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RAMADĀN

CONTEMPORARY HADITH Q.&A

شَهْرُ رَمَادَانَ الْعَرَبِيَّةِ
شَهْرُ رَمَادَانَ الْعَرَبِيَّةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

RAMADĀN

CONTEMPORARY ḤADĪTH Q&A

Muhammad ibn Haroon Abasoomar



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First Edition May 2018

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Published by:

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TRANSLITERATION KEY

ء (أ)	ʾ (A slight catch in the breath)	غ	gh (Pronounced like the <i>gh</i> in ghost)
ا	a (ā to indicate towards a diphthong, a long ‘a’ sound like in the word <i>mad</i>)	ف	f
ب	b	ق	q (Pronounced from the back of the throat)
ت	t	ك	k
ث	th (Pronounced as the <i>th</i> in <i>three</i>)	ل	l
ج	j	م	m
ح	ḥ (Tensely breathed <i>h</i> sound)	ن	n
خ	kh (Pronounced as the <i>ch</i> in the Scottish word <i>loch</i>)	هـ	h
د	d	و	w
ذ	dh (Pronounced as the <i>th</i> in <i>three</i>)	ي	y
ر	r (Pronounced as the <i>r</i> in <i>arrival</i>)	ﷺ	<i>Ṣalla ‘Llāhu ‘alayhi wa sallam</i> — used subsequent to the reference of the Prophet Muḥammad, which translates, “May Allah bless him and give him peace.”
ز	z	ﷺ	<i>‘Alahi ‘l-salām</i> — used following the mention of a Prophet or Messenger of Allah, which translates, “May the peace of Allah be upon him.”
س	s	ﷺ	<i>Raḍīya ‘Llāhu ‘anhu</i> — used subsequent to the reference of a Companion of the Messenger ﷺ, which translates, “May Allah be pleased with him.”
ش	sh	ﷺ	<i>Raḍīya ‘Llāhu ‘anhā</i> — used after the reference of a female Companion of the Messenger ﷺ, which translates, “May Allah be pleased with her.”
ص	ṣ (A strong, emphatic <i>s</i>)		
ض	ḍ (A strong, emphatic <i>d</i>)		
ط	ṭ (A strong, emphatic <i>t</i>)		
ظ	ẓ (A strong, emphatic <i>dh</i>)		
ع	‘ (Pronounced from the throat)		

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Introduction

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى مُحَمَّدٍ سَيِّدِ الْمُرْسَلِينَ وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ.

أَمَّا بَعْدُ:

In this brief booklet, some important matters related to the blessed month of Ramaḍān have been gathered.

These articles are a collection which I have taken from my blog www.al-miftah.com, as well as the www.hadithanswers.com website.

The reader is reminded to refer to a reliable Muftī/*Dār ʿl-Iftā* for *fiqh* related issues (*fatwā*).

May Allah Taʿālā accept it and make it a means of guidance for all. Āmīn.

Muhammad ibn Haroon Abbasoomar

16th May 2018 | 29th Shaʿbān 1439

Authenticity of the Rajab *du'ā'*

Question

The following *du'ā'* (supplication) is commonly recited at the beginning of Rajab, is it authentic?

Allāh humma bārik la nā fī Rajab wa Sha'bān wa ballighnā Ramaḍān.

Some people state that this is baseless and should not be recited.

Answer

Sayyidunā Anas ibn Mālik رضي الله عنه reports that the Messenger of Allah صلى الله عليه وسلم would recite the following supplication when the month of Rajab would commence:

اللَّهُمَّ بَارِكْ لَنَا فِي رَجَبٍ وَشَعْبَانَ، وَبَلِّغْنَا رَمَضَانَ

*Allāh humma bārik la nā fī Rajabīn wa Sha'bāna wa ballighnā
Ramaḍān.*

Translation: Oh Allah! Grant us *barakah* (blessings) during (the months of) Rajab and Sha'bān, and allow us to reach Ramaḍān.¹

• Authenticity

This *ḥadīth* is classified as weak, but suitable for practice. To declare that this *du'ā'* (supplication) is baseless is an exaggeration.

1. Allāmah an-Nawawī رحمته الله states the chain to be slightly weak.²
2. Ḥāfiẓ ibn Rajab al-Ḥanbalī رحمته الله states that this narration is suitable (*istiḥbāb*) to prove the merit of reciting this *du'ā'* (supplication).³

¹ Al-Bayhaqī, *ash-Shu'ab 'l-Īmān* 3534, Ibn 's-Sunni, 660, Ibn Ḥajar al-'Asqalāni, *Mukhtaṣar Zawā'id Musnad Bazzār* 662. Also see an-Nawawī, *al-Adhkār* 549.

² An-Nawawī, *al-Adhkār* 549.

³ Ibn Rajab al-Ḥanbalī, *Laṭā'if 'l-Ma'ārif* pg. 172.

3. ʿAllāmah Muḥammad Ṭāhir al-Fatānī ؒ declares it weak and suitable to practice in this instance.⁴

It should be noted that weak *aḥādīth* which include *duʿā's* can be implemented.⁵

Note: The narration states that this *duʿā'* (supplication) should be recited at the 'beginning' of Rajab.

And Allah Taʿālā knows best.

⁴ Muḥammad ibn Ṭāhir al-Maqdisī, *Tadhkirat ʿl-Mawdūʿāt* pg.117.

⁵ Al-Ḥākim, *al-Mustadrak ʿala ʿṣ-Ṣaḥīḥayn* (the beginning of the Chapter on *duʿā's*) and Ibn Ḥajar al-ʿAsqalānī, *Natāʾij ʿl-Afkār* 5:291.

When to recite the *du'ā'* of Rajab

Question

When should the *du'ā'* (supplication) for Rajab be recited?

Should it be recited throughout the month or specifically at the beginning only?

Many Imām's at the *Masājid* even make the *du'ā'* (supplication) in the month of Sha'bān as follows:

Allāh humma bārik la nā fi Sha'bān wa ballighnā Ramaḍān.

Kindly explain.

Answer

The *ḥadīth* states that the Messenger of Allah ﷺ would recite this *du'ā'* (supplication) at the **beginning** of Rajab.

عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا دَخَلَ رَجَبٌ قَالَ: «اللَّهُمَّ بَارِكْ لَنَا فِي رَجَبٍ، وَشَعْبَانَ، وَبَلِّغْنَا رَمَضَانَ»

If someone recited the *du'ā'* (supplication) on other occasions with the appropriate changes as mentioned in your query, it will be acceptable as long as it is not considered a *sunnah*.

If the congregation begin to deem it as a *sunnah*, they should be educated.

And Allah Ta'ālā knows best.

The famous *du‘ā* for Ramaḍān

Question

How authentic is the following *du‘ā* (supplication), which is to be recited at the approach of Ramaḍān,

*Allāh humma sallimnī lī Ramaḍāna, wa sallim Ramaḍāna lī, wa
sallimhu lī mutaqqabalā*

Answer

Sayyidunā ‘Ubādah ibn ṣ-Ṣāmit ؓ reports,

عَنْ عُبَادَةَ بْنِ الصَّامِتِ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُعَلِّمُنَا هَذِهِ الْكَلِمَاتِ إِذَا جَاءَ رَمَضَانُ أَنْ يَقُولَ أَحَدُنَا: «اللَّهُمَّ سَلِّمْنِي مِنْ رَمَضَانَ، وَسَلِّم رَمَضَانَ لِي، وَسَلِّمَهُ لِي مُتَقَبَّلًا»

The Messenger of Allah ﷺ used to teach the *Ṣaḥābah* ؓ the following *du‘ā* (supplication) when the blessed month of Ramaḍān would arrive,

اللَّهُمَّ سَلِّمْنِي لِرَمَضَانَ، وَسَلِّم رَمَضَانَ لِي، وَسَلِّمَهُ لِي مُتَقَبَّلًا

*Allāh humma sallimnī lī Ramaḍāna, wa sallim Ramaḍāna lī, wa
sallimhu lī mutaqqabalā*

Translation: Oh Allah! Preserve me for Ramaḍān, safeguard Ramaḍān for me and accept it from me.⁶

• Status of this narration

The chain of narrators for this *ḥadīth* is weak.⁷

⁶ Aṭ-Ṭabarānī, *Kitāb ḏ-Du‘ā* 912.

See: Yūsuf al-Khāndelwī, *Ḥayāt ṣ-Ṣaḥābah* 3:182, al-Muttaqī al-Hindī, *Kanz l-Ummāl* 8:584.

⁷ See: Footnotes of Shaykh Awwāmah on *Musnad ‘Umar ibn ‘Abd l-Azīz*, pg. 280.

However, it is positively supported by the practice of the *Salaf* (Pious Predecessors) with slight variations in the wording and is therefore **suitable for practice**.

• **Habit of the *Salaf***

1. Imām at-Ṭabarānī ؒ reports that the famous *Tābīʿī*, Makḥūl ؒ would recite this *duʿāʿ* (supplication) at the beginning of Ramaḍān.⁸
2. He also reports from ʿAbd ʿAzīz ibn Abī Rawwād (d. 159) that the Muslims would recite a similar *duʿāʿ* (with additions to the above wordings) upon the arrival of Ramaḍān.⁹
3. Imām Muḥammad ibn Naṣar al-Marwazī has recorded in his *Qiyāmul Layl* that it was the habit of the *Ṣaḥābah* ؓ and the *Tābīʿūn* to recite this *duʿāʿ* when Ramaḍān arrived.¹⁰
4. Ḥāfiẓ ibn Rajab ؒ has quoted the reliable *Tābīʿī*, Yaḥyā ibn Abī Kathīr ؒ to have said, “It was their habit (the *Ṣaḥābah* and *Tābīʿūn*) to make this *duʿāʿ*...”¹¹

It is probably in light of these substantiations that Imām as-Suyūṭī ؒ has declared the narration as *ḥasan* (soundly authentic).¹²

• **When to recite this**

Besides the last reference, all of the above have mentioned this *duʿāʿ* to be recited **when Ramaḍān arrives or commences**. In the version of Yaḥyā ibn Abī Kathīr ؒ, the words used are,

اللَّهُمَّ سَلِّمْني إِلَى رَمَضَانَ

Translation: Oh Allah! Keep me safe until Ramaḍān.

⁸ At-Ṭabarānī, *Kitāb ʿd-Duʿāʿ* 913.

⁹ At-Ṭabarānī, *Kitāb ʿd-Duʿāʿ* 914.

¹⁰ Muḥammad ibn Naṣar al-Marwazī, *Mukhtaṣar Qiyām ʿl-Layl* pg. 98.

¹¹ Ibn Rajab al-Ḥanbalī, *Laṭāʿif ʿl-Maʿārif* pg. 280.

¹² Al-Muttaqī al-Hindī, *Kanz ʿl-Ummāl* 8:584.

This supports the habit of reciting this supplication (with these words) before the arrival of the month itself.

And Allah Ta'ālā knows best.

Exact wording for the *du‘ā* at the approach of Ramaḍān

Question

I wanted to find out regarding the exact words of the *du‘ā*, which is to be recited at the advent of Ramaḍān. I have seen a reference of *Kanz ‘l-Ummāl*, the common wording seems,

*Allāh humma sallimnī lī Ramaḍāna, wa sallim Ramaḍāna lī, wa
sallimhu lī mutaqqabalā*


However, I have tried locating the wording, “*wa sallimhu lī*”, but I haven’t managed to locate it. I have found “*wa tasallamhu*” instead.

