

A Journey with the Beloved Prophet, sallallaahu ‘alayhi wa sallam, in Ramadhaan



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The Prophet, sallallaahu ‘alayhi wa sallam, during the month of Ramadhaan

The virtues of fasting:

The Prophet ﷺ clarified for us the virtues and merits of fasting. He ﷺ may myself, my father and my mother be sacrificed for him, said in a *Hadeeth Qudsi* (Sacred *Hadeeth*): *“Allaah The Exalted Says: 'All the deeds of Adam's sons (mankind) are for them, except fasting, which is for me, and I will give the reward for it. Fasting is a protective shield against Hellfire and the committing of sins. If one of you is fasting, he should avoid sexual relations with his wife and quarrelling, and if somebody should fight or quarrel with him, he should say, 'I am fasting.' By Him in whose Hand my soul is, the unpleasant smell emanating from the mouth of a fasting person is better in the sight of Allaah than the scent of musk. There are two pleasures for the fasting person: one at the time of breaking his fast, and the other at the time when he will meet his Lord; then he will be delighted because of his fasting.'”* [Al-Bukhaari]

The Prophet ﷺ also shed light on the great rewards on the Day of Judgment for those who fasted:

He ﷺ said: *“There is a gate in Paradise called Ar-Rayyaan, and those who had observed fasting will enter through it on the Day of Resurrection and none except them will enter through it. It will be asked, 'Where are those who used to observe fasting?' They will then get up, and none except them will enter through it. After their entry, the gate will be closed and nobody else will enter through it.”* [Al-Bukhaari]

The Prophet ﷺ also said: *"Indeed, for anyone who fasts for one day seeking Allaah's pleasure, Allaah will distance his face away from the Hellfire for (a distance covered by a journey of) seventy years."* [Muslim]

The Prophet ﷺ and his preparation for the month of Ramadhaan:

The Prophet ﷺ was very ascetic. He denounced worldly pleasures hoping for the rewards of Allaah The Exalted and for Paradise. The optimal example on his asceticism was his preparation for the month of Ramadhaan. He ﷺ was keen to prepare himself for the blessed month by performing extra righteous deeds and acts of worship in order to take advantage of this special time of the year and appreciate and comprehend the virtues of the month of Ramadhaan as due. This was the nature of the preparation of the Prophet ﷺ for the month of Ramadhaan, as he did many things before its arrival, perhaps the most important of which were the following:

1- Fasting during the month of Sha'baan:

Abu Salamah رضي الله عنه said, "I asked 'Aa'ishah رضي الله عنها about the fasting of the Messenger of Allaah ﷺ and she said, 'He would observe fasting (at times so continuously) that we would say that he (continually) fasted, and then he did not observe fasting until we would say that he had given up - perhaps never to fast again. I never saw him observing (voluntary fasts) more in any other month than that of Sha'baan. (It appeared as if) he observed fast throughout the whole of Sha'baan, except a few (days).'" [Muslim]

Moreover, 'Aa'ishah رضي الله عنها said, "The Messenger of Allaah ﷺ would fast till one would say that he would never stop fasting, and then he would abandon fasting till one would say that he would never fast. I never saw the Messenger of Allaah ﷺ fasting for a whole month except for the month of Ramadhaan, and did not see him fasting in any month more than in the month of Sha'baan." [Al-Bukhaari]

2- The Prophet ﷺ bore the glad tidings of the arrival of Ramadhaan to his Companions. He prepared them to devote themselves to worship on these blessed days by reminding them of this month's great virtues and generous rewards:

Abu Hurayrah رضي الله عنه reported that the Prophet ﷺ said:

- *"When the month of Ramadhaan starts, the gates of Paradise are opened, the gates of Hell are closed and the devils are chained."* [Muslim]
- *"When it is the first night of Ramadhaan the devils and rebellious Jinn are chained. The gates of the Fire are locked - not a single gate is opened - and the gates of Paradise are opened - not a single gate is locked - and a caller calls out, 'O seeker of good, come forward, and O seeker of evil withhold', and there are many whom Allaah frees from the Fire - and that is every night."* [At-Tirmithi] [Al-Albaani: Saheeh (Authentic)]
- *"Whoever observes fast during the month of Ramadhaan out of sincere faith and hoping to attain Allaah's rewards, then all his past sins will be forgiven."* [Al-Bukhaari]
- *"Whoever establishes prayers during the nights of Ramadhaan out of sincere faith and hoping to attain Allaah's rewards (not for showing off), all his past sins will be forgiven."* [Al-Bukhaari]
- *"Whoever establishes prayers on the Night of Al-Qadr (Decree) out of sincere faith and hoping for a reward from Allaah (not for showing off), then all his previous sins will be forgiven."* [Al-Bukhaari]

3- The Prophet ﷺ was keen to clarify to his Companions the Islamic rulings relevant to fasting, some of which are the following:

- The Prophet ﷺ never started the fast of Ramadhaan except after the crescent moon of Ramadhaan had been sighted or after the completion of the 30 days of Sha‘baan:

‘Abdullaah Ibn ‘Umar رضي الله عنه and his father, reported that the Prophet ﷺ said: **“Do not fast unless you see the crescent (of Ramadhaan), and do not give up fasting till you see the crescent (of Shawwaal), but if the sky is overcast (if you cannot see it), then act on estimation (i.e. count Sha‘baan as being 30 days).”** [Al-Bukhaari]

‘Abdullaah Ibn ‘Umar رضي الله عنه and his father, also said, “Once, people were looking out for the crescent (of Ramadhaan). I informed the Prophet ﷺ that I had seen it, so he fasted (on the following day) and also ordered the people to fast.” [Abu Daawood] [Al-Albaani: Saheeh (Authentic)]

Abu Hurayrah رضي الله عنه narrated that the Prophet ﷺ said: **“Observe fasting when you see it (the new moon) and cease fasting when you see it (the new moon of Shawwaal), but when it is concealed from you (on account of a cloudy sky), then count it as thirty days.”** [Muslim]



Additionally, ‘Abdullaah Ibn ‘Umar رضي الله عنه and his father, reported that the Prophet ﷺ made a mention of Ramadhaan and said: **“Do not fast until you see the crescent, and do not break your fast until you see it, and if the weather is cloudy then calculate it (as thirty days).”** [Muslim]

The Prophet ﷺ also said:


- ❖ **“We are an unlettered nation; we do not write nor calculate.”** He رضي الله عنه with the gesture of his hand then added: **“The months are (sometimes) like this and (sometimes) like that (meaning it is sometimes 29 days and sometimes 30).”** [Muslim]





❖ *“None of you should fast a day or two before the month of Ramadhaan unless he has the habit of fasting (voluntarily - and if his fasting coincides with that day) then he can fast that day.” [Al-Bukhaari & Muslim]*

• **Upon seeing the crescent of Ramadhaan:**

Talhah Ibn ‘Ubaydillaah  said, “Upon sighting the crescent moon of Ramadhaan, the Prophet  used to say: '*Allaahummaahillahu ‘alaynabil-yumniwal-eemaan was-salaamatawal-Islaam, Rabbee wa Rabuka Allaah (O Allaah for us let this month be a period of peace, faith, safety and total submission to Your will. My Lord and your Lord is Allaah).*'” [At-Tirmithi]

So, have you prepared for Ramadhaan before its arrival, for Ramadhaan is indeed a most venerable guest and an excellent opportunity for the *Muslims*. It reminds the inattentive worshippers and extends a helping hand to the attentive ones. It is a motivation for the active worshippers and the optimal means to sharpen their will-power. With sincere hearts that abound with faith, they overcrowd the mosques and their urges to be generous and charitable are enhanced. Pious and devout as they become, the *Mujaahidoon* (those that strive in the cause of Allaah) will be granted success and victory. How deserving Ramadhaan is then to be well prepared for!

Second, the Prophet  and his acts of worship during the month of Ramadhaan:

The Prophet  was the most knowledgeable person of his Lord as well as being the best worshipper. He perfectly fulfilled the due rights of Allaah The Exalted over him as no one else did. The Prophet  was a living example of the sublime integrity of Allaah's final revelation. He reached the summit in human perfection, beyond the comprehension of many people. Allaah The Exalted has forgiven all his past and future sins, but nevertheless, he  would pray at night until his feet would swell. The worship routine of the Prophet 

in the month of Ramadhaan reflected his complete obedience, submission and servitude to his Lord.

- **The fasting of the Prophet ﷺ in Ramadhaan:**

The Prophet ﷺ would, of course, fast the month of Ramadhaan, and the reason behind highlighting this point is to draw attention to some aspects of the Prophet's fastingsuch as:

- 1- **Intention:**

Intention resides in the heart and its utterance is an innovation, even if people assume otherwise. *Ibn 'Umar* رضي الله عنه narrated on the authority of *Hafsah* رضي الله عنها both and their father, that the Prophet ﷺ said: ***“Whoever does not intend to fast before dawn, there is no fast for him.”*** [An-Nasaa'i]

- 2- **Suhoor (the pre-dawn meal before the Fajr (dawn) Prayer):**

The Prophet ﷺ ordered *Muslims* to have the *Suhoor* meal as it distinguishes their fasting from the fasting of the people of the Book (Jews and Christians).

