



شَهْرُ رَمَضَانَ

PREPARATION FOR RAMADHAAN

FROM BULUGH AL MARAM
WITH THE EXPLANATION OF
SHAYKH FAWZAAN

COURSE WORKBOOK

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

O you who believe! Observing As-Saum (the fasting) is prescribed for you as it was prescribed for those before you, that you may become Al-Muttaqûn (the pious).

Surah al-Baqarah: 183

527. Narrated Abū Huraira ؓ: Allāh's Messenger ﷺ said, "Do not fast for a day or two days^[2] ahead of Ramadān except a person^[3] who is in the habit of observing a particular fast; he may fast on that day." [Agreed upon].

528. Narrated 'Ammār bin Yāsir ؓ: He who fasts on a day about which there is doubt (concerning the start of Ramadān)^[4] has disobeyed Abul-Qāsim ؓ [Al-Bukhāri reported it *Mu'allaq* (broken chain from his side), while *Al-Khamsa* reported it *Mawsul* (unbroken chain) and Ibn Hibbān graded it *Sahib* (authentic)].

529. Narrated Ibn 'Umar ؓ: I heard Allāh's Messenger ﷺ saying, "Fast when you see the new moon, and break your fast when you see it; but if the sky is cloudy, calculate (the month as 30 days)." [Agreed upon]. Muslim has: "If it is cloudy, calculate (the month as) thirty days." Al-Bukhāri has: "Complete the number (of days) as thirty." Al-Bukhari reported the *Hadith* of Abū Huraira ؓ: "Complete the number of (the month of) Sha'bān as thirty days^[1]."

530. Narrated Ibn 'Umar ؓ: The people tried to sight the new moon, so I informed the Prophet ﷺ that I had seen it, so he fasted and commanded the people to fast.^[2] [Abū Dā'ud reported it and Al-Hākim and Ibn Hibbān graded it *Sahib* (authentic)].

531. Narrated Ibn 'Abbās ؓ: A bedouin came to the Prophet ﷺ and said, "I have seen the new moon (of Ramadān)." He asked, "Do you testify that nothing is worthy of worship except Allāh?" He replied, "Yes." He then asked, "Do you testify that Muhammad is Allāh's Messenger?" He replied, "Yes." He then said, "Bilāl, announce to the people that they should fast tomorrow." [Reported by *Al-Khamsa*. Ibn Khuzaima and Ibn Hibbān graded it *Sahib* (authentic); An-Nasā'i held that the stronger view is that it is *Mursal* (missing link after the *Tābi'i*)].

(٥٢٧) عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَقْدُمُوا رَمَضَانَ بِصَوْمِ يَوْمٍ وَلَا يَوْمَيْنِ، إِلَّا رَجُلٌ كَانَ يَصُومُ صَوْمًا فَلْيُصِمْهُ». مُتَّفَقٌ عَلَيْهِ.

(٥٢٨) وَعَنْ عَمَّارِ بْنِ يَاسِرٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: مَنْ صَامَ الْيَوْمَ الَّذِي يُشَكُّ فِيهِ، فَقَدْ عَصَى أَبَا الْقَاسِمِ ؓ. ذَكَرَهُ الْبُخَارِيُّ تَغْلِيْقًا، وَوَصَلَهُ الْخَمْسَةُ، وَصَحَّحَهُ ابْنُ خُزَيْمَةَ وَابْنُ حِبَّانَ.

(٥٢٩) وَعَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا رَأَيْتُمُوهُ فَصُومُوا، وَإِذَا رَأَيْتُمُوهُ فَأَفْطِرُوا، فَإِنْ غَمَّ عَلَيْكُمْ فَأَقْدَرُوا لَهُ». مُتَّفَقٌ عَلَيْهِ، وَلِمُسْلِمٍ: «فَإِنْ أُغْمِيَ عَلَيْكُمْ فَأَقْدَرُوا لَهُ ثَلَاثِينَ». وَلِلْبُخَارِيِّ: «فَأَكْمِلُوا الْعِدَّةَ ثَلَاثِينَ». وَلَهُ فِي حَدِيثِ أَبِي هُرَيْرَةَ: «فَأَكْمِلُوا عِدَّةَ شَعْبَانَ ثَلَاثِينَ».

(٥٣٠) وَعَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا قَالَ: تَرَاءَى النَّاسُ الْهَلَالَ، فَأَخْبَرْتُ النَّبِيَّ ﷺ أَنِّي رَأَيْتُهُ، فَصَامَ، وَأَمَرَ النَّاسَ بِصِيَامِهِ. رَوَاهُ أَبُو دَاوُدَ، وَصَحَّحَهُ الْحَاكِمُ وَابْنُ حِبَّانَ.

