

FASTING & RAMADAN: THE ESSENTIALS

SM HASAN AL-BANNA

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INTRODUCTION

Allah the Exalted in His infinite wisdom has ordained a system for everything in creation. Scholars term this as the ‘*Sunnah of Allah*’. One such is that of preference. The All-Mighty and the All-Wise has preferred certain people over others, certain places over others and certain times over other times.

PREFERENCE OF PEOPLE

Every human being is a son of Adam, yet Allah has chosen from amongst them the Prophets, the Messengers and the Scholars:

إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ ﴿٣٣﴾

“Allah did choose Adam and Nuh, the family of Ibrahim. And the family of Imran above all people.” (Al-Imran v 33)

The Exalted also says:

يَرْفَعُ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ ﴿١١﴾

“Allah will raise up to [suitable] ranks [and position] those of you who believe and have been granted knowledge.” (Al-Mujadilah v 11)

From amongst the Messengers, He ordained for the preference of the Final Messenger ﷺ. It was His beloved who was chosen to lead all the Prophets in prayer in Masjid Al-Aqsa during the night of Al-Isra. It is only he who will be able to intercede for us (*shafa’ah*) on the Day of Judgement when every other Prophet will be unable to do so.

PREFERENCE OF PLACES

Allah preferred certain places over others. Abu Hurayrah narrates that the Messenger of Allah ﷺ said: *“Salah in my mosque of this is better than a thousand Salah elsewhere except Masjid Al-Haram.”* (Muslim)

We see the preference of Masjid Al-Aqsa (the farthest Mosque) in the Qur’an when Allah says:

سُبْحٰنَ الَّذِيٓ اَسْرٰى بِعَبْدِهٖ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ اِلَى الْمَسْجِدِ الْاَقْصَا
الَّذِي بَرَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ اٰيٰتِنَا ﴿١٧٠﴾

“Glory be to [Allah] who did take His servant for journey by night from the Sacred Mosque to the Farthest Mosque, whose precincts We did bless in order that We might show him some of Our Signs.” (Bani Israil v 1). May Allah the All-Mighty help us in giving victory over our enemies who are currently occupying our blessed land.

PREFERENCE OF TIME

Allah has preferred certain months over others, certain days over others and certain nights over others.

Allah has preferred the day of Jumu'ah amongst all the other days of the week. Even at the level of a single night. Allah prefers certain parts of it to others. For example, the performance of *nawafil ibadah* (supererogatory worship) in the last third of the night is more beloved to Allah than its performance in any other parts of the night.

In a similar vein, Allah has preferred the month of Ramadan over all other months. It is only the name of this month that is mentioned in the Qur'an. It is only in this month that mankind has been blessed with most of the favours of Allah. It is in this month that the Torah, Injil, Zabur and the Qur'an were all revealed. It is the only month in which Allah has gathered goodness, light and guidance that stretches from one part of the globe to the other. Abu Hurayrah narrates that the Messenger of Allah ﷺ said: *"The month of Ramadan has come to you, a blessed month wherein Allah has made obligatory fasting, opened the doors of Paradise and closed the doors of Hell."* (Ahmad)

DEFINITION OF FASTING

Linguistically, fasting (*sawm*) means to refrain from something and in the usage of the *Shari'ah* it means to abstain from eating, drinking and conjugal relations from dawn to sunset with the [required] intention.

The time of fasting is from the beginning of dawn (i.e. Fajr) until sunset (i.e. Maghrib). In countries where the [length of the] day and night are the same or the day is very long, Muslims should fast according to the times of the nearest country.¹

PILLAR OF FASTING

Hence fasting has two pillars:

1. INTENTION

One must make the intention to fast. The Messenger of Allah ﷺ said: *“Verily actions are [judged] by intention.”* (Bukhari and Muslim)

2. REFRAINING FROM THINGS WHICH BREAK THE FAST

This means to abstain from eating, drinking and conjugal relations from sunrise to sunset.

LEGAL STATUS OF FASTING

QUR'AN

The ruling related to fasting has passed by three stages:²

FIRST STAGE

Fasting was made optional. So whoever wanted to fast, fasted and whoever did not want to fast, did not fast. However, if one was capable of fasting and did not fast then he would have to feed the poor.

SECOND STAGE

Fasting became obligatory and not optional. However, the sick and those travelling were allowed to fast after Ramadan instead of the obligatory days of Ramadan.

THIRD STAGE

Permission was given to eat and enjoy conjugal relations from sunset to sunrise. In the first and second stage, if the person fasting fell asleep, it is prohibited for him to indulge in such activities till the following day. This became too hard for the Muslims. Hence Allah says:

أَحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَىٰ نِسَائِكُمْ

“Permitted to you, on the night of the fasts, is the approach to your wives.” (Al-Baqarah v 187)

وَكُلُوا وَاشْرَبُوا حَتَّىٰ يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ

“And eat and drink until the white thread of dawn appear to you distinct from its black thread.” (Al-Baqarah v 187)

Thus fasting in the month of Ramadan is a pillar from amongst the pillars of Islam and it is an obligatory duty on every mature male and female Muslim.

SUNNAH

1. Abdullah Ibn Umar, may Allah be pleased with him, narrated that the Messenger of Allah ﷺ said: *“Islam is built on five [pillars]: bearing witness that there is no god except Allah and that Muhammad is His Messenger, establishing prayers, giving zakah, making the pilgrimage to the House and fasting in Ramadan.”* (Bukhari)
2. Talha Ibn Abdullah, may Allah be pleased with him, narrated that a man came to the Prophet ﷺ and asked him: *“O Messenger of Allah ﷺ, tell me what has*

Allah made obligatory from fasting. The Prophet replied: “[to fast] in the month of Ramadan.” (Bukhari)

Thus the Muslim scholars are all unanimous on the obligation of fasting in the month of Ramadan. It was made obligatory after the change of the *qiblah* on the 10th of Sha’ban, two years after the *hijrah*.

