

فصول في الصيام و التراويح و الزكاة  
مع ٤٨ سؤالاً في الصيام

Lessons on

# Fasting, Qaraaweeh & Zakaat

with Forty-Eight Questions & Answers on Fasting

Imaam Muhammad bin Saalih Al-'Uthaimeen [Died 1421H]



# Lessons on Fasting, Taraaweeh & Zakaat

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# 48 Questions & Answers on Fasting



**By Imaam Muhammad bin  
Saalih Al-'Uthaimeen [D. 1421H]**

ISBN: 0-9777522-5-9

First Edition: September 2006/1426H

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**Cover Design:** aslconcept@earthlink.net  
**Printed by:** Sanatech Printing, New York, NY  
**Published by:** Al-Ibaanah Book Publishing  
**Translated by:** isma'eel alarcon  
**Web Site:** www.al-ibaanah.com  
**E-Mail:** info@al-ibaanah.com  
**Subject:** Worship

**Sources:** The sources used for this publication were the on-line versions of both books found on www.binothaimen.org as well as the Dar-ul-Minhaaj 2003 edition of *Fusool fis-Siyaam wat-Taraaweeh waz-Zakaat* and the 2004 Dar-ul-Eemaan edition of *Thamaaniyah wa Arba'oona Su'aalan fis-Siyaam*. All footnotes are taken from the above sources unless otherwise referenced. Translations of the meaning of Allaah's verses were based on "The Noble Qur'aan" Dar-us-Salam edition, with slight abridgement and alterations made where necessary.

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## PUBLISHER'S INTRODUCTION

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This book is a compilation of two treatises from Imaam Muhammad bin Saalih Al-'Uthaimeen, may Allaah have mercy on him, both on the subjects of Fasting and Ramadaan. The first book is a complete translation of the booklet "*Fusool fis-Siyaam wat-Taraaweeh waz-Zakaat*" (**Lessons on Fasting, Taraaweeh & Zakaat**). The source used for the translation of the text and footnotes was the Dar-ul-Minhaaj 2003 Edition.

Though small in size, the treatise contains numerous beneficial points. It is divided up into eight sections, which were designed to serve as lessons on distinct topics commonly talked about during the month of Ramadaan.

The second book, "*Thamaaniyah wa 'Arba'oona Su'aalan fis-Siyaam*" (**48 Questions & Answers on Fasting**), is a collection of questions on fasting answered by Imaam Ibn 'Uthaimeen. The questions were presented by Abu Muhammad Saalim Al-Juhnee who later transcribed them along with the answers and printed them in a booklet with the approval of the Shaikh, may Allaah have mercy on him.

These questions cover and provide answers to many of the everyday situations that occur while fasting. Imaam Ibn 'Uthaimeen has answered them with precision and wisdom, accompanying his replies with proofs and scholarly insight, sometimes touching on issues in which there are differences of opinion and advising as to which course is the strongest. No doubt, this book is a valuable source for readers during the month of Ramadaan.

Both of these treatises can be found on the author's website [www.binothaimeen.org](http://www.binothaimeen.org), along with many more of his valuable works. Additionally, the Arabic text for all Qur'aanic *ayaat* and Prophetic *ahaadeeth* have been included. Both treatises also contain references and verifications for the proofs and evidences found within them, thus making this book a valuable source of reading, studying and referencing.

We hope that this book serves as a guide and support for English speaking Muslims in this upcoming month of Ramadaan 1427H (2006) as well as future Ramadaans.

**A Publication of Al-Ibaanah E-Books**

**Book One:**

# **Lessons on Fasting, Taraaweeh & Zakaat**

## INTRODUCTION

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All praise is for Allaah. We praise Him, we seek His assistance and ask for His forgiveness. And we repent to Him and seek refuge in Him from the evils of our selves and the evils of our actions. Whoever Allaah guides, there is no one that can lead him astray, and whoever is lead astray, there is no one that can guide him. I bear witness that there is no deity worthy of worship except Allaah, and I bear witness that Muhammad is His slave and messenger, may the peace and praises of Allaah be upon him, his family, Companions and those who followed them in goodness until the Day of Recompense. To proceed:

On this occasion of the rapid approach of the blessed month of Ramadaan, we would like to present to our Muslim brothers the following lessons, asking Allaah that He make this deed of ours sincere for His sake alone and in accordance with His Divine Legislation, as well as a source of benefit to His creation. Verily, He is the Most Giving, the Most Generous. They are:

**Lesson One:** The Ruling on Fasting

**Lesson Two:** The Wisdom and Benefits of Fasting

**Lesson Three:** The Ruling on a Sick or Traveling Person Fasting

**Lesson Four:** The Things that Break one's Fast

**Lesson Five:** The Taraaweeh Prayer

**Lesson Six:** Zakaat and its Benefits

**Lesson Seven:** Those who are Entitled to receive Zakaat

**Lesson Eight:** Zakaat-ul-Fitr



## LESSON ONE: THE RULING ON FASTING

Fasting during Ramadaan is an obligation that is established in the Book of Allaah, the Sunnah of His Messenger ﷺ and the unanimous agreement of the Muslims. Allaah says:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

“O you who believe. Fasting is prescribed for you as it was prescribed for those before you in order that you may gain Taqwa (fear and dutifulness to Allaah).” [Surah Al-Baqarah: 183]

And He says:

أَيَّامًا مَّعْدُودَاتٍ فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ  
أَيَّامٍ أُخَرَ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ فَمَن تَطَوَّعَ  
خَيْرًا فَهُوَ خَيْرٌ لَهُ وَأَن تَصُومُوا خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ

“(Fasting) is for a certain number of days. But if any of you is ill or on a journey, (he should make up) the same amount of missed days on other days. And as for those who are able to fast (but with difficulty), they (have a choice to fast or they) can feed a needy person (for the day missed). But whoever exceeds in good, then that is better for him. And that you fast is better for you if you only knew.” [Surah Al-Baqarah: 184]

And Allaah says:

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ  
الهُدَى وَالْفُرْقَانِ فَمَن شَهِدَ مِنكُمُ الشَّهْرَ فَلْيَصُمْهُ وَمَن كَانَ مَرِيضًا  
أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ  
وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُم وَلَعَلَّكُمْ تَشْكُرُونَ

“The month of Ramadaan in which was revealed the Qur’aan, a guide for mankind and clear proofs for the guidance and criterion. So whoever amongst you sights (the crescent indicating the beginning of) the month (of Ramadaan), must fast it. And whoever amongst you is sick or on a journey,

then (he may make up) the same amount of missed days on other days. Allaah wants ease for you and He doesn't want to make things difficult for you. (He wants that you) complete the (required) number of days, and that you thereafter glorify Allaah (with takbeer during 'Eid) for having guided you." [Surah Al-Baqarah: 185]

Also, the Prophet ﷺ said:

بُني الإسلام على خمس: شهادة أن لا إله إلا الله وأن محمداً  
رسول الله، وإقام الصلاة، وإيتاء الزكاة، وحج البيت، وصوم رمضان

"Islaam is built upon five (pillars): Testifying that there is no deity worthy of worship except Allaah and that Muhammad is His Messenger; Establishing the Prayer; Giving the Zakaat; Making the Pilgrimage (Hajj) to the House (of Allaah); and Fasting in Ramadaan." [Agreed Upon] <sup>1</sup>

In the narration found in *Saheeh Muslim* it reads:

وصوم رمضان، وحج البيت

"...Fasting in Ramadaan; and Making the Pilgrimage (Hajj) to the House." <sup>2</sup>

The Muslims have unanimously agreed on the obligation of fasting during Ramadaan. So anyone who denies that it is mandatory to fast in Ramadaan is an apostate, disbeliever, who must be made to repent. If he repents and concurs that it is obligatory, he is to be pardoned, but if not, he is to be executed (by the Islamic state) as an apostate.

Fasting in Ramadaan was made obligatory in the second year after Hijrah (i.e. prophetic migration). So altogether, Allaah's Messenger ﷺ fasted nine Ramadaans.

Fasting is mandatory on every Muslim that is a sane adult (i.e. reached the age of puberty). Therefore, fasting is not obligatory upon a disbeliever, nor will it be accepted from him until he accepts Islaam. Neither is it obligatory for a youth to fast until he reaches the age of puberty. A boy reaches the age of puberty when he turns fifteen years old or with the sprout of pubic hairs or when sexual fluids descend during sleep or at other times. A girl reaches the age of puberty with her (first) menstruation. So when one of

<sup>1</sup> *Saheeh Al-Bukhaaree*: Book of Faith (no. 8) and *Saheeh Muslim*: Book of Faith (no. 16)

<sup>2</sup> *Saheeh Muslim*: Book of Faith (no. 16)

these things occur in a youth, he/she has reached the age of puberty (and is obligated to fast).

Regardless, children (i.e. under age of puberty) should be ordered to observe the fast on the condition that they are able to do it and if it won't cause harm to them. This is so that they may grow accustomed and attached to it.

It is also not obligatory on someone who loses sanity, whether due to madness, brain surgery and so on to fast. So based on this, if there is an adult that is delirious and cannot distinguish on his own, he is not obligated to fast or feed needy people (as recompense).

## **LESSON TWO: THE WISDOM AND BENEFITS OF FASTING**

One of Allaah's Names is Al-Hakeem (The Most Wise). This name is given to one who is characterized with the attribute of Wisdom. Wisdom means: Treating affairs with accuracy and precision and putting them in their proper place. This name necessitates that everything that Allaah created and legislated is due to some profound wisdom – whoever knows about it, knows about it and whoever is unaware of it, is unaware of it.

Fasting, which Allaah has prescribed and obligated on His servants, has tremendous aspects of wisdom and numerous benefits to it.

From the wisdom behind fasting is that: It is an act of worship done for Allaah, in which the 'abd (servant) draws closer to His Lord by abandoning the things that he loves and desires, such as food, drink and sexual intercourse. This is done in order to achieve His Lord's Pleasure and success in the next life. By doing this, he shows outwardly that he has chosen what his Lord loves over what he loves, as well as the next life over this life.

And from the wisdom behind fasting is that it is a means of attaining Taqwaa, as Allaah says:

**يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ**

**“O you who believe! Fasting is prescribed for you as it was prescribed for those before you, in order that you may gain Taqwaa.”** [Surah Al-Baqarah: 183]

So a fasting person is commanded to have Taqwaa of Allaah, which means obeying His orders and avoiding His prohibitions. This is the greatest goal behind fasting. The objective behind fasting is not to torture a person by having him abandon food, drink and sexual intercourse.

The Prophet ﷺ said:

**مَنْ لَمْ يَدَعْ قَوْلَ الزُّورِ وَالْعَمَلَ بِهِ وَالْجَهْلَ  
فَلَيْسَ لِلَّهِ حَاجَةٌ فِي أَنْ يَدَعَ طَعَامَهُ وَشِرَابَهُ**

**“Whoever does not abandon false speech, acting upon that (falsehood) and ignorance, Allaah has no need for him to abandon his food and drink.”**  
[Reported by Al-Bukhaaree] <sup>3</sup>

False speech refers to every forbidden type of speech such as lying, backbiting and slandering, as well as other prohibited acts. Acting upon falsehood refers to performing any type of forbidden act such as transgressing against people, betraying, deceiving, oppressing people, taking money unjustly and so on. What also falls under this is listening to what is forbidden to listen to such as prohibited songs and musical instruments. Ignorance refers to foolishness, and that means not applying the religious guidance in one’s speech and action.

So when a person abides by the requisites of this (above) *ayah* and hadeeth, the fast becomes a means for him to cultivate his soul, correct his character and rectify his manners. And he will then not come out of the month of Ramadaan except that he finds that his soul, character and manners have been positively affected.

And from the wisdom behind fasting is that a person who has wealth is caused to realize the magnitude of Allaah’s blessing on him, such that Allaah made it easy for him to achieve what he desires from food, drink, sexual intercourse and those things that Allaah has permitted in the Religion. So because of this, he becomes grateful to his Lord for these blessings and remembers his destitute brother who is not able to achieve these things. This will cause him to be generous towards him, by giving him charity and showing kindness to him.

And from the wisdom behind fasting is that it trains one to curb and subject his soul, such that he is able to lead it towards that which is good for it and that which will make it prosper in this world and the next. And he distances himself from becoming an animal-like person who cannot control and restrain himself from fulfilling his yearns and desires.

And from the wisdom behind fasting are the health benefits that come as a result of in-taking little food, allowing the digestive system to rest for a specified time, and allowing excess wastes and excrements that are harmful to the body to be discharged.

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<sup>3</sup> *Saheeh Al-Bukhaaree: Book of Fasting (no. 1903) and the Book of Manners (no. 6057)*

## LESSON THREE: THE RULING ON A SICK OR TRAVELING PERSON FASTING

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Allaah, the Most High, says:

وَمَنْ كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ  
أُخْرٍ يُرِيدُ اللَّهُ بِكُمْ الْيُسْرَ وَلَا يُرِيدُ بِكُمْ الْعُسْرَ

**"And whoever amongst you is sick or on a journey, then (he may make up) the same amount of missed days on other days. Allaah wants ease for you and He doesn't want to make things difficult for you."** [Surah Al-Baqarah: 185]

A sick person falls into two types:

**First:** Whoever has a chronic illness and there is no anticipation of it being cured (near-term), like cancer for example, this person is not required to fast. This is because he does not have a condition in which it is expected that he will be able to do it (i.e. the fast). However, for every day missed, he must feed a needy person whether if it is by gathering the same amount of needy people as the days he missed and feeding all of them at once as Anas bin Maalik ؓ used to do when he was old, or it could be by dividing up the food for the needy people according to the days missed and then giving every needy person a quarter of a prophetic saa', i.e. what weighs about half a kilo and 10 grams of good wheat. It is better if one serves meat or fat along with it in order to compliment the meal. The same applies to an elderly person that is not able to fast, in that he should feed a needy person for every day missed.

**Second:** Whoever has a temporary illness that he is expected to recover from, such as a fever and what resembles that. This kind of illness has three scenarios:

1. Fasting will not burden or cause harm to him. Such a sick person is obligated to fast since he has no excuse to abandon it.
2. Fasting will be difficult on him but it won't cause any harm to him. In this situation it is detested for him to fast since he is actually refraining from using

one of Allaah's concessions (*rukhas*), while at the same time he is burdening himself.

3. Fasting will harm him. In this situation, it is forbidden for him to fast because of the harm that he will be inflicting upon himself. Allaah says:

وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا

**"And do not kill yourselves. Verily Allaah is ever All-Merciful to you."** [Surah An-Nisaa: 29]

And He says:

وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ

**"And do not throw yourselves into destruction with your own hands."** [Surah Al-Baqarah: 195]

And in a hadeeth, the Prophet ﷺ said:

لَا ضَرَرَ وَلَا ضِرَارَ

**"There is to be no harming (of others) or harm (to oneself)."** Reported by Ibn Maajah and Al-Haakim,<sup>4</sup> and An-Nawawee said: "Its paths of narrations strengthen one another."

One can find out if fasting will be harmful to a sick person by (1) that person feeling it to be harmful on himself, or by (2) him being informed of it by a reliable doctor. If a person who falls under this category of being sick breaks his fast, he must make up the number of days he missed when he recovers. But if he dies before he recovers then making up the missed days is no longer binding upon him, since he is only obligated to fast the number of days missed on other days, which he was not able to reach.

A traveler falls into two types:

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<sup>4</sup> *Sunan Ibn Maajah*: Book of Rulings (no. 2341), *Musnad Ahmad* (no. 5/327) and *al-Mustadrak* of Al-Haakim: Book of Business Transactions (no. 2345); Al-Haakim authenticated it based on the standards of Muslim and Adh-Dhahabee agreed.

**First:** One intends by traveling to cheat his way out of fasting. It is not permissible for such a person to break his fast, since cheating one's way out of Allaah's obligations does not remove those obligations from him.

**Second:** One does not intend the above by traveling. This person may fall into one of the following three situations:

1. Fasting is extremely difficult upon him. In this case, it is forbidden for him to fast since one time "The Prophet ﷺ was fasting while on the military expedition to conquer Makkah, when news reached him that the people found it difficult to fast and they were looking at him to see what he would do. So he ﷺ called for a cup of water after 'Asr and drank from it while the people were looking at him. Later it was said to him: 'Some people are still fasting.' So he ﷺ replied:

أولئك العصاة، أولئك العصاة

**"Those are the disobedient ones. Those are the disobedient ones."**  
[Reported by Muslim]<sup>5</sup>

2. Fasting is difficult upon him, but not so severe. In this situation it is detested (*makrooh*) for him to fast since he is refraining from using one of Allaah's concessions, while putting a burden upon himself.

3. Fasting is not difficult upon him. In this case he may do whatever is easiest for him – whether it is fasting or choosing not to fast. This is based on Allaah's statement:

يُرِيدُ اللَّهُ بِكُمْ الْيُسْرَ وَلَا يُرِيدُ بِكُمْ الْعُسْرَ

**"Allaah wants ease for you and He doesn't want to make things difficult for you."** [Surah Al-Baqarah: 185]

The word **"want"** here takes on the meaning of love (i.e. He loves ease for you). If there is no difference between fasting or not fasting, then fasting is more preferable, because this is what the Prophet ﷺ did, as is reported in *Saheeh Muslim* from Abud-Dardaa ؓ who said:

خرجنا مع النبي صلى الله عليه وسلم في رمضان في حر شديد

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<sup>5</sup> *Saheeh Muslim: Book of Fasting* (no. 1114)



حتى إن كان أحدنا ليضع يده على رأسه من شدة الحر وما فينا  
صائم إلا رسول الله صلى الله عليه وسلم وعبدالله بن رواحة

"We went out (on a journey) with the Prophet ﷺ during Ramadaan under intense heat conditions to the point that each of us would put his hand over his head (to cover it) due to the severe heat (of the sun). And no one would be fasting among us except for the Messenger of Allaah ﷺ and 'Abdullaah bin Rawaaha."<sup>6</sup>

A traveler is considered to be traveling from the time he leaves his country to the time he returns to it. If he takes up residency in the land he travels to for a period of time, he is considered to be traveling as long as he holds the intention that he will never reside there after the objective for which he traveled there for in the first place is fulfilled.