(٥٣١) وَعَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا، أَنَّ أَعْرَابِيًّا جَاءَ إِلَى النَّبِيِّ ﷺ فَقَالَ: إِنِّي رَأَيْتُ الْهَلَالَ، فَقَالَ: أَتَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ؟ قَالَ: نَعَمْ. قَالَ: أَتَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ؟ قَالَ: نَعَمْ، قَالَ: فَأَذِّنْ فِي النَّاسِ يَا بِلَالُ أَنْ يَصُومُوا غَدًا. رَوَاهُ الْخَمْسَةُ، وَصَحَّحَهُ ابْنُ خُزَيْمَةَ وَابْنُ حِبَّانَ، وَرَجَّحَ النَّسَائِيُّ إِسْرَافَهُ.

532. Narrated Hafsa^[3] ؓ, Mother of the Believers: The Prophet ﷺ said, "The fast of one who does not make intention^[4] to fast before dawn is not accepted"^[5] [Reported by *Al-Khamsa*. At-Tirmidhi and An-Nasa'i are inclined toward the opinion that it is *Mauquf* (a saying of a Companion, i.e. Hafsa). Ibn Khuzaima and Ibn Hibban authenticated it as *Marfu'* (attributed to the Prophet)].

Ad-Dāraqutni has: "There is no fast for the one who does not make the intention to fast during the night."

533. Narrated 'Aisha ؓ: The Prophet ﷺ came to visit me one day and asked, "Do you have anything (to eat)?" I said, "No." He said, "Then I am fasting."^[1] Then he came to me another day and I said, "I had been given a present of some *Hais*^[2]. He said, "Show it to me, for I had began the day fasting." Then he ate.^[3] [Reported by Muslim].

(٥٣٢) وَعَنْ حَفْصَةَ أُمِّ الْمُؤْمِنِينَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا، أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ لَمْ يُبَيِّتِ الصَّيَّامَ قَبْلَ الْفَجْرِ فَلَا صِيَّامَ لَهُ». رَوَاهُ الْخَمْسَةُ، وَمَالُ التِّرْمِذِيِّ وَالنَّسَائِيُّ إِلَى تَرْجِيحِ وَفْقِهِ، وَصَحَّحَهُ مَرْفُوعاً ابْنُ حُزَيْمَةَ وَابْنُ جَبَّانَ.

وَلِلدَّارَقُطْنِيِّ: «لَا صِيَّامَ لِمَنْ لَمْ يَفْرِضْهُ مِنَ اللَّيْلِ».

(٥٣٣) وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا، قَالَتْ: دَخَلَ عَلَيَّ النَّبِيُّ ﷺ ذَاتَ يَوْمٍ فَقَالَ: «هَلْ عِنْدَكُمْ شَيْءٌ؟» قُلْنَا: لَا، قَالَ: «فَإِنِّي إِذَا صَائِمٌ ثُمَّ أَتَانَا يَوْماً آخَرَ، فَقُلْنَا: أَهْدِي لَنَا حَيْسٌ، فَقَالَ: أَرَيْنِيهِ فَلَقَدْ أَصْبَحْتُ صَائِماً، فَأَكَلَ». رَوَاهُ مُسْلِمٌ.

534. Narrated Sahl bin Sa'd ؓ: Allah's Messenger ﷺ said, "The people will continue to be on the right path as long as they hasten in the breaking of the fast." [Agreed upon].

At-Tirmidhi reports from the *Hadith* of Abū Huraira (ؓ) from the Prophet ﷺ, who said that Allāh said, "The most beloved to Me of my slaves is the one who hastens most in breaking the fast."^[4]

535. Narrated Anas bin Mālik ؓ: Allāh's Messenger ﷺ said, "Take a meal (just) before dawn, for there is a blessing in *Subur* (taking a meal)^[5] at that time." [Agreed upon].

536. Narrated Salmān bin 'Aamir Ad-Dabbī^[1] ؓ: The Prophet ﷺ said, "When one of you breaks his fast, he should do so with some dates; but if he can not get any, he should break his fast with water,^[2] for it is purifying." [Reported by *Al-Khamsa*. Ibn Khuzaima, Ibn Hibbān and Al-Hākim graded it *Sahih* (authentic)].

(٥٣٤) وَعَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَزَالُ النَّاسُ بِخَيْرٍ مَا عَجَّلُوا الْفِطْرَ». مُتَّفَقٌ عَلَيْهِ.

وَلِلتِّرْمِذِيِّ مِنْ حَدِيثِ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: قَالَ اللَّهُ عَزَّ وَجَلَّ: «أَحَبُّ عِبَادِي إِلَيَّ، أَعَجَلُهُمْ فِطْرًا».

(٥٣٥) وَعَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تَسَحَّرُوا، فَإِنَّ فِي السَّحُورِ بَرَكَهًا». مُتَّفَقٌ عَلَيْهِ.

