

The Month of Ramaḍān

is a Season of the Hereafter:

So Let the Muslims Take Advantage of It

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

All praise is due to Allāh the Lord of all creation. May complete and perfect ṣalāh and salām be upon the Leader of the Prophets and Messengers, our Prophet Muḥammad and upon his Family, his Companions and whoever follows his guidance until the Day of Recompense.

To proceed: It is well-known that Allāh preferred some times over others. He preferred the month of Ramaḍān over the rest of the months. He preferred Laylat-ul-Qadr over the rest of the nights. He preferred the day of ‘Arafah over the rest of the days. He preferred the day of Jumu’ah over the rest of the days of the week.

وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ^ق

which means, **“And your Lord Creates whatsoever He wills and chooses.”**¹

In front of the Muslims in these days is a season from the seasons of the Hereafter: the blessed month of Ramaḍān. Allāh obligated on the Muslims fasting during its days, and the Messenger of Allāh ﷺ established standing during its nights. Allāh ﷻ said:

¹ Sūratul-Qaṣaṣ: 68

يَأْتِيهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى
الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿١٨٣﴾ أَيَّامًا مَّعْدُودَاتٍ ۚ
فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ۗ
وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مَسْكِينٍ ۗ فَمَن تَطَوَّعَ
خَيْرًا فَهُوَ خَيْرٌ لَهُ ۗ وَأَن تَصُومُوا خَيْرٌ لَّكُمْ ۖ إِن كُنتُمْ تَعْلَمُونَ
﴿١٨٤﴾ شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْءَانُ هُدًى لِّلنَّاسِ
وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ ۚ فَمَن شَهِدَ مِنْكُمُ الشَّهْرَ
فَلْيَصُمْهُ ۗ وَمَن كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ۗ
يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا
الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَىٰكُمْ وَلَعَلَّكُمْ
تَشْكُرُونَ ﴿١٨٥﴾

which means, “O you who believe! Observing aş-Şawm (the fasting) is prescribed for you as it was prescribed for those before you, that you may become al-Muttaqūn (the pious). [Observing Şawm (fasts)] for a fixed number of days, but if

any of you is ill or on a journey, the same number (should be made up) from other days. And as for those who can fast with difficulty, (e.g. an old man, etc.), they have (a choice either to fast or) to feed a miskīn (poor person) (for every day). But whoever does good of his own accord, it is better for him. And that you fast, it is better for you if only you know. The month of Ramaḍān in which was revealed the Qur'ān, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong). So whoever of you sights (the crescent on the first night of) the month (of Ramaḍān i.e. is present at his home), he must observe Ṣawm (fasts) that month, and whoever is ill or on a journey, the same number [of days which one did not observe Ṣawm (fasts) must be made up] from other days. Allāh intends for you ease, and He does not want to make things difficult for you. (He wants that you) must complete the same number (of days), and that you must magnify Allāh [i.e. to say Takbīr (Allāhu-Akbar; Allāh is the Greatest) on seeing the crescent of the months of Ramaḍān and Shawwāl] for having guided you so that you may be grateful to Him.”²

There has come in the Sunnah of the Messenger of Allāh ﷺ the virtue of fasting in general and the virtue of fasting Ramaḍān specifically.

On the authority of Abū Hurayrah ؓ who said the Messenger of Allāh ﷺ said:

² Sūratul-Baqarah: 183-185

كُلُّ عَمَلِ ابْنِ آدَمَ يُضَاعَفُ ، الْحَسَنَةُ عَشْرُ أَمْثَالِهَا إِلَى سَبْعِمِائَةٍ
 ضِعْفٍ ، قَالَ اللَّهُ عز وجل : إِلَّا الصَّوْمَ ، فَإِنَّهُ لِي وَأَنَا أَجْزِي بِهِ ، يَدْعُ
 شَهْوَتَهُ وَطَعَامَهُ مِنْ أَجْلِي ، لِلصَّائِمِ فَرْحَتَانِ : فَرْحَةٌ عِنْدَ فِطْرِهِ ،
 وَفَرْحَةٌ عِنْدَ لِقَاءِ رَبِّهِ ، وَلِخُلُوفٍ فِيهِ أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ الْمِسْكِ

