



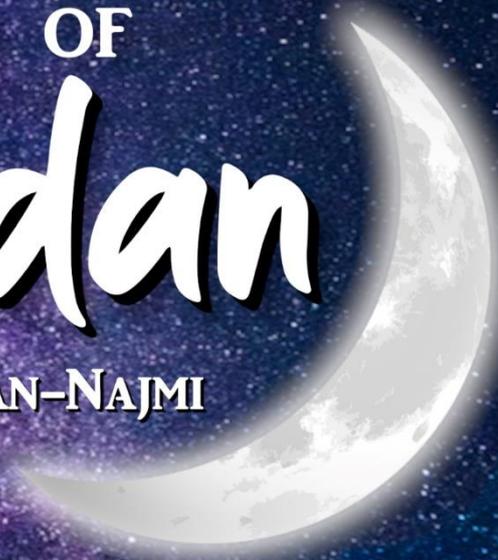
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اِسْتِقْبَالُ شَهْرِ رَمَضَانَ

WELCOMING
THE MONTH OF
Ramadan

BY SHEIKH AHMED AN-NAJMI

رحمه الله رحمة واسعة





Welcoming the Month of Ramadan

By Sheikh Ahmed An-Najmi رحمه الله رحمة واسعة

Translated by Abu Eesa Akmal As-Southendee (slightly summarised
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الدعوة السلفية باكسفورد
OXFORD SALAFI DAWAH

بِسْمِ اللَّهِ وَالصَّلَاةِ وَالسَّلَامِ عَلَى رَسُولِ اللَّهِ وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ أَمَا بَعْدُ

Verily, all praise is due to Allaah, we praise Him, we seek His aid and His assistance, and we seek His forgiveness and we repent to Him, and we seek refuge in Allaah from the evil of our own selves, and from the evil of our actions. Whomsoever Allaah guides, then none can misguide him, and whomsoever Allaah misguides, then there is no guide for him. I openly testify that there is no deity worthy of worship except Allaah, alone without partner, and I openly testify that Muhammad is his slave and his Messenger, may Allaah raise his rank, and that of his family and his companions, and grant them all an abundance of peace.

“O you who believe! Fear Allaah as He deserves to be feared and die not except in a state of Islaam”.

“O mankind! Be dutiful to your Lord who created you from a single soul, and from it He created its mate, and from them both many men and women, and fear Allaah from whom you demand your mutual rights, and do not break the ties of kinship, for verily Allaah is an all watcher over what you do”.

“O you who believe! Fear Allaah and speak always with the truth. He will direct you to do righteous good deeds and will forgive you your sins, and whoever obeys Allaah and His Messenger has indeed achieved a great achievement”.

As for what follows:

Then verily the best speech is the Book of Allaah, and the greatest of guidance is the guidance of Muhammad ﷺ and the most evil of affairs are the newly invented matters, for every newly invented matter is an innovation, and every innovation is a misguidance, and every misguidance is in the Hellfire.



Then, as for what follows:

The Virtues of the Qur'aan:

Know – may Allaah have mercy upon you all – that Allaah (Glorified be He, the Most High) has favoured the month of Ramadan over all of the other months, due to the Qur'aan being sent down and revealed in it. Whilst it is (also) mentioned that the first books (of revelation) were also sent down in it; these first books were sent down all at once (i.e. in one go). As for our book (the Qur'aan), then it was sent down to the 'Bayt Al-Izza' in the heavens, as has been narrated on the authority of ibn Abbaas – may Allaah be pleased with him and his father, and from the 'Bayt Al-Izza' it was sent down upon the Prophet ﷺ in parts (i.e. not all at once, but little bits separately), as Allaah (the Mighty and Majestic) said:

وَفَرَّانَا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى مُكْتٍ وَنَزَّلْنَاهُ تَنْزِيلًا

“And it is a Qur'aan which We have divided (into parts), in order that you may recite it to men at intervals. And We have sent it down in stages (in 23 years)” – 17:106

So the Glorified and Most High has informed that the Qur'aan was sent down upon His slave and His Messenger in parts.