PURPOSE OF FASTING

For every action in the Shari'ah there is a purpose or wisdom. Even in the major acts of worship, we find that Allah has explained the wisdom behind its obligation or performance.³

In the verse related to *wudu*, we read:

مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ
لَعَلَّكُمْ تَشْكُرُونَ ﴿٦﴾

"Allah does not wish to place you in difficulty, but to make you clean, and to complete His favour upon you, [so] that you may be grateful." (Al-Ma'idah v 6)

As regards to the purpose of *salah*, we read:

إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ ﴿٥٠﴾

"Verily salah restrains [one] from shameful and unjust deeds." (Al-Ankabut v 45)

In the verse relating to *zakah*, we read:

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ ﴿١٠٣﴾

"Of their goods, take alms, [so] that you might purify and sanctify them." (At-Tawbah v 103)

In the context of *hajj*, we read the verse:

لِيَشْهَدُوا مَنَافِعَ لَهُمْ ﴿٢٨﴾

"That they may witness the benefits provided for them." (Al-Hajj v 28)

In similar vein, the obligation of fasting has a purpose and wisdom behind it. Allah the Exalted says:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ
لَعَلَّكُمْ تَتَّقُونَ ﴿١٨٣﴾

"O you who believe fasting has been prescribed upon you as it had been prescribed upon those before you so that you may become god-conscious." (Al-Baqarah v 183)

Thus the purpose of fasting is to attain *taqwa* (god-consciousness). The great *tabi'i* *Talq Ibn Habib* defined *taqwa* as 'acting in obedience to Allah, hoping for His mercy, and *taqwa* is leaving acts of disobedience to Allah, out of fear for Him.'⁴ This means to develop the quality of performing every action that Allah loves and refraining from those actions that He detests.

Commenting on the purpose of fasting, Imam Al-Ghazali writes:

‘The purpose of fasting is that man should produce within him a semblance of the Divine attribute of *Samadiyahat* (i.e. freedom from want), that he should, as far as possible, take after the angels and cast off the beastly propensities because the angels are free from desires and the place of man, too, is above the animals and he has been given the power of discrimination to resist the pressure of inordinate appetites. He is of course, inferior to angels in the sense that desire often overpowers him and he has to strive hard to subdue it. When he succumbs to sensual propensities he degenerates into the ‘lowliest of lowly’ and joins the herds of cards while he conquers them he attains the dizzy heights of the heavenly host and begins to dwell on the plane of the angels.’⁵

Similarly Imam Ibn Al-Qayyim writes:

‘The purpose of fasting is that the spirit of man be released from the clutches of desire and moderation prevail in his carnal self and through it, he can realise the goal of purification and everlasting felicity. It is aimed at curtailing the intensity of desire and lust by means of hunger and thirst, at inducing man to realise how many were there in the world like him who had to go even without a small quantity of food, at making it difficult for Satan to deceive him, and at restraining his organs from turning towards things in which there was the loss of both the worlds. Fasting is thus the bridle of the God-fearing, the shield of the warriors and the discipline of the virtuous.’⁶

VIRTUES OF FASTING

Fasting has numerous characteristics and virtues. Suffice it would be to mention the following few:

1. Fasting leads to Allah's forgiveness
2. Fasting protects one from Hellfire
3. Fasting causes one to enter Paradise
4. The reward of fasting is immense
5. Fasting will intercede for a person

1. FASTING LEADS TO ALLAH'S FORGIVENESS

Fasting in the month of Ramadan leads to Allah's forgiveness. He, the Exalted, will forgive all sins in this month. Abu Hurayrah, may Allah be pleased with him, narrates that the Messenger of Allah ﷺ, said: *"Whosoever fasts [the month of] Ramadan with iman and with the hope of seeking the reward [of Allah], all his sins will be forgiven."* (Bukhari)

2. FASTING PROTECTS ONE FROM HELLFIRE

Abu Sa'id, may Allah be pleased with him, narrated that the Messenger of Allah ﷺ, said: *"Whoever fasts a day for the sake of Allah, his face will be distanced from the Hellfire [at a distance equalling] seventy years."* (Bukhari). If fasting for a day means that the face of the person fasting has been distanced seventy years away from the Hellfire, what then of the one who fast all of Ramadan for the sake of Allah?

3. FASTING CAUSES ONE TO ENTER PARADISE

Abu Umamah, may Allah be pleased with him, said: "I said: 'O Messenger of Allah ﷺ, tell me of an action by which I may enter Paradise.' He replied: 'Take to fasting, there is nothing like it.'" (An-Nasa'i)

Furthermore, in Paradise itself a special gate has been reserved for those who fast and it is through this gate that such people will enter Paradise. Sahl Ibn Sa'd, may Allah be pleased with him, narrated that the Messenger of Allah ﷺ, said: *"Indeed there is a gate of Paradise called Ar-Rayyan. On the day of Resurrection, those who fast will enter through it; no one enters it except for them, and when they have entered, it is closed so that no one enters it."* (Bukhari)

4. THE REWARD OF FASTING IS IMMENSE

Abu Hurayrah, may Allah be pleased with him, narrated that the Messenger of Allah ﷺ, said: *"Allah said that all of the actions of the son of Adam are for him except for fasting, for it is for Me and I will recompense it." Fasting is a shield and when it is the day when one of you fasts, then let him not speak indecently or argue, and if anyone abuses or seeks to fight him then let him say 'I am fasting'. By Him in whose hand is the soul of Muhammad the smell coming from the mouth of the fasting person is better in the sight of Allah than the smell of musk. For the fasting person there are*

two times of joy, when he breaks his fast he is happy and when he meets his Lord he is happy due to his fasting.” (Bukhari)

5. FASTING WILL INTERCEDE FOR A PERSON

Fasting will intercede for the believer on the Day of Judgement.⁷ Amru Ibn Al-Aas, may Allah be pleased with him, narrated that the Messenger of Allah ﷺ, said: *“Fasting and the Qur’an will intercede for the servant on the Day of Judgment. The fast will say: ‘O My Lord, I prevented him from [eating] food and indulging in his desires during the day, so allow me to intercede for him.’ The Qur’an will say: ‘I prevented him from sleeping at night so allow me to intercede for him.’ They will both [then be given the permission to] intercede for him.” (Ahmad)*

RECOMMENDED ACTS OF FASTING

The following are recommended (*mustahab*) acts of fasting that should be performed during the month of Ramadan:

1. SUHUR

The *suhur* is the pre-dawn meal (which should be taken before the beginning of Fajr). Anas, may Allah be pleased with him, narrated that the Messenger of Allah ﷺ, said: *“Take the suhur for there is blessing in it.”* (Bukhari & Muslim)

Abu Sa’id Al-Khudri, may Allah be pleased with him, narrated that the Messenger of Allah ﷺ, said: *“The suhur is a meal of blessings, so do not leave it, even if one of you just takes a [gulp] of water, since Allah sends mercy and His angels who seek forgiveness for those who take suhur.”* (Ahmad)

2. HASTENING TO BREAK THE FAST (IFTAR)

It is recommended that the person fasting breaks his fast (*iftar*) as soon as the sun sets.⁸ Sahl Ibn Sa’d, may Allah be pleased with him, narrated that the Messenger of Allah ﷺ, said: *“The people will not cease to be upon good as long as they hasten in breaking the fast.”* (Bukhari & Muslim)

3. BREAKING THE FAST WITH DATES

The Messenger of Allah ﷺ, used to encourage the breaking of the fast with dates and if they were not available, then with water. Anas, may Allah be pleased with him, said: *“The Messenger of Allah ﷺ used to break the fast with fresh dates before praying, and if not with fresh dates then with old dates, and if not with dates then with some mouthfuls of water.”* (Ahmad)

4. TO MAKE DU’A AT THE TIME OF BREAKING THE FAST

Abu Hurayrah, may Allah be pleased with him, narrated that the Messenger of Allah ﷺ, said: *“Three supplications are answered: the supplication of the fasting person, the supplication of the one who is oppressed and the supplication of the traveller.”* (Ibn Majah)

Abu Hurayrah, may Allah be pleased with him, narrated that the Messenger of Allah ﷺ, said: *“There are three whose supplications are not rejected: the fasting person when he breaks his fast, the just ruler and the supplication of the oppressed.”* (Tirmidhi)

Indeed when the Messenger of Allah ﷺ, broke his fast, he used to say: *“The thirst has gone, the veins are moistened and the reward is certain, if Allah wills.”* (Abu Dawud)

5. INVITING OTHERS TO IFTAR

The Messenger of Allah ﷺ, said: *“He who gives food for a fasting person to break fast, will receive the same reward as him, except that nothing will be reduced from the reward of the fasting person.”* (Ahmad)

6. GENEROSITY AND STUDYING THE QUR’AN

It is recommended to be generous (in spending from one’s wealth) and to read the Qur’an at all times but especially in the month of Ramadan. Ibn Abbas, may Allah be pleased with him, said: *“The Messenger of Allah ﷺ, was the most generous of all people especially in Ramadan when Jibra’il used to come to him. He used to meet Jibra’il on every night of Ramadan and study the Qur’an with him.”* (Bukhari)

7. STRIVING IN WORSHIP OF THE LAST TEN DAYS OF RAMADAN

Aisha, may Allah be pleased with her, narrated that the Messenger of Allah ﷺ, said: *“The Messenger of Allah ﷺ used to exert himself in the last ten nights more than he would at other times.”* (Muslim)

8. REFRAINING FROM ACTS WHICH ENDANGER THE FAST

One should refrain from every act which will endanger the fast and make it devoid of any rewards and benefits. The Messenger of Allah ﷺ encouraged the Muslim who fasts to display noble manner; to be far from foul speech and evil actions; and abstain from rude and obscene talk. Two acts which should be carefully avoided in his month are falsehood and ignorant and indecent speech. Abu Hurayrah, may Allah be pleased with him, narrated that the Messenger of Allah ﷺ, said: *“Whoever does not abandon falsehood in word and action then Allah the Mighty and Majestic has no need that he should leave his food and drink.”* (Bukhari)

In the context of indecent speech, Abu Hurayrah, may Allah be pleased with him, also narrated that the Messenger of Allah ﷺ, said: *“Fasting is not [merely abstaining from eating and drinking, rather it is [abstaining] from ignorant and indecent speech, so if anyone abuses or behaves ignorantly with you, then say: ‘I am fasting, I am fasting.’”* (Ibn Khuzaimah)

DIFFERENT LEVELS OF FASTING

Imam Abu Hamid Al-Ghazali mentions in his Ihya Ulumuddin that fasting has many levels:⁹

‘It should be known that there are three grades of fasting: ordinary, special and extra-special.

Ordinary Fasting means abstaining from food, drink and sexual satisfaction.

Special Fasting means keeping one’s eyes, ears, tongue, hands and feet and all other organs, free from sin.

Extra-special Fasting means fasting of the heart from unworthy concerns and worldly thoughts, in total disregard in everything but Allah, Great and Glorious is He. This kind of fast is broken by thinking of anything other than Allah, Great and Glorious is He, and the Hereafter; it is broken by thinking of worldly matters except those conducive to religious ends, since these constitute provisions for the Hereafter and are not of this lower world. Those versed in the spiritual life of the heart have even said that a sin is recorded against one who concerns himself all day with the arrangements for breaking his fast. Such anxiety stems from lack of trust in the bounty of Allah, Great and Glorious is He, and from lack of certain faith in His promised sustenance.

To this third degree belong the Prophets, the true saints and the intimates of Allah. It does not lend itself to detailed examination in words, as its true nature is better revealed in action. It consists in utmost dedication to Allah, Great and Glorious is He, to the neglect of everything other than Allah, Exalted is He. It is bound up with significance of His words:

قُلِ اللَّهُ ثُمَّ ذَرْهُمْ فِي حَوْضِهِمْ يَلْعَبُونَ ﴿٩١﴾

“Say: ‘Allah!’ then leaves them to their idle prattling.” (Al-An’am v 91)

INWARD REQUIREMENTS

As for Special Fasting, this is the kind practised by the righteous. It means keeping all one’s organs free from sin and six things are required for its accomplishment:

1. SEE NOT WHAT DISPLEASES ALLAH

A chaste regard, restrained from viewing anything that is blameworthy or reprehensible, or that distracts the heart and diverts it from the remembrance of Allah, Great and Glorious is He, Said the Prophet ﷺ: “The furtive glance is one of the poisoned arrows of Satan, on him be Allah’s curse. Whoever forsakes it for fear of Allah will receive from Him, Great and Glorious is He, a faith the sweetness of which he will find in his heart.”