“Every deed of the son of Ādam will be multiplied, a ḥasanah will be multiplied to ten its like, up to seven hundred times. Allāh ﷻ said: ‘Except fasting. It is for Me and I shall reward for it. He gives up his desires and his food for My sake.’ The fasting person will have two moments of joy: Joy when he breaks his fast and joy when he meets his Lord. And indeed the smell of his mouth is better to Allāh than the fragrance of musk.”³

Allāh singled out fasting because it is for Him in His statement: ‘Except fasting. It is for Me and I shall reward for it,’ even though all acts of worship are for Allāh as Allāh ﷻ said:

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١١٣﴾
 لَا شَرِيكَ لَهُ^ط وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ ﴿١١٣﴾

which means, **“Say (O Muḥammad): "Verily, my Ṣalāt (prayer), my sacrifice, my living, and my dying are for Allāh,**

³ Narrated by al-Bukhārī (1894) and Muslim (2707) and the wording belongs to him.

the Lord of all creation. He has no partner, and of this I have been commanded, and I am the first of the Muslims."⁴ This special attention is because fasting is private between the servant and his Lord. No one knows about it except Him. It is possible that the fasting person eats in his house and no one knows that he has broken his fast except Allāh.

His statement: '... and I shall reward for it,' means: without calculation.

On the authority of Abū Hurayrah رضي الله عنه that the Messenger of Allāh صلى الله عليه وسلم said:

مَنْ أَنْفَقَ زَوْجَيْنِ فِي سَبِيلِ اللَّهِ، نُودِيَ مِنْ أَبْوَابِ الْجَنَّةِ : يَا عَبْدَ اللَّهِ هَذَا خَيْرٌ، فَمَنْ كَانَ مِنْ أَهْلِ الصَّلَاةِ دُعِيَ مِنْ بَابِ الصَّلَاةِ، وَمَنْ كَانَ مِنْ أَهْلِ الْجِهَادِ دُعِيَ مِنْ بَابِ الْجِهَادِ، وَمَنْ كَانَ مِنْ أَهْلِ الصِّيَامِ دُعِيَ مِنْ بَابِ الصِّيَامِ، وَمَنْ كَانَ مِنْ أَهْلِ الصَّدَقَةِ دُعِيَ مِنْ بَابِ الصَّدَقَةِ.

*"Whoever gives a pair of anything in the cause of Allāh, he will be called from the gates of Paradise: 'O slave of Allāh! This is good.' Whoever was one of the people of ṣalāh will be called from the Gate of Ṣalāh. Whoever was one of the people of jihād will be called from the Gate of Jihād. Whoever was one of the people of ṣiyām (fasting) will be called from the Gate of ar-Rayyān. Whoever was from the people of ṣadaqah (charity) will be called from the Gate of Ṣadaqah."*⁵

There has come in this ḥadīth the naming of three gates from the gates of Paradise, with the names of a

⁴ Sūratul-An'ām: 162-163

⁵ Narrated by al-Bukhārī (1897) and Muslim (2371)

righteous action; they are ṣalāh, jihād and ṣadaqah. The gate of fasting was not called the Gate of Ṣiyām, rather it was called the Gate of ar-Rayyān because it implies the quenching of thirst for the fasting people. Because they made themselves thirsty by their fasting for Allāh, so Allāh ﷻ rewarded them with entrance from the gate whose name implies quenching of thirst for them.

Al-Bukhārī⁶ and Muslim⁷ narrated on the authority of Sahl ibn Sa'd ﷺ that the Prophet ﷺ said:

إِنَّ فِي الْجَنَّةِ بَابًا يُقَالُ لَهُ الرَّيَّانُ يَدْخُلُ مِنْهُ الصَّائِمُونَ يَوْمَ الْقِيَامَةِ لَا
يَدْخُلُ مِنْهُ أَحَدٌ غَيْرُهُمْ يُقَالُ أَيْنَ الصَّائِمُونَ فَيَقُومُونَ لَا يَدْخُلُ مِنْهُ أَحَدٌ
غَيْرُهُمْ فَإِذَا دَخَلُوا أُغْلِقَ فَلَمْ يَدْخُلْ مِنْهُ أَحَدٌ

“In Paradise there is a gate called ar-Rayyān through which those who fast will enter on the Day of Resurrection, and no one else will enter it but them. It will be said, ‘Where are those who used to fast?’ So they will stand. When they enter it, it will be closed and no one else will enter through it.”

