. On the first night of the month of Ramadan, a wind called al-Mattheerah comes from beneath the Throne... And on each day of the month of Ramadan at the time of breaking the fast, Allaah has one thousand whom He ransoms from the Fire, all of whom deserved to go to Hell. And on the last day of the month of Ramadan, Allaah ransoms on that day a number equivalent to all those whom He ransomed from the beginning of the month to the end."**

Shaykh Naasiruddin al-Albanee - رحمه الله - classed it as Mawdoo' (fabricated) in "Da'eef at-Targheeb wa Tarheeb", (#594).

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**"Every night of Ramadan Allaah has six hundred thousand whom He ransoms from the Fire. And on the last night Allaah ransoms a number equivalent to those whom He has already ransomed."**

Shaykh Naasiruddin al-Albanee - رحمه الله - classed it as Da'eef (Weak) in "Da'eef at-Targheeb wa Tarheeb", (#598).

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**"The month of Ramadan is suspended between the sky and the earth and it is not raised up to Allaah except with the Zakaat-ul-Fitr."**

Shaykh Naasiruddin al-Albanee - رحمه الله - classed it as Da'eef (weak) in "Silsilat al-Ahaadeeth al-Da'eefah wa'l-Mawdoo'ah", 1/117, #43 and also in "Da'eef al-Jaami' as-Sagheer", (# 3413).

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**"Whosoever fasts for a day which does not cause him hardship, ten good deeds will be written for him."**

Shaykh Naasiruddin al-Albanee - رحمه الله - classed it as Da'eef (weak) in "Silsilat al-Ahaadeeth al-Da'eefah wa'l-Mawdoo'ah", (#1327).

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**"Whosoever fasted a day seeking the Face of Allaah The Most High, Allaah The Mighty and The Majestic will remove him far away from the Hell-Fire, like the distance of the crow which flies whilst it is a chick, up until it dies from old age."**

Shaykh Naasiruddin al-Albanee - رحمه الله - classed it as Da'eef (weak) in "Silsilat al-Ahaadeeth al-Da'eefah wa'l-Mawdoo'ah", (#1330).

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**"Do you know O' Bilaal, that the fasting person's bones glorify Allaah and the Angels ask for his forgiveness because of what is eaten next to him (by others when he is fasting)."**

Shaykh Naasiruddin al-Albanee - رحمه الله - classed it as Mawdoo' (fabricated) in "Silsilat al-Ahaadeeth al-Da'eefah wa'l-Mawdoo'ah", (#1331).

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**"Indeed, if the fasting person has something eaten next to him, the Angels send prayers upon him until they (the people eating) finish." And perhaps he - صلى الله عليه وسلم - said: "...until they (the people eating) finish their food."**

Shaykh Naasiruddin al-Albanee - رحمه الله - classed it as Da'eef (weak) in "Silsilat al-Ahaadeeth al-Da'eefah wa'l-Mawdoo'ah", (#1332).

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**"Whosoever breaks the fast of the fasting person (by giving him food) in Ramadan from lawful earnings, the Angels send prayers upon him during all of the nights of Ramadan and (the Angel) Jibreel shakes hands with him. And whomsoever Jibreel shakes hands with, his heart becomes tender and his tears become many." A man said: 'O' Messenger of Allaah, and if he (the person) doesn't have that with him (to feed the person with)?' He said: "(Then even) a handful of food." He (the man) said: 'What do you think about the one who doesn't (even) have that with him?' He said: "Then (even) half a piece of bread." He (the man) said: 'What do you think about if he doesn't have that with him?' He said: "Then (even) a sip of milk mixed with water." He (the man) said: 'What do you think about the one who doesn't (even) have that with him?' He said: "Then (even) a sip of water."**

Shaykh Naasiruddin al-Albanee - رحمه الله - classed it as Da'eef (weak) in "Silsilat al-Ahaadeeth al-Da'eefah wa'l-Mawdoo'ah", (#1333).

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**"Five (things) break the fast of the fasting person and nullify the ablution (wudu): Lying, backbiting, tale carrying, looking with desire and the false oath."**

Shaykh Naasiruddin al-Albanee - رحمه الله - classed it as Mawdoo' (fabricated) in "Silsilat al-Ahaadeeth al-Da'eefah wa'l-Mawdoo'ah", (#1708).

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**"The fasting person is in (a state of) worship even if he is lying on his bed."**

Shaykh Naasiruddin al-Albanee - رحمه الله - classed it as Da'eef (weak) in "Silsilat al-Ahaadeeth al-Da'eefah wa'l-Mawdoo'ah", (#653).

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**"The fasting person is in (a state of) worship as long as he doesn't backbite."**

Shaykh Naasiruddin al-Albanee - رحمه الله - classed it as Munkar (Rejected) in "Silsilat al-Ahaadeeth al-Da'eefah wa'l-Mawdoo'ah", (#1829).