So he is entitled to all of the allowances a traveler has even if the length of his residency extends for a long time. This is since the Prophet ﷺ did not mention any time limit defining when a travel ends. And the foundation with regard to this issue is that one remains in a traveler's state and under its rules until there is a proof that the travel has ended and that its rules fail to apply.

With regard to breaking the fast while traveling, there is no difference between a time-constrained travel, such as Hajj, 'Umrah, visiting a relative, business travel, and so on and between a continuous travel, such as journeys made by car service drivers such as taxis or other larger forms of transportation (i.e. buses). When these drivers exit from their countries, they all enter into the state of travelers and it is permissible for them to do whatever other travelers are permitted to do, such as not fasting during Ramadaan, shortening the four rak'ah prayers into two rak'ahs, and combining the Dhuhur and 'Asr prayers and Maghrib and 'Ishaa prayers, when there is a need for it.

Abstaining from the fast is better for them than fasting, if that is easier for them. They can then make up the days missed during the winter. This is because these car service drivers have their own country, which they ascribe to. So when they are in their country, they are considered residents and whatever applies for or against all other residents also applies for and against them. And when they travel, they are considered travelers and whatever applies in favor or against travelers also applies in favor or against them.

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<sup>6</sup> *Saheeh Muslim: Book of Fasting* (no. 1122)

## LESSON FOUR: THE THINGS THAT BREAK ONE'S FAST

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The things that break one's fast are seven:

**1. Sexual Intercourse:** This is when the penis enters the vagina. When a fasting person has sexual intercourse, his fast becomes broken. Furthermore, if this sexual intercourse occurs during the day of Ramadaan, when fasting is obligatory, he is required to perform the mandatory atonement (*kaffaarah*) for the vileness of his act, which is freeing a slave. If he is not able to, then he must fast two consecutive months (after Ramadaan). If he cannot do this, he must feed sixty needy people. However, if a person is not obligated to fast, such as a traveler, and he has intercourse with his wife while fasting, he must make up the missed day and doesn't have to perform this atonement.

**2. When sexual fluid descends** due to fondling, kissing, hugging and so on. But if one kisses his wife and no sexual fluids descend then nothing is binding on him.

**3. Eating and Drinking:** This is when food or drink is transported into the interior of the body, whether by way of the mouth or the nose<sup>7</sup> depending on what is being drunk or eaten. It is not permissible for a fasting person to inhale the smoke of incense (*bukhoor*) such that it will enter into his interior, since smoke is a substance. But as for smelling pleasant fragrances and perfumes then there is no harm in this.

**4. Whatever bears the same function as eating or drinking** such as nutritive injections, which serve as food and drink supplements. But as for injections that are not alimental or nutritive, they do not cause one to break the fast regardless of whether they are injected through the veins or the muscles.

**5. Emitting blood due to Hijaamah (Cupping):** According to analogy, all forms of emitting blood intentionally, which affect the body like Hijaamah does, apply to this. As for the emission of a small amount of blood as part of

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<sup>7</sup> **Translator's Note:** Shaikh-ul-Islam Ibn Taimiyyah, may Allaah have mercy on him, said: "It is also authentically established in the texts from the narration of Laqeet bin Sabrah that the Prophet ﷺ said: 'And go deep in inhaling water in the nose unless you are fasting.' This indicates that if water descends (to the body) through the nose, a person's fast is broken. This is the view of the majority of the scholars." [*Haqeeqat-us-Siyaam*: pg. 12] Al-Albaanee declared the above hadeeth authentic in *Saheeh Sunan Abee Dawood* (no. 130).

a medical examination, and so on, this does not break the fast since it does not affect the body by weakening it, as in the case with Hijaamah.

**6. Vomiting Intentionally:** This means releasing out what food and drink is in the stomach.

**7. The release of blood from menstruation and postpartum bleeding.**

A fasting person does not break his fast with any of the above unless he first meets three conditions:

1. He must be aware of its ruling and the time for which it applies,
2. He must be conscious (i.e. one is not accountable for forgetfulness),
3. He must do it intentionally and willingly.

So if a person has Hijaamah done to him while not knowing that it breaks his fast, his fast is still valid since he is just unaware of its ruling. Allaah says:

وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُمْ بِهِ وَلَكِنْ مَا تَعَمَّدَتْ قُلُوبُكُمْ

**“And there is no sin on you in those matters in which you err, but rather only those which your hearts deliberately intend.”** [Surah Al-Ahzaab: 5]

And He says:

رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا

**“Our Lord, do not punish us if we forget or err.”** [Surah Al-Baqarah: 286]

(It is reported that) Allaah said about this: **“I have already done so (i.e. forgiven you).”**

Also, it is reported in the two *Saheeh* Collections that 'Adee bin Haatim ؓ placed a white and a black thread under his pillow and then began to eat and look at them. So when one of them would become distinct from the other he would refrain from eating, thinking that this is what was meant by Allaah's statement:

وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ  
مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتَمُوا الصِّيَامَ إِلَى اللَّيْلِ

**“And eat and drink until the white thread (light of dawn) becomes distinct to you from the black thread (darkness of night). Then complete your fast until the nightfall.”** [Surah Al-Baqarah: 187]

When the Prophet ﷺ was informed of this, he said:

إِنَّمَا ذَلِكَ بَيَاضُ النَّهَارِ وَسَوَادُ اللَّيْلِ

**“This only refers to the whiteness of the daylight and the blackness of the night.”**<sup>8</sup>

And he ﷺ did not order him to repeat his fast.

If someone eats thinking that Fajr didn't come yet or that the sun has set, but then the opposite of what he thought becomes clear to him, his fast is still valid since he was unaware of the time. It is recorded in *Saheeh Al-Bukhaaree* that Asmaa bint Abee Bakr (*radyaAllaahu 'anhaa*) said:

أَفْطَرْنَا فِي عَهْدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فِي يَوْمٍ غِيمٍ ثُمَّ طَلَعَتِ الشَّمْسُ

**“We broke our fast once during the time of the Prophet on a foggy day, then the sun appeared to us (i.e. it had not set yet).”**<sup>9</sup>

So if making up that fast was obligatory, the Prophet ﷺ would have clarified it to us, since Allaah perfected the Religion through him. And had the Prophet ﷺ clarified it, the Companions would have transmitted it since Allaah entrusted them with safeguarding the Religion. So based on the fact that the Companions did not transmit it, we come to know that it is not obligatory. Also, there are many reasons that call for knowledge of it to be transmitted due to its importance, so it would not be possible for it to have been forgotten.

Also, if one is forgetful while fasting, he does not break his fast. This is based on the Prophet's statement:

مَنْ نَسِيَ وَهُوَ صَائِمٌ فَأَكَلَ أَوْ شَرِبَ فَلَيْتَمَ صَوْمَهُ فَإِنَّمَا أَطْعَمَهُ اللَّهُ وَسَقَاهُ

<sup>8</sup> *Saheeh Al-Bukhaaree*: Book of Fasting (no. 1916) and *Saheeh Muslim*: Book of Fasting (no. 1090)

<sup>9</sup> *Saheeh Al-Bukhaaree*: Book of Fasting (no. 1959)

**“Whoever forgets while fasting and eats or drinks, then he must continue and complete his fast, for indeed it was only Allaah who fed him and gave him to drink.” [Agreed Upon] <sup>10</sup>**

If someone is forced to eat, or if he rinses his mouth and some water escapes into his stomach or some drops of water go in his eyes and escape into his body interior, or he has a wet dream and some semen comes out, then in all of these cases a person's fast is still valid since all of these occurred without him doing them intentionally or willfully.

A person does not break his fast by using the Siwaak. Rather it is Sunnah for him as well as others to use it at any time – in the beginning or at the end of the day. It is also permissible for a fasting person to do that which will alleviate the severity of heat and thirst from him, such as wiping himself with cold water and so on.

**كان يصب الماء على رأسه وهو صائم من العطش**

**“The Prophet ﷺ would pour water over his head while fasting due to thirst.”<sup>11</sup>**

And Ibn 'Umar ؓ would wet a garment and place it on himself while fasting.<sup>12</sup> This is from the ease that Allaah intended for us. And to Allaah belongs the praise and gratitude for the blessings and ease He grants.

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<sup>10</sup> *Saheeh Al-Bukhaaree*: Book of Fasting (no. 1933) and *Saheeh Muslim*: Book of Fasting (no. 1155)

<sup>11</sup> *Sunan Abee Dawood*: Book of Fasting (no. 2365)

<sup>12</sup> Al-Bukhaaree mentioned it in his *Saheeh*: Book of Fasting before hadeeth no. 1930

## LESSON FIVE: THE TARAWEEH PRAYER

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Taraaweeh refers to performing the night prayer in congregation during the month of Ramadaan. The time that it may occur is from after the 'Ishaa prayer until the commencement of Fajr. The Prophet ﷺ encouraged us to perform the night prayer during Ramadaan, saying:

من قام رمضان إيماناً واحتساباً غفر له ما تقدم من ذنبه

**“Whoever performs the Night Prayer in Ramadaan with Faith and while seeking to be rewarded, will have all of his past sins forgiven.”**<sup>13</sup>

And in *Saheeh Al-Bukhaaree*, 'Aa'ishah (radyAllaahu 'anhaa) reported that: “The Prophet ﷺ performed the night prayer one night in the masjid and led the people in prayer. Then he prayed the next night and the people increased. Then the people gathered on the third or fourth night but he ﷺ did not go out to them. The next morning he said:

قد رأيت ما صنعتم فلم يمنعني من الخروج إليكم إلا أني خشيت أن تُفرض عليكم

**‘I saw what you people did (last night) and nothing prevented me from going out to you except that I feared that it would be made obligatory on you.’**<sup>14</sup> This occurred during Ramadaan.

The Sunnah is to limit the Night Prayer to eleven *rak'aat*, making the *tasleem* after every two *rak'aat*. This is because when 'Aa'ishah (radyAllaahu 'anhaa) was asked about the Prophet's prayer during Ramadaan, she replied:

ما كان يزيد في رمضان ولا في غيره على إحدى عشرة ركعة

**“He ﷺ would not exceed eleven rak'aat in or out of Ramadaan.”**<sup>15</sup>

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<sup>13</sup> *Saheeh Al-Bukhaaree*: Book of Taraaweeh Prayer (no. 2009)

<sup>14</sup> *Saheeh Al-Bukhaaree*: Book of Taraaweeh Prayer (no. 2012) and *Saheeh Muslim*: Book of Travelers (no. 761)

<sup>15</sup> *Saheeh Al-Bukhaaree*: Book of Tahajjud (no. 1138) and *Saheeh Muslim*: Book of Travelers (no. 764)

In the *Muwatta*, Muhammad bin Yoosuf, who is reliable and trustworthy, reported from Saa'ib bin Yazeed ؓ, who was a Companion, that 'Umar ؓ ordered Ubay bin Ka'ab and Tameem Ad-Daaree to lead the people in prayer performing eleven *rak'aat*.<sup>16</sup>

If one chooses to exceed the number of eleven *rak'aat*, there is no harm in this because once when the Prophet ﷺ was asked about the Night Prayer, he replied:

مثنى مثنى فإذا خشي أحدكم الصبح صلى ركعة واحدة توتر له ما قد صلى

**"It is two by two (*rak'aat*). Then if one fears that morning will befall him, he should pray one *rak'ah*, which will make what he prayed Witr (an odd number)." [Transmitted in the two *Saheeh* Collections]<sup>17</sup>**

However, preserving and sticking to the number that is reported in the Sunnah, while performing it slowly and lengthening it, in a manner that doesn't burden the people is better and more complete.

As for what some people do such as rushing through the prayer in an exaggerated manner, then this is contrary to what has been prescribed in the Religion. If praying in this manner causes him to leave out one of the requirements or pillars of the prayer, he has invalidated his prayer.<sup>18</sup>

Many of the Imaams that lead the congregation today do not take their time with the Taraaweeh Prayer, and this is wrong. An Imaam is not just leading himself in prayer, rather he is leading himself and others. So he is like a leader – he is required to do what is most beneficial and appropriate. The scholars have mentioned that it is detested for the Imaam to rush through

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<sup>16</sup> *Muwatta* of Imaam Maalik: Book of Prayer (1/110 & 280)

<sup>17</sup> *Saheeh Al-Bukhaaree*: Book of Witr (no. 990) and *Saheeh Muslim*: Book of Travelers (no. 749)

<sup>18</sup> In his classical treatise *Shuroot-us-Salaat*, Imaam Muhammad bin 'Abdil-Wahhaab defined the pillars of prayer as such: "The pillars of the prayer are fourteen: (1) Standing, if one has the ability to do so; (2) The opening *Takbeer*; (3) Reciting Surah Al-Faatihah; (4) Bowing; (5) Rising from Bowing; (6) Prostrating on all seven limbs; (7) Erecting oneself from it; (8) Sitting between the two prostrations; (9) Remaining tranquil (i.e. not rushing) during all of these pillars; (10) Maintaining the same sequence; (11) the Final Tashahhud; (12) Sitting for it; (13) Sending Salaat on the Prophet; and (14) the (final) two *Tasleems*." He went on to say later in the treatise: "The pillars are that which if one fails to perform any of them out of forgetfulness or intentionally, his prayer is rendered invalid because of his abandoning it. The requirements are that which if one fails to perform any of them intentionally, his prayer is rendered invalid due to his abandoning it, but if he leaves any of them due to forgetfulness, he is obligated to perform the (extra) prostrations for forgetfulness (at the end of the prayer). And Allaah knows best."

the prayer to the point that those following him in prayer cannot do the acts they are obligated to do.

The people should persevere in establishing this Taraaweeh Prayer and not cause it to go to waste by going from masjid to masjid, for indeed whoever performs the Night Prayer with the Imaam until he finishes, it is written for him that he prayed the entire night even though he may go to sleep after the prayer is over.

There is no harm in women attending the Taraaweeh Prayer if they do not fear *fitnah*, on the condition that they come out of their homes covered properly and not indecently exposing their adornment or whilst perfumed.



## LESSON SIX: ZAKAAT AND ITS BENEFITS

Zakaat is one of the obligations of Islaam. It is also one of its (five) pillars, and the most important amongst them after the Testimonies of Faith and the Prayer. Proof for its obligation can be found in the Book of Allaah, the Sunnah of His Messenger and the unanimous consensus of the Muslims. So whoever rejects its obligation is a disbeliever who has apostated from Islaam. He should be made to repent, and executed (by the Islamic state) if he fails to do so. And whoever is cheap with giving it or minimizes any portion that is due from it, he is from the wrongdoers who are deserving of Allaah's punishment.

