



AL HUDA  
Islamic Studies

**AL-Huda Academy**

**FREE E-BOOK  
FOR  
RAMADAN**

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## Introduction about Ramadan

**Allah says (interpretation of the meaning):**

**“The month of Ramadan in which was revealed the Quran, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong). So whoever of you sights (the crescent on the first night of) the month (of Ramadan i.e. is present at his home), he must observe Sawm (fasts) that month, and whoever is ill or on a journey, the same number [of days which one did not observe Sawm (fasts) must be made up] from other days. Allah intends for you ease, and He does not want to make things difficult for you. (He wants that you) must complete the same number (of days), and that you must magnify Allah [i.e. to say Takbeer (Allahu Akbar: Allah is the Most Great)] for having guided you so that you may be grateful to Him.”**

**[al-Baqarah 2:185]**



# Ramadan

**This blessed month is a great opportunity for goodness, barakah (blessing), worship and obedience towards Allah**

**It is a great month, a noble season, a month in which hasanaat (rewards for good deeds) are multiplied and in which committing sayi'aat (bad deeds) is more serious than at other times. The gates of Paradise are opened and the gates of Hell are shut, and the sinners' repentance to Allah is accepted**



# Ramadan

**So give thanks to Him for the season of goodness and blessing that He has bestowed upon you, and for the means of bounty and various kinds of great blessings for which He has singled you out. Make the most of this blessed time by filling it with acts of worship and forsaking haraam things, so that you may attain a good life in this world and happiness after death.**

**For the sincere believer, every month is an occasion for worship and his whole life is spent in obeying Allah, but in the month of Ramadan he has even more motives to do good and his heart is even more focused on worship, and he turns even more to his Lord. By His grace, our generous Lord bestows His bounty upon the fasting believers and multiplies the reward for them on this blessed occasion, so He gives abundantly and rewards generously for righteous deeds.**



## Ramadan Pass quickly

**Time passes quickly Days pass so quickly, as if they were mere moments. We welcomed Ramadan, then we bade it farewell, and only a short period of time passed and we are welcoming Ramadan again. So we should hasten to do good deeds in this month and strive to fill it with that which Allah is pleased with and with that which will help us on the Day when we meet Him.**

**How can we prepare for Ramadan?**

**We can prepare for Ramadan by taking stock of ourselves and recognizing our shortcomings in living up to the Shahaadatayn, or our shortcoming in fulfilling our duties, or our shortcomings in not keeping away from the desires and doubts that we may have fallen into...**



## What is the reason why fasting is prescribed?

- ❑ Firstly we must note that one of the names of Allah is al-Hakeem (the Most Wise). The word Hakeem is derived from the same root as hukm (ruling) and hikmah (wisdom). Allah alone is the One Who issues rulings, and His rulings are the most wise and perfect.
- ❑ Secondly:  
Allah does not prescribe any ruling but there is great wisdom behind it, which we may understand, or our minds may not be guided to understand it. We may know some of it but a great deal is hidden from us.
- ❑ Thirdly:  
Allah has mentioned the reason and wisdom behind His enjoining of fasting upon us, as He says (interpretation of the meaning):  
“O you who believe! Observing As-Sawm (the fasting) is prescribed for you as it was prescribed for those before you, that you may become Al-Muttaqoon (the pious)” [Al-Baqarah 2:183]  
Fasting is a means of attaining taqwa (piety, being conscious of Allah), and taqwa means doing that which Allah has enjoined and avoiding that which He has forbidden.



