

أسئلة وأجوبة عن شهر رمضان
للصغار، ولا يستغني عنها الكبار

**Questions and Answers about
the Month of Ramadan for
Children and Indispensable for
Adults**

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Islamic Content Service Association in Languages

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

Introduction

Praise be to Allah, Who has distinguished the month of Ramadan from the rest of the months and days. We send prayers and peace upon Muhammad ibn ‘Abdullāh; may Allah’s peace and blessings be upon him, his family, and his Companions. To proceed:

These are questions and answers about the month of Ramadan for children, which adults also cannot do without. They include what is obligatory, recommended, and advisable regarding the blessed month of Ramadan. The mentor can choose from them whatever suits the children and their age.

The noble Companions (may Allah be pleased with them) used to make their children fast from a young age to accustom them to this act of obedience.

In the Hadīth reported by Ar-Rubayyi’ bint Mu’awwidh ibn ‘Afrā’ (may Allah be pleased with her), she said: The Messenger of Allah (ﷺ) sent a

message on the morning of ‘Āshūrā’ to the villages of the Ansār surrounding Madīnah:

«مَنْ كَانَ أَصْبَحَ صَائِمًا فَلْيُتِمَّ صَوْمَهُ، وَمَنْ كَانَ أَصْبَحَ مُفْطِرًا فَلْيُتِمَّ بَقِيَّةَ يَوْمِهِ»

“Whoever began the day fasting, let him complete his fast; and whoever began the day not fasting, let him complete the rest of his day.” After that, we used to fast it and make our little children fast, Allah willing, and we would go to the mosque. We would make toys of wool for them, and when any of them cried for food, we would give it to him till the time of Iftār (breaking the fast). [Narrated by Al-Bukhāri (1960) and Muslim (1136), and this is his wording]

It is mentioned in this Hadīth that they would make for them toys from dyed wool. If any of them cried for food, they would give him those toys to distract him until the time of breaking the fast, as an encouragement and training for the children to worship.

It is important to be aware that if a child reaches a level of extreme hardship, he should not be compelled to complete the fast, so as not to cause him to dislike worship, lead him to lying, or result in health complications, as he is not among those obligated to fast. Therefore, attention should be paid to this, and one should not be overly strict in commanding him to fast.

To complete the benefit, we have mentioned the issues that should be known by adults and avoided

when instructing children. We have highlighted them in their respective places with parentheses as follows: ((For adults)).

We ask Allah to make it beneficial and accept it.

Questions and Answers

What is the month of Ramadan?

Answer: The month of Ramadan is the best of the months of the year. It is the ninth month of the lunar calendar, and fasting it is one of the five pillars of Islam.

Ibn ‘Umar (may Allah be pleased with him and his father) reported: The Messenger of Allah (ﷺ) said:

«بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامِ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَالْحَجِّ، وَصَوْمِ رَمَضَانَ»

“Islam was built on five: testifying that there is no god but Allah and that Muhammad is the Messenger of Allah, establishing prayer, giving Zakah, Hajj, and fasting Ramadan.” [Narrated by Al-Bukhāri (8) and Muslim (16)]

Is fasting during the month of Ramadan obligatory?

Answer: Yes, fasting during the month of Ramadan is obligatory, and it is one of the pillars of Islam.

The proof is the saying of Allah Almighty:

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

{O you who believe, fasting is prescribed upon you as it was prescribed upon those who were before you, so that you may become righteous.}
[Surat al-Baqarah: 183]

﴿كُتِبَ عَلَيْكُمُ﴾

{It is prescribed upon you}

i.e., it has been made obligatory upon you.

Allah Almighty also says:

﴿فَمَن شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ﴾

{So whoever of you witnesses this month, should fast.} [Surat al-Baqarah: 185]

What is fasting?

Answer: It means worshiping Allah Almighty by abstaining from eating, drinking, and all other invalidators of fasting from the break of dawn until sunset, while having the intention of fasting.

The proof is the saying of Allah Almighty:

﴿وَكُلُوا وَاشْرَبُوا حَتَّىٰ يَبَيِّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتِمُّوا الصِّيَامَ إِلَى اللَّيْلِ﴾

{And eat and drink until you see the light of dawn distinct from the darkness of night, then complete the fast until nightfall.} [Surat al-Baqarah: 187]

i.e., eat and drink throughout the night until the true dawn becomes clear to you with the whiteness

of dawn distinct from the darkness of night. Then complete the fast by abstaining from what breaks the fast from the break of dawn until the sun sets.

What are the merits of the month of Ramadan?

Answer: Its merits are numerous. They include the following:

1. The Qur'an was sent down in this month. Allah Almighty says:

﴿شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ﴾

{Ramadan is a month in which the Qur'an was sent down as a guidance for mankind and as clear signs that show the right way and distinguish between right and wrong.} [Surat al-Baqarah: 185]

2. The gates of Paradise are opened in it.

3. The gates of Hellfire are closed during it.

4. The devils are chained and shackled so they cannot lead Muslims astray as they would outside of it.

Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (ﷺ) said:

«إِذَا دَخَلَ رَمَضَانُ فَتُحْتَفَتُ أَبْوَابُ الْجَنَّةِ، وَغُلِقَتِ أَبْوَابُ جَهَنَّمَ، وَسُلْسِلَتِ الشَّيَاطِينُ»

“When Ramadan comes, the gates of Paradise are opened, the gates of Hellfire are closed, and the devils are chained.” [Narrated by Al-Bukhāri (3277) and Muslim (1079)]

5. It contains the Night of Decree (Laylat al-Qadr), which is better than a thousand months, for those who perform Qiyām (voluntary night prayer) in it having faith and seeking reward. Allah Almighty says:

﴿لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ﴾

{The Night of Decree is better than a thousand months.} [Surat al-Qadr: 3]

6. Allah Almighty has distinguished it by prescribing fasting, which is among the greatest and most noble deeds that draw one closer to Allah Almighty.

Abu Hurayrah (may Allah be pleased with him) reported: I heard the Messenger of Allah (ﷺ) say:

«قَالَ اللَّهُ عَزَّ وَجَلَّ: كُلُّ عَمَلٍ ابْنِ آدَمَ لَهُ إِلَّا الصَّيَّامَ، هُوَ لِي، وَأَنَا أَجْزِي بِهِ، فَوَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، لَخُلْفَةٌ فَمَنْ الصَّائِمُ؛ أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ الْمِسْكِ»

“Allah Almighty said: ‘Every deed of the son of Adam is for him, except for fasting; it is for Me, and I give reward for it.’ By the One in Whose Hand the soul of Muhammad is, the foul breath of a fasting person is more pleasant to Allah than the fragrance of musk.” [Narrated by Al-Bukhāri (1904) and Muslim (1151)]

“the foul breath of a fasting person” i.e., the change in the smell of his mouth.

7. Whoever fasts and prays during it for the sake of Allah will have his past sins forgiven.

Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (ﷺ) said:

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

“Whoever fasts Ramadan, out of faith and in pursuit of reward from Allah, his past sins will be forgiven.” [Narrated by Al-Bukhāri (38) and Muslim (760)]

And another Hadīth reads:

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

“Whoever offers Qiyām during Ramadan, out of faith and in pursuit of reward from Allah, his past sins will be forgiven.” [Narrated by Al-Bukhāri (37) and Muslim (759)]

“out of faith” i.e., belief in Allah, and that it is an obligation from Allah Almighty.

“in pursuit of reward from Allah” (Ihtisāb) i.e., seeking reward and recompense from Allah Almighty, without Riyā’ (show-off) or anything else that contradicts sincerity.

8. The reward for ‘Umrah in Ramadan is like the reward of Hajj.

Ibn ‘Abbās (may Allah be pleased with him and his father) reported that the Prophet (ﷺ) said:

«عُمْرَةٌ فِي رَمَضَانَ تَقْضِي حَجَّةً، أَوْ حَجَّةً مَعِيَ»

“‘Umrah in Ramadan is equivalent to Hajj—or Hajj with me.” [Narrated by Al-Bukhāri (1863) and Muslim (1256)]

“is equivalent to Hajj” means: its reward is equivalent to the reward of Hajj.

9. He who provides a fasting person with something to break his fast will earn the same reward as the fasting person.

Zayd ibn Khālid al-Juhani (may Allah be pleased with him) reported: The Messenger of Allah (ﷺ) said:

«مَنْ فَطَرَ صَائِمًا كَانَ لَهُ مِثْلُ أَجْرِهِ، غَيْرَ أَنَّهُ لَا يَنْقُصُ مِنْ أَجْرِ الصَّائِمِ شَيْئًا»

“He who provides a fasting person with something to break his fast will earn the same reward as him, without diminishing anything from the reward of the fasting person.” [Narrated by At-Tirmidhi (807) and Ibn Mājah (1746)]

10. Allah has people whom He frees from Hellfire every night in it.

Jābir ibn ‘Abdullāh (may Allah be pleased with him and his father) reported that the Prophet (ﷺ) said:

«إِنَّ اللَّهَ عِنْدَ كُلِّ فِطْرِ عِتْقَاءَ وَذَلِكَ فِي كُلِّ لَيْلَةٍ»

“Indeed, Allah has those whom He frees at every breaking of the fast, and that is every night.” [Narrated by Ibn Mājah (1643)]

11. Fasting in Ramadan is a reason for the expiation of sins committed before it, from the previous Ramadan, provided that major sins are avoided.

Abu Hurayrah (may Allah be pleased with him) reported: The Messenger of Allah (ﷺ) used to say: «الصَّلَاةُ الْخَمْسُ، وَالْجُمُعَةُ إِلَى الْجُمُعَةِ، وَرَمَضَانُ إِلَى رَمَضَانَ، مُكَفِّرَاتٌ مَا بَيْنَهُنَّ إِذَا اجْتَنَبَ الْكَبَائِرَ»

“The five (daily) prayers, Friday prayer to the next Friday prayer, and Ramadan to the next Ramadan are expiations of the sins committed between them, so long as major sins are avoided.” [Narrated by Muslim (233)]

Major sins necessitate repentance.

In general, the texts indicate that the month of Ramadan is a month of worship, righteousness, generosity, mercy, forgiveness, and emancipation from Hellfire.

What are the merits of fasting?

Answer: The merits of fasting include the following:

1. Allah grants a special recompense for it from Himself, distinct from all other deeds.

Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (ﷺ) said:

«كُلُّ عَمَلِ ابْنِ آدَمَ لَهُ إِلَّا الصِّيَامَ، فَإِنَّهُ لِي، وَأَنَا أَجْزِي بِهِ»

“Every deed of the son of Adam is for him, except for fasting; it is for Me, and I give reward for it.” [Narrated by Al-Bukhāri (1904) and Muslim (1151)]

2. It is a shield, meaning a covering and protection from Hellfire.

Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (ﷺ) said:

«الصَّيَّامُ جُنَّةٌ»

“Fasting is a shield.” [Narrated by Al-Bukhāri (1904) and Muslim (1151)]

3. The foul breath of a fasting person—which is the bad smell of the mouth—is more pleasant to Allah than the fragrance of musk.

Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (ﷺ) said:

«وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، لَخُلُوفٌ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ مِنْ رِيحِ الْمِسْكِ»

“By the One in Whose Hand the soul of Muhammad is, the foul breath of a fasting person is more pleasant in the sight of Allah on the Day of Judgment than the fragrance of musk.” [Narrated by Al-Bukhāri (1894) and Muslim (1151)]

4. The fasting person has two occasions to rejoice.

Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (ﷺ) said:

«لِلصَّائِمِ فَرْحَتَانِ: فَرْحَةٌ حِينَ يُفْطِرُ، وَفَرْحَةٌ حِينَ يَلْقَى رَبَّهُ»

“There are two moments of joy for the fasting person: when he breaks his fast and when he meets his Lord.” [Narrated by Al-Bukhāri (1904) and Muslim (1151)]

5. There is a gate in Paradise through which only those who fast will enter.

Sahl (may Allah be pleased with him) reported that the Prophet (ﷺ) said:

«إِنَّ فِي الْجَنَّةِ بَابًا يُقَالُ لَهُ: الرَّيَّانُ، يَدْخُلُ مِنْهُ الصَّائِمُونَ يَوْمَ الْقِيَامَةِ، لَا يَدْخُلُ مِنْهُ أَحَدٌ غَيْرُهُمْ، يُقَالُ: أَيْنَ الصَّائِمُونَ؟ فَيَقُومُونَ لَا يَدْخُلُ مِنْهُ أَحَدٌ غَيْرُهُمْ، فَإِذَا دَخَلُوا أُغْلِقَ فَلَمْ يَدْخُلْ مِنْهُ أَحَدٌ»

“There is a gate in Paradise called Ar-Rayyān through which those who fast will enter on the Day of Resurrection. No one else will enter through it. It will be called out: ‘Where are those who used to fast?’ They will stand up. No one else will enter through it. When they have entered, it will be closed, and no one will enter through it.” [Narrated by Al-Bukhārī (1896) and Muslim (1152)]

6. The supplication of a fasting person is not rejected.

Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (ﷺ) said:

«ثَلَاثَةٌ لَا تُرَدُّ دَعْوَتُهُمْ؛ - ومنهم - الصَّائِمُ حَتَّى يُفْطِرَ»

“There are three people whose supplication is not rejected; among them is the fasting person until he breaks his fast.” [Narrated by At-Tirmidhi (3598)]

What is the wisdom and benefit of fasting?

Answer: Fasting has numerous profound and noble wisdoms; among them are:

1. One of the greatest wisdoms mentioned by Allah Almighty is that it is a means of attaining piety; and piety is doing what Allah commanded and refraining from what He prohibited.

Allah Almighty says:

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

{O you who believe, fasting is prescribed upon you as it was prescribed upon those who were before you, so that you may become righteous.}

[Surat al-Baqarah: 183]

2. Fasting accustoms a person to patience, which is the foundation of all matters. Patience is of three types: patience in performing Allah's worship until it is fulfilled, patience in refraining from sins until they are abandoned, and patience over the decrees predestined by Allah.

3. Among the benefits of fasting in Ramadan is the manifestation of the worship of Allah Almighty throughout the entire community, as you find all Muslims from East to West united in observing the fast of this month.

4. Becoming accustomed to obedience and worship, particularly fasting.

5. Accustoming oneself to abandoning things for the sake of Allah Almighty.

6. The fasting person feels the blessings that Allah has bestowed upon him, including the blessing of having food and drink.

7. Fasting makes one feel for the weak, the poor, and the needy, and have compassion for them, as he experiences the pain of hunger.

8. Fasting weakens the devil's influence and whispering.

9. Fasting instills sincerity and watchfulness, for no one prevents the fasting person from eating or drinking except the watchfulness of Allah Almighty.

10. Fasting enhances physical health and strength, as established by physicians.

What are the nullifiers of fasting?

Answer: 1. Eating or drinking deliberately during the day in Ramadan; Allah Almighty says:

﴿ثُمَّ أَتَمُوا الصِّيَامَ إِلَى اللَّيْلِ﴾

{then complete the fast until nightfall.} [Surat al-Baqarah: 187]

If a person eats or drinks forgetfully, his fast remains valid, and he must refrain from eating or drinking as soon as he remembers or is reminded that he is fasting, as the Prophet (ﷺ) said:

«مَنْ نَسِيَ وَهُوَ صَائِمٌ، فَأَكَلَ، أَوْ شَرَبَ؛ فَلْيَتِمَّ صَوْمَهُ، فَإِنَّمَا أَطْعَمَهُ اللَّهُ وَسَقَاهُ»

“Whoever forgets while fasting, so he eats or drinks, let him complete his fast, for it is Allah Who fed him and gave him drink.” [Narrated by Al-Bukhāri (1933) and Muslim (1155)]

2. Vomiting deliberately, which is the expulsion of food or drink from the stomach through the mouth intentionally. However, if he is overcome by vomiting and it exits without his choice, it does not affect his fast.

The Prophet (ﷺ) said:

«مَنْ دَرَّعَهُ الْقَيْءُ فَلَيْسَ عَلَيْهِ قَضَاءٌ، وَمَنْ اسْتَقَاءَ عَمْدًا فَلْيَقْضِ»

“Whoever is overcome by vomiting does not have to make up for that day, but whoever deliberately vomits must make up for that day.” [Narrated by At-Tirmidhi (720)]

“whoever is overcome by vomiting” means: it outruns and overcomes him in exiting without his choice.

3. Apostasy and disbelief, for they contradict acts of worship, and Allah Almighty says:

(لَنْ أَسْرَكَتَ لِيَحْبِطَنَّ عَمَلُكَ)

{if you associate others with Allah, your deeds will surely become worthless.} [Surat az-Zumar: 65]

4. Cupping (Hijamāh), which is the discharge of blood from the skin.

The Prophet (ﷺ) said:

«أَقْطَرَ الْحَاجِمُ وَالْمَحْجُومُ»

“The cupper and the one for whom cupping is done both broke their fast.” [Narrated by Abu Dāwūd (2367)]

Similar to cupping is blood donation.

However, the discharge of blood due to a wound, tooth extraction, or nosebleed does not affect the fast, for it is neither cupping nor akin to it.

5. ((For adults)). Fasting is invalidated by intercourse or masturbation.

6. ((For adults)). The occurrence of menstrual and postpartum bleeding: When a woman sees menstrual or postpartum blood, she must break her fast and make up for it later, as per the statement of the Prophet (ﷺ) regarding women:

«... أَلَيْسَ إِذَا حَاضَتْ لَمْ تُصَلِّ وَلَمْ تَصُمْ»

“Is it not true that when she menstruates, she does not pray or fast?” [Narrated by Al-Bukhāri (304)]

7. Such things that fall under the meaning of eating and drinking, like nutrient injections.

What are the recommended acts of fasting?

Answer: It is recommended and Sunnah for the fasting person to observe the following matters during fasting:

1. Suhūr (pre-dawn meal): As the Prophet (ﷺ) said:

«تَسَحَّرُوا؛ فَإِنَّ فِي السَّحُورِ بَرَكَهَةً»

“Have Suhūr, for indeed there is a blessing in Suhūr.” [Narrated by Al-Bukhāri (1923) and Muslim (1095)]

Suhūr is achieved with a large or small amount of food, even with a sip of water. The time for Suhūr extends from midnight until the break of dawn.

2. Delaying Suhūr: Zayd ibn Thābit (may Allah be pleased with him) reported:

«تَسَحَّرْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، ثُمَّ قُمْنَا إِلَى الصَّلَاةِ، قُلْتُ: كَمْ كَانَ قَدْرُ مَا بَيْنَهُمَا؟ قَالَ: خَمْسِينَ آيَةً»

We had Suhūr with the Messenger of Allah (ﷺ), and then we got up to pray. I asked: “What was the duration between them?” He said: “Fifty verses.” [Narrated by Al-Bukhāri (575) and Muslim (1097)]

“Fifty verses” means: the time between Suhūr and the Adhān of Fajr is equivalent to the recitation of fifty verses. It encourages delaying Suhūr until just before Fajr.

3. Hastening to break the fast: It is recommended for the fasting person to hasten in breaking the fast once sunset is verified.

Sahl ibn Sa’d (may Allah be pleased with him) reported that the Messenger of Allah (ﷺ) said:

«لَا يَزَالُ النَّاسُ بِخَيْرٍ مَا عَجَّلُوا الْفِطْرَ»

“People will continue to be good as long as they hasten to break the fast.” [Narrated by Al-Bukhāri (1957) and Muslim (1098)]

4. Breaking the fast with fresh dates; if not available, with dried dates; if not available, with sips of water.

Anas ibn Mālik (may Allah be pleased with him) reported:

«كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُفْطِرُ عَلَى رُطَبَاتٍ قَبْلَ أَنْ يُصَلِّيَ، فَإِنْ لَمْ تَكُنْ رُطَبَاتٌ فَعَلَى تَمْرَاتٍ، فَإِنْ لَمْ تَكُنْ حَسَا حَسَوَاتٍ مِنْ مَاءٍ»

The Messenger of Allah (ﷺ) used to break his fast with fresh dates before praying; if not with fresh dates, then with dried dates; and if not, he would

take a few sips of water. [Narrated by Abu Dāwūd (2356)]

“he would take a few sips of water” means: He drank three times.

If he is in a place where the time for breaking the fast arrives and he cannot find anything to break his fast with, he can hold the intention of breaking the fast in his heart, and that suffices him.

5. Supplicating at the time of breaking the fast, and during the fast.

The Prophet (ﷺ) said:

«ثَلَاثَةٌ لَا تُرَدُّ دَعْوَتُهُمْ: الْإِمَامُ الْعَادِلُ، وَالصَّائِمُ حِينَ يُفْطِرُ، وَدَعْوَةُ الْمَظْلُومِ»

“There are three people whose supplication is not rejected: the just ruler, the fasting person when he breaks his fast, and the supplication of the oppressed.” [Narrated by At-Tirmidhi (3598)]

6. Frequently giving charity, reciting the Qur’an, providing Iftār to those who fast, and performing all acts of benevolence.

Ibn ‘Abbās (may Allah be pleased with him) reported:

«كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَجْوَدَ النَّاسِ، وَكَانَ أَجْوَدُ مَا يَكُونُ فِي رَمَضَانَ حِينَ يَلْقَاهُ جِبْرِيلُ، وَكَانَ يَلْقَاهُ فِي كُلِّ لَيْلَةٍ مِنْ رَمَضَانَ، فَيُدَارِسُهُ الْقُرْآنَ، فَلَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَجْوَدُ بِالْخَيْرِ مِنَ الرِّيحِ الْمُرْسَلَةِ»

The Messenger of Allah (ﷺ) was the most generous of people, and he used to be more generous than ever in Ramadan when Gabriel (Jibrīl) would meet him. He used to meet him every night during

Ramadan to revise the Qur'an with him. Indeed, the Messenger of Allah (ﷺ) would be more generous than the fast wind. [Narrated by Al-Bukhāri (6) and Muslim (2308)]

7. Diligence in Qiyām al-Layl (voluntary night prayer), particularly during the last ten nights of Ramadan.

‘Ā’ishah (may Allah be pleased with her) reported:

«كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا دَخَلَ الْعَشْرُ شَدَّ مِئْزَرَهُ وَأَحْيَا لَيْلَهُ وَأَيَّقَطَ أَهْلَهُ»

With the start of the ten days, the Prophet (ﷺ) would tie up his Izār (lower garment) firmly, spend his night in worship, and wake up his family. [Narrated by Al-Bukhāri (2024) and Muslim (1174)]

“With the start of the ten days”, i.e., the last ten days of Ramadan.

“tie up his lower garment firmly” is a metaphor for his readiness and diligence in worship beyond the usual.

“spend his night in worship” means: He stays awake and spends it in prayer and other acts of obedience.

“and wake up his family” means: he would awaken them for the night prayer.

8. Performing ‘Umrah:

The Prophet (ﷺ) said:

«فَإِذَا جَاءَ رَمَضَانُ فَأَعْتَمِرِي، فَإِنَّ عُمْرَةً فِيهِ تَعْدِلُ حَجَّةً»

“When Ramadan comes, perform ‘Umrah, for ‘Umrah in it is equivalent to Hajj.” [Narrated by Al-Bukhāri (1782) and Muslim (1256)]

9. Saying: “I am fasting” to one who insults him, speaking kindly with people, and refraining from obscene speech;

for the Prophet (ﷺ) said:

«إِذَا أَصْبَحَ أَحَدُكُمْ يَوْمًا صَائِمًا، فَلَا يَرْفُثْ، وَلَا يَجْهَلْ، فَإِنْ أَمَرُوْهُ شَاتَمَهُ، أَوْ قَاتَلَهُ، فَلْيَقُلْ: إِيَّي صَائِمٌ، إِيَّي صَائِمٌ»

“When any of you begins a day fasting, he should avoid Rafath (obscene language) and ignorance, and if a person insults or fights him, let him say: ‘I am fasting, I am fasting.’” [Narrated by Al-Bukhāri (1904) and Muslim (1151)]

“he should avoid Rafath”, i.e., he should not utter obscene words.

“and ignorance”: Ignorance is the opposite of wisdom and soundness in speech and action.

10. It is recommended for the fasting person to say upon breaking the fast:

«ذَهَبَ الظَّمَا، وَابْتَلَّتِ الْعُرُوْقُ، وَثَبَّتَ الْأَجْرُ إِنْ شَاءَ اللَّهُ»

“Thirst has gone, the veins are moistened, and the reward is confirmed, Allah willing.” [Narrated by Abu Dāwūd (2357)]

What are the disliked acts during fasting?

Answer: Certain matters are disliked for the fasting person as they may lead to the invalidation of the fast or diminish its reward, and they are:

1. Exaggeration in rinsing the mouth and sniffing water into the nose.

This is out of fear that the water may enter his body; as the Prophet (ﷺ) said:

«بَالِغٌ فِي الْإِسْتِنْشَاقِ، إِلَّا أَنْ تَكُونَ صَائِمًا»

“Sniff water well into your nose, unless you are fasting.” [Narrated by Abu Dāwūd (2366)]

2. Swallowing “nukhāmah”, which is the saliva or mucus that a person spits out, for it reaches the stomach and provides nourishment, in addition to the repulsion and harm that result from this action.

3. Tasting food without need: If one is in need of doing so—such as a cook who needs to taste its salt and the like—then there is nothing wrong, while being cautious that none of it reaches his throat.

4. Excessive sleep during the day, wasting time, and engaging in unnecessary speech and actions, whereas one should utilize the day in acts of obedience.

5. ((For adults)), Kissing for a person who gets easily aroused and is among those who cannot control themselves: It is disliked for a fasting person to kiss his wife, as it may lead to arousal that could result in the invalidation of the fast through ejaculation or sexual intercourse. However, if he is sure that his fast will not be spoiled, then there is no harm.

6. ((For adults)), thinking about sexual intercourse or words that arouse lust.

What is the ruling on breaking the fast in Ramadan without excuse?

Answer: If a Muslim breaks the fast on a day of Ramadan without an excuse, he is required to repent to Allah Almighty and seek His forgiveness, for it is a grave sin and a major wrongdoing. Along with repentance and seeking forgiveness, he must make up for the day he did not fast after Ramadan.

Who is excused from fasting during the day in Ramadan and what is required of them?

Answer: The first case: A person who is ill and unable to fast, or a traveler, or a pregnant and a breastfeeding woman, whether they fear for themselves or their babies, or any other excuses that permit breaking the fast; it is permissible for them not to fast, and they are required to make up for it after Ramadan, as Allah Almighty says:

﴿فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ﴾

{but if anyone of you is ill or on a journey, he should make up for those days.} [Surat al-Baqarah: 184]

i.e., if any of you is ill with an illness that makes fasting difficult, or on a journey, he is permitted to break the fast, and then he must make up for the number of days he did not fast.

The second case: If his illness is such that it is incurable and persistent, similar to the elderly person who cannot fast, then he is not required to make up the fast due to his inability, but he must feed a needy person for each day, giving half a Sā' of food. The Sā' is approximately 3 kilograms.

Allah Almighty says:

﴿وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامَ مِسْكِينٍ﴾

{As for those who can only fast with hardship, compensation can be made by feeding a needy person [for each day].} [Surat al-Baqarah: 184] Ibn 'Abbās (may Allah be pleased with him) said about this verse: "It is not abrogated; it is meant for the elderly man or woman who cannot fast, so they should feed one poor person for each day (instead of fasting)." [Narrated by Al-Bukhāri (4505)]

When should one make up for the missed fast? And what if he delays making up for it until the next Ramadan begins?

Whoever breaks the fast in Ramadan due to a legitimate excuse is required to make up for it in compliance with the command of Allah Almighty:

﴿وَمَنْ كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ﴾

{But if anyone is ill or on a journey, he should make up for those days.} [Surat al-Baqarah: 185]

He is required to make up for it within the same year and not delay it until after the following Ramadan, based on the statement of 'Ā'ishah (may

Allah be pleased with her): “Sometimes I had days of fast from Ramadan to make up for, and I would not be able to make up for them except in Sha‘bān due to being occupied with the Messenger of Allah (ﷺ).” [Narrated by Al-Bukhāri (1950) and Muslim (1146)]

Her statement “and I would not be able to make up for them except in Sha‘bān” indicates that it is necessary to make up for the missed fasts before the onset of the following Ramadan.

But if he delays making up for the missed fast until after the following Ramadan, he must seek forgiveness from Allah, repent to Him, regret what he has done, and make up for that day, for making up for the missed fast is not nullified by the delay. Thus, he should make up for that day even after the following Ramadan.

What are the obligatory etiquettes of fasting?

Answer: We will mention a number of them, and these etiquettes are required at all times; however, they are emphasized during the month of Ramadan and for those who fast.

1. Adhering to the acts of obedience and obligations, including offering the prayer at its prescribed time and with the congregation.

Allah Almighty says:

﴿إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا﴾

{Indeed, prayer is prescribed for the believers at specific times.} [Surat an-Nisā': 103]

2. The fasting person should avoid all that Allah Almighty and His Messenger (ﷺ) have prohibited, including lying, backbiting, gossiping, cheating, listening to musical instruments, and other sins and transgressions.

Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (ﷺ) said:

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

“Whoever does not give up Qawl az-Zūr (false speech) and acting upon it, Allah is not in need of him giving up his food and drink.” [Narrated by Al-Bukhāri (1903)]

“Az-Zūr”: lying, deviation from the truth, and acting upon falsehood.

“Allah is not in need” means that Allah Almighty does not regard his fasting nor accept it. It does not mean that he is commanded to abandon his fasting; rather, it serves as a warning against false speech.

What is permissible for the fasting person to do?

Answer: There are several matters that the scholars have explicitly stated as permissible; among them:

1. Taking a bath and cooling off with water.
2. Using the Siwāk (tooth-cleaning twig).

3. Rinsing the mouth and sniffing water into the nose without exaggeration.
4. The discharge of a little blood for analysis.
5. Eye drops and ear drops.
6. Non-nutritional therapeutic injections.
7. Tasting the food when needed without swallowing, provided that it is spat out afterward.
8. Applying perfume or smelling fragrances.
9. Applying kohl to the eyes.

What is the merit of Qiyām al-Layl (optional night prayer) during Ramadan?

Answer: Qiyām during Ramadan, known as Tarāweih prayer, holds great merit.

Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (ﷺ) said:

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

“Whoever offers Qiyām during Ramadan, out of Imān and in pursuit of reward from Allah, his past sins will be forgiven.” [Narrated by Al-Bukhāri (37) and Muslim (759)]

“out of Imān” i.e., belief in Allah, and that it is an obligation from Him, Exalted be He.

“in pursuit of reward from Allah” (Ihtisāban) i.e., seeking reward and recompense from Allah Almighty, without show-off or anything else that contradicts sincerity.

Let him be keen to perform the Tarāweih prayer in congregation until the Imam completes it, so that

he may attain the reward of Qiyām for a whole night, as the Prophet (ﷺ) said:

«مَنْ قَامَ مَعَ الْإِمَامِ حَتَّى يَنْصَرِفَ كُتِبَ لَهُ قِيَامُ لَيْلَةٍ»

“Whoever performs Qiyām along with the Imam until he (the Imam) leaves shall have the reward of Qiyām for one whole night.” [Narrated by At-Tirmidhi (806)]

What are the recommended actions during the last ten nights of Ramadan and the Night of Decree?

Answer: The Prophet (ﷺ) would strive in the last ten nights of Ramadan more than he would strive at any other time, seeking the Night of Decree during them. We mention several acts that are recommended to be performed during these nights.

1. Exerting oneself diligently in it.

‘Ā’ishah (may Allah be pleased with her) reported:

«كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا دَخَلَ الْعَشْرُ شَدَّ مِنْزَرَهُ، وَأَحْيَا لَيْلَهُ، وَأَيْقَظَ أَهْلَهُ»

With the start of the ten days, the Prophet (ﷺ) would tie up his Izār (lower garment) firmly, spend his night in worship, and wake up his family. [Narrated by Al-Bukhāri (2024) and Muslim (1174)]

Her statement “tie up his Izār firmly” is a metaphor for his readiness and diligence in worship beyond the usual practice.

‘Ā’ishah (may Allah be pleased with her) also reported:

«كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَجْتَهِدُ فِي الْعَشْرِ الْأَوَاخِرِ مَا لَا يَجْتَهِدُ فِي غَيْرِهِ»

The Messenger of Allah (ﷺ) used to strive during the last ten (nights) more than he would strive at any other time. [Narrated by Muslim (1175)]

The Night of Qadr occurs in the last ten nights of Ramadan, so a Muslim should seize all the nights of the ten to attain the Night of Qadr. Ibn ‘Abbās (may Allah be pleased with him and his father) reported that the Prophet (ﷺ) said:

«الْتَمِسُوهَا فِي الْعَشْرِ الْأَوَاخِرِ مِنْ رَمَضَانَ لَيْلَةَ الْقَدْرِ»

“Seek it in the last ten nights of Ramadan—the Night of Decree.” [Narrated by Al-Bukhārī (2021)]

2. Performing Qiyām during the Night of Decree.

Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (ﷺ) said:

«مَنْ قَامَ لَيْلَةَ الْقَدْرِ إِيمَانًا وَاحْتِسَابًا، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ»

“Whoever offers Qiyām during the Night of Decree, out of Imān and in pursuit of reward from Allah, his past sins will be forgiven.” [Narrated by Al-Bukhārī (1901) and Muslim (760)]

3. I’tikāf (retreat) in the mosque.

‘Ā’ishah (may Allah be pleased with her) reported:

«كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَعْتَكِفُ فِي الْعَشْرِ الْأَوَاخِرِ مِنْ رَمَضَانَ»

The Prophet (ﷺ) used to observe I’tikāf in the last ten days of Ramadan. [Narrated by Al-Bukhāri (2033) and Muslim (1172)]

I’tikāf: It is to seclude oneself for worship in the mosque, detaching from engagement with people, emptying the heart of worldly matters, and devoting oneself solely to Him, Glorified and Exalted be He.

Recite Surat al-Qadr and explain it.

Answer: In the Name of Allah, the Most Compassionate, the Most Merciful:

﴿إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ۚ وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ ۚ لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ ۚ تَنَزَّلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِّن كُلِّ أَمْرٍ ۚ سَلَامٌ هِيَ حَتَّىٰ مَطْلَعِ الْفَجْرِ﴾

{Indeed, We sent this [Qur’an] down on the Night of Decree.

How do you know what the Night of Decree is?

The Night of Decree is better than a thousand months.

On that night the angels and the Spirit [i.e., Gabriel] descend by their Lord’s permission with all decrees.

It is all peace until the break of dawn.} [Surat al-Qadr: 1-5]

Explanation:

﴿إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ﴾

{Indeed, We sent this [Qur'an] down on the Night of Decree.}

[Surat al-Qadr: 1] Indeed, We sent down the Qur'an in its entirety to the lowest heaven, just as We began its revelation to the Prophet (ﷺ) on the Night of Decree in the month of Ramadan.

﴿وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ﴾

{How do you know what the Night of Decree is?}

[Surat al-Qadr: 2] And what will make you realize, O Prophet, what goodness and blessings this night contains?

﴿لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ﴾

{The Night of Decree is better than a thousand months.}

[Surat al-Qadr: 3] This great and blessed night is better than a thousand months for those who spend it in Qiyām, out of Imān and in pursuit of reward. It is a blessed night, and righteous deeds performed on it are better than those done over a thousand months.

﴿تَنْزِيلُ الْمَلَكِ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِّن كُلِّ أَمْرٍ﴾

{On that night the angels and the Spirit [i.e., Gabriel] descend by their Lord's permission with all decrees.}

[Surat al-Qadr: 4] That night the angels and Gabriel (peace be upon them) descend by the permission of their Lord, for every matter decreed

by Allah for that year, whether it be provision, death, birth, or anything else that Allah has ordained.

(سَلَامٌ هِيَ حَتَّىٰ مَطْلَعِ الْفَجْرِ)

{It is all peace until the break of dawn.}

[Surat al-Qadr: 5] This blessed night is entirely good, from its beginning until its end at the break of dawn.

What is Zakat al-Fitr and what is its ruling?

Answer: It is the Zakah that Islam has prescribed on the occasion of breaking the fast of Ramadan.

Zakat al-Fitr is obligatory upon every Muslim, young and old, male and female. A Muslim should give it on behalf of himself and those whom he provides for, such as his wife and children.

Ibn 'Umar (may Allah be pleased with him and his father) reported:

«فَرَضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ زَكَاةَ الْفِطْرِ صَاعًا مِنْ تَمْرٍ أَوْ صَاعًا مِنْ شَعِيرٍ، عَلَى الْعَبْدِ وَالْحُرِّ، وَالذَّكَرِ وَالْأُنْثَى، وَالصَّغِيرِ وَالْكَبِيرِ مِنَ الْمُسْلِمِينَ»

The Messenger of Allah (ﷺ) ordained Zakat al-Fitr as one Sā' of dates or one Sā' of barley upon the slave and the free person, the male and the female, the young and the old from among the Muslims. [Narrated by Al-Bukhāri (1503) and Muslim (984)]

Zakat al-Fitr is to be given from the local staple food, such as rice and similar items. The best time to give it is on the morning of Eid before the Eid prayer, although it is permissible to give it one or

two days before. Its amount is approximately 3 kilograms.

What is the wisdom behind the obligation of Zakat al-Fitr?

Answer: This includes the following:

1. Purifying the fasting person from any idle talk and indecency that might have occurred during the fast.

2. Enriching the poor and needy on the day of Eid, bringing joy to them, so that Eid becomes a day of happiness and joy for all segments of society. Ibn Abbās (may Allah be pleased with him and his father) said:

«فَرَضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ زَكَاةَ الْفِطْرِ طَهْرَةً لِلصَّائِمِ مِنَ اللَّغْوِ وَالرَّفَثِ وَطُعْمَةً لِلْمَسَاكِينِ»

“The Messenger of Allah (ﷺ) enjoined Zakat al-Fitr to purify the fasting person from idle and obscene speech and to provide food for the needy.”
[Narrated by Abu Dāwūd (1609)]

3. It demonstrates gratitude for Allah's favor upon the servant by completing the fast of the month of Ramadan, performing its prayers, and engaging in whatever righteous deeds are facilitated during this blessed month.

4. Securing great recompense and reward by giving it to its rightful recipients at the appointed time.

What are the Sunnah acts of Eid?

Answer: Eid in Islam is a manifestation of joy for the grace and mercy of Allah, and among the Sunnah practices that a Muslim performs on the day of Eid are the following:

1. Taking a bath (Ghusl) before going out for the Eid prayer.

It has been authentically reported in “Al-Muwatta” and other sources that ‘Abdullāh ibn ‘Umar (may Allah be pleased with him and his father) used to take a bath on the day of Eid al-Fitr before proceeding to the prayer area. [Muwatta’ Mālik (1/177)]

2. Eating before going out to the Eid al-Fitr prayer. So, one should not go to the prayer until he eats some dates. Anas ibn Mālik (may Allah be pleased with him) reported:

«كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَغْدُو يَوْمَ الْفِطْرِ حَتَّى يَأْكُلَ تَمَرَاتٍ.. وَيَأْكُلُهُنَّ وَثْرًا»

The Messenger of Allah (ﷺ) would not go out on the day of Eid al-Fitr until he ate some dates, and he would eat them in odd numbers. [Narrated by Al-Bukhāri (953)]

3. Making Takbīr during Eid.

The time for Takbīr (proclaiming the greatness of Allah) on Eid al-Fitr begins from the night of Eid, i.e., from the sunset of the last night of Ramadan, until the Imam enters for the Eid prayer.

Allah Almighty says:

﴿وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَيْتُكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ﴾

{so that you may complete the prescribed number of days, and proclaim the greatness of Allah for having guided you, and so that you may be grateful.} [Surat al-Baqarah: 185]

4. Congratulation: Among the etiquettes of Eid is the exchange of good wishes, regardless of the specific wording, such as saying to one another: “May Allah accept from us and from you,” or “Have a blessed Eid,” and similar permissible expressions of congratulation.

Jubayr ibn Nufayr (may Allah be pleased with him) reported: The Companions of the Prophet (ﷺ), when they met on the day of Eid, would say to one another: May it be accepted from us and from you. [Narrated by Al-Muhāmili as cited in “Fat’h al-Bāri” (2/446); Ibn Hajar said: Its Isnād (chain of transmission) is Hasan (sound)]

5. Beautification for the two Eids:

‘Umar ibn al-Khattāb (may Allah be pleased with him) reportedly said:

«يا رسول الله، إني رأيت عطارداً يبيع خُلَّةً من ديباج، فلو اشتريتها فلبستها للوفود وللعيد؟»

“O Messenger of Allah, I saw ‘Atārid selling a cloak made of brocade. Would you buy it and wear it for the delegates and on Eid?” [Narrated by Al-Bukhāri (948) and Muslim (2068)]

Nāfi' reported: Ibn 'Umar (may Allah be pleased with him and his father) used to wear his best clothes on the two Eids. [Narrated by Al-Bayhaqi in As-Sunan Al-Kubra (6143)]

6. Going to prayer from one way and returning from another.

Jābir ibn 'Abdullāh (may Allah be pleased with him and his father) reported:

«كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا كَانَ يَوْمٌ عِيدٍ خَالَفَ الطَّرِيقَ»

The Prophet (ﷺ) would proceed on the day of Eid taking one route and return by another. [Narrated by Al-Bukhāri (986)]

What is the virtue of fasting the six days of Shawwāl?

Answer: Fasting six days in Shawwāl after the obligatory fast of Ramadan is a recommended Sunnah, and therein lies great merit and immense reward; for whoever fasts them is granted the reward of fasting a complete year. The Prophet (ﷺ) said:

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

“Whoever fasts Ramadan and then follows it up with six days in Shawwāl, it is as if he has fasted the entire year.” [Narrated by Muslim (1164)]

What has Ramadan taught us, and what after Ramadan?

Answer: We conclude by answering this question: Fasting is one of the greatest schools of Islam through which the people of Islam are nurtured. It is a pillar of the religion and one of its great foundations. Here are some lessons and wisdoms that a person learns in the school of fasting during the month of Ramadan, to continue with them after Ramadan.

The first lesson:

The month of Ramadan has taught us patience, which is among the most noble acts of worship and devotion. When a servant refrains from food and drink, he thereby cultivates the virtue of patience, which encompasses all goodness. It includes patience in performing acts of obedience, patience in refraining from sins, and patience in enduring painful decrees. Allah Almighty says about the virtue of patience:

﴿إِنَّمَا يُوفَى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ﴾

{Those who observe patience will be given their reward without measure.} [Surat az-Zumar: 10]

The second lesson:

The month of Ramadan has taught us submission to Allah Almighty and His Messenger (ﷺ) in commands and prohibitions. Allah Almighty says:

﴿وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَىٰ اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلًّا مُبِينًا﴾

{It is not for a believing man or woman—when Allah and His Messenger have decided a matter—to have any other choice in their matter. Whoever disobeys Allah and His Messenger has clearly gone astray.} [Surat al-Ahzāb: 36]

The third lesson:

The month of Ramadan has taught us the mindfulness of Allah by restraining the tongue, limbs, and desires for the sake of Allah Almighty. He Almighty says:

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

{O you who believe, fasting is prescribed upon you as it was prescribed upon those who were before you, so that you may become righteous.} [Surat al-Baqarah: 183]

Abu Hurayrah (may Allah be pleased with him) reported: The Prophet (ﷺ) said:

«يَقُولُ اللَّهُ عَزَّ وَجَلَّ: الصَّوْمُ لِي، وَأَنَا أَجْزِي بِهِ، يَدْغُ شَهْوَتُهُ وَأَكَلُهُ وَشُرْبُهُ مِنْ أَجْلِي، وَالصَّوْمُ جُنَّةٌ»

“Allah Almighty says: ‘Fasting is for Me, and I give the recompense for it. He leaves his desire, food, and drink for My sake. Fasting is a shield.’” [Narrated by Al-Bukhāri (7492) and Muslim (1151)]

The Messenger of Allah (ﷺ) also said:

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

“Whoever does not give up false speech and acting upon it, Allah is not in need of him giving up his food and drink.” [Narrated by Al-Bukhāri (1903)]

The fourth lesson:

The month of Ramadan has taught us the sweetness of worship, so that we may continue with Qiyām, fasting, and recitation of the Qur’an after Ramadan.

Regarding fasting, the Prophet (ﷺ) said:

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

“Whoever fasts Ramadan, out of Imān and in pursuit of reward from Allah, his past sins will be forgiven.” [Narrated by Al-Bukhāri (38) and Muslim (760)]

And he (ﷺ) said about the merit of Qiyām:

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

“Whoever offers Qiyām during Ramadan, out of Imān and in pursuit of reward from Allah, his past sins will be forgiven.” [Narrated by Al-Bukhāri (37) and Muslim (759)]

And with regard to the recitation of the Qur’an, the Prophet (ﷺ) used to

«أَجْوَدُ مَا يَكُونُ فِي رَمَضَانَ حِينَ يَلْقَاهُ جَبْرَيْلُ، وَكَانَ يُلْقَاهُ فِي كُلِّ لَيْلَةٍ مِنْ رَمَضَانَ، فَيُدَارِسُهُ الْقُرْآنَ»

“He used to be most generous than ever in Ramadan when Gabriel would meet him. He used to meet him every night during Ramadan to revise the

Qur'an with him." [Narrated by Al-Bukhāri (6) and Muslim (2308)]

One should persist in these acts of worship, such as fasting, Qiyām, and recitation of the Qur'an, even if it is not to the same extent as in Ramadan.

The fifth lesson:

The month of Ramadan has taught us the watchfulness of Allah and the state of Ihsān (excellence). Ihsān is to worship Allah as if you see Him, for even if you do not see Him, He sees you. This is because the fasting person trains himself to be heedful of Allah Almighty, refraining from what his soul desires, despite having the ability to do it, due to his awareness of Allah's watchfulness over him. Allah Almighty says:

﴿وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ﴾

{He is with you wherever you are, and Allah is All-Seeing of what you do.} [Surat al-Hadīd: 4]

The sixth lesson:

The month of Ramadan has taught us that our religion is that of ease, and Allah does not require of any soul more than what it can bear. Whoever can fast should do so, and whoever cannot may break the fast and make up for it later or offer expiation, according to their circumstances. Allah Almighty says:

﴿فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ ۖ وَمَنْ كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ۗ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ﴾

{Ramadan is a month in which the Qur'an was sent down as a guidance for mankind and as clear signs that show the right way and distinguish between right and wrong. So whoever of you witnesses this month, should fast. But if anyone is ill or on a journey, he should make up for those days. Allah wants ease for you and does not want hardship for you, so that you may complete the prescribed number of days, and proclaim the greatness of Allah for having guided you, and so that you may be grateful.} [Surat al-Baqarah: 185]

The seventh lesson:

The month of Ramadan taught us to give charity and show kindness to the poor and needy, and to feel for them, for the Prophet (ﷺ) was most generous during Ramadan. [Narrated by Al-Bukhāri (6) and Muslim (2308)]

And because when a person experiences the pain of hunger, it necessitates consoling the poor, and this is among the qualities of piety.

The eighth lesson:

The month of Ramadan has taught us the vastness of Allah's forgiveness, mercy, and grace. It is a month filled with mercy, forgiveness, and emancipation from Hellfire. Within it is the Night of Decree, which is better than a thousand months, i.e.,

more than eighty years and four months. Allah Almighty says:

﴿وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ ۚ لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ ۚ تَنَزَّلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِّنْ كُلِّ أَمْرٍ ۚ سَلَامٌ هِيَ حَتَّىٰ مَطْلَعِ الْفَجْرِ﴾

{How do you know what the Night of Decree is?

The Night of Decree is better than a thousand months.

On that night the angels and the Spirit [i.e., Gabriel] descend by their Lord's permission with all decrees.

It is all peace until the break of dawn.} [Surat al-Qadr: 2-5]

The conclusion of the lessons:

What after Ramadan?! Allah is the Lord of Ramadan and the Lord of all months and days. So, it is incumbent upon the servant to adhere to one fundamental principle regardless of the changes in circumstances and days, which is the fear of Allah Almighty.

Conclusion

In conclusion, I refer to useful sources and references. For further exploration of this topic and to learn the issues of fasting, those who wish may refer to them.

The book “Resālatān Mūjazatān Fi Az-Zakāh Wa As-Siyām” (Two Brief Treatises on Zakah and Fasting) by Shaykh Ibn Bāz.

The book “Majālis Shahr Ramadān” (The Sessions of the Month of Ramadan) by Shaykh Muhammad ibn Sālih al-‘Uthaymīn.

The book of “Majālis Shahr Ramadān Al-Mubārak” (The Sessions of the Blessed Month of Ramadan), followed by: “It’hāf Ahl Al-Imān Bi Durūs Shahr Ramadān” (A Gift to the People of Faith with Lessons of the Month of Ramadan) by Shaykh Ṣāliḥ ibn Fawzān al-Fawzān.

The book “Uqūd Al-Jumān Fi Durūs Shahr Ramadān” (Jewels of Lessons in the Month of Ramadan) by Shaykh Sa’d ibn Turki al-Khatlān.

The book “Durūs Shahr Ramadān” (Lessons of the Month of Ramadan) by the Shaykh Muhammad ibn Shāmi Shaybah.

O Allah, You are Pardoning, Generous, and You love pardon, so pardon us; and may Allah's peace and blessings be upon our Master Muhammad and all his family and Companions.

Index

Questions and Answers about the Month of Ramadan for Children and Indispensable for Adults	2
Introduction	2
Questions and Answers	4
What is the month of Ramadan?	4
Is fasting during the month of Ramadan obligatory?	4
What is fasting?	5
What are the merits of the month of Ramadan?	6
What are the merits of fasting?	10
What is the wisdom and benefit of fasting?	12
What are the nullifiers of fasting?	14
What are the recommended acts of fasting?	16
What are the disliked acts during fasting?	20
What is the ruling on breaking the fast in Ramadan without excuse?	22
Who is excused from fasting during the day in Ramadan and what is required of them?	22
What are the obligatory etiquettes of fasting?	24
What is permissible for the fasting person to do?	25
What is the merit of Qiyām al-Layl (optional night prayer) during Ramadan?	26
What are the recommended actions during the last ten nights of Ramadan and the Night of Decree?	27
Recite Surat al-Qadr and explain it	29
What is Zakat al-Fitr and what is its ruling?	31
What is the wisdom behind the obligation of Zakat al-Fitr?	32
What are the Sunnah acts of Eid?	33
What is the virtue of fasting the six days of Shawwāl?	35

What has Ramadan taught us, and what after Ramadan?.....	36
Conclusion	41

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