

Contents

Saūm – Fast **15**

- The linguistic meaning of Saūm 15
- The juristic meaning of Saūm 15
- The linguistic and juristic meaning of Ramadān 16
- Legal status of Ramadān 16
- Obligation of Ramadān from the sayings of Allah's Messenger (ﷺ) 18

Merits and Virtues of Saūm **22**

- Forgiveness and great reward for the men and women who observe Saūm 22
- Ar-Raiyan is one of the gates of Paradise 23
- All Previous Sins will be forgiven 24
- Explanation 24
- Gates of Paradise are Opened 24
- Explanation 25
- Saūm is for Me and I shall Reward for it 25
- The Fasting Person has two Moments of Joy 26
- Explanation 27
- Allah will Remove his Face Seventy Autumns from the Fire 27
- O Seekers of the Good Come Near 28
- A Shield against the Fire 28
- Fasting and the Qur'ān's Intercession 29
- A Trench between him and the Fire 30

- Away with one who Attains Ramadān but is not Forgiven 30
- As-Saūm is Expiation 31
- Explanation 32
- Seeking Allah's Face 33
- Nothing like Saūm 33
- Explanation 34
- Among the Truthful ones and Martyrs 34
- Observing Saūm is Recommended for Young People 34
- The Supplication of the Fasting Person is not Turned Back 35
- Allah Tells Proudly to the Angels 35

Ascertaining the Crescent 37

- Do not Observe Fasting Unless you See the Crescent of the Moon 37
- Explanation 38
- The Month may be only Twenty-Nine Days 38
- We Fasted with Allah's Messenger (ﷺ) for Thirty Days 39
- More Tentativeness in Ascertaining the Days of Sha'bān 39
- Collective Decision in Sighting the Crescent 39
- Connecting Sha'bān with Ramadān 40
- Explanation 40
- Fasting on a day in which there is Doubt 40
- Each Land has its Own Sighting of the Crescent 41
- Explanation 42
- The two months of 'Eīd, do not decrease 42
- Explanation 43
- Testimony of a Single Trustworthy Muslim for the Crescent of Ramadān 43
- Testimony of Two Men about Sighting the Crescent of Shawwāl 43
- Offering 'Eīd Prayer the Following Morning 45
- Explanation 45
- Supplication at the Sight of the Crescent 45
- Muslims near the North or South Pole 46

Intention 47

- The Intention for Fasting 49
- Explanation 49
- The Intention for Voluntary Fasting 50

Sahūr 52

- Sahūr is Blessing 52
- Explanation 52
- Blessed Breakfast 53
- Explanation 53
- You should Take Sahūr 53
- Explanation 53
- Do Not Neglect Sahūr 54
- Difference between our Fasting and the Fasting of the People of the Book 54
- Eating Too Much 54
- Time of Sahūr 57
- White Thread Appears Distinct from the Black 57
- Ascending White Light Should not Prevent You 57
- Explanation 59
- Interval between the Sahur and Salātul Fajr 59
- Delaying Sahūr 59
- The Adhan of Bilal should not Stop from Taking Sahūr 60
- Explanation 61
- A Man who Hears the Call while a Vessel is in his Hand 61
- Explanation 61
- Observing Saūm in the State of Janabah 62
- Explanation 63

Conditions for the acceptance of a Fast 64

- Being Muslim 64
- Being of Sound Mind 65
- The Absence of any Obstacle 65
- Knowledge of the Time 65

- An Abiding Intention 66

Things which Invalidate Saūm 67

- Eating or drinking intentionally 67
- The Severe Threat for one who Intentionally breaks His Fast 67
- Explanation 68
- Whoever Intentionally Break His Fast and its Expiation 68
- Explanation 69
- The Secretion of Al-Mani 70
- Explanation 71
- Intentional Vomiting 71
- Menstruation and Postnatal Bleeding 72
- Some important issues regarding the menstruating woman and the woman with Post-childbirth bleeding 73
- Delaying the Bathing 73
- If the Woman Becomes Pure After Fajr 73
- Using Pills that Prevent the Menses 73
- Post-Childbirth Bleeding 74
- Cupping: Letting out Blood Medically 75
- Explanation 75
- The ruling on the fasting person donating blood 76
- Some Important Issue Regarding Medical Treatment During Ramadān 76
- Useless Activities 79