And He said in a verse from Surah Al-Furqaan:

وَقَالَ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ جُمْلَةً وَاحِدَةً كَذَلِكَ لِنُثَبِّتَ بِهِ فُؤَادَكَ ۗ وَرَتَّلْنَاهُ تَرْتِيلًا

“And those who disbelieve say: ‘Why is the Qur'aan not sent down upon him all at once?’ Thus (it is sent down in parts) so that We may strengthen your



heart thereby. And We have sent it down to you gradually, in stages (over 23 years)” – 25:32

So Allaah sent it down upon His slave and His Messenger divided, according to (specific) occurrences.

So whenever the disbelievers would cast a doubt, then Allaah (the Mighty and Majestic) would reply to them in it.

And whenever the disbelievers would say a saying, then Allaah (the Mighty and Majestic) would respond to them in it.

And whenever a question was asked about something, then Allaah (the Mighty and Majestic) would reply to the questioner or questioners. So one time the Jews asked about the Ruh, and on an occasion they asked about something else, and likewise the disbelievers of Makkah (would ask and enquire).

In conclusion: Allaah sent down (the Qur’aan) all at once to the ‘Bayt Al-Izza’ in Ramadan in the night of Al-Qadr. He (Glorified be He, the Most High) said:

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ ۚ فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ ۖ وَمَنْ كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ

“The month of Ramadan in which the Qur’aan was sent down, a guidance for mankind and a clarification of the guidance and that which distinguishes between truth and falsehood. So whoever amongst you witnesses the month, then let him fast, and whoever is ill or on a journey, then the same number (of days must be made up) from other days...” – 2:185

The Virtuous Month of Ramadan:



Allaah (the Mighty and Majestic) ordered to fast it (the month) out of thankfulness for the blessing of the Qur'aan.

And the blessing of the Qur'aan is a blessing which is incomparable with (any) blessing. So Allaah (Glorified be He, the Most High) sent down the Qur'aan in a clear Arabic tongue, and He made it to remain in the ummah of Muhammad until the Day of Resurrection¹, seeking remembrance from it, and taking rulings from it, and clarifying from it lessons, and seeking judgement by it when differing occurs. He, the Most High, said:

وَمَا اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ

¹ The Qur'aan will remain until Allaah wills, not until the Day of Judgement, for it has been authentically reported in the Hadeeth of Hudhaifah bin Yaman that the Messenger of Allah (ﷺ) said:

“Islaam will wear out as embroidery on a garment wears out, until ‘Siyaam’ fasting will not be known, nor will the prayer or the (pilgrimage) rites and charity. The Book of Allah will be taken away overnight, and not one verse of it will be left on earth. And there will be some groups of people left, old men and old women, who will say: “We saw our fathers saying these words: ‘La ilaha illallah’ so we say them too.” So the point is his statement: “The Book of Allah will be taken away at night, and not one Verse of it will be left on earth.” And the meaning of which from the evidence of (this) explicit wording: (is that) the Qur'aan will not remain up until the day of resurrection. [Collected by Ibnu Majah (4049) and authenticated by Al-Albaani in ‘Saheeh ibni Majah’ (4049). Shaykh Al-Albaani said whilst commenting on this hadeeth: ‘within this hadeeth is a dangerous and severe (piece of) information and that there will come a day where any trace of Islaam is wiped away, and the Qur'aan will be taken away so that not even a single verse will remain from it. And this will not occur – definitively – until Islaam has engulfed every corner of the earth, and its kalimah becomes uttermost...., and the Qur'aan will not be removed towards the end of time except as a warning for the establishment of the hour upon the most evil of creation, those who will not know anything at all from the religion of Islaam, not even tawheed! And in this hadeeth is an implication of the tremendousness of the Qur'aan and that its presence among the Muslims is the reason that their religion remains and their structure (remains) grounded. And that is not but due to the study, contemplation and understanding of it. And due to this Allaah has promised to reserve the Qur'aan up until Allaah grants permission for it to be taken away.’ [As-Silsilah As-Saheehah 1/86].