Please verify.

Answer

The words you are searching for are cited in *Kanz ‘l-Ummāl*¹³ and *Hayātus Ṣaḥābah*,¹⁴

عَنْ عُبَادَةَ بْنِ الصَّامِتِ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
يُعَلِّمُنَا هَؤُلَاءِ الْكَلِمَاتِ إِذَا جَاءَ رَمَضَانُ: «اللَّهُمَّ سَلِّمْنِي لِرَمَضَانَ، وَسَلِّم رَمَضَانَ
لِي، وَسَلِّمهُ لِي مُتَقَبِّلاً»

The wording “*wa tasallamhu*” are found in *Kitāb ‘d-Du‘ā* of Imām ‘ġ-Ṭabarānī ¹⁵

¹³ Al-Muttaqī al-Hindī, *Kanz ‘l-Ummāl* 8:584.

¹⁴ Muḥammad Yūsuf al-Khāndelwī, *Hayāt ‘ṣ-Ṣaḥābah* 3:182.

¹⁵ Aṭ-Ṭabarānī, *Kitāb ‘d-Du‘ā* 912.

عَنْ عُبَادَةَ بْنِ الصَّامِتِ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُعَلِّمُنَا هَذِهِ الْكَلِمَاتِ إِذَا جَاءَ رَمَضَانُ أَنْ يَقُولَ أَحَدُنَا: «اللَّهُمَّ سَلِّمْ لِي مِنْ رَمَضَانَ، وَسَلِّمْ رَمَضَانَ لِي، وَتَسَلَّمْهُ مِنِّي مُتَقَبَّلًا»

One may recite either of the two.

And Allah Ta'ālā knows best.

Rajab is the month to sow the seeds, Sha'bān to irrigate
and Ramaḍān is to reap the harvest

Question

Can you mention the reference together with the Arabic text for the following statement?

“Rajab is the month to sow the seeds, Sha'bān is the month to irrigate the crop and Ramaḍān is the month to reap the harvest.”

Answer

‘Allāmah Ibn Rajab رحمته has cited this as a statement of Imām Abū Bakr al-Warrāq al-Balkhī رحمته.¹⁶

The Arabic text reads,

شَهْرُ رَجَبٍ شَهْرُ الزَّرْعِ، وَشَهْرُ شَعْبَانَ شَهْرُ السَّقْيِ لِلزَّرْعِ، وَشَهْرُ رَمَضَانَ شَهْرُ
حَصَادِ الزَّرْعِ

And Allah Ta‘ālā knows best.

¹⁶ Ibn Rajab al-Ḥanbalī, *Laṭā‘if al-Ma‘ārif* pg. 218.

The lasting effects of Ramaḍān

Question

What is the authenticity of the following,

مَنْ سَلِمَ لَهُ رَمَضَانُ سَلِمَتْ لَهُ السَّنَةُ

Answer

Translation: “That person whose Ramaḍān is safe (free from sin) will have his entire year the same.”

Imām al-Bayhaqī ؒ, Abū Nu‘aym ؒ and others have recorded a *ḥadīth* with the following words,

عَنْ عَائِشَةَ، قَالَتْ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِذَا سَلِمَ رَمَضَانُ سَلِمَتِ السَّنَةُ، وَإِذَا سَلِمَتِ الْجُمُعَةُ سَلِمَتِ الْأَيَّامُ»

“When the Friday is safe (free from sin), one will find the rest of the week the same, and when Ramaḍān is safe (free from sin), the entire year will be safe.”¹⁷

The chains for this *ḥadīth* are baseless as stated by Imām al-Bayhaqī ؒ himself, as well as other *Muḥaddithūn*.¹⁸

Although these exact words may not be quoted as a *ḥadīth*, the meaning is definitely supported by the following authentic (*ṣaḥīḥ*) *ḥadīth* as pointed out by Ḥāfiẓ Ibn ‘Arrāq ؒ.¹⁹

Sayyidunā Abū Hurayrah ؒ reported that the Messenger of Allah ﷺ said,

¹⁷ Al-Bayhaqī, *ash-Shu‘ab ‘l-Imān* 3434, 3435.

¹⁸ Al-Bayhaqī, *ash-Shu‘ab ‘l-Imān* 3434, 3435, az-Zabīdī, *Sharḥ Iḥyā’ ‘Ulūm ‘d-Dīn* 3:217, 5:207, al-Munāwī, *Fayḍul Qadīr* 685.

¹⁹ Ibn ‘Arrāq, *Tanzīh ‘sh-Sharī‘ah* 2:156. See: al-Munāwī, *Fayḍ ‘l-Qadīr* 685.

عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «الصَّلَاةُ الْخُمْسُ،
وَالْجُمُعَةُ إِلَى الْجُمُعَةِ، كَفَّارَةٌ لِمَا بَيْنَهُنَّ، مَا لَمْ تُغَشَّ الْكَبَائِرُ»

“The five daily *ṣalāh*’s, one Friday to the next and one Ramaḍān to the other will be a means of expiating ones [minor] sins, as long as the major sins are avoided.”²⁰

This *ḥadīth* explains that if one abstains from the major sins, the blessing of Ramaḍān (as well as the other occasions mentioned therein) will last until the next Ramaḍān.

In light of the above, one should always endeavour to keep Ramaḍān as spiritual as possible. This will have lasting effects *inshāʾAllāh*.

And Allah Taʿālā knows best.

²⁰ Muslim, *Ṣaḥīḥ Muslim* 551.

The rebellious devils are chained, the doors of *Jannah* are opened and the doors of *Jahannam* are sealed

Question

Is the following *ḥadīth* authentic,

The Messenger of Allah ﷺ said,

“When the first night of Ramaḍān enters, the *Shayāṭīn* and rebellious *Jinnāt* are chained, the doors of *Jahannam* are closed and no door remains open, the doors of *Jannah* are opened and no door remains closed, and a caller announces, “Oh the one seeking piety and good, advance. Oh the one seeking evil, restrain (from your evil).” [And] Allah Ta‘ālā emancipates many souls from the fire of *Jahannam*, and this transpires every night throughout the month of Ramaḍān.”

Answer

Imām at-Tirmidhī ﷺ, Imām Ibn Mājah ﷺ and other *Muḥaddithūn* have recorded this narration on the authority of Sayyidunā Abū Hurayrah ﷺ.²¹

عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِذَا كَانَتْ أَوَّلُ لَيْلَةٍ مِنْ رَمَضَانَ، صَفَّدَتِ الشَّيَاطِينُ، وَمَرَدَدَةُ الْجِنِّ، وَعُغِّلَتْ أَبْوَابُ النَّارِ، فَلَمْ يَفْتَحْ مِنْهَا بَابٌ، وَفُتِحَتْ أَبْوَابُ الْجَنَّةِ، فَلَمْ يُغْلَقْ مِنْهَا بَابٌ، وَنَادَى مُنَادٍ: يَا بَاغِيَ الْخَيْرِ أَقْبِلْ، وَيَا بَاغِيَ الشَّرِّ أَقْصِرْ، وَلِلَّهِ عُتَقَاءُ مِنَ النَّارِ، وَذَلِكَ فِي كُلِّ لَيْلَةٍ»

Imām Ibn Khuzaymah ﷺ, Imām Ibn Ḥibbān ﷺ and Imām Ḥākim ﷺ have declared the *ḥadīth* as authentic.²²

²¹ At-Tirmidhī, *Sunan at-Tirmidhī* 682, Ibn Majah, *as-Sunan li Ibn Mājah* 1642.

²² Ibn Khuzaymah, *Ṣaḥīḥ Ibn Khuzaymah* 1883, Ibn Ḥibbān, *Ṣaḥīḥ Ibn Ḥibbān* 3435, al-Ḥākim, *al-Mustadrak ‘alā Ṣ-Ṣaḥīḥayn* 1:421.

The following words appear in *aṣ-Ṣaḥīḥ 'l-Bukhārī* and *Ṣaḥīḥ Muslim*,

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: «إِذَا جَاءَ
رَمَضَانَ فَتَّحَّتْ أَبْوَابُ الْجَنَّةِ، وَعُلِّقَتْ أَبْوَابُ النَّارِ، وَصُفِّدَتِ الشَّيَاطِينُ»

The Messenger of Allah ﷺ said, “When the month of Ramaḍān arrives, the gates of *Jannah* are opened, the gates of *Jahannam* are closed and the *Shayāṭīn* are chained.”²³

And Allah Ta‘ālā knows best.

²³ Al-Bukhārī, *aṣ-Ṣaḥīḥ 'l-Bukhārī* 1899 and Muslim, *Ṣaḥīḥ Muslim* 1079.

Fasting cleanses the heart

Question

Is the following true,

“The fasting of Ramaḍān and fasting three days every month will remove the impurity and whisperings from the heart”

Answer

Yes!

Several *Ṣaḥābah* ﷺ have reported the Messenger of Allah ﷺ to have said:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «صَوْمُ شَهْرِ الصَّبْرِ، وَثَلَاثَةَ أَيَّامٍ مِنْ كُلِّ شَهْرٍ، يُدْهِبَنَّ وَحَرَ الصَّدْرِ»

“By fasting during the month of Ramaḍān and three days of every other (Islamic) month, the rancour/whispers/deceit of the heart is removed.”²⁴

The *ḥadīth* is authentic (*ṣaḥīḥ*).

And Allah Ta‘ālā knows best.

²⁴ Aḥmad ibn Ḥanbal, *Musnad Ahmad* 5:363, Ibn Ḥibbān, *Ṣaḥīḥ Ibn Ḥibbān* 6557, al-Bazzār, *Musnad 'l-Bazzar* 688. See: al-Mundhirī, *at-Tarḡīb* 2:121, al-Haythamī, *Majma' 'z-Zawā'id*, 3:196.

Fasting and the Qurʾān will intercede on behalf of a person on the Day of *Qiyāmah*

Question

What is the authenticity of the following,

الصَّيَامُ وَالْقُرْآنُ يَشْفَعَانِ لِلْعَبْدِ يَوْمَ الْقِيَامَةِ، يَقُولُ الصَّيَامُ: أَيُّ رَبِّ، مَنَعْتُهُ
الطَّعَامَ، وَالشَّهْوَةَ بِالنَّهَارِ، فَشَفَّعْنِي فِيهِ، وَيَقُولُ الْقُرْآنُ: مَنَعْتُهُ النَّوْمَ بِاللَّيْلِ،
فَشَفَّعْنِي فِيهِ، قَالَ فَيُشَفَّعَانِ

Answer

Imām Aḥmad ؒ, Imām at-Ṭabarānī ؒ and other *Muḥaddithūn* have recorded this narration.²⁵

ʿAllāmah al-Mundhirī ؒ and Ḥāfiz al-Haythamī ؒ have declared the narrators as reliable.²⁶

Translation: The Messenger of Allah ﷺ said, “Fasting and the Qurʾān will intercede on the Day of *Qiyāmah*. Fasting will say, “Oh my *Rabb!* I prevented him from consuming food and fulfilling his desires, so accept my intercession on his behalf.” The Qurʾān will say, “I prevented him from sleep at night, so accept my intercession on his behalf.” Their intercession will be accepted.”

