



PREPARING FOR RAMADAN

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The Muslim in Ramadaan

What should we say to the Muslims on the occasion of the beginning of Ramadaan.?

Praise be to Allaah .

Allaah says (interpretation of the meaning):

”The month of Ramadan in which was revealed the Qur’aan, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong). So whoever of you sights (the crescent on the first night of) the month (of Ramadan i.e. is present at his home), he must observe Sawm (fasts) that month, and whoever is ill or on a journey, the same number [of days which one did not observe Sawm (fasts) must be made up] from other days. Allaah intends for you 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 Allaah [i.e. to say Takbeer (Allaahu Akbar: Allaah is the Most Great)] for having guided you so that you may be grateful to Him“.

[al-Baqarah 2:185]

This blessed month is a great opportunity for goodness, barakah (blessing), worship and obedience towards Allaah.

It is a great month, a noble season, a month in which hasanaat (rewards for good deeds) are multiplied and in which committing sayi’aat (bad deeds) is more serious than at other times. The gates of Paradise are opened and the gates of Hell are shut, and the sinners’ repentance to Allaah is accepted. It is a month whose beginning is mercy, its middle is forgiveness and its end is redemption from the Fire.

So give thanks to Him for the season of goodness and blessing that He has bestowed upon you, and for the means of bounty and various kinds of great blessings for which He has singled you out. Make the most of this blessed time by filling it with acts of worship and forsaking haraam things, so that you may attain a good life in this world and happiness after death.

For the sincere believer, every month is an occasion for worship and his whole life is spent in obeying Allaah, but in the month of Ramadaan he has even more motives to do good and

his heart is even more focused on worship, and he turns even more to his Lord. By His grace, our generous Lord bestows His bounty upon the fasting believers and multiplies the reward for them on this blessed occasion, so He gives abundantly and rewards generously for righteous deeds.

Time passes quickly

Days pass so quickly, as if they were mere moments. We welcomed Ramadaan, then we bade it farewell, and only a short period of time passed and we are welcoming Ramadaan again. So we should hasten to do good deeds in this month and strive to fill it with that which Allaah is pleased with and with that which will help us on the Day when we meet Him.

How can we prepare for Ramadaan?

We can prepare for Ramadaan by taking stock of ourselves and recognizing our shortcomings in living up to the Shahaadatayn, or our shortcoming in fulfilling our duties, or our shortcomings in not keeping away from the desires and doubts that we may have fallen into...

We should set ourselves straight so that in Ramadaan we will have a higher degree of faith. For faith increases and decreases. It increases through obedience to Allaah and it decreases through disobedience and sin. The first act of obedience that a person should achieve is that of being a true slave of Allaah and believing that there is none that is rightfully worshipped except Allaah, so he directs all kinds of worship to Allaah and does not associate anyone else in worship with Him. Each of us should realize that whatever has befallen him could not have missed him, and whatever missed him could not have befallen him, and that everything happens by the will and decree of Allaah.

We should avoid everything that could undermine our commitment to the Shahaadatayn. This means keeping away from bid'ah (innovations) and things that have been introduced into the religion. We should also follow the principle of al-walaa' wa'l-bara' (loyalty and friendship vs. disavowal and enmity), by taking the believers as our friends and by regarding the kaafirs and hypocrites as enemies, and we should rejoice when the Muslims gain a victory over their enemies. We should follow the example of the Prophet (peace and blessings of Allaah be upon him) and his companions and adhere to the Sunnah of the Prophet (peace and blessings of Allaah be upon him) and the way of the Rightly-Guided Khulafa' who came after him. We should love the Sunnah and love those who adhere to it and defend it, in whatever country they are and whatever colour or nationality they are.

After that we should take stock of ourselves and recognize our shortcomings in doing acts of worship such as praying in congregation, remembering Allaah (dhikr), paying attention to the rights of neighbours, relatives and the Muslims, spreading the greeting of salaam, enjoining what is good and forbidding what is evil, urging one another to follow the truth and be patient and steadfast in doing so, being patient in avoiding evil actions and in doing good deeds, and accepting the decree of Allaah with patience.

Then we should take stock of ourselves and our sins and our following whims and desires. We should stop ourselves from persisting in that, whether the sin is great or small, whether it is a sin of the eye, by looking at that which Allaah has forbidden; or by listening to music; or by walking to things of which Allaah does not approve; or by using one's hands to strike in a manner with which Allaah is not pleased; or by consuming things that Allaah has forbidden such as riba (usury) and bribes, or any other means of consuming people's wealth unlawfully.

We should never forget that Allaah stretches forth His hand during the day to accept the repentance of those who sinned at night, and He stretches forth His hand at night to accept the repentance of those who sinned during the day. Allaah says (interpretation of the meaning):

“And march forth in the way (which leads to) forgiveness from your Lord, and for Paradise as wide as the heavens and the earth, prepared for Al-Muttaqoon (the pious).

Those who spend (in Allaah's Cause) in prosperity and in adversity, who repress anger, and who pardon men; verily, Allaah loves Al-Muhsinoon (the good-doers .(

And those who, when they have committed Faahishah (illegal sexual intercourse) or wronged themselves with evil, remember Allaah and ask forgiveness for their sins; — and none can forgive sins but Allaah — and do not persist in what (wrong) they have done, while they know.

For such, the reward is forgiveness from their Lord, and Gardens with rivers flowing underneath (Paradise), wherein they shall abide forever. How excellent is this reward for the doers (who do righteous deeds according to Allaah's Orders)”

[Aal 'Imraan 3:133-136]

“Say: “O 'Ibaadi (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allaah, verily, Allaah forgives all sins. Truly, He is Oft-Forgiving, Most Merciful”

[al-Zumar 39:53]

“And whoever does evil or wrongs himself but afterwards seeks Allaah’s forgiveness, he will find Allaah Oft-Forgiving, Most Merciful”

[al-Nisa’ 4:110]

By taking stock, repenting and seeking forgiveness, this is how we should welcome Ramadaan. “The smart man is the one who takes stock of himself and strives to do that which will benefit him after death, and the helpless one is the one who follows his own whims and desires and engages in wishful thinking, (assuming that Allaah will forgive him regardless of what he does and that he does not need to strive to good deeds).”

The month of Ramadaan is the month of great gains and profits. The smart trader is the one who makes the most of special occasions to increase his profits. So make the most of this month by doing lots of acts of worship, praying a great deal, reading Qur’aan, forgiving people, being kind to others and giving charity to the poor.

In the month of Ramadaan the gates of Paradise are opened and the gates of Hell are shut. The devils are put in chains and a caller cries out each night, O seeker of good, proceed, O seeker of evil, desist.

So, O slaves of Allaah, be among the people of good, following the path of your righteous forebears who were guided by the Sunnah of your Prophet (peace and blessings of Allaah be upon him), so that we may end Ramadaan with our sins forgiven and our righteous deeds accepted.

We should note that the month of Ramadaan is the best of months.

Ibn al-Qayyim said:

Another of example of that – i.e., of the differentiation between the things that Allaah has created – is the fact that the month of Ramadaan is superior to all other months, and the last ten nights are superior to the other nights “.

Zaad al-Ma’aad, 1/56

This month is superior to others in four things:

1 – In it there is the best night of the year, which is Laylat al-Qadr. Allaah says (interpretation of the meaning):

“Verily, We have sent it (this Qur’aan) down in the Night of Al-Qadr (Decree).

And what will make you know what the Night of Al-Qadr (Decree) is?

The Night of Al-Qadr (Decree) is better than a thousand months (i.e. worshipping Allaah in that night is better than worshipping Him a thousand months, i.e. 83 years and 4 months).

Therein descend the angels and the Rooh [Jibreel (Gabriel)] by Allaah’s Permission with all Decrees,

(All that night), there is peace (and goodness from Allaah to His believing slaves) until the appearance of dawn”

[al-Qadar 97:1-5]

So worship on this night is better than worshipping for a thousand months.

– 2In this month was revealed the best of Books to the best of the Prophets (peace be upon them). Allaah says) interpretation of the meaning :(

”The month of Ramadan in which was revealed the Qur’aan, a guidance for mankind and clear proofs for the guidance and the criterion) between right and wrong“(

]al-Baqarah 2:185 [

”We sent it (this Qur’aan) down on a blessed night [(i.e. the Night of Al-Qadr) in the month of Ramadan — the 9th month of the Islamic calendar]. Verily, We are ever warning [mankind that Our Torment will reach those who disbelieve in Our Oneness of Lordship and in Our Oneness of worship.[

Therein (that night) is decreed every matter of ordainments.

As a Command (or this Qur’aan or the Decree of every matter) from Us. Verily, We are ever sending (the Messengers“(

]al-Dukhaan 44:3-5 [

It was narrated by Ahmad and by al-Tabaraani in al-Mu’jam al-Kabeer that Waathilah ibn al-Asqa’ (may Allaah be pleased with him) said: The Messenger of Allaah (peace and blessings of Allaah be upon him) said: “The Scriptures of Ibraaheem were sent down on

the first of the month of Ramadaan. The Tawraat was sent down on the sixth of Ramadaan. The Injeel was sent down on the thirteenth of Ramadaan. The Zaboor was sent down on the eighteenth of Ramadaan, and the Qur'aan was sent down on the twenty-fourth of Ramadaan.

Classed as hasan by al-Albaani in al-Silsilah al-Saheehah, 1575.

– 2In this month the gates of Paradise are opened and the gates of Hell are shut, and the devils are chained up .