The Prophet ﷺ said: ***“The difference between our fasting and that of the people of the Book is (our) eating shortly before dawn.”*** [Muslim]

Moreover, *Abu Hurayrah* رضي الله عنه narrated that the Prophet ﷺ said: ***“How excellent are dates as the believer's Suhoor!”*** [Abu Daawood]

Eating the pre-dawn meal is a blessing; for it implies abiding by the *Sunnah* of the Prophet ﷺ. It also strengthens the fasting person and helps him to endure the hardships of the daytime fast. Moreover, *Muslims* should be distinct from the People of the Book. The Prophet ﷺ said: ***“Eat Suhoor; indeed, there is a blessing in Suhoor.”*** [Al-Bukhaari & Muslim]

One of the best virtues and merits of the pre-dawn meal is the fact that Allaah The Exalted confers His blessing upon those who eat *Suhoor*, and His angels implore Him to forgive them. *Abu Sa'eed Al-Khudri* رضي الله عنه narrated that the Prophet ﷺ said: ***“Suhoor is a blessed meal; so do not leave it, even if one of***

you was to take a sip of water, since Allaah sends mercy and His angels seek forgiveness for the one who partakes in Suhoor.” [Saheeh Al-Jaami]

The Prophet ﷺ called it the: **“blessed meal”**. Al-‘Irbaadh Ibn Saariyah رضى الله عنه said, “The Prophet ﷺ once invited me over to have Suhoor shortly before dawn in the month of Ramadhaan. He ﷺ said: **‘Come to this blessed meal.’**” [Abu Daawood] [Al-Albaani: Saheeh (Authentic)]

- Delaying the Suhoor:

The Prophet ﷺ would eat the *Suhoor* meal shortly before the second *Athaan* (call) for the *Fajr* Prayer. Zayd Ibn Thaabit رضى الله عنه said, “We took the “Suhoor” with the Prophet ﷺ and then stood up for the *Fajr* Prayer.” He رضى الله عنه was asked, “How long was the interval between the two (Suhoor and prayer)?” He replied, “The time it takes to recite fifty verses (of the Quran).” [Al-Bukhaari & Muslim]

Abu ‘Atiyyah رحمانه said, “I once said to ‘Aa’ishah رضى الله عنها that one of the Companions of the Prophet ﷺ hastens to break his fast and delays the Suhoor, while the other delays breaking his fast and hastens the Suhoor. ‘Aa’ishah رضى الله عنها inquired, 'Who is it that hastens to break the fast and delays the Suhoor?' I replied, 'Abdullaah ibn Mas‘ood.' ‘Aa’ishah رضى الله عنها said, 'This is what the Prophet ﷺ used to do.’” [An-Nasaa’i] [Al-Albaani: Saheeh (Authentic)]

The Prophet ﷺ commanded *Muslims* to delay eating the pre-dawn meal as this strengthens the fasting person and gives him energy, making fasting easy and endurable for him. It also entails waking up during the blessed time of the night to remember Allaah The Exalted, recite *Thikr* (the mentioning of Allaah), and supplicate to Him. This blessed time of the night witnesses the descent of divine mercy, blessings and bounty. It is the time when *Muslims* get ready to perform the *Fajr* Prayer.

- **What if a fasting person eats or drinks during the fasting-day out of forgetfulness?**

The Prophet ﷺ clarified the Islamic ruling on eating or drinking during the fasting-day forgetfully or accidentally. He ﷺ told us that he who eats or drinks during the fasting-day out of forgetfulness is not a sinner and should continue fasting. *Abu Hurayrah* رضي الله عنه narrated that the Prophet ﷺ said: ***“If anyone forgets that he is fasting and eats or drinks, he should complete his fast, for it is only Allaah who has fed him and given him drink.”*** [Muslim]

- **The Prophet ﷺ and breaking the fast:**

Our beloved Prophet ﷺ informed us of the time to break the fast. He ﷺ said: ***“When the night approaches and the day retreats and the sun sets, then the observer of the fast should break it.”*** [Muslim]

Abu Hurayrah رضي الله عنه also narrated that the Prophet ﷺ said:

- ***“The most beloved slave to me is the fasting person who breaks his fast the first.”*** [Ahmad]
- ***“This religion will continue to prevail as long as people hasten to break the fast, because the Jews and the Christians delay doing so.”*** [Abu Daawood] [Al-Albaani: Hasan (Sound)]

Sahl Ibn Sa’d رضي الله عنه reported that the Prophet ﷺ said: ***“The people will remain on the right path as long as they hasten the breaking of the fast.”*** [Al-Bukhaari & Muslim]

Indeed, *Muslims* will be upon the right path as long as they follow in the footsteps of the Prophet ﷺ and abide by his *Sunnah*. Islam will thus remain strong and will prevail and flourish, no matter who the enemies of Islam are or how strong they are. The *Muslim* nation will then become a good example to be followed; for *Muslims* would not then be blind imitators of the West or East, living in their shadow and playing the yes-man role.

- **Breaking the fast before the *Maghrib* (Sunset) Prayer and what the Prophet ﷺ ate to break his fast:**

The Prophet ﷺ would break his fast before the *Maghrib* prayer with some fresh or dried dates or with some water. *Anas Ibn Maalik* رضي الله عنه said, “*The Prophet ﷺ would urge people to break the fast with fresh dates before he prayed. If he did not find fresh dates then he would eat dried dates. If he did not find that also then he would drink a few sips of water.*” [At-Tirmithi: *HasanGhareeb (Sound)*]

Abu ‘Eesa رحمته الله narrated that the Prophet ﷺ would break his fast with dates in the winter and with water in the summer. [At-Tirmithi] [Al-Albaani: *Saheeh (Authentic)*]

Salmaan Ibn ‘AamirAdh-Dhabbi رضي الله عنه reported that the Prophet ﷺ said: **“If one of you is fasting, he should break his fast with dates or else with water, for it is pure.”** [At-Tirmithi]

- **Supplications of the Prophet ﷺ while breaking the fast:**

Ibn ‘Umar رضي الله عنه and his father, said, “*The Prophet ﷺ at the time of breaking his fast, used to supplicate: ‘Thahabaath-thama’ wa-btallat al-‘urooq wa thabata al-ajr - in shaa’ Allaah (the thirst is gone and the veins are quenched, and the reward is confirmed – if Allaah wills.*” [Abu Daawood] [Al-Albaani: *Hasan (Sound)*]

Mu‘aath Ibn Zuhrah رحمته الله reported that he was told that the Prophet ﷺ used to supplicate when breaking his fast: **“Allaahummalakasumta wa ‘alaarizqikaaftartu. (O Allaah; for You I have fasted and with Your sustenance I have broken my fast.)”** [Abu Daawood]

- **The guidance of the Prophet ﷺ regarding the etiquette of eating:**

Ibn Al-Qayyim رحمه الله wrote in his book Zaad Al-Ma'aad, "The Prophet ﷺ never criticized any food. He would eat it if he liked the food and leave it if he disliked it, without deeming it forbidden for the Muslims. Abu Hurayrah رضي الله عنه said, 'The Prophet ﷺ never criticized any food (presented to him), but he would eat it if he liked it; otherwise, he would leave it (without expressing his dislike).'" [Al-Bukhaari]

The Prophet ﷺ never refused lawful food and never asked for a certain type of food. He would eat what was available and if there was no food available, he would be patient - to the extent that he would tie a rock to his belly out of severe hunger. He would see crescent after crescent after crescent (three consecutive months) and no food would be cooked in his house. 'Urwah رحمه الله reported that 'Aa'ishah رضي الله عنها said, "O my nephew, we would see a crescent, and then another crescent and then another crescent - three crescents in two months - and no fire (for cooking) would be made in the houses of the Messenger of Allaah, sallallaahu 'alayhi was sallam." He رضي الله عنه said, "O my aunt, then what would sustain you?" She رضي الله عنها said, "The two black things: dates and water." [Muslim]

- **The Prophet ﷺ used to mention the name of Allaah The Exalted before eating and commanded those who eat to do the same:**

'Aa'ishah رضي الله عنها narrated that the Prophet ﷺ said, "When one of you eats, he should mention Allaah's name; if he forgets to mention Allaah's name at the beginning, he should then say: 'In the Name of Allaah at the beginning and at the end of it.'" [Abu Daawood] [Al-Albaani: Saheeh (Authentic)]

Moreover, ‘Umar Ibn AbiSalamah رضي الله عنه and his father, said, “I was a young boy in the care of the Prophet ﷺ and my hand used to wander all over the platter (of food). The Prophet ﷺ said to me: *’O young boy, say ‘Bismillaah (In the Name of Allaah)’, eat with your right hand, and eat from what is directly in front of you.’ That was the way I ate from then on.*” [Al-Bukhaari]

- **The Prophet ﷺ would thank Allaah The Exalted after eating:**

Abu Umaamah Al-Baahili رضي الله عنه narrated that the Prophet ﷺ would supplicate after eating with this supplication, *“Al-Hamdulillaahkatheerantayyibanmubaarakanfeehghayrmakfi wa la muwadda’ wa la mustaghna ‘anhu, rabbanaa (all perfect praise be to Allaah with an abundant beautiful blessed praise, a never-ending praise, a praise which we will never bid farewell to and an indispensable praise. He is our Lord).”* [Al-Bukhaari]

Sahl Ibn Mu’aath Ibn Anas narrated on the authority of his father رضي الله عنه that the Prophet ﷺ said: *“Whoever eats some food then says, ‘Al-Hamdulillaahallatheeat‘amanihathaa At-ta’aam wa razaqneehbighayrhawlinminni wa la quwwah (all perfect praise be to Allaah who has fed me this and provided me with it with no power or strength on my part)’, his previous sins will be forgiven.”* He ﷺ also said: *“Whosoever utters the following supplication upon getting dressed, all his past sins will be forgiven: Al-hamdulillaah al-latheekasaaneeh wa razaqneehbighayrhawlinminni wa la quwwah (all perfect praise belongs to Allaah who clothed me with this and bestowed it upon me without any toil and effort on my part).”* [Abu Daawood] [Al-Albaani: Hasan (Sound)]

Anas Ibn Maalik رضي الله عنه reported that the Prophet ﷺ said: *“Allaah is pleased with His slave when he eats something and praises Him for it, or drinks something and praises Him for it.”* [Muslim]

The Prophet ﷺ never ate while leaning. He ﷺ said: ***“I do not take my meals while leaning (against something).”*** [Al-Bukhaari]

Eating with servants:

The Prophet ﷺ said: ***“When your servant brings your food to you, if you do not ask him to join you, then at least ask him to take one or two handfuls, or one or two bites, for he has suffered from its heat (while cooking it) and has taken pains to cook it nicely.”*** [Al-Bukhaari]

The Prophet ﷺ used the Siwaak (wooden tooth-stick) during the days of Ramadhaan:

‘Aamir Ibn Rabee‘ah رضي الله عنه said, ***“I saw the Prophet ﷺ cleaning his teeth with a Siwaak while he was fasting so many times that I cannot count.”*** [Al-Bukhaari]

The Prophet ﷺ also said: ***“If I were to not find it burdensome upon my followers, I would have ordered them to clean their teeth with a Siwaak with every ablution.”*** [Al-Bukhaari]

The Prophet ﷺ would pour water over his head during fasting:

A Companion رضي الله عنه said, ***“I saw the Prophet ﷺ at Al-‘Arj pouring water over his head while he was fasting because of thirst or heat.”*** [Abu Daawood] [Al-Albaani: Saheeh (Authentic)]

The Prophet ﷺ would wash his mouth and rinse his nose while fasting, but he forbade the fasting person from inhaling water up the nostrils more than is required.

