



The Book on the *Adhkār* of Fasting

By Imam Yaḥyā Al-Nawawī

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1_The chapter on what one says if one sees the crescent and what one says if one sees the moon

474_ We have related in the *Musnad* of Al-Dāramī and the book of Al-Tirmidhī, on the authority of Ṭalḥa Ibn ‘Ubayd Allah, may Allah be pleased with him, that when the Prophet, may Allah’s prayers and peace be upon him, saw the crescent he would say: **“O Allah, bring the crescent upon us in safety and faith, and in peace and Islam. My Lord and your Lord² is Allah.”**³ Al-Tirmidhī said, ‘It is a *ḥasan ḥadīth*.’

475_ We have related in the *Musnad* of Al-Dāramī, on the authority of Ibn ‘Umar, may Allah be pleased with both of them, that he said, ‘When the Messenger of Allah, may Allah’s prayers and peace be upon him, saw the crescent moon, he would say: **“Allahu Akbar, O Allah, bring the crescent upon us in safety and faith, in peace and Islam and with enabling success for what You love and are pleased with. Our Lord and your Lord is Allah.”**⁴

476_ We have related in the *Sunan* of Abū Dāwūd, in the book of etiquette,⁵ on the authority of Qatāda that it reached him that when the Prophet of Allah, may Allah’s prayers and peace be upon him, saw the crescent moon he would say: **“A crescent moon is goodness and guidance, a crescent moon is goodness and guidance, a crescent moon is goodness and guidance. I believe in Allah, who created you”** three times. Then he would say: **“All praise be to Allah, who has taken such-and-such month and brought such-and-such month.”**

¹ Translated from *Al-Adhkār min Kalām Sayyid Al-Abrār* by Al-Imām, Al-Ḥāfiẓ, Sheikh ul-Islām Muḥyī Al-Dīn Abī Zakariyā Yaḥyā Ibn Sharaf Al-Nawawī Al-Dimashqī Al-Shāfi‘ī (Damascus: Al-Maktaba Al-‘Aṣriya, 2000/1421) p.156-158

² Translator’s note(tn): i.e. addressing the crescent moon

³ (tn): Ar. اللَّهُمَّ أَهْلَهُ عَلَيْنَا بِالْإِيمَانِ وَالسَّلَامَةِ وَالْإِسْلَامِ رَبِّي وَرَبُّكَ اللَّهُ

⁴ (tn): Ar. اللَّهُ أَكْبَرُ، اللَّهُمَّ أَهْلَهُ عَلَيْنَا بِالْأَمْنِ وَالْإِيمَانِ وَالسَّلَامَةِ وَالْإِسْلَامِ وَالتَّوْفِيقِ لِمَا نَحِبُّ وَتَرْضَى، رَبُّنَا وَرَبُّكَ اللَّهُ "

⁵ (tn): Ar. *Kitāb Al-Adab*

In the narration on the authority of Qatāda, that when the Prophet, may Allah’s prayers and peace be upon him, saw the crescent moon he would turn his face away from it, both of these have been related by Abū Dāwūd and they are *mursal*.⁶ In some of the copies of Abū Dāwūd, Abū Dāwūd has said, ‘In this chapter, there is no ḥadīth from the Prophet, may Allah prayers and peace be upon him, which is *musnad*⁷ and *ṣaḥīḥ*.’

We have related it in the book of Ibn Al-Sunnī, on the authority of Abū Sa’īd Al-Khudrī, from the Messenger of Allah, may Allah’s prayers and peace be upon him.

As for seeing the moon:

477_ We have related in the book of Ibn Al-Sunnī, on the authority of ‘Ā’isha, may Allah be pleased with her, who said, ‘When the moon appeared, the Messenger of Allah, may Allah’s prayers and peace be upon him, would take my hand and say: **“Seek refuge in Allah from the evil of this darkness when it gathers.”**’

478_ We have related in *Ḥilyat Al-Awliyā’*, with a chain of transmission that contains some weakness, on the authority of Ziyād Al-Numayrī, on the authority of Anas, may Allah be pleased with him, who said, ‘When the month of Rajab entered, the Messenger of Allah, may Allah’s prayers and peace be upon him, would say: **“O Allah, bless us in Rajab and Sha’bān and cause us to reach Ramaḍān.”**’

We have also related it in the book of Ibn Al-Sunnī with something extra.⁸

2_ The chapter on the recommended *Adhkār* for fasting

When making one’s intention for fasting, it is recommended to join between the tongue and the heart, as we have said with regards to other acts of worship. If one only intends in the heart then that is sufficient. If one only intends on the tongue then that is insufficient, without any difference of opinion. The *Sunnah* is that if someone insults one or acts foolishly towards him while he is fasting, he should say, ‘I am fasting, I am fasting’, two times or more.