Things Which Do Not Invalidate Saūm 81

- Eating or Drinking Forgetfully 81
- Explanation 81
- The Ruling on Tasting Food 82
- Exaggeration in Sniffing Water into the Nose 83
- Use of Siwak or Toothbrush, and Tooth Paste 83
- Explanation 83
- Nosebleed and gums bleed 84
- Pouring Water Due to Thirst 85

- Explanation 85
- Kohl for the Fasting Person 85
- Kissing or Caressing one's Wife 86
- It is Disliked in the Case of Young Person 87
- Sexual relation with your wives on the night of the saūm 87
- Having a wet Dream during the Day in Ramadān 89
- Explanation 89
- Some Important Medical Aspects 89
- Swallowing Saliva 91
- Using body Oil, Henna and Incense 91
- The Emission of Prostatic Fluid 92

Prevention During Saūm 93

- Speaking Falsehood and Acting in Accordance to it 93
- Explanation 93
- If Somebody Fights with Him 94
- Explanation 94
- Backbiting 94
- Backbiting is a great Sin 95

Al-Iftar 97

- Time of Iftar 97
- Recommendation of Hastening to break the Fast 98
- Explanation 98
- If Somebody Breaks the Fast before Sunset 99
- Breaking The fast without legitimate excuse 99
- What to use to Break One's Fast 99
- The Saying at the Time of Breaking the Fast 100

For Whom is Fasting Mandatory 103

- Muslim 103
- Sane 103
- Must Reach Puberty 104
- Saūm of Children 104

- Must be Healthy 105
- Fasting for the Sick Person 106
- The Fidyah (Expiation) for Breaking the Fast for the Old 108
- Pregnant and Nursing Mothers 110
- Explanation 110
- The Traveler 111
- The Preference to Break the Fast while on a Journey 111
- Whoever preferred to Fast while on a journey 112
- The Companions of the Prophet (ﷺ) did not Criticize each Other 113
- Explanation 114
- Length of Journey for Breaking the Fast 115
- Explanation 115
- The Fast of Bus Drivers 117
- If the Traveller Arrives in the Land 117
- The Permission for the One at War to Break the Fast 119
- Student's Exams are no excuse 119
- If a person feels extreme hunger or thirst 120

Some Related Issues to Ramadān 121

- Umrah During Ramadān 121
- Explanation 121
- Giving Food to a Fasting Person 121
- The Prophet (ﷺ) used to be More Generous in the Month of Ramadān 122
- The Virtues for the Fasting Person when other are Eating in his Presence 126
- The Middle Night of Sha'bān 126
- Some Weak Narrations about Ramadān 127

Making Up for Ramadān 130

- Whoever died and ought to have observed Saūm 131
- Explanation 132

Fasting as an Atonement 134

- Killing a Person by Mistake 135
- Breaking One's Oath 136

- Killing Game while in a State of Ihram 136
- Zihar 137

Days During Which the Fast in Prohibited 139

- Not to observe Saūm for a day or two ahead of Ramadān 139
- Al-Wisal 139
- The Punishment for the Person who Practises Al-Wisal Very Often 140
- Observing Saūm Continously throughout the Life 142
- Observing Saūm on Friday 144
- Observing Saūm on the First day of 'Eīd-ul-Fitr 145
- Observing Saūm on the Days of Tashriq 147
- The Prohibition of specifying Saturday for Fasting 148
- Fasting During the Second Half of Sha'bān 148
- Dislike to Fast during the Second Half of Sha'bān 149
- Fasting Consecutive Days 150

