

Tafheem-us-Sunnah Series - 9

The Book Of  
**FASTING**

كتاب الصيام

Compiled By  
Muhammad Iqbal Kailani

Translated By  
Khaja Abdul Muqtader

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**Hadith Publications**

2- Sheesh Mahal Road , Lahore

☎ 7232808

## فَرُضِيَّةُ الصِّيَامِ

### FASTING IS OBLIGATORY

**Precept 1** Fasting is one of the fundamental obligations of Islâm.

عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ ((بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ شَهَادَةٍ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ وَالْحَجِّ وَصَوْمِ رَمَضَانَ)) رَوَاهُ الْبُخَارِيُّ

Ibn-e-Umar (رضي الله عنهما) transmits that Allâh's Messenger (ﷺ) stated: The foundation of Islâm is based on five pillars: ① Formula of Testimony: There is no one worthy of Worship but Allâh and Muhammad (ﷺ) is the servant and the Messenger of Allâh. ② To establish Prayer. ③ To Pay Zakaat (Poor Due) ④ To perform Hajj ⑤ To fast in the month of Ramadan. "(Transmitted by Bukhari)<sup>(1)</sup>

عَنْ أَبِي هُرَيْرَةَ ﷺ أَنَّ أَعْرَابِيًّا أَتَى النَّبِيَّ ﷺ فَقَالَ دُلَّنِي عَلَى عَمَلٍ إِذَا عَمِلْتُهُ دَخَلْتُ الْجَنَّةَ ، قَالَ (( تَعْبُدُ اللَّهَ لَا تُشْرِكُ بِهِ شَيْئًا وَتُقِيمُ الصَّلَاةَ الْمَكْتُوبَةَ وَتُؤَدِّي الزَّكَاةَ الْمَفْرُوضَةَ وَتَصُومُ رَمَضَانَ )) قَالَ وَالَّذِي نَفْسِي بِيَدِهِ لَا أَزِيدُ عَلَى هَذَا فَلَمَّا وُلِّي قَالَ النَّبِيُّ ﷺ (( مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَى رَجُلٍ مِنْ أَهْلِ الْجَنَّةِ فَلْيَنْظُرْ إِلَى هَذَا )) رَوَاهُ الْبُخَارِيُّ

Abu Hurairah (رضي الله عنه) transmits that a bedouin visited the Prophet (ﷺ) and requested him to instruct in deeds that when acted upon would

enter him into Paradise. The Prophet (ﷺ) replied: "Worship Allâh and join none with Him in worship, perform the obligatory prayers, pay the obligatory charity (Zakaat) and observe fast in the month of Ramadan." Listening to it he told that he would not add to it anything (by himself). When he returned back, the Prophet (ﷺ) pointed that "one who likes to see a man of Paradise, he should see him." (Transmitted by Bukhari)<sup>(1)</sup>

## فَضْلُ الصَّوْمِ

### EXCELLENCE OF FASTING

**Precept 2** With the Commencement of the month of Ramadan, the gates of Paradise are opened and the gates of Hell are closed.

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ ((إِذَا دَخَلَ رَمَضَانُ فَتُحْتَبَرُ أَبْوَابُ السَّمَاءِ وَغُلِقَتْ أَبْوَابُ جَهَنَّمَ وَسُلِسِلَتِ الشَّيَاطِينُ)) مُتَّفَقٌ عَلَيْهِ

Abu Hurairah رضي الله عنه narrates that Allâh's Messenger ﷺ stated: when Ramadan commences, the gates of Paradise are opened and the gates of Hell are closed, and the Evil ones are imprisoned. (Transmitted by Bukhari and Muslim)<sup>(1)</sup>

**Precept 3** The reward for the performance of Umra in the month of Ramadan is equivalent to the performance of Hajj.

عَنْ عَطَاءِ رَحِمَهُ اللَّهُ قَالَ سَمِعْتُ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا يُحَدِّثُنَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لَامْرَأَةٍ مِنَ الْأَنْصَارِ سَمَاهَا ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا فَسَمَّيْتُهَا ((مَا مَنَعَكَ أَنْ تَحْجِي مَعَنَا؟)) قَالَتْ: لَمْ يَكُنْ لَنَا إِلَّا نَاصِحَانِ فَحَجَّ أَبُو وَلَدِهَا وَابْنُهَا عَلَيَّ نَاصِحٌ وَتَرَكَ لَنَا نَاصِحًا نَنْصُحُ عَلَيْهِ، قَالَ ((فَإِذَا جَاءَ رَمَضَانُ فَأَعْتَمِرِي فَإِنَّ عُمْرَةَ فِيهِ تَعْدِلُ حَجَّةً)) رَوَاهُ مُسْلِمٌ

Ataa رحمته الله relates that he heard from the Abbas رضي الله عنه that Allâh's Messenger ﷺ asked a woman of Ansar (Ibne Abbas رضي الله عنه) had

related the name of the woman but he had forgotten it) "Why do you not accompany us to perform the Hajj". The woman replied: "We have two camels. My husband and the son gone to Hajj on one of them, and the other camel is at the house. We transport water etc on it. Allâh's Messenger ﷺ stated: "When Ramadan commences, perform Umrah. Its reward is equal to that of Hajj". (Transmitted by Muslim)<sup>(1)</sup>

**Precept 4** On the Day of Judgement, fast will intercede for the person who observed it.

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رضي الله عنه أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ ((الصِّيَامُ وَالْقُرْآنُ يَشْفَعَانِ لِلْعَبْدِ يَوْمَ الْقِيَامَةِ يَقُولُ الصِّيَامُ أَيْ رَبِّ مَنَعْتَهُ الطَّعَامَ وَالشَّهْوَةَ فَشَفَعْنِي فِيهِ، وَيَقُولُ الْقُرْآنُ مَنَعْتَهُ النَّوْمَ بِاللَّيْلِ فَشَفَعْنِي فِيهِ، قَالَ: فَيُشَفَّعَانِ)) رَوَاهُ أَحْمَدُ وَالطَّبْرَانِيُّ (صحيح)

Abdullah bin Amr رضي الله عنهما narrates that Allâh's Messenger ﷺ stated: "Fast and the Qur'an will intercede for the servant on the Day of Judgement. Fast will state: "Oh my Lord! I have prevented this servant from eating and drinking and from satisfying his desires; hence accept my intercession for him", The Qur'an will state: "Oh my Lord! I have prevented this servant from sleeping in the night (for Worship); hence accept my intercession for him." Accordingly, the intercessions of both will be accepted." (Transmitted by Ahmad and Tabrani)<sup>(2)</sup>

**Precept 5** The reward for fasting is immeasurable

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ ((قَالَ اللَّهُ عَزَّ وَجَلَّ: كُلُّ عَمَلِ ابْنِ آدَمَ لَهُ، إِلَّا الصِّيَامَ، فَإِنَّهُ لِي وَأَنَا أَجْزَى بِهِ وَالصِّيَامُ جُنَّةٌ فَإِذَا كَانَ يَوْمَ صَوْمِ أَحَدِكُمْ، فَلَا يَرَفُثُ يَوْمَئِذٍ وَلَا يَسْخَبُ، فَإِنْ سَابَهُ أَحَدٌ أَوْ قَاتَلَهُ فَلْيَقُلْ: إِنِّي امْرُؤٌ صَائِمٌ وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَخُلُوفٌ فِيمَ الصَّائِمِ، أَطْيَبُ عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ، مِنْ رِيحِ الْمَسْكِ وَاللَّصَائِمِ فَرَحْتَانِ يَفْرَحُهُمَا، إِذَا أَفْطَرَ فَرِحَ بِفِطْرِهِ، وَإِذَا لَقِيَ رَبَّهُ فَرِحَ بِصَوْمِهِ)) رَوَاهُ مُسْلِمٌ

Abu Hurairah رضي الله عنه narrates that Allâh's Messenger ﷺ stated:

1. Book of Hajj, chapter excellence of Umrah in Ramadan

2. Sahih At Targheeb Wat Tarheeb Lil Albani, Vol.1, H.973.

"The reward for every good deed of a person is increased by ten to seven hundred times (according to the intention and sincerity); but in respect of the reward for fasting Allâh proclaims: "Fasting is for Me and I, Myself shall bestow the reward. The person who fasts forgoes his desires, eating and drinking for My Sake. He will be entitled to two kinds of delights: One at the time of breaking the fast and the other at the time of meeting his Lord". Allâh's Messenger (ﷺ) further stated: "The odour of the mouth of a person who fasts is more pleasing to Allâh than the aroma of musk." He further stated: "Fast acts as a shield against sinful acts. Therefore, when any prson is fasting, he should avoid obscene and absurd language. If anyone abuses him or quarrels with him, he should say; "I am fasting". (Transmitted by Bukhari and Muslim)<sup>(1)</sup>

**Precept 6** There is a special entrance for those who fast, in Paradise called "Rayyan".

عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ ((إِنَّ فِي الْجَنَّةِ بَابًا يُقَالُ لَهُ الرَّيَّانُ، يَدْخُلُ مِنْهُ الصَّائِمُونَ يَوْمَ الْقِيَامَةِ لَا يَدْخُلُ مِنْهُ أَحَدٌ غَيْرُهُمْ)) مُتَّفَقٌ عَلَيْهِ

Sahl bin saad (رضي الله عنه) narrates that Allâh's Messenger (ﷺ) stated: "There are eight gates of Paradise. One of them is called Rayyan. Only those who fast will enter Paradise through this gate." (Transmitted by Bukhari and Muslim)<sup>(2)</sup>

**Precept 7** Every night of the month of the Ramadan, Allâh grants Salvation from Hell to the people.

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ رَسُولِ اللَّهِ ﷺ قَالَ ((إِذَا كَانَتْ أَوَّلُ لَيْلَةٍ مِنْ رَمَضَانَ، صَفَّدَتِ الشَّيَاطِينُ وَمَرَدَّةُ الْجِنِّ وَغَلِقَتْ أَبْوَابُ النَّارِ فَلَمْ يُفْتَحْ مِنْهَا بَابٌ وَفُتِحَتْ أَبْوَابُ الْجَنَّةِ فَلَمْ يُغْلَقْ مِنْهَا بَابٌ وَنَادَى مُنَادٍ: يَا بَاغِيَ الْخَيْرِ أَقْبِلْ وَيَا بَاغِيَ الشَّرِّ أَقْصِرْ وَلِلَّهِ عُتَقَاءُ مِنَ النَّارِ وَذَلِكَ فِي كُلِّ لَيْلَةٍ)) رَوَاهُ ابْنُ مَاجَةَ (صَحِيح)

Abu Hurairah (رضي الله عنه) relates that Messenger of Allâh (ﷺ) said, "On

the every first night of Ramadan, the Satan's and rebellious jinn are chained. The doors of Hell are closed; not a single one of these is left open. Whereas all the doors of paradise are opened, not a single one of these is left closed. And a proclaimer (angel) announces, "O seeker of goodness! Advance and do not delay. O seeker of evil, halt!" And in every night of Ramadan, Allâh liberates people from Hell. (Transmitted by Ibne Maja)<sup>(1)</sup>

**Precept 7** Every day also at the time of breaking the fast, Allâh bestows liberation to people from Hell.

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ ((إِنَّ لِلَّهِ عِنْدَ كُلِّ فِطْرِ عُتَقَاءَ وَذَلِكَ فِي كُلِّ لَيْلَةٍ)) رَوَاهُ ابْنُ مَاجَةَ

Jaber (رضي الله عنه) narrates that Messenger of Allâh (ﷺ) stated, "Allâh liberates people from Hell every day at the time of breaking fast". (Transmitted by Ibne Maja)<sup>(2)</sup>

**Precept 8** the one who fasts and stands (in prayer) in Ramadan, shall be among the Truthful and the Martyrs.

عَنْ عَمْرِو بْنِ مَرْة الْجُهَنِيِّ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ ﷺ أَرَأَيْتَ إِنْ شَهِدْتُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَإِنَّكَ رَسُولُ اللَّهِ، وَصَلَّيْتُ الصَّلَوَاتِ الْخَمْسَ وَأَدَيْتُ الزَّكَاةَ، وَصُمْتُ رَمَضَانَ، وَقُمْتُهُ فِيمَنْ أَنَا؟ قَالَ ((مِنَ الصَّادِقِينَ وَالشُّهَدَاءِ)) رَوَاهُ الْبَزَّازُ وَابْنُ خُزَيْمَةَ (صَحِيح)

Amr bin Marrah Al-Juhni (رضي الله عنه) narrates that a man came to the Messenger of Allâh (ﷺ) and inquired humbly, "O Messenger of Allâh (ﷺ)! If I bear witness that there is no god but Allâh and you are the Messenger of Allâh (ﷺ); offer prayers five times (daily); pay Zakat and fast and stand (in prayers at night) in Ramadan, then, among whom shall I be? The Messenger of Allâh (ﷺ) replies; Among the Truthful and the Martyrs." (Transmitted by Bazzar, and Ibne Habban)<sup>(3)</sup>

1. Sahih Sunan Ibne Maja LII Albani. Vol.1, H.1331.

2. Sahih At Targheeb Wat Tarheeb LII Albani, Vol. 1, H. 1332.

3. Sahih At Targheeb wat Tarheeb LII Albani Vol.1 H.993

شَيْئًا مَا كُنَّا نَسْمَعُهُ ، قَالَ ((إِنَّ جِبْرِيلَ عَرَضَ لِي فَقَالَ بَعْدَ مَنْ أَدْرَكَ رَمَضَانَ فَلَمْ يُغْفَرْ لَهُ قُلْتُ آمِينَ ، فَلَمَّا رَقِيتُ الثَّانِيَةَ قَالَ بَعْدَ مَنْ ذُكِرَتْ عِنْدَهُ لَمْ يُصَلِّ عَلَيْكَ فَقُلْتُ آمِينَ ، فَلَمَّا رَقِيتُ الثَّلَاثَةَ قَالَ بَعْدَ مَنْ أَدْرَكَ أَبُوِيهِ الْكَبِيرُ عِنْدَهُ أَوْ أَحَدَهُمَا فَلَمْ يَدْخُلَاهُ الْجَنَّةَ قُلْتُ آمِينَ )) رَوَاهُ الْحَاكِمُ

Kaab bin Ujrah (رضي الله عنه) relates: Allâh's Messenger (ﷺ) Commanded his Companions (رضي الله عنهم) to arrange the pulpit. When the Companions (رضي الله عنهم) arranged it, Allâh's Messenger (ﷺ) while ascending the first step, recited: "Ameen". Similarly when he ascended the second step, he recited: "Ameen". When he ascending the third step he recited: "Ameen". Then Allâh's Messenger (ﷺ) descended from the pulpit. We enquired: "Oh Allâh's Messenger (ﷺ), today, we heard something from you that we never heard before." He stated: "Gabriel (عليه السلام) came and stated: May the person suffer perdition who witnessed Ramadan and was not forgiven of his sins. In reply I stated Ameen. When I climbed the second step Gabriel (عليه السلام) stated: "May the person suffer perdition when your name is recited before him, who does not send blessings upon you. In answer, I stated Ameen. When I climbed the third step, Gabriel (عليه السلام) stated: May the person suffer perdition when he finds both or either of his old parent sna does not earn Paradise by serving them suffer perdition. In reply, I stated: Ameen." (Transmitted by Hakim)<sup>(1)</sup>

**Precept 12** Exemplary punishment for those who do not fast without any excuse.

عَنْ أَبِي أُمَامَةَ الْبَاهِلِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ : سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ ((بَيْنَمَا أَنَا نَائِمٌ أَتَانِي رَجُلَانِ فَأَخَذَا بِضَبْعِي فَأَتَيَا بِي جَبَلًا وَعُرَا فَقَالَا : اصْعَدْ فَقُلْتُ : ((إِنِّي لَا أُطِيقُهُ)) فَقَالَا : إِنَّا سَنَسَهِّلُهُ لَكَ فَصَعِدْتُ حَتَّى إِذَا كُنْتُ فِي سَوَاءِ الْجَبَلِ إِذَا بِأَصْوَاتٍ شَدِيدَةٍ ، قُلْتُ ((مَا هَذِهِ الْأَصْوَاتُ؟ قَالُوا هَذَا عَوَاءُ أَهْلِ النَّارِ ، ثُمَّ انْطَلَقَ بِي فإِذَا أَنَا بِقَوْمٍ مُعَلِّقِينَ بِعَرَاقِيهِمْ مُشَقَّقَةً أَشَدَّ أَفْهَمُ تَسْبِيلَ أَشَدَّ أَفْهَمُ دَمَا قَالَ : قُلْتُ ((مَنْ هَؤُلَاءِ؟)) قَالَ : الَّذِينَ يَفْطُرُونَ قَبْلَ تَحِلَّةِ صَوْمِهِمْ ..... )) الْحَدِيثُ رَوَاهُ ابْنُ حُرَيْمَةَ وَابْنُ حَبَّانَ (صحيح)

## أَهْمِيَّةُ الصَّوْمِ

### IMPORTANCE OF FASTING

**Precept 10** Unfortunate indeed is the person who deprives himself of the blessings of Ramadan.

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : دَخَلَ رَمَضَانَ فَقَالَ رَسُولُ اللَّهِ ﷺ ((إِنَّ هَذَا الشَّهْرَ قَدْ حَضَرَكُمْ وَفِيهِ لَيْلَةٌ خَيْرٌ مِنْ أَلْفِ شَهْرٍ مَنْ حُرِمَهَا فَقَدْ حُرِمَ الْخَيْرَ كُلَّهُ وَلَا يُحْرَمُ خَيْرَهَا إِلَّا مَحْرُومٌ)) رَوَاهُ ابْنُ مَاجَةَ

Anas bin Malik (رضي الله عنه) narrates that at the commencement of Ramadan the Allâh's Messenger (ﷺ) stated: "One night in this month which has commenced, is (in the point of dignity and honour) superior to one thousand months. Whoever deprives himself from attaining its auspiciousness is deprived of every facility." He further stated "Only an unfortunate being is deprived of its facility." (Transmitted by Ibne Maja)<sup>(1)</sup>

**Precept 11** Destruction indeed is for the person who does not seek forgiveness of his sins in the month of Ramadan.

عَنْ كَعْبِ بْنِ عُجْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ ((أَحْضُرُوا الْيَمِينَ فَحَضَرْنَا فَلَمَّا ارْتَقَى دَرَجَةً قَالَ ((آمِينَ)) فَلَمَّا ارْتَقَى الدَّرَجَةَ الثَّانِيَةَ قَالَ ((آمِينَ)) فَلَمَّا ارْتَقَى الدَّرَجَةَ الثَّلَاثَةَ ، قَالَ ((آمِينَ)) فَلَمَّا نَزَلَ قُلْنَا يَا رَسُولَ اللَّهِ ﷺ ! لَقَدْ سَمِعْنَا مِنْكَ الْيَوْمَ

Abu Amama bahlle (رضي الله عنه) transmits that he heard Allâh's Messenger (ﷺ) stating: "I was sleeping when two persons came near me. They held me by my arms and brought me on a steep hill and asked me to climb the rise. I said: I cannot climb it. They said: We will make it easier for you to climb. Thus I climbed it until I reached the top. There I heard shrieks and shouts. I asked them about the sound. They said these are the shrieks of the People of Hell. Again they proceeded further with me, where I saw some people hanging upside down and their mouths were torn open and were bleeding. I asked as to who were these people? They replied: Those are the people who broke the fast before the time." (Transmitted by Ibne Khuzaima and Ibne Habban).<sup>(1)</sup>

## الصَّوْمُ فِي ضَوْءِ الْقُرْآنِ

### FASTING IN THE LIGHT OF HOLY QURAN

**Precept 13** Fasting is one of five fundamental obligatories of Islâm.

**Precept 14** Fasting was obligatories on the past Ummahs.

**Precept 15** The objective of fasting is to train an individual to refrain from committing wicked deeds and to perform virtuous deeds.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ﴾ (183:2)

"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-Muttaqeen (the pious) (Surah Al-Baqarah, Verse:183).

**Precept 16** A Muslim, who witnesses Ramadan, must fast for the whole month.

**Precept 17** The traveller and the sick are exempted from observing the fast. However the omitted obligatory fasts must be completed later.

**Precept 18** There is no atonement for omitting the fast upon the sick or the traveller.

**Precept 19**

The month of Ramadan is the month of utmost remembrance and worshipping Allâh and to praise Him.

﴿ شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَى وَالْفُرْقَانِ فَمَن شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ وَمَن كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ ﴾ (185:2)

"The month of Ramadan in which was revealed the Qur'ân, a guidance for the mankind and clear proofs for the guidance and the criterion (between right and wrong). So whoever of you sights (the crescent of the first night of) the month (of the Ramadan i.e. is present at his home) he must observe Saum (fasts) that month, and whoever is ill or on a journey the same number [of days which one did not observe Saum (fasts) must be made up] from other days. Allâh intends for your ease, and He does not want to make things difficult for you. (He wants that you) must complete the same number (of days), and that you must magnify Allâh [i.e. to say Takbir (Allâhu-Akbar; Allâh is the Most Great) on seeing the crescent of the months of Ramadan and Shawwal] for having guided you so that you may be grateful to Him." (Surah al-Baqrah, V.185).

**Precept 20** In Ramadan, it is lawful to have sexual intercourse with the wife at night.

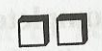
**Precept 21** One is exempted from the restrictions of fasting from breaking of the fast till dawn.

**Precept 22** During Itikaaf (retirement into mosque), it is completely forbidden to have sexual intercourse with the wife.

﴿ أَجَلَ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثِ إِلَى نِسَائِكُمْ هُنَّ لِبَاسٌ لَّكُمْ وَأَنْتُمْ لِبَاسٌ لَّهُنَّ عَلِمَ

اللَّهُ أَنْكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ فَالآنَ بَاشِرُوهُنَّ وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتِمُّوا الصِّيَامَ إِلَى الْبَيْلِ وَلَا تَبَاشِرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسْجِدِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا كَذَلِكَ يُبَيِّنُ اللَّهُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ ﴿ (187:2)

"It is made lawful for you to have sexual relations with your wives on the night of As-Saum (the fasts). They are Libas [i.e. body cover or screen, or Sakan. (i.e. you enjoy the pleasure of living with her)], for you and you are same for them. Allâh knows that you used to deceive yourselves, so he turned to you (accepted your repentance) and forgave you. So, now have sexual relations with them and seek that, which Allâh has ordained for you (off spring, and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), then complete your Saum (fast) till nightfall. And do not have sexual relations with them (yourwives) while you are in Itkaaf (i.e. confining oneself in a mosque for prayers and invocations leaving the worldly activities) in the mosques. These are the limits (set) by Allâh, so approach them not. Thus does Allâh make clear His Aayat (proofs, evidence lessons, signs, revelations, verses, laws, legal and illegal things, Allâh's set times, orders, etc.) to mankind that they may become Al-Muttaqeen." (Surah Al-Baqrah, V.187).



## رُؤْيَةُ الْهَيْلَالِ

### SIGHTING OF THE MOON

**Precept 23** Fasting should be commenced after sighting the Ramadan moon.

**Precept 24** If at the end of Shabaan, the sky is cloudly, then thirty days should be compelled for the month of Shabaan. If at the end of Ramadan the atmosphere is cloudy then thirty days should be completed for the month of Ramadan.

عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ (( لَا تَصُومُوا حَتَّى تَرَوْا الْهَيْلَالَ وَلَا تَفْطُرُوا حَتَّى تَرَوْهُ فَإِنْ غَمَّ عَلَيْكُمْ فَأَقْدِرُوا لَهُ )) مُتَّفَقٌ عَلَيْهِ

Ibn-e-Umar (رَضِيَ اللَّهُ عَنْهُمَا) narrates that Allâh's Messenger (ﷺ) stated: "do not commence fast without sighting the moon and do not conclude Ramadan without sighting the moon. If the atmosphere is cloudy then complete thirty days for the month." (Transmitted by Bukhari and Muslim)<sup>(1)</sup>.