He ﷺ said:

مَنْ صَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ

“Whoever fasts Ramaḍān out of Faith and in hope of reward, his previous sins will be forgiven.”⁸

⁶ Ḥadīth (1896)

⁷ Ḥadīth (2710)

⁸ Narrated by al-Bukhārī (38) and Muslim (1781)

Aṣ-Ṣawm linguistically means: abstention from something.

In the Islāmic legislation it means: abstaining - while seeking to get closer to Allāh - from food, drink and whatever else breaks the fast from the rise of dawn to the setting of the sun. The legislated meaning is a part from the many parts of the linguistic meaning, because it is a specific abstention.

It is obligatory to fast from food, drink and whatever else breaks the fast during the month of Ramaḍān. As for refraining from prohibited matters then that is during the length of a person's life. So the Muslim fasts in the days of Ramaḍān from permissible and prohibited matters and he fasts his entire life from prohibited matters. He uses his limbs which Allāh favored him with – from the eyes, the tongue, the ears, the hands, the feet, the private parts – in what Allāh allowed for him, and he refrains from using them in what Allāh prohibited.

Refraining from using them in what Allāh prohibited is fasting from the linguistic standpoint.

The eyes: Their use has been prescribed for looking at what Allāh permitted and using them to look at prohibited matters has been forbidden. Their refraining from that is their fasting and its ruling is continuous and permanent.

The tongue: Its use has been prescribed in speech which Allāh has permitted and using it in prohibited matters has been forbidden. Its refraining from that is its fasting and its ruling is continuous and permanent.

The ears: Their use has been prescribed for listening to what is permissible for them to hear and using them to hear what is not permissible to hear is forbidden. Their

refraining from that is their fasting and its ruling is continuous and permanent.

The hands: Their use has been prescribed in dealing with what is permissible and using them in prohibited matters has been forbidden. Their refraining from that is their fasting and its ruling is continuous and permanent.

The feet: Their use has been prescribed for walking to what is good and using them to walk towards prohibited matters has been forbidden. Their refraining from that is their fasting and its ruling is continuous and permanent.

The private parts: Its use has been prescribed in what is allowable and using it in prohibited matters has been forbidden. Its refraining from that is its fasting and its ruling is continuous and permanent.

Allāh promised the one who is thankful for these favors and uses them in what Allāh commanded to use them, with a tremendous recompense and He threatened whoever does not guard them and does not observe what they should be used for, rather he releases them on what angers Allāh and He is not pleased with. Instead, he pleases Shayṭān, the one who is an enemy to Allāh and an enemy to His servants. He threatens them with His punishment. He informed us that these limbs will be asked about him on the Day of Resurrection and he will be asked about them. Allāh ﷻ said:

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ

كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا ﴿٣٦﴾

which means, “And follow not (i.e., say not, or do not or witness not, etc.) that of which you have no knowledge (e.g. one's saying: "I have seen," while in fact he has not seen, or "I have heard," while he has not heard). Verily! The hearing, and the sight, and the heart, of each of those you will be questioned (by Allāh).”⁹

The Most High said:

الْيَوْمَ نُخْتِمُ عَلَىٰ أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ

بِمَا كَانُوا يَكْسِبُونَ ﴿٦٥﴾

which means, “This day, We shall seal up their mouths, and their hands will speak to Us, and their legs will bear witness to what they used to earn.”¹⁰

The Most High said:

وَيَوْمَ يُحْشَرُ أَعْدَاءُ اللَّهِ إِلَى النَّارِ فَهُمْ يُوزَعُونَ ﴿١٩﴾ حَتَّىٰ إِذَا

مَا جَاءُوهَا شَهِدَ عَلَيْهِمْ سَمْعُهُمْ وَأَبْصَرُهُمْ وَجُلُودُهُمْ بِمَا

كَانُوا يَعْمَلُونَ ﴿٢٠﴾ وَقَالُوا لَجُلُودِهِمْ لِمَ شَهِدْتُمْ عَلَيْنَا قَالُوا

⁹ Sūratu Isrā: 36

¹⁰ Sūratu Yā Sīn: 65; It is said that one's left thigh will be the first to bear witness. [Tafsīr aṭ-Ṭabarī, Vol. 22, Page 24]