The Prophet ﷺ would fast while traveling and sometimes he would break his fast:

Ibn ‘Abbaas رضي الله عنه and his father, said, “The Prophet ﷺ journeyed during the month of Ramadhaan in a state of fasting till he reached ‘Usfaan. He ﷺ then ordered a cup of drinking water and he drank that openly so that the people might see it, and did not fast (and did not resume fasting) till he reached Makkah.” Ibn ‘Abbaas رضي الله عنه and his father, also said, “The Prophet ﷺ fasted and broke the fast, so he who wished fasted and he who wished to not fast did not do so.” [Muslim]

Jaabir Ibn ‘Abdullaah رضي الله عنه said, “During the course of a journey, the Prophet ﷺ saw a crowd of people, and a man was being shaded (by them). He ﷺ asked: **‘What is wrong with him?’** They said, ‘He is fasting.’ The Messenger of Allaah ﷺ said: **‘It is not righteousness that you fast while travelling.’** [Muslim]

However, Hamzah Ibn ‘Amr Al-Aslami رضي الله عنه narrated that he said, “O Messenger of Allaah, I find the strength in me for fasting on a journey; is there any sin upon me (in doing it)?” The Messenger of Allaah ﷺ said: **“It is a concession from Allaah. He who takes advantage of it, it is good for him, and he who prefers to observe fast, there is no sin upon him.”** Haaron (one of the narrators) in his narration رحمته mentioned: **“It is a concession”**, and he did not mention the part **“from Allaah”** in his narration. [Muslim]

Ibn Al-Qayyim رحمته said, “The Prophet ﷺ did not specify a certain distance of travel entailing abstaining from fasting during traveling. There is no authenticated tradition in this regard...” Although many scholars and jurists have cited evidence indicating that it is recommended for the traveller to break his fast or other evidence indicating that fasting during traveling is desirable, both acts are reported from the *Sunnah* of the Prophet ﷺ. They are from the guidance of the Prophet ﷺ regarding traveling. Neither the observer of the fast should find fault with one who does not fast, nor should the one who does not

fast find fault with one who observes it. Therefore, those who hasten to criticize the travellers who choose to fast or those who prefer to break their fast should first ponder over the *Sunnah* of the Prophet ﷺ. Each opinion has its considerable pieces of evidence.

The Prophet ﷺ would end the month of Ramadhaan according to moon-sighting or after the month completed 30 days:

He ﷺ said: *“Fast when you see it (the new moon) and break your fast when you see it and do the same regarding performing Hajj. If it turns out to be cloudy over you, then complete thirty days. If two people give witness (that they saw the new moon) then fast and break your fast (based on that).”* [An-Nasaa’i] [Al-Albaani: Saheeh (Authentic)]

Prohibitions stated by the Prophet ﷺ:

1- Overeating:

Allaah The Exalted Says (what means): *{O children of Adam, take your adornment at every masjid (mosque), and eat and drink, but be not excessive. Indeed, He likes not those who commit excess.}* [Quran 7:31]

Al-Miqdaam Ibn Ma’dikarib رضى الله عنه reported that the Prophet ﷺ said: *“The son of Adam does not fill any vessel worse than his stomach. It is sufficient for the son of Adam to eat a few mouthfuls to keep him going. If he must do it (fill his stomach), then let him fill one third with food, one third with drink and one third with air (for breath).”* [At-Tirmithi]

Abu Hurayrah رضى الله عنه narrated that the Prophet ﷺ said: *“A believer eats in one intestine, whereas a non-believer eats in seven intestines.”* [Al-Bukhaari]

The Prophet ﷺ ate small, modest meals. ‘Abdullaah Ibn Unays رضي الله عنه said, “... So dinner was brought to him (meaning the Prophet ﷺ in Ramadhaan), and I refrained from eating because of how meagre it was.” [Abu Daawood] [Al-Albaani: Saheeh (Authentic)]

Hence, we realize that the extravagant and lavish meals that we witness nowadays in the month of Ramadhaan, either in the pre-dawn meals or the fast breaking meal, are the furthest thing from the guidance of the Prophet ﷺ. It is sad that our *Suhoor* and *Iftaar* tables are filled with sumptuous food. Such blameworthy extravagance fosters satisfying one’s ill desires, luring the hearts with distractions and overloading us with burdens that hinder performing acts of worship duly. Indeed, a wise man would adopt moderation and temperance aiming at curbing his human cravings. One should not yield to extravagance and lavishness under the pretext of the permissibility of eating good and lawful food or hospitality and honouring one’s guests. Such extravagance causes man to lose out on many good benefits. *Muslims* should really follow the guidance and example of the Prophet ﷺ regarding the Islamic etiquette of eating.

2- Uttering falsehood:

The Prophet ﷺ said: **“Whoever does not give up false speech (i.e. telling lies) and evil actions, Allaah is not in need of his leaving his food and drink (i.e. Allaah will not accept his fasting.)”** [Al-Bukhaari]



3- Idle, vain, and obscene talk:

The Prophet ﷺ said: **“Fasting is not [abstaining] from eating and drinking only, but also from vain speech and foul language. So, if someone insults you or wrongs you, say (to him), ‘I am fasting.’”** [Saheeh ibnKhuzaymah]




Abu Hurayrah رضي الله عنه narrated that the Prophet ﷺ said: **“When any one of you gets up in the morning in the state of fasting, he should neither use obscene language nor do any act of ignorance. And if anyone slanders him or**


quarrels with him, he should say (to him), 'I am fasting, I am fasting.'" [Muslim]




3- Exaggerated rinsing of the nose:

Laqeeet Ibn Sabirah  narrated that the Prophet  said: ***“Exaggerate when rinsing your nose unless you are fasting.”*** [Abu Daawood] [Al-Albaani: Saheeh (Authentic)]

4- The Prophet forbade observing fasting continuously for more than one day:

Abu Hurayrah  narrated that the Prophet  said: ***“Do not fast continuously day and night (without breaking the fast).”*** People said, "But you observe fasting without a break (without taking food in the evening or in the morning)." The Prophet  replied: ***"I am not like you, for I am provided with food and drink (by Allaah)."*** [Ahmad]

The Prophet  also said: ***“Do not practice Wisaal (fasting continuously without breaking one's fast in the evening or before the following dawn) and if anyone of you intends to fast continuously - day and night - then he should continue (fasting) till the Suhoor time only.”*** [Al-Bukhaari]

Dear readers who are guided to obeying their Lord, you should know that the Prophet  urged the fasting person to adopt the Islamic refined manners and avoid ill manners, obscenity, foul language, vulgarity, rudeness, and all evil and blameworthy sayings or practices. Indeed, *Muslims* are enjoined to avoid such evil deeds at all times, not only during fasting. However, committing such evil and blameworthy acts is even graver while fasting. Therefore, the Prophet  admonished those who commit these wrongdoings. He  said: ***“Perhaps a fasting person will get nothing from his fast save hunger and thirst.”*** [Ibn Maajah] [Al-Albaani: Saheeh (Authentic)]

Hence, a fasting person should abstain from committing these evil actions that would jeopardize his fasting.

5- Fasting on the doubtful day [the 30th of Sha‘baan]:

‘Ammar Ibn Yaasir رضي الله عنه said, “Whoever fasts on the doubtful day has surely disobeyed Abu'l-Qaasim (i.e. the Prophet ﷺ)." [At-Tirmithi]

6- Fasting on the day of ‘Eed Al-Fitr:

Abu Sa‘eed رضي الله عنه said, “The Prophet ﷺ forbade fasting on two days: the day of ‘Eed Al-Fitr and the day of ‘Eed Al-Adhha.” [Al-Bukhaari]

That was a brief account of the fasting of the Prophet ﷺ which illustrated his keenness to abide by the recommendations, the due manners and the etiquettes of fasting. This heartens the *Muslim* to ponder on his fasting and try to rectify it in order to adhere to the guidance of the Prophet ﷺ and draw closer to him.

The Prophet ﷺ and night prayers during the month of Ramadhaan:

The Prophet ﷺ would perform *Taraaweeh* (congregational night-prayers) during the month of Ramadhaan, but he never exceeded eleven or thirteen *Rak‘ahs* (units):

‘Aa’ishah رضي الله عنها said, “He never exceeded eleven *Rak‘ahs* in Ramadhaan or in other months; he would offer four *Rak‘ahs*, and do not ask me about their beauty and length, then four *Rak‘ahs*, and do not ask me about their beauty and length, and then three *Rak‘ahs*." ‘Aa’ishah رضي الله عنها also said, "I said to him, 'O Messenger of Allaah, do you sleep before offering the Witr prayer?'" The Prophet ﷺ replied **“My eyes sleep but my heart remains awake!”** [Al-Bukhaari]

In another narration, 'Aa'ishah رضي الله عنها said, "The Messenger of Allaah ﷺ would offer thirteen Rak'ahs in the night prayer, and on hearing the Athaan (call) for the Fajr Prayer, he would offer two light Rak'ahs." [Al-Bukhaari]

The Prophet ﷺ did not pray all night long, but used also to recite some verses of the noble Quran and do other righteous deeds at night:

'Aa'ishah رضي الله عنها said, "I never saw the Prophet ﷺ recite the entire Quran in one night, or spend a whole night in prayer until the morning, or fast an entire month, except in Ramadhaan." [An-Nasaa'i] [Al-Albaani: Saheeh (Authentic)]

Moreover, Ibn 'Abbaas رضي الله عنه said, "... And Jibreel (Gabriel) عليه السلام would meet him every night of Ramadhaan to teach him the Quran..." [Al-Bukhaari]

The Prophet ﷺ would pray at night individually due to the fear that night prayers would otherwise become obligatory upon the Muslims:

'Aa'ishah رضي الله عنها reported, "Once, in the middle of the night, the Prophet ﷺ went out and prayed in the mosque and some men prayed with him. The next morning the people spoke about it and so more people gathered and prayed with him (the second night). They circulated the news in the morning, and so, on the third night, the number of people increased greatly. The Prophet ﷺ came out and they prayed behind him. On the fourth night the mosque was overwhelmed with people such that it could not accommodate them. The Prophet ﷺ came out only for the Fajr Prayer. When he finished the prayer, he faced the people and recited the two testimonies of faith, that is, 'I testify that none is truly worthy of worship but Allaah and that Muhammad is the Messenger of Allaah', and then said: ***Indeed, your presence (in the mosque at night) was not hidden from me, but I was afraid that this prayer (Taraaweeh) might be made compulsory and***

you might not be able to perform it.' Then, the Prophet ﷺ died and the situation remained like that (i.e. people prayed individually at night)." [Al-Bukhaari]

The Prophet ﷺ feared that *Qiyaam* (late-night congregational prayer) would become obligatory upon *Muslims*; some might have neglected performing them duly and be punished for that. Our merciful Prophet ﷺ feared for his people from being unable to carry out the obligation in the future. Indeed, he ﷺ was extremely merciful towards his people. Allaah The Exalted Says (what means): *{There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; [he is] concerned over you and to the believers is kind and merciful.}*[Quran 9:128]

The angel Jibreel عليه السلام would visit the Prophet ﷺ every night in Ramadhaan to recite the Quran together:

Ibn 'Abbaas رضي الله عنه and his father, said, "The Prophet ﷺ was the most generous of all the people and he would reach the peak of generosity in the month of Ramadhaan when Jibreel would meet him. He would meet him on every night of Ramadhaan to teach him the Quran. The Prophet ﷺ would then be more generous than the blowing wind (in readiness and haste to do charitable deeds)." [Al-Bukhaari]

Dear readers, we need to ponder over this narration. All this care and attention was assigned to reciting and studying the noble Quran by the Prophet ﷺ the very person whom Allaah collected the Quran in his heart and taught its meanings to. What about us? Should we not assign greater care and attention to recite and study the noble Quran in order to relish following its guidance?

