

مجالسُ لشهرِ رمضانَ

**Sittings**

during the month of

**RAMADHAAN**

**Shaikh**

**Saaleh al-Fawzaan**

Presenting the people of faith with lessons for the month of Ramadan

By the Noble Shaykh Salih Fawzan

الدرس الأول: في بيان متى فرض صوم شهر رمضان على الأمة؟

The first lesson: Clarifying when the fast of Ramadan became an obligation upon the Ummah.

All praises belong to Allah the Owner of virtue and grace. He has prescribed the fast to purify the souls from sin. May the peace and blessings be upon our Prophet Muhammad the best of those who prayed and fasted; he remained steadfast upon good and uprightness; may the peace and blessings be upon his family and his companions and those who continue to follow him.

As to what follows:

قال الله تعالى: { يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ } [البقرة 183].

Allah تعالى said, (What can be translated as) 'Oh you who believe fasting has been prescribed for you as it has been prescribed for those who can before you in order for you to obtain piety'. (Chapter 2 verse 183)

Therefore Allah has mentioned in these noble verses that he has prescribed fasting upon this nation just as he has prescribed it upon the previous nations. And prescribed means that He has obligated the fast, therefore fasting is an obligation upon this nation just as it was an obligation upon the previous nations.

Some of the scholars have said concerning the explanation of this verse: The worship of fasting has been prescribed upon the Prophets and the nations from Adam until the end of time.

Allah mentioned this because something that is difficult, if it is made general (for all the people) it becomes easy upon the soul to complete the task and the person will be more at ease with this.

The fasting therefore; has been an obligation upon all of the nations even if the manner and time in which the fast was done differed. Saeed bin Jubair said, 'Those who came before us used to fast from the nightfall until the next night, just as it was done in the beginning of Islam.'

Hasan said, 'The fast of Ramadan was an obligation upon the Jews, but they abandoned this fast and they fasted one day in the year, believing that this was the day that the Pharaoh was drowned; and they erred or lied concerning this because this day was the day of Ashorah. And the fasting was also an obligation upon the Christians, but after they fasted for a long time they encountered in their fast severe heat and this was a hardship upon them in their travels and in their livelihoods. Therefore their scholars and leaders agreed to make the fast during a season between the winter and the summer so they made the fast during the spring. And they made this fast the same time every year that would never change. Then upon their alteration of the fast they said, we will fast an extra ten days as atonement for the alteration we have made; so their fast became forty days.

And the statement of Allah, 'In order that you may obtain piety'; meaning this is the reason for fasting. Therefore the fast a reason for obtaining piety due to what it contains from subduing the soul and breaking the desires.

وقوله تعالى {فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ}

Allah تعالى said; (What can be translated as) 'Therefore if any from among you are sick, or on a journey, the prescribed number (should be made up) from days later, but for those who can do it (with hardship), is a ransom, the feeding of one that is poor.'

It was said that these were days other than the days of Ramadan and that it was three days, and it was said these days were from the month of Ramadan because the verse that follows it makes it clear with the statement, 'the month of Ramadan'.

They said, in the beginning of Islam the people had a choice to either fast or to feed the poor, due to the statement of Allah تعالى:

{وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ} [البقرة 184]

'For those who can do it (with hardship), is a ransom, the feeding of one that is poor but he that will give more, of his own free will, it is better for him. And it is better for you that you fast'. (Chapter 2 verse 184)

Then the choice was abrogated and fasting was made an obligation upon us with the statement of Allah تعالى, 'Therefore those among who are present (at his home) during that month should spend it in fasting'. (Chapter 2 verse 185)

The wisdom in this is to gradually bring the legislation and to show ease upon the Ummah because they were not familiar with fasting so this was a help for them upon its hardship. So in the beginning they were given a choice between fasting or feeding the poor, then when their certainty became strong, their souls became at ease and they became familiar with the fast it became an obligation upon them.

This is how Islam dealt with hardship, so it is legislation which is gradual.

But that which is correct is that this verse was abrogated for those who have the ability to fast; as for those who are not able to fast or elderly or are afflicted with a chronic illness then this verse was not abrogated for them. Therefore they are able to eat and to feed a poor person for each day missed and they do not have to make the days up.

As for other than them then it is obligatory upon them to fast. So whoever eats due to sickness or travel then it is upon then to make the day up based upon the statement of Allah تعالى.

{فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ وَمَنْ كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ} [البقرة 185]

‘Therefore those among who are present (at his home) during that month should spend it in fasting, but if any one is ill, or on a journey, the prescribed period (should be made up) by days later’. (Chapter 2 verse 185)

The fast for the month of Ramadan was made an obligation during the eight year after the migration and the Messenger of Allah صلى الله عليه و سلم fasted Ramadan nine times.

The fast of Ramadan became a requirement and a pillar of Islam; whoever denies its obligation has disbelieved, and whoever breaks their fast without an excuse while acknowledging the obligation of fasting has committed a grave sin. It is an obligation to reprimand this individual and to deter him and it is upon him to repent to Allah and to make up the days he missed.

Translated by Rasheed Barbee

## الدرس الثاني: في بيان ما يثبت به دخول شهر رمضان المبارك

### The Second Lesson:

#### Clarifying How to Verify the Month of Ramadan Has Entered

All praises belong to Allah the One who has made the moon a guide for mankind, and may the peace and blessings be upon our Prophet Muhammad and upon his family and his companions, and those who follow him in goodness; as to what follows.

Allah the Exalted said, (what can be translated as) 'Therefore those of you who are present (at his home) during that month should spend it in fasting'. (Chapter 2 verse 185)

Therefore in this verse Allah the Exalted made it an obligation upon his slaves the fasting the month of Ramadan, all of it from the beginning to the end; and the start of the month is known by two affairs.

#### The first affair: Sighting the Moon

This is based upon what has been narrated by Bukari and Muslim and other than them from the hadith of Ibn Umar, may Allah be pleased with them, that the Messenger of Allah صلى الله عليه وسلم said, 'When you see the new moon then fast, and when you see it break your fast, and if it is cloudy complete the month'.

And it has been narrated by Imam Ahmad from Ibn Umar, may Allah be pleased with him, from the Messenger of Allah صلى الله عليه وسلم that he said, 'Do not fast until you see the new moon and do not break your fast until you see it'.

And it has been narrated by Tabarani from Talaq ibn Ali; 'Verily Allah has made these new moons signpost, so when you see it fast, and when you see it break your fast'.

And it has been narrated by Al Hakim from the hadith of Ibn Umar, may Allah be pleased with him, 'Allah has made the new moons as signpost for mankind therefore fast according to its sighting and break your fast according to its sighting'.

Therefore with these noble hadith the obligation of the fast is connected to the sighting of the new moon and it is prohibited to fast without seeing it; and that Allah has made the new moons a signpost for mankind, with them they know the times for their worship and their affairs.

As Allah the Exalted said:

يَسْأَلُونَكَ عَنِ الْأَهْلِ قُلْ هِيَ مَوَاقِبُ لِلنَّاسِ وَالْحَجِّ

'They ask you (oh Muhammad) concerning the new moons, say they are a signpost for mankind and for Hajj.' (Chapter 2 verse 189)

And this is from the mercy of Allah upon His slaves and the ease that He places upon them, because He connected the obligation of their fast to an affair which is clear and a sign which is plain and evident, that can be seen by the eyes. And it is not a condition that the new moon is seen by everyone, rather it is sufficient if someone of the people see it, even if it is only seen by one person then it becomes an obligation upon all of the people to fast.

Ibn Abbass said, And desert Arab came to the Prophet صلى الله عليه وسلم and said, 'verily I have seen the new moon', meaning the new moon for the month of Ramadan, so the Prophet صلى الله عليه وسلم said, 'Do you bear witness that nothing has the right to be worshipped except for Allah?', the man said yes. He said, 'oh Bilaal call the people to fast tomorrow'. Narrated by Abu Dawud.

And it has also been narrated by Ibn Umar, may Allah be pleased with him, he said, 'the people showed me the new moon so I informed the Messenger of Allah صلى الله عليه وسلم that I saw it, so he fasted and order the people to fast.

The second affair:

The second affair by which we can know the month of Ramadan has entered if the new moon is not sighted is by completing the moon of Shaban thirty days. He صلى الله عليه و سلم said:

فإن غم عليكم فاقدروا له

‘If it is cloudy then complete the month’. And what is meant by cloudy is if the new moon is covered by something that prevents it from being seen the thirtieth night of Shaban, such as clouds or dust clouds, then complete the month of Shaban thirty days.

This came be found in another narration from his statement صلى الله عليه و سلم

فإن غم عليكم فأكملوا العدة ثلاثين

‘And if it is cloudy then complete the period of thirty days’. This means that it is prohibited to fast the day of doubt. Ammar bin Yasir, may Allah be pleased with him said:

من صام اليوم الذي يشك فيه فقد عصى أبا القاسم صلى الله عليه وسلم

‘Whoever fast the day of doubt has indeed disobeyed Aba Qaasim صلى الله عليه وسلم.

Therefore it is obligatory upon the Muslim to follow what has been brought by Allah and His messenger concerning the fast and every type of worship. And Allah and His messenger have limited the entrance of the month of Ramadan to one of two affairs that are clear to both the common person and the student; the sighting of the new moon or the completion of the month of Shaban thirty days.

Whoever comes with something believing that it is obligatory to fast according to it, and it is other than what was brought by the legislation of Islam has indeed disobeyed Allah and His Messenger.

And they have added to what Allah and His Messenger have legislated and they have innovated into the religion of Islam that which is not from it, and every innovation is misguidance.

Like this is the one who says it is obligatory to follow the astronomical calculations to determine the entrance of the month of Ramadan, despite the fact that the calculations are subject to error; and this is a subtlety that everyone is not aware of.

Sheikh of Islam bin Tamiya may Allah have mercy upon him said, verily I saw people during the month of their fasting and other than that, some of them who listen to the statements of the ignorant people of calculations whether the new moon is seen or not, and they base their (understanding) upon this either hidden or apparently.

To such an extent that it has reached me that there are judges who reject the testimony of a number of truthful individuals due to the statement of an ignorant lying person who calculates whether he sees the new moon or not. And as a result he becomes from those who reject the truth when it comes to him.

He said, 'verily we know, with knowledge that Islam requires, that as it relates to the moon sighting for the fast or for the Hajj, or the waiting period for the divorced woman, or for fulfilling commitments and the other rulings that are based upon the moon sighting, that to use the calculations regardless if the new moon is seen or not is not permissible; and the abundant text from the Prophet صلى الله عليه و سلم concerning this are numerous; and the Muslims have agreed upon this and we know of no difference of opinion for times or old or new concerning this.'

And in this (using the calculations) is a hardship upon the Ummah and a difficulty; and Allah the Exalted said:

وَمَا جَعَلْنَا عَلَىٰ دِينِكَ فِيهِ مِنَ الْحَرَجِ

'And We have not placed upon in the religion any difficulty'. (Chapter 22 verse 78)

Therefore it is obligatory upon the Muslims to limited themselves to what has been legislated by Allah and His Messenger (concerning the moon sighting) just as it is obligatory upon the Muslims to limited themselves to what has been legislated by Allah in all other issues; and to cooperate upon piety and righteousness and Allah is the Owner of success.

Translated by Rasheed Barbee

## الدرس الثالث: في فضائل شهر رمضان وما ينبغي أن يستقبل به

### The Third Lesson:

The Virtues of the Month of Ramadan and How Should the Month be Greeted

By Sheikh Fawzan

All praises belong to Allah who has made the month of Ramadan possible for us, and may the prayer and peace be upon our Prophet Muhammad and upon his family and his companions; those whom would become happy due to the fasting and praying of the month of Ramadan.

As to what follows...

Verily Allah the Exalted has specified the month of Ramadan over the other months by a number of virtues and He has distinguished the month with many merits. Allah the Exalted said,

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ وَمَنْ كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ [البقرة 185].

“Ramadan is the (month) in which was sent down the Quran, as a guide to mankind, also Clear (Signs) for guidance and judgment (between right and wrong). Therefore every one of you who is present (at his home) during that month should spend it in fasting, but if any one is ill, or on a journey, the prescribed period (should be made up) by days later. (Chapter 2 verse 185)

Therefore in this noble verse Allah mentioned two tremendous traits for the month of Ramadan.

The first trait is that the Quran was sent down during this month to guide mankind from the many types of darkness into the light and to make them understand the truth from falsehood by way of this tremendous book; this

book which contains the rectification of mankind and his success and that which will make him happy in this life and the next.