Jabir relates from Anas that the Messenger of Allah ﷺ, said: *“Five things break a man’s fast: lying, backbiting, slandering, perjury and lustful gaze.”*

2. SPEAK NOT

Guarding one’s tongue from twaddle [useless talk]. Lying, backbiting, slandering, obscenity, rudeness, wrangling and controversy; making it observe silence and occupying it with the remembrance of Allah, Great and Glorious is He, and with recitation of the Qur’an. This is the fasting of the tongue. Sufyan said: *“Backbiting corrupts the fast.”* Layth quotes Mujahid as saying: *“Two habits corrupt fasting: backbiting and telling lies.”*

The Prophet ﷺ, said: *“Fasting is a shield; so when one of you is fasting he should not use foul or foolish talk. If someone attacks him or insults him, let him say: ‘I am fasting, I am fasting.’”*

According to tradition, two women were fasting during the time of Allah’s Messenger ﷺ. They were so fatigued towards the end of the day, from hunger and thirst that they were on the verge of collapsing. They therefore sent a message to the Messenger of Allah ﷺ, requesting permission to break their fast. In response, the Prophet ﷺ, sent them a bowl and said: *“Tell them to vomit into it what they have eaten.”* One of them vomited and filled half of the bowl with flesh blood and tender meat, while the other brought up the same so that they filled it between them. The onlookers were astonished. Then the Prophet ﷺ, said: *“These two women have been fasting from what Allah made lawful to them. They sat together and indulged in backbiting, and here is the flesh of the people they maligned!”*

3. HEAR NOT

Closing one’s ear to everything reprehensible; everything unlawful to utter is likewise unlawful to listen to. That is why Allah, Great and Glorious is He, equated the eavesdropper with the profiteer, in His words, Exalted is He:

سَمْعُونَ لِلْكَذِبِ أَكَلُونَ لِلسُّحْتِ

“Listeners to falsehood, consumers of illicit gain.” (Al-Ma’idah v 42)

Allah, Great and Glorious is He, also said: *“Why do their rabbis and priests not forbid them to utter sin and consume unlawful profit?”* Silence in the face of backbiting is therefore unlawful. Allah, Exalted is He, said:

إِنكُمْ إِذَا مِتُّهُمْ

“You are then just like them.” (An-Nisa v 140). That is why the Prophet ﷺ, said: *“The backbiter and his listener are co-partners in sin.”*

4. DO NOT

Keeping all other limbs and organs away from sin: the hands and feet from reprehensible deeds, and the stomach from questionable food at the time for

breaking fast. It is meaningless to fast, to abstain from lawful food, only to break one's fast on what is unlawful. A man who fasts like this may be compared to one who builds a castle but demolishes a city. Lawful food is injurious in quantity not in quality, so fasting is to reduce the former. A person may give up excessive use of medicine, from fear of ill effects, but he would be a fool to switch to taking poison. The unlawful is a poison deadly to religion, while the lawful is medicine, beneficial in small doses but harmful in excess. The object of fasting is to induce moderation. The Prophet ﷺ, said: *"How many of those who fast get nothing from it but hunger and thirst!"* This has been taken to mean those who break their fast on unlawful food. Some say it refers to those who abstain from lawful food, break their fast on human flesh through backbiting, which is unlawful. Others consider it an allusion to those who do not guard their organ from sin.

5. AVOID OVEREATING

Not to over-indulge in lawful food at the time of breaking fast, to the point of stuffing one's stomach. There is no receptacle more odious to Allah, Great and Glorious is He, than a belly stuffed full with lawful food. Of what use is the fast as a means of conquering Allah's enemy and abating appetite, if at the time of breaking it one not only makes up for all one has missed during the daytime, but perhaps also indulges in a variety of extra foods? It has even become the custom to stock up for Ramadan with all kinds of food, so that more is consumed during that time than in the course of several other months put together. It is well known that the object of fasting is to experience hunger and to keep check of your desire, in order to reinforce the soul in piety. If the stomach is starved from early morning till evening, so that no appetite is aroused and its craving intensified, and it is then offered delicacies and allowed to eat its fill, its taste for pleasure is increased and its force exaggerated; passions are activated which would have lain dormant under normal conditions.

The spirit and secret nature of fasting is to weaken the forces which are Satan's means of leading us back to evil. It is therefore essential to cut down one's intake to what one would consume on a normal night, when not fasting. No benefit is derived from the fast if one consumes as much as one would usually take during the day and night combined. Moreover, one of the properties consists in taking little sleep during the daytime, so that one feels the hunger and the thirst and becomes conscious of the weakening of one's powers, with the consequent purification of the heart.

One should let a certain degree of weakness carry over into the night, making it easier to perform the night prayers (*tahajjud*) and to recite the litanies (*award*). It may then be that Satan will not hover around one's heart, and that one will behold the Kingdom of Heaven. The Night of Destiny represents the night on which something of this kingdom is revealed, this is what is meant by the words of Allah, Glorious and Exalted is He:

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ﴿١﴾

"We surely revealed it on the Night of Power." (Al-Qadr v 1)

Any one who puts a bag of food between his heart and his breast becomes blind to this revelation. But merely keeping the stomach empty is insufficient to remove the veil, unless one also empties the mind of everything but Allah, Great and Glorious is He. That is the entire matter, and the starting point of it all is cutting down on food.

6. LOOK TO ALLAH WITH FEAR AND HOPE

After the fast has been broken, the believer should swing like a pendulum between fear and hope. For one does not know if one's fast will be accepted, so that one will find favour with Allah, or whether it will be rejected, leaving one among those He abhors. This is how one should be at the end of any act of worship one performs.

It is related of Al-Hasan Ibn Abil Hasan Al-Basri that he once passed by a group of people who were laughing merrily. He said: "Allah, Great and Glorious is He, has made the month of Ramadan a racecourse, on which His creatures compete in His worship. Some have come in first and have won, while others have lagged behind and lost. It is absolutely amazing to find anybody laughing and playing about on the day when success attends the victors and failure the wastrels. By Allah, if the veil were lifted off, the door of good would surely be preoccupied with his good works and the evildoer with his evil deeds." In other words, the man whose fast has been accepted will be too full of joy to indulge in idle sport, while for one who has suffered rejection, laughter will be precluded by remorse.