The noble Quran had the greatest portion of the precious minutes and hours of the Prophet's life; for it is his eternal miracle ... and a shining beacon of guidance to the worlds. Allaah The Exalted commanded the Prophet ﷺ to

recite it day and night. Allaah The Exalted Says (what means): *{...And recite the Quran with measured recitation.}* [Quran 73:4]

The Prophet ﷺ did not recite the noble Quran carelessly and without pondering over its meanings, Allaah forbid. Indeed, Allaah The Exalted imbued the Prophet ﷺ with the greatest and noblest manners; he was disciplined by his Lord. The teachings of the noble Quran were best translated and reflected in his behaviour and deeds; in his days and nights, in his residence and travel, in his anger and satisfaction, and in his secrecy and in public. Therefore, when ‘Aa’ishah رضى الله عنها was asked about the manners and the character of the Prophet ﷺ she said, “*His moral character was (that of) the Quran.*” [Muslim]

The Prophet ﷺ had a unique bond with the noble Quran. It is well-known to Muslims that the Prophet ﷺ would recite the noble Quran in his night prayers, and whenever he recited a verse praising Allaah The Exalted, he would praise and glorify Him. Whenever he recited a verse mentioning forgiveness, he would seek his Lord’s forgiveness. Whenever he recited a verse that contains a supplication, he would supplicate, and so on.

The humbleness and asceticism of the Prophet ﷺ:

There are many pieces of evidence indicating the humbleness and asceticism of the Prophet ﷺ. For instance, when it rained and the rain-water leaked through the roof of the mosque forming a puddle in the area where he used to pray, he would prostrate and the traces of mud would be seen on the forehead and on the nose of the Prophet ﷺ. [Al-Bukhaari]

Moreover, the Prophet ﷺ would perform the voluntary night prayer on a straw mat. [Abu Daawood] [Al-Albaani: Saheeh (Authentic)]

He ﷺ would observe *I'tikaaf* (retreat for the purpose of worship) in a Turkish-style tent (a circular structure) in which a mat was placed. [*Ibn Maajah*] [*Al-Albaani: Saheeh (Authentic)*]

The humbleness and asceticism of the Prophet ﷺ were also reflected in his frugal meals of *Suhoor* and *Iftaar*.

Hence, it is clear to us that adherence to humbleness and asceticism is the closest matter to the guidance of the Prophet ﷺ. Asceticism means denouncing the worldly pleasures and amenities which would be of no avail in the Hereafter. It denotes adopting a simple lifestyle. However, this asceticism should spring from the heart's humbleness, submission, and obedience to Allaah The Exalted. The ascetic person's heart should beat with love for Allaah and abound with eagerness to gain His satisfaction and love. The ascetic heart should be full of keenness to draw closer to his Lord and to attain the enduring pleasures of the Hereafter. This is the essence of asceticism. Asceticism does not mean denouncing and rejecting worldly pleasures while our hearts beat with love for them and covet them. Our hearts should not be preoccupied with pursuing these fleeting worldly pleasures and amenities, for this is the core of worldly servitude - servitude of money and pleasures.

The Prophet ﷺ was generous and charitable during the month of Ramadhaan:

The Prophet ﷺ was a generous and charitable man all his life, and he was much more generous and charitable during the month of *Ramadhaan*. He ﷺ was more generous than the blowing wind then. *Ibn 'Abbaas* رضي الله عنه said, “*The Prophet ﷺ was more generous than the blowing wind (in readiness and haste to do charitable deeds).*” [*Al-Bukhaari*] He never turned down anyone who asked him for charity in compliance to the way his Lord disciplined and raised him; Allaah The Exalted Says (what means): ***{So as for the orphan, do not***

oppress [him]. And as for the petitioner, do not repel [him].} [Quran 93:9-10]

The Prophet ﷺ never said no to any request from anyone in his life.

Hence, the distinctive qualities of his guidance ﷺ during the blessed month of Ramadhaan were generosity, giving, philanthropy, and munificence. He would even give away the clothes he was wearing if someone asked him for them:

Sahl Ibn Sa'd رضي الله عنه narrated, “A woman brought a woven Burdah (i.e. a square piece of cloth having edging) having a border to the Prophet ﷺ.” Then, Sahl رضي الله عنه asked those whom he was narrating this story to, “Do you know what a Burdah is?” They replied in the affirmative and said, “It is a cloth sheet with woven margins.”

Sahl رضي الله عنه confirmed their reply and continued, “Then, the woman said, 'I have woven it with my own hands and I have brought it so that you may wear it.' The Prophet ﷺ accepted it, and at that time he was in need of it. So, he came out wearing it as his waist-sheet. A man praised it and said, 'Will you give it to me, how nice it is!' The Prophet ﷺ sat with the people for a while and then returned (home), wrapped that waist sheet and sent it to him. The other people present said, 'You have not done the right thing as the Prophet is in need of it and you have asked for it when you know that he never turns down anybody's request.' The man replied, 'By Allaah, I have not asked for it to wear it but to make it my shroud when I die.'” Sahl added; “Later it (i.e. that sheet) was indeed his shroud.” [Al-Bukhaari]

The Prophet ﷺ was the par excellence example of generosity and philanthropy. Allaah The Exalted Says (what means): ***{They love those who emigrated to them and find not any want in their breasts of what the emigrants were given but give [them] preference over themselves, even though they are in privation. And whoever is protected from the stinginess of his soul – it is those who will be the successful.}*** [Quran 59:9]

Dear readers, have any of you tried to offer something you need for charity, believing that Allaah The Exalted will compensate for you with what is even better? Allaah The Exalted Says (what means): **{But whatever thing you spend [in His cause] – He will compensate it; and He is the best of providers.}** [Quran 34:39]

The Prophet ﷺ urged Muslims to be generous and charitable:

The Prophet ﷺ - let myself, my father and my mother be sacrificed for him - was the optimal role model in generosity, philanthropy, and benevolence. He urged and enjoined us to be charitable and benevolent on numerous occasions. He ﷺ said: **“Whoever gives food to a fasting person to break his fast will have a reward like his without decreasing his reward in the slightest way.”** [At-Tirmithi]

The Prophet ﷺ and Jihaad during Ramadhaan:

The Prophet ﷺ rendered the month of Ramadhaan a month of *Jihaad*, sacrifice and striving for the cause of Allaah. *Abu Sa‘eed Al-Khudri* رضي الله عنه said, **“We would go out on military expeditions with the Prophet ﷺ during Ramadhaan.”** [Muslim]

The Prophet ﷺ led nine *Ghazwahs* [battles] during his whole life, two of which took place during the month of Ramadhaan. These two *Ghazwahs* had unique a importance and significance in the course of Islamic history. The first was the Battle of Badr and the second was the Conquest of Makkah. They both had amazing and very fruitful results in Islamic history.

The Prophet ﷺ and I‘tikaaf during the month of Ramadhaan:

The observer of the *I'tikaaf* of the Prophet ﷺ would notice the following:

- He ﷺ observed *I'tikaaf* each year during the month of Ramadhaan in Madeenah. He ﷺ observed *I'tikaaf* during the first, second and third ten days of Ramadhaan. Then, he ﷺ settled on observing *I'tikaaf* during the last ten days of the month of Ramadhaan in his attempt to seek the Night of *Al-Qadr* (Decree). *Abu Sa'eed Al-Khudri* رضى الله عنه reported that the Prophet ﷺ observed *I'tikaaf* in the first ten (days) of Ramadhaan; he then observed *I'tikaaf* in the middle ten (days) in a Turkish-style tent with a mat hanging at its door. He ﷺ took hold of that mat and placed it in the nook of the tent. He then put his head out and would talk with people and they came near him, and he ﷺ said: ***“I observed I'tikaaf (retreat for the purpose of worship) in the first ten (nights and days) in order to seek that night (Night of Al-Qadr). I then observed I'tikaaf in the middle ten days. Then (an angel) was sent to me and I was told that this (night) is among the last ten (nights). He who among you likes to observe I'tikaaf should do so.”*** [Muslim] *'Aa'ishah* رضى الله عنها narrated that the Prophet ﷺ observed *I'tikaaf* in the last ten days of Ramadhaan till he died. [Al-Bukhaari]
- *Abu Hurayrah* رضى الله عنه reported that the Prophet ﷺ would perform *I'tikaaf* every year in the month of Ramadhaan for ten days, and when it was the year of his death, he stayed in *I'tikaaf* for twenty days. [Al-Bukhaari]
- The Prophet ﷺ commanded the Companions رضى الله عنهم to set up a tent for him inside the *Masjid* to seclude himself therein with his Lord. [Ibn Maajah] [Al-Albaani: Saheeh (Authentic)]

Ibn Al-Qayyim رحمه الله said, “All this aimed at achieving the objective and purpose of *I'tikaaf* and capture its essence, unlike what the ignorant (contemporary) observers of *I'tikaaf* do when turning the

I'tikaaf place into a place of gathering and confabulation, receiving visitors, and engaging in idle talk and vain conversations. Indeed, such blameworthy practices that take place during I'tikaaf have absolutely nothing to do with the Sunnah of our beloved Prophet, sallallaahu 'alayhi wa sallam, regarding I'tikaaf."