Voluntary Fasting 151

- Fasting the Month of Muharram 151
- The Excellence of observing Saūm on the Day of 'Āshūra' 153
- Which Day Should be Fasted For 'Āshūra'? 154
- Explanation 155
- Observing Saūm on the Day of 'Arafah 155
- Fasting on the Day of 'Arafah at 'Arafah 156
- Fasting the First Ten Days of Dhull-Hijjah 157
- Fasting Six Days in Shawwāl 158
- Fasting three Days of the Month 159
- Observing Fast for the Three Days Preceeding the Night of the Full Moon 161
- Observing the Fast in the Beginning of each Month 161
- Fasting on Monday, Thursday and the Following Monday 161
- Fasting the Last Days of the Month 162
- Fasting Monday and Thursday 163
- If someone Forces his Muslim Brother to Break his Voluntary fast 164
- The Right of the Body, the Family and the Guests in Observing the Fast 165

- The Fast of the Prophet Dawud 165
- Whoever Visited Some People and did not break his Optional Fast 166
- Can Someone Select a Special Day for Fasting 167
- The Prophet's Fasts at Times other than Ramadān 167
- A Woman Fasting without the Permission of Her Husband 168
- A Fasting Person who is Invited to a Feast 169

The Night Prayer in Ramadān 170

- The Virtue of Performing the Night Prayer in Ramadān 171
- The Legality of performing the Night prayer in Congregation 172
- The Legality of Woman Performing the Night Prayer in Congregation 178
- The Number of Rak'ahs in the Night Prayer 179
- Argument for Twenty Rak'āhs 180
- Report from 'Umar (ﷺ) 180
- The Manner of Offering Tarawih Prayer 181
- Moderation and Regularity in Prayer 183
- Commanding the Imam to be Considerate of the People 186
- Reciting the Entire Qur'ān in Tarawīh 188
- The Imam Holding a Mushaf 188
- One of the Followers holding a Mushaf 188
- Repetition of One Verse 189
- Supplicating After the Completion of the Qur'ān 189
- Any Particular Supplication after Completion of the Qur'ān 191
- Praying 'Ishā' with the congregation who is praying Tarawih 191
- Reciting the Qur'ān Melodiously 192
- Weeping in the supplication and not when they hear the words of Allah 194
- Compensation of the Night Prayer 195
- Reciting the Qur'ān or Praying superogatory Prayer: which is better 196
- Ramadān and Qur'ān 196
- The Witr Prayer 197
- Two Witrs in One Night 199
- Compensation of the Witr Prayer 199

- What to Recite in the Witr Prayer 200
- Invocations for Qunut in the Witr Prayer 200
- Additional Invocations 201
- Qunut before Ruku or after Ruku 202
- Long Qunut 203
- Weeping and Loud Crying 203
- Wiping the Face after Invocation 203
- What to say immediately following the Witr Prayer 204

I'tikāf 205

- Evidence for the Legality of I'tikāf 205
- The Benefits of I'tikāf 206
- Giving up harmful habits 209
- Fasting While Performing I'tikāf 211
- Allah's Messenger (ﷺ) During His I'tikāf 212
- Etiquettes of I'tikāf 215
- Visiting the Sick and attending the Funerals 216
- Conditions of I'tikāf 217
- The I'tikāf at night only 218
- Staying in the Mosque 218
- The I'tikāf of a Mustahāda 219

Laylatul-Qadr 220

- Laylatul-Qadr is Better than Thousand Months 220
- Decree of Every Matter 221
- Which Night is Laylatul-Qadr? 222
- Signs of Lalatul-Qadr 224
- Fake tales about Laylatul-Qadr 224
- The Superiority of Praying in the Night of Qadr 225
- Supplication in the Night of Qadr 225
- Hard work in the last ten days of Ramadān 225

