

EXCUSE FOR NOT ATTENDING THE CONGREGATION

It has been reported that Hadrat Umar (Radi Allaahu Ta'ala Anhu) called the Aazan on a cold, windy night then added, "Say Salaah in your dwellings." Then he said: When it was a cold, rainy night, ALLAAH's messenger used to command the muazzin to say, "Say Salaah in your dwellings." [Bukhari-Muslim]

IMAMATE (Leading to perform Salaah)

THE RIGHT AND DUTY OF THE IMAM

Hadrat Abdullah bin Umar (Radi Allaahu Ta'ala Anhu) narrated that the Prophet said: Make those your Imam who are the best among you, for they are your representatives before ALLAAH [Daraqutni-Baihaqi]

Hadrat Abu Masud Ansari (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's messenger as saying, "The one of you who is most versed in ALLAAH's Book should act as Imam for the people; but if they are equally versed in reciting it, then the one who has most knowledge regarding the Sunnah, if they are equal regarding the Sunnah, then the earliest of them to emigrate, if they emigrated at the same time, then the oldest of them. No man must lead another in prayer where the later has authority, or sit in his place of honour in his house, without his permission."
[Muslim]

Hadrat Abdullah Ibn Umar (Radi Allaahu Ta'ala Anhu) narrated that Prophet said: Whoever leads Salaah must fear ALLAAH and realize that he is responsible for the Salaah performed by his muqtadis (followers). He will be questioned about his responsibility. If he led the Salaah well, he will get a reward equal to the total reward of all the muqtadis (followers) without

any thing being diminished from their (muqtadis) reward., if there is any error or deficiency in the Salaah, its responsibility will be on the Imam.

[Mujam-Tabarani-Ma'riful Hadis]

CONSIDERATION FOR THE MUQTADIS (FOLLOWERS)

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's messenger as saying, "When one of you leads the people in Salaah he should be brief, for among them are the sick, the weak and the aged. But when one of you performs Salaah by himself, he may performs Salaah as long as he likes.

[Bukhari-Muslim]

SAYING THE DU'A QUIETLY

Some ulama hold that while remembering ALLAAH (ZIKR) and making supplication (Dua) for any purpose, it is best to do so quietly, whether one is Imam or performs Salaah by himself. The Prophets doing so loudly so intended to educate the Ummah. And if on any occasion, the Imam thinks it advisable to do so loudly, it is not only correct but also preferable.

[Madarijun Nubuwah]

GUIDANCE FOR THE MUQTADIS (FOLLOWERS)

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's messenger as saying, "When you come to the Salaah and we are prostrating ourselves (in sajdah), you must prostrate yourselves without reckoning it as part of your Salaah; and if anyone is present at your Ruku he has been present at your Salaah " [Abu Dawud]

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's messenger as saying, "The Imam

is appointed only to be followed, so when he says 'ALLAAH is most great' say **الله أكبر** (ALLAAH is most great) and when he recites from QURAN loudly, listen to it quietly" [Abu Dawud etc]

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated Allah's messenger as saying, "Do not try to go ahead of the Imam. When he says **الله أكبر** (ALLAAH is most great) say **الله أكبر** (ALLAAH is most great) when he says **ولا الضالين** (Nor of those who err) say **آمين** (Amin; when he bows, bow; and when he says **سمع الله لمن حمده** (ALLAAH listen to him who praises him) and say **اللهم ربنا لك الحمد** (O ALLAAH, our lord, to Thee be the praise)" [Bukhari; Muslim]

ATTENDING THE JAMMAH

Hadrat Abu Qatada (Radi Allaahu Ta'ala Anhu) he narrated that once we were performing Salaah along with the Prophet when he heard the rapid movement of feet. When he finished the Salaah, he inquired as to what was the matter. The people said, we were hastening to join the Salaah. The prophet said, Never do so again. When you come for Salaah, and, say as much of the prayer with congregation as you can get and complete the rest by yourselves. [Bukhari]

Hadrat Aisha (Radi Allaahu Ta'ala Anhu) narrated the Prophet as saying, "If any of you breaks wind during Salaah, he should hold his nose and withdraw." [Abu Dawud]

PRECEDING THE IMAM IN RAISING ONE'S HEAD FROM SAJDAH

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated ALLAAH'S messenger as saying, "Does he who raises his head before the Imam not fear that ALLAAH may change his head into a donkey's?"