- The Prophet ﷺ would perform the *Fajr* prayer of the first day of the last ten days of Ramadhaan and then begin his *I'tikaaf*. 'Aa'ishah ؓ narrated that when the Prophet ﷺ wished to observe *I'tikaaf*, he would offer the morning prayer then enter his place of *I'tikaaf*." [Muslim]
- The Prophet ﷺ was keen to look nice and clean during *I'tikaaf* as reflected by the incident of 'Aa'ishah ؓ combing his hair when he was in *I'tikaaf*.
- The wives of the Prophet ﷺ would visit him in the mosque during the *I'tikaaf*. Safiyyah, the wife of the Prophet ﷺ narrated that she went to visit him at night in the mosque while he was observing *I'tikaaf* in the last ten days of Ramadhaan. She talked with him for a while and then left. [Al-Bukhaari]
- The Prophet ﷺ would abide in the mosque during *I'tikaaf* and he never left it except for a need. 'Aa'ishah ؓ narrated that the Prophet ﷺ would observe *I'tikaaf* in the last ten days of Ramadhaan and did not enter his house during *I'tikaaf* except to relieve himself." [Al-Bukhaari]
- 'Aa'ishah ؓ narrated that the Prophet ﷺ would embrace her during her menses. He also would head out of the mosque while he was in *I'tikaaf*, and she would wash it while she was in her menses. 'Aa'ishah ؓ also reported in another narration that she would comb and oil the hair of the Prophet ﷺ during her menses while he ﷺ

was observing *I'tikaaf* in the mosque. He would stretch out his head towards her while she was in her chamber. [Al-Bukhaari]

- The Prophet ﷺ would come out of his *I'tikaaf* on the morning of the following day after the last night of his *I'tikaaf*. Abu Sa'eed Al-Khudri رضى الله عنه reported that the Prophet ﷺ would observe *I'tikaaf* in the middle ten days of Ramadhaan and once he stayed in *I'tikaaf* till the night of the twenty-first, and it was the night in the morning of which he used to come out of his *I'tikaaf*." [Al-Bukhaari]

The Prophet ﷺ would do *I'tikaaf* in order to strive to mention Allaah The Exalted and worship Him devotedly on those ten days, and this is although he shouldered the heavy responsibility of delivering the message of Islam to mankind and handling the affairs of the *Muslim* nation. This proves that all preachers and scholars are in dire need of doing the same. They should allocate times of retreat and seclusion to review and question their intentions and bring themselves to account. Indeed, neglecting these times of self-reckoning and self-reproach fosters shortcomings, widens the scope of flaws, and adds to the diseases of the hearts, thus, they become chronic and incurable. Add to this that depriving the heart of its due nutrition incurs its harshness, negligence and lack of insight. Moreover, neglecting to seek the help of Allaah The Exalted is the path to failure.

One of the best ways to remedy this and circumvent such foul results is to allocate times of retreat and seclusion for the purpose of spiritual revival. Indeed, the best means to achieve this is *I'tikaaf*. Alas, many *Muslims* ignore this act of the *Sunnah*. Imaam Az-Zuhri رحمه الله said, "How strange the *Muslims* are! They have abandoned the *Sunnah* of *I'tikaaf*, although the Prophet ﷺ never abandoned it since he arrived in Madeenah and until Allaah The Exalted took his soul!"

The Prophet ﷺ was keen to seek the Night of Al-Qadr:

Ibn 'Umar رضي الله عنه and his father, reported that the Prophet ﷺ said: ***“He who is anxious to seek the Night of Al-Qadr should seek it in the last seven nights of Ramadhaan).”*** [Muslim]

-The Prophet ﷺ displayed diligence and industriousness in worship during the last ten nights of Ramadhaan and he barely slept:

'Aa'ishah رضي الله عنها said, *“With the start of the last ten days of Ramadhaan, the Prophet ﷺ would tighten his waist belt (i.e. work hard), pray all night, and would awaken his family to pray.”* [Muslim]

'Aa'ishah رضي الله عنها also said, *“The Prophet ﷺ would strive (to do acts of worship) during the last ten days of Ramadhaan more than he would at any other time.”* [Muslim]




-The Prophet ﷺ was keen to stress the distinction between the fasting of Muslims and the fasting of the People of the Book [Jews and Christians]:

The Prophet ﷺ said: ***“The people will remain on the right path as long as they hasten to break the fast. Hasten to break the fast for the Jews delay it.”*** [Ibn Maajah] [Al-Albaani: Saheeh (Authentic)]



-The Prophet ﷺ was keen to perform extra acts of worship during the month of Ramadhaan near the end of his life:




Abu Hurayrah رضي الله عنه reported that the angel *Jibreel* عليه السلام would repeat the recitation of the Quran with the Prophet ﷺ once a year, but he repeated it twice with him in the year he died. He ﷺ would perform *I'tikaaf* every year in the month of Ramadhaan for ten days, but when it was the year of his death, he stayed in *I'tikaaf* for twenty days. [Al-Bukhaari]

Zakat-ul-Fitr (the poor-due at the end of Ramadhaan):

Ibn ‘Umar  and his father, said, “The Prophet  deemed Zakat-ul-Fitr obligatory for the Muslims; the slave and the free, male and female, young and old, being a Saa‘ (a unit of measure equalling two handfuls) of dates or a Saa‘ of barley. He  commanded that it be paid before people went out to the ‘Eed Prayer.”

Fasting six days in the month of Shawwaal:

The heart of the Prophet  was deeply attached to this great pillar of Islam that is fasting. Therefore, as soon as he completed fasting the month of Ramadhaan, he would yearn to fast again so he would fast six days of the month of Shawwaal. He  said: ***“He who observed the fast of Ramadhaan and then followed it with six (days) of Shawwaal, it would be as if he had fasted the whole year.”*** [Muslim]

That was a brief account of the life of the Prophet  and his maintenance of the greatest and noblest bond in the life of man: his bond with his Lord. It also reflects his attainment to the objective of loving Allaah The Exalted through fulfilling His due rights over him, defending His religion, and perfecting acts of worship and obedience. The *Sunnah* of the Prophet  has been the beacon of guidance for whoever wishes to tread the straight path. If one went astray and deviated from the straight path, he would have fallen into the abyss of troubles and loss. He who has gone there would be wrestling against adversaries, loss and hardships until he finds a way back to the *Sunnah* of the Prophet .

The Prophet with his wives during the month of Ramadhaan:

The Prophet ﷺ maintained a harmonious balance between shouldering his due responsibilities and duties as a Prophet and leader of the *Muslim* nation and as a husband. He ﷺ best described himself when he said: ***“I am the most pious and knowledgeable of Allaah amongst you.”*** [Al-Bukhaari] He ﷺ also said: ***“The best of you is the one who is best to his family, and I am the best of you to my family.”*** [At-Tirmithi] [Al-Albaani: Saheeh (Authentic)]

The relationship between the Prophet ﷺ and his wives during the month of Ramadhaan can be highlighted in the following aspects:

*** Teaching them:** ‘Aa’ishah رضي الله عنها said, “O Messenger of Allaah; if I knew what night was the Night of Al-Qadr, what should I say during it?” The Prophet ﷺ replied: ***“Say, ‘AllaahummaInnaka ‘AfuwwunKareemuntuhibbu al-‘afwafa’fu ‘anni (O Allaah; You are the Pardoner, the Generous and You love to pardon, so pardon me).”*** [Muslim]

‘Aa’ishah رضي الله عنها also reported that the Prophet ﷺ said: ***“Whoever died and he ought to have fasted (the missed days of Ramadhaan) then his guardian may fast on his behalf.”*** [Al-Bukhaari & Muslim]

Hafsah رضي الله عنها and her father, reported that the Prophet ﷺ said: ***“Whoever does not intend to fast before dawn, there is no fast for him.”*** [Abu Daawood] [Al-Albaani: Saheeh (Authentic)]

Undeniably, what the wives of the Prophet ﷺ narrated about his life during the month of Ramadhaan serves as a beacon of guidance for all *Muslims*.

***The Prophet ﷺ urged his wives to do righteous deeds during the month of Ramadhaan:**

'Ali Ibn AbiTaalib رضي الله عنه narrated, "The Prophet ﷺ would wake his wives up during the night in the last ten days of Ramadhaan." [At-Tirmithi] [Al-Albaani: Saheeh (Authentic)]

'Aa'ishah رضي الله عنها also reported that the Prophet ﷺ would observe *I'tikaaf* during the last ten days of Ramadhaan and that he said: **"Seek the Night of Al-Qadr in the last ten days of Ramadhaan."** [Al-Bukhaari]

Abu Tharr رضي الله عنه said, "...When there were three nights left of Ramadhaan, the Prophet ﷺ brought together his family, his wives and the people, and led us in *Qiyaam* (late-night prayer) until we were afraid that we would miss *Al-Falaah*." Abu Tharr رضي الله عنه was asked, "What is *Al-Falaah*?" He said: "*Suhoor*." [At-Tirmithi] [Al-Albaani: Saheeh (Authentic)]

Zaynab, the daughter of Umm Salamah رضي الله عنها said, "Whenever the last ten nights of Ramadhaan came, the Prophet ﷺ would not leave any member of his family who could physically pray the night prayers, but would wake him up." [At-Tirmithi]

These narrations reveal one of the rationales behind the marriage of the Prophet ﷺ to more than one wife in spite of his preoccupation with the affairs of the *Muslim* nation. It was an essential element of the process of guiding *Muslims* and imbuing them with the teachings of Islam with its comprehensiveness. In fact, none of this would have happened without the keenness of the Prophet ﷺ to teach his wives and edify them about Islam. He ﷺ attached great attention to teaching his wives, guiding them, answering their questions, clarifying matters to them, encouraging them to attain reward and instilling fear of divine punishment in them so that we would learn this from them after his death. Add to that, the efforts of the Prophet ﷺ in teaching his wives and edifying them about Islam were due to his responsibility towards them as a husband. Indeed, *Muslim* husbands should tend to their wives in order to preserve the *Muslim*

family and shield it against the perils of ignorance and laziness. O followers of Muhammad ﷺ let us take good care of our families; Allaah The Exalted Says (what means): ***{O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones...}*** [Quran 66:6]

The Prophet ﷺ gave his wives permission to observe *I'tikaaf* with him:

'Aa'ishah ؓ said, "The Prophet ﷺ mentioned that he would observe *I'tikaaf* during the last ten days of *Ramadhaan*." 'Aa'ishah ؓ asked his permission to let her observe *I'tikaaf* and he allowed her. When *Hafsah* ؓ heard about that, she asked 'Aa'ishah to ask the Prophet's permission for her to observe *I'tikaaf*, and she did. [Al-Bukhaari]

The Prophet's kind treatment of his wives during the month of *Ramadhaan*:

- The Prophet ﷺ would kiss his wives while he was fasting. 'Aa'ishah ؓ said, "The Prophet ﷺ would kiss (his wives) while fasting; and he had the greatest control over his desire (as compared with you)." [Muslim]
- *Zaynab*, daughter of *Umm Salamah*, reported on the authority of her mother, may Allaah be pleased with the two of them, that she said, "I got my menses while I was lying with the Prophet ﷺ under a woolen sheet. So, I slipped away, took the clothes for menses and put them on. The Prophet ﷺ said: **'Have you got your menses?'** I replied, 'Yes.' Then he ﷺ called me and took me with him under the woollen sheet." *Umm Salamah* ؓ added, "The Prophet ﷺ used to kiss me while he was fasting, and we used to wash from a single pot." [Al-Bukhaari]
- The Prophet ﷺ used to have sexual intercourse with his wives during the nights of *Ramadhaan*. 'Aa'ishah and *Umm Salamah* ؓ said, "Dawn would

break upon the Prophet ﷺ in Ramadhaan while he was in a state of Janaabah (post sexual-intercourse impurity) on account of sexual intercourse (not a wet dream) and he would wash and observe the fast.” [Muslim]

- The wives of the Prophet ﷺ would visit him during his *I'tikaaf* in the mosque. They would talk to him for some time and he would walk them back to the house. *Safiyyah*, the wife of the Prophet ﷺ visited him in the mosque while he was in *I'tikaaf* in the last ten days of Ramadhaan. He told her to wait so that he would walk her home. Her house was in the house of *Usaamah* ﷺ so the Prophet ﷺ walked out with her. [Al-Bukhaari]
- The Prophet ﷺ laid great emphasis on his personal hygiene and cleanliness. He ﷺ was keen to keep his body and clothes clean at all times.

