



Darul Arqam Educational Trust
Registered Charity No. 1092608

Ramadhan Refresher

Preparing for the sacred month



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Introduction

Ramadhan is about change. Ramadhan is to transform.

Means to do this are worship during the day and night.

Fast during the day and the Tarawih prayer during the night.

Ramadhan is a transformative experience that is relived every year

GOAL FROM RAMADHAN IS NOT ONLY PRAYER AND FASTING BUT TAQWA THIS IS VIA THE VEHICLE OF

تخلية قبل تخلية

BECAUSE ISLAM WHEN REDUCED TO ITS MOST BASIC AND ALL EMCOMPASSING ATTRIBUTES EXPECTED FROM A BELIEVER IT IS TWO FUNDAMENTAL ATTRIBUTES

1) صبر PATIENCE

2) شكر GRATITUDE

AND THE FAST CONTAINS BOTH THESE ELEMENTS.

TARAWIH PRAYER IS A CALL TO PONDER OVER THE QURAN.

ALLAH IS INCITING US TO THIS CHANGE FROM VARIOUS HADITH :

- Shade of Allahs Mercy
- Gates of Paradise opened and Gates of Hell fire are sealed
- A month which can obliterate all previous sins
- A month in which actions are multiplied by 70
- A month of patience for which its reward is paradise
- whoever feeds a fasting person will have his sins forgiven and emancipated from the fire of hell
- A month of training to be people of piety *taqwa*

Notes:



Prophetic Narrations :

Notes:

(إذا دخل شهر رمضان فتحت أبواب السماء وغلقت أبواب

جهنم وسلسلت الشياطين)

"When Ramadhan arrives, the gates of Paradise are opened, the doors of Hellfire are closed and the Satans are shackled" [al-Bukhari]

(من قام رمضان إيماناً واحتساباً غفر له ما تقدم من ذنبه)

Who so ever establishes Ramadhan with belief and seeking the pleasure of Allah forgiven are his previous sins. [al-Bukhari]

كان النبي أجود الناس بالخير وكان أجود ما يكون في رمضان

The Prophet was the most generous of people and during Ramadhan his generosity would increase further more. [al-Bukhari]

- Some of the most momentous events in Islam occurred during this month :

﴿ شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ ﴾

The month of Ramadhan in which the Quran was revealed a guidance and a clarifier for mankind [al-Baqarah : 185]

- Month of Revelation of the Quran
- Month in which a night better than a 1000 nights
- Battle of Badr 17th Ramadhan
- Fath Mecca 11th Ramadhan



So we should change our mindset :

- We are supposed to exert and be tired during this month.
- The Prophet ﷺ used to exert himself during this month :

كان النبي صلى الله عليه وسلم يعتكف في كل رمضان عشرة أيام فلما كان العام الذي قبض فيه اعتكف عشرين يوماً

The Prophet ﷺ used to retreat (i'tikaaf) during last ten days of Ramadhan and during the year in which he (peace be upon him) was seized he retreated for twenty days [al-Bukhari]

Rethink

- Not think 'I need to get through this fast and its long hours, short nights and hot days....' Say: 'I need this fast to change to become a better person. I need to become God conscious.'

Lets learn about the origin of Ramadhan and its basis.

Ramadhan : its Origins.

Ramadhan the word - originates from the Arabic verb

رمض / يرمض

Which means when inwards became heated and thirst becomes excruciating

Some scholars say the meaning al-Khalil ibn Ahmad sais derived from *al-Ramad* a term for a rain that arrives in the autumn - so it washes away ones wrong actions from our bodies and causes the forgiveness of our sins.

Notes:



OPENING GATES OF PARADISE.

Notes:

(إذا دخل شهر رمضان فتحت أبواب السماء وغلقت
أبواب جهنم وسلسلت الشياطين)

"When Ramadhan arrives, the gates of Paradise are opened, the doors of Hellfire are closed and the Satans are shackled" [Al-Bukhari]

Integrals of the month of Ramadhan :

Fasting.

1. What is the meaning of the fast being solely for God?

Abu Hurayrah رضي الله عنه related that the Messenger ﷺ reports that God said: "Every action of the son of Adam is for him except fasting, for that is solely for Me and it is I who give the reward for it" [Muslim]

The fast has a special place in all religious communities, and this is particularly true in the Muslim faith. Indeed it has been described in a hadith qudsi as being solely for God. What is the meaning of this phrase and why is fasting singled out for such a description as opposed to all other acts of devotion? What is so special about fasting that the gates of paradise are opened to mark the month of Ramadhan? The Egyptian scholar al-Ujhuri writes the following in his tract on the month of Ramadhan :

'There have been a number of interpretations to God ascribing the fast to Himself when in reality all acts are for Him without any disagreement. It is said [by way of explanation] that the one that undertakes the fast will not be prone to exhibiting injustice [to others]. Some say that it is on account of it being a hidden action that none can observe and witness and because of this it is far removed from ostentation. It is also said, This is on account of it [aiding in] overpowering the greatest enemy of



God, since the pathway of the Shaytan, may God curse him, is through the appetites which find strength through eating and drinking'. It is on account of this that he ﷺ said, 'Indeed the Shaytan flows within the veins of the Son of Adam even as blood does [and so restrict its course through hunger]!'

Sahl al- Tasturi is related to have said, "An intelligent person will find nothing more beneficial than hunger for both his religion and his worldly welfare". He also said, "I have never seen anything more harmful in destroying ones Hereafter than food". Al-Sha'rani relates: "Fudaul ibn 'Iyad said the Shaytan said 'If I am able to win over the Son of Adam with one of four things I will not seek anything else from him :

- (1) eating too much;
- (2) being arrogant
- (3) considering ones own actions as being substantial
- (4) forgetting ones wrong actions"

[al-Ujhuri, Fada'il Shahr Ramadhan Pg. 155].

Different Types of Fast.