**Precept 25** Fasting should be commenced on the testimony of one Muslim.

عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: تَرَى النَّاسَ الْهَيْلَالَ فَأَخْبَرْتُ النَّبِيَّ ﷺ إِنِّي

1. Al-Lu-Lu Wal-Marjan, Vol.1, H.653.

رَأَيْتُهُ فَصَامَ وَأَمَرَ النَّاسَ بِصِيَامِهِ . رَوَاهُ أَبُو دَاوُدَ (صحيح)

Ibn-e-Umar (رَضِيَ اللَّهُ عَنْهُمَا) transmits: People sighted the moon and I informed Allâh's Messenger (ﷺ) that I had sighted the moon. Accordingly, Allâh's Messenger (ﷺ) commenced the fast and commanded other to do likewise. (Transmitted by Abu Dawood)<sup>(1)</sup>.

**Precept 26** One should not be in doubt due to the size of the moon on the first day of Ramadan.

عَنْ أَبِي الْبُخْتَرِيِّ ﷺ قَالَ: خَرَجْنَا لِلْعُمْرَةِ فَلَمَّا نَزَلْنَا بِبَطْنِ نَخْلَةَ قَالَ تَرَاءَيْنَا الْهَيْلَالَ، فَقَالَ بَعْضُ الْقَوْمِ: هُوَ ابْنُ ثَلَاثٍ، وَقَالَ بَعْضُ الْقَوْمِ: هُوَ ابْنُ لَيْلَتَيْنِ، قَالَ: فَالْقَيْنَا ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا فَقُلْنَا: إِنَّا رَأَيْنَا الْهَيْلَالَ، فَقَالَ بَعْضُ الْقَوْمِ: هُوَ ابْنُ ثَلَاثٍ، وَقَالَ بَعْضُ الْقَوْمِ هُوَ ابْنُ لَيْلَتَيْنِ، فَقَالَ: أَيُّ لَيْلَةٍ رَأَيْتُمُوهُ؟ قَالَ فَقُلْنَا: لَيْلَةٌ كَذَا وَكَذَا، فَقَالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ ((إِنَّ اللَّهَ مَدَّهُ لِلرُّؤْيَةِ فَهُوَ لَيْلَةٌ رَأَيْتُمُوهُ)) رَوَاهُ مُسْلِمٌ

Abu Bukhtari (ﷺ) relates: We started from Madina to perform Umara. When we reached nakhla, all of us saw the new moon. Some of us stated: It looks like the moon of the 3rd Ramadan (due to its size) and some were of the opinion that it was like the moon of the 2nd. We met Ibn-e-Abbas (رَضِيَ اللَّهُ عَنْهُمَا) and informed him that we have sighted the moon; but some people thought that it was of the 3rd and some that it was of the 2nd Ramadan. Ibn-e-Abbas (رَضِيَ اللَّهُ عَنْهُمَا) asked: When exactly did you sight the moon? We replied: On a certain night. He said that Allâh's messenger (ﷺ) stated: "Allâh has enlarged the (size of) moon (for you) to see; actually, the moon was of the night in which you sight it." (Transmitted by Muslim)<sup>(2)</sup>.

**Precept 27** It is traditional to recite the following supplication on sighting the new moon.

عَنْ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا رَأَى الْهَيْلَالَ قَالَ ((اللَّهُمَّ أَهْلِلْهُ عَلَيْنَا بِالْيَمَنِ وَالْإِيمَانِ وَالسَّلَامَةِ وَالْإِسْلَامِ رَبِّي وَرَبُّكَ اللَّهُ)) رَوَاهُ التِّرْمِذِيُّ (حسن)

1. Sahih Sunan Abu Dawood Lil Albani, Vol. 2, H.2052.

2. Summarized Sahih Muslim Lil Albani, H.577.



Talha bin Ubaidullah (رضي الله عنهما) narrates that Allâh's Messenger (ﷺ) recited the following supplication when he sighted the new moon: **"Allahumma Ahlihlu Alaina Bil Yumne wal eemane wasalamate wal Islame Rubbi wa Rubbakullah: O Allâh! Show us this moon in the state of Peace, Faith and Security. (O Moon!) The Lord of mine and yours is Allâh only."** (Transmitted by Tirmidhi) (1).

**Precept 28** To start fasting on sighting the moon and to end it on sighting the moon, one should bear in mind the location of the place and the country.

**Precept 29** During Ramadan, while travelling from one country to another; if the traveller finds that the number of days of fasting in the country of his presence at the end of Ramadan is more than the actual days of his fasting, then he should forgo the excess days of fasting or he may fast with the intention of supererogatory fast; if the number of days of his fasting is found to be less in the country of his presence at the end of Ramadan than the actual days of fasting, then, he should make up after the Eid.

عَنْ كُرَيْبٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ أُمَّ الْفَضْلِ رَضِيَ اللَّهُ عَنْهَا  
بَعَثَتْهُ إِلَى مُعَاوِيَةَ بِالشَّامِ، فَقَالَ: فَقَدِمْتُ الشَّامَ، فَقَضَيْتُ حَاجَتَهَا وَاسْتَهَلَّ عَلَيَّ  
رَمَضَانَ وَأَنَا بِالشَّامِ فَرَأَيْتُ الْهَيْلَالَ لَيْلَةَ الْجُمُعَةِ ثُمَّ قَدِمْتُ الْمَدِينَةَ فِي آخِرِ الشَّهْرِ  
فَسَأَلَنِي عَبْدُ اللَّهِ بْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا ثُمَّ ذَكَرَ الْهَيْلَالَ فَقَالَ: مَتَى رَأَيْتُمُ الْهَيْلَالَ؟  
فَقُلْتُ: رَأَيْنَاهُ لَيْلَةَ الْجُمُعَةِ، فَقَالَ: أَنْتَ رَأَيْتَهُ؟ فَقُلْتُ: نَعَمْ! وَرَأَاهُ النَّاسُ وَصَامُوا وَ  
صَامَ مُعَاوِيَةُ فَقَالَ: لَكِنَّا رَأَيْنَاهُ لَيْلَةَ السَّبْتِ فَلَا نَزَالَ نَصُومُ حَتَّى نَكْمَلَ ثَلَاثِينَ أَوْ نَرَاهُ  
فَقُلْتُ أَوْ لَا تَكْتَفِي بِرُؤْيَا مُعَاوِيَةَ وَصِيَامِهِ؟ فَقَالَ: لَا هَكَذَا أَمَرَنَا رَسُولُ اللَّهِ ﷺ. رَوَاهُ  
أَحْمَدُ وَمُسْلِمٌ وَأَبُو دَاوُدَ وَالنَّسَائِيُّ

1. Sahih Sunan Tirmidhi Lil Albani, Vol.3, H.2745.

Kuraib (Slave of Ibn-e-Abbas (رضي الله عنهما)) narrates that Umme Fazal (wife of Abbas (رضي الله عنهما)) sent him on some errand to Muavia (رضي الله عنهما) in Syria. Kuraib states: "I reached Syria and completed the errand. I was still in Syria when the Ramadan moon was sighted. I also saw the moon in the night of Friday. By the end of Ramadan, I returned to Madina. Abdullah Ibn-e-Abbas (رضي الله عنهما) enquired about the sighting of the moon, as to when I sighted in Syria. I said: We sighted it in the night of Friday. Abdullah bin Abbas (رضي الله عنهما) again enquired: Did you also see it? I replied: Yes. Several others also sighted it and commenced fasting next day (Saturday) along with Muavia (رضي الله عنهما). Abdullah bin Abbas (رضي الله عنهما) stated: We sighted the moon on Saturday (with a day's difference). We shall fast according to our calculation until we complete thirty days or sight the moon before. I asked: Do you not accept the sighting of the moon by Muavia (رضي الله عنهما) and consider his fasting as sufficient. He stated: No. Allâh's Messenger (ﷺ) has commanded so. (Transmitted by Ahmad, Muslim, Abu Dawood and Nisai) (1).

**Precept 30** If the moon of Shawwal is not sighted due to the clouds, and after keeping the fast next day it becomes known that the moon has been sighted, the person should break the fast.

For Hadith see precept :183.



1. Summarized Sahih Muslim Lil Albani, H.578.

## النِّيَّةُ

### THE INTENTION

**Precept 31** Intention is the basis of the reward for the deeds.

عَنْ عُمَرَ بْنِ الْخَطَّابِ رضي الله عنه قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ (( إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا لِكُلِّ امْرِئٍ مِمَّا نَوَى فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا أَوْ إِلَى امْرَأَةٍ يَنْكِحُهَا فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ )) رَوَاهُ الْبُخَارِيُّ

Umar bin Khattab رضي الله عنه narrates: I have heard Allâh's Messenger صلى الله عليه وسلم stating: "Deeds depend upon intentions. Every person will get reward according to his intention. One who has migrated for worldly gain, will get the reward in this world only (and not the reward of migration) and one who migrates to marry a woman, will get what he migrated for (and not the reward for migration)." (Transmitted by Bukhari)<sup>(1)</sup>.

**Precept 32** Fasting for show is an act of polytheism.

عَنْ شَدَّادِ بْنِ أَوْسٍ رضي الله عنه قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ (( مَنْ صَلَّى يُرَائِي فَقَدْ أَشْرَكَ وَمَنْ صَامَ يُرَائِي فَقَدْ أَشْرَكَ وَمَنْ تَصَدَّقَ يُرَائِي فَقَدْ أَشْرَكَ )) رَوَاهُ أَحْمَدُ (صحيح)

Shaddad bin Aous رضي الله عنه narrates that Allâh's Messenger صلى الله عليه وسلم stated: "Whoever prays for show commits polytheism. Whoever fasts for

show commits polytheism, and whoever gives charity for show commits polytheism." (Transmitted by Ahmad).<sup>(1)</sup>

**Precept 33** The intention to fast is formed in the mind (or heart). It is not the Prophet's tradition to recite the customary words (Wa be-saume Ghadin Nawaitu).

**Precept 34** The intention for obligatory fast should be formed before dawn (Fajr).

عَنْ حَفْصَةَ رَضِيَ اللَّهُ عَنْهَا عَنِ النَّبِيِّ صلى الله عليه وسلم: قَالَ (( مَنْ لَمْ يُجْمِعِ الصِّيَامَ قَبْلَ الْفَجْرِ فَلَا صِيَامَ لَهُ )) رَوَاهُ أَبُو دَاوُدَ وَالتِّرْمِذِيُّ (صحيح)

Hafsa رضي الله عنها narrates that Allâh's Messenger صلى الله عليه وسلم stated: "Whoever does not form the intention before dawn, his fast is null and void." (Transmitted by Abu Dawood, and Tirmidhi)<sup>(2)</sup>.

**Precept 35** The intention for supererogatory fast can be formed any time before noon.

**Precept 36** Supererogatory fast can be disrupted anytime for any reason.

عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: دَخَلَ عَلَيَّ النَّبِيُّ صلى الله عليه وسلم ذَاتَ يَوْمٍ فَقَالَ (( هَلْ عِنْدَكُمْ شَيْءٌ؟ )) فَقُلْنَا: لَا، قَالَ (( فَإِنِّي إِذْنٌ صَائِمٌ )) ثُمَّ أَتَانَا يَوْمًا آخَرَ فَقُلْنَا: يَا رَسُولَ اللَّهِ صلى الله عليه وسلم! أَهْدِي لَنَا حَيْسٌ فَقَالَ (( أَرَيْنِيهِ فَلَقَدْ أَصْبَحْتُ صَائِمًا )) فَأَكَلَ. رَوَاهُ مُسْلِمٌ

The Mother of the Faithful Ayesha رضي الله عنها narrated, "One day Prophet صلى الله عليه وسلم came to my house and asked: "Have you got anything to eat?" I said: 'No' Allâh's Messenger صلى الله عليه وسلم stated, "Then I shall continue the fast." Again on some other day Allâh's Messenger صلى الله عليه وسلم came to our house; I stated 'Oh Messenger of Allâh صلى الله عليه وسلم we have received some 'Hais' (sweet) as present. Allâh's Messenger صلى الله عليه وسلم stated: "Then bring it. I have been fasting since morning." Then he صلى الله عليه وسلم ate it. (Transmitted by Muslim)<sup>(3)</sup>.

1. At Targheeb Wat Tarheeb Lil Shaikh Muhle-u-Din-Al-Deeb, Vol.1, H.43.

2. Sahih Sunan Tirmidhi, Lil Albani, vol. 1, H.583.

3. Sahih Muslim, Lil Albani, H.530.

## السُّحُورُ وَالْإِفْطَارُ

### TANKING MEAL BEFORE DAWN AND BREAKING OF FAST AT EVENING

**Precept 37** There is blessing in taking meal before dawn.

**Precept 38** One should not intentionally avoid taking meal before dawn when one awakes from sleep.

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ ((تَسْحَرُوا فَإِنَّ فِي السُّحُورِ بَرَكَةً)) مُتَّفَقٌ عَلَيْهِ

Anas (رضي الله عنه) narrates that Allâh's Messenger (ﷺ) stated: "Take your meal before dawn as there is blessing in it." (Transmitted by Bukhari and Muslim)<sup>(1)</sup>

**Precept 39** It is Prophetic tradition to proclaim the call for taking meal before dawn before the call to dawn Prayer (Fajr) is proclaimed.

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ بِلَالَ رَضِيَ اللَّهُ عَنْهُ كَانَ يُؤَذِّنُ بِلَيْلٍ، فَقَالَ رَسُولُ اللَّهِ ﷺ ((كُلُوا وَاشْرَبُوا حَتَّى يُؤَذِّنَ ابْنُ أُمِّ مَكْتُومٍ فَإِنَّهُ لَا يُؤَذِّنُ حَتَّى يَطْلُعَ الْفَجْرُ)) مُتَّفَقٌ عَلَيْهِ

Ayesha (رضي الله عنها) narrates that Bilal (رضي الله عنه) used to proclaim the call in the night (for Tahajjud). Allâh's Messenger (ﷺ) stated: "Eat until Ibne Umme Maktoom (رضي الله عنه) proclaim call to prayer because he never proclaims call to prayer before dawn." (Transmitted by Bukhari and Muslim)<sup>(2)</sup>

1. Al-Lu, Lu Wal-Marjan, Vol.1, H.665.

2. Al-Lu, Lu Wal-Marjan, Vol.1, H.663.

**Precept 40** To hasten while breaking the fast and to delay taking pre-dawn meal (suhor) is customary of the Prophets.

عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ ((ثَلَاثٌ مِنْ أَخْلَاقِ النَّبِيِّ تَعَجِيلُ الْإِفْطَارِ وَتَاخِيرُ السُّحُورِ وَوَضْعُ الْيَمِينِ عَلَى الشِّمَالِ فِي الصَّلَاةِ)) رَوَاهُ الطَّبْرَانِيُّ (صحيح)

Abu Darda (رضي الله عنه) reports that Allâh's Messenger (ﷺ) stated "Three things are from the manners of Prophets: ① To hasten the breaking of the fast (at evening) ② To delay taking the pre-dawn meal (suhor) ③ To place right hand over the left in Sallah (Prayer)." (Transmitted by Tabrani)<sup>(3)</sup>

**Precept 41** If during meal before dawn Adhan (call to prayer) is proclaimed, one should not immediately stop eating the food rather should finish it quickly.

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ ((إِذَا سَمِعَ أَحَدُكُمْ النِّدَاءَ وَالْإِنَاءَ عَلَى يَدِهِ فَلَا يَضَعُهُ حَتَّى يَقْضَى حَاجَتَهُ مِنْهُ)) رَوَاهُ أَبُو دَاوُدَ (حسن)

Abu Hurairah (رضي الله عنه) narrates that Allah's Messenger (ﷺ) stated: "When a person hears the call to prayer and the pot is in his hand, he should not stop taking from it rather should satisfy his necessity." (Transmitted by Abu Dawood)<sup>(2)</sup>

**Precept 42** Setting of the sun is a condition precedent for breaking of fast.

عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ ((إِذَا أَقْبَلَ اللَّيْلُ مِنْ هَهْنَا وَآدَبَرَ النَّهَارُ مِنْ هَهْنَا وَغَرَبَتِ الشَّمْسُ فَقَدْ أَفْطَرَ الصَّائِمُ)) مُتَّفَقٌ عَلَيْهِ

Umar (رضي الله عنه) narrates that Messenger of Allah (ﷺ) stated: "When the night arrives and the day departs and the sun has set, the person who is fasting shall break his fast." (Transmitted by Bukhari and Muslim)<sup>(3)</sup>

1. Sahih Al-Jamie As Sagheer LII Albani, Vol.1, H.3034.

2. Sahih Sunan Abu Dawood LII Albani, vol.2, H.2060.

3. Al-Lu LuWal-Marjan, Vol.3, H.668.

**Explanation :** If at the time of boarding a plane there are (say) fifteen minutes left to break the fast, when the required height of the plane is reached it is found that there is one hour more for the sunset then the fast will be broken after one hour (after sunset). In a similar manner the time for finishing the meal before dawn should also be fixed according to the place of presence. (And Allah knows best).

**Precept 43** To break the fast with salt is not Prophetic tradition.

**Precept 44** It is Masnoon (Prophetic tradition) to break the fast by eating fresh dates or dried dates or by drinking water.

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ كَانَ النَّبِيُّ ﷺ يُفْطِرُ عَلَى رُطَبَاتٍ قَبْلَ أَنْ يُصَلِّيَ فَإِنْ لَمْ تَكُنْ رُطَبَاتٍ فَعَلَى تَمْرَاتٍ فَإِنْ لَمْ تَكُنْ حَسَا حَسَوَاتٍ مِنْ مَاءٍ . رَوَاهُ أَبُو دَاوُدَ وَالتِّرْمِذِيُّ (حسن)

Anas bin malik (رضي الله عنه) relates that the Prophet (ﷺ) broke the fast before the evening (Maghrib) prayer by eating fresh dates; if they were not available, by eating dried dates: if there were no dried dates available, then by drinking few sips of water. (Transmitted by Abu Dawood and Tirmidhi).<sup>(1)</sup>

**Precept 45** It is Masnoon to recite either or both supplications before breaking the fast.

عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : كَانَ النَّبِيُّ ﷺ إِذَا أَفْطَرَ قَالَ (( ذَهَبَ الظَّمَاءُ وَابْتَلَّتِ الْعُرُوقُ وَثَبَتَ الْأَجْرُ إِنْ شَاءَ اللَّهُ )) رَوَاهُ أَبُو دَاوُدَ (حسن)

Ibn-e-Umar (رضي الله عنهما) relates: When Allah's Messenger (ﷺ) broke the fast, he recited the following supplication. "Zahaba-z-zamaau wa btalla till uorooqu wa sabatal ajru InSaha allah" Thirst is quenched, the nerves are refreshed, and the reward for the fast, if Allâh wills, has become certain". (Transmitted by Abu Dawood).<sup>(2)</sup>

**Precept 46** One who provides food to another for breaking

the fast, his reward is equal to that of the person fasting.

عَنْ زَيْدِ بْنِ خَالِدِ الْجُهَنِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ (( مَنْ فَطَّرَ صَائِمًا كَانَ لَهُ مِثْلُ أَجْرِهِ غَيْرَ أَنَّهُ لَا يَنْقُصُ مِنْ أَجْرِ الصَّائِمِ شَيْئًا )) رَوَاهُ التِّرْمِذِيُّ (صحيح)

Zaid bin Khalid Juhni (رضي الله عنه) narrates that Allah's Messenger (ﷺ) stated: "Whoever provides food to a person who is fasting, to break the fast, his reward will be equivalent to that of the person who is fasting without any decrease in the reward of the latter." (Transmitted by Tirmidhi).<sup>(1)</sup>

**Precept 47** The person who provides food for breaking the fast should be pray in the following manner.

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَفْطَرَ عِنْدَ قَوْمٍ قَالَ (( أَفْطَرَ عِنْدَكُمْ الصَّائِمُونَ وَأَكَلْ طَعَامَكُمْ الْأَبْرَارُ وَتَنَزَّلَتْ عَلَيْكُمْ الْمَلَائِكَةُ )) رَوَاهُ أَحْمَدُ (صحيح)

Anas (رضي الله عنه) has Transmitted that Allâh's Messenger (ﷺ) broke fast at someone's house, he used to pray following prayer for the person: Aftara inddakum-u-saimoon wa Aakala Taamakum-ul-abrara wa Tanzalat Alaikum-ul-Malaaikatu "May those who fast, keep breaking their fast with you and righteous may eat your food and the angels descend upon your house (with blessing)". (Transmitted by Ahmad).<sup>(2)</sup>

1. Sahih Sunan Abu Dawood Lil Albani, vol.2, H.2065.

2. Sahih Sunan Abu Dawood Lil Albani, vol.2, H.2066.

1. Sahih Sunan Tirmidhi Lil Albani, Vol.1, H.648.

2. Sahih At Targheeb Wat Tarheeb Lil Albani, Vol.1, H.993.

## صَلَاةُ التَّرَاوِيحِ

### TARAWEEH PRAYER

**Precept 48** Taraweeh Prayer is a means of forgiveness for the past minor sins.

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ ((مَنْ قَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ)) رَوَاهُ الْبُخَارِيُّ

Abu Hurairah رَضِيَ اللَّهُ عَنْهُ transmits that the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ stated: "Whoever, with faith and intention to earn the reward, worshipped in Ramadan, all his previous sins are forgiven." (Transmitted by Bukhari).<sup>(1)</sup>

**Precept 49** Taraweeh Prayer or Qiyamul-lail during the Ramadan is similar to Tahajjud Prayer in other months.

**Precept 50** The Masnoon (Prophetic tradition) number of rakah in Taraweeh Prayer is eight; but there is no limit to the number of nontraditional rakah. A person may perform any number of nontraditional rakah he likes.

عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سَأَلَ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا كَيْفَ كَانَتْ صَلَاةُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي رَمَضَانَ؟ فَقَالَتْ: مَا كَانَ يَزِيدُ فِي رَمَضَانَ وَلَا فِي غَيْرِهِ عَلَى إِحْدَى

عَشْرَةَ رُكْعَةً. يُصَلِّي أَرْبَعًا فَلَا تَسْأَلُ عَنْ حُسَيْنٍ وَطَوْلِيهِ، ثُمَّ يُصَلِّي أَرْبَعًا فَلَا تَسْأَلُ عَنْ حُسَيْنٍ وَطَوْلِيهِ، ثُمَّ يُصَلِّي ثَلَاثًا)) مُتَّفَقٌ عَلَيْهِ

Abu Salma bin abdur Rahman رَضِيَ اللَّهُ عَنْهُ asked Ayesha رَضِيَ اللَّهُ عَنْهَا what was the manner of Prayer in the night of Allâh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ? Ayesha رَضِيَ اللَّهُ عَنْهَا replied: "Allah's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ did not perform more than eleven rakah either during Ramadan or during other months. He used to perform four rakah. Their beauty and span can not be described. Again he would perform four rakah. Their beauty and span can not be described. Then he would perform three rakah of Witr." (Transmitted by Bukhari and Muslim).<sup>(1)</sup>

**Precept 51** The time of Taraweeh Prayer is after Isha (Night Prayer) up to dawn.

**Precept 52** It is better to perform Taraweeh Prayer in two rakah consecutively.

**Precept 53** It is also Prophet's tradition to perform one rakah in Witr Prayer.

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي فِيمَا بَيْنَ أَنْ يَفْرُغَ مِنْ صَلَاةِ الْعِشَاءِ إِلَى الْفَجْرِ إِحْدَى عَشْرَةَ رُكْعَةً يُسَلِّمُ بَيْنَ كُلِّ رُكْعَتَيْنِ وَيُوتِرُ بِوَاحِدَةٍ)) مُتَّفَقٌ عَلَيْهِ

Ayesha رَضِيَ اللَّهُ عَنْهَا relates that "Allâh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ performed eleven rakah between Isha (Night Prayer) and Fajr (Dawn Prayer) during which he would make Tasleem after every two rakah and at last he would offer one rakah as Witr". (Transmitted by Bukhari and Muslim).<sup>(2)</sup>

**Precept 54** Allâh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ led the Taraweeh Prayer in congregation with his Companions for three nights only.