Allaah says:

وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا ءَاتَهُمُ اللَّهُ مِنْ فَضْلِهِ هُوَ خَيْرًا  
لَّهُمْ بَلْ هُوَ شَرٌّ لَّهُمْ سَيُطَوَّقُونَ مَا بَخُلُوا بِهِ يَوْمَ الْقِيَامَةِ وَاللَّهُ  
مِيرَاثُ السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

**“And let not those who hold back miserly from giving that which Allaah has bestowed on them from His Bounty think that it is good for them. Nay, it will be worse for them. The things that they held back from giving will be tied to their necks like a collar on the Day of Recompense. And to Allaah belongs the heritage of the heavens and the earth, and Allaah is well-Aware of all that you do.”** [Surah Aali 'Imraan: 180]

And in *Saheeh Al-Bukhaaree*, Abu Hurairah ؓ reported that Allaah's Messenger ﷺ said:

مَنْ آتَاهُ اللَّهُ مَالًا فَلَمْ يُوَدِّ زَكَاتَهُ مُثَّلَ لَهُ يَوْمَ الْقِيَامَةِ شِجَاعًا أَقْرَعَ لَهُ زَبَيْبَتَانِ  
يُطَوِّقُهُ يَوْمَ الْقِيَامَةِ ثُمَّ يَأْخُذُ بِلَهْزِمَتَيْهِ - يَعْنِي شِدْقِيهِ - يَقُولُ: أَنَا مَالُكَ أَنَا كَنْزُكَ

**“Whoever Allaah has given money to and does not give his Zakaat for it, it will take the form of a shiny-headed male serpent with two black spots over its eyes, which will encircle him on the Day of Judgement and bite his cheeks saying: ‘I am your money, I am your wealth.’”** <sup>19</sup>

<sup>19</sup> *Saheeh Al-Bukhaaree*: Book of Zakaat (no. 1403)

Allaah says:

وَالَّذِينَ يَكْتَنُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يَنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ  
بِعَذَابٍ أَلِيمٍ \* يَوْمَ يُحْمَى عَلَيْهَا فِي نَارِ جَهَنَّمَ فَتُكْوَى بِهَا جِبَاهُهُمْ  
وَجُنُوبُهُمْ وَظُهُورُهُمْ هَذَا مَا كَنْتُمْ لَأَنْفُسِكُمْ فَذُوقُوا مَا كُنْتُمْ تَكْتَنُونَ

“And those who hoard up gold and silver and do not spend on them in the Way of Allaah (i.e. by giving Zakaat), give them the tidings of a painful punishment. This will be on the Day when those treasures (i.e. gold and silver) will be heated in the Fire of Hell and with it their foreheads, bodies and backs will be branded. (And it will be said to them): ‘This is the treasure that you hoarded for yourselves, so taste what you used to hoard.’” [Surah At-Tawbah: 34]

And in *Saheeh Muslim*, Abu Hurairah رضي الله عنه reported that the Prophet ﷺ said:

ما من صاحب ذهب ولا فضة لا يؤدِّي منها حقَّها إلا إذا كان يوم القيامة صَفَّحت له  
صفايح من نار فأحْمى عليها في نار جهنم فيكوى بها جنبه وجبينه وظهره كلما  
بردت أعيدت في يوم كان مقداره خمسين ألف سنة حتى يقضى بين العباد

“There is no one that possesses gold and silver and doesn’t give his due (Zakaat) on it except that on the Day of Judgement, it will be made into plates of fire, then dipped into the Fire of Hell and with it his body, forehead and back will be branded. Each time the plates grow cool, they will be reheated and brand him again. This will occur on a Day the length of fifty thousand years, until Allaah judges His servants.”<sup>20</sup>

Zakaat has many religious, behavioral and communal benefits of which we will mention the following from them:

From its religious benefits are:

1. It is abiding by one of the pillars of Islaam, upon which rests an individual’s prosperity in this worldly life and the Hereafter.
2. It brings a servant close to his Lord and increases his Faith. This is the case with all of the acts of worship.
3. What comes as a result of doing it, such as great reward. Allaah says:

<sup>20</sup> *Saheeh Muslim*: Book of Zakaat (no. 987)

## يَمْحَقُ اللَّهُ الرِّبَا وَيُرْبِي الصَّدَقَاتِ

“Allaah will wipe away (the reward) of usury and increase that of charity (i.e. Zakaat).” [Surah Al-Baqarah: 276]

And He says:

وَمَا آتَيْتُمْ مِّن رَّبًّا لَّيْرَبُوا فِي أَمْوَالِ النَّاسِ فَلَا يَرْبُوا عِنْدَ اللَّهِ  
وَمَا آتَيْتُمْ مِّن زَكَاةٍ تُرِيدُونَ وَجْهَ اللَّهِ فَأُولَئِكَ هُمُ الْمُضْعِفُونَ

“And that which you give as a gift (to others), in order that it may increase (your wealth by expecting something in return) from other people’s property, has no increase with Allaah. But that which you give in Zakaat sincerely for the sake of Allaah, those people shall have manifold increase.” [Surah Ar-Room: 39]

The Prophet ﷺ said:

مَنْ تَصَدَّقَ بِعَدْلِ تَمْرَةٍ - أَي: مَا يَعَادِلُ تَمْرَةً - مِنْ كَسْبٍ طَيِّبٍ، وَلَا  
يَقْبَلُ اللَّهُ إِلَّا الطَّيِّبَ، فَإِنَّ اللَّهَ يَأْخُذُهَا بِيَمِينِهِ ثُمَّ يَرْبِيهَا لِصَاحِبِهَا  
كَمَا يَرْبِي أَحَدَكُمْ فَلَوْهُ حَتَّى تَكُونَ مِثْلَ الْجَبَلِ

“Whoever gives away charity the size of a date – i.e. what is equivalent to a date – which is earned lawfully, since Allaah only accepts the good lawful things, Allaah will indeed take it with His right Hand and cause it to grow for its owner, just as one of you raises up his colt, to the point that the charity will become like the size of a mountain.” [Reported by Al-Bukhaaree and Muslim] <sup>21</sup>

4. Allaah wipes away the (minor) sins by way of it, as the Prophet ﷺ said:

وَالصَّدَقَةُ تَطْفِئُ الْخَطِيئَةَ كَمَا يَطْفِئُ الْمَاءُ النَّارَ

“Giving charity wipes away sins just as water extinguishes fire.” <sup>22</sup>

<sup>21</sup> Saheeh Al-Bukhaaree: Book of Zakaat (no. 1410) and Saheeh Muslim: Book of Zakaat (no. 1014)

<sup>22</sup> Sunan At-Tirmidhee: Book of Faith (no. 2616) who authenticated it, Sunan Ibn Maajah: Book of Trials (no. 9373), and Musnad Ahmad (3/321)

The word charity (*sadaqah*) here refers to the Zakaat as well as the supererogatory form of charity.

From the benefits it has on a person's character are:

1. It causes him to follow the way of the generous individuals possessing kindness and magnanimity.
2. Giving Zakaat requires a person to characterize himself with the attributes of mercy and sympathy towards his destitute brothers, and Allaah shows mercy to those who have mercy on others.
3. What has been witnessed is that giving financial and physical support to Muslims causes the hearts to become open and the soul to be pleased. And it causes a person to become loved and respected according to the extent of support he gives to his fellow brothers.
4. Giving Zakaat cleanses one's character from stinginess and miserliness, as Allaah says:

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا

**"Take the charity (Zakaat) from their wealth in order to purify and cleanse them by way of it."** [Surah At-Tawbah: 103]

From its communal benefits is that:

1. Zakaat provides for the needs of the poor who are the majority of people in most countries.
2. Zakaat strengthens the Muslims and raises their status. This is why one of the areas where Zakaat can be given in is Jihaad in the Cause of Allaah, as we will mention later, by the Will of Allaah.
3. It removes the grudges and ill feelings found in the hearts of the poor and destitute. This is since when the poor see the money the wealthy have and their not benefiting them with it, by giving them neither a little nor a lot, it is likely that they will hold hatred and rancor for the wealthy as they did not enforce their rights or provide for their needs. But when the wealthy do give some of their money to them at the end of every year (i.e. after holding the wealth for a year's time), these things terminate and there comes about love and harmony.

4. Giving Zakaat boosts one's wealth and increases its blessedness, as is stated in a hadeeth from the Prophet ﷺ in which he said:

### ما نقصت صدقة من مال

**"Charity does not detract from one's wealth."** <sup>23</sup>

This means that even though charity (Zakaat) takes away from one's wealth numerically, it indeed never takes away from its blessedness or its increasing in the future. Rather, Allaah will replace what he gave away and bless his wealth.

5. Zakaat is a means for spreading and distributing wealth (throughout the community). This is since if some wealth is given out, its range is broadened and many people benefit from it, contrary to when the wealth is just preserved amongst the rich, since the poor will not gain any part of it.

All of these benefits that come from giving Zakaat show clearly that Zakaat is something necessary and required in order to rectify the individual and the society. How perfect is Allaah, the All-Knowing and Most Wise!

Zakaat is required to be given on specific forms of wealth, which include:

1. Gold and silver, on the condition that they meet the *nisaab* (minimum requirement). With regard to gold, the *nisaab* is 11 3/7 Saudi pounds, and for silver it is 56 Saudi Riyals worth of silver or whatever equals that amount from other forms of paper currency. One is obligated to pay a quarter of a tenth Zakaat on the above (i.e. 2.5%). It makes no difference if the gold and silver come in the form of cash, coins or jewelry.

Furthermore, one must pay Zakaat on a woman's gold and silver jewelry if it meets the *nisaab*, regardless of whether she wears that jewelry or lends it out. The reason for this is because the evidences that mandate that Zakaat be paid on gold and silver are general and not detailed. And it is also because there are specific *ahaadeeth* that indicate the obligation of giving Zakaat on jewelry, even if it is worn, such as what has been reported by 'Abdullaah bin 'Amr bin al-'Aas ؓ that:

أن امرأة أتت النبي صلى الله عليه وسلم وفي يد ابنتها مسكتان  
من ذهب، فقال: «أتعطين زكاة هذا؟» قالت: لا. قال: «أيسرك أن

<sup>23</sup> *Saheeh Muslim* (no. 2588), *Sunan At-Tirmidhee* (no. 2029) and *Musnad Ahmad* (2/235)

يُسَوِّرُكَ اللَّهُ بِهِمَا سَوَارِينَ مِنْ نَارٍ؟» فَأَلْقَتْهُمَا وَقَالَتْ: هَمَا لِلَّهِ وَرَسُولِهِ

"A woman once came to the Prophet ﷺ with her daughter who had two gold bangles on her hand. So the Prophet ﷺ said: '**Do you pay Zakaat on this?**' She said: 'No.' So he ﷺ said: '**Would it please you if Allaah made you wear two bangles of fire instead?**' So she took them off and said: 'They are for Allaah and His Messenger.'"<sup>24</sup> It is stated in *Buloogh-ul-Maraam*: "Reported by the Three<sup>25</sup> and its chain of narration is strong."

Another reason is because this is more cautious and the most cautious approach takes precedence.

2. Also from the wealth that one is obligated to pay Zakaat on is: Business merchandise, which includes everything that is prepared for business purposes, such as real estate property, automobiles, livestock, household goods and other types of wealth. It is obligatory to pay a quarter of a tenth (i.e. 2.5%) on these items.

After holding the item for one year, one must estimate how much it is worth and pay 2.5% (Zakaat) on it, regardless of whether it now costs more, less or the same amount as what one paid originally for it. As for the items he prepares for his personal use or which he leases (from someone else), such as real estate property, automobiles, appliances and so on, there is no Zakaat due on them based on the Prophet's ﷺ statement:

ليس على المسلم في عبده ولا فرسه صدقة

"A Muslim is not obligated to pay Zakaat on his slave or his horse."<sup>26</sup>

However, Zakaat is due on things that he rents out (to others), when their yearly time-limit is reached, as well as on gold and silver due to what was stated previously.

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<sup>24</sup> *Sunan Abee Dawood*: Book of Zakaat (no. 1563), *Sunan At-Tirmidhee*: Book of Zakaat (no. 637) and *Sunan An-Nasaa'ee*: Book of Zakaat (no. 2479)

<sup>25</sup> **Translator's Note**: Meaning Abu Dawood, An-Nasaa'ee and At-Tirmidhee

<sup>26</sup> *Saheeh Al-Bukhaaree*: Book of Zakaat (no. 1464) and *Saheeh Muslim*: Book of Zakaat (no. 8)

## LESSON SEVEN: THOSE WHO ARE ENTITLED TO RECEIVE THE ZAKAAT

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The people entitled to Zakaat refers to those areas where we can direct our Zakaat to. Allaah took charge of explaining for Himself where these areas are, saying:

إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَامِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغَارِمِينَ وَفِي سَبِيلِ اللَّهِ وَأَبْنِ السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ

“The charity (Zakaat) is only for the poor, the needy, those employed to collect (the Zakaat), those whose hearts will be inclined (towards Islaam, by giving them Zakaat), for slaves, those in debt, for (Jihaad in) the Cause of Allaah, and for the wayfarer (i.e. destitute traveler). It is an obligation imposed by Allaah, and Allaah is the All-Knower, the All-Wise.” [Surah At-Tawbah: 60]

**1. The Poor (Fuqaraa):** They are the ones who are not able to support themselves with sufficient means, except for very little, which is less than half (a year). So if a person cannot find that which will support himself and his family for at least half a year, he is considered poor (faqeer) and he should be given what will suffice him and his family for a year.

**2. The Needy (Masaakeen):** They are those who are able to support themselves with sufficient means for half of the year or more, but not enough for the entire year. So they should receive the support that will complete the year for them. If a person does not have any cash on him, but yet has some other source of income, such as a profession, a salary or investment profits that will support him financially, he should not be given Zakaat. This is based on the Prophet's statement:

لا حظ فيها لغني ولا لقوي مكتسب

“There is no share in it (i.e. the Zakaat) for a wealthy person or for a strong able-bodied person who can earn a living.”<sup>27</sup>

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<sup>27</sup> Sunan Abee Dawood: Book of Zakaat (no. 1633), Sunan An-Nasaa'ee: Book of Zakaat (no. 2598) and Musnad Ahmad (4/224)

**3. Those employed to collect the Zakaat:** They are the ones put in charge by the ruler of a country to collect the Zakaat from those who owe it, distribute it to those who are entitled to it, guard the funds and all other types of duties involved with the supervision of Zakaat. They should be given a portion of the Zakaat in accordance with the work they put in, even if they may already be wealthy.

**4. Those whose hearts will be inclined:** This refers to tribal and clan leaders, who do not have strong Faith. They should be given Zakaat so as to strengthen their Faith, which will in turn make them callers to Islaam and good role models. What if a person is weak in his Islaam and is not from the leaders who are followed and obeyed, but rather from the common folk? Should he be given some Zakaat in order to strengthen his Faith?

Some scholars hold that it should be given to him since benefiting one's religion is better than benefiting one's body. Look at the example of a poor person. He is given Zakaat in order to nourish his body. So nourishing someone's heart with Faith is greater and of more benefit. However some scholars hold that he should not be given Zakaat since the benefit of strengthening his Faith is a personal benefit that is specific to him alone.

**5. Slaves:** What falls under this is buying slaves using Zakaat funds in order to free them, as well as assisting in the liberation of Muslim war captives.

**6. Those in debt:** They are the ones who owe debts. This is on the condition that they do not possess that which will enable them to remove their debts. So these people should be given that (Zakaat) which is sufficient to relieve them of their debt, whether it is a small or large amount, even if they may be considered wealthy based on their livelihood. So in the case where there is a man who has some income that is enough for the livelihood of himself and his family, but has some debt that he cannot repay, he may be given sufficient Zakaat that will remove his debt from him. However, it is not permissible for a person who is owed money by a poor person to cancel that person's debt, intending to give his share of Zakaat by that.

The scholars have differed regarding the case where the one in debt is someone's father or son. Can he be given Zakaat in order to remove his debt? The correct opinion is that it is permissible. It is also permissible for a person who owes Zakaat to go to the creditor (person owed the debt) and pay him back the loan of the indebted without the latter being aware of it. This is on the condition that the person owing Zakaat knows that the indebted one is unable to repay his debt.



**7. In the Cause of Allaah:** This refers to Jihaad in the Cause of Allaah. So those who fight in Jihaad should be given a portion of the Zakaat that will suffice them for their Jihaad and enable them to buy the necessary tools for Jihaad in the Cause of Allaah.

What also falls under "the Cause of Allaah" is religious knowledge. So a student of Islamic knowledge should be given that which will enable him to seek knowledge, such as books and so on. This is unless he already has money of his own that will enable him to achieve that.

**8. The Wayfarer:** This refers to a traveler that has been cut off from his journey. He should be given enough Zakaat that will enable him to return to his homeland.

These are the people who are entitled to receive Zakaat, the ones whom Allaah has mentioned in His Book and informed us that this is an obligation that He has mandated, which stems from His knowledge and wisdom. And Allaah is All-Knowing, All-Wise.

It is not permissible to direct the Zakaat to any other place, such as towards building *masaajid* or fixing roads. This is because Allaah has told us those who are entitled to receive the Zakaat for the purpose of restricting that to just those mentioned. So this limitation indicates that we are to negate all other potential recipients that do not fall under this restriction.

If we were to reflect on those individuals that we may give Zakaat to, we would come to realize that among them are those who are in need of the Zakaat for personal use as well as those who are in need of it for the sake of Muslims generally. So by this, we can see the extent of wisdom behind the requirement of Zakaat. And we would come to know that the wisdom behind Zakaat is to build a complete and upright society, as best as possible. And that Islaam does not disregard money or the benefits that can be generated from wealth, nor does it leave greedy and stingy souls to go about freely and unchecked with their stinginess and vain desires. On the contrary, it is the greatest guiding force towards the good and betterment of nations. And all praise is due to Allaah, Lord of the universe.

## LESSON EIGHT: ZAKAAT-UL-FITR

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Zakaat-ul-Fitr is an obligation that Allaah's Messenger ﷺ mandated at the end of Ramadaan (i.e. Day of 'Eid-ul-Fitr). 'Abdullaah bin 'Umar ؓ reported that:

فرض رسول الله صلى الله عليه وسلم الفطر من رمضان  
على العبد والحر والذكر والأنثى والصغير والكبير من المسلمين

**"The Messenger of Allaah ﷺ obligated (Zakaat) al-Fitr of Ramadaan upon every slave, free person, male, female, child and adult among the Muslims."** [Agreed Upon] <sup>28</sup>

Zakaat-ul-Fitr consists of a saa' of food, particularly the produce that humans uproot from the earth. Abu Sa'eed Al-Khudree ؓ reported:

كنا نخرج يوم الفطر في عهد النبي صلى الله عليه وسلم  
صاعاً من طعام، وكان طعامنا الشعير والزبيب والأقط والتمر

**"During the time of the Prophet ﷺ, we used to give out a saa' of food on the Day of Fitr (i.e. 'Eid). And our food (at that time) used to be barley, raisins, dried curds and dates."** [Reported by Al-Bukhaaree] <sup>29</sup>

So it doesn't count to give the Zakaat in the form of money, blankets, clothes, food, meat products and so on because this is contrary to what the Prophet ﷺ ordered. And the Prophet ﷺ said:

من عمل عملاً ليس عليه أمرنا فهو رد

**"Whoever performs a deed that is not in conformity with our Command (i.e. Sunnah), it will be rejected"**<sup>30</sup> meaning the act is returned back to him.