Of Al-Ahnaf Ibn Qays it is reported that he was once told: "You are an aged elder; fasting would enfeeble you." But he replied: "By this I am getting ready for a long journey. Obedience to Allah, Glorified is He, is easier to endure than His punishment."¹⁰

VIRTUES OF THE MONTH OF RAMADAN

The month of Ramadan has many characteristics and virtues. It is the:

1. Month of the Qur'an
2. Month of Jihad
3. Month of Spending
4. Month of Du'a
5. Month of Repentance

1. MONTH OF QUR'AN

Allah the Exalted says:

إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ وَأَنفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً
يَرْجُونَ تِجَارَةً لَّن تَبُورَ ﴿٢٩﴾ لِيُوفِّيَهُمْ أُجُورَهُمْ وَيَزِيدَهُم مِّن فَضْلِهِ إِنَّهُ غَفُورٌ
شَكُورٌ ﴿٣٠﴾

“Indeed, those who recite the Book of Allah and establish prayer and spend [in His cause] out of what We have provided them secretly and publicly, can expect a transaction [i.e. profit] that will never perish. That He may give them in full their rewards and increase for them His bounty. Indeed He is forgiving and most ready to appreciate.” (Al-Fatir v 29-30)

Aisha, may Allah be pleased with her, narrated that the Messenger of Allah ﷺ, said: *“Read the Qur'an for verily it will come as an intercessor for its companion on the Day of Judgment.” (Muslim)*

Reciting the Qur'an is described in the above Qur'anic verse as a profitable transaction, the profit of which shall never end. This is the case at anytime of the year but in Ramadan the recitation and study of the Qur'an has greater status and significant due to many reasons:

The first reason: the beginning of the revelation of the Qur'an was in Ramadan. The night in which Jibra'il arrived with the first five verses of the Qur'an [Surah Al-Alaq v 1-5] was in the month of Ramadan. It is possible that this is what is meant by saying of Allah:

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ﴿١﴾

“Verily We revealed it in Laylatul Qadr,” (Al-Qadr v 1) and

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةٍ مُّبْرَكَةٍ ﴿٢﴾

“Verily We revealed it in a Blessed night.” (Ad-Dukhan v 3)¹¹

The second reason: it was the month of Ramadan that the Qur'an was revealed from the *al-lauh al-mahfudh* to the heavens of the world. This is what has been transmitted by the salaf. There were two revelations of the Qur'an: one from the *al-lauh al-mahfudh* to the *bait al-izza* in the heavens of the world on Laylatul Qadr in Ramadan; and the other revelation was from *bait al-izza* to the Messenger of Allah ﷺ gradually over a period of twenty three years depending on the condition and situation.¹²

The third reason: Jibra'il used to come to the Messenger of Allah ﷺ every night in Ramadan in order to study the Qur'an with him. In the year in which the Messenger of Allah ﷺ passed away Jibra'il came twice to revise the Qur'an with him.

Thus, it is recommended that one finishes a complete recitation of the Qur'an in the month of Ramadan,¹³ rather it is the sunnah to complete reciting the whole Qur'an once every month (Bukhari), if possible, once every week (Bukhari) and if possible, once every three days. (Tirmidhi)

Such was the importance given to reciting the Qur'an in this month that many of the pious predecessors devoted most of their time in Ramadan to reciting and studying the Qur'an. When Ramadan entered, Imam Malik used to leave his study of *hadith* and devote his total attention to the reading of the Qur'an. It is also related that a group of the pious predecessors such as Al-Nakha'i, Ibrahim and Aswad [and others] used to complete the reading of the Qur'an once every three nights, and if Ramadan entered then they completed it once every two nights, and when the last ten days [of Ramadan] entered, then they completed it once every night.¹⁴

Some even went to extraordinary lengths in their aspiration to complete the recitation of the Qur'an in Ramadan. Ibn Ali said: "I heard Al-Rabi Ibn Sulayman say: 'Muhammad Ibn Ali said, 'I heard Al-Rabi Ibn Sulayman say: 'Muhammed Ibn Idris Ash-Shafi'i would accomplish sixty completions of the Qur'an in Ramadan, all in the form of prayers.'"¹⁵

2. MONTH OF JIHAD

In the era of the Messenger of Allah ﷺ, his companions and the pious predecessors, this blessed month was a month of Jihad. The two most important battles during the era of the Final Messenger took place in Ramadan – the Battle of Badr and the Conquest of Makkah. Andulus (Spain) was also liberated and brought under the rule of Islam in the month of Ramadan.¹⁶

3. MONTH OF SPENDING

After *salah*, spending (*infaq*) in the way of Allah is the utmost importance. *Infaq* means to spend from what Allah has given one from his time, health but most importantly wealth. The root of all love for this world is wealth; spending from it will weaken that attachment to this world.

Spending, generally, is a means by which the servant draws closer to his Creator. With specific regard to this month, the Messenger of Allah ﷺ used to spend money in the way of Allah more than in any other months. Furthermore the reward for righteous acts is multiplied in this month. (The performance of a *fard* is rewarded by seventy times and the performance of a *nafl* is rewarded with the reward of a *fard*).

The Messenger of Allah ﷺ was the most generous when it came to giving to people; but when he used to meet Jibra'il in Ramadan he used to spend unlimitedly (Bukhari). Allah has also promised in the Qur'an, a book in which there is no doubt, that those who spend in His cause will not lose anything; rather they will be rewarded with more than they have spent.