And Allah Taʿālā knows best.

²⁵ Aḥmad ibn Ḥanbal, *Musnad Ahmad* 2:174.

²⁶ Al-Mundhirī, *at-Tarḡhib* 2:84, al-Haythamī, *Majmaʿ ʿz-Zawāʿid*, 3:181. See: al-Ḥākim, *al-Mustadrak ʿalā ʿ-Ṣ-Ṣaḥīḥayn* 1:554.

Is there punishment in Ramaḍān

Question

Is the following true:

“During the month of Ramaḍān, Allah stops the punishment of the grave for everyone buried.”

Answer

Ḥāfiẓ ibn Rajab رحمته has quoted a narration that is reported with a weak chain (by Imām al-Bayhaqī رحمته) from Sayyidunā Anas رضي الله عنه that he said,

عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ عَذَابَ الْقَبْرِ يُرْفَعُ عَنِ الْمَوْتَى فِي شَهْرِ رَمَضَانَ، وَكَذَلِكَ
فِتْنَةُ الْقَبْرِ تُرْفَعُ عَمَّنْ مَاتَ يَوْمَ الْجُمُعَةِ أَوْ لَيْلَةَ الْجُمُعَةِ

“Indeed, the punishment of the grave is uplifted/halted from the inmates of the graves in Ramaḍān.”²⁷

It is also commonly said that those who pass away in Ramaḍān are saved from the punishments of the grave etc.

This can be deduced from the *ḥadīth* that states, in Ramaḍān the doors of *Jahannam* (Hell) are closed and the doors of *Jannah* (Heaven) are opened.²⁸

سَمِعَ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، يَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِذَا
دَخَلَ رَمَضَانَ فَتُحَّتْ أَبْوَابُ الْجَنَّةِ، وَغُلِّقَتْ أَبْوَابُ جَهَنَّمَ، وَسُلْسِلَتِ الشَّيَاطِينُ»

And Allah Ta‘ālā knows best.

²⁷ Ibn Rajab al-Ḥanbalī, *Ahwāl 'l-Qubūr* pg.105-106, and as-Suyūṭī, *Sharḥ 'ṣ-Ṣudūr* pg.254.

²⁸ Al-Bukhārī, *aṣ-Ṣaḥīḥ 'l-Bukhārī* 3277. Also refer to *Fatāwā Maḥmūdiyyah* 6:63.

The famous virtues of Ramaḍān

Question

Some people have mentioned the following *ḥadīth* to be unacceptable, “The first part of the month of Ramaḍān is mercy, the middle of it is forgiveness and the end of it is freedom from the Fire.”

Please confirm.

Answer

This is part of a lengthy *ḥadīth*, which is considered weak but suitable for practice.

...وَهُوَ شَهْرٌ أَوَّلُهُ رَحْمَةٌ، وَأَوْسَطُهُ مَغْفِرَةٌ، وَآخِرُهُ عِتْقٌ مِنَ النَّارِ...

And Allah Taʿālā knows best.

Fasting is a shield against *Jahannam*

Question

Is the following *ḥadīth* authentic:

Narrated from Muṭarrif who was from the tribe of Banū ‘Āmir ibn Sa‘sa‘ah that Sayyidunā ‘Uthmān ibn Abī ‘l-‘Āṣ`th-Thaqafi ؓ invited him to drink some milk. Muṭarrif said, ‘I am Fasting.’ ‘Uthmān ؓ said, ‘I heard the Messenger of Allah ﷺ say, “Fasting is a shield against the Fire, just like your shield used when fighting.”’

Answer

Imām an-Nasāī ؓ and Aḥmad ؓ have recorded this *ḥadīth*. Imām Ibn Khuzaymah ؓ has declared the *ḥadīth* authentic.²⁹

عَنْ مُطَرِّفٍ، قَالَ: دَخَلْتُ عَلَى عُمَانَ بْنِ أَبِي الْعَاصِ، فَدَعَا بِلَبَنٍ، فَقُلْتُ: إِنِّي صَائِمٌ، فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يَقُولُ: «الصَّوْمُ جُنَّةٌ مِنَ النَّارِ كَجُنَّةِ أَحَدِكُمْ مِنَ الْقِتَالِ»

The words, “Fasting is a shield” also appear in *aṣ-Ṣaḥīḥ ‘l-Bukhārī*, *Ṣaḥīḥ Muslim* and other *aḥādīth* collections.³⁰

عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «الصَّيَامُ جُنَّةٌ...»

And Allah Ta‘ālā knows best.

²⁹ An-Nasāī, *Sunan ‘n-Nasāī ‘l-Mujtabā* 2231, Aḥmad ibn Ḥanbal, *Musnad Aḥmad* 4:217, Ibn Khuzaymah, *Ṣaḥīḥ Ibn Khuzaymah* 2125.

³⁰ Al-Bukhārī, *aṣ-Ṣaḥīḥ ‘l-Bukhārī* 1894, 7492, Muslim, *Ṣaḥīḥ Muslim* 1151.

There is nothing equal to fasting in reward

Question

Is the following *ḥadīth* authentic,

The Prophet ﷺ said,

“You must fast, for there is nothing equal to it in reward.”

Answer

Imām an-Nasā'ī رحمه الله has recorded this *ḥadīth* on the authority of Sayyidunā Abū Umāmah رحمه الله.

عَنْ أَبِي أُمَامَةَ، قَالَ: أَتَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقُلْتُ: مُرْنِي بِأَمْرٍ أَخْذُهُ عِنْدَكَ، قَالَ: «عَلَيْكَ بِالصَّوْمِ فَإِنَّهُ لَا مِثْلَ لَهُ»

Sayyidunā Abū Umāmah رحمه الله asked the Messenger of Allah ﷺ “Inform me of some deed which I can do.” The Messenger of Allah ﷺ said, “Hold on to fasting, for there is nothing like it.”³¹

Ḥāfiz Ibn Ḥajar رحمه الله has declared the chain of narrators of Imām an-Nasā'ī رحمه الله as authentic.³²

Imām Ibn Ḥibbān رحمه الله has cited a longer version of this *ḥadīth* and declared it as authentic. This version goes on to mention,

...فَكَانَ أَبُو أُمَامَةَ لَا يُرَى فِي بَيْتِهِ الدُّخَانُ نَهَارًا إِلَّا إِذَا نَزَلَ بِهِمْ ضَيْفٌ، فَإِذَا رَأَوْا الدُّخَانَ نَهَارًا عَرَفُوا أَنَّهُ قَدْ اعْتَرَاهُمْ ضَيْفٌ

“...[Since then] smoke would never be seen during the day at the home of Sayyidunā Abū Umāmah رحمه الله except if he had guests

³¹ An-Nasā'ī, *Sunan 'n-Nasā'ī 'l-Mujtabā* 2220.

³² Ibn Ḥajar 'l-Asqalānī, *Fath 'l-Bārī* (under *ḥadīth*) 1894.

[implying that he would never cook food during the day since he was fasting.”³³

And Allah Ta‘ālā knows best.

³³ Ibn Ḥibbān, *Ṣaḥīḥ ibn Ḥibbān* 3425. See footnotes of Shaykh ‘Awwāmah on *Muṣannaf* 8988.

The virtues of the fast and prayer in Ramaḍān

Question

I was told that there is a *ḥadīth* mentioned by al-Bayhaqī ؒ which states, “By performing one *sajdah* (prostration) in Ramaḍān, a person receives one thousand five hundred rewards (1,500).”

I was also informed that seventy thousand (70,000) angels pray for a person who fasts in the month of Ramaḍān daily.

Are these narrations authentic?

Answer

Both of the above are mentioned in the same *ḥadīth* in *ash-Shu‘ab ‘l-Īmān* of al-Bayhaqī ؒ.³⁴

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِذَا كَانَ أَوَّلُ لَيْلَةٍ مِنْ رَمَضَانَ فُتِحَتْ أَبْوَابُ السَّمَاءِ فَلَا يُغْلَقُ مِنْهَا بَابٌ حَتَّى يَكُونَ آخِرُ لَيْلَةٍ مِنْ رَمَضَانَ، وَلَيْسَ مِنْ عَبْدٍ مُؤْمِنٍ يُصَلِّي فِي لَيْلَةٍ إِلَّا كَتَبَ اللَّهُ لَهُ أَلْفًا وَخَمْسِمِائَةَ حَسَنَةٍ بِكُلِّ سَجْدَةٍ، وَبَنَى لَهُ بَيْتًا فِي الْجَنَّةِ مِنْ يَأْفُوتِهِ حَمْرَاءَ لَهَا سِتُونَ أَلْفَ بَابٍ لِكُلِّ بَابٍ مِنْهَا قَصْرٌ مِنْ ذَهَبٍ مُوشَّجٍ بِيَأْفُوتِهِ حَمْرَاءَ، فَإِذَا صَامَ أَوَّلَ يَوْمٍ مِنْ رَمَضَانَ عَمَّرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ إِلَى مِثْلِ ذَلِكَ الْيَوْمِ مِنْ شَهْرِ رَمَضَانَ، وَاسْتَعْفَرَ لَهُ كُلَّ يَوْمٍ سَبْعُونَ أَلْفَ مَلِكٍ مِنْ صَلَاةِ الْعَدَاةِ إِلَى أَنْ تُوَارَى بِالْحِجَابِ، وَكَانَ لَهُ بِكُلِّ سَجْدَةٍ يَسْجُدُهَا فِي شَهْرِ رَمَضَانَ بِلَيْلٍ أَوْ نَهَارٍ شَجْرَةٌ يَسِيرُ الرَّكِيبُ فِي ظِلِّهَا خَمْسَ مِائَةِ عَامٍ»

³⁴ Al-Bayhaqī, *ash-Shu‘ab ‘l-Īmān* 3362.

The chain is very weak. Therefore, after citing this *ḥadīth*, Imām al-Bayhaqī ؒ explained that this *ḥadīth* is supported by other popular narrations.

His words are as follows,

قد روينا في الأحاديث المشهورة ما يدل على هذا أو بعض معناه

“We have other popular *aḥādīth* that point to this meaning or part of it.”

‘Allāmah al-Mundhirī ؒ has also quoted this *ḥadīth* in *at-Tarḥīb* and indicated to its weakness.³⁵

• Other support

1. Ḥāfiẓ ibn Rajab ؒ has quoted the famous *Tābī‘ī*, Ibrāhīm an-Nakha‘ī ؒ to have said,

“One fast in Ramaḍān is better than a thousand fasts (outside Ramaḍān), one *tasbīḥ* in Ramaḍān is better than a thousand *tasbīḥ*’s and one *rak‘āt* of *ṣalāh* in Ramaḍān is better than a thousand *rak‘āt*’s.”³⁶

2. Sayyidunā ‘Abduḷlāh ibn ‘Umar ؒ reports that the Messenger of Allah ﷺ said,

عَنْ ابْنِ عُمَرَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى الْمُتَسَحِّرِينَ»

“Indeed Allah sends special mercies, and His Angels pray for those who partake of *suhūr*.”³⁷

This *ḥadīth* explains that the Angels (without any specific number) make *du‘ā* for the fasting person.

It is better to quote this authentic (*ṣaḥīḥ*) *ḥadīth* instead.

And Allah Ta‘ālā knows best.