Sadaqatul-Fitr 227

- Obligation of Sadaqatul-Fitr 227

- Sadaqatul-Fitr on Fetus 228
- Conditions for the Obligation of Sadaqatul-Fitr 229
- The Wisdom Behind Sadaqatul-Fitr 229
- When it Must be Given 230
- Paying Zakatul-Fitr During the First or Second Ten Days of Ramadān 230
- Amount of Zakatul-Fitr 231
- Increasing the amount of Zakatul-Fitr with the Intention of Giving Voluntary Charity 232
- Types of Things that May be Given 232
- Giving Something Other Than Above Mentioned Things 233
- Opinions of the Scholars of Islamic Jurisprudence 234
- Conclusion 234
- Giving Money for Zakatul-Fitr 234
- To Whom it May be Given 237
- Payment and Distribution 237
- Where to Give Sadaqatul-Fitr 238

Ramadān and Unity **240**

Medical Aspects of Fasting **242**

- Studies on Islamic Fasting 243
- Reference: 245
- Spiritual and Physical benefits of Fasting 245

Wisdom and other Benefits of Ramadān **250**

Saum – Fast

The linguistic meaning of *Saūm*

The word *siyām* (sing. *saūm*) is derived from sama, which means to restrain from eating, drinking, talking, etc. If an individual refrains from these things, he is a sāim. The Noble Qur'ān uses the word in the general sense when it revealed the conversation between the angel and Mary, the mother of Jesus. The angel instructed her:

فَكُلِي وَٱشْرَبِي وَقَرِّي عَيْنًا ۖ فَإِمَّا تَرَيِنَّ مِنَ ٱلْبَشَرِ أَحَدًا فَقُولِيٓ إِنِّي نَذَرْتُ
لِلرَّحْمَٰنِ صَوْمًا فَلَنْ أُكَلِّمَ ٱلْيَوْمَ إِنسِيًّا ﴿٢٦﴾

"So eat and drink and be glad. And if you see any human being say: Verily, I have vowed a fast unto the most Gracious (Allah) so I shall not speak to any human being this day". (Maryam 19:26)

The phrase, "I shall not speak" is the interpretation of the Arabic word *saūm*. The reason for this interpretation is that *saūm* cannot mean fast, i.e., to restraint from food, because Mary had just been told to eat from the fruits of the palm tree. This general meaning is common to the Arabic language.

The juristic meaning of *Saūm*

In the terminology of the *Shari'ah*, the word *saūm* means to abstain from food, drink and sexual activity from dawn to sunset, with the intention

of doing so sincerely and solely for Allah, the Exalted. This is because fasting purifies the soul and cleanses it from the evil that might cause it to become a miser and their ill behavior.[1]

The linguistic and juristic meaning of Ramadān

The word Ramadān is called as such to indicate the heating sensation (of the stomach as a result of thirst). Others have said that it is called as such because Ramadān scorches out the sins with good deeds, as the sun burns the ground; others have said that it is called as such because the hearts and souls are more readily receptive to the admonition and remembrance of Allah during Ramadān, as the sand and stones are receptive to the sun's heat. The framers of this beautiful language may have been inspired in naming this month Ramadān. Otherwise, the relation between the heat and its properties is miraculously similar to that of Ramadān. While the heat represents the matter that helps shape, form, and mold virtually every matter – from metal and plastics, to plants and living cells – Ramadān undoubtedly helps a serious believer remold, reshape, reform, and renew his physical and spiritual disposition and behavior.[2]

Legal status of Ramadān

According to Qur'ān it is an obligatory action. Allah says:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ كُتِبَ عَلَيۡكُمُ ٱلصِّيَامُ كَمَا كُتِبَ عَلَى ٱلَّذِينَ مِن قَبۡلِكُمۡ لَعَلَّكُمۡ تَتَّقُونَ ١٨٣