It was narrated from Abu Hurayrah (may Allaah be pleased with him) that the Messenger of Allaah (peace and blessings of Allaah be upon him) said: “When Ramadan comes, the gates of Paradise are opened and the gates of Hell are closed, and the devils are put in chains.” (Agreed upon).

Al-Nasaa'i narrated from Abu Hurayrah that the Messenger of Allaah (peace and blessings of Allaah be upon him) said: “When Ramadaan comes, the gates of mercy are opened and the gates of Hell are shut, and the devils are put in chains.”

Classed as saheeh by al-Albaani in Saheeh al-Jaami', 471.

Al-Tirmidhi, Ibn Maajah and Ibn Khuzaymah narrated in one report: “When the first night of the month of Ramadaan comes ,the devils and rebellious jinn are chained up and the gates of Hell are closed ,and not one gate of it is opened. The gates of Paradise are opened and not one gate of it is closed. And a caller cries out: ‘O seeker of good, proceed; O seeker of evil, desist. And Allaah has those whom He redeems from the Fire, and that happens every night “.

Classed as hasan by al-Albaani in Saheeh al-Jaami', 759.

If it is asked, how come we see many evil actions and sins committed in Ramadaan, for if the devils are chained up that would not happen ?

The answer is that evil actions become less for those who observe the conditions and etiquette of fasting;

or that the ones who are chained up are some of the devils – namely the rebellious ones – not all of them;

or that what is meant is that evil is reduced in Ramadaan, which is a proven fact. If evil happens at this time, it is still less than at other times. Even if all of them (the devils) are

chained up, that does not necessarily mean that no evil or sin will happen, because there are other causes of that besides the devils, such as evil souls, bad habits and the devils among mankind. Al-Fath, 4/145

– 4There are many kinds of worship in Ramadaan, some of which are not done at other times, such as fasting, praying qiyaam, feeding the poor, i'tikaaf, sadaqah, and reading Qur'aan .

I ask Allaah, the Exalted, the Almighty, to help us all to do that and to help us to fast and pray qiyaam, and to do acts of worship and to avoid doing evil. Praise be to Allaah, the Lord of the Worlds.

Weakness of a hadeeth about the virtues of Ramadaan

How sound is the hadeeth narrated from Salmaan al-Faarisi (may Allaah be pleased with him) in which he is reported to have said: “The Messenger of Allaah (peace and blessings of Allaah be upon him) addressed us on the last day of Sha’baan and said: ‘O People, there has come to you a great and blessed month, a month in which there is a night that is better than a thousand months. Allaah has made fasting (this month) an obligation and spending its nights in prayer an act of voluntary worship .Whoever draws near to Allaah during this month by doing some good deeds is like one who does an obligatory action at any other time, and the one who does an obligatory action during this month is like one who does seventy obligatory actions at any other times. It is a month whose beginning is mercy, its middle is forgiveness and its end is ransom from the Fire??““...

Praise be to Allaah .

This hadeeth was narrated by Ibn Khuzaymah in his Saheeh, 3/191, no. 1887. He said, “If the report is saheeh ...” but the word ‘if’ was omitted in some references such as al-Targheeb wa’l-Tarheeb by al-Mundhiri (2/95), so they thought that Ibn Khuzaymah said, “The report is saheeh,” although he did not state that.

It was also narrated by al-Mahaamili in al-Amaali (293); by al-Bayhaqi in Shu’ab al-Eemaan (7/216); Fadaa’il al-Awqaat, p. 146, no. 37; by Abu’l-Shaykh Ibn Hibbaan in Kitaab al-Thawaab; it was attributed to him by al-Saa’aati in al-Fath al-Rabbaani (9/233);

it was mentioned by al-Suyooti in al-Durr al-Manthoor, and he said, it was narrated by al-‘Aqeeli and he classed it as da’eef (weak); it was mentioned by al-Isbahaani in al-Targheeb, and by al-Munaqqi in Kanz al-‘Ummaal (8/477). All of them narrated it via Sa’eed ibn al-Musayyib from Salmaan al-Faarisi. The isnaad of the hadeeth is da’eef (weak) for two reasons, which are:

1 – There is a break in the chain of narrators, because Sa’eed ibn al-Musayyib did not hear it from Salmaan al-Faarisi (may Allaah be pleased with him).

2 – Its isnaad includes ‘Ali ibn Zayd ibn Jad’aan, of whom Ibn Sa’d said: “There is some weakness in him and he cannot be quoted as evidence. He was classed as da’eef (weak) by Ahmad, Ibn Ma’een, al-Nasaa’i, Ibn Khuzaymah, al-Jawzjaani and others, as it says in Siyar A’laam al-Nubala’, 5/207.

Abu Haatim al-Raazi judged the hadeeth to be munkar (a kind of weak hadeeth). Al-‘Ayni said likewise in ‘Umdat al-Qaari’, 9/20, as did Shaykh al-Albaani in Silsilat al-Ahaadeeth al-Da’eefah wa’l-Mawdoo’ah, vol. 2/262. no. 871. So it becomes clear that the isnaad of this hadeeth and similar reports are all da’eef (weak), and that the muhadditheen (scholars of hadeeth) judged it to be munkar, in addition to the fact that it contains some phrases whose authenticity is subject to further examination, such as its dividing the month into three parts, saying that the first ten days are mercy, then forgiveness, then ransom from the Fire. There is no evidence for this, rather the bounty of Allaah is immense, all of Ramadaan is mercy and forgiveness, and there are those whom Allaah ransoms from the Fire every night and at the time of breaking the fast, as is proven by the ahaadeeth.

Moreover, in this hadeeth it says, “Whoever draws near to Allaah during this month by doing some good deeds is like one who does an obligatory action.” There is no evidence for this, rather naafil actions are naafil and obligatory actions are obligatory in Ramadaan and at other times. This hadeeth also says, “and the one who does an obligatory action during this month is like one who does seventy obligatory actions at any other times.” This number is subject to further examination, because a good deed earns a reward between ten and seven hundred times in Ramadaan and at other times, and nothing is exempted from that apart from fasting, for its reward is immense and unlimited, because of the hadeeth qudsi: “Every deed of the son of Adam is for him, except for fasting, which is for Me and I shall reward for it.” (Agreed upon; narrated from Abu Hurayrah, may Allaah be pleased with him .(

We must beware of da’eef (weak) hadeeth and make sure of their status before we speak of them. We must strive to find out the saheeh ahaadeeth about the virtues of Ramadaan.

May Allaah grant us all strength and accept our fasting, night prayers and all our good deeds.

And Allaah knows best.

Dr. Ahmad ibn 'Abd-Allaah al-Baatili.

How to control urges through fasting

My question is about fasting. But it is not concerning The Holy month Ramadan. I mean fasting when one wants to marry but has not the ability to do this at the moment. I know that in Islam it is prescribed for this purpose, but I do not what is the right ruling on this. I would like to learn the exact time for iftar and sahur, how many days in month one should fast, exactly which day of the week it supposed to be as well. Please provide me with as much as you can details about that. And Allah knows best. May the peace and blessings of Him be upon all you.

Praise be to Allaah .

This pure monotheistic religion came to teach people how to control urges so that the Muslim individual who is distinguished by his character and behaviour would not remain a prisoner to his desires like an animal. Islam prescribes rulings, both obligatory and mustahabb, to protect him against the bad effects of being driven by his desires. Among these rulings is the prescription of fasting for those who cannot find the natural outlet for these desires in marriage, as 'Abd-Allaah ibn Mas'ood (may Allaah be pleased with him) narrated, "We were young men with the Prophet (peace and blessings of Allaah be upon him) and we did not have anything (i.e., we could not afford to get married). The Messenger of Allaah (peace and blessings of Allaah be upon him) said to us, 'O young men, whoever among you can afford to get married, then let him do so, for it is more effective in lowering the gaze and guarding chastity. And whoever is not able to do that, then let him fast, for that will be a shield for him.'" (al-Bukhaari, 5066; Muslim, 1400). Fasting reduces the effects that desires have on young people.

Although this ruling is addressed to young men, it may become more essential when there is more temptation and the means and motives for committing evil increase, especially for those who live in societies in which there is a great deal of wanton display and promiscuity. So they should be keen to do this act of worship in order to protect their chastity and religious commitment. As well as fasting, a person may seek help though praying to Allaah

to protect his religious commitment and honour, and to make it easy for him to get married, as marriage protects one's chastity. He may also help himself by remembering the reward in Paradise that Allaah has prepared for those who steadfastly obey His commands and guard their chastity, namely al-hoor al-'iyn.

Sheikh Muhammed Salih Al-Munajjid

For whom is fasting Ramadaan obligatory ?

For whom is fasting Ramadaan obligatory.?

Praise be to Allaah .

Fasting is obligatory for a person if he fulfils five conditions:

- 1- He is a Muslim
- 2- He is accountable (mukallaf)
- 3- He is able to fast
- 4- He is settled (not travelling)
- 5- There are no impediments to fasting

If these five conditions are met, then it is obligatory for a person to fast.

Kaafirs are excluded from the first condition. The kaafir is not obliged to fast and his fast is not valid. If he becomes Muslim he is not obliged to make up fasts from before.

The evidence for that is the verse in which Allaah says (interpretation of the meaning):

“And nothing prevents their contributions from being accepted from them except that they disbelieved in Allaah and in His Messenger (Muhammad) and that they came not to As-Salaah (the prayer) except in a lazy state, and that they offer not contributions but unwillingly”

[al-Tawbah 9:54]

If the contribution is not acceptable even though it benefits others, because of their kufr, then other acts of worship may be even more unacceptable.