³⁵ Al-Mundhirī, *at-Tarḥīb* 2:93-94.

³⁶ Ibn Rajab al-Ḥanbalī, *Latā‘if al-Ma‘ārif* pg.286.

³⁷ Ibn Ḥibbān, *Ṣaḥīḥ ibn Ḥibbān* 3467.

The three curses of Jibril ﷺ

Question

What is the source and authenticity of the following narration,

Ka'b ibn 'Ujrah ؓ says that the Messenger of Allah ﷺ said, "Come near the pulpit," so we came close. When he ﷺ climbed the first step of the pulpit, he ﷺ said "Āmīn." When he ﷺ climbed the second step, he ﷺ said "Āmīn." When he ﷺ climbed the third step, he ﷺ said "Āmīn." When he came down, we said "Oh Messenger of Allah, today we have heard from you something which we have never heard before."

The Messenger of Allah ﷺ said, "When I climbed the first step, Jibrīl ؑ appeared before me and said, "Destruction to the person who found the blessed month of Ramaḍān and let it pass by without gaining forgiveness," then I said "Āmīn."

When I climbed the second step, he ﷺ said, "Destruction on that person before whom your name is taken and he does not send *durūd* (salutations) on you." I replied "Āmīn."

When I climbed the third step, he ﷺ said, "Destruction on that person in whose lifetime both his parents, or either one of them reaches old age, and he fails to enter *Jannah* [due to neglecting them and not serving them]." I said "Āmīn."

Answer

This *ḥadīth* has been recorded in numerous *aḥādīth* collections. Imām al-Ḥākim ؒ has recorded the version you have cited and has declared the *ḥadīth* as authentic. Ḥāfiẓ adh-Dhahabī ؒ concurs.³⁸

³⁸ Al-Ḥākim, *Mustadrak 'l-Ḥākim* 4:153/154.

عَنْ كَعْبِ بْنِ عُجْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «احْضَرُوا الْمِنْبَرَ» فَحَضَرْنَا فَلَمَّا ارْتَقَى دَرَجَةً قَالَ: «آمِينَ»، فَلَمَّا ارْتَقَى الدَّرَجَةَ الثَّانِيَةَ قَالَ: «آمِينَ» فَلَمَّا ارْتَقَى الدَّرَجَةَ الثَّالِثَةَ قَالَ: «آمِينَ»، فَلَمَّا نَزَلَ قُلْنَا: يَا رَسُولَ اللَّهِ لَقَدْ سَمِعْنَا مِنْكَ الْيَوْمَ شَيْئًا مَا كُنَّا نَسْمَعُهُ قَالَ: " إِنَّ جِبْرِيلَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ عَرَّضَ لِي فَقَالَ: بُعْدًا لِمَنْ أَدْرَكَ رَمَضَانَ فَلَمْ يَعْفِرْ لَهُ قُلْتُ: آمِينَ، فَلَمَّا رَقِيتُ الثَّانِيَةَ قَالَ: بُعْدًا لِمَنْ ذُكِرَتْ عِنْدَهُ فَلَمْ يُصَلِّ عَلَيْكَ قُلْتُ: آمِينَ، فَلَمَّا رَقِيتُ الثَّالِثَةَ قَالَ: بُعْدًا لِمَنْ أَدْرَكَ أَبَوَاهُ الْكِبَرَ عِنْدَهُ أَوْ أَحَدَهُمَا فَلَمْ يُدْخِلْهُ الْجَنَّةَ قُلْتُ: آمِينَ

Imām Ibn Khuzaymah رحمته الله and Imām Ibn Hibbān رحمته الله have recorded this narration on the authority of Sayyidunā Abū Hurayrah رضي الله عنه.³⁹

Note: Each of these three groups are guilty of extreme dis-appreciation. Therefore, they were cursed by even the most compassionate human being رحمته الله.

Ingratitude is a severe sin.

And Allah Taʿālā knows best.

³⁹ Ibn Khuzaymah, *Ṣaḥīḥ Ibn Khuzaymah* 1888, Ibn Hibbān, *Ṣaḥīḥ ibn Hibbān* 907. See: al-Tirmidhī 3545.

Four things should be done in abundance in Ramaḍān

Question

In a recent lecture, a scholar stated that the Messenger of Allah ﷺ said, “We must do four things in abundance in the month of Ramaḍān:

1. Recite the first *kalimah* (*lā ilāha illa ʿLlāh*) as much as possible.
2. Say *istighfār* (seeking forgiveness).
3. Make *duʿāʿ*, beseeching Allah to grant us *Jannah* (Heaven).
4. Make *duʿāʿ*, beseeching Allah to save us from *Jahannam* (Hell).”

Is this correct?

Answer

This is part of a lengthy *ḥadīth*, which is reported by Sayyidunā Salmān ؓ about Ramaḍān. The narration is considered weak, but suitable for practice.

... وَاسْتَكْبَرُوا فِيهِ مِنْ أَرْبَعِ خِصَالٍ، خَصَلْتَيْنِ تَرْضَوْنَ بِهِمَا رَبَّكُمْ، وَخَصَلْتَيْنِ لَا غِنَاءَ بِكُمْ عَنْهُمَا؛ فَأَمَّا الْخِصَلَتَانِ اللَّتَانِ تَرْضَوْنَ بِهِمَا رَبَّكُمْ: فَشَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَتَسْتَغْفِرُونَ، وَأَمَّا الْخِصَلَتَانِ اللَّتَانِ لَا غِنَاءَ بِكُمْ عَنْهُمَا: فَتَسْأَلُونَ اللَّهَ الْجَنَّةَ، وَتَعُوذُونَ بِهِ مِنَ النَّارِ...

And Allah Taʿālā knows best.

Eating forgetfully whilst fasting

Question

Is the following *ḥadīth* reliable,

“If anyone forgets that he is fasting and eats or drinks, he should complete his fast [for the fast does not break], for it is only Allah Who has fed him and given him drink.”

Answer

Imām al-Bukhārī رحمته الله and Imām Muslim رحمته الله have recorded this narration on the authority of Sayyidunā Abū Hurayrah رضي الله عنه,⁴⁰

عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِذَا نَسِيَ فَأَكَلَ وَشَرِبَ
فَالْيَتِمَّ صَوْمَهُ فَإِنَّمَا أَطْعَمَهُ اللَّهُ وَسَقَاهُ»

The *ḥadīth* is therefore authentic.

Kindly refer to a reliable *Muftī/Dār 'l-Iftā* for an official ruling/*fatwā*.

And Allah Ta'ālā knows best.

⁴⁰ Al-Bukhārī, *aṣ-Ṣaḥīḥ 'l-Bukhārī* 1933, 6669 and Muslim, *Ṣaḥīḥ Muslim* 1155.

Warning against intentionally missing a single fast during Ramaḍān

Question

Kindly verify the following narrations,

“If anyone omits his fast, even for one day in Ramaḍān without a concession or without being ill, then if he were to fast for the rest of his life, he could not make up for it.”

“If a person does not fast for a single day in Ramaḍān, he cannot earn the reward of this single day, even if he fasts all the year round instead of it.”

Jazākh Ḳllāhu Khayran

Answer

Sayyidunā Abū Hurayrah ؓ reports that the Messenger of Allah ﷺ said,

عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ أَفْطَرَ يَوْمًا مِنْ رَمَضَانَ مِنْ غَيْرِ مَرَضٍ وَلَا رُخْصَةٍ، لَمْ يَقْضِهِ صِيَامُ الدَّهْرِ كُلِّهِ إِنْ صَامَهُ»

“One who omits the fast of even one day in Ramaḍān without any concession or without being ill, he would not be able to make up for it, if he were to fast for the rest of his life.”⁴¹

This *ḥadīth* is slightly weak, but suitable for the purpose of warning against a sin. It is also supported by similar statements that have been reported from Sayyidunā ʿAlī ؓ and Sayyidunā ʿAbdullāh ibn Masʿūd ؓ.

⁴²

⁴¹ An-Nasāʾī 3265, 3271, Abū Dāwūd 2388, Tirmidhī 723, and others. See al-Mundhirī, *at-Tarḡhib* 2:108 and *at-Taysir* 2:403.

⁴² Ibn Abi Shaybah, *Muṣannaf ibn Abī Shaybah* 9877 9878.

Imām al-Bukhārī ؒ has also cited the *ḥadīth* in the title of a chapter in *aṣ-Ṣaḥīḥ 'l-Bukhārī*, while indicating towards its weakness. A *ḥadīth* like this is generally understood to be weak, but acceptable, or else he (Imām al-Bukhārī ؒ) would not have merely indicated to its weakness. Rather, he would have emphatically dismissed it, if it was totally unreliable.⁴³

Note: This *ḥadīth* should not be misunderstood to refer to excusing one of the *qaḍā* fast. The purpose of this *ḥadīth* is to explain that the extent of the *barakah* (blessing), reward etc. that is achieved in Ramaḍān can never be matched by doing the deed outside Ramaḍān. Like is the case with offering *ṣalāh* in congregation; its reward and effect can never be matched, even if one repeats the *ṣalāh* twenty-five times or more.⁴⁴

And Allah Taʿālā knows best.

⁴³ Ibn ʿṣ-Ṣalāh, *Muqaddimah ibn ʿṣ-Ṣalāh* pg.25.

⁴⁴ See aṭ-Ṭaḥāwī, *Sharḥ Mushkil 'l-Āthār* 4:180, Ibn Ḥajar al-ʿAsqalānī, *Tahdhib 't-Tahdhib* 9:204, Khalil Aḥmad Sahāranpūrī, *Badhl 'l-Majhūd* 8:569.

Fasting whilst on journey

Question

Is this *ḥadīth* reliable,

عَنْ حَمْرَةَ بِنِ عَمْرِو الْأَسْلَمِيِّ رَضِيَ اللَّهُ عَنْهُ، أَنَّهُ سَأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الصَّيَامِ فِي السَّفَرِ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَيُّ ذَلِكَ عَلَيْكَ أَيْسَرُ فَاذْعَلْ». [يَعْنِي إِفْطَارُ رَمَضَانَ أَوْ صِيَامُهُ فِي السَّفَرِ]

Answer

This *ḥadīth* is recorded by Imām aṭ-Ṭabarānī رحمته الله and Tammām ʿr-Rāzī رحمته الله.⁴⁵

Translation: Sayyidunā Ḥamzah al-Aslamī رحمته الله reports that he asked the Messenger of Allah صلى الله عليه وسلم about fasting whilst on journey. The Messenger of Allah صلى الله عليه وسلم replied, “Do whatever is easier for you.”

Imām Muslim رحمته الله has also recorded a similar narration from the same *Ṣaḥābī* رحمته الله.⁴⁶

The *ḥadīth* in question is authentic.

In the narrations of *al-Bukhārī* and *Muslim*, the Messenger of Allah صلى الله عليه وسلم replied,

عَنْ عَائِشَةَ، أَنَّ حَمْرَةَ بِنِ عَمْرِو الْأَسْلَمِيِّ قَالَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَأَصُومُ فِي السَّفَرِ وَكَانَ كَثِيرَ الصَّيَامِ؟ فَقَالَ: «إِنْ شِئْتَ فَصُمْ وَإِنْ شِئْتَ فَأَفْطِرْ»

“Fast if you wish, and if you wish do not fast.”