All worship (*ibadaat*) has specific significance for various times. Fasting likewise has differing judgements for fasts performed at different times. Fasting precedes both days of Eid and other non-compulsory fasts are recommended and deemed to be *Sunnah* during other times.

Recommended fasts :

1. Day of Arafah
2. Day of Ashurah
3. Every Monday and Thursday

Abu Qatadah رضي الله عنه stated that when Allahs Messenger ﷺ was asked about fasting on Monday he said : ' That was the day in which I was born, given prophet hood and the revelation commenced. When asked about fasting on the day of *Arafah* he replied 'It atones for the wrong actions of the preceding and coming year'. He ﷺ was asked about fasting on Monday and

Notes:

Thursday. Abu Hurayrah رضي الله عنه related that God's Messenger said, "Deeds are presented on Mondays and Thursdays so I like that my deeds be presented while I am fasting " [al-Tirmidhi]

Notes:

The Month of Sha'ban

'A'ishah رضي الله عنها narrated that God's Messenger صلى الله عليه وسلم used to fast to such an extent that we thought he would never stop fasting, and he would go without fasting to such an extent that we thought he would never fast. I never saw God's Messenger fast a complete month except Ramadhan and I never saw him fast more in any month than in Sha'ban," [Muslim]

The Six Days of Shawwal

Abu Ayyub al-Ansari رضي الله عنه related that God's Messenger said, "If anyone fasts during Ramadhan, then follows it with six days in Shawwal, it will be like one has fasted perpetually " [Muslim]

The "Three White Days" of the Month

Ibn Milhan al-Qaysi related from his father رضي الله عنه that he said, "The Messenger of God صلى الله عليه وسلم used to instruct us to fast the days of the full moon, the thirteenth, fourteenth and fifteenth. He said, 'They are like the year' [al-Nisai]

Disapproved Fasts

It is generally disliked to single out either Friday, Saturday and Sundays as days of fasting unless coupled with other days.

Abu Hurayrah رضي الله عنه stated that the Messenger of God صلى الله عليه وسلم said, "None of you must fast on a Friday unless he also fasts the day before or the day after it." [al-Bukhari]

It is also disliked to keep a perpetual fast over two days (wisal) as well as to fast every day.



Notes:

Abu Hurayrah رضي الله عنه related that the Messenger of God صلى الله عليه وسلم forbade uninterrupted fasting. A man among the Muslims said, "O Messenger of God! But you fast uninterruptedly." God's Messenger replied, 'Which of you is like me? During the night my Lord gives me food and drink'. When they refused to stop the uninterrupted fasting, he observed an uninterrupted fast along with them for two days, and then they saw the new moon. He then said, 'If the new moon had not appeared, I would have made you fast more (in this way)'. He behaved as one who wanted to discipline them as they refused to stop" [al-Bukhari]

The Five Prohibited Fasts

There are five days in which it is forbidden to fast, all of which fall on days of communal festivity and merriment. The Shari'ah seeks to preserve such days as displays of Man's gratitude to their Creator and so deems it against the etiquette of servitude that we deny ourselves the blessing of food and drink on such days. These are the days of Eid al-Fitr, Eid al-Adha & the following three days known as the days of Tashriq [11,12 and 13 of Dhul Hijjah].

Abu Sa'id al-Khudri رضي الله عنه stated that God's Messenger صلى الله عليه وسلم forbade fasting on two days: "The day of breaking the fast of Ramadhan and the Day of Sacrifice." [al-Bukhari]

Nubayshah al-Hudhali رضي الله عنه narrated that the Messenger of God صلى الله عليه وسلم said, "The days of Tashriq are days of eating, drinking and remembrance of God" [Muslim]



Lesson 2 - Establishing the month of Ramadhan.

Far o'er misty rolling hills,
Churning rivers, broken mills,
News comes to us of a moon far seen,
Where over there the sky it fills.

Racing under caverns deep,
Past countless towns deep in sleep,
Over deserts where dark things creep,
And little rain from the clouds does seep.

Flying over mountains old,
And caverns deep, and waters cold,
Where half a stone of coal is sold,
For the price of a linen fold.

Far past a field where cows are feeding,
Through a sky with warm gold filling,
Pouring from an ancient sun rising,
Rising, rising warm and smiling.

For news has come of a moon far seen,
Where the sky is purple and little have been,
Little have been and gone and seen,
The crescent moon shining with a silvery sheen.

"Eid has come!" shouts one brother,
"Eid is come!" hears another,
Rushes to tell father and mother,
Brother tells sister and sister tells brother;

"It's Eid today!"
We all rejoice and go to pray,
Then return and to everyone say:
"Eid Mubarak everyone,
IT'S EID TODAY!"

Notes:



Notes:

Establishing Ramadhan Fasting

Obscured by Atmospheric Conditions

*Month:
Beginning: 1 person, Male or Female
End: At least 2 people (Eid)*

*Day of Doubt:
Makrooh Tahrimi to fast this day intending Ramadhan according to all schools except Hanbali.*

Clear Atmospheric Conditions

*Both Beginning & End of Month:
A multitude of people*

If moon seen in one place binding on all Muslims wherever they may be.

The majority of scholar uphold the authentic narration of Ibn 'Abbas RA, which states that the Prophet (peace be upon him) said: "And if it [the new moon] should be obscured, then complete the thirty days of Sha'baan"



Notes:

They hold the view that the hadith related in this context means in case of doubt, wait and complete the thirty days ... and hence reject astronomical calculation. The following quote specifies :

"The majority upheld the authentic narration of Ibn 'Abbas (Allah be please with him), which states that the Prophet (upon whom be peace) said, "And if it [the new moon] should be obscured, then complete the thirty days of Sha'ban." As the former [hadith] is ambiguous (mujmal) and the latter [hadith are] clarifying (mubayyin), it is an obligation to interpret the ambiguous in accordance with the one that clarifies it. Given that the two narrations do not involve contradiction, this methodology is one in which there is no divergence of opinion among scholars. Hence, the way in which the majority [of scholars] have understood the issue is that which is correct. Ultimately it is God that knows best" [Ibn Rushd, Bidayah al-Mujtahid, pg 238]

Those that accepted astronomical calculation

This group of scholars accept such data to establish the beginning of the month only in the case of poor atmospheric conditions. This however has deemed to be of limited relevance due to the ability to discover the presence of moon from other countries if ones own area does not permit the observation of the moon due to poor atmospheric conditions due to the presence of immediate methods of communication.