"O you who believe! Observing *As-Saūm* (the fasting) is prescribed for you as it was prescribed for those before you, that you may become *Al-Muttaqūn* (the pious)." (Al-Baqarah 2:183)

Shortly afterwards, Allah also says:

1. *Tafsir* Ibn Kathir: 1/496,497
2. Essentials of Ramadān the Fasting Month, P: 16

شَهۡرُ رَمَضَانَ ٱلَّذِيٓ أُنزِلَ فِيهِ ٱلۡقُرۡءَانُ هُدٗى لِّلنَّاسِ وَبَيِّنَٰتٖ مِّنَ ٱلۡهُدَىٰ وَٱلۡفُرۡقَانِۚ فَمَن شَهِدَ مِنكُمُ ٱلشَّهۡرَ فَلۡيَصُمۡهُۖ

"The month of Ramadān in which was revealed the Qur'ān, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong). So whoever of you is resident during the month must observe fast..." (Al-Baqarah 2:185)

The entire Muslim Nation has agreed that it is obligatory to fast during the month of Ramadān, and it being one of the pillars of Islam. It is something that is known about the religion. The one who rejects it as a practice is a disbelieving apostate who has left the fold of Islam.[3]

The Divine wisdom behind the decree of fasting is that it involves purification of the human soul from immoralities and vices; for fasting blocks the evil ways of Satan, as Satan circulates in the body of a person just like the circulation of blood. Whenever a person eats or drinks, his soul becomes vulnerable to his desires, his will weakenes, and he becomes reluctant toward worship. This is contrary to the case of a person who is fasting. Moreover, fasting induces the renunciation of wordly pleasure and personal desires and draws a Muslim's attention to the Hereafter. Fasting also makes one sympathize with the poor and needy by gaining a sense of their sufferings from the hardships of hunger and thirst.

The reference to the earlier *Ummahs* in the verse shows the importance on the one hand, and gives an encouragement to the Muslims on the other. It indicates that although there may be inconvenience in fasting but the same inconvenience was also faced by the earlier communities. This brings a psychological comfort to the Muslims, because if an inconvenience in faced by a large number of people, it becomes easier to bear.[4]

The verse simply says that fasting has been enjoined on Muslims as it was enjoined on past communities. From this it does not necessarily follow that the fasts which was enjoined upon the earlier communities is identical in all respects with the fasts enjoined upon this *ummah*. There

3. Fiqh As-*Sunnah*: 1/366
4. Ruhul-Ma'ani: 1/453

may have been difference in the number and the timings of the fasts, etc. Actually there is a big difference between the fasts as later generations completely altered it.

Fasting was only for special classes of people in the previous religions. In the Hindu religion, fasting is mandatory only for the high priests in the Brahmin class. In the some Latin religions, it is only women who must fast without exception. In Judaism, the faster eats only after the break and there is no more food. The Arabs, before Islam, would not eat after sleeping.

The subject of fasting in Christianity is very difficult to discuss, simply because Christianity as a whole is very short on religious laws. Besides, there is fundamental disagreement among the scholars to whether Jesus commanded fasting. Fasting in Christianity seems to have evolved with time and is effected by social, political, and economic factors.

Jesus fasted 40 days before starting his mission. It is possible that he fasted on the Day of Atonement, which was an established tradition in Judaism. By the 4th century, there was no sign of 40 days fasting in Christianity. There are traditions which Christians live. The fast in Rome was different from the fast in Alexandria. Some abstain from meat, while others from fish and birds. Some will not eat fruits and eggs; some just fast on white bread. Some will abstain from all the above. Certain days had been made for fasting in later centuries to commemorate some events, such as the life of Jesus. There was a fast for three days in English law. During the time of Edward VI, James I and the Elizabeth, meat was prohibited during the fast, and James justified that saying: "The fishing industry and maritime commerce must become encouraged and it must be profitable."[5]

Obligation of Ramadān from the sayings of Allah's Messenger (ﷺ)

Ibn Umar (رضي الله عنه) narrated, Allah's Messenger (ﷺ) said:

5. Arkane Arba'ah by Abul Hasan Nadwi

بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ وَالْحَجِّ وَصَوْمِ رَمَضَانَ

Islam is based on (the following) five principles:

1- To testify that *La illaha illallah wa anna Muhammad-ur-Rasul Allah* (none has the right to be worshiped but Allah and that Muhammad is the Messenger of Allah)

2- Iqamat-as-*Salāt* (to perform the compulsory congregational) prayers.