## Among the reasons behind fasting are:

**1 – Fasting is a means that makes us appreciate and give thanks for pleasures. For fasting means giving up eating, drinking and intercourse, which are among the greatest pleasures. By giving them up for a short time, we begin to appreciate their value. Because the blessings of Allah are not recognized, but when you abstain from them, you begin to recognize them, so this motivates you to be grateful for them.**

**2 – Fasting is a means of giving up haraam things, because if a person can give up halaal things in order to please Allah and for fear of His painful torment, then he will be more likely to refrain from haraam things. So fasting is a means of avoiding the things that Allah has forbidden.**





## Among the reasons behind fasting are:

**3 – Fasting enables us to control our desires, because when a person is full his desires grow, but if he is hungry then his desire becomes weak. Hence the Prophet (peace and blessings of Allah be upon him) said: “O young men! Whoever among you can afford to get married, let him do so, for it is more effective in lowering the gaze and protecting one’s chastity. Whoever cannot do that, let him fast, for it will be a shield for him.”**

**4 – Fasting makes us feel compassion and empathy towards the poor, because when the fasting person tastes the pain of hunger for a while, he remembers those who are in this situation all the time, so he will hasten to do acts of kindness to them and show compassion towards them. So fasting is a means of feeling empathy with the poor.**



## Among the reasons behind fasting are:

**5 – Fasting humiliates and weakens the Shaytaan; it weakens the effects of his whispers (waswaas) on a person and reduces his sins. That is because the Shaytaan “flows through the son of Adam like blood” as the Prophet (peace and blessings of Allah be upon him) said, but fasting narrows the passages through which the Shaytaan flows, so his influence grows less.**

**Shaykh al-Islam said in Majmoo’ al-Fatawa, 25/246**

**Undoubtedly blood is created from food and drink, so when a person eats and drinks, the passages through which the devils flow – which is the blood – become wide. But if a person fasts, the passages through which the devils flow become narrow, so hearts are motivated to do good deeds, and to give up evil deeds.**



## Among the reasons behind fasting are:

**6 – The fasting person is training himself to remember that Allah is always watching, so he gives up the things that he desires even though he is able to take them, because he knows that Allah can see him.**

**7 – Fasting means developing an attitude of asceticism towards this world and its desires, and seeking that which is with Allah.**

**8 – It makes the Muslim get used to doing a great deal of acts of worship, because the fasting person usually does more acts of worship and gets used to that.**

**These are some of the reasons why fasting is enjoined. We ask Allah to help us to achieve them and to worship Him properly. And Allah knows best.**



## The Importance of the Quran in Our Lives Quran with Ramadan

Reading Quran during Ramadan is one of the best and most virtuous of good deeds, because Ramadan is the month of the Quran. Allah says (interpretation of the meaning):  
“The month of Ramadan in which was revealed the Quran, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong)” [al-Baqarah 2:185]  
Jibreel used to come to the Prophet (peace and blessings of Allah be upon him) every night in Ramadan, and study the Quran with him. Narrated by al-Bukhari, 5; Muslim, 4268.  
narrated from Abu Hurayrah (may Allah be pleased with him) that Jibreel used to review the Quran with the Prophet (peace and blessings of Allah be upon him) once each year, and in the year in which he died, he reviewed it with him twice. From this it may be understood that it is mustahabb to read Quran a great deal and to study it during Ramadan.



## The Importance of the Quran in Our Lives Quran with Ramadan

It may also be understood that it is mustahabb to complete the Quran (during Ramadan), because Jibreel (peace be upon him) used to review the entire Quran with the Prophet (peace and blessings of Allah be upon him).

Both memorizing and reviewing are reading, because no one can memorize or review except after repeatedly reading the verse several times, and for every letter there is a reward of ten hasanahs.

Based on this, it is better to focus on memorizing and reviewing.

القرآن الكريم



# The Importance of the Quran in Our Lives Quran with Ramadan

**So the Sunnah indicates that:**

**1-We should review what we have learned**

**2-We should study together**

**3-We should read. This is achieved when doing the first two.**

**In this case a person should complete the Quran, even if it is only once during the month, then he should do whatever is most appropriate in his case, either reading more and completing the Quran, or focusing on reviewing, or memorizing new passages. He should do what is best for him. It may be better for him to memorize or read or review. The Quran is meant to be read and pondered, and it is meant to influence and be acted upon. The believer should examine his heart, see what is best for him, and do that**



# The Story of the Revelation of the Quran

## Definition of the Holy Quran and how it was revealed to the Prophet Muhammad (peace be upon him)

**Did the Quran come down all at once?**

The issue mentioned has two aspects:

on one there is consensus and the other is a matter in which there are differences of opinion.

