

## Shaikh al-Albaani

### Al-Albaani On Whether Long Fasting Hours Should Be Shortened

**Questioner:** The Muslims in Sweden, a European country, in Ramadaan they have only three hours to eat after opening their fast, i.e., the sun sets at ten o'clock and rises at one.

**Al-Albaani:** Where?

**Questioner:** In Sweden.

**Al-Albaani:** In Sweden, yes.

**Questioner:** Yes there are Muslims ...

**Al-Albaani:** Yes ... yes *ma'roof*.

**Questioner:** They only have three hours during which to eat, and they fast for twenty-one, so they find it difficult. One brother told me that some people gave them a *fatwa* that they can start and break the fast according to the time in Makkah, so this *fatwa ya'ni* ...

**Al-Albaani:** I don't hold ... I don't hold this *fatwa* to be correct. Since we can flip the situation and say that a season will come where the situation will be the opposite, where they will fast for three hours or thereabouts and they will be able to eat for the remainder of those twenty four hours, clear?

**Questioner:** I don't think ...

**Al-Albaani:** Have you studied any geography?

**Questioner:** No, only a little.

**Al-Albaani:** Do you know that the sun, *ya'ni*, is hidden in the North Pole for half the year such that they don't see it, and in the other half it's the opposite of that totally, are you aware of that or not?

**Questioner:** My hold on geography [is weak], O Shaikh.

**Al-Albaani:** So you don't know that, it is something well-known.

**Questioner:** Yes.

**Al-Albaani:** And [then] between this and that [i.e., between the North and South poles] you have seasons in those countries, *ya'ni*, in the two poles you have night for half the year and day for half, [it is] in such a situation [that] the question as to what should be done is posed. But those who are closer to us, [closer] to the equator, the closer they get to us the more uniform time becomes for them, you know that at the equator day and night are totally equal?

**Questioner:** Yes.

**Al-Albaani:** Yes, but it changes totally the higher or lower you go, so that you get a period in those countries where instead of the twenty or twenty-one hours they fast and the three hours they can eat, about half a year later it's the total opposite of that.

That's why I say to them your account is being accumulated in terms of what is coming [i.e., a time will come when your fast will be very short], and I do not give them a *fatwa* that they should fast according to [the timings of] their neighbouring countries, because the [following] *aayahs* apply to them: **"And eat and drink until the white thread of dawn becomes distinct to you from the black thread [of night],"** [Baqarah 2:187] in contrast to those we told you about in the North Pole who do not see the sun at all, there is no morning, no *'ishaa*, nothing, [it is] these people [who] estimate the value as has been clearly stated in the authentic *hadith* about the Dajjaal in which the Prophet ﷺ upon informing his Companions that the Dajjaal would be there for how many days? Thirty or forty?

**Questioner:** Forty.

**Someone else:** Forty days.

**Al-Albaani:** Forty days. One of his days will equal a year, the next a month, the third a week and the rest will be like these days of yours. The question arose as to how they should pray [during that time]? He said, "You must make an estimate of its extent."

So, making an estimate in that long year, what will the Muslims want to base that estimate on? On what they were accustomed to.

Now with the presence of watches it is very easy for them to estimate ... if we supposed that the Muslims had a year-long dark night such that day and night were combined [into one], which happens at the two poles as we mentioned, in such an instance they have to make an estimate.

**As for every country in which the sun can be seen setting and rising, and what that results in in terms of *fajr*—then these people have to fast even if the duration of the fast seems long to them,** and our Lord عز وجل says in the Noble Quran: **"And if Allaah had willed,**

**He could have put you in difficulty,”** [Baqarah: 2:220] [but] He didn't will difficulty for us, *alhamdulillah*.

If such a situation does occur in some countries then soon enough they will get copious amounts of ease in place of that increased discomfort [when the day becomes short and their fasting becomes easier].

This is my answer and it is correct, *inshaa Allaah*.

## **Al-Albaani On Whether Long Fasting Hours Should Be Shortened—Part 2**

**Questioner:** Fasting in countries where the day is long, more than twenty or twenty-two hours, some people say that it is permissible to fast according to the closest country to them.

**Al-Albaani:** Why do they say that?

**Questioner:** They're going according to the *hadith* of Dajjaal ...

**Al-Albaani:** And does that *hadith* ...

**Questioner:** They are performing *qiyaas* ...

**Al-Albaani:** *Qiyaas* of what to what?

What is better than that is for you to ask, 'What is the correct opinion on this issue?' [And] in order to facilitate the correct opinion which I will soon mention, [I ask]: is it possible for someone whose fast is twenty hours to do it, is it possible or not? This is the first thing.