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<sup>28</sup> *Saheeh Al-Bukhaaree*: Book of Zakaat (no. 1511) and *Saheeh Muslim*: Book of Zakaat (no. 984)

<sup>29</sup> *Saheeh Al-Bukhaaree*: Book of Tahajjud (no. 1510)

<sup>30</sup> Mentioned in *Saheeh Al-Bukhaaree* (Chapter 20) and with a different wording in his Book of Treaties (2697), *Saheeh Muslim* (no. 1718), *Sunan Abee Dawood* (no. 4606), *Sunan Ibn Maajah* (no. 14) and *Musnad Ahmad* (2/146)

The weight of one saa' is two kilos and forty grams of good wheat. This is the prophetic weight of one saa', which the Prophet ﷺ defined for giving for Zakaat-ul-Fitr. <sup>31</sup>

It is mandatory to give Zakaat-ul-Fitr before the 'Eid Prayer. Even though it is more preferable to give it out on the actual day of 'Eid, before the Prayer, it is still permissible to give it out before the Day of 'Eid by one or two days only. But it is not valid to give it after the 'Eid Prayer. This is based on the hadeeth of Ibn 'Abbaas ؓ who stated that:

فرض زكاة الفطر طهارة للصائم من اللغو والرفث وطعمة للمساكين، فمن أداها قبل الصلاة فهي زكاة مقبولة، ومن أداها بعد الصلاة فهي صدقة من الصدقات

**"The Prophet ﷺ obligated Zakaat-ul-Fitr as a purification for the person fasting from vain speech, immoral acts and as a means of feeding the needy people. So whoever gives it before the ('Eid) Prayer, it is an accepted Zakaat. And whoever gives it after the ('Eid) Prayer, it is considered one of the forms of charity."** [Reported by Abu Dawood and Ibn Maajah] <sup>32</sup>

However, if he doesn't know it's 'Eid until after the ('Eid) Prayer, or if at the time of its distribution he is in a land or a country in which it is not required, it is permissible for him to give it after the ('Eid) Prayer, when he is able to give it.

And Allaah knows best. May the peace and praises of Allaah be on our Prophet, Muhammad, his family and Companions.

### [End of the First Treatise]

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<sup>31</sup> **Translator's Note:** A saa' consists of four amdaad (pl. of mudd). A mudd is equal to one handful using two hands cupped together of an average-sized man.

<sup>32</sup> *Sunan Ibn Maajah* (no. 1609), *Sunan Ibn Maajah* (no. 1827) and *al-Mustadrak* (1/409); Al-Haakim authenticated it and Adh-Dhahabee agreed.

**Book Two:**

# **48 Questions & Answers on Fasting**

## INTRODUCTION

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All praise is for Allaah, Lord of the Worlds, and may the best of His peace and praises be on the noblest of creatures, Muhammad bin 'Abdillaah, as well as on his family, Companions and those who follow him until the Day of Recompense. To proceed:

My brothers and sisters who are fasting! Every year brings a new honorable month – the month of Ramadaan, a month in which to attain forgiveness and mercy. This month comes around once a year in order to awaken us from our negligence and make each of us recall the actions he did during the past year in order to reflect on them with the eyes of a reforming critic. And so at this point he will balance and pose himself and correct his affairs, so that he may be able to face Allaah, Mighty and Sublime. Therefore, he takes advantage of this opportunity to repent and perform many righteous deeds. For today there is action but no accountability while tomorrow there will be accountability but no action.

On this blessed occasion, I would like to present a treatise on fasting called **"48 Questions & Answers on Fasting"**, which were answered by the noble Shaikh Muhammad bin Saalih Al-'Uthaimeen. After transcribing them and arranging them in a book, I presented it to him and he reviewed it and granted me permission to print it. So may Allaah reward him well and benefit the Muslims with his knowledge. My only intention for carrying out this project was to benefit my Muslim brothers and provide them with knowledge of the rulings of their Religion, thus enabling them to worship Allaah according to what He legislated. This is since Allaah does not accept any action that a person does unless it is done purely for His sake and in accordance to what the Messenger of Allaah prescribed.

I ask Allaah, the All-Mighty, Lord of the Noble Throne – through His perfect Names and Attributes – to make this deed and other deeds (of mine) sincerely for His sake, and to benefit me by it in this lifetime as well as after my death. I also ask Him to make this effort accepted amongst His servants. Verily, He is the All-Hearer and Responder of invocations. And the last of our calls is that all praise be for Allaah, Lord of the universe.

Compiled and Arranged by:  
Abu Muhammad Saalim bin Muhammad Al-Juhnee

## WHAT ARE WE OBLIGATED TO DO IN RAMADAAN?

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The Month of Ramadaan is a magnificent and blessed month. It was in this month that Allaah revealed the Qur'aan as a guide for mankind, a clarification for guidance, and a criterion. He made fasting in it one of the pillars of Islaam, and praying at night in it a recommended act that increases one's rewards. It serves as a means for salvation from the Hellfire. It is related in the two Saheeh Collections that the Messenger of Allaah ﷺ said:

مَنْ صَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ،  
وَمَنْ قَامَ لَيْلَةَ الْقَدْرِ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ

**“Whoever fasts in Ramadaan with Faith and while seeking to be rewarded, will have all of his past sins forgiven. And whoever performs the Night Prayer in Ramadaan with Faith and while seeking to be rewarded, will have all of his past sins forgiven.”** <sup>33</sup>

So whoever fasts Ramadaan with firm faith in Allaah and with belief and acceptance of His Legislation, whilst being submissive and seeking His reward, which he designated for this fasting and praying, will have his past sins forgiven.

And whoever performs the Night Prayer in Ramadaan or on the Night of Al-Qadar, characterizing himself with these two descriptions of firm Faith and seeking reward, Allaah will forgive his past sins.

When we look at the past, we find that there occurred many tremendous events during this blessed month, the likes of which cause a believer to become overjoyed by their reminder and positive effects.

### **The First Event:**

Allaah sent the Qur'aan down in this month, meaning He began the revelation of the Qur'aan during this month and thus made it blessed. The Muslims were able to conquer various regions of the earth from east to west due to it and gained honor and glory because of it. Afterward, the flag of Islaam spread in every place.

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<sup>33</sup> Reported by Al-Bukhaaree (no. 1901) and Muslim (no. 1731)

It is known to all of us, as has been recorded in history, that the crown of Khosrau (the Persian king) was brought to the noble Khaleefah 'Umar bin Al-Khattaab ؓ from Ctesiphon to Madeenah being carried upon two camels. And it was placed before him without one single bead missing from it. All of this showed the Muslims' glory and the polytheists' debasement, all praise be to Allaah. We are sure that the Muslim ummah will return to this Noble Qur'aan and rule by it, thus bringing glory back to them afterward, if Allaah wills.

However, just like it is inevitable for a honey picker to get stung by a bee and a flower picker to get pricked by a thorn, there is no doubt that victory will be preceded by tests and trials befalling those who try to establish Islaam and call to it. This is since Allaah says in His Book:

وَلَنَبْلُوَنَّكُمْ حَتَّىٰ نَعْلَمَ الْمُجَاهِدِينَ مِنكُمْ وَالصَّابِرِينَ

**“And We will indeed test you until We know those who strive and are patient from amongst you.”** [Surah Muhammad: 31]

And Allaah says:

أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ  
قَبْلِكُمْ مَسْتَهْمِبِينَ وَالصَّرَّاءُ وَالزَّلْزَلَةُ حَتَّىٰ يَقُولَ الرَّسُولُ  
وَالَّذِينَ آمَنُوا مَعَهُ مَتَىٰ نَصْرُ اللَّهِ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ

**“Or do you think that you will enter Paradise while such (trial) has not yet come to you as came to those who passed on before you? They were touched by poverty and hardship and were shaken until even their Messenger and those who believed with him said: ‘When will the Help of Allaah come?’ Indeed, the help of Allaah is near.”** [Surah Al-Baqarah: 214]

### **The Second Event:**

The second event that occurred in this blessed month was the Battle of Badr, which took place in the second year after Hijrah. It happened when the Messenger of Allaah ﷺ heard that a caravan from Quraish being led by Abu Sufyaan was coming from Shaam to Makkah. When he ﷺ learned about this, he assigned the fastest ones amongst his Companions to go to this caravan for the purpose of seizing it. This was since Quraish had allowed the discharge of the Prophet ﷺ and his Companions from their homes and properties.

Also, there was no covenant or pact between them and the Prophet ﷺ at this time. So as a result, he ﷺ set out to their caravan with the intention of seizing it. And he went with a small amount of his Companions – a little more than 310 men – because they did not want to engage in war. Their only aim was to take the caravan. So they set out with this small number of people followed by seventy riders on camels and horses.

Abu Sufyaan, who was with the caravan, sent a messenger to Makkah looking to incite them to come and defend their caravan and prevent the Messenger of Allaah ﷺ from taking it. So the inhabitants of Makkah came out loaded with their weapons and armor and full of pride and arrogance. Allaah describes the manner they came out, saying:

خَرَجُوا مِنْ دِيَارِهِمْ بَطْرًا وَرَنَاءَ النَّاسِ  
وَيَصُدُّونَ عَنِ سَبِيلِ اللَّهِ وَاللَّهُ بِمَا يَعْمَلُونَ مُحِيطٌ

**“(And do not be like) those who came forth from their homes insolently and to be seen by people and avert them from the Way of Allaah. And Allaah is All-Encompassing of what they do.”** [Surah Al-Anfaal: 47]

While on their way there, news reached them that Abu Sufyaan's caravan was saved from the Prophet ﷺ. So they sought each other's advice on whether they should continue or go back to Makkah. Abu Jahl, who was leading the expedition, said: “By Allaah, we will not go back until we arrive at Badr and stay there for three days. We will sacrifice camels, drink wine and let the maids sing for us there. And when the Arabs hear about us, they will never stop having fear and respect for us.”

These words show his arrogance and haughtiness and his reliance on falsehood in order to repel the truth. So they encountered the Prophet with their weapons and armor and full of their pride, arrogance and strength. Their army consisted of between 900 to 1000 soldiers. But as for the Prophet ﷺ and his Companions, they were no more than about 310 people. So the two armies confronted each other – the army of Allaah against the army of the Devil. And the final victory was for the army of Allaah. Seventy men amongst the Quraish's most noble and honorable leaders were killed, while another seventy from amongst them were imprisoned.

The Prophet ﷺ remained three days on the battlefield as was his habit after achieving victory and supremacy. On the third day, he rode until he came upon a well in Badr where they had thrown twenty-four of the leaders of



Quraish who had fallen slain. He stood by the well calling them by their names and the names of their fathers, saying:

يا فلان ابن فلان، هل وجدت ما وعد ربكم حقاً، إني وجدت ما وعدني ربي حقاً

**"O so and so, son of so and so! Did you find what your Lord promised you to be true? Indeed, I found what my Lord promised me to be true!"**

So his Companions said: "O Messenger of Allaah ﷺ! How can you speak to a people that have become corpses? He ﷺ said:

ما أنتم بأسمع لِمَا أقول منهم، ولكنهم لا يستجيبون

**"You do not hear any better what I am saying than they do. However, (the difference is) they cannot respond."**

لا يرجعون قولاً

Or he said: **"They cannot speak back."** <sup>34</sup>

The Prophet ﷺ then returned to Madeenah victorious, all praise be to Allaah.

### **The Third Event:**

The third event was the Conquest of Makkah. Makkah had been under the control of the pagan Arabs who had filled it with disbelief, polytheism and sin. So Allaah allowed His Prophet ﷺ to fight its inhabitants. He permitted it for him ﷺ for one hour of the day. After the Conquest, the sanctity of Makkah returned to the way it was prior to the Conquest. The Prophet ﷺ entered Makkah on a Friday, on the 20<sup>th</sup> day of the month of Ramadaan in the 8<sup>th</sup> year after Hijrah. He rode in victorious and successful until he came upon the door of the Ka'bah, where the Quraish were hiding under waiting to see what he would do to them. He ﷺ said to them:

يا قريش، ما ترون أني فاعل بكم؟

**"O Quraish! What do you think I should do with you?"**

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<sup>34</sup> A similar narration to this has been reported by Muslim (no. 2874)

They said: "Good, O brother of a noble and son of a noble." So the Prophet ﷺ said:

أذهبوا فأنتم الطلقاء

**"Go, for you are the freed ones."** <sup>35</sup>

So he bestowed his favor upon them after having the ability to destroy them. This is the most extensive display of kind manners and mercy.

After presenting these events that occurred during this month, we must ask ourselves: "What are we required to do during this month of Ramadaan?"

What we must do in this month is either obligatory or recommended – that which is obligatory is fasting, while that which is recommended is performing the Night Prayer.

All of us know that what is meant by fasting is refraining from the things that break one's fast from sunrise to sunset for the sake of worshipping Allaah. The proof for this is Allaah's statement:

فَالآنَ بَاشِرُوهُنَّ وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمْ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتِمُوا الصِّيَامَ إِلَى اللَّيْلِ

**"So now have (sexual) relations with them and seek that which Allaah has decreed for you (i.e. of offspring). And eat and drink until the white thread (light of dawn) becomes distinct to you from the black thread (darkness of night). Then complete your fast until the nightfall."** [Surah Al-Baqarah: 187]

The objective behind fasting is not to condition the body to tolerate thirst, hunger and hardship. On the contrary, it is done for the purpose of conditioning the soul to abandon that which it loves in order to please the One whom is loved. That which one loves, which must be abandoned, is food, drink and sexual intercourse. These are the desires of the soul.

The One whom is loved is Allaah, Mighty and Sublime. So we must have this intention when fasting, which is that we abandon all of these things seeking the contentment of Allaah.

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<sup>35</sup> Reported by Ibn Ishaq as mentioned in *as-Seerah an-Nabawiyah* of Ibn Hishaam (4/78) as well as Ibn Sa'ad in *at-Tabaqat* (2/141-142)

The wisdom behind why fasting was made obligatory for this ummah has been clarified to us by Allaah when He said:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

**“O you who believe. Fasting is prescribed for you as it was prescribed for those before you in order that you may gain Taqwaa (fear and dutifulness to Allaah).”** [Surah Al-Baqarah: 183]

The phrase **“in order that”** denotes a reason, so it means: **“...so that you will be dutiful to Allaah.”** Thus, they will abandon what Allaah has forbidden and carry out what Allaah has mandated. It is related in the Saheeh that the Prophet ﷺ said:

مَنْ لَمْ يَدَعْ قَوْلَ الزُّورِ وَالْعَمَلَ بِهِ وَالْجَهْلَ،  
فَلَيْسَ لِلَّهِ حَاجَةٌ فِي أَنْ يَدَعَ طَعَامَهُ وَشِرَابَهُ

**“Whoever does not abandon false speech, acting upon that (falsehood) and ignorance, Allaah has no need for him to abandon his food and drink.”** <sup>36</sup>

This means that Allaah does not want us to just abandon food and drink. Rather, he wants for us to abandon false speech, acting upon falsehood and ignorance. This is why when someone is fasting and he is insulted or attacked by another person, it is recommended for him to say: **“I am fasting.”** He should not react to his harm, since if he responds, the first person will reply back to him, which will require him to respond again and so on and so forth. Thus, his fast will end up being like this – all insults and fighting.

But if he says: **“I am fasting”**, he will be informing the person that insulted him or fought against him that it is not that he is unable to confront him. Rather what prevents him from doing such is the fact that he is fasting. So at this point, the first person will refrain, feel ashamed, and not persist in his insults and attacks.

This is the wisdom behind the obligation of fasting. And if it is this way, we should strive to do good deeds when fasting, such as remembering Allaah, reciting the Qur’aan, praying, giving charity, being kind to the creation, and having a cheerful face, open heart and good manners. We should do everything that we are able to in order to improve ourselves.

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<sup>36</sup> Reported by Al-Bukhaaree (no. 1903)

*Lessons on Fasting, Taraaweeh & Zakaat + 48 Questions & Answers on Fasting*

So if a Muslim spends this month in this condition, he will most definitely be affected positively. And the month will never pass him except that he has found his condition has changed. This is why in the last part of the month it is legislated for a person to give *Zakaat-ul-Fitr* in order to purify his soul. This is since a soul is purified by doing good deeds and abandoning sins. It is also purified by giving away money (in charity), which is why giving away money was called Zakaat (a purification).

## 48 QUESTIONS & ANSWERS ON FASTING

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### Question 1

**Question:** What are the things that break a person's fast?

**Answer:** The things that break one's fast as mentioned in the Qur'aan are three – eating, drinking and sexual intercourse. The proof for this is Allaah's statement:

فَالآنَ بَشِرُوهُمْ وَأَبْنِعُوا مَا كَتَبَ اللَّهُ لَكُمْ وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتِمُوا الصِّيَامَ إِلَى اللَّيْلِ

“So now have (sexual) relations with them and seek that which Allaah has decreed for you (i.e. of offspring). And eat and drink until the white thread (light of dawn) becomes distinct to you from the black thread (darkness of night). Then complete your fast until the nightfall.” [Surah Al-Baqarah: 187]

**First & Second:** With regard to eating and drinking, it does not matter if what is being eaten or drunk is lawful or unlawful, useful or harmful, not useful or not harmful, or small or large in amount. Based on this, smoking breaks the fast even if it is harmful and unlawful.

This is such that the scholars have stated: “If a man swallows a bead, he breaks his fast.” Even though a bead does not benefit the body, it is still considered one of the things that break the fast. And even if he eats dough that is soaked in something impure, he still breaks his fast regardless if it's harmful to him.

**Third:** Sexual intercourse is the gravest means of breaking the fast since it requires that one perform the expiation (*kaffaarah*), which is freeing a slave, and if unable to, fasting two consecutive months, and if unable to, feeding sixty needy people.