With regard to the aspect on which there is consensus, it is that the Quran did not come down from Heaven to the Messenger of Allah (peace and blessings of Allah be upon him) all at once; rather the Revelation came down to him from Allah piecemeal, according to events and circumstances.

There are verses which confirm this quite clearly with no confusion, and they affirm the wisdom behind its being revealed in this manner:

1- Allah, may He be exalted, says (interpretation of the meaning):  
“And those who disbelieve say: Why is not the Quran revealed to him all at once? Thus (it is sent down in parts), that We may strengthen your heart thereby. And We have revealed it to you gradually, in stages.” [25:32]



## Revelation of the Quraan

Shaykh 'Abd ar-Rahman as-S'adi (may Allah have mercy on him) said:

**“That is because every time something of the Quran was revealed to him, it increased his certainty and steadfastness, especially when there was cause for anxiety. The fact that the Quran was revealed when new developments occurred meant that it had greater impact and was more reassuring to the Prophet (peace and blessings of Allah be upon him). And that was more effective than if it had been revealed before that, then was remembered when the new developments occurred.**





## Revelation of the Quraan

**And We have revealed it to you gradually, in stages,” means We revealed it slowly and sent it gradually. All of this indicates that Allah was taking care of His Book, the Quran, and His Messenger, Muhammad (peace and blessings of Allah be upon him), as He sent down His Book in accordance with the situations faced by the Messenger and as needed to address unfolding issues.” (Tafsir as-S’adi)**

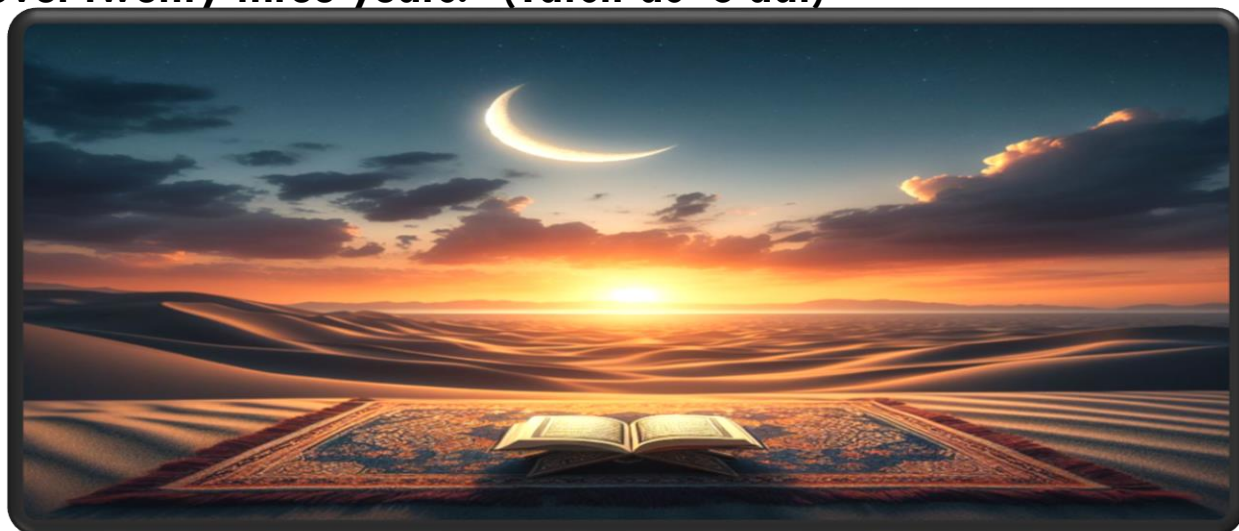
**2- Allah, may He be exalted, says (interpretation of the meaning) says:**