(٥٣٦) وَعَنْ سَلْمَانَ بْنِ عَامِرٍ الضَّبِّيِّ رَضِيَ اللَّهُ تَعَالَى عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا أَفْطَرَ أَحَدُكُمْ فَلْيُفْطِرْ عَلَى تَمْرٍ، فَإِنْ لَمْ يَجِدْ فَلْيُفْطِرْ عَلَى مَاءٍ، فَإِنَّهُ طَهُورٌ». رَوَاهُ الْخَمْسَةُ، وَصَحَّحَهُ ابْنُ خُرَيْمَةَ وَابْنُ جَبَّانٍ وَالْحَاكِمُ.

Revision Sheet - Part 1

Explain Fasting Linguistically and Islamically with evidences.

When was fasting obligated?

A) Year 2 of Hijra B) Year 3 of Hijra C) Before Hijra in Makkah

How many times did the Prophet (ﷺ) fast Ramadan in his lifetime?

A) 8 B) 9 C) 10

Is it permissible to fast a day or two before Ramadan begins to make sure?

Are there any exceptions? If so, which?

What is the “Day of Doubt” and is it permissible to fast on it?

If the moon cannot be sighted, is it permissible to use calculations?

Can the testimony of a female be accepted to establish the moon sighting?

What is the proof that one witness is sufficient in the moon sighting?

When is intention made for fasting Ramadan? Is once enough or every day?

When is it allowed to fast even without making intention before Fajr?

Is there an example from the Sunnah to prove this?

What does the Sunnah mention regarding Suhoor?

Mention some reasons as to why Suhoor is recommended in the Sunnah?

What does the Sunnah mention regarding Iftaar?

What is the order of the foods a person should try to open the fast with?

A) Water then dates B) Dates then water

537. Narrated Abū Huraira رضي الله عنه: Allāh's Messenger ﷺ forbade continuous fasting.^[3] A man from among the Muslims said, "You fast continuously, O Messenger of Allāh!" He replied, "Which one of you is like me? During the night my *Rabb* (Allah) gives me food and drink." When they refused to stop the continuous fasting, he fasted with them for a day and then another. Then, they saw the moon. He then said, "If the new moon had not appeared, I would have made you fast more (in this way)." It is as though it would serve as a punishment for them, when they refused to stop. [Agreed upon].

(٥٣٧) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الْوِصَالِ، فَقَالَ رَجُلٌ مِّنَ الْمُسْلِمِينَ: فَإِنَّكَ تُوَاصِلُ يَا رَسُولَ اللَّهِ؟ قَالَ: «وَأَيُّكُمْ مِثْلِي؟ إِنِّي أَبِيتُ يُطْعِمُنِي رَبِّي وَيَسْقِينِي»، فَلَمَّا أَبَوْا أَنْ يَنْتَهُوا عَنِ الْوِصَالِ وَاصَلَ بِهِمْ يَوْمًا، ثُمَّ يَوْمًا، ثُمَّ رَأَوْا الْهَيْلَالَ، فَقَالَ: «لَوْ تَأَخَّرَ الْهَيْلَالُ لَزِدْتُكُمْ»، كَالْمُنْكَرِ لَهُمْ حِينَ أَبَوْا أَنْ يَنْتَهُوا. مُتَّفَقٌ عَلَيْهِ.

538. Narrated (Abū Huraira) رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ said, "Whoever does not abandon falsehood^[4] and action in accordance with it and foolishness, Allāh has no need that he should abandon his food and drink." [Reported by Al-Bukhāri, and Abū Dā'ud and the wording is his].

(٥٣٨) وَعَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ لَمْ يَدَعْ قَوْلَ الزُّورِ، وَالْعَمَلَ بِهِ، وَالْجَهْلَ، فَلَيْسَ لِلَّهِ حَاجَةٌ فِي أَنْ يَدَعَ طَعَامَهُ وَشَرَابَهُ». رَوَاهُ الْبُخَارِيُّ وَأَبُو دَاوُدَ، وَاللَّفْظُ لَهُ.

539. Narrated 'Aisha ؓ: Allāh's Messenger ﷺ used to kiss^[1] and fondle while he was fasting, but he was the one among you who had most control^[2] over his sexual desire. [Agreed upon]. The wording is Muslim's, and in another narration, he has the addition: "during Ramadān."

(٥٣٩) وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا قَالَتْ: كَانَ النَّبِيُّ ﷺ يَقْبَلُ وَهُوَ صَائِمٌ، وَيُبَاشِرُ وَهُوَ صَائِمٌ، وَلَكِنَّهُ كَانَ أَمْلَكَكُمْ لِزَيْهِ. مُتَّفَقٌ عَلَيْهِ، وَاللَّفْظُ لِمُسْلِمٍ، وَزَادَ فِي رِوَايَةٍ: «فِي رَمَضَانَ».