How does that compare to some *Muslims* who neglect their families totally, adopt the worst manners with them and give them the smallest share of their time and attention? Their families no longer aspire to any good on their side and they feel the same about their families. Indeed, one reaps what he sows.

- The wives of the Prophet ﷺ would tend to him during his *I'tikaaf* in the mosque. *'Aa'ishah* ﷺ during her menses would comb and oil his hair while he was observing *I'tikaaf* in the mosque. He ﷺ would put his head out through the opening to her room and *'Aa'ishah* ﷺ would wash and comb his hair. His wives would set up a tent for him inside the *Masjid* to observe *I'tikaaf* therein, as narrated by Imaam *Al-Bukhaari* رحمه الله. They also would fetch him a straw mat over which he would pray and then fold it for him, as reported by *Imaam Ahmad* رحمه الله. *Abu Hurayrah* ﷺ reported that the Prophet ﷺ said: ***“I was shown the Night of Al-Qadr; then some members of my family woke me up, then I was caused to forget it. So, seek it in the last ten days.”*** [Muslim]
- The Prophet ﷺ married *Zaynab Bint Khuzaymah* (the Mother of the Poor), *Hafsah*, and *Zaynab Bint Jahsh* ﷺ during the month of Ramadhaan.

Dear readers, the most fundamental duty of the *Muslim* husband in general and the caller to Allaah in particular is to educate his ward and relatives and edify them about Islam. Allaah The Exalted Says (what means): **{And warn, [O Muhammad], your closest kindred.}** [Quran 26:214]

The Prophet ﷺ taught us that what a man spends on his family is better than charity and greater in reward, as narrated by Imaam *Al-Bukhaari* رحمه الله. Likewise, edifying one's family about Islam and treating them with kindness are preferable and more rewarded than doing the same with strangers; though both are important. We need to revive the motto, **"Start with your dependents."** [Al-Bukhaari] This should be done along with resurrecting the harmonious prophetic balance that does not fulfill one duty at the expense of another.

The Prophet ﷺ with his Ummah (nation) during the month of Ramadhaan:

The loving treatment of the Prophet ﷺ to his nation during the month of Ramadhaan was part and parcel of his kind treatment to them in general all year round. However, the Prophet ﷺ was keener to edify *Muslims* on the Islamic rulings regarding the month of Ramadhaan. The guidance of the Prophet ﷺ with *Muslims* during the month of Ramadhaan had many aspects that may be summarized as follows:

- The Prophet ﷺ instructed his friends. Shaddaad Ibn Aws رضي الله عنه said, *"The Prophet ﷺ took me by the hand and we passed by a man in Al-Baqee' on whom Hijaamah [cupping] was being performed on the eighteenth of Ramadhaan. He ﷺ said: 'The cupper and the one being cupped have both broken their fast.'"* [Abu Daawood] [Al-Albaani: Saheeh (Authentic)]

Indeed, teaching people is one of the duties of the prophets and their followers. The Prophet ﷺ said: ***“Allaah did not send me to give difficulty or to wish to give difficulty; rather (He sent me) as a teacher and facilitator.”*** [Muslim]

The Prophet ﷺ would instruct and advise his Companions, may Allaah be pleased with them, during the month of *Ramadhaan*. *Ibn ‘Umar*, may Allaah be pleased with him and his father, said, *“The Prophet ﷺ observed I’tikaaf in the last ten days of Ramadhaan. He pitched a tent of palm leaves inside the mosque to retreat therein.”* *Ibn ‘Umar* ﷺ and his father, also said, *“One day, the Prophet ﷺ heard people reciting aloud, so he stretched his head out of the tent and said: ‘Lo! Each one of you is privately conversing with his Lord, so do not inflict harm upon one another. Let not some of you raise his voice in recitation over the voices of others.’”* [Ahmad]

- The Prophet ﷺ encouraged his Companions ﷺ to hasten to do righteous deeds and informed them of the rewards for these good deeds. *Abu Hurayrah* ﷺ narrated that the Prophet ﷺ said: ***“By Him in whose Hand my soul is, the smell coming out from the mouth of a fasting person is better in the sight of Allaah than the scent of musk. (Allaah Says about the fasting person): ‘He has left his food, drink and desires for My sake. The fast is for Me. So I will reward (the fasting person) for it and the reward of good deeds is multiplied ten times.’”*** [Al-Bukhaari]

He ﷺ was keen to hearten and urge *Muslims* to do more good deeds in the month of *Ramadhaan* out of his love for them and his keenness that they gain many rewards. This also indicates that even if the hearts have attained higher levels of perfection and if they are competing in doing good, still, advice and instruction are needed.

- The Prophet ﷺ gave *Muslims Fatwas* (verdicts) during *Ramadhaan*. *‘Aa’ishah* ﷺ said, *“A man came to the Prophet ﷺ and said that he had been ruined. The Prophet asked him what the matter was. He replied, ‘I’ve had sexual*

intercourse with my wife in Ramadhaan (while fasting).' The Prophet ﷺ said: **'Then, offer charity (as expiation).'**' The man responded, 'O Messenger of Allaah, I am a poor man.' The Prophet ﷺ commanded the man to sit down. Then, a basket full of dates was brought to the Prophet ﷺ and he asked: **'Where is the questioner?'** He replied, 'I (am here).' The Prophet ﷺ said (to him): **'Take this (basket of dates) and give it in charity.'** He said, '(Should I feed it) to poorer people than we? There is no poorer house than ours between its (Madenah's) mountains.' The Prophet ﷺ said: **'Then feed your family with it.'**" [Al-Bukhaari]

Another similar narration was reported by Salamah Ibn Sakhr Al-Ansaari [At-Tirmithi] [Al-Albaani: Saheeh (Authentic)]

- The Prophet ﷺ led his Companions ﷺ in the late-night prayer on some nights of Ramadhaan. However, he did not do the same all the month long so it would not become obligatory upon the *Muslims* and some of them may not be able to do it.
- The Prophet ﷺ would deliver a sermon to his Companions ﷺ after some of the daily prayers in Ramadhaan, as narrated by Imaam Al-Bukhaari رحمه الله.
- The Prophet ﷺ presented practical examples of an educational nature to his Companions ﷺ some of which are the following:
 1. He ﷺ would go out to pray at night in the mosque and the Companions ﷺ would follow him. 'Aa'ishah رضي الله عنها said, "Once in the middle of the night, the Prophet ﷺ went out and prayed in the mosque and some men prayed with him. The next morning the people spoke about it and so more people gathered and prayed with him (in the second night)." [Al-Bukhaari]
 2. The Prophet ﷺ would observe *I'tikaaf* every year in the month of Ramadhaan seeking the Night of *Al-Qadr*. He urged his Companions to do the same.
 3. The Prophet ﷺ while he was once travelling, broke his fast after the 'Asr Prayer before the Companions ﷺ in order to show them that it is permissible to break the fast while traveling if the traveller is tired.

- The mercy of the Prophet ﷺ towards his Companions ﷺ was reflected in the following:
 1. The Prophet ﷺ commanded his Companions ﷺ to not fast before travelling for a battle. One of the Companions said, *"I saw the Prophet ﷺ telling the people on a journey in the year of the Conquest of Makkah to break their fast. He said: 'Gain strength to face your enemy,' and he continued his fast."* [Abu Daawood] [Al-Albaani: Saheeh (Authentic)]
 2. Another sign of the mercy of the Prophet ﷺ towards his Companions ﷺ was his forbidding them from fasting continuously day and night. This continuous fasting of day and night was declared strictly forbidden by the Prophet ﷺ for his followers. When certain Companions asked why, he ﷺ replied: *"I am not like you, for I am provided with food and drink (by Allaah)."* He ﷺ also ordered them to hasten to break their fast and delay the pre-dawn meal. The Prophet ﷺ led his Companions in the late-night prayer. However, he did not do that all month long, so it would not become compulsory upon *Muslims* and some of them would be unable to do it. Add to this that he ﷺ never prolonged the prayer unless he was praying individually.
 3. The Prophet ﷺ urged the *Muslims* to purify their inner selves and avoid committing sins. He ﷺ said: *"Perhaps a fasting person will get nothing from his fast save hunger and thirst."* [Ahmad]

Many people assign greater attention to rectify their outward life, forbidding wrongdoing and sins severely, while neglecting to purify their hearts and rectifying their inner selves, although the Prophet ﷺ advised us otherwise. He ﷺ said: *"There is in the body a clump of flesh, if it becomes good, the whole body becomes good and if it becomes bad, the whole body becomes bad. Indeed, it is the heart."* [Al-Bukhaari]

This means that rectifying the outward life is quite difficult if one does not assign the required attention to rectify his inner self, without neglecting to

rectify the outward. This two-dimensional process of purification and rectification enables one to be deserving of the satisfaction of Allaah The Exalted. The Prophet ﷺ said: ***“Indeed, Allaah does not look to your bodies or to your property but He looks to your hearts and to your deeds.”*** [Muslim]

4. The Prophet ﷺ hosted his visitors during the month of Ramadhaan. *Ibn Is'haaq* رحمته said, “The Prophet ﷺ came back to Madeenah from Tabook and a delegation of Thaqeef came to Madeeneh during the same month.” Indeed, the interactions of the Prophet ﷺ with people during the month of Ramadhaan added to his striving to deliver the message of Islam, and so each caller to Allaah should follow in the footsteps of the Prophet ﷺ in this regard.

- The Prophet ﷺ commanded his Companions to offer the *Zakaat-ul-Fitr* of Ramadhaan.
- The Prophet ﷺ assigned certain missions to his Companions رضي الله عنهم such as assigning the collection of *Zakaat-ul-Fitr* of Ramadhaan to *Abu Hurayrah* رضي الله عنه as *Imaam Al-Bukhaari* رحمته reported. This involved relieving him of part of the effort that he had to exert. Indeed, no leader can shoulder all the needed tasks by himself; therefore, it is inevitable that he assigns some tasks to others. In fact, such delegation of authority reflects the confidence of the caller to Allaah in his companions. The Prophet ﷺ trusted his Companions رضي الله عنهم and this trust generated capable statesmen.