Secondly, the sun rises where they are and sets, does it not? ...

If the question were: what is the ruling [concerning people for whom] it is [constant] daylight for six months, as is the case in a certain country, and where after these six months, what takes its place? Night for six months—it is here that what you alluded to earlier in terms of the *qiyaas* of forty days as in the time of Dajjaal [comes in to play], a day which will be like a year, another like a month, and the rest of his days will be like your [normal] days.

Okay, but your question was, [and] I don't know whether it was intentional or not, ... if it wasn't unintentional then [I say to you that] using the *hadith* of Dajjaal here is not possible because [in the case of those people who have a long day and have to fast long hours] the sun does [actually] rise and set—the most that can be said in this

circumstance is [to ask] whether those who are required to fast [those] twenty hours can actually do it?

The answer, in my opinion, is that they can, and this is a general answer, maybe some of them can't—for now we're talking about those who can, it's not allowed for these people to be given a *fatwa* that they are to fast in accordance with the hours of the country closest to them, bearing in mind the fact that this issue [of the hours] will differ from country to country and does not have a set yardstick by which to go ... but [in contrast is] His Saying, **"Fear Allah as much as you are able,"** [Taghaabun 64:16] which is a precise, unabrogated principle.

So if the fast is sixteen hours long in some countries and shorter in others, the ruling doesn't vary as regards the obligation of fasting due to the number of [such] hours being long or short—thus the regulating principle is that: if they see daybreak [*fajr*] they stop eating, and when they see the sun setting, they eat, this is what is obligatory on them.

And what may come to one's mind is not said here, i.e., 'That this is akin to oppression,' far be it, because in response we will say that they will get their due in days to come, where instead of fasting twenty hours they might be fasting for ten, as is the [cyclical] nature of seasons. Thus, the ruling is that whoever is able to is obligated to fast.

It is not allowed for them to align themselves to another country for the rising and setting of the sun.

And I believe, through personal experience, that a person has the strength and power, if he responds favourably to legislated rulings, to fast day and night—not only to fast for twenty hours and eat during four, no, rather that he fasts day and night continuously [without eating at all], indeed some of the Companions of the Prophet ﷺ wanted to fast continuously without a break so the Prophet ﷺ forbade them from doing so, to which they responded, 'O Messenger of Allaah! You fast continuously without a break.' So he said, 'I spend the night while my Lord provides me with food and drink.'

So if there are people who are able to carry out an unlegislated fast, which is to fast continuously night and day without a break, then it is more fitting that they are able to do this [normal] fast if their country according to the legislation obligates them to refrain from eating at daybreak and to eat at sunset, this is possible.

And I myself, **since some of you may have read in my books**, fasted for forty days not having any food or drink except a few sips of water. You all know through everyone's experience that whoever eats a lot drinks a

lot, and that whoever stays hungry and doesn't eat doesn't long for water except for only a very little which will keep him alive—and this is how I was for forty days, nothing entered my stomach except for very, very little water, so how can I not fast ... [a normal fast which is long] ... especially with the kinds of *iftaar* which we have been tested with nowadays, i.e., what we lost in the day we have there in the *iftaar*.

For this reason, I hold it to be a glaring error in such an instance where the sun can be seen rising and setting that we turn to [the timings of] another country.

As for the other situation where there is no day or night ... and this is present in the North Pole a lot, then for this circumstance we say that they fast according to the nearest possible country to them, it is possible to say this [in such a situation]. And it is possible here that we take the *hadith* [of Dajjaal] concerning the prayer times, "You must make an estimate of its extent," ... because they [at the poles] have a day which is very, very long at half a year, and a long, long night for the other half, so it is possible to say that they make a moderate estimate, for example, and fast for twelve hours only ... as for where the sun rises and sets, then it is not allowed.

*Fataawa Jeddah, 3.*

## Al-Albaani's Humility

The Imaam said, "... *alhamdulillah*, but I will tell you something in addition to that too, the reality is that every beginner student of knowledge, and I used to be one—and maybe I still am—..."

*Al-Hudaa wan-Noor*, 458.

## The Mistake of Prostrating Before the Imaam

The Imaam said, "The brother here also reminded [us of] another calamity common amongst those who pray and which is in opposition to the *Sunnah*: Al-Baraa ibn 'Aazib, may Allaah be pleased with him, said that when we would pray behind the Prophet ﷺ we would not prostrate until we saw that the Prophet ﷺ had placed his forehead on the ground.

Nowadays after saying, '*Sami'Allaahu liman hamidah, Rabbanaa wa lakal-Hamd,*' the Imaam will barely have said, '*Allaahu Akbar,*' except that the people [behind him] will have fallen down into prostration with him—this is a mistake.

