



Virtues of Fasting in Ramadaan – Telelink

by Shaykh `Ubayd al-Jaabiree

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Recitation of the Qur'aan preceded the talk.

Alhumduillah wasalaatu wasalaamu ala rasoolillah ammad

To Proceed:

So our shaikh, (hafidhah ullah) began by mentioning, saying oh you muslimoon and muslimaat he is speaking to you by way of the Maktaba Salafiyyah, in Birmingham, in Britainnia, in England. We ask Allah for correctness in our statements and in our actions. Our speech to you or our address to you is going to be in regards the verses you have just heard and it going to include and encompass a summary of that which the ayat and those verses have with them or in them by way of the rulings. We ask Allah (subhaanahu wa ta'ala) to grant us the success in that regard.

Consider and reflect upon the statement of Allah (subhaanahu wa ta'aala)

“O you who believe! Indeed the fasting was written upon you, just as it was written upon those before you that perchance that may receive taqwaa.”

[Surah al - Baqarah 2: 183]

The shaikh said it will become clear to you, ya'ney with clarity, that which Allah (subhaanahu wa ta'aala) has informed us with first and foremost that the fasting has been made fard upon us, has been made compulsory upon us. Just as it was made compulsory upon the nations that came before us. That's firstly.

Secondly, that Allah (subhannahu wa ta'aala) has explained in these ayat the hikma or the wisdom behind the legislation of the compulsory nature of fasting. And it has been made compulsory upon us.

That is as Allah has said **“that perchance that may receive taqwaa.”**

Therefore the shaikh (hafidhah ullah) said it is written upon you therefore the meaning of the ayat it is, that it is prescribed upon you , Oh you believers from the ummah of Muhammed

¹ This was a Live Telelink at the Salafi Masjid, Birmingham, Shaban 1424/ 25.10.2003.

Important Note: The Shaikh gave talk all references and quotes in Arabic for the purpose of this transcript the meaning of /translations have been given in English. For the Arabic please listen to the tape.

Transcribed: Umm Abdur Rahman Saleha Bint Ahmed ibn Sulaimaan Motala- Safar 1425/March/April 2004

(sallallaahu ‘alaihi-wasallam) just as fasting was prescribed upon those who came before you that perchance you may receive taqwaa.

Therefore the shaikh continued, that at this point it is a must that we explain the meaning of taqwaa. And the meaning of taqwaa the shaikh has said is that a person draws closer to Allah by performing acts of obedience and that a person leaves munkaraat / acts of evil. Therefore it is waajib on every single muslim to draw closer to Allah (subhannahu wa ta’aala) in this month by performing that which Allah (subhannahu wa ta’aala) Loves by way of the ta’aat / the acts of worship that which is related to the statements and the actions. Just as it is waajib / obligatory for him to distance himself from all of the muharaamaat / all of the affairs or the haraam actions and the haraam statements.

The shaikh said this is something desired and sought from the muslim in every place and every time but during Ramadaan that it is more pressing that he distances himself from the muharaamaat and performs the acts of ta’aat / obedience.

Some of ahl ul ilm have said that the meaning of taqwaa is that a person works or acts in obedience to Allah upon light from Allah seeking the reward of Allah and that a person distances himself from the disobedience to Allah upon a light from Allah fleeing from the Punishment of Allah.

So the shaikh (hafidhahullah) mentioned that the Messenger (sallallaahu ‘alaihi-wasallam) use to order as it relates to the siyam /as it relates to the fasting that he used to order what Allah (subhannahu wa ta’aala) Loves by way of ta’aa by way of the acts of obedience and he would prohibit that which Allah (subhannahu wa ta’aala) Hates by way of the ma’aasi / by way of the sins. It is authentic upon on the Messenger (sallallaahu ‘alaihi-wasallam) said,

“that whoever does not leave the statements of falsehood and acting upon them, and acting in an evil manner in opposition to the sharia then Allah (subhannahu wa ta’aala) does not have need of him to leave alone his food and drink.”