أَنْطَقَنَا اللَّهُ الَّذِي أَنْطَقَ كُلَّ شَيْءٍ وَهُوَ خَلَقَكُمْ أَوَّلَ مَرَّةٍ وَإِلَيْهِ

تُرْجَعُونَ ﴿١١﴾

which means, “**And (remember) the Day that the enemies of Allāh will be gathered to the Fire, so they will be collected there (the first and the last). Till, when they reach it (Hell-fire), their hearing (ears) and their eyes, and their skins will testify against them as to what they used to do. And they will say to their skins, ‘Why do you testify against us?’ They will say: ‘Allāh has caused us to speak, as He causes all things to speak, and He created you the first time, and to Him you are made to return.’**”¹¹

The Prophet ﷺ said to Mu’ādh ibn Jabal ؓ after he commanded him to guard his tongue and Mu’ādh said to him, “O Prophet of Allāh! Will we be taken to account for what we say?” He ﷺ said:

ثكلتكم أمك يا معاذ، وهل يكب الناس في النار على وجوههم، أو قال:
على مناخرهم، إلا حساند ألسنتهم؟

“*May your mother grieve your loss O Mu’ādh! Are the people tossed into the Fire upon their faces*” or he said “*upon their noses except because of what their tongues have wrought?*”¹²

He ﷺ said:

¹¹ Sūratu Fuṣṣilat: 19-21

¹² Narrated by at-Tirmidhī (2616) and others. At-Tirmidhī said: The ḥadīth is ḥasan ṣaḥīḥ.

مَنْ يَضْمَنُ لِي مَا بَيْنَ لِحْيَيْهِ وَمَا بَيْنَ رِجْلَيْهِ أَضْمَنُ لَهُ الْجَنَّةَ

*“Whoever can guarantee what is between his two jawbones and what is between his two legs, I guarantee Paradise for him.”*¹³ At-Tirmidhī narrated it¹⁴ from Abū Hurayrah ؓ with the wording:

مَنْ وَقَاهُ اللَّهُ شَرَّ مَا بَيْنَ لِحْيَيْهِ وَشَرَّ مَا بَيْنَ رِجْلَيْهِ دَخَلَ الْجَنَّةَ

“For whoever Allāh protects against the evil of what is between his two jawbones and the evil of what is between his two legs, he shall enter Paradise.” And what is between the two jawbones and the two legs is: the tongue and the private parts.

He ؓ said:

مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ، فَلْيَقُلْ خَيْرًا أَوْ لِيصْمِتْ

*“Whoever believes in Allāh and the Last Day should talk what is good or keep quiet.”*¹⁵

Al-Bukhārī¹⁶ and Muslim¹⁷ narrated from the ḥadīth of Abū Mūsā ؓ that he ؓ said, “I said: ‘O Messenger of Allāh! Whose Islām is the best?’ He ؓ said:

¹³ Narrated by al-Bukhārī (6474) from the ḥadīth of Sahl ibn Sa’d ؓ.

¹⁴ Ḥadīth (2409)

¹⁵ Narrated by al-Bukhārī (6475) and Muslim (173) from Abū Hurayrah ؓ.

¹⁶ Ḥadīth (11)

¹⁷ Ḥadīth 163)

من سلم المسلمون من لسانه ويده

“The one who the Muslims are safe from his tongue and his hands.”

Al-Ḥāfidh Ibn Ḥajr رحمته الله said in *Fatḥul-Bārī* (1/54): “The ḥadīth is general with regards to the tongue as opposed to the hand because it is possible for the tongue speak about those who have passed, those who are present and even those who will come; as opposed to the hand. Maybe the hand will share in that with the tongue by writing, and its effect in that is great.”