**“And (it is) a Quran which We have divided (into parts), in order that you might recite it to men at intervals. And We have revealed it by stages.” [17:106]**

**Shaykh ‘Abd ar-Rahman as-S’adi (may Allah have mercy on him) said:**

**“At intervals” means at an easy pace, so that they might ponder it and think about its meanings, and derive knowledge from it.**

**“And We have revealed it by stages,” means: bit by bit, piecemeal over twenty-three years.” (Tafsir as- S’adi)**



## How was the start of the revelation of the Quran?

With regard to that concerning which there is a difference of opinion, it has to do with the start of the revelation of the Quran . Was it sent down all at once to the first heaven, then brought down to the Messenger (peace and blessings of Allah be upon him) piecemeal, or was it all brought down in the same manner, piecemeal according to events, as stated above?

The reason for this difference of opinion is differences in understanding some verses which indicate that the Quran came down at a particular time, such as the verses in which Allah says (interpretation of the meaning):

“The month of Ramadan in which was revealed the Quran, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong).” [2:185]

“Verily! We have sent it (this Quran) down on the night of Al-Qadr (Decree).” [97:1]

And Ibn ‘Abbas (may Allah be pleased with him) clearly stated this understanding.



## How was the start of the revelation of the Quran?

The scholars differed concerning this sending down; there are several opinions, the most well-known of which are two:

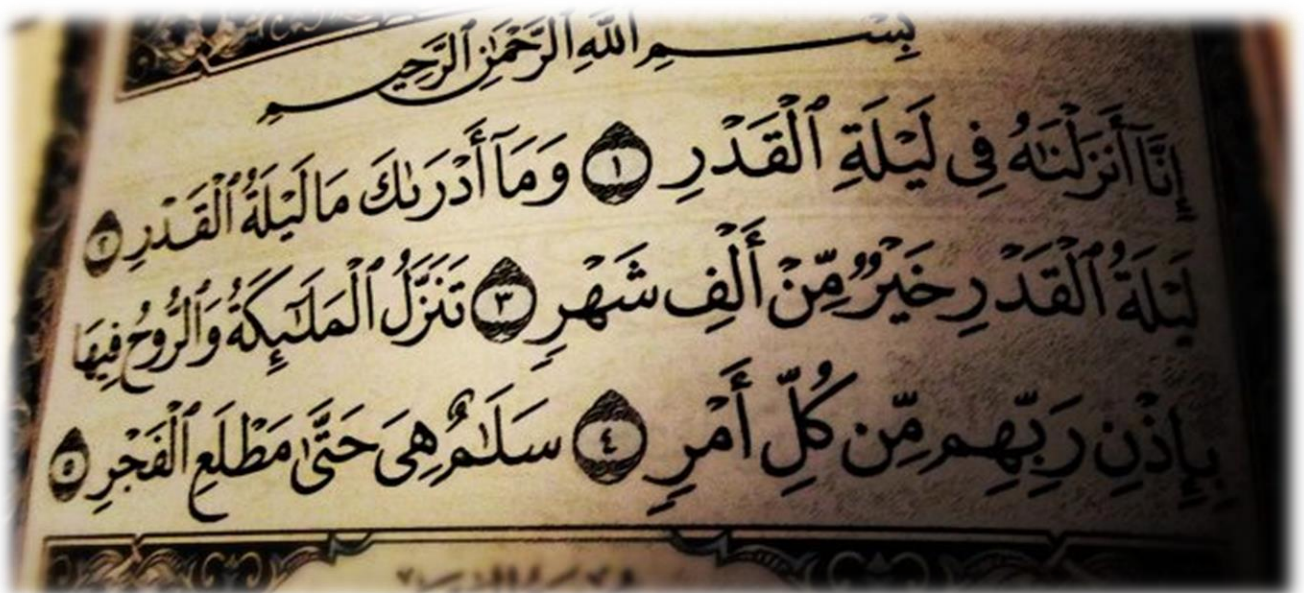
1- The view of the majority is that the Quran was sent down from al-Lawh al-Mahfuz (the Preserved Tablet) to the first heaven on Laylat al-Qadr (the night of Decree) all at once, then after that it was sent down in stages over twenty-three years.