Likewise the Messenger (sallallaahu ‘alaihi-wasallam) said, **“That if it is, when it is the day of fasting of one should not ‘yarfoo’ on that day the shaikh that that raf’aa is to say or to utter evil speech neither should he, raise voices in argumentation and the like as is done with the people in market places.”**

Then as the Messenger (sallallaahu ‘alaihi-wasallam) continued **“rather if one of you is cursed then he should say ‘indeed I am a person who is fasting.’ ”**

So these two hadeeths if a person was to reflect upon them and he is truthful to himself and one who advises himself it would become clear to him that the fasting is not just an affair of leaving alone ones desires, permissible desires, such as food, drink, and sexual relations rather the fasting is something the Messenger (sallallaahu ‘alaihi-wasallam) use to utilise as a tarbiyyah to nurture individuals or the muslims utilise and act upon in order to nurture themselves upon every fadeela/ every act of good and likewise to distance themselves from every act of lewdness and evil.

The shaikh said, you should know that it is from ignorance and foolishness that a person should leave alone his food, and leave alone his drink during the days of Ramadaan and then that he should perform, after leaving alone his food and drink he should commit acts that Allah has made haraam upon him by way of him backbiting or spreading nameemah or by

utilising deception in his transactions, his buying and selling. Rather the shaikh said this is something from foolishness it is the height of foolishness and it is the act of a person who wastes himself and rather it is from the acts in actuality of a person who is a soldier for the army of shaitan because indeed the shaikh said in this month the shayateen of the jinn have been restrained but there still remains the shayateen from mankind.

Even though the shayateen from amongst the jinn are restrained the shayateen from mankind still exist and it is they and those individuals who perform acts of ma'aasi and acts of evil during Ramadaan , drinking kamar (alcohol), falsely accusing women of lewdness and other than that from the evil acts that the shaikh had mentioned. It is they who are indeed from the shayateen of mankind. Those individuals who perform those acts of ma'aasi those acts of sins during the month of Ramadaan . The shaikh mentioned therefore that a person should capitalise from this month utilise this month as a time for him to commit and perform those actions that Allah Loves and he should utilise this month as a time to distance himself from everything that Allah (subhaanahu wa ta'aala) Hates and one should fear Allah and every one who is listening to this message this vocal message that is being broadcast by way of the Maktaba Salafiyah in Brittainia on this day, one should fear Allah (subhaanahu wa ta'aala) in regards to that which the shaikh is mentioning on this day, and the shaikh dated the lecture.

So the shaikh said the **second hukm** is as it relates to the statement of Allah (subhaanahu wa ta'aala),

“ A number of prescribed days, and whosoever is sick or upon a journey a number of other days.” [Surah al - Baqarah 2: 184]

Allah (subhaanahu wa ta'aala), mentions in this ayah, the shaikh said this therefore my children includes in it **two affairs:**

1. The first affair is that it draws our attention to the fadl of Allah, or the immense Mercy of Allah (subhaanahu wa ta'aala) upon this Ummah in that Allah (subhaanahu wa ta'aala) has only made the fasting waajib/ compulsory upon this ummah one month of the year. The shaikh said, indeed the months of the year are twelve and from those twelve months Allah has prescribed fasting for one month and that without doubt that is something that is qaleeyl something that is little as it relates to the rest of the year and that is something that everyone is able to do and the only person that is unable to do so is the one who is either sick, ya'ney ill or he is a person who is entrenched in his own hawaa/ his own desires. So the shaikh said as for the people who have high purposes and lofty goals in their lives then they are individuals who strive and who are active and have energy for the performance of the siyam and have with them that which brings them through the fasting by way of ikhlaas for Allah (subhaanahu wa ta'aala) and desire for that which is with Allah by way of reward. So they bring life to their ...which means they stay awake during their nights, spending that in qiyam and standing for Allah (subhaanahu wa ta'aala)and likewise they spend their days fasting for Allah (subhaanahu wa ta'aala. By way of that they seek that which is with Allah (subhaanahu wa ta'aala) by way of reward and they distance themselves or attempt to distance themselves from the fire and seek likewise the raising of their daraajaat and the increase of their hasanaat or of their good deeds.