The believer should open his hand and spend for the *da'wah* and establishment of Islam. The believer should also help his relatives, the poor, the orphans, and the needy and spend in the way of Allah as much as he can. In the same way that hunger and thirst can be tolerated; spending in the way of Allah should also be tolerated. It is advisable to calculate the *zakah* and give it in this blessed month.¹⁷

4. MONTH OF DU'A

Allah the Exalted responds to the *du'a* (supplication) of a believer regardless of the time it is made. (Ahmad) However, in Ramadan, Allah assures the believer that the *du'a* of a fasting person will be answered. Abu Hurayrah, may Allah be pleased with him, narrated that the Messenger of Allah ﷺ, said: *“Three supplications are answered: the supplication of the fasting person, the supplication of the one who is oppressed and the supplication of the traveller.”* (Ibn Majah)

One should supplicate at the time of *iftar*. It is narrated by Abdullah Ibn Amru that the person fasting has a *du'a* at the time of the *iftar* which will not be rejected. (Ibn Majah)

5. MONTH OF REPENTANCE

In Ramadan, the servants return to their Lord because of two reasons: the grace of Allah in forgiving His servants in this glorious month and secondly due to Satan being chained when Ramadan approaches. Hence, Ramadan is the ideal opportunity to repent to Allah and shun the path of evil, disobedience and falsehood. If one does not repent in this month, when then will one repent and seek Allah's forgiveness?

TARAWIH

Tarawih prayers are prayers performed after *Isha* and before *Witr* during the nights of Ramadan. They are a form of *Qiyamul-Layl*.

Generally praying at night after *Isha* (*Qiyamul-Layl*) is an act very dear in the sight of Allah, and in the month of Ramadan it is even dearer. Abu Hurayrah, may Allah be pleased with him, narrated that the Messenger of Allah ﷺ, said: *“Whoever prays in the [nights of] Ramadan with iman and hope of seeking the reward of Allah, all his sins will be forgiven.”* (Tirmidhi)

The Messenger of Allah ﷺ, performed the tarawih prayers. A’isha, may Allah be pleased with her narrated that the Messenger of Allah ﷺ went out in the middle of the night and prayed in the mosque, and the people prayed behind him, then in the morning the people spoke about it. Then a large number gathered [the second night], and he prayed and they prayed behind him, then the people spoke about it in the morning. On the third night the mosque was crowded, so the Messenger of Allah ﷺ came out and the people prayed behind him. Then on the fourth night the mosque could not accommodate the number of people, but he only came out for the morning prayer. Then when he finished the morning prayer he turned to the people, repeated the *shahadah* and said: *“Indeed your presence was not hidden from me, but I feared that it would be made obligatory upon you and that you would not be able to manage it.”* So the Messenger of Allah ﷺ passed away and the situation remained like that. (Bukhari & Muslim)

During the khilafah of Abu Bakr, may Allah be pleased with him, and the first years of the khilafah of Umar Ibn Al-Khattab, tarawih prayers were offered on an individual basis. However, it was in the last part of the second year of the khilafah of Umar, that tarawih prayers were organised collectively. Abdur Rahman Ibn Abdin Al-Qari narrates: *“I went out along with Umar Ibn Al-Khattab, may Allah be pleased with him, in Ramadan to the mosque and found the people praying in separate groups – a man praying alone or a man leading a small group. So Umar said: “I think it would be better if I gathered them all behind a single reciter.”* Then he made up his mind and gathered them behind Ubayy Ibn K’ab. Then went out with him on another night and the people were praying behind their reciter, so Umar said: *“What an excellent innovation this is.”* (Bukhari)

THE NUMBER OF RAK’AHS

The number of *rak’ahs* in *tarawih* is twenty (twenty three including *witr*). This is the opinion of the majority of the scholars and the opinion of the Hanafi, Shafi’i and Hanbali schools of thought.¹⁸ However, Imam Malik was of the opinion that thirty six *rak’ahs* (thirty nine including *witr*) have to be performed.¹⁹ Shaykh Al-Islam Ibn Taymiyah writes:

'It has been proven without doubt that Ubayy Ibn Ka'b used to lead the Companions, during Ramadan, for twenty *rak'ahs* and three *rak'ahs* of *witr*. Hence, it is the position of most of the scholars that it is the sunnah, because Ubayy Ibn Ka'b led twenty *rak'ahs* in the presence of the Muhajirun and the Ansar and not a single Companion repudiated it.'²⁰

However, there are some scholars who are of the opinions that the number of *rak'ahs* in tarawih is eight (eleven including *witr*). Although this is an isolated opinion, it may be possible to combine the two opinions as it has been combined by Imam Ibn Hajr Al-Asqalani, who said: "It is possible that the [number of *rak'ahs* in tarawih] depend on the [varying] conditions and needs of the people. Sometimes they used to pray eleven *rak'ah*, sometimes twenty one and sometimes twenty-three; all of this depends on the activities and strength of the people. If they prayed eleven *rak'ahs*, they would prolong the prayers so much so that they would have to rest on sticks because of the long time [they spent in] standing."²¹

Much controversy has been raised in recent times surrounding the exact number of *rak'ahs* in tarawih. Such controversy is unnecessary and damaging to the unity and brotherhood of the Muslims. The strongest opinion is that tarawih prayers is twenty *rak'ahs*; however if anyone performs anything other than this, one should not condemn it and turn it into an issue of paramount importance. After all, Imam Malik prayed thirty six and many of the salaf prayed forty *rak'ahs*.²² Thus condemning others for praying other than twenty is not the character of Muslims who are concerned for the welfare of the Muslim Ummah. Those engaged in the field of da'wah should be more cautious in avoiding fitna and controversy among the Muslims. Our efforts should be geared towards creating harmony and intimacy between the Muslims. One lucid example of such an effort can be seen in a story of Imam Shaheed Hasan Al-Banna, one of the revivers of Islam in the 20th Century, in the context of *tarawih* prayers itself.

One day during Ramadan, Imam Hasan Al-Banna was invited to deliver a lecture in a small village in Egypt. The people in that village were divided into two groups which held different opinions regarding the number of *rak'ahs* in *salat al tarawih*. One group argued that according to the tradition of Umar Ibn Al-Khattab, they should be twenty. The other group insisted that they must be eight, maintaining it was known that the Prophet never exceeded this number at any time. Accordingly, each group accused the other of *bid'ah*, and their disagreement reached a dangerous level, almost leading to open physical conflict. When Imam Hasan Al-Banna arrived they agreed to refer the matter to him.