"Some of them said the [phrase] 'approximation' (*taqdir*) mentioned in the first hadith means the new month should be determined by means of calculation ... " [Ibid, pg 238]

It is significant that this position does not amount to a blanket use of astronomical data, rather it is premised on the possibility, derived from astronomical data, that the new moon could have been seen had it not been for poor atmospheric conditions. It is therefore a good way of verifying the integrity of any testimony received regarding sighting of the new crescent.

"I am of the opinion that it is not permissible to rely on calculation for the purposes of fasting as it merely indicates the separation of the moon from the sun as explained by the astronomers, [according to whom] the calculated month precedes the sighted month by one or two days. There is no legal sanction for this innovation in the sight of God. However, if one could establish by calculation that the crescent had indeed risen above the horizon in such a way that it could have been seen if it were not for an impediment such as clouds, then [calculation] would be compulsory on the grounds of the presence of a legal cause (*al-sabab al-shar'i*). Actual sighting is not a prerequisite [for fasting] to become obligatory [Ibn Daqiq al-I'ad, *Ihkam al-Ahkam*, pg 212]

What can be gauged from the sources is that this would require:

- The existence of an obstruction to the sighting of the crescent
- The possibility of the new crescent being sighted by the naked eye were it not for the atmospheric conditions.
- From all the three scholarly positions mentioned above it is clear that they agree that the possibility of the moon being sighted is paramount.

Those that make unconditional use of astronomical calculations.

This position holds that the new lunar month be established without reference to the possibility of the new crescent having been visible.

It should be pointed out from the outset that no one before the pre-modern era permitted the starting of a lunar month based on merely the physical birth of the moon without some reference to the issue of actual sighting. This despite accurate data being available for centuries on when the physical birth of the moon takes place.

Notes:



The reasoning in rejecting the unconditional use of astronomical calculations can be summarized as follows:

- The religious text provides a simple solution to the problem either by starting early (as the Hanbali school advocates) or delaying the fast (as is the position of the other three schools).
 - Astronomy is a highly specialized area of research whereas the shari'ah should be common to all. Its main rulings should be derivable without recourse to methods that require such expertise.
 - Astronomers themselves admit that new moon predictions are subject to environmental variables and cannot be predicted with certainty.;
- Moon sightings-in-good atmospheric conditions take place 24 hours after the actual birth of the new moon hence such data would be redundant any way

Notes:

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LESSON 3 FIQH OF FASTING

Dispensations - When Allahs Mercy Abounds

Notes:

قَالَ الْخَطَّابِيُّ : **مَعْنَى الْحَدِيثِ** أَنَّ الْخَطَأَ مَوْضُوعٌ عَنِ النَّاسِ
فِيمَا كَانَ سَبِيلَهُ الْجِتْهَادَ ، فَلَوْ أَنَّ قَوْمًا اجْتَهَدُوا فَلَمْ يَرَوْا
الْهَلَالَ إِلَّا بَعْدَ الثَّلَاثِينَ فَلَمْ يَفْطُرُوا حَتَّى اسْتَوْفَوْا الْعَدَدَ ثُمَّ ثَبَتَ
عِنْدَهُمْ أَنَّ الشَّهْرَ كَانَ تِسْعًا وَعِشْرِينَ فَإِنَّ صَوْمَهُمْ وَفِطْرَهُمْ
مَاضٍ لَا شَيْءَ عَلَيْهِمْ مِنْ وَزْرِ أَوْ عَتَبٍ وَكَذَلِكَ هَذَا فِي الْحَجِّ
إِذَا أَخْطِئُوا يَوْمَ عَرَفَةَ فَإِنَّهُ لَيْسَ عَلَيْهِمْ إِعَادَتُهُ وَيَجْزِيهِمْ أَضْحَاهُمْ
كَذَلِكَ ، وَإِنَّمَا هَذَا تَخْفِيفٌ مِنَ اللَّهِ سُبْحَانَهُ وَرَفَقٌ بِعِبَادِهِ ، وَلَوْ
كُلَّفُوا إِذَا أَخْطِئُوا الْعَدَدَ ثُمَّ يَعْبُدُوا لَمْ يَأْمُنُوا أَنَّ يُخْطِئُوا ثَانِيًا
وَأَنَّ لَا يَسْلَمُوا مِنَ الْخَطَأِ ثَالِثًا وَرَابِعًا فَأَمَّا مَا كَانَ سَبِيلَهُ
الْاجْتِهَادَ كَانَ الْخَطَأَ غَيْرَ مَأْمُونٍ فِيهِ انْتَهَى .



Use of Calculations – only in the presence of poor atmospheric conditions

Notes:

Ibn Umar (RA) mentions that : 'Commence fasting upon witnessing the crescent moon and end your fasting upon seeing it. If it is obscured to you then approximate it.' (Bukhari & Muslim).

'Fast according to observation and break your fast according to observation and if clouds are over you then complete it thirty' (Bukhari)
No calculations complete month as thirty days.


Scholars allowing calculations – conditional on :

- 1- The possibility of the moon being observable
- 2- Based on Hadith of Ibn Abbas (RA) if moon is obscured then complete the month of Sha'ban for 30 days
- 3- 'I am of the opinion that it is not permissible to rely on calculation for the purposes of fasting ' Ibn Daqeeq al-Eid
- 4- All 4 schools are agreed that calculation not allowed and observation is paramount
- 5- Calculation can be used to verify if observation is possible.