“And in whatsoever you differ, the decision thereof is with Allaah...” – 42:10

Verily, this month has been favoured by Allaah (the Mighty and Majestic) by choosing to send down the Qur’aan within it (as opposed to the other months), and by His order of fasting it and standing within it; fasting its days, and standing (in prayer in) its nights.

And Allaah (Glorified be He, the Most High) has informed us in the same verse (2:185) that He intends for the ummah of Muhammad ﷺ ease, and that He does not intend for them difficulty, so He makes things easy upon them by (their) unity and coming together, and in order that they are prepared to (fulfil) its ‘Iddah (prescribed amount of days legislated to fast), so when it comes upon them they are ready for it and by their unison and coming together (collectively) it is easier upon them.

The Prophet ﷺ said:

“Whoever fasts Ramadan with Eeman and hoping for the reward, his past sins will be forgiven”².

And he ﷺ said:

“Whoever stands in Ramadan with Eeman and hoping for the reward, his past sins will be forgiven”³.

And the meaning of Eeman and hoping for the reward is: attestation to the promise of Allaah that He promised that He will reward the fasting people with a great reward. As comes in an authentic hadeeth on the authority of the Prophet ﷺ that he said:

² Collected by Al-Bukhari (2014) and Muslim (760)

³ Collected by Al-Bukhari (37) and Muslim (759)



“Allaah (the Mighty and Majestic) said: ‘Every action of the son of Adam is for himself, the reward of every good deed will be multiplied by 10 of its like up to 700 times, to many times (more); except for fasting, for verily that is for Me, and I alone am the one who rewards for it. The fasting person abstains from food and drink for My sake’”⁴.

Fasting is Between the Lord and the Slave:

And the meaning of this hadeeth is: that Allaah (Glorified be He, the Most High) rewards the slave for his action other than fasting by ordering His Angels to calculate its (reward), ten with ten of its likes, and Allaah could multiply the action with more than that, what is between 10 and 700 times and many times more.

As for fasting, then Allaah (Glorified be He, the Most High) gives for it without reckoning; He, the Most High, said:

إِنَّمَا يُؤَفِّي الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ

“...Only those who are patient will receive their rewards in full, without reckoning” – 39:10

That is because fasting is a secret between the slave and his Lord, so there is not in it any showing off. Rather, Allaah knows which of His slaves are fasting for His sake and in His path hoping for His reward and fearing His punishment.

And here there is a question: What is the meaning of ‘it is a secret between the slave and his Lord’?

⁴ Collected by Al-Bukhari (5927) and Muslim (1151)



The answer: The meaning of that is that when you are secluded with water, and you rinse and gulp something from it, then no one knows that except Allaah; so when you safeguard yourself from that, and you take precaution not to allow something to enter your throat, then at that time this fast is a secret between you and between your Lord, no one knows its (reality) except Allaah, and due to that our Lord rewards for that with a great reward.

Virtues of the Month of Ramadan:

Verily this month has great virtues. From them is:

- ❖ That Allaah ﷻ orders His Angels to open the gates of Paradise, so none of its gates are closed, and He orders His Angels to close the gates of the Hellfire, so none of its gates are open, and He orders His Angels to shackle and restrain the leaders of the devils... meaning they are tied up so their hands are shackled to their neck, so it is not possible for them to reach any pathway; and this does not mean that all of the devils are shackled, but rather the heads of them and the worst of them that subdue the Muslims, then they are the ones that are shackled.
- ❖ Allaah ﷻ multiplies the reward for good deeds, and He forgives sins within it (the month of Ramadan), and within it He frees the necks (of a group of people every night) from the Hellfire.

So, O slave of Allaah! It is obligatory that we take advantage of this month, because this is a month from the opportunities which a Muslim should strive to obtain.

So strive, O slave of Allaah – may Allaah have mercy upon you – upon fasting the month of Ramadan, and upon standing in it (in taraweeh prayer); take advantage of this opportunity, for perhaps it will not present itself to you



again, and perhaps death will cause you to disappear (from the Earth) before another Ramadan comes.

