

The Fasting

As-Siyaam

Shaykh Abdullah Bin Jarullah



Series of Islamic Principles

Book - 7

The Fasting (As-Siyam)

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Published By: Darussalam Publishers

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In the Name of Allah, the Most Gracious, the Most Merciful

About The Series

All praise is due to Allah (SWT), Lord of the world. Blessings and peace be upon the leaders of the early and latter generations, our leader Muhammad (Peace and Blessings of Allah be upon him) and also upon his family and his Companions.

This Series is directed to the general Muslims, compassing of a very easy and simple language, but with a strong content. It serves for a Muslim's fundamental needs wherever he may be.

Muhammad bin Isma'il Al-Bukhari reported on the authority of Talhah bin 'Ubaidullah, who narrated: A man from the people of Najd with unkempt hair came to Allah's Messenger (Peace and Blessings of Allah be upon him) and we heard his loud voice but could not understand what he was saying, till he came near (and we heard that) he was asking about Islam. Allah's Messenger (Peace and Blessings of Allah be upon him) said: "You have to perform five prayers in a day and night" The man asked, "Are there any other prayers upon me? He (Peace and Blessings of Allah be upon him) said: "No, but if you want to perform the voluntary prayers". Allah's Messenger (Peace and Blessings of Allah be upon him) said: "You have to observe fasts during the month of Ramadan." The man asked, "Are there any other fasting upon me"? Allah's Messenger (Peace and Blessings of Allah be upon him) replied, "No, but if you want to observe the voluntary fasts." Then Allah's Messenger (Peace and Blessings of Allah be upon him) said to him, "You have to pay the obligatory charity". The man asked, "Is there anything other than the obligatory charity for me to pay?" Allah's Messenger (Peace and Blessings of Allah be upon him) said: "No, unless you want to give voluntary alms of your own." And then that man turned away saying, "By Allah! I will neither do less nor more than this." He (Peace and Blessings of Allah be upon him) said, "If what he said is true, then he will be successful."

Muslim reported on the authority of Sufyan bin Abdullah, who said: "I said, O Messenger of Allah (Peace and Blessings of Allah be upon him), tell me something about Islam that I will not need to ask anyone about after you (according to the narration of Abu Usamah, "other than you.") He (Peace and Blessings of Allah be upon him) said: "Say: I believe in Allah, then adhere firmly to that."

In this series we carefully rely on the Book of Allah, the authentic Sunnah of His Prophet (Peace and Blessings of Allah be upon him), and the sayings of the famous scholars, so that it may illuminate the path of guidance for the one who seeks it.

We ask Allah, the All-High, the All-Magnificent to accept from us this blessed work, to make it sincere for Allah's Noble Face, to make it useful for the people, and to remove hardships through it.

May the blessings of Allah, be upon His Prophet Muhammad, his family and all his Companions, and on those who follow them till the Day of Resurrection.

Servant of the Book and the Sunnah

Abdul Malik Mujahid

In the Name of Allah, the Most Gracious, the Most Merciful

Praise be to Allah (SWT), the Lord of the worlds, and mercy and peace be upon the Chief of the messengers. To proceed:

The Excellence of The Month of Ramadan

Abu Hurayrah relates that the Messenger of Allah (Peace and Blessings of Allah be upon him) said,

«قَدْ جَاءَكُمْ شَهْرُ رَمَضَانَ شَهْرٌ مُبَارَكٌ، كَتَبَ اللَّهُ عَلَيْكُمْ صِيَامَهُ، فِيهِ تُفْتَحُ أَبْوَابُ الْجَنَّةِ، وَتُغْلَقُ أَبْوَابُ الْجَحِيمِ، وَتُغَلُّ فِيهِ مَرَدَةُ الشَّيَاطِينِ، فِيهِ لَيْلَةٌ خَيْرٌ مِنْ أَلْفِ شَهْرٍ، مَنْ حُرِمَ خَيْرَهَا؛ فَقَدْ حُرِمَ»

"The blessed month of Ramadan has come to you. Allah has made fasting in it obligatory upon you. During it, the doors of Paradise are opened and the doors of Hell are closed, and the rebellious ones from the devils are chained up. In it is a night which is better than a thousand months. Whoever is deprived of its goodness has been deprived."