The second trait is the obligation of fasting upon the nation of Muhammad when Allah ordered them with this in His statement, 'Therefore every one of you who is present (at his home) during that month should spend it in fasting'. (Chapter 2 verse 185)

Fasting during the month of Ramadan is one of the pillars of Islam, and it is one of the obligations that Allah has made obligatory upon the Muslims and all the Muslims are in agreement to this obligation; and whoever denies the obligation of fasting is a disbeliever.

Therefore whoever is a resident and healthy it is obligatory upon him to fast the month of Ramadan, during the month; as Allah says, 'Therefore every one of you who is present (at his home) during that month should spend it in fasting'. (Chapter 2 verse 185)

Thus this verse makes it clear that there is no alternative to fasting, either fasting during the month or making the days up later. The exception is in the case of the senile or elderly, or the one with a terminal illness, those who are not able to make the days up nor are they able to fast during the month of Ramadan; these individuals have a different ruling which shall be clarified later Insha'Allah.

And from the virtues of this month is that which has been clarified by the Prophet ﷺ in the authentic narrations such as the narration reported by Abu Huraira, that the Prophet ﷺ said, 'When the month of Ramadan comes the doors of paradise are opened and the doors of the fire are closed and the devils are chained up'. (Bukari #1898 and Muslim #1079)

Hence this hadith shows some tremendous traits of this blessed month.

First: During this month the doors of paradise are opened, and this is because of the tremendous amount of good deeds being done, those deeds which have been prescribed for this month, and those deeds which are a reason for the person entering paradise; as Allah the Exalted says:

ادْخُلُوا الْجَنَّةَ بِمَا كُنْتُمْ تَعْمَلُونَ

‘Enter paradise for that which you used to do’. (Chapter 16 verse 32)

Second: The doors of the fire are shut during this month because of the small number of sins that are the reason for a person to enter the fire; as Allah the Exalted says:

فَأَمَّا مَنْ طَغَى {37} وَآثَرَ الْحَيَاةَ الدُّنْيَا {38} فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوَى {39}

‘As for the one who transgressed all bounds, and preferred the life of this world, his abode will be the fire’. (Chapter 79 verses 37-39)

The Exalted said:

وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا أَبَدًا

‘And whoever disobeys Allah and His Messenger then verily for him is the fire of hell where he shall abide forever’. (Chapter 72 verse 23)

Third: During this month the devils are chained up, meaning they are restrained and shackled so they are not able to entice the Muslims and to lure them into sin and turn them away from righteous actions as they were able to do outside of this month.

The devils being prevented during this month from the evil actions is only a mercy for the Muslims to provide them with and opportunity to do good deeds and to be forgiven for sins.

And from the virtues of this month is the good deeds are multiplied. It has been narrated that the optional deeds are equal in reward to the obligatory deeds and the obligatory deeds have the reward of seventy obligatory deeds. And whoever provides food to break the fast of the fasting person shall have forgiveness for his sins, and his neck freed from the fire, and he

will have the reward of the fasting person without decreasing the reward of the fasting person in the least.

Therefore all of this good, and blessings and opportunities are provided for the Muslims by the entrance of this blessed month; therefore it is befitting that the Muslim greet this month with happiness and delight and joy. And he should praise Allah when he reaches the month and seek the help of Allah upon fasting and putting forth good deeds during the month.

Verily it is a tremendous month and a generous season and a blessed visitor upon the Muslim nation.

We ask Allah to give us from His blessings and opportunities; verily He is the One who hears and answers the supplications, and all praises belong to Allah the Lord of all that exist.

Translated by Rasheed Barbee

## **Lesson Four: What is Befitting that the Time Be Occupied with during the Blessed Month of Ramadan**

By: The Noble Scholar Shaykh Saalih ibn Fawzaan al-Fawzaan

Translated by: Raha 'Azeezuddeen Batts

All the Hamd is for Allah for His Bounty and Beneficence. He has favored us by allowing us to reach the month of Ramadan and established for us therein from righteous actions which bring us closer to Him. May the prayers and peace be upon our Prophet Muhammad, the first to proceed in good actions, and upon his family, and companions, who have believed in him, helped him, aided him and followed the light with which he was sent. They are the successful. AS to what follows:

I advise you and myself to have Taqwaa of Allah within this blessed month and other than it from the months. However, this month has a status with which Allah has particularized it, for it is a season of good actions. It has been narrated that he (sallallahu alayhi wa sallam) used to invoke Allah for the reaching of Ramadan. So he would say when he entered the month of Rajab: "O Allah bless us in Rajab and Sha'baan; and let us reach Ramadan."(Bayhaqee and others. Al-Albaanee declared it to be weak.)

It has also been narrated that he (sallallahu alayhi wa sallam) would give his companions glad tidings of its approach and clarify to them its virtues; saying: "O people, a great and blessed month has come upon you."[On the authority of Aboo Hurayrah, may Allah be pleased with him, who said: "Allah's Messenger (sallallahu alayhi wa sallam) said: 'Ramadan has come upon you, a blessed month. Allah the Mighty and Majestic has obligated upon you its fast. The doors of the heaven are opened therein and the doors of the Hellfire are shut and the rebellious devils are chained up. Allah has a night therein which is better than a thousand months. Whoever is deprived of its good is truly deprived.'"](Ahmad and others)

He would urge his companions to strive hard therein with righteous action, from the obligatory and the supererogatory; from the prayers and the charity; and striving in goodness and ihsaan; and patience upon obedience of Allah; spending

its day with the fast, its night with standing in prayer and its hours with reciting the Qur'aan and remembering Allah 'Azz wa Jal. So do not squander it with heedlessness and aversion, as is the case of the wretched ones who have forgotten Allah so He caused them to forget themselves. So they do not benefit from the passing of the time of good nor do they recognize its sanctity. And they do not give it its just due. Many of the people do not recognize this month except as a month for alteration of the eating and drinking; so they exaggerate in giving their souls what they desire and they frequently purchase luxury items of foods and drinks; and it is known that abundance of eating and drinking makes one lazy from doing actions of obedience. That which is required of the Muslim is that he eats and drinks little so that he will be active upon obedience. Some of the people do not recognize the month of Ramadan except as a month of sleep during the day and wakefulness during the night upon that which is of no benefit or that which is actually harmful. So he stays awake most of the night or all of it, then he sleeps during the day even (neglecting) the obligatory prayers; so he does not pray with the Jamaa'ah nor in the times of the prayers. Some of the people sit at the table for Iftaar, abandoning salat-ul-Magrib with the Jamaa'ah. These groups from amongst the people do not know the worth of the month of Ramadan nor do they refrain from violating its sanctity, they are vigilant upon the Haraam and they abandon the obligations. They do the forbidden acts and with regards to this group, they do not recognize the month of Ramadan except as a month for trade, laying out the commodities and seeking after the fleeting dunyaa. So they are active in buying and selling so that they cling to the marketplaces and they make hijrah from the masaajid. And if they go to the masaajid, they are in a hurry and reluctant, they do not stay therein; because the coolness of their eyes is in the marketplaces.

Another group from the people does not recognize the month of Ramadan except as a time for begging in the masaajid and in the streets. So that one passes most of his time going and returning; travelling here and there and moving from land to land to gather wealth by begging. He makes himself look as if he is in need while he is actually rich; and as if he has an ailment in his body while he is actually healthy. He denies Allah's blessing upon him of richness and health, and takes the wealth without due right. He wastes his valuable time in that which is harmful to him so nothing remains of virtue for Ramadan with these groups.

Slaves of Allah, Allah's Messenger(sallallahu alayhi wa sallam) would strive hard in this month more than he would strive in other months; and he, upon him be prayers and peace, would be serious in al-'Ibaadah during all of its times. He would remove himself in this month from most distractions which are in actuality worship, but he would remove himself from the virtuous acts for that which was more virtuous than it. And the Salafus-Saalih would follow his example in that and would particularize this month with an abundance of importance and they would dedicate themselves therein to righteous actions. They would spend its night in Tahajjud and its day in fasting, remembrance and recitation of the Qur'aan. They would spend time in the masaajid with that; so let us compare our affair to their affair and what is the extent of our knowledge with this month. And let us know that just as the good deeds are multiplied therein, the sins committed therein are likewise and their punishment is increased. So let us fear Allah the Glorified and honor His sacred things: **“And whoever honors the sacred things of Allah that is better for him with his Lord.” (Al-Hajj 22:30)**

May Allah grant success for all righteous statements and actions, and may Allah send prayers and peace upon our prophet Muhammad, his family and companions.

## **The Fifth Lesson: Clarifying the Beginning of the Fasting Day and Its End**

**By; The ‘Allaamah Shaykh Saalih ibn Fawzaan al-Fawzaan**

**Translated by: Raha ‘Azeezuddeen Batts**

All the Hamd is for Allah, the Lord of the ‘Aalameen, He has demarcated for His slaves appointed times and places in which good deeds are to be performed. He has clarified them to His slaves with the most complete of clarifications. May the prayers and peace be upon our Prophet Muhammad, his family, his companions and those who cling to his Sunnah and are guided by his guidance. Amma Ba’d:

Allah the Exalted has said: **“It is made lawful for you to have sexual relations with your wives on the night of as-Sawm. They are Libas (a body covering) for you and you are the same for them. Allah knows that you used to deceive yourselves, so He turned to you and forgave you. So now have sexual relations with them and seek that which Allah has ordained for you, and eat and drink until the white thread(light)appears to you distinct from the black thread(darkness of night), then complete your fast until nightfall.”**(Al-Baqarah 2:187)

Allah the Glorified has demarcated in this noble verse the beginning of the fasting day and its end with clear limits which everyone knows. So the point of its beginning is the appearance of the second Fajr and the point of its end is the setting of the sun; just as He demarcated the beginning of the month’s fast with a clear limit which everyone knows, and it is with the sighting of the hilaal or the completion of the number of days in Sha’baan as thirty days. Thus our religion is the religion of ease and lenience. **“He has not placed upon you any hardship in religion.”**(Al-Hajj 22:78) So for Allah is the Praise and the thanks. And this is a lightening from Allah upon His slaves from what the situation was upon from before of long fasting periods. Al-Bukhaaree narrated on the authority of Baraa’ that he said: “When the companions of Muhammad(sallallahu alayhi wa sallam)fasted and it became time to break the fast, if a man slept before eating, then he would not eat that night nor the next day until evening. Once Qays ibn Sirmah al-Ansaaree was fasting, so when it was time to break the fast he came to to

his wife and said to her: ‘Do you have any food?’ She said: ‘No, but I will go and seek some for you.’ He used to work during the day so sleep overtook him, then his wife came and when she saw him she said: ‘You have missed it.’ The in the middle of the next day he fainted, and that was mentioned to the Prophet (sallallahu alayhi wa sallam) so this verse was sent down: **“It is made lawful for you to have sexual relations with your wives on the night of as-Sawm.”**(Al-Baqarah 2:187) So they were overjoyed, and also it was revealed: **“And eat and drink until the white thread (light) appears to you distinct from the black thread (darkness of night).”**(Al-Baqarah 2:187)[Al-Bukhaaree Hadeeth number 1915]

Also in al-Bukhaaree on the authority of Baraa’ that he said: “When the fast of Ramadaan was revealed, they would not approach their wives for the entire Ramadaan. The men used to deceive themselves, so Allah the Exalted revealed: **“Allah knows that you used to deceive yourselves so He turned to you and forgave you.”**(Al-Baqarah 2:187)[Al-Bukhaaree Number 4508]

It is said: ‘He was treacherous’ and ‘He was duped’, with the meaning: You have deceived yourselves by sexual intercourse during the nights of the fasts. **“So Allah turned to you,”** meaning: Before your Tawbah from what occurred. **“And He has forgiven you”** So He has not seized you, and he has been lenient with you and easy towards you. So He has allowed for you women, food and drink from the setting of the sun until the appearance of the second Fajr. With that the faster begins refraining from these things and others from that which is not permissible for the faster until the setting of the sun, due to His, the Exalted, statement: **“Then complete the fast until the night.”** (Al-Baqarah 2:187)And the word ilaa (until) means extent when that which follows it is not of the same category of that which was before it. For it does not enter into it (its meaning). The day is not for the category of the night, so the fast ends with the beginning of the night at the setting of the sun, as the Prophet(sallallahu alayhi wa sallam)said: “When the night approaches from here and the day passes away from here and the sun sets, then the faster breaks his fast.”[al-Bukhaaree Number 1954]

Some of the people differ from the legislative intent regarding the suhoor and the iftaar, so that a group from the people or most of them stays awake at night. So when it is the last part of the night and they want to sleep, then they eat the suhoor

before the fajr, then they sleep and abandon salat-ul-fajr at its time with the Jamaa'ah, thereby committing a number of errors:

- 1.) That they fast before the time for the fast.
- 2.) They abandon salat-ul-Fajr with the Jamaa'ah.
- 3.) They delay the prayer from its time so that they do not pray it except after they wake up even if it is at the time for Dhuhur; and the innovators delay the breaking of the fast past the setting of the sun and they do not break the fast except with the appearance of the stars.

