



# Ramadan

**10** Works  
& Us

**Check List**

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## Preface

الحمد لله وحده والصلاة والسلام على من لا نبي بعده وعلى آله وأصحابه أجمعين، اما بعد:

Ramadan is a supremely blessed month. Muslims spend this month with utmost zeal and enthusiasm. One can benefit through this month by knowing about some specific acts of worship and specific rulings pertaining to this month.

In this short treatise, we will mention those specific acts of worship and its etiquettes along with the references. One can benefit immensely from this blessed month by being aware of these points.

This treatise encompasses the following points:

- 1) Reminder Notes which will be aidful in lectures and sermons.
- 2) A checklist of activities of Ramadan for laymen.
- 3) A Guidebook for Islamic preacher (at home).

### Note

After thanking Allaah At this point, I would like to thank all my teachers of Jamia Darus Salam, Tamil Nadu and Jamia Islamia University, Saudi Arabia for making me able to write this book. I would also like to adopt an attitude of gratitude towards my AskIslamPedia.com's team for supporting me through their efforts.

May Allaah make this book heavy on the scales of the Day of Judgment for all of us. Ameen

I ask Allaah subhanahu wa'tala to grant mercy and blessings upon us and you and accept the good deeds from all of us.

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## A GLANCE AT THE VIRTUES OF RAMADAN AND FASTING

### Virtues of Ramadan and Fasting

1. The Prophet ﷺ guaranteed Jannah to the one who fasts. (*Sahih Bukhari: 1397, Sahih Muslim:14*)
2. The People who observe fast will enter Jannah through a specific gate i.e., Rayyan. (*Sahih Bukhari: 1896, Sahih muslim: 1152*)
3. The one who fasts will be raised with the martyrs. (*Sahih Targheeb: 1003*)
4. Certainly, the sins of a fasting person (of previous year) will be forgiven. (*Sahih Bukhari: 1901, Sahih Muslim: 759*)
5. When the month of Ramadan starts, the gates of the heaven are opened, and the gates of hell are closed, and the devils are chained. (*Sahih Bukhari : 1899*)
6. The unpleasant smell coming out from the mouth of a fasting person is better in the sight of Allah than the smell of musk. (*Sahih Bukhari : 1904*)
7. In every night of Ramadan, Allah has necks (people) whom he frees (from the fire) (*Sunan Ibne Majah: 1642*)
8. The fast will intercede for the fasting person and its intercession will be accepted on the day of judgement through his fasting (*Sahih Targeeb: 984*)
9. Fasting is a door of goodness. (*Sunan Tirmizi: 2616, Sahih targeeb: 983*)
10. There is a night in Ramadan that is better than a thousand months. (*Sunan ibn Majah: 1644*)
11. Quran was revealed in the month of Ramadan (*Baqrah :185*)
12. Fasting is exclusively meant for Allah and He (alone) will reward it. Every good deed will be rewarded from 10 to 700 times. (*Sahih Muslim :1151*)
13. Anyone who fasts (supererogatory) for one day for Allaah's pleasure, Allah will keep his face away from the hell fire for a distance covered by a journey of seventy years. One must try to guess the reward of an obligatory fast, If this is the reward of a supererogatory fast. (*Sahih Bukhari 2840*)
14. Umrah during the month of Ramadan would reward equal to performing Hajj or Hajj along with the Prophet ﷺ. (*Sahih Bukhari 1863, Sahih Muslim:1256*)
15. The supplication of a fasting person (from Suhr to Iftar) will not be rejected. (*Sunan Tirmizi : 3598, Ibne Majah 1752*)

## The virtues of ablution/lustration:

1. We will receive light on the day of judgement because of wudhoo *i.e.*, ablution (*Sahih Bukhari: 136*)
2. Ablution constitutes half of the faith (*Sunan Tirmizi: 3517, Sahih*)
3. The previous sins of the one (who performs ablution) will be forgiven (*Sahih Muslim: 229*)
4. The sins of all the limbs (parts) of the body will be wiped off/forgiven due to ablution (*Sahih Muslim: 244*)
5. If anyone amongst us performs the ablution, and then pray two units (rakah) of prayer, paradise will be opened for him (*Sahih Muslim: 234*)
6. On the day of judgement, the believer's adornment would reach the places where ablution reaches (*Sahih Muslim: 250*)
7. Performing the ablution thoroughly despite of odds obliterates the sins and elevates the ranks of a man (*Sahih Muslim: 251*)
8. On the day of judgment, the Prophet ﷺ would recognize us through our white faces, arms and legs owing to ablution (*Sahih Muslim: 249*)
9. No one maintains his ablution except a believer (*Sunan Ibn Majah: 277*)

**NOTE:** this treatise does not include the detailed rulings pertaining to purification because comprehensive book on this topic *i.e.*, purification is upcoming soon. In sha Allah

## The Virtues Of Prayer:

1. Prayer is the second pillar of Islam (*Sahih Bukhari: 8; Sahih Muslim: 16*)
2. The one who regularly performs the five prayers will have his minor sins forgiven (*Sahih Bukhari: 528; Sahih Muslim: 667*)
3. Prayer cools down the fire of the sins (*Sahih Targheeb: 358*)
4. The one who regularly performs the five daily prayers will be raised among the siddiqueen *i.e.*, the truthful ones and shuhada *i.e.*, the martyrs (*Sahih Targheeb: 361*)
5. The Prophet ﷺ gave good tidings to those who walk to the mosques in darkness for having a perfect light on the day of judgement (*Sunan Abu Dawud: 561*)
6. The one who visits the mosque is a guest of Allah. It is right from Allah that he will honor those who visit him in his houses (*Sahih Targheeb: 320*)
7. Prayer is the coolness of the blessed eyes of the Prophet ﷺ (*Sunan Nasai: 3680*)
8. Prayer is light (*Sahih Muslim: 223*)

**NOTE:** This treatise does not include the detailed rulings pertaining to prayer because a comprehensive book on this topic *i.e.*, prayer is upcoming soon. In sha Allah



## **The Virtues Of Zakat i.e., The Obligatory Charity:**

1. Zakat leads us to paradise (*Sahih Bukhari: 1396; Sahih Muslim: 13*)
2. Zakat does not decrease wealth (*Sahih Muslim: 2588*)
3. Zakat increases our property and reward and other charities (*Surah Rum: 39*)
4. Zakat wipes out the evilness of wealth (*Sahih Targheeb: 743*)
5. Zakat is the means of purification of our wealth (*Sahih Bukhari: 1404*)
6. Zakat is the means of preservation of our wealth (*Sahih Targheeb : 744; Baihaqee: 3557*)
7. The one who pays zakat will be with the Siddiqeen i.e., the truthful ones and shuhada i.e., the martyrs. (*Sahih Targheeb: 749; Ibn e Khuzaimah: 2212; Ibn e Hibban: 3429*)
8. The one who pays the zakat on his property agreeably every year will have the taste of the faith (*Sunan Abu Dawud: 1582; Sahih*)
9. Zakat and other forms of charities are compensation of our sins (*Sahih Bukhari: 1435; Sahih Muslim: 144*)
10. Charity extinguishes the anger of Allah (*Silsila Saheeha: 1908*)
11. The believer will be shaded on the day of resurrection in the shade of his charity (*Musnad Ahmed: 17333; Sahih*)

**NOTE:** This treatise does not include the detailed rulings pertaining to zakat because a comprehensive book on this topic i.e., zakat is upcoming soon. In sha Allah

## **The Virtues Of Hajj And Umrah:**

1. The performance of Umrah is an expiation for the sins committed (between it and the previous one) and the reward of Hajj Mabruur (the one accepted by Allah) is nothing except paradise. (*Sahih Bukhari: 1773*)
2. Whoever performs Hajj, then he will return (after hajj free from all sins) as if he were born anew. (*Sahih Bukhari: 1521*)
3. The Pilgrims of Hajj and Umrah are the guests of Allah. Their Supplications will be accepted (*Sunan Ibn Majah: 2893; Sahih*)
4. The best and the most superior jihad for women, the weak ones, the old ones, and children is Hajj (*Sahih Bukhari: 1861*)
5. Hajj wipes out all the previous misdeeds (*Sahih Muslim: 121*)
6. Performing Umrah in the month of Ramadan as it is equivalent to Hajj or



Hajj with (Prophet ﷺ) me (in reward)  
(*Sahih Bukhari: 1863*)

7. The reward of the pilgrim will be according to his expenses and the hardships which he undergoes while performing the pilgrimage (*Sahih Bukhari: 1787*)
8. There is no Muslim who says the Talbiyah except that on his right hand and left until the end of the land, from here to there – the rocks, trees, mud say the talbiyah (*Sunan Tirmizi: 828; Sahih*)

**NOTE:** This treatise does not include the detailed rulings pertaining to Hajj and Umrah because a comprehensive book on this topic *i.e.*, Hajj and Umrah is upcoming soon (Is already there and link). In sha Allah

## 2.

### RAMADAN - RENEWING THE FAITH, ACTION, AND REFRAINING FROM THE PROHIBITIONS

1. Renewing eemaan (learn , perform and apply the pillars of Islam, Eemaan, Ihsan) the Messenger of Allāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said:  
“Faith wears out in your heart as clothes wear out, so ask Allāh, the Exalted to renew the faith in your hearts.” *Saheeh al-Jāmi’ 1590 | Shaykh al-Albāni رحمه الله | Saheeh*

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

إِنَّ الْإِيمَانَ لِيَخْلُقُ فِي جَوْفِ أَحَدِكُمْ كَمَا يَخْلُقُ الثَّوْبُ،  
فَاسْأَلُوا اللَّهَ تَعَالَى أَنْ يُجَدِّدَ الْإِيمَانَ فِي قُلُوبِكُمْ

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2. Renewing the love towards Allah, his worship, his lordship (*Zariyat: 56*)
3. Renewing the love towards Prophet ﷺ and his obedience (*Aale Imran: 31*)
4. Renewing our consciousness and the fear of the day of judgement (*Hashr: 18*)
5. Renewing the true/real rights of Allah and the rights of creation (*Sahih Bukhari: 6267, Sahih Muslim: 2581*)
6. Renewing the rights of Muslims and other humans (*Sahih Muslim: 2162*)
7. Renewing the Fiqh of Ibaadah (Comprehending the rulings of worship such as Purity, Prayer, Zakat, Hajj etc. through authentic narrations)
8. Renewing the Ilmul Aqeedah (Islamic creed), Ibaadah (worship) Mu’amalat (Relations/transactions) and Aqlaaq (Behaviour)
9. Accountability of the self
10. Steadfastness
11. The Purification of Heart
12. Writing of will
13. The Remembrance of Death
14. Preserving our covenants, purifying our tongues from sins like lies, backbiting, gossiping, slandering etc.