The Reality of fasting

1. The Fast - Definition and Conditions

Imam al-Qurtubi on the meaning of Sawm (The Fast).

"The lexical meaning [of sawm] is that of abstaining from something and leaving aside moving from one state of affairs to another. Hence silence may be referred to as a type of fasting. God said informing of the situation of Maryam  'Indeed I

have taken an oath with the...Merciful to fast' meaning to abstain from speech. 'Sawm' can also mean the dying down of the wind, meaning when it ceases to be turbulent...Similarly the expression 'Masaam ash-Shams' refers to that point at which the sun comes to a temporary halt at midday.

The technical meaning in law is 'Abstaining from those acts that nullify the fast from the breaking of true dawn to the setting of the sun coupled with an intention'. However it is only, fully performed and perfected when one shuns all reprehensible acts and does not fall into that which is forbidden as is explained by his ~ words 'The one that does not leave aside false testimony and acting in accordance with it, God has no need of his having left his food and drink' [al-Bukhari] & [al-Qurtubi, Ahkam, 2/276-7]

The Fast of Ramadhan is conditional upon :

1. Islam
2. Intellect
3. Legal Maturity
4. A Person free from illnesses
5. Free from Menstruation or Post Natal Bleeding
6. A Resident not a traveller

Notes:



Compulsory Factors of Fasting :

- Intention : The correct time which is after sunset (maghrib) of the preceding the day of the fast and before the mid morning الضحى al-Duha for optional fasts and the compulsory fast of Ramadhan performed in Ramadhan. Fasts performed after it's allotted time (Qadha القضاء) demand that the intention be made before dawn. A separate intention needs to be performed for each day fasted. The position of the school of Imam Malik رحمه الله is that the intention enacted once for the complete month suffices for the entire month and it is not necessary to repeat the intention for each day.
- Abstain from the nullifiers of the fast.

Nullifiers of the fast :

- A. Nullifiers that require القضاء (re-performance) and الكفارة (atonement) if the action has been performed intentionally ,not under duress or force or due to a legally valid reason :
- I. If a legally responsible person (المكلف) performed intercourse with another human who is sexually desirable during the day of the fast whereby the حشفة (glands) tip of the mans private part has entered either of the two bodily exits with or without the exit of semen.

Notes:



Notes:

II. Eating or drinking that which gives the body nourishment, (even if it is as small as a sesame seed if it has been put in the month and not from within it) beneficial for the body and is normally eaten. This is equally the case should the consumed thing be for medical purposes or nutrition. For example by eating carrion will invalidate the fast (and render the perpetrator liable to re-performance **كفارة و القضاء** atonement. But eating maggot infested meat will not make him liable to **كفارة** however **القضاء** will have to be performed because it is not beneficial or nutritious for the body nor is it normally eaten.

III. Smoking intentionally.

B. Nullifiers that require **القضاء** (re-performance) only :

- I. Eating, drinking, sexual relations which are committed unintentionally or forced. For example drinking water unintentionally when one is gargling during wudu, forced to eat food or when one had sexual relations whereby he still considered it to be the night when in fact the time for the Fajr prayer has entered.
- II. Ignorance. Invalidating ones fast intentionally after believing out of ignorance that one's fast has already been invalidated.. For example if one eat or drank or had marital relations in state of forgetfulness or he had a wet dream, or seminal discharge occurred after gazing, or a person vomited and incorrectly believing that these invalidate ones fast *actually* performs an action which invalidates ones fast then that person is liable to re-perform the fast **القضاء** but not atonement.



Notes:

However if a person eat intentionally after believing his fast to be invalidated after performing blood cupping, passionately kissing or embracing passionately while naked without seminal discharge or lying with ones spouse – in all these cases he has to re-perform the fast القضاء and perform atonement كفارة because ignorance was not deemed excusable unless if a jurist gave him such a ruling or he followed the apparent meaning of a Prophetic tradition الظاهر (and was not aware of the interpretation of the Hanafi school) then re-performance only becomes necessary كفارة القضاء and not atonement.

If any medicine, food or drink enters the body and reaches the inner stomach the fast is invalidated.

- III. A traveller who left his city after dawn (beginning time for Fajr salat) and he was previously a resident. He started fasting. He was under the impression that becoming a traveller allows him the dispensation رخصة to invalidate his fast. Invalidating ones fast in such a way will demand the re-performance القضاء of ones fast.
- IV. Smoke entering ones body intentionally.
- V. Believing the time for Maghrib (twilight or dusk) prayers has entered one ends his fast only to discover later that the time for the Maghrib prayer has not in fact began. Similarly is the case regarding Fajr prayers ; if one continues eating only to discover that the time of dawn has entered.

Notes:

Miscellaneous Points.

A person whose fast has been validated during Ramadhan should prevent himself from actions which break the fast. Similarly, if a woman in a state of menstruation or post-natal bleeding stops bleeding during the day or night should refrain from all actions that would invalidate the fast. The same rule applies to a non-Muslim who becomes a Muslim.

Atonement

If the fast was invalidated intentionally by eating, drinking (even if that be medicine) or sexual relations, the atonement for such an action is :

- I. To fast for two consecutive months, which are not interrupted by the days of Eid or days of Tashreeq (the three days following Eid al-Adha). If a single day is missed he needs to restart the two months. A valid excuse for a woman is menstruation whereby she continues her fasting once the menstruating period has ended.
- II. If that is physically not possible one is required to feed sixty poor people (one who is able to accept Zakat, poor alms) both lunch and supper cooked from wheat flour even if the bread is not accompanied by a soup, broth or a sauce. A bread prepared from barley flour can only be served with a accompanying broth. A single poor person can also be fed for sixty days.
- III. A value equivalent of the meal can also be given to the poor.



Sunnah Aspects of Fasting :

- Consume the pre-dawn meal السحور and to delay it close to the time of dawn (Fajr prayer)
- To hasten to end the fast during the time of dusk (Maghrib prayer)
- To intend the next days fast at night.

