315220 - Deeds Through Which One Can Attain the Rewards of the Fasting Person

the question

My question is related to fasting; as you are aware of its virtue and reward with Allah the Almighty, and by Allah, I love fasting. However, my problem is that I have a headache, the causes of which I don't even know. I have undergone many examinations, but to no avail. But all praise is due to Allah in any case. I had my last visit with a specialist in head diseases, who told me that recovery from my condition is almost impossible. In fact, he said: I must learn to live with this headache. What concerns me is that when I start fasting and half the day passes, the headache begins and continues until the next day, despite taking painkillers. This headache even affects me to the extent that I perform Salah with great difficulty. So, are there any acts of worship through which I can attain the reward of fasting? Knowing that in my heart - and my Lord knows best - if I were able to fast, I would fast. For clarification, I am talking about Optional fasting; because I had started fasting the six days of Shawwal yesterday. As for the Mandatory fast, all praise is due to Allah, I have completed it despite the illness. I also ask you by Allah the Almighty to pray for my healing.

Detailed answer

Praise be to Allah.

Firstly:

We ask Allah to heal you and grant you well-being, and we bring you glad tidings that as long as you are keen on fasting, and were it not for illness you would have fasted, then the reward of a fasting person is recorded for you. Al-Bukhari (4423) narrated from Anas ibn Malik (may Allah be pleased with him): "The Messenger of Allah (peace and blessings be upon him) returned from the expedition to Tabuk and when he came near Medina, he said: 'There are people in Medina who

were with you in every pass and valley you crossed.' They said, 'O Messenger of Allah, even though they were in Medina?' He said: 'Even though they were in Medina, because they were held back by a valid excuse.'"

Al-Hafiz Ibn Hajar (may Allah have mercy on him) said in Fath al-Bari: "This indicates that a person can achieve the reward of those who do deeds if an excuse prevents him from doing the deeds." End quote.

At-Tirmidhi (2325) and Ibn Majah (4228) narrated from Abu Kabshah al-Anmari that he heard the Messenger of Allah (peace and blessings be upon him) say: “In this world there are four types of people: a person upon whom Allah bestows wealth and knowledge, so he fears his Lord with regard to it, upholds ties of kinship with it, and acknowledges the rights of Allah concerning it – he will have the highest status; a person upon whom Allah bestows knowledge but does not grant him wealth, so he is sincere in his intention and says: ‘If I had wealth, I would do the same as So and so’ – so he will be rewarded according to his intention and the reward of both will be the same; a person upon whom Allah bestows wealth but does not grant him knowledge, so he squanders his wealth without knowledge, and does not fear his Lord with regard to it or uphold his ties of kinship with it, and he does not acknowledge the rights of Allah concerning it – he will be the lowest in status; and a person upon whom Allah has not bestowed wealth or knowledge, so he says: ‘If I had wealth, I would do the same as So and so’ – so he will be judged according to his intention, and the burden of sin of both will be the same.” The Hadith was authenticated by Al-Albani in "Sahih At-Tirmidhi."

Secondly:

There are legislated deeds through which one may receive the reward of a fasting person.

Among these are:

1- Caring for the widow and the poor:

Al-Bukhari (5353) and Muslim (2982) narrated from Abu Hurairah (may Allah be pleased with him)

who said: The Prophet (peace and blessings be upon him) said: "The one who looks after a widow or a poor person is like a Mujahid (warrior) in the cause of Allah, or like one who fasts during the day and prays all night."

An-Nawawi said in "Sharh Muslim" (18/112): "The one who looks after them means the one who earns for them, takes care of their needs. The armalah (widow) is the one who has no husband, whether she has been married before or not. It was also said that it means the one who is separated from her husband." End quote.

Ibn Hibban said in "Al-Ifsah 'an Ma'ani As-Sahihah" (6/267): "It means that Allah, the Exalted, combines for him the reward of a fasting person, a person who prays at night, and a Mujahid in one go; because he stands in place of the widow's husband whom fate has taken from her, and he causes her to be pleased with her Lord, and he takes care of that poor person who is unable to take care of himself..." End quote.

Ibn Battal said in "Sharh Sahih Al-Bukhari" (9/218): "Whoever is unable to engage in Jihad for the sake of Allah, or to pray at night and fast during the day, should act upon this Hadith, and look after widows and the poor so that he may be gathered on the Day of Resurrection among those who strive in the cause of Allah without having taken a step in that direction, or spent a dirham, or faced an enemy and been frightened by the encounter, or to be gathered among the ranks of those who fast and pray while he eats during the day and sleeps at night throughout his life. So every believer should be keen on this trade that does not perish, and to strive for a widow or a needy person for the sake of Allah the Almighty, thus earning in his trade the ranks of those who strive in Allah's cause, those who fast, and those who stand (in prayer) without fatigue or hardship. That is the Grace of Allah which He bestows upon whom He wills." End quote.

2- Good character.

At-Tirmidhi (2003) narrated from Abu ad-Darda' who said: I heard the Prophet (peace and blessings be upon him) say: "Nothing is heavier on the scale of deeds than good character, and the person with good character will reach the rank of the one who fasts and prays." The Hadith

was authenticated by Al-Albani in "Sahih At-Tirmidhi."

3- Providing Iftar for a fasting person:

Zaid ibn Khalid al-Juhani said: The Prophet (peace and blessings be upon him) said: "Whoever provides Iftar for a fasting person will have a reward like his, without that detracting from the fasting person's reward in the slightest." Narrated by At-Tirmidhi (807) and Ibn Majah (1746) and authenticated by Ibn Hibban (8/216) and Al-Albani in "Sahih al-Jami'" (6415).

These deeds earn the doer the reward of a fasting person, as well as one who intends to fast but is prevented by a valid excuse.

We ask Allah for success and correctness for us and for you.

And Allah knows best.