⁴⁵ Aṭ-Ṭabarānī, *al-Muʿjam ʿl-Kabīr* 2988, al-Tammām, *Fawāʿid at-Tammām* 1026, Abū Nuʿaym, *Māʾrifat ʿs-Ṣaḥābah* 1839.

⁴⁶ Muslim, *Ṣaḥīḥ Muslim* 2620-2624. See: al-Bukhārī, *aṣ-Ṣaḥīḥ ʿl-Bukhārī* 1942, 1943.

Note: Giving the traveller the choice of not fasting on journey, does not mean that he is exempt from making up for the missed fast (*qaḍā*) later. Allah Ta‘ālā has clearly explained in the Qur‘ān the rule of *qaḍā* fasts for the traveller.⁴⁷

أَيَّامًا مَّعْدُودَاتٍ فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ
 أَيَّامٍ أُخَرَ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ فَمَن تَطَوَّعَ خَيْرًا
 فَهُوَ خَيْرٌ لَّهُ وَأَن تَصُومُوا خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ

(Fast) a certain number of days; and (for) him who is sick among you, or on a journey, (the same) number of other days; and for those who can afford it there is a ransom: the feeding of a man in need - but whoso doeth good of his own accord, it is better for him: and that ye fast is better for you if ye did but know - (2:184).

And Allah Ta‘ālā knows best.

⁴⁷ Refer to Ibn Hajar al-‘Asqalāni, *Fatḥḥ al-Bārī* 1943.

Using a *miswāk* excessively whilst fasting

Question

What is the reliability of this *ḥadīth*,

‘Āmir ibn Rabī‘ah reports from his father, who says, “I saw the Messenger of Allah ﷺ using a *miswāk* (toothstick) whilst he was fasting more often than I can count.””

Answer

Imām at-Tirmidhī ؒ and Imām Abū Dāwūd ؒ have recorded this *ḥadīth*.⁴⁸

عَنْ عَامِرِ بْنِ رَبِيعَةَ، عَنْ أَبِيهِ قَالَ: رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا لَا أُحْصِي
يَتَسَوَّكُ وَهُوَ صَائِمٌ

Imām at-Tirmidhī ؒ has declared the *ḥadīth* as *ḥasan* (sound).

Imām al-Bukhārī ؒ has also cited this narration in a subheading (*ta‘līqan*).⁴⁹

And Allah Ta‘ālā knows best.

⁴⁸ At-Tirmidhī 725, Abū Dāwūd 2356

⁴⁹ Al-Bukhārī, *aṣ-Ṣaḥīḥ l- Bukhārī* [before *ḥadīth*] 1934.

The reward of feeding a fasting person

Question

Is the following *ḥadīth* authentic:

The Messenger of Allah ﷺ said,

“Whoever feeds a person who is breaking their fast, he gets the same reward as him without any subtraction from the reward of the fasting person.”

Answer

Imām at-Tirmidhī رحمته and Imām Ibn Mājah رحمته have recorded this *ḥadīth* on the authority of Sayyidunā Zayd ibn Khālīd al-Juhanī رحمته.⁵⁰

عَنْ زَيْدِ بْنِ خَالِدِ الْجُهَنِيِّ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ فَطَرَ صَائِمًا كَانَ لَهُ مِثْلُ أَجْرِهِ، غَيْرَ أَنَّهُ لَا يَنْقُصُ مِنْ أَجْرِ الصَّائِمِ شَيْئًا»

Imām at-Tirmidhī رحمته has declared the *ḥadīth* as authentic (*ḥasanun ṣaḥīḥun*).

And Allah Taʿālā knows best.

⁵⁰ At-Tirmidhī 807, Ibn Mājah 1746.

Recommending the dates at the time of *Suḥūr*

Question

Is the following narration authentic?

The Messenger of Allah ﷺ said,

“How good is the believer’s meal of dates at the time of *suḥūr*.”

Answer

Imām Abū Dāwūd ʿ has recorded this *ḥadīth* on the authority of Sayyidunā Abū Hurayrah ʿ.⁵¹

عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «نِعْمَ سَحُورُ الْمُؤْمِنِ التَّمْرُ»

Imām Ibn Ḥibbān ʿ has declared the *ḥadīth* as authentic (*ṣaḥīḥ*).⁵²

And Allah Taʿālā knows best.

⁵¹ Abū Dāwūd 2345.

⁵² Ibn Ḥibbān, *Ṣaḥīḥ Ibn Ḥibbān* 3475.

Suḥūr is full of blessings

Question

Please provide a reference to the following narration,

“*Suḥūr* is full of blessings. Hence, do not omit the *suḥūr*, even if one is able to have a sip of water at the time of *suḥūr* one should do so, for certainly Allah Ta‘ālā descends His special mercy upon those who have *suḥūr* and the Angels make special *du‘ā*’ (supplications) for them.”

Answer

Imām Aḥmad رحمه الله has recorded this *ḥadīth* on the authority of Sayyidunā Abū Sa‘īd al-Khudrī رضي الله عنه,⁵³

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «السُّحُورُ أَكْلُهُ بَرَكَةٌ، فَلَا تَدْعُوهُ، وَلَوْ أَنْ يَجْرَعَ أَحَدُكُمْ جُرْعَةً مِنْ مَاءٍ، فَإِنَّ اللَّهَ عَزَّ وَجَلَّ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى الْمُتَسَحِّرِينَ»

The *ḥadīth* can be quoted.⁵⁴

And Allah Ta‘ālā knows best.

⁵³ Aḥmad ibn Ḥanbal, *Musnad Aḥmad* 3:12, 3:44.

⁵⁴ Refer to al-Mundhirī, *at-Targhib* 2:139, al-Haythami, *Majma‘²-Zawā'id* 3:150.

Delay *Suhūr* and hasten *Iftār*

Question

What is the reference and authenticity of the following,

كَانَ أَصْحَابُ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَسْرَعَ النَّاسِ إِفْطَارًا وَأَبْطَأَهُ سُحُورًا

“The *Ṣaḥābah* ﷺ were the most hasty to open their fast and would delay eating *suhūr* [until the last possible time].”

Answer

Imām ʿAbd ʿr-Razzāq ﷺ and other *Muḥaddithūn* have recorded this narration as the statement of ʿAmr ibn Maymūn al-Awdī ﷺ.⁵⁵

Ḥāfiẓ Ibn Ḥajar ﷺ has graded the chain authentic.⁵⁶

And Allah Taʿālā knows best.

⁵⁵ ʿAbd ʿr-Razzāq, *Muṣannaḥ ʿAbd ʿr-Razzāq* 7591.

⁵⁶ Ibn Ḥajar, *Fath ʿl-Bārī* 1957, also see: al-Haythamī, *Majmaʿ ʿz-Zawāʿid* 3:154.

Allah loves those who hasten to break the fast

Question

Please provide the reference for this narration,

‘Allah Ta‘ālā says, “Those who hasten to open their fasts at the time of *iftār* are the most beloved to me.”’

Answer

Imām at-Tirmidhī رحمته الله has recorded this *Ḥadīth Qudsi* on the authority of Sayyidunā Abū Hurayrah رضي الله عنه,

عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «قَالَ اللَّهُ: أَحَبُّ عِبَادِي
إِلَيَّ أَعْجَلُهُمْ فِطْرًا»

He has declared the *ḥadīth* as sound (*ḥasan*).⁵⁷

And Allah Ta‘ālā knows best.

⁵⁷ At-Tirmidhī 700/701. Also see: Ibn Khuzaymah, *Ṣaḥīḥ ibn Khuzaymah* 2062 and Ibn Ḥibbān, *Ṣaḥīḥ ibn Hibbān* 3507.

Hasten to open ones fast

Question

Is the following narration authentic?

The Messenger of Allah ﷺ said,

“People will continue to remain upon goodness as long as they hasten in opening their fast.”

Answer

Imām al-Bukhārī رحمه الله and Imām Muslim رحمه الله have recorded this *ḥadīth* on the authority of Sayyidunā Sahl ibn Sa’d رضي الله عنه,⁵⁸

عَنْ سَهْلِ بْنِ سَعْدٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَا يَزَالُ النَّاسُ بِمَحْيَرٍ مَا عَجَّلُوا الْفِطْرَ»

The narration is therefore authentic.

In other narrations, the Messenger of Allah ﷺ explained that the Jews and Christians would delay when opening their fast until the stars were visible. Therefore, we are commanded to hasten when breaking our fast.⁵⁹

And Allah Ta‘ālā knows best.

⁵⁸ Al-Bukhārī, *aṣ-Ṣaḥīḥ ‘l- Bukhārī* 1957, Muslim, *Ṣaḥīḥ Muslim* 1098.

⁵⁹ Refer to: Ibn Hajar al-‘Aqṣalānī, *Fath ‘l-Bārī* [under *ḥadīth*] 1957.

What to recite at the time of breaking the fast

Question

A friend sent me the following, can you please verify the authenticity:

'This is the reliable *du'ā'* (supplication) to recite at the time of *iftār*,

Ibn 'Umar رضي الله عنه said, "When the Messenger of Allah صلى الله عليه وسلم broke his fast, he would say,

دَهَبَ الظَّمَأُ، وَابْتَلَّتِ العُرُوقُ، وَثَبَّتِ الأَجْرُ، إِنْ شَاءَ اللهُ

Dhahabatu ḥẓ-ẓama'u, wabtallati 'l-urūqu, wa thabata 'l-ajru, inshā'
'l-Lāh

The thirst has gone, the veins are moist and the reward is assured, if Allah wills."

Do not recite the famous *du'ā'* (supplication) while breaking the fast,

اللَّهُمَّ لَكَ صُمتُ وَعَلَى رِزْقِكَ أَفطَرْتُ

Allāh humma laka ṣumtu wa 'alā rizqika aḥḥartu

Oh Allah! I have fasted for you [Your sake], and I open my fast with the sustenance that you provided.

This narration is mentioned in *Sunan Abū Dāwūd* – the Book of Fasting. The narrator of this narration is Mu'ādh ibn Zuhra, who is weak. This *du'ā'* (supplication) is not proven from the *sunnah* of the Messenger of Allah (saw), neither is it proven from any authentic (*ṣaḥīḥ*) *aḥādīth*.'

Answer

When citing the *du'ā's* (supplications) to be recited at the time of *iftār* (breaking the fast), 'Allāmah an-Nawawī رحمته الله has cited both of the above

*duʿāʾ*s.⁶⁰

The second *duʿāʾ* (supplication) which is very popular has support from another chain of narration, which is mentioned by aṭ-Ṭabarānī ؒ.⁶¹ Your friend has only mentioned the narration of Abū Dāwūd ؒ. Both these chains strengthen each other.

The latter day Shāfiʿī *fiqh* and *ḥadīth* master, Ibn Ḥajar al-Haytamī ؒ said, “This is sufficient to rely upon in situations like this.” Meaning for the purpose of *duʿāʾ*.⁶²

Therefore, one is allowed to recite both supplications. It is incorrect to stop people from reciting this *duʿāʾ* as weak *aḥādīth* have been declared suitable for practice in the case of *duʿāʾ*s.⁶³

And Allah Taʿālā knows best.

⁶⁰ Al-Nawawī, *al-Adhkār* 575, 576.