15. Remembering Allah immensely and regularly observing daily supplications
16. How to attain Taqwa? How to attain Tawakkul? How to attain Khushu? After reading Quran and Ahadith, one must seek knowledge in the company of rightly guided scholars.
17. Learning the method of repentance and Istighfar *i.e.* seeking forgiveness from Allah, Memorizing Sayyidul Istighfar, seeking forgiveness from Allah and his servants, Gratefulness upon received blessings.
18. Pious Transformation
19. Gaining the blessings of Ramadan
20. Attaining forgiveness from Allah
21. Abandoning evil companionship and places
22. Renewing the awareness of Allah, his messenger, and his religion
23. Knowledge and faith, Righteous deeds, Invitation and Rectification and patience [patience upon obedience, patience against disobedience and patience upon trials and tribulations]
24. Administering some specific acts of worship:



Taraweeh, Itikaaf, Lailatul Qadr *i.e.* the Night of Decree, Zakah (if the nisab completed one year), The recitation of Quran, Umrah, Sadqa *i.e.* Charity, Dua etc.

25. Sincerely turning towards Allah and creating a strong connection with him [*Rububiyah, Uluhiyah and Asma wa Sifaat*]
26. Hearts should be attached to the Mosques.
27. Refraining from sins and vain speech
28. Abandoning weak and fabricated narrations
29. Desisting from Shirk, Kufr, Nifaq in the matters of Aqeedah  
Desisting from Innovations in the matters of worship, Desisting from Prohibitions in the matters of Mua'malalamat, Desisting from Vanity in all of our affairs, Shirk – Polytheism, Kufr- Disbelief, Nifaq – Hypocrisy.
30. When a person will be placed inside his grave, he will be protected (from four directions) by his good deeds when punishment of the grave tries to approach him. (*Ibne Hibban: 3113; Targheeb Wa Tarheeb: 3561; Hasan*)  
Narrated Abu Huraira: The Messenger of Allah (sallAllaahu alayhi wa sallam) said:  
“When a human being is laid inside his grave and his companions return and he even hears their footsteps. If the dead person is a believer, When the azab of grave will try to approach

him from the side of his head to punish him;The prayer will say: “There is no path through me” When the azab of the grave will try to approach him from the right side to punish him;The fasting will say: “There is no path through me”When the azab of the grave will try to approach him from the left side to punish him; The zakah will say: “There is no path through me”. When the azab of the grave will try to approach him from the side of his legs to punish him;The other righteous deeds will say: “There is no path through me”

### **9 Advices For Women Regarding Ramadan.**

1. This is a month of Gratitude and not of ungratefulness.
2. Gaining the knowledge of Ahkaam (Purification, Prayer, saum, zakath, dua, azkar ibadaat).
3. Learning the correct Islamic creed and abstaining from shirk and innovations.
4. Ramadan is a month of ‘FASTING’ and not of ‘FEASTING.’
5. Ramadan is a month of ‘RECITATION’ and not of ‘GOSSIPING.’
6. Ramadan is a month of ‘GENEROSITY’ and not of ‘VANITY.’
7. Ramadan is a month of ‘STANDING’ for prayer.
8. Fasting is not only prescribed for our stomachs but also for all our limbs.

### **9. Punctuality**

### **11 Prohibitions in Ramadan**

1. The missed fasts can be made up till Shabaan, one must refrain from laziness and incompiancy.
2. Observing fast in the last two days of Shabaan (with the intention of welcoming Ramadan) is prohibited.
3. Being moderate in Shabaan and Ramadan.
4. We must fix our time specifically (out of our busy schedule) (to) worship in Ramadan.
5. Being ignorant of the rulings of Ramadan (Fiqh of hearts, Fiqh of limbs) and fasting.
6. Being ignorant of the rulings of Fiqh of hearts, Fiqh of limbs and not striving to rectify our inner and outer self.
7. Playing games in Ramadan to pass time.
8. Involving ourselves in useless conflicts
9. Laziness concerning salvation, seeking forgiveness, memorizing sayyidul istighfaar etc.



10. Abandoning the Muslim streets and companions, thereby spoiling our prayers and fasts by accompanying evil friends.

11. Being negligent towards the Islamic creed, acts of worship, mosques, dua etc.

3.

### RAMADAN, THE PURIFICATION OF SELF AND THE FIGH OF RULINGS OF HEARTS PRIOR TO THE FIGH OF RULING OF LIMBS

To purify our Nafs we should habituate to the following things:

1. Faith, Sincerity, and obedience
2. Acknowledging the blessings of Allah
3. Concern to save ourselves from the hell fire.
4. Punctual recitation and comprehension of the Quran
5. We should make it a habit to do one Khatam (completion) of Quran for every 40 days.
6. Reading 2 pages of Quran before every prayer
7. Gaining Islamic knowledge (Islamic creed, Jurisprudence of worship, social affairs etc... through books, audios etc.)

8. Preserving our daily invocations and memorizing the new ones  
(The Supplications of the morning and evening, the supplications before and after the prayers, General supplications and supplications pertaining to seeking forgiveness)

9. Pondering upon the stories of the prophets and pious predecessors; one must try to follow their examples.

10. Preserving superogatory acts of worship.

4.

### RAMADAN AND THE ENVIRONMENT OF HOME

1. Everyone should be provided Mushaf
2. Musalla for men and women [musalla for men to perform superogatory prayers]
3. Listening Islamic lectures through audios and videos



Reading books from the home library (*i.e.*, those related to Ramadan)

4. Reading the Quran and hadith In front of family members
5. Organizing the foods and drinks (without extravagance) before the arrival of Ramadan
6. Preparing timetable which systematically regulates our daily routine.
7. We should host our guests without wasting our time. We should mercifully fulfill the rights of our Muslim brothers and other humans.
8. If possible, we should plan an Umrah with our family.
9. Plan to host worshippers (*i.e.*, those who fast and pray in the Ramadan)
10. Reading the Ahadith pertaining to Ramadan from the books of hadith such as Bulughul Maraam, Riyadhus Saliheen etc.

5.

## FIQH OF RAMADAN AND FIQH OF THE ACTS OF WORSHIP

The Punishment for those who deliberately (*i.e.*, without any valid excuse) do not fast in the month of Ramadan

An-Nasaa'i narrated in al-Kubra (3273) that Abu Umaamah said: I heard the Messenger

of Allah (blessings and peace of Allah be upon him) say: Whilst I was sleeping, two men came to me and took hold of my arms... And he quoted the hadith, in which he said: Then they set off with me, and I saw some people hung up by their Achilles tendon, with the corners of their mouths torn and dripping with blood. I said: Who are these? He said: These are the people who used to break the fast before it was permissible to do so.

Al-Albaani classed it as saheeh in as-Sa-heehah (3951), after which he said: This is the punishment of those who fasted then broke the fast before the time for breaking the fast came. So how about those who did not fast at all?! We ask Allah to keep us safe and sound in this world and the hereafter.

End quote.

### Imam Dhahabi said in al Kabaair:

According to the consensus of muslims, The one who breaks the fast without any legal *i.e.* shar'i excuse is worse than a fornicator and drunkard. His belief is deemed to be ambiguous and he will considered among the heretics and misguided ones

### The Prohibitions Of Ramadan:

1. We should not deliberately break the fast
2. We should abstain from all forms of sins (in the day and night) such as lies, immoral speech, witnessing falsely,

backbiting, tale-carrying, singing, dancing, disputes, abuse, shirk, Bidah, hypocrisy etc.

### **What Should Not Be Done In This Great Month?**

1. Laziness in Salah
2. Being awake in the night and sleeping throughout the day, thereby abandoning the obligatory prayers because of sleep
3. Our fasts should not be deprived of the acts of worship such as prayer, recitation of the Quran, Supplication etc.
4. Not having Suhoor, being awake in the entire night and thereby leaving the Fajr prayer.
5. Laziness in breaking the fast and delaying it (even after the sunset)
6. Not organizing our prayers
7. Not praying in congregation

### **Conditions For Nullifying The Fast**

If these conditions are not fulfilled, then the fast would not be deemed as broken.

1. Deliberately eating or drinking (if he forgets and eats and drinks then he is forgiven)
2. He should be aware of what he is doing (if he is ignorant and eats and drinks then his fast does not break)

3. Free will (if he is compelled to eat and drink then his fast does not break)

“Our Lord! Punish us not if we forget or fall into error” (*Baqarah:286*)

“And there is no sin on you if you make a mistake therein, except in regard to what your hearts deliberately intend” (*Ahzab:5*)

### **The Pillars Of Fasting**

1. Intention with the heart
  - Sincerity toward Allah
  - Intention to perform righteous actions to distinguish between the types of ibadat
  - It is obligatory to make the intention for an obligatory fast (*i.e.*, the time of intention starts from maghrib to Fajr). However, regarding superogatory fasts, it is permissible to make the intention to fast on the day, if you have not performed any of those acts which nullifies the fast.
2. The fasting person must abstain from all those things which break the fast from Suhoor till Iftar.