He would say, '*Allaahu Akbar,*' and when he was seen to have finished going into prostration and had placed his forehead on the ground, it was then that the row behind him would start to go into prostration with him ﷺ."

*Al-Hudaa wan-Noor*, 183.

## The Sufis and Made Up Narrations

**Questioner:** I heard a Sufi shaikh mention a *hadith*, or what he thinks is a *hadith*, that the Prophet ﷺ came back from an expedition with some of his Companions, and some of them got together and stood in a circle, each one holding the others hands, remembering Allaah. And then Mu'aawiyah ibn Abu Sufyaan passed by them and said, 'What is this play?'

To which the Prophet ﷺ replied, 'On the contrary, this is the remembrance of Allaah.' The shaikh never mentioned any of the well known sources [as to where this *hadith* came from], so is this [in fact] a *hadith* or ...?

**Al-Albaani:** And it is right that he never mentioned a source for it—because a person can't give what he doesn't have [in the first place], this *hadith* has no basis. And it behooves the student of knowledge who is discerning regarding his religion that whenever he hears a *hadith* from

someone, he says, 'Bring your proof if you are truthful ... where did you get this *hadith* from? Is it in the two *Saheehs*? Is it in the four *Sunans*? Is it in the ten *musnads*? Is ...? Is ...?' and so on.

And he [i.e., the Sufi shaikh] will, without doubt, be unable to produce it because no such narration exists—and it is known that in order to support their deviation from the religion these Sufis hang on to flights of fancy, i.e., they attach themselves to delusions which have no reality.

*Al-Hudaa wan-Noor*, 83.

### **On Letting the Beard Grow in Excess of a Fistful**

**Questioner:** We've heard that you say that letting the beard flow is just like letting the garments hang below the ankles?

**Al-Albaani:** Yes.

**Questioner:** That is your stance?

**Al-Albaani:** Yes.

**Questioner:** That means that whatever is in excess of a fistful is *haraam*?

**Al-Albaani:** We've spoken about that before.

**Questioner:** That it is *haraam* to let the beard flow in excess of a fistful?

**Al-Albaani:** Yes, we said it is *haraam*, a newly invented matter, i.e., an innovation in the religion.

*Al-Hudaa wan-Noor*, 527.

### **The Fast of 'Aashuraa and Responding to an Invite**

**Questioner:** *Ustaadh*, supposing that it's 'Aashuraa, the fast of [the Day of] 'Aashuraa, and a person close to you has called you over for lunch, if you don't go, he'll get upset, so should you take up his invite or complete your fast?

**Al-Albaani:** If you don't go he'll get upset?

**Questioner:** He'll get upset.

**Al-Albaani:** Go, but if there's no harm [in not going] and he won't get upset then he supplicates for him and completes his fast.

**Questioner:** So 'Aashuraa is like other optional acts of worship.

**Al-Albaani:** Optional, but it has special merit.

**Questioner:** Responding to an invite is regarded as being obligatory?

**Al-Albaani:** Yes.

**Questioner:** When a Muslim invites you then you must respond to his invitation, so the thing which is obligatory is given precedence over that which is optional.

**Al-Albaani:** That's it, but if he accepts the excuse then he supplicates for him and asks Allaah to forgive him, if he doesn't accept [his refusal] then he goes.

*Al-Hudaa wan-Noor, 25/2.*

## **Is Fasting on Mondays and Thursdays Better than The Fast of Dawud ﷺ ?**

**Questioner:** When someone fasts Mondays and Thursdays, is that better or the fast of Dawud?

**Al-Albaani:** What do you mean by better?

**Questioner:** Better, superior, which is better?

**Al-Albaani:** Is what better?

**Questioner:** Fasting Mondays and Thursdays or the Fast of Dawud [which was to fast one day on and one day off].

**Al-Albaani:** No, the Fast of Dawud [is better], do you have textual proof that fasting on Mondays and Thursdays is better?

**Questioner:** No.

**Al-Albaani:** Thus, an invalid question, since you don't have a text which states that fasting on Mondays and Thursdays is better but, on the contrary, there is a text stating the opposite of that.

The sum of my research comes to the conclusion that it is possible that we, the followers of Muhammad ﷺ, [it is possible that] when we fast one day on and one day off, that at the same time as such a fast being the Fast of Dawud it is also possible that it is better than the Fast of Dawud ﷺ, how so?