1. Al-Lu Lu Wai-Marjan, Vol.1, H.426.

2. Sahih Muslim The Book of Travellers - Chapter Number of Rakah: Night Prayer of Allah's

### Precept 55 Ladies can perform Taraweeh Prayer in Mosque.

عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: صُمْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمْ يُصَلِّ بِنَا حَتَّى بَقِيَ سَبْعَ مِنَ الشَّهْرِ فَقَامَ بِنَا حَتَّى ذَهَبَ ثُلُثُ اللَّيْلِ، ثُمَّ لَمْ يَقُمْ بِنَا فِي السَّادِسَةِ وَقَامَ بِنَا فِي الْخَامِسَةِ حَتَّى ذَهَبَ شَطْرُ اللَّيْلِ، فَقُلْنَا: يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ! لَوْ نَفَلْتَنَا بَقِيَّةَ لَيْلَتِنَا هَذِهِ؟ فَقَالَ ((إِنَّهُ مَنْ قَامَ مَعَ الْإِمَامِ حَتَّى يَنْصَرِفَ كُتِبَ لَهُ قِيَامُ لَيْلَةٍ)) ثُمَّ لَمْ يُصَلِّ بِنَا حَتَّى بَقِيَ ثَلَاثٌ مِنَ الشَّهْرِ فَصَلَّى بِنَا فِي الثَّالِثَةِ وَدَعَا أَهْلَهُ وَنِسَاءَهُ فَقَامَ بِنَا حَتَّى تَخَوَّفْنَا الْفَلَاحَ، قُلْتُ لَهُ: وَمَا الْفَلَاحُ؟ قَالَ السُّحُورُ. رَوَاهُ التِّرْمِذِيُّ

Abu Zarr رَضِيَ اللَّهُ عَنْهُ narrates: We observed fast along with Allâh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. He did not perform Taraweeh Prayer with us, so much so, that only seven days of Ramadan remained. In the night of the 23rd, He led the Taraweeh Prayer for us until one-third of the night. Then Allâh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ did not perform Taraweeh Prayer with us in the night of 24th. In the night of 25th he led the Taraweeh Prayer for us till midnight. We stated: Oh Allâh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ? How nice it would be if you led the taraweeh prayer for us for the remaining portion of the night. Allâh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied: "Whoever performed Prayer along with the Imam until he completes it, will be rewarded as if he has prayed for the whole night." Allâh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ did not lead any prayer for us so much so that only three days of fasting remained. Then Allâh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ led the Taraweeh Prayer for us in the night of 27th, in which he gathered his family members also. The prayer was so lengthy that we were afraid of missing "Falah". I asked abu Zarr رَضِيَ اللَّهُ عَنْهُ what is Falah, He replied: "Taking meal before dawn." (Transmitted by Tirmidhi)<sup>(1)</sup>

### Precept 56 It is Prophetic tradition to perform one, three or five rakah in Witr Prayer.

عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ((الْوِتْرُ حَقٌّ عَلَى كُلِّ مُسْلِمٍ فَمَنْ أَحَبَّ أَنْ يُؤْتِرَ بِخَمْسٍ فَلْيَفْعَلْ، وَمَنْ أَحَبَّ أَنْ يُؤْتِرَ بِثَلَاثٍ فَلْيَفْعَلْ وَمَنْ

أَحَبَّ أَنْ يُؤْتِرَ بِوَاحِدَةٍ فَلْيَفْعَلْ)) رَوَاهُ أَبُو دَاوُدَ وَالنَّسَائِيُّ وَابْنُ مَاجَةَ (صحيح)

Abu Ayyub Ansaari رَضِيَ اللَّهُ عَنْهُ Transmitted that Allâh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: "(The observance of) Witr is essential for every Muslim: he who desires to observe the five rakah, may do so, and he who loves to observe the Witr with three rakah, may do so, and he who loves to observe the Witr with one rakah, may do so." (Transmitted by abu Dawood, Nisai and Ibne Maja).<sup>(1)</sup>

### Precept 57 It is Sunnah to perform Witr Prayer with one Tashahud (sitting posture) and one Tasleem (turning face both ways).

### Precept 58 It is Sunnah to recite Surah Al-Aa'la in the first rakah, Surah Al-Kafiroon in the second rakah and Surah Al-Ikhlâs in the third rakah.

عَنْ أَبِي بِنِ كَعْبٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقْرَأُ فِي الْوَيْتْرِ سَبَّحَ اسْمَ رَبِّكَ الْأَعْلَى وَفِي الرَّكْعَةِ الثَّانِيَةِ قُلْ يَا أَيُّهَا الْكَافِرُونَ وَفِي الثَّالِثَةِ قُلْ هُوَ اللَّهُ أَحَدٌ وَلَا يُسَلِّمُ إِلَّا فِي آخِرِهِنَّ. رَوَاهُ النَّسَائِيُّ (صحيح)

Ubyy bin Kaab رَضِيَ اللَّهُ عَنْهُ narrates that Allâh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, in Witr Prayer, recited Surah Al-Aa'la in the first rakah, Surah Al-Kafiroon in the second rakah and Surah al-Ikhlâs in the third rakah and turned his face both ways (Salam) only in the last (third) rakah. (Transmitted by Nisai).<sup>(2)</sup>

### Precept 59 It is not desirable to offer three rakah as Witr Prayer with two Tashahud and one Tasleem like the Maghrib Prayer.

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ (( لَا تُؤْتِرُوا بِثَلَاثٍ أَوْتِرُوا بِخَمْسٍ أَوْ سَبْعٍ وَلَا تَشْبَهُوا بِصَلَاةِ الْمَغْرِبِ )) رَوَاهُ الدَّارُ قُطْنِيُّ (صحيح)

Abu Hurairah رَضِيَ اللَّهُ عَنْهُ narrates from The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, he said, "Do not pray three rakah as Witr, rather pray five or seven rakah and

avoid the resemblance with the Maghrib prayer". (Transmitted by Dar Qutni).<sup>(1)</sup>

**Precept 60** In Witr Prayer, it is lawful to recite the Qunut supplication either before or after the Ruku.

سُئِلَ أَنَسُ بْنُ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ عَنِ الْقُنُوتِ فَقَالَ: قَتَتْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْدَ الرُّكُوعِ وَ فِي رِوَايَةٍ قَبْلَ الرُّكُوعِ وَ بَعْدَهُ. رَوَاهُ ابْنُ مَاجَةَ (صحيح)

Anas bin Malik رَضِيَ اللَّهُ عَنْهُ was asked about the recital of Qunut supplication. He state: "Allâh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ recite the qunut supplication after the Ruku." In another narration it is mentioned that Allâh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ recited Qunut supplicatin before the Ruku after it, in both the manner." (Transmitted by Ibne Maja).<sup>(2)</sup>

**Precept 61** The supplication of Qunut which was taught by Allâh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to Hasan bin Ali رَضِيَ اللَّهُ عَنْهُمَا to be recited in Witr Prayer.

عَنِ الْحَسَنِ بْنِ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: عَلَّمَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَلِمَاتٍ أَقُولُهُنَّ فِي الْقُنُوتِ الْوَتْرِ ((اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ، وَ عَافِنِي فِيمَنْ عَافَيْتَ وَ تَوَلَّيْتَنِي فِيمَنْ تَوَلَّيْتَ، وَ بَارِكْ لِي فِيمَا أُعْطِيتَ، وَ قِنِي شَرَّ مَا قَضَيْتَ فَإِنَّكَ تَقْضِي وَلَا يُقْضَى عَلَيْكَ، إِنَّهُ لَا يَذِلُّ مَنْ وَالَيْتَ، وَ لَا يَعْزُزُ مَنْ عَادَيْتَ، تَبَارَكْتَ رَبَّنَا وَ تَعَالَيْتَ)) رَوَاهُ التِّرْمِذِيُّ وَ أَبُو دَاوُدَ وَ النَّسَائِيُّ وَ ابْنُ مَاجَةَ وَ الدَّارِمِيُّ (صحيح)

Hasan bin Ali رَضِيَ اللَّهُ عَنْهُمَا relates: Allâh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ taught me this supplication of Qunut to be recited in witr Prayer: "Allahumma hadini Feman hadaita wa aafini femun aafaita wa tawllani femun tawallaita wa barikli femaa autaita wa qini sharra maagazaita fainnaka taqqzi wa laa yuqza aalaika innahu la yazillu mun wa laita" wa la yaezu mun aadaita tabarukta rubbana wa ta aalaita. O Allâh Grant me guidance along with thos on whom You have bestowed guidance. Grant me safety along with those on whom You have bestowed safety. Keep me as friend along with those on whom You have bestowed friendship. Grant me

abundance in the blessings that You have bestowed upon me. Save me from the mischief destined for me. You alone decide matters and no one can influence You. Whoever you have considered as friend no one can degrade him; and whoever You have degraded he can never acquire honor. O Cheisher of ours Your self is bountiful and supreme. (Transmitted by Tirmidhi, Abu Dawood, Nisai, Ibne Maja and Darmi).<sup>(1)</sup>

**Precept 62** Another supplication of Qunut is as follow.

عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَتَتْ فَقَالَ: اللَّهُمَّ إِنَّا نَسْتَعِينُكَ وَ نَسْتَغْفِرُكَ وَ نُشِيءُ عَلَيْكَ الْخَيْرَ كُلَّهُ وَ نَشْكُرُكَ وَ لَا نَكْفُرُكَ، وَ نَخْلَعُ وَ نَتْرُكُ مَنْ يَفْجُرُكَ اللَّهُمَّ إِيَّاكَ نَعْبُدُ وَ لَكَ نُصَلِّي وَ نَسْجُدُ وَ إِلَيْكَ نَسْعَى وَ نَخْفَدُ، نَرْجُوا رَحْمَتَكَ وَ نَخْشَى عَذَابَكَ، إِنَّ عَذَابَكَ بِالْكَفَّارِ مُلْحَقٌ. رَوَاهُ الطَّحَاوِيُّ (صحيح)

It is narrated by Umar رَضِيَ اللَّهُ عَنْهُ that he recited this supplication in his Qunut: "Allahumma Inna Nastaienuka wa nastaghfiruka wa nusni alaika ul khaira kulluhu wa nushkuruka wala nushkuruka wa nakhlau wa natruka mun yafjuruka allahumma! Iyyaka naabudu wa laka nussally wa nusjudu wa elai ka nusaa wa nahfadu nurju rahmataka wa nakhsha azabaka inna azabaka bil kuffari mulhaqun." O Allah! We seek your help and we seek Your forgiveness and we praise You with all goodness, and thank You , and disobey You not, and forsake those who disobey You. O Allâh! You we worship and for You we offer Salat and prostrate before You and we strive in Your Way. We are hopeful for Your Mercy and fear of your punishment. Certainly the disbelievers will receive Your punishment. (Narrated by Tahavee).<sup>(2)</sup>

**Precept 63** It is undesireable to recite the Qur'ân completely in less than three nights.

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ (( لَمْ يَقْلَهُ مِنْ لَيْلَةٍ الْقُرْآنَ فِي أَقَلِّ مِنْ ثَلَاثِ )) رَوَاهُ أَبُو دَاوُدَ (صحيح)

Abdullah bin Amr رَضِيَ اللَّهُ عَنْهُمَا narrates that Allâh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

stated: "Whoever completes the reading of the Holy Qur'ân in less than three nights does not understand the Qur'ân." (Transmitted by Abu Dawood).<sup>(1)</sup>

**Precept 64** It is against the tradition of the Prophet (ﷺ) to complete the reading of the Qur'ân in one night.

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: لَا أَعْلَمُ نَبِيَّ اللَّهِ ﷺ قَرَأَ الْقُرْآنَ كُلَّهُ حَتَّى الصَّبَاحِ . رَوَاهُ ابْنُ مَاجَةَ (صَحِيح)

Ayesha (رَضِيَ اللَّهُ عَنْهَا) relates: I have never seen Allâh's Messenger (ﷺ) completing the Qur'ân till morning (Transmitted by Ibne Maja).<sup>(2)</sup>

**Precept 65** Traditional supplication in the prostration during the recital of the Qur'ân (Sajda Tilaawah).

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ النَّبِيُّ ﷺ يَقُولُ فِي سُجُودِ الْقُرْآنِ بِاللَّيْلِ ((سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ وَشَقَّ سَمْعَهُ وَبَصَرَهُ بِحَوْلِهِ وَقُوَّتِهِ)) رَوَاهُ أَبُو دَاوُدَ وَالتِّرْمِذِيُّ وَالنَّسَائِيُّ (صَحِيح)

Ayesha (رضى الله عنها) relates that Allâh's Messenger (ﷺ), when he performed the prostration during the recital of the Qur'ân in the Tahajjud Prayer, recited: "Sajada Wajhiya lillazi khalqahu wa shaqqa sumahu wa basarahu bay houlihee wa quwwatihee" (My face has prostrated to the One Who created it and by His divine Power and Strength mad ears and eyes in it.) (Transmitted by Abu Dawood, Tirmidhi and Nisai).<sup>(3)</sup>

**Precept 66** It is lawful to read the Qur'ân by looking into it during prayers except for the obligatory ones.

كَانَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا يَوْمَها عَبْدَهَا ذُكْوَانٌ مِنَ الْمُصْحَفِ . رَوَاهُ الْبُخَارِيُّ

1. Sahih Sunan Abu Dawood Lil Albani, Vol.1, H.1242.

2. Sahih Sunan Ibne Maja Lil Albani, Vol.1, H.1108.

The slave of Ayesha (رضى الله عنهما) named Zakwaan led the prayer by looking into the Qur'ân. (Transmitted by Bukhari).<sup>(1)</sup>

**Precept 67** Supererogatory worship may be performed so long as one is not tired or feels discomfort. If one feels discomfort or is tired it should be abandoned.

**Precept 68** Moderation in worship is plausible.

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ ((لِيُصَلِّ أَحَدُكُمْ نَشَاطَةً فَإِذَا فَتَرَ فَلْيَقْعُدْ)) مُتَّفَقٌ عَلَيْهِ

Anas (رضى الله عنه) narrates that Allâh's Messenger (ﷺ) stated: "Perform supererogatory prayer according to your desire and will. Sit down when you feel tired." (Transmitted by Bukhari and Muslim).<sup>(2)</sup>

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ ((خُذُوا مِنَ الْأَعْمَالِ مَا تُطِيقُونَ فَإِنَّ اللَّهَ لَا يَمَلُّ حَتَّى تَمَلُّوا)) مُتَّفَقٌ عَلَيْهِ

Ayesha (رضى الله عنها) relates that Allah's Messenger (ﷺ) Stated: "Worship according to Your courage and fortitude. Allah never gets tired of bestowing reward while you may get tired by worshipping." (Transmitted by Būkhari and Muslim)<sup>(3)</sup>

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ ((يَا عَبْدَ اللَّهِ! لَا تَكُنْ مِثْلَ فُلَانٍ كَانَ يَقُومُ مِنَ اللَّيْلِ فَتَرَكَ قِيَامَ اللَّيْلِ)) مُتَّفَقٌ عَلَيْهِ

Abdullah bin amr bin Aas (رضى الله عنهما) narrates that Allâh's Messenger stated: "O Abdulalh! Do not be like the person who used to wake in the night for prayer and then gave it up." (Transmitted by Bukhari and Muslim).<sup>(4)</sup>

1. The Book of Adhan, Chapter: A slave and servant can lead the Salat.

2. Al-Lu Lu Wal-Marjan Vol.1, H.448.

3. Al-Lu Lu Wal-Marjan Vol.1, H.712.



## رُخْصَةَ الصَّوْمِ

### LEAVE FROM FAST (SAUM)

**Precept 69** It is permissible to observe fast or omit it during travel.

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: أَنَّ حَمْرَةَ بِنَ عَمْرِو الْأَسْلَمِيِّ رَضِيَ اللَّهُ عَنْهَا قَالَتْ لِلنَّبِيِّ ﷺ: أَأَصُومُ فِي السَّفَرِ؟ وَكَانَ كَثِيرَ الصِّيَامِ، فَقَالَ: ((إِنْ شِئْتَ فَصُمْ وَإِنْ شِئْتَ فَأَفْطِرْ)) مُتَّفَقٌ عَلَيْهِ

Ayesha (رضي الله عنها) narrates that Hamza bin Amr Aslami (رضي الله عنه) asked Allâh's Messenger (ﷺ): "Can I fast during travel?" He used to fast excessively. Allâh's Messenger (ﷺ) stated: "You may fast if you like or need not if you do not want to." (Transmitted by Bukhari and Muslim).<sup>(1)</sup>

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: غَزَوْنَا مَعَ رَسُولِ اللَّهِ ﷺ لِسِتِّ عَشْرَةَ مَهْصَتٍ مِنْ رَمَضَانَ فَمِنَّا مَنْ صَامَ وَمِنَّا مَنْ أَفْطَرَ فَلَمْ يَعْيبِ الصَّائِمُ عَلَى الْمُفْطِرِ وَلَا الْمُفْطِرُ عَلَى الصَّائِمِ)) رَوَاهُ مُسْلِمٌ

Abu Sayeed Khudri (رضي الله عنه) transmits: We were proceeding along with Allâh's Messenger (ﷺ) for the Holy War on the 16th day of fasting. Some of us were fasting and some were not fasting. The ones who were fasting did not object to the ones who were not fasting, and the ones who were not fasting did not object to the others. (Transmitted by Muslim).<sup>(2)</sup>

1. Al-Lu Lu Wal-Marjan, Vol.1, H.684.

**Precept 70** A woman who is in menstrual or puerperal condition should neither fast nor pray; however, after becoming pure she should make up for the omitted fasts but not for the prayer.

**Precept 71** A nursing woman or an expecting mother may not fast during this condition if she likes; however she should make up for the omitted fast after this condition has ended.

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ ((الْيَسَ إِذَا حَاضَتْ لَمْ تُصَلِّ وَ لَمْ تَصُمْ فَذَلِكَ مِنْ نَقْصَانِ دِينِهَا)) رَوَاهُ الْبُخَارِيُّ

Abu Sayeed Khudri (رضي الله عنه) narrates that Allâh's Messenger (ﷺ) stated; "When a woman is in menses she can neither pray nor fast. This is a lapse for them in the religion." (Transmitted by Bukhari).<sup>(1)</sup>

عَنْ أَنَسِ بْنِ مَالِكٍ الْكَلْبِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ ((إِنَّ اللَّهَ وَضَعَ عَنِ الْمَسَافِرِ الصَّوْمَ وَ شَطْرَ الصَّلَاةِ وَ عَنِ الْحَبْلِیِّ وَالْمُرْضِعِ الصَّوْمَ)) رَوَاهُ أَحْمَدُ وَ أَبُو دَاوُدَ وَ النَّسَائِيُّ وَ التِّرْمِذِيُّ وَ ابْنُ مَاجَةَ

Anas bin Malik Al Ka'bi (رضي الله عنه) narrates that Allâh's Messenger (ﷺ) stated: "Allâh has bestowed indulgence on a traveller to delay the observing of fast and shorten his prayer by half; but has given leave to an expecting mother or a nursing woman to delay the observing of fast." (Transmitted by Ahmad, Abu Dawood, Nisai, Tirmidhi and Ibne Maja).<sup>(2)</sup>

قَالَ أَبُو الزِّنَادِ رَحِمَهُ اللَّهُ: إِنَّ السُّنْنَ وَ وُجُوهَ الْحَقِّ لَتَأْتِي كَثِيرًا عَلَى خِلَافِ الرَّأْيِ فَمَا يَجِدُ الْمُسْلِمُونَ بُدًّا مِنْ إِتْبَاعِهَا مِنْ ذَلِكَ أَنَّ الْحَائِضَ تَقْضِي الصِّيَامَ وَ لَا تَلْطِئِي الصَّلَاةَ. رَوَاهُ الْبُخَارِيُّ

Abu Zinad (رحمه الله) states that some time religious commands seem incomprehensible; but it is obligatory for the Muslims to obey the Commands. In this category, is the command to a woman in menses to

1. The Book of Fasting - Chapter: The menstruating women should leave the fast.

2. Sahih Sunan Tirmidhi Lil Albani, Vol.1, H.575.

make up for the fast which she omitted during that condition but there is no make up for the omitted Prayer. (Transmitted by Bukhari).<sup>(1)</sup>

**Precept 72** One can omit fasting during travel or in Holy War or even disrupt a fast if it is found to be arduous. However the person will have to make up for the omitted fast only. There is no atonement for it.

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ إِلَى مَكَّةَ فِي رَمَضَانَ فَصَامَ فَلَمَّا بَلَغَ الْكُدَيْدَ، أَفْطَرَ، فَأَفْطَرَ النَّاسُ. مُتَّفَقٌ عَلَيْهِ

Ibn-e-Abbas (رضى الله عنهما) narrates that Allâh's messenger (ﷺ) attacked Makkah in Ramadan and he was fasting. When he reached Kadeed disrupted his fast (before sunset) and then people also disrupted. (Transmitted by Bukhari and Muslim).<sup>(2)</sup>

**Precept 73** In case of old age or a hopeless incurable disease fidia can be given instead of fasting. Fidia for one omitted fast is to feed one needy person.

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: رُخِّصَ لِلشَّيْخِ الْكَبِيرِ أَنْ يُفْطِرَ وَيُطْعِمَ عَنْ كُلِّ يَوْمٍ مَسْكِينًا وَلَا قِضَاءَ عَلَيْهِ (( رَوَاهُ الدَّارُ قُطَيْبِيُّ وَالْحَاكِمُ (صحيح)

Ibn-e-Abbas (رضى الله عنهما) narrates that an old person has been given exemption of not to fast; but for every omitted fast he should feed twice one needy person and he needs not make for the omitted fast. (Transmitted by Darqutni and Hakim).<sup>(3)</sup>

**Note** : Fadia for one committed fast is to feed one needy person two time.

**Precept 74** In such conditions as illness, travelling, old age, holy war, expecting or nursing women, the exemption of not to fast rather making it up at later date is permitted. However, if such a

person, out of curiosity, observes fast but in the latter part of the day it becomes difficult for him to continue, he should then disrupt the fast. In such a case only making up for the disrupted fast is due on him.