So Allah (subhaanahu wa ta'aala) continues **“and whosoever is sick or upon a journey then a number of other days.”**

2. The shaikh said this indeed is another virtue from Allah in that Allah has permitted for the person who is sick , or on a journey that he may fast a number of other days. He has permitted him to break his fast on the day he should be fasting because of the sickness he has with him.

The shaikh said therefore we should analyse when we read the likes of this statement.

What is the sickness that permits us or permits a person to break his fast?

The shaikh mentioned the sickness that permits a person to break his fast is that sickness that a person is harmed by it, ya'ney, it harms him. If he were to fast it would be harmful for him and to continue and carry through that fast.

Likewise the journey, that it is permissible for us to break our fast in is an affair that returns back to the customs of the people. Returns back to that which is known by the customs of the people, to have difficulty in it or is considered a journey that has with it something from difficulty would allow a person to break his fast.

The shaikh mentioned here the question that we need to ask. The person who is sick or the person who is upon a journey. What is better for them?

Is it better for them that they fast or is it better for them that they break their fast?

The shaikh mentioned that some of the scholars, or there are a number of positions held by the scholars concerning this issue, and the correct position as it relates to that issue is that it is better for them to break their fast. Ya'ney, it is better for the sick person or for the person who is upon a journey to break his fast. That is based upon the statement of the Messenger (sallallaahu 'alaihi-wasallam), **“that indeed Allah (subhaanahu wa ta'aala)....or that you should cling to the ruq'aas or the permission or permissibility, the allowance of Allah (subhaanahu wa ta'aala).”**

You should cling to the allowance of Allah (subhaanahu wa ta'aala), that Allah (subhaanahu wa ta'aala) has made permissible for you. Because indeed Allah (subhaanahu wa ta'aala) Loves to give ruq'aas, Loves to give allowance.

The shaikh said another question, and that is that the marad/ the sickness that makes the breaking of the fast permissible. How does a person understand or how does he gage that that marad sickness has in it darar/ harm that we mentioned makes the breaking of the fast permissible. The shaikh said because of the fact that not every sickness makes the breaking one's fast permissible. The shaikh said the marad/ sickness that makes the breaking of ones fast permissible returns back to two affairs;

1. The first affair **at- tajriba** – that a person knows from himself or a person knows from experience that when this type of sickness overcomes him. If he were to fast at that time it would increase the sickness and that would make his condition worse. That if he knew that from himself by way of tajroobaa or by way of his own experience, and likewise, or for instance the shaikh mentioned if a person has something from dizziness and you know that if he were to leave alone food that it would prevent him from moving or being able to move or being able to function correctly, he would be disorientated. That type of sickness is likewise something that would permit him to break his fast.

2. Or secondly, the shaikh mentioned, that he has something with him from the doctor (**takreer**) - that a doctor has prescribed that he should consume food and drink because of the sickness he is upon and that fasting would not be good for his state. **The takreer/ prescription** that comes from the doctor, the advise that comes from the doctor in that regard that he should break his fast and fasting would not be good for his health.

So if a person has that, ya'ney firstly, that he knows from experience that fasting would be harmful for him or secondly, that he has the advise of a doctor concerning in breaking the fast or concerning him eating as it relates to this type of sickness that he has. In that case a person would stay away from fasting.

The shaikh (hafidhahullah) mentioned it may even be waajib / compulsory upon him to break his fast depending upon this type of sickness that he has.