540. Narrated Ibn ‘Abbās ؓ: The Prophet ﷺ had himself cupped when he was wearing the *Ibrām* (during *Hajj* or *‘Umrab*) and had himself cupped when he was fasting. [Reported by Al-Bukhari].

541. Narrated Shaddād bin Aus^[3] ؓ: The Prophet ﷺ came across a man in Al-Baqi’ who was being cupped in Ramadān. He said, “The one who cups and the one who is cupped have broken their fast.”^[4] [Reported by *Al-Khamsa* except At-Tirmidhi. Ahmad, Ibn Khuzaima and Ibn Hibbān graded it *Sabib* (authentic)].

542. Narrated Anas ؓ: The first time when cupping – for one who is fasting – was disapproved was when: Ja‘far bin Abū-Tālib had himself cupped while he was fasting; the Prophet ﷺ came across him and said, “Both of these have broken their fast.” Afterwards, the Prophet ﷺ allowed cupping for one who is fasting. Anas used to have himself cupped when he was fasting. [Ad-Dāraqutni reported it and declared it to be *Qawiy* (strong)].

(٥٤٠) وَعَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا، أَنَّ النَّبِيَّ ﷺ أَخْتَجَمَ وَهُوَ مُحْرِمٌ، وَأَخْتَجَمَ وَهُوَ صَائِمٌ. رَوَاهُ الْبُخَارِيُّ.

(٥٤١) وَعَنْ شَدَّادِ بْنِ أَوْسٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ، أَنَّ النَّبِيَّ ﷺ أَتَى عَلَى رَجُلٍ بِالْبَقِيعِ، وَهُوَ يَخْتَجِمُ فِي رَمَضَانَ، فَقَالَ: «أَفْطَرَ الْحَاجِمُ وَالْمَحْجُومُ». رَوَاهُ الْخَمْسَةُ إِلَّا التِّرْمِذِيُّ، وَصَحَّحَهُ أَحْمَدُ وَابْنُ خُزَيْمَةَ وَابْنُ جِبَّانَ.

(٥٤٢) وَعَنْ أَنَسٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: أَوَّلُ مَا كُرِهَتْ الْحِجَامَةُ لِلصَّائِمِ، أَنَّ جَعْفَرَ ابْنَ أَبِي طَالِبٍ أَخْتَجَمَ وَهُوَ صَائِمٌ، فَمَرَّ بِهِ النَّبِيُّ ﷺ فَقَالَ: أَفْطَرَ هَذَانِ. ثُمَّ رَخَّصَ النَّبِيُّ ﷺ بَعْدُ فِي الْحِجَامَةِ لِلصَّائِمِ، وَكَانَ أَنَسٌ يَخْتَجِمُ وَهُوَ صَائِمٌ. رَوَاهُ الدَّارَقُطْنِيُّ وَقَوَّاهُ.

Lined area for writing.

543. Narrated 'Aisha ؓ: The Prophet ﷺ applied kohl^[1] in Ramadān while he was fasting. [Reported by Ibn Mājah through a weak chain of narrators]. At-Tirmidhi said, "There is nothing authentic on this subject."

(٥٤٣) وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا، أَنَّ النَّبِيَّ ﷺ أَكْتَحَلَ فِي رَمَضَانَ وَهُوَ صَائِمٌ. رَوَاهُ ابْنُ مَاجَةَ بِإِسْنَادٍ ضَعِيفٍ، وَقَالَ التِّرْمِذِيُّ: لَا يَصِحُّ فِيهِ شَيْءٌ.

Revision Sheet – Part 2

Is it permissible to fast 2 or more continuous days without opening it? i.e. someone has suhoor and fasts the day, but then does not open it in the evening and continues all the way till next day iftaar time before opening it.

Did the Prophet (ﷺ) ever fast continuously for multiple days without opening it, i.e. without eating or drinking anything for several days?

What are the main opinions of the scholars regarding doing this?

Is it possible for someone to fast a whole day but end up with no reward at the end of it, if so, how and in what circumstances?

What is cupping? And is it permissible during the day whilst fasting?

What is the opinion of the following Scholars on cupping whilst fasting:
Imam Ahmad – Ibn Taymiyyah – Ibn ul-Qayyim:

Imam Shafi'ee – Imam Malik – Imam Abu Haneefa:

544. Narrated Abū Huraira ؓ: Allāh's Messenger ﷺ said, "Whoever forgets while fasting and eats or drinks should complete his fast, for it is Allāh who has fed him and given him drink." [Agreed upon].

Al-Hākim has, "Whoever breaks his fast forgetfully does not have to make-up for that fast (*Al-Qadā*), nor expiate (*Al-Kaffāra*) for it."^[2] And the narration is authentic.

(٥٤٤) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ نَسِيَ وَهُوَ صَائِمٌ، فَأَكَلَ أَوْ شَرِبَ، فَلْيَتِمَّ صَوْمَهُ، فَإِنَّمَا أَطْعَمَهُ اللَّهُ، وَسَقَاهُ». مُتَّفَقٌ عَلَيْهِ.