The way he handled this event is instructive to all of us. He first asked: "What is the juristic status of *salat al tarawih*?" The answer was: "A *sunnah*, and those who perform it are rewarded and those who do not are not punished." He then asked: "And what is the juristic status of brotherhood amongst the Muslims?" The people replied "*Fard* (obligatory) and it is one of the fundamentals of *iman*." He then concluded: "Is it therefore logical or permissible according to the *Shari'ah* to abandon a *fard* for a *sunnah*?" He then told them that if they preserved their

brotherhood and unity and each went home and performed *salat al tarawih* according to his own genuine conviction, it would indeed be far better than arguing and quarrelling.²³

Thus, the issue of the exact number of *rak'ahs* in *tarawih* should not become the focal point of our discussions in Ramadan. It would be far better to concentrate on the performance of the prayer itself and to make sure that the recitation of the Qur'an during *salat al tarawih* is at a moderate pace, not too slow nor too fast. After all, the *tarawih* is not a mere religious ritual, but it is a time of intimate communication with the Divine and a unique opportunity to listen to the Speech of the Creator and ponder of its meanings and teachings.

I'TIKAF

I'tikaf in Ramadan refers to staying in the mosque in the last ten days of Ramadan for worship. Its purpose is to purify the heart by directing one's total attention to Allah and leaving the daily mundane matters of everyday life. It is one of the beloved actions in the sight of Allah and an action by which the nearness of Allah can be attained.

Imam Ibn Al-Qayyim says: "The basic purpose of *I'tikaf* is that the heart is fully occupied with Allah, the Most High, concentrated upon Him alone, and cut off from preoccupation with the creation. Rather it is engrossed with Him alone, the One free of all defects, such that remembering Him, loving Him and turning to Him takes the place of all anxieties of the heart and its suggestions, such that he is able to overcome them. Thus all his concerns are for Him. His thoughts are all of remembrance of Him, and thinking of how to attain His pleasure and what will cause nearness to Him. This leads him to feel content with Allah instead of the person, which prepares him for being at peace with Him alone on the day of loneliness in the grave, where there is no one else to give comfort, nor anyone to grant him solace except Him. So this is the greater goal of *i'tikaf*."²⁴

Shah Waliullah further remarks: "Since *i'tikaf* in the mosque is a means to the attainment of peace of the mind and purification of the heart, and it affords an excellent opportunity for forging an identity with the angels and having a share in the blissfulness of the Night of Power (*Laylatul Qadr*) and for devoting oneself to prayer and meditation, Allah has set aside the last ten days of the month of Ramadan for it and made it a *sunnah* for His pious and virtuous slaves."²⁵

The Messenger of Allah ﷺ always observed the *i'tikaf* in the last ten days of Ramadan. Abu Hurayrah, may Allah be pleased with him, narrated that the Messenger of Allah ﷺ, used to perform *i'tikaf* ten days every Ramadan, then when it was the year in which he was taken, he performed *i'tikaf* for twenty days. (Bukhari)

Commenting on the practice of many Muslims who do not pay importance to *i'tikaf*, Imam Az-Zuhri says: "It is surprising how people have left [the observance of] *i'tikaf* despite the fact that the Messenger of Allah ﷺ, used to do a certain thing and also leave it, however he did not leave the practice of performing *i'tikaf* until he passed away."²⁶

To reap the full benefits of *i'tikaf*, one should formulate a plan or a constructive timetable of worship. The timetable should include regular activities such as reciting the Qur'an, memorising the Qur'an and studying the Qur'an, performing *tahajjud*, invoking blessings on the Prophet ﷺ repeatedly, seeking *Laylatul Qadr*, studying and teaching Islamic sciences and allocating time for *dhikr* and *tafakkur* (pondering and deliberating). Matters relating to the mundane affairs of daily life should be left behind. The mind should be free of any such worldly concerns. Only that which is absolutely necessary should be undertaken. The *i'tikaf* should be viewed as an

intensive spiritual program which will help the slave to gain the nearness and pleasure of his Master. If Ramadan is a month of physical and spiritual training for the believers, then *i'tikaf* in the last ten days is an intensification and consolidation of that training and *Laylatul Qadr* is its climax.

LAYLATUL QADR

In the month of Ramadan, certain nights have greater significance and hold more *barakah* (blessings) than others. One such night is *Laylatul Qadr* (The Night of Power). Allah, the Exalted, has described this night as ‘better than a thousand nights’. The Exalted says:

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ﴿١﴾ وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ ﴿٢﴾ لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ
شَهْرٍ ﴿٣﴾ تَنَزَّلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِّنْ كُلِّ مَكَانٍ ﴿٤﴾ سَلَامٌ هِيَ حَتَّىٰ
مَطْلَعِ الْفَجْرِ ﴿٥﴾

“Verily We have revealed this [Qur’an] in the Night of Power. And what will explain to you what the Night of Power is? The Night of Power is better than a thousand months. The angels and the Spirit (Jibra’il) descend therein, by the permission of their Lord, with all decrees. Peace it is, till the break of dawn.” (Al-Qadr v 1-5)

The above *surah* indicates to the many virtues of this night:

First Virtue: Allah the Exalted revealed the Qur’an on this night as guidance for mankind and for their success in this world and the Hereafter.

Second Virtue: The question ‘And what will explain to you what the Night of Power is?’ indicates to the unparalleled greatness of this night.

Third Virtue: This night is better than a thousand months

Fourth Virtue: Angels will descend on this night and they do not descend except with goodness, blessings and mercy.

Fifth Virtue: This night is a manifestation of peace as it saves many from the punishment [of Hellfire].

Sixth Virtue: Allah revealed a complete *surah* in honour and greatness of the night, a *surah* which will be recited till the Day of Judgement.