It was narrated that Ibn ‘Abbas (may Allah be pleased with him) said, concerning the verse “Verily! We have sent it (this Quran) down on the night of Al-Qadr (Decree).” The Quran was sent down all at once on Laylat al-Qadr, then Allah sent it down to the Messenger of Allah (peace and blessings of Allah be upon him) bit by bit. “And those who disbelieve say: Why is not the Quran revealed to him all at once? Thus (it is sent down in parts), that We may strengthen your heart thereby. And We have revealed it to you gradually, in stages.” [25:32]. [an-Nasai]



## How was the start of the revelation of the Quran?

2- The second opinion is that the revelation of the Quran began on Laylat al-Qadr, then after that it was revealed in stages at various times, according to the unfolding of events and what the people needed. This is the view of the great Tabi'i (Successor) ash-Sh'abi. This difference of opinion – as you can see – does not have any real impact on the reality of the revelation of the Quran in stages to the Prophet (peace and blessings of Allah be upon him). It has been said that the reason for this revelation (being sent down all at once to the first heaven) was to highlight the nobility and great status of the Quran in the upper realm (the heavens).



## When is Laylat al-Qadr and how should we observe it?

**Striving hard in worship during the last ten days of Ramadan**

The Messenger of Allah (peace and blessings of Allah be upon him) used to strive hard in worship during the last ten days of Ramadan as he never did at any other time, praying, reading Quran and making du'a. Al-Bukhari and Muslim narrated from 'Aishah (may Allah be pleased with her) that when the last ten days of Ramadan came, the Prophet (peace and blessings of Allah be upon him) would stay up at night and would wake his family up, and would abstain from marital relations. Ahmad and Muslim narrated that he used to strive hard in worship during the last ten days of Ramadan as he never did at any other time.



## How to observe Laylat al-Qadr

The Prophet (peace and blessings of Allah be upon him) enjoined staying up and praying on Laylatal-Qadr out of faith and in the hope of reward. It was narrated from Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace and blessings of Allah be upon him) said: “Whoever stays up and prays on Laylat al Qadr out of faith and in the hope of reward, his previous sins will be forgiven.” Agreed upon. This hadith indicates that it is prescribed to observe Laylat al-Qadr by spending the night in prayer



لَيْلَةُ الْقَدْرِ

## When is Laylat al-Qadr?

With regard to specifying which night of Ramadan is Laylat al-Qadr, this needs specific evidence, but the odd-numbered nights during the last ten nights are more likely than others, and the night of the twenty-seventh is the most likely to be Laylat al-Qadr, because that is mentioned in the ahadith.



لَيْلَةُ الْقَدْرِ

خَيْرٌ مِنْ أَلْفِ شَهْرٍ

# Rules of Fasting

**The legitimate reasons for which one may be excused from fasting are as follows:**

## **Sickness:**

**Sickness means everything that means that a person is not healthy.**

**The basis of that is the ayah in which Allah says (interpretation of the meaning):**

**“but if any of you is ill or on a journey, the same number (should be made up) from other days.” [al-Baqarah 2:184]**

**It was narrated that Salamah ibn al-Akwa' (may Allah be pleased with him) said: “When this ayah was revealed – ‘And as for those who can fast with difficulty, (e.g. an old man), they have (a choice either to fast or) to feed a Miskin (poor person) (for every day)’ [al-Baqarah 2:184 – interpretation of the meaning] – those who wanted not to fast could do that, and pay the fidyah (i.e., feed one poor person for each day).**





# Rules of Fasting

## **Sickness:**

**That remained the case until the following ayah was revealed, i.e., the verse:**

**‘And as for those who can fast with difficulty, (e.g. an old man), they have (a choice either to fast or) to feed a Miskin (poor person) (for every day)’**