### **Conditions Which Make The Fasting Obligatory:**

1. Fasting is obligatory upon all Muslims (meaning, it is not obligatory upon the disbelievers)

2. Fasting is obligatory upon all Sane human beings (meaning, it is not obligatory upon mentally disordered)
3. Fasting is obligatory upon Mature (meaning, it is not obligatory upon Immature)
4. Fasting is obligatory upon abled persons (meaning, it is not obligatory upon disabled such as aged persons ,or the person whose health can be harmed upon fasting )
5. Fasting is obligatory upon Healthy Muslims (meaning, it is not obligatory upon those who are suffering serious ailments)
6. Fasting is obligatory upon residents (meaning, it is not obligatory upon travellers)
7. Fasting is obligatory upon women who are not in the state of haiz <gair haiz غير الحائض > (meaning, it is not obligatory upon women who are menstruating)
8. Fasting is obligatory upon women who are not in the state of nifas <غير النفاس > (meaning, it is not obligatory upon women who are experiencing post-natal bleeding)
9. Fasting is obligatory upon non-breastfeeding women (meaning, it is not obligatory upon breast feeding women)
10. Fasting is obligatory upon non pregnant women (meaning, it is not obligatory upon pregnant women)

[Majalis e Ramadan - Shaykh Uthaymeen]

➤ The conditions (from 7-10) were interpreted as 'al khuluww minal mawanee'( freeing from obstacles) by the Islamic jurists.

➤ Some conditions do not obligate the fast. However, if someone fasts in those conditions, it is incorrect and sinful.

**Ex:** Fasting in a state of menses or post-natal bleeding is prohibited

**Ex:** It is allowed for immature, travelers, breast-feeding women, and pregnant women to fast if they are able to fast easily but [if they fear for their life, then suicide is forbidden in Islam]

➤ In the event of any sickness that makes people feel uneasy, but they can manage and able to perform then it is lawful to perform fast

➤ But if the fast make them unwell (serious harmful level) , a person is not allowed to fast it is haram to fast

➤ And if the ailment is minor, such as a cough or headache then it is obligatory to fast that it is not a valid reason to break ones fast.

➤ The very elderly who has lost their strength and are getting weaker every day as death approaches; do not have to fast, and they are not allowed to fast if fasting is difficult for them.

➤ The one who is unable to fast such as old aged, sick, disabled etc... if they became able before their death, they should fast and if they are unable to fast, then they must feed one poor person for each day.

### Evidence 01:

When Anas Ibn e Malik grew old, he would gather thirty people and feed them. This act was performed by him instead of fasting for a month.

[*Darqutnee, Irwa ul Ghaleel: 4/21*]

### Evidence 02:

*Al Bukhari:* 4505 narrated that Ibn e Abbas said: regarding the ayat of Surah Baqarah: 183-184

“It refers to old men and old women who are not able to fast, so they should feed a poor person for each day”

Fasting is rejected without faith.

Insane does not have free will, so he is not accountable.

If there is a hope that the sick person will recover and become able to fast later, then he must make up the days that he did not fast in Ramadan.

If there is no hope, then he must feed one poor person for each day.

If the sick person recovered and he was able to make the fasts up, but he did not do so and he died, then it is for his heirs to fast on his behalf the number of days that he did not fast.

[*Sahih Bukhari: 1952, Shaikh bin baz*]

However according to the opinion of a group of scholars, it is permissible (for heir) to make up the fasts of the deceased for which he makes a vow (suum of nazar ).

[*Shaikh Safi ur Rahman Mubarakpuri – sharh bulughul maraam*]

If the pregnant and breastfeeding women fears for herself or her child because of fasting, she must make up the days that she does not fast. [*Shaikh bin baz, shaikh Ibn e Uthaymeen*]

According to Shaikh Albanee : The pregnant women and the breastfeeding women if they fear for themselves, they should break their fast, and feed a poor person for each missed day and there is no making up the missed days (i.e., no qadha)

Shaikh Albanee has presented this view based on the verdicts of the companions of the prophet ﷺ which almost constitutes consensus as no other companion differed on these verdicts.

Shaikh Albanee has mentioned the evidence in a detailed manner, and they are strong – wAllaahu Alam

The report narrated by al-Nasaa'i (2274) from Anas, that the Prophet (peace and blessings of Allah be upon him) said: “Allah has waived half of the prayer for the traveler, and fasting of traveler, and fasting of women who are pregnant and breastfeeding.” According to shaikh Albanee, the method of qadha for travellers has been mentioned in the Ayat of Surah Baqarah. However, there is no mention of qadha for the pregnant and breastfeeding women.

The opinion which favors mercy is that of shaikh albanee as it is easy for pregnant and breastfeeding women to

give fidyah instead of making up the fasts. However, one can act according to the opinion of shaikh bin baz and shaikh uthaymeen if he satisfied with the proofs of two shaikhs but the opinion of shaikh albanee is better and recommendable.

Wallaahu alam – Allah knows best.

### **Legal Excuses To Leave The Fast Of Ramadan:**

1. Sickness
2. Travel
3. Menses
4. Post-natal bleeding
5. Ikrah (someone oppressively forces him to break )
6. To save someone's life. Example: to save a drowning person
7. Fearing harm due to hunger and thirst
8. To defend ourselves

### **The Etiquettes Of Fasting:**

1. Having dates (or) at least water in Suhoor (pre-dawn meal)
2. Delaying the Suhoor (before ending time)
3. No Delay in breaking the Fast
4. Having ripe dates, dry dates, water
5. Breaking the fast in the prescribed time (starting time of breaking )

6. It is recommended for a fasting person to supplicate; the time of supplications starts from Suhoor and ends with Iftar.
7. Providing Iftar to the fasting person
8. Not to perform 24 hours of fasting
9. Immense remembrance of Allah
10. The recitation of Quran
11. The memorization of Quran
12. The comprehension of Quran
13. Dua
14. Superogatory Charity
15. Umrah (*i.e.*, Pilgrimage)
16. Superogatory Prayer
17. Protecting from harming the creation
18. Praying taraweeh in congregation
19. Service to the poor, needy and human beings
20. Social welfare (by being in our limits)

### **Actions That Are Permitted For A Fasting Person:**

1. Sprinkling water on the head
2. Swimming in water
3. Bathing
4. Putting on a wet cloth on the head
5. Kissing one's wife (it is allowed for those who are old or who can control their desire)
6. Applying Kohl

7. Injection for treatment (it should not include nutrition)
8. Miswaak
9. Hijamah *i.e.*, cupping (to avoid difference of opinion it is better to do it after iftar)
10. We can rinse our mouth and nose but without extravagance.
11. All those actions (which are unavoidable) are allowed such as swallowing spit, the inhalation of dust and impurities through our nose etc.
12. We can taste the food (or) soup but only if it is needful. However, one must make sure that it does not reach the throat.
13. It is permissible to use toothpowder or toothpaste but it should not go down into the throat and it should be tasteless (Shaikh Uthaymeen), Shaikh Ibn e Jibreen permitted it with the condition that it does not get into the throat and he said that one should precautionarily use siwak (miswak).
14. Smelling fragrance
15. The effect of spices upon the throat
16. Feeling the bad odour in the oesophagus
17. Applying oil/ointment on the body
18. Band-aid
19. Applying fragrance
20. Applying medicine through rectum
21. Tablets that are placed under the tongue

so long as one avoids swallowing anything that reaches the throat.

22. Inhaler
23. Asthma puff (which does not reach the throat and create moisture)
24. Using balm to relief a cold caught nose
25. X-ray

**Note :** it is allowed to do endoscopy without any liquid as it is similar to breathing (but if it is performed with liquid ,then it breaks the fast so One should abstain from the liquid which reaches the throat)

26. Eating, Drinking, Intercourse (from maghrib to starting time of Fajr or ending time of suhoor)
27. Being in a state of Junub (*i.e.* major impurity) till the arrival of Fajr)
28. Eating and drinking in a state of forgetfulness
29. Shaikh bin baz said:

The people of knowledge differed as to whether cupping breaks the fast of the fasting person or not. There is evidence on both sides. So, it is safe to delay the cupping (if he bears weakness resulting in breaking the fast) till night and similarly the blood test.

30. Removing the tooth
31. Medicine for the eyes and ears
32. Unintentionally swallow of a mosquito, pebble etc.
33. Breaking the fast in a state of ignorance or without his will

### **Matters Which Are Disliked During Fasting:**

1. Not taking proper precautions while rinsing the mouth and nose
2. Not taking proper precautions while using tooth powder (or) toothpaste
3. Kissing the wife that may lead to intercourse (it is disallowed for young men with an exception *i.e.*, if they are able to control their desire)
4. Swallowing nasal discharge (it does not break the fast, however, un-avoiding it is disliked)
5. Evil gaze, evil speech, and evil behavior. (they are types of muharramat )
6. Tasting the food without necessity
7. Placing the food inside the mouth and stating that it will not reach the food pipe (mocking the fast is blasphemy)
8. Wisal e makrooh or wisale muharram (types of prohibited fast in islam)

### **Actions Which Are Recommended While Fasting:**

1. Following the footsteps of the righteous predecessors
2. We should not waste our time in vain speech.
3. The recitation of Quran brings us close to Allah.
4. Knowledge and Action; Enjoining truth and patience upon each other;

we should adopt the methodology of pious predecessor in understanding the Quran and Sunnah.