3- To pay *Zakah*

4- To perform Hajj (i.e. pilgrimage to Makkah)

5- To observe *Saūm* (fasts) during the month of Ramadān.[6]

Talhah bin 'Ubaid-Ullah (رضي الله عنه) narrated that a Bedouin with unkempt hair came to Allah's Messenger (ﷺ) and said, "O Allah's Messenger! Inform me what Allah has made compulsory for me as regards to the prayer." He replied: "You have to perform the five compulsory *salāt* in a day and night (24 hours), unless you want to offer *nawafil*." The Bedouin further asked, "Inform me what Allah has made compulsory for me as regard fasting." He replied, "You have to observe *Saūm* (fast) during the whole month of Ramadān, unless you want to fast more as *nawafil*" The bedouin further asked, "Tell me how much *zakah* Allah has enjoined on me." Thus, Allah's Messenger informed him about all the laws (i.e, fundamentals) of Islam. The Bedouin then said, "By Him who has honored you, I will neither perform any *nawafil* nor will I decrease what Allah has enjoined on me." Allah's Messenger (ﷺ) said:

أَفْلَحَ إِنْ صَدَقَ أَوْ دَخَلَ الْجَنَّةَ إِنْ صَدَقَ

"If he is saying the truth he will succeed or said he will be granted paradise"[7]

'Āishah (رضي الله عنها) narrated that the Quraish used to observe fast on the day of

6. Bukhari: 8
7. Bukhari: 1891

Merits and Virtues of Saum

Forgiveness and great reward for the men and women who observe *Saūm*

Allah says:

إِنَّ ٱلْمُسْلِمِينَ وَٱلْمُسْلِمَٰتِ وَٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ وَٱلْقَٰنِتِينَ وَٱلْقَٰنِتَٰتِ وَٱلصَّٰدِقِينَ وَٱلصَّٰدِقَٰتِ وَٱلصَّٰبِرِينَ وَٱلصَّٰبِرَٰتِ وَٱلْخَٰشِعِينَ وَٱلْخَٰشِعَٰتِ وَٱلْمُتَصَدِّقِينَ وَٱلْمُتَصَدِّقَٰتِ وَٱلصَّآئِمِينَ وَٱلصَّآئِمَٰتِ وَٱلْحَٰفِظِينَ فُرُوجَهُمْ وَٱلْحَٰفِظَٰتِ وَٱلذَّٰكِرِينَ ٱللَّهَ كَثِيرًا وَٱلذَّٰكِرَٰتِ أَعَدَّ ٱللَّهُ لَهُم مَّغْفِرَةً وَأَجْرًا عَظِيمًا ﴿٣٥﴾

Verily the Muslims men and women, the believers men and women, the men and the women who are obedient (to Allah), the men and women who are truthful, the men and women who are humble, the men and women who give *sadaqat* (i.e. *zakah* and alms etc) the men and women who observe *saūm*, the men and women who guard their chastity (from illegal sexual acts) and men and women who remember Allah much (with their hearts and tongues) Allah has prepared for them forgiveness and a great reward (i.e. Paradise). (Al-Ahzab 33:35)

Ar-Raiyan is one of the gates of Paradise

Shal (ﷺ) narrated that the Prophet (ﷺ) said:

إِنَّ فِي الْجَنَّةِ بَابًا يُقَالُ لَهُ الرَّيَّانُ يَدْخُلُ مِنْهُ الصَّائِمُونَ يَوْمَ الْقِيَامَةِ لَا يَدْخُلُ مِنْهُ أَحَدٌ غَيْرُهُمْ

"There is a gate in Paradise called *ar-Raiyan,* and those who observe the fast will enter through it on the Day of Resurrection and none except them will enter through it. It will be said, 'Where are those who used to observe fast?' They will get up, and none except them will enter through it. After this entry the gate will be closed and no body will enter through it.