وَالْحَاكِمُ: مَنْ أَفْطَرَ فِي رَمَضَانَ نَاسِيًا فَلَا قَضَاءَ عَلَيْهِ وَلَا كَفَّارَةَ. وَهُوَ صَحِيحٌ.

545. Narrated Abū Huraira ؓ: Allāh's Messenger ﷺ said, "Whoever has a sudden attack of vomiting (while fasting), does not have to make-up the fast (*Al-Qadā*), but whoever vomits intentionally must make up the day."^[3] [Reported by *Al-Khamsa*; Ahmad found it defective and Ad-Dāraqutni graded it *Qawi* (strong)].

(٥٤٥) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ ذَرَعَهُ الْقَيْءُ فَلَا قَضَاءَ عَلَيْهِ، وَمَنْ اسْتَقَاءَ فَعَلَيْهِ الْقَضَاءُ». رَوَاهُ الْخَمْسَةُ، وَأَعْلَاهُ أَحْمَدُ، وَقَوَاهُ الدَّارَقُطْنِيُّ.

546. Narrated Jābir bin ‘Abdullāh ؓ: Allāh’s Messenger ﷺ departed to Makkah in Ramadān in the year of the conquest. He and the people fasted till he came to Kurā’ Al-Ghamim. He then

called for a cup of water which he raised till the people looked at it, and then he drank.^[1] He was told afterwards that some of the people had continued to fast, and he said, “Those are the disobedient ones; those are the disobedient ones.”^[2]

In another narration : “It was said to him: The people have found the fast difficult, and are waiting for what you will do.” He then called for a cup of water after the ‘Asr prayer and drank. [Reported by Muslim].

547. Narrated Hamza bin ‘Amr Al-Aslamī^[3] ؓ: He said, “O Allāh’s Messenger! I find myself strong enough to fast while travelling, so is there any sin upon me (if I fast)?” Allāh’s Messenger ﷺ said, “It is a permission given by Allāh and whoever acts upon it has done well. And whoever desires to fast would not be guilty of sin.” [Reported by Muslim. Its basic meaning is found in *Al-Bukhārī* and *Muslim* from ‘Aisha’s report that Hamza bin ‘Amr had asked].

(٥٤٦) وَعَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا، أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ عَامَ الْفَتْحِ إِلَى مَكَّةَ، فِي رَمَضَانَ، فَصَامَ، حَتَّى بَلَغَ كُرَاعَ الْغَمِيمِ، فَصَامَ النَّاسُ، ثُمَّ دَعَا بِقَدَحٍ مِنْ مَاءٍ فَرَفَعَهُ، حَتَّى نَظَرَ النَّاسُ إِلَيْهِ، ثُمَّ شَرِبَ، فَقِيلَ لَهُ بَعْدَ ذَلِكَ: إِنَّ بَعْضَ النَّاسِ قَدْ صَامَ، فَقَالَ: «أُولَئِكَ الْعَصَاةُ، أُولَئِكَ الْعَصَاةُ».

وَفِي لَفْظٍ: «فَقِيلَ لَهُ: إِنَّ النَّاسَ قَدْ شَقَّ عَلَيْهِمُ الصِّيَامُ، وَإِنَّمَا يَنْتَظِرُونَ فِيمَا فَعَلْتَ، فَدَعَا بِقَدَحٍ مِنْ مَاءٍ بَعْدَ الْعَصْرِ فَشَرِبَ». رَوَاهُ مُسْلِمٌ.

(٥٤٧) وَعَنْ حَمْزَةَ بْنِ عَمْرِو الْأَسْلَمِيِّ رَضِيَ اللَّهُ تَعَالَى عَنْهُ، أَنَّهُ قَالَ: يَا رَسُولَ اللَّهِ! إِنِّي أَجِدُ بِي قُوَّةً عَلَى الصِّيَامِ فِي السَّفَرِ، فَهَلْ عَلَيَّ جُنَاحٌ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «هِيَ رُخْصَةٌ مِنَ اللَّهِ، فَمَنْ أَخَذَ بِهَا فَحَسَنٌ، وَمَنْ أَحَبَّ أَنْ يَصُومَ فَلَا جُنَاحَ عَلَيْهِ». رَوَاهُ مُسْلِمٌ، وَأَضْلُهُ فِي الْمُتَّفَقِ عَلَيْهِ مِنْ حَدِيثِ عَائِشَةَ، أَنَّ حَمْزَةَ بْنَ عَمْرِو سَأَلَ.