### **Things That Break The Fast:**

1. Eating deliberately
2. Drinking deliberately
3. Passing of water to the throat through the irregular way like nose
4. Injections of nourishing substances [injections that are not given to replace food and drink but are used to administer medications such as penicillin and insulin, or vaccinations do not break the fast regardless of whether they are intramuscular or intravenous]
5. Vomiting deliberately
6. Menstruation
7. Post-natal bleeding
8. Sexual Intercourse and Intentional ejaculation

[There is a difference of opinion of the scholars regarding intentional ejaculation

**Ibne hajar and shaikh alban** said that: **intentional ejaculation does not nullify the fast. However, he will be deemed sinful for that act – Tamaamul Minnah]**

9. **Cupping:** The Fuqaha differed as to whether cupping breaks the fast of the fasting person or not. According to Anas bin malik, the ruling *i.e.*, cupping breaks the fast was abrogated (*Sahih Bukhari*)

### Shaikh bin baz said:

The people of knowledge differed as to whether cupping breaks the fast of the fasting person or not. There is evidence on both sides. So, it is safe to delay the cupping (if he bears weakness resulting in breaking the fast) till night.

### 10. BLOOD DONATION:

The ruling on blood donation is like that of cupping. If the amount is small and it does not harm the person with weakness, then it does not invalidate his fast. but if it is large and that influences the person's body with weakness, then this invalidates his fast and he should make up this fast safe side. *[SHAYKH UTHAYMEEN]*

**Note :** Having a blood sample taken does not break the fast and is permissible because it is something that is needed.

**Note :** If the blood comes out through no deliberate action, such as an accident with cutting with knife or through other means and nosebleed or an injury to any part of the body, his fast is still valid even if the amount of blood is large. *[Ibne Uthaymeen/ Ibn e baz]*

**Note:** Donating blood to save someone's life is permissible, one should break his fast and then do qadha later. In Sha Allah [Ibn e Baz]

**10.** Do unconsciousness, insulin injections or dialysis breaks the fast?

**NOTE: 1.** If he only lost consciousness (because of an accident, shock, medicinal injection, smelling etc.) for a few hours, then

the fast does not break and he must fast.

But if he is unconscious for a major part of the day then his fast is not valid and he has to make up that day *(Ibn e Qudamah)*

If someone was unconscious throughout the entire Ramadan, then it was not obligatory upon him to fast as he was not conscious. So, there will be no qadha upon him.

**NOTE: 2.** Insulin injection is used to administer medication, so it will not break the fast.

**NOTE: 3.** Generally, the people of knowledge issued a fatwa stating that kidney dialysis invalidates the fast as it involves some nourishing substances.

However, if the substances that are mixed with the blood do not include nutrients, rather they simply cleanse the blood, then this does not break the fast.

*[Majmoo Fatawa Ibn Uthaymeen: 20/113]*

**11.** Passing of anything apart from nutrition in the throat also invalidate the fast.

**12.** Breaking the fast thinking that the sun has set, according to the opinion of most of the scholars, one should make up for the fast and according to another opinion, there is no need of making up the fast.

**13.** Intention of breaking the fast (according to some opinion)

**14.** Apostasy

**15.** Not fulfilling the conditions and pillars of Fasting

## *Specific Acts Of Worship Related To Ramadan*

1. Suhoor
2. The Sighting of new moon and invocation
3. Fasting
4. Itikaf
5. Searching out for 'Laylatul Qadr' in the odd nights of the last ten days of Ramadan or last 10 days
6. The Night Prayer
7. Iftar *i.e.* breaking of fast
8. Exhausting ourselves in the last ten days of Ramadan,
9. Recitation and comprehension of Quran
10. Giving out charity in an immense manner
11. Supplications and invocations
12. Zakat ul Fitr
13. Eid- ul – Fitr
14. Refraining from the prohibitions, disliked matters and vanity.
15. Leaving the fast without any valid excuse [such as due to laziness]
16. Breaking the fast before the prescribed time



## *Evils And Bad Practices Which Contradict Islamic Rulings*

1. Ignorance
2. Immodesty
3. Extravagance
4. Exaggeration in Dua
5. Unbearable lifestyle expenditures
6. Being awake the entire night and sleeping during the time of Suhoor
7. Missing out obligatory prayers due to sleep
8. Refraining from Vanity?
9. Abandoning the Quran
10. Abandoning the Supplications
11. Neglecting invocations
12. Neglecting the pillars and conditions of Fasting
13. Laziness in joining the congregational prayers.
14. Hastiness in completing/finishing the Taraweeh

## *The Permissible And Prohibited Kinds Of Fasting*

1. **THE OBLIGATORY FAST:**
  - The fast of Ramadan
  - The making up of missed Fasts of Ramadan
  - The Fasts of compensations
  - The Fasts of vows

- The fasts of the one who is performing ‘Hajj e Tamattu’ (if he does not have ‘Hadi’ i.e., the animal for sacrifice)

## 2. THE RECOMMENDED FAST:

- the fast of 10th Muharram (it is better to fast it along with 9th of Muharram)
- the fast of Arafah
- the fasts of the first nine days of Dhul Hijjah
- Fasting on Mondays and Thursdays
- Fasting on the 13, 14 and 15 of all the Islamic months
- The Six fasts of Shawwal
- Fasting the first half of Shabaan
- Fasting in the month of Muharram
- The fasting of Dawud (alayhis salam) [Fasting one day and leaving the fast next day]

## 3. THE DISLIKED FAST:

- Fasting specifically on Fridays and Saturdays

**Note:** According to the opinion of shaikh Albanee, it is forbidden to fast specifically on Fridays and Saturdays

## 4. THE PROHIBITED FAST:

- Eid ul Fitr
- Eid ul Adha
- The days of sacrifice
- The doubtful fast
- Fasting in a state of menstruation and post-natal bleeding

## 5. THE ALLOWED FAST:

- All Superogatory Fasts

[For more details, refer to *As sharh al Mumti*: 6/457-483]

6.

## RAMADAN AND MOSQUES

1. We must make our intentions sincere i.e., all our actions will be carried out to please Allah. (*Araaf*:29)
2. To give precedence to follow the sunnah in all of aspects of our life.
3. The purpose of constructing a mosque is worship, remembrance, recitation and gaining knowledge, in simple terms, every beneficial act (which is allowed in the shariah) and forbidding every harmful act (which is prohibited in the shariah) (*Tawbah*:18)
4. Masjid can be constructed at any of the pure areas (*Abu Dawud*:489)
5. There must be a ‘Musalla’ for woman in their houses.  
Men should pray their superogatory prayers in homes so that our homes become a center of purification. (*Muslim*:778)
6. We can name the mosques but without the intention of showing off (*Bukhari*:420)
7. It is disliked to exaggerate in decorating

the Mosques, they should be normal  
(*Abu Dawud :448*)

8. The reward of constructing a mosque is 'A home in Jannah', it is a sign of faith. However, the wealth used must be halal. (*735: Ibn e Majah*)
9. One should comprehend the importance of mosque. The construction of Quba Mosque  
The construction of Mosque of the prophet ﷺ  
The Prophet ﷺ himself took part in constructing the mosque.  
The prophet ﷺ instructed us to construct the mosques (*Bukhari :3932*)
10. It is obligatory upon men to pray in the mosques.  
There are severe warnings for the one who does not pray in the mosque (without any valid excuse) (*Muslim :653*)

### The Virtues Of Mosque:

1. The House of Allah (*Jinn :18*)
2. The Gardens of Paradise (*Tirmidhi : 3510*)



3. The most beloved places of this world in the sight of Allah (*Sahih Muslim: 671*)
4. A place of peace and Security (*Sahih Bukhari :451*)
5. Mosques glows like a star when glanced from the sky  
(In the sight of angels) (*Majmauz Zawarid :1934*)
6. A believer finds rest in the mosque (*Targheeb: 330*)
7. Praying in congregation is twenty-seven or twenty five times better than praying alone (*Sahih Bukhari :648*)
8. The one who performs prayer in the mosque for forty days in congregation, catching the first Takbir, two absolutions are written for him: absolution from the Fire, and absolution from hypocrisy. (*Sunan Tirmidhee:241*)
9. He who prayed fajr (in congregation) he is in fact under the protection of Allah. (*Sahih Muslim: 657*)
10. He who observed the 'Isha' prayer in congregation, it was as if he prayed up to midnight, and he who prayed the morning prayer in congregation, it was as if he prayed the whole night. (*Sahih Muslim: 656*)
11. It is obligatory to have love towards the mosques (*Sahih Muslim: 671*)
12. A man whose heart is attached to the mosques (i.e. to pray the compulsory prayers in the mosque in congregation) will be given shade by Allah on the Day of Judgment (*Sahih Bukhari: 660*)

## The Maintenance Of Mosques

1. Clean (*Sahih Tirmizi: 594*)
2. Fragrant (*Sunan Abu Dawud: 455*)
3. None of us should spit in the mosque and should clean it if exists in the mosque (*Sahih Bukhari: 405*)
4. We should maintain the mosques like we maintain our homes (*Targheeb: 330*)
5. The prophet ﷺ prayed the funeral prayer of a black man or a black woman who used to sweep the mosque (*Sahih Bukhari: 458*)
6. Removing any kind of impurities from the mosque will heavy our scales on the Day of Judgment and the deeds of my people, good and bad, were presented before me (*Sahih Muslim: 553*)

## The reward for frequenting the mosques:

1. Allah honors the one who comes to the mosque (*Targheeb: 322*)
2. He will also be honored in Jannah (*Sahih Bukhari: 622*)
3. On every footstep, one good deed will be recorded, and On every footstep, one sin will be wiped off. (*Ibne hibban 2039, Hasan*).