So, O slave of Allaah! Fear Allah, your Lord. Verily in Paradise is a gate that is called: Ar-Rayyaan. This is one of the eight gates of Paradise, it is called Ar-Rayyaan, and the fasting ones will enter through it, and it will be called out: 'Where are the fasting ones?' So they will stand, and Allaah will enter them in it, then the gate will be closed after that. ⁵

Therefore: Who are the fasting ones that will enter through that gate called Ar-Rayyaan?

It is called Ar-Rayyaan as a result of them making themselves thirsty, and hungry, and staying away from their desires in the days of Ramadan, and also the voluntary fasts in other than (Ramadan); so because they did that, Allaah (Glorified be He, the Most High) rewarded them with satiation (on the Day of Resurrection) as a substitute for their thirst which they obligated upon themselves out of obedience to their Lord, and out of hope for what was with Him (of reward).

So, O slave of Allaah! Which of them is better for you? That you fast this day which ranges between 10 – 14 hrs; you fast this day and come on the Day of Resurrection and you are resurrected satiated. And you are not thirsty and you are not hungry, that day which is the length of 50,000 years, and the people

⁵ Collected by Al-Bukhari (1896) and Muslim (1152) on the authority of Sahl bin Sa'd (May Allah be pleased with him) that the Prophet (ﷺ) said, "In Jannah there is a gate which is called Ar-Rayyaan through which only those who observe Saum (fasting) will enter on the Day of Resurrection. No one else will enter through it. It will be called out, "Where are those who observed fasting?" So they will stand up and none will enter through it other than them. When the last of them will have entered, the gate will be closed and then no one will enter through that gate."



will stop in a plain the length of 500 years, or 300 years, and it is said other than that, and Allaah knows the reality of the affair. And Allah (Glorified be He, the Most High) described that day that it will make the children grey (haired), and will make the sky cast asunder.

So if you fasted in this Dunya, and accustomed yourself with being thirsty out of obedience to your Lord (Glorified be He, the Most High), and being hungry out of obedience to your Lord (Glorified be He, the Most High), and leaving off your desires out of obedience to your Lord (Glorified be He, the Most High), then indeed Allaah (Glorified be He, the Most High) will reward you on the Day of Resurrection, He will resurrect you satiated whilst the people are thirsty, and whilst the sun will lower to the distance of one mile above their heads, and it will smother them with sweat until the sweat will reach the mouth of the disbeliever, and he will be totally smothered with sweat, and Allaah's aid is sought.

But the Believer is shaded by the obedience of Allaah (Glorified be He, the Most High), from giving charity, and reciting the Qur'aan, and other than them from the righteous actions, and it is authentically reported on the authority of the Prophet ﷺ as has been collected by the two scholars (Al-Bukhari & Muslim) on the authority of Abu Hurairah – may Allaah be pleased with him – who said: The Prophet ﷺ said:

"Seven (people) will be shaded by Allah by His Shade on the Day of Resurrection when there will be no shade except His Shade. (They will be), a just ruler, a young man who has been brought up in the worship of Allah, a man who remembers Allah in seclusion and his eyes are then flooded with tears, a man whose heart is attached to mosques (offers his compulsory congregational prayers in the mosque), two men who love each other for Allah's Sake, a man who is called by a charming lady of noble status to



commit illegal sexual intercourse with her, and he says, 'I am afraid of Allah,' and (finally), a man who gives in charity so secretly that his left hand does not know what his right hand has given".⁶

Thus, O slave of Allaah! We should act in this Dunya with that which will bring us closer to Allaah (Glorified be He, the Most High).

Wisdoms of Fasting:

Firstly: That it is a giving thanks for the blessings of Allaah (Glorified be He, the Most High), and from them is the blessing of the Qur'aan as has preceded.

Secondly: That the slave is ordered with fasting in order that he restricts himself from disobeying Allaah (Glorified be He, the Most High). So he accustoms himself to the obedience of Allaah (Glorified be He, the Most High), and he restricts himself from sinning out of obedience to Allaah (the Mighty and Majestic).