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**"Let the fasting person stay clear of Kuhl"**

Shaykh Naasiruddin al-Albanee - رحمه الله - classed it as Munkar (Rejected) in "Silsilat al-Ahaadeeth al-Da'eefah wa'l-Mawdoo'ah", (#1014).

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**"Do not apply Kohl during the day in Ramadan while you are fasting. Apply Kohl at night for it clears the sight and aids hair growth."**

Shaykh Naasiruddin al-Albanee - رحمه الله - classed it as Munkar (Rejected) in "Silsilat al-Ahaadeeth al-Da'eefah wa'l-Mawdoo'ah", (#1014).

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**"The one who remembers (mentions) Allaah in Ramadan is forgiven."**

Shaykh Naasiruddin al-Albanee - رحمه الله - classed it as Mawdoo' (fabricated) in "Silsilat al-Ahaadeeth al-Da'eefah wa'l-Mawdoo'ah", (#3621).

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**"The day of your fast is the day of your slaughter."**

Imaam Ahmad - رحمه الله - stated: "Two Hadeeths that are circulating in the markets have no basis; 'The beggar has a right even if he comes riding on a horse.' and 'The day of your fast is the day of your slaughter.'" [Asnaa al-Mataalib, page 229]

Shaykhul Islam ibn Taymiyyah - رحمه الله - stated: 'Some of them narrate a Hadeeth on the authority of the Messenger - صلى الله عليه وسلم - that is unknown in the books of Islam and was not narrated by any scholar at all; 'The day of your fast is the day of your slaughter.' [Majmoo' al Fataawaa, (25/179)]

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**"The one who fasts in Ramadan whilst on a journey is like the one who breaks the fast whilst being resident."**

Shaykh Naasiruddin al-Albanee - رحمه الله - classed it as Munkar (Rejected) in "Silsilat al-Ahaadeeth al-Da'eefah wa'l-Mawdoo'ah", (#498).



# Making Use Of Time while cooking in Ramadan

**Q** I would like to know what actions are recommended during this blessed month in order to increase one's reward, such as dhikrs, acts of worship, and mustahabb actions. I know about Taraweeh prayer, reciting Qur'an a great deal, seeking forgiveness a great deal and praying at night. But I want to know some words I can repeat during my daily duties such as when I am cooking or doing housework, because I do not want to miss out on the reward.

May Allaah reward you with good for this concern and eagerness to do good and righteous deeds during this blessed month. To the good deeds that you have mentioned may be added charity, feeding the poor, going for 'Umrah and observing i'tikaaf for those who are able to do so.

As for the words that you can repeat whilst you are working, these include tasbeeh (saying Subhaan Allaah (Glory be to Allaah)), tahleel (saying Laa ilaaha ill-Allaah (There is no god but Allaah)), takbeer (saying Allaahu akbar (Allaah is most Great)), praying for forgiveness, making du'aa' and responding to the muezzin.

Keep your tongue moist with the remembrance of Allaah and seek a great reward with a few words which you can utter. For every tasbeehah you will have (the reward of) one charity, for every tahmeedah (saying Alhamdulillah (Praise be to Allaah)) you will have (the reward of) one charity, for every takbeerah you will have (the reward of) one charity, and for every tahleelah you will have (the reward of) one charity.

The Prophet - صلى الله عليه وسلم - said: "Every person's every joint must perform a charity every day the sun comes up, every tasbeehah is a charity, every tahmeedah is a charity, every tahleelah is a charity, every takbeerah is a charity, enjoining what is good is a charity, forbidding what is evil is a charity, and if you do two rak'ahs at duha time (the forenoon), that may be sufficient." [Saheeh Muslim (#720)].

And he - صلى الله عليه وسلم - said: "Two words which are light on the tongue and heavy in the Balance, and beloved to the Most Merciful: Subhaan Allaah wa bihamdih, subhaan Allaah il-'Azeem (Glory and

praise be to Allaah, glory be to Allaah the Almighty)." [Bukharee (#6682); Muslim (#2694)]

And he - صلى الله عليه وسلم - said: "Whoever says 'Subhaan Allaah il-'Azeem wa bi hamdih (Glory and praise be to Allaah the Almighty),' a palm tree will be planted for him in Paradise." [Tirmidhee #3465]

And he - صلى الله عليه وسلم - said: "Whoever says 'Astaghfir Allaah ul-'azeem alladhi laa ilaaha illa huwa al-hayy ul-qayyoom wa atoobu ilayh (I seek the forgiveness of Allaah the Almighty, beside Whom there is no other god, and I repent to Him),' will be forgiven even if he fled from the battlefield." [Abu Dawood (#1517); Tirmidhee (#3277)]

And he - صلى الله عليه وسلم - said: "There is no Muslim on earth who prays to Allaah for something but Allaah will grant him it, or divert an equivalent evil from him, so long as he does not pray for sin or the severing of family ties." A man among the people said: "Then we will pray a great deal." He said: "Allaah is most generous." [Tirmidhee (#3573)]