As regards to the exact date of *Laylatul Qadr*, it has not been conclusively disclosed. However, it is reported from the Prophet ﷺ, that it is in the last ten odd nights of Ramadan (i.e. the 21st, 23rd, 25th, 27th, 29th or the last night of Ramadan).²⁷ A’isha, may Allah be pleased with her, said: “The Messenger of Allah ﷺ, used to practice *i’tikaf* in the last ten nights and say: ‘Seek out *Laylatul Qadr* in the [odd nights] of the last ten days of Ramadan.’” (Bukhari)

Concealing the exact date of *Laylatul Qadr* was not a haphazard decision but rather a divine wisdom. Allah the Exalted has concealed [the exact date of] *Laylatul Qadr* so

that Muslims may seek it and their keenness for worship may grow and all their nights during the concluding part of the month be spent in prayer and seeking forgiveness.²⁸

However, many scholars are of the opinion that the most likely date for *Laylatul Qadr* is the night of the twenty seventh of Ramadan. Ibn Umar, may Allah be pleased with him, narrated that the Messenger of Allah ﷺ, said: "*Laylatul Qadr is on the twenty seventh [night].*" (Abu Dawud and Ahmad)

Ibn Abbas, may Allah be pleased with him, was among those who were of the opinion that *Laylatul Qadr* falls on the twenty seventh night of Ramadan.

Although there is a multitude of evidence to substantiate this opinion, there is no absolute surety that *Laylatul Qadr* falls on the twenty seventh night. Hence, it is advisable to seek this blessed night in the odd nights of the last ten days of Ramadan.

There are no specific acts to be performed for *Laylatul Qadr*. The night should be spent by offering much *nafl* (voluntary) prayers as one can offer, in recitation of the Glorious Qur'an, in *dhikr*, *durud* and *tasbih*. Abu Hurayrah, may Allah be pleased with him, narrated that the Messenger of Allah ﷺ, said: "*Whoever stands in prayer and worship during Laylatul Qadr, with complete iman and sincere hope of gaining rewards, will have all his previous sins forgiven.*" (Bukhari)

The forgiveness and mercy of Allah should be sought.²⁹ It is reported from Ai'sha, may Allah be pleased with her, that she once asked: "O Messenger of Allah ﷺ! If I happen to find *Laylatul Qadr*, then what should I say in it?" He ﷺ said: "*Say 'O Allah you are the most forgiving, you love to forgive so forgive me.'*" (Tirmidhi)

One should ensure that worship on this night is not neglected or given priority over other worldly duties. The Messenger of Allah ﷺ, once said: "*Whoever is deprived of the blessings of Laylatul Qadr [i.e. neglects to worship on this night] is deprived of all good.*" (Ahmad)

May Allah give us the ability to reap the benefits of Ramadan and *Laylatul Qadr* and deprive us not of any of its blessings. May He also enable us to build a long lasting relationship with the Book which has made Ramadan a blessed and glorious month. It is only through the recitation, study, propagation and implementation of this very same Book, that ultimate success can be attained in this world and the next.

END NOTES

- ¹ Shaykh Wahbah Al-Zuhaily, *Al-Fiqh Al-Islami wa Adillatuhu*, vol.2 p.566
- ² Shaykh Faisal Mawlawi, *Tayseer Fiqh Al-Ibadaat*, p.118
- ³ Shaykh Yusuf Al-Qaradawi, *Madkhal li Dirasat Al-Shari'ah Al-Islamiyyah*, p2
- ⁴ Imam Ibn Abi Shaybah, *Kitab Al-Iman*, no.99
- ⁵ Imam Abu Hamid Al-Ghazali, *Ihya Ulumuddin*, vol 1 p.152
- ⁶ Imam Ibn Al-Qayyim, *Zad Al-Ma'ad*, vol.1 p,152
- ⁷ Shaykh Muhammed Alawi Al-Malaki, *Fadhail Ramadan wa Ahkamuhu*, p.10
- ⁸ Mufti Taqi Usmani, *Islamic Months, Merits and Precepts*, pp.104-105
- ⁹ Imam Abu Hamid Al-Ghazali, *Ihya Ulumuddin*, vol. 1 p,310-311
- ¹⁰ Al-Ghazali, *Inner Dimensions of Islamic Worship*, translated by Mukhtar Holland, pp 75-80
- ¹¹ Shaykh Salman Al-Awdah, *Durus Ramadan*, p21
- ¹² Shaykh Manna Al-Qattan, *Mabahhith fi Uloom Al-Qur'an*, p.104
- ¹³ Shaykh Saeed Hawwa, *Al-Islam*, p.178
- ¹⁴ Shaykh Salman Al-Awdah, *Durus Ramadan*, p.3
- ¹⁵ Imam Abdul Hai Lucknawi, *Bid'ah and the Salaf's Worship*, edited by Shaykh Ghuddah, p.68
- ¹⁶ Dr. Abdul Majid, *Al-Tarikh al-Siyasi li Duwal Al-Arabiyyah*, vol.2 p.204
- ¹⁷ Ustadh Khurram Murad, *Istaqbale Ramadan*, p.33
- ¹⁸ Shaykh Abdul Karim Zaidan, *Al-Mufassal fi Ahkam Al-Mar'ah wal Bait Al Muslim*, vol.1 p.330
- ¹⁹ Qadi Sahnun, *Al-Mudawwanah*, vol.1 pp.193-194
- ²⁰ Shaykh Al-Islam Ibn Taymiyah, *Fatawa*, vol.1 p,191
- ²¹ Shaykh Salman Al-Awdah, *Durus Ramadan*, p.47
- ²² Shaykh Yusuf Al-Qaradawi, *Fiqh Al-Siyam*, p.123 & Ibn Hajr Asqalani, *Fathul Bari*, Vol.1 p.330
- ²³ Shaykh Yusuf Al-Qaradawi, *Islamic Awakening Between Rejection and Extremism*, p.124
- ²⁴ Imam Ibn Al-Qayyim, *Zad Al-Ma'ad*, vol.1 p.178
- ²⁵ Shah Waliullah, *Hujjatullah Al-Baligah*, vol.2 p.43: Maulana Nadwi, *Four Pillars of Islam*, p.207
- ²⁶ Shaykh Wahbah Al-Zuhaily, *Al-Fiqh Al-Islami wa Adillatuhu*, vol.2 p.694
- ²⁷ Shaykh Sayyid Sabiq, *Fiqh Al-Sunnah*, vol.1 p.348
- ²⁸ Shaykh Salim Al-Hilali & Ali Abdul Hamid, *Fasting in Ramadan*, p.83
- ²⁹ Shaykh Al-Hadith Maulana Zakariya, *Fadhail Ramadan*, pp.57-58