Thirdly: That when you are hungry and thirsty, your desires that cause you to sin are weakened, as comes in the hadeeth that the Prophet ﷺ said:

"O gathering of youth! Whoever amongst you is able to marry then let him get married. And whoever is not able, then upon him is to fast, for it is a shield for him (from sexual desire)".⁷

I.e. it is for him a shield. That is because the paths to the desires are narrowed which may cause the slave to disobey Allaah (Glorified be He, the Most High).

⁶ Collected by Al-Bukhari (6806) and Muslim (1031)

⁷ Collected by Al-Bukhari (1905) and Muslim (1400)



Fourthly: That the emptiness of the stomach from food and drink narrows the blood vessels which the devil flows through.

Fifthly: It is mentioned that fasting is a reason for good health by the permission of Allaah, the Most High. So when the people are used to a lot of fasting, then Allaah (Glorified be He, the Most High) compensates them with good health. That is by the waste exiting (his body). As for excessive eating and drinking then it is a reason for being full (beyond capacity), and causes illness, and so due to that, fasting is a path to good health.

Sixthly: It is a reminder of your needy brothers (the poor); those who feel hunger, and those that are afflicted with what they are afflicted with from need, so you (become more) compassionate towards them.

So all of this is from the wisdoms (of fasting), and the greatest of them is: rectifying one's self, and training it (to be) upon the obedience of the Lord (Glorified be He, the Most High).

Meaning of As-Sawm:

Linguistic meaning: To refrain, and due to this the Angel Jibreel (upon him be peace) said – and it is also said that it is from the speech of Eesa (upon him be peace) – to Maryam:

فَكُلِّي وَاشْرَبِي وَقَرِّي عَيْنًا ۖ فَمَا تَرَيْنَ مِنَ الْبَشَرِ أَحَدًا فَقُولِي إِنِّي نَذَرْتُ لِلرَّحْمَنِ
صَوْمًا فَلَنْ أُكَلِّمَ الْيَوْمَ إِنْسِيًّا

“So eat and drink and be glad, and if you see any human being, say: ‘Verily! I have vowed a fast unto the Most Merciful that I shall not speak to any human being this day’”. – 19:26

And the meaning of ‘fast’ here is: abstaining from speech.



So the linguistic meaning is: refraining from anything.

The legislative meaning: It is to refrain from food and drink and desires from what is between the rising of the second (true) dawn until the setting of the sun, and it was in the first part of Islaam that when a man would break his fast it was permissible for him to eat and drink and have sexual relations as long as he did not sleep, for if he slept then eating and drinking and sexual relations were haraam upon him.

And this happened at a period of time to the Muslims. There was a man, who was said to be Abu Salamah (Translator’s Note: it was actually Qays ibn Sirma Al-Ansari) this man was tired (from working all day) in his farm until he returned at dusk, so he said to his family:

“Give me food”. So his wife went to prepare for him food, and when she returned he was sleeping. So she said to him:

“You have been deprived (of food). It is haraam upon you”.

So he refrained, and in the morning he fasted and the next day at his work until he fainted before noon, so the Prophet ﷺ was informed of that (and 2:187 was revealed).

And similar to that is what occurred from Umar ibn Al-Khattaab – may Allaah be pleased with him – and some of the Believers having sexual relations with the women. And it was Umar ibn Al-Khattaab – may Allaah be pleased with him – that stayed awake with the Prophet ﷺ and returned to his house. So he intended with his wife that which a man intends with his wife. She said: “Verily I have slept”. So he thought that she was making excuses or she was lying. So it (sexual relations) occurred against her will. Then it was confirmed to him that she did in actuality sleep. So he felt remorseful. And he went to the Prophet ﷺ the next day and informed him. So Allaah (the Mighty and Majestic) sent down:



أَحَلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ ۚ هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ ۗ عَلِمَ اللَّهُ
أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ ۗ فَالآنَ بَاشِرُوهُنَّ وَابْتَغُوا مَا
كَتَبَ اللَّهُ لَكُمْ ۗ وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ
مِنَ الْفَجْرِ ۗ ثُمَّ أَتِمُوا الصِّيَامَ إِلَى اللَّيْلِ

“It is made lawful for you to have sexual relations with your wives on the night of the fasts. They are your’ cover for you, and you the same for them.