4. The one who performs ablution and sets out for the mosque, On every footstep, ten good deeds will be recorded, he will be deemed in a state of prayer until he reaches his home (*Targheeb: 298*)
5. On every footstep, his status will be raised. (*Muslim: 666*)
6. The one who comes from a long distance will be greatly rewarded (*Sahih Bukhari: 651*)
7. We can certainly attain forgiveness from Allah by performing ablution correctly and by praying in congregation (*Targheeb: 299*)
8. Sins are expiated by well-performed ablution despite difficulties, increasing the number of steps one takes towards the mosque, (and waiting for the next prayer after prayer) (*Sunan Ibne Majah: 428*)
9. If anyone goes out from his house after performing ablution for saying the prescribed prayer in congregation (in the mosque), his reward will be like that of one who goes for hajj pilgrimage after wearing ihram (robe worn by the hajj pilgrims). (*Sunan Abu Dawud: 558*)
10. 'In the acts that raise ranks and the acts that atone, and in recording the footsteps to the congregation, Isbagh Al-Wudu in difficulties, and awaiting the Salat after the Salat. And whoever preserves them, he shall live in goodness and die upon goodness, and his sins shall be like that on the day upon which his mother bore him. (*Tirmidhi: 3234*)

11. Angels come to us in succession by night and day and all of them get together at the time of the Fajr and `Asr prayers. *(Sahih Bukhari: 555)*
12. "A muslim does not regularly attend the mosques to perform prayer and remember Allah, but Allah feels happy with him just as the family of one who is absent feels happy when he comes back to them." *(Sunan Ibne Majah: 800)*
13. A man who goes to the mosque is in the security of Allah, until he takes him unto Him (*i.e.*, he dies), and he brings him into Paradise *(Sunan Abu Dawud: 2494)*
14. The one who frequents the mosques amidst of darkness will meet Allah (amidst of light). *(Targheeb: 318)*
15. The one who frequents the mosques despite of extreme cold and darkness; Allah will make his house free from the Jinn and devils. *(Silsilatul Ahadees us Saheehah: 3036)*
16. Traversing of more paces towards the mosque preserves the religion *(Sahih Muslim: 251)*
17. Whoever performs ablution, and performs his ablution perfectly, and then goes to the mosque and finds that the people had finished the prayer (in congregation), Allah will give him a reward like one who prayed in congregation and attended it *(Sunan Abu Dawud: 564)*

### **The Reward For Frequently Visiting (For Salah) In The Mosques:**

1. Allah boasts upon us *(Sunan Ibne Majah: 801)*
2. Reward of continual prayers *(Sunan Nasai: 735)*
3. He will be recorded among the obedient and righteous servants *(Targheeb: 298)*
4. The angels continue to invoke blessing on him as long as he is in his place of worship. *(Sahih Muslim: 649)*
5. Whoever prays Fajr in congregation, then sits remembering Allah until the sun has risen, then he prays two Rak'ah, then for him is the reward like that of a Hajj and Umrah." *(Sunan Tirmidhi: 586)*
6. The one who frequents the mosque; Allah will grant him ease, mercy, and steadfastness upon Pul-siraat (*i.e.*, the bridge over the Hell) *(Targheeb: 330)*

### **The One Who Visits The Mosque To Gain Knowledge:**

1. He attains the love of angels *(Targheeb: 71)*
2. He gets the reward of performing a Hajj *(Targheeb: 86)*
3. Tranquillity *(Sahih Muslim: 2700)*
4. Mercy *(Sahih Muslim: 2700)*
5. Angels venerate them. *(Sahih Muslim: 2700)*

6. Allah proudly mentions them. (*Sahih Muslim: 2700*)
7. Easiness in achieving Jannah (*Sahih Muslim: 2699*)
8. He will be rewarded as if he is in the path of Allah (*Sunan Ibne Majah: 227*)
9. He will be rewarded more than this world and what it contains (*Sahih Muslim: 803*)

### The Etiquettes Of Visiting The Mosque:

1. Clean Clothes (7:31)
2. Properly dressed (7:31)
3. Worthy but not sparkling (7:31)
4. Complete Attire (7:31)
5. Neat and tidy (*Sahih Muslim: 91*)
6. Fragrance (*Sahih Muslim: 91*)
7. Best clothes (*Sahih Muslim: 91*)
8. Preferring white clothes (*Sunan Tirmidhee: 994*)
9. We must abstain from designed and flowery garments (*Sahih Muslim: 556*)
10. We should place right leg first into the mosque while entering and left leg first outside the mosque while leaving (*Sahih Bukhari:426*) – *Muallaqan*
11. Dua when entering the masjid:  
**Transliteration:** Allaahum-maf-Tahlee Abwaaba Rahmatika.  
Meaning: O Allah, open the doors of Your Mercy for me. It is obligatory

to perform Tahiyatul Masjid (*i.e.*, two units of prayer upon entering the mosque) (*Sahih Muslim: 1652*)

12. Dua when exiting the masjid:  
**Transliteration:** Allaahum-ma In-nee As`aluka Min Fadhlika.  
Meaning: O Allah, I seek of You Your Grace. (*Sahih Muslim: 1652*)
13. Tahiyatul Masjid is obligatory [*Sahih Bukhari:444*]
14. Whoever eats garlic or onion should keep away from our mosque or should remain in his house. [*Sahih Bukhari: 855*]
15. One should sit where he finds the place, he should not jump in between the rows (*Sunan Abu Dawud: 1118*)
16. A man should not go out of the mosque after the call to prayer had been announced except for a legal excuse (*Sahih Muslim: 655*)
17. He who stands in his place and (goes away) and then comes back to it, he has the greatest right (to occupy that). (*Sahih Muslim: 2179*)
18. If you are praying in shoes, it must be pure [*Sahih Bukhari: 386*]

### Women And The Mosques

1. It is not obligatory upon the women to pray in the Mosque (*Ahmad: 8796*)
2. If there is no fear of Fitnah *i.e.* Test, women can pray in the Mosque (*Abu Dawud:567*)

3. Women should take care of their attire (*Muslim: 2128*)
4. They should refrain from Perfume (*Muslim: 443*)

### **List Of Permissible Acts That Can Be Carried Out (Or) Performed In The Mosque**

1. Teaching Knowledge (*Muslim: 2700*)
2. Reclining in the Mosque (*Bukhari: 421*)
3. Travellers can rest in the Mosque (*Bukhari: 421*)
4. It is permissible to enter the Mosque without ablution. However, one should not sit in it before performing Tahiyatul Masjid.  
According to Opinion of some scholars, it is recommended. According to Opinion of some scholars ,it is obligatory. However, the later opinion is based on strong evidence (*Bukhari: 421*)
5. Eating inside the Mosque is allowed (*Ibn e Majah: 3311*)



6. Funeral prayer is allowed inside the Mosque (*Muslim: 973*)
7. Non-Muslims can enter the Mosques except Masjid ul Haram (*Abu Dawud: 486*)
8. One can change his position (inside the Mosque) on experiencing dizziness (*Abu Dawud: 1119*)

### **List Of Impermissible Acts**

1. Practically Buying and selling inside the Mosque (*Tirmidhi: 1321*)
2. Announcing regarding the lost items (*Sunan Tirmidhee: 1321*)
3. Speaking loudly (*Sahih Bukhari: 457*)
4. Reciting the Quran in such a manner that it makes the other worshippers uncomfortable (*Sunan Abu Dawud: 1332*)
5. It is forbidden to harm anyone (even to the slightest degree) (*Sahih Bukhari: 452*)
6. It is forbidden to rush and jump to attain a certain place (*Sunan Abu Dawud: 1118*)
7. Articulation of poetry without purpose is forbidden [Hassan bin Sabit used to verbalize poetry for a valid purpose] (*Sunan Nasai: 716*)
8. It is disallowed to spit in the Mosque (*Sunan Abu Dawud: 474*)
9. There can be beneficial speech in the mosque. If that speech is for the welfare of this ummah, then it is allowed but if

it is vain talk and it should be avoided  
(*Silsilatul Ahadees us Saheehah: 1163*)

10. Appointing a specific place is prohibited  
(*Sunan Abu Dawud: 862*)
11. Placing fingers of one hand in the fingers of another hand is prohibited  
(*Ibn e Khuzaimah: 437*)
12. One should enter the Mosque in a Peaceful and respective manner. It is prohibited to run to catch up with the congregation  
(*Sahih Bukhari: 908*)
13. We should not use it as a road  
(*Targheeb: 295*)

### ***The Punishment For Abandoning The Mosques***

1. A polytheist and a disbeliever will abandon the Mosque. A believer will physically construct the Mosque through his strength, and he will spiritually construct the Mosque through his worship  
(*9: 18-17*)
2. The one who stays back from the congregation will be possible to be punished through a seal on his heart  
(*Sunan Ibne Majah: 794*)
3. The one who consecutively does not attend the Friday prayer thrice will have seal placed on his heart  
(*Sunan Abu Dawud: 1052*)
4. Demolishing a Mosque for reconstruction is permissible. Demolishing a Mosque invalidly is equal to placing obstacles in the path

of Islam. Quran ruled these kinds of people as oppressors, and they will be humiliated in this world and the hereafter  
(*2: 114*)

### ***Some Rulings Regarding The Mosque:***

1. Men should offer their obligatory prayers in the Mosque.
2. We should take part in cleaning of the Mosques.
3. We should take part in purifying the Mosques.
4. Help in providing water, light, perfume etc.
5. Helping in inviting the people of knowledge
6. Organizing Islamic competitions for the elders and youngsters
7. Providing Iftar inside the Mosque
8. Free distribution of audio and video cassettes
9. Bringing iftar sometimes to the Mosque from our homes, specifying some days for it to maintain the discipline, it will be source of congregational meetings and introduction.
10. Enlightening the Mosque through Dhikr, Quran, worship etc.
11. Encouraging to donate charity *i.e.*, Zakah and providing supplies to the needy people through the Mosque.