**Fourth:** The release of sexual fluids due to arousal – If a person emits sexual fluids due to arousal, his fast is broken. However, he is not required to perform the expiation, since that is specific for only intercourse.

**Fifth:** Needle injections that serve as substitutes for food and drink, i.e. they are nutrimental – as for injections that are not alimental, they do not harm the fast regardless of whether they are taken in the veins or in the muscles since they are not food or drink, nor do they serve as substitutes for food and drink.

**Sixth:** Intentional vomiting – If a person vomits intentionally, he breaks his fast. But if he is overcome by vomit (i.e. he throws up unintentionally), there is nothing against him.

**Seventh:** The excretion of menstrual or post-partum blood. If a woman emits menstrual or post-partum blood even if its a few seconds before the sun sets, her fast for the day is broken. But if menstrual or post-partum blood come out a few seconds after the sun has set, her fast is valid.

**Eighth:** The extraction of blood due to Hijaamah. This is based on the Prophet's ﷺ statement:

### أفطر الحاجم والمحجوم

**“The one performing the Hijaamah as well as the one who has it performed on him break their fast.”** <sup>37</sup>

So if an individual has Hijaamah performed on him and blood comes out of him, his fast is broken. The person conducting the Hijaamah also breaks his fast if he performs it in the manner that was commonly practiced during the time of the Prophet ﷺ, which was that the *Haajim* (one performing the Hijaamah) would suck the air out of the cup of blood (i.e. to help the blood come out). However, if one performs the Hijaamah using equipment that separates him from the one receiving the Hijaamah, then the one who has the Hijaamah performed on him breaks his fast while the one performing it doesn't.

There are four consequences that result if a person who is obligated to fast does one of these things during the day in Ramadaan. They are:

1. He is sinning,
2. He has invalidated his fast,
3. He is obligated to refrain from food and drink for the remainder of that day, and

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<sup>37</sup> Reported by Abu Dawood (no. 2367)

4. He is required to make up that missed day.

If he broke his fast by having sexual relations, there is a fifth consequence, which is that he must perform the expiation (*kaffaarah*).

In spite of this, we must know that these things mentioned above only invalidate someone's fast if he meets the following three conditions:

1. He has knowledge (that it breaks the fast),
2. He is conscious and aware, and
3. He willingly does them (i.e. is not forced).

**The First Condition – Knowledge:** If a person does one of these things that break the fast, out of ignorance, his fast is still valid regardless of whether he is unaware of the time or unaware of the ruling. An example of someone who is unaware of the time is a person who gets up in the last part of the night thinking that daybreak did not come yet. So he eats and drinks but then later discovers that daybreak has already passed. This person's fast is still valid since he was unaware (i.e. ignorant) of the time.

An example of someone who is unaware of the ruling is a person who has Hijaamah performed on him while not being aware that this breaks the fast. We say to this person: "Your fast is valid." The proof for this is Allaah's statement:

رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا

**"Our Lord! Do not hold us accountable if we forget or err."** [Surah Al-Baqarah: 286] This is from the Qur'aan.

As for the Sunnah, there is the hadeeth of Asmaa bint Abee Bakr that was reported by Al-Bukhaaree in his *Saheeh*, in which she said:

أَفْطَرْنَا يَوْمَ غَيْمٍ عَلَىٰ عَهْدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، ثُمَّ طَلَعَتِ الشَّمْسُ

**"We broke our fast once during the time of the Prophet ﷺ on a foggy day, then the sun appeared to us (i.e. it had not set yet)."** <sup>38</sup>

So they broke their fast while it was still the daytime. However, they did so without knowing – i.e. they thought the sun had already set. The Prophet ﷺ

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<sup>38</sup> Reported by Al-Bukhaaree (no. 1959)

did not command them to make up that day. Had it been obligatory for us to make up days like that, he ﷺ would have commanded them to do it at that point. And if he had commanded them, it would have been conveyed to us. Regardless, if someone breaks his fast thinking that the sun has set and it later becomes clear to him that the sun has not set yet, he must refrain from food and drink (at that point) and his fast is still valid.

**The Second Condition – Consciousness:** The opposite of this is forgetfulness. If a person forgets that he is fasting and eats and drinks, his fast is still valid. This is based on Allaah's saying:

رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا

**“Our Lord! Do not hold us accountable if we forget or err.”** [Surah Al-Baqarah: 286]

It is also based on the Prophet's ﷺ saying as reported by Abu Hurairah ؓ:

مَنْ نَسِيَ وَهُوَ صَائِمٌ فَأَكَلَ أَوْ شَرِبَ فَلَيْتِمَ صَوْمَهُ فَإِنَّمَا أَطْعَمَهُ اللَّهُ وَسَقَاهُ

**“Whoever forgets while fasting and eats or drinks must continue and complete his fast, for indeed it was only Allaah who fed him and gave him to drink.”** <sup>39</sup>

**The Third Condition – Willingness:** If a person does one of these things while he is fasting without desiring it or not from his own free will, his fast is still valid. So if, for example, he rinses his mouth and water manages to go through to his stomach without him desiring that, his fast is still valid.

And if a man forces his wife to have sexual intercourse with him (during Ramadaan) and she is not able to repel him, her fast is still valid, since she did not do that act willfully. The proof for this is what Allaah said with regard to one who commits disbelief out of coercion:

مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ

**“Whoever disbelieves in Allaah after having Faith...(has earned the wrath of Allaah)...except for one who is forced (to renounce his Religion) while his heart is secure upon Faith.”** [Surah An-Nahl: 106]

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<sup>39</sup> Reported by Muslim (no. 2686)



So if a person who is fasting is coerced to break his fast or to do something that invalidates his fast, without desiring that, there is nothing against him and his fast is valid.

## Question 2

**Question:** Is there a specific number (of *rak'aat*) for the Night Prayer or not?

**Answer:** There is no specific number (of *rak'aat*) that one is obligated to abide by when performing the Night Prayer. So if a person spends the whole night in prayer, there is no harm in this. And if he prays twenty *rak'aat* or fifty *rak'aat*, there is nothing wrong with this either. However, the best number (of *rak'aat*) to pray is that which the Prophet ﷺ used to do, which was either eleven or thirteen *rak'aat*. This is because when the Mother of the Believers, 'Aa'ishah, was asked about how the Prophet ﷺ would pray in Ramadaan, she replied:

لا يزيد في رمضان ولا في غيره على إحدى عشرة ركعة

**"He would not exceed eleven *rak'aat* whether in Ramadaan or out of it."**<sup>40</sup>

However, these *rak'aat* must be done in the prescribed manner. One must prolong his recitation, bowing, prostrating, standing after bowing, and sitting between prostrations in it. This is contrary to what the people do today – they pray in a rush and prevent the followers from doing what they are required to do in prayer.

An Imaam is a position of leadership. And when someone is a leader, he must do what is best and most fitting (for the people). As for an Imaam not having any concern except to leave early, this is wrong. Rather, a person should do what the Prophet ﷺ used to do, such as prolonging his standing, bowing, prostrating and sitting in accordance to what is mentioned in the texts. He should also lengthen his supplication, recitation of the Qur'aan, glorification of Allaah and so on.

## Question 3

**Question:** If a person prays behind an Imaam that performs more than eleven *rak'aat*, should he follow the Imaam or separate from him after he completes eleven *rak'aat*?

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<sup>40</sup> Reported by Al-Bukhaaree (no. 1147) and Muslim (no. 1670)

**Answer:** The Sunnah is to follow the Imaam since if he leaves before the Imaam finishes praying, he will not achieve the reward of having prayed the entire night. The Messenger of Allaah ﷺ said:

مَنْ قَامَ مَعَ الْإِمَامِ حَتَّى يَنْصَرِفَ كُتِبَ لَهُ قِيَامُ لَيْلَةٍ

**“Whoever prays with the Imaam until he finishes, it is recorded for him that he prayed the entire night.”** <sup>41</sup>

The Prophet ﷺ said this in order to encourage us to strive to remain with the Imaam until he finishes.

The Companions even followed their Imaam at a time when he went beyond the prescribed limit for a particular prayer. And that was when 'Uthmaan bin 'Affaan finished praying four *rak'aat* at Minaa during Hajj in spite of the fact that the Prophet, Abu Bakr, 'Umar and 'Uthmaan (himself) – during the first part of his Khilaafah until eight years had passed – used to pray just two *rak'aat*.

So he prayed four *rak'aat* and the Companions criticized him for this even though they had followed him and prayed four *rak'aat* along with him.

Therefore, if this was the guidance of the Companions – which was striving to follow the Imaam until he finished – then what is wrong with some people who when they see the Imaam going beyond the number of *rak'aat* that the Prophet used to pray at night, i.e. eleven, they get up to leave in the middle of prayer? And we have even witnessed some people in Al-Masjid-ul-Haraam leaving before the Imaam finishes with the excuse that only eleven *rak'aat* are legislated in the Religion!

#### Question 4

**Question:** Some people eat while the second Adhaan is being called for Fajr during the month of Ramadaan? Is their fast valid?

**Answer:** If the Mu'adhdhin calls the *Adhaan* at the break of Fajr (dawn) with full certainty, then it is obligatory to refrain from eating and drinking as soon as one hears the Mu'adhdhin calling.

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<sup>41</sup> Reported by Abu Dawood (no. 1375) and At-Tirmidhee (no. 1806) and authenticated by Al-Albaanee.

But in the case where he calls the Adhaan at the break of Fajr based on conjecture and not with certainty, as commonly occurs in our era, then one may eat and drink until the Mu'adhhdhin finishes calling the Adhaan.

### Question 5

**Question:** For many people in Ramadaan, their main focus is only that of basking in food and sleep. So Ramadaan becomes a month of laziness and inactivity. Likewise, some people play all night and then sleep during day. What is your advice to these kinds of people?

**Answer:** I believe that this in reality consists of a waste of time and a waste of money. If people do not have any other objective than to vary their meals, sleep during the day and spend the night doing things that are of no benefit to them, then this is without doubt a waste of a valuable opportunity, which may not repeat itself again for some people in their lifetimes.

Therefore, the determined one is he who goes through Ramadaan the way it should be done, which is sleeping in the first part of the night, performing the Taraaweeh Prayer, and then standing in prayer during the last part of the night if one is able to. And one should not go to extremes in eating and drinking.

Those who have the ability should strive to feed those who are fasting (when its time to break the fast) either in the *masajid* or in other places. This is since whoever feeds a fasting person, he will receive the same reward as the one fasting. So if a person feeds his brothers who are fasting, he will receive the same reward as them. Therefore, those whom Allaah has granted wealth should taken advantage of this opportunity to obtain a great reward.

### Question 6

**Question:** During Ramadaan, some Imaams prolong their supplication in prayer while others keep it short. Which is most correct?

**Answer:** The correct way is to neither make it too long or too short. Prolonging the supplication in such a manner that it burdens the people is not allowed for when news reached the Prophet ﷺ that Mu'aadh bin Jabal ؓ prolonged the prayer with his people, he ﷺ became angry like never before, and ﷺ said to him:

## أفتان أنت يا معاذ

**"Are you a troublemaker, O Mu'aadh?"** <sup>42</sup>

So what is befitting is that the Imaam limit his supplication to only the wording mentioned in the narrations or to add a little to that, which won't cause hardship.

There is no doubt that prolonging the (supplication in) prayer is difficult and burdensome for the people, especially the weak ones among them. There may be some people in the congregation that have things to do but don't want to leave before the Imaam finishes. At the same time it is burdensome for them to remain with the Imaam.

So my advice to my fellow brother Imaams is that they be moderate. They should also leave out the *Qunoot* supplication from their prayer at times so that the people won't think that making *qunoot* is obligatory in the *Witr* Prayer.

### Question 7

**Question:** What is the authenticity of the hadeeth: **"The one performing Hijaamah as well the one who has it performed on him break their fast."** <sup>43</sup>

**Answer:** Imaam Ahmad, may Allaah have mercy on him, authenticated this hadeeth as well as Shaikh-ul-Islam Ibn Taimiyyah, Ibn Al-Qayyim and other verifiers, so it is authentic.

It also applies from a theoretical point of view since when a person has Hijaamah performed on him, he loses a lot of blood which weakens the body. And when the body becomes weak, it requires nutrition.

So if a person is in need of Hijaamah, and he has it performed on himself, we say to him: "You have broken your fast, so eat and drink in order that you may regain your body strength." But in the case where he has no need for Hijaamah, we say to him: "Do not have Hijaamah done to you during a time when you are obligated to fast." By doing this, we will preserve his strength for him until he finishes fasting (and is then able to do it).

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<sup>42</sup> Reported by Al-Bukhaaree (no. 704) and Muslim (no. 972)

<sup>43</sup> Its references were mentioned previously

### Question 8

**Question:** What is the ruling on the inhabitants of Jeddah going to Makkah to pray Taraaweeh there?

**Answer:** There is no harm in a person going to Al-Masjid-ul-Haraam to pray Taraaweeh since Al-Masjid-ul-Haraam is one of the places one is encouraged to travel to. However if that person is an employee or an Imaam in a masjid, he should not abandon his occupation or his role as Imaam in order to go and pray in Al-Masjid-ul-Haraam since praying in Al-Masjid-ul-Haraam is only recommended.

But as for carrying out one's required work duties, then this is obligatory. And it is not possible to abandon performing an obligation for the sake of something recommended.

It has reached me that some Imaams leave their *masajid* and go to Makkah in order to perform 'Itikaaf or pray Taraaweeh there. This is wrong because it is an obligation upon them to fulfill their obligations, whereas going to Makkah to pray Taraaweeh or make 'itikaaf is not an obligation.

### Question 9

**Question:** What is the ruling on looking for and following Imaams that have beautiful voices?

**Answer:** I hold that there is nothing wrong with this. However, it is better if a person prays in his (local) masjid so that the people can be united with their Imaam, and so that the *masajid* will not be void of people, and also so that there will not occur any congestion in the masjid in which the Imaam's recitation is nice, which would then lead to confusion and chaos.

Perhaps something disliked may even result from this. For example, a person may come and pickpocket a woman that is coming out from this masjid that has many people in it. And due to the large amount of people and the large congestion, he may snatch her purse and she doesn't realize it until after some distance.

This is why we believe that a person should remain in his (local) masjid since this preserves the sanctity of the masjid and helps to establish the congregation there, not to mention gathering the people with their Imaam and saving oneself from congestion and hardships.

### Question 10

**Question:** Does the emission of a lot of blood lead to the fast being broken?

**Answer:** If the emission of a lot of blood leads a person to experience that which comes as a result of Hijaamah, such as weakening of the body and the need for nutrition, it takes on the same ruling as Hijaamah.

But in the case where blood is emitted without a person consciously choosing it, such as when someone is wounded and he bleeds profusely, then there is no harm in this, since it came out without him desiring it.

### Question 11

**Question:** Should the Taraaweeh Prayer be completed on the night of 'Eid or not?

**Answer:** If the thirtieth day of Ramadaan has been determined, then the Taraaweeh Prayer should not be made, nor should one pray the Night Prayer (i.e. in the third part of the night). This is since Taraaweeh and Qiyaam are only to be done in Ramadaan. So if it has been determined that the month has ended they should no longer be held and the people should go out from the *masajid* to their homes.

### Question 12

**Question:** Can a person making 'Itikaaf in the Haram go out to eat and drink. And is it allowed for him to ascend to the roof of the masjid in order to hear the lessons?

**Answer:** Yes, it is allowed for a person making 'Itikaaf in Al-Masjid-ul-Haraam or other *masajid* to go out to eat and drink if he is not able to bring food and beverages into the masjid, since this is something he needs. Likewise, he may go out to relieve himself and bathe himself if he is in the state of ritual impurity.

As for ascending to the roof of the masjid, then there is also no harm in this since going out from the masjid's lower door to the roof is only a few steps and it is expected that one will return to the masjid afterward. So there is no harm in this.

### Question 13

**Question:** A young person masturbated during Ramadaan while not being aware that it breaks the fast and at a moment when he was overtaken by his desires. What is the ruling on this?

**Answer:** The ruling is that there is nothing required upon him since we affirmed previously that a person does not break his fast unless he meets three conditions:

1. Knowledge (i.e. he knows and is aware that such an act breaks the fast),
2. Remembrance (i.e. he does so consciously and not out of forgetfulness), and
3. Willfulness (i.e. he does so from his own accord and not forced or coerced).

However, I would like to say here that a person should be patient and refrain from masturbating since this is Haraam (forbidden) based on Allaah's saying:

وَالَّذِينَ هُمْ لِأَفْئَاتِهِمْ حَافِظُونَ \* إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ  
أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ \* فَمَنْ ابْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ

**“And those who guard their private parts – Except from their wives or those whom their right hands possess, for indeed they will not be blamed. But whoever seeks beyond that, then they are the transgressors.”** [Surah Al-Mu'minoon: 5-7]

The Prophet ﷺ also said:

يا معشر الشباب، مَنْ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَزَوَّجْ،  
فَإِنَّهُ أَغْضُ لِلْبَصْرِ، وَأَحْصَنُ لِلْفَرْجِ، وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ

**“O group of young men! Whoever amongst you is able to accommodate (a wife) should marry, for it is the best means of lowering the gaze and protecting the private parts. And whoever is not able should observe fasting.”** <sup>44</sup>

If masturbating were permissible, the Prophet ﷺ would have guided us to it since it is easier for adults and because people find pleasure in it, contrary to

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<sup>44</sup> Reported by Al-Bukhaaree (no. 1905) and Muslim (no. 3379)

fasting, which people find difficulty in. But because of the fact that the Prophet ﷺ recommended fasting, this shows that masturbating is not permissible.