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ فِي سَفَرٍ فَرَأَى زَحَامًا وَرَجُلًا قَدْ ظَلَّلَ عَلَيْهِ فَقَالَ (( مَا هَذَا؟ )) فَقَالُوا: صَائِمٌ. فَقَالَ (( لَيْسَ مِنَ الْبِرِّ الصَّوْمُ فِي السَّفَرِ )) مُتَّفَقٌ عَلَيْهِ

Jaabir bin Abdullah (رضى الله عنهما) relates that Allâh's Messenger (ﷺ) noticed a crowd casting shadow on a person. Allâh's Messenger (ﷺ) enquired about it. Some from the crowd stated that the person was fasting. He (ﷺ) stated: "Durig a journey (in this condition) it is not righteousness to fast." (Transmitted by Bukhari and Muslim).<sup>(1)</sup>

1. The Book of Fasting - Chapter: The menstruating women should leave the fast.

2. Al-Lu Lu Wal-Marjan, Vol.1, H.680.

3. Al-Lu Lu Wal-Marjan, Vol.1, H.681.

## صِيَامُ الْقَضَاءِ

### MAKING UP OF OMITTED FASTS

**Precept 75** Obligatory fasts which have been omitted should be made up anytime before the next Ramadan.

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ يَكُونُ عَلَيَّ الصَّوْمُ مِنْ رَمَضَانَ فَمَا أَسْتَطِيعُ أَنْ أَقْضِيَهُ إِلَّا فِي شَعْبَانَ. مُتَّفَقٌ عَلَيْهِ

Ayesha (رضي الله عنها) relates: Some obligatory fasts of Ramadan would remain to be made up by me and I would not find an opportunity to make up for the omitted fasts before Shaban. (Transmitted by Bukhari and Muslim).<sup>(1)</sup>

**Precept 76** The omitted obligatory fasts can be made up by intermittent or continuous fasting.

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: نَزَلَتْ ﴿فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ مُتَّابِعَاتٍ﴾ فَسَقَطَتْ ﴿مُتَّابِعَاتٍ﴾ رَوَاهُ الدَّارُ قُطَيْبِيُّ (صحيح)

Ayesha (رضي الله عنها) relates, that in respect of fasting, the verse was revealed in the first instance that omitted fasts should be made up by continuous fasting on other days. Later, the command to fast continuously was withdrawn. (Transmitted by Darqutni).<sup>(2)</sup>

1. Al-Lu Lu Wai-Marjan. Vol.1, H.703.

2. Nail-ul-auotar, The Book of fasting - Chapter: About making of Omitted Fasts continuously or with break.

قَالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: لَا بَأْسَ أَنْ يُفَرَّقَ لِقَوْلِ اللَّهِ تَعَالَى ﴿فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ﴾ رَوَاهُ الْبُخَارِيُّ

Ibn-e-Abbas (رضي الله عنهما) relates that it is not undesirable to make up the omitted fasts irregularly according to Allâh's Command, "The number of days should be made up from other days". (Transmitted by Bukhari).<sup>(1)</sup>

**Precept 77** the omitted fasts of a deceased person should be up by his successors.

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ ((مَنْ مَاتَ وَعَلَيْهِ صِيَامٌ صَامَ عَنْهُ وَلِيُّهُ)) مُتَّفَقٌ عَلَيْهِ

Ayesha (رضي الله عنها) narrates that Allâh's Messenger (ﷺ) stated: "If a person dies and he had to make up for the omitted fasts which he could not, then his successors will make up the omitted fasts." (Transmitted by Bukhari and Muslim).<sup>(2)</sup>

**Precept 78** It is not compulsory to make up for the disrupted supererogatory fast.

عَنْ أُمِّ هَانِيٍّ قَالَتْ: لَمَّا كَانَ يَوْمُ الْفَتْحِ - فَتْحِ مَكَّةَ - جَاءَتْ فَاطِمَةُ فَجَلَسَتْ عَنْ يَسَارِ رَسُولِ اللَّهِ ﷺ وَأُمُّ هَانِيٍّ عَنْ يَمِينِهِ قَالَتْ: فَجَاءَتْ الْوَلِيدَةُ بِنَاءً فِيهِ شَرَابٌ فَنَاولَتْهُ فَشَرِبَ مِنْهُ ثُمَّ نَاولَهُ أُمُّ هَانِيٍّ فَشَرِبَتْ مِنْهُ فَقَالَتْ: يَا رَسُولَ اللَّهِ ﷺ! لَقَدْ أَفْطَرْتُ وَكُنْتُ صَائِمَةً، فَقَالَ لَهَا ((أَكُنْتِ تَقْضِينَ شَيْئًا؟)) قَالَتْ: لَا، قَالَ ((فَلَا يَضُرُّكَ إِنْ كَانَ تَطَوُّعًا)) رَوَاهُ أَبُو دَاوُدَ

Umme Hani (رضي الله عنها) states: "On the day of Victory, i.e., on the day of the Conquest of Makkah, Fatima (رضي الله عنها) came and sat on the left of Allâh's Messenger (ﷺ) and I Umme Hanni (رضي الله عنها) sat on his right. Meanwhile, a slave girl brought a vessel containing liquid and offered it to Allâh's Messenger (ﷺ) who drank a little and gave the container to me. I also drank some and said: O Allâh's Messenger (ﷺ)!

1. The Book of Fasting - Chapter: When the omitted fasts can be made up.

2. Al-Lu Lu Wai-Marjan. Vol.1, H.704.

I was fasting, but (for drinking what was left by you), I broke the fast. He (ﷺ) asked: "were you fasting to make up for an omission? She said "No". He (ﷺ) then said: "If it was a supererogatory fast, there is nothing to worry about". (Transmitted by Abu Dawood).<sup>(1)</sup>

**Precept 79**

If due to clouds under the impression that the sun has set, the fast is broken; but, later, it became certain that the sun had not set, the fast is disrupted and the person should make up for the fast. In a similar manner if a person ate his meal thinking that dawn had not taken place; later, it became known that dawn had taken place, even then the fast is disrupted and he should make up for the fast. There is no atonement for it.

عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَتْ : أَفْطَرْنَا عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فِي يَوْمٍ غَيْمٍ ثُمَّ طَلَعَتِ الشَّمْسُ ، قُلْتُ لِهَيْشَامٍ : أُمِرُوا بِالْقَضَاءِ ؟ قَالَ : بَدُّ مِنْ ذَلِكَ .  
رَوَاهُ ابْنُ مَاجَةَ (صحيح)

Asma daughter of Abu Bakr (رضي الله عنهما) said: We broke our fast during the lifetime of Allâh's Messenger (ﷺ) on a cloudy day and then the sun appeared. Hisham was asked: Were they ordered to fast in lieu of the day? He replied: It has to be made up for. (Transmitted by Ibn Majah)<sup>(2)</sup>

1. Sahih Sunan Abu Dawood Lil Albani, Vol.2, H.2145.

2. Sahih Sunan Ibn Majah Lil Albani, Vol.1, H.1350.

## الْحَالَاتُ الَّتِي لَا يَكْرَهُ فِيهَا الصَّوْمُ

### ACTS WHICH DO NOT DISRUPT FAST OR MAKE IT UNBECOMING

**Precept 80**

If one eats or drinks during fasting in forgetfulness, the fast is neither disrupted nor is it unbecoming (Makrooh).

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ (( إِذَا نَسِيَ فَأَكَلَ وَ شَرِبَ فَلَيْتِمَ صَوْمَهُ فَإِنَّمَا أَطْعَمَهُ اللَّهُ وَسَقَاهُ )) . رَوَاهُ الْبُخَارِيُّ

Abu Hurairah (رضي الله عنه) narrates that Allâh's Messenger (ﷺ) stated: "When one eats or drinks by forgetfulness while fasting, he should complete his fast because Allâh made him eat and drink." (Transmitted by Bukhari).<sup>(1)</sup>

**Precept 81**

Use of wooden toothbrush does not make the fast unbecoming.

عَنْ عَامِرِ بْنِ رَبِيعَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ رَأَيْتُ النَّبِيَّ ﷺ يَسْتَاكُ وَ هُوَ صَائِمٌ مَا لَا أَحْصِي أَوْ أَعُدُّ . رَوَاهُ الْبُخَارِيُّ

Aamir bin Rabeeah (رضي الله عنه) relates: I have seen Allâh's Messenger (ﷺ) countless times, using a wooden tooth brush while fasting. (Transmitted by Bukhari).<sup>(2)</sup>

1. Summarized Sahih Bukhari Liz Zubaidi, H.940.

2. The Book of Fasting - Chapter of Siwak, Wet or Dry.

**Precept 82** A fasting person can pour water over his head due to hot weather.

عَنْ أَبِي بَكْرٍ بْنِ عَبْدِ الرَّحْمَنِ رَحِمَهُ اللَّهُ عَنْ رَجُلٍ عَنْ بَعْضِ أَصْحَابِ النَّبِيِّ ﷺ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ بِالْعَرَجِ يَصُبُّ عَلَى رَأْسِهِ الْمَاءَ وَهُوَ صَائِمٌ مِنَ الْعَطَشِ أَوْ مِنَ الْحَرِّ. رَوَاهُ أَبُو دَاوُدَ (صحيح)

Abu Bakar bin Abdur Rahman (رحمه الله) narrates from one of the Companions of the Prophet (ﷺ) that he saw him at Araj (name of place) pouring water over his head due to thirst or hot weather. (Transmitted by Abu Dawood).<sup>(1)</sup>

**Precept 83** While fasting if wet dream occurs or whitish fluid is noticed, the fast is not disrupted nor is it unbecoming.

قَالَ ابْنُ عَبَّاسٍ وَعِكْرَمَةُ ﷺ: الصُّومُ مِمَّا دَخَلَ وَ لَيْسَ مِمَّا خَرَجَ. رَوَاهُ الْبُخَارِيُّ

Ibn-e-Abbas and Ikrima (رضي الله عنه) stated: Fast is disrupted by anything entering into the body and not by the thing that comes out of it. (Transmitted by Bukhari).<sup>(2)</sup>

**Precept 84** Fast is not unbecoming by oiling the hair, or combing the hair or by applying surma (colyrium) to the eyelids.

**Precept 85** By tasting curry, swallowing spittle fast is not unbecoming.

**Precept 86** By entering a fly into the throat or taking it out fast is not unbecoming.

قَالَ ابْنُ مَسْعُودٍ ﷺ: إِذَا كَانَ يَوْمٌ صَوْمٌ أَحَدِكُمْ فَلْيُصْبِحْ دَهْنًا مُتَرَجِّلًا

Ibn Mas'ood (رضي الله عنه) stated: If any one of you is fasting he should apply oil to his hair and comb them.<sup>(3)</sup>

1. Sahih Sunan Abu Dawood - Chapter of cupping and vomiting.

2. The Book of Fasting - Chapter of cupping and vomiting.

3. The Book of Fasting - Chapter of cupping and vomiting.

قَالَ الْحَسَنُ ﷺ: لَا بَأْسَ بِالسَّعُوطِ لِلصَّائِمِ إِنْ لَمْ يَصِلْ إِلَى حَلْقِهِ وَ يَكْتَحِلَ

Hasan (رضي الله عنه) stated: There is no harm if a person, who is fasting, puts medicine in his nose, so long as it does not reach the throat. Further a person who is fasting can apply surma (colyrium) to his eye lids.<sup>(1)</sup>

قَالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: لَا بَأْسَ أَنْ يَتَطَعَّمَ الْقِدْرَ أَوْ الشَّيْءَ

Ibn-e-Abbas (رضي الله عنهما) stated: There is no harm if a person who is fasting tastes curry or any other kind of food.<sup>(2)</sup>

قَالَ عَطَاءٌ رَحِمَهُ اللَّهُ: يَبْتَلَعُ رَيْقَهُ

Ataa (رحمه الله) stated that a person who is fasting can swallow his spittle.<sup>(3)</sup>

قَالَ الْحَسَنُ ﷺ: إِنْ دَخَلَ حَلْقَهُ الذَّبَابُ فَلَا شَيْءَ عَلَيْهِ

Hasan (رضي الله عنه) stated: There is no harm if a fly enters the throat of a person who is fasting. (Transmitted by Bukhari)<sup>(4)</sup>

**Precept 87** If bath had become obligatory for a person and he woke up late still he should observe his fast and have the bath later. However he should perform ablution (wudhu) before the meal before dawn.

عَنْ أَبِي بَكْرٍ بْنِ عَبْدِ الرَّحْمَنِ رَحِمَهُ اللَّهُ قَالَ: كُنْتُ أَنَا وَ أَبِي فَدَهَبْتُ مَعَهُ حَتَّى دَخَلْنَا عَلَى عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: أَشْهَدُ عَلَى رَسُولِ اللَّهِ ﷺ إِنْ كَانَ لَيُصْبِحُ جُنْبًا مِنْ جَمَاعٍ غَيْرِ احْتِلَامٍ ثُمَّ يَصُومُهُ ثُمَّ دَخَلْنَا عَلَى أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا فَقَالَتْ: مِثْلَ ذَلِكَ. رَوَاهُ الْبُخَارِيُّ

Abu Bakr bin Abdur Rahman (رحمه الله) relates: My father and I visited Ayesha (رضي الله عنها). Ayesha (رضي الله عنها) related: I bear witness that Allâh's Messenger (ﷺ), would remain in a condition of

1. Sahih Bukhari, The Book of Fasting - Chapter: The statement of the Prophet (ﷺ) for washing his nose during ablution.

2. Sahih Bukhari, The Book of Fasting - Chapter: Taking a bath by a fasting person.

3. Sahih Bukhari, The Book of Fasting - Chapter: Taking a bath by a fasting person.

4. Sahih Bukhari, The Book of Fasting - Chapter: If a person is observing fast ate or drank

sexual impurity after sexual intercourse and not merely after emission, up to the dawn and would observe fast. (Later, before the Dawn Prayer he would have the bath). We then visited Umme Salma (رضى الله عنها) and she stated in similar manner. (Transmitted by Bukhari).<sup>(1)</sup>

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا كَانَ جُنُبًا فَأَرَادَ أَنْ يَأْكُلَ أَوْ يَنَامَ تَوَضَّأَ وَضُوءَهُ لِلصَّلَاةِ. رَوَاهُ مُسْلِمٌ

Ayesha (رضى الله عنها) stated: If Allâh's Messenger (ﷺ), while in the state of sexual impurity, wanted to eat or sleep, he would first perform wudhu as in the case of prayer. (Transmitted by Muslim).<sup>(2)</sup>

**Precept 88** It is lawful to kiss the wife while fasting provided one can control his passions.

عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ: هَشِشْتُ فَقَبَّلْتُ وَأَنَا صَائِمٌ فَقُلْتُ: يَا رَسُولَ اللَّهِ ﷺ! صَنَعْتُ الْيَوْمَ أَمْرًا عَظِيمًا قَبَّلْتُ وَأَنَا صَائِمٌ، قَالَ ((أَرَأَيْتَ لَوْ مَضَمْتُ مِنَ الْمَاءِ وَأَنْتَ صَائِمٌ)) قُلْتُ: لَا بَأْسَ بِهِ فَقَالَ رَسُولُ اللَّهِ ﷺ ((فَمَهْ)) رَوَاهُ أَحْمَدُ وَأَبُو دَاوُدَ

Umar (رضى الله عنه) relates: One day, while fasting, I wanted to kiss my wife and kissed her. I approached Allâh's Messenger (ﷺ) and said: "I have today committed a big mistake. I kissed my wife in the state of fasting". Allâh's Messenger (ﷺ) asked, "Is there any harm in rinsing the mouth with water". I replied, "there is no harm in it". Allâh's Messenger (ﷺ) stated: "What harm is there in anything?" (Meaning there is no harm in kissing). (Transmitted by Ahmad and Abu Dawood).<sup>(3)</sup>

**Precept 89** It is lawful to draw out blood in the state of fasting.

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: احْتَجَمَ النَّبِيُّ ﷺ وَهُوَ صَائِمٌ. رَوَاهُ الْبُخَارِيُّ

Ibne Abbas (رضى الله عنهما) relates that Allâh's Messenger (ﷺ) got the blood drawn (from his body) while fasting. (Transmitted by Bukhari).<sup>(4)</sup>

## الْأَشْيَاءُ الَّتِي لَا يَجُوزُ فِعْلُهَا فِي الصَّوْمِ

### ACTS WHICH ARE UNLAWFUL IN A STATE OF FASTING

**Precept 90** Back biting, telling lies, using abusive language, quarrelling and fighting in the state of fasting are unlawful acts.

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ ((مَنْ لَمْ يَدَعْ قَوْلَ الزُّورِ وَالْعَمَلِ بِهِ فَلَيْسَ لِلَّهِ حَاجَةٌ فِي أَنْ يَدَعَ طَعَامَهُ وَشَرَابَهُ)). رَوَاهُ الْبُخَارِيُّ

Abu Hurairah (رضى الله عنه) narrates that Allâh's Messenger (ﷺ) stated: "Whoever does not give up lying speech and acting on those lies and evil actions etc, Allâh is not in need of his leaving his food and drink". (Transmitted by Bukhari).<sup>(1)</sup>

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ ((الصِّيَامُ جُنَّةٌ وَإِذَا كَانَ يَوْمٌ صَوْمٍ أَحَدِكُمْ فَلَا يَرْفُثْ وَلَا يَصْخَبْ فَإِنْ سَابَهُ أَحَدٌ أَوْ قَاتَلَهُ فَلْيَقُلْ إِنِّي أُمْرٌ صَائِمٌ)). رَوَاهُ الْبُخَارِيُّ

Abu Hurairah (رضى الله عنه) narrates that Allâh's Messenger (ﷺ) stated: Fast is a shield, therefore, whoever is fasting should not resort to obscene language and immoral behaviour. If any other person quarrels or abuses a person who is fasting, then the one who fasting should say: (Brother): I am fasting". (I cannot reply to you). (Transmitted by Bukhari).<sup>(2)</sup>

1. The Book of Fasting - Chapter: Taking a bath by a fasting person.

2. Summarized Sahih Muslim LII Albani, H.162.

3. Sahih Sunan Abu Dawood, Vol. 9, H.2088

1. Summarized Sahih Bukhari LII Zubaidi, H.925.

2. The Book of Fasting - Chapter: One say "I am Observing Fast" on being Abused.

**Precept 91** It is prohibited to speak obscene language or act immorally or in an absurd manner in the state of fasting.

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ((لَيْسَ الصِّيَامُ مِنَ الْأَكْلِ وَالشُّرْبِ إِنَّمَا الصِّيَامُ مِنَ اللَّغْوِ وَالرَّفَثِ فَإِنْ سَابَكَ أَحَدٌ أَوْ جَهِلَ عَلَيْكَ فَلْتَقُلْ إِنِّي صَائِمٌ)) رَوَاهُ ابْنُ خُرَيْمَةَ (صحيح)

Abu Hurairah رضي الله عنه transmits that the Messenger of Allâh صلى الله عليه وسلم stated: Fasting does not mean desisting from eating and drinking; but it means avoiding obscene and absurd acts. Therefore, if any one abuses or behaves in an absurd or crude manner against a person who is fasting, that person should say: "I am fasting" (meaning, I cannot reply to you). (Transmitted by Ibne Khuzaima).<sup>(1)</sup>

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه عَنِ النَّبِيِّ صلى الله عليه وسلم ((لَا تُسَابُ وَأَنْتَ صَائِمٌ فَإِنْ سَابَكَ أَحَدٌ فَقُلْ إِنِّي صَائِمٌ وَإِنْ كُنْتَ قَائِمًا فَاجْلِسْ)) رَوَاهُ ابْنُ خُرَيْمَةَ (صحيح)

Abu Hurairah رضي الله عنه narrates that Allâh's Messenger صلى الله عليه وسلم stated: "Do not use abusive language while fasting. If another person abuses you, then say: I am fasting. If you are standing, sit down." (Transmitted by Ibne Khuzaima).<sup>(2)</sup>

**Precept 92** It is not lawful for a person who is fasting, to embrace his wife or kiss her if he has no control over his passions.

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُقَبِّلُ وَيُبَاشِرُ وَهُوَ صَائِمٌ وَكَانَ أَمْلَكُكُمْ لِزُبَيْهِ. رَوَاهُ الْبُخَارِيُّ

Ayesha رضي الله عنها states: "Allâh's Messenger صلى الله عليه وسلم used to kiss and embrace in the state of fasting; but he could control his passions more than anyone." (Transmitted by Bukhari).<sup>(3)</sup>

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه أَنَّ رَجُلًا سَأَلَ النَّبِيَّ صلى الله عليه وسلم عَنِ الْمُبَاشَرَةِ لِلصَّائِمِ؟ فَرَخَّصَ لَهُ، وَ

1. Ibne Khuzaima for Dr. M. Mustafa Al Azami, Vol.3, H.1996.

2. Ibne Khuzaima for Dr. M. Mustafa Al Azami, Vol.3, H.1994.

3. Summarized Sahih Bukhari Liz Zubaldi, H.939.

أَتَاهُ آخَرُ فَسَأَلَهُ فَنَهَاهُ، فَإِذَا اللَّذِي رَخَّصَ لَهُ شَيْخٌ، وَالَّذِي نَهَاهُ شَابٌّ. رَوَاهُ أَبُو دَاوُدَ (حسن)

Abu Hurairah رضي الله عنه relates "that a person enquired of Allâh's Messenger صلى الله عليه وسلم regarding embracing of wife in the state of fasting. Allâh's Messenger صلى الله عليه وسلم permitted him. Then another person came and questioned Allâh's Messenger صلى الله عليه وسلم in similar manner. Allâh's Messenger صلى الله عليه وسلم did not permit him. Abu Hurairah رضي الله عنه states: The person to whom Allâh's Messenger صلى الله عليه وسلم permitted to embrace his wife was an old man; and the one who was not given permission was a youth." (Transmitted by Abu Dawood).<sup>(1)</sup>

**Precept 93** While making Wudhu in the state of fasting it is not lawful to snuff water in the nose in such a manner that the water may reach the throat.

عَنْ لَقَيْطِ بْنِ صَبْرَةَ عَنْ أَبِيهِ رضي الله عنه قَالَ: قُلْتُ يَا رَسُولَ اللَّهِ صلى الله عليه وسلم! أَخْبِرْنِي عَنِ الْوُضُوءِ؟ قَالَ ((أَسْبِغِ الْوُضُوءَ وَخَلِّ بَيْنَ الْأَصَابِعِ وَبَالِغِ فِي الْإِسْتِنْشَاقِ إِلَّا أَنْ تَكُونَ صَائِمًا)) رَوَاهُ أَبُو دَاوُدَ وَالتِّرْمِذِيُّ (صحيح)

Laqet bin Sabura رضي الله عنه relates that he asked Allâh's Messenger صلى الله عليه وسلم to describe him the Wudhu. He stated: "complete the Wudu fully. Clean between the fingers and snuff water in the nose properly but if you are fasting do not do like this." (Transmitted by Abu Dawood and Tirmidhi).<sup>(2)</sup>

1. Sahih Sunan Abu Dawood, Vol.2, H.2090.

2. Sahih Sunan Tirmidhi, Vol.1, H.631.

## الْأَشْيَاءُ الَّتِي تُفْسِدُ الصَّوْمَ

### ACTS WHICH VITIATE OR DISRUPT FAST

**Precept 94** Sexual intercourse while fasting vitiates the fast. There is atonement for it and also to make up for the vitiated fast.

**Precept 95** The atonement for the vitiated fast is freeing of one slave, if it is not possible then fasting continuously for two months, and if it is not possible feeding sixty needy persons.

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : بَيْنَمَا نَحْنُ جُلُوسٌ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذْ جَاءَهُ رَجُلٌ فَقَالَ : يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ! هَلَكْتُ قَالَ (( مَا لَكَ ؟ )) قَالَ : وَقَعْتُ عَلَى امْرَأَتِي وَ أَنَا صَائِمٌ ، فَقَالَ يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (( هَلْ تَجِدُ رَقَبَةً تُعْتِقُهَا ؟ )) قَالَ : لَا ، قَالَ (( فَهَلْ تَسْتَطِيعُ أَنْ تَصُومَ شَهْرَيْنِ مُتَابَعَيْنِ ؟ )) قَالَ : لَا ، قَالَ (( فَهَلْ تَجِدُ إِطْعَامَ سِتِّينَ مِسْكِينًا ؟ )) قَالَ : لَا ، قَالَ (( اجْلِسْ )) فَمَكَتْ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَبِينَا نَحْنُ عَلَى ذَلِكَ أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِعَرَقٍ فِيهَا تَمْرٌ - وَ الْعَرَقُ الْمِكْتَلُ الضَّخْمُ - قَالَ : (( أَيُّنَ السَّائِلِ ؟ )) فَقَالَ : أَنَا ، قَالَ (( خُذْ هَذَا فَتَصَدَّقْ بِهِ )) فَقَالَ الرَّجُلُ : عَلَى أَفْقَرِ مِنِّي يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ؟ فَوَاللَّهِ مَا بَيْنَ لَابَتَيْهَا يُرِيدُ الْخُرْتَيْنِ أَهْلُ بَيْتِ أَفْقَرٍ مِنْ أَهْلِ بَيْتِي فَضَحِكَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى بَدَتْ أَنْبَابُهُ ثُمَّ قَالَ (( أَطْعِمُهُ أَهْلَكَ )) . مُتَّفَقٌ عَلَيْهِ .