12. Inviting Non-Muslims to the Mosque and introducing Islam to them.

What is Ramadan?

What is a Mosque?

What is Prayer?

So that their misconceptions get clarified

7.

## RAMADAN AND SUPPLICATIONS

### THE VIRTUES OF SUPPLICATION

1. Supplication in its essence is worship (*Sunan Abu Dawud: 1479*)
2. Dua is a virtuous deed (*Sunan Ibne Majah: 3829*)
3. Dua can change the divine decree (*Sunan Tirmidhee: 2139*)
4. It is a fortress to protect ourselves from the trials and tribulations (*Sunan Tirmidhee: 3548*)
5. It is from the Tawfeeq and mercy of Allah (*Sunan Tirmidhee: 3548*)
6. Allah never deprives us (*Sunan Abu Dawud: 1488*)
7. Raising hands is recommended (*Sunan Abu Dawud: 1488*)

### The Importance Of Supplicatoin

1. Allah is displeased with the one who does not ask him (*Sunan Tirmidhee 3373*)

### The Etiquettes Of Supplication

1. Praising and Glorifying Allah (*Sunan Tirmidhee: 3476*)
2. Sending peace and Salutation upon the Prophet ﷺ – one must read Durood e Ibrahim, and one must refrain from fabrications (*Sunan Tirmidhee: 3476*)
3. We should abstain from doubt and negligence (*Sunan Tirmidhee: 3479*)
4. We should confess our sins and regret it (*Silsila Saheeha: 1653*)
5. Asking with certainty and explicitness (*Sahih Bukhari: 7477*)
6. Repeating the Supplication thrice at specific places (*Sunan Ibne Majah: 4340*)
7. We should supplicate for ourselves before supplicating for anyone (*Sunan Tirmidhee: 3385*)
8. Using precise words (*Sunan Abu Dawud: 1482*)
9. Raising hands is recommended (*Sunan Abu Dawud: 1482*) – raising hands is not obligatory, it is permissible for us to supplicate without raising the hands (*Sunan Abu Dawud: 1488*)
10. We should ask Allah for even tiny things (*Sunan Tirmidhee: 3604*)
11. One should face towards Qibla {recommended, not obligatory} (*Sahih Muslim: 1763*)
12. One should be in state of Ablution {recommend not obligatory} (*Sahih Bukhari: 6383*)

## The Words Through Which Supplications Are Accepted

1. Ism e Azam (Al Hayyu Al Qayyum) (*Sunan Tirmidhee: 3478 – According To Shaykh Uthaymeen*)
2. Ayat e Kareema (Lailaha illa anta subhnaka inni kuntu minazzalimeen) (*Sunan Tirmidhee: 3505*)
3. Ya Dhal Jalali wal Ikram (*Sunan Tirmidhee: 3525*)
4. La Hawla wala Quwwata Illa Billah (*Sahih Bukhari: 6385*)
5. When one makes himself busy with the recitation of Quran, and he does not have the time to supplicate for himself then Allah will fulfill the halal desires of his heart (*Sunan Abu Dawud: 873*)
6. reciting durood e Ibrahim with the dua, will fulfill all our needs and remove our distress (*Sunan Tirmidhee: 2457*)

## The Times For Acceptance Of Dua

1. The last portion of the night (*Sahih Bukhari: 1145*)
2. The month of Ramadaan (*Targheeb: 1002*)
3. During the time of Iftar *i.e.*, breaking the fast (From suhoor to iftar) (*Sunan Ibne Majah: 1753*)
4. The night of Decree (*Sunan Tirmidhee: 3513*)
5. Between the Adhaan and Iqaamah (*Sunan Tirmidhee: 212*)

6. In a state of Prostration (*Sahih Muslim: 482*)
7. Certain time/moment on Friday (*Sahih Bukhari: 935*)
8. After Adhaan (*Sunan Abu Dawud: 2540*)
9. During rain (*Silsila Saheeha: 1469*)
10. The day of Arafah (9th Dhul Hijjah) (*Sunan Tirmidhee: 3585*)
11. While drinking the water of Zam Zam (*Sunan Ibne Majah: 3062*)
12. In a state of prosperity (*Silsila Saheeha: 593*)
13. The one who wants to repent can ask for forgiveness at any time *i.e.*, the day & night (*Sahih Muslim: 2759*)

## The Individuals Whose Supplications Will Never Be Rejected

1. The Oppressed (*Sunan Abu Dawud: 1536*)
2. Traveler (*Sunan Abu Dawud: 1536*)
3. Father (*Sunan Abu Dawud: 1536*)
4. Conqueror (*Sunan Ibne Majah: 2893*)
5. The one who performs the Hajj and Umrah (*Sunan Ibne Majah: 2893*)
6. The Supplication of pious children for their parents (*Sunan Ibne Majah: 3660*)
7. The Supplication of the one who is fasting (*Sunan Tirmidhee: 3598*)
8. Praying for our brother – in his absence (*Sahih Muslim: 2733*)

## ***The Individuals Whose Supplications Will Never Be Accepted***

1. Forbidden Provision (*Sahih Muslim: 1015*)
2. Sin and cutting off relations (*Sahih Muslim: 2735*)
3. Heedlessness and negligence (*Sunan Tirmidhee: 3479*)
4. The one who does not repent from fornication (*Silsila Saheeha: 1073*)
5. The one does not enjoin good and does not forbids evil (*Targheeb: 2313*)

## ***Permissible Acts In The Dua***

1. Supplicating for someone on their request (by taking their name)
2. Reciting Qunoot e Nazila and making supplication against them.
3. Asking for guidance
4. Tawassul through the beautiful names of Allah



5. Permissible Tawassul (the beautiful names of Allah, righteous deeds, the dua of an alive pious person)

## ***The Disliked Acts In Dua***

1. Reciting poetry or rhyming verses
2. Useless Talk
3. Asking punishment for our sins in this world
4. Supplicating against our children, servants etc.
5. Asking for death
6. Asking for Sins and cutting off relations
7. Seeking hastiness
8. Asking through impermissible forms of Tawassul – Doing shirk or Bidah
9. Distorting the prescribed and specific supplications

## ***The Forms Of Acceptance Of Dua***

1. We will be granted what we have asked for.
2. Upcoming trials will be dissipated.
3. We will be rewarded on the day of judgement. (*Targheeb: 1633, Musnad Ahmed: 11133*)

## ***Repentance And Seeking Forgiveness***

1. The meaning of 'TAUBAH' is to 'RETURN.'

2. The meaning of 'AFUW' is to 'ERASE.'
3. The meaning of 'ISTIGFAR' is to 'SEEK FORGIVENESS FOR OUR SINS'
4. Confession and regret
5. Repentance will be accepted before:
  - i. As long as his soul does not reach his throat.
  - ii. The rising of sun from the west direction
6. The one who repents is a virtuous person.
7. The Prophet ﷺ gave glad tidings to the one who frequently seeks forgiveness.
8. Supplicating for our deceased parents will benefit them
9. The one who recites Sayyidul Istigfar in the morning and evening will be in Paradise
10. One should payback the rights of creation to make his repentance acceptable

### Specific Supplications Of Ramadan

Supplications upon sighting the crescent moon

#### Supplication no.1

Allaahumma ahlilhu `alainā bil-yumni wal-iman, was-salamati wal-Islami, rabbi wa rabbuk Allah

O Allah, bring it over us with blessing and faith, and security and Islam. My Lord and your Lord is Allah.

[Sunan Tirmidhee: 3451]

#### Supplication no.2

Allaahu Akbar Allaahumma ahillahu `alainā bil-amni wal-imani, was-salamati wal-Islami, wat tawfeeqi lima tuhibbuhu wa tardha rabbuna wa rabbuk Allah

'Allah is the greatest. O Allah, let the crescent loom above us in safety, faith, peace, and Islam, and in taufeeq ( acting upon knowledge ) with all that You love and pleases You. Our Lord and your Lord is Allah.'

[Al Kalimatuth Tayyib: 162; saheeh due to corroborating reports]

#### Supplication no.3

Allaahumma ahillahu `alainā bil-yumni wal-imani, was-salamati wal-Islami, rabbi wa rabbuk Allah, Hilaalu Khairin Wa Rushdin

O Allah, bring it over us with blessing and faith, and security and Islam. My Lord and your Lord is Allah. The crescent of goodness and guidance

Shaikh albani rahimahullaa marked as acceptable in his book [Silsilatul Da'eefah: 3509]

#### Supplications of breaking the fast i.e. Iftar

##### Dua At The Time Of Iftar

Bismillah

##### Dua After Iftar

"Dhahaba az-zama' u wabtallatil -'urooq wa thabata al-ajru in sha Allah

(Thirst is gone, the veins are moistened and the reward is certain if Allah wills).”

[Sunan Abu Dawud: 2357]

### **Dua For The Host**

“aftara `indakum as-saa`imoon, wa akala ta`amakum al-abrar, wa sallat `alaikum al-malaa`ikah”

(May the fasting people break the fast at your place! And may the pious eat from your food! And may the angels pray for you!)