#### Question 14

**Question:** What is the ruling on fasting in Ramadaan when one does not pray?

**Answer:** The one who fasts but does not pray, his fasting is of no use to him, nor will it be accepted from him, nor will it free him from his indebtedness (of prayer). In fact, fasting is not required on him so long as he does not pray.

This is since one who does not pray is like a Jew and a Christian. So what do you think about a Jew or a Christian that fasts but yet remains upon his religion – is it accepted from him? No. Therefore, we say to this individual: "Repent to Allaah by praying, and (then) fast." And whoever turns to Allaah in repentance, Allaah will accept his repentance.

#### Question 15

**Question:** Some people claim that the beginning and end of every month cannot be determined solely by sighting the new moon for each month, and that therefore, we should complete thirty days for each month, including Ramadaan. What do the religious texts say about such a statement?

**Answer:** The part of the claim that states that the beginning and end of every month cannot be determined solely by sighting the new moon for each month is not correct. On the contrary, we have the ability to witness every new month's crescent. This is why the Prophet ﷺ said:

إذا رأيتموه فصوموا، وإذا رأيتموه فأفطروا

**"When you see it (i.e. the crescent), begin fasting, and when you see it (again), stop fasting."** <sup>45</sup>

The Prophet ﷺ would never attach a ruling to something that was impossible for us to do. So if it is possible to spot the crescent indicating the (beginning

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<sup>45</sup> Reported by Al-Bukhaaree (no. 1900) and Muslim (no. 2471)



of the) month of Ramadaan, then it is also possible to spot the crescents that indicate the start of all of the other months.

As for the second part of the question, which suggests that we should complete thirty days for the month of Sha'baan and likewise for the month of Ramadaan, then this is correct – it is correct **if** there is cloudiness and we cannot spot the crescent, which may be concealed due to fogginess, dust in the air, and so on and so forth. In this case, we complete thirty days for the month of Sha'baan and then fast, or thirty days for the month of Ramadaan and then end the fast.

This is how the hadeeth has been reported to us from the Messenger of Allaah ﷺ:

صوموا لرؤيته، وأفطروا لرؤيته، فإن غمَّ عليكم فعدّوا ثلاثين يوماً

**“Fast when you see it (i.e. the crescent) and stop fasting when you see it. And if it is hidden from you, then count thirty days (for the month).”**

In another hadeeth, the Prophet ﷺ said:

فأكملوا العدة ثلاثين

**“Then complete the number of thirty (days).”** <sup>46</sup>

So based on this, if it is the thirtieth night of Sha'baan and the people set out to look for the crescent but do not spot it, they should complete thirty days for the month of Sha'baan. And if it is the thirtieth night of Ramadaan and the people set out to look for the crescent but do not spot it, they should complete thirty days for the month of Ramadaan. <sup>47</sup>

## Question 16

**Question:** What is the legislated manner for confirming the beginning of the month? Is it permissible to rely on astronomical calculations for determining

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<sup>46</sup> Reported by Al-Bukhaaree (no. 1909) and Muslim (no. 2481)

<sup>47</sup> **Translator's Note:** It is important to note here that according to the Islamic calendar, a day begins with the night. Hence, if it is the thirtieth night of Ramadaan, as stated in the example, the people have actually only fasted 29 days. The thirtieth day begins with the night, at which point the people should look for the crescent. If it is not spotted, they should fast the next day, thus completing thirty days.

the beginning and end of a month? And what is the ruling on using a telescope to spot the crescent?

**Answer:** The legislated manner for confirming the beginning of a month is to have the people set out to look for the new moon (i.e. the crescent). This should be done by someone who is reliable as regards to his Religion and the strength of his eyesight.

If they spot it, the necessary action that results from this sighting must be implemented, and that is fasting if it's the new moon for the month of Ramadaan and ending the fast if it's the new moon for the month of Shawwaal.

It is not allowed to rely on astronomical calculations if the new moon is not spotted. However, if the crescent is spotted even if it is achieved through astronomical observation, it should be acted upon based on the generality of the Prophet's ﷺ statement:

**إذا رأيتموه فصوموا، وإذا رأيتموه فافطروا**

**“When you see it (i.e. the crescent), begin fasting, and when you see it (again), stop fasting.”**

As for the case where one just uses calculations (without actually sighting the new moon), it is not permissible to act on this nor to rely on it. As for using a telescope, which is like a magnifying glass, to help in spotting the new moon, there is nothing wrong with this. However, it is not an obligation to use it since what is apparent from the wording in the Sunnah is that one should rely on a normal sighting of the moon, i.e. with the naked eye, not any other way.

Regardless, if a trustworthy person uses it and spots the new moon, he may act upon this sighting. In the past, the people would use similar methods when they would go up the lighthouses on the thirtieth night of Sha'baan or the thirtieth night of Ramadaan to look for the new moon with this telescope.

In any case, when it has been confirmed that the new moon has been spotted via any of the means available, the required action that results from this sighting must be implemented based on the generality of the Prophet's ﷺ statement:

إذا رأيتموه فصوموا، وإذا رأيتموه فأفطروا

**“When you see it (i.e. the crescent), begin fasting, and when you see it (again), stop fasting.”**

#### Question 17

**Question:** Are all of the Muslims in every country required to fast due to one sighting of the new moon? And how are the Muslims who live in the lands of the disbelievers supposed to fast when there is no valid sighting of the moon in those areas?

**Answer:** The scholars have differed on this issue, which is: If the crescent is spotted in one of the Muslim countries and it is considered a valid sighting, is it necessary for all the remaining Muslim (countries) to act upon this sighting?

Some scholars hold that it is required to act upon this sighting using as proof the generality of Allaah's saying:

فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ

**“So whoever amongst you sights (the crescent indicating the beginning of) the month (of Ramadaan), must fast it.”** [Surah Al-Baqarah: 185]

Also the Prophet ﷺ said:

إذا رأيتموه فصوموا

**“When you see it (i.e. the crescent), begin fasting.”**

These scholars say that the wording in these texts are general and apply to all Muslims.

It is understood from this that the meaning of these texts is not that every person is required to spot the new moon for himself since this is not practical. Rather, what is meant by these texts is that if a reliable person spots it and confirms the new month has begun, this sighting applies generally to all places.

Other scholars hold the view that if the rising points of the moon vary from place to place then each region should fast based on its own respective sighting. And if there is no difference in the rising points, then if it is confirmed

that the new moon has been sighted in a certain region that has the same rising point, they must adhere to that sighting even if they don't see it. These scholars base their view on the same proof as that of the first group, which is Allaah's statement:

فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ

**"So whoever amongst you sights (the crescent indicating the beginning of) the month (of Ramadaan), must fast it."** [Surah Al-Baqarah: 185]

It is known that the meaning intended here is not that each individual person sees the new moon for himself. So one must fast in every region in which it is sighted as well as in every region in which the rising points of the new moon are the same. As for people in regions whose rising points vary from theirs, the new moon cannot be sighted whether in actuality or by way of official report.

These scholars went on to say: "We say the same with regard to the Prophet's statement: **'When you see it (i.e. the crescent), begin fasting, and when you see it, stop fasting.'**" This is since whoever lives in a region that has a different rising point from the region of the one who sighted the new moon, he has not sighted it whether in actuality or by way of official report.

Monthly timing is the same as daily timing. So just as people vary in the daily times that they eat or don't eat, then likewise, they must also vary in their monthly times of eating and not eating. It is well known that the variance in the times of day has its own effect according to the consensus of the scholars. Those people who live in the east begin fasting before those who live in the west, and they break their fast before them as well.

So if we were to pass ruling based on the effect that varying rising points has on the times of the day, then this should also be the same case with the times of the month.

Concerning Allaah's statement:

فَالآنَ بَشِّرُوهُمْ وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتِمُوا الصِّيَامَ إِلَى اللَّيْلِ

**"So now have (sexual) relations with them and seek that which Allaah has decreed for you (i.e. of offspring). And eat and drink until the white thread**

**(light of dawn) becomes distinct to you from the black thread (darkness of night). Then complete your fast until the nightfall.**" [Surah Al-Baqarah: 187]

And the Prophet's ﷺ statement:

إذا أقبل الليل من هاهنا، وأدبر النهار  
من هاهنا، وغربت الشمس فقد أفطر الصائم

**"When the night draws near from here and the day recedes from here and the sun sets, the fasting person may break his fast."** <sup>48</sup>

It is not possible for someone to say that these texts are general for all Muslims in every region. We also say the same thing with regard to the generality of Allaah's statement:

فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ

**"So whoever amongst you sights (the crescent indicating the beginning of) the month (of Ramadaan), must fast it"** [Surah Al-Baqarah: 185] and the Prophet's statement:

إذا رأيتموه فصوموا، وإذا رأيتموه فأفطروا

**"When you see it (i.e. the crescent), begin fasting, and when you see it (again), stop fasting."**

The strength of this opinion, as you have seen, lies in what the textual wording indicates, as well as valid observation and correct analogy, which is comparing monthly timing to daily timing.

Another group of scholars hold that the matter depends on the Muslim ruler's decision on this issue. So when he feels that it is obligatory to begin fasting or to end fasting, basing his ruling on a valid proof, his decision should be followed so as not to cause division and differing under the same leadership. These scholars base their ruling on the generality of the hadeeth:

الصوم يوم يصوم الناس، والفطر يوم يفطر الناس

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<sup>48</sup> Reported by Al-Bukhaaree (no. 1954) and Muslim (no. 2526)

**“Fasting is on the day when the people fast, and breaking the fast is on the day when the people break their fast.”** <sup>49</sup>

There are other opinions that have been mentioned by the scholars who have conveyed the differing views on this issue.

As for the second part of the question, which was: “How should the Muslims fast while in the lands of the disbelievers where there is no official sighting of the moon?”

These people still have the ability to confirm the sighting of the crescent through legislated means, and that is by them going out to look for it if they are able to do that. But in the event that they are not able to do this, then:

If we go by the first opinion on this issue, whenever it has been confirmed that the new moon has been sighted in a Muslim country, they must act upon the requisites of this sighting regardless of whether they saw it themselves or not.

And if we go by the second opinion, which is that each country takes account for itself if its rising points vary from the next country, and they are not able to achieve the sighting in their own country, then they may follow the closest Muslim country to them, since this is the most that they are able to do.

### Question 18

**Question:** If an individual is certain that the month of Ramadaan has started based on his sighting of the new moon but is unable to convey news of it to a tribunal, is he still obligated to fast?

**Answer:** The scholars have differed on this. Among them are those who say that he is required to fast while others say that he is not required to fast. The latter group base their view on the fact that the crescent is that which is introduced and made known amongst the people, or that it is what is seen when the sun sets regardless of whether it is made known to the people or not.

What seems correct to me is that whoever sees it and is certain that he has spotted it while in a remote area in which no one joins him in seeing it or

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<sup>49</sup> Reported by At-Tirmidhee (no. 697) and authenticated by Al-Albaanee.



## Question 20

**Question:** If people are not aware that the month (of Ramadaan) has started until some time has passed during the day, are they required to refrain from eating and drinking from that point on till the rest of the day or do they have to make up that day?

**Answer:** If people only come to know that the month of Ramadaan has started during the day, they must refrain from eating and drinking since it has become established that this day is part of the month of Ramadaan. So they must refrain from food and drink. However are they required to make the atonement, i.e. do they have to make up that missed day?

There is a difference of opinion amongst the scholars on this. The view of the majority of the scholars is that they must make up that day since they did not intend to fast it at the beginning of the day. Rather, they spent a portion of the day without any intention (for fasting). And the Prophet ﷺ said:

إنما الأعمال بالنيات، وإنما لكل امرأ ما نوى

**"Verily, actions are based on their intentions, and indeed every man shall have what he intends."** <sup>50</sup>

Some scholars hold the view that they are not required to make up that day since the reason they did not fast was due to unawareness on their part, and a person who is unaware is excused due to his ignorance.

In spite of this, it is better to make up that day since that is the most cautious approach and the best way of canceling out one's indebtedness. The Prophet ﷺ said:

دع ما يريبك إلى ما لا يريبك

**"Leave that which makes you doubt for that which doesn't make you doubt."** <sup>51</sup>

Besides, it is only one day and that is easy and not hard to make up. It also soothes the soul and puts the heart at rest.

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<sup>50</sup> Reported by Al-Bukhaaree (no. 1) and Muslim (no. 4962)

<sup>51</sup> Al-Bukhaaree mentioned it in his *Saheeh*: Book of Business Transactions in *ta'leeq* form (i.e. with no chain of narration).



### Question 21

**Question:** Are all of the Muslims sinning if none of them looks for the crescent to determine the beginning or end of Ramadaan?

**Answer:** Looking for the new moon to determine the start of Ramadaan or the start of Shawwaal is something that was well-known during the time of the Companions. This is based on the statement of Ibn 'Umar رضي الله عنه:

تراءى الناس الهلال فأخبرت النبي صلى الله  
عليه وسلم أني رأيته فصامه وأمر الناس بصيامه

**“The people looked for the crescent, so I informed the Prophet ﷺ that I saw it. He then fasted the next day and ordered the people to fast as well.”**<sup>52</sup>

And there is no doubt that the guidance of the Companions is the best and most complete forms of guidance.

### Question 22

**Question:** If a person becomes Muslim after some days from the month of Ramadaan have passed, is he required to fast the prior days of the month that he missed?

**Answer:** This person is not required to fast the previous days, since he was a disbeliever at that time, and a disbeliever is not required to make up good deeds that he missed out on before (his reversion to Islaam). This is based on Allaah's statement:

قُلْ لِلَّذِينَ كَفَرُوا إِنْ يَنْتَهُوا يُغْفَرْ لَهُمْ مَا قَدْ سَلَفَ

**“Say to those who have disbelieved: If they cease, what has previously occurred will be forgiven for them.”** [Surah Al-Anfaal: 38]

And it is also based on the fact that people would become Muslim during the lifetime of Allaah's Messenger ﷺ and he would not order them to make up the days of fasting that they had missed, nor prayer or Zakaat.

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<sup>52</sup> Reported by Abu Dawood (no. 2342) and authenticated by Al-Albaanee in *Irwaa-ul-Ghaleel* (no. 908)

However, if one becomes Muslim during the daytime (in the month of Ramadaan), is he required to refrain (from food and drink) for the remainder of the day and to then make up that missed day, or to just refrain for the rest of the day without making it up (on a later day)? Or is he neither required to refrain or make up the day?

There is a difference of opinion amongst the scholars on this issue. The strongest and most preferred view is that he is required to refrain for the rest of the day but not make up that missed day. So he is required to refrain (from food, drink and intercourse) because he has now become from those who are obligated to fast. However, he is not required to make up that day since prior to that he was not from those obligated to fast.

So he takes the similitude of a youth – if he reaches the age of puberty during the daytime (in the month of Ramadaan), he is required to refrain (from food and drink) for the rest of the day but not required to make up that day. This is also based on the strongest and most favored opinion on this issue.

### Question 23

**Question:** Should children below the age of fifteen be ordered to fast as in the case with prayer?

**Answer:** Yes, children who have not yet reached the age of puberty should be ordered to fast if they are able to do it. This is what the Companions would do with their children.

The scholars have stated that a guardian should order whichever youth he possesses guardianship over to fast so that they could practice it and become attached to it, and so that the foundations of Islaam could become instilled in their souls to the point that it becomes like second-nature to them.

However, they are not required to fast if doing so will be difficult on them or bring harm to them. I would like to point out here an issue that some fathers or mothers do, and that is preventing their children from fasting, in direct opposition to what the Companions used to do.

They claim that they are preventing their children from fasting out of mercy and compassion for them. But the reality is that mercy for one's children is in ordering them to practice the rites of Islaam and to grow accustomed and

attached to them. This without a doubt is from the best and most complete forms of raising and cultivating one's children.

It is authentically reported that the Prophet ﷺ said:

إن الرجل راع في أهل بيته ومسئول عن رعيته

**“Verily a man is a guardian for the members of his household and he will be questioned as to his flock.”** <sup>53</sup>

That which is required for guardians with respect to those whom Allaah has given them authority over, such as family members and youth, is that they fear Allaah with regard to them and order them with what they were commanded to order them, such as implementing the rites of Islaam.

#### Question 24

**Question:** If a person recovers from an illness that doctors previously told him had no (immediate) cure and he has already missed fasting some of the first days of Ramadaan, is he required to make up the days he missed?

**Answer:** If an individual didn't fast the whole month of Ramadaan or part of it due to an illness from which he didn't expect to recover either because it is known or because he received a diagnosis from reliable doctors, he must feed a needy person for every day he missed.

If he does this and then Allaah decrees that later he should become cured from his illness, he is not required to fast the days that he already made up by feeding needy people. This is since he has fulfilled his responsibility by feeding needy people instead of fasting.

And if one's responsibility has been fulfilled, there is no other obligation after that which he is required to do. This is similar to what the Scholars of Fiqh, may Allaah have mercy on them, have stated with regard to a man that is unable to carry out the obligation of Hajj based on an obstacle that he feels will never be uplifted. So as a result he gets someone to perform Hajj on his behalf. Later, if this obstacle becomes removed from him, he is not required to carry out this obligation twice.

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<sup>53</sup> Reported by Al-Bukhaaree (no. 2409) and Muslim (no. 1829)

### Question 25

**Question:** During the Taraaweeh Prayer, some Imaams imitate the recitation of other reciters in an effort to beautify their voices with the Qur'aan. Is this something prescribed and permissible?