And the best guidance is the guidance of Muhammad (sallallahu alayhi wa sallam) and the most evil affairs are the newly invented; and every innovation is a deviation.

We ask Allah that He grant us steadfastness upon the Sunnah and avoidance of innovation and its people, and may Allah bestow prayers upon Muhammad.

# **The Sixth Lesson: Clarifying the Ruling of the Intention Regarding the Fast**

**By The 'Allaamah Shaykh Saalih ibn Fawzaan al-Fawzaan**

**Translated by: Raha 'Azeezuddeen Batts**

All the Hamd is for Allah the One Who knows the hidden and innermost affairs. May prayers and peace be upon our Prophet who said: *"Verily deeds are but by the intention."* and upon his family and companions, the possessors of virtues and nobility. Amma Ba'd:

Know that the intention in the fast is a must and it is a condition for its validity just as it is a condition for the validity of every act of worship due to his (sallallahu alayhi wa sallam) saying: *"Verily deeds are but by intention, and each one will have what he intended."* And that is by him believing at the beginning of the fast that he is fasting for Ramadaan, or to make up for it; or that he is fasting for an oath or as expiation.

The time of the intention for this obligatory fast, with its various types, is from the night whether from its beginning, its middle or its end, due to what ad-Daaraqutnee narrated with its chain on the authority of 'Amrah from 'Aa'ishah in a marfoo' form: *"Whoever has not intended the fast before the appearance of the Fajr then there is no fast for him."* [ad-Daaraqutnee in his as-Sunan 2/172]

On the authority of ibn 'Umar from Hafsaah from the Prophet (sallallahu alayhi wa sallam) that he said: *"Whoever has not intended the fast before the Fajr, then there is not fast for him."* And in another wording: *"Whoever has not yajma..."* Meaning: ya'zam (resolve for) *"...the fast at night then there is no fast for him."* [Ahmad in al-Musnad 6/287] Because the fast is obligatory all throughout the day. So if a portion of the day passes wherein the intention is not present then the fast of the whole day is not valid, because the intention is not attached to what has passed.

The place of the intention, in all acts of worship, is the heart and it is not permissible to articulate it because it has not come from the Prophet (sallallahu alayhi wa sallam) nor from his companions that they used to say: 'I have intended to fast, I have intended to pray.' or the likes of that. So articulation of it is a newly invented innovation. It is sufficient for the intention that one eats and drinks with the intention of fasting.

The Shaykh Taqiyyuddeen Ibn Taymiyah, may Allah have mercy upon him, said: "It is when one dines, dining at the evening wanting to fast. And due to this he differentiates between the night of the 'Eed and the nights of Ramadaan." He also said: "Everyone who knows that he is dining from Ramadaan while he desires its fast, then he has made the intention, and it is the action of the general Muslims." (end of his words)

As for the supererogatory fast, then it is correct with the intention being made at the daytime on the condition that what nullifies the fast is not present between the appearance of Fajr and his intention, from eating or other than it; due to the statement of 'Aa'ishah, may Allah be pleased with her,: "The Prophet (sallallahu alayhi wa sallam) entered upon me one day and said: 'Do you have anything (food)?' We said: "No." He said: 'Then I am fasting.'[Muslim 1154]

So His seeking food shows that he was not intending to fast before that. And his saying: "*Then I am fasting.*" Shows the beginning of the intention from the day. So it proves the validity of the intention for the supererogatory fast at the day. So that is a specification to the Hadeeth: "*Whoever does not intend the fast before the appearance of the Fajr then there is no fast for him.*" and whatever else has come bearing its meaning, that that is specifically the obligatory and not the supererogatory. And that is with the condition that one does not do that which would nullify it before the intention, stopping at what the evidence necessitates.

Shaykhul-Islam ibn Taymiyah, may Allah have mercy upon him, said: "As for the supererogatory fast then it is sufficed with intention at the daytime as his (sallallahu alayhi wa sallam) saying proves: "*Then I am fasting.*" The voluntary is broader than the obligatory. Just as (with) the obligatory prayer, binding therein are its pillars, like standing and being firm upon the ground (as opposed to the supererogatory, for it is valid upon one's mount and while walking.)What is not obligatory in the voluntary acts is a broadening from Allah for His slaves for the paths of the voluntary acts. For the various types of voluntary actions are always broader (in their scope of application) than the different types of obligatory actions. And this is the most balanced of the statements."(end of his words)

The validity of the intention for the voluntary acts at the daytime is reported from a group of the companions. From them is Mu'aadh, ibn Mas'ood and Hudhayfah; and Aboo Talhah, Aboo Hurayrah, Ibn 'Abbaas and others did it, and Allah knows best.

The praise is for Allah, Lord of the 'aalameen; may prayers and peace be upon our Prophet Muhammad, his family and his companions.

## **By The 'Allaamah The Seventh Lesson: Upon Whom is the Fast Obligatory?**

**Shaykh Saalih ibn Fawzaan al-Fawzaan**

**Translated by: Raha 'Azeezuddeen Batts**

All the Hamd is for Allah, Lord of the 'Aalameen, who has legislated and made it easy. May prayers and peace be upon our Prophet Muhammad who has given glad tidings and warned; likewise upon his family and noble companions. Amma Ba'd

Know, may Allah grant me and you Tawfeeq, that the fast of Ramadaan is from the greatest of the obligations of al-Islaam. Allah the Exalted has said: **“O you who believe, fasting has been prescribed for you...”** (Al-Baqarah 2:183) Up to His saying: **“So whoever from amongst you sights the month then let him fast it.”**(Al-Baqarah 2:185) The Prophet(sallallahu alayhi wa sallam)said: “al-Islaam is built upon five: The testimony that none has the right to be worshipped but Allah and that Muhammad is the Messenger of Allah; the establishment of as-Salat; the payment of az-Zakat; the fast of Ramadaan; and al-Hajj to the House for one who is able to do so.” (agreed upon)

So the noble verse proves that the fast is obligatory, and the Hadeeth proves that it is one of the pillars of al-Islaam.

The Muslims unanimously agree upon the obligation of the fast of Ramadaan with an Ijmaa' that is conclusive. So whoever denies its obligation then he is an apostate from the religion of al-Islaam. His repentance is sought and if he repents then fine, otherwise he is to be killed. The fast of Ramadaan is obligatory upon every Muslim; and whoever embraces al-Islaam during the month of fasting then he has only to fast the remainder of the month. It is not necessary for him to make up what has past from the beginning of the month. And the fast is obligatory upon the one who is mature. As for the child who has not reached puberty, then the fast is not obligatory upon him, yet his supererogatory fast is correct. It is proper for his guardian to order him with it if he is able, so that he will become accustomed to it

and be groomed upon it. The fast is not obligatory upon the insane until he regains his senses due to his (sallallahu alayhi wa sallam) saying: “*The pen is lifted from three.*” [Aboo Daawud, Ibn Maajah and others] And he mentioned from amongst them: “*The insane until he regains his senses.*”

So since the fast is obligatory upon the mature Muslim, then if he is healthy and a resident then its performance is obligatory upon him; and if he is ill then it is obligatory upon him to make it up. Likewise for the woman who is menstruating and the woman suffering from post natal bleeding it is obligatory upon them to make up the fast. If he is a healthy traveler then he chooses between performance of the fast or to break it and fast later to make up for it. Whoever becomes, during the day, from amongst the people upon whom the fast is obligatory, such as the Kaafir who embraces al-Islaam, or the child who reaches puberty, or the menstruating or post natal bleeding woman who becomes pure, or the ill who becomes well, or the traveler who returns (from his travel), or (the one for whom) clarification of the entrance of the month is established during the day, then it is obligatory upon all of these to refrain for the remainder of the day (from that which would break the fast), and to make it up. Because it is a day from Ramadaan in which they have not brought forth a valid and complete fast, therefore they are required to make it up. They are only commanded to refrain from the remainder of the day out of reverence for the time frame (of fasting).

Know that it is obligatory upon the Muslim to give due importance to his Deen and that which validates it. Especially the pillars of al-Islaam upon which it is built; and from them is the fast. This magnificent act of worship is repeated in the life of the Muslim once every year. Because with regards to these five pillars, from them is that with which the slave is required for every moment of his life and he is never free of it; and it is the two shahaadahs: The declaration that none has the right to be worshipped other than Allah and that Muhammad is the Messenger of Allah. From them is that which is repeated in the life of the slave five times in every day and night; and it is the five prayers. From them is that which is repeated in the life of the Muslim every year; and it is the Zakat and the fast. And from them is that which is required of the Muslim once in his lifetime; and it is the Hajj [If he is able to partake in it]. Hence, the Muslim in relation to these pillars is entrusted with their performance. They are repeated upon him daily and yearly in proportion to their importance and as long as he is able to perform them and they are not a

difficulty upon him. Then regarding these magnificent pillars, from them is that which is purely bodily; such as the two shahaadahs, the prayer and the fast. From them is that which is purely financial; such as the Zakat. And from them is that which is (both) bodily and financially; such as the Hajj. It is a must in all of these that the intention be made solely for Allah specifically, due to his (sallallahu alayhi wa sallam) saying: “*Verily deeds are but by intention and everyone will have that which he intended.*”[al-Bukhaaree]

And that you perform it in the legislated manner due to what the Prophet (sallallahu alayhi wa sallam) has said: “*Whoever does an act which is not from our affair then it is rejected.*” (agreed upon). So it is obligatory upon the Muslim that he gives due importance to the pillars of al-Islaam so that he performs every pillar from amongst them in its set time, purely for Allah, correctly upon the Sunnah of Allah’s Messenger.

Lastly, I ask Allah the Majestic and Exalted that he make our fast and the rest of our actions pure and accepted; and that He make us keen upon His remembrance, gratitude and perfection of His worship. May prayers and peace be upon our Prophet Muhammad.

Eighth lesson in fasting Sheikh Fawzan

## Clarifying who is excused to leave off fasting during the month of Ramadan and what is the obligation upon them.

All praises belong to Allah the Lord of all that exist. He has legislated and made it easy. “And We have not placed in the religion any hardship”  
(Chapter 22 verse 78)

And may the peace and blessings be upon our Prophet Muhammad and his family and his companions the best of nations and those who follow them in goodness. As to what follows...

So we will explain those who are allowed to break their fast during the month of Ramadan and what is obligatory upon them. Allah the Exalted said, (what can be translated as) “Oh you who believe fasting has been prescribed upon you like it was prescribed upon those who came before you so that you may obtain piety, prescribed days, so whoever is sick or on a journey, the same number of days (should be made up) from other days.  
(Chapter 2 verses 183, 184)

These two noble verses show the obligation of fasting upon every Muslim of sound intellect, who is free from anything that would prevent them from fasting. Therefore if they reach the month of Ramadan it is incumbent upon them to fast during the month of Ramadan or to make the days up if they are not able to fast during the month of Ramadan due to an excuse from the legislated excuses.

As for those who are excused and are able to break their fast, then they are the following individuals.

1. The sick person who fasting is difficult upon him, then it is recommended that he breaks his fast and accepts the ease. And this is in the case where fasting will cause him harm, or delay his recovery or increase his illness.
2. The traveler who the month of Ramadan came upon him while he was traveling or he starting traveling during the month of Ramadan if the

distance of travel is 80 kilometers or more, and this is the equivalent to the distance the people used to travel by foot and the distance they would carry their loads, a distance of two days.

This is the one, who is considered a traveler, and it is recommended for him to break his fast whether the fast is difficult for him or it is not difficult for him; he should take the ease. And it is the same if his travel is an emergency travel or if it is a repetitive travel as in the case of the taxi driver where most of his time is spent traveling between two cities. Therefore this person breaks his fast and makes the days up when he is not traveling.

And if the traveler returns home during the daylight hours it is obligatory upon him to refrain from eating the remaining portion of the day and then to make this day up and has been previously mentioned.

And if the traveler intends during his travel that his stay will exceed more than four days then it becomes incumbent upon him to fast and to complete his prayer as the resident would do; because his traveling has thus ceased. And it is the same if his stay is for study or for business or other than that.