URGE FOR RELIEVING HIMSELF

Hadrat Abdullah bin Arqam narrated that he heard ALLAAH messenger say, "When the time for Salaah comes and one of you needs to relieve himself, he should do that first." [Tirmizi--Abu Dawud]

STRAIGHTENING THE ROWS

Hadrat An-Numan bin Bashir (Radi Allaahu Ta'ala Anhu) narrated: ALLAAH messenger used to straighten our rows as if he were trying to make him as straight as arrows until he saw that we had learnt it from him. One day he came out, stood up, and was just about to say ALLAAH is most great when he saw a man whose chest projected from the row, so he said, "Servants of ALLAAH, you must straighten your rows, or ALLAAH will certainly put your faces in contrary directions. [Muslim—Mariful Hadis]

Hadrat Abu Masud al-Ansari (Radi Allaahu Ta'ala Anhu) narrated: ALLAAH's messenger used to touch our shoulders at the Salaah and say, "keep straight, do not be irregular and so have your hearts irregular. Let those of you who are learned and prudent be near me, and then those who are next to them."

[Muslim]

ARRANGEMENT OF ROWS

Hadrat Abu Malik al-Ashari narrated: I must tell you when ALLAAH's messenger conducted prayer. He said that he had the Iqamah announced, drew the men up in line and drew up the youths behind them, then led them in Salaah (mentioning how he conducted it) then said: "Thus is the Salaah of my people"

[Abu Dawud]

IMAM SHOULD BE IN THE MIDDLE

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu)

narrated ALLAAH's messenger as saying, "Have the imam in the centre and close up the gaps."

[Abu Dawud]

ROOM FOR ONE OR TWO MUQTADIS

Hadrat Jabir (Radi Allaahu Ta'ala Anhu) narrated, "ALLAAH's messenger stood up to Salaah and I came and stood at his left side, so he took my hand, turned me round and set me at his right side. Then Jabbar bin Sakhr came and stood at ALLAAH's messenger's left, so he took us both by the hand, pushed me back, and made us stand behind him.

[Muslim]

GUIDE LINES IN RESPECT OF THE MOSQUE

When you go to the mosque you should keep the following instructions in mind and this should be done all the five times:

- (1) Leaving home for every Salaah after having performed ablution [Bukhari]
- (2) Leaving home with the niyyah to perform the Salaah (i.e. the real and prior intention should be for Salaah only. [Bukhari]
- (3) Leaving aside all worldly activities on hearing the Aazan as if one had no concern with them at all. [Tirmizi, Nashrut-Tib]
- (4) Saying the following suplication on leaving home and on the way to the mosque.

بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ (ترمذی)

In the name of ALLAAH, I put my trust in ALLAAH, there is no power or strenght save with him. [Tirmizi]

- (5) According to traditions, the following Dua (supplication) may be recited while going on way to the mosque. Seventy thousand angels pray for him who says it.

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ السَّائِلِينَ عَلَيْكَ وَبِحَقِّ مَشَائِي
 هَذَا إِنِّي لَعَدَّ أَخْرَجَ أَشْرًا وَلَا بَطْرًا
 وَلَا رِيَاءَ وَلَا سُمْعَةً وَبَخَرَجْتُ الْقَاءَ سَخَطِكَ وَأَسْتَعِزُّ
 بِفُرْصَاتِكَ وَأَسْأَلُكَ أَنْ تُبَدِّلَ لِي مِنَ النَّارِ دَانَ تَغْفِرَ لِي
 ذُنُوبِي فَإِنَّهُ لَا يُغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ

(By the right bestowed on those who beg of Thee and by the right which Thy worshippers carry with Thy authority, I proclaim that I have not set out with any intention of vanity or pride or grandeur or ostentation, but for the fear or Thy anger and to seek Thy pleasure and I ask Thee to shelter me from the Fire (of Hell) and to forgive my sins, for there is surely none else than Thee who pardons sins). [Ibn Majah]