Because it is possible that in Dawud's legislation ﷺ there wasn't a prohibition against fasting four days of *Eed*, in fact it is possible that he never had *Eed al-Adhaa* or *Eed al-Fitr*, and maybe he never had the prohibition against fasting on Fridays—we have such prohibitions, so whoever combines implementing what he has been ordered with and stopping at what he has been prohibited from is better than a person who limits himself to doing what he has been ordered with alone. And so we, when we add to this method of fasting one day on and one day off, which is the Fast of Dawud, [when to that we add] keeping away from the days which have been forbidden [to fast], like Fridays and Saturdays, our fast will be better than continuing to fast one day on and one day off.

And if the fasting day falls on a Friday and it had not been preceded with a [fast on] Thursday, this would not be better, i.e., continuing to fast according to the *madhhab* of Dawud ﷺ [would not be better here, because you can't fast a Friday on its own], what is better is to proceed to fast according to the *madhhab* of Muhammad ﷺ in which there are orders and prohibitions, so whatever we are ordered with, we follow, and whatever we are forbidden, we refrain from.

*Al-Hudaa wan-Noor*, 144.

## **An Abandoned Sunnah When Opening Fasts**

“From Anas in *marfoo'* form, ‘He used to open his fast with fresh dates before he would pray and if there were no fresh dates then he would open it with dry dates and if there were none then he would take a few sips of water.’

The Imaam said, ‘The purpose of me mentioning this *hadith* whilst being brief in a discussion of its chain of narration is only to remind people of this *Sunnah* which most of those who fast have neglected, especially during common invitations in which all manner of delicious and pleasant food and drink is prepared, but as for fresh dates or at the very least dry

dates then they have no mention, and even worse than that is their neglect of breaking the fast with some sips of water—so glad tidings for whoever is from those, 'who listen to speech and follow the best of it. Those are the ones Allaah has guided, and those are people of understanding.'” [Az-Zumar 39:18]

*As-Saheehah*, vol. 6/2/821.

## **On Being Distant from the Sunnah**

The Imaam said, “Today many people are extremely distant from his guidance صلى الله عليه وسلم in all acts of worship, including funeral rites, due to their turning away from studying knowledge, especially the science of *hadith* and the *Sunnah*, and due to them devoting themselves to materialistic knowledge, and working to gather wealth.”

## **Giving Reminders Between the Rak’ahs in Taraweeh in Ramadaan**

**Questioner:** Is it allowed for the Imaam of a mosque or a *daa’ee*, who leads the people in the mosque for *taraweeh* ... between the *rak’ahs* there’s a break in which he reminds them of certain issues, for example, about performing the prayer well and following the Prophet صلى الله عليه وسلم, and alerts them to certain innovations or acts of *shirk*, yes, alerts them [to such things], *ya’nee*?

**Al-Albaani:** The answer is that it is [both] permissible and not permissible: if he is alerting or warning them, ordering or prohibiting them about something incidental then it is a must. As for making it something structured and customary, [where] between every four *rak’ahs*, for example, or more or less than that, the Imaam gives a lecture, then this is in opposition to the *Sunnah*. If it is about something unexpected then it is *waajib* to alert them about it, as for taking that to be something structured, then the *taraweeh* prayer is an unmixed act of worship in which the Muslim turns to Allaah عز وجل with all his limbs, core, mind and heart, this is the goal of the *qiyaam* in Ramadaan.

As for having sittings between two or four *rak’ahs* as something structured, then that was not from the Prophet’s guidance صلى الله عليه وسلم.

*Al-Hudaa wan-Noor*, 656.

## On Taking Children to the Mosque

**Questioner:** O Shaikh of ours, if you would ... sometimes, maybe a small [child] who has not reached an age where he can differentiate [between right and wrong], asks to go to the mosque to pray, what is the ruling? Does the father allow him since he has not reached the age where he can yet differentiate? [Does] he allow him to pray, to go to the mosque with him?

**Al-Albaani:** I thought you were going to ask [whether] it's allowed for the father to take him without him having asked.

**Questioner:** No, in my opinion he doesn't take him with him since he hasn't turned seven yet ...

**Al-Albaani:** I thought you were saying: is it allowed for the father to take his son to the mosque without the son having asked to go. What do you think, is it allowed or not?

**Questioner:** In order to pray or just to go to the mosque?

**Al-Albaani:** [Choose] whichever one you like.

**Questioner:** ... if it's to pray ... something else ...

**Al-Albaani:** Isn't him going to the mosque to pray more fitting than anything else?

**Questioner:** [If he's] less than seven ...

**Al-Albaani:** This is what we're discussing.

**Questioner:** Yes.

**Al-Albaani:** You know, O *Ustaadh*, that the early *Salaf*, at the head of whom was our Prophet صلى الله عليه وسلم, used to allow their children to enter his mosque صلى الله عليه وسلم.

