

# Mawlana Shaykh Muhammad Adil ar-Rabbani

## PAY ATTENTION TO THE TIME OF IMSĀK

*As-Salāmu ‘Alaykum wa RaḥmatuLlāhi wa Barakātub.*

*A‘ūdhu BiLlāhi Minash-shayṭāni r-raġim. BismiLlāhi r-Raḥmāni r-Raḥīm.*

*Wa ṣ-Salātu wa s-Salāmu ‘alā Rasūlinā Muḥammadin Sayyidi l-Anwālina wa l-Akḥbirin.*

*Madad yā RasūlAllāh, Madad yā Sādāti Aṣḥābi RasūliLlāh, Madad yā Mashāyikhinā,*

*Dastūr Mawlana Sheikh Abdullah al-Fā’iz ad-Dāghistāni, Sheikh Muḥammad Nāẓim al-*

*Ḥaqqāni. Madad. Ṭarīqatunā aṣ-Suḥbah wa l-Khayru fi l-Jam‘iyyah.*

Bismi Llāhi r-Raḥmāni r-Raḥīm:

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ

(Qur’ān 02:185). ‘Shahru Ramaḍāna Al-Ladhī ’Unzila Fīhi Al-Qur’ānu Hudan Lilnāsi Wa Bayyinātin Mina Al-Hudā Wa Al-Furqān’, ‘The month of Ramadhan [is that] in which was revealed the Qur’an, a guidance for the people and clear proofs of guidance and criterion.’ Sadaqa Llāhu l-‘Azīm.

This blessed month of Ramaḍān is a month beloved by Allāh ﷻ. Of course, its virtue is that the acts of worship performed during it are rewarded without account by Allāh ﷻ. They are rewarded immeasurably. Therefore, one must do as much goodness he can, as much worship he can perform. Even if you can’t, you should make the intention, “I intend that this entire Ramaḍān be as Allāh ﷻ wants. We have many shortcomings. Let’s do as much as we can. May Allāh ﷻ reward us according to our intention.” That is what is important. Some people do more, some do less. What is important is to attain the pleasure of Allāh ﷻ. If you intend to attain the pleasure of Allāh ﷻ in everything, even if your deeds are few, they will be fully rewarded by Allāh ﷻ. Allāh ‘Azza wa-Jalla is Akramu l-Akramīn, the Most Generous. He ﷻ doesn’t look at small things.

But sometimes, it’s necessary to pay attention to certain things. While fasting, people get confused about when to fast and when to break the fast. And some people confuse others. We’ve even heard things like, “You can eat until sunrise,” or “The time of imsāk (the beginning of the fast) is this or that.” So, you must be careful about that. You shouldn’t eat anything after imsāk. Some people claim to be scholars and say, “Until sunrise.” They are not scholars; they are ignorant. You don’t need to ruin the entire month of Ramaḍān for five or ten minutes. That’s what Allāh ‘Azza wa-Jalla has commanded. What Allāh ﷻ has shown is what must be followed. Of course, that’s what’s important. Other things can be done according to intention, but you must be

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careful about this. The time for saḥūr and imsāk. What we call imsāk, is normally until the adhān. You don't eat after the adhān. As a precaution, it's better to stop 5-10-15 minutes before the adhān. You'll be more mindful. They've appointed it. In old times, there used to be a timekeeper, someone who set and calculated the times, determining when suḥūr would be and when imsāk would be. Imsāk is the last time you can eat; after it, you can't eat. They used to set the times for the adhāns of Fajr, Dhuhur, Asr, Maghrib and 'Isha. Now there are no timekeepers, but there are calendars now, and things are adjusted accordingly. Since that didn't exist before – and it would be even better if there were a timekeeper, but since there aren't, what can we do? We'll follow what's set, in shā'a Llāh. But as we said, when anyone wants to fast, as a precaution, they should make their intention to fast five or ten minutes beforehand, and not eat after that. If they don't eat for five minutes for the sake of Allāh ﷻ, it's fine.

Therefore, we must pay attention to this. As for the rest, as we said, after observing the times, all of these are acceptable acts of worship. You will attain the pleasure of Allāh ﷻ. Just as Allāh ﷻ has given a time for everything. There are specific times for Ramaḍān, for Eid, for Fajr, for Dhuhur. Fajr prayer time is fixed; you can't play with it. Dhuhur prayer time is the same; you can pray early. Asr prayer time is different. It's split into two times: the time of the first Asr and the second Asr prayer time. It can be a little earlier or a little later. Maghrib prayer time is fixed; you can't pray it earlier. Isha prayer time is flexible; it can be a little earlier or a little later. But you must comply with and observe the other times. It's most crucial to pay attention to the last hours of ifṭār and saḥūr. May Allāh ﷻ accept it. May Allāh ﷻ accept our worship. If there's anyone who unknowingly does something wrong of these, repent and seek forgiveness, Allāh ﷻ forgives us all, in shā'a Llāh.

Wa min Allāhi t-Tawfīq. Al-Fātiḥa.

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