- (6) Walk with dignity, taking rather small steps while going for Salaah, for these steps are counted and there is a reward for each step. [Al-Targhib]
- (7) While entering the mosque, take out the left foot from the shoe and put it on the shoe: then take out the right foot from the shoe and step into the mosque.
- (8) Abstain from talking about unnecessary worldly affairs; recite the QURAAN and remember ALLAAH (Zikar) in low voice if others are saying their Salaah; do not spit towards the QIBLAH, do not stretch you legs towards the QIBLAH, refrain from singing; neither search for things inside the mosque that might have been lost outside, nor make any announcement about it; abstain form playing with the clothes or other things; do not interlock the fingers; in short do not do anything against the dignity of the mosque. [Tabarani-Musnad Ahmed]
- (9) Make sure of joining the prayers with the congregation at the point of Takbir-I-Tahrimah. [Muslim]

- (10) Straighten the rows before the Takbir is said.
- (11) Sit in the first row as far as possible. Either just behind the Imam or to his right, otherwise to his left; sit in the second row if the first row is full; then in the next row and so on. In short, do not sit in a back row if there is space in the first. [Muslim, Abu Dawud]
- (12) Keep the rows perfectly straight; stand shoulder to shoulder leaving no empty places in such a manner that the shoulder and the ankles are respectively in one line. [Sihah]
- (13) Perform every Salaah with such devotion and humility as if this is the last Salaah of one's life.
- (14) Inclining the heart towards ALLAAH while in Salaah and keep the limbs at rest. [Abu Dawud-Nasai]
- (15) Busy yourself in the remembrances of ALLAAH (Zikr) after the fard part of the Fajr Salaah.
- (16) After each of the five Salaah remain seated on one's place, for as long one is seated the angels do Salaah for his forgiveness. [Al-Targhib]
- (17) After Fajr Salaah busy yourself in the remembrance of ALLAAH (Zikr) till Ishraq Salaah. [Tirmizi]
- (18) So long as the persons wait for performing Salaah with the congregation, they get the reward for performing Salaah itself. [Bukhari]

Remember ALLAAH (tasbih) or say durud (invoke blessings on the Prophet) in the interval between the Sunnah prayer and the fard, thus obtaining more reward. Remembering ALLAAH in the following manner between the Sunnah prayer and the fard of Fajr Salaah brings immense reward: **سُبْحَانَ اللَّهِ وَبِحَمْدِهِ** One complete rosary (100 times) One complete rosary (100 times) **سُبْحَانَ اللَّهِ، الْحَمْدُ لِلَّهِ، وَإِنَّ اللَّهَ لَإَكْبَرُ**

**THE MONTH OF FASTING
RAMADAN –UL – MUBARAK**

THE EXCELLENCE OF FASTING

Hadrat Salman al-Farsi told of ALLAAH's Messenger saying in a sermon which he delivered to them on the last day of Shaban. "A great month, a blessed month, a month containing a night which is better than a thousand months has approached you people. ALLAAH has appointed the observance of fasting during it as an obligatory duty, and the passing of its night in prayer as a voluntary practice. If some one draws near to ALLAAH during it with some good act he will be like one who fulfils an obligatory duty, in any other month, and he who fulfils a duty in it will be like one who fulfils seventy obligatory duties in any other month. It is the month of sharing with others, and a month in which the believer's provision is increased. If some one gives one who has been fasting, something with which to break his fast it will provide forgiveness of his sins and save him from hell, and he will have a reward equal to his without his reward being diminished in any respect. Some of them remarked to ALLAAH's Messenger that they did not all have the means to give one who had been fasting something with which to break his fast, and he replied, "ALLAAH gives this reward to him who gives one who has been fasting some milk mixed with water, or a date, or a drink of water with which to break his fast, and any one who gives a full meal to one who has been fasting will be given a drink from my tank by ALLAAH and will not feel thirsty till he enters paradise. It is a month whose beginning is mercy, whose middle is forgiveness, and whose end is freedom from hell. If any one makes things easy for his slave during it, ALLAAH will forgive him and free him from hell. [Mishkât Mâriful Hads]

ACCOUNTABILITY DURING FASTING

Hadrat Abû Hurairah (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's Messenger as saying, "He who

fasts during Ramadan with faith and seeking his reward from ALLAAH will have his past sins forgiven; he who prays during the night in Ramadan with faith and seeking his reward from ALLAAH will have his sins forgiven, and he who passes Lailatul-qadar in prayer with faith and seeking his reward from ALLAAH will have his past sins forgiven" [Bukâr and Muslim]

BLESSING OF FASTING

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated that the Prophet said: Make it a practice to fast: you will always enjoy good health. [Tabaran] Fasting is a source of both outward and inward happiness in the same way as it is a remedy for both outward and inward ailments.