⁶¹ Aṭ-Ṭabarānī, *al-Muʿjam ʿl-Kabīr* 12720, *al-Awsaṭ* 7549, Abū Dāwūd, *Sunan Abī Dāwūd* 2350.

⁶² See: al-Haythamī, *Majmaʿ ʿz-Zawāʿid* 3:156, Ibn ʿAlān, *al-Futūḥāt ʿr-Rabbāniyyah* 4:341.

⁶³ See: al-Ḥākim, *Mustadrak ʿl-Ḥākim* beginning of the Chapter on *Duʿāʾ*s.

Words to the *du‘ā* at the time of breaking the fast

Question

I have a query in regard to the famous *du‘ā* at the time of *iftār* which is cited in *Abū Dāwūd*,

Allāh humma innī laka ṣumtu, wa bika āmantu, wa ‘alā rizqika aftaru

How weak is this *ḥadīth*? Is it suitable for practice? What is the alternative supplications at the time of breaking the fast?

Answer

I haven’t seen these exact words in *Sunan Abī Dāwūd* or any other primary *ḥadīth* sources.

The words that are found in the primary sources are as follows,

اللَّهُمَّ لَكَ صُئْتُ وَعَلَى رِزْقِكَ أَفْطَرْتُ

Allāh humma laka ṣumtu, wa ‘alā rizqika aftaru

Translation: Oh Allah! I have fasted for you [Your sake], and I open my fast with the sustenance that you provided.⁶⁴

This narration is *mursal* (wherein a *Tābī‘ī* attributes the *ḥadīth* directly to the Messenger of Allah ﷺ). However it is suitable to quote.⁶⁵

Other wordings of this *du‘ā* do appear in the following very weak narrations:

1. *Allāh humma laka ṣumtu, wa ‘alā rizqika aftaru, taqabbal minnī,*

⁶⁴ Abū Dāwūd, *Sunan Abī Dāwūd* 2350, Ibn Abī Shaybah, *Muṣannaf Ibn Abī Shaybah* 9837.

⁶⁵ Refer to the footnotes of my esteemed Shaykh Muḥaddith Muḥammad ‘Awwāmah, *Muṣannaf Ibn Abī Shaybah* 9837.

innaka anta 's-Samī' 'l-'Alīm.⁶⁶

اللَّهُمَّ لَكَ صُومْتُ، وَعَلَى رِزْقِكَ أَفْطَرْتُ تَقَبَّلْ مِنِّي إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ

2. *Allāh humma laka ṣumtu, wa 'alayka tawakkaltu, wa 'alā rizqika aftarṭu.*⁶⁷

اللَّهُمَّ لَكَ صُومْتُ، وَعَلَيْكَ تَوَكَّلْتُ، وَعَلَى رِزْقِكَ أَفْطَرْتُ

• Summary

The famous words of this *du'ā'* that are recited are as follows,

اللَّهُمَّ لَكَ صُومْتُ، [وَبِكَ آمَنْتُ]، وَعَلَيْكَ تَوَكَّلْتُ، وَعَلَى رِزْقِكَ أَفْطَرْتُ، تَقَبَّلْ مِنِّي

Allāh humma laka ṣumtu, [wa bika āmantu], wa 'alayka tawakkaltu, wa 'alā rizqika aftarṭu, taqabbal minnī

Besides the parts which are bracketed, all of these phrases are found in the different narrations cited above and can be recited. It seems like someone has formulated this combination from the different narrations, although parts are from very weak *aḥādīth*.

And Allah Ta'ālā knows best.

⁶⁶ Aṭ-Ṭabarānī, *Kitāb 'd-Du'ā'* 918 on the authority of Sayyidunā Anas ؓ. Also see: aṭ-Ṭabarānī, *al-Mu'jam 'l-Kabīr* 12720, *Dāraquṭnī, Sunan Dāraquṭnī* 2280 on the authority of Sayyidunā Ibn 'Abbās, with a very weak chain.

⁶⁷ Ibn Abī Usāah, *Musnad 'l-Ḥārīth* on the authority of Sayyidunā 'Alī ؓ, with a very weak chain.

Refer to: Ibn Ḥajar al-'Asqalānī, *al-Maṭālib 'l-'Āliyah* 1074.

Also refer to the footnotes of my esteemed Shaykh Muḥaddith Muḥammad 'Awwāmah, *Muṣannaf Ibn Abī Shaybah* 9837.

One view regarding *Laylat ʿl-Qadr*

Question

Are there any Qurʾānic verses or *aḥādīth* which mention *Laylat ʿl-Qadr* to occur at any time during the year, besides Ramaḍān?

Answer

It was the view of Sayyidunā Ibn Masʿūd ؓ that one who stands every night of the year, will definitely get *Laylat ʿl-Qadr*.⁶⁸

وَقِيلَ لَهُ إِنَّ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ، يَقُولُ: مَنْ قَامَ السَّنَةَ أَصَابَ لَيْلَةَ الْقَدْرِ

Some commentators have understood this to mean that according to him, this night could be on any night of the year, even outside of Ramaḍān. This has also been reported as the view of other *Sahābah* ؓ.⁶⁹

And Allah Taʿālā knows best.

⁶⁸ Muslim, *Ṣaḥīḥ Muslim* 1782.

⁶⁹ Ibn Ḥajar, *Fath ʿl-Bārī* 2017, al-Ubbī, *Sharḥ ʿl-Ubbī* 3:93, al-ʿUthmānī, *Fath ʿl-Mulhim* 5:128.

An unauthentic reward for performing the *ṭarāwīḥ ṣalāh*

Question

Is the following *ḥadīth* authentic,

The Prophet ﷺ said, “Whomsoever performs *ṣalāh* at night (in Ramaḍān), will receive one thousand five hundred (1,500) rewards for each *sajdah* (prostration) and Allah will build for him a house in *Jannah* from rubies which will have sixty thousand (60,000) doors. Each door leads to a gold palace embedded with red rubies...”

Answer

Imām al-Bayhaqī رحمه الله has recorded this narration,

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِذَا كَانَ أَوَّلُ لَيْلَةٍ مِنْ رَمَضَانَ فُتِحَتْ أَبْوَابُ السَّمَاءِ فَلَا يُغْلَقُ مِنْهَا بَابٌ حَتَّى يَكُونَ آخِرُ لَيْلَةٍ مِنْ رَمَضَانَ، وَلَيْسَ مِنْ عَبْدٍ مُؤْمِنٍ يُصَلِّي فِي لَيْلَةٍ إِلَّا كَتَبَ اللَّهُ لَهُ أَلْفًا وَخَمْسِمِائَةَ حَسَنَةٍ بِكُلِّ سَجْدَةٍ، وَبَنَى لَهُ بَيْتًا فِي الْجَنَّةِ مِنْ يَأْفُوتَةِ حَمْرَاءَ لَهَا سِتُونَ أَلْفَ بَابٍ لِكُلِّ بَابٍ مِنْهَا قَصْرٌ مِنْ ذَهَبٍ مُوشَّحٌ بِيَأْفُوتَةِ حَمْرَاءَ، فَإِذَا صَامَ أَوَّلَ يَوْمٍ مِنْ رَمَضَانَ عَفَرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ إِلَى مِثْلِ ذَلِكَ الْيَوْمِ مِنْ شَهْرِ رَمَضَانَ، وَاسْتَعْفَرَ لَهُ كُلَّ يَوْمٍ سَبْعُونَ أَلْفَ مَلَكٍ مِنْ صَلَاةِ الْعَدَاةِ إِلَى أَنْ تُورَى بِالْحِجَابِ، وَكَانَ لَهُ بِكُلِّ سَجْدَةٍ يَسْجُدُهَا فِي شَهْرِ رَمَضَانَ بَلِيلٌ أَوْ نَهَارٌ شَجَرَةٌ يَسِيرُ الرَّاِكِبُ فِي ظِلِّهَا خَمْسَ مِائَةِ عَامٍ»

However, this *ḥadīth* is transmitted via a narrator who has been accused of fabricating *aḥādīth*. The *ḥadīth* should not be quoted.⁷⁰

⁷⁰ Al-Bayhaqī, *ash-Shu'ab 'l-Imān* 3362. Ibn 'Udī, *al-Kāmil fi ḍu'afā' Rijāl*, 9:366, Ibn Hajar *Tahdhib 'l-Tahdhib* 9:436, *Taqrib 'l-Tahdhib* 6284, adh-Dhababī, *al-Mughni Fi 'd-ḍu'afā'* 2:371.

Note: *Tarāwīḥ* in itself is a proven *sunnah* of the Messenger of Allah ﷺ. There are other authentic virtues, which have been cited in various *aḥādīth*.

And Allah Taʿālā knows best.

Twenty *raka'āt* during the time of ʿUthmān ؓ

Question

Are there any sound/authentic *aḥādīth* which confirm that even during the Caliphate of Sayyidunā ʿUthmān ؓ the number of *raka'āt*'s in *tarāwīḥ* were twenty?

Answer

ʿAllāmah al-ʿAynī ؓ has stated that Imām al-Bayhaqī ؓ has recorded the following authentic narration,

عَنِ السَّائِبِ بْنِ يَزِيدَ الصَّحَابِيِّ، قَالَ: كَانُوا يَقُومُونَ عَلَى عَهْدِ عُمَرَ، بَعِشْرِينَ رَكْعَةً، وَعَلَى عَهْدِ عُثْمَانَ وَعَلِيٍّ

Sayyidunā Sāʿib ibn Yazīd ؓ says, “The *Ṣaḥābah* had performed twenty during the reign of Sayyidunā ʿUmar ؓ, Sayyidunā ʿUthmān ؓ and Sayyidunā ʿAlī ؓ.”⁷¹

And Allah Taʿālā knows best.

⁷¹ Al-ʿAynī, *ʿUmdat ʿl-Qārī* [under *ḥadīth* 731] 4:372.

Twenty *raka'āt* during the time of 'Alī ؑ

Question

What is the authenticity of the following *ḥadīth*,

“Abū 'Abdi ʿr-Raḥmān reports that 'Alī ؑ called for the Qur'ān reciter's in Ramaḍān and commanded one of them to lead them for twenty *raka'āt*'s. The narrator says, 'And 'Alī ؑ would offer the *witr* prayer with them.”

Answer

This narration is recorded by Imām al-Bayhaqī ؑ with a weak chain, that is definitely well supported by other versions.

عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: دَعَا الْقُرَّاءَ فِي رَمَضَانَ فَأَمَرَ مِنْهُمْ رَجُلًا يُصَلِّي بِالنَّاسِ
عِشْرِينَ رَكْعَةً، قَالَ: وَكَانَ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ يُوتِرُ بِهِمْ

Imām al-Bayhaqī ؑ and Ḥāfiẓ Ibn 'Abd ʿl-Barr ؑ have pointed out that the narration in question has been reported through other chains. Among them is a narration that Imām al-Bayhaqī ؑ himself quotes prior to this *ḥadīth*, in which Shutayr ibn Shakal ؑ, a companion of Sayyidunā 'Alī ؑ states,

عَنْ شُتَيْرِ بْنِ شَكَلٍ، وَكَانَ مِنْ أَصْحَابِ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ، أَنَّهُ كَانَ يُؤْمَهُمْ فِي شَهْرِ
رَمَضَانَ بِعِشْرِينَ رَكْعَةً، وَيُوتِرُ بِثَلَاثِ

“Alī ؑ would lead them in twenty *raka'āt*'s of *tarāwiḥ* and offer three *raka'āt*'s of *witr*.”

