

Masjid Ibrahim

April, 2024, [Shawwal1445]

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April	S	Fajr	Sunrise	Dhuhr	Asr	Magh	Isha
10 Wed	1	06:01	07:09	01:33	05:07	07:57	09:05
11 Thu	2	06:00	07:08	01:33	05:07	07:57	09:05
12 Fri	3	05:59	07:06	01:32	05:07	07:58	09:06
13 Sat	4	05:57	07:05	01:32	05:07	07:58	09:07
14 Sun	5	05:56	07:04	01:32	05:07	07:59	09:08
15 Mon	6	05:55	07:03	01:32	05:07	08:00	09:08
16 Tue	7	05:54	07:02	01:31	05:07	08:00	09:09
17 Wed	8	05:52	07:01	01:31	05:07	08:01	09:10
18 Thu	9	05:51	07:00	01:31	05:07	08:02	09:11
19 Fri	10	05:50	06:59	01:31	05:07	08:02	09:12
20 Sat	11	05:49	06:58	01:31	05:07	08:03	09:12
21 Sun	12	05:48	06:57	01:30	05:07	08:03	09:13
22 Mon	13	05:46	06:56	01:30	05:06	08:04	09:14
23 Tue	14	05:45	06:55	01:30	05:06	08:05	09:15
24 Wed	15	05:44	06:54	01:30	05:06	08:05	09:16
25 Thu	16	05:43	06:53	01:30	05:06	08:06	09:16
26 Fri	17	05:42	06:52	01:29	05:06	08:07	09:17
27 Sat	18	05:41	06:51	01:29	05:06	08:07	09:18
28 Sun	19	05:39	06:50	01:29	05:06	08:08	09:19
29 Mon	20	05:38	06:49	01:29	05:06	08:09	09:20
30 Tue	21	05:37	06:48	01:29	05:06	08:09	09:21

S: Shawwal; Magh: Maghrib

IQAMAH TIMINGS

Day	Fajr	Dhuhr	Asr	Magh	Isha
April 12	6:20	2:00	5:30	+5 min	9:30
April 19	6:15	2:00	5:30	+5 min	9:30
April 26	6:10	2:00	5:30	+5 min	9:30

Guidelines of fasting the six days of Shawwal

Below are some guidelines based upon the authentic hadith and discussion of scholars of Ahl-as-sunnah Wal-Jama'ah.

1. Fasting the six days of Shawwal is recommended in an authentic hadith narrated by Abu Ayyub al-Ansari and reported by Imam Muslim. There are other companions who reported this hadith too and some of them are also authentic.
2. Fasting six days of Shawwal is nafl/sunnah, i.e. optional.
3. Fasting six days of Shawwal is not makrooh! (it is reported that Imam Malik, Abu Haneefah and some of his students used to consider fasting these days makrooh)
4. It is from the sunnah al-Qawliyyah. (i.e. the Prophet sallallaahu 'alayhi wa sallam recommended this fasting verbally)
5. The reward of this fasting is equivalent to 60 days (worth two months). So along with the fasting of Ramadaan (which is worth 10 months) will be

equivalent to fasting the whole year. This is because good deeds are multiplied ten times. This is mentioned clearly in an authentic hadith...

6. Having two intentions in one action is not permissible. So, if someone is making up the missed days of Ramadaan in Shawwal, can he at the same time intend to fast the six days of Shawwal? The answer is, that there is nothing in the sunnah that permits us to combine intentions in this manner! So, he has to fast separately.
7. These six days can be done on any day of Shawwal except the following:
 - a. 1st of Shawwal, because this is the day of Eid Al-Fitr
 - b. Saturdays
9. Fasting on Saturdays is prohibited for all types of optional fasting [i.e. Ashura, 'Arafah, six days of Shawwal, the white days, the fasting of Dawud etc...]. This is based on an authentic hadith reported by Imam Abu Dawud and others (authenticated by Imam Al-Albaani).
10. It was narrated from 'Abdullah bin Busr that the Messenger of Allah (ﷺ) said: "Do not fast on Saturdays apart from days when you are obliged to fast. If anyone of you cannot find anything other than grape stalks or the bark of a tree, let him suck on it." [Tirmidhi said hadith is hasan, Hakim said "Saheeh upon the condition of Al-Bukhari, Albani "sahih ala shartil bukhari", Ibn Mulaqqin, ibn As-Sakan in At-talkhees (said it is sahih), Ibn Qudamah, Ibn Hibban, Ibn Khuzaymah, Al-Buhuuti, As-Safareenee Al-Hambali, Al-Mundhiri, Adh-Dhahabi, Al-'Aynee and others]
11. These six days can be done continuously, or can be separated! As long as they are done in the month of Shawwal, the person will fulfill the condition mentioned in the hadith.
12. Can we fast optional fasting if we have obligatory fasting left? The majority of the scholars allow this except the Hanabilah. However, the correct position is, that all sorts of optional fasting is allowed even if we have leftover obligatory fasting
13. When it comes to the six days of Shawwal the scholars differ about what should be done first. This is because the hadith says: **Abu Ayyub al-Ansari (Allah be pleased with him) reported Allah's Messenger (ﷺ) as saying:** He who observed the fast of Ramadan and then followed it with six (fasts) of Shawwal. it would be as if he fasted perpetually. [reported by Imam Muslim]

Due to this specific wording, a group of scholars' suggestions is that he should do the missed days of

Ramadaan first and then he should do the six days of Shawwal. This is the position of Sheikh Ibn Baaz, Al-Fawzan, Sheikh Al-Raslaan and many others. [note: some of the scholars also hold the opinion that it is not permissible to fast optional fasting if you have obligatory fasting due! Whereas some of them allow fasting optional even when obligatory is due but in this case, they recommend the obligatory to be made up first because of the wording of the hadith!]

Whereas the others said when someone does finish his six days of Shawwal and then, later on, makes up Ramadaan, once he makes up all of his Ramadaan fastings, he has fulfilled the condition mentioned in the hadith. Therefore, their position is, that he can do the six days of Shawwal first (because once the month of Shawwal is over, he will lose this opportunity). And as for the missed days of Ramadaan, he can make it later on as the matter is easy and has flexibility!

What seems to be correct is the second position. However, if someone can easily finish his missed days of Ramadaan and can still make the six days of Shawwal in Shawwal, then probably it is wiser to do the obligatory first so he is out of the dispute! However, if he sees it will not be possible for him to finish all the missed days of fasting and then catch up on the six days, for him, it is better to do the six days of Shawwal and then make up the missed days of Ramadaan later on and hope to receive the reward of fasting the whole year.

14. Some people of knowledge said these six days can be done in any other month. It doesn't necessarily need to be in Shawwal. This position is not correct because the specific text puts a special mention of the month and that is "Shawwal". So, if the legislator restricted something, we can't generalize it without clear proof! Similarly, if something is left general by the legislator, we can't restrict it without clear proof! And Allaah knows the best.

Special Announcements

- Friday Dinner and weekly halaqah after Maghrib
- Saturday Hifdh class, starting from April 20, 10:00 – 2:00
- Weekend School, starting from April 21, 10:00 – 2:00