IMPORTANCE OF FASTING

Hadrat Aishah (Radi Allaahu Ta'ala Anhu) narrated that when the last ten days (of Ramadan) began, ALLAAH's Messenger would resolve firmly and would stay awake at night (for religious exercises) and also asked his family (wives and others, so that they may share the blessings and good luck of these nights).

THE LOSS DUE TO NOT FASTING

Hadrat Abû Hurairah (Radi Allaahu Ta'ala Anhu) narrated that the Prophet said: If any one leaves even one day's fast without the leave provided by the Shari'ah for travelling and sickness etc., and fasts even for the rest of his life time, he cannot make good what has been lost. [Musnad Ahmad Mâriful Hads]

SEEING THE NEW MOON

CONFIRMATION OF THE APPEARANCE OF NEW MOON AND EVIDENCE OF A WITNESS

Hadrat Ibn Umar (Radi Allaahu Ta'ala Anhu) narrated that the people tried to see the new moon and he informed ALLAAH's Messenger that he had seen it, so he fasted and commanded the people to observe the fast. [Abu Dawud Mishkat]

It has been reported that the Prophet said, "The month consists of twenty-nine days, but do not fast till you see it (new moon) and if the weather is cloudy wait till thirty days of the previous months (Sha'ban) have passed." [Bukâr Muslim]

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's Messenger as saying, "Fast when you see it (new moon) and break when you see it, and if the weather is cloudy treat Shaban as having thirty days." [Bukâr Muslim]

SAHRI (MORNING MEAL) BEFORE DAWN

The Prophet (Sallallaahu Alaihi Wa Sallam) has said there is a blessing in taking a meal a little before dawn. Never fail to do so. If nothing else is available, then drink even a draught of water, for ALLAAH bestows His mercy on those who eat and drink at that time and angles pray for them.

[Musnad Ahmad, Mâriful Hads]

IFTAR (BREAKING THE FAST)

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's Messenger as stating that ALLAAH most high has said, "Those, of my servants who are quickest in breaking their fast are dearest to me." [Timiz]

Hadrat Salman bin Amir (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's Messenger as saying, when one of you breaks his fast he should do so with dates for they provide blessing; but if he cannot get any he should break his fast with water for it is purifying." [Mishkât]

Hadrat Anas (Radi Allaahu Ta'ala Anhu) narrated that the Prophet used to break his fast before praying with fresh dates, but if there were no fresh dates, he had a few dry dates, and if there were no dry dates he took some mouthful of water. [TirmizMâriful Hads]

Hadrat Abdullah bin Umar (Radi Allaahu Ta'ala Anhu) told that the Prophet said when he broke his fast,

ذَهَبَ الظَّمَأُ وَابْتَلَّتِ الْعُرُوقُ وَتَبَّتِ الْأَجْرُ إِنْ شَاءَ اللَّهُ
(سنن ابى داود، معارف الحديث)

"Thirst has gone, the arteries are moist and the reward is sure, if ALLAAH will."

[Abû Dâwûd Mâriful Hads]

Hadrat Mu'âz bin Zuhra (May ALLAAH bless him) narrated that when the Prophet (Sallallaahu Alaihi Wa Sallam) broke (IFTAR) the fast he said:

اللَّهُمَّ لَكَ صُمْتُ وَعَلَى رِزْقِكَ أَفْطَرْتُ
(سنن ابى داود، معارف الحديث)

O ALLAAH, for Thee I have fasted and with Thy provision I have broken my fast.