He does not have to make up fasts if he becomes Muslim because Allaah says (interpretation of the meaning):

“Say to those who have disbelieved, if they cease (from disbelief), their past will be forgiven”

[al-Anfaal 8:38]

And it was proven in mutawaatir reports that the Messenger (peace and blessings of Allaah be upon him) did not tell those who became Muslim to make up the obligatory duties that they had missed.

Will the kaafir be punished in the Hereafter for not fasting if he did not become Muslim?

The answer is:

Yes, he will be punished for not fasting, and for not doing any other obligatory duties, because if the Muslim who obeyed Allaah and adhered to His laws will be punished for that, then it is more apt that he (the kaafir) should be punished. If the kaafir is to be punished for the blessings of Allaah that he enjoyed, such as food, drink and clothing, then it is more appropriate that he will be punished for doing haraam actions and not doing obligatory duties. This is by way of analogy.

With regard to the texts, Allaah says that those on the Right (i.e., the believers) will say to the disbelievers:

“ ‘What has caused you to enter Hell?’

They will say: ‘We were not of those who used to offer the Salaah (prayers),

Nor used we to feed Al-Miskeen (the poor);

And we used to talk falsehood (all that which Allaah hated) with vain talkers.

And we used to belie the Day of Recompense”

[al-Muddaththir 74:42]

These four things are what will cause them to enter Hell.

“We were not of those who used to offer the Salaah (prayers)” means they did not pray; “Nor used we to feed Al-Miskeen (the poor)” means they did not pay zakaah; “And we used to talk falsehood (all that which Allaah hated) with vain talkers” means things like mocking the verses of Allaah; “And we used to belie the Day of Recompense.”

The second condition:

He should be accountable (mukallaf). The one who is mukallaf is one who has reached the age of puberty and is of sound mind, because a minor or one who is insane is not accountable. Puberty is reached when one of the three signs is noticed – see question no. **20475**.

The one who is of sound mind is the opposite of one who is insane, which is one who has lost his mind, whether he is insane or feeble-minded. Everyone who has lost his mind, in whatever sense, is not accountable and he is not obliged to do any of the obligatory duties of Islam, be it prayer, fasting or feeding the poor; he does not have to do anything at all.

The third condition:

Being able to fast. The one who is unable to fast does not have to fast, because Allaah says (interpretation of the meaning):

”and whoever is ill or on a journey, the same number [of days which one did not observe Sawm (fasts) must be made up] from other days“

[al-Baqarah 2:185]

But being unable to fast falls into two categories: temporary inability and permanent inability.

Temporary inability is that which is mentioned in the verse quoted above, such as one who is sick but hopes to recover, and the traveller. These people are allowed not to fast, then they have to make up what they missed.

Those who are permanently unable to fast, such as one who is sick and has no hope of recovery, or those who are elderly and are unable to fast, are mentioned in the verse (interpretation of the meaning):

“And as for those who can fast with difficulty, (e.g. an old man), they have (a choice either to fast or) to feed a Miskeen (poor person) (for every day)”

[al-Baqarah 2:184]

As Ibn ‘Abbaas (may Allaah be pleased with him) interpreted it, it refers to the old man and old woman who are not able to fast, so they should feed one poor person for each day.

The fourth condition:

He should be settled (not travelling). If he is travelling then it is not obligatory for him to fast, because Allaah says (interpretation of the meaning):

”and whoever is ill or on a journey, the same number [of days which one did not observe Sawm (fasts) must be made up] from other days“

[al-Baqarah 2:185]

The scholars are agreed that it is permissible for a traveller not to fast.

It is better for the traveller to do that which is easier. If fasting is likely to be harmful then it becomes haraam to fast, because Allaah says (interpretation of the meaning):

”And do not kill yourselves (nor kill one another). Surely, Allaah is Most Merciful to you“

]al-Nisa’ 4:29 [

This indicates that whatever is harmful to a person is forbidden to him. See also question no. **20165**.

If you ask, what is the degree of harm which makes fasting haraam?

The answer is:

Harm may be physical, or someone advises him that fasting may harm him. With regard to physical harm, that means that the sick person feels that fasting is harming him and causing him pain, and will delay his recovery and so on.

With regard to being advised, this means that a knowledgeable and trustworthy doctor tells him that it will harm him.

The fifth condition:

There should be no impediments. This applies specifically to women. Women who are menstruating or bleeding following childbirth should not fast, because the Prophet (peace and blessings of Allaah be upon him) said: “Is it not the case that when she gets her period, she does not pray or fast “?

So she should not fast and her fast is not valid in this case, according to scholarly consensus. And she has to make up the days missed, also according to scholarly consensus.

Al-Sharh al-Mumti’, 6/330.

And Allaah knows best.

Islam Q&A

The reason why fasting is prescribed

What is the reason why fasting is prescribed.?

Praise be to Allaah .

Firstly we must note that one of the names of Allaah is al-Hakeem (the Most Wise). The word Hakeem is derived from the same root as hukm (ruling) and hikmah (wisdom). Allaah alone is the One Who issues rulings, and His rulings are the most wise and perfect.

Secondly:

Allaah does not prescribe any ruling but there is great wisdom behind it, which we may understand, or our minds may not be guided to understand it. We may know some of it but a great deal is hidden from us.

Thirdly:

Allaah has mentioned the reason and wisdom behind His enjoining of fasting upon us, as He says (interpretation of the meaning):

“O you who believe! Observing As-Sawm (the fasting) is prescribed for you as it was prescribed for those before you, that you may become Al-Muttaqoon (the pious)”

[al-Baqarah 2:183]

Fasting is a means of attaining taqwa (piety, being conscious of Allaah), and taqwa means doing that which Allaah has enjoined and avoiding that which He has forbidden.

Fasting is one of the greatest means of helping a person to fulfil the commands of Islam.

The scholars (may Allaah have mercy on them) have mentioned some of the reasons why fasting is prescribed, all of which are characteristics of taqwa, but there is nothing wrong with quoting them here, to draw the attention of fasting people to them and make them keen to attain them.

Among the reasons behind fasting are:

1 – Fasting is a means that makes us appreciate and give thanks for pleasures. For fasting means giving up eating, drinking and intercourse, which are among the greatest pleasures. By giving them up for a short time, we begin to appreciate their value. Because the blessings of Allaah are not recognized, but when you abstain from them, you begin to recognize them, so this motivates you to be grateful for them.

2 – Fasting is a means of giving up haraam things, because if a person can give up halaal things in order to please Allaah and for fear of His painful torment, then he will be more likely to refrain from haraam things. So fasting is a means of avoiding the things that Allaah has forbidden.

3 – Fasting enables us to control our desires, because when a person is full his desires grow, but if he is hungry then his desire becomes weak. Hence the Prophet (peace and blessings of Allaah be upon him) said: “O young men! Whoever among you can afford to get married, let him do so, for it is more effective in lowering the gaze and protecting one’s chastity. Whoever cannot do that, let him fast, for it will be a shield for him.”

4 – Fasting makes us feel compassion and empathy towards the poor, because when the fasting person tastes the pain of hunger for a while, he remembers those who are in this situation all the time, so he will hasten to do acts of kindness to them and show compassion towards them. So fasting is a means of feeling empathy with the poor.

5 – Fasting humiliates and weakens the Shaytaan; it weakens the effects of his whispers (waswaas) on a person and reduces his sins. That is because the Shaytaan “flows through the son of Adam like blood” as the Prophet (peace and blessings of Allaah be upon him) said, but fasting narrows the passages through which the Shaytaan flows, so his influence grows less.

Shaykh al-Islam said in Majmoo' al-Fataawa, 25/246

Undoubtedly blood is created from food and drink, so when a person eats and drinks, the passages through which the devils flow – which is the blood – become wide. But if a person fasts, the passages through which the devils flow become narrow, so hearts are motivated to do good deeds, and to give up evil deeds.

6 – The fasting person is training himself to remember that Allaah is always watching, so he gives up the things that he desires even though he is able to take them, because he knows that Allaah can see him.

7 – Fasting means developing an attitude of asceticism towards this world and its desires, and seeking that which is with Allaah.

8 – It makes the Muslim get used to doing a great deal of acts of worship, because the fasting person usually does more acts of worship and gets used to that.

These are some of the reasons why fasting is enjoined. We ask Allaah to help us to achieve them and to worship Him properly.

And Allaah knows best.

See Tafseer al-Sa'di, p. 116; Ibn al-Qayyim's footnotes on al-Rawd al-Murabba', 3/344; al-Mawsoo'ah al-Fiqhiyyah, 28/9.

Islam Q&A

Suggested program for the Muslim during Ramadaan 🏠

Firstly, let me congratulate you on the beginning of the blessed month of Ramadaan; I hope that Allaah will accept fasting and prayers from us and from you .

I hope that I can make the most of this opportunity to do as much worship and earn as much reward as possible. I hope that you could give me a program that is suitable for me and my family so that we can make the most of this month in goodness and obedience.

Praise be to Allaah .

May Allaah accept all our righteous words and deeds, and help us to be sincere in secret and in public.

There follows a suggested program for the Muslim during this blessed month:

The Muslim's day in Ramadaan:

The Muslim starts his day with suhoor before Fajr prayer. It is better to delay suhoor until the latest possible time of the night.

Then after that the Muslim gets ready for Fajr prayer before the adhaan. So he does wudoo' at home and goes out to the mosque before the adhaan.

When he enters the mosque, he prays two rak'ahs (tahiyyat al-masjid – greeting the mosque). Then he sits and keeps busy making du'aa', or reading Qur'aan, or reciting dhikr, until the muezzin gives the call to prayer. He repeats what the muezzin says, and says the du'aa' narrated from the Prophet (peace and blessings of Allaah be upon him) to be said after the adhaan ends. Then after that he prays two rak'ahs (the regular Sunnah of Fajr), then he occupies himself with du'aa' and reading Qur'aan until the iqamah for prayer is given. He is in a state of prayer so long as he is waiting for the prayer.