Imām al-Bayhaqī ؑ then says, “This strengthens the narration in

question.”⁷²

There are numerous other proofs which substantiate the fact that *tarāwīḥ* is twenty *raka'āt*'s.

And Allah Ta'ālā knows best.

⁷² As Sunanul Kubra, 2:496, Ibn Abī Shaybah, *Muṣannaf Ibn Abī Shaybah* 7762, 7763, Al Istidhkar, 2:58. Also see: At Ta'liqul Mumajjad of 'Allamah 'Abdul Hay Al Lakhnawi, 1: 629.

‘Īd greetings and etiquettes

When the Messenger of Allah ﷺ emigrated from Makkah to Madīnah, he learnt of the two days of festivity which the people had inherited from the time of *Jāhiliyyah* (the pre-Islamic era). These two days of festivals were days of sport and amusement associated with evil and immoral customs. The Messenger of Allah ﷺ then announced to the Muslims,

عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ كَانَ لِأَهْلِ الْجَاهِلِيَّةِ يَوْمَانِ فِي كُلِّ سَنَةٍ يَلْعَبُونَ فِيهِمَا فَلَمَّا قَدِمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ قَالَ: «كَانَ لَكُمْ يَوْمَانِ تَلْعَبُونَ فِيهِمَا وَقَدْ أَبَدَلَكُمْ اللَّهُ بِهِمَا خَيْرًا مِنْهُمَا يَوْمَ الْفِطْرِ وَيَوْمَ الْأَضْحَى»

“You have two days in which you would play, Allah Ta‘ālā has most certainly substituted these two days for you, with two better ones, ‘Īd ʿl-Fitr and ‘Īd ʿl-Adḥā.”⁷³

Both these days have been reserved as days of festivity and celebration; such festivity and celebration that would be within the limits prescribed for joy by the *Sharīah*. It is for this reason that the ‘ulamā state, expressing one’s delight and joy on these days is not only meritorious but in fact forms part of the salient features of Islam.⁷⁴

• A part of our Dīn

Greeting and congratulating one another with special wordings is another aspect which enhances the joy of this day. This has been the practice of the honourable *Ṣaḥābah* ﷺ, *Tābī‘īn* as well as those coming thereafter. There are several narrations which support this practice of theirs. A few of these are quoted below:

⁷³ An-Nasā‘ī, *Sunan ‘n-Nasā‘ī ‘l-Mujtabā* 2231.

⁷⁴ Ibn Ḥajar al-‘Asqalānī, *Fath ʿl-Bārī* [under *ḥadīth* 950], 2:443.

Sayyidunā Jubayr ibn Nufayr ؓ states, “When the *Ṣaḥābah* ؓ met one another on the day of ‘*Īd*, they would say to each other, ‘May Allah accept (the worship) from us and from you.’”⁷⁵

Muḥammad ibn Ziyād ؓ (a *Tābīʿī*) states, “I used to be with Abū Umāmah al-Bāhili and several other *Ṣaḥābah* ؓ. (I noticed that) when they would return (from the ‘*Īd* prayer), they would say to one another, ‘May Allah accept (the worship) from us and from you!’”⁷⁶

The servant of ‘Umar ibn ‘Abd l-Azīz ؓ, Adham ؓ, mentions, “We used to congratulate ‘Umar ibn ‘Abd l-Azīz ؓ (the *Khalīfah* of the time) on both the ‘*Īd*’s with the words, ‘O leader of the Muslims! May Allah accept (the worship) from us and from you.’ He would reply with the very same words and he would not disapprove of this practice.”⁷⁷

The books of *aḥādīth* contain other similar incidents of this nature to support this noble practice of greeting one another with these words. To sum up the discussion, we quote the statement of Imām Abū Bakr al-‘Ājūrī ؓ whose practice was to only record and mention the selected and preferred practices of the *Ṣaḥābah* ؓ. He states regarding these greetings, “This was the (continuous) practice of the *Ṣaḥābah* ؓ as well as that of the ‘*ulamā*.”⁷⁸

• [In Addition to ‘Īd Mubārak’](#)

The *Fuqahā* (Jurists) mention, “This (type of greeting) is a commendable and praiseworthy practice since it is supported by many incidents of the *Ṣaḥābah* ؓ and *Tābīʿīn*.”⁷⁹

A closer glance at the meaning of the *du‘ā* will reveal the intense well-wishing it contains for one’s fellow Muslim brothers. So instead of us opting for the words ‘*Īd Mubārak*’ **only** (which is correct), let us combine

⁷⁵ Ibn Ḥajar al-‘Asqalānī, *Fath ʿl-Bārī* [under *ḥadīth* 952].

⁷⁶ Ibn at-Turkumānī, *Jowhar ʿn-Naqy* 3:319.

⁷⁷ Al-Bayhaqī, *as-Sunan ʿl-Kubrā* 3:319.

⁷⁸ ‘Alī ibn Sulaymān, *al-Inṣāf* 2:441, Ibn Ḥajar al-‘Asqalānī, *Juz’un fi ʿt-Tahnī’ah fi ʿl-A’yād*.

⁷⁹ Aṭ-Ṭaḥṭāwī, *Hāshiyat ʿl-Ṭaḥṭāwī* pg.530.

it with the very same words which the *Ṣaḥābah* ﷺ and as those who came thereafter used when they verbally greeted and congratulated one another on these two days, that is, the under mentioned *du‘ā‘*,

تَقَبَّلَ اللَّهُ مِنَّا وَمِنْكُمْ

Taqabbala ʿl-Llāhu minnā wa minkum.

May Allah accept (the worship) from us and from you!

• Etiquette to be observed on the day of ʿĪd

1. To rise early on the ʿĪd morning. Doing so will spur one to be more alert and cheerful on this joyous day.⁸⁰
2. It is *sunnah* to bath on this day before the ʿĪd *ṣalāh*. However, if one bathes before the *Fajr ṣalāh*, this will also be acceptable.⁸¹
3. To dress according to the *sunnah*, ensuring that the trouser is well above the ankles (for males). To wear the best clothes that one possesses, not necessarily new garments. However, if new clothes are obtained, it should first be worn on a Friday. When the Messenger of Allah ﷺ obtained new clothing, he would first wear it on a Friday (even if it was for a few moments and then removed it). This was due to Friday being the most virtuous day of the week. In this way, the clothing as well as the one wearing the garment will be blessed.⁸²
4. To set off early for the ʿĪd *ṣalāh*. It is greatly encouraged that one performs the ʿĪd *ṣalāh* in the ʿĪd *Ghāh*. However, if due to some excuse such as illness, old age etc. one may join the *ṣalāh* in the *Masjid*.
5. As far as possible, one should endeavour to walk to the ʿĪd *ṣalāh* if it is within walking distance. Different routes should be chosen when approaching and returning from the ʿĪd *ṣalāh*. One should engage in reciting the *takbīr* of ʿĪd silently on route to the ʿĪd *ṣalāh* until arrival at the ʿĪd *Ghāh*. Besides the act of walking to the ʿĪd *Ghāh* being

⁸⁰ Aṭ-Ṭaḥṭāwī, *Hāshiyat ʿl-Ṭaḥṭāwī* pg. 530.

⁸¹ Aṭ-Ṭaḥṭāwī, *Hāshiyat ʿl-Ṭaḥṭāwī* pg. 530.

⁸² ʿAbdullāh ibn Saʿīd Muḥammad ʿAbbādi, *Muntahīʿs-Sūl* 1:490.

meritorious, it creates a deep impression on the hearts of the onlookers (non-believers) when they observe the beauty and serenity of Islam. Encourage one another to walk to the *‘Īd Ghāh!*

Expressing happiness on the day of ʿĪd is from the salient features of Islam

Question

Where can I find the following statement of Ḥāfiẓ Ibn Ḥajar al-ʿAsqalānī رحمه الله,

إِظْهَارُ السُّرُورِ فِي الْأَعْيَادِ مِنْ شِعَارِ الدِّينِ

“Expressing happiness on ʿĪd, is from the salient features of Islam.”

Answer

Ḥāfiẓ Ibn Ḥajar al-ʿAsqalānī رحمه الله has mentioned this in *Fatḥḥ ʿl-Bārī* when deducing lessons from a *ḥadīth* in *aṣ-Ṣaḥīḥ al-Bukhārī*.⁸³

And Allah Taʿālā knows best.

⁸³ Ibn Ḥajar al-ʿAsqalānī, *Fatḥḥ ʿl-Bārī* [under *ḥadīth* 949], 2:443.

The Prophet ﷺ would eat dates before proceeding for the ‘Īd ṣalāh

Question

Is the following *ḥadīth* authentic,

“On the day of ‘Īd al-Fitr, the Messenger of Allah ﷺ would not go out until he had eaten some dates.” Another version states, “He ﷺ would eat an odd number of dates.”

Answer

Imām al-Bukhārī ؒ has recorded this *ḥadīth* on the authority of Sayyidunā Anas ؓ,⁸⁴

عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَغْدُو يَوْمَ الْفِطْرِ حَتَّى يَأْكُلَ تَمْرَاتٍ. وَقَالَ مُرْجَأُ بْنُ رَجَاءٍ، حَدَّثَنِي عُمَيْدُ اللَّهِ، قَالَ: حَدَّثَنِي أَنَسٌ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، «وَيَأْكُلُهُنَّ وَثْرًا»

The *ḥadīth* is therefore authentic.

And Allah Ta‘ālā knows best.

⁸⁴ Al-Bukhārī, *aṣ-Ṣaḥīḥ ‘l-Bukhārī* 953.

Masnūn sūrah for ʿĪd ṣalāh

Question

I came across two opinions regarding the *masnūn sūrah* to be read in the ʿĪd ṣalāh:

1. Sūrah al-Aʿlā and Sūrah al-Ghāshiyah.
2. Sūrah al-Qāf and Sūrah al-Qamar.

Are these established from any reliable *aḥādīth*?

Answer

Yes indeed!

ʿAllāmah an-Nawawī رحمه الله has written that the Messenger of Allah صلى الله عليه وسلم would probably alternate between these sets of *sūrah*'s on different occasions.⁸⁵

Both opinions you cite are recorded in *Ṣaḥīḥ Muslim*.⁸⁶

- عَنِ الثُّعْمَانِ بْنِ بَشِيرٍ، قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ فِي الْعِيدَيْنِ، وَفِي الْجُمُعَةِ بِسَبِّحِ اسْمِ رَبِّكَ الْأَعْلَى، وَهَلْ أَتَاكَ حَدِيثُ الْعَاشِيَةِ
- أَنَّ عُمَرَ بْنَ الْخَطَّابِ، سَأَلَ أَبَا وَاقِدٍ اللَّيْثِيَّ: مَا كَانَ يَقْرَأُ بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْأَضْحَى وَالْفِطْرِ؟ فَقَالَ: كَانَ يَقْرَأُ فِيهِمَا بِ ق وَالْقُرْآنِ الْمَجِيدِ، وَاقْتَرَبَتِ السَّاعَةُ وَأَنْشَقَّ الْقَمَرُ

And Allah Taʿālā knows best.