548. Narrated Ibn ‘Abbās ؓ: Permission was given for an old man to break his fast (in Ramadān) and feed a poor for every day, and no make-up (*Al-Qadā*) is required of him.^[4] [Reported by Ad-

(٥٤٨) وَعَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا قَالَ: رُخِّصَ لِلشَّيْخِ الْكَبِيرِ أَنْ يُفْطِرَ وَيُطْعِمَ عَنْ كُلِّ يَوْمٍ مِسْكِينًا، وَلَا قَضَاءَ عَلَيْهِ. رَوَاهُ الدَّارَقُطْنِيُّ وَالْحَاكِمُ، وَصَحَّحَاهُ.

Dāraqutni and Al-Hākim both of whom authenticated it].

549. Narrated Abū Huraira رضي الله عنه: A man^[1] came to the Prophet ﷺ and said, "O Messenger of Allāh, I am ruined." He asked him, "What has ruined you?" He replied, "I had intercourse with my wife during Ramadān." He then asked him, "Can you get a slave to free?" He said, "No." He asked, "Can you fast two consecutive months?" He said, "No." He asked, "Can you provide food for sixty poor people?" He said, "No." He then sat down. Meanwhile an 'Araq^[2] containing dates was brought to the Prophet ﷺ. He said, "Give this as *Sadaqa*." The man said, "Am I to give to one who is poorer than we are? There is no family – between the two mountains of Al-Madinah – more in need of it than mine." The Prophet ﷺ thereupon laughed till his premolar teeth appeared. He then said, "Go and feed your family^[3] with it."^[4] [Reported by *As-Sab'a* and the wording is that of Muslim].

(٥٤٩) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: هَلَكْتُ يَا رَسُولَ اللَّهِ! قَالَ: «وَمَا أَهْلَكَ؟» قَالَ: وَقَعْتُ عَلَى امْرَأَتِي فِي رَمَضَانَ، فَقَالَ: «هَلْ تَجِدُ مَا تُعْتِقُ رَقَبَةً؟» قَالَ: لَا، قَالَ: «فَهَلْ تَسْتَطِيعُ أَنْ تَصُومَ شَهْرَيْنِ مُتَابَعَيْنِ؟» قَالَ: لَا، قَالَ: «فَهَلْ تَجِدُ مَا تُطْعِمُ سِتِينَ مِسْكِينًا؟» قَالَ: لَا، ثُمَّ جَلَسَ، فَأَتَى النَّبِيَّ ﷺ بِعَرَقٍ فِيهِ تَمْرٌ، فَقَالَ: «تَصَدَّقْ بِهَذَا»، فَقَالَ: أَعَلَى أَفْقَرِ مِنَّا؟ فَمَا بَيْنَ لَا بَتَيْهَا أَهْلٌ يَبْتَزُّ أَحْوَجَ إِلَيْهِ مِنَّا، فَضَحِكَ النَّبِيُّ ﷺ حَتَّى بَدَتْ أَنْيَابُهُ، ثُمَّ قَالَ: «أَذْهَبْ فَأَطْعِمْهُ أَهْلَكَ». رَوَاهُ السَّبْعَةُ وَاللَّفْظُ لِمُسْلِمٍ.

550. Narrated 'Aisha and Umm Salama ؓ: The Prophet ﷺ used to get up at dawn^[5] while in a state of *Janāba*

(sexual impurity). Then, he would take a bath and fast. [Agreed upon]. And Muslim added in the *Hadith* of Umm-Salama: "He would not make up (the fast)."

(٥٥٠) وَعَنْ عَائِشَةَ وَأُمِّ سَلَمَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا، أَنَّ النَّبِيَّ ﷺ كَانَ يُصْبِحُ جُنُبًا مِنْ جَمَاعٍ، ثُمَّ يَغْتَسِلُ وَيَصُومُ. مُتَّفَقٌ عَلَيْهِ، وَزَادَ مُسْلِمٌ فِي حَدِيثِ أُمِّ سَلَمَةَ: «وَلَا يَقْضِي».

551. Narrated 'Aisha ؓ: The Prophet ﷺ said, "Whoever dies while some fast is due from him (which is unfulfilled), his heir must fast^[1] on his behalf." [Agreed upon].

(٥٥١) وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا، أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ مَاتَ وَعَلَيْهِ صِيَامٌ، صَامَ عَنْهُ وَلِيُّهُ». مُتَّفَقٌ عَلَيْهِ.

Revision Sheet – Part 3

What is the ruling on using make-up and wearing fragrances whilst fasting?

Is it permissible to use the following?

Nose drops:

Ear drops:

Eye drops:

What is the ruling on eating forgetfully? What must a person do if he remembers he has eaten accidentally?

Is there any evidence from the Qur'an regarding eating forgetfully?

What impact does vomiting have on the fasting?

Did the Prophet (ﷺ) fast or not when he was travelling to Makkah on the way to conquering it in the year 8H?

What is therefore the ruling for the traveller? Is he allowed to fast or must he not fast when travelling? What are the opinions of the scholars on this issue?