**Answer:** Beautifying one's voice when reciting the Qur'aan is something legislated in the Religion since the Prophet ﷺ ordered it. One night the Messenger of Allaah ﷺ listened to the recitation of Abu Moosaa Al-Ash'aree, and was impressed by his recitation to the point that he ﷺ said:

لَقَدْ أُوتِيتَ مَزْمَاراً مِنْ مَزَامِيرِ آلِ دَاوُدَ

**"You have indeed been given one of the windpipes of the family of Dawood."** <sup>54</sup>

So based on this, if the Imaam of a masjid imitates an individual that has a beautiful voice and recitation in order to perfect his voice and recitation of the Book of Allaah, this is something prescribed in and of itself and for other reasons as well, since it inspires the congregation behind him and serves as a means for their hearts to be attentive and for them to listen and remain silent for the recitation. And Allaah gives His Bounty to whom He wills, and He possesses the greatest of bounties.

### Question 26

**Question:** Some Imaams try to soften and affect the hearts of people by changing the tone of their voice at times when reciting the Qur'aan during Taraaweeh and when making the *Qunoot* supplication. We have heard that some people criticize this. What is your opinion on this matter?

**Answer:** What I believe is that if this action is done within the confines of the Religion, i.e. without exaggerating or going to extremes, then there is nothing wrong with it. This is why Abu Moosaa Al-Asha'ree told the Prophet:

لَوْ كُنْتُ أَعْلَمُ أَنَّكَ تَسْتَمِعُ إِلَى قِرَاءَتِي لِحَبْرَتِهِ لَكُ تَحْبِيرًا

**"If I had known that you were listening to my recitation, I would have embellished it for you."**

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<sup>54</sup> Reported by Al-Bukhaaree (no. 5048) and Muslim (no. 793)

Meaning: I would have beautified and refined it for you.

So if a person beautifies his voice or makes it in such a way that it softens the hearts, then I do not see anything wrong with this. However, going to extremes in this matter, such as by him not passing by a (specific) word in the Qur'aan except that he implements this act mentioned in the question (i.e. changing his tone) – I believe that this falls under the realm of extremism and he should not do it. And all knowledge is with Allaah.

### Question 27

**Question:** What is your opinion concerning people who sleep throughout the day in Ramadaan? Some of them pray in congregation while others do not. Is their fast valid?

**Answer:** The fast of these types of people is valid and they have fulfilled their responsibility. However, it is very deficient and in opposition to what Allaah's objective is behind fasting. Allaah says:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

**"O you who believe. Fasting is prescribed for you as it was prescribed for those before you in order that you may gain Taqwaa (fear and dutifulness to Allaah)."** [Surah Al-Baqarah: 183]

And the Prophet ﷺ said:

مَنْ لَمْ يَدَعْ قَوْلَ الزُّورِ وَالْعَمَلَ بِهِ وَالْجَهْلَ؛  
فَلَيْسَ لِلَّهِ حَاجَةٌ فِي أَنْ يَدَعَ طَعَامَهُ وَشْرَابَهُ

**"Whoever does not abandon false speech, acting upon that (falsehood) and ignorance, then Allaah has no need of him abandoning his food and drink."**

It is well known that missing the prayer and not showing any concern for it is not from *Taqwaa* (dutifulness to Allaah) nor is it from abandoning acting on falsehood. So it contradicts what Allaah and His Messenger intended by the obligation of fasting.

It is strange that these people sleep the entire day and then spend the whole night awake. Perhaps they may even spend the night engaged in

vain pastimes that have no benefit or in doing something unlawful by which they would be acquiring sin.

So my advice to these individuals and their likes is that they fear Allaah and ask Him to help them observe the fast in the manner that He is pleased with, which is spending the fast engrossed in *dhikr* (remembrance) of Allaah, recitation of the Qur'aan, praying and showing kindness to the creation as well as doing other things mandated in the Religion.

The Prophet ﷺ was the most generous of people, and the most generous that he would be was in the month of Ramadaan when Jibreel would meet him and teach him the Qur'aan. So during this time, the Messenger of Allaah ﷺ would be more generous in spreading good than a pleasant breeze.<sup>55</sup>

### Question 28

**Question:** We have noticed that some Muslims are lax when it comes to praying throughout the months of the year. However, when the month of Ramadaan comes, they start to pray, fast and read the Qur'aan. What is the status of these people's fast, and what is your advice to them?

**Answer:** The fast of these people is valid since it is being done by those who are required to fast and they have not done anything that would invalidate it. So therefore their fast is valid.

However, my advice to these people is that they fear Allaah with regard to themselves and that they worship Him by doing what they are obligated to do in every time and in every place, since a person does not know when death will befall him. They may wait for the month of Ramadaan to come but yet never reach it.

Allaah did not mention any time-limit up to which one is required to worship Him except death. He said:

وَأَعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ

**"Worship your Lord until certainty comes to you."** [Surah Al-Hijr: 99]

Meaning: **"Until death, which is certain, comes to you."**

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<sup>55</sup> Reported by Al-Bukhaaree (no. 1902) and Muslim (no. 2308)

### Question 29

**Question:** If one makes the intention to fast the entire month of Ramadaan, does that suffice over him having to make the intention to fast each day individually?

**Answer:** It is well known that whenever anybody gets up in the last part of the night (i.e. before Fajr) to eat something for *suhoor*, this means that he desires to fast. There is no doubt about this since it is not possible for any rational person that does things from his own free will to do an action unless he desires to do it. And desiring to do something is in fact intending it.

So when a person gets up to eat in the last part of the night, he only does so because he intends to fast after that. If his intention was to just eat something, it would not be his habit to get up to eat at this time. So this is the intention.

However, what needs to be addressed with the likes of this type of question is if it happens that a person sleeps before the sun rises in Ramadaan and then remains sleeping and no one wakes him up until after Fajr. In this situation, he has not made his intention the night before to fast on the following day. So can we say that his fast the following day is valid based on his previous intention? Or can we say that his fast is not valid because he did not make his intention the night before?

We say that his fast is valid, since the strongest opinion (on this matter) is that the intention he made in the beginning to fast the month of Ramadaan suffices (for the entire month) and one is not required to renew his intention for each day of the month. This is unless there is some factor that makes it allowable for him to break his fast and so he stops fasting during the month. In this particular case, he must renew his intention in order to resume fasting.

### Question 30

**Question:** What is the ruling on eating and drinking while the Mu'adhhdhin is calling the Adhaan or a short while after the Adhaan is called, particularly in the case where one does not know the exact time of the start of Fajr?

**Answer:** The clear distinguishing factor that determines when a fasting person is to stop eating and drinking is the break of dawn (Fajr). This is based on Allaah's statement:

فَالآنَ بَشِّرُوهُمْ وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ وَكُلُوا وَاشْرَبُوا  
حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ

“So now have (sexual) relations with them and seek that which Allaah has decreed for you (i.e. of offspring). And eat and drink until the white thread (light of dawn) becomes distinct to you from the black thread (darkness of night).” [Surah Al-Baqarah: 187]

And the Prophet ﷺ said:

كلوا واشربوا حتى يؤذن ابن أم مكتوم، فإنه لا يؤذن حتى يطلع الفجر

“Eat and drink until Ibn Umm Maktoom calls the Adhaan, for indeed he does not call the Adhaan until the break of dawn.”<sup>56</sup>

So consideration is for the time of daybreak. Therefore, if the Mu'adhdhin is trustworthy and he says that he doesn't call the Adhaan until daybreak, then in this situation, when he calls the Adhaan, one must refrain from eating and drinking upon just hearing him call the Adhaan.

In the case where the Mu'adhdhin calls the Adhaan based on inquiry, it is still more cautious for him to refrain from eating and drinking upon hearing the Mu'adhdhin's call. This is unless he is in an open plain or he can witness the time of daybreak for himself. In this circumstance, he is not required to refrain even if he hears the Adhaan until he sees the break of dawn (for himself).

This is on the condition that there is no obstacle preventing him from seeing it. Allaah has connected the ruling to distinguishing the white thread of dawn from the black thread of night. And the Prophet ﷺ said about the Adhaan of Ibn Umm Maktoom:

فإنه لا يؤذن حتى يطلع الفجر

“...for indeed he does not call the Adhaan until the break of dawn.”

I would like to point out something here that some Mu'adhdhin's do, which is that they call the Adhaan four or five minutes before the actual time of Fajr claiming that they do this out of precaution for fasting. We consider this

<sup>56</sup> Reported by Al-Bukhaaree (no. 1918)



“precaution” as being an exaggeration and not a valid precautionary action. And the Prophet ﷺ said:

### هالك المتطعون

**“Those who exaggerate are ruined.”** <sup>57</sup>

This is an incorrect form of precaution, since if they do this out of taking precautions for fasting, they in turn are also corrupting their prayer. The reason for this is because when most people hear the Mu'adhdhin calling, they get up to pray Fajr. So in this case, a person who has started to pray after hearing the Adhaan being called by a Mu'adhdhin that calls the Adhaan before its actual time has in fact prayed Fajr before its proper time. And performing prayer before its prescribed time is not valid. So this is something bad for those who wish to pray upon hearing the Adhaan.

Furthermore, this is also bad for those wishing to observe the fast, since it prevents them from completing their food and drink even though Allaah has allowed them to do that. So he has committed a crime against those people that are fasting by preventing them from what Allaah has made lawful for them, as well as those that pray by causing them to pray before the proper time – something that invalidates the prayer.

So the Mu'adhdhin must fear Allaah and continue in his search for the truth towards what the Book and the Sunnah show proof and evidence for.

### Question 31

**Question:** In some lands daylight is prolonged beyond normal, sometimes lasting as long as twenty hours. Are the Muslims in those lands required to fast the entire day?

**Answer:** Yes, they are required to fast the entire day based on Allaah's saying:

فَالآنَ بَشِّرُوهُمْ وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ وَكُلُوا وَاشْرَبُوا حَتَّى يَبَيِّنَ  
لَكُمْ الْخَيْطَ الْأَبْيَضَ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتَمُوا الصِّيَامَ إِلَى اللَّيْلِ

**“So now have (sexual) relations with them and seek that which Allaah has decreed for you (i.e. of offspring). And eat and drink until the white thread**

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<sup>57</sup> Reported by Muslim (no. 6878)

**(light of dawn) becomes distinct to you from the black thread (darkness of night). Then complete your fast until the nightfall.**" [Surah Al-Baqarah: 187]

And the Prophet ﷺ said:

إذا أقبل الليل من هاهنا، وأدبر النهار  
من هاهنا، وغربت الشمس فقد أفطر الصائم

**"When the night draws near from here and the day recedes from here and the sun sets, a person may break his fast."** <sup>58</sup>

### Question 32

**Question:** If a company owner has non-Muslim employees that work for him, is it allowed for him to restrict them from eating and drinking in front of the other Muslim workers in the company during the day in Ramaadan?

**Answer:** First of all, we would like to note that it is not befitting for a person to hire non-Muslim workers when he has the ability to hire Muslims since Muslims are better than non-Muslims. Allaah says:

وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ وَلَوْ أَعْجَبَكُمْ

**"And a believing slave is better than a polytheist even though he might please you."** [Surah Al-Baqarah: 221]

However, if necessity requires him to hire non-Muslim workers, there is no harm in this so long as one abides by the extent of his necessity only.

As for them eating and drinking during the day in Ramadaan in front of a Muslim who is fasting, then there is nothing wrong with this. This is since a Muslim who fasts praises Allaah for having guided him to Islaam, wherein lies a person's success in this life and the next. And he praises Allaah for protecting him from what He tested these individuals with whom He did not guide.

So even though He forbade him from eating and drinking in this worldly life, as is the case during the days of Ramadaan, one will indeed achieve the reward for that on the Day of Judgement, when it is said to him:

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<sup>58</sup> Reported by Al-Bukhaaree (no. 1954) and Muslim (no. 2526)

## كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسَلْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ

**“Eat and drink in satisfaction for what you put forth in the days past.”** [Surah Al-Haaqqah: 24]

### Question 33

**Question:** If a person backbites and gossips while fasting during the day in Ramadaan, does this break his fast?

**Answer:** Backbiting and gossiping do not break the fast, however they make it deficient. Allaah says:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

**“O you who believe. Fasting is prescribed for you as it was prescribed for those before you in order that you may gain Taqwa (fear and dutifulness to Allaah).”** [Surah Al-Baqarah: 183]

And the Prophet ﷺ said:

مَنْ لَمْ يَدَعْ قَوْلَ الزُّورِ وَالْعَمَلَ بِهِ وَالْجَهْلَ؛  
فَلَيْسَ لِلَّهِ حَاجَةٌ فِي أَنْ يَدَعَ طَعَامَهُ وَشَرَابَهُ

**“Whoever does not abandon false speech, acting upon that (falsehood), and ignorance, then Allaah has no need of him abandoning his food and drink.”**

### Question 34

**Question:** If a person that is fasting is seen eating or drinking during the day in Ramadaan out of forgetfulness, should he be reminded?

**Answer:** Whoever sees a person that is fasting eating or drinking during the day in Ramadaan is obligated to remind him. This is based on what the Prophet ﷺ said when he was forgetful in his prayer:

فَإِذَا نَسِيتُ فَذَكِّرُونِي

**"If I forget, then remind me."** <sup>59</sup>

A forgetful person is excused due to his forgetfulness. However, a conscious person who is aware that such an act nullifies the fast and doesn't advise his brother about it, is deficient. This is since that individual is his brother and he must love for him what he loves for himself.

The point is: Whoever sees a fasting person eating or drinking during the day in Ramadaan, out of forgetfulness, he should remind him. And the fasting person, after being reminded, should refrain from eating or drinking immediately. It is not allowed for him to continue eating or drinking. In fact, if he has any water or food in his mouth, he should spit it out. It is not allowed for him to swallow it after he remembers or is reminded that he is fasting.

At this point, I would like to clarify that the things that cause a person to break his fast do not apply in the following three situations:

1. When one is forgetful,
2. When one is unaware (i.e. ignorant), and
3. When one does so unintentionally.

So if someone forgets and then eats or drinks, his fast is complete. This is based on the statement of the Prophet ﷺ:

**من نسي وهو صائم فأكل أو شرب فليتم صومه؛ فإنما أطعمه الله وسقاه**

**"Whoever forgets while fasting and eats or drinks, he must continue and complete his fast, for indeed it was only Allaah who fed him and gave him to drink."** <sup>60</sup>

And if he eats and drinks thinking that daybreak has not come yet or assuming that the sun has set, but then the opposite of what he thought becomes clear to him, his fast is still valid. This is based on the hadeeth of Asmaa bint Abee Bakr, where she said:

**أفطرنا في عهد النبي صلى الله عليه وسلم في يوم غيم، ثم طلعت الشمس**

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<sup>59</sup> Reported by Al-Bukhaaree (no. 401) and Muslim (no. 572)

<sup>60</sup> *Saheeh Al-Bukhaaree*: Book of Fasting (no. 1933) and *Saheeh Muslim*: Book of Fasting (no. 1155)

**“We broke our fast once during the time of the Prophet on a foggy day, then the sun appeared to us (i.e. it had not set yet).”**

The Prophet ﷺ did not order them to make up that day. Had it been obligatory for us to make up days like that, he ﷺ would have commanded them to do it. And if he had ordered them (to make up that day), it would have been conveyed to us. This is since if he ﷺ had commanded them, it would have become part of Allaah’s Legislation, and the Legislation of Allaah will no doubt be preserved until the Day of Judgement.

Likewise, if one does not willfully desire to break his fast, his fast is not broken, as in the case when one rinses his mouth and water seeps into his body. A person does not break his fast this way since it happened unintentionally.

Another example is if someone has a wet dream while fasting and sexual fluids come out. His fast is still valid because he was asleep and it came out unintentionally. Allaah, Mighty and Sublime, says:

وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُمْ بِهِ وَلَكِنْ مَا تَعَمَّدَتْ قُلُوبُكُمْ

**“And there is no blame on you for that in which you have erred, but rather only for that which your hearts have intended.”** [Surah Al-Ahzaab: 5]

### Question 35

**Question:** Is completing the entire Qur’aan during the month of Ramadaan something mandatory for a person fasting?

**Answer:** Completing the entire (recitation of the) Qur’aan during the month of Ramadaan is not obligatory upon a fasting person. However, a person should recite a lot of Qur’aan during Ramadaan as was the Sunnah of Allaah’s Messenger ﷺ since he would study the Qur’aan with Jibreel during every Ramadaan.

### Question 36

**Question:** What is the ruling on the Taraaweeh Prayer and what is the Sunnah with regard to its number of rak’aat?

**Answer:** The Taraaweeh Prayer is a Sunnah (recommended act) that the Messenger of Allaah ﷺ prescribed for his ummah. He ﷺ led his Companions in prayer three nights then left it off for fear that it would be made obligatory

on them. So the Muslims remained in this state (of not praying in congregation) afterward during the rule of Abu Bakr and the start of 'Umar's Khilaafah. After this, the Commander of the Believers, 'Umar, gathered them under Tameem Ad-Daaree and Ubay bin Ka'ab. So thereafter they began to pray (Taraaweeh) in congregation up until this time of ours, all praise be to Allaah. It is recommended to do it in Ramadaan.