But if he intends to stay for four days or less, or if he is going to stay to fulfill a need and he does not know when his need will be completed then he is able to break his fast because he is still considered a traveler.

3. The woman who has menses or post child birth bleeding, it is not permissible for her to fast as long as she is in one of these two states. This is based upon the narration found in Bukari and Muslim, the narration from Aisha, may Allah be pleased with her, she said, 'we were ordered with making up the days of our fast'. And this was her response when a woman asked her, 'why does the menstruating woman make up her fast but she does not make up her prayer?' So Aisha replied 'we have been commanded to make up our fasting and we have not been commanded to make up our prayers.'

And there is a consensus that it is not permissible for the woman to fast while she is menstruating. Sheikh of Islam Ibn Taymiyyah, may Allah have mercy upon him, said, 'it is confirmed in the sunnah the consensus of the Muslims that the menstruating woman is prohibited from fasting, therefore it is not permissible for her or the woman with post child birth bleeding to fast.'

And if a woman fast during this time, her fast is not correct. And this also goes along with reason, because the Islamic legislation came with justice in everything. So the fasting of the menstruating woman, is going to cause weakness in her body while her blood is leaving her, so her fasting would not be fair to her, therefore she has been ordered to fast when she is not menstruating, in order for her fasting to be fair upon her. So she will not lose blood, the blood that makes the body strong, unlike the menstruating woman.

And whoever vomits against their will then this does not negate their fasting.

4. The sick individual with a chronic illness that they do not expect to be cured from and this illness constantly prevents them from fasting; then this person breaks his fast and feeds a poor person the equivalent of half a Saa<sup>1</sup> of wheat or something like this and he does not have to make the fast up.

5. The elderly or senile person who is not able to fast should break their fast and feed a poor person for every day and they do not have to make the fast up. {This is the case if the person still has intellect but if the person has lost their sanity then there is nothing upon them at all.}

6. The pregnant or breastfeeding woman if she fears for herself or for her child that the fast might harm them then in both cases she should break her fast and make up the days she missed.

If she breaks her fast only fearing for her child then in addition to making up the missed day she should feed a poor person for each day. And the proof for the person with a chronic illness, the elderly or senile, the pregnant and nursing mother to break their fast is the statement of Allah the Exalted, (what can be translated as) ‘And as for those who can fast with difficulty they have a choice to feed a poor person.’ (Chapter 2 verse 184) And this is the explanation for this verse given by ibn Abbass and Allah knows best.

And may the peace and blessings of Allah be upon our Prophet, Muhammad.

Translated by Rasheed Barbee

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<sup>1</sup> Translator’s note: This unit of measure is approximately 2.6 kilograms. And Allah knows best.

## The Ninth lesson in Fasting

### Clarifying the virtues of fasting

By the Noble Scholar Sheikh Salih Fawzan

All praises belong to Allah for His many blessings, those which are hidden and those which are apparent. He has legislated for His slaves that which rectify them and give them happiness in this world and the next.

And may the peace and blessings be upon our Prophet, Muhammad and upon his family and his companions, the shining stars of guidance, and upon those that follow his guidance and hold firm to his pure Sunnah. As to what follows.

Oh Muslims, we shall remind you of the virtues of this blessed month and we ask Allah to give us success to take advantage of our time by performing righteous actions, and we ask that He accept them from us and that He forgives us our sins, verily He is the One who hears and answers the supplications.

It has been reported by Bukari and Muslim on the authority of Abu Huraira, may Allah be pleased with him, from the Messenger of Allah صلى الله عليه وسلم, that he said, 'every action performed by the son of Adam can be multiplied in his favor from ten to seventy times, and Allah the Exalted said, except for fasting because verily it is for Me and I shall reward for it. He (the Muslim) leaves his desires and his food and his drink for My sake, therefore the fasting person will have two times of happiness, happiness when he breaks his fast and happiness when he meets his Lord. And the smell that comes from the mouth of the fasting person is better in the sight of Allah than the fragrance of fine perfume'. So this noble narration mentions various virtues of fasting.

And fasting is distinct from the other acts of worship in the following ways.

The reward for fasting is multiplied in a way that the other righteous actions are not multiplied. So the reward for fasting is multiplied in a way that is not restricted by a number whereas the other actions can be multiplied from ten to seventy times.

And from the uniqueness of fasting is the sincerity that is found in fasting is more than the other actions; based on the statement ‘he leaves his desires and his food and his drink for My sake’.

And from the distinction of the fast is that Allah has specified that the fast is for Him, as opposed to the other actions. And that He is the One who will give the reward to the fasting person; based on the statement, ‘fasting is for Me and I shall reward for it’.

And from the distinction of the fast is the fasting person will achieve happiness in this life and the next, happiness when he breaks his fast with that which Allah has made permissible for him and happiness in the next life due to what Allah has prepared for him of a tremendous reward. And this is the happiness that is praiseworthy, that the person is happy with the obedience of Allah as Allah the Exalted said, (what can be translated as) ‘Say because of the virtue of Allah and His mercy, for that let them rejoice’. (Chapter 10 verse 58)

And also the traces that fasting leaves which are beloved to Allah, which is the changing of the odor in the mouth of the fasting person due to his fasting. And it is a result that came about due to obeying Allah therefore it is beloved to Allah the Exalted; ‘And the smell that comes from the mouth of the fasting person is better in the sight of Allah than the fragrance of fine perfume’.

And from the virtues of fasting is that Allah specified a door from the doors of paradise that no one will enter except for the fasting person, as an honor to them; as it appears in Bukhari and Muslim from the narration of Sahil bin Sad, may Allah be pleased with him, that the Messenger of Allah صلى الله عليه وسلم, said, ‘verily there is in paradise a door called Ar Rayaan, the people who used to fast will enter this door on the Day of Judgment and no one will enter it except for them. It will be said, where are the fasting people, so they will enter this door and when they have entered it, it will close and no one else will enter it.’

And from the virtues of fasting is that it protects the fasting person from that which will harm him from the sins and it protects him from the harmful desires and from the punishment in the fire; as it comes in the hadith, ‘fasting is a shield’ meaning it is a protective shield from the dangers.

And from the virtues of fasting is that the supplication of the fasting person is answered; as it comes in the narration from Ibn Umar, may Allah be pleased with him, that the Messenger of Allah ﷺ said, ‘verily the fasting person has for him a supplication at the time he breaks his fast that will not be rejected.’ And Allah said in the verse about fasting (what can be translated as) ‘And if My slaves ask you (oh Muhammad) concerning Me, then verily I am near, I answer the call of the one who calls upon Me’.

(Chapter 2 verse 186) And this is to incite the fasting person to make a lot of supplication.

And from its virtues it that all of the actions of the fasting person become worship; as it has been related from Ibn Umar, (a narration that came from the Prophet ﷺ) ‘The silence of the fasting person is glorification of Allah, and his sleeping is worship, and his supplication is answered and his actions are multiplied’.

And from the virtues of fasting is that it is a part of patience; as comes in the narration found in ibn Majah, that the Messenger of Allah ﷺ said, ‘fasting is half of patience’. And Allah the Exalted has informed us that the patience ones will be given their reward without reckoning.

And from the virtues of fasting and its good benefits is that it is a reason for a healthy body as it has been narrated from the Messenger of Allah ﷺ, he said, ‘fast, and you will be healthy’. And this is because fasting protects the apparent and hidden body parts. And it prevents the mixing of the foods that lead to illness.

And the fasting has many benefits and it is not possible to mention all of them but the intent was just to mention some of them and we will suffice with this if Allah wills.

And may the peace and blessing be upon our Prophet, Muhammad and upon his family and his companions and all praises belong to Allah the Lord of all that exist.

Translated by Rasheed Barbee

## Tenth lesson: Clarifying the benefits of fasting

By the Noble Sheikh Fawzan

All praises belong to Allah the Lord of all that exist and may the peace and blessings be upon our Prophet, Muhammad the seal of the Prophets and upon his family and his companions and those that follow them in goodness until the Day of Judgment, as to what follows.

Verily the fasting is from the most beneficial acts of worship and it is from the acts of worship that have the greatest affect in purifying the soul and rectifying the manners and it has tremendous benefits, and from the greatest of the virtues are as follows.

It is a reason to grow tawqā in the hearts and it refrains the limbs from the committing the prohibited acts. Allah the Exalted said (what can be translated as) ‘Oh you who believe! Fasting is prescribed to you as it was prescribed to those before you, that you may (learn) self-restraint,’ (Chapter 2 verse 183)

Therefore Allah the Exalted clarified in this verse that He prescribed fasting for His servants in order for them to increase in tawqā, and tawqā is a comprehensive word for every type of good and Allah has connected tawqā to an abundant of good and numerous benefits; and He mentions it often in His book due to its importance.

And the people of knowledge have defined tawqā as performing the commandments of Allah and avoiding His prohibitions hoping for a reward from Him and fearing His punishment.

As for His statement, ‘that you may (learn) self-restraint’ Imam Qurtobi, may Allah have mercy upon him, said, the phrase **لعل** (that you may (learn)) is that which is requested from then, and ‘self-restraint’ means to leave off sins.

Because every time the food intake is lessened the desires are lessened and every time the desires are lessened the sins are lessened. And it has been said the meaning is general because fasting is as it was described by the

Messenger of Allah صلى الله عليه و سلم, when he said, ‘fasting is a shield’. And the reason for tawqā is because it kills the desires.

And from the benefits of fasting is that it gives the person patience and steadfastness because he leaves the familiar and meaningless desires willingly and by choice and it gives strength to the sinner that is connected to sins, it gives him strength to leave and separate himself from the sins.

Therefore fasting will cultivate the person upon patience and cause him to forget the sin until he is away to leave it completely.

For example, the smoker who has been dominated by the habit of smoking and he finds it difficult to quit; by way of fasting he is able to quit this evil habit and filthy practice with ease, and like this he can leave off the rest of the sins.

And from the benefits of fasting is that the person is able to conquer his soul, the soul that is inclined towards evil. So during the time when the person is eating he struggles with his soul and he is inclined to indulging in the impermissible desires; but when he begins fasting he is able to direct his soul to the truth.

And from the benefits of fasting is that it is easy for the fasting person to do acts of obedience and this is obvious because of the fasting person racing towards doing good deeds that he normally would be lazy in performing and acts of worship that would normally be hard upon them if he was not fasting.

And from the benefits of fasting is that it softens the heart to the remembrance of Allah the Exalted and it breaks him away from the distractions.

And from the benefits of fasting is that perhaps it may lead the person to loving acts of obedience and hating sins on a consistent basis so this will be a starting point for him to correct his understanding and his behavior throughout his life.

And all praises belong to Allah the Lord of all that exist and may the peace and blessings of Allah be upon our Prophet Muhammad and upon his family and his companions.

Translated by Rasheed Barbee

## The Eleventh Lesson: From the Etiquettes of the Fast

By The 'Alaamah Shaykh Saalih ibn Fawzaan al-Fawzaan

Translated By: Raha 'Azeezuddeen Batts

All the Hamd is for Allah Alone; and may prayers and peace be upon our Prophet Muhammad after whom there is no prophets to come; and upon his family and companions be peace. Amma Ba'd:

Know that from the important etiquettes of the fast is that the Muslim fasts within the legislated set time for the fast. So he does not advance it nor does he delay it. And he does not fast before the affirmation of the beginning of the month nor does he fast after its end. He (sallallahu alayhi wa sallam) said: *"When you sight the hilaal then fast and when you sight it (again) then break your fast."* (agreed upon) And he (alayis-salah was-salaam) said: *"Do not fast until you sight the hilaal; and do not break the fast until you sight it."* [Ahmad and an-Nasaa'ee]

So in the first hadeeth is the command to fast with its sighting at the beginning of the month and to break the fast at its end. The meaning of that is that the place of the fast is only between the two hilaals.

In the second hadeeth is the prohibition of fasting before the sighting of the hilaal; and the prohibition of breaking the fast before its sighting. The explicit prohibition has come of preceding the month by fasting with the intention of this fast being from it (from the month). Because that is adding to what Allah 'Azz wa Jall has legislated. At-Tirmidhee, an-Nasaa'ee, ibn Maajah and ibn Hibbaan have narrated on the authority of ibn 'Abbaas (may Allah be pleased with them both) [the hadeeth]: *"Do not fast before Ramadaan."* And Aboo Daawud narrated from him: *"Do not precede the month with fasting by a day or two days."*

It is due to this the prohibition of fasting on the day of doubt (yawmush-Shakk) has come. 'Ammaar said: *"Whoever fasts on the day in which he doubts (about entrance of the month) then he has disobeyed Abool-Qasim (sallallahu alayhi wa sallam)."* (narrated by Aboo Daawud and at-Tirmidhee and he authenticated it and said: "Most of the people of knowledge act upon it.")

