

# Anwaar al-Hadith

## ***CHAPTER SIX - THE BOOK OF FASTING***

### **THE BLESSED MONTH OF RAMADAN**

I. Hadrat Abu Hurairah reported that the Messenger of Allah has said, “When Ramadhan begins, the doors of heaven are opened.” A version has, “the doors of Paradise are opened and the doors of Hell are closed, and the Satans are tied with chains.” Another version has, “the doors of Mercy are opened.”

#### **COMMENTARY:**

Hadrat Sheikh ‘Abd al-Haq Muhaddith-e-Dehlwi states in the commentary of this Hadith:

The meaning of the “Doors of heaven” being opened is the continuous descending of mercy, and the ascension of good deeds to the Court of the Almighty without any obstacle (preventing it from ascending). It also means the acceptance of (permissible) supplications. The meaning of the “doors of Paradise” being opened is being encouraged and granted the ability to perform good deeds, and the acceptance of these good deeds. The meaning of the “doors of Hell” being closed is the protection of the souls of those who fast, from things which have been forbidden by the Islamic Law, and rescue from the things which provoke a person on doing bad deeds. It also means to break the desire which the heart has of things of lust. The meaning of Satan being tied with chains is the sealing off of all the ways by which evil whispers enter the mind.. [Ashi’ah al-Lam’at]

II. Hadrat Abu Hurairah reported that the Messenger of Allah has said, “Whoever fasts during Ramadhan with faith and seeking his reward (from Allah) all his past sins will be forgiven. Whoever prays during the night in Ramadhan with faith seeking his reward (from Allah) all his past sins will be forgiven. And whoever passes Lailat-ul-Qadr in prayer with faith and seeking his reward (from Allah the Most Exalted) all his past sins will be forgiven.”

III. Hadrat Abu Hurairah reported that the Messenger of Allah has said, “When the first night of Ramadhan comes, the satans and the rebellious Jinn are chained, the doors of hell are closed and not one of them is opened (during the entire the month of Ramadan); the doors of Paradise are opened and not one of them is closed (the entire month of Ramadan); and a crier calls, ‘Those who desire what is good, come forward, and those who desire evil refrain from it’, and many people are freed from Hell by Allah, and that happens every night.”

IV. Hadrat Abu Hurairah reported that the Messenger of Allah has said, “Ramadan, a blessed month, has come to you during which Allah the Most High has made it obligatory

for you to fast. In it the doors of Heaven are opened, the doors of Hell are closed, and the rebellious satans are chained. In it there is a night (worshipping in it) which is better than (worshipping for) a thousand months. Whoever is deprived of its good (and blessing) has indeed been deprived of all good.”

V. Hadrat Salman al-Farisi reported that on the last day of Sha’ban the Messenger of Allah delivered a sermon. He said, “O people, a great month, a blessed month, a month wherein there is a night which is better than a thousand months has come to you. Allah has made the observance of fasting during it as obligatory, and the standing (in prayer) in its nights as voluntary. Whoever draws near to Allah during it with some good (voluntary, optional) act he is like the one who fulfils an obligatory duty in another month, and whoever fulfils an obligatory duty in it is like the one who fulfils seventy obligatory duties in another month.

It is the month of endurance and the reward of endurance is Paradise. It is the month of sharing with others, and a month in which the believer’s provision is increased. Whoever gives one who has been fasting something with which to break his fast it shall result in the forgiveness of his sins and it shall save him from Hell, and he will have a reward equal to his without his reward being diminished in any respect.”

We said, “O Messenger of Allah, no one from among us has the means to give one who is fasting something with which to break his fast. He said, “Allah gives this reward to him who gives one who is fasting some milk, or a date, or a drink of water with which to break his fast; and whoever gives a full meal to one who is fasting Allah will give him the drink from my Pond (fountain – Kauthar) and he will not feel the thirst till he enters Paradise.

It is a month whose beginning is Mercy, whose middle is Forgiveness, and whose end is Freedom from Hell. Whoever makes things easy for his slave during it, Allah will forgive him and free him from Hell.”

VI. Hadrat Abu Hurairah reported that the Holy Prophet has said, “My Ummah is granted forgiveness in the last night of Ramadhan. It was asked, “O Messenger of Allah, is it Lailatul Qadr?” He said, “No, but a workman (slave of Allah) is paid wages in full when he finishes work.”

VII. Hadrat Abu Hurairah reported that the Messenger of Allah has said, “It is not necessary to fast again (do qaza) for a person who naturally vomited. Those who vomit on purpose, then it is necessary on them to fast again.”

VIII. Hadrat Abu Hurairah reported that the Messenger of Allah has said, “If one (who is fasting) does not give up falsehood and action according to it, Allah has no need that he should give up his food and his drink.”