After offering the prayer in congregation, he recites the dhikrs that are prescribed following the salaam at the end of the prayer. After that if he wants to sit in the mosque until the sun has risen, reciting dhikr and reading Qur'aan, that is preferable, and that is what the Prophet (peace and blessings of Allaah be upon him) used to do after Fajr prayer.

Then about one-quarter of an hour after the sun has risen, if he wants he can pray Duha prayer (a minimum of two rak'ahs), and that is good. Or if he wants he can delay it until the preferred time, which is when the day has grown hotter and the sun is higher in the sky – that is better.

Then if he wants he may sleep to prepare himself for going to work, and he can intend by sleeping to strengthen himself for worship and earning a living, so that he will be rewarded for it in sha Allah. He should also follow the etiquette of sleep that is prescribed in sharee'ah, both actions and words.

Then he goes to work, and when the time for Zuhr prayer comes, he goes to the mosque early, before the adhaan or immediately after it, and he should get ready to pray beforehand. So he prays four rak'ahs with two tasleems (the regular Sunnah before Zuhr), then he keeps busy reading Qur'aan until the iqamah for prayer is given, and he prays with the congregation, then he prays two rak'ahs (the regular Sunnah after Zuhr).

Then after the prayer he goes and finishes whatever of his work is left, until it is time to leave work. If there is a long time to go after finishing his work until the time for ‘Asr prayer, then he can rest. But if there is not enough time and he fears that if he sleeps he will miss ‘Asr prayer, then he should keep busy doing something suitable until the time for ‘Asr comes, such as going to the market to buy some things that his family needs and the like, or going straight to the mosque when he has finished his work, and staying in the mosque until he has prayed ‘Asr.

Then after ‘As, it depends on his circumstances. If he can stay in the mosque and keep busy reading Qur’aan, this is a great opportunity. But if he feels tired, then he should rest at this time so that he will be ready to pray taraaweeh at night.

Before the adhaan for Maghrib, he should get ready to break his fast, and he should do something at this time that will benefit him, whether reading Qur’aan, making du’aa’, or having a useful conversation with his wife and children.

One of the best things that he can do at this time is to take part in offering iftaar to those who are fasting, whether by bringing food to them or helping to distribute it to them and organizing that. This brings a great joy which no one knows except those who have experienced it.

After iftaar, he goes and prays in congregation in the mosque, and after the prayer he prays two rak’ahs (the regular Sunnah of Maghrib). Then he goes back home and eats whatever is available – without eating too much. Then he looks for a suitable way for himself and his family to spend this time, whether reading a book of stories, or a book on practical rulings, or a quiz, or permissible conversation, or any other useful idea that is of interest to the members of the family and will distract them from the haraam things that appear in the media which regard this as their prime time, so you find the media transmitting their most attractive programs at that time, that may contain immoral and obscene material. Strive to turn away from that, and fear Allaah with regard to your “flock” (i.e., your family) concerning whom you will be questioned on the Day of Resurrection, so be prepared to answer the questions.

Then get ready for ‘Isha’ prayer, go to the mosque and keep busy reading Qur’aan or listening to the lesson being given in the mosque.

Then after that perform ‘Isha’ prayer, then pray two rak’ahs (the regular Sunnah of ‘Isha’), then pray taraaweeh behind the imam with humility and focus, pondering the meanings of what is recited. Do not finish until the imam finishes. The Prophet (peace and blessings of Allaah be upon him) said: “Whoever stands (and prays) with the imam until he

finishes, it will be recorded as if he spent the night in prayer.” Narrated by Abu Dawood, 1370, and others. Classed as saheeh by al-Albaani in *Salaat al-Taraaweeh*, p. 15.

Then after Taraaweeh you can make a program for yourself that is suited to your circumstances and personal commitments. But you should pay attention to the following:

Keeping away from all haraam things and whatever may lead to them.

Paying attention to ensuring that your family avoid falling into any haraam thing or whatever may lead to that, in a wise manner, such as preparing a program just for them, or taking them out for leisure trips to permissible places, or keeping them away from bad friends, or looking for good friends for them.

Keeping busy with things that take priority.

Then you should try to sleep early, whilst paying attention to the etiquette of sleep as prescribed in sharee’ah, both actions and words. If you read some Qur’aan or some beneficial books before going to sleep, that is something good, especially if you have not yet completed your daily portion of Qur’aan – so do not go to sleep until you have completed it.

Then wake up before suhoor, allowing enough time to recite du’aa’, because this time – the last third of the night – is the time when Allaah descends, and Allaah has praised those who seek His forgiveness at this time, and has promised those who call upon Him at this time that He will answer them, and that He will accept the repentance of those who repent to Him at this time. So do not neglect this great opportunity.

Friday:

Friday is the best day of the week, so you should have a special program of worship on this day, in which you pay attention to the following:

Coming early to Jumu’ah prayer.

Staying in the mosque after ‘Asr prayer, and keeping busy with reading Qur’aan and making du’aa’ until the last hour of this day, for that is a time when du’aa’s are answered.

Make this day an opportunity for completing some of your deeds that you did not finish during the week, such as completing your weekly portion of Qur’aan, or finishing reading a book or listening to a tape and other good deeds.

The last ten days of Ramadaan:

The last ten days of Ramadaan include Laylat al-Qadr which is better than a thousand months. Hence it is prescribed for a person to observe i'tikaaf ("retreat" for the purpose of worship) in the mosque during these ten days, as the Prophet (peace and blessings of Allaah be upon him) used to do, seeking Laylat al-Qadr. Whoever can observe i'tikaaf at this time, this is a great blessing from Allaah.

Whoever cannot observe i'tikaaf for the entire period should do as much as he is able to.

If he is not able to do i'tikaaf at all, then he should try to spend the nights in worship. Praying qiyaam, reading Qur'aan, remembering Allaah and making du'aa'. He should prepare for that by resting during the day so that he will be able to stay up at night.

Note:

This program is just a suggestion. It is a flexible schedule that each person can adapt to his own circumstances.

This program pays attention to the Sunnahs that are proven from the Prophet (peace and blessings of Allaah be upon him). It does not mean that everything mentioned here is an obligatory duty, rather it includes many things that are Sunnah and mustahabb.

The most beloved of actions to Allaah are those which are continuous even if they are little. At the beginning of the month a person may be keen to do acts of worship, then he may slow down. Beware of that, and strive to persist in all the actions that you do in this blessed month.

The Muslim should strive to organize his time in this blessed month so that he will not miss out on a great opportunity to do more good and righteous deeds. For example, a person should try to buy all the things that the family needs before the month begins, and he should buy day-to-day needs at times when the stores are not crowded, and visits to friends and family should be organized in such a way that they do not distract from acts of worship.

Make doing lots of acts of worship and drawing closer to Allaah your priority in this blessed month.

Resolve at the beginning of the month to go to the mosque early at the times of prayer, and to complete the Book of Allaah, and to regularly pray qiyaam al-layl in this great month, and to spend (in charity) what you can of your wealth.

Make the most of the opportunity that the month of Ramadaan brings to strengthen your connection to the Book of Allaah, by utilizing the following means:

Read the verses correctly. The way to do that is to have your reading corrected by someone who knows how to read well. If you cannot do that, then by listening to tapes of expert readers.

Revise what Allaah has enabled you to memorize, and memorize some more.

Read the tafseer (commentary) on the verses, either by looking up the verses you do not understand in reliable books of tafseer such as Tafseer al-Baghawi and Tafseer Ibn Katheer and Tafseer al-Sa'di, or by making a program to read a book of tafseer. Start first with the thirtieth Juz' (section) of the Qur'aan, then move on to the twenty-ninth juz', and so on.

Strive to apply the commands that you read in the Book of Allaah.

We ask Allaah to perfect for us the blessing of Ramadaan, and to help us fast and pray qiyaam throughout the whole month, and to accept (these acts of worship) from us, and to forgive us for our shortcomings.

Islam Q&A

Offering congratulations for the beginning of Ramadaan 🏠

What is the ruling on offering congratulations for the beginning of Ramadaan by saying “Kull ‘aam wa antum bikhayr (roughly equivalent to “Many happy returns” – traditional Arabic phrase of congratulations on occasions such as Eid etc .?)(.

Praise be to Allaah .

There is no specific wording that the Muslim has to use to offer congratulations for the beginning of Ramadaan, so it is permissible to offer congratulations in any wordings that are customary among the people, such as saying “Kull ‘aam wa antum bi khayr” and other words that do not contain any meanings that are forbidden in Islam .

And Allaah knows best.

Islam Q&A

Why do Muslims fast ? 🕌

I live in England, and I often get asked by many non-muslims, why do muslims fast? I know that I should know this answer, but I do not know what to say exactly. What should I give as an answer .?

Praise be to Allaah .

Firstly :

We Muslims fast the month of Ramadaan because Allaah has commanded us to do so. Allaah says (interpretation of the meaning :(

”O you who believe! Observing As-Sawm (the fasting) is prescribed for you as it was prescribed for those before you, that you may become Al-Muttaqoon (pious““(

]al-Baqarah 2:183 [

So we worship Allaah by doing this act of worship which is beloved to Allaah and which He has enjoined upon us .