Shaykhul-Islaam ibn Taymiyah, may Allah have mercy upon him, said: *"This is because the asl and what is apparent is the absence of the hilaal. So fasting it is preceding the month of Ramadaan by a day and the Prophet (sallallah alayhi wa sallam) has prohibited it."*

*The principles of the sharee'ah prove this saying as opposed to other than it. For that which contains doubt regarding its obligation, then acting upon it is not obligatory nor is it mustahhab. Rather, abandoning it is mustahhab out of precaution. For the principles of the sharee'ah do not prohibit precaution nor do they obligate it merely due to doubt."* [end of his words]

From this we know that falsehood of the call of those who call us to depend upon astronomical calculations in our fasting and or breaking of the fast. Because by that they call us to fast and break our fast before the sighting of the hilaal so that we precede the month of Ramadaan by a day or two and fast the day of doubt and other than that from the matters we have been warned about.

And from the etiquettes of the fast is to delay the suhoor if one does not fear the appearance of the second fajr [translator's note: also known as the true fajr (al-Fajr as-Saadiq)], due to the saying of Zayd ibn Thaabit (may Allah be pleased with him): "We ate the suhoor with the Prophet (sallallahu alayhi wa sallam) then stood for the prayer. " I (the sub-narrator) said: 'How much time was between them?' He said: "Enough time to recite fifty verses." (agreed upon) And in the hadeeth of Aboo Dharr (the Prophet said): "*My nation will continue to be upon good as long as they delay the suhoor and hasten the breaking of the fast.*" (Ahmad and at-Tahaawee) This is because that is better for the fast. And Allah says: "**And eat and drink until the white thread of dawn appears to you distinct from the black thread.**" (al-Baqarah 2:187) What is intended by it is the blackness of the night and the whiteness of the day. Some of the people stay awake for most of the night. So when they want to sleep they eat the suhoor then sleep and abandon the fajr prayer. These people have fasted before the time for the fast and they abandoned the fajr prayer and they have not fulfilled the commands of Allah. Where is the cognizance of these people regarding their religion, their fast and their prayer if they do not fulfill (the commands) as long as they give their souls what it desires.

And from the etiquettes of the fast is hastening to break the fast when the setting of the sun is confirmed, due to his (sallallahu alayhi wa sallam) saying: "*The people will continue to be upon goodness as long as they hasten the breaking of the fast.*" (agreed upon) Meaning: the affair of this ummah will continue to be great and they will be upon goodness as long as they preserve this sunnah.

Also from the etiquettes of the fast is that one breaks his fast with fresh dates; and if he does not find any then with dried dates. This is because he (sallallahu alayhi wa sallam): "*Used to break his fast with fresh dates before he would pray. If there were none then with dried dates; if there were no dried dates then he would take some handfuls of water.*" (Narrated by Aboo Daawud and at-Tirmidhee)

Exaggeration when breaking the fast by presenting various types of foods and drinks is not proper. Because it is in opposition to the sunnah and distracts one from the congregational prayer.

And may Allah bestow prayers and peace upon our Prophet Muhammad.

# The Twelfth Lesson: Clarifying That Which is Forbidden With Regards to the Fasting Person

By the ‘Allaamah Shaykh Saalih al-Fawzaan

Translated by Raha ‘Azeezuddeen Batts

All the Hamd is for Allah for His Bounty and Perfection. May prayers and peace be upon our Prophet Muhammad, the caller to His Pleasure; and upon his family, companions and those who followed his guidance and held fast to his Sunnah until the day of Recompense. Amma Ba’d:

Know that the fast has etiquettes which their observance and adorning one’s self with them is obligatory so that the fast can be in accordance with the legislative intent in order that you may derive its benefit and attain the objective from it, and so that it is not a difficulty upon its companion without benefit. As the Prophet(sallallahu alayhi wa sallam)said: ***“Perhaps the fasting person does not have anything from his fast except hunger.”*** [Ibn Maajah, al-Bayhaqee, Ahmad and others] So the fast is not merely abandoning food and drink only. However along with that is abandoning that which is not befitting from statements and actions which are forbidden or disliked.

Some of the Salaf said: ***“The most insignificant part of the fast is to abandon food and drink.”*** For nearness to Allah is not completed by abandoning permissible desires except after nearness to Him by abandoning that which Allah has forbidden in all instances. And the Muslim, it is obligatory upon him to abandon that which is forbidden in every time, except that in the time of fasting it is more emphasized. So the one who does the forbidden in other than the time of fasting is sinning and deserves punishment. And if he did it during the time of fasting, then along with the sin and justification of the punishment, that has an effect upon his fast by depreciating or nullifying it. The true fasting person is the one whose stomach fasts from food and drink; his limbs fast from sins; his tongue fasts from evil and foul speech; his hearing fasts from music, musical stringed and wind instruments and from backbiting and tale-carrying speech; his sight fasts from looking at forbidden things.

The Prophet(sallallahu alayhi wa sallam)said: ***“Whoever does not leave vile speech and action then Allah has no need for him leaving his food and drink.”***[al-Bukhaaree] It is obligatory upon the fasting person to avoid backbiting, tale-carrying and abuse due to what the two shaykhs have narrated on the authority of Aboo Hurayrah, may Allah have mercy upon him, that the Prophet(sallallahu alayhi wa sallam)said: ***“When one of you is fasting then do not behave insolently or ignorantly. If one seeks to fight him or abuse him then let him say: ‘Verily I am fasting.’”***[al-Bukhaaree and Muslim]

And in the two Saheehs on the authority of Aboo Hurayrah, may Allah be pleased with him, in a marfoo’ form(the prophet said): ***“Fasting is a shield. So when one of you is fasting, then let him not behave insolently, nor sinfully, nor ignorantly. So if someone***

*abuses him then let him say: ‘Verily I am one who is fasting.’*”[al-Bukhaaree and Muslim]

*Al-Junnah*(the shield)with a dammah upon the jeem, acts as a barrier for its companion preventing the weapon of someone else from afflicting him. So the fast preserves its companion from falling into disobedience the end result of which is torment now and in the hereafter.

*Ar-Rafth*: It is obscenity and vile speech. Imaam Ahmad and others narrated from the Prophet(sallallahu alayhi wa sallam)in a marfoo’ form: **“Fasting is a shield as long as one does not pierce it.”** It was said: “With what does one pierce it?” He said: **“With lying or backbiting.”**[Ahmad, al-Bayhaqee, Aboo Ya’laa and others]

So in this is an evidence that backbiting pierces the fast; meaning: it has an effect on it. And when the shield is pierced it does not benefit its companion. Likewise, when the fast is pierced it does not benefit its companion. And al-Geebah(backbiting), as Allah’s Messenger(sallallahu alayhi wa sallam)has clarified is: **“To mention your brother with that which he dislikes.”**[Muslim, Aboo Daawud and at-Tirmidhee]

And it has also come that it(al-Geebah)breaks the fast, as is in the Musnad of al-Imaam Ahmad: “Two women were fasting during the time of Allah’s Messenger(sallallahu alayhi wa sallam). They nearly died from thirst; so that was mentioned to the Prophet(sallallahu alayhi wa sallam)yet he disregarded them. Then they were mentioned to him so he summoned them and ordered them to make themselves vomit. Meaning, to empty the contents of their bellies. So they vomited filling a bowl with pus, pus-filled blood, and chunks of flesh. So The Prophet(sallallahu alayhi wa sallam)said: **“These two have fasted from what Allah has made halaal for them, and broken their fast with that which Allah has made haraam for them. One of them would sit with the other and begin to eat from the flesh of the people.”**[Ahmad] What occurred from these two women with the Messenger is from the vomiting of these disgusting and foul things is from that which Allah cause to occur at the hand of His Messenger from the Mu’jizaat(miracles)to clarify to the people what al-Geebah contains of ugly effects. And Allah has said:

وَلَا يَغْتَبِ بَعْضُكُم بَعْضًا أَيُّبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ

**“And do no back bite one another. Would one of you like to eat the flesh of his dead brother? He would hate it, so fear Allah.”**(*al-Hujuraat* 49:12)

The hadeeth has proven that al-Geebah breaks the fast, and it is a figurative nullifier. Its meaning is that it is a nullification of the reward according to the majority of the scholars.

And may prayers and peace be upon our Prophet Muhammad, his family and companions.

## The Thirteenth Lesson: Clarifying What is Disliked for the Fasting Person

By The 'Allaamah Shaykh Saalih al-Fawzaan

Translated By: Raha 'Azeezuddeen Batts

All the praise and thanks are for Allah, the Lord of all that exists; He has specified the fast for Himself out of all other actions. May prayers and peace be upon our Prophet Muhammad; likewise upon his family and companions; the choicest of families and companions. Amma Ba'd:

Know that the fasting person is engaged in a great act of worship in which it is not proper to defile its purity with that which disturbs it from statements and actions which are inappropriate. Because he is in worship as long as he is fasting even in his state of sleep, if he intends by it to gain strength for fasting and the night prayer, so then his sleep is worship. Therefore it is not befitting that he be involved with affairs that are not appropriate along with this act of worship. Due to this, when the Salafus-Saalih would fast they would sit in the masjids and say: *"We are preserving our fast and are not backbiting anyone."* This was out of diligence from them upon the preservation of their fast.

It is incumbent upon the fasting person to constantly be in the masjid. Because he is in need of practicing (righteous)actions. He is in need of it. He needs them in his life. However, it is obligatory upon him that he preserve the sanctity of his fast wherever he may be. So forbidden for him is the uttering of vulgarities from speech; such as abuse and cursing even if someone were to abuse him or curse him, he should not respond to him in the same way. This is due to his(sallallahu alayhi wa sallam) statement, in that which the two shaykhs have reported on the authority of Aboo Hurayrah, may Allah be pleased with him, that he said: ***"When one of you is fasting then do not behave insolently or ignorantly. If one seeks to fight him or abuse him then let him say: 'Verily I am fasting.'"***[al-Bukhaaree and Muslim] And al-Haakim and al-Bayhaqee have narrated from him: ***"The fast is not refraining from eating and drinking. Verily the fast is refraining from vain speech and insolence. So if someone abuses you or behaves ignorantly with you then say: 'Verily I am fasting.'"***[al-Haakim in al Mustadrak]So these ahadeeth prove that which is imperative upon the fasting person is diligence upon safeguarding his fast and preserving it. And that if someone transgresses against him by hitting or cursing then it is not permissible for him to respond in kind, even though equality is permissible. However, in a state of fasting he is prohibited from that, and he is to say: *Verily I am fasting.* And if that is not permissible in retribution then to initiate it is more severe and is greater in term of sin. Because transgression is forbidden in all times, as Allah the Exalted has stated: ***"And do not transgress the limits; verily Allah loves not the transgressors."*** (al-Baqarah 2: 190)

Transgression while in a state of fasting is more severe in terms of repulsiveness and greater in terms of sin. So it is obligatory upon the fasting person that he guards his tongue from that which contains no good of speech, such as lying, backbiting, tale-carrying, cursing and every abominable speech. Likewise, he safeguards himself and his body from the rest of the desires and forbidden matters due to the

generality of his(sallallahu alayhi wa sallam)statement: ***“Whoever does not leave vile speech and action then Allah has no need for him leaving his food and drink.”***[al-Bukhaaree] And his(sallallahu alayhi wa sallam)statement: ***“So do not behave insolently nor evilly.”*** The reality of the fast and its objective is breaking the soul from (following of) desires and strengthening one’s protection from the shaytaan and his helpers. Some of the scholars have said: *‘It is incumbent upon him that he fast with all of his limbs. With his private parts, with his eyes, with his tongue and with his heart. So he does not backbite nor does he curse; he does not dispute nor does he lie or waste his time with nasheeds, poetry or storytelling, comedy, lauding and criticism without right. Nor does he extend his hand towards falsehood.’* And the scholars also said: *‘Just as al-Geebah is done with the tongue, it is also done with other than it, such as innuendos with the eye, hand and lips.’*

The reward of the fast is decreased by disobedience even if it is not nullified by it. So the fasting person does not attain the reward along with his undergoing fatigue by hunger and thirst, because he has not fasted the fast which is legislatively sought from him by abandoning the forbidden matters.