And he - صلى الله عليه وسلم - said:

"When you hear the muezzin, say what he says, then send blessings upon me, for whoever send one blessing upon me, Allaah will send ten blessings upon him. Then ask Allaah to grant me al-waseelah, which is a position in Paradise which will be attained by only one of the slaves of Allaah, and I hope that I will be the one. Whoever asks for al-waseelah for me, intercession will be granted for him." [Saheeh Muslim (#384)]

And he - صلى الله عليه وسلم - said: "Whoever says when he hears the call to prayer, 'Allaahumma rabba hadhhi'l-da'wat il-taammah wa'l-salaat il-qaa'imah,

aati Muhammadan al-waseelah wa'l-fadeelah wab'athhu maqaaman mahmoodan alladhi wa'adtahu (O Allaah, Lord of this perfect call and the prayer which is about to begin, grant Muhammad al-waseelah (a station in Paradise) and

al-fadeelah (a rank above the rest of creation), and raise him to the praised position that You have promised), my intercession will be granted for him on the Day of Resurrection.” [Bukharee (#614)]

[Source: IslamQA, Fatwa #65875, Edited]

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## Can a Woman sit for I'tikaaf in a Mosque?

### Question:

Can women sit for I'tikaf in a mosque in the last ten days of Ramadan?

**Reply:** Yes, it is permissible for a woman to observe i'tikaaf in the mosque during the last ten days of Ramadan.

Indeed, i'tikaaf is Sunnah for both men and women, and the Mothers of the Believers (may Allaah be pleased with them [i.e., the wives of the Prophet - صلى الله عليه وسلم - ] used to observe i'tikaaf with the Prophet - صلى الله عليه وسلم - during his lifetime, and after he passed away.

al-Bukhaaree (#2026) and Muslim (#1172) narrated from 'Aa'ishah - رضي الله عنها -, the wife of the Prophet - صلى الله عليه وسلم -, that the Prophet - صلى الله عليه وسلم - used to spend the last ten nights of Ramadan in

i'tikaaf until he passed away, then his wives observed i'tikaaf after he died.

It says in 'Awn al-Ma'bood: This indicates that women are the same as men when it comes to i'tikaaf.

Shaykh 'Abd al-'Azeez ibn Baz - رحمه الله - said:

I'tikaaf is Sunnah for both men and women, because it was proven that the Prophet - صلى الله عليه وسلم - used to observe i'tikaaf during Ramadan, and finally he settled on i'tikaaf during the last ten days, and some of his wives used to observe i'tikaaf with him, then they observed i'tikaaf after he died.

The place for i'tikaaf is the mosque.

[From Shaykh Ibn Baz's official website]

[Source: IslamQA, Fatwa #37698, Edited]

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## Can a Woman observe I'tikaaf at home?

**Question:** Can a woman observe I'tikaf at home, what if she has to cook.

**Reply:** I'tikaaf is only valid if done in the mosque, because Allaah says:

“And do not have sexual relations with them (your wives) while you are in I'tikaaf (i.e. confining oneself in a mosque for prayers and invocations leaving the worldly activities) in the mosques” [al-Baqarah 2:187]

Men and women are equal in this regard.

Ibn Qudaamah said in al-Mughni:

A woman has the right to observe i'tikaaf in any mosque, and that is not subject to the condition that it be a mosque where prayers are performed in congregation, because that is not obligatory upon her. This was the view of al-Shaafa'i - رحمه الله -.

She does not have the right to observe i'tikaaf in her house, because Allaah says:

“while you are in I'tikaaf (i.e. confining oneself in a mosque for prayers and invocations leaving the worldly activities) in the mosques”,

and because the wives of the Prophet - صلى الله عليه وسلم - asked him for permission to observe i'tikaaf in the mosque, and he gave them permission.

al-Nawawi - رحمه الله - said in al-Majmoo' (6/480):

It is not correct for a man or a woman to observe i'tikaaf anywhere except in the mosque.

This is the view favoured by Shaykh Ibn 'Uthaymeen - رحمه الله - in al-Sharh al-Mumti', 6/513.

[Source: IslamQA, Fatwa #37911]

كيف يربي أبناءه على الصلاح  
**HOW TO RAISE  
CHILDREN  
UPON RIGHTEOUSNESS**

PART - 2  
**BEING JUST & FAIR**  
IN DEALING WITH YOUR CHILDREN

BY SHAYKH NOORUL HASAN MADANI  
(MAY ALLAAH PRESERVE HIM)

...Continued from 2<sup>nd</sup> Issue.

Being fair and just in dealing with children is wajib according to the Islamic Shari'ah. It is a condition for establishing a prosperous society. Since it is the homes which makes up a family, and the families makes up a society, so the relaxed atmosphere at home is the reason for the peace and relaxed atmosphere within the society. And the restlessness and anxiety at homes is the reason for the discontent within the society. We can divide the dealing of a parent with their children into three different parts:

### 1. Loving the children :

Loving all the children equally is not within the ability of a human. This is solely the matter of the heart and the heart of a human is in between the fingers of ar-Rahmaan (i.e. Allaah - سبحانه وتعالى -).