Disliked actions during Fasting :

- Kissing lips to lips **if** he is 'sure' that such passionate kissing will not be the precursor to marital relations. If however if passionate kissing may lead to relations then it is prohibited (haram)
- Any other acts which could also be precursor to sexual relations, for example intimate feeling, embracing etc.
- Gathering phlegm in ones mouth and swallowing it.
- Non necessary activities which will physically weaken.

What does not break the fast :

- Eating, drinking or sexual relations in forgetfulness
- Involuntary discharge of semen whether one is awake or sleeping
- Vomiting less than a mouthful
- Applying scented oil to ones hair or body
- Eating morsels of food stuck between the teeth which are less than a chick pea , if it is greater the fast will be invalidated and demand atonement الكفارة if done intentionally.
- Tasting without swallowing the food. This only allowed for women who have oppressive husbands
- Applying 'kohl' to the eyes
- Rinsing ones mouth or nose whether that is during wudu or out of it. There is no dislike.
- Bathing in order to cool one self
- Swallowing saliva, cupping, acupuncture or injections.
- Beginning the fast in a state of major ritual impurity. For instance if seminal discharge occurred during the night and before he could bath, the time for the Fajr prayer entered.

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Valid Reasons for delaying the fast :

- I. Travel. If one has embarked on a journey before the day has begun by the dawn of Fajr (and he has left his city boundaries) he has the choice to fast during the days of Ramadhan. However, it is better to fast.

For instance; a certain person intends to depart immediately and the time is presently before dawn. Due to unforeseen circumstance he is delayed till after the time of dawn and he still has not left his residence. He is thus considered as a resident and must compulsorily complete his fast as any resident is required to compulsorily complete his fast. If he however mistakenly believes that he is a traveller and invalidate his fast he must re-perform, but no atonement is necessary.

- II. If one fears an increase in the intensity of the illness or a delay in recuperating from his illness or a sound person fears developing a illness is allowed to delay the fast.
- III. Terminally ill. Each day the seriousness of the illness intensifies and there is no hope of recovery he must pay الفدية recompense.
- IV. A very elderly man whose health is consistently deteriorating. He is excused from fasting and must pay the الفدية Recompense.

The Recompense is paid per each day missed. The amount to pay is equivalent to 1.82 kg of wheat or it's equivalent value. It



is paid to the same category as mentioned under atonement الكفارة. If a person cannot afford this he should beseech the mercy and forgiveness of Allah.

Notes:

الإيصاء Performance of Missed Prayers and Bequeathing

Bequeathing is not imperative if the person died before the illness/reason prevented him from fasting ended; for example a pregnant woman died during child birth, the traveller dies while still legally a traveller (he did not intend residence) or a person died due to the illness which was preventing him from fasting.

Bequeathing only becomes compulsory and binding (if he bequeaths it in his will from a third of his wealth) if he recovered from the reason which was preventing the performance of a fast.

Invalidating an Optional Fast

A person performing an optional fast he is not entitled to invalidate it without a reason. Valid reasons include:

- Invitation for food and the host would not be displeased if he did not partake of the food
- Reasons mentioned above when it is permissible to invalidate a compulsory fast

All optional fasts which are invalidated have to be re-performed.



LESSON: The Soul & Saum & rewards

The inner requirements of fasting require that one keep ones organs free from sin – to accomplish this five aspects must be maintained:

Notes:

1. Protecting ones gaze.

The Prophet ﷺ said : ‘the furtive glance is one of the poisoned arrows of Shaitan, whosoever forsakes it for fear of Allah will receive from Him the sweetness of faith which he will find in his heart’.

2. Guarding ones tongue.

Lying, backbiting, scandal mongering, obscenity, rudeness, wrangling and controversy. Observing silence and occupying with the remembrance of Allah and recitation of the Quran.

Sufyaan al-Thawri mentions: ‘backbiting vitiates the fast’. Mujahid mentions : ‘two habits vitiate fasting , ; backbiting and lying’

The Prophet ﷺ said ‘If someone attacks him or insults him say : I am fasting, I am fasting’ [al-Bukhari]

‘Two women were fasting during the month of Ramadhan and they were so much fatigued during the end of the day, from hunger and thirst hat they were on the verge of collapsing. They requested permission from the Prophet to break their fast. The Prophet sent them a bowl and asked them to vomit in it. The first women vomited and filled the vessel with fresh blood and tender meat and the second women did like wise. The Companions were astonished and the Prophet (peace be upon him) said ‘these two women have been fasting from what Allah made lawful for them and have invalidated their fast on what Allah has made unlawful to them. They were backbiting and here is the flesh of those they maligned’ [Ahmed]



Guarding your hearing to all that is reprehensible for everything unlawful to utter is likewise also unlawful to listen to. A person should avoid all gatherings of where evil will predominate. Silence in the face of backbiting one should attempt to divert the conversation away from this evil and if he is unable to do this then leave the gathering Allah – most high – mentions that one should not remain in the company of those whom ridicule the religion except that you will be like them : ‘you are then just like them’ [al-Nisaa : 140]. The Prophet ﷺ said : ‘the one who backbites and the one who listens are partners in sin’ [al-Tabarani].

3.Keeping Limbs Away from sins

Keeping ones limbs away from sins – hands, feet from reprehensible deeds and the stomach from questionable food during the time of breaking the fast. Imam al-Ghazali رحمه الله mentions : ‘one who fasts only to consume the unlawful is like he who builds a castle and demolishes a city...The unlawful is a poison deadly to religion while the lawful is a medicine which beneficial in small doses but harmful in excess.

Said the Prophet (peace be upon him) : ‘How many of those that fast get nothing from it but hunger and thirst’ [al-Nasaai]. Alluding to those that although may be fasting externally but ignore the inner realities of fasting and continue in the performance of sins during or after the fast by consuming the prohibited or by consuming the flesh of a human through backbiting.