The shaikh entered into the (**third hukm /ruling**) discussion of the statement of Allah **“upon those of you who are able to fast but do not fast then they have to pay the fidya of the ta’ahmo miskeen, that is they feed a poor person.”** The shaikh explained that which is in this portion of the ayah, that in the beginning of al-islam, first and foremost the fasting during Ramadaan was something that was optional. That the muslimoon did not have to fast but rather it was an affair that was optional. For that reason Allah (subhaanahu wa ta'aala) has said, **“those who are able to fast but do not choose to fast then they should feed a poor person.”** So in the beginning of Islam fasting was something that was optional and the person who did not fast he would feed a poor person. So either one choose to fast, and if he didn't fast then he would feed a poor person because of the fact that he didn't fast. Then that ayah was abrogated with the statement of Allah (subhaanahu wa ta'aala) **“That whoever from amongst you witnesses the month then let him fast.”**

So that option of fasting or feeding a poor person that did not want to fast was abrogated by the verse **“That whoever from amongst you witnesses the month then let him fast ”** and he is alive, then he should fast. The fasting is waajib upon him. So then it became waajib therefore upon every sound bodied individual to fast during Ramadaan . Every muslim that was baalaagh (attained puberty) aqeel / was sound of mind was not majnoon (insane) and was adeel/ had the ability. Every muslim that had those characteristics then he had to fast based upon that statement or that portion of the ayah **“That whoever from amongst you witnesses the month then let him fast.”**

Secondly, that which is present in the statement of Allah (subhaanahu wa ta'aala) **“Those who are able to fast .”** The shaikh mentioned, that the ruling it is present in that verse that was present in the beginning of al-islam after the abrogation of the ayah that ruling remained for the person of old age, the elderly, and likewise remained for the sick person who had no hope of being cured of his sickness. The ruling of not fasting and feeding a poor person everyday after the abrogation of the ayah the ruling still remained for the elderly and for the sick person who had no hope of being cured or healed of their sickness. It was upon them to break their fast and upon them to feed a poor person for everyday that they didn't fast.

The shaikh mentioned, what they would do is they would analyse at the end of Ramadaan the amount of days that that the muslims had fasted. The shaikh mentioned they have one of two options.

1. Either they feed a poor person everyday as Ramadaan goes along. Everyday that they do not fast they feed a poor person as Ramadaan goes along .
2. Or they wait until the end of Ramadaan and analyse the amount of days the muslims in their particular region fasted. If it was 29 days he feeds 29 poor people and if it was 30 days he would feed 30 poor people.

Then he mentioned concerning the food a person utilises to feed those individuals. He said it is the mediocre range of food that one would feed himself and his family. That not the best food the person utilise upon himself or would consume neither the lowest type of food rather a mid range type meal that a person would consume himself and his family. Na'am, therefore the shaikh mentioned that upon every individual that is unable to fast during Ramadaan because of his old age or because of a sickness that he cannot see that he is going to be cured from that it is upon him to feed a poor person for every day.

The shaikh said, if a person wanted to do superogatory deed and a superogatory form of charity then he could feed two poor people a day and that is something that is permissible for him and it is khair for him that he has increased in that which is upon him and he has fed two poor people as opposed to one poor person and that extra person will be considered a charity and sadaqa for him. If he wanted to do so, and the shaikh mentioned that would be nothing other than optional (to do).

We mentioned that which is at the end of the ayah, **“and that you fast is better for you, if you knew.”**

The shaikh mentioned that, we have already discussed that in the beginnings of al-islam it was something that was optional for the muslims to fast. They could fast if they wanted to and they could break their fast if they so choose.

But the shaikh mentioned that even though that was the case Allah (subhaanahu wa ta'aala) still highlighted the fact that for them to fast would be better for them. To fast would be better for them in the statement, **“that you fast is better for you.”** Even though it was optional, the shaikh highlighted the fact that it was still better for them to fast even though the fasting at that stage was an affair that was optional.