Allaah knows that you used to deceive yourselves, so He turned to you (accepting your repentance) and forgave you. So now have sexual relations with them and seek that which Allaah has ordained for you (offspring), and eat and drink until the white thread of dawn appears to you distinct from the black thread. Then complete your fasts till the nightfall...” – 2:187

And the wording “of dawn” was not sent down with that. So some of the companions – may Allaah be pleased with them all – and from them Adi ibn Haatim, took a white thread and a black thread and put it under his pillow. And he would eat and drink and would look at them (the two threads) until it was clear to them which one was white and which one was black. Then after that they would refrain (i.e. begin their fasts). So he came to the Prophet ﷺ and informed him, and said:

“O Messenger of Allaah! Did you see that I had put two threads, one of them black and the other white, under my pillow, and that I would eat and drink until I could distinguish between them.” So he said:

“Verily your pillow must be large!”

And Allaah (the Mighty and Majestic) sent down **“of dawn”**. So He sent down this phrase after the (part of the) ayah (that had preceded).⁸

⁸ Collected by Al-Bukhari (4509) and Muslim (1090)



So it was clarified that the intent of the white thread was the light of the morning, and the black thread was the blackness of the night.

Thus, from here it is clear to us that the fasting begins from the rising of the second (true) dawn (and extends) until the setting of the sun. And the intent of dawn in the verse is not the first (false) dawn, as the first (false) dawn (is when light) rises (vertically) in the sky, which is cut off (from the horizon)... and it precedes the second (true) dawn by around one hour.

The Prophet ﷺ said:

“Do not be prevented from your Suhur by the adhaan of Bilaal, and nor by the (false) dawn that is drawn out, but (rather) the (true) dawn that spreads...”⁹

Meaning: that appears and spreads out horizontally.

Affirming (the Entrance) of Ramadan:

Also from the important affairs is the entrance of Ramadan. So how do we affirm the entrance of Ramadan?

Its entrance is affirmed by the testifying of a Muslim man. That is, a Muslim that testifies by Allaah that he saw the new moon the previous night. So when this is known, then it is obligatory to fast.

And the Prophet ﷺ said:

⁹ Collected by Muslim (1094) and Ibnu Majah (706)



“Fast when you see it [i.e. the new moon], and break your fast when you see it. And if it is overcast, then complete the number (of days of the month of Sha’ban) as 30 (days).”¹⁰

Due to that, the sighting of the moon is fragmented by different countries at different times (i.e. they sight the moon at different times due to the sun setting at different times within them). So if the new moon is sighted in for e.g. Pakistan, or Iraq, or Kuwait, then it is obligatory for us to fast, because the sun sets with them before (it does) with us. And when it is affirmed (by someone testifying to it) that the new moon has been sighted, then it is obligatory for us to fast. And when it is affirmed (by someone testifying to it) that the new moon has been sighted with us, then at that time it is obligatory for whoever is behind us (in regards to their time zone) to fast e.g. it would be obligatory for Egypt and the African countries to fast, as the sun sets later for them.

This is what I consider to be the truth in regards to this. And some of the Muslims say: ‘When it is seen in the country (that we are in), then it is obligatory for all of the Muslims to fast upon that sighting.’ But this saying is before it has been clarified that the (different countries of the) Earth differ in (the times of their) sightings.

And the people used to doubt these differences (in sightings) before there came instrumentation that clarified it for them.

As for right now, then the affair has become apparent and clear, because the setting (of the sun) is known in every country, through the radio and by the clock. So the affair of the different sightings have become widespread and known by necessity by everyone.

¹⁰ Collected by Al-Bukhari (1909) and Muslim (1081) from the hadeeth of Abi Hurairah (may Allaah be pleased with him).



So if the moon has been sighted in a land then the lands in which come after that land (in regards to their time zones) are obligated to fast based upon that sighting (of those) in which the sun had set (in their land) after that (particular) land.