Abu Hurairah رَضِيَ اللَّهُ عَنْهُ transmits: We were sitting with Allâh's

Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ! When a companion arrived, and said, "O Allah's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ! I am ruined". Allâh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ enquired, "What is the matter?" He said, "I had sexual intercourse with my wife in the state of fasting". Allâh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ asked "Can you free a slave?" He said: No. Allâh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then asked "Can you fast continuously for two months?" The person said, "No". Allâh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ again questioned "Can you feed sixty needy persons?" He said, "No". Allâh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said "Sit down and remain silent for sometime". While we were sitting in that condition, an "Araq" of dates was brought for Allâh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. "Araq" means a big container. Allâh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ enquired, "Where is the questioner of the precept?" He said, "I am present." Allâh's Messenger stated, "Take these dates and distribute them by way of charity". The person then asked, "O Allâh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ! should I give these dates in charity to people who are more needy than myself? By Allâh! There is no house in the entire Madina poorer than mine". Allâh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ laughed, so much so that his teeth were visible. Allâh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ stated, "Give these dates to the members of your household". (Transmitted by Bukhari and Muslim).<sup>(1)</sup>

عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ رَضِيَ اللَّهُ عَنْهُ قَالَ : جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ : إِنِّي أَفْطَرْتُ يَوْمًا مِنْ رَمَضَانَ فَقَالَ لَهُ النَّبِيُّ (( تَصَدَّقْ وَاسْتَغْفِرِ اللَّهَ وَصُمْ يَوْمًا مَكَانَهُ )) رَوَاهُ ابْنُ أَبِي شَيْبَةَ فِي الْمُصَنَّفِ

Sayeed bin Musayyab رَضِيَ اللَّهُ عَنْهُ relates that a person visited Allâh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and said, "I have disrupted the fast of Ramadan". Allâh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ stated: "Give charity and ask Allâh for forgiveness and make up for the disrupted fast". (Transmitted by Ibne Abu Shaiba in Musannaf).<sup>(2)</sup>

**Explanation** : Even today if such condition occurs, the person should expiate for the disrupted fast by performing one of the three modes of atonement accordingly. If he is incapable of any atonement, he should give charity according to his means. But, when he is able to fulfil one of the three modes of expiation he should atone by adopting one of them.



**Precept 96** Fast is disrupted by intentional vomiting and it is obligatory to make up the disrupted fast.

**Precept 97** Fast is not disrupted by involuntary vomiting.

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ ((مَنْ ذَرَعَهُ قَيْءٌ وَهُوَ صَائِمٌ فَلَيْسَ عَلَيْهِ قَضَاءٌ ، وَإِنْ اسْتَقَاءَ فَلْيَقْضِ)). رَوَاهُ أَبُو دَاوُدَ وَابْنُ مَاجَةَ

Abu Hurairah رضي الله عنه narrates that Allâh's Messenger ﷺ stated: "When a person who is fasting vomits involuntarily, the fast is not disrupted. However if vomiting is intentional he should make up for the disrupted fast." (Transmitted by Abu Dawood and Ibne Maja).<sup>(1)</sup>

**Precept 98** The fast of a woman is disrupted by commencement of menstrual or puerperal condition. The disrupted fast should be made up but not the prayer.

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ النَّبِيُّ ﷺ ((أَلَيْسَ إِذَا حَاضَتْ لَمْ تُصَلِّ وَ لَمْ تَصُمْ فَذَلِكَ مِنْ نُقْصَانِ دِينِهَا)) رَوَاهُ الْبُخَارِيُّ

Abu Sayeed Khudri رضي الله عنه narrates that Allâh's Messenger ﷺ stated: "Is it not the fact that when a woman is in menstrual state, she can neither pray nor fast? This is a lapse for her in the religion." (Transmitted by Bukhari).<sup>(2)</sup>

## صِيَامُ التَّطَوُّعِ

### SUPEREROGATORY FAST

**Precept 99** Excellence of Supererogatory Fast.

عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ ((مَنْ صَامَ يَوْمًا فِي سَبِيلِ اللَّهِ بَاعَدَ اللَّهُ وَجْهَهُ عَنِ النَّارِ سَبْعِينَ خَرِيفًا. مُتَّفَقٌ عَلَيْهِ

Abu Sayeed Khudri رضي الله عنه narrates that Allâh's Messenger ﷺ stated: "Whoever observed a supererogatory fast for one day during holy war, Allâh will keep him away from Hell at a distance of seventy years of travelling". (Transmitted by Bukhari and Muslim).<sup>(1)</sup>

**Precept 100** Fasting for six days in Shawwal (every year) is equivalent to fasting for the entire life.

عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ ((مَنْ صَامَ رَمَضَانَ ثُمَّ أَتْبَعَهُ بِسِتِّ مِائَةِ شَوَّالٍ فَكَأَنَّمَا صَامَ الدَّهْرَ)) رَوَاهُ مُسْلِمٌ وَ أَبُو دَاوُدَ وَالنَّسَائِيُّ وَ التِّرْمِذِيُّ وَ ابْنُ مَاجَةَ (صَحِيحٌ)

Abu Ayyub Ansari رضي الله عنه narrates that Allâh's Messenger ﷺ stated: "Whoever, after completing the fasts of Ramadan, fasts for six days in the Shawwal (every year), he will be rewarded as if he has been fasting for his entire life." (Transmitted by Muslim, Abu Dawood, Nisai, Tirmidhi and Ibne Maja).<sup>(2)</sup>

**Explanation :**  $30+6 = 36 \times 10 = 360$ : Reward for 360 days of fasting, in other words for the whole year. If after Ramadan in every year the six days of fasting in Shawwal are observed (regularly every year) the reward will be equivalent to fasting for the entire life.

**Precept 101** Fasting regularly during the days of Beedh (Bright nights of 13th, 14th and 15th of the lunar month) will earn the reward equivalent to fasting for the entire life.

عَنْ أَبِي قَتَادَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ ((ثَلَاثٌ مِنْ كُلِّ شَهْرٍ وَرَمَضَانَ إِلَى رَمَضَانَ فَهَذَا صِيَامُ الدَّهْرِ كُلِّهِ)) رَوَاهُ مُسْلِمٌ

Abu Qatada (رضي الله عنه) narrates that Allâh's Messenger (ﷺ) stated: "Fasting for Ramadan from one to another and fasting for three days Of Beedh (Bright nights) in every lunar month is equivalent to fasting for the entire life." (Transmitted by Muslim).<sup>(1)</sup>

**Precept 102** It is permissible to observe supererogatory fast while travelling.

عَنْ حَمْزَةَ بْنِ عَمْرٍو الْأَسْلَمِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سَأَلَ رَسُولَ اللَّهِ ﷺ أَصُومُ فِي السَّفَرِ؟ قَالَ ((إِنْ شِئْتَ فَصُمْ وَإِنْ شِئْتَ فَافْطِرْ)) رَوَاهُ النَّسَائِيُّ (صحيح)

Hamza bin Amr Aslami (رضي الله عنه) has Transmitted that he inquired the Messenger of Allâh (ﷺ): "Shall I fast while travelling?" Messenger of Allâh (ﷺ) replies: "You may fast if you like, or leave it if you like". (Transmitted by Nisai).<sup>(2)</sup>

**Precept 103** Fasting during the journey of Jihad or Hujj will keep away from Hell at a distance of seventy years travelling.

For hadith see precept : 99

**Precept 104** The supererogatory fast on Monday and Thursday was liked by Allâh's Messenger (ﷺ).

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ ((تُعْرَضُ الْأَعْمَالُ يَوْمَ الْإِثْنَيْنِ وَالْأَحْميسِ فَأُحِبُّ أَنْ يُعْرَضَ عَمَلِي وَأَنَا صَائِمٌ)) . رَوَاهُ التِّرْمِذِيُّ

Abu Hurairah (رضي الله عنه) narrates that Allâh's Messenger (ﷺ) stated: "Deeds of people are presented before Allâh on Monday and Thursday. I would like to be in a state of fasting when my deeds are presented before Allâh." (Transmitted by Tirmidhi).<sup>(1)</sup>

**Precept 105** Fasting on the Day of Arafah (9th Dhul Hijja) is expiation for minor sins committed during two years, (Past one year and the next year). Fasting on the day of Aashoora (10th Muharram) is expiation for minor sins committed during the last one year.

عَنْ أَبِي قَتَادَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ ((صِيَامُ يَوْمِ عَرَفَةَ أَحْتَسِبُ عَلَى اللَّهِ أَنْ يُكَفِّرَ السَّنَةَ الَّتِي قَبْلَهُ وَالسَّنَةَ الَّتِي بَعْدَهُ وَصِيَامُ يَوْمِ عَاشُورَاءَ أَحْتَسِبُ عَلَى اللَّهِ أَنْ يُكَفِّرَ السَّنَةَ الَّتِي قَبْلَهُ)) رَوَاهُ مُسْلِمٌ

Qatada (رضي الله عنه) narrates that Allâh's Messenger (ﷺ) stated: "Fasting on the Day of Arafah is expiation for sins committed during two years (past one year and the next year); and fasting on the Day of Aashoora is expiation for sins committed in the past one year." (Transmitted by Muslim).<sup>(2)</sup>

**Precept 106** It is unbecoming to fast only on the 10th Muharram.

For Hadith see precept :130.

**Precept 107** Allâh's Messenger (ﷺ) observed more fasts in the month of Shaban than in other months.

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّهَا قَالَتْ : مَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ اسْتَكْمَلَ صِيَامَ شَهْرِ إِلَّا رَمَضَانَ وَمَا رَأَيْتُهُ فِي شَهْرٍ أَكْثَرَ مِنْهُ صِيَامًا فِي شَعْبَانَ . مُتَّفَقٌ عَلَيْهِ

1. Summarized Sahih Muslim Lil Albani, H.620.

2. Sahih Sunan Nisai Lil Albani Vol.2, H.2170.

1. Sahih Sunan Tirmidhi Lil Albani, Vol.1, H.596.

2. Summarized Sahih Muslim Lil albani, H.620.

Ayesha (رضى الله عنها) states: I have not seen Allâh's Messenger (ﷺ) fasting for the whole month except in Ramadan. Nor did I see Allâh's Messenger (ﷺ) fasting excessively in any other month but Shaban. (Transmitted by Bukhari and Muslim).<sup>(1)</sup>

**Explanation :** All traditions regarding fasting and being awake in the night of 15th shaban are spurious. At the most, what is established by genuine traditions is that Allâh's Messenger (ﷺ) observed fast excessively in the month of Shaban.

**Precept 108** The most excellent mode of supererogatory fasting is to observe fast every alternate day.

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو ﷺ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ ((صُمْ فِي كُلِّ شَهْرٍ ثَلَاثَةَ أَيَّامٍ)) قُلْتُ : إِنِّي أَقْوَى مِنْ ذَلِكَ فَلَمْ يَزَلْ يَرْفَعُنِي حَتَّى قَالَ ((صُمْ يَوْمًا وَأَفْطِرْ يَوْمًا فَإِنَّهُ أَفْضَلُ الصِّيَامِ وَهُوَ صَوْمُ أَخِي دَاوُدَ عَلَيْهِ السَّلَامُ)) مُتَّفَقٌ عَلَيْهِ

Abdullah bin amr (رضى الله عنه) narrates that Allâh's Messenger stated: "Fast for three days in a month". I said, "I have more strength than that". Allâh's Messenger (ﷺ) prevailed upon me to decrease the number of fast, so much so that he stated, "Fast for a day and do not fast the next day (i.e. Fast on alternate days)". These are most excellent fasts. This was the practice of my brother Dawood (عليه السلام)". (Transmitted by Bukhari and Muslim).<sup>(2)</sup>

**Precept 109** Excellence of fasting in Muharram.

عَنْ أَبِي هُرَيْرَةَ ﷺ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ ((أَفْضَلُ الصِّيَامِ بَعْدَ رَمَضَانَ شَهْرُ اللَّهِ الْمُحَرَّمِ ، وَأَفْضَلُ الصَّلَاةِ بَعْدَ الْفَرِيضَةِ صَلَاةُ اللَّيْلِ)) رَوَاهُ مُسْلِمٌ

Abu Hurairah (رضى الله عنه) narrates that Allâh's Messenger (ﷺ) stated: "After Ramadan the most excellent days for fasting are during Muharram which is the month of Allâh. After obligatory prayer the most excellent prayer is the Tahajjud Prayer." (Transmitted by Muslim).<sup>(3)</sup>

**Precept 110** Excellence of fasting on Monday.

1. Al-Lu-Lu-Wal-Marjan, vol.1, H. 711.

2. Mantakul Akhbar Vol.2, H.2248.

3. Summarized Sahih Muslim Lill Albani, H.610.

عَنْ أَبِي قَتَادَةَ ﷺ قَالَ سُئِلَ رَسُولُ اللَّهِ ﷺ عَنْ صَوْمِ الْإِثْنَيْنِ فَقَالَ ((فِيهِ وُلِدْتُ وَفِيهِ أُنزِلَ عَلَيَّ)) رَوَاهُ مُسْلِمٌ

Abu Qatada (رضى الله عنه) relates that Allâh's Messenger (ﷺ) was asked about observing fast on Monday. He stated, "I was born on Monday, and it was on Monday that the Revelation of the Noble Qur'an commenced". (Transmitted by Muslim).<sup>(1)</sup>

**Precept 111** It is Masnoon to have fasts on the first nine days of Dhul-Hijja as on any three days of every month.

**Precept 112** It is desirable to fast any three days of every month.

**Precept 113** It is Tradition of Prophet (ﷺ) to have a fast on the Monday and any two Thursday of every month.

عَنْ بَعْضِ أَزْوَاجِ النَّبِيِّ ﷺ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَصُومُ تِسْعَةَ مِنْ ذِي الْحِجَّةِ وَيَوْمَ عَاشُورَاءَ وَثَلَاثَةَ أَيَّامٍ مِنْ كُلِّ شَهْرٍ ، أَوَّلَ اثْنَيْنِ مِنَ الشَّهْرِ وَحَمِيْسَيْنِ . رَوَاهُ النَّسَائِيُّ (صَحِيحٌ)

Some of the Prophet's wives narrate that He (ﷺ) would fast on (first) nine days of Dhul Hijja, on 10th of Muharram and on three days of every month - first Monday and two Thursday. (Transmitted by Nisai).<sup>(2)</sup>

**Precept 114** The intention for a supererogatory fast can be formed any time before noon provided one has not eaten or drunk anything.

For Hadith see Precept : 35.

**Precept 115** Making up of disrupted or omitted supererogatory fast is not compulsory.

For Hadith see Precept :78.

1. Summarized Sahih Muslim Lill Albani, H.624.

**Precept 116** It is excellent to adopt moderation in supererogatory worship.

*Note: For Hadith see Precept : 68.*

**Precept 117** Siyam-e-Arbaeen (Forty days of fasting is not established by any tradition of Allâh's Messenger (ﷺ) or the practice of the Companions (رضي الله عنهم)).

## الصِّيَامُ الْمَمْنُوعُ وَالْمَكْرُوهُ

### PROHIBITED AND UNBECOMING FASTS

**Precept 118** Prohibition to fast on Eid-ul-Fitr and Eid-ul-Adha.

عَنْ أَبِي عُبَيْدٍ رضي الله عنه قَالَ : شَهِدْتُ الْعِيدَ مَعَ عُمَرَ بْنِ الْخَطَّابِ رضي الله عنه فَقَالَ : هَذَا يَوْمَانِ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم عَنْ صِيَامِهِمَا يَوْمَ فِطْرِكُمْ مِنْ صِيَامِكُمْ وَالْيَوْمَ الْآخَرَ تَأْكُلُونَ فِيهِ مِنْ نُسُكِكُمْ . رَوَاهُ الْبُخَارِيُّ

Abu Ubaid (رضي الله عنه) relates: "I performed Eid Prayer with Umar bin Khattab (رضي الله عنه). Umar (رضي الله عنه) stated: 'Allâh's Messenger (صلى الله عليه وسلم) prohibited us from fasting on these two days: First, when you complete the fasts (of Ramadan) and second, when you eat the meat of sacrificed animals.'" (Transmitted by Bukhari).<sup>(1)</sup>

**Precept 119** It is unbecoming to fast only on Friday.

**Precept 120** If a person fasts on Friday in his usual practice, then it is lawful. For example, a person habitually fasts every second or third day and if so happens that Friday falls on his day of fasting, then it is lawful.

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ (لَا تَخْتَصُّوا لَيْلَةَ الْجُمُعَةِ بِقِيَامٍ مِنْ بَيْنِ

الْيَالِي، وَلَا تَخْصُوا يَوْمَ الْجُمُعَةِ بِصِيَامٍ مِنْ بَيْنِ الْأَيَّامِ إِلَّا أَنْ يَكُونَ فِي صَوْمٍ يَصُومُهُ  
أَحَدُكُمْ)) رَوَاهُ مُسْلِمٌ

Abu Hurairah (رضي الله عنه) narrates that Allah's Messenger (ﷺ) stated: "Do not fix Friday night (Night between Thursday and Friday) for Tahajjud prayer and don't Particularize Friday for fasting, However If a person is in the habit of fasting and Friday happens to be his day of fasting then it is lawful." (Transmitted by Bukhari).<sup>(1)</sup>

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ (( لَا يَصُومُ أَحَدُكُمْ يَوْمَ الْجُمُعَةِ إِلَّا يَوْمًا قَبْلَهُ أَوْ بَعْدَهُ )) رَوَاهُ الْبُخَارِيُّ

Abu Hurairah (رضي الله عنه) relates: "I have heard Allâh's Messenger (ﷺ) stating: "No person should fast on Friday alone. If he wants to fast, he should join one day before or after, along with Friday". (Transmitted by Bukhari).<sup>(2)</sup>

**Precept 121** Sauom-e-Wisal (not to break fast at sunset and continue fasting next day) without eating or drinking is unbecoming.

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الْوَصَالِ فِي الصَّوْمِ، فَقَالَ لَهُ رَجُلٌ مِنَ الْمُسْلِمِينَ، إِنَّكَ تُوَاصِلُ يَا رَسُولَ اللَّهِ ﷺ، قَالَ (( وَوَأَيْكُمْ مِثْلِي؟ إِنْ أَيْبُثْ يُطْعِمُنِي رَبِّي وَيَسْقِينِي )) مُتَّفَقٌ عَلَيْهِ

Abu Hurairah (رضي الله عنه) relates that Allâh's Messenger (ﷺ) prohibited us from Saume Wisal. A person said, "O Allâh Messenger (ﷺ)! But you fast in that fashion." Allâh Messenger (ﷺ) replied, "Who among you is like me. My Lord feeds me and makes me drink." (Transmitted by Bukhari and Muslim).<sup>(3)</sup>

**Precept 122** It is prohibited to fast before the commencement of Ramadan as a welcome to Ramadan.

**Precept 123** If a person, according to his usual practice is fasting and his day of fasting happens to be a day or two previous to Ramadan, then there is no objection if he follows his practice.

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ (( لَا يَتَقَدَّمَنَّ أَحَدُكُمْ رَمَضَانَ بِصَوْمٍ يَوْمٍ أَوْ يَوْمَيْنِ إِلَّا أَنْ يَكُونَ رَجُلٌ كَانَ يَصُومُ صَوْمًا فَلْيَصُمْ ذَلِكَ الْيَوْمَ )) مُتَّفَقٌ عَلَيْهِ

Abu Hurairah (رضي الله عنه) narrates that Allâh's Messenger (ﷺ) stated: "No person should fast a day or two before Ramadan. However, a person, who according to his practice fasts, he may do so." (Transmitted by Bukhari and Muslim).<sup>(1)</sup>

**Precept 124** It is prohibited to observe uninterrupted fasting.

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ (( يَا عَبْدَ اللَّهِ أَلَمْ أَخْبِرْ أَنَّكَ تَصُومُ النَّهَارَ وَتَقُومُ اللَّيْلَ )) فَقُلْتُ: بَلَى يَا رَسُولَ اللَّهِ، قَالَ (( فَلَا تَفْعَلْ صُمْ وَأَقِطِرْ وَقُمْ وَنَمْ فَإِنَّ لِحَسَدِكَ عَلَيْكَ حَقًّا وَإِنَّ لِعَيْنِكَ عَلَيْكَ حَقًّا، وَإِنَّ لِرُؤُوجِكَ عَلَيْكَ حَقًّا، وَإِنَّ لِرُؤُورِكَ عَلَيْكَ حَقًّا لَا صَامَ مَنْ صَامَ الدَّهْرَ )) مُتَّفَقٌ عَلَيْهِ

Abdullah bin Amr bin Aas (رضي الله عنه) relates, "Allâh's Messenger (ﷺ) asked me, "O Abdullah! I am informed that you always fast during the day and stay awake in the night". I said, "Yes, O Messenger of Allâh! I do." He said, "Do not do so. Observe fast and also give it up. Stay awake and sleep too. For your body has right on you, your eyes have right on you, your wife has right on you and your guests have right on you. Fasting supererogatory continuously is not accepted." (Transmitted by Bukhari and Muslim).<sup>(2)</sup>

**Precept 125** Prohibition to fast during the Days of Tashreeq (i.e. 11th, 12th, 13th Dhul Hijja). However, if a pilgrim is unable to sacrifice an animal, he can

1. Summarized Sahih Muslim Lil Albani, H.626.

2. The Book of Fasting - Chapter: The Fasting of Friday.

1. Al-Lu-Lu-Wal-Marjan, Vol.1, H.657.

2. Al-Lu-Lu-Wal-Marjan, Vol.1, H.657.

### fast in Mina during the Days of Tashreeq.

عَنْ عَائِشَةَ وَابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَا: لَمْ يُرْخَصْ فِي أَيَّامِ التَّشْرِيقِ أَنْ يُصْمَنَ إِلَّا لِمَنْ لَمْ يَجِدِ الْهَدْيَ)) رَوَاهُ الْبُخَارِيُّ

Ayesha and Ibn-e-Umar رضي الله عنهما narrated that no person was permitted to fast during the days of Tashreeq except the pilgrim, who was unable to sacrifice an animal. (Transmitted by Bukhari).<sup>(1)</sup>

**Precept 126** The Pilgrim is prohibited to fast on 9th Dhul Hijja at Arafah.

عَنْ مَيْمُونَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ النَّاسَ شَكُّوا فِي صِيَامِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ عَرَفَةَ فَأَرْسَلْتُ إِلَيْهِ بِحِلَابٍ، وَهُوَ وَاقِفٌ فِي الْمَوْقِفِ، فَشَرِبَ مِنْهُ وَالنَّاسُ يَنْظُرُونَ. مُتَّفَقٌ عَلَيْهِ

Maimuna رضي الله عنها relates: People thought that Allâh's Messenger صلى الله عليه وسلم was fasting on the Day of Arafah, so I sent some milk to him which he drank and people were looking at him. At that time he was standing in the Mauokif. (Transmitted by Bukhari and Muslim).<sup>(2)</sup>

**Precept 127** Fasting should not be observed after mid Shaban.

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ((إِذَا بَقِيَ نِصْفٌ مِنْ شَعْبَانَ فَلَا تَصُومُوا)) رَوَاهُ التِّرْمِذِيُّ

Abu Hurairah رضي الله عنه narrates that Allâh's Messenger صلى الله عليه وسلم stated: "Do not observe supererogatory fast after mid Shabaan". (Transmitted by Tirmidhi).<sup>(3)</sup>

**Precept 128** A wife is prohibited from observing supererogatory fast without the permission of her husband.

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ ((لَا تَصُومُ الْمَرْأَةُ وَرَوْجَهَا شَاهِدٌ يَوْمًا مِنْ غَيْرِ شَهْرِ رَمَضَانَ إِلَّا بِإِذْنِهِ)) رَوَاهُ التِّرْمِذِيُّ

(حسن)

1. The Book of Fasting - Chapter: The Fasting of Tashreeq Days.

2. Al-Lu-Lu-Wal-Marjan, Vol. 1, H.687.

3. Bahih Sunan Tirmidhi III Albani Vol 1, H 590

Abu Hurairah رضي الله عنه narrates that Allâh's Messenger صلى الله عليه وسلم stated: "No woman, while her husband is present, should observe supererogatory fast without his permission". (Transmitted by Tirmidhi).<sup>(1)</sup>

**Precept 129** It is unbecoming to fast only on 10th Muharram (Fast of Aashoorah). Fasting on 9th and 10th Muharram or 10th and 11th Muharram is desirable.

عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: حِينَ صَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ عَاشُورَاءَ وَأَمَرَ بِصِيَامِهِ قَالُوا: يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ! إِنَّهُ يَوْمٌ تَعْظُمُهُ الْيَهُودُ وَالنَّصَارَى، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ((فَإِذَا كَانَ الْعَامُ الْمُقْبِلُ أَنْ شَاءَ اللَّهُ صُمْنَا الْيَوْمَ التَّاسِعَ)) قَالَ: فَلَمْ يَأْتِ الْعَامُ الْمُقْبِلُ حَتَّى تُوَفِّي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. رَوَاهُ مُسْلِمٌ

Abdullah bin Abbas رضي الله عنهما relates that Allâh's Messenger observed fast on 10th and commanded others to do likewise. People stated: "O Allâh's Messenger صلى الله عليه وسلم! 10th Muharram is a very auspicious day among the Jews and the Christians". He صلى الله عليه وسلم stated: "If ALLAH wishes, next year we shall observe fast on 9th Muharram (along with 10th)". But by next year, Allâh's Messenger صلى الله عليه وسلم passed away. (Transmitted by Muslim).<sup>(2)</sup>

**Explanation :** The Excellence of the Day of Aashoorah (10 Muharram) is due to the fact that when Allâh's Messenger صلى الله عليه وسلم arrived at Madina the Jews used to observe fast on 10th Muharram. They were asked the reason for observing the fast. They replied: On that day, Allâh granted victory to Moses عليه السلام over Pharaoh. Therefore we observe fast as a thanks giving. When Allâh's Messenger صلى الله عليه وسلم was informed of it, he stated: We are closer to Moses than the Jews; and commanded the Muslims to observe fast on that day. But when fasting was made obligatory in Ramadan, he stated: "Now, whoever wants to observe fast on 10th Muharram may do so or need not if he does not wish to." (Muslim).

**Precept 130** It is unbecoming to fast only on Saturday.

1. Chapters of fasting , chapter fasting a woman without her husbands permission is prohibited.

2. The Book of Fasting - Chapter: The Fasting of Aashoorah Day.

عَنْ عَبْدِ اللَّهِ بْنِ بُسْرِ رَضِيَ اللَّهُ عَنْهَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ  
 ((لَا تَصُومُوا يَوْمَ السَّبْتِ إِلَّا فِيمَا افْتَرَضَ عَلَيْكُمْ فَإِنْ لَمْ يَجِدْ أَحَدُكُمْ إِلَّا عَوْدَ عِنَبَةٍ أَوْ  
 لِحَاءَ شَجَرَةٍ فَلْيَمْضِغْهَا)) رَوَاهُ ابْنُ خُرَيْمَةَ

Abdullah bin Busra narrates from his sister Samma (رضي الله عنها) that Allâh's Messenger (ﷺ) stated: "Except for obligatory fast do not observe fast on Saturday only. If you cannot find anything to eat, at least chew the branch of grape or bark of a tree." (Transmitted by Ibn-e- Khuzaima).<sup>(1)</sup>

**Explanation :** Since Saturday was a day of festival of the people of the Book, therefore in opposition to them, he commanded to combine along with Saturday either Friday or Sunday for observing fast.

## الْإِغْتِكَافُ

### I,TIKAAF (Devotional Retirement in Mosque)

**Precept 131** I,tikaaf is an emphasized Sunnah (Tradition) and collective duty; and the period of observing it is ten days.

**Precept 132** Every Muslim should complete reading of the Qur'a'n at least once during Ramadan.

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ يُعْرَضُ عَلَى النَّبِيِّ ﷺ الْقُرْآنُ فِي كُلِّ عَامٍ مَرَّةً  
 فَعُرِضَ عَلَيْهِ مَرَّتَيْنِ فِي الْعَامِ الَّذِي قُبِضَ فِيهِ وَكَانَ يَعْتَكِفُ كُلَّ عَشْرَةِ أَيَّامٍ  
 فَاعْتَكَفَ عِشْرِينَ يَوْمًا فِي الْعَامِ الَّذِي قُبِضَ فِيهِ. رَوَاهُ الْبُخَارِيُّ

Abu Hurairah (رضي الله عنه) relates that during Ramadan, Qur'a'n was recited once completely before Allâh's Messenger (ﷺ). In the last year of his life it was recited twice completely. In a similar manner, Allâh's Messenger (ﷺ) would observe I,tikaaf for ten days; but in the last year of his life he (ﷺ) observed it for twenty days. (Transmitted by Bukhari).<sup>(1)</sup>

**Precept 133** It is tradition of the Prophet (ﷺ) to commence I,tikaaf by sitting at the place of I,tikaaf after Dawn Prayer.

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ : كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَرَادَ أَنْ يُعْتَكِفَ صَلَّى الْفَجْرَ ثُمَّ دَخَلَ مُعْتَكِفَهُ رَوَاهُ أَبُو دَاوُدَ وَابْنُ مَاجَةَ

Ayesha (رضى الله عنها) relates: When Allâh's Messenger (ﷺ) intended to observe I,tikaaf, he entered the place of I,tikaaf after Dawn Prayer. (Transmitted by Abu Dawood, Ibne Maja).<sup>(1)</sup>

**Precept 134** The wife of a person who is observing Itikaaf can visit him the night, and he can come out of the Mosque to escort her back to the house.

عَنْ صَفِيَّةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ : كَانَ رَسُولُ اللَّهِ ﷺ مُعْتَكِفًا فَاتَيْتُهُ أُرْوَرُهُ لَيْلًا فَحَدَّثْتُهُ ثُمَّ قُمْتُ لِأَنْقَلِبَ فَقَامَ مَعِيَ لِيَقْلِبَنِي مُتَّفِقًا عَلَيْهِ

Safiyya (رضى الله عنها) relates: Allâh's Messenger (ﷺ) was observing I,tikaaf and I went to meet him and conversed with him. When I stood up to return back, Allâh's Messenger (ﷺ) stood up to escort me. (Transmitted by Bukhari and Muslim).<sup>(2)</sup>

**Precept 135** Men should observe I,tikaaf in the Mosque only.

**Precept 136** In Ramadan, for observing I,tikaaf, fasting is must.

**Precept 137** In the state of I,tikaaf it is unlawful to visit a sick person, to attend a funeral, to have sexual intercourse with the wife and to leave the place of I,tikaaf except to attend the call of nature.

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ : أَلْسُنَةُ عَلَى الْمُعْتَكِفِ أَنْ لَا يَعُودَ مَرِيضًا وَلَا يَشْهَدَ جَنَازَةً وَلَا يَمَسَّ امْرَأَةً وَلَا يَبَاشِرُهَا وَلَا يَخْرُجَ لِحَاجَةٍ إِلَّا لِمَا لَا بُدَّ مِنْهُ وَلَا اعْتِكَافَ إِلَّا بِصَوْمٍ وَلَا اعْتِكَافَ إِلَّا فِي مَسْجِدٍ جَامِعٍ (( رَوَاهُ أَبُو دَاوُدَ

Ayesha (رضى الله عنها) states: For a person who is observing I,tikaaf, the tradition is that he should not visit a sick person to enquire about

his health; nor should he attend a funeral, nor touch his wife (with feeling or desire), nor have sexual intercourse with her. He should not leave the place of I,tikaaf but for indispensable matters (to attend the calls of nature or to perform obligatory bath etc.) for which there is no alternative. I,tikaaf is observed along with fasting and in a Jame-Mosque. (Transmitted by Abu Dawood).<sup>(1)</sup>

**Precept 138** Women should also observe Itikaaf.

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ النَّبِيَّ ﷺ كَانَ يُعْتَكِفُ الْعَشْرَ الْأَوَاخِرَ مِنْ رَمَضَانَ حَتَّى تَوَفَّاهُ اللَّهُ ثُمَّ اغْتَكَفَ أَرْوَاجُهُ مِنْ بَعْدِهِ رَوَاهُ مُسْلِمٌ

Ayesha (رضى الله عنها) narrates that the Prophet (ﷺ) used to stay in I,tikaaf during the last ten days of Ramadan until death. When he died, his consorts would observe I,tikaaf. (Transmitted by Muslim).<sup>(2)</sup>

**Precept 139** If some one cannot observe Itikaaf for ten days, he can observe it according to his convenience even Itikaaf of one night is also permissible.

عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ عُمَرَ سَأَلَ النَّبِيَّ ﷺ قَالَ : كُنْتُ نَذَرْتُ فِي الْجَاهِلِيَّةِ أَنْ أَعْتَكِفَ لَيْلَةً فِي الْمَسْجِدِ الْحَرَامِ ؟ قَالَ ((أَوْفِ بِنَذْرِكَ)) رَوَاهُ الْبُخَارِيُّ

Ibn-e-Umar (رضى الله عنهما) narrates that Umar (رضي الله عنه) asked the Messenger of Allâh (ﷺ) "I vowed in the Pre-Islamic period of ignorance to stay in Itikaaf for one night in Al-Masjid-Al-Haram", (shall I fulfil it or not?) the Messenger of Allâh's (ﷺ) said to him "Fulfil your Vow". (Transmitted by Bukhari).<sup>(3)</sup>

1. Sahih Sunan Abu Dawood LII Albani, Vol.1, H.2152.

2. Muntaq ul Akhbar, Vol.1, H.2280.

1. Sahih Sunan Abu Dawood LII Albani, Vol.1, H.2160.

2. Summarized Sahih Muslim LII Albani, H.633.

3. The Book of Fasting - Chapter: I,tikaaf for One Night.



## فَضْلُ لَيْلَةِ الْقَدْرِ

### EXCELLENCE OF "LAILAT-UL-QADR" (Night of power)

**Precept 140** Worship in Lailat-ul-Qadr is a means of forgiveness of past sins.

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ (( مَنْ قَامَ لَيْلَةَ الْقَدْرِ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ. مُتَّفَقٌ عَلَيْهِ ))

Abu Hurairah رضي الله عنه narrates that Allâh's Messenger صلى الله عليه وسلم stated: "Whoever, with faith and intention to earn the reward, worshipped in the Night of Qadr, all his previous sins are forgiven." (Transmitted by Bukhari and Muslim).<sup>(1)</sup>

**Precept 141** Unfortunate indeed is he who deprives himself of the felicity of Lailat-ul-Qadr.

عَنْ أَنَسِ بْنِ مَالِكٍ رضي الله عنه قَالَ: دَخَلَ رَمَضَانَ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم (( إِنَّ هَذَا الشَّهْرَ قَدْ حَصَرَكُمْ وَفِيهِ لَيْلَةٌ خَيْرٌ مِنْ أَلْفِ شَهْرٍ مَنْ حُرِمَهَا فَقَدْ حُرِمَ الْخَيْرَ كُلَّهُ وَلَا يُحْرَمُ خَيْرَهَا إِلَّا مُحْرَمٌ )) رَوَاهُ ابْنُ مَاجَةَ (حسن)

Anas bin Malik رضي الله عنه related: When Ramadan commenced Allâh's Messenger صلى الله عليه وسلم stated: "This month which has befallen on you, there is a night which (in the point of dignity and honour) is better than one thousand months. Whoever deprives himself of acquiring its

felicity deprives him of all goodness." He further stated: "Only an unfortunate person is deprived of its felicity." (Transmitted by Ibn-e-Maja).<sup>(1)</sup>

**Precept 142** One should search for Lailat-ul-Qadr in the odd nights of the last ten nights of Ramadan.

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ (( تَحَرَّوْا لَيْلَةَ الْقَدْرِ فِي الْوَتْرِ مِنَ الْعَشْرِ الْأَوَاخِرِ مِنْ رَمَضَانَ )) رَوَاهُ الْبُخَارِيُّ

Ayesha رضي الله عنها narrates that Allâh's Messenger صلى الله عليه وسلم stated: "Search for Lailat-ul-Qadr in the odd nights of the last ten nights of Ramadan." (Transmitted by Bukhari).<sup>(2)</sup>

**Precept 143** One should worship extensively in the last ten days of Ramadan.

**Precept 144** One should induce the members of his family to worship during the last ten days of Ramadan and this is Prophet's Sunnah.

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ النَّبِيُّ صلى الله عليه وسلم يَجْتَهِدُ فِي الْعَشْرِ الْأَوَاخِرِ مَا لَا يَجْتَهِدُ فِي غَيْرِهِ. رَوَاهُ ابْنُ مَاجَةَ (صحيح)

Ayesha رضي الله عنها relates: Allâh's Messenger صلى الله عليه وسلم, compared to other days, worshipped extensively during the last ten days of Ramadan. (Transmitted by Ibne Maja).<sup>(3)</sup>

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا دَخَلَ الْعَشْرُ شَدَّ مِئْزَرَهُ وَأَحْيَى لَيْلَهُ وَأَيَقَظُ أَهْلَهُ. مُتَّفَقٌ عَلَيْهِ

Ayesha رضي الله عنها relates that when the last ten days of Ramadan commenced, Allâh's Messenger صلى الله عليه وسلم prepared himself for worship. He used to be awake in the night (for worship) and also woke up of his household. (Transmitted by Bukhari and Muslim).<sup>(4)</sup>

1. Sahih Sunan Ibne Maja Lil Albani, Vol.1, H.1333.

2. Book of Fasting - Chapter: Search for Lailat-ul-Qadr in last ten Odd Nights.

3. Sahih Sunan Ibne Maja Lil Albani, Vol.1, H.1429.

**Precept 145** Two important hadeeths for those who are unable to stand (in prayer) in the last ten nights of Ramadan but want to derive the best benefits of ten of the Night of Power (Lailat-ul-Qadr).

عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ ((إِنَّهُ مَنْ قَامَ مَعَ الْإِمَامِ حَتَّى يَنْصَرِفَ كُتِبَ لَهُ قِيَامُ لَيْلَةٍ)). رَوَاهُ التِّرْمِذِيُّ

Abu Zaar (رضي الله عنه) narrates that Allâh's Messenger (ﷺ) stated, "He who in Ramadan stood (in prayer) with the Imam till the end (of Salat Taraweeh in congregation), will be rewarded for standing (in prayer) for the whole night". (Transmitted by Tirmidhi).<sup>(1)</sup>

عَنْ عُثْمَانَ بْنِ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ ((مَنْ صَلَّى الْعِشَاءَ فِي جَمَاعَةٍ فَكَأَنَّمَا قَامَ نِصْفَ اللَّيْلِ وَمَنْ صَلَّى الصُّبْحَ فِي جَمَاعَةٍ فَكَأَنَّمَا صَلَّى اللَّيْلَ كُلَّهُ)) رَوَاهُ مُسْلِمٌ

Usman bin Affan (رضي الله عنه) Transmitted that he heard the Messenger of Allah (ﷺ), "He who offers Salat-ul-Isha in congregation is as if he stood (in prayer) for half the night; and he who offers Salat-ul-Fajr in congregation is as if he stood (in prayer) for the whole night". (Transmitted by Muslim).<sup>(2)</sup>

**Precept 146** During Ramadan, Allâh's Messenger (ﷺ) recited Qur'ân extensively and gave charity in plenty.

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ النَّبِيُّ ﷺ أَجْوَدَ النَّاسِ بِالْخَيْرِ وَكَانَ أَجْوَدَ مَا يَكُونُ فِي رَمَضَانَ حِينَ يَلْقَاهُ جِبْرِيلُ وَكَانَ جِبْرِيلُ عَلَيْهِ السَّلَامُ يَلْقَاهُ كُلَّ لَيْلَةٍ فِي رَمَضَانَ حَتَّى يَنْسَلِخَ يَعْرِضُ عَلَيْهِ النَّبِيُّ ﷺ الْقُرْآنَ، فَإِذَا لَقِيَهِ جِبْرِيلُ عَلَيْهِ السَّلَامُ كَانَ أَجْوَدَ بِالْخَيْرِ مِنَ الرِّيحِ الْمُرْسَلَةِ. مُتَّفَقٌ عَلَيْهِ

Ibne Abbas (رضي الله عنهما) relates that Allâh's Messenger (ﷺ) was always generous in doing favours to others, but in Ramadan, his generosity was immense. During Ramadan, Gabriel (عليه السلام) visited Allâh's Messenger (ﷺ) every night and Allâh's Messenger (ﷺ) recited Qur'ân

before him. Whenever Gabriel (عليه السلام) visited him, his generosity increased tremendously. (Transmitted by Bukhari and Muslim).<sup>(1)</sup>

It is Masnoon (Prophet's tradition) to recite the following supplication in Lailat-ul-Qadr.

**Precept 147** عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قُلْتُ يَا رَسُولَ اللَّهِ ﷺ! أُرَأَيْتَ إِنْ عَلِمْتُ أَى لَيْلَةٍ لَيْلَةِ الْقَدْرِ مَا أَقُولُ فِيهَا؟ قَالَ: قُولِي ((اللَّهُمَّ إِنَّكَ عَفْوٌ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي)) رَوَاهُ التِّرْمِذِيُّ

Ayesha (رضي الله عنها) related: I asked Allâh's Messenger (ﷺ), "O Allâh Messenger (ﷺ)! What supplication should I recite if I find Lailat-ul-Qadr? Allâh's Messenger (ﷺ) stated: Recite, "Allâhumma Innaka Aaffouwan Tuhibblul Afwa Fafu Anni: (O Allâh! You are Oft Forgiving. You like forgiveness. Forgive me also.)" (Transmitted by Tirmidhi).<sup>(2)</sup>

1. Sahih Bukhari, Book of Fasting - Chapter: The Prophet (ﷺ) used to be the most generous in the month of Ramadan.

2. Sahih Sunan Tirmidhi, Lailat-ul-Qadr, Chapter: The Night of Power.

## صَدَقَةُ الْفِطْرِ

### FITR CHARITY

**Precept 148** Fitr Charity is obligatory.

**Precept 149** The purpose behind Fitr Charity is to purify the sins which were committed in the state of fasting.

**Precept 150** Fitr Charity should be distributed before Eid Prayer; otherwise it will be considered as ordinary charity.

**Precept 151** People who are entitled to receive Zakaat (Poor Due) are entitled to Fitr Charity.

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: فَرَضَ رَسُولُ اللَّهِ ﷺ زَكَاةَ الْفِطْرِ طَهْرَةً لِلصَّائِمِ مِنَ اللُّغْوِ وَالرَّفَثِ وَطُعْمَةً لِلْمَسَاكِينِ فَمَنْ آذَاهَا قَبْلَ الصَّلَاةِ، فِيهَا زَكَاةٌ مَقْبُولَةٌ، وَمَنْ آذَاهَا بَعْدَ الصَّلَاةِ فِيهَا صَدَقَةٌ مِنَ الصَّدَقَاتِ. رَوَاهُ أَحْمَدُ وَابْنُ مَاجَةَ (صحيح)

Ibne Abbas (رضى الله عنهما) transmits: Fitr Charity is made from Alla's Prophet (ﷺ) obligatory on fasting person to purify him of his obscene talk and absurd deeds during the fast and also to provide food to the needy. Whoever distributes Fitr Charity before Eid Prayer, it will be accepted as Fitr Charity. Whoever distributes it after Eid Prayer, his Fitr Charity will be similar to ordinary charity. (Transmitted by Ahmad and Ibne Maja).<sup>(1)</sup>

**Precept 152** The quantity or measure of Fitr Charity is one

Saa which is equivalent to two and half kilograms or two and three-quarters of seers.

**Precept 153** Fitr Charity is obligatory on every Muslim, slave or free - man or woman, minor or major, one who was fasting or not, one who possesses (Nisaab) minimum standard or not.

عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: فَرَضَ رَسُولُ اللَّهِ ﷺ زَكَاةَ الْفِطْرِ صَاعًا مِنْ تَمْرٍ أَوْ صَاعًا مِنْ شَعِيرٍ عَلَى الْعَبْدِ وَالْحُرِّ وَالذَّكْرِ وَالْأُنْثَى وَالصَّغِيرِ وَالْكَبِيرِ مِنَ الْمُسْلِمِينَ (( مُتَّفَقٌ عَلَيْهِ

Ibne Umar (رضى الله عنهما) narrates that Allâh's Messenger (ﷺ) has fixed the measure of Fitr Charity as one Saa of dates, or one Saa of maize, as obligatory on every slave, free person, male or female, minor or major Muslim. (Transmitted by Bukhari and Muslim).<sup>(1)</sup>

**Explanation:** A person who does not possess food for a day and night is exempted from Fitr Charity.

**Precept 154** It is preferable to distribute Fitr Charity in the shape of grains.

**Precept 155** Fitr Charity should be distributed in the form of wheat, rice, maize, date, raisin or cheese which is in use.

عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: كُنَّا نُخْرِجُ زَكَاةَ الْفِطْرِ صَاعًا مِنْ طَعَامٍ أَوْ صَاعًا مِنْ شَعِيرٍ أَوْ صَاعًا مِنْ تَمْرٍ أَوْ صَاعًا مِنْ أَقِطٍ أَوْ صَاعًا مِنْ زَبِيبٍ. مُتَّفَقٌ عَلَيْهِ

Abu Sayeed (رضى الله عنه) states: We distributed, as Fitr Charity, one Saa of grains, or one Saa of dates or one Saa of maize, or one Saa of raisin, or one Saa of Cheese. (Transmitted by Bukhari and Muslim).<sup>(2)</sup>

**Precept 156** The time to distribute Fitr Charity commences after breaking the last fast; but it can also be distributed a day or two before the Eid.

1. Sahih Bukhari. Book of Zakat - Chapter: Fitr Charity.

2. Al-Lu-Lu-Wal-Ma'lan. Vol. 1. H. 572

**Precept 157** The head of the family should distribute Fitr Charity on behalf of all the members of his household such as wife, children and servants.

عَنْ نَافِعٍ كَانَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يُعْطِي عَنِ الصَّغِيرِ وَالْكَبِيرِ حَتَّىٰ إِنْ كَانَ يُعْطِي عَنْ بَنِيٍّ وَكَانَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يُعْطِيهَا لِلَّذِينَ يَقْبَلُونَهَا وَكَانُوا يُعْطُونَ قَبْلَ الْفِطْرِ بِيَوْمٍ أَوْ يَوْمَيْنِ. رَوَاهُ الْبُخَارِيُّ

Naafe (رضي الله عنهما) narrates that Ibne Umar (رضي الله عنهما) distributed Fitr Charity on behalf of the members, young and old, of his household, so much so that he distributed on behalf of my sons also. Ibne Umar (رضي الله عنهما) distributed it among people who accepted it and it was a day or two before Eid-ul-Fitr. (Transmitted by Bukhari).<sup>(1)</sup>

## صَلَاةُ الْعِيدَيْنِ

### TWO EIDS PRAYER

**Precept 158** It is preferable to take bath to apply scent and to brush teeth on the Eid Day.

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ ((إِنَّ هَذَا يَوْمٌ عِيدٌ جَعَلَهُ اللَّهُ لِلْمُسْلِمِينَ فَمَنْ جَاءَ إِلَى الْجُمُعَةِ فَلْيَغْتَسِلْ وَإِنْ كَانَ طِيبٌ فَلْيَمَسْ مِنْهُ وَعَلَيْكُمْ بِالْبِضَاكِ)) رَوَاهُ ابْنُ مَاجَةَ (حسن)

Abdullah bin Abbas (رضي الله عنهما) reports that the Holy Prophet (ﷺ) said, "Indeed Allah has made this day (Friday) as the Eid Day for the Muslims. So, A person who comes to offer "Jum'a" Prayer, should take bath and (if feels convenient) should apply scent and brush the teeth (or miswak) also." (Transmitted by Ibne Maja).<sup>(1)</sup>

**Precept 159** It is preferable to wear fine clothes on Eid Day.

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا كَانَ رَسُولُ اللَّهِ ﷺ يَلْبَسُ يَوْمَ الْعِيدِ بُرْدَةً حُمْرَاءَ رَوَاهُ الطَّبْرَانِيُّ (صحيح)

It is reported by Abdullah bin Abbas (رضي الله عنهما) that "The Holy Prophet (ﷺ) used to wear red-lined sheet on the Eid Day". (Transmitted by Tabrani).<sup>(2)</sup>

**Precept 160** It is traditional to eat some sweet thing before

### proceeding to Eid-ul-Fitr Prayer.

عَنْ أَنَسِ بْنِ مَالِكٍ رضي الله عنه قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ لَا يَغْدُو يَوْمَ الْفِطْرِ حَتَّى يَأْكُلَ تَمْرَاتٍ وَيَأْكُلَهُنَّ وَتَرًا. رَوَاهُ الْبُخَارِيُّ

Anas ben malik (رضي الله عنه) narrates that Allâh's Messenger (ﷺ) on the day of Eid-ul-Fitr did not proceed to the place of worship until he ate some dates. Allâh's Messenger (ﷺ) always ate odd number of dates. (Transmitted by Bukhari).<sup>(1)</sup>

**Precept 161** Before proceeding to Eid-ul-Fitr prayer and after returning from Eid-ul-Adha Prayer, it is traditional to eat something.

عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ عَنْ أَبِيهِ رضي الله عنه كَانَ النَّبِيُّ ﷺ لَا يَخْرُجُ يَوْمَ الْفِطْرِ حَتَّى يَطْعَمَ وَلَا يَطْعَمُ يَوْمَ الْأَضْحَى حَتَّى يُصَلِّيَ. رَوَاهُ التِّرْمِذِيُّ (صحيح)

Abdullah bin Buraidah (رضي الله عنه) narrates from his father that Allâh's Messenger (ﷺ), on the Day of Eid-ul-Fitr, ate something before proceeding for Eid Prayer but on the Day of Eid-ul-Adha he did not eat any thing before Eid Prayer. (Transmitted by Tirmidhi).<sup>(2)</sup>

**Precept 162** It is traditional to perform Eid Prayer in the open and outside the town.

**Precept 163** Woman should also attend the place of worship for Eid Prayer.

وَعَنْ أُمِّ عَطِيَّةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: أَمَرَنَا رَسُولُ اللَّهِ ﷺ (( أَنْ نُخْرَجَ الْحَيْضُ يَوْمَ الْعِيدَيْنِ وَذَوَاتِ الْخُدُورِ فَيَشْهَدَنَّ جَمَاعَةَ الْمُسْلِمِينَ وَدَعَوْتَهُمْ وَتَعْتَزِلُ الْحَيْضُ عَنْ مُصَلَّاهُنَّ )) مُتَّفَقٌ عَلَيْهِ

Umme Ateyia (رضي الله عنها) narrates that Allâh's Messenger (ﷺ) Commanded that "on the days of both the Eid, all women including the one in menstrual condition should be brought to the place of worship so that they would join the Muslims in Prayer and

supplication. However, women in menstrual condition will not join in Prayer." (Transmitted by Bukhari and Muslim).<sup>(1)</sup>

**Precept 164** It is traditional to go and come back on foot for Eid Prayer.

عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أَنَّ النَّبِيَّ ﷺ كَانَ يَخْرُجُ إِلَى الْعِيدِ مَاشِيًا وَيَرْجِعُ مَاشِيًا. رَوَاهُ ابْنُ مَاجَةَ (حسن)

Ibne Umar (رضي الله عنهما) narrates: That Allâh's Messenger (ﷺ) used to go for Eid Prayer on foot and come back on foot. (Transmitted by Ibne Maja).<sup>(2)</sup>

**Precept 165** It is tradition of the Holy Prophet (ﷺ) to utter Takbeers (Allah-u-Akbar) excessively on way to the prayer of Eid.

**Precept 166** It is preferable to continued uttering takbeers until the Imam sat on the rostrum

عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ كَانَ يَغْدُو إِلَى الْمُصَلَّى يَوْمَ الْفِطْرِ إِذَا طَلَعَتِ الشَّمْسُ فَيَكْبِرُ حَتَّى يَأْتِيَ الْمُصَلَّى ثُمَّ يَكْبِرُ بِالْمُصَلَّى حَتَّى إِذَا جَلَسَ الْإِمَامُ تَرَكَ التَّكْبِيرَ. رَوَاهُ الشَّافِعِيُّ

Abdullah bin Umar (رضي الله عنهما) set out early in the morning to the place for Eid prayer and continued uttering Takbeers on the way as well as in the prayer place until the Imam came and sat on the rostrum. (Transmitted by Shafi).<sup>(3)</sup>

**Precept 167** One should utter Takbeers excessively during the days of Tashreeq on the occasion of Eid-ul-Adha.

كَانَ ابْنُ عُمَرَ يُكْبِرُ بِمَنْى تِلْكَ الْأَيَّامِ وَخَلَفَ الصَّلَوَاتِ وَعَلَى فِرَاشِهِ وَفِي فُسْطَاطِهِ وَمَجْلِسِهِ وَمَمْشَاةٍ وَتِلْكَ الْأَيَّامَ جَمِيعًا. رَوَاهُ الْبُخَارِيُّ

1. Al-Lu-Lul-Wal-Marjan, Vol.1, H.511.

2. Sahih Sunan Abne Maja Lil Albani, Vol.1, H.1071.

Abdullah bin Umar (رَضِيَ اللهُ عَنْهُمَا) uttered Takbeers during all the days of Tashreeq, after the prayers, in the bed, in the tent, in the company, and even while walking. (Transmitted by Bukhari).<sup>(1)</sup>

**Precept 168** The words for Takbeer are as follows:

عَنْ ابْنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ أَنَّهُ كَانَ يُكَبِّرُ أَيَّامَ التَّشْرِيقِ: اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَ لِلَّهِ الْحَمْدُ. رَوَاهُ ابْنُ أَبِي شَيْبَةَ (صحيح)

Abdullah bin Mas'ood (رَضِيَ اللهُ عَنْهُ) recited the following terms during the Days of Tashreeq (11th, 12th, 13th Dhul Hijja) "Allâh-u-Akbar, Allâh-u-Akbar Laa Ilaaha Illallah-u-Wal-Laahu Akbar; Allâh-u-Akbar, Wa-Lillahil Hamd. (Allâh is great, Allâh is great; There is no worthy of worship but Allâh, for Allâh is great, and all praise be to Him). (Transmitted by Ibne Abu Shaiba).<sup>(2)</sup>

**Precept 169** It is not desirable to perform Eid Prayers by delaying them.

**Precept 170** The time for Eid-ul-Fitr Prayer is the same as the time of Ishraaq Prayer.

عَنْ عَبْدِ اللَّهِ بْنِ بُسْرِ رَضِيَ اللهُ عَنْهُ صَاحِبِ رَسُولِ اللَّهِ ﷺ أَنَّهُ خَرَجَ مَعَ النَّاسِ فِي يَوْمِ عِيدِ فِطْرٍ أَوْ أَضْحَى فَانْكَرَ ابْطَاءَ الْإِمَامِ وَقَالَ: إِنَّا كُنَّا قَدْ فَرَعْنَا سَاعَتَنَا هَذِهِ وَ ذَلِكَ حِينَ التَّسْبِيحِ. رَوَاهُ أَبُو دَاوُدَ وَ ابْنُ مَاجَةَ (صحيح)

Abdullah bin Busr (رَضِيَ اللهُ عَنْهُ) relates that he along with others proceeded to the place of worship for performing Eid-ul-Fitr Prayer or Eid-ul-Adha Prayer, and expressed his dissatisfaction when the Imam delayed the performance of the prayer and stated, "We used to complete the Prayer and return by this time and that was the time of Ishraaq". (Transmitted by Abu Dawood and Ibne Maja).<sup>(3)</sup>

**Precept 171** It is traditional to perform the Eid-ul-Adha Prayer earlier than Eid-ul-Fitr Prayer.

1. Book on Two Eids - Chapter on uttering Takbeers in Mina and on the way to Arafat.

2. Arwaaul Ghaleel Lil Albani, 3/126.

3. Sahih Sunan Ibne Maja Lil Albani, 4/126.

عَنْ أَبِي الْحَوَيْرِثِ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ كَتَبَ إِلَى عَمْرِو بْنِ حَزْمٍ وَهُوَ بَنَجْرَانٍ ((عَجَلِ الْأَضْحَى وَ آخِرِ الْفِطْرِ وَ ذَكِّرِ النَّاسَ)) رَوَاهُ الشَّافِعِيُّ

Abul Huwairis (رَضِيَ اللهُ عَنْهُ) relates that Allâh's Messenger sent a written command to Amr bin Hazm, Governor of Najran: "Perform Eid-ul-Adha Prayer early and Eid-ul-Fitr Prayer late and in your sermons, advise the people to be virtuous." (Transmitted by Shaafi).<sup>(1)</sup>

**Precept 172** While offering prayer in an open place, one must fix "Sutra" (Hindrance between one who offers prayer and one who passes before him).

عَنْ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا صَلَّى يَوْمَ عِيدٍ أَوْ غَيْرَهُ نَصَبَتْ الْحَرْبَةَ بَيْنَ يَدَيْهِ فَيُصَلِّي إِلَيْهَا وَ النَّاسُ مِنْ خَلْفِهِ. رَوَاهُ ابْنُ مَاجَةَ (صحيح)

Abdullah bin Umar (رَضِيَ اللهُ عَنْهُمَا) reports that whenever the Holy Prophet (ﷺ) offered Eid prayer or usual prayer in an open field, a spear was pitched before him and he offered prayer behind it while his followers offered prayer behind him. (Transmitted by Ibne Maja).<sup>(2)</sup>

**Precept 173** The prayer for Eid-ul-Fitr and Eid-ul-Adha comprises two Rakat each.

عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللهُ عَنْهُ قَالَ صَلَاةُ الْأَضْحَى رَكَعَتَانِ وَ صَلَاةُ الْفِطْرِ رَكَعَتَانِ وَ صَلَاةُ الْمَسَافِرِ رَكَعَتَانِ وَ صَلَاةُ الْجُمُعَةِ رَكَعَتَانِ تَمَامٌ لَيْسَ بِقَصْرِ عَلَى لِسَانِ النَّبِيِّ ﷺ. رَوَاهُ النَّسَائِيُّ (صحيح)

Umar bin Khattab (رَضِيَ اللهُ عَنْهُ) reports that according to the command of Holy Prophet (ﷺ) "The prayer of Eid-ul-Azha comprises two Rakat; the prayer of Eid-ul-Fitr two Rakat; the prayer of a passenger comprises two Rakat; the Friday prayer comprises two Rakat; and it is a complete prayer and not an incomplete one." (Transmitted by Nisai).<sup>(3)</sup>

**Precept 174** There is neither Adan (call to Prayer), nor

1. The Book of Prayer - Chapter: About Eid Prayer, H.442.

2. The book of Establishment of prayer chapter about bring an arrow for Eid day.

### Aqamatt for the Eid Prayer.

عَنْ جَابِرِ بْنِ سَمُرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: صَلَّيْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْعِيدَيْنِ غَيْرَ مَرَّةٍ وَلَا مَرَّتَيْنِ بِغَيْرِ آذَانٍ وَلَا إِقَامَةٍ. رَوَاهُ مُسْلِمٌ

Jaabir bin Samurah (رضي الله عنه) relates: I have performed Eid Prayers along with Allâh's Messenger (صلى الله عليه وسلم) not once or twice but several times without call to prayer or Aqamatt. (Transmitted by Muslim).<sup>(1)</sup>

**Precept 175** It is traditional to first perform the Eid Prayer, then deliver the sermon.

عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبُو بَكْرٍ وَعُمَرُ رَضِيَ اللَّهُ عَنْهُمَا يُصَلُّونَ الْعِيدَيْنِ قَبْلَ الْخُطْبَةِ. مُتَّفَقٌ عَلَيْهِ

Ibne Umar (رضي الله عنهما) narrates that Allâh's Messenger (صلى الله عليه وسلم), Abu Bakr (رضي الله عنه) and Umar (رضي الله عنه) used to perform Eid Prayer before delivering the sermon. (Transmitted by Bukhari and Muslim).<sup>(2)</sup>

**Precept 176** In Eid Prayer, twelve (12) takbeers are traditional. Seven takbeers in the first rakat and five in the second rakat, all before the recital.

عَنْ نَافِعٍ رَضِيَ اللَّهُ عَنْهُ مَوْلَى عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ قَالَ: شَهِدْتُ الْأَضْحَى وَالْفِطْرَ مَعَ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ فَكَبَّرَ فِي الرَّكْعَةِ الْأُولَى سَبْعَ تَكْبِيرَاتٍ قَبْلَ الْقِرَاءَةِ وَفِي الْأَخْرَةِ خَمْسَ تَكْبِيرَاتٍ قَبْلَ الْقِرَاءَةِ. رَوَاهُ مَالِكٌ

Nafe (رضي الله عنه), the freed slave of Abdullah bin Umar (رضي الله عنهما) relates: I performed Eid Prayers of Eid-ul-Fitr and Eid-ul-Adha with Abu Hurairah (رضي الله عنه). Abu Hurairah (رضي الله عنه) performed the prayer with seven takbeers before the recital in the first rakat and with five takbeers before the recital in the second rakat. (Transmitted by Malik).<sup>(3)</sup>

**Precept 177** In Eid Prayer, raising of hands up to the

shoulders (Raful-yadain) should be performed in all the extra takbeers.

عَنْ وَايِلِ بْنِ حُجْرٍ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ كَانَ يَرْفَعُ يَدَيْهِ مَعَ التَّكْبِيرِ. رَوَاهُ أَحْمَدُ (حسن)

Wail bin Hujr (رضي الله عنه) relates that he saw Allâh's Messenger (صلى الله عليه وسلم) raising his hands with every takbeer. (Transmitted by Ahmad).<sup>(1)</sup>

**Precept 178** It is preferable to recite Surah al-Aala in the first Rakat and Surah al-ghashiah in the second Rakat for the prayer of both the Eids.

عَنِ النُّعْمَانِ بْنِ بَشِيرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ فِي الْعِيدَيْنِ وَفِي الْجُمُعَةِ بِسْمِحِ اسْمِ رَبِّكَ الْأَعْلَى وَهَلْ آتَاكَ حَدِيثُ الْغَاشِيَةِ. رَوَاهُ مُسْلِمٌ

Numan bin Bashir (رضي الله عنه) says, "The Holy Prophet (صلى الله عليه وسلم) recited 'Sabbihismi Rabba kal Aala' in the first and 'Hal Ataka Hadees ul Ghashia' in the second Rakat of the prayer of both Eids and in the Jum'a prayer also". (Transmitted by Muslim).<sup>(2)</sup>

**Precept 179** There is neither any supererogatory nor traditional prayer before or after the Eid Prayer.

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: خَرَجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ الْأَضْحَى أَوْ فِطْرٍ فَصَلَّى رَكْعَتَيْنِ لَمْ يُصَلِّ قَبْلَهُمَا وَلَا بَعْدَهُمَا. رَوَاهُ مُسْلِمٌ

Ibne Abbas (رضي الله عنهما) relates: Allâh's Messenger (صلى الله عليه وسلم) on the day of the Eid, left the house for Eid Prayer and performed two rakat of Eid prayer. He did not perform any prayer before or after it. (Transmitted by Muslim).<sup>(3)</sup>

**Precept 180** After the Eid prayer it is proper to say Taqabbala Allahu minna wa minka (may Allah grant his sanction for this prayer for us as well as for you) to one another

1. Summarized Sahih Muslim Lil Albani, H.428.

2. Al-Lul-Lul-Wal-Marjan, Vol.1, H.509.

3. Book of Prayer - Chapter to say Takbeers and the recital in two Eids Prayer.

1. Arwaaul Ghaleel Lil Albani, Vol.3, H.641.

2. Book on Friday chapter wih surah should be recited in the friday prayer

3. Summarized Sahih Muslim Lil Albani, H.428.

عَنْ جُبَيْرِ بْنِ نَاصِرٍ رضي الله عنه قَالَ : كَانَ أَصْحَابُ رَسُولِ اللَّهِ ﷺ إِذَا اتَّقَوْا يَوْمَ الْعِيدِ يَقُولُ بَعْضُهُمْ لِبَعْضٍ "تَقَبَّلَ اللَّهُ مِنَّا وَ مِنْكَ" . ذَكَرَهُ فِي فَتْحِ الْبَارِي (حسن)

Jubair bin Nazir رضي الله عنه says : when the companions of prophet ﷺ met one another after the Eid prayer, they exchange the words "Taqabbala Allahu Minna wa Minka" (May Allâh grant his sanction for this prayer for us as well as for you) with one another (Quoted by *Fathul Bari*)<sup>(1)</sup>.

**Precept 181** It is traditional to change the route while returning from the place of worship.

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : كَانَ النَّبِيُّ ﷺ إِذَا كَانَ يَوْمُ عِيدٍ خَالَفَ الطَّرِيقَ . رَوَاهُ الْبُخَارِيُّ

Jabber bin Abdullah رضي الله عنهما narrates that Allâh's Messenger ﷺ on the day of Eid, used to adopt different routes while proceeding to and returning from the place of worship. (Transmitted by *Bukhari*).<sup>(2)</sup>

**Precept 182** If Eid happens to fall in with Jum'a (Friday), it is better to perform Jum'a Prayer also. But it is also correct to perform Zuhr (Noon Prayer) instead of Friday Prayer.

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ ((عِيدَانِ اجْتَمَعَا فِي يَوْمِكُمْ هَذَا فَمَنْ شَاءَ أَجْزَأَهُ عَنِ الْجُمُعَةِ وَإِنَّا مُجْمِعُونَ إِنْ شَاءَ اللَّهُ تَعَالَى)) رَوَاهُ أَبُو دَاوُدَ وَابْنُ مَاجَةَ (صحيح)

Abu Hurairah رضي الله عنه narrates that Allâh's Messenger ﷺ stated: Today two Eids (One Eid and the other Friday) have coincided. If a person likes Eid Prayer alone is sufficient instead of Friday Prayer, but we shall perform both (Eid and Friday) Prayer. Transmitted by *Abu Dawood and Ibne Maja*.<sup>(3)</sup>

1. Book on Two Eids chapter both the Eids are sunnah for the Muslim  
2. Book of the Two Eids - Chapter:Whoever return on the day of Eid through a way different from that he went.  
3. Sahih Sunan Ibne Maja Lil albanî, Vol.1, H.1083.

**Precept 183** If the moon for the month of Shawwal could not be sighted due to the clouds; and after observing fast, it becomes known that Shawwal moon has been sighted, the fast should be broken.

**Precept 184** If the news regarding the sighting of the Moon is received before noon, the Eid Prayer should be performed on that very day. If the news is received after the noon the Eid Prayer should be performed the next day.

عَنْ أَبِي عُمَيْرِ بْنِ أَنَسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنْ عُمُومَةٍ لَهُ مِنْ أَصْحَابِ النَّبِيِّ ﷺ أَنَّ رَكْبًا جَاءَ وَالِى النَّبِيِّ ﷺ يَشْهَدُونَ أَنَّهُمْ رَأَوْا الْهَيْلَالَ بِالْأَمْسِ فَأَمَرَهُمْ : أَنْ يُفْطِرُوا، وَإِذَا أَصْبَحُوا يَعُدُّوا إِلَى مُصَلَّاهُمْ . رَوَاهُ أَبُو دَاوُدَ (صحيح)

Abu Umair bin Anas رضي الله عنهما narrates from his uncles, the companions of Allâh's Messenger ﷺ who stated: "That, some travellers came to Allâh's Messenger ﷺ and they evidenced before Allâh's Messenger ﷺ that they sighted the Moon last night. Allâh's Messenger ﷺ commanded the people to break the fast, and together for Eid prayer next day. (Transmitted by *Abu Dawood*).<sup>(1)</sup>

**Precept 185** If any person has missed Eid Prayer, or due to illness could not attend the place of worship, then he should alone perform two rakat.

**Precept 186** Eid Prayer should be performed in a village also.

أَمَرَ أَنَسُ بْنُ مَالِكٍ رضي الله عنه مَوْلَاهُ ابْنُ أَبِي عَتْبَةَ بِالزَّوَايَةِ فَجَمَعَ أَهْلَهُ وَبَنِيهِ وَصَلَّى كَصَلَاةِ أَهْلِ الْبَصْرَةِ وَتَكْبِيرِهِمْ ، وَقَالَ عِكْرِمَةُ أَهْلُ السَّوَادِ يَجْتَمِعُونَ فِي الْعِيدِ يُصَلُّونَ رَكَعَتَيْنِ كَمَا يَصْنَعُ الْإِمَامُ ، وَقَالَ عَطَاءٌ : إِذَا فَاتَهُ الْعِيدُ صَلَّى رَكَعَتَيْنِ . رَوَاهُ الْبُخَارِيُّ

1. Sahih Sunan Abu Dawood Lil Albanî, Vol.1, H.1026.

2. Eid Prayer should pray two rakats.



Anas bin Malik (رضي الله عنه) commanded his slave Ibn Abi Utba to lead the Eid Prayer in the village called Zaviah. Ibn Abi Utba collected the people of the house of Anas (رضي الله عنه) and his sons and all of them performed the Prayer with all the Takbeers, similar to the people of the city. Ikrimah (رضي الله عنه) stated: "People of the village should gather on the day of the Eid and perform two rakat as led by the Imam." Ataa (رحمه الله) stated: If any one has missed the Eid Prayer, he should perform, alone, two rakat. (Transmitted by Bukhari).<sup>(1)</sup>

**Precept 187** It is prohibited to keep fast on the Eid Day.

For hadith see the precepts : 118

## الأضحية

### THE SACRIFICE (OF AN ANIMAL)

**Precept 188** After performing Eid-ul-Adha prayer and listening to the sermon, whoever can afford to sacrifice an animal he should do it. It is an emphasized tradition of the Prophet (ﷺ).

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ ((مَنْ وَجَدَ سَعَةً لَأَنْ يُضْحِيَ فَلَمْ يُضَحَّ فَلَا يَحْضُرُ مُصَلًّا)) رَوَاهُ الْحَاكِمُ (حسن)

Abu Hurairah (رضي الله عنه) narrates that Allâh's Messenger (ﷺ) stated: "A person who can afford sacrificing an animal and does not do so, should not attend our Mosque." (Transmitted by Hakim).<sup>(1)</sup>

**Precept 189** Whoever is desirous of sacrificing an animal, he should not cut his nails or hair after sighting the moon of Dhul Hijja until he sacrifices the animal.

عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ : قَالَ رَسُولُ اللَّهِ ﷺ ((إِذَا دَخَلَ الْعُشْرُ وَارَادَ أَحَدُكُمْ أَنْ يُضْحِيَ فَلَا يَمَسَّ مِنْ شَعْرِهِ وَلَا بَشْرِهِ شَيْئًا)) رَوَاهُ ابْنُ مَاجَةَ (صحيح)

Umme Salama (رضي الله عنها) narrates that Allâh's Messenger (ﷺ) stated: "Whoever intends to sacrifice an animal on the 10th of Dhul-Hijja, he should neither cut the hair from any part of his

body nor his nails." (Reported by Ibne Maja).<sup>(1)</sup>

**Precept 190** The sacrifice of a cow can be shared by seven and the sacrifice of a camal can be shared by ten persons.

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي سَفَرٍ فَحَضَرَ الْأَضْحَى فَاشْتَرَكْنَا فِي الْبَقْرَةِ سَبْعَةً وَفِي الْبَعِيرِ عَشْرَةً. رَوَاهُ التِّرْمِذِيُّ (صحيح)

Ibne Abbas (رضي الله عنهما) says: "We were accompanying the Holy Prophet (ﷺ) in a journey during which there occurred Eid-ul-Adha. So, every seven of us shared in the sacrifice of a cow and every ten of us shared in the sacrifice of a camel." (Transmitted by Tirmidhi).<sup>(2)</sup>

**Precept 191** In one supererogatory sacrifice it is lawful to share with one or two or more persons to transmit reward.