He ﷺ said:

إِنَّ الْمُفْلِسَ مِنْ أُمَّتِي مَنْ يَأْتِي يَوْمَ الْقِيَامَةِ بِصَلَاةٍ وَصِيَامٍ وَصَدَقَةٍ وَيَأْتِي
قَدْ شَتَمَ هَذَا وَقَذَفَ هَذَا وَأَكَلَ مَالَ هَذَا وَسَفَكَ دَمَ هَذَا وَضَرَبَ هَذَا فَيُعْطَى
هَذَا مِنْ حَسَنَاتِهِ وَهَذَا مِنْ حَسَنَاتِهِ فَإِنْ فَنِيَتْ حَسَنَاتُهُ قَبْلَ أَنْ يُفْضَى مَا
عَلَيْهِ أُحْدِثَ مِنْ خَطَايَاهُمْ فَطُرِحَتْ عَلَيْهِ ثُمَّ طُرِحَ فِي النَّارِ

“The one who is bankrupt in my Ummah is the one who will come on the Day of Resurrection with ṣalāh, ṣiyām and ṣadaqah, but he will come having insulted this one, slandered that one, consumed the wealth of this one, shed the blood of that one and beaten this one. They will each be given from his good deeds, and if his good deeds run out before the scores have been settled, some of their bad deeds will be taken and cast upon him, then he will be thrown into the Fire.”¹⁸

He ﷺ said:

¹⁸ Narrated by Muslim (6579)

حُفَّتِ الْجَنَّةُ بِالْمَكَارِهِ، وَحُفَّتِ النَّارُ بِالشَّهَوَاتِ

*“Paradise is surrounded with all kinds of disliked undesirable things and the Hellfire is surrounded with all kinds of desires.”*¹⁹ Al-Bukhārī mentioned it²⁰ from Abū Hurayrah ؓ with the wording:

حُجِبَتِ النَّارُ بِالشَّهَوَاتِ، وَحُجِبَتِ الْجَنَّةُ بِالْمَكَارِهِ

“The Hellfire is disguised by all kinds of desires and Paradise is disguised by all kinds of dislike undesirable things.”

The result: Allāh obligated the servant to safeguard his tongue and his private parts and his hearing and his sight and his hands and his feet from prohibited matters; and this is fasting from the linguistic standpoint. This fasting is not peculiar to any time over another, rather it is obligatory to continue upon it out of obedience to Allāh ؓ until death so that he will succeed in pleasing Allāh and be safe from His Anger and His punishment.

Qiyāmul-Layl in Ramaḍān in congregation in the masjid is a Sunnah that the Messenger of Allāh ؓ established when he prayed with his Companions some nights in Ramaḍān, and he did not continue in other nights out of fear that it would be made obligatory on his Ummah. The Messenger of Allāh ؓ passed away and it was not made obligatory, so the recommendation remained which is established by his ṣalāh with his Companions on some nights.

¹⁹ Narrated by Muslim (7130) from the ḥadīth of Anas ؓ.

²⁰ Ḥadīth (6487)

In the *khilāfah* of ‘Umar ﷺ he gathered the people upon an Imām in Ṣalatut-Tarawīḥ. Al-Bukhārī²¹ and Muslim²² narrated from ‘Ā’ishah رضي الله عنها, “One night the Messenger of Allāh ﷺ offered ṣalāh in the masjid and the people followed him. The next night he also offered ṣalāh and a great number of people followed him. On the third or fourth night more and more people gathered but the Messenger of Allāh ﷺ did not come out to them. In the morning he said:

قَدْ رَأَيْتُ الَّذِي صَنَعْتُمْ، وَلَمْ يَمْنَعْنِي مِنَ الْخُرُوجِ إِلَيْكُمْ إِلَّا أَنِّي خَشِيتُ
أَنْ تُفْرَضَ عَلَيْكُمْ

‘I saw what you were doing and nothing stopped me from coming out to you, but the fear that it might be enjoined on you.’ And that happened in Ramaḍān.”

Al-Bukhārī²³ and Muslim²⁴, and the wording belongs to him, narrated from Abū Hurayrah ﷺ who said, “The Messenger of Allāh ﷺ used to encourage them to pray in qiyām in Ramaḍān without saying it was obligatory. He would say:

مَنْ قَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ

‘Whoever prays qiyām in Ramaḍān out of Faith and in hope of reward, his previous sins will be forgiven.’ Then the

²¹ Ḥadīth (1129)

²² Ḥadīth (1783)

²³ Ḥadīth (2009)

²⁴ Ḥadīth (1780)

Messenger of Allāh ﷺ passed away and that was how it was and it remained like that throughout and the *khilāfah* of Abū Bakr and at the beginning of the *khilāfah* of ‘Umar.”