The believers hasten to obey the commands of Allaah and His Messenger (peace and blessings of Allaah be upon him), in obedience to His words) interpretation of the meaning :(

”The only saying of the faithful believers, when they are called to Allaah (His Words, the Qur’aan) and His Messenger, to judge between them, is that they say: ‘We hear and we obey.’ And such are the successful (who will live forever in Paradise““(

]al-Noor 24:51 [

”It is not for a believer, man or woman, when Allaah and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allaah and His Messenger, he has indeed strayed into a plain error““(

]al-Ahzaab 33:36 [

Secondly :

It is by His wisdom that Allaah has prescribed a variety of acts of worship, so as to test people with regard to how they will obey all these commands. Will they only choose to do that which suits them, or will they do that which pleases Allaah? If we think about the five acts of worship: testimony of faith, prayer, zakaah, fasting and pilgrimage, we will see that some of them are purely physical, some are purely financial, some are both, so that the miser will become distinct from the generous. For some people it may be easy for them to pray one thousand rak'ahs but not to give a single dirham; for others it may be easy to give a thousand dirhams but not to pray a single rak'ahs. So Islam came to prescribe a variety of acts of worship so as to determine who will follow in obedience to the command of Allaah and who will follow only that which suits him .

Prayer, for example, is a purely physical action, but its prerequisites require some expenditure, such as the water for wudoo', and clothes to cover the 'awrah. These are not part of the prayer but they are its prerequisites .

Zakaah is purely financial, but physical actions are required to fulfil this duty such as calculating one's wealth and transferring the zakaah to the poor and needy. These are not part of zakaah but they are its prerequisites .

Hajj involves spending wealth and physical action, except for the people of Makkah who may not need money, but the yare very few compared with those who live in Makkah .

Jihad for the sake of Allaah may require both money and physical effort. A person may spend money for the sake of Allaah and not fight, or he may go and fight but not spend money .

Commands are of two types: commands to refrain from things that man is inclined towards, and commands to spend that are precious .

Refraining from things that are loved includes fasting, and expenditure of things that are loved includes zakaah. Wealth is something that is loved and no one spends the wealth that he loves except for something that is loved even more .

The same applies to refraining from things that are loved, for a person may like to spend a thousand dirhams, but not fast a single day, or vice versa .

Shaykh Ibn 'Uthaymeen, al-Sharh al-Mumti', 6/190 .

Thirdly :

There is another great reason why fasting is prescribed, which has been discussed in part in the answer to question no .26862 .

Shaykh Ibn ‘Uthaymeen was asked about the reason why fasting was enjoined ?

He replied :

If we read the words of Allaah (interpretation of the meaning :(

”O you who believe! Observing As-Sawm (the fasting) is prescribed for you as it was prescribed for those before you, that you may become Al-Muttaqoon (pious“(

]al-Baqarah 2:183 [

we will know the reason why fasting was prescribed, which is taqwa (piety) and submission to Allaah. Taqwa means giving up haraam things, and in general terms includes both doing what is commanded and abstaining from what is forbidden. The Prophet (peace and blessings of Allaah be upon him) said” :Whoever does not give up false speech and acting upon it and offensive speech and behaviour, Allaah has no need of his giving up his food and drink.” Narrated by al-Bukhaari, 6057. See also questions no 37658 .and .37989

Based on this, it is important for the one who is fasting to carry out religious duties and avoid haraam things in word and deed. So he should not backbite about people, tell lies, or spread malicious gossip among them, or engage in haraam transactions, and he should avoid all haraam things. If a person does that for a whole month, the rest of the year will go well, but unfortunately in the case of many of those who fast, there is no difference between a day when they fast and a day when they do not; they behave as they usually do, neglecting obligatory duties and doing forbidden things. You do not see the dignity that is to be expected of the fasting person. These actions do not invalidate their fast but they do detract from its reward and may cancel out the reward altogether .

Fataawa Arkaan al-Islam, p. 451.

Islam Q&A

Are hasanaat and sayi’aat multiplied at special times and in special places ? 🌟

Is it true that sayi'aat) bad deeds) are multiplied in Ramadaan? Is the same true of hasanaat (good deeds)? Is there any evidence to that effect .?

Praise be to Allaah .

Yes, both hasanaat and sayi'aat are multiplied at special times and in special places, but there is a difference between the multiplication of hasanaat and the multiplication of sayi'aat. The multiplication of hasanaat is in both quantity and quality. What is meant by quantity is number, so a good deed is multiplied by ten times the like thereof ;and what is meant by quality is that the reward is great and vast. With regard to sayi'aat, it is multiplied in terms of quality only, i.e., the sin is greater and the punishment is more severe. With regard to quantity a bad deed receives one sayi'ah, and it cannot be more than one .

It says in Mataalib Uli al-Nuha :(385/2)

”Hasanaat and sayi'aat are multiplied in a special place such as Makkah, Madeenah and Bayt al-Maqdis) Jerusalem), and in the mosques; and at special times such as on Fridays, during the sacred months and in Ramadaan. With regard to the multiplication of hasanaat, this is a matter concerning which there is no scholarly difference of opinion. With regard to the multiplication of sayi'aat, this was the view of a number of scholars, following Ibn 'Abbaas and Ibn Mas'ood... Some scholars said that what Ibn 'Abbaas and Ibn Mas'ood meant by the view on the multiplication of sayi'aat is that they are multiplied in quality but not in quantity“.

Shaykh Ibn Baaz (may Allaah have mercy on him) said: “Does fasting bring the Muslim expiation for both minor and major sins? Is the sin of an evil action compounded in Ramadaan “?

He replied: “What is prescribed for the Muslim in Ramadaan and at other times is to strive against his nafs) self) that is inclined towards evil until it becomes tranquil and inclined towards goodness. He must fight against the enemy of Allaah Iblees until he is safe from his evil and his whispers. The Muslim in this world is engaged in a great, ongoing struggle against his nafs, his desires and the Shaytaan. So he has to repent a great deal and pray for forgiveness at all times. But times vary one from another. The month of Ramadaan is the best month of the year, for it is the month of forgiveness, mercy and ransom from the Fire. If the month is special and the place is special, the hasanaat for good deeds are multiplied and the sayi'aat for sins are multiplied. An evil deed done in Ramadaan is more sinful than one done at any other time, just as an act of worship done in Ramadaan brings a greater reward from Allaah than one done at any other time .Because Ramadaan has such a great status, an act of worship done during this month is especially virtuous and its reward is

greatly multiplied, and a sin committed during this month is worse and more serious than a sin committed at any other time. So the Muslim has to make the most of this blessed month by doing acts of worship and righteous deeds, and giving up bad deeds, so that Allaah may bless him by accepting his good deeds and helping to remain steadfast in adhering to the truth. But a bad deed receives one sayi'ah like it, and is not multiplied in terms of quantity either in Ramadaan or at other times. But a good deed may be multiplied ten or more times, because Allaah says in Soorat al-An'aam (interpretation of the meaning :(

"Whoever brings a good deed (Islamic Monotheism and deeds of obedience to Allaah and His Messenger) shall have ten times the like thereof to his credit, and whoever brings an evil deed (polytheism ,disbelief, hypocrisy, and deeds of disobedience to Allaah and His Messenger (shall have only the recompense of the like thereof, and they will not be wronged"
[al-An'aam 6:160]

And there are many similar verses .

Similarly in special places such as the Haramayn [the Two Sanctuaries, i.e., in Makkah and Madeenah] deeds are multiplied greatly in quantity and quality; bad deeds are not multiplied in quantity but they are multiplied in quality when done at special times or in special places, as referred to above. And Allaah is the Source of strength .

From Majmoo' Fataawa wa Maqaalaat Mutanawwi'ah, 15/446 .

Shaykh Ibn 'Uthaymeen said in al-Sharh al-Mumti', 7/262 :

Both hasanaat and sayi'aat are multiplied when done in special places and at special times .

Hasanaat (good deeds) are multiplied in quantity and quality; sayi'aat (bad deeds) are multiplied in quality but not in quantity, because Allaah says in Soorat al-An'aam, which was revealed in Makkah, (interpretation of the meaning :(

"Whoever brings a good deed (Islamic Monotheism and deeds of obedience to Allaah and His Messenger) shall have ten times the like thereof to his credit, and whoever brings an evil deed (polytheism ,disbelief, hypocrisy, and deeds of disobedience to Allaah and His Messenger (shall have only the recompense of the like thereof, and they will not be wronged"
[al-An'aam 6:160]

And He says (interpretation of the meaning :(

...”and whoever inclines to evil actions therein] i.e., in al-Masjid al-Haraam in Makkah] or to do wrong (i.e. practise polytheism and leave Islamic Monotheism), him We shall cause to taste from a painful torment“
[al-Hajj 22:25]

But He did not say, We will multiply that to him, rather He said, “We shall cause to taste from a painful torment”. So the way in which sayi’aat done in Makkah or in Madeenah are multiplied is in terms of quality .

And Allaah knows best.

Islam Q&A

What is meant by the devils being chained up in Ramadaan ? 🕌

What do you say about the devils being chained up in Ramadaan .?

Praise be to Allaah .

Al-Bukhaari (1899) and Muslim (1079) narrated from Abu Hurayrah (may Allaah be pleased with him) that the Messenger of Allaah) peace and blessings of Allaah be upon him) said: “When Ramadaan comes, the gates of Paradise are opened, the gates of Hell are closed, and the devils are chained up “.

The scholars differed as to the meaning of the devils being chained up in Ramadaan .

Al-Haafiz ibn Hajar said, quoting al-Haleemi: It may be interpreted at meaning that the devils are not able to tempt the Muslims as they are at other times because they are busy with the fast which controls their desires, and with reading Qur’aan and dhikr (remembrance of Allaah). Another scholar – someone other than al-Haleemi – said that what is meant by the devils is some of them, namely the maarids (strong devils), who are chained up .