Finally, I hope that these lines have shed some light on the blessed life of the Prophet ﷺ. Indeed, we are in dire need of pondering over his *Sunnah* and following his example. *Muslims* should savor the breeze of musing on his life, identify with his *Sunnah*, and follow his example. Why would we not do so when his path is the straight path and is the only way to earn the love of Allaah The Almighty, our Creator, and draw closer to Him? Allaah The Exalted Says (what means): ***{Say, [O Muhammad], "If you should love Allaah, then follow***

me, [so] Allaah will love you and forgive you your sins. And Allaah is forgiving and merciful."][Quran 3:31]

Events that took place during the month of Ramadhaan in the lifetime of the Prophet, *sallallaahu 'alayhi wa sallam*

- ❖ The Prophet ﷺ received the Divine revelation of the Quran and the Divine commission to bear and proclaim the message. Monday the 21st of Ramadhaan marked the beginning of the call to Islam. Allaah The Exalted Says (what means): ***{The month of Ramadhaan [is that] in which was revealed the Quran}***[Quran 2:185] In a *Hadeeth* narrated by Imaam Muslim رحمه الله it is explicitly stated that this took place on a Monday.
- ❖ The death of *Abu Taalib*, the uncle of the Prophet ﷺ ten years after the *Bi'thah* (Divine commission of the Prophet ﷺ to bear and proclaim the message), shortly after leaving the confinement at the defile of *BanuHaashim*.
- ❖ The death of the Mother of the Believers, *Khadeejah* رضي الله عنها in the tenth year after the *Bi'thah* and approximately three years prior to the migration to *Madeenah*.
- ❖ Among the events that occurred in the month of Ramadhaan on the first year of the migration was sending the *Sariyyah* (military expedition) of Hamzah Ibn 'Abdul-Muttalib رضي الله عنه which was known as *SariyyatSayful-Bahr*.

- In the month of Ramadhaan of the second year of *Hijrah* (migration to Madeenah) and specifically on the 17th of Ramadhaan, the Greater Battle of Badr took place.

- The death of *Abu Jahl* ('Amr Ibn Hishaam), *Umayyah Ibn Khalaf*, and *Al-'Aas Ibn Hishaam Ibn Al-Mugheerah*, the uncle of the Commander of the Believers 'Umar ibn Al-Khattaab رضي الله عنه took place during the month of Ramadhaan. They

were killed in the Battle of Badr. Their idols, *Al-Laat* and *Al-'Uzza*, did not avail them anything and, indeed, unjust people are far from the mercy of Allaah The Exalted.

- In the same month of the second year of the *Hijrah*, Ruqayyah رضي الله عنها who was the daughter of the Prophet ﷺ and the wife of 'Uthmaan Ibn 'Affaan رضي الله عنه passed away.

- In the third year of the *Hijrah*, on the middle night of Ramadhaan, Faatimah, the daughter of the Prophet ﷺ gave birth to her son Al-Hasan رضي الله عنه.

- In the same month of the third year of *Hijrah*, the Prophet ﷺ married Zaynab Bint Khuzaymah Bint Al-Haarith, the Mother of the Poor رضي الله عنها.

- In the fifth year of *Hijrah*, the verses of the Noble Quran were revealed stating the chastity of the pure Mother of the Believers, 'Aa'ishah رضي الله عنها after the Incident of the Slander. On their way back from the Battle of *Banu Al-Mustaliq*, which took place in the month of Sha'baan, the Incident of the Slander took place. 'Aa'ishah رضي الله عنها said, "I was ill for a month after we arrived in Madeenah and the people were circulating these accusations against me while I was unaware of it..." This proves that the Incident of the Slander continued to the month of Ramadhaan for sure.

- There is disagreement among the scholars regarding the exact date of the *Sariyyah* that was led by 'Abdullaah Ibn 'Ateek رضي الله عنه to kill *Sallaam Ibn Abi Al-Huqayq*. Some historians said that it took place in Ramadhaan in the sixth year after *Hijrah*.

- The *Sariyyah* of Zayd Ibn Haarithah رضي الله عنه was sent to BanuFazaarah in Ramadhaan in the sixth year after *Hijrah*.

- The *Sariyyah* of *Ghaalib Ibn ‘Abdullaah* ﷺ was sent to Al-Mayfa‘ah. It was in this battle that *Usaamah Ibn Zayd* ﷺ killed a man after he had pronounced the two testimonies of faith.
- On the first day of *Ramadhaan* in the eighth year after *Hijrah*, the *Sariyyah* of *Abu Qataadah* ﷺ was sent to *BatnAdham*.
- In the eighth year after *Hijrah*, the Conquest of *Makkah* took place. The Prophet ﷺ left *Madeenah* on the 10th of *Ramadhaan* and reached *Makkah* on the 19th of *Ramadhaan*.
- In the same year, the *Sariyyah* of *Khaalid Ibn Al-Waleed* ﷺ was sent to demolish the idol *Al-‘Uzzah* five days before the end of *Ramadhaan*.
- The *Sariyyah* of *Sa‘d Ibn Zayd Al-Ashhali* ﷺ was sent to demolish the idol *Manat* six days before the end of *Ramadhaan*.
- The *Sariyyah* of *‘Amr Ibn Al-‘Aas* ﷺ was sent to demolish the idol *Suwaa‘*, the idol of the tribe of *Huthayl*.
- The return of the Prophet ﷺ from the *Battle of Tabook* in 9 AH. The Prophet ﷺ left *Madeenah* to *Tabook* in the month of *Rajab* and the battle lasted 50 days, 20 of which were spent in *Tabook* and the rest were spent on the way.
- The delegation of *Thaqeef* arrived in *Madeenah*, declaring their *Islam* in 9 AH.
- The advent of the messenger of the kings of *Himyar* with their messages was in *Ramadhaan* of the ninth year of *Hijrah*.
- The advent of *Jareer Ibn ‘Abdillaah Al-Bajali*, may Allaah be pleased with

him, seeing the Prophet ﷺ proclaiming his conversion to Islam in Ramadhaan of the tenth year.

These were the major events that took place during the lifetime of the Prophet ﷺ in the month of Ramadhaan. The Prophet ﷺ fasted nine Ramadhaans from when the fasting of Ramadhaan was made obligatory in Sha‘baan 2 AH. The Prophet ﷺ passed away in Rabee‘ Al-Awwal in the year 11 AH.

The *Fataawa* (Fatwas) of the Prophet ﷺ on the month of Ramadhaan

Fataawa Rasool-ul Allaah by Ibn Al-Qayyim رحمه الله

The Prophet ﷺ was once asked, “*What is the best fasting after the fast of Ramadhaan?*” He ﷺ replied: “**The month of Allaah that you call *Muharram.***” He was then asked, “*What is the best prayer after the obligatory ones?*” He ﷺ replied: “**Prayer deep in the night.**” [Al-Bukhaari]

‘Aa’ishah رضي الله عنها asked him, “*O Messenger of Allaah; you were fasting, but you ate Hays (a special meal that the Prophet ﷺ loved which is a mixture of goat-milk, dates and cream).* The Prophet ﷺ said: ‘**Yes, I did. The example of he who observes voluntary fasting, or makes up for the missed fast-days of Ramadhaan, is like the man who takes out money [to give] in charity, he gives of it what he wishes to give and he keeps what he wishes to keep.**’” [An-Nasaa’i]

The Prophet ﷺ once visited *Umm Haani'* رضي الله عنها. She gave him a drink and then he handed it over to her (to drink). She said, "I was fasting." The Prophet ﷺ said: **"The one who is fasting voluntarily is in charge of himself. If he wishes, he may fast and if he wishes, he may break his fast."** [Ahmad]

Imaam Ad-Daaraqutni رحمه الله reported that *Abu Sa'eed* رضي الله عنه cooked some food and invited the Prophet ﷺ and some of the Companions رضي الله عنهم over to his house for lunch. One of the Companions said, "I am fasting today." The Prophet ﷺ said: **"Your brother has invited you and incurred expenses for your sake. Break your fast and fast another day in its place."**

Imaam Ahmad رحمه الله reported that *Hafsah*, may Allaah be pleased with her and her father, was once given a goat as a gift on a day when she and 'Aa'ishah رضي الله عنها were observing a voluntary fast. They ate from it then went to the Prophet ﷺ to ask him and he said: **"Make up for it."**

A man once asked the Prophet ﷺ "My eye hurts me; can I apply kuhl while fasting?" The Prophet ﷺ said: **"Yes, you can."** [At-Tirmithi]

'Umar Ibn AbiSalamah رضي الله عنه asked the Prophet ﷺ "Should one observing fast kiss (his wife)?" The Prophet ﷺ said to him: **"Ask her (Umm Salamah, May Allaah Be Pleased with her)."** She informed him that the Prophet ﷺ did that, whereupon he said, "O Messenger of Allaah, you are not like us; for Allaah has pardoned all your sins - the previous and the later ones." Upon this, the Prophet ﷺ said: **"By Allaah, (I do it and) I am the most conscious of Allaah The Almighty among you and I fear Him most among you."** [Muslim]

Imaam Ahmad رحمه الله reported that a man kissed his wife while fasting and he was worried about what he had done. He sent his wife to ask *Umm Salamah* رضي الله عنها who told her that the Prophet ﷺ would kiss his wives while fasting. The

wife told her husband, but he was even more worried and said to her, “*We are not like the Prophet; Allaah The Exalted may deem some acts permissible for His Prophet.*” His wife went back to Umm Salamah رضي الله عنها and the Prophet صلى الله عليه وسلم was home. The Prophet صلى الله عليه وسلم asked Umm Salamah رضي الله عنها about the woman and she told him her story. The Prophet صلى الله عليه وسلم said: **“Did you not tell her that I kiss my wives while fasting?”** Umm Salamah رضي الله عنها replied, “Yes, I did, but her husband got even more worried, saying that Allaah The Exalted may deem some acts permissible for His Prophet.” The Prophet صلى الله عليه وسلم got angry and said: **“By Allaah, (I do it and) I am the one who fears Allaah the most amongst you, the most pious of you, and the most knowledgeable of the ordinances of Allaah.”** [Maalik, Ahmad, & Ash-Shaafi’i]