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4. Over Eating

Imam al-Ghazzali رحمته الله mentions : 'Not to overindulge in eating. There is no receptacle more odious to Allah than the belly stuffed with lawful food. It is well known that the object of fasting is to experience hunger and to check desire in order to reinforce piety within the soul. If the stomach is starved from early morning till twilight, its appetite is increased and then offered delicacies and allowed to eat its fill, passions will be excited which would have otherwise lain dormant in normal circumstances. The secret of fasting is therefore lost and no change takes place – it is therefore essential to cut down ones intake from what one would consume on a normal night. Little benefit is derived, other than fulfilling the compulsory obligation, if one eats during the evening as much as one would eat during the day and night.

One must also take only a little sleep during the daytime so that one feels the hunger and thirst and becomes conscious of Allahs bounties upon him. He should also maintain some hunger to be able to worship at night and recite his litanies.

5. After the fast has been broken the heart should feel hope but also be fearful lest the fast has been rejected by Allah. This feeling should be after every act. One of the pious from our history, Al-Ahnaf ibn Qays, was once told that fasting will enfeeble you – his reply was ' by this fast I am preparing for a long journey – obedience to Allah is easier to endure than his punishment'.

The Prophet صلی اللہ علیہ وسلم said : 'The fast is a trust, so let each of you keep this trust '.

al-Ourtubi on the History of Fasting

"Believers! The fast has been ordained for you as it was for those before you; that perhaps you may attain a state of God-consciousness " [2:183]

The Quran tells us that the fast has been prescribed upon us as it was for previous communities. Does that mean that they fasted in the same way we do today or did they have special rules, abstaining from particular thing such as speech? Did they

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fast for a whole month? In this section of his famous Quranic commentary, Imam al-Qurtubi discusses the history of the fast.

"Fasting is prescribed for you as it was prescribed for those before you"

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"al-Sha'abi, Qatadah as well as others have said: 'The comparison mentioned relates to both the time of the fast as well as the amount of fasts, as God had prescribed fasting during the month of Ramadhan on the communities of 'Isa and Musa عليه السلام but they later changed this. Their religious scholars then added ten days to this fast. Some amongst them became ill and swore an oath that if they were to be cured they would add another ten days to the fast [as a sign of gratitude]. The fast of the Christians thereby reached fifty days. Fasting this became so unbearable for them during the summer months that they moved the fast to the Spring (Lent)'.

Sweeter in the sight of Allah than the smell of musk

Abu Hurayrah رضي الله عنه related that the Messenger of God صلى الله عليه وسلم said " ... By the One in whose hand is the soul of Muhammad, the breath of the one who is fasting is sweeter in the sight of God on the Day of Resurrection than the smell of musk" [Muslim, 2704]

One of the peculiar descriptions of the fast relating to the person fasting is the scent of their breath. It has been described as being more beautifully scented than musk. This description has been discussed by our scholars. Is this a description of ones breath in the hereafter or is it something that we can discern in the world (Dunya)? Is what is mentioned in the hadith a figure of speech or is it to be taken literally? Imam al-Ujhuri writes the following:



"Scholars have differed regarding the meaning of this :

1. [A metaphor of ones reward] Does it mean that the reward of this act is greater than the reward which is attained through applying the fragrance of musk, which is recommended to do, such as on the days of Jumma' and the two Eids? This is the opinion of al-Buni' from the early Maliki scholars, al-Nawawi from the Shafi'i's and al-Quduri from the Hanafi scholars as well as others (...)

[A reality in this world or the next?]. It may mean that the actual scent far surpasses that of musk in sweetness and refinement - an opinion of many, other than the authorities mentioned previously.

2. [In the Hereafter] If this is so, then is it specific to the Hereafter? This is indeed the expressed opinion of Ibn Abd-Salam, since the narration of Imam Muslim runs "It will be sweeter in the eyes of God on the Day of Resurrection than the scent of musk". This is also related by Al-Nisa'i.

Abu Shaykh relates on the authority of 'Anas رضي الله عنه in a Prophetic Hadith which has a weak chain of narration "Those that fast will awaken from their graves with a scent coming from their mouths which will be sweeter in the eyes of God than the scent of musk". Mak'hul said "The people of Paradise will be blessed with a scent on account of which they will say 'O our Lord! We have never come upon a scent since entering Paradise which is sweeter than this scent' and it will be said to them 'This is the scent of the mouths of those that fasted'".

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[In this World} Or does this refer to sweetness perceptible in this world as is the opinion of Ibn Salah ? He cited a number of points in support of this position, and it is related of Abdullah ibn Ghalib, who excelled in fasting, that when he was buried a scent exuded from his grave like that of musk. Based upon this latter opinion this is perceivable through the sense of smell or only experienced spiritually by believers. It is said that people that fast have a special affinity to this scent. The interpretation of the words of God "Indeed those that have faith and do good actions, The Beneficent will place mutual love for them" [Maryam:96] is that the believers will have mutual love for each other and they will be made beloved in the eyes of people as mentioned by al-Ghazzali in his Minhaj al-Abidin],

...That this is physically perceivable through the sense of smell is not granted to all people as can be observed. Rather this only occurs for some " [al-'Ujhuri, *Fada'il Shahr Ramadhan* P141-2]

"It is related in a hadith, "The blood of the martyr has the colour of blood while the scent is the scent of musk" [Muslim]. This requires that the scent coming from the mouth of the fasting person is greater [in reward] than that of the blood of the martyr based on the words "is more fragrant than the scent of musk" [al-'Ujhuri, *Fada'il Shahr Ramadhan* Pg 144]

The state of the Imams during Ramadhan

The month of Ramadhan has rightly been described as the month of the Quran. The special connection between the two can be gauged in the way scholars used to put aside all other tasks so as to concentrate on the recitation of the sacred book. Such was their dedication to this task that they would be given immense *tawfiq* (spiritual grace) from God in excelling in their endeavour.