Parent's love for some children may be more due to their personal qualities, talents and obedience while it may be less for other children due to their disobedience and bad qualities. A person will not be questioned by Allaah - عز وجل - for the love of the heart. The Prophet - صلى الله عليه وسلم - used to love Ayesha - رضي الله عنها - the most among all his wives. And this was only the matter of the heart.

This is why the Prophet - صلى الله عليه وسلم - himself used to admit this, and the companions were also aware of this and Allaah - عز وجل - also did not rebuke the Prophet for this.

The matters of the heart lies in the hands of Allaah - سبحانه وتعالى -, therefore a person will not be questioned for loving the children unequally. As it is permissible in the case of the wives, likewise a person will not be questioned for not having the same amount of love for all his children. Yaqub - عليه السلام - used to love his son Yusuf - عليه السلام - the most among his children.

### 2. Fulfilling the obligatory expense of the children :

One of the important part of rearing a child is arranging for his obligatory expense. It is the responsibility of a father that he works hard and puts in effort to fulfill the needs of his children.

Definitely it is against the fitrah that there be equality in fulfilling the needs because a small child's need is different from a big child's need. Likewise the educational needs of children may differ due to the difference in their personal choice, and talent.

Therefore, Islam has kept the law of justice, which is to look after and fulfill the needs of all children but while fulfilling their needs the expenditure on some children may differ from some other children. Despite this, it's not against justice.

On the contrary, if a parent spends more than what is essential on some children, while not even meeting the obligatory expense of other children then in that case it will be a murder of fairness and justice and a person will be blamed for this. Therefore this aspect of fairness and justice should be remembered on matters of obligatory spending on children

### 3. Giving presents and gifts to children:

There is a consensus on the matter that it is permissible to give gifts to children. It is proven from the hadeeth of Nu'man ibn Bashir - رضي الله عنه - because Bashir - رضي الله عنه - gave gift to his son and Prophet - صلى الله عليه وسلم - did not forbade him from it but rebuked him for not being just with his other children while giving the gift.

This proves that it is permissible to give gifts to children in the shariah.

There are two modes to give a gift to a child:

1. Giving gift to a child due to any occasion in the form of cash, specific clothes, car, mobile, computer, laptop, tablet, watch or jewelry (for girls). For example, an announcement is made from a father that, if you pass matriculation then I will give you a bike or a mobile or any other thing as a gift.

2. Or if a father announces whoever finishes the Qur'an first then I will give him any specific thing as a gift. This way of giving a gift is permissible because this doesn't involve denying or giving preference to any particular child.

The occasion may occur to every child and according to their situation and their needs they may be endowed with gifts. And the second mode of giving gifts is that the father gifts some part from his property. Justice is required in this case.

Equality is not necessary. Distribution among the son and daughter will be done according to the law of inheritance.

Details of this will be covered in the next issue in-sha'Allaah.

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## *Zakatul-Fitr is Food & not Money*

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**Question:** What is your opinion on paying Zakat-ul-Fitr in cash?

**Reply:** The people of knowledge differed about this; however, the majority of scholars hold the view that it should not be paid in cash, rather it must be given in food because the Prophet - صلى الله عليه وسلم - and his Companions gave it as food.

The Prophet - صلى الله عليه وسلم - informed us that Allaah ordained on us one Sa' (1 Sa'=3 kg. approx.) of various food items.

Therefore, it should not be given in cash. Currencies differ in value and grains range from good to medium. Neither the Prophet - صلى الله عليه وسلم -, nor his Sahabah (Companions) did so.

As for some people's claim that it is more desirable to the poor, this is not a sustainable proof because one must do what Allaah ordained. It must be handed over to the poor in food and not in cash.

Although some scholars hold this view, it is a weak saying and the soundest viewpoint is to pay it as food; one Sa' of wheat, barley, fresh dates, cheese, or raisins based on the statement of Abu Sa'eed al-Khudri - رضي الله عنه - who said: "We used to pay as Zakaat al-Fitr a saa' of food or a saa' of barley (which was their food at that time) or a saa' or dates or a saa' of aqit (dried yoghurt) or a saa' of raisins." [Saheeh al-Bukhaaree, (#1506)]

[Source: Permanent Committee for Scholarly Research and Ifta' (Part 14; Pages 212), Edited]

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## *Who Deserves to be given Zakatul-Fitr?*

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**Q** In marketplaces, some men, whose religious commitment is unknown to us, ask us for Zakat-ul-Fitr. There are others with a reasonable standard of living who spend whatever Zakah (obligatory charity) they receive on their children. Can Zakah be paid to these categories?