[Abu Dawud]

Hadrat Umar (Radi Allaahu Ta'ala Anhu) narrated that the Prophet said: Not a single Dua prayer made by a fasting man at the time of breaking fast (Iftar) is rejected. [Ibn Mâjah]

TARAWIH SALAAH

Most of the Ulama are in agreement that Ahlus-sunnat have ijma (consensus of opinion) about Tarawih being a sunnah. Out of the four imams Abu Hanifah, Shafai and Ahmad ibn Hambal have clearly laid down that it is a twenty Rakaats Salaah and is Sunnat-e Muakkadah (enjoined emphatically by the Prophet).
[Khaail-i-Nabawi]

RECITATION OF THE QURAN

It is sunnat-i-muakkadah to recite the whole of the QURAN serially in Tarawih Salaah once during the month of Ramadan. If due to some excuse, it is uncertain that the muqtadis will be able to stand it then the ten sūrahs from suratul- FI (ov) to the last one should be recited, one surah in each Rakaat. After completing ten Rakaats, then the same sūrahs should be repeated, or any other surahs that may be in mind, should be recited. [Bihisht Gauhar]

PERFORMING TARAWIH SALAAH THROUGHOUT THE MONTH

It is a Sunnah to say Tarawih Salaah throughout the month, even if the recitation of the whole QURAN has been completed before the end of the month, for example, even if the whole QURAN has been recited during the first fifteen days, it is sunnat-i-muakkadah to continue Tarawih Salaah during the remaining days of the month.

PERFORMING TARAWIH SALAAH WITH THE CONGREGATION

It is sunnat-i-Muakkadah على اكفاية to perform Tarawih Salaah with the congregation even if the QURAN has been recited completely once in a congregation.

PERFORMING TARAWIH SALAAH IN PARTS

Tarawih Salaah should be said in parts of two Rakaats each with rest after every four Rakaats for so much time as has been taken in saying the Salaah but this can be reduced to suit the convenience of the muqatids (followers). [Bihishti Gohar]

IMPORTANCE OF TARAWIH SALAAH

Performing of Tarawih Salaah during the month of Ramadan is sunnat-i-muakkadah, failing to say Tarawih Salaah is a sin. (Women often ignore this Salaah. This must never be done).

After the fard and sunnah Salaah of Isha Salaah, twenty Rakaats should be performed in Tarawih Salaah. After completion of twenty Rakaats, Witar Salaah should be performed.

TRADITION IN SUPPORT OF TWENTY RAK'AHS OF TARAWIH SALAAH

Hadrat Ibn Abbâs (Radi Allaahu Ta'ala Anhu) narrated that during the month of Ramadan, the Prophet used to perform twenty Rakaats and witar. (Majma uzzawaid) [Although one of the Rawis (reporters) of this tradition is weak, but since the Companions and those who immediately followed them have been acting accordingly and continuously, this tradition is acceptable in accordance with the principles laid down by those learned in traditions (Muhaddisin) and those learned in jurisprudence (Fiqh).

Hadrat Saib bin Yazid and Hadrat Yazid bin Ruman (Radi Allaahu Ta'ala Anhu) narrated that during the Caliphate of Hadrat Umar (Radi Allaahu Ta'ala Anhu), the Companions used to say twenty Rakaats in Tarawih Salaah. [Asarus Sunan Muwatta Baihaq]

REMEMBRANCE OF ALLAAH (ZIKAR) DURING THE INTERVAL IN TARAWIH SALAAH

The zikar (remembrance of ALLAAH) after every four Rakaats does not appear in any of the traditions. However, Allama Shami (May ALLAAH bless him) has made a mention of it by reference to Qahistani and Manhajulibad that the following zikr should be recited after every Four Rakaats.

سُبْحَانَ ذِي الْمُلْكِ وَالْمَلَكُوتِ وَسُبْحَانَ ذِي الْعِزَّةِ
وَالْعِظْمَةِ وَالْقُدْرَةِ وَالْكَبْرِيَاءِ وَالْجَبْرُوتِ وَسُبْحَانَ
الْمَلِكِ الْحَيِّ الَّذِي لَا يَمُوتُ ۝ سُبُّوحٌ قُدُّوسٌ رَبُّ
الْمَلَائِكَةِ وَالرُّفُوحِ لَا إِلَهَ إِلَّا اللَّهُ نَسْتَغْفِرُ اللَّهَ
وَنَسْأَلُكَ الْجَنَّةَ وَنَعُوذُ بِكَ مِنَ النَّارِ (شامی ص ۱۲۶۱)