Abu Hurairah (ﷺ) narrated that Allah's Messenger (ﷺ) said, "Whoever gives two kinds (of things or property), in charity for Allah's cause, will be called from the gates of Paradise and will be addressed, 'O slaves of Allah! Here is prosperity, so, whoever was amongst the people who used to offer their prayers will be called from the gates of the *salāt*; and whoever was amongst the people who used to participate in jihad will be called from the gate of jihad; and whoever was amongst those who used to observe the fast will be called from the gate of *ar-Raiyān*; whoever was amongst those who used to give charity, will be called from the gate of *as-Sadaqah*.'" Abu Bakr (ﷺ) said, "Let my parents be sacrificed for you, O Allah's Messenger! No distress or need will befall him who will be called from those gates. Will there be anyone who will be called from all these gates?" The Prophet (ﷺ) replied:

نَعَمْ وَأَرْجُو أَنْ تَكُونَ مِنْهُمْ

"Yes, and I hope you will be one of them."[1]

1. Bukhari: 1896,1897.

Prophet used to keep awake all night and perform prayer and also used to keep his family awake for the prayer."[13]

In another narration of 'Āishah (ﷺ):

كَانَ رَسُولُ اللهِ يَجْتَهِدُ فِي الْعَشْرِ الأَوَاخِرِ مَا لاَ يَجْتَهِدُ فِي غَيْرِهَا.

"The Messenger of Allah (ﷺ) would struggle (to perform *salāt* more) during the last ten (nights) more than he would struggle in the rest of it."[14]

13. Bukhari: 2024
14. Tirmidhi: 796

Sadaqatul-Fitr

Obligation of Sadaqatul-Fitr

Ibn Umar (ﷺ) narrated:

فَرَضَ رَسُولُ اللهِ (ﷺ) زَكَاةَ الْفِطْرِ صَاعًا مِنْ تَـمْرٍ أَوْ صَاعًا مِنْ شَعِيرٍ عَلَى الْعَبْدِ وَالْحُرِّ وَالذَّكَرِ وَالْأُنْثَى وَالصَّغِيرِ وَالْكَبِيرِ مِنْ الْـمُسْلِمِينَ وَأَمَرَ بِهَا أَنْ تُؤَدَّى قَبْلَ خُرُوجِ النَّاسِ إِلَى الصَّلَاةِ .

"Allah's Messenger (ﷺ) made obligatory the payment of one Sā' (2.6 KG) of dates or one Sā' of barely as zakatul-fitr on every Muslim slave or free, male or female, young or old; and he ordered that it be paid before the people went out to offer 'Eid prayer."[1]

Ibn 'Umar (ﷺ) said: "The Prophet (ﷺ) made obligatory on every male or female, free man or slave, the payment of one Sā' of dates or barely as *sadaqatul-fitr*." The people then substituted one-half Sā' of wheat for that. Ibn 'Umar used to give dates. Nafi' added: Once there was scarcity of dates in Madinah and Ibn 'Umar gave barely (instead). And Ibn 'Umar used to give *sadaqatul-fitr* for every young and old person. He even used to give it on behalf of my children.

Ibn 'Umar (ﷺ) used to give *sadaqatul-fitr* to those who had been officially appointed for its collection. People used to give *sadaqatul-fitr* to those who had been officially appointed for its collection. People used to

1. Bukhari: 1503