The shaikh mentioned the statement of Allah (subhaanahu wa ta'aala) and that is the **fourth hukm or the fourth ruling** that we are going to take from the ayat and it is that which is present in the statement of Allah (subhaanahu wa ta'aala) **“The month of Ramadaan the likes of which Allah (subhaanahu wa ta'aala) has revealed in it the Qur'aan.”** [Surah al - Baqarah 2: 185]

So, Allah (subhaanahu wa ta'aala) in the mention of that portion of the verse in that is a taskeer /or a reminder to the people of the great nee'mah (blessing) that is present in the ayah that is the nee'mah of Allah (subhaanahu wa ta'aala) revealing the Qur'aan to the Messenger Muhammed (sallallahu 'alaihi-wasallam) by way of Jibrael ('alaihi salat wasallam).

Allah (subhaanahu wa ta'aala) by way of the Qur'aan took the people out of dhuloomat (darkness) too the light and took them from dalaalah / misguidance to guidance. They became muslimmeen after they were people who were kuffar (disbelievers) and mushrikeen (polytheists). Indeed, in that is something that will draw our attention to the lofty status of the month of Ramadaan with Allah (subhaanahu wa ta'aala). That is because of the fact that Allah (subhaanahu wa ta'aala) choose this month to reveal his kitaab (Book) that Kitaab the Qur'aan

that guides to all affairs, to every good affair. And that Qur'aan if a person clings to it, he is guided and it will guide him to the sirat al mustaqeem (The Straight Path) and the one who judges by way of it, then indeed he has judged with justice. No baatil or falsehood can come to it from before it or behind it. Indeed, it is revelation from Allah (subhaanahu wa ta'aala). Allah (subhaanahu wa ta'aala) likewise mentioned that by way of the Qur'aan, in the revelation of the Qur'aan three main maqaasid – three main intents:

1. The first of the maqaasid or those intents is Allah revealed the Qur'aan that it may be recited in the night and in the day, that the servants of Allah should recite the Book of Allah in their night and day drawing closer to Allah by way of that and that is the likes of what occurs in the statement of the Messenger (sallallaahu 'alaihi-wasallam) said “**whoever recites the Qur'aan then he has with every letter that he recites one good deed and each good is rewarded ten fold, So he said, I do not say that alif , laam, meem is one harf letter rather I say that alif is a letter, or that laam is a letter and meem is a letter.**” And likewise the statement of the Messenger (sallallaahu 'alaihi-wasallam) “**From the best of you is the one who learns the Qur'aan and teaches it.**” Like when the Messenger (sallallaahu 'alaihi-wasallam) commanded that one should recite the Qur'aan in a manner, in order to keep the Qur'aan with him, in order that he does not forget the Qur'aan. And the shaikh mentioned that the muslim should become aware of that and have the meaning of that firmly grounded in his mind. That a person should be constant in his recitation of the Qur'aan, and in his reviewing of the Qur'aan and that which he has memorised. The shaikh mentioned that a person for instance goes over the Qur'aan once a week, or more than that in order to keep that which he has memorised firm with him and keep it with him so as not to forget it. Likewise, the shaikh mentioned in Ramadaan a person should be more plentiful in his revision of the Qur'aan and in his reading of the Qur'aan.

Likewise, the shaikh mentioned that the Messenger (sallallaahu 'alaihi-wasallam) was a person who was generous and was a person that would give plentifully and he was more generous in the month of Ramadaan . And in the month of Ramadaan . As occurs in the hadeeth Jibrael ('alaihi-sallam) would come and recite unto him and would go over the Qur'aan with him. And likewise the Messenger (sallallaahu 'alaihi-wasallam) said that a person should be constant in going over it and making sure that he should revise it go over it, so that he should not forget it, “**Indeed, it is easier to leave an individual just as or with the same ease that a camel leaves his reigns.**”

2. The second affair is that a person should make the **tadabbur –that he should reflect over the Qur'aan.** That the Qur'aan was revealed that it should be reflected upon. You should reflect on its meaning, reflect on that which is present in it by way of the threats and that which is present by way of the promises, and that which is present by way of the stories and the pieces of information that Allah has revealed therein. That a person should take admonition from the Qur'aan. Rather the shaikh said should utilise the Qur'aan he should be the greatest of the affairs he uses to admonish himself and take admonition of. Likewise, by way of that a person increases in his eemaan and increases in his hasanaat good deeds and reading that would give him, encourage him to perform the acts of obedience and distance himself from the munkaraat from the evil actions. And the shaikh mentioned, indeed in the remembrance of Allah is that which brings tranquillity to the heart. There is no doubt that the greatest of remembrance of Allah is the Qur'aan. That is that a person recites the Qur'aan. Allah says “**Will they not recite or will they not reflect or are there seals upon their**

hearts.” Therefore the person who recites the Qur’aan should not recite the Qur’aan except that he reflects upon that which is present in the Qur’aan by way of its meaning.