’Iyaad said: it may be interpreted in a literal sense, and that is as a sign to the angels that the month has begun, and in veneration of its sanctity, and so as to prevent the devils from harming the Muslims. And it may be interpreted as referring to the great amount of reward and forgiveness, and that the devils tempt people less, so it is as if they are chained up. This second interpretation is supported by the fact that according to a report narrated by Yoonus from Ibn Shihaab which is recorded by Muslim it says “the gates of mercy are

opened”. The chaining up of the devils may also be understood as a metaphor for them being unable to tempt people and make their whims and desires attractive to them. Al-Zayn ibn al-Muneer said: The first view is most likely to be correct, and there is no need to try to understand it in anything other than the literal sense .

Fath al-Baari, 4/114 .

Shaykh Ibn ‘Uthaymeen (may Allaah have mercy on him) was asked about the words of the Prophet (peace and blessings of Allaah be upon him) “and the devils are chained up,” – yet we still see people suffering from epilepsy during the day in Ramadaan, so how can the devils be chained up when some people are suffering epileptic fits ?

He replied: In some versions of the hadeeth it says “and the strong devils (maarids) are chained up” – this is narrated by al-Nasaa’i. This hadeeth is speaking of matters of the unseen, so we have to accept it and not discuss it any further. This is safer for a person’s religious commitment. Hence when ‘Abd-Allaah, the son of Imam Ahmad ibn Hanbal said to his father, “Some people suffer epileptic fits during the day in Ramadaan,” the Imam said: “This is what the hadeeth says and we do not discuss this “.

Moreover it seems that what is meant by their being chained up is that they are prevented from tempting people, based on the fact that there is a great deal of goodness and many people turn to Allaah during Ramadaan .

Majmoo’ al-Fataawa, 20 .

Based on this, the chaining up of the devils is something that happens in a real sense, about which Allaah knows best. This does not mean that evil things do not happen or that people do not commit sin. And Allaah knows best .

See also question no.12653 .

Islam Q&A

Fasting is not accepted if one doesn't pray 🕌

Is it permissible to fast without praying .?

Praise be to Allaah .

No good deeds will be accepted from one who does not pray – no zakaah, no fasting, no Hajj or anything else .

Al-Bukhaari (520) narrated that Buraydah said: The Messenger of Allaah (peace and blessings of Allaah be upon him) said: “Whoever does not pray’ Asr, his good deeds will be annulled “.

What is meant by “his good deeds will be annulled” is that they will be rendered invalid and will be of no benefit to him. This hadeeth indicates that Allaah will not accept any good deed from one who does not pray ,so the one who does not pray will not benefit at all from his good deeds and no good deed of his will be taken up to Allaah .

It seems from the hadeeth that there are two types of those who do not pray: those who do not pray at all, which annuls all their good deeds ,and those who do not offer a particular prayer on a particular day, which annuls the good deeds of that day. So annulment of all good deeds happens to those who forsake all the prayers, and annulment of the good deeds of a particular day happens to the one who omits a particular prayer .

Shaykh Ibn ‘Uthaymeen was asked in Fataawa al-Siyaam (p. 87 (about the ruling on the fasting of one who does not pray.

He replied :

The fast of one who does not pray is not valid and is not accepted, because the one who does not pray is a kaafir and an apostate, because Allaah says (interpretation of the meaning :(

”But if they repent [by rejecting Shirk) polytheism) and accept Islamic Monotheism], perform As-Salaah) Iqaamat-as-Salaah) and give Zakaah, then they are your brethren in religion“

]al-Tawbah 9:11 [

And the Prophet (peace and blessings of Allaah be upon him (said: “Between a man and shirk and kufr stands his giving up prayer.” Narrated by Muslim, 82. And he (peace and blessings of Allaah be upon him) said: “The covenant that separates us from them is prayer; whoever gives up prayer is a kaafir.” Narrated by al-Tirmidhi, 2621; classed as saheeh by al-Albaani in Saheeh al-Tirmidhi .

This is also the view of most of the Sahaabah ,if not their consensus. ‘Abd-Allaah ibn Shaqeeq (may Allaah have mercy on him ,(who was one of the well-known

Taabi'een, said: The companions of the Prophet) peace and blessings of Allaah be upon him) did not think that omitting any action made a person a kaafir, except for prayer. Based on this, if a person fasts but he does not pray, then his fast is rejected and not accepted, and it will not avail him anything before Allaah on the Day of Resurrection. We say to him: Pray then fast, because if you fast but do not pray, then your fast will be rejected, because acts of worship are not accepted from a kaafir .

The Standing Committee (10/140) was asked: if a person is keen to fast in Ramadaan and to pray in Ramadaan only, but he stops praying as soon as Ramadaan is over, does his fasting count ?

They replied :

Prayer is one of the pillars of Islam, and it is the most important pillar after the Shahaadatayn. It is an individual obligation (fard' ayn), and whoever does not do it because he denies that it is obligatory, or he does not do it because he is careless and lazy, is a kaafir. With regard to those who fast Ramadaan and pray in Ramadaan only, this is trying to cheat Allaah, and unfortunate indeed are those who only acknowledge Allaah in Ramadaan. Their fasting is not valid if they do not pray at times other than Ramadaan, rather this makes them kaafirs in the sense of major kufr (kufr akbar), even if they do not deny that prayer is obligatory, according to the more sound of the two scholarly opinions.

Islam Q&A

Why was fasting singled out when Allaah said” ,Fasting is for Me and I shall reward for it “? 🕌

What is special about fasting so that Allaah singled it out when He said, “Fasting is for Me and I shall reward for it.“?

Praise be to Allaah .

Al-Bukhaari (1761) and Muslim (1946) narrated that Abu Hurayrah (may Allaah be pleased with him) said: The Messenger of Allaah (peace and blessings of Allaah be upon him) said: “Allaah said: ‘Every deed of the son of Adam is for him except fasting; it is for Me and I shall reward for it...’”

Because all deeds are for the sake of Allaah and He is the One Who rewards for them, the scholars differed concerning this phrase, “Fasting is for Me and I shall reward for it” – why is fasting singled out in this manner ?

Al-Haafiz ibn Hajar (may Allaah have mercy on him) quoted the views of ten scholars who sought to explain the meaning of this hadeeth and why fasting was singled out in this manner. The most important of these views are as follows :

– 1 That there is no showing off in fasting as may happen in other acts of worship. Al-Qurtubi said: Because showing off may enter into all good deeds, but no one can see when a person is fasting except Allaah, so Allaah connected it to Himself. Hence He said in the hadeeth, “He gives up his desire for My sake.” Ibn al-Jawzi said: All acts of worship can be seen when done, and they may be contaminated with some element of showing off, unlike fasting .

– 2 That what is meant by the words, “I shall reward for it” is :I am the only One Who knows the extent of his reward and how much his hasanaat) good deeds) will be multiplied. Al-Qurtubi said: What this means is that the amount of reward for good deeds may become known to people, and they will be rewarded between ten and seven hundred fold, and as much as Allaah wants, except fasting, for Allaah will reward it without measure. This is supported by a report narrated by Muslim (115) from Abu Hurayrah (may Allaah be pleased with him) who said: The Messenger of Allaah (peace and blessings of Allaah be upon him) said: “Every deed of the son of Adam will be rewarded between ten and seven hundred fold. Allaah said: ‘Except fasting, for it is for Me and I shall reward for it’” – i.e., I shall reward it greatly, without specifying how much. This is like the verse in which Allaah says (interpretation of the meaning :(

”Only those who are patient shall receive their reward in full ,without reckoning“

[al-Zumar 39:10]

3 – That what is meant by “fasting is for Me” is that it is the dearest of acts of worship to Me. Ibn ‘Abd al-Barr said: The words “Fasting is for Me” are sufficient to indicate the superiority of fasting over all other acts of worship. Al-Nasaa’i (2220) narrated that Abu Umaamah said: The Messenger of Allaah (peace and blessings of Allaah be upon him) said: “You should fast, for there is nothing like it.” Classed as saheeh by al-Albaani in Saheeh al-Nasaa’i.

4 – That fasting is mentioned in conjunction with Allaah by way of honouring, as we say, “the House of Allaah,” although all houses belong to Allaah. Al-Zayn ibn

al-Muneer said: giving a specific meaning to something general in a context such as this can only be understood as being by way of honouring.

Shaykh Ibn ‘Uthaymeen (may Allaah have mercy on him) said:

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

1 – Allaah singled out fasting for Himself from all other good deeds, because of its honoured status before Him, because He loves it and because it is a demonstration of sincerity towards Him, as it is a secret between a person and his Lord, which no one can see except Allaah. The fasting person may be in a place with no other people around, and he could eat or drink that which Allaah has forbidden to the fasting person, but he does not do that, because he knows that he has a Lord Who can see him even though he is alone and Who has forbidden that to him. So he forsakes it for the sake of Allaah and fearing His punishment, seeking His reward. Because of that, Allaah appreciates his sincerity and singled out fasting for Himself from among all other good deeds. Hence He said: “He gives up his desires and his food for My sake.”

The benefit of this singling out will be seen on the Day of Resurrection, as Sufyaan ibn ‘Uyaynah said: When the Day of Resurrection comes, Allaah will bring His slave to account and will settle any scores outstanding from the rest of his deeds, until when there is nothing left but fasting, Allaah will settle the matter and will admit him to Paradise by virtue of his fasting.