As for the number of *rak'aat* to be prayed in it, then it is either eleven or thirteen. This is the Sunnah with regard to the Night Prayer. However, if one goes beyond this number, there is no harm or wrong in this since there were numerous accounts reported on the Salaf (Predecessors) stating that they would vary in the number of *rak'aat* – either going over or below this number. And they would not rebuke one another for this. So whoever exceeds the prescribed number should not be rebuked. And whoever limits his prayer to the number mentioned in the texts, this is better.

The Sunnah indicates that there is no harm in exceeding the prescribed number since it has been reported in (*Saheeh*) Al-Bukhaaree and other Collections from the hadeeth of Ibn 'Umar رضي الله عنه that a man once asked the Prophet ﷺ about the Night Prayer, so he responded:

**مثنى مثنى، فإذا خشى أحدكم الصبح صلى واحدة فأوترت له ما قد صلى**

**"It is two (*rak'aat*) by two (*rak'aat*). Then if one of you fears that the morning (will come upon him), he should pray one (*rak'ah*), thus making odd (*witr*) what he prayed."** <sup>61</sup>

The Prophet ﷺ did not define a specific number to which one can restrict his prayer. Regardless, what is important with regard to the Taraaweeh Prayer is that one must be submissive, attentive and at ease when bowing, prostrating and getting up from these two positions. And he should not do as some people do by rushing through the prayer in a hurried manner, which prevents those praying (behind him) from doing the recommended acts, not to mention the obligatory acts in prayer, simply because he desires to be the first one out of the masjid so that the large gatherings of people could notice him. This contradicts what is legislated in the Religion.

What is obligatory upon the Imaam is that he fears Allaah with regard to those praying behind him and not prolong the prayer to the point that it burdens his followers and is not in accordance with the Sunnah. He must also

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<sup>61</sup> Reported by Al-Bukhaaree (no. 990) and Muslim (no. 1695)

not shorten the prayer to the point that those behind him are not able to do what they are obligated or recommended to do while in prayer.

This is why some scholars have stated: "It is disliked for the Imaam to rush through the prayer in such a manner that prevents the one following from doing what is prescribed (in the prayer)."

So if this is the case, then what about those who rush through the prayer in such a manner that prevents the one following from doing what is obligatory (in the prayer)?! This type of rushing is prohibited for the Imaam. We ask Allaah to keep us and our brothers firm and safe.

### Question 37

**Question:** What is the ruling on combining all of the Taraaweeh Prayer or some of it with the Witr in one *tasleem*?

**Answer:** Doing such an act invalidates the prayer since the Prophet ﷺ said:

صلاة الليل مثنى مثنى

**"The Night Prayer is two (units) by two (units)."**

So if he combines all of the *rak'aat* under one *tasleem* it will not be two by two. And by doing this he will have opposed the command of Allaah's Messenger ﷺ when he said:

مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ

**"Whoever does a deed that is not in accordance with our Command (i.e. Sunnah), it is rejected."** <sup>62</sup>

Imaam Ahmad, may Allaah have mercy on him, stated:

مَنْ قَامَ إِلَى ثَلَاثَةٍ فِي صَلَاةِ اللَّيْلِ فَكَأَنَّمَا قَامَ إِلَى ثَلَاثَةٍ فِي صَلَاةِ الْفَجْرِ

**"Whoever rises for the third *rak'ah* in the Night Prayer (i.e. without making *tasleem*), it is as if he has risen up to make a third *rak'ah* when praying Fajr."**

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<sup>62</sup> Reported by Muslim (no. 4514)

Meaning: If he continues to stand up after he remembers, his prayer becomes invalidated, as in the case of the Fajr Prayer. So based on this, if he gets up for the third *rak'ah* during the Night Prayer out of forgetfulness and then remembers, he should go back (to the sitting position) and make *tashahhud*. Then he should make the two prostrations of forgetfulness after the *tasleem*. If he does not do this, his prayer is invalid.

There is an issue I would like to discuss here, which is the understanding that some people derive from the hadeeth of 'Aa'ishah when she was asked about how the Prophet would perform the Night Prayer during Ramadaan. She replied:

ما كان يزيد في رمضان ولا غيره على إحدى عشرة ركعة،  
يصلي أربعاً فلا تسأل عن حسنهن وطولهن، ثم يصلي  
أربعاً فلا تسأل عن حسنهن وطولهن، ثم يصلي ثلاثاً

**“He would not exceed eleven *rak'aat* (for the Night Prayer) whether in Ramadaan or out of it. He would pray four *rak'aat*, but do not ask about how fine or long they were. Then he would pray another four *rak'aat*, but do not ask about how fine or long they were. Then he would pray three *rak'aat*.”**

Some people think that based on this, he ﷺ would pray the first four *rak'aat* with one *tasleem*, the second set of four *rak'aat* with one *tasleem* and the last three *rak'aat* with one *tasleem*.

However, even though this hadeeth may imply this meaning, it is also possible that it means that he ﷺ prayed four *rak'aat* with two *tasleems* then sat to rest and regain his energy. Then he prayed four more *rak'aat* in a similar manner (i.e. with two *tasleems*). This possible meaning, i.e. that he prayed two *rak'aat* by two *rak'aat*, seems more correct. However, he ﷺ would sit after the first four *rak'aat* to rest and recoup his energy. And likewise with the second set of four *rak'aat*, he ﷺ would pray them two by two, then sit (again).

What supports this conclusion is the Prophet's ﷺ saying:

صلاة الليل مثنى مثنى

**“The Night Prayer is two by two.”**



Therefore this conclusion combines both his ﷺ action as well as his ﷺ statement. Even though we can derive from the wording that the hadeeth possibly means he would pray these four *rak'aat* with one *tasleem*, it is outweighed by the hadeeth we mentioned above, which is that the Prophet ﷺ said:

### صلاة الليل مثنى مثنى

**"The Night Prayer is two by two."**

If a person wishes to make *Witr* with three *rak'aat*, there are two ways of accomplishing this:

1. The first is that he makes the *tasleem* after the first two *rak'aat* then prays the third.
2. The second is that he prays all three together with just one *tashahhud* and one *tasleem*.

### Question 38

**Question:** What is your opinion concerning what some people say – that the supplication for completing the Qur'aan is one of the newly-introduced innovations?

**Answer:** I do not know of any authentic source in the Sunnah of Allaah's Messenger ﷺ to substantiate the supplication for the completion of the Qur'aan which can be relied on as proof. Nor did I find that the Companions did this. The most I found concerning it was what Anas bin Maalik ؓ would do when he wanted to complete the recitation of the (entire) Qur'aan – he would gather his family together and supplicate. However, he would not do this within the prayer.

As you may well be aware of, it is not lawful to introduce a supplication into any part of prayer, which has not been mentioned in the Sunnah. This is based on the Prophet's statement:

### صلوا كما رأيتموني أصلي

**"Pray as you have seen me praying."** <sup>63</sup>

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<sup>63</sup> Reported by Al-Bukhaaree (no. 6008)

As for applying the term **"innovation"** to this closing supplication in prayer, then I do not like that this term be applied to it since the scholars of Ahlus-Sunnah have taken differing views on it. So we should not resort to this type of rebuking against what is held by some adherents to the Sunnah who believe that it is a recommended act.

In spite of this, it is better for a person to try his best to follow the Sunnah. Furthermore, there is something that some of the brothers who are eager to apply the Sunnah do, which is that when they pray behind one of the Imaams that supplicates upon completing the recitation of the Qur'aan, they leave and split away from the congregation during the last *rak'ah* claiming that this supplication is an innovation. This is not befitting since it leads to the hearts being divided and at odds with one another.

This also opposes the views of the scholars, for indeed Imaam Ahmad, may Allaah have mercy on him, did not used to believe that it was recommended to make the *Qunoot* supplication in the Fajr Prayer, but yet in spite of this, he said:

**إذا انتم الإنسان بقانت في صلاة الفجر فليتابعه، وليؤمن على دعائه**

**"If a person is being led in Fajr Prayer by someone who makes the *Qunoot* supplication, he should follow him and say Ameen to his invocations."**

Similar to this is what is done by some brothers who are strict in following the prescribed number of *rak'aat* for the Taraaweeh Prayer. When they pray behind an Imaam that does more than eleven or thirteen *rak'aat*, they get up and leave when the Imaam passes the prescribed number. This is also not proper and it is in opposition to the actions of the Companions. This is since when 'Uthmaan bin 'Affaan completed the prayer in Minaa (with four *rak'aat* instead of two), they criticized him even though they prayed behind him and finished when he finished.

It is well known that making the complete prayer during a time when shortening it is prescribed is a worse opposition to the Sunnah than going beyond thirteen *rak'aat* (in the Night Prayer).

In spite of this, the Companions did not split away from 'Uthmaan or abandon praying with him. And there is no doubt that they were stricter than us at following the Sunnah and better than us at holding and implementing what the Islamic laws mandate.

So we ask Allaah to make all of us among those who see the truth as true and follow it and see the falsehood as false and avoid it.

### Question 39

**Question:** Some Muslims have grown accustomed to calling the twenty-seventh night of Ramadaan the Night of Al-Qadar. Is there any reference or proof for restricting it to this date?

**Answer:** Yes, there is a reference for restricting this night to the twenty-seventh night of Ramadaan since that is the night that is most anticipated to be the Night of Al-Qadar as is reported in *Saheeh Muslim* from the narration of Ubay bin Ka'ab رضي الله عنه.

However, the strongest opinion from all the views held by the scholars – which exceed forty in number – is that the Night of Al-Qadar falls (somewhere) within the last ten nights of Ramadaan, particularly in the last seven nights. So it may be the twenty-seventh night or the twenty-fifth night or the twenty-third night, or it may even be the twenty-ninth night.

It may also fall on the twenty-eight, the twenty-sixth or the twenty-fourth night. This is why a person must strive (in worship) in each of the (last ten) nights so that he is not deprived of its virtue and reward. Allaah says:

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةٍ مُبَارَكَةٍ إِنَّا كُنَّا مُنذِرِينَ

**“Verily, We sent it (i.e. the Qur’aan) down on a blessed night. Verily, We are warners (to mankind).”** [Surah Ad-Dukhaan: 3]

And He says:

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ \* وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ \*  
لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ \* تَنزِيلُ الْمَلَكَةِ وَالرُّوحِ  
فِيهَا يَأْذَنُ رَبَّهُمْ مِّنْ كُلِّ أَمْرٍ \* سَلَامٌ هِيَ حَتَّىٰ مَطْلَعِ الْفَجْرِ

**“Indeed, We sent it (i.e. the Qur’aan) down during the Night of Al-Qadar. And what will make you know what the Night of Al-Qadar is? The Night of Al-Qadar is better than a thousand months. The angels and the Spirit (i.e. Jibreel) descend therein by the permission of their Lord for every matter. Peace it is until the emergence of dawn.”** [Surah Al-Qadar: 1-4]

### Question 40

**Question:** If a breastfeeding woman finds difficulty fasting, is it permitted for her to break her fast?

**Answer:** Yes, it is permissible for her to break the fast if it is difficult for her or if she fears it will decrease the supply of breast-milk for her child. In this case, it is permitted for her to break her fast and make up the days she misses at a later time.

### Question 41

**Question:** Some pharmacies carry spray-pumps that are used by asthmatic people. Is it permissible for a person to use this while fasting during the day in Ramadaan?

**Answer:** It is allowed for a person to use this spray-pump regardless if he is fasting in Ramadaan or in any other month since this spray does not go to the stomach. Rather it only penetrates a person's wind pipes, clearing and opening them due to the medicine contained in the spray, and enabling him to breathe like normal afterward. So it does not serve as a substitute for food and drink, nor does any food or drink reach the stomach.

### Question 42

**Question:** What is the ruling on using toothpaste while fasting during the day in Ramadaan?

**Answer:** There is nothing wrong with using toothpaste while fasting whether in Ramadaan or in any other month so long as none of it descends into the stomach. However, it is better if one refrains from using it since it has strong residue that penetrates into the stomach even though a person may not be aware of it.

This is why the Prophet ﷺ told Laqeet bin Sabrah:

بالغ في الاستنشاق إلا أن تكون صائماً

**“Go deep when inhaling water (through the nose) unless you are fasting.”<sup>64</sup>**

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<sup>64</sup> Reported by At-Tirmidhee (no. 788), An-Nasaa'ee (no. 87) and authenticated by Al-Albaanee.

So it is better if a person doesn't use toothpaste when fasting. There is a lot of room in this matter. So if one delays brushing his teeth until the time when he breaks his fast, then he will have avoided falling into that which he fears will break his fast.

### Question 43

**Question:** Is it true that when a person is fasting during the day in Ramadaan, he is not required to rinse his mouth while making wudoo?

**Answer:** This is not true at all. Rinsing the mouth is one of the obligations of wudoo (ablution) regardless of whether it is Ramadaan or not and regardless if a person is fasting or not.

This is based on the generality of Allaah's saying:

فَاغْسِلُوا وُجُوهَكُمْ

**"Then wash your faces."** [Surah Al-Maa'idah: 6]

In spite of this, when a person is fasting, he should not go deep when rinsing the mouth or inhaling water into the nose based on the hadeeth of Laqeet bin Sabrah who reported that the Prophet ﷺ said:

أَسْبِغِ الْوُضُوءَ، وَخَلِّ بَيْنَ الْأَصَابِعِ، وَبَالَغِ فِي الْاسْتِنْشَاقِ إِلَّا أَنْ تَكُونَ صَائِمًا

**"Perform the wudoo completely, wash between the fingers and go deep when inhaling water (through the nose) unless you are fasting."** <sup>65</sup>

### Question 44

**Question:** Is it true that a person does not break his fast by taking nutritional injections in his vein?

**Answer:** A person does not break his fast by taking injections in his vein or any other place (of his body) unless this injection takes the place of food such that a person will no longer have a need for food and drink. As for any injection that does not serve this purpose, it does not break the fast at all regardless of whether it is taken in the vein or elsewhere.

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<sup>65</sup> Reported by At-Tirmidhee (no. 788), An-Nasaa'ee (no. 87) and authenticated by Al-Albaanee.

This is since these injections are not food and drink nor are they substitutes for food and drink. So based on this, they lack taking on the ruling of food and drink.

#### Question 45

**Question:** Does removing blood for the purpose of analyzing it or in order to donate it during the day in Ramadaan cause a person to break his fast or not?

**Answer:** If a person removes from his body a small amount of blood that does not have an effect on his body by weakening it, he does not break his fast regardless of whether he removes it for analysis, to identify his sickness or in order to donate it to someone who needs it.

However, if he removes a large amount of blood from himself such that it causes his body to become weak, this leads him to break his fast based on the analogy drawn from the example of Hijaamah, which is authentically recorded in the Sunnah as being a nullifier of fasting.

So based on this, it is not permissible to donate such an amount of blood while one is observing an obligatory fast such as the fast in Ramadaan, unless there is an emergency. In this situation, he may donate blood in order to quell this emergency. As such, he will have broken his fast and could then eat and drink the rest of the day, and make up that fast on a different day.

#### Question 46

**Question:** What is the ruling on a fasting person using the Siwaak after the sun has risen?

**Answer:** Using the Siwaak whether before or after the sun has risen is recommended regardless if a person is fasting or not. The reason for this is because the *ahaadeeth* concerning the usage of the Siwaak are general and a fasting person is not exempted from using it whether before or after the rising of the sun.

The Prophet ﷺ said:

السواك مطهرة للفم مرضاة للرب

**“The Siwaak purifies the mouth and pleases the Lord...”** <sup>66</sup>

And the Prophet ﷺ said:

لولا أن أشق على أمتي لأمرتهم بالسواك عند كل صلاة

**“If it were not that I would make things difficult for my ummah, I would have ordered them to use the Siwaak with each prayer.”** <sup>67</sup>

#### Question 47

**Question:** What is your advice to some of the Imaams that abandon their *masaajid* during the month of Ramadaan and go to Makkah to perform 'Umrah and pray in the Haram?

**Answer:** Our advice to these people is that they should know that remaining in their *masaajid* so that the people can congregare in it and fulfilling their duty that they agreed to before their governments is better for them than going to Makkah to pray and reside there.

The Prophet ﷺ did not mention traveling to Makkah in Ramadaan except for the purpose of 'Umrah, as he ﷺ said:

عمرة في رمضان تعدل حجة

**“Performing 'Umrah in Ramadaan is equivalent to making Hajj.”** <sup>68</sup>

But the Prophet ﷺ did not mention residing there (during the month). There is no doubt that residing in Makkah is better than residing anywhere else. However, this applies to someone who doesn't have an occupation that he is committed to before his government and which he is obligated to fulfill.

So my advice to these people is that if they want to make 'Umrah, they should go to Makkah and then return from it without delay so that they may fulfill their obligations towards their brothers and leaders.

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<sup>66</sup> Reported by Ahmad (6/47-62-124), An-Nasaa'ee (5) and authenticated by Al-Albaanee.

<sup>67</sup> Reported by Al-Bukhaaree (no. 887) and Muslim (no. 510)

<sup>68</sup> Reported by Al-Bukhaaree (no. 1863)

### Question 48

**Question:** Some people believe that making 'Umrah during Ramadaan is obligatory for every Muslim and that one must do it at least once in his life. Is this correct?

**Answer:** This is not correct. 'Umrah (i.e. Hajj) is obligatory once in a lifetime and not more than that. However, making 'Umrah (specifically) in Ramadaan is only recommended since the Prophet ﷺ said:

عمره في رمضان تعدل حجة

“Performing 'Umrah in Ramadaan is equivalent to making Hajj.”<sup>69</sup>

[End of the Second Treatise]

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<sup>69</sup> ibid.



## READER'S NOTES

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