#### **COMMENTARY:**

Sheikh ‘Abd Al-Haq Muhaddith-e-Dehlwi states:

This means that his fast shall not be accepted, as the main purpose of fast being made obligatory on a Muslim is not that one stays hungry and thirsty; but in fact the main purpose is to break the desire for lust, and to cool the fire of selfishness, so that the soul instead of being inclined towards the desires of lust, it becomes obedient towards the commands of The Almighty.

[Ashi'ah al-Lam'at Vol. 2 Pg. 85]

IX. Hadrat Salmah ibn Muhabbaq reported that the Messenger of Allah has said, "Whoever has a riding animal (conveyance) which carries him to where he can get sufficient food, he should observe the fast of Ramadan wherever he is, when it comes."

X. Hadrat Anas ibn Malik al-Ka'bi reported that the Messenger of Allah has said, "Allah has remitted half the prayer to the traveller ; and fasting to the traveller, the woman who is suckling an infant and the woman who is pregnant."

#### **COMMENTARY:**

Hadrat Sheikh 'Abd al-Haq Muhaddith-e-Dehlwi states:

The Islamic Law allowing the omission of fast for the breast-feeding and the pregnant woman is only in the situation when fasting shall harm or damage herself or the child (otherwise there is no permission not to fast).

[Ashi'ah al-Lam'ah Vol. 2 Pg. 94]

XI. Hadrat Abu Ayyub al-Ansari reported that the Messenger of Allah has said, "Whoever fasts during Ramadhan then follows it with six days in Shawwal, it will be like a perpetual fast ."

XII. Hadrat Abu Qatada reported that the Messenger of Allah has said, "I seek from Allah that fasting on the day of 'Arafah may atone for the sins of the preceding and the coming year."

#### **NOTE:**

It is disliked for a Haji, who is in the plain of 'Arafah on the 9th of Dhul Hijjah, to fast on that day (so that he can perform worship and engage himself in the remembrance of Allah to his maximum).

XIII. Hadrat Hafsa reported, "There were four things which the Holy Prophet never omitted: fasting on 'Ashurah (10th of Muharram), the first nine days of Dhul-Hijjah and three days (13th, 14th and 15th) every (Islamic) month and praying two rak'ats before the Fard prayers of Fajr."

XIV. Hadrat Abu Dhar reported that the Messenger of Allah has said, "O Abu Dhar!

When you intend to fast three days in a month, fast on the thirteenth, fourteenth and the fifteenth.”

NOTES:

1. It is Makruh-e-Tehrimi (strongly disliked) and not permissible to fast on the 1st of Shawwal and the 10th, 11th, 12th or the 13th of Dhul Hijjah.

[al-Tahtawi P. 387, Radd al-Muhtar Vol. 2 Pg. 86]

2. A person who woke up in the state that Ghusl was wajib upon him due to ihtilam (nocturnal emission) or after having intercourse, and stay in that state for the whole duration of the day, then he/she is very sinful due to missing the prayers, but the fast kept shall have to be kept (as fast does not break due being in a defiled state).

[This has been stated in al-Bahr al-Ra’iq Vol. 2 Pg. 273, and also in Fatawa-e-‘Alamgiri – Vol. 1, Pg. 187]

3. If an ill person has a strong chance that his/her illness shall increase or shall heal after a long period of time or a healthy person has the chances of becoming ill, then these persons are allowed to break their fast.

4. There are 3 conditions needed in order to establish a strong estimation of something happening:

- a) There are visible signs present.
- b) The person has their own experience.
- c) A Sunni Muslim doctor who is an expert in the field and who is mastur-ul-Hal (not a fasiq) has informed the patient of this.

5. If there are no visible signs, nor is there any experience nor has he/she been informed by a Sunni Muslim expert doctor; but rather on the informing of a Non-muslim, a fasiq, a misguided doctor or a physicist, the person broke his fast, then they are obliged to give a kaffara (atonement) for it.

[Radd al-Muhtar Vol. 2 Pg. 120 and Bahar-e-Shari’at]

6. A person who purposely eats in front of people, then the Islamic Sultan (ruler) should kill him.

7. It is not permissible for people other than the Mu’takif to break their fast (do iftari), eat or drink in the Masjid.

Hence, all those besides the mu’takif, who want to eat, drink or break their fast in the Masjid should make the intention of I’tikaf, then enter the Masjid. Now, after performing some dhikr and having recited Durud, one is permitted to eat and drink. However, even in this situation, it is necessary to take into consideration the cleanliness

of the mosque. We see many people who disrespect the mosque; making it unclean by eating and drinking in it. This is strictly forbidden and Haram. People who have responsibilities and have authority should pay attention to this and prevent such disrespect to the mosque.