**Precept 192** Sacrifice of a castrated animal is lawful.

**Precept 193** If a sacrifice is done on behalf of a deceased, the reward is conveyed to the deceased.

عَنْ عَائِشَةَ، وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا أَرَادَ أَنْ يُضْحِيَ، اشْتَرَى كَبْشَيْنِ عَظِيمَيْنِ سَمِينَيْنِ أَقْرَنَيْنِ أَمْلَحَيْنِ مَوْجُوءٍ يَنْ قَدْ بَحَ أَحَدُهُمَا عَنْ أُمَّتِهِ، لِمَنْ شَهِدَ لِلَّهِ التَّوْحِيدَ، وَشَهِدَ لَهُ بِالْبَلَاغِ، وَذَبَحَ الْآخَرَ عَنْ مُحَمَّدٍ وَعَنْ آلِ مُحَمَّدٍ. رَوَاهُ ابْنُ مَاجَةَ (صحيح)

Ayesha (رضي الله عنها) and Abu Hurairah (رضي الله عنه) report: "Whenever the Holy Prophet (ﷺ) intended to sacrifice, he bought two sturdy, stout castrated rams with spotted skin and strong horns. He sacrificed one on behalf of his every follower who testified the oneness of Allah and his Prophet-hood, and the other from himself and his family. (Transmitted by Ibne Maja).<sup>(3)</sup>

1. Sahih Sunan Ibne Maja Lil Albani, Vol.1, H.2548.

2. Sahih Sunan Tirmidhi lil albani H 1051

3. Sahih Sunan Ibne Maja lil albani Vol 2, H 2531

**Precept 194** It is necessary to sacrifice an animal having two real frontal teeth. However, if such an animal is not available, a sheep of a shorter age can do.

عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ ((لَا تَذْبَحُوا إِلَّا مُسِنَّةً إِلَّا أَنْ يَعْسَرَ عَلَيْكُمْ فَتَذْبَحُوا جَذَعَةً مِنَ الضَّأْنِ)) رَوَاهُ مُسْلِمٌ

Jabar (رضي الله عنه) reports that the Holy Prophet (ﷺ) said, "Do not sacrifice an animal other than the one having two real, frontal teeth. However, if you feel difficulty in finding such animal, you may slaughter a sheep of shorter age." (Transmitted by Muslim).<sup>(1)</sup>

عَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ ضَحَيْنَا مَعَ رَسُولِ اللَّهِ ﷺ بِالْجَذَعِ مِنَ الضَّأْنِ. رَوَاهُ النَّسَائِيُّ (صحيح)

Uqba Bin Amer (رضي الله عنه) says, "We sacrificed a sheep of lesser age than of two teeth, in the company of the Holy Prophet (ﷺ)." (Transmitted by Nisai).<sup>(2)</sup>

**Explanation:** ① A sheep of lesser age than that of two teeth is usually one year old or a little less.

② For sacrifice on Eid-ul-Adha, the animal must have two real frontal teeth.

**Precept 195** On Eid-ul-Adha, it is lawful to sacrifice till four days: The Eid-Day and the Three Tashreeq days (11th, 12th and 13th Dhil-Hijja).

عَنْ جُبَيْرِ بْنِ مُطَعَمٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ ((كُلُّ أَيَّامِ التَّشْرِيقِ ذَبْحٌ)) رَوَاهُ أَحْمَدُ

Jubair bin Mutam (رضي الله عنه) reports that the Holy Prophet (ﷺ) said, "All the Tashreeq days are lawful for sacrifice. (Transmitted by Ahmad).<sup>(3)</sup>

**Precept 196** If a person sacrificed an animal before performing Eid Prayer, it will not be

1. Book on sacrifice - Chapter on the age of animals to be sacrificed.

2. Sahih Sunan Nisai lil Albani Vol 3, H 4080

considered to be a sacrifice.

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ يَوْمَ النَّحْرِ ((مَنْ كَانَ ذَبَحَ قَبْلَ الصَّلَاةِ فَلْيَعِدْ))  
مُتَّفَقٌ عَلَيْهِ

Anas (رضي الله عنه) narrates that Allâh's Messenger (ﷺ) stated on the Day of eid-ul-Adha: "Whoever sacrificed an animal before performing Eid Prayer, he should make sacrifice again." (Transmitted by Bukhari and Muslim).<sup>(1)</sup>

**Precept 197** It is preferable to slaughter the animal with your own hands; however, it is lawful to get the animal slaughter by someone else.

عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ فِي قِصَّةِ حِجَّةِ الْوُدَاعِ قَالَ ..... ثُمَّ انْصَرَفَ إِلَى الْمَنْحَرِ فَنَحَرَ ثَلَاثًا وَ سِتِينَ بِيَدِهِ ثُمَّ أُعْطِيَ عَلِيًّا فَنَحَرَ مَا غَبَرَ وَأَشْرَكَهُ فِي هَدْيِهِ ثُمَّ أَمَرَ مِنْ كُلِّ بَدَنَةٍ بِبُضْعَةٍ فَجُعِلَتْ فِي قِدْرٍ فَطَبَخَتْ فَأَكَلَا مِنْ لَحْمِهَا وَ شَرِبَا مِنْ مَرَقِهَا. رَوَاهُ مُسْلِمٌ

Jabar (رضي الله عنه) in a tradition about Hijjatul Wida (The Last Pilgrimage of the Prophet) reports that the Holy Prophet (ﷺ) came to the slaughter place and slaughtered sixty three camels with his own hands; then he handed over the remaining thirty seven camels to Ali (رضي الله عنه) and he slaughtered them. He made Ali (رضي الله عنه) a partner in his sacrifice. Then he ordered to take a piece of meat of every slaughtered camel and cook them in a heathen cauldron. Then both of them ate the meat and drank the broth. (Transmitted by Muslim)<sup>(2)</sup>

**Precept 198** Sacrifice of an animal by the guardian is also sufficient for all the dependents.

عَنْ عَطَاءِ بْنِ يَسَارٍ رَحِمَهُ اللَّهُ قَالَ: سَأَلْتُ أَبَا أَيُّوبَ الْأَنْصَارِيَّ رَضِيَ اللَّهُ عَنْهُ كَيْفَ كَانَتْ الصَّحَابَا فِيكُمْ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ؟ قَالَ: كَانَ الرَّجُلُ فِي عَهْدِ النَّبِيِّ ﷺ يُضْحِي بِالِشَاةِ عَنْهُ وَعَنْ أَهْلِ بَيْتِهِ. رَوَاهُ ابْنُ مَاجَةَ وَالتِّرْمِذِيُّ (صحيح)

Ataa bin Yasar (رحمه الله) relates: I asked Abu Ayyub Ansari (رضي الله عنه): "What was the mode of your sacrifice of animals during the life of

Allâh's Messenger (ﷺ). He replied: "During the life time of Allâh's Messenger (ﷺ) every person sacrificed only one animal on behalf of himself and the members of his household." (Transmitted by Ibne Maja and Tirmidhi).<sup>(1)</sup>

**Precept 199** Etiquette of Sacrifice:

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: ضَحَّى رَسُولُ اللَّهِ ﷺ بِكَبْشَيْنِ أَمْلَحَيْنِ أَقْرَنَيْنِ ذَبَحَهُمَا بِيَدِهِ وَ سَمَّى وَ كَبَّرَ. قَالَ: وَرَأَيْتُهُ وَاضِعًا قَدَمَهُ عَلَى صَفَاحِهِمَا وَيَقُولُ ((بِسْمِ اللَّهِ وَاللَّهِ أَكْبَرُ)) مُتَّفَقٌ عَلَيْهِ

Anas (رضي الله عنه) relates: Allâh's Messenger (ﷺ) sacrificed two spotted horned sheep. I saw him placing his foot on the neck of the sheep and reciting "Bismillahi - Wallah-u-akbar" (in the name of Allah and the grate Allah) while sacrificing the sheep with his own hands. (Transmitted by Bukhari and Muslim).<sup>(2)</sup>

**Precept 200** It is the tradition of Holy Prophet (ﷺ) to mention the name of the person on whose behalf the animal is slaughtered.

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا ..... وَ أَحَدَ الْكَبِشِ فَأَضَجَعَهُ ثُمَّ ذَبَحَهُ ثُمَّ قَالَ ((بِسْمِ اللَّهِ اللَّهُ اللَّهُمَّ تَقَبَّلْ مِنْ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ مِنْ أُمَّةِ مُحَمَّدٍ ثُمَّ ضَحِي بِهِ)) رَوَاهُ مُسْلِمٌ

Ayesha (رضي الله عنها) reports: The Holy Prophet (ﷺ) while slaughtering a ram said, Bismillahi Allahumma a taqbbal Min Muhammadin Wa Aali Muhammadin wa min Ummati Muhammadin ("In the name of Allah, O Allah accept it from Muhammad (ﷺ), the family of Muhammad (ﷺ) and from the followers of Muhammad (ﷺ)"). (Transmitted by Muslim).<sup>(3)</sup>

**Precept 201** The animal should be slaughtered quickly and in a good manner.

عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أَمَرَ النَّبِيُّ ﷺ بِحَدِّ الشِّفَارِ وَأَنْ تُوَارَى عَنْ

1. Sahih Sunan Ibne Maja Lil Albani, Vol.1, H.2546.

2. Mishkatul Masabih Lil Albani, Vol.1, H.,1453.

3. Book on sacrifice - Chapter on the excellence of sacrifice and slaughtering the animal there and

البهائم وقال ((إِذَا ذَبَحَ أَحَدُكُمْ فَلْيُجْهِزْ)) رَوَاهُ ابْنُ مَاجَةَ (حسن)

Abdullah bin Umar (رضي الله عنهما) reports: The Holy Prophet (ﷺ) said, "Sharpen the knives well, keep them out of sight of the animals and make haste while slaughtering the animals". (Ibne Maja).<sup>(1)</sup>

**Precept 202** While slaughtering the camel, it should be in the standing position; its left leg fastened.

عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ وَأَصْحَابَهُ كَانُوا يَنْحَرُونَ الْبَدَنَةَ مَعْقُولَةً الْيُسْرَى قَائِمَةً عَلَى مَا بَقِيَ مِنْ قَوَائِمِهَا. رَوَاهُ أَبُو دَاوُدَ (صحيح)

Jabar (رضي الله عنه) reports: "The Holy Prophet (ﷺ) and his companions (رضي الله عنهم) slaughtered the camel while it stood on three legs and the fourth, left leg fastened," (Transmitted by Abu Dawood).<sup>(2)</sup>

**Precept 203** It is lawful to eat the dead baby (coming out of the slaughtered animal) without slaughtering it.

**Precept 204** If a person does not like to eat the meat of a dead baby (coming out of the slaughtered animal), he may not eat it. There is no compulsion on him.

عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ قُلْنَا يَا رَسُولَ اللَّهِ ﷺ! نَنْحَرُ النَّاقَةَ وَنَذْبِحُ الْبَقْرَةَ وَالشَّاةَ فَنَجِدُ فِي بَطْنِهَا الْجَنِينَ أَمْ نَأْكُلُهُ؟ قَالَ ((كُلُوهُ إِنْ شِئْتُمْ فَإِنَّ ذِكَاةَ ذِكَاةِ أُمَّه)) رَوَاهُ أَبُو دَاوُدَ (صحيح)

Abu Saeed (رضي الله عنه) reports: We said to the Holy Prophet (ﷺ) "O Prophet of Allah! Sometimes we slaughter a camel, or a cow or a goat and find a dead baby in its belly. Should we throw it away or may we eat it?" The Holy Prophet (ﷺ) said: "Yes may eat it if you will; because the slaughter of the mother animal is the slaughter of the child." (Transmitted by Abu Dawood).<sup>(3)</sup>

1. At Targheeb wat Tarheeb Lil Albani v,1 H,1083

2. Book on method of pilgrimage - Chapter on method of slaughtering a camel. Vol 1, H 1767

3. Book on sacrifice - Chapter about cherity of the sacrificed mother animal when a dead baby in its belly

**Explanation:** If the child comes alive out of the slaughtered animal, then it is necessary to slaughter it also.

**Precept 202** It is lawful to eat the meat of sacrificed animal according to need, to distribute it among the needy, and to store it.

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ ((إِنَّمَا نَهَيْتُكُمْ مِنْ أَجْلِ الدَّآفَةِ الَّتِي دَفَّتْ فَكُلُوا وَادْخَرُوا وَتَصَدَّقُوا)) رَوَاهُ مُسْلِمٌ

Ayesha (رضي الله عنها) reports: The Holy Prophet (ﷺ) said: "I forbade you to store the meat (of sacrificed animals) due to the arrival of some destitutes in Madina. Now you may eat it, store it or distribute it". (Transmitted by Muslim).<sup>(1)</sup>

**Explanation:** ① The whole meat of sacrificed animal may be eaten according to need but it is preferable to distribute some of it among the needy.

② It is not necessary to divide the meat of sacrificed animal in three equal parts for self, for kins and for the needy.

**Precept 203** It is unlawful to pay anything of the slaughtered animal to the butcher as his wages.

عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ أَمَرَنِي النَّبِيُّ ﷺ أَنْ أَقْوَامَ عَلَى الْبَدَنِ وَلَا أُعْطِيَ عَلَيْهَا شَيْئًا فِي جِزَارَتِهَا. رَوَاهُ الْبُخَارِيُّ

Ali (رضي الله عنه) says: "The Holy Prophet (ﷺ) ordered me to watch the slaughter of camel and not to pay anything of it to the butcher as his wages," (Transmitted by Bukhari).<sup>(2)</sup>

**Precept 204** It is forbidden to slaughter a one-eyed, ill, lame and very old animal for sacrifice.

عَنِ الْبَرَاءِ ابْنِ عَازِبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ ((أَرْبَعٌ لَا تَحُورُ فِي الْأَصَاحِي الْعَوْرَاءُ بَيْنَ عَوْرَتِهَا وَالْمَرِيضَةُ بَيْنَ مَرَضِهَا وَالْعُرْجَاءُ بَيْنَ ظَلْعِهَا وَالْكَسِيرُ الَّتِي لَا تُنْقَى)) رَوَاهُ أَبُو دَاوُدَ (صحيح)

1. Book on the animals of sacrifice - Chapter on prohibition of eating the meat of sacrifice, animals for more than three days and the cancellation of the order.

2. Book on pilgrimage, chapter on the prohibition of paying anything of the sacrificed animal to the butcher as his wages.

Bara bin Azib(رضي الله عنه) reports; The Holy Prophet (ﷺ) said: "It is unlawful to sacrifice four types of animals: one-eyed animal, ill animal, lame animal, very old animal having no bone marrow; all these defects should be manifest. (Transmitted by Abu Dawood).<sup>(1)</sup>

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## الْأَحَادِيثُ الصَّغِيْفَةُ وَالْمَوْضُوعَةُ فِي الصَّوْمِ

### UNAUTHENTIC AND SPURIOUS TRADITIONS IN RESPECT OF FASTING

① (( إِذَا كَانَ أَوَّلُ لَيْلَةٍ مِنْ شَهْرِ رَمَضَانَ نَادَى الْجَلِيلُ رِضْوَانَ خَازِنَ الْجَنَّةِ فَيَقُولُ : لَبَّيْكَ وَسَعْدَيْكَ وَفِيهِ : أَمْرُهُ بِفَتْحِ الْجَنَّةِ وَأَمْرُ مَالِكٍ بِتَغْلِيْقِ النَّارِ ))

When the night of 1st Ramadan commences, Allâh calls "Ridwaan" the angel guarding Paradise. He replies: "Oh Allâh! I am here. Allâh commands him to open the gates of Paradise, and commands "Malik" the angel guarding Hell to close the gates of Hell.

**Explanation:** This tradition is spurious.

② اَنَّ النَّبِيَّ ﷺ قَالَ وَقَدْ أَهَلَ رَمَضَانَ ((لَوْ عَلِمَ الْعِبَادُ مَا فِي رَمَضَانَ لَتَمَنَّتْ أُمَّتِي أَنْ يَكُونَ رَمَضَانَ السَّنَةَ كُلَّهَا))

After sighting the Ramadan moon, the Messenger of Allâh ﷺ stated: if the servants know about the excellence of Ramadan, they would long for Ramadan to remain for the entire year.

**Explanation:** This tradition is spurious.

③ (( إِذَا كَانَ أَوَّلُ لَيْلَةٍ مِنْ شَهْرِ رَمَضَانَ ، نَظَرَ اللَّهُ إِلَى خَلْقِهِ الصَّائِمِ ، وَإِذَا نَظَرَ اللَّهُ إِلَى عَبْدٍ لَمْ يُعَذِّبْهُ ))

During the first nights of Ramadan, Allâh views with favour the person who is fasting, and when Allâh favours a servant, He does not punish him.

**Explanation:** This tradition is spurious.

④ (( إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى لَيْسَ بِتَارِكٍ أَحَدًا مِنَ الْمُسْلِمِينَ صَبِيحَةَ أَوَّلِ يَوْمٍ مِنْ رَمَضَانَ إِلَّا غُفِرَ لَهُ ))

Allâh forgives the sins of all Muslims on the first morning of Ramadan only.

**Explanation:** This tradition is spurious.

⑤ (( إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى أُعْتِقَ فِي كُلِّ لَيْلَةٍ مِنْ رَمَضَانَ عِنْدَ الْإِفْطَارِ أَلْفَ أَلْفٍ عَتِيقٍ مِنَ النَّارِ ))

During Ramadan, Allâh frees ten lakhs of people every day from Hell at the time of breaking fast.

**Explanation:** This tradition is spurious.

⑥ (( صَوْمُوا تَصِحُّوا ))

Keep fast, be healthy.

**Explanation:** This tradition is spurious.

⑦ (( لِكُلِّ شَيْءٍ زَكَاةٌ ، وَزَكَاةُ الْجَسَدِ الصَّوْمُ ))

There is Zakat (poor due) for everything and the Zakat for the body is fasting.

**Explanation:** This tradition is unauthentic.

⑧ (( ثَلَاثَةٌ لَا يُسْأَلُونَ عَنْ نَعِيمِ الْمَطْعَمِ وَالْمَشْرَبِ : الْمَفْطَرُ ، وَالْمُتَحَسِّرُ ، وَصَاحِبُ الضَّيْفِ ، وَثَلَاثَةٌ لَا يُسْأَلُونَ عَنْ سُوءِ الْخُلُقِ : الْمَرِيضُ ، وَالصَّائِمُ ، وَالْإِمَامُ الْعَادِلُ ))

Three kinds of people will not be questioned with regard to the Blessing of Sustenance. (i) One who breaks fast after completing it. (ii) One who takes meal before Dawn (iii) The host, and three kinds of people will not be questioned with regard their ill behaviour. ①sick person ②one who fasts ③An equitable iudge

**Explanation:** One of the transmitters of this tradition used to create false traditions.

⑨ (( مَنْ فَطَرَ صَائِمًا عَلَى طَعَامٍ وَشَرَابٍ مِنْ حَلَالٍ صَلَّتْ عَلَيْهِ الْمَلَائِكَةُ ))

Whoever, by lawful substance, makes another person to break his fast, the angels of Mercy Pray for him.

**Explanation:** This tradition has no basis.

⑩ (( إِنَّ اللَّهَ أَوْحَى إِلَى الْحَفَظَةِ : أَنْ لَا تَكْتُبُوا عَلَى صَوَامِ عِبِيدِي بَعْدَ الْعَصْرِ سَيِّئَةً ))

Allâh command Kiraman Kaatibeen angels not to note down the sins committed from the afternoon onwards, of his servants who are fasting.

**Explanation:** One of the transmitters of this tradition is an unreliable person.

⑪ (( مَنْ أَفْطَرَ عَلَى تَمْرَةٍ مِنْ حَلَالٍ زِيدَ فِي صَلَاتِهِ أَرْبَعِ مِائَةِ صَلَاةٍ ))

Whoever breaks the fast by dates acquired lawfully there will be an increase by four hundred folds in his prayers.

**Explanation:** One of the transmitters of this tradition used to create false traditions.

⑫ (( خَمْسٌ يُفْطِرُنَ الصَّوْمَ وَيَنْقُضْنَ الْوُضُوءَ : الْكِذْبُ ، وَالنَّمِيمَةُ ، وَالغِيْبَةُ ، وَالنَّظْرُ بِشَهْوَةٍ ، وَالْيَمِينُ الْكَاذِبَةُ ))

Five acts disrupt fasting and Wudu (i) Speaking falsehood (ii) Talltale (iii) Backbiting (iv) A lustful look (v) False oath.

**Explanation:** One of the transmitters of this hadith is a liar.

⑬ (( مَنْ أَفْطَرَ يَوْمًا مِنْ رَمَضَانَ فَلْيَهْدِ بَدَنَهُ . فَإِنْ لَمْ يَجِدْ فَلْيُطْعِمِ ثَلَاثَ صَاعًا مِنْ تَمْرٍ ، الْمَسَاكِينَ ))

A person who has not observed fast for one day in Ramadan he should sacrifice an animal. If he is unable to do so, he should distribute (75) kilograms of dates among the needy persons.

**Explanation:** One of the transmitters of this tradition is a liar.

⑭ (( مَنْ أَفْطَرَ يَوْمًا مِنْ رَمَضَانَ مِنْ غَيْرِ رُخْصَةٍ وَلَا عُذْرٍ ، كَانَ عَلَيْهِ أَنْ يَصُومَ ثَلَاثِينَ يَوْمًا ، وَمَنْ أَفْطَرَ يَوْمَيْنِ كَانَ عَلَيْهِ سِتُونَ ، وَمَنْ أَفْطَرَ ثَلَاثًا كَانَ عَلَيْهِ تِسْعُونَ يَوْمًا ))

Whoever omits a fast in the month of Ramadan deliberately should keep thirty (30) fasts in lieu for it whoever omits two fasts should keep sixty (60) fasts and whoever omits three fasts should keep ninety (90) fasts.

**Explanation:** The tradition is without any proof.

(15) (( صُمِّمِ الْبَيْضَ ، أَوَّلُ يَوْمٍ يَعْدِلُ ثَلَاثَةَ آلَافِ سَنَةٍ وَالْيَوْمُ الثَّانِي يَعْدِلُ عَشْرَةَ آلَافِ سَنَةٍ ، وَالْيَوْمُ الثَّالِثُ يَعْدِلُ عَشْرِينَ أَلْفَ سَنَةٍ ))

Keep fasts on "Beed days" (i.e. 13th, 14th and 15th of the lunar month) reward for the fast of 13th is equal to that of one thousand years; for the fast of 14th is equal to that of ten thousand years; and for the fast of 15th is equal to that of twenty thousand years.

**Explanation:** One of the transmitters of this tradition used to fabricate traditions.

(16) (( رَجَبُ شَهْرِ اللَّهِ ، وَشَعْبَانُ شَهْرِي ، وَرَمَضَانُ شَهْرُ أُمَّتِي ، فَمَنْ صَامَ مِنْ رَجَبٍ يَوْمَيْنِ ، فَلَهُ مِنَ الْأَجْرِ ضِعْفَانِ ، وَوَزْنُ كُلِّ ضِعْفٍ مِثْلُ جَبَالِ الدُّنْيَا ))

"Rajab" is Allah's month Shaban is mine and Ramadan is the month of my ummah (My followers). Whoever keeps two fasts in the month of Rajab deserves two-fold reward and one fold is equal to a mountain in the world.

**Explanation:** All the above mentioned concocted translations have been taken from the book: *Al-Fawaid-ul-Majmuah Fil Ahadees-l-Mauzuah* by Imam Shukani (رحمته الله)، for further detail please consult his book.

## our invatation is:

- ➔ Do what the Messenger of Allah has commanded or has done himself or has given permission to do. it should be done whole-heartedly in the same way as he did , and we should abstain from doing what he has forbidden us to do. Allah ordains:

﴿وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا﴾

*So take what prophet assigns to you and deny yourselves that which he withholds from you  
(59:7)*

- ➔ Do not invent or adopt anything new in aslam other than what the Messenger of Alla has asked us to do or has donee it himself . By adopting anything new in Islam would be like trying to step ahead of the Messenger of Allh . Allah ordains

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْدِمُوا بَيْنَ يَدَيْ اللَّهِ وَرَسُولِهِ﴾

*O you who believe! put yourself forward before Allah and His prophet (49:1)*

- ➔ Always obey the commands and saying of the Messenger of Allah . Following the footsteps of others will misguied you and all your good deeds will be of no use. Allah ordains:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَلَا تُبْطِلُوا أَعْمَالَكُمْ﴾

*O you who believe! Obey Allah, and obey the prophet and make not vain your deeds (47:33)*