The Prophet (sallallahu alayhi wa sallam) commanded for the fasting person to say when he is cursed: ‘Verily I am fasting.’ Its apparent meaning is that he says that with his tongue as a proclamation of what prevents him from responding to the one who cursed him, and that is the fast. In that is a curtailing of evil and a reminder to himself and the cursing person of the sanctity of the fast so that he may repel his disputation with that which is better.

This is the case , and we ask Allah ‘Azz wa Jal, that he make us steadfast upon preservation of our fast from the nullifiers and things which decrease it; and that He give us at-Tawfeeq upon good actions and the abandonment of evil.

All the Hamd is for Allah, Lord of all that exists; may prayers and peace be upon our Prophet Muhammad, his family and his companions.

## The Fourteenth Lesson: Explaining the first type from the Corrupters of the Fast

By the `Allamah Shaykh Saalih Al-Fawzaan

Translated by Abdullah Boyd

All the praise is due to Allah, Lord of all creation. He ordered with correcting the actions, and He forbade nullifying them. As Allah the Most High said (what translated means): "*O you who believe, obey Allah and obey the Messenger and do not nullify your actions.*" (Muhammad 33). And may the salutations and peace be upon our Prophet Muhammad and his family and companions. As for what follows:

Know that it is obligatory to explain the corrupters of the fast, so the Muslim will know them, be distant from them, and fear them.

And these corrupters are of two types:

The first type is: what nullifies the fast and requires completion of the missed fast (*qadaa'*) with it.

The second type is: what corrupts the reward of the fast and doesn't require the *qadaa'*.

So the corrupters which nullify the fast and make expiation necessary are of several types:

The first type is: intercourse.

When the fasting person has intercourse during the day in Ramadan, he nullifies his fast, and upon him is abstaining for the rest of the day, and it is upon him to repent to Allah and seek forgiveness, and to complete this day which he has had intercourse in. And upon him is the expiation (*kaffarah*), which is freeing a slave, and if he cannot find one, then fasting two months consecutively, and if he cannot, then feeding 60 poor people, giving each poor person half a *sa'ah* of wheat or anything else which is eaten as food in the customs of the people in the area. And the one who can't fast is the one who is unable to fast for a legal reason, and this doesn't mean the one who finds it difficult to fast. The proof for that is what has been confirmed in the two *Sahihs*, and other than them, on the authority of Abu Hurairah, رضي الله عنه, who said: "*A desert man came to the Messenger of Allah صل الله عليه وسلم and said: I am destroyed, I am destroyed. He said: what has destroyed you? He said: I entered upon my wife in Ramadan. So he said: do you find what will free a slave? He said: no. He said: so can you fast two months? He said: no. He said: do you find what will feed 60 poor people? He said: no. Then he sat down and the Prophet صل الله عليه وسلم was brought a basket of dates. He said: give this in charity. So he said: to someone poorer than us? There is no one between its two lava-plains (meaning in Madinah) in more need of this than my household. He said: go and feed your family.*" (found in Al-Bukhari, #1936, and Muslim #1111)

Shaykh al-Islam ibn Taymiyyah, may Allah have mercy on him, has mentioned: that intercourse bears resemblance to menstruation and cupping in respect to it being an emptying, and it bears resemblance to eating and drinking in respect to it being a desire. And he said, may

Allah have mercy on him: that as for intercourse, considering that it is a means to the release of sperm, it takes the same course as self-induced vomit, menstruation, and cupping, because it is a type of emptying. And regarding it being one of the two desires, then it takes the same course as eating and drinking, as the Prophet صل الله عليه و سلم reported from his Lord, that he said about the fasting person: "*he leaves his food and drink for My sake.*" (found in Al-Bukhari #1894, and Muslim #1151). So the person's leaving off of what he desires for the sake of Allah, this is worship which is intended and rewarded.

Intercourse is from the most major of the bodily delights, pleasures of the soul and means to its happiness, and it incites the desires, the blood, and the body more than food. So seeing as the *shaitaan* goes through the son of Adam in his bloodstream, and nourishment increases the blood and incites his soul towards desires, then this notion is even greater for intercourse, because it expands the soul's intention to satisfy desires, and busies it with its intention at the expense of worship. Rather, intercourse is the most extreme of the desires, and the desire for it is greater than the desire for food and drink, and for this reason the one who has intercourse is required to do a *kaffarah* of *dhihaar*. So he is required to free a slave or to do what takes its place, by the sunnah and by consensus of the scholars, because this is more difficult and its causes are stronger, and the cause of evil is more severe: so this is the greater of the two wisdoms in forbidding intercourse, and as for it weakening the body by way of emptying it out, then this is another wisdom. So here it becomes like self-induced vomit or menstruation, while being more intense than them both. So its corrupting of the fast is more intense than the corruption of eating and menstruation. And here ends his speech, may Allah have mercy on him.

And may the salutations and peace be upon our Prophet Muhammad and his family and companions.

The fifteenth lesson in fasting:

Clarifying the second and third invalidators of the fast

By the Noble Scholar Sheikh Fawzan

All praises belong to Allah the Lord of all that exist and may the peace and blessings be upon our Prophet Muhammad, the seal of the Prophets; and upon his family and his companions and those who follow them in goodness until the Day of Judgment; as to what follows.

Know that Allah has permitted the fasting person to enjoy his family during the night of the fast. So Allah the Exalted said, (what can be translated as) 'Permitted to you, on the night of the fasts, is the approach to your wives.' (Chapter 2 verse 187) And 'approach' is another way of saying sexual intercourse, and it is said that 'approach' is a comprehensive word for every way the man wants to enjoy his wife.

Therefore specifying this during the night shows that it is not permissible for the fasting person during the day of Ramadan. And it has already been mentioned about the one who has intercourse with his spouse during the day of Ramadan and the large atonement he has to make, and this is from the proofs that affirm for the Muslim that he should avoid falling into these prohibited things, avoid negating his fast.

The second invalidator of the fast:

The second invalidator of the fast is for seminal fluid to exit from the body without having sexual intercourse, but rather in this case it exits the body due to kissing, hugging, masturbation, or repeated looks (at that which arouses).

Therefore if sexual fluid exits from the fasting person in this manner then his fast is invalid and it is obligatory upon him to refrain from eating the remainder of the day and he has to make up this day.

And there is no atonement upon him, but rather he must repent to Allah and feel regret, and seek the forgiveness of Allah. And he must avoid those

things which arouse his desires because he is involved in a tremendous act of worship (meaning the fast of Ramadan). And he is commanded to leave his desires and his food and drink for the sake of Allah the Exalted.

As for the sleeping person if he emits seminal fluid while asleep, then this has no affect upon his fast and there is nothing upon him (meaning he does not have to make this day up), because this occurrence was out of his control; but he only has to take the ritual shower, as is known.

The third invalidator of the fast:

The third invalidator of the fast is eating or drinking on purpose, based upon the statement of Allah the Exalted, (what can be translated as) ‘eat and drink until the white thread of dawn appear to you distinct from its black thread; then complete your fast till the night appears’. (Chapter 2 verse 187)

Therefore Allah the Exalted has allowed eating and drinking until the rising of the second dawn (meaning the time of Fajr prayer) then after this time He has ordered us to fast until the night; and this is the meaning of leaving food and drink during this time between the rising of the dawn until the night.

And the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, has narrated from His Lord the Exalted, that He said concerning the fast; ‘he leaves his food and drink for my sake’. And that which is similar to food and drink is any portion of food or drink that reaches the stomach from a path other than the nose.

And also this includes anything which is liquid or solid that reaches the stomach; such as taking an intravenous supplement for nutrition or taking medicine and injecting blood into the fasting person in order to strengthen him.

All of these things invalidate the fast because it is either nourishment which takes the place of food or medicine which goes through the throat to the stomach and this takes the ruling of food and drink also; as has been narrated by many of the Scholars of Islamic fiqh, may Allah have mercy upon them.

As for the injection that is not considered to be nourishment, then if it is injected by way of the vein then from what is apparent it invalidates the fast, because it will run through the blood stream and enter the stomach and if it is taken through the muscles then it is more befitting to leave it; based upon

the statement of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, ‘Leave that which makes you doubt for that which does not make you doubt’.

And whoever has to take some of the aforementioned medicines due to an illness and he is not able to wait until the night time, then he takes the medicine and makes the day up because he is sick. And Allah has allowed for the sick person to break their fast and to make the days up during other days.

And some of the Scholars of Islamic fiqh consider using eyeliner as something that will invalidate the fast because it will penetrate the throat and the fasting person will find the taste of the eyeliner in his throat most of the time. Therefore it is not befitting for the fasting person to use eyeliner during the day of Ramadan, and this is from the means of guarding and staying away from the doubtful matters, and Allah knows best.

And may the peace and blessings be upon our Prophet Muhammad.

Translated by Rasheed Barbee

Sixteenth lesson:  
Clarifying the fourth and fifth invalidators of the fast

By Sheikh Fawzan

All praises belong to Allah the Processor of virtue and blessings; He has made the fast a shield from sins. And may the peace and blessings be upon Muhammad and upon his family and his companions, the best of people; as to what follows.

The fourth invalidator of the fast:

Blood leaving from the fasting person by way of cupping or bleeding or withdrawing blood to donate blood or for treating the sick and things like this. And this is based on the statement of the Messenger of Allah ﷺ, 'the one who performs the cupping and the one who is cupped have broken their fast'. And many similar hadith have come with this meaning. Ibn Khuzamah said, 'this information has been authenticated from the Messenger of Allah ﷺ'.

And Sheikh of Islam Ibn Taymiyyah, may Allah have mercy upon him, said, 'the statement that cupping invalidates the fast is the methodology of most of the scholars of hadith such as Ahmad, and Ishaq and Ibn Khuzamah, and Ibn Mudhir, and the scholars of hadith are the closest people to following the Messenger of Allah ﷺ, and this agrees with the foundations and it agrees with deductive reasoning. And those who don't view cupping as an invalidator of the fast, use as an argument what can be found in Sahih Bukari, that the Messenger of Allah ﷺ, practiced cupping while he was fasting, and on Hajj. But scholars such as Ahmad and other than him have criticized the addition to this narration, the addition being, 'while he was fasting'. So they say it has been affirmed that he practiced cupping while he was on Hajj, but (Imam) Ahmad said the addition, 'while he was fasting' is not correct. And that which was mentioned by Ahmad is what the two Sheikhs (Bukari and Muslim) have agreed upon. And for this reason (Imam) Muslim rejected the addition and he authenticated that he practiced cupping while he was on Hajj. End of Ibn Taymiyyah's speech, may Allah have mercy upon him.

As for blood exiting from the fasting person unintentionally such as a nosebleed or the blood from surgery or a tooth extraction and the like, then this does not affect the fast, because the person is excused in these cases. But they should be careful not to swallow the blood in the case of a tooth extraction.

The fifth invalidator of the fast is vomiting.

And this is the removal of the contents of the stomach, from food and drink by way of the mouth, intentionally. And this is based on the statement of the Messenger of Allah ﷺ, ‘whoever intentionally vomits, let him make up the day of fasting’.

Sheikh of Islam Ibn Taymiyyah, may Allah have mercy upon him, said, ‘So he forbade expelling (from the body) that which gives it strength and nourishment from food and drink, because expelling it will surely weaken the body, therefore if he is allowed to do this then he will harm his body and thus he will be oppressive in his worship and not just.’

As for the one who vomits unintentionally then this does not affect his fast based upon the statement of the Messenger of Allah ﷺ, ‘whoever vomits unintentionally does not have to make the day up’.

And from the things that the fasting person is prohibited from is to excessively take water into his mouth and nose when performing ablution. The Messenger of Allah ﷺ, said, ‘inhale water deeply (during ablution) except if you are fasting’.

Sheikh of Islam Ibn Taymiyyah, may Allah have mercy upon him, said, ‘and this is because inhaling water into the nostrils will cause water to enter the throat and then to the stomach, just as it does when the person takes water into his mouth, and this will nourish his body, and quench his thirst by drinking this water’.

And it is allowed for the fasting person to cool off by taking a shower; washing their entire body; and he should avoid allowing water to enter his stomach.

And the fasting person who eats or drinks due to forgetfulness, then there is nothing upon them, based upon the statement of the Messenger of Allah ﷺ

الله عليه وسلم ، ‘whoever forgets he is fasting and eats or drinks, then he should complete his fast, because it was only Allah that feed him or gave him drink’ .