The best of nights: Laylatul-Qadr. It is in the last ten nights of Ramaḍān. He ﷺ used to exert effort in these ten nights. Allāh ﷻ said:

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

which means, “**Verily! We have sent it (this Qur’ān) down in the night of al-Qadr (Decree). And what will make you know what the night of al-Qadr is? The night of al-Qadr is better than a thousand months (i.e. worshipping Allāh in that night is better than worshipping Him a thousand months, i.e. 83 years and 4 months). Therein descend the angels and the Rūḥ [Jibrīl (Gabriel)] by Allāh's permission with all decrees. Peace! (all that night, there is peace and goodness from Allāh to His believing slaves) until the appearance of dawn.**”²⁵

Al-Bukhārī²⁶ and Muslim²⁷ narrated from Abū Hurayrah ؓ that the Prophet ﷺ said:

²⁵ Sūratul-Qadr

²⁶ Ḥadīth (2014)

²⁷ Ḥadīth (1781)

من صام رمضان إيماناً واحتساباً غفر له ما تقدم من ذنبه ومن قام
ليلة القدر إيماناً واحتساباً غفر له ما تقدم من ذنبه

“Whoever fasts Ramaḍān out of Faith and in the hope of reward, his previous sins will be forgiven. Whoever spends the night of Laylatul-Qadr in prayer out of Faith and in the hope of reward, his previous sins will be forgiven.”

On the authority of ‘Ā’ishah رضي الله عنها who said, “The Messenger of Allāh ﷺ used to practice *’itkāf* in the last ten nights of Ramaḍān and used to say:

تحروا ليلة القدر في الوتر من العشر الأواخر من رمضان

*“Look for Laylatul-Qadr in the last ten nights of Ramaḍān.”*²⁸

Muslim²⁹ narrated from Ibn ‘Umar رضي الله عنهما who said, “The Messenger of Allāh ﷺ said:

مَنْ كَانَ مُلْتَمِسَهَا ، فَلْيَلْتَمِسْهَا فِي الْعَشْرِ الْأَوَاخِرِ

‘Whoever wants to seek it, let him seek it in the last ten.’

On the authority of ‘Ā’ishah رضي الله عنها who said, “When the last ten began, the Messenger of Allāh ﷺ would tighten his *izār*, stay awake at night and awaken his family.”³⁰

²⁸ Narrated by al-Bukhārī (2020) and Muslim (2776)

²⁹ Ḥadīth (2766)

³⁰ Narrated by al-Bukhārī (2024) and Muslim (2787)

The Prophet ﷺ did not limit the number of rak'ah in Ṣalatul-Layl, rather what has come proves the affair is accommodating. Such as his statement ﷺ:

صلاة الليل مثنى مثنى فإذا خشي أحدكم الصبح صلى ركعة واحدة
توتر له ما قد صلى

*“Ṣalatul-Layl is offered as two rak'ah followed by two and if anyone is afraid of the approaching dawn, he should offer one rak'ah as witr for all he prayed.”*³¹

It has come regarding his action ﷺ the ḥadīth of 'Ā'ishah رضي الله عنها who said: “The Messenger of Allāh ﷺ never exceeded eleven rak'ah in Ramaḍān or in other months.”³²

It has come in the ḥadīth of Ibn 'Abbās رضي الله عنهما in the story of his spending the night with his maternal aunt Maymūnah رضي الله عنها that the Prophet ﷺ prayed thirteen rak'ah making the *taslīm* after every two rak'ah, and he made witr with one.³³

This, what has come in his actions does not prove the forbiddance of increasing on it, it only proves that his action ﷺ is more preferable but only when it is combined between the number of rak'ah and the description which is lengthening the recitation, the rukū' and the sujūd.