479_ We have related in the *ṣaḥīḥ* collections of Al-Bukhārī and Muslim, on the authority of Abū Hurayra, may Allah be pleased with him, that the Messenger of Allah, may Allah’s prayers and peace be upon him, said: **“Fasting is a shield, so if one of you is fasting let him not behave in an obscene or ignorant manner, and if someone fights him or abuses him, let him say, ‘I am fasting, I am fasting’, two times.”**

⁶ (tn): (‘discontinued’ or ‘disconnected’), i.e. a ḥadīth in which there is no link in the chain of transmission after a Follower, such as a Companion and/or other Follower.

⁷ (tn): i.e. a ḥadīth that is connected to the Prophet, may Allah’s prayers and peace be upon him, *marfū’an*, which means a statement, action, affirmation or attribute that is attributed to the Prophet, may Allah bless him and grant him peace, by a Companion or someone later.

⁸ (tn): According to Imam Ibn ‘Alān, if it was the night of Friday, he, may Allah’s prayers and peace be upon him, would say: **“This is a *gharā’* night and an *azhar* day.”** This has been narrated by Al-Bayhaqī and Ibn ‘Asākir. [*Futūḥāt Al-Rabbāniyyah*, v.4, p.335 (Beirut, Dār Iḥyā’ Al-Turāth Al-‘Arabī, n.d.)] The expressions *gharā’* and *azhar* indicate that it is a night better than all other nights and a day better than all other days. [Fakhr Al-Dīn Al-Ṭarīḥī, *Majma’ Al-Baḥrayn*, v.3, p.387]

I have said: It has been said that one says it with one's tongue so that the one abusing one can hear it and perhaps be held back and rebuked. It has also been said that it is with the heart so that one can refrain from abuse and safeguard one's fast. The first is more obvious. The meaning of 'abuses him'⁹ is to insult him and expose him to his abuse, and Allah knows best.

480_ We have related in the books of Al-Tirmidhī and Ibn Mājah, on the authority of Abū Hurayra, may Allah be pleased with him, who said, 'The Messenger of Allah, may Allah's prayers and peace be upon him, said: **"The supplications of three people are not rejected; the fasting person until he breaks his fast, the just ruler and the supplication of the person who is oppressed."** Al-Tirmidhī said, 'It is a *ḥasan ḥadīth*.'¹⁰

3_ The chapter on what to say when breaking one's fast

481_ We have related in the *Sunan* of Abū Dāwūd and Al-Nasā'ī, on the authority of Ibn 'Umar, may Allah be pleased with both of them, who said, 'When the Prophet, may Allah's prayers and peace be upon him, broke his fast, he would say: **"Thirst¹¹ has gone, the veins have been moistened and the reward has been confirmed, if Allah the Exalted so wills."**¹²¹³

Allah the Exalted has said, **"That is because no thirst will afflict them."** [Al-Tawba 9:120] I have only mentioned this, even though it is obvious, because I have seen some people who are confused about the word and they write it with an *alif*.¹⁴

482_ We have related in the *Sunan* of Abū Dāwūd, on the authority of Mu'ādh Ibn Zahra, that it reached him that when the Prophet, may Allah's prayers and peace be upon him, broke his fast he would say: **"O Allah, for you I have fasted and with Your provision I have broken it."**¹⁵ This is how he related it and it is *mursal*.

483_ We have related in the book of Ibn Al-Sunnī, on the authority of Mu'ādh Ibn Zahra, who said, 'When the Messenger of Allah, may Allah's prayers and peace be upon him, would break his fast, he would say: **"All praise be to Allah, who has assisted me and I have fasted, who has provided for me and I have broken my fast."**¹⁶

484_ We have related in the book of Ibn Al-Sunnī, on the authority of Ibn 'Abbās, may Allah be pleased with both of them, who said, 'When the Messenger of Allah, may Allah's prayers and peace be upon him, would break his fast, he would say: **"O Allah, for You we have fasted and with Your provision we have broken it, so accept it from us. Indeed, You are the All-Hearing, the All-Knowing."**¹⁷

⁹ (tn) Ar. *shātamahu*

¹⁰ (tn): Imam An-Nawawī then mentions a linguistic point which can't really be translated.

¹¹ (tn): Ar. *zam'u*

¹² (tn): Ar. . " ذَهَبَ الطَّمَأُ، وَابْتَلَّتِ الْعُرُوقُ، وَتَبَّتِ الْأَجْرُ إِنْ شَاءَ اللَّهُ تَعَالَى " .