**A** Zakat-ul-Fitr should be paid to poor Muslims even if they are sinners as long as their sins are not so grave that they may drive them out of the fold of Islam. A poor person

who deserves Zakat-ul-Fitr is the one whose apparent status indicates so, even if they are actually rich. However, the person paying Zakat-ul-Fitr should seek out good poor people as much as possible. If it turns out later that the person who took it is actually rich, it will not affect the payer of Zakah; rather, it will serve to discharge the obligation on their part, praise be to Allaah.

[Source: Permanent Committee for Scholarly Research and Ifta' (Part 9; Pages 376-377), Edited]

# Tafseer of Surat-ul-Qadr

By Shaykh Abu 'Abdullaah 'Abdur-Rahmaan Ibn Naasir as-Sa'dee

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ (1) وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ (2)  
لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ (3) تَنْزِيلُ الْمَلَائِكَةِ وَالرُّوحِ  
فِيهَا يَأْذِنُ رَبُّهُمْ مِنْ كُلِّ أَمْرٍ (4) سَلَامٌ هِيَ حَتَّىٰ مَطْلَعِ  
الْفَجْرِ (5)

By the Name of Allaah, ar-Rahmaan ar-Raheem

[1] Verily! We have sent it down in the night of al-Qadr (Merit and/or Decree)

[2] And what will make you comprehend what Laylatul-Qadr is!

[3] Laylatul-Qadr is better than a thousand months!

[4] Therein come down the angels and the Spirit by Allaah's permission, for every affair;

[5] (The night is) Peace, until the rising of the dawn.

[Surah al-Qadr, (97):1-5]

## TAFSEER (EXPLANATION)

**Verse 1:** [Allaah] The Exalted says informing of the excellence of The Qur'an and its elevated status:-

"Verily! We have sent it down in the night of al-Qadr (Merit and/or Decree)"

Just as Allaah said: "We sent it down during a Blessed Night..." [Surah ad-Dukhaan: 2]

This is as Allaah had begun revealing it in the month of Ramadan, on Laylatul-Qadr; the night in which Allaah showers an immense, general mercy upon the servants. They could never be able to show gratitude for the bounty of that one night.

And it has been called Laylatul-Qadr (Night of Merit and/or Decree) due to its enormous grandeur and its merit with Allaah, and also because within that night Allaah decrees what will occur in one year of the appointed terms [ending], provisions, and the pre-destined natural events.

Then Allaah emphasized on its importance, and intensified its significance, so He said:

**Verse 2:** "And what will make you comprehend what Laylatul-Qadr is"

**Meaning:** for indeed its importance is lofty and its value is tremendous.

**Verse 3:** "Laylatul-Qadr is better than a thousand months!"

**Meaning:** its merit is equivalent to a thousand months, for the deed which occurs within that night is greater than the deeds done in a thousand months [other than it]. This is from that which baffles the intellects, and astonishes the minds.

Allaah has bestowed upon this Ummah [nation] which is weak in strength; a night, whose deeds within it compound and multiply equaling and suppressing a thousand months. A life time of a man that is considered to have lived long; some eighty plus years.

**Verses 4 and 5:** "Therein come down the angels and the Spirit, by Allaah's permission,"

**Meaning:** they increase the frequency of coming down during that night.

"for every affair, (The night is) Peace,"

**Meaning:** It is devoid of any evil or harms, and that is because of its abundant goodness.

"until the rising of the dawn."

**Meaning:** its starting point is from the setting of the sun and its ending is the break of dawn.

And indeed there are numerous narrations regarding its virtue, and that it is in the month of Ramadan, within the last ten days, specifically the odd nights. And that it remains in every year until the establishment of the Last Hour.

And this is why the Prophet - صلى الله عليه وسلم - used to make 'itikaf, and would increase in worship in the last ten days of Ramadan; hoping for the reward of the night of Qadr.

[Source: Tayseer al-Kareem al-Rahmaan, page 931]

# Give the Best Farewell to Ramadan

al-Hafidh Ibn Rajab al-Hanbali - رحمه الله - wrote:

Oh servants of Allaah, indeed the month of Ramadan has prepared to leave, and nothing remains except a few more days. Whoever has done well during the month should continue to do well, and whoever was deficient, should try to end the month in good, for indeed actions are according to their completion. Therefore, take advantage of what remains of the month, and give the month the best farewell and peace.

The hearts of the believers yearn for this month and mourn over its departure. If this is the case with those who have gained during this month, then what is the case with those who have been negligent during its days and nights? What will the crying of this negligent person benefit him, when his trial and calamity is so great and tremendous?

How many times was this poor individual advised, but he did not accept this advice! How many times was he called to correction, but he did not answer this call! How many people did he view gaining in this month, while he distanced himself from gain! How many times have the obedient passed him by, while he sat! (And now) time is constrained and reality has befallen him, now he regrets, but there is no benefit in this regret.