However, it is a must that the sighting (of the new moon) is a clear sighting. I.e. conventionally (with the eyesight), and not with instrumentation. As for when it is done with instrumentation, then no consideration is given to it, due to the statement of the Prophet ﷺ:

“We are an illiterate nation; we neither write nor calculate. The month is like this and this”¹¹

Meaning: sometimes it is twenty-nine days and sometimes it is thirty days.

That Which is Dispraised in Relation to the Fast:

Allaah (Glorified be He, the Most High) requests from His slaves that they refrain from food, drink, and sexual intercourse in the days in which they are fasting. Therefore, whoever eats and drinks purposefully, then he has done a great evil and come with a tremendous affair, and refuge is sought in Allaah.

However, if he eats and drinks forgetfully, then let him know that it is only Allaah that has fed him, and quenched his thirst; with the condition that he does not swallow (what is in his mouth) after being reminded. So if a person eats, and whilst he is eating he is reminded (that he is fasting), then he should spit out that which is in his mouth. Or if he drinks and is reminded whilst he is drinking, then he should spit out that which is in his mouth. In that case, he is

¹¹ Collected by Al-Bukhari (1913) and that wording (mentioned) is his wording, and (collected by) Muslim (1080) from the hadeeth of ibn ‘Umar (may Allaah be pleased with him and his father).



forgiven for whatever he has swallowed (up to that point), and his fast is complete, and is not deficient at all.

As for if he has sexual intercourse with his wife in the state of fasting, then he is considered to have done a great evil, and upon him is an expiation.

A man came to the Prophet ﷺ beating his chest and pulling out his hair, and said: “O Messenger of Allaah, I am ruined!” So the Prophet ﷺ said: **“And what has caused you to be ruined?”** He said: “I had sexual intercourse with my wife in Ramadan.” So the Messenger of Allaah ﷺ said: **“Can you find a slave to free?”** So he struck the base of his neck, and said: “By Allaah, I do not have except this slave (meaning himself).” So the Prophet ﷺ said: **“Then fast two consecutive months!”** He said: “And did this happen to me other than when I was fasting?” I.e. he did not have any patience with regards to his wife. So after that, the Prophet ﷺ said to him: **“Can you feed sixty poor people?”** He said: “By Allaah, O Messenger of Allaah, our home at night is without dinner”. Then the man sat, and another man came with around fifteen Sa’a of dates. And fifteen Sa’a is equivalent to about **sixty** Mudd. With that, he asked about the man and called him. He said to him: **“Take this and give it as a charity to sixty poor people!”** The man said: “There is no one that is poorer than us! By Allaah, there is no family between the two mountains (of Madinah) that is poorer than mine!” So the Prophet ﷺ laughed until his molar teeth were visible. Then he ﷺ said; **“Take it yourself and feed your family!”**¹²

Therefore, whoever has sexual intercourse with his wife in (the day in) Ramadan, then obligatory upon him is the expiation that was mentioned. And that is: freeing a slave if you are able, or fasting two consecutive months, or feeding **sixty** poor people.

¹² Collected by Al-Bukhari (6711) and Muslim (1111).



And there is something of speech from the jurists regarding foreplay and kissing. So when kissing occurs due to impulsive desire from the young ~~one~~ man, then perhaps it leads to the ejaculation of semen – then in this case it is obligatory for him to make up for that fast, and there is no expiation for him. And if it does not occur, then there is nothing upon him. But that which is more virtuous is that the young man does not do the likes of this, as perhaps it can be a reason for the breaking of his fast.

As for the old man that has weak desire, then it is more virtuous for him to abandon foreplay and kissing, but if he does it, then there is nothing upon him.

It has come in a hadeeth that it is the same as rinsing the mouth with water¹³, for if any semen exits from him due to foreplay then it is obligatory for him to make an expiation, according to some of the people of knowledge.

And some of them say that it is obligatory for him to make up for that day only, and that the expiation is not for anything except sexual intercourse, and perhaps this is the most correct saying.

It is also differed over about phlegm; some of them (i.e. the people of knowledge) see that swallowing phlegm, when it is from the head, breaks the fast. But what is apparent is that that which is (already) inside the body of a person does not break the fast. However, he should not collect the saliva, nor swallow the phlegm or what is like it, rather, it is obligatory upon him that he avoids this.