¹³ The Imam mentions another linguistic point which has been omitted.

¹⁴ (tn): i.e. they write it as *zamā*, which is incorrect.

¹⁵ (tn): Ar. " اللَّهُمَّ لَكَ صُمْتُ وَعَلَى رِزْقِكَ أَفْطَرْتُ "

¹⁶ (tn): Ar. " الْحَمْدُ لِلَّهِ الَّذِي أَعَانِي فَصُمْتُ، وَرَزَقَنِي فَأَفْطَرْتُ "

¹⁷ (tn): Ar. " اللَّهُمَّ لَكَ صُمْنَا، وَعَلَى رِزْقِكَ أَفْطَرْنَا، فَتَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ "

485_ We have related in the books of Ibn Mājah and Ibn Al-Sunnī, on the authority of ‘Abdullah Ibn Abī Mulayka, on the authority of Abdullah Ibn ‘Amr Ibn Al-‘Āṣ, may Allah be pleased with both of them, who said, ‘I heard the Messenger of Allah, may Allah’s prayers and peace be upon him, saying: **“Indeed when the fasting person breaks his fast he has a supplication that is not rejected.”**’ I heard Ibn Abī Mulayka said, ‘I heard ‘Abdullah Ibn ‘Amr, when he was breaking his fast, saying: ‘O Allah, I ask You by Your Mercy, which encompasses everything, to forgive me.’¹⁸

4_ The chapter on what to say if one breaks one’s fast with people

486_ We have related in the *Sunan* of Abū Dāwūd and others, with a *ṣaḥīḥ* chain of transmission, on the authority of Anas, may Allah be pleased with him, that the Prophet, may Allah’s prayers and peace be upon him, came to Sa’d Ibn ‘Ubāda, so he brought some bread and oil and he ate. Then the Prophet, may Allah’s prayers and peace be upon him, said: **“Those who fast have broken their fast with you, the truly good¹⁹ have eaten your food and the angels have sent prayers upon you.”**

487_ We have related in Ibn Al-Sunnī, on the authority of Anas, who said: ‘When the Prophet, may Allah’s prayers and peace be upon him, broke his fast with people he would supplicate for them and say: **““Those who fast have broken their fast with you...”** until the end.

5_ The chapter on what to say if it is *Laylat Al-Qadr*

488_ We have related with *ṣaḥīḥ* chains of transmission in the books of Al-Tirmidhī, An-Nasā’ī, Ibn Mājah and others, on the authority of ‘Ā’isha, may Allah be pleased with her, who said, ‘I said, “O Messenger of Allah, if I know that it is *Laylat Al-Qadr*, what do I say on it?”’ He said: **“Say: “O Allah, indeed You are pardoning and You love to pardon, so pardon me.””**²⁰ Al-Tirmidhī said, ‘It is a *ḥasan ṣaḥīḥ* ḥadīth.’²¹

Our companions,²² may Allah have mercy on them, have said, ‘It is recommended to say this supplication a lot on this night, and it is recommended to recite the Qur’ān and the other recommended *adhkār* and supplications in noble places,²³ and we have clarified them before, altogether and separately. Al-Shāfi’ī, may Allah have mercy on him, said, ‘I recommend that one’s diligence in its day be like one’s diligence in its night.’ This is his text: ‘It is recommended to make a lot of supplications for the important matters of the Muslims, and this is a sign of the righteous and the slaves of Allah who know Him, and with Allah is every success.’

6_ The chapter on the *adhkār* in *i’tikāf*²⁴

It is recommended to do a lot of recitation of the Qur’ān and other *adhkār*.

¹⁸ (tn): Ar. "اللَّهُمَّ إِنِّي أَسْأَلُكَ بِرَحْمَتِكَ الَّتِي وَسِعَتْ كُلَّ شَيْءٍ أَنْ تَغْفِرَ لِي "

¹⁹ (tn): Ar. *al-abrār*

²⁰ (tn): Ar. اللَّهُمَّ إِنَّكَ عَفُوفٌ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي

²¹ (tn): i.e. it has a chain of transmission that is *ḥasan* and another that is *ṣaḥīḥ*

²² (tn): i.e. the Shāfi’īs

²³ (tn): According to Imam Ibn ‘Alān, these are the places where supplications are more likely to be accepted. [*Futūḥāt Al-Rabbāniyyah*, v.4, p.347]

²⁴ (tn): i.e. spiritual retreat in the masjid