[Source: "Lata'if al-Ma'arif", pages 216-217]

al-Hafidh Ibn Rajab al-Hanbali - رحمه الله - also wrote:

If mercy is shown to the good doers, then the wrong doer should not despair from it, and if forgiveness is

shown to those who have piety, then one who has wronged himself will not be deprived of it. If your forgiveness is not hoped for with (every) error, then who will be generous to the sinners!

Oh Allaah, if the only one that calls on You is the good doer, then who should the sinner call on!

Why should we despair of the pardoning of our Lord, and how can one not seek His gentleness?! It is mentioned in a hadeeth that Allaah is more forgiving and merciful to His servants than their own mothers.

Allaah says: {Oh My servants who have wronged themselves, do not despair of the mercy of Allaah, verily He forgives all sins} [Surah az-Zumar 39:53]

Oh sinner - and all of us are sinners, do not despair from the mercy of Allaah because of your evil deeds. How many people will be freed from the Hell-fire during these days, and their affair is similar to yours. It is upon you to think good of your Lord, and repent to Him, for verily no one will be destroyed except he who destroys (himself).

If your sins are harming you, then cure them by raising your hands during the dark night. Do not despair from the mercy of Allaah, for verily your despairing from His mercy is a greater fault than the sin you committed. For His mercy for the good doers is His honoring them and His mercy for the sinners is His kindness to them.

[Source: "Lata'if al-Ma'arif fima li Mawasim al-Aam min al-Wadha'if" of Ibn Rajab, page 213]

## Once Ramadan is Over I will disobey Allaah

(The smart individual is not the one who) seeks forgiveness with his tongue, while his heart is firmly attached to sin, and he truly intends to return to sin after the completion of Ramadan. This individual's fast is rejected, and acceptance is closed.

Ka'ab said: Whoever fasts Ramadan while inwardly saying: Upon completion of the month, I won't disobey Allaah, this person will enter Jannah (paradise) without questioning or debate. And whoever fasts the month while inwardly saying: Once the month is over, I will disobey Allaah; this person's fasting is rejected.

[Source: "Lata'if al-Ma'arif fima li Mawasim al-Aam min al-Wadha'if" of Ibn Rajab, page 215]

# Our Salafs Concern on Eid ul-Fitr

al-Hafidh Ibn Rajab al-Hanbali - رحمه الله - mentions in his book "Lata'if al-Ma'arif fima li Mawasim al-Aam min al-Wadha'if":

az-Zuhree used to mention:

"On the day of Fitr (Eid), once the people gather to perform the prayer Allaah will look at them and say:

'Oh my servants, verily for Me you fasted, and for Me you stood in prayer! Return (to your homes), indeed your sins are forgiven.'"

[Source: "Lata'if al-Ma'arif", page 208]

The author later states:

"Tomorrow the souls will be granted what they worked for, and the farmers will harvest what they planted. If they did good, then they did so for themselves, and if they did evil, then what terrible actions they have prepared."

The Salaf worked diligently in perfecting their actions and making them faultless, then after that, they showed great concern for acceptance of their actions. They did this because they feared that their actions would be rejected.

{They are those who gave what was incumbent upon them while their hearts were in a state of fear}  
[Surah al-Mu'minoon 23:60]

It is reported that Ali bin Abi Talib said:

"Be more concerned that your actions are accepted than your concern of performing the action itself. Did you not hear the statement of Allaah:

{Verily Allaah only accepts the actions of the Muttaqeen (pious)}" [Surah al-Ma'idah 5:27]

Fudalah ibn 'Abeed said:

"For me to know that Allaah has accepted from me an action the size of a mustard seed, is more beloved to me than this world and everything within it. This is because of the statement of Allaah:

{Verily Allaah only accepts the actions of the Muttaqeen (pious)}" [Surah al-Ma'idah 5:27]

Malik bin Dinar said:

"Fear that an action is not accepted is more difficult than performing the action itself"

'Ataa as Sulamee stated: "The pious fear that their righteous actions were not done sincerely for Allaah"

Abdul Azeez ibn Abee Ruwaad said:

"I have met people very diligent in performing actions, and upon completion of those actions they are faced with sadness in fear of the action being accepted or not."

Some Salaf used to say:

The people of the past would supplicate for six months to Allaah to allow them to reach the month of Ramadan, and then upon completion of the month, they would again supplicate for six months (begging) for acceptance of their fast.

Some of the Salaf would display sadness on the day of Eid. It was said to them:

This is a day of happiness and joy! They would respond: You have spoken the truth, but I am a servant, my Lord has ordered me to perform an action but I am not sure if He will accept it from me or not.

Wahb ibn al-Warid noticed people laughing on the day of Eid, upon seeing this he stated:

"If their fast was accepted, then know that this is not the action of those who are grateful, and if it was not accepted, then this is not the action of those who are afraid."