Glory to the owner of the Supreme Sovereignty and of bodies and souls. Glory to the owner of honour and splendor and power and omnipotence. Glory to the ever sovereign who never dies;

Lord of the angels and the spirit. There is no god but ALLAAH we seek Thy pardon, I ask for Paradise and seek refuge from the Fire. [Sham]

The Prophet has said ALLAAH has made the fasts of Ramadan obligatory, and (by ALLAAH's leave) I have made it a source to keep awake at night during Ramadan (to perform Tarawih Salaah) (because it has been specifically enjoined; it is also a necessary item). Whoever fasts during Ramadan with full belief to get a reward, and keeps awake at night, he will be as free from sin as on the day he was born. [Nasâi Hayâtul Muslimin]

ITIKAF (RETIREMENT IN A MOSQUE)

It is related in reliable traditions that when the last ten days of Ramadan began a space would be set apart for the Prophet in the mosque and it would be curtained off by matting or a small tent would be pitched for him.

On the twentieth of Ramadan after saying Fajr Salaah he would go to the mosque and would come out only after the Eid moon had been sighted. [Mâriful Hads]

MUSTAHABBAT-E-ITIKAF

- (1) Doing good and talking good,
- (2) Reciting the QURAAN
- (3) Reciting durud (invoking blessings on the Prophet) repeatedly.
- (4) Studying and teaching religious subjects.
- (5) Delivering sermons and tendering advice (admonition).
- (6) Retiring in a mosque (itikaf) where regular daily congregational Salaah are performed.

[Bihishti Zewar]

Hadrat Aishah (Radi Allaahu Ta'ala Anhu) is reported to have said that the sunnah for one who is observing a period of private devotion in a mosque (Itikaf) is not to visit an invalid, or attend a funeral, or touch or embrace one's wife, or go out for anything but necessary purposes. There is no period of private devotion in a mosque (Itikaf) without fasting, and it must be carried out in a mosque where congregational Salaah are held. [Abu Dawud Mishkat]

ITIKAF-E-MASNUNA

According to sound traditions, the Prophet used to observe a period of private devotion in a mosque (Itikaf) regularly during the last ten days of Ramadan.

It is a sunnat-i-muakkadah-alal-Kifayah since the doing so by some suffices for all other Muslims.

ITIKAF AND WHAT ONE SHOULD DO IN ITIKAF

Ten days itikaf is sunnah and itikaf of a period of less than that is nafl.

A woman should do so in her house. During itikaf one should busy himself in reading the QURAAAN or studying other religious books. [Bihisht Zewar]

LAILAT-UL-QADR

Hadrat Aishah (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's Messenger as saying, "Seek Lailat-al-Qadr on an odd number night among the last ten in Ramadan." [Bukar]

DUA IN LAILAT-UL-QADR

Hadrat Aishah (Radi Allaahu Ta'ala Anhu) is narrated to have said that she asked ALLAAH's Messenger to tell her what prayers to say on Lailatul Qadr. If she knew which night it was and he told her to say:

اللَّهُمَّ إِنَّكَ عَفُوفٌ كَرِيمٌ تُحِبُّ الْعَفْوَ فَأَعْفُ عَنِّي

"O ALLAAH Thou art forgiving and lovest forgiveness, so forgive me."

[Mishkât Mâriful Hads]

THE LAST NIGHTS OF RAMADAN

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated that when the Prophet said that on the last night of Ramadan, ALLAAH decides to pardon and forgive his ummah and was asked whether it was Lailat-al-qadr, he replied, "No, but a workman is paid his full wages only when he has finished his work."