Translated by Rasheed Barbee

# The Seventeenth Lesson: Clarifying the Rulings in Relation to Making up the Fast

By The 'Allaamah Shaykh Saalih al-Fawzaan

Translated By: Raha 'Azeezuddeen Batts

All the Hamd is for Allah Who has legislated and made His Legislation easy. Allah Says: **“And He has not placed upon you any hardship in the religion.”** (al-Hajj 22:78) May prayers and peace be upon our Prophet Muhammad; upon his family, companions and his followers up until the Day of Recompense. Amma Ba'd:

Know that it is obligatory upon you to have knowledge of the rulings of al-Qadaa' (making up of the fast) with relation to the one who breaks his fast during the daytime of Ramadaan due to an excuse from amongst the legislated excuses. Allah the Exalted has said: **“And whoever is ill or on a journey then the same number (should be made up) from other days. Allah intends ease for you and He does not intend difficulty. (And He wants that) you should complete the number of days.”** (al-Baqarah 2:185)

At the end of this noble verse, Allah permits breaking of the fast for the infirm and the traveler; and He obligates upon them the making up (of the missed days) if they take the concession and break their fast, and that they fast the number of days which they broke their fast in another month. If they fast Ramadaan and do not take the concession then their fast is correct and they will be rewarded for it according to the majority of the people of Knowledge, and it is what is correct. And He, Glorified be He, clarified the wisdom for this concession, and it is that He intends ease upon His slaves and does not intend for them difficulty and hardship by obliging them to fast in a state of travel and illness. Also, that the wisdom in obligating al-Qadaa' (making it up) is for the completion of the number of days for which Allah has obligated the fast. So in this concession He combines ease and completion of the number which its fasting is required. They are the third class of those whom are permitted to break the fast, and they are: the decrepitly old person and the chronically ill if they do not have the ability to fast. Allah the Exalted has said: **“And as for those who can fast with difficulty (e.g. an old man) they have (a choice either to fast or) to feed a miskeen (poor person).”** (al-Baqarah 2:184) The meaning of “fast with difficulty” is: They take pains to fast while it is a hardship upon them. So upon them instead of fasting is to feed a poor person for each day. And this is based upon what a group from the scholars of tafseer has proceeded upon regarding the verse; and that it has not been abrogated. Likewise, in connection to these is the pregnant and the breastfeeding woman if they fear for themselves or for their child (some harm) from the fast. Just as has been narrated from Ibn 'Abbaas that he said to an Umm Walad (slave girl who bares a child for her owner) of his who was pregnant or breastfeeding: *“You are of the level of those who are not able to fast.”* And from Ibn 'Umar that one of his daughters sent to him asking about the fast of Ramadaan while she is pregnant. He said: *“She breaks the fast and feeds a poor person for*

*each day.*” It is permitted for each of these to break the fast during the day of Ramadaan considering their Islamic legislative excuses; thereafter they are divided into three categories:

- 1.) A category upon whom al-Qadaa’ (making up) only is binding upon them and there is no fidyah (redemption) due upon them. They are the infirm, the traveler, the pregnant and the breastfeeding woman if she fears for herself.
- 2.) A category upon whom only a fidyah is obligatory upon them and not making up of the fast; and they are the decrepitly old or the one who is ill and it is not hoped that that he will be cured.
- 3.) A category upon whom al-Qadaa as well as al-Fidyah are both binding upon them; and they are the pregnant and breastfeeding women if they only fear for their child. The Fidyah here is: Feeding a poor person half a Saa’ of the food of the land for every day.

Thus, our religion is ease and lenience, compatible with the situation of the individual and it does not hold him accountable for that which he does not have the ability to do or is a hardship upon him to the point that it is extremely difficult and unbearable. For the resident there are rulings that have been legislated that are appropriate for him and for the traveler there are appropriate rulings. For the healthy one appropriate ruling have been legislated and for the infirm that which is appropriate for him has been legislated.

The meaning of this is that the Muslim is not exempt from the worship of Allah in all if his circumstances, and that the obligatory matters are not removed from him conclusively. However they are coinciding according to his situation.

Allah the Exalted says: **“And worship your Lord until there comes to you the certainty (death).”**(al-Hijr 15:99)And ‘Eesaa (alayhis-salaam) said in that which Allah has mentioned concerning him: **“And He has commanded me with as-Salaah and az-Zakaah for all of my life.”**(Maryam 19:31)

From mankind is he who desires to exploit the lenience of al-Islaam with an evil exploitation. So he allows himself to do the forbidden things and to leave off from the obligations, and he says: *‘The Deen is easy.’* Yes, the Deen is surely easy; however, that does not mean that a person can exempt himself from its rulings and follow the desires of his soul. The meaning of the lenience of al-Islaam is that it removes the slave from a state of difficult acts of worship to easy acts of worship which he is able to perform in a case wherein he has an excuse. From that is the removal of the people who have legislative excuses from the fast performed in Ramadaan to the fast of al-Qadaa (make up) in another month when their excuses are removed; or removal of them from the fast to feeding the poor if they are not able to make it up. So it has combined for them the performance of the obligation and exemption from the hardship and sin. So for Allah is the Praise and the gratitude.

May prayers and peace be upon our prophet Muhammad.

## The Eighteenth Lesson: Clarifying the Rulings of al-Qadaa (Making Up Missed Days)

By The 'Allaamah Shaykh Saalih al-Fawzaan

Translated By: Raha 'Azeezuddeen Batts

All the Praise is for Allah, the One who said: **“And whoever is ill or on a journey, then the same number (must be made up from) other days.”**(al-Baqarah 2:185) May prayers and peace be upon our Prophet Muhammad, upon his family and noble and eminent companions. As to what follows:

Know, that whoever breaks his fast in Ramadaan due to a permissible reason, such as the legislative excuses which permit the breaking of the fast, or due to a forbidden reason, such as the one who nullifies his fast by sexual intercourse or other than it, then it is obligatory upon him to make up his fast due to His, the Exalted, statement: **“Then the same number (must be made up) from other days.”**(al-Baqarah 2:184) And it is recommended for him to take the initiative in making up his fast to free himself of blame; and it is recommended that the making up be consecutive (if there are multiple days), because al-Qadaa' resembles the actual performance (of the fast). Even if he does not make the fast up immediately after Ramadaan, he must have the firm determination to do so. It is permissible for him to delay it because the time for it is broad; and every obligation which its time frame is broad, then it is permissible to delay it while having firm resolve upon it. Likewise it is permissible to break it up (i.e. the days) by fasting in different days. However if there only remains in Sha'baan the number of days that are due upon him then it is obligatory upon him fast them all consecutively due to the time restraint; and it is not permissible to delay it until after the other Ramadaan for no valid reason. This is due to the statement of 'Aa'ishah, may Allah be pleased with her: *“There was upon me some fasting of Ramadaan (to make up), but I was not able to make it up until Sha'baan due to the state of Allah's Messenger (sallallahu alayhi wa sallam).”*[Agreed upon]

This proves that the time of al-Qadaa extends up there does not remain from Sha'baan except the number of days which are upon him; so it is obligatory upon him to fast them before the entrance of the new Ramadaan. So if he delays making it up until the new Ramadaan comes upon him, then he fasts the present Ramadaan then he makes up what is due upon him afterwards. Then if his delaying is due to an excuse with which he is not able to make it up in that time period, then there is nothing upon him except to make up (the days missed). If it was for no (legitimate) excuse then it is obligatory upon him, in addition to making it up, to feed a poor person for every day missed a half of a Saa' from the food of the land.

If one upon whom there is making up (of the missed days) dies before the new Ramadaan, then there is nothing upon him. Because he can delay the making up in that time period in which he died. And if he dies after the new Ramadaan, then if his delay was due to an excuse such as illness and travel until the new Ramadaan comes upon him, then there is nothing due upon him as well. If his delay was for no reason then due upon him is expiation posthumously; because the feeding of a poor person for each day has gone from him. If one upon whom there is fasting of expiation dies, such as fasting as an expiation for adh-Dihaar (Declaring one's wife to be like his mother i.e. forbidden for him) and the obligatory fast for the blood of the game while upon Hajj, then one must feed a poor person for each day (for the deceased) and it is not to be fasted for. The feeding is from his wealth which he left behind. Because it is a fast to which proxy does not apply in (one's) life time, likewise (it does not apply) after death. This is the statement of most of the people of knowledge.

If one upon whom is due fasting of a vow dies, it is recommended for his heir to fast for him due to what has been affirmed in the two Saheehs: "That a woman came to the Prophet (sallallahu alayhi wa sallam) and said: 'My mother has died while due upon her was a fast for a vow she had made. So should I fast for her?' He said: 'Yes.'" [al-Bukhaaree and Muslim]

The walee (heir) is the inheritor. Al-Imaam Ibnul-Qayyim, may Allah have mercy upon him, said: "The fast of the vow is fasted for him as opposed to the obligatory fast. This is the madh-hab of Ahmad and others. That which has been textually transmitted from Ibn 'Abbaas and 'Aa'ishah is that it is binding (upon the heir) based upon analogy. Because the vow is not obligatory by the foundation of the legislation. The slave has obligated it upon himself; so it has become of the same status as the debt. Due to this, the Prophet (sallallahu alayhi wa sallam) likened it to a debt.

*As for the fast which Allah has obligated its performance, it is one of the pillars of al-Islaaam. So proxy does not apply in it at all, just as it does not apply in the prayer and the two testimonies. The objective of them is the obedience of the slave with himself, and his establishing, by the right of al-'Uboodiyyah (true worship), that for which he was created and commanded with. And no one performs this besides him and no one prays in his stead. "*

Shaykhul-Islaaam Ibn Taymiyah, may Allah have mercy upon upon him, said: "A poor person is fed on his behalf for each day. Ahmad, Ishaaq and others took to this (opinion). It is what investigation necessitates just as it is what the narration obligates. So of the vow is affirmed to be his liability, then it is done after his death. As for the fast of Ramadaan then Allah has not obligated it upon one who is not able to perform it. Rather, he has commanded the one who is not able with payment by feeding a poor person. The making up is for the one who is able to do so, not upon the one who is not able. So one does not need to make it up for someone else. As

*for the fast of the vow or other than it from the oaths, then it is done on his behalf, with there being no difference of opinion concerning it due to the authentic Ahaadeeth.”*

And may prayers and peace be upon our prophet Muhammad, his family and companions.

## The nineteenth lesson on Salat at-Taraweeh and its rulings

by the `Allaamah Salih al-Fawzaan

translated by Abdullah Boyd

All praise is due to Allah, Lord of all creation. He legislated for His servants during the month of Ramadan categories of acts of obedience and urged them to seize the spoils from their time. And may the peace and salutations be upon our Prophet Muhammad, the first of the forerunners to goodness, and upon his family and companions, and whoever follows them in righteousness. As for what follows:

Know, may Allah give me and you success, that from what has been legislated for you by the prophet of guidance, Muhammad sall Allahu alaihi wa sallam, in this blessed month, is the *Salat at-Taraweeh*, and it is a *sunnah mu'akkadah* (emphasized sunnah). It is called “*taraweeh*” because the people would take rests (*yastareehoon*) during it, between every four units of prayer [meaning, between every two *tasleemahs* (the sending of salaams by which one exits the salat), because the taraweeh is two and two, and likewise the *tahajjud* (night vigil) prayer. And some of the imams of the masjids erred, those who did not have fiqh (jurisprudence) with them, in how they would not make tasleem between every two units in the taraweeh or tahajjud, because this is opposite to the sunnah. The scholars have determined that the one who stands for three units in taraweeh or in tahajjud is like the one who stands for three units in fajr, meaning his salat is nullified, and if Allah wills, at the end of the book we will mention an answer by the Shaykh, Abdul-Aziz ibn Baz may Allah have mercy on him, refuting these people and clarifying their mistake], because they would prolong the salat, and its performance in congregation in the masjid is preferred. And certainly the Prophet sall Allahu alaihi wa sallam used to pray them in the masjid some nights and then hesitated to pray them, fearing that it would be made obligatory on them, as was confirmed in the two *Sahihs* on the authority of Aisha radi Allahu anhaa, that the Prophet sall Allahu alaihi wa sallam prayed in the masjid one night and the people made the salat that he made, then he prayed with his wife when the people became numerous, then they came together on the third or fourth day and he would not come out to them. So when he came out he said, “*I have seen what you have done, and nothing prevented me from coming out to you except that I feared that it would be made obligatory on you,*” (found in al-Bukhari #1129 and Muslim #761) that is, in Ramadan and for his companions to perform it after him. And his ummah took this and with acceptance, and he said sall Allahu alaihi wa sallam: “*whoever stands with the imam until he finishes has an entire night written for him.*” [found in Abu Dawud #1375, ibn Majah #1327, an-Nasa'i #1365, #1606, and at-Tirmidhi #806, who said: this is a hasan, authentic hadith] And he said sall Allahu alaihi wa sallam: “*whoever practices Ramadan having faith in it and hoping for reward, he is forgiven whatever came before it from his sins.*” Agreed-upon. [found in Al-Bukhari #2009 and Muslim #759] So it is an established sunnah that it is not befitting for the Muslim to leave off.