Hasan (al Basri) stated:

"Indeed Allaah has made Ramadan a means of gain for His creation. (Within this month) they race to gain His pleasure through obedience to Him. Some individuals will gain (win), while others will remain back and lose. It is amazing to see a person playing and laughing on a day that the good doers will be rewarded, and the wrong doers will be defeated"

[Source: "Lata'if al-Ma'arif fima li Mawasim al-Aam min al-Wadha'if" of Ibn Rajab, pages 209-210]

# Ruling on the Eid Prayer

**Question:** What is the ruling on the Eid Prayer?

Reply by Shaykh Saalih al-'Uthaymeen - رحمه الله -

I consider the 'Eid prayer to be an obligation upon every individual (Fardh 'Ain) and that it is not permissible for men to leave it. Rather it is an obligation upon them to attend it, because the Prophet - صلى الله عليه وسلم - commanded it; in fact, he - صلى الله عليه وسلم - commanded the young, veiled women to go out to the 'Eid prayer. Indeed, he - صلى الله عليه وسلم - commanded the menstruating women to go out to 'Eid prayer. Indeed, he - صلى الله عليه وسلم - commanded the menstruating women to go out to the 'Eid prayer, but to keep away from the prayer place.

All of this proves the obligation of it; and this opinion which I have mentioned is the most authoritative opinion, and it was the chosen view of Shaykh al-Islam, Ibn Taimiyyah.

But it is like the Friday prayer, in that if it is missed, it is not made up for, as there is no evidence that it is necessary to make it up. Similarly if the 'Eid prayer is missed, it is not made up for.

My advice to my Muslim brothers is to fear Allaah, the Almighty, the All-Powerful and perform this prayer which consists of goodness, supplication, meeting the people, and fostering harmony and love

between them. If the people were invited to a gathering for the purpose of vain pursuits, you would see those who attend rushing to it. Why is this so, when the Messenger - صلى الله عليه وسلم - has invited them to this prayer by which they attain a reward from Allaah - سبحانه وتعالى - which is their right according to His Promise?

But it is incumbent upon the women when they go out to this prayer to stay clear of the place of the men, and to be in a corner of the prayer place (i.e. Musallaa) which is far from the men and not to go out beautifully adorned and smelling of perfume or displaying their beauty.

This is why, when the Prophet - صلى الله عليه وسلم - ordered the women to go out to it they asked him: Oh, Messenger of Allaah! If one of us does not have a Jilbab?" He - صلى الله عليه وسلم - said: "Her sister should cover her with her Jilbab"

The Jilbab is a sheet or something resembling an 'Aba'ah. This proves that the women must go out covered in a Jilbab.

It is incumbent upon the Imam, I mean the Imam of the Eid prayer, when he delivers the sermon to the men, to deliver a special sermon to the women if they can not hear the men's sermon.

[Source: Fatawa Arkanul-Islam pages, 562-563, Edited]

## Praying Eid in Musalla

Abu Sa'eed al-Khudree said: "The Messenger of Allaah on the days of 'Eid-ul-Fitr and 'Adhaa, used to go out to the musallaa (an area of open flat ground) and the first thing that he would begin with was the prayer" [Bukhaaree (#957), Muslim (#889), an-Nasaa'i (3/187)]

The renowned scholar ibn Haajee al-Maalikee said:

"The past Sunnah with regards to the 'Eid prayer is that it should be performed at the musallaa. This is because the Prophet - صلى الله عليه وسلم - said: 'Prayer

In my masjid is a thousand times better than prayer anywhere else except the Masjid-al-Haram.' (Bukhaaree & Muslim) Despite this great excellence he - صلى الله عليه وسلم - went out (to the the musallaa) and left his masjid". [al-Madkhal (2/283)]

Imaam ibn Qudaamah al-Maqdasee said: "The sunnah is to pray the 'Eid prayer at a musallaa. 'Alee - رضي الله عنه - ordered this and al-Awzaa'ee and the people of ra'y preferred this opinion. It is also the opinion of ibn Mundhir"

[al-Mughnee (2/229-230)]

## Tahiyyatul-Masjid in the Musalla?

The Sunnah for one who comes to the 'Eid Musalla to offer Salat-ul-'Eid is to sit down and not offer Tahiyyat-ul-Masjid (two-unit-Prayer to greet the mosque). It is not reported that the Prophet - صلى الله عليه وسلم - or his Sahabah did this, as far as we know.

However, if the Salah is held inside a Masjid, then one should offer Tahiyyat-ul-Masjid, because of the general applicability of the Hadeeth of the Prophet - صلى الله عليه وسلم -: "When anyone of you enters the Masjid, let them not sit down until they have prayed two Rak'ahs. (Agreed upon by Imams al-Bukhaaree and Muslim) [Source: Fatwa of Ibn Baz, (13/14)]

## Description of the Eid Prayer

The Eid prayer is one where the imam attends and leads the people in praying two rak'ahs. 'Umar - رضي الله عنه - said: "The prayer of al-Fitr is two rak'ahs and the prayer of al-Adha is two rak'ahs, complete and not shortened, on the tongue of your Prophet, and the one who fabricates lies is doomed." [Narrated by al-Nasaa'i, (#1420) and Ibn Khuzaymah. Classed as saheeh]