SADAQAT-UL-FITR

Hadrat Amr bin Shuaib (May ALLAAH bless him) on his father's authority said his grandfather told that the Prophet sent some one to announce in the ravines of Makkah, "The sadaqah relating to the breaking of the fast is incumbent on every Muslim, male or female, freeman or slave, young or old; consisting of Two mudds (about 1¾ kilos of wheat or such like or a Sa'a (slightly more than 3¾ kilos) of grain." [Tirmiz

CELEBRATING THE OCCASION

The Prophet has said: You used to celebrate on two days in a year. ALLAAH has blessed you with two better days EidulFitr and Eidul Azha. These are the days for eating and drinking, enjoying together and remembering ALLAAH. [Sharh Maarial—Asar]

VOLUNTARY FASTING (Other than the month of Ramadan)

The Prophet had the noble habit of fasting every now and then, sometimes he used to fast for days together. He had a peculiar way in the matter of fasting in so far as he fasted on particular days to suit the convenience of the occasion but quite often he did not. [Sharh Shamâil Tirmiz]

Hadrat Aishah (Radi Allaahu Ta'ala Anhu) narrated, "ALLAAH's Messenger used to fast to such an extent that we thought he would never break his fast, and he would go without fasting to such an extent, that we thought he would never fast. I never saw ALLAAH's Messenger fast a complete month except in Ramadan, and I never saw him fast more in any month than in Shaban." [MishkâtBukârMuslim]

THREE DAYS IN EVERY MONTH

Hadrat Muazah al-Adawiyah narrated, she asked

'Aishah (Radi Allaahu Ta'ala Anhu) whether ALLAAH's Messenger used to fast three days every month, and she replied that he did. She asked which days in the month he fasted, and she replied that he did not care which days of the month he fasted.

[MuslimMishkâtTirmiz]

FASTING ON MONDAY AND THURSDAY

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's Messenger as saying "Man's deeds are presented (to ALLAAH) on Mondays and Thursdays and I like mine to be presented while I am fasting." [Tirmiz]

CONTINUOUS FASTING FORBIDDEN

Hadrat Abdullah bin amr bin al-As told of ALLAAH's Messenger saying to him, "Have I not been informed, Abdullah, that you fast during the days and get up at night for prayer?" When he replied that was so, he said, "Do not do it. Fast and break your fast, get up for Salaah and sleep, for you have a duty to your body, your eye, your wife, your offshoots and your visitors." [ShamâilTirmiz]

SIX DAYS FASTS IN THE MONTH OF SHAWWAL

Hadrat Abu Ayyub Ansari (Radi Allaahu Ta'ala Anhu) narrated that ALLAAH's Messenger said, "If any one fasts during Ramadan, then follows with six days in Shawwal, it will be like perpetual fast."

[Muslim Mâriful Hads]

SPECIFIC FASTS

Hadrat Hafsa (Radi Allaahu Ta'ala Anha) narrated that there were four things the Prophet never omitted. (1) Fasting on 'Ashura, (2) the first ten days of Zul Hijjah (3) three days every month, and (4) performing two Rakaats before dawn. [Nasa]

FASTING ON THE DAYS OF THE WHITE (NIGHTS)

Hadrat Qatada bin Milhan (Radi Allaahu Ta'ala Anhu) narrated that the Prophet used to enjoin us to fast on the days of the white (nights) (i.e., the thirteenth, fourteenth and fifteenth night of the month, the nights when there is most moonlight) saying that fasting on these three days every month is equivalent (in merit and reward) to perpetual fast." [Mishkât Nasâ]

FASTING DURING FIRST TEN DAYS OF ZULHIJJAH

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated that the Prophet said: Supplication (except the 10th of Zilhajjah) on no other days is as dear to ALLAAH as fasting during the first ten days Zul Hijjah. The fast on each of these days is equivalent in merit to fasting for the whole year, and nawafil (voluntary Salaah) said during each of these nights are equivalent to nawafil of Lailat-al-qadr.

FASTING ON 15TH OF SHABAN

Hadrat Ali (Radi Allaahu Ta'ala Anhu) narrated that the Prophet said: When the fifteenth night of Shaban comes, say nafl Salaah and fast that day, for as soon as the sun sets that evening ALLAAH's illumination and Mercy descend on to the sky and He says, "Is there any servant of mine who begs Me for pardon and forgiveness, so that I decide to forgive him? Is there any servant of Mine who begs Me for sustenance so that I decide to give him sustenance? Is there any afflicted servant of Mine who begs Me for health and well being, so that I provide him comfort. Likewise ALLAAH calls to various needy persons so that they may ask Him to remove their needs and He may grant their position. In the same way ALLAAH's mercy keeps calling to His servants all the night from sunset