¹³ Collected by Abu Dawood (2385) on the authority of Jaabir bin ‘Abdullah (may Allaah be pleased with him and his father) who said: Umar ibn al-Khattab said: ‘I got excited, so I kissed while I was fasting, I then said: ‘O Messenger of Allah, today I did a big deed; I kissed while I was fasting’. He ﷺ said: **What do you think if you were to rinse your mouth with water while you are fasting?** Authenticated by Al-Albaani in ‘Saheeh Abi Dawood’ (2385).



And from that which breaks the fast is: Vomiting Intentionally. So whoever vomits (intentionally) has broken his fast, and whoever vomits unintentionally then he does not break his fast, with the condition that he is cautious (and prevents) himself. So he does not return something that exited the body via vomiting back into the body. For If he returns something (from the vomit) into his body, then he has broken the fast, and it is obligatory that he refrains (from that), and he makes up for it afterwards.

Likewise (from what which breaks the fast is): nutritious injections, and it is that which is injected into the veins. So this is not permissible. It is only the intramuscular injections that are permissible, upon the most correct (understanding).

So, O slave of Allaah, you should avoid the likes of these affairs.

Voluntary Fasts:

The people should make themselves accustomed to voluntary fasting, and the most virtuous of the voluntary fasts that the people's souls should become accustomed to are fasting three days in every month.

It has been reported that Abdullah ibn Amr – may Allaah be pleased with him and his father – willed upon himself that he would he would (continually) fast whatever remained (of his life) and would (continuously) stand in the night prayer. So the Prophet ﷺ was informed about this, and he came to Abdullah ibn Amr – may Allaah be pleased with him and his father – and said to him: ***“You said that?!”*** He said: “Yes, and I did not intend by way of it except good.” So the Prophet ﷺ said: ***“Do not do that, for if you do so your eyesight will become weak, and your body will become weak, and your body has a right upon you, and your eyesight has a right upon you, and your wife has a right***



upon you, and your Lord has a right upon you. So give everything its due right!¹⁴

So the weakness of the eyes is from the plentiful worship.

So many of the Salaf were ardent upon worship, and were plentiful in it. Until (it was narrated) that there was a man that spent the whole night in prayer, and his wife wanted that he spend it with her, but he didn't. So she came to Umar ibn Al-Khattaab (may Allaah be pleased with him) and she said: 'Verily my husband fasts all day and stands all night (in prayer).' He said: 'Your husband is a blessed man.' So she only said this out of shyness, then she turned away and left, and with Umar (may Allaah be pleased with him) was a man who was knowledgeable (of the situation). So he said: 'O Leader of the Believers! Verily she complains to you about her husband, so call her.' And he said to her: 'Go and bring your husband.' So she went and came back with him. Umar ibn Al-Khattaab (may Allaah be pleased with him) said to that man: 'Judge between them, as you know that which is between them that which I do not know, so it is a must that you judge between them.' So the man said to the husband: 'Your wife complains that you stand every night (praying) and you fast the days, and you abandon her bed!' He said: 'Yes, I want (only) to worship my Lord.' So the man asked him: 'Do you have any other wife?' He said: 'No.' the man said: 'Verily Allaah made it permissible that you marry four, and if you were to marry four then for her is one out of four nights, then for you is three nights in which you can worship, and the fourth night it is a must that you spend it with your wife.'¹⁵

¹⁴ Collected by Al-Bukhari (1979) and Muslim (1159).

¹⁵ This story has been mentioned by Al-Qurtubi in his tafsir (5/19)



In conclusion: That which used to occur in the olden days was that some of the people loved to be plentiful in worship, but as for nowadays the people have turned their backs on worship, and Allaah's refuge is sought.

So you want from them that they do that which is obligatory, yet most of them violate that.

So be ardent O slaves of Allaah, upon that which does not make Him angry with you, For if you were to seek His guidance and His pleasure He will make you from the rightly guided and those who have Taqwa.

والحمد لله رب العالمين و صلِّ اللهم و سلِّم على نبيِّنا محمد و على آله و صحبه أجمعين