[Sunan Abu Dawud: 3854]

### **Dua Of Witr**

“Allaahumma ihdini feeman hadayta wa `aafini feeman `aafayta wa tawallani feeman tawallayta wa baarik li feema a`tayta, wa qini sharra ma qadayta , fa innaka taqdi wa la yuqda `alayk, wa innahu laa yadhillu man waalayta wa laa ya`izzu man `aadayta, tabaarakta Rabbana wa ta`aalayta

(O Allah, guide me among those whom You have guided, pardon me among those whom You have pardoned, turn to me in friendship among those on whom You have turned in friendship, and bless me in what You have bestowed, and save me from the evil of what You have decreed. For verily You decree and none can influence You; and he is not humiliated whom You have befriended, nor is he honoured who is Your enemy. Blessed are You, O Lord, and Exalted.)”

[Sunan Abu Dawud: 1425]

### **Dua After Witr**

#### **Subhanal-Malikel-Quddus**

Glory be to the sovereign , the most Holy

[Sunan Nasai: 1734]

### **Dua For The Night Of Decree**

Allaahumma innaka `afuwwun tuhibb ul-`afwa fa`affu `anni

(O Allah, You are forgiving and You love forgiveness, so forgive me).

[Sunan Ibne Majah: 3850]

### **Sayyidul Jstigfar**

“Allaahumma anta Rabbi la ilaha illa anta, Khalaqtani wa ana `abduka, wa ana `ala `ahdika wa wa`dika mastata`tu, a`udhu bika min sharri ma sana`tu, abu-u laka bini`mataka `alaiyya, wa abu`u laka bidhanbi faghfirli, fa-innahu la yaghfirudh-dhunuba illa anta.”

“O Allah, You are my Lord; there is no god except You. You created me and I am Your servant. And I abide by Your oath and promise [that I may honour it] to the best of my ability. I seek refuge with You from every evil I have committed. I acknowledge Your favour upon me and I acknowledge my sin, so forgive me, for surely there is no one who can forgive sins except You.”

[Sahih Bukhari: 6306]

## RAMADAN AND QURAN

### The Etiquettes Of Quran

#### The Meaning of the word 'QURAN'

- Which is read (QARAAA)
- Which is compiled (QARYATUN)
- Context (QARNUN)
- Similar Meaning (QAREENATUN)

#### The Five Famous Names of 'QURAN'

AL KITAAB, AL QURAN, AT TANZEEL, AD-DHIKR, AL FURQAAN

There are many similar names like this AL HAQQ, AHSANUL HADITH, BURHAAN

### The Impact Of Quran

1. The Mountains will be turned into particles of Dust [Hashr: 21]
2. Some Non-Muslims weep sometimes (without any control over their tears) [5: 83]
3. The people of faith Shiver [22: 35]
4. We will experience Goosebumps [39: 23]
5. Hearts become soft [39: 23]
6. Increase in Faith [8: 2]

7. People of faith thoughtfully fall into prostration [17: 107]
8. Increase in Humility [17: 109]
9. Some Surahs turned the blessed black hair of Prophet ﷺ into grey at an early stage of his life. [Sunan Tirmidhee: 3297]
10. Even a Hard-hearted person like Utbah bin Rabiah (the leader of Quraysh) could not escape from the effectiveness of the Quran. [Bidayah wan Nihayah: 69]
11. The Sweetness of Quran is like of Honey (Sahih Muslim: 2269)
12. A group of Jinn accepted Islam by listening the recitation of Quran. Similarly, Umar raziallahu anhu and Tufayl bin amr ad dawsī raziallahu amhu [Jinn: 1, al bidayah wan nihayah 3/97]
13. The recitation of Abu bakr raziallahu amhu inspired the women and children of Makkah (Sahih Bukhari: 3905)

### The Virtues Of Quran

The Virtues of Reciting the QURAN

1. A transaction with Allah (free of loss) [35: 29]

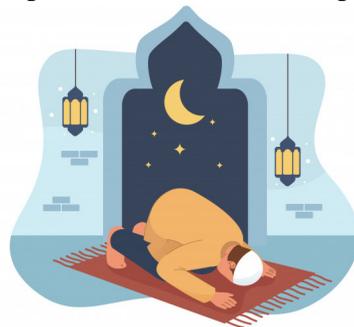


2. Reward [35: 30]
3. Means of peace and tranquility [13:27]
4. Reposefulness and coolness of eyes (*Sahih Targheeb: 1822*)
5. Salvation from trials and tribulations (*Sahih Targheeb: 1822*)
6. Salvation from depression, sadness, diseases, and difficulties (*Sahih Targheeb: 1822*)
7. Ten rewards for one word (*Sunan Tirmidhee: 2910*)
8. The Ascription of believer on reciting of QURAN (*Sahih Bukhari: 5020*)
9. The one who recites the QURAN and act by it will be an envied believer (in a good spirit) [*Sahih Bukhari: 5025*]
10. The one who recites with proficiency will be greatly rewarded and the one who recites with difficulty will be doubly rewarded (*Sahih Muslim: 798*)
11. He will accompany the honorable angels at the arena of doomsday (*Sahih Muslim: 798*)
12. QURAN is the inheritance of a Muslim (*Sahih Targheeb: 83*)
13. The means to attain the love of Allah and his Prophet (*Silsila Saheeha: 2342*)
14. The one who recites 100 verses will be recorded among the night worshippers (*Silsila Saheeha: 644*)
15. The one who recited 10 verses daily will not be recorded among the negligent ones (*Sunan Abu Dawud: 1398*)

16. The one who recites 1000 verses will be recorded among the ones who are immensely rewarded (*Sunan Abu Dawud: 1398*)
17. The one recites the QURAN along with its comprehension will answer the questions of grave (*Sunan Abu Dawud: 4753*)
18. He will be saved from the punishment of grave (*Sahih Targheeb: 3561*)
19. The one who frequently recites the QURAN or memorizes the QURAN will be crowned on the day of Judgement (*Silsila Saheeha: 2829*)

### The Virtues Of Memorizing The Quran

1. The elevation of our status is proportional to our memorization of the Quran (*Sunan Abu Dawood: 1464*)
2. We will be crowned on the day of resurrection, kingship will be granted to us in our right hand, the eternal abode i.e., paradise will be granted to us in our left hand (*Silsila Saheeha: 2829*)
3. The companionship of honorable angels (*Sahih Muslim: 798*)
4. Revising it so that we do not forget.



5. Reading it consistently throughout the day and night.
6. One should say “I was made to forget”; one shouldn’t say “I forgot” (*Sahih Muslim: 790*)

### **The Virtues Of Listening And Reciting The Quran:**

1. The mercy of Allah descends upon the one who listens the Quran with attention and silence (*Araaf: 204*)
2. The angels of mercy will descend from the sky (*Sahih Bukhari: 5018*)
3. The Prophet ﷺ was instructed to listen the recitation of Ubayy bin Ka’b Raziallahu Anhu (*Sahih Bukhari: 4960; Sahih Muslim: 799*)
4. The Prophet ﷺ liked to listen the recitation of others.
5. The Prophet ﷺ used to listen the recitation of Salim Raziallahu Anhu. We should connect our progeny to the Quran:
  - The parents will be dressed in garments (on the day of judgement) which will be better than the dunya and all it contains.

The Surahs which we should try to memorize (if we are unable to memorize the entire Quran):

1. Suratul Fatiha
2. Suratul Baqarah
3. Suratul Al Imran

4. Suratul Hood
5. Suratul Bani Israil
6. Suratul Kahf
7. Suratul Sajdah
8. Suratul Yaseen
9. Suratul Zumar
10. Suratul Fath
11. Suratul Hujurath
12. Suratul Qaaf
13. Suratul Waqiah
14. Suratul Rahman
15. Suratul Jumuah
16. Suratul Naas
17. Suratul Munafiqoon
18. Suratul Mulk
19. Suratul Dahr
20. Suratul Musabbihat
21. Suratul Ha Meem
22. Suratul Mursalat
23. Suratul Naba
24. Suratul Takweer
25. Suratul Infitaar
26. Suratul Inshiqaaq
27. Suratul Al’ Ala
28. Suratul Ghashi’yah
29. Suratul Kafirun
30. Suratul Ikhlas
31. Suratul Falaq



### SOME ADVISES:

1. From Surah Qaaf to Surah Naas
2. From Surah Al' Ala to Surah Naas
3. From Surah Dhuha to Surah Naas (At least layman should memorize this)

### List Of Weak And Fabricated Reports Related To Quran:

1. Surah Yaseen is the heart of Quran (*Not proven*)
2. Reciting Surah Yaseen near the deceased (*Not proven*)
3. Reciting Surah Yaseen in the graveyard (*Not proven*)
4. Reciting Surah Yaseen specifically on Friday (*Not proven*)
5. Surah Rahman is the essence of Quran (*Not proven*)
6. Surah Waqiah extinguishes poverty (*this is not a hadith*)
7. Reading Fatiha in the graveyard, reading the Surahs of Qul and transferring the reward of that to the deceased. (*Not proven*)

### The Etiquettes Of Reciting The Quran

1. Ta'awwuz (Seeking refuge in Allah from Satan) [16:98]
2. Tasmiyah (Beginning In the Name of Allah) [96:1]

3. And recite the Qur'an with measured recitation (*i.e. Tarteel*) [73:4]
4. To be recited for guidance, understanding, contemplation, remembrance, invitation and correction of the people's activities. [2: 185]
5. Shedding tears during the recitation [17:109]
6. It is permissible to repeat the same Ayat over and over again (for the sake of contemplation and understanding with pondering) (*Ibn Majah: 1350, Sahih ibne Majah: 1118*)
7. Recite in the best voice (*Sahih Muslim: 792*)
8. Recite in a natural accent without difficulty (*Sahih Bukhari: 5047*)
9. Softening and trembling in the voice (state of humility and humbly submissiveness) (*Sahi Targheeb: 1450*)
10. It is permissible to recite in a high voice (without disturbing others) and also softly (*Saheeh Abu Dawood: 1333*)
11. Do not disturb others in the mosque with your recitation (*Musnad Ahmad: 11915, Saheeh al jame': 2639*)
12. It is mustahab to seek refuge in the Ayat of fear and to seek mercy in the Ayat of mercy and do tasbeeh in the ayat of tasbeeh (*Sahih Al-Jami': 4782*)
13. Take care of tajweed rules (avoid the mistakes of changes in meaning) (*Sahih Bukhari: 5045*)