"Ibn Hajr [al-Asqalani] relates that Ibn Abdul Hakam said, Imam Malik used to put aside the narrating of hadith as well as sitting to disseminate knowledge when the month of Ramadhan entered. He would set himself to reciting the Qur'an from the *mushaf*. This is also related of others such as al-Zuhri, It is also related that al-Shaafi used to recite 60 completions of the Qur'an outside the prayer during Ramadhan. This is also related from Abu Hanifah.

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As for what is related about the prohibition of reciting the whole Qur'an in 3 days, then this is interpreted as referring to a situation where one perpetually does so. However, if one is at any auspicious time such as the month of Ramadhan, especially in the nights in which one seeks for the Night of Power; auspicious locations such as Mecca for a person who has just entered it and who is not from its inhabitants, then in such cases it is recommended to recite the Qur'an profusely, thereby seeking to take full advantage of both time and place. This is the opinion of Imam Ahmed and Is'haq ibn Rah'awah as well as other scholars ... " [al-'Ujhuri, *Fada'il Shahr Ramadhan* pg. 97].

Ramadhan - A time for seeking forgiveness

"...and perished be the one to whom Ramadhan comes and passes him by before he is forgiven .. "[Tirmidhi]

Abu Hurayrah رضي الله عنه related that the Prophet ﷺ said, "Whoever fasts the month of fasting with true faith and seeking God's rewards will have his previous wrong actions forgiven and whomsoever stands The night of Power in true faith and seeking God's rewards will have his previous wrong actions forgiven [al-Bukhari]

"If the servants knew what Ramadhan was, they would wish that it were perpetually Ramadhan" [Ibn Khuzaymah, al-Bayhaqi]

The month of Ramadhan is a month of mercy and forgiveness.

The Prophet ﷺ said, "... And it is a month the beginning of which is mercy, the middle of which is forgiveness and the end of which is freedom from the Fire" [Al-Bayhaqi, Shu'ub al-Iman].

There are untold opportunities throughout the month to attain divine pardon, and the one that is most successful in the month is the person who makes full use of these opportunities. What is the type of forgiveness given in this month and what does it mean to have ones past and future wrong actions forgiven? Imam al-Ujhuri explains:

Notes:



Fasting: Forgiveness for past and future wrong actions

"One should know that in the same way a person who fasts the month with true faith and seeking God's rewards will have his previous and future sins forgiven, similarly, the one that stands in prayer during 'the night of Power (Laylat al-Qadar)' in true faith and seeking God's rewards will have their previous sins forgiven."

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It has been mentioned by al-Hafidh al-Suyuti in his work entitled: 'Those acts that expiate for ones past and future wrong actions'. Imam Ahmed relates on the authority of Abu Hurayrah that he narrates that the Messenger ﷺ said, 'Whoever fasts the month of Ramadhan with true faith and seeking God's rewards will have his previous and future sins forgiven , and al-Nisa'i relates in his al-Kubra as well as Qasim ibn 'Asbagh in his work that Abu Hurayrah related, 'Whoever fasts the month ,fasting with true faith and seeking God's rewards will have his previous and future wrong actions forgiven and whomsoever stands the Night of Power in true faith and seeking God's rewards will have his previous and future wrong actions forgiven'"

How can ones future wrong actions be forgiven?

(. . .) The point of interest here is that forgiveness necessitates one having already committed the wrong action whereas it is known that future wrong actions have not occurred; so then how then can they be forgiven?

To this some reply by saying that mistakes, when they occur, do so having already been forgiven. It is also said this is a figure of speech donating God's continual protection of that person in the future in the same way as is related about the words of the

Prophet ﷺ in relation to the people of Badr, "Indeed God has looked down upon them and said, 'Do what you wish for indeed I have forgiven your wrong actions (...)'".



Al-Hafidh ibn Hajr mentions three responses [to this problem, particularly] in relation to the hadith of the people of Badr :

The order for them [to do as they wish] is by way of divine generosity [takrim], meaning that they will not be taken to account for any action that is bereft of piety due to this enduring promise;

It is said that the meaning is that any bad actions that does occur will do so having already been forgiven, such that it will be as if it had never occurred;

It indicates that they are under divine protection, such that a wrong action will not ensue from them [at all]. [al- 'Ujhuri, *Fada'il Shahr Ramadhan* pg. 84-5].

Notes:

darularqam
educational trust

Striving for Perfection

Praiseworthy acts during the month of Ramadhan.

Delaying the suhur to the last period before true dawn

It is related in a hadith "Indeed God and His Angels send prayers upon those that partake in the suhur" [Ahmed]. It is also related that the Prophet ﷺ said, "The difference between our fast and the fast of the People of the Book is partaking in the suhur" [Muslim].

'Anas ibn Malik رضى الله عنه stated that God's Messenger ﷺ said, "Take a meal a little before dawn, for there is blessing in taking a meal at that time." [al-Bukhari & Muslim]

Hastening in breaking of the fast at sunset

Sahl ibn Sa'd رضى الله عنه reported that God's Messenger ﷺ said, "People will continue to prosper as long as they hasten to break the fast." [al-Bukhari & Muslim]

Supplications at the time of iftar- one should earnestly pray to Allah for all of ones needs.

Breaking the fast on "the two black ones" - dates and water

It has been narrated by Sulayman ibn 'Amir ad-Dabbi رضى الله عنه narrated that the Prophet ﷺ said, "When one of you breaks his fast, he should do so with dates; but if he cannot, he should break it with water, for it is purifying". [Abu Daud]

Feeding others at the time of *Iftar*.

The Qur'an and Ramadhan.