2 – Allaah said concerning fasting: “I shall reward him for it.” So he connected the reward for fasting to Himself, because the reward for righteous deeds is mentioned by number, and a good deed will be rewarded between ten and seven hundred fold, many times. But with regard to fasting, Allaah connected the reward to Himself without specifying any number. Allaah is the most generous of those who are generous, and the gift reflects the generosity of the giver. So the reward of the one who fasts will be very great, without reckoning. Fasting is patience in obeying Allaah, patience in keeping away from the things forbidden by Allaah, and patience in bearing the decree of Allaah, hunger, thirst, physical and mental weakness. So it combines all three types of patience, thus the fasting person deserves to be counted as one of the patient, and Allaah says (interpretation of the meaning):

”Only those who are patient shall receive their reward in full ,without reckoning“

]al-Zumar 39:10 [

Majaalis Shahr Ramadaan, p. 13

And Allaah knows best.

Islam Q&A

Why are the Muslims not united in their fasting ? 🌙

Why are the Muslims not united in their fasting even though there is only one new moon for Ramadaan? In the past there was the excuse of there being no media or means of communication .

Praise be to Allaah .

Firstly :

The most likely reason for the differences in the start of the fast from one country to another is the difference in sighting the new moon .Such differences are well known and it makes sense that there are such differences .

Based on this, it is not possible to expect all the Muslims to start fasting at the same time, because this would mean that some of them were starting to fast before the new moon had been sighted and even before it had appeared .

Shaykh Ibn ‘Uthaymeen (may Allaah have mercy on him) was asked about those who call for the ummah to be united in fasting and for the moon sighting to be based on its sighting in Makkah. He said :

This is impossible from an astronomical point of view, because the sighting of the new moon, as Shaykh al-Islam Ibn Taymiyah said, differs ,according to the scientists who are well-versed in this field. Because it differs, then each country should have its own ruling, according to the reports and according to science .

The evidence from reports is the verse in which Allaah says) interpretation of the meaning :(

”So whoever of you sights (the crescent on the first night of (the month (of Ramadan i.e. is present at his home), he must observe Sawm (fasts (that month“

]al-Baqarah 2:185 [

If it so happens that people in a remote region of the world do not see the new moon whereas the people of Makkah do see it, then how can the words of this verse apply to those who have not seen the new moon? The Prophet (peace and blessings of Allaah be upon him) said: “Fast when you see it and stop fasting when you see it.” (Agreed upon). So if the people of Makkah, for example, see it, then how can we expect the people of Pakistan and countries further east to start fasting, when we know that that the new moon has not yet appeared in their region, and the Prophet (peace and blessings of Allaah be upon him) connected the start of fasting to the sighting of the moon?

The scientific evidence is the correct analogy which we cannot contradict. We know that dawn appears in eastern regions of the earth before it appears in western regions, so if dawn has appeared in eastern regions, do we have to stop eating even though it is still night where we are? The answer is no. If the sun has set in eastern regions but it is still day where we are, is it permissible for us to break our fast? The answer is no. And the new moon is exactly like the sun, except that the timing of the new moon is monthly and the timing of the sun is daily. The One Who said (interpretation of the meaning :(

”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 Sawm (fast) till the nightfall“

[al-Baqarah 2:187] is also the One Who said (interpretation of the meaning :(

”So whoever of you sights (the crescent on the first night of (the month (of Ramadan i.e. is present at his home), he must observe Sawm (fasts (that month“

[al-Baqarah 2:185 [

So the evidence of both the texts and science indicates that we should establish a separate ruling for each place when it comes to starting and ending the fast, and this should be connected to the physical sign which Allaah has described in His Book and which His Prophet Muhammad (peace and blessings of Allaah be upon him) established in his Sunnah, namely the sighting of the moon and the sighting of the sun or dawn.

End quote from Fataawa Arkaan al-Islam, p. 451 .

And he said, explaining this analogy and supporting the argument of those who say that there should be different moon sightings :

They say that the monthly timings should be like the daily sightings. Just as different countries vary in the start and end of the fast each day, so too they must differ in the start and end of the month-long fast .The difference in daily timings is well known according to Muslim consensus ;those who are in the east start fasting before those who are in the west, and they also break the fast first .

If we accept the differences in sighting with regard to daily timings, then we should also accept it with regard to the month .

No one can say that the verse “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 Sawm (fast) till the nightfall” and the words of the Prophet (peace and blessings of Allaah be upon him) “When the night has come from here and the day has departed from here and the sun has set, then the faster may break his fast” are general in meaning and apply to all the Muslims in every region .

The same applies to the verse “So whoever of you sights (the crescent on the first night of) the month (of Ramadan i.e. is present at his home), he must observe Sawm (fasts) that month” and the words of the Prophet (peace and blessings of Allaah be upon him) “When you see it fast and when you see it stop fasting “.

As you see, this opinion is very strong, and the analogy is sound, the analogy between the monthly timing and the daily timing .

End quote from Fataawa Ramadaan, compiled by Ashraf ‘Abd al-Maqsood, p. 104

The Council of Senior Scholars issued an important statement on this topic, the text of which is as follows :

Firstly: The difference in moon sighting is something which is well known, and there is no difference among the scholars concerning this .Rather the difference of scholarly opinion has to do with whether the difference in moon sighting matters or not .

Secondly: The issue of whether the difference in moon sighting matters or not is a theoretical matter in which there is room for ijtihaad. Even people of great knowledge and piety differed concerning this matter. This is a type of difference which is acceptable, where the one who makes ijtihaad and gets it right will have two rewards, one for his ijtihaad and the other for getting it right, and the one who gets it wrong will be rewarded for his ijtihaad .

The scholars differed concerning this matter and there are two points of view. One is that the difference in moon sighting matters and the other is that it does not matter. Each group quotes evidence from the Qur'aan and Sunnah, and sometimes they quote the same text, such as when they both quote the verse (interpretation of the meaning :(

"They ask you (O Muhammad) about the new moons .Say: These are signs to mark fixed periods of time for mankind and for the pilgrimage"

]al-Baqarah 2:189 [

and the words of the Prophet (peace and blessings of Allaah be upon him), "Fast when you see it and stop fasting when you see it".

That is because of different understandings of the texts, and different ways in which each group derives evidence from them .

Based on the considerations that the Council has seen and examined, and based on the fact that the difference of opinion on this matter does not have any effect that may lead to undesirable consequences, since this religion appeared fourteen centuries ago and we do not know of any period during which the ummah was united in moon sighting, the members of the Council of Senior Scholars think that matters should be left as they are and that this subject should not be stirred up. Each Islamic state should have the right to choose whichever opinion it wishes, based on the suggestions of its own scholars, because each view has its evidence and proofs .

Thirdly: The Council has studied the issue of proving the new moon by means of calculation, and what has been narrated in the Qur'aan and Sunnah, and they have studied the comments of the scholars on this matter. They have decided unanimously that astronomical calculations carry no weight in determining the new moon with regard to Islamic matters, because the Prophet (peace and blessings of Allaah be upon him) said, "Fast when you see it and stop fasting when you see it." And he (peace and blessings of Allaah be upon him) said: "Do not fast until you see it, and do not stop fasting until you see it." And because of other evidence to that effect.

End quote, from Fataawa al-Lajnah al-Daa'imah.102/10 ,

Islam Q&A

What is the right age to get children used to fasting ? 🕌

What is the age at which children are obliged to fast? How can we encourage them to fast and pray in the mosque, especially Taraweeh prayer? Are there any simple religious ideas which can be used to fill children's spare time in Ramadaan.?

Praise be to Allaah .

Firstly :

Fasting is not obligatory for young children, until they reach the age of adolescence, because the Prophet (peace and blessings of Allaah be upon him) said: "The pens have been lifted from three: from one who has lost his mind until he comes back to his senses, from one who is sleeping until he wakes up, and from a child until he reaches the age of adolescence." Narrated by Abu Dawood, 4399; classed as saheeh by al-Albaani in Saheeh Abi Dawood .

Nevertheless, children should be told to fast so that they can get used to it, and because the good deeds that they do will be recorded for them .

The age at which parents should start to teach their children to fast is the age at which they are able to fast, which will vary according to each child's physical makeup. Some scholars have defined this as being ten years of age .

Al-Kharqi said :

When a child is ten years old and is able to fast, he should start to do so .

Ibn Qudaamah said :

This means that he should be made to fast and told to do so. And he should be smacked if he does not do it, so as to train him and make him get used to it, just as he should be made to pray and told to do it. Among those who were of the view that a child should be told to fast when he becomes able to do it were 'Ata', al-Hasan, Ibn Sireen, al-Zuhri, Qataadah and al-Shaafa'i .

Al-Awzaa'i said: If he is able to fast for three consecutive days without interruption and without becoming weak, then he should be made to fast Ramadaan. Ishaq said: When (a child) reaches the age of twelve I think that he should be made to fast so that he gets used to it .

The age of ten is more likely, because the Prophet (peace and blessings of Allaah be upon him) enjoined smacking children for not praying at this age, and regarding fasting as being like prayer is better, because they are close to one another, and because they are both physical actions that are pillars of Islam. But fasting is harder, so attention should be paid to when the child becomes able for it, because some may be able to pray who are not yet able to fast. End quote .

Al-Mughni, 4/412

This is what the companions of the Prophet) peace and blessings of Allaah be upon him) did with their children; they would tell those who were able to fast to do so, and if one of them wept because of hunger, they would give him a toy to distract him, but it is not permissible to force them to fast if it will harm them in cases of physical weakness or sickness .