Imaam Ahmad narrated that a young man once asked the Prophet صلى الله عليه وسلم “Can I kiss (my wife) while I am fasting?” He صلى الله عليه وسلم replied: **“No.”** Then an old man came and asked, “Can I kiss (my wife) while I am fasting?” He صلى الله عليه وسلم replied: **“Yes.”** Then, he added: **“An old man can have control over himself.”**

A man said to the Prophet صلى الله عليه وسلم “I have eaten and drunk while fasting out of forgetfulness.” The Prophet صلى الله عليه وسلم said: **“Your Lord has provided you with food and drink.”** [Abu Daawood] Imaam Ad-Daaraqutni رحمته الله reported the same narration with the following wording: **“Complete your fast; Allaah The Exalted has provided you with food and drink. You do not have to make up for that day.”** It was the first day of Ramadhaan. [Saheeh (authentic) chain of narrators]

A man asked the Prophet صلى الله عليه وسلم about the white and black thread that was mentioned in the verse that reads (what means): **{And eat and drink until the white thread of dawn becomes distinct to you from the black thread [of night].}** [Quran 2:187]. The Prophet صلى الله عليه وسلم responded: **“The white thread means**

the daylight and the black thread means the darkness of the night.” [An-Nasaa’i]

The Prophet ﷺ forbade *Muslims* from practicing *Wisaal* (fasting continuously without breaking one's fast in the evening or eating before the following dawn), although he practiced it. The people inquired, “*But you practice Wisaal?*” The Prophet ﷺ replied: ***“I am not like any of you, for my Lord provides me with food and drink.”*** [Al-Bukhaari & Muslim]

A man asked the Prophet ﷺ “*The dawn broke upon me during Ramadhaan while I was in a state of Janaabah because of sexual intercourse and I observed fasting.*” The Prophet ﷺ said: ***“The dawn broke upon me too during the month of Ramadhaan while I was in a state of Janaabah because of sexual intercourse and I observed fasting.”*** The man added, “*But you are not like us; Allaah The Exalted has forgiven your past and future sins.*” The Prophet ﷺ said: ***“By Allaah, (I do it and) I am the most pious and fearing of Allaah The Almighty among you.”*** In another *Hadeeth*, the Prophet ﷺ said: ***“I am the most knowledgeable one of you about the limits of Allaah The Almighty.”*** [Muslim]

When the Prophet ﷺ was once asked about fasting while traveling, he said: ***“You may fast if you like and break it if you like.”*** [Muslim]




Hamzah Ibn ‘Amr رضي الله عنه said, “*O Messenger of Allaah, I find myself strong enough to fast while I am traveling. Is there sin upon me?*” The Prophet ﷺ said: ***“It is a concession from Allaah. He who takes advantage of it, it is good for him, and he who prefers to observe fast, there is no sin upon him.”*** [Muslim]

A man asked the Prophet ﷺ about making up for the missed fast-days of the past Ramadhaan, should they be fasted consecutively or one day at a time? The

Prophet ﷺ said: ***“This is up to you. If one has a debt, is he not entitled to pay his debt gradually, one or two Dirhams at a time? Indeed, Allaah The Exalted Is worthier of forgiving and pardoning.”*** [Ad-Daaraqutni: Hasan (Sound)]

A woman came to Prophet ﷺ and said, *“O Messenger of Allaah, my mother has died and there is due from her a fast of vow; should I fast on her behalf?”*

The Prophet ﷺ said: ***“What if your mother had died in debt, would you not have paid it on her behalf?”*** She said, *“Yes.”* The Prophet ﷺ said: ***“Then observe fast on behalf of your mother.”*** [Al-Bukhaari & Muslim]

Imaam Ahmad, may Allaah have mercy upon him, reported that Hafsah  and her father, asked the Messenger of Allaah  *“ ‘Aa’ishah and I were observing voluntary fast, then we received some food as a gift, so we broke our fast and ate from it.”* The Messenger of Allaah  said: ***“Make up for it.”***

Indeed, this narration does not contradict the other Prophetic narration stating: ***“The one who is fasting voluntarily is in charge of himself.”*** Making up for that day is preferable.

A man came to the Prophet ﷺ and said that he was doomed to ruin. The Prophet ﷺ asked him what the matter was. He replied, *“I’ve had sexual intercourse with my wife in Ramadhaan (while I was fasting).”* The Prophet ﷺ asked him: ***“Can you afford to manumit a slave?”*** He replied in the negative. The Prophet ﷺ asked him: ***“Can you fast for two successive months?”*** He replied in the negative. The Prophet ﷺ asked him: ***“Can you afford to feed sixty poor persons?”*** He replied in the negative. The Prophet ﷺ said: ***“Then, offer charity (as expiation).”*** The man responded, *“O Messenger of Allaah, I am poor.”* The Prophet ﷺ commanded the man to sit down. A basket full of dates was brought to the Prophet ﷺ and he asked: ***“Where is the questioner?”***

He replied, "I (am here)." The Prophet ﷺ said (to him): **"Take this (basket of dates) and give it in charity. Feed poor people with these dates as atonement."** The man said, "Should I give it to some people who are poorer than we, O Messenger of Allaah? By Him who has sent you with the truth, there is no family between Madeenah's two mountains poorer than we." The Prophet ﷺ said: **"Then feed your family with it."** [Al-Bukhaari & Muslim]

A man asked the Prophet ﷺ "Which month should I fast aside from Ramadhaan?" The Prophet ﷺ replied: **"If you want to fast a month after Ramadhaan, then fast Muharram, for it is a month in which Allaah forgave an entire people, and He will accept others who would turn to Him in repentance."** [Ahmad]

The Prophet ﷺ was asked, "O Messenger of Allaah, we have not seen you fast in any month more than you fast in Sha'baan." The Prophet ﷺ responded: **"That (Sha'baan) is a month between Rajab and Ramadhaan which is neglected by many people. And it is a month in which an account of the deeds (of human beings) is presented before the Lord of the Worlds, so, I wish that my deeds be presented when I am in a state of fasting."**[Ahmad]

The Prophet ﷺ when asked about fasting on Monday, said: **"That is the day on which I was born and the day on which the Quran was revealed to me."** [Muslim]

Usaamah Ibn Zayd رضي الله عنه asked the Prophet ﷺ "O Messenger of Allaah; you fast for a long period and almost never break your fast, and then you break your fasting for a long period and almost never fast, except for two days that you always fast, whether they coincide with your fasting habit or not." The Prophet ﷺ said: **"What days do you mean?"** Usaamah رضي الله عنه replied, "Mondays

and Thursdays.” The Prophet ﷺ said: **“These are two days on which the deeds are raised before the Lord of the Worlds, and I like that my deeds be raised while I am fasting.”** [Ahmad]

The Prophet ﷺ was asked about fasting on Mondays and Thursdays, and he said: **“On Mondays and Thursdays Allaah forgives every Muslim, except for two who are boycotting each other. He Says: ‘Not until they have reconciled.’”** [Ibn Maajah]

‘Umar رضي الله عنه asked, “O Messenger of Allaah, what is the case of one who perpetually observes fasts?” The Prophet ﷺ said: **“He neither fasts nor breaks it.”** ‘Umar رضي الله عنه asked, “What about him who observes fast for two days and breaks the fast one day?” The Prophet ﷺ said: **“Would anyone be capable of doing it?”** ‘Umar رضي الله عنه asked, “What is the position of him who observes fast for a day and breaks it on the other day?” He ﷺ said: **“That is the fast of Daawood (David), may Allaah exalt his mention.”** ‘Umar رضي الله عنه asked, “What about him who observes fast one day and breaks it for two days?” The Prophet ﷺ said: **“I wish I were given the strength to observe that.”** Then the Prophet, ﷺ said: **“The observance of three days' fast every month and that of Ramadhaan every year is a perpetual fasting. I seek from Allaah that fasting on the day of ‘Arafah (the 9th day of Thul-Hijjah) may atone for the sins of the preceding and the coming years, and I seek from Allaah that fasting on the day of ‘Aashooraa’ (10th of Muharram) expiates the sins of the preceding year.”**[Muslim]

A man asked the Prophet ﷺ “Should I fast on Fridays and abstain from talking to others?” The Prophet ﷺ said: **“Do not fast on Friday unless you fast it together with other days or in a month. As for abstaining from talking to others, by Allaah, enjoining good and forbidding evil is better than keeping silent.”**[Ahmad]

'Umar Ibn Al-Khattaab رضي الله عنه went to the Prophet ﷺ and said, "I had vowed before embracing Islam to perform I'tikaaf for a day in Al-Masjid Al-Haraam."

The Prophet ﷺ said to him: **"Fulfil your vow and observe the I'tikaaf."** [Al-Bukhaari]

The Fataawa of the Prophet ﷺ regarding the Night of Al-Qadr

The Prophet ﷺ was asked about the Night of Al-Qadr, "Is it in the month of Ramadhaan or in another month?" He ﷺ said: **"It is in Ramadhaan."** People inquired, "Will it remain as long as you live with us or till the Day of Judgment?" The Prophet ﷺ answered: **"It will remain till the Day of Judgment."** The people asked, "In which part of Ramadhaan is it?" The Prophet ﷺ replied: **"Seek it in the first ten or the last ten days."** People asked, "When exactly?" The Prophet ﷺ said: **"Seek it in the last ten days of Ramadhaan, and do not ask me about anything else about it."** A man said, "O Messenger of Allaah; I beg you to tell me which night is the Night of Al-Qadr among the last ten nights, for the sake of my right over you." The Prophet ﷺ got angry and said: **"Seek it in the last seven days of Ramadhaan and do not ask me anything else about it."** [Ahmad; and the questioner was Abu Tharr رضي الله عنه]

'Aa'ishah رضي الله عنها asked the Prophet ﷺ "If I knew what night the Night of Al-Qadr is, what should I say during it?" He ﷺ said: **"Say: Allaahummainnaka 'afuwwuntuhibu al-'afwafa'fu 'anni (O Allaah, You are The Pardonner and You Love to pardon, so Pardon me)."**[Saheeh (Authentic)]

Conclusion:

Dear *Muslim* brother and sister, this is your golden month; it is the month of repentance and of turning to Allaah The Exalted in submission and obedience. This is your chance, so do not waste it. You should know that you would savor the essence of real life when your heart travels to its Lord, when you live with Allaah The Exalted and His Messenger. Dear readers, let us adopt the slogan that was raised by Prophet Moosaa [Moses] ﷺ one of the Messengers with firm resolution: **{...I hastened to You, my Lord, that You be pleased.}**[Quran 20:84]

Bear in mind that deeds are judged according to the final ones and the happy person is he who would be happy to meet his Lord, as the poem reads:

*“O son of Adam!
Your mother gave birth to you while you were weeping,
and those around you were laughing with joy.*

*Work then for the day you die,
so that while they weep for you
you would be laughing with joy.”*