And you'll remember the story which one of the Companions narrated, [in which he stated] that one day he was praying 'Asr behind the Prophet صلى الله عليه وسلم, and the Messenger of Allaah صلى الله عليه وسلم prolonged the prostration during some of it, prolonging it to an extent which was not customary, so this Companion raises his head to make sure his Prophet صلى الله عليه وسلم is okay,

he feared that he may have passed away—when to his surprise he sees a strange sight, he sees him in prostration, and al-Hasan and al-Hussain ...

so the Companion feels at ease [that the Prophet ﷺ is okay] and falls back into prostration.

After he ﷺ gave *salaam* to end the prayer, they said to him, 'O Messenger of Allaah! You prostrated in the prayer and prolonged it ...' so

he ﷺ said, 'My son was riding on my back and I did not want to disturb him ...' this boy went to the mosque for the prayer, he was, as you said, not at an age where he was able to differentiate—reminding those who pray, whether men or women, not to bring their children with them

to the mosque, was not part of his ﷺ guidance.

In fact, he used to endorse them doing that in opposition to the well-known *hadith* whose chain of narration is not authentic, 'Keep your infants, your insane, your evil ones and your buying and selling away from your mosques ...', even though the last part of the *hadith* is authentic, proven to be so by other authentic *hadiths*, as is not hidden from you, *inshaa Allaah*.

The point being, he ﷺ never used to prevent them [from bringing their children to the mosque], in fact, he used to endorse it, in fact, he had a ruling specific to it: [where] he took into consideration the feelings of the mothers who used to pray behind him in *salaah*, and whose

children were crying, the Prophet ﷺ [even] while he was calling upon his Lord, would take note of the fact that there was a woman praying who had her child with her, and so, 'I stand in prayer, then I hear a child crying, so I make my prayer brief because I do not want to cause hardship for his mother.'

Thus, he would shorten the lengthy recitation, which was a habit of his

ﷺ, in order to free up a mother for her child. He ﷺ could have done the same as many of the ignorant Imaams do and have said, 'Why do you bring your children to the mosque, disturbing us?' and so on—he

ﷺ did nothing of the sort.

So based upon this, it's more fitting that a child, if he were raised with an Islamic upbringing, and then longs to go to the mosque, even if it were [just] to play, even if it were [just] to play, if he asks to go with his father to the mosque then the father should fulfill his request, since it will get him used to going to the best of all places, [the place] about which the

Prophet ﷺ was asked [the following question]: 'What is the best of all

places and the worst?’ and so he صلى الله عليه وسلم answered, ‘The best of all places are the mosques, and the worst are the markets.’

So if a child was raised like that, and then wants to go to the mosque instead of the streets or alleys, then this is a blessing and very pleasing news.

So the father, in fact, the mother, should take advantage of this phenomenon and facilitate the way for him to go to the mosque. Thereafter if he, and there is no doubt that this will happen, does something while playing or having fun which is not becoming in the mosque—and what play do you want which is greater than the Chief of

Mankind صلى الله عليه وسلم being taken as something to [climb and] ride on [as al-Hasan and al-Hussain did]—and even then he didn’t rebuke him, in fact he carried out a ruling specific to it [i.e., he prolonged the prostration], just like he had there [in that other instance I mentioned, when he shortened the prayer upon hearing a child cry, out of concern for the mother].

If this were done today there would be shouting from all corners of the mosques, ‘You made the prayer too long for us, O Shaikh ... the boy, why did you bring the boy [to the mosque]?’

They don’t know the guidance of the Prophet صلى الله عليه وسلم, they don’t know his kindness and compassion for his *Ummah*, and Allaah spoke the truth when He said, ‘... **for the believers [he is] full of pity, kind, and merciful.**’ [Tawbah 9:128]

*Al-Hudaa wan-Noor*, 668.

2 Votes

**Questioner:** [When someone enters the mosque does he give *salaam* to the people around him only or should he raise his voice] so that everyone can hear him?

**Al-Albaani:** I hold the first situation [to be correct], because the basic principle regarding someone who enters the mosque is that he does not disturb anyone, so if he must give *salaam*—and [indeed] he must—then to those around him.

*Al-Hudaa wan-Noor*, 250.

## Reading Witr After Fajr

he Imaam said, "Someone who falls asleep or who forgets [to pray *witr*] can pray it after *Fajr*, i.e., [he prays it] at the time he remembers it. As for someone who knows, then the time for his *witr* ends with the appearance of *fajr*, and this is obvious and clear."

*Irwaa al-Ghaleel*, under *hadith* no. 422.

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