In the first rak'ah he should say Takbeerat al-ihraam (say "Allaahu akbar" to start the prayer), after which he should say seven more takbeers, because of the hadeeth of 'Aa'isha - رضي الله عنها -, "The takbeer of al-Fitr and al-Adha is seven takbeers in the first rak'ah and five takbeers in the second, apart from the takbeer of rukoo'." [Narrated by Abu Dawood, classed as saheeh by al-Albaanee in Irwa' al-Ghaleel, (#639)]

Then he should recite al-Faatihah, and recite Surat Qaf in the first rak'ah. In the second rak'ah he should stand up saying takbeer, and when he has stood up completely he should say takbeer five

times, and recite Soorat al-Faatihah then Surat al-Qamr. The Prophet - صلى الله عليه وسلم - used to recite these two surahs during the two Eids. Or if he wishes he can recite Soorat al-A'la in the first rak'ah and Surat al-Ghaashiyah in the second, because it was narrated that the Prophet - صلى الله عليه وسلم - used to recite al-A'la and al-Ghaashiyah in the Eid prayer.

After the prayer, the imam should address the people. Part of the khutbah should be addressed specifically to the women, telling them of the things that they should do and warning them against the things that they should avoid, as the Prophet - صلى الله عليه وسلم - used to do.

[See Fataawa Arkaan al-Islam by Shaykh 'Uthaymeen p. 398; Fataawa al-Lajnah al-Daa'imah, (8/300-316)]

One of the rulings of Eid is that the prayer comes before the khutbah, because of the hadeeth of Jaabir ibn 'Abd-Allaah who said, The Prophet - صلى الله عليه وسلم - came out on the day of al-Fitr and started with the prayer before the khutbah. [Bukhaaree (#958); Muslim (#885)].

[Source: IslamQA, Fatawa #49050, Edited]

## Praying 2 Rak'ah after returning from the Eid Prayer

Abu Ya'laa (#1347) and Ibn Khuzaymah (#1469), and he brought a chapter heading: "Chapter: The desirability of praying in the home after returning from the Musalla."

And Shaykh al-Albaanee - رحمه الله - declared it hasan in "al-Irwaa'", (3/100), and he said: "And the reconciliation between this hadeeth and the ahaadeeth that have preceded, negating salaah after the 'Eid (prayer) [See: al-Bukhaaree (#964), Muslim (#884)] is that the negation only covered salaah in the Musalla, just as al-Haafidh (Ibn Hajar) stated in "at-Talkhees", page 144, and Allaah knows best."

And it was reported by al-Haakim in his Mustadrak, 1/428, #1103, who said: "This is a precious Sunnah, by an isnaad (chain) that is saheeh and they (al-Bukhaaree and Muslim) did not collect it." And al-Haafidh Ibn Hajar declared [it] hasan in "al-Fath", 2/552, and in "Buloogh al-Maraam", page 126.

Abu Sa'eed al-Khudree - رضي الله تعالى عنه - said: "The Messenger of Allaah - صلى الله عليه وسلم - did not use to pray anything before the 'Eid (prayer), then when he returned to his home he prayed two rak'ah."

It was collected by Ibn Maajah (#1293) and declared hasan by Shaykh al-Albaanee, Ahmad in "al-Musnad" (#11226),

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**Notable Utterances in the Newsletter:**

- (سبحانه وتعالى) - He is exalted above weakness and indignity  
(عليه السلام) - Peace be on him  
(صلى الله عليه وسلم) - Peace and blessings of Allaah be on him  
(رضي الله عنه) - May Allaah be pleased with him  
(رضي الله عنها) - May Allaah be pleased with her  
(رضي الله عنهم) - May Allaah be pleased with them  
(رحمه الله) - May Allaah have mercy on him  
(حفظه الله) - May Allaah preserve him

All the verses of the Qur'an provided in this newsletter are interpretations of the meaning of the Qur'an.

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This Newsletter contains some of the names of Allaah, His Prophets, verses from the Qur'an and Ahadeeth, hence appropriate care should be taken in handling and disposing it. Alternatively, it can be put to good use by gifting it to people, who can benefit from it, or placing it in a Library or a Mosque for the same purpose.

رَبِّ اَرْوَاهُمَا كَمَا رَبَّيْتَنِي صَغِيرًا

“MY LORD!

Bestow on them (my parents)

YOUR  
MERCY

as they did bring me up when I was young.”

“Rabbir Hamhuma kama rabbayanee sagheera.”

Soorah al-Isra (17):24

You can make this Du'aa for your parents;  
when they grow OLD, and even after they have PASSED AWAY.  
See, Tafseer ibn Katheer

“Du'aa is the **BEST DEED** of a righteous **CHILD** for the **PARENTS.**”

as explained by Shaikh ibn al-Uthaimen in SharH Riyadhus-Saliheen (chp. 42)



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