Narrated by Ahmad and An-Nasa'i.

[It is recorded] in the two Sahih Books [of Al-Bukhari and Muslim] from Abu Hurayrah that the Messenger of Allah (Peace and Blessings of Allah be upon him) said,

«مَنْ صَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ»

"Whoever observes the fast during the month of Ramadan, out of sincere faith and hoping to attain Allah's rewards, all his past sins will be forgiven."

'Amr ibn Murrah al-Juhani relates that,

"A man came to the Prophet (Peace and Blessings of Allah be upon him) and said, 'O Messenger of Allah, tell me: if I testified that there is no god besides Allah and that you are the Messenger of Allah, prayed the five salahs, paid the zakah, and fasted the month of Ramadan, who would I be with.' He said,

«مِنَ الصَّادِقِينَ وَالشُّهَدَاءِ»

"With the truthful believers and the martyrs."

Narrated by Al-Bazzar, Ibn Khuzaymah and Ibn Hibban in his sahihs. And it's word of Ibn Hibban.

According to Abu Hurayrah, the Messenger of Allah (Peace and Blessings of Allah be upon him) said,

«الصَّلَوَاتُ الْخَمْسُ وَالْجُمُعَةُ إِلَى الْجُمُعَةِ وَرَمَضَانَ إِلَى رَمَضَانَ، مُكَفِّرَاتٌ
مَا بَيْنَهُنَّ، إِذَا اجْتَنِبَتِ الْكَبَائِرَ»

"The five salahs, one Jumu'ah to another Jumu'ah, and one Ramadan to another Ramadan are expiations for whatever happened between them, if the major sins were avoided."

It is narrated by Muslim.

In the two sahih Books from Abu Hurayrah from the Prophet (Peace and Blessings of Allah be upon him), who said,

«كُلُّ عَمَلٍ ابْنِ آدَمَ لَهُ، الْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا إِلَى سَبْعِمِائَةٍ ضِعْفٍ. قَالَ اللَّهُ -
تَعَالَى -: إِلَّا الصِّيَامَ فَإِنَّهُ لِي، وَأَنَا أَجْزِي بِهِ، تَرَكَ شَهْوَتَهُ وَطَعَامَهُ وَشَرَابَهُ مِنْ
أَجْلِي، لِلصَّائِمِ فَرْحَتَانِ: فَرْحَةٌ عِنْدَ فِطْرِهِ، وَفَرْحَةٌ عِنْدَ لِقَاءِ رَبِّهِ، وَلِخُلُوفٍ فَمِ
الصَّائِمِ عِنْدَ اللَّهِ أَطْيَبُ مِنْ رِيحِ الْمِسْكِ»

"All the deeds of the son of Adam (people) are for them. Every good deed will be multiplied to ten its like, upto seven hundred times. Allah, the Exalted, said, 'Except fasting which is for Me, and I will give the reward for it. He left his lust, food, and drink for My sake.' There are two pleasures for the fasting person, one at the time of breaking his fast and the other at the time when he will meet his Lord. The unpleasant smell coming from the mouth of a fasting person is better to Allah than the smell of musk." (Reported by Muslim)

Know that to truly attain closeness to Allah, the Exalted, by giving up, while fasting, these permissible worldly desires is not complete unless one comes closer to Him by giving up what Allah has forbidden in all circumstances, such as lying, injustice, and transgression against people in their blood, property, and dignity. Due to this the Prophet (Peace and Blessings of Allah be upon him) said,

«مَنْ لَمْ يَدَعْ قَوْلَ الزُّورِ وَالْعَمَلَ بِهِ فَلَيْسَ لِلَّهِ حَاجَةٌ فِي أَنْ يَدَعَ طَعَامَهُ وَشَرَابَهُ»

"Whoever does not give up forged speech and evil actions, then Allah is not in need of his abstinence of food and drink." (Reported by Al-Bukhari)

The underlying reason behind this is that to gain closeness to Allah (SWT) by abandoning the permissible things is not complete, except by giving up the forbidden things. Thus, whoever does the forbidden acts and then [tries to] get closer to Allah by giving up the permissible things, is like the one who does not do the obligatory acts and worships Allah through the voluntary acts. If he intends by eating and drinking to strengthen his body for standing [for prayer] and fasting, he would be rewarded for that. Likewise, if he

intends by sleeping in the night and day, to strengthen himself for good deeds, his sleep would then be an act of worship.

Thus, a Muslim partakes in worship during the day and the night. His prayers are answered while fasting and when breaking the fast. So he is, during the day, fasting and being patient and in the night, eating and being thankful.

The conditions for that include that he breaks his fast with permissible things. If he breaks his fast with a forbidden thing, he would be from those who fasted from what Allah made lawful for him, and broke his fast with what Allah made forbidden to him, and his supplication would not be answered. Know that two types of struggles are combined for the believer in the month of Ramadan: the struggle with himself during the daytime over fasting, and the struggle in the night-time over standing in prayer. So whoever combines between these two struggles and fulfills all of their rights—and is steadfast in that—Allah will fulfill his reward over them without limit.

Some of The Means to Forgiveness in Ramadan

There are many means for forgiveness in the month of Ramadan. The means to forgiveness in it include fasting and standing for prayer; [specifically] standing in prayer on the Night of Qadr (Power, Decree, or High Rank). Included in that is giving someone food to break his fast and lightening the burdens of slaves. Also, included in that is asking for forgiveness; the supplication of the fasting person is answered while fasting and while breaking the fast.

Since there are many means for forgiveness during Ramadan, the person for whom forgiveness passes by is deprived to the utmost. When will the person who is not forgiven in this month be forgiven? When will the person who was rejected on the Night of Qadr be accepted? When will the person who is not upright in Ramadan ever be upright?

The Muslims used to say, when the month of Ramadan would come, "O Allah, the month of Ramadan has caste over us and has come, so safeguard it for us and safeguard us for it; provide for us that we fast in it and stand in it for prayer; provide us in it diligence, strength, and vigor, and protect us in it from trials and tribulations."

Some of The Etiquettes of Fasting

Know that the fast is not complete unless six things are fulfilled:

The First:

Lowering the gaze [from forbidden things]; withholding it from extensively looking at everything which is dispraised and disliked.

The Second:

Safeguarding the tongue from senselessness, backbiting, spreading evil rumors, and lying.

The Third:

Refraining from listening to everything that is forbidden and disliked.

The Fourth:

Restraining the rest of the limbs from sins.

The Fifth:

Not overeating.

The Sixth:

One's heart is, after breaking the fast, between a state of fear [of Allah's punishment] and hope [for Allah's mercy]; as he does not know whether his fast is accepted; thus being one who was brought closer [by it] or [it is] rejected from him, so that he is one who simply received his sustenance (i.e. the food he broke his fast with). That must be during the end of every act of worship.

O Allah, make us from those who fasted the month, received the full reward, made to experience the Night of Qadr, and won the Lord's prize, Blessed and Exalted is He, amin, O Lord of the worlds. May Allah grant mercy and peace on Muhammad, and on his family and companions altogether.

Articles Regarding Fasting

Praise be to Allah, the Lord of the worlds, and mercy and peace be upon our Prophet, Muhammad, and upon his family and companions altogether. To continue:

These are articles regarding fasting, its ruling, the different types of people concerning it, the things that invalidate it, and other beneficial points, in a concise manner:

Fasting is devotional worship to Allah; [occurs] by abandoning things, which nullify the fast, from the break of dawn (There are two times when dawn breaks: a- The false break of dawn, which is the vertical stream of whiteness which shoots upwards like the tale of a wolf. b- The true break of dawn, which is the horizontal red stream of light which spreads across the tree and mountain tops and the laws for praying and fasting are associated with it. By it, the dawn prayer becomes permissible and food becomes impermissible.) until sunset.

Fasting of Ramadan is one of the great pillars of Islam, as in the saying of the Prophet (Peace and Blessings of Allah be upon him),

«بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامِ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَصَوْمِ رَمَضَانَ، وَحَجِّ الْبَيْتِ مَنْ اسْتَطَاعَ إِلَيْهِ سَبِيلًا»

"Islam is based on five [pillars]: 1) To testify that there is no deity but Allah and that Muhammad is the Messenger of Allah; 2) To offer the prayers dutifully and perfectly; 3) To pay the zakat; 4) To observe the fast during the month of Ramadan." 5) To perform Hajj to the House (Ka'bah) those who afford the expenses.

It is agreed upon [by Al-Bukhari and Muslim].

It is befitting that the people of this Islamic nation keep track of the days of Sha'ban, in preparation for Ramadan, because the month can be twenty nine or thirty days. They should fast whenever they see the new moon. If their vision is obstructed by clouds, then they should estimate Sha'ban to be thirty days. Abu Hurayrah relates that the Messenger of Allah (Peace and Blessings of Allah be upon him) said,

«صُومُوا لِرُؤْيَيْتِهِ وَأَفْطِرُوا لِرُؤْيَيْتِهِ فَإِنْ غَمَّ عَلَيْكُمْ فَأَكْمِلُوا شَعْبَانَ ثَلَاثِينَ»

"Start fasting on seeing the crescent [of Ramadan], and give up fasting on seeing the crescent [of Shawwal]; if the sky is overcast [and you cannot see it], then complete thirty days of Sha'ban." It is narrated by Al-Bukhari (4/106) and Muslim (1081).

The Different Types of People In Regards to Fasting

1. Fasting is obligatory upon every mature, sane, able, resident Muslim.
2. An disbeliever does not fast, and it is not obligatory that he make up the fasts if he enters into Islam.
3. An underage person who has not reached the age of maturity is not obliged to fast; however, he should be commanded to do so as to get accustomed to it.
4. It is not obligatory for an insane person to fast, nor to feed the poor as an expiation for him, even if he is elderly; similar to him [in ruling] is the mentally challenged who cannot distinguish.
5. The person who is unable [to fast] due to a permanent reason, such as old age or a sickness, that is not anticipated to be cured, must feed one needy person in place of every day [of fasting].
6. The sick person, whose sickness is incidental and who is awaiting his health, should break the fast if fasting is a hardship on him, and should make up [those missed days] after he is cured.
7. The pregnant and nursing woman, if fasting is a hardship on them due to pregnancy and breastfeeding, or if they fear for their children, they should break the fast and make them up when it is easy for them and that fear has subsided.
8. A woman experiencing menses or post-natal bleeding should not fast while in that state and should make up what they missed [after becoming pure].
9. The traveler, if he wishes he can fast and if he wishes he can break the fast and make it up [later], whether his traveling is incidental, such as the one who travels for 'umrah, or it is permanent, such as a taxi drivers and the like. They should break their fast if they wish as long as they are traveling.

Things That Nullify the Fast

The fasting person should not invalidate his fast by taking in any of the things that break the fast, [unless] he does it forgetfully, unknowingly, or by force, due to the saying of Allah, the Exalted,

﴿رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا﴾

Our Lord! Punish us not if we forget or fall into error; (Al-Baqarah: 286)

Also, His saying,

﴿إِلَّا مَنْ أَكْرَهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ﴾

Except him who is forced thereto and whose heart is at rest with Faith; (An-Nahl: 106)

Also, His saying,

﴿وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُمْ بِهِ، وَلَٰكِن مَّا تَعَمَّدَتْ قُلُوبُكُمْ﴾

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

Thus, if a fasting person eats or drinks out of forgetfulness, his fasting would be valid, because he [did it out of] forgetfulness. If he eats or drinks, believing that the sun has set or that dawn has not yet entered, his fast would be valid because he was ignorant. If he rinses his mouth and water enters his throat, unintentionally, his fast would be valid, as his intention was not so. If he had a wet dream, his fast would not be invalid.

The things that nullify the fast:

Sexual intercourse: If it occurred during the daytime in Ramadan, then it would be obligatory on him to continue fasting. Along with making up the day, a strict expiation would be binding on him, which is to free a slave; if that was not available, then to fast two consecutive months; if he is not able then to, then to feed sixty needy people.

To ejaculate semen while being awake [either] through masturbation, coming into direct contact, kissing or hugging, or anything similar.

Eating and drinking, whether it was beneficial or harmful, such as smoking and the like.

Nourishment by injection, which is a substitute for food, because it has the same meaning as eating and drinking. As for injections that are not used for nourishment, they would not break the fast, whether they were used in the muscles or in the veins.

The excretion of menses or post-natal bleeding.

Vomiting, if it is intentional; so, if he vomits unintentionally, he would not break his fast.

The Zakah (Alms) For Ending of The Fast

Allah, the Exalted, says,

﴿قَدْ أَفْلَحَ مَنْ تَزَكَّى * وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى﴾

Indeed whosoever purifies himself (by avoiding polytheism and accepting Islamic Monotheism) shall achieve success, And remembers (glorifies) the Name of his Lord (worships none but Allah), and prays (five compulsory prayers and Nawafil additional prayers). (Al-A 'la: 14, 15)

According to Ibn 'Umar, may Allah be pleased with them, who said,

«فَرَضَ رَسُولُ اللَّهِ ﷺ زَكَاةَ الْفِطْرِ عَلَى الْحُرِّ وَالْعَبْدِ وَالذَّكَرِ وَالْأُنْثَى وَالصَّغِيرِ وَالْكَبِيرِ مِنَ الْمُسْلِمِينَ، وَأَمَرَ بِهَا أَنْ تُؤَدَّى قَبْلَ خُرُوجِ النَّاسِ إِلَى الصَّلَاةِ»

"Allah's Messenger enjoined the payment of one sa' of dates or one sa' of barley as zakah al-fitr on every Muslim, slave or free, male or female, young or old, and he ordered that it be paid before the people went out to offer the Eid prayer." It is agreed upon [by Al-Bukhari and Muslim].

It is obligatory on every Muslim, for himself and for all of his dependants, to give on behalf of each [under his care] one sa' of the prevailing nutriment in the land, as long as he has more than what he needs to sustain him and his dependants for that day and night.

The time to dislodge it is on the Day of Eid before the prayer and it is permissible [to give it] one or two days prior to it. It is not permissible to delay it after the Day of 'Id.

According to Ibn 'Abbas, may Allah be pleased with them, who said,

«فَرَضَ رَسُولُ اللَّهِ ﷺ زَكَاةَ الْفِطْرِ طَهْرَةً لِلصَّائِمِ مِنَ اللَّغْوِ وَالرَّفَثِ وَطُعْمَةً لِلْمَسَاكِينِ فَمَنْ آدَاهَا قَبْلَ الصَّلَاةِ فَهِيَ زَكَاةٌ مَقْبُولَةٌ، وَمَنْ آدَاهَا بَعْدَ الصَّلَاةِ، فَهِيَ صَدَقَةٌ مِنَ الصَّدَقَاتِ»

"The Messenger of Allah made zakah Al-fitr obligatory as purification, for the one who fasted, from idle talk and sexual conduct, and to feed the needy. So whoever paid it before the prayer, it is an accepted zakah and whoever paid it after the prayer, it is just charity."

The best thing for that is whatever is most beneficial for the poor. It should not count to dislodge its cost, because that is in opposition to the Sunnah.

It is permissible for a group of people to give zakah Al-fitr to one person, and for one person to give his zakah Al-fitr to a group.

It is not permissible for it to be given to anyone except a needy person or to the person he deputizes.

Zakah Al-fitr becomes binding when the sun sets on the night of the 'Id. Thus, whoever dies or falls into poverty before sunset, there would be no zakah on him. However, if this occurs after that [the setting of the sun], he would remain liable.

Some of The Wisdom Behind It

1. It is the zakah of the body, since Allah, the Exalted, kept it in existence for another year, and granted His favors to him by keeping him in existence.

2. In it is consolation for the Muslims—the rich from them and the poor—on that day. All of them take time off for worship of Allah, the Exalted, and for merriment over His favors.

3. One of the greatest wisdoms behind it is that it comprises of being grateful for the favors from Allah upon those who fasted, that they fasted.

4. What the previously mentioned hadith of Ibn 'Abbas comprises is that it is purification for those who fasted, from idle talk and sexual conduct, and feeding of the poor.

O Allah, accept from us our salah, our zakah, our fasting, and all of our good works. Verily, You are over all things able.

May Allah grant mercy and peace upon our Prophet Muhammad, and upon his family and companions altogether.

The Eid [Holiday]

The Eid is a time for joy and happiness, and a celebration for the believers. Their happiness in the worldly life is only toward their Guardian; if they succeed in full obedience to Him, they will receive the reward for their works, by trusting in His promise to them of His grace and forgiveness; just as He, the Exalted, says,

﴿ قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِّمَّا يَجْمَعُونَ ﴾

Say, "In the Bounty of Allah, and in His Mercy (i.e. Islam and the Qur'an); -therein let them rejoice." That is better than what (the wealth) they amass. (Yunus: 58.)

Some of the scholars said, "No one takes joy in something else besides Allah, except due to his heedlessness of Allah." Thus, the heedless person rejoices in idle things and in his desires, whereas the person of understanding rejoices in his Guardian.

When the Prophet (Peace and Blessings of Allah be upon him) arrived in Madinah, the people there had two days of celebration, so he said,

« إِنَّ اللَّهَ قَدْ أَبْدَلَ لَكُمْ يَوْمَيْنِ خَيْرًا مِنْهُمَا يَوْمَ الْفِطْرِ وَالْأَضْحَى »

"Verily, Allah has given you two days in their places that are better than them: the Day of Fitr (breaking the fast) and the Day of Adha (slaughtering)."

Narrated by Abu Dawud and An-Nasa'i with an authentic chain of narrators. This hadith is proof that to manifest happiness in the two days of Eid is preferred, and that it is from the shari'ah. So it is permissible for one to be more liberal to his dependants on the day of 'Id, due to the relaxation of the body, and cheerfulness of the spirit they attain, as long as it is not forbidden or distracts from obedience to Allah.

As for what many people do on the days of 'Id, such as extensively partaking in play and amusement, it is not permissible as that opposes what was legislated for them from the establishment of the remembrance and mentioning of Allah. So the days of Eid are not for mere play, amusement, and squandering, but are for the sole establishment of the remembrance and mention of Allah, and diligence in obedience.

There are three 'Ids (holidays) for the believers in this worldly life: one Eid that recurs weekly, and two 'Ids which come once every year, without recurring in the same year.

As for the Eid that recurs, it is the day of Jumu'ah, which is the weekly Eid and is based upon the completion of the mandatory prayers, which are the greatest pillar and basis of Islam after the Two Testimonies (i.e. that there is no god except Allah, and Muhammad is the Messenger of Allah). As for the two days of Eid that do not recur in the same year, each of them only comes once a year: one of them is the Eid at the end of the fast (Fitr) of Ramadan and is based on the completion of the fast of Ramadan, which is the fourth pillar and foundation of Islam. So if a Muslim has fulfilled the fasting of this month, which is obligatory on them, they become worthy of being forgiven and freed from the Fire; since his fasting mandates that he be forgiven for all his previous sins and to be freed from the Fire of Hell. Thus, Allah, the Exalted, legislated for them after the completion of their fasting, a holiday, wherein they gather to thank Allah, mention and remember Him, and magnify Him because He guided them, legislated for

them in that holiday, a salah and charity. It is the day in which those who fasted receive their rewards in full and return back from the Eid forgiven.

The second 'Id, is the Eid of Slaughtering (Eid Al-Adha), which is the greater and more excellent of the two 'Ids. It is based on the completion of hajj, which is the fifth pillar and foundation of Islam. When the Muslims have completed their hajj, they are forgiven.

These are the holidays of the Muslims in the earthly life. All of them are based upon completion of obedience to their Guardian, the Ever-giving King, and upon acquiring the reward He promised them.

The Guidance of the Prophet (Peace and Blessings of Allah be upon him) Concerning the Eid

He (Peace and Blessings of Allah be upon him) used to wear beautiful clothes on 'Id, and would eat dates before he departed on the Eid Al-Fitr, eating them in odd numbers—three, five, or seven.

As for Eid Al-Adha, he would not eat until he returned from the place of prayer, thus eating from his sacrificed animal.

The wisdom behind delaying the prayer of Eid Al-Fitr includes elongating the time prior to it so as to distribute the zakah Al-fitr. The wisdom behind hastening the prayer of Eid Al-Adha is so that people have after it some free time to slaughter their sacrificial animals. He, the Exalted, says,

﴿ فَصَلِّ لِرَبِّكَ وَأَنْحَرْ ﴾

Therefore turn in prayer to your Lord and sacrifice (to Him only).

The Prophet (Peace and Blessings of Allah be upon him) would begin with the prayer before the sermon, and then pray two rak'ahs, saying, Allahu Akbar in the first [rak'ah] seven consecutive times after the takbiratal-ihram, and he would be silent for a brief time between each takbir. No specific supplication is recorded from him [the Prophet] between the takbirs. However, it was mentioned, according to Ibn Mas'ud, that he said [to say in that instance],

"He should praise Allah, mention Him in goodness, and pray for mercy on the Prophet (Peace and Blessings of Allah be upon him)."

When he (Peace and Blessings of Allah be upon him) completed the takbirs, he would begin to recite from the Qur'an. He would recite in the first rak'ah Al-Fatihah and then Qaf, and in the second [he would recite] Al-Qamar; or he would recite in it Al-A'la and Al-Ghashiyah. Then, when he finished reciting, he would say Allahu Akbar and bow. Then, he would do five consecutive takbirs in the second rak'ah, after which, he would begin to recite [from the Qur'an]. When he finished the prayer, he would face the people while they were sitting in their rows, reminding them, and commanding and forbidding them.

He would take different paths [to the salah] on the day of 'Id, going one way and returning by another.

He would wash his body for the two 'Ids. He (Peace and Blessings of Allah be upon him) would open his sermon with praising Allah. Also Ibn 'Abbas, may Allah be pleased with them, relates,

"The Prophet (Peace and Blessings of Allah be upon him) offered a prayer of two rak'ahs on the Day of Eid Al-Fitr and he did not pray before or after it."

It is narrated by Al-Bukhari, Muslim, and others.

This hadith is a proof that the salah of Eid comprises of two rak'ahs. It contains a proof that there is no voluntary salah legislated before or after it, and Allah knows best. May Allah grant mercy and peace to our Prophet, Muhammad, and to his family and companions.

The Excellence of Fasting Six Days From Shawwal

Abu Ayyub relates that the Messenger of Allah (Peace and Blessings of Allah be upon him) said,

«مَنْ صَامَ رَمَضَانَ ثُمَّ أَتْبَعَهُ سِتًّا مِنْ شَوَّالٍ؛ كَانَ كَصِيَامِ الدَّهْرِ»

"Whoever fasts Ramadan and then follows it with six [days] from Shawwal, it will be as if he never broke his fast." It is narrated by Muslim.

Ahmad and An-Nasa'i relate from Thawban, who related that the Prophet (Peace and Blessings of Allah be upon him) said,

«صِيَامُ شَهْرِ رَمَضَانَ بِعَشْرَةِ أَشْهُرٍ وَصِيَامُ سِتَّةِ أَيَّامٍ بِشَهْرَيْنِ فَذَلِكَ صِيَامُ السَّنَةِ»

"Fasting during the month of Ramadan is worth ten months in credit. The fast of the six days is worth two months in credit. [Combined] that is fasting of a year."

Fasting during Ramadan and following it with six days from Shawwal is equal to never breaking the fast, because every good deed has ten times the like thereof in credit; that was clarified in the previous hadith of Thawban.

There are numerous benefits in resuming the fast after Ramadan:

1. Included from them is that by fasting the six days of Shawwal after Ramadan, the reward of never breaking the fast is received in full, as has been mentioned.
2. Fasting Shawwal and Sha'ban is like the voluntary prayers that are adhered to before and after the obligatory prayers, being complementary to the deficiency and shortcomings that occur in the obligatory acts; because the obligatory acts are completed or mended by the voluntary acts on the Day of Resurrection, as was mentioned from the Prophet (Peace and Blessings of Allah be upon him) from different sources. Most people have deficiency and shortcoming in their obligatory act, and are in need of other deeds to mend and complete them.
3. Resuming the fast after Ramadan is a sign that the fasts in Ramadan were accepted, because when Allah accepts His slave's deed, He grants him the [ability] to do another deed after it; just as some of them say, "The reward for a good deed is another good deed that follows it." Thus, whoever does a good deed and then follows it with another good deed, it would be a sign that the first good deed was accepted. Likewise, whoever did a good deed and then followed it with a bad deed, it would be a sign that his good deed was rejected and not accepted.
4. The fasting of Ramadan is a sure means for forgiveness of all previous sins, as was previously mentioned; those who fast Ramadan achieve their rewards the day the fast is completed, so resuming the fast after completion of the fast [of Ramadan] is out of thankfulness for this blessing and there is no blessing greater than the forgiveness of sins. So part of the slave's gratitude to his Lord is that He granted him success in fasting Ramadan and assisted him in it, and forgave him his sins; so he fasts for Him out of thankfulness after that.

5. Included in the benefits of fasting the six days of Shawwal, is that the deeds by which the slave used to come closer to his Lord in the month of Ramadan would not be discontinued by Ramadan ending. Rather, they would continue after it ends as long as the slave is still alive. That is because many people take joy in the ending of the month of Ramadan, because fasting for them is burdensome, tedious, and takes too long. Whoever is as such would almost never hastily return to fasting. If one returns to fasting after breaking the fast on the day when the fast is discontinued, it indicates that he loves fasting, it is not burdensome to him and is not tedious for him, as he is not forced to do it. Some of the Muslim predecessors said, "Some people are devoted in worship and diligent in Ramadan and when it leaves, they give up their diligence." They said, "How bad are people, who do not truly know Allah except in Ramadan. The righteous one is he who is devoted in worship and diligent for the whole year."

It is befitting that whoever has some days to make up from the month of Ramadan to begin by making them up in Shawwal, as that would be faster in freeing oneself from liability, and then fast the six days of Shawwal; due to that, he would have [first] fasted [the entire] month of Ramadan and then followed it up with six days from Shawwal.

The work of a believer never ceases until his appointed time comes. He, the Exalted, says

﴿وَأَعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ﴾

And worship your Lord until there comes unto you the certainty (i.e. death). (Al-Hijr: 99)

Meaning, continue to worship your Lord until death.

Praise be to Allah (SWT) who good deeds are completed by His favor.