If a person prays behind someone who prays more than what has come regarding his ﷺ action it is not

³¹ Narrated by al-Bukhārī (990) and Muslim (1748) from Ibn 'Umar رضي الله عنهما

³² Narrated by al-Bukhārī (1147) and Muslim (1723)

³³ Narrated by al-Bukhārī (183) and Muslim (1789)

appropriate that he depart before the Imām departs due to his statement ﷺ:

إِنَّهُ مَنْ قَامَ مَعَ الْإِمَامِ حَتَّى يَنْصَرِفَ كُتِبَ لَهُ قِيَامُ لَيْلَةٍ

“Indeed, whoever stood with the Imām until he departed, the reward of standing the whole night is written for him.”³⁴

This tremendous season from the seasons of the Hereafter, the preparation of the Muslim for it should be with strong determination in order to establish it from its beginning to its end with righteous actions which his level will be raised due to them and his sins forgiven. From these actions:

1. That he guards his fast from everything which diminishes its reward and sours it.
2. That he maintains praying Qiyāmul-Layl with the Imāms in the masājid, for coming to the masjid is better than praying it in the houses because it is an act of worship that is legislated to be done in congregation. And he does not depart before the Imām departs in order to seize the reward of the remainder of the night.
3. That he aspire upon generosity and excellence in following the Messenger of Allāh ﷺ. Al-Bukhārī³⁵ and

³⁴ Narrated by the companions of the four Sunan. It is with at-Tirmidhī (806) in the chapter: What has come regarding standing in the month of Ramaḍān. It is on the condition of Muslim and at-Tirmidhī said: “This ḥadīth is ḥasan ṣaḥīḥ.”

Muslim³⁶ narrated from Ibn ‘Abbās رضي الله عنه who said, “The Prophet ﷺ was the most generous of people and he was at his most generous in the month of Ramaḍān when Jibrīl used to meet him. And he used to meet him every night in Ramaḍān and teach him the Qur’ān. So the Messenger of Allāh ﷺ was more generous in doing good than the blowing wind.”

4. That he increase in Ramaḍān recitation of the Qur’ān and contemplating its meanings.
5. That he take in it the reasons for forgiveness and that he be careful of not being forgiven in it. The ḥadīth of Abū Hurayrah رضي الله عنه in at-Tirmidhī³⁷ and he graded it ḥasan:

وَرَعِمَ أَنْفُ رَجُلٍ دَخَلَ عَلَيْهِ رَمَضَانُ ثُمَّ انْسَلَخَ قَبْلَ أَنْ يُعْفَرَ لَهُ

“May he be humiliated, a man who Ramaḍān enters and then passes before he is forgiven.”

6. That he be careful from busying himself with vanity and play and watching movies and series which become abundant in the nights of the month of Ramaḍān. Especially what has portrayal of the

³⁵ Ḥadīth (6)

³⁶ Ḥadīth (6009)

³⁷ Ḥadīth (3545); Shaykh al-Albānī رحمته الله said in his comments to al-Mishkāh (1/292), “The ḥadīth is ṣaḥīḥ. It has many supporting narrations from a group of Companions. Al-Ḥāfidh al-Mundhirī narrated them in *at-Targhīb* 2/282-283.”

Companions ﷺ and I wrote a discourse with the title: *The Prohibition of Portraying the Prophets and Messengers and the Noble and Blessed Companions* published 20/8/1433.

7. That he strive in being active during all the last ten nights of Ramaḍān, because Laylatul-Qadr does not fall outside of them. Due to that he should be active in them. And it moves around in the ten. It fell one year during the life of the Prophet ﷺ on the twenty-first.³⁸
8. Just as the Muslim strives in fasting the month of Ramaḍān then it is even more deserving that he strive in the five daily ṣalawāt at their proper times because it is the supporting pillar of al-Islām and it is the solid connection between the servant and his Lord; it repeats five times in every day and night.
9. After the exit of the month of fasting and what the Muslim obtained in it from being accustomed to worship and striving in it, then it is from his good fortune that he continue after that in getting closer to Allāh with righteous actions since the One Who is worshipped in Ramaḍān is the One Who is worshipped in Shawwāl and in all times.

I ask Allāh ﷻ that He grant success to the Muslims to fast the month of Ramaḍān and to stand in it in a way that is

³⁸ Ṣaḥīḥ al-Bukhārī (2018) and Ṣaḥīḥ Muslim (2769) from the ḥadīth of Abū Sa'īd ؓ.

pleasing to Him and gets them closer to Him; and that He rectify their hearts, their statements and their actions. Indeed, He is hearing and answers.

May the ṣalāh, salām and barakah of Allāh be upon His servant and His Messenger, our Prophet Muḥammad and upon his Family, his Companions and whoever follows them in goodness until the Day of Recompense.