Shaykh Ibn ‘Uthaymeen said :

A young child should not be forced to fast until he has reached the age of adolescence, but he may be told to fast if he is able to do it, so that he may get used to it and it will be easier for him after he reaches puberty. The Sahaabah (may Allaah be pleased with them) – who are the best of this ummah – used to make their children fast when they were young. End quote .

Majmoo’ Fataawa al-Shaykh Ibn ‘Uthaymeen, 19/28, 29

And the Shaykh (may Allaah have mercy on him) was asked :

My young son insists on fasting Ramadaan even though fasting is harmful for him because he is so young and his health is not good. Should I use force with him to make him break his fast?

He replied :

If he is young and has not yet reached puberty, he is not obliged to fast, but if he is able to do it without hardship, then he should be told to do so. The Sahaabah (may Allaah be pleased with them) used to make their children fast, and if the younger ones cried they would give them toys to distract them. But if it is proven that it is harmful to him, then he should be stopped from fasting. If Allaah has forbidden us to give youngsters their wealth if there is the fear that they may abuse it, then it is more appropriate that they be stopped from doing something if there is the fear of physical harm. But that should not be done by force, because that is not appropriate in raising children. End quote .

Majmoo' Fataawa al-Shaykh Ibn 'Uthaymeen, 19/83

Secondly :

The parents can encourage their children to fast by giving them a gift each day, or by exploiting the spirit of competition between them and their peers or those who are younger than them. They can encourage them to pray by taking them to pray in the mosques, especially if they go out with their father and pray in different mosques each day. They can also encourage them by rewarding them for that, whether that is by praising them or by taking them out on trips sometimes, or buying things that they like ,etc .

Unfortunately some fathers and mothers fall far short in encouraging their children, and there are even some who stop their children doing these acts of worship. Some of these fathers and mothers think that mercy and compassion mean not making their children fast or pray. This is completely mistaken according to both the shar'i point of view and educational wisdom .

Shaykh Muhammad ibn Saalih al-'Uthaymeen (may Allaah have mercy on him) said :

Allaah has enjoined fasting upon every Muslim who is accountable, able to do it and not travelling. As for young children who have not yet reached the age of puberty, fasting is not obligatory for them, because the Prophet (peace and blessings of Allaah be upon him) said: "The pen has been lifted from three" and he mentioned young children until they reach puberty. But the child's guardian must tell him to fast if he reaches an age where he is able to do so, because that comes under the heading of training him to implement the pillars of Islam. We see some people leaving their children alone and not telling them to pray or fast, but this is wrong, and he (the parent) will be responsible for that before Allaah. They say that they do not make their children fast out of kindness and compassion towards them, but in fact the one who is truly kind and compassionate towards his child is the one who trains him to acquire good characteristics and to do righteous deeds, not the one who refrains from disciplining and training him in a beneficial manner. End quote .

Majmoo' Fataawa al-Shaykh Ibn 'Uthaymeen, 19/19, 20

Thirdly :

The parents can fill their children's time with reading Qur'aan and memorizing a small portion each day, reading books that are suited to their level, letting them listen to tapes which combine useful content with fun, such as nasheeds, and bringing them video tapes that are useful for them. The "al-Majd for Children"

channel does all of these things, and time can be set aside each day for children to watch it and benefit from it .

We would like to express our appreciation for our sister's concern about her children's upbringing. This indicates that there is still goodness in Muslim families. But many people do not do well in bringing out their children's intellectual and physical potential, and they become lazy and depend on others. They also do not care about encouraging them to do acts of worship such as fasting and praying, so many children grow up in this manner and their hearts are devoid of worship after they grow older, and it becomes difficult for their parents to direct them and advise them, whereas if they had paid attention to this matter from the outset, they would not have ended up regretting it in the end .

We ask Allaah to help us to raise our children well, to make them love worship, and to help us to fulfil our duties towards them .

And Allaah knows best.

Islam Q&A

How can we prepare for the arrival of Ramadaan ? 🕌

How can we prepare for Ramadaan? What are the best deeds in this blessed month.?

Praise be to Allaah .

Firstly :

You have done well to ask this question, because you have asked how to prepare for the month of Ramadaan. Many people misunderstand the true nature of fasting, and they make it an occasion for eating and drinking, making special sweets and staying up late at night and watching shows on satellite TV .They make preparations for that long before Ramadaan, lest they miss out on some food or prices go up. They prepare by buying food, preparing drinks and looking at the satellite TV guide so they can choose which shows to follow and which to ignore. They are truly unaware of the real nature of fasting in Ramadaan; they take worship and piety out of the month and make it just for their bellies and their eyes .

Secondly :

Others are aware of the real nature of fasting in the month of Ramadaan, so they start to prepare from Sha'baan, and some of them even start before that. Among the best ways of preparing for the month of Ramadaan are :

– 1Sincere repentance

This is obligatory at all times, but because of the approach of a great and blessed month, it is even more important to hasten to repent from sins between you and your Lord, and between you and other people by giving them their rights, so that when the blessed month begins you may busy yourself with acts of worship with a clean heart and peace of mind. Allaah says) interpretation of the meaning :(

”And all of you beg Allaah to forgive you all, O believers, that you may be successful“

[al-Noor 24:31 |

It was narrated from al-Agharr ibn Yasaar (may Allaah be pleased with him) that the Prophet (peace and blessings of Allaah be upon him) said: “O people, repent to Allaah for I repent to Him one hundred times each day.” Narrated by Muslim .(2702)

– 2Du'aa' (supplication (

It was narrated from some of the salaf that they used to pray to Allaah for six months that they would live until Ramadaan, then they would pray for five months afterwards that He would accept it from them .

The Muslim should ask his Lord to let him live until Ramadaan with a strong religious commitment and good physical health, and he should ask Him to help him obey Him during the month, and ask Him to accept his good deeds from Him .

– 3Rejoicing at the approach of the blessed month

The arrival of Ramadaan is one of the great blessings that Allaah bestows upon His Muslim slave, because Ramadaan is one of the occasions of good in which the gates of Paradise are opened and the gates of Hell are closed. It is the month of the Qur'aan and of decisive battles in the history of our religion .

Allaah says (interpretation of the meaning :(

”Say: ‘In the Bounty of Allaah, and in His Mercy (i.e. Islam and the Qur'aan); —therein let them rejoice.’ That is better than what (the wealth (they amass“

]Yoonus 10:58 [

– 4Discharging the duty of any outstanding obligatory fasts

It was narrated that Abu Salamah said: I heard ‘Aa’ishah (may Allaah be pleased with her) say: I would owe fasts from the previous Ramadaan and I would not be able to make them up except in Sha’baan .

Narrated by al-Bukhaari (1849) and Muslim (1146).(

Al-Haafiz Ibn Hajar (may Allaah have mercy on him) said :

From her keenness to do that in Sha’baan it may be understood that it is not permissible to delay making them up until another Ramadaan begins .

Fath al-Baari (4/191).(

– 5Seeking knowledge in order to be able to follow the rulings on fasting and to understand the virtues of Ramadaan .

– 6Hastening to complete any tasks that may distract the Muslim from doing acts of worship .

– 7Sitting with one’s family members – wife and children – to tell them of the rulings on fasting and encourage the young ones to fast .

– 8Preparing some books which can be read at home or given to the imam of the mosque to read to the people during Ramadaan .

– 9Fasting some of the month of Sha’baan in preparation for fasting Ramadaan .

It was narrated that ‘Aa’ishah (may Allaah be pleased with her) said: The Messenger of Allaah (peace and blessings of Allaah be upon him) used to fast until we said: He will not break his fast, and he used not to fast until we said: He will not fast. And I never saw the Messenger of Allaah (peace and blessings of Allaah be upon him) complete a month of fasting except Ramadaan, and I never saw him fast more in any month than in Sha’baan .

Narrated by al-Bukhaari (1868) and Muslim (1156).(

It was narrated that Usaamah ibn Zayd said: I said: O Messenger of Allaah, I do not see you fasting in any month as you fast in Sha’baan? He said: “That is a month that people

neglect between Rajab and Ramadaan, but it is a month in which people's deeds are taken up to the Lord of the Worlds and I would like my deeds to be taken up when I am fasting “.

Narrated by al-Nasaa'i (2357); classed as hasan by al-Albaani in Saheeh al-Nasaa'i .

This hadeeth explains the wisdom behind fasting in Sha'baan ,which is that it is a month in which deeds are taken up (to Allaah). Some of the scholars mentioned another reason, which is that this fasting is like Sunnah prayers offered beforehand in relation to the obligatory prayer; they prepare the soul for performing the obligatory action, and the same may be said of fasting Sha'baan before Ramadaan .

– 10Reading Qur'aan

Salamah ibn Kuhayl said: It was said that Sha'baan was the month of the Qur'aan readers .

When Sha'baan began, 'Amr ibn Qays would close his shop and free his time for reading Qur'aan .

Abu Bakr al-Balkhi said: The month of Rajab is the month for planting, the month of Sha'baan is the month of irrigating the crops, and the month of Ramadaan is the month of harvesting the crops .

He also said: The likeness of the month of Rajab is that of the wind, the likeness of Sha'baan is that of the clouds and the likeness of Ramadaan is that of the rain; whoever does not plant and sow in Rajab, and does not irrigate in Sha'baan, how can he reap in Ramadaan? Now Rajab has passed, so what will you do in Sha'baan if you are seeking Ramadaan? This is how your Prophet and the early generations of the ummah were in this blessed month, so what will you do ?

Thirdly :

For more information on the deeds that the Muslim should do in Ramadaan, see the answers to questions no **26869** .and **.12468**

And Allaah is the Source of strength.

Islam Q&A