14. Control yawning specially while reciting (*Sahih Muslim: 2995*)
15. It is permissible to recite the Qur'an while walking and travelling (*Sahih Bukhari: 5047*)
16. Recitation should be done when one is interested and enthusiastic and not in a state of boredom (*Sahih Bukhari: 5060*)
17. Do not finish the Qur'an in less than three days (*Abu Dawood: 1394, sahih abu dawood: 1260*). Some scholars have allowed it only in Ramadan, citing the actions of the Companions as evidence. (*Lataaif al-Ma'arif Ibn Rajab: p. 171*)
18. It is mustahab to finish the Qur'an once in 40 days (*Sahih Tirmizi: 2947*)
19. According to one view, a man in the state of Taharah (non- junub) can touch the Qur'an without wuzu', while another says that it is obligatory to touch with wuzu' (thus, it is better to do wuzu' so that one can get out of disagreement). (*Sahih Bukhari: 183*)
20. A menstruating woman can touch the Mushaf while wearing gloves. Fatwa Ibn Baz (This is a form of getting out of disagreement) (*Sahih Bukhari Mu'allaqan: 297*)
21. Do not recite the Qur'an in the style of songs (*Silsila Sahih: 979*)
22. Do not interrupt the recitation for useless things.
23. Always make it a habit to recite and protect the memorized portions of Qur'an so that one does not forget what

one has memorized. (*Sahih Muslim: 789*)

24. Read the Qur'an melodiously as much as possible. Allah says "And recite the Qur'aan with measured recitation" "Adorn the Qur'an with your voice" (*Sunan Abi Dawood: 1468, Sahih*)
25. It is obligatory to remain silent while listening to the recitation of the Qur'aan, because Allah says: So when the Qur'an is recited, then listen to it and pay attention that you may receive mercy. (*A'raaf: 204*)
26. Respect the Mushaf (Qur'an), don't place it on the ground and do not place anything on it. (*80:13, 14*)

### Unproven Etiquettes:

1. Thinking that it is obligation to Face the Qiblah while recitation.
2. Thinking that it is obligation to Use Miswak before reciting the Quran.
3. To fast on the day of the completion of the Quran.
4. To transfer the deed of recitation of Quran to the deceased.



5. To recite the Quran for the deceased.
6. To celebrate new badah of Bismillah
7. To recite Ayat e Kareema in congregational
8. To recite Surah Yaseen for the deceased.
9. To recite fabricated supplications after the completion of al Quran
6. It is not proven to say Takbeer after the completion of Sajda e Tilawah
7. Saying 'As Salaamu Alaykum wa rahmatullah' and turning Salam is impermissible.

9.

### The Rulings Of Sajdah & Tilawah:

1. Sajdah is against the way of Shaytan.
2. Sajdah e Tilawah is neither obligatory for the reciter nor for the listener (*Sahih Bukhari: 1079*)
3. It is recommended (not obligatory) to be in a state of ablution while performing Sajda e Tilawah; it is also not obligatory to the face the Qibla.
4. It is permissible to prostrate on a vehicle.
5. The supplication for Sajdah e Tilawah

سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ، وَصَوَّرَهُ، وَشَقَّ سَمْعَهُ وَبَصَرَهُ،  
تَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ

الراوي : علي بن أبي طالب | المحدث : مسلم |  
المصدر : صحيح مسلم

الصفحة أو الرقم: 771 | خلاصة حكم المحدث :

[[صحيح

sajada wajhi lilladhi khalaqahu wa sawwarahu wa shaqqa sam'ahu wa basarahu, tabarak Allahu ahsanul-khaliqin (My face has prostrated to the One Who created it and formed it, and brought forth its hearing and sight. Blessed be Allah the best of Creators.)"

### THE MEANS OF STEADFASTNESS (after Ramadan):

1. Preserving Taqwa after attaining it.
2. Preserving the prayers.
3. Contemplating on the verses so that we can feel the sweetness of obedience and worship.
4. Connection with the Quran.
5. Relation with Allah.
6. Mercy.
7. Superogatory charity.
8. The Fear of the day of Judgement.
9. The Remembrance of death.
10. Moulding our life according to the way of the messenger (Prophet ﷺ)
11. Preserving the tongue, self, limbs (we should be concerned about the rectification of our inner and outer self)
12. Not wasting our time.
13. The duty of invitation and rectification.

14. Seeking guidance and tawfeeq.
15. The beginning of a pious work or project:  
Precise works for the rectification of home; the construction of Mosque; Helping the needy; Teaching and learning.

16. 15: 99

17. 16: 92

18. We should not be 'temporary'/'time being' Muslims; we should change ourselves forever.

19. Supplication for the acceptance of our deeds.

20. We should not become arrogant due to our righteous deeds and taqwa.

### The Obstacles In The Path Of Steadfastness:

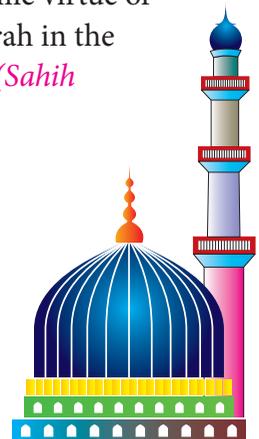
1. Human Desires.
2. The love of this world & Love of the self.
3. Prohibited greed.
4. Arrogance, show-off, Lust, Envy, Anger.
5. Free mixing up of men and women.
6. Staying far from the gatherings of the people of knowledge.
7. Staying far from the mosques.
8. Staying far from the companionship of the righteous people.

10.

## INTRODUCTION OF RAJAB, SHABAN AND SHAWWAL

### The Month Of Rajab:

1. Rajab is one of the four Sacred months (*Sahih Bukhari: 3197*)
2. Fasting specifically in Rajab is not proven from the Sunnah (*Al Maudhooat of the Jawzi; Pg: 578*)
3. Praying 'Salatur Raghaaib' in Rajab is not proven in the Shariah (*Al Maudhooat of the Jawzi; Pg: 438*)
4. Celebrating 27th night of Rajab (i.e., considering it the night of ascension) as Eid is not proven.
5. Worshipping on the 27th night of Rajab and fasting the next day is not proven. (*Althaar al Mar'Fooah, Pg: 77*)
6. There is no Specific virtue of performing Umrah in the month of Rajab (*Sahih Muslim : 1255*)



7. Performing 'Rajab ke Kunde' is an act of innovation. This is new act after the completion of religion. Therefore, it is an innovation. *(Sunan tirmizi: 2676)*

### The Month Of Sha'ban:

1. Fasting in Sha'ban is recommended *(Abu Dawud: 2431)*

It is not allowed to start fasting after halfway through the month of Sha'ban. But if a person fasts most or all the month, then he is following the sunnah *(Ibn e Baz)*

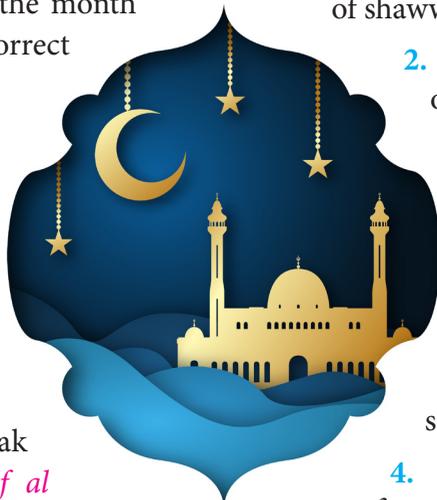
2. Stating that Sha'ban is the month of the Prophet ﷺ is incorrect *(Da'iful Jami: 3402)*

3. Celebrating the 15th of Sha'ban (i.e., the night of Bara'ah) is an innovation *(Sunan Tirmizi: 2676)*

4. All the narrations related to the 15th night of Sha'ban are weak and fabricated *(Lataa'if al Ma'arif of the Rajab)*

5. 'Salatul Alfiyyah' is a fabricated prayer *(Al Mawdhooat; V:2, Pg: 440-443)*

6. Deeming the 15th of Sha'ban as the night of decree is a false interpretation *(Ibn e Kathir; V:4, Pg: 163)*



7. According to the research of Shaikh Albanee, only one hadith is authentic on the virtue of the 15th night of Sha'ban i.e., Allah looks down on the night of the fifteenth of Sha'ban and forgives all his creation except a mushrik or one who harbors hatred against the Muslims *(Silsila Saheeha: 1144)*

8. "The deceased relatives will visit their homes"; this is false belief.

### The Month Of Shawwal

1. It is recommended to fast the six days of shawwal *(Sahih Muslim :1164)*

2. One who fasts the six days of shawwal along with the fasts of Ramadan; he will be rewarded as if he has fasted for the entire year *(Ibn Majah :1715)*

3. It is not obligatory to consecutively fast for six days, one can fast any six days of shawaal

4. Celebrating is a minor eid after the completion of six days is not proven in the shariah

5. The month of shawwal is included in the months of hajj i.e. pilgrimage *(Surah Baqrah :197/ Sahih Bukhari 1560) - Muallaqan*



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