Chapter 2 AL-I'TIKAF AND OFFERING OF PRAYERS DURING THE NIGHTS OF RAMADAN

568. Narrated Abū Huraira ؓ: Allāh's Messenger ﷺ said, "He who prays during the night in Ramadān^[3] with faith and seeking his reward^[4] from Allāh will have his past sins forgiven." [Agreed upon].

569. Narrated 'Aisha ؓ: When the last ten days of Ramadān began, Allah's Messenger ﷺ used to tighten his waist belt (i.e. occupy himself with the worship of Allāh), stay awake all night, and awaken his family (for night prayers). [Agreed upon].

570. Narrated ('Aisha) ؓ: When the Prophet ﷺ intended *I'tikaf* (seclusion in the mosque for worship), he prayed the dawn prayer and then entered his place of seclusion. [Agreed upon].

571. Narrated ('Aisha) ؓ: The Prophet ﷺ used to engage in *I'tikaf* (seclusion in the mosque for worship) during the last ten days of Ramadān till Allāh, Who is Great and Glorious took his soul (to His Mercy). Then, his wives^[1] engaged in *I'tikaf* after him (i.e. after his death). [Agreed upon].

572. Narrated ('Aisha) ؓ: Allāh's Messenger ﷺ would put his head in my room – while he was in the mosque – and I would then comb it. And he would never enter the house except for a need,^[2] if he was in *I'tikaf* (seclusion). [Agreed upon; the wording is Al-Bukhārī's].

573. Narrated ('Aisha) ؓ: The *Sunnah* for one who is observing *I'tikaf* (seclusion in a mosque for worship) is not to visit a sick person, nor attend a funeral, nor touch nor fondle a woman

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(٥٦٨) عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ قَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ». مُتَّفَقٌ عَلَيْهِ.

(٥٦٩) عَنْ عَائِشَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا دَخَلَ الْعَشْرُ، - أَيِ الْعَشْرِ الْأَخِيرَةِ مِنْ رَمَضَانَ - شَدَّ مِئْزَرَهُ، وَأَخْبَأَ لَيْلَهُ، وَأَيَّقَطَ أَهْلَهُ. مُتَّفَقٌ عَلَيْهِ.

(٥٧٠) وَعَنْهَا أَنَّ النَّبِيَّ ﷺ كَانَ يَغْتَكِفُ الْعَشْرَ الْأَوَّخِرَ مِنْ رَمَضَانَ، حَتَّى تَوَفَّاهُ اللَّهُ عَزَّ وَجَلَّ، ثُمَّ اغْتَكَفَ أَزْوَاجُهُ مِنْ بَعْدِهِ. مُتَّفَقٌ عَلَيْهِ.

(٥٧١) وَعَنْهَا رَضِيَ اللَّهُ تَعَالَى عَنْهَا قَالَتْ: كَانَ النَّبِيُّ ﷺ إِذَا أَرَادَ أَنْ يَغْتَكِفَ، صَلَّى الْفَجْرَ ثُمَّ دَخَلَ مُعْتَكِفُهُ. مُتَّفَقٌ عَلَيْهِ.

(٥٧٢) وَعَنْهَا قَالَتْ: إِنْ كَانَ رَسُولُ اللَّهِ ﷺ لِيَدْخُلَ عَلَيَّ رَأْسَهُ، - وَهُوَ فِي الْمَسْجِدِ - فَأَرْجُلُهُ، وَكَانَ لَا يَدْخُلُ الْبَيْتَ إِلَّا لِحَاجَةٍ، إِذَا كَانَ مُعْتَكِفًا. مُتَّفَقٌ عَلَيْهِ، وَاللَّفْظُ لِلْبُخَارِيِّ.

(٥٧٣) وَعَنْهَا قَالَتْ: السُّنَّةُ عَلَى الْمُعْتَكِفِ أَنْ لَا يَعُودَ مَرِيضًا، وَلَا يَشْهَدَ جَنَازَةً، وَلَا يَمَسَّ امْرَأَةً، وَلَا يُبَاشِرَهَا، وَلَا يَخْرُجَ لِحَاجَةٍ إِلَّا لِمَا لَا بَدَّ لَهُ مِنْهُ، وَلَا اغْتِكَافَ إِلَّا بِصَوْمٍ.

(one's wife),^[1] nor go out for any need, except for that which is an absolute necessity. There is no *I'tikaf* without fasting, and no *I'tikaf* except in a congregational mosque. [Abū Dā'ud reported it, and its narrators are acceptable, except that the strongest opinion is that the end of it (the last sentence) is *Mawqūf* (saying of a Companion, i.e. 'Aisha)].

574. Narrated Ibn 'Abbās ؓ: The Prophet ﷺ said: "Fasting is not incumbent^[2] on one engaged in *I'tikaf* (seclusion in the mosque for worship) unless he imposes^[3] it on himself." [Reported by Ad-Dāraqutni and Al-Hākim. The strongest opinion is that it is also *Mawqūf* (saying of a Companion, i.e. Ibn 'Abbas)].