"The Month of Ramadhan is that in which the Quran was sent down as a guide for all of Mankind and clear provider of guidance and a criterion [between truth and falsehood] and so let those of you that witness it fast ... " [2:185]

Notes:



Abdullah ibn Amr ibn al-A'as رضي الله عنه relates that the Prophet of God said: "Both the fast and the Qur'an will intercede for the servants on the Day of Resurrection. The Fast will say: 'O Lord, I prevented him from his food and desires during the day. Allow me intercede for him.' As for the Qur'an it will say: 'I prevented him from sleeping at night. Let me intercede for him.' And their intercession will be accepted." [Ahmad]

The descent of the whole Qur'an from the well preserved tablet to The House of Honour (Bayt al-Izzah) in the Lowest Heaven occurred during the month of Ramadhan "to inform the whole of the celestial beings in the seven heavens of the onset of the final revelation to the Seal of the Prophets of the most honoured of Nations" [al-Zarkashi, al-Burhan]. The first revelation of the Qur'an received by the Prophet ﷺ from the angel Gabriel was also in this month of Ramadhan. More particularly it was in what is referred to as 'The Night of Power' - '*Laylat al-Qadr*'.

The Night of Power - *Laylat al Qadr*

"And what will convey to you what the Night of Power is?" [97: 2]

"Seek out the Night of Power in an odd night of the last ten nights of Ramadhan" [Bukhari]

"It contains a night greater than a thousand months. Whosoever is left bereft of its goodness he indeed has been denied all good". [Nasa'i]

The Meanings of Qadr

The word 'Qadr' literally means to set a quantity or amount for something. There are a number of explanations as to why this night has been named the 'Night of Qadr'.

- Most scholars are of the opinion that this is because mankind's destinies are disclosed to the angels on this night. Ibn Abbas said, 'Every year on this night God [discloses] the decree in terms of rain, life and death and so on for the coming year'.

Notes:



- al-Zuhri states that it is so named on account of it being the night worthy of 'Esteem'. This is on account of the esteemed rank of the night due to the blessings it contains. Abu Bakr al-Warraq said, "It is named 'The Night of Qadr' because in it an esteemed book was revealed through the tongue of an esteemed angel to an esteemed community".

-Some relate the meaning of Qadr to the meaning of being populated and overflowing, due to the multitude of angels that descend to earth in that night covering the horizons. [See al-Razi, *Tafsir al-Kabir*]

Upon being asked by his wife 'Aishah of which supplication she should use on the night of Power, the Prophet ﷺ replied:

Say, "O my Lord! You are oft-forgiving, love forgiving, so forgive me." [Tirmidhi]

Reconnecting with the spirit : al-Ghazzali and the three stations of the fast.

"How many a person who fasts and yet has no benefit from the fast save for hunger and thirst" [Ibn Majah]

"The fast is as a shield. If one of you is fasting then they should neither engage in foul talk or argue. If another person insults them or fights with them, they should say "I am fasting, I am fasting" [al-Bukhari]

Not all fasts are the same, and not all people approach the task of fasting with the same degree of spiritual perfection. In this section of his renowned work on Muslim law and spirituality, Imam al-Ghazzali outlines the spiritual stations of the fast from the simple act of abstinence from carnal desires right through to the fast of those of the highest spiritual achievement.

The station of the General public (awam)

This entails the stomach and private parts abstaining from fulfilling their normal desires as outlined above.

Notes:



The station of the Elect (khawas)

This is where all the organs of the body abstain from injustice and wrong actions. This is also referred to as 'The Fast of the Righteous'. It entails preserving six things.

1- Sight - The eyes from straying to that which is blameworthy and preoccupies the heart from God.

2- Speech - The tongue from acts such as lying, foul speech and quarrelling.

3- Hearing - Ones hearing from listening to that which is displeasing to God.

4- The Hand - The hand from injustice and cruelty.

5- The Stomach - From attaining satiation during the meal to break the fast.

6- The Heart - Keeping ones spiritual state between the stations of Fear (khawj) and Hope (raja') as to whether ones fast has been accepted by God.

"The fast is a trust, so let each of you keep true to their trust" [Al-Kharati, Makarim al-Akhlaq, hasan al-isnad]

The Messenger of God ﷺ recited the verse "surely, God bids you to restore trusts to their rightful owners ... "[4:58]. He then touched his ears and eyes and said 'Hearing is a trust and sight is a trust' [Abu Daud] - al-Ghazzali, Ihya Ulum al-Din.

The station of the 'Select few amongst the Elect' (Khawas al-Khawas)

This entails the heart fasting and abstaining from worldly concerns and thoughts that distract from the remembrance of God. "One ends up breaking this type of fast by merely contemplating other than God and the 'Last Day' or concerning ones self with 'The World', unless it is a worldly matter sought for the betterment of religion as this is a provision for the Hereafter.

Notes:



Some of those specializing in matters of the spiritual heart used to say 'Whoever put his all during the day into organizing what he will break his fast upon will have a wrong action registered to his name, as this is indicative of a lack of trust in the overwhelming generosity of God, may He be exalted!, and a lack of certainty on the provisions that he has been promised.

This is the station of the Prophets, those that are truthful (*sidiqqin*) and those brought near (*muqarrabin*). One should not speak much on the details of this but rather look to the actual reality of how they undertook this [fast]. It was through completely focusing their high aspirations to God, may He be glorified and exalted, and through turning aside from all else except God, embodying the meaning of His words 'Say Allah! Then leave them engrossed in their idle pastimes'" [al-Ghazzali, *Ihya Ulum al-Din*].

5. Closing the gates of Paradise

Sahl ibn Sa'd رضي الله عنه reported that the Prophet ﷺ said:

"There is a gate to paradise that is called *al-Rayyan*. On the Day of Resurrection it will say: 'Where are those who fasted?' When the last one has passed through the gate, it will be locked." [al-Bukhari].

فَلَهُ الْحَمْدُ وَالْمِنَّةُ وَلَهُ الْكِبَرِيَاءُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا
عَذَابَ النَّارِ رَبَّنَا فَاعْفُ رِّ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ وَصَلَّى اللَّهُ عَلَى
سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَالْأَنْصَارِ لِلَّهِ الْحَمْدُ أَوَّلًا وَآخِرًا ظَاهِرًا وَبَاطِنًا
و الحمد لله رب العالمين
الله تعالى أعلم

Notes: