

HADEETH STUDY

**FASTING IN
RAMADHAAN
NIGHT PRAYERS
ZAKAAT AL-FITR
& 'EED PRAYER**

FROM BULOUGH AL-MARAAM

WORKBOOK & RESOURCES
FOR THE 1446 RAMADHAAN
PREPARATION WORKSHOP
AT AL-MASJID AL-AWWAL
IN PITTSBURGH, PENNSYLVANIA
AS TAUGHT BY USTAADH
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TABLE OF CONTENTS

PREFACE	5
SECTION ONE: FASTING IN THE MONTH OF RAMADHAAN	9
HADEETH 1: NOT FASTING A DAY OR TWO BEFORE RAMADHAAN	9
HADEETH 2: FASTING THE DAY OF DOUBT IS NOT ALLOWED	10
HADEETH 3 & 4: WHEN IT IS DIFFICULT TO SIGHT THE CRESCENT MOON	11
HADEETH 5: A WELL KNOWN WITNESS SIGHTS THE CRESCENT MOON	13
HADEETH 6: A LESSER KNOWN WITNESS MAY SIGHT THE CRESCENT MOON	14
HADEETH 7: INTENDING TO FAST BEFORE DAWN	15
HADEETH 8: RECONSIDERING INTENTIONS DURING THE DAY	16
HADEETH 9 & 10: HASTENING TO BREAK THE FAST AS SOON AS THE SUN SETS	17
HADEETH 11: AN ENCOURAGEMENT TO EAT BEFORE THE DAY BEGINS	18
HADEETH 12: BREAKING ONE’S FAST WITH DATES AND WATER	19
HADEETH 13: CONNECTING DAYS OF FASTING TOGETHER	20
HADEETH 14: DISCIPLINE IN ONE’S BEHAVIOR WHEN FASTING	21
HADEETH 15: KISSING AND TOUCHING ONE’S SPOUSE WHILE FASTING	22
HADEETH 16: HIJAAMAH (CUPPING) DURING A DAY OF FASTING (1)	23
HADEETH 17: HIJAAMAH (CUPPING) DURING A DAY OF FASTING (2)	24
HADEETH 18: HIJAAMAH (CUPPING) DURING A DAY OF FASTING (3)	25
HADEETH 19: APPLYING KUHL TO THE EYES WHILE FASTING	26
HADEETH 20 & 21: MISTAKENLY EATING OR DRINKING DURING A DAY OF FASTING	27
HADEETH 22: VOMITING DURING A DAY OF FASTINGS	28
HADEETH 23: BREAKING ONE’S FAST DURING A JOURNEY	29
HADEETH 24 & 25: CONTINUING ONE’S FAST DURING A JOURNEY	30
HADEETH 26: A CONCESSION FOR THE ELDERLY WHO CANNOT FAST	31
HADEETH 27: BREAKING ONE’S FAST DURING THE DAY (WITH INTERCOURSE)	32
HADEETH 28 & 29: BEGINNING ONE’S FAST IN A STATE OF JANAABAH	34
HADEETH 30: FASTING ON BEHALF OF A DECEASED RELATIVE	35
SECTION TWO: OPTIONAL FASTING AND THE DAYS FORBIDDEN TO FAST	36
HADEETH 31: THE BEST DAYS FOR VOLUNTARY FASTING	36
HADEETH 32: FASTING SIX DAYS IN SHAWWAAL AFTER COMPLETING RAMADHAAN	37
HADEETH 33: FASTING DURING JIHAAD (MILITARY SERVICE) IN THE WAY OF ALLAH	38
HADEETH 34: MORE GUIDANCE ON FASTING VOLUNTARILY	39
HADEETH 35: FASTING THREE DAYS IN THE MIDDLE OF THE MONTH	40
HADEETH 36: THE HUSBAND’S APPROVAL FOR VOLUNTRARY FASTING	41
HADEETH 37: NOT FASTING ON THE TWO DAYS OF ‘EED	42
HADEETH 38: NOT FASTING ON THE DAYS OF TASHREEQ	43
HADEETH 39 & 40: WHO IS ALLOWED TO FAST ON THE DAYS OF TASHREEQ?	44
HADEETH 41: NOT SPECIFYING FRIDAY FOR VOLUNTARY FASTING	45
HADEETH 42: FASTING FRIDAY ALONG WITH A DAY BEFORE IT OR AFTER IT	46
HADEETH 43: NOT FASTING THE SECOND HALF OF SHA’BAAN	47
HADEETH 44: NOT FASTING VOLUNTARILY ON SATURDAYS	48
HADEETH 45: FASTING VOLUNTARILY ON SATURDAYS AND SUNDAYS	49

HADEETH 46: NOT FASTING ON THE DAY OF ‘ARAFAH ON HAJJ	50
HADEETH 47 & 48: NOT FASTING VOLUNTARILY EVERY DAY ALL YEAR ROUND	51
SECTION THREE: I’TIKAAF AND NIGHT PRAYERS IN RAMADHAAN	52
HADEETH 49: STAYING IN THE MASJID AND OFFERING NIGHT PRAYERS	52
HADEETH 50: EVEN MORE DEVOTION IN THE LAST TEN NIGHTS	53
HADEETH 51: STAYING IN THE MASJID DURING THE LAST TEN DAYS & NIGHTS	54
HADEETH 52: BEGINNING I’TIKAAF AFTER THE FAJR PRAYER	55
HADEETH 53: NOT LEAVING THE MASJID DURING I’TIKAAF	56
HADEETH 54: STRICT DEVOTION DURING ONE’S I’TIKAAF	57
HADEETH 55: CAN I’TIKAAF BE DONE WITHOUT FASTING?	58
HADEETH 56: SEEKING OUT LAYLAT AL-QADR IN THE LAST SEVEN NIGHTS	59
HADEETH 57: SEEKING OUT LAYLAT AL-QADR ON THE 27TH NIGHT	60
HADEETH 58: WHAT TO SAY WHEN SEEKING OUT LAYLAT AL-QADR	61
HADEETH 59: NO RELIGIOUS JOURNEYS EXCEPT TO THREE MASJIDS	62
SECTION FOUR: SADAQAT AL-FITR (FROM KITAAB AZ-ZAKAAT)	63
HADEETH 60: ZAKAAT AL-FITR: CHARITY DUE AT THE END OF RAMADHAAN	63
HADEETH 61: ZAKAAT AL-FITR IS GIVEN OUT AS A SPECIFIC AMOUNT OF FOOD	64
HADEETH 62: THE WISDOM BEHIND ZAKAAT AL-FITR & WHEN IT IS DUE	65
SECTION FIVE: THE TWO ‘EED PRAYERS (FROM KITAAB AS-SALAAT)	66
HADEETH 63: WHEN ARE THE TWO DAYS OF ‘EED?	66
HADEETH 64: MOONSIGHTING REPORTS FROM OUTSIDE THE CITY	67
HADEETH 65 & 66: EATING BEFORE GOING OUT TO THE ‘EED PRAYER	68
HADEETH 67: EVERYBODY COMES OUT FOR THE ‘EED PRAYERS	69
HADEETH 68: THE ‘EED PRAYER IS OFFERED BEFORE THE SERMON	70
HADEETH 69: NOT PRAYING ANYTHING BEFORE OR AFTER THE ‘EED PRAYERS	71
HADEETH 70: NO ATHAAN OR IQAAMAH BEFORE THE ‘EED PRAYERS	72
HADEETH 71: TWO RAK’AHS OFFERED AT HOME AFTER THE ‘EED PRAYER	73
HADEETH 72: HOW THE SERMON IS DELIVERED AFTER THE ‘EED PRAYER	74
HADEETH 73: THE NUMBER OF EXTRA TAKBEERS IN THE ‘EED PRAYERS	75
HADEETH 74: WHAT SHOULD BE RECITED IN THE ‘EED PRAYERS	76
HADEETH 75 & 76: TAKING A DIFFERENT WAY BACK FROM THE ‘EED PRAYER	77
HADEETH 77: ALL OTHER HOLIDAYS HAVE BEEN CANCELLED & REPLACED	78
HADEETH 78: WALKING TO THE ‘EED PRAYERS	79
HADEETH 79: PRAYING THE ‘EED PRAYER IN THE MASJID WHEN NEEDED	80
APPENDIX I: AN ISNAAD (CHAIN OF TRANSMISSION) FOR THE TEXT	82
APPENDIX II: THE COMPLETE TEXT (FULLY VOWELED ARABIC & ENGLISH)	83
APPENDIX III: THE COMPLETE TEXT (FULLY UNVOWELED ARABIC)	108
APPENDIX IV: MANUSCRIPT OF KITAAB AS-SIYAAM	120

PREFACE

All praise is due to Allah, the Lord, Creator, and Sustainer of all things. May He raise the rank of and grant peace to the final seal of all of His Prophets and Messengers, Muhammad, and all of his respected family and noble companions. As for what follows:

We thank Allah for granting us the great honor and distinction that comes with being part of this last nation, the followers of the noble prophet, Muhammad (may Allah raise his rank and grant him peace). The one He, the Mighty and Majestic, spoke of when he said:

﴿وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ﴾

And We have sent down the Reminder (the Quran) to you (Muhammad), so you could clarify to the people what has been sent down to them, and in order for them to reflect.” [17:44]

So Allah has revealed His final book of revelation to mankind; He has sent His most honored angel, Jibreel, to convey it to His most honored and beloved servant, Muhammad (may Allah raise his rank and grant him peace), requiring him to teach it and clarify its meanings in detail, so that humanity would have clear guidance on how Allah is to be worshipped. Allah reminds us of this great favor:

﴿لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ
وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِن كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ﴾

“Allah has indeed bestowed [His] favor on the believers, when He sent to them a messenger from among their own selves, reciting His Verses to them, purifying them, and teaching them the Book and the Wisdom (i.e., the Sunnah), after they had certainly been in manifest misguidance before that.” [3:164]

Ramadhāan is an incredibly special month when Muslims give additional focus, time, and devotion to the Quran, quite appropriately, since the Quran was first revealed in this great month, as Allah, the Exalted, reminds us:

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

“The month of Ramadhāan in which the Quran was [first] revealed, as guidance for mankind and clarifications of right guidance and the criterion [between right and wrong].” [2:185]

Allah, the Lofty and Exalted, commands us to fast in this virtuous month, with a general command:

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

“O you who believe! Fasting has been made a duty upon you, like it was made a duty on those before you, so that you might attain piety.” [2:183]

He further provides some details in His Book, like the beginning and ending times of the daily fast. He, the Exalted and Lofty One, says:

﴿وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ
مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتِمُوا الصِّيَامَ إِلَى اللَّيْلِ﴾

“Eat and drink until the white thread of dawn becomes distinct to you from the black thread. Then, complete the fast until the night.” [2:187]

So the daily fast begins, as Allah commands, with the entrance of dawn, and it lasts all day, until the night. The phrase, **“until the night,”** was specified by the Messenger of Allah (may Allah raise his rank and grant him peace). He gave precise clarity to this Quranic generality, so that people were not left to differ over the exact point of the night intended by Allah. He (may Allah raise his rank and grant him peace) was on a journey once, and the sun was setting, yet the sky was still very bright, yet he told his companions to get ready to break their fast. ‘Abdullaah ibn Abee Owfaa (may Allah be pleased with him) showed his concern that it was still quite bright, and he was worried that it might be too early to break the fast. So the Messenger of Allah (may Allah raise his rank and grant him peace) pointed to the horizon and said:

﴿إِذَا غَابَتِ الشَّمْسُ مِنْ هَاهُنَا، وَجَاءَ اللَّيْلُ مِنْ هَاهُنَا، فَقَدْ أَفْطَرَ الصَّائِمُ﴾

“When the sun sets from over there, and the night arrives from over here, the fasting person breaks his fast.” (Agreed upon)

The Sunnah clarifies Quranic generalities. Here, this hadeeth narration clarifies the exact meaning of the phrase, **“Until the night,”** from the Verse. Furthermore, the Messenger of Allah (may Allah raise his rank and grant him peace) clarified the ruling on breaking the fast as soon as the sun sets – Is it obligatory, recommended, or just permissible? He clarified that it is highly virtuous and beloved to Allah to hasten the breaking of the fast without delay.¹ He also clarified that some people may continue to fast into the night, yet he discouraged it.² He further identified the specific types of food and drink which are best to consume when breaking the fast.³ He outlined what kinds of behavior, aside from eating and drinking, violate one’s fast,⁴ as well as what kinds of behavior do not violate it.⁵ What does a Muslim do when he regrettably sins and intentionally breaks his fast by having intercourse in the daytime of Ramadhaan? The Sunnah provides a set of ways to expiate such a sin.⁶ Even when a well-intending person genuinely forgets and eats something during his fast, the Messenger of Allah (may Allah raise his rank and grant him peace) explained how such a person can recover from such an error.⁷ All of these examples clearly illustrate how the Sunnah explains

¹ See: Hadeeths #9 and #10 of this collection.

² See: Hadeeth #13 of this collection.

³ See: Hadeeth #12 of this collection.

⁴ See: Hadeeth #14 of this collection.

⁵ See: Hadeeth #15 of this collection.

⁶ See: Hadeeth #27 of this collection.

⁷ See: Hadeeths #20 and #21 of this collection.

the Quran and provides precise details about how the believers are to implement it. A quick glance at the Table of Contents for this workbook provides more examples of this and more reason to be excited and ambitious about the study of these narrations!

When one of the noble companions misunderstood how to apply the Quranic guidance about when the daily fast begins, the Messenger of Allah (may Allah raise his rank and grant him peace) corrected him and clarified the meaning of the Verse. ‘Adiyy ibn Haatim (may Allah be pleased with him) had been keeping two strings under his bedding, a black one and a white one. As the morning approached, he would compare the two strings, and when there was enough light to make a distinction between them, he would begin fasting. This was his initial understanding of how to implement the command of Allah, the Mighty and Majestic, cited previously:

﴿وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ﴾

“Eat and drink until the white thread becomes distinct to you from the black thread.”

‘Adiyy (may Allah be pleased with him) wanted to confirm that he had understood the Verse properly, and so he went to the Messenger of Allah (may Allah raise his rank and grant him peace) to check his understanding. When he explained what he had been doing, the Messenger of Allah (may Allah raise his rank and grant him peace) told him, as collected by al-Bukhaaree and Muslim:

«إِنَّ وِسَادَتَكَ لَعَرِيضٌ! إِنَّمَا هُوَ سَوَادُ اللَّيْلِ وَبَيَاضُ النَّهَارِ!»

“Your bedding is quite large! It is but the darkness of night and the light of day!”

So if the best of generations, the noble companions (may Allah be pleased with them) were in need of the Prophet’s clarifications (may Allah raise his rank and grant him peace), while they spoke the language of the Quran and knew first-hand about its context and application, what about people who now live over 1,400 years after the Quran’s revelation, those who speak another language entirely? Surely, we have a great need to learn the Prophet’s narrations (may Allah raise his rank and grant him peace), if we wish to implement the guidance of Allah which has reached us in His majestic Quran.

Directly in front of you in this workbook are 79 such narrations, from the classic Hadeeth primer, *Buloogh al-Maraam*, by al-Haafith Ibn Hajar (d.852); may Allah have Mercy on him.

- The first 59 Hadeeths are the entire chapter on Fasting: *Kitaab as-Siyaam*.
- The next three narrations about *Zakaat al-Fitr* are borrowed from *Kitaab az-Zakaat*.
- The remaining 17 narrations about ‘Eed Prayer are borrowed from *Kitaab as-Salaat*.

It is hoped that careful study of these narrations would provide us with great insight and understanding of the Quranic guidance on fasting, as well as some important related issues. As we head towards this great month of Ramadhaan, we beg Allah, the One from whom all benefit is sought, that he grant us and our brothers and sisters true understanding of His religion and sincerity in our practice of it.

To complete this course and to be able to provide these recordings to our brothers and sisters around the world, along with this workbook in print and digital formats, is a **great favor** from Allah indeed. After thanking Him, the Exalted and Majestic, we need to extend our sincere gratitude to our beloved administration of the First Muslim Mosque, as well as the many diligent and hard-working students and supporters in our local community and our international online family, as well as our critics and advisors, for all of their helpful contributions. As always, I remain indebted to my loving and supportive family – my respected wife, Umm al-'Abbaas, and our immediate and extended families (may Allah bless them all). I would also like to thank my Patreon community for their ongoing support, especially those who have helped out with this project specifically, like Abu Muhammad Gibril, Muhammad Muhyiud-Deen, Umm 'Abdil-Qawee, Umm Abee Bakr, and Adnan Ali (may Allah bless and reward them all).

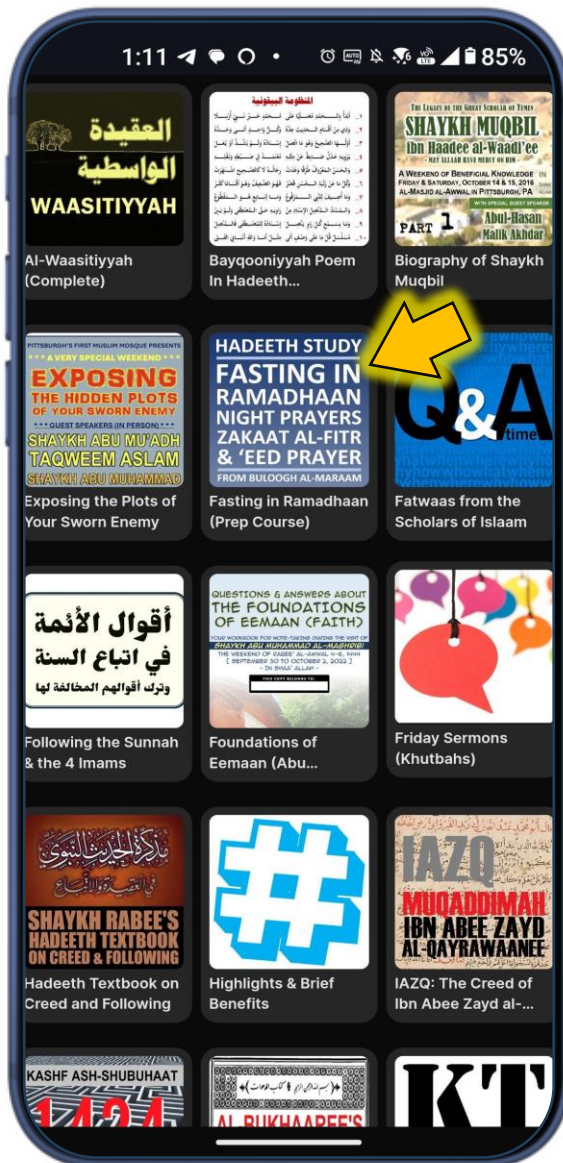
It should be clear that this workbook has not been designed for independent self-study. To maximize your benefit from this workbook and these narrations, listen along to the recordings of our classes, as found on our Spreaker Channel, by accessing:

<http://www.Spreaker.com/user/radio1mm>

On your smart device (as shown on the right). Click on the podcast entitled, "**Fasting in Ramadhaan (Prep Course)**." You should see a list of all available recordings, *in shaa' Allah*.

I ask Allah that He grant me and you success in attaining His Pleasure and in drawing near to Him. May He raise the rank of his Messenger, Muhammad, and grant him and his family and companions an abundance of peace.

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HADEETH 1

NOT FASTING A DAY OR TWO BEFORE RAMADHAAN

1. Aboo Hurayrah (may Allah be pleased with him) said: The Messenger of Allah (may Allah raise his rank and grant him peace) said, "Do not fast a day or two before Ramadhaan, except for a man who keeps to a regular fast; let him fast it [as he normally would]." (Agreed upon)

١ - عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - ، قَالَ :
قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - : «لَا
تَقْدَمُوا رَمَضَانَ بِصَوْمِ يَوْمٍ وَلَا يَوْمَيْنِ، إِلَّا رَجُلٌ
كَانَ يَصُومُ صَوْمًا، فَلْيَصُمْهُ.» مُتَّفَقٌ عَلَيْهِ.

Name of the narrator	Year of death	Additional information

Names of the collectors	Year of death	Additional information

UNDERSTANDING THE HADEETH:

HADEETH 2

FASTING THE DAY OF DOUBT IS NOT ALLOWED

2. ‘Ammar ibn Yaasir (may Allah be pleased with him) said: “Anyone who fasts on the day which is uncertain has indeed disobeyed Abul-Qaasim (may Allah raise his rank and grant him peace).” (Cited by al-Bukhaaree without its complete chain, and collected by the five [authors] with complete chains, and authenticated by Ibn Khuzaymah and Ibn Hibbaan)

٢ _ وَعَنْ عَمَّارِ بْنِ يَاسِرٍ _ رَضِيَ اللَّهُ عَنْهُ _
 قَالَ: "مَنْ صَامَ الْيَوْمَ الَّذِي يُشَكُّ فِيهِ فَقَدْ
 عَصَى أَبَا الْقَاسِمِ _ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ _."
 ذَكَرَهُ الْبُخَارِيُّ تَعْلِيْقًا، وَوَصَلَهُ الْخَمْسَةُ،
 وَصَحَّحَهُ ابْنُ حُرَيْمَةَ وَابْنُ حِبَّانَ.

Name of the narrator	Year of death	Additional information

Names of the collectors	Year of death	Additional information

UNDERSTANDING THE HADEETH:

HADEETH 3 & 4

WHEN IT IS DIFFICULT TO SIGHT THE CRESENT MOON

3. Ibn 'Umar (may Allah be pleased with him and his father) said: I heard the Messenger of Allah (may Allah raise his rank and grant him peace) saying, "When you see it, fast. And when you see it, break your fast. If it is obscured from your view, then estimate it." (Agreed upon)

In a wording collected by Muslim: "...If it is obscured from your view, then estimate it to be thirty [days]."

In one wording [collected] by al-Bukhaaree: "...Then complete the number as thirty [days]."

4. He also has another hadeeth from Aboo Hurayrah (may Allah be pleased with him): "So complete the number of [days of] Sha'baan as thirty [days]."

٣- وَعَنِ ابْنِ عُمَرَ - رَضِيَ اللَّهُ عَنْهُمَا - ،
قَالَ: سَمِعْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ - يَقُولُ: «إِذَا رَأَيْتُمُوهُ فَصُومُوا، وَإِذَا
رَأَيْتُمُوهُ فَأَفْطِرُوا، فَإِنْ غَمَّ عَلَيْكُمْ فَأَقْدُرُوا لَهُ.»
مُتَّفَقٌ عَلَيْهِ.

وَلِمُسْلِمٍ: «...فَإِنْ أُغْمِيَ عَلَيْكُمْ فَأَقْدُرُوا لَهُ
ثَلَاثِينَ.»

وَلِلْبُخَارِيِّ: «...فَأَكْمِلُوا الْعِدَّةَ ثَلَاثِينَ.»

٤- وَ لَهُ فِي حَدِيثِ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ
عَنْهُ - : «فَأَكْمِلُوا عِدَّةَ شَعْبَانَ ثَلَاثِينَ.»

Name of the narrators	Year of death	Additional information

Names of the collectors	Year of death	Additional information

UNDERSTANDING THE HADEETH:

MORE POINTS OF UNDERSTANDING FROM HADEETH 3 & 4:

HADEETH 5

A WELL KNOWN WITNESS SIGHTS THE CRESCENT MOON

5. Ibn 'Umar (may Allah be pleased with him and his father) said: "The people were out looking for the crescent. I informed the Messenger of Allah (may Allah raise his rank and grant him peace) that I had seen it. So, he fasted and told the people to fast." (Collected by Aboo Daawood; authenticated by Ibn Hibbaan and al-Haakim.)

٥ _ وَعَنِ ابْنِ عُمَرَ _ رَضِيَ اللَّهُ عَنْهُمَا _ قَالَ:
"تَرَأَى النَّاسُ الْهَلَالَ، فَأَخْبَرْتُ رَسُولَ اللَّهِ _
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ _ أَنِّي رَأَيْتُهُ، فَصَامَ وَأَمَرَ
النَّاسَ بِصِيَامِهِ." رَوَاهُ أَبُو دَاوُدَ، وَصَحَّحَهُ ابْنُ
حِبَّانَ وَالْحَاكِمُ.

Name of the narrator	Year of death	Additional information

Names of the collectors	Year of death	Additional information

UNDERSTANDING THE HADEETH:

HADEETH 6

A LESSER KNOWN WITNESS MAY SIGHT THE CRESCENT MOON

6. Ibn ‘Abbaas (may Allah be pleased with him and his father) said: A Bedouin came to the Prophet (may Allah raise his rank and grant him peace) and said, “I have certainly seen the crescent.” So he asked, “Do you testify that no one has the right to be worshipped except Allah?” He replied, “Yes.” He asked, “Do you testify that Muhammad is the Messenger of Allah?” He replied, “Yes.” He said, “Announce among the people, O Bilaal, that they are fasting tomorrow.” (Collected by the five [authors]; authenticated by Ibn Khuzaymah and Ibn Hibbaan. Yet, an-Nasaa’ee considered it mursal.)

٦ _ وَعَنِ ابْنِ عَبَّاسٍ _ رَضِيَ اللَّهُ عَنْهُمَا _ :
 أَنَّ أَعْرَابِيًّا جَاءَ إِلَى النَّبِيِّ _ صَلَّى اللَّهُ عَلَيْهِ
 وَسَلَّمَ _ ، فَقَالَ : إِنِّي رَأَيْتُ الْهَيْلَالَ ، فَقَالَ :
 «أَتَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ؟» قَالَ : نَعَمْ . قَالَ :
 «أَتَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ؟» قَالَ : نَعَمْ .
 قَالَ : «فَأَذِّنْ فِي النَّاسِ يَا بِلَالُ : أَنْ يَصُومُوا
 غَدًا.» رَوَاهُ الْخَمْسَةُ ، وَصَحَّحَهُ ابْنُ خُرَيْمَةَ ،
 وَابْنُ حِبَّانَ ، وَرَجَّحَ النَّسَائِيُّ إِسْرَافَهُ .

Name of the narrator	Year of death	Additional information

Names of the collectors	Year of death	Additional information

***The full version of the workbook includes
 all 79 Hadeeth narrations (like this)
 and other essential resources to aid you
 in your study of this important text.***

من أسانيد كتاب بلوغ المرام

قال الخطاء الفقير إلى رحمة ربه أبو العباس موسى الطويل الأمريكي ثم
المكي _ عفا الله عنه _ : أروي كتاب ((بلوغ المرام من أدلة الأحكام))
وغيره من مؤلفات الحافظ ابن حجر _ رحمه الله _ عن بعض مشايخي

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of the workbook is this
connected chain of
transmission for the book,
Buloogh al-Maraam.**

الأنصاري الخزرجي الشافعي [ت ٩٢٥]، عن الحافظ أبي الفضل أحمد بن
علي بن حجر العسقلاني [ت ١٥٢] _ رحمهم الله جميعا _ .

APPENDIX II: THE COMPLETE TEXT (FULLY VOWELED ARABIC & ENGLISH)

The Chapter of Fasting

كِتَابُ الصِّيَامِ

650. 1. Aboo Hurayrah (may Allah be pleased with him) said: The Messenger of Allah (may Allah raise his rank and grant him peace) said, **“Do not fast a day or two before Ramadhaan, except for a man who keeps to a regular fast; let him fast it [as he normally would].”** (Agreed upon)

٦٥٠ - (١) عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - ، قَالَ : قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - : «لَا تَقْدَمُوا رَمَضَانَ بِصَوْمِ يَوْمٍ وَلَا يَوْمَيْنِ، إِلَّا رَجُلٌ كَانَ يَصُومُ صَوْمًا، فَلْيَصُمْهُ.» مُتَّفَقٌ عَلَيْهِ.

651. 2. ‘Ammaar ibn Yaasir (may Allah be pleased with him) said: **“Anyone who fasts on the day which is uncertain has indeed disobeyed Abul-Qaasim (may Allah raise his rank and grant him peace).”** (Cited by al-Bukhaaree without its complete chain, and collected by the five [authors] with complete chains, and authenticated by Ibn Khuzaymah and Ibn Hibbaan)

٦٥١ - (٢) وَعَنْ عَمَّارِ بْنِ يَاسِرٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ : «مَنْ صَامَ الْيَوْمَ الَّذِي يُشَكُّ فِيهِ فَقَدْ عَصَى أَبَا الْقَاسِمِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - .» ذَكَرَهُ الْبُخَارِيُّ تَعْلِيْقًا، وَوَصَلَهُ الْخَمْسَةَ، وَصَحَّحَهُ ابْنُ خُرَيْمَةَ وَابْنُ حِبَّانَ.

652. 3. Ibn ‘Umar (may Allah be pleased with him and his father) said: I heard the Messenger of Allah (may Allah raise his rank and grant him peace) saying, **“When you see it, fast. And when you see it, break your fast. If it is obscured from your view, then estimate it.”** (Agreed upon)

٦٥٢ - (٣) وَعَنْ ابْنِ عُمَرَ - رَضِيَ اللَّهُ عَنْهُمَا - ، قَالَ : سَمِعْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَقُولُ : «إِذَا رَأَيْتُمُوهُ فَصُومُوا، وَإِذَا رَأَيْتُمُوهُ فَأَفْطِرُوا، فَإِنْ غَمَّ عَلَيْكُمْ فَأَقْدَرُوا لَهُ.» مُتَّفَقٌ عَلَيْهِ.

In a wording collected by Muslim: **“...If it is obscured from your view, then estimate it to be thirty [days].”**

وَلِمُسْلِمٍ : «...فَإِنْ أُغْمِيَ عَلَيْكُمْ فَأَقْدَرُوا لَهُ ثَلَاثِينَ.»

In one wording [collected] by al-Bukhaaree: **“...Then complete the number as thirty [days].”**

وَلِلْبُخَارِيِّ : «...فَأَكْمَلُوا الْعِدَّةَ ثَلَاثِينَ.»

653. 4. He also has another hadeeth from Aboo Hurayrah (may Allah be pleased with him): **“So complete the number of [days of] Sha’baan as thirty [days].”**

٦٥٣ - (٤) وَلَهُ فِي حَدِيثِ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - : «فَأَكْمَلُوا عِدَّةَ شَعْبَانَ ثَلَاثِينَ.»

654. 5. Ibn ‘Umar (may Allah be pleased with him and his father) said: **“The people were out looking for the crescent. I informed the Messenger of Allah (may Allah raise his rank and grant him peace) that I had seen it. So, he fasted and told the people to fast.”** (Collected by Aboo Daawood; authenticated by Ibn Hibbaan and al-Haakim.)

٦٥٤ - (٥) وَعَنْ ابْنِ عُمَرَ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ : «تَرَاءَى النَّاسُ الْهَيْلَالَ، فَأَخْبَرْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَنِّي رَأَيْتُهُ، فَصَامَ وَأَمَرَ النَّاسَ بِصِيَامِهِ.» رَوَاهُ أَبُو دَاوُدَ، وَصَحَّحَهُ ابْنُ حِبَّانَ وَالْحَاكِمُ.

655. 6. Ibn ‘Abbaas (may Allah be pleased with him and his father) said: A Bedouin came to the Prophet (may Allah raise his rank and grant him peace) and said, “I have certainly seen the crescent.” So he asked, **“Do you testify that no one has the right to be worshipped except Allah?”** He replied, “Yes.” He asked, **“Do you testify that Muhammad is the Messenger of**

٦٥٥ - (٦) وَعَنْ ابْنِ عَبَّاسٍ - رَضِيَ اللَّهُ عَنْهُمَا - : أَنَّ أَعْرَابِيًّا جَاءَ إِلَى النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - ، فَقَالَ : «إِنِّي رَأَيْتُ الْهَيْلَالَ، فَقَالَ : «أَتَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ؟» قَالَ : نَعَمْ. قَالَ : «أَتَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ؟» قَالَ :

Allah?” He replied, “Yes.” He said, “**Announce among the people, O Bilaal, that they are fasting tomorrow.**” (Collected by the five [authors]; authenticated by Ibn Khuzaymah and Ibn Hibbaan. Yet, an-Nasaa’ee considered it *mursal*.)

656. 7. Hafsa, the Mother of the Believers (may Allah be pleased with her), said that the Prophet (may Allah raise his rank and grant him peace) said, “**Whoever does not have fasting [in mind] at night before Fajr has no [valid] fast.**” (Collected by the five [authors]; an-Nasaa’ee and at-Tirmitheh leaned towards it being *mowqoof*; Ibn Khuzaymah and Ibn Hibbaan authenticated it as *marfoo’*.)

Ad-Daraqutnee has [another wording]: “**There is no fast for someone who does not intend it sometime in the night.**”

657. 8. ‘Aa’ishah (may Allah be pleased with her) said: The Prophet (may Allah raise his rank and grant him peace) came to me one day and asked, “**Do you have anything [to eat]?**” We said, “No.” He said, “**So then I am fasting.**” Another day, he came to us, and we told him, “**We were given some date paste as a gift.**” So he said, “**Show it to me, as I have already begun fasting.**” Then, he ate [some of it]. (Collected by Muslim)

658. 9. Sahl ibn Sa’d (may Allah be pleased with him and his father) said: The Messenger of Allah (may Allah raise his rank and grant him peace) said: “**People remain upon goodness, so long as they hasten to break the fast.**” (Agreed upon)

659. 10. At-Tirmitheh has another hadeeth from Aboo Hurayrah (may Allah be pleased with him), that the Prophet (may Allah raise his rank and grant him peace) said: “**Allah, the Mighty and Majestic, has said: The most beloved of My servants to Me are those who hasten most to break the fast.**”

660. 11. Anas ibn Maalik (may Allah be pleased with him) said: The Messenger of Allah (may Allah raise his rank and grant him peace) said: “**Eat sahoor (the pre-dawn snack), as there is indeed blessings in sahoor.**” (Agreed upon)

661. 12. Salmaan ibn ‘Aamir ad-Dhabbee (may Allah be pleased with him) said that the Prophet (may Allah raise his rank and grant him peace) said: “**When one of you breaks his fast, he should break it with dates. If he does not have any, he should break it with water, since it is a**

نَعَمْ. قَالَ: «فَأَذِّنْ فِي النَّاسِ يَا بِلَالُ: أَنْ يَصُومُوا غَدًا.»
رَوَاهُ الْخَمْسَةُ، وَصَحَّحَهُ ابْنُ خُرَيْمَةَ، وَابْنُ حِبَّانَ، وَرَجَّحَ
النَّسَائِيُّ إِزْسَالَهُ.

٦٥٦ _ (٧) وَعَنْ حَفْصَةَ أُمِّ الْمُؤْمِنِينَ رَضِيَ اللَّهُ
عَنْهَا ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ
لَمْ يُبَيِّتِ الصِّيَامَ قَبْلَ الْفَجْرِ فَلَا صِيَامَ لَهُ.» رَوَاهُ
الْخَمْسَةُ، وَمَالَ النَّسَائِيُّ وَالتِّرْمِذِيُّ إِلَى تَرْجِيحِ وَفْقِهِ،
وَصَحَّحَهُ مَرْفُوعًا ابْنُ خُرَيْمَةَ وَابْنُ حِبَّانَ.
وَلِلدَّارِقُطْنِيِّ: «لَا صِيَامَ لِمَنْ لَمْ يَفْرِضْهُ مِنَ اللَّيْلِ.»

٦٥٧ _ (٨) وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ:
دَخَلَ عَلَيَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ،
فَقَالَ: «هَلْ عِنْدَكُمْ شَيْءٌ؟» قُلْنَا: لَا. قَالَ: «فَإِنِّي إِذَا
صَائِمٌ.» ثُمَّ أَتَانَا يَوْمًا آخَرَ، فَقُلْنَا: أَهْدِي لَنَا حَيْسًا. فَقَالَ:
«أَرَيْنِيهِ، فَلَقَدْ أَصْبَحْتُ صَائِمًا»، فَأَكَلَ. رَوَاهُ مُسْلِمٌ.

٦٥٨ _ (٩) وَعَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللَّهُ عَنْهُمَا :
أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَا يَزَالُ
النَّاسُ بِخَيْرٍ مَا عَجَلُوا الْفِطْرَ.» مُتَّفَقٌ عَلَيْهِ.

٦٥٩ _ (١٠) وَالتِّرْمِذِيُّ مِنْ حَدِيثِ أَبِي هُرَيْرَةَ رَضِيَ
اللَّهُ عَنْهُ ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:
«قَالَ اللَّهُ عَزَّ وَجَلَّ : أَحَبُّ عِبَادِي إِلَيَّ أَعَجَلُهُمْ
فِطْرًا.»

٦٦٠ _ (١١) وَعَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ -
قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ :
«تَسَحَّرُوا؛ فَإِنَّ فِي السَّحُورِ بَرَكَةً.» مُتَّفَقٌ عَلَيْهِ.

٦٦١ _ (١٢) وَعَنْ سَلْمَانَ بْنِ عَامِرٍ الضَّبِّيِّ رَضِيَ اللَّهُ
عَنْهُ ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِذَا
أَفْطَرَ أَحَدُكُمْ فَلْيُفِطِرْ عَلَى تَمْرٍ، فَإِنْ لَمْ يَجِدْ فَلْيُفِطِرْ

purification.” (Collected by the five [authors]; authenticated by Ibn Khuzaymah, Ibn Hibbaan, and al-Haakim.)

662. 13. Abou Hurayrah (may Allah be pleased with him) said: The Messenger of Allah (may Allah raise his rank and grant him peace) forbade [us] from extending the fast (i.e., continuing the fast until the next day without breaking the fast). So, one of the Muslims said: “But you connect days of fasting together, O Messenger of Allah?” He replied: **“And which of you are like me? I go through the night while my Lord feeds me and provides me with drink!”** When they refused to stop connecting days of fasting, he fasted with them one day, and then another, until they saw the crescent moon [of Shawwaal]. He said, **“Had the crescent moon come later, I would have done more days for you!”** as a deterrent for them, since they had refused to stop. (Agreed upon)

663. 14. He also said: The Messenger of Allah (may Allah raise his rank and grant him peace) said: **“Whoever does not leave off false speech and acting by it, and ignorant behavior, then Allah has no need for him to leave off his food and drink!”** (Collected by al-Bukhaaree and Abou Daawood, and this wording is his.)

664. 15. ‘Aa’ishah (may Allah be pleased with her) said: **“The Messenger of Allah (may Allah raise his rank and grant him peace) used to kiss [his wife] while fasting, and he used to touch [his wife] while fasting. Yet he was more in control of his passion than any of you.”** (Agreed upon; this wording is from Muslim. He added in one version: **“In Ramadhaan.”**)

665. 16. Ibn ‘Abbaas (may Allah be pleased with him and his father) said: **“The Prophet (may Allah raise his rank and grant him peace) had cupping done while he was in ihraam [for pilgrimage], and he also had cupping done while he was fasting.”** (Collected by al-Bukhaaree.)

عَلَى مَاءٍ؛ فَإِنَّهُ طَهُورٌ.» رَوَاهُ الْحَمْسَةُ، وَصَحَّحَهُ ابْنُ خُرَيْمَةَ، وَابْنُ حِبَّانَ، وَالْحَاكِمُ.

٦٦٢ - (١٣) وَعَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: نَهَى رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - عَنِ الْوِصَالِ، فَقَالَ رَجُلٌ مِنَ الْمُسْلِمِينَ: فَإِنَّكَ يَا رَسُولَ اللَّهِ تُوَاصِلُ؟ قَالَ: «وَأَيُّكُمْ مِنِّي؟ إِنِّي أَبِيْتُ يُطْعِمُنِي رَبِّي وَيَسْقِينِي!» فَلَمَّا أَبَوْا أَنْ يَنْتَهُوا عَنِ الْوِصَالِ، وَاصَلَ بِهِمْ يَوْمًا، ثُمَّ يَوْمًا، ثُمَّ رَأَوْا الْهَيْلَالَ، فَقَالَ: «لَوْ تَأَخَّرَ الْهَيْلَالُ لَرَدَدْتُمْ!» كَالْمُنْكَرِ لَهُمْ حِينَ أَبَوْا أَنْ يَنْتَهُوا. مُتَّفَقٌ عَلَيْهِ.

٦٦٣ - (١٤) وَعَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - : «مَنْ لَمْ يَدَعْ قَوْلَ الزُّورِ وَالْعَمَلَ بِهِ، وَالْجَهْلَ، فَلَيْسَ لِلَّهِ حَاجَةٌ فِي أَنْ يَدَعَ طَعَامَهُ وَشَرَابَهُ.» رَوَاهُ الْبُخَارِيُّ، وَأَبُو دَاوُدَ، وَاللَّفْظُ لَهُ.

٦٦٤ - (١٥) وَعَنْ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - قَالَتْ: «كَانَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَقْبَلُ وَهُوَ صَائِمٌ، وَيُبَاشِرُ وَهُوَ صَائِمٌ، وَلَكِنَّهُ أَمْلَكُكُمْ لِزَيْبِهِ.» مُتَّفَقٌ عَلَيْهِ، وَاللَّفْظُ لِمُسْلِمٍ، وَزَادَ فِي رِوَايَةٍ: «فِي رَمَضَانَ.»

٦٦٥ - (١٦) وَعَنْ ابْنِ عَبَّاسٍ - رَضِيَ اللَّهُ عَنْهُمَا - : أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - اخْتَجَمَ وَهُوَ مُحْرَمٌ، وَاخْتَجَمَ وَهُوَ صَائِمٌ. رَوَاهُ الْبُخَارِيُّ.