**[al-Baqarah 2:184 – interpretation of the meaning] – so it abrogated it.”**

**The sick person who fears that fasting may make his sickness worse or that it will slow down his recovery or damage a part of his body, has the option of not fasting, and indeed it is Sunnah for him not to fast and it is makruh for him to complete his fast, because that may lead to his death. So he has to be cautious and protect himself. Moreover, if the sick person is very ill, that makes it permissible for him not to fast. But if a healthy person fears difficulty or tiredness, it is not permissible for him to break his fast, if all that happens to him when he fasts is that he becomes tired.**



# Rules of Fasting

## Traveling

**In order for traveling to result in a concession excusing one from fasting, the following conditions must be met:**

**The journey must be long enough that prayers may be shortened.**

**The traveler must not intend to settle in the place to which he travels.**

**His journey must not be for any sinful purpose, rather it should be for a sound purpose, according to the majority of scholars.**

**That is because being allowed not to fast is a concession and relief that the sinner does not deserve on his journey, because the purpose of his journey is to commit sin – such as one who travels in order to commit banditry, for example.**

**Cancellation of the concession for traveling**

**This concession of traveling is cancelled by two things:**

**When the traveler returns home and enters his hometown, which is the place where he resides.**

**When the traveler decides to stay indefinitely, or for a lengthy period in one place, and the place is fit for settling in. Thus he becomes a resident (or non-traveller), so he should pray his prayers in full and not break his fast in Ramadan, because the rulings on travel no longer apply to him**



# Rules of Fasting

## **Pregnancy and breastfeeding**

**The fuqaha are agreed that pregnant and breastfeeding women may break their fast in Ramadan, on the condition that they think there is a risk that they or their children may become ill or more ill, or be harmed or may die. The evidence for this concession in their case is the ayah (interpretation of meaning) “and whoever is ill or on a journey, the same number [of days which one did not observe Sawm (fasts) must be made up] from other days ” [al-Baqarah 2:185]**



# Rules of Fasting

## Pregnancy and breastfeeding

**This does not refer to merely being sick, for the sick person who will not be harmed by fasting is not allowed to break the fast; here sickness is mentioned as a metaphor for any situation where fasting when sick may cause harm. This is what is meant by sickness here. That may be the case in pregnancy and when breastfeeding, so these two cases are included in the concession of breaking the fast. The evidence that women in these cases are allowed not to fast is the hadith of Anas ibn Malik al-Ka'bi (may Allah be pleased with him), who said that the Messenger of Allah (peace and blessings of Allah be upon him) said: "Allah has relieved the traveler of fasting and half of prayer, and He has relieved the pregnant and breastfeeding woman of fasting."**



# Rules of Fasting

## Senility and old age

**Senility and old age refers to one who is old and has lost his strength, or who is approaching death, so that every day he becomes weaker, until he dies, or who is suffering from a terminal or incurable illness and has no hope of recovery. The evidence that it is prescribed for such people not to fast is the ayah (interpretation of the meaning): “And as for those who can fast with difficulty, (e.g. an old man), they have (a choice either to fast or) to feed a Miskin (poor person) (for every day)” [al-Baqarah 2:184]**

**Ibn 'Abbas (may Allah be pleased with him) said that this ayah has not been abrogated, and it applies to old men and old women who cannot fast, so for each day they should feed one poor person.**



# Rules of Fasting

## Intense hunger and thirst

**If a person is overtaken by intense hunger or unbearable thirst , then he should break his fast and eat just as much as he needs to ward off that hunger, then he should refrain from eating for the rest of the day, and make up for that fast later on.**

**The scholars added to intense hunger and thirst the fear of weakness when meeting the enemy, or fearing or expecting an attack, such as when one is surrounded. So if a fighter knows for sure or thinks it most likely that there will be fighting because he is facing the enemy, and he fears that fasting may make him weak when fighting, and he is not traveling, then he may break his fast before fighting.**