3. Thirdly, the third maqсад or intent of the Qur’aan— is that a person acts upon the Qur’aan, not just that the Qur’aan is just to be recited. Rather the people, those that recite the Qur’aan, they act upon the Book of Allah. As occurs in the hadeeth of Abi Malik al Ashari that is in Saheeh Muslim the Messenger (sallallaahu ‘alaihi-wasallam) has said **“That the Qur’aan is a hujaah/ a proof for you or a proof against you.”** Therefore the Companion of the Qur’aan , those who recite the Qur’aan are people, individuals who act upon the Qur’aan, they should not just recite it rather they should be people who act upon that Qur’aan. They should be the first of those that enactalise that is with it or that which is in it by carrying out the tawheed, carrying out the faraid / the waajib actions and making the halaal, halaal and deeming the haraam as haraam. And in that way the Qur’aan becomes a hujaah/ proof and becomes a proof for a person.

The shaikh mentioned, the hadeeth of the Messenger (sallallaahu ‘alaihi-wasallam) when he said **“The Qur’aan on Yaumul Qiyamah will to it’s people and it will come to the person who use to recite Surah al-baqarah and Surah al-Imran and they will both come in defence of the person who recites the Qur’aan.”**

Likewise the shaikh mentioned, that which occurs from the statement of Abi Abdur Rahmaan as-Sulamee who mentioned that it was narrated to me those who we learnt the Qur’aan from, meaning the Sahaaba, that they would not go past ten ayaat from the ayaat that the Messenger (sallallaahu ‘alaihi-wasallam) would give to them except they would learn that which was in it by way of action and they would take that which was in it by way of knowledge. So they learnt ilm / knowledge and action together.

Concerning the hadeeth when the Messenger (sallallaahu ‘alaihi-wasallam) said that surah al-Baqarah would come and defend and stand as a proof as the one who recites it. The shaikh he asks and made dua that we ask Allah (subhaanahu wa ta’aala) to make that happen for us.

The shaikh mentioned in finality , that we Praise Allah by way of which the saleehat/ the righteous actions are made complete and we thank Allah who has made fasting in Ramadaan waajib upon his ‘ibaad, making that waajib upon them, servants of Allah is a thing that they should thank Allah for. And know that it is indeed from the blessings of Allah upon them and Allah wants for them ease and Allah does not wants for them hardship and this is with all the ahkaam / rulings of the sharia in general and as it relates to the ahkaam the rulings of Ramadaan in specific.

And the shaikh mentioned, that insha Allah at this point he would round off and he would greet the brothers and the sisters here at the Maktaba Salafiyyah in Birmingham farewell and likewise those who are listening or those who this message reaches who are outside of the Maktaba. And we ask Allah (subhaanahu wa ta’aala) for correctness in our statements and correctness in our actions. At the point rounded off, Allahu Allam. Sallallaahu alaiwasalm wa barak ala Muhammed.

Translator comment: Concerning the issue of the second issue we mentioned the sickness and how does a person determine what is a sickness and what type of sickness allows him to stay away from fasting. The first a person determines this by tajriba and we mentioned that he

does that by way of the report of a doctor and we forgot to mention, the muslim doctor, that was mentioned to us jazak allahu khairun was given to us, the shaikh mentioned the muslim doctor just to highlight that because some of the doctors from the kuffar would tell us to stop fasting for any reason. So that takreer (prescription/report) should come from a muslim doctor.