Available in the full version of the workbook is this beautifully formatted fully-voweled Arabic and English translation for all 79 of these narrations from *Buloogh al-Maraam*.

APPENDIX III: THE COMPLETE TEXT (FULLY UNVOWELED ARABIC)

كتاب الصيام [من بلوغ المرام]

٦٥٠ _ (١) عن أبي هريرة _ رضي الله عنه _ ، قال: قال رسول الله _ صلى الله عليه وسلم _ :
« لا تقدموا رمضان بصوم يوم ولا يومين، إلا رجل كان يصوم صوما، فليصمه. » متفق عليه.

٦٥١ _ (٢) وعن عمار بن ياسر _ رضي الله عنه _ قال: "من صام اليوم الذي يشك فيه فقد
عصى أبا القاسم _ صلى الله عليه وسلم _ . " ذكره البخاري تعليقا، ووصله الخمسة، وصححه
ابن خزيمة وابن حبان.

٦٥٢ _ (٣) وعن ابن عمر _ رضي الله عنهما _ ، قال: سمعت رسول الله _ صلى الله عليه وسلم _
يقول: «إذا رأيتموه فصوموا، وإذا رأيتموه فأفطروا، فإن غم عليكم فاقدروا له. » متفق عليه.
ولمسلم: «...فإن أغمي عليكم فاقدروا له ثلاثين.» وللبخاري: «...فأكملوا العدة ثلاثين.»

٦٥٣ _ (٤) وله في حديث أبي هريرة _ رضي الله عنه _ : «فأكملوا عدة شعبان ثلاثين.»

٦٥٤ _ (٥) وعن ابن عمر _ رضي الله عنهما _ قال: "تراءى الناس الهلال، فأخبرت رسول
الله _ صلى الله عليه وسلم _ أنني رأيته، فصام وأمر الناس بصيامه. " رواه أبو داود، وصححه ابن

حبان والحاكم. **WHY IS THERE AN UNVOWELED VERSION OF THE TEXT HERE?** This is used for more serious students of Arabic. They first become proficient in the text, using the fully voweled version. Then, they increase their proficiency by reading it from the unvoweled version. Some of them graduate into reading the handwritten manuscript in Appendix IV. This is actually a very common feature in workbooks from Bakkah Publications.

٦٥٥ _ (٦) وعن
وسلم _ ، فقال:
أن محمدا رسو

الخمسة، وصححه ابن خزيمة، وابن حبان، ورجح النسائي إرساله.

٦٥٦ _ (٧) وعن حفصة أم المؤمنين _ رضي الله عنها _ ، عن النبي _ صلى الله عليه وسلم _

Available in the full version of the workbook is this beautifully formatted unvoweled Arabic text of all these narrations from *Buloogh al-Maraam*.

افقر مني فيقول خذ فتموله او تصدق به وما جاك من هذا المال انت
غير مشرف ولا سائل فخذ وما لا فلا تتبعه نفسك رواه مسلم ه
كِتَابُ الصِّيَامِ عن ابي هريره رضي الله عنه قال قال رسول
الله صلى الله عليه وسلم لا تقدموا رمضان بصوم يوم ولا يومين
الا حرك كان يصوم صوما فليصمه متقوا عليه وعن عثمان بن
ياسر قال من صام اليوم الذي سُكِّرُ فيه فقد عصى ابا القاسم صلى
الله عليه و
خرية و
الله صلى ال
فاطر وافر
اغني عنكم
وله في حديث ابي هريره فاكوا عدة شعبان ثلاثين وعن
ابن عمر رضي الله عنهما قال تراهم يا الناس الهلاك فاحبث النبي
صلى الله عليه وسلم ابي ابيته وصام وامر الناس بصيامه رواه
الوداود وصححه بن حبان والحاكم وعين بن عباس رضي الله عنهما

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Siyaam* from *Buloogh al-
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“Eat and drink until the white thread of dawn becomes distinct to you from the black thread. Then, complete the fast until the night.” [2:187]

Our daily fast begins, as Allah commands, with the entrance of dawn, and it lasts all day, until the night. The phrase, “until the night,” was specified by the Messenger of Allah (may Allah raise his rank and grant him peace). He gave precise clarity to this Quranic generality, so that people were not left to differ over the exact point of the night intended by Allah. He (may Allah raise his rank and grant him peace) was on a journey once, and the sun was setting, while the sky was still very bright, yet he told his companions to get ready to break their fast. ‘Abdullaah ibn Abee Owfaa (may Allah be pleased with him) showed his concern that it was still quite bright, and he was worried that it might be too early to break the fast. So the Messenger of Allah (may Allah raise his rank and grant him peace) pointed to the horizon and said [what means], “When the sun sets from over there, and the night arrives from over here, the fasting person breaks his fast.” (Agreed upon)

The Sunnah clarifies Quranic generalities. Furthermore, the Messenger of Allah (may Allah raise his rank and grant him peace) clarified the ruling on breaking the fast as soon as the sun sets – Is it obligatory, recommended, or just permissible? He clarified that it is highly virtuous and beloved to Allah to hasten the breaking of the fast without delay. He also clarified that some people may continue to fast into the night, yet he discouraged it. He further identified the specific types of food and drink which are best to consume when breaking the fast. He outlined what kinds of behavior, aside from eating and drinking, violate one’s fast, as well as what kinds of behavior do not violate it. What does a Muslim do when he regrettably sins and intentionally breaks his fast by having intercourse in the daytime of Ramadhaan? The Sunnah provides a set of ways to expiate such a sin and recover. Even when a well-intending person genuinely forgets and eats something during his fast, the Messenger of Allah (may Allah raise his rank and grant him peace) explained how such a person can recover from his error. All of these examples clearly illustrate how the Sunnah explains the Quran and provides precise details about how the believers are to implement it. A quick glance at the Table of Contents in this workbook provides more examples of this and even more incentive to be excited and ambitious about the study of these 79 important Hadeeth narrations!