⁸⁵ Al-Nawawī, *al-Minhāj* 2025.

⁸⁶ Muslim, *Ṣaḥīḥ Muslim* 2025, 2056.

Can we observe the six fasts of Shawwāl later on in the year

Question

I am aware that the *ḥadīth* says, “If one fasts in Ramaḍān and six more in the month of Shawwāl, one receives the reward of fasting the entire year. As thirty-six (36) fasts will be multiplied by Allah Ta‘ālā tenfold, which then equals three hundred and sixty-five (365).

My question is that Allah has promised in Sūrah al-An‘ām, verse 160 to multiply the reward of all deeds by at least ten. This is general and so it applies throughout the year. Hence, if someone observes six more fasts in any other month besides Shawwāl, he should be attaining the reward of those additional sixty days too. So why does the *ḥadīth* specify the month of Shawwāl for these additional fasts?

Answer

Indeed, Allah Ta‘ālā will multiply the reward of fasting in any month by at least tenfold.

The general *ḥadīth* commentators have said⁸⁷ the reasons for this are:

1. A Muslim does not delay in accruing this grand reward.
2. It is indeed easier for people to fast these six days immediately after Ramaḍān.
3. These fasts make up for the deficiencies in our Ramaḍān fasts.

Some scholars have given a different perspective to this. Ibn Rajab al-Ḥanbalī ؒ has answered the above objection with the following, “...the

⁸⁷ Al-Qurṭubī, *al-Mufhim* 3:238, al-‘Uthmānī, *Fatḥḥ l-Mulhim* 5:328, Mullā ‘Alī Qārī, *Mirqat* 4:477.

answer to that is, the reward of fasting in Shawwāl will be linked to the reward of Ramaḍān. One who observes the Shawwāl fast will receive the reward of observing the farḍ fast for the whole year.” This is similar to the statement of Imām ‘Abdullaḥ ibn ‘l-Mubārak ؓ who said, “One who observes the fasts of Shawwāl will receive the reward of observing the farḍ fast for the whole year.”⁸⁸

So those who fast the additional six fasts in Shawwāl specifically will actually receive the reward of observing the farḍ fast for the entire year!

Through this Allah Ta‘ālā has blessed the *ummah* by ordaining the fast of thirty days only, but they can achieve the reward of 365 days of obligatory fasts.

- The difference in reward for farḍ and nafl deeds

‘Allāmah an-Nawawī ؓ has cited that the grand scholar of the Shāfi‘ī *madhhab*, Imām ‘l-Ḥaramayn al-Juwaynī ؓ to have quoted from certain ‘ulamā’ that the reward of a farḍ act is actually equal to 70 nafl (voluntary) deeds.⁸⁹

- Consolation for those who miss the fast in Shawwāl

If one missed the six fasts of Shawwāl, the reward of fasting the entire year can still be achieved if one fasts the six additional fasts in any other month after Shawwāl. Since every act is rewarded tenfold. However, in this case, the six extra fasts will yield the reward of sixty nafl (voluntary) fasts and not the reward of the mandatory fast.

This explanation has been cited by the commentator of *Ṣaḥīḥ Muslim*, ‘Allāmah al-Qurtūbī ؓ.⁹⁰

Mullā ‘Alī Qārī ؓ and others also concur with this explanation.⁹¹

⁸⁸ Ibn Rajab al-Ḥanbalī, *Laṭāif ‘l-Mā‘ārif* pg.314-315.

⁸⁹ Al-Nawawī, *Sharḥ Ṣaḥīḥ Muslim* 1:324.

⁹⁰ Al-Qurtūbī, *al-Muḥim* 3:238.

⁹¹ Mullā ‘Alī Qārī, *Mirqāt* 4:477, al-‘Uthmānī, *Fath ‘l-Mulhim* 5:328.

- Summary

If one misses out the six fasts of Shawwāl, one may offer these fasts during any other time of the year, although the reward will differ as explained above.

And Allah Ta'ālā knows best.

Authenticity of the *ḥadīth* to the six fasts of Shawwāl

Question

Is it true that the *ḥadīth* regarding the six days of fasting in Shawwāl has a weak narrator and some of the ‘*ulamā*’ have deemed these six fasts of Shawwāl to be *makrūh*?

Answer

What you have heard is incorrect.

‘Allāmah Qāsim ibn Quṭlūbghah ؓ has rebutted those who claim this fast to be *makrūh* in his booklet entitled, ‘*Taḥrīr ʿl-Aqwāl fī Ṣawmi ʿs-Sittim min Shawwāl*.’

The *ḥadīth* which encourages the six fasts of Shawwāl is highly authentic and has been considered as *mutawātir* (which is the highest level of authenticity) by *Muḥaddithūn* like, ‘Allāmah as-Suyūṭī ؓ and ‘Allāmah Sayyid Muḥammad ibn Jaʿfar al-Kattānī ؓ.⁹²

There are more than fifteen *Ṣaḥābah* ؓ who have reported this from the Messenger of Allah ﷺ.

Amongst them are the following:

1. Sayyidunā Abū Ayyūb al-Ansarī ؓ.⁹³
2. Sayyidunā Thawbān ؓ.⁹⁴
3. Sayyidunā Shaddād ibn Aws ؓ.⁹⁵

⁹² As-Suyūṭī, *Qatf ʿl-Azhār* 50, al-Kattānī, *Naẓm ʿl-Mutanāthir* 128.

⁹³ In Muslim, *Ṣaḥīḥ Muslim*, Ibn Abi Shaybah, *Muṣannaf Ibn Abi Shaybah* 9816, Ibn Khuzaymah, *Ṣaḥīḥ Ibn Khuzaymah* 2114 and Ibn Ḥibbān, *Ṣaḥīḥ Ibn Ḥibbān* 3634.

⁹⁴ Ibn Mājah, *Sunan Ibn Mājah* 1715, Aḥmad ibn Ḥanbal, *Musnad Aḥmad* 5:280, Ibn Khuzaymah, *Ṣaḥīḥ Ibn Khuzaymah* 2115, Ibn Ḥibbān, *Ṣaḥīḥ Ibn Hibban* 3635.

⁹⁵ Ibn Abi Ḥātim, *Kitāb ʿl-ʿIlal* 745. Ibn Abi Ḥātim then quotes his esteemed father, Abū Ḥātim to have

Ḥāfiẓ ʿAlāʾiy ؓ writes, “The *ḥadīth* of Abū Ayyūb ؓ [mentioned] in *Ṣaḥīḥ Muslim* is the most authentic (*aṣaḥḥ*) on this topic.”

He also writes, “The *aḥādīth* of Abū Ayyūb ؓ, Thawbān ؓ and Shaddād ibn ʿAws ؓ are authentic (*ṣaḥīḥ*).⁹⁶

4. Sayyidunā Jābir ؓ.⁹⁷

For further details, see the booklet of Shaykh Khalīl, Mullā Khāṭir (May Allah protect him) entitled, ‘*Mashrūʿiyyatu Ṣiyāmi Sittim Min Shawwāl*.’

In addition to the above, several *Muḥddithūn* have compiled the numerous chains of this *ḥadīth* in dedicated booklets.

Among them are the following:

1. Ḥāfiẓ ad-Dimyāṭī ؓ.
2. Ḥāfiẓ ʿAlāʾiy ؓ.
3. ʿAllāmah Taqī ʿd-Dīn as-Subkī ؓ.
4. ʿAllāmah al-ʿIrāqī ؓ.
5. ʿAllāmah Qāsim ibn Quṭlūbghah ؓ.

And Allah Taʿālā knows best.

declared this narration as authentic.

⁹⁶ Al-ʿAlāʾī, *Rafʿul Ishkālʿan Ṣiyām Sittati Ayyāmin min Shawwāl* pg.303, 329 (Majmūʿ Rasāʾil).

⁹⁷ Aḥmad ibn Ḥanbal, *Musnad Aḥmad* 3:308, al-Bayhaqī, *as-Sunan ʿl-Kubrā* 4:292.

Authenticity of a narrator of the six fasts of Shawwāl

Question

What is the status of the following *ḥadīth*,

بَابُ اسْتِحْبَابِ صَوْمِ سِتَّةِ أَيَّامٍ مِنْ شَوَّالٍ اِتِّبَاعًا لِرَمَضَانَ
حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، وَعَلِيُّ بْنُ حُجْرٍ، جَمِيعًا عَنْ إِسْمَاعِيلَ، -
قَالَ ابْنُ أَيُّوبَ حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، - أَخْبَرَنِي سَعْدُ بْنُ سَعِيدِ بْنِ قَيْسٍ، عَنْ
عُمَرَ، بْنِ ثَابِتِ بْنِ الْحَارِثِ الْخَزْرَجِيِّ عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ، - رَضِيَ اللَّهُ عَنْهُ -
أَنَّهُ حَدَّثَهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ صَامَ رَمَضَانَ ثُمَّ أَتْبَعَهُ سِتًّا
مِنْ شَوَّالٍ كَانَ كَصِيَامِ الدَّهْرِ»

And what is the status of the narrator Sa'd ibn Sa'id ibn Qays, is he reliable?

Answer

Translation: “Whoever observes the fast of Ramaḍān, and follows it with six [fasts] in Shawwāl, will be [rewarded] like he fasted the entire year.”

This *ḥadīth* is recorded in *Ṣaḥīḥ Muslim* and is therefore authentic.⁹⁸

• The reliability of the narrator

The narrator you question, Sa'd ibn Sa'id ibn Qays ؓ, has been declared reliable by several *ḥadīth* masters, namely: Ibn Ma'īn – in one narration – Ibn Sa'd, Dāraquṭnī ؓ, Ibn Shahīn ؓ, Ibn Ḥibbān ؓ, Ibn 'Adī ؓ and others.⁹⁹

⁹⁸ Muslim, *Ṣaḥīḥ Muslim* 1164.

⁹⁹ Ibn Ḥajar, *at-Taḥdhīb 't-Taḥdhīb* 3:470.

A few scholars have regarded him lower than his illustrious brother, Imām Yaḥyā ibn Saʿd al-Anṣārī ؓ, which is perfectly understandable. This however, does not necessitate Saʿd ؓ being weak per say. All it means is that he is not as his brother is.

Furthermore, there are **six** other reliable narrators who also report this from the same teacher as Saʿd. This further strengthens the chain and proves that Saʿd ؓ did not falter. Therefore, Imām Muslim ؓ accepted this *ḥadīth*.

• **Other *Ṣaḥābah* ؓ**

Besides the narration above, this *ḥadīth* has been reported by fourteen other *Ṣaḥābah* ؓ. For this reason, some *ḥadīth* masters have labelled this *ḥadīth* as *mutawātir* (which is the highest level of authenticity).¹⁰⁰

This illustrates that the virtue of the six fasts of Shawwāl is proven beyond doubt.

Therefore, one should not be moved by the baseless objections that some contemporaries raise against this *ḥadīth*.

Shaykh Khalil Mullā Khāṭir – a contemporary scholar – has penned a detailed article on this issue. Most of the above is taken from his book titled ‘*Mashrūʿiyyatu Ṣiyāmi Sittim Min Shawwāl*.’

And Allah Taʿālā knows best.

¹⁰⁰ As-Suyūṭī, *Qaṭʿ al-Azhār* 50, al-Kattānī, *Nazm ʿl-Mutanāthir* 128.