575. Narrated Ibn 'Umar ؓ: Some of the Prophet's ﷺ companions saw in their dreams that *Lailatul-Qadr* was among the last seven nights (of Ramadān). Hence, Allāh's Messenger ﷺ said, "I see that your dreams agree regarding the last seven nights. Therefore, whoever is to seek it, should do so during the last seven nights."^[4] [Agreed upon].

576. Narrated Mu'āwiya bin Abū Sufyān ؓ: With regard to *Lailatul-Qadr*, the Prophet ﷺ said, "It is the twenty-seventh night." [Reported by Abū Dā'ud. The strongest opinion is that it is *Mawqūf* (saying of a Companion, i.e. Mu'awiya)].

وَلَا اغْتِكَافَ إِلَّا فِي مَسْجِدٍ جَامِعٍ. رَوَاهُ أَبُو دَاوُدَ، وَلَا بِأَسَرِّ بِرَجَالِهِ، إِلَّا أَنَّ الرَّاجِحَ وَقَفُ آخِرِهِ.

(٥٧٤) وَعَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا، أَنَّ النَّبِيَّ ﷺ قَالَ: «لَيْسَ عَلَى الْمُعْتَكِفِ صِيَامٌ، إِلَّا أَنْ يَجْعَلَهُ عَلَى نَفْسِهِ». رَوَاهُ الدَّارَقُطْنِيُّ وَالْحَاكِمُ، وَالرَّاجِحُ وَقَفُهُ أَيْضًا.

(٥٧٥) وَعَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا، أَنَّ رَجُلًا مِنْ أَصْحَابِ النَّبِيِّ ﷺ أَرَوَا لَيْلَةَ الْقَدْرِ فِي الْمَنَامِ، فِي السَّبْعِ الْآخِرِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَرَى رُؤْيَاكُمْ قَدْ تَوَاطَأَتْ فِي السَّبْعِ الْآخِرِ، فَمَنْ كَانَ مُتَحَرِّيًا، فَلْيَتَحَرَّهَا فِي السَّبْعِ الْآخِرِ». مُتَّفَقٌ عَلَيْهِ.

(٥٧٦) وَعَنْ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا، عَنِ النَّبِيِّ ﷺ، قَالَ فِي لَيْلَةِ الْقَدْرِ: «لَيْلَةُ سَبْعٍ وَعِشْرِينَ». رَوَاهُ أَبُو دَاوُدَ، وَالرَّاجِحُ وَقَفُهُ.

Forty different sayings were mentioned regarding the exact night of *Lailatul-Qadr* and I mentioned them in *Fath Al-Bāri* [Explanation of *Sahih Al-Bukhari*, by Al-Hafiz Ibn Hajar].

577. Narrated 'Aisha ؓ: I said, "O Allāh's Messenger, tell me, if I know which night is *Lailatul-Qadr*,^[1] what (supplication) should I say in it?" He said, "Say, O Allāh, You are forgiving and love forgiveness, so forgive me." [Reported by the *Al-Khamsa* except Abū Dā'ud. At-Tirmidhi and Al-Hākim authenticated it].

578. Narrated Abū Sa'īd Al-Khudri ؓ: Allāh's Messenger ﷺ said, "Do not set out on a journey except to three mosques; i.e., *Al-Masjid Al-Harām* (at Makka), my *Masjid* (at Al-Madīnah) and *Al-Masjid Al-Aqsā* (Mosque of Jerusalem)."^[2] [Agreed upon].

وَقَدْ اخْتَلَفَ فِي تَعْيِينِهَا عَلَى أَرْبَعِينَ قَوْلًا،
أُورِدَتْهَا فِي فَتْحِ الْبَارِي.

(٥٧٧) وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا،
قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ! أَرَأَيْتَ إِنْ عَلِمْتُ
أَيَّ لَيْلَةٍ لَيْلَةُ الْقَدْرِ، مَا أَقُولُ فِيهَا؟ قَالَ: «قُولِي
اللَّهُمَّ إِنَّكَ عَفُوفٌ، تُحِبُّ الْعَفْوَ، فَاعْفُ عَنِّي».
رَوَاهُ الْخَمْسَةُ غَيْرَ أَبِي دَاوُدَ، وَصَحَّحَهُ التِّرْمِذِيُّ
وَالْحَاكِمُ.

(٥٧٨) وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ
تَعَالَى عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تُسَدُّ
الرَّحَالُ إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدَ: الْمَسْجِدِ
الْحَرَامِ، وَمَسْجِدِي هَذَا، وَالْمَسْجِدِ الْأَقْصَى».
مُتَّفَقٌ عَلَيْهِ.

END