As for the number of units of prayer, then nothing has been confirmed about it from the Prophet sall Allahu alaihi wa sallam, and the command for it is broad. Shaykh al-Islam ibn Taymiyyah, may Allah have mercy on him, said: he is allowed to pray twenty units as is well-known from the madhhab of Ahmad and al-Shafi`ee, and he is allowed to pray 36 units as in the madhhab of Malik, and he is allowed to pray eleven or thirteen units, and each is good. The increase and decrease in the number of units of prayer is according to how much the standing is lengthened or shortened.

And Umar radi Allahu anhu, when he gathered the people behind Ubayy, he prayed twenty

units with them, and the companions radi Allahu anhum had those who did less and those who did more. And there has not been any set limits defined in the legislation, so many of the imams – meaning imams of the masjids – pray a prayer that cannot be understood nor can one become still in either the bowing or prostrating positions, and becoming still is a pillar. The purpose of the salat is the presence of the heart between the two Hands of Allah Most High and being admonished with the words of Allah when they are recited. This does not happen in a forced haste. A ten unit salat with long recitation and tranquility is more befitting than twenty units in forced haste, because the core of the salat and its spirit is the turning of the heart to Allah azza wa jall, and perhaps there is little benefit in much. Likewise a slow recitation is more virtuous than a quick one. Quick recitation that is permissible is that which has no letter dropped from it, because if any letters are dropped out due to haste, it is not rewarded and it is prohibited. As for when one recites with a clear recitation which the praying people behind him benefit from, then this is good. And Allah has blamed the ones who recite the Qur'an without understanding its meaning, as Allah Most High said: *“and there are among them unlettered people, who know not the Book, but they trust upon false desires”* (Baqarah 78), meaning recital without understanding. The intent behind sending down the Qur'an is comprehension of its meaning and working by it, not just recital. His words end here, may Allah have mercy on him.

And some of the imams of the masjids don't pray taraweeh upon what is legislated, because they are hasty in their recitation with a haste that offends the recital of the Qur'an in an authentic manner. They do not become tranquil in their standing or bowing or prostration, while tranquility is a pillar of the salat, and they observe the smallest number of units. So they combine between decreasing the number, lightening the salat, and spoiling the recitation, and this is playing games with worship. [And some of them let their voices leave the masjid with the usage of microphones so that they distract the masjids around them, and this is not permissible. Shaykh al-Islam ibn Taymiyyah said: whoever recites the Qur'an while the people are praying voluntary prayers, then it is not for him to pray loudly, distracting them with it. The prophet sall Allahu alaihi wa sallam left his companions while they were praying in the masjid, saying: *“O people, all of you will meet your Lord, so do not let some of you recite loudly over others.”* The end. [Majmoo' al-Fatawa (23, 61, 62, 63, 64)] So it is obligatory on them to fear Allah and pray your prayer well, and not to prevent yourselves and those behind you from performing taraweeh in the legislated manner.

[And some of the imams of the masjids hasten in their recitation and prolong it in order to finish the Qur'an in the beginning of the last ten nights, or during them. Then when they finish the Qur'an, they leave the masjid and travel to make umrah, and leave in their place people who perhaps are not suited to lead the prayer. This is a huge mistake, and a big shortcoming, and neglect of what was entrusted to them in undertaking to lead the people in prayer until the end of the month. Performing this is obligatory upon him and umrah is recommended, so how does he leave off what is obligatory for him to do a recommended act? Surely, his remaining in his masjid and completing his work is more virtuous for him than umrah. And when some of them finish the Qur'an, they lighten up their salat and shorten their recitation in the remaining nights of the month, which are the nights of liberation from the Fire. It is as if these people think that the purpose of taraweeh and tahajjud is finishing the Qur'an, and not to enliven these blessed nights with standing in prayer, emulating the Prophet sall Allahu alaihi wa sallam, or seeking their benefits. And this is ignorance by them and playing games with worship, and we hope Allah will return them to the truth.]

May Allah give success to everything in it of rectification and welfare.

And may the peace and salutations be upon our prophet Muhammad and his family and companions.

## The twentieth lesson

on rushing to learn the Qur'an and its recital, especially in this blessed month

by the `Allaamah Salih al-Fawzaan

translated by Abdullah Boyd

All praise is due to Allah, the owner of virtue and perfection, who bestowed on us blessings we cannot count, the greatest of which is the blessing of the Qur'an. And may Allah give salutations to our prophet Muhammad sall Allahu alaihi wa sallam and to his family, companions, and whoever follows them upon the path of faith, and upon him be peace, abundant peace. As for what follows:

Slaves of Allah – fear Allah Most High – and thank Him because he has favored you with the blessing of faith, and distinguished you by the revelation of the Qur'an, because it is a tremendous recital, a wise remembrance, and a straight path. It is the Speech of Allah which no speech resembles and which no falsehood comes to either from before it or behind it, a revelation from the All-Wise, the All-Praiseworthy. Allah has taken it upon Himself to preserve it, so neither removal nor addition can reach it; written in the Preserved Tablet, and in the *masaahif*, protected in the chests, recited by tongues, made easy to learn and reflect upon. *“And We have indeed made the Quran easy to understand and remember, then is there any that will remember?”* (Qamar 17) It is possible for the little ones and the foreigners to memorize it and know it by heart. Tongues do not get tired of reciting it and ears do not get bored by its sweetness and delight. The scholars are not satisfied with reflecting on it and seeking to understand its meanings, and neither human being nor jinn can come with even the shortest chapter like it, because it is an eternal miracle and a lasting argument. Allah ordered with its recitation and reflection and made it blessed, as He Most High has said (what translated means): *“A Book which We have sent down to you, full of blessings that they may ponder over its Verses, and that men of understanding may remember.”* (Saad 29)

And the prophet said, sall Allahu alaihi wa sallam: *“whoever reads a letter from the book of Allah will have a reward and ten rewards like it. I do not say that alef-lam-mim is a letter, but alef is a letter, laam is a letter, and mim is a letter.”* Reported by Al-Tirmidhi, and he said: a *hasan, sahih* hadith. (found in Al-Tirmidhi #2910, and he said: this is a *hasan, sahih* hadith, *ghareeb* from this angle]. And Allah has given distinction and special virtue to the ones who carry the Qur'an and work by it beyond the rest of the people. The prophet sall Allahu alaihi wa sallam said: *“the best of you is the one who learns the Qur'an and teaches it.”* Reported by Al-Bukhari (found in Al-Bukhari #5027), and he said sall Allahu alaihi wa sallam: *“The parable of the believer who recites the Qur'an is like a citron which smells good and tastes good, and the parable of the believer who doesn't recite the Qur'an is like a date which has no smell but tastes sweet, and the parable of the hypocrite who recites the Qur'an is like basil, which has a good smell and a bad taste, and the parable of the hypocrite who doesn't recite the Qur'an is like a colocynth that has no smell and a bad taste.”* Reported by Al-Bukhari and Muslim. (found in Al-Bukhari #5427 and Muslim #797).

And in these texts is an urging on towards learning the Qur'an firstly, then reciting it and reflecting on it secondly, then acting upon it thirdly. Yet the people have divided concerning the Qur'an into several types: from them is he who recites it with the full rights of its recital, and gives importance to studying it in both knowledge and action, and these are the contented ones who are the people of the Qur'an in truth. And from them is he who turns away from it and doesn't learn it or pay attention to it, and these are the ones Allah has threatened with the most severe threat, as Allah Most High stated (what translated means): *“And whosoever turns away from the remembrance of the Most Beneficent,*

*We appoint for him Shaitan to be a Qarin (an intimate companion) to him.” (Zukhruf 36), and He the Most High said (what translated means): “But whosoever turns away from My Reminder verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection. He will say: O my Lord! Why have you raised me up blind, while I had sight (before). (Allah) will say: Like this, Our Ayat came unto you, but you disregarded them, and so this Day, you will be neglected.” (Ta Ha 124-126). And from the people is he who learns the Qur'an but he overlooks reciting it. This is the one who forsakes the Qur'an and cuts himself off from the tremendous reward of reciting it, and this is a cause of forgetting it. And, he enters into the statement of the Most High: “But whosoever turns away from My Reminder” (Ta Ha 124). For verily, turning away from reciting the Qur'an and risking that one forgets it is a copious loss, a cause for the Shaitan to overpower the slave, and a cause of hardness in the heart. And, from the people is he who recites the Qur'an, only reciting it without any contemplation or consideration. This person doesn't gain from its recital a tremendous benefit, and Allah has blamed the one who limits himself to reciting without understanding, as He the Exalted said about the Jews (what translated means): “And there are among them unlettered people, who know not the Book, but they trust upon false desires and they but guess.” (Baqarah 78), meaning they read it, reciting without understanding it. So it is obligatory on the Muslim when he recites the Qur'an, that his heart is present to understand it as much as he can, and not to suffice himself by quoting it and completing it without understanding it or being moved by it. May Allah give success to all, in that which He loves and is pleased with.*

And may the salutations and peace be upon our prophet Muhammad.

## Twenty first lesson in fasting: Charity and its' rulings

By the Noble Scholar Sheikh Fawzan

And this is appropriate to mention because many of the people are accustomed to paying their zakat of wealth during the month of Ramadan do to the virtue of time period. We ask Allah for us and for them that He accepts it. And this is if the completion of the year (the year the zakat has remained at the minimum level) coincides with the month of Ramadan, but if the year is complete before the month of Ramadan then it is obligatory to pay the zakat when the zakat has reached the period of one year, and it is not permissible to delay it until the month of Ramadan.

All praises belong to Allah the Lord of all that exists; He has made a portion of the wealth from the wealthy and made it a right that should be given to the poor and needy, and to bring a benefit to the religion and the worldly affairs. And may the peace and blessings be upon our Prophet Muhammad his family, his companions, and those that follow them in goodness until the Day of Judgment; as to what follows.

Know, zakat is the third pillar of Islam and it is the companion of the prayer as it relates to the other pillars; and it is mentioned alongside the prayer in many verses in the Quran, to the extent that Allah mention zakat alongside the prayer in about thirty verses, and this proves the importance of zakat, and the great status it has. And it paying the zakat there is a tremendous benefit; the greatest of them is thanking Allah and obeying His command by spending that which He has given you. And they will obtain the noble promise of the reward for those that give from their wealth. And from the benefits of paying the zakat is the concern that the wealth will have for their brothers who are needy, so they fulfill their needs and guard them from not having that which is sufficient.

And from the benefits is the purification of the one who pays the zakat from stinginess, miserliness, and blameworthy character and it will place him in the ranks of those who do good deeds, those whom Allah loves and the people love. And Allah the Exalted said, (what can be translated as) 'From

their wealth take alms, so that you may purify and sanctify them with it'.  
(Chapter 9 verse 103)

And Allah the Exalted said, (what can be translated as) 'And do good; very Allah loves those who do good'. (Chapter 2 verse 195)

And from the benefits of paying zakat is that it is a reason for an increase in wealth and the wealth receiving blessings in the wealth, Allah the Exalted said, (what can be translated as) 'and nothing do you spend in the least (in His Cause) except that He replaces it'. (Chapter 34 verse 39)

And as it appears in the authentic narration, 'oh son of Adam spend, and I (Allah) will spend on you'.

And refusing to pay the zakat is cause for great harm. From the harms is to be prevented from the benefits that come with paying the zakat. And from the harms of not paying zakat is that it will expose the wealth to harm and destruction as it comes in the hadith of Aisha, may Allah be pleased with her, 'Zakat has never been mixed with wealth except that it corrupts it'.

And you see and hear today the affects that disasters have had upon the wealth, from fire, and sinking and looting and bankruptcy and the affects that the pest have upon the crops and the different types of loss that are apparent and hidden, and this is a punishment for not paying the zakat.

And from (the disasters that occur) is the rain stops falling from the sky, this rain that provides life for people and animals and grow the trees and crops. As it appears in the narration, 'No people have refused to pay zakat of wealth except that the rain has been prevented from falling from the sky'. And this is what you have witnessed, when the rain stops falling in many of the countries and the tremendous harm that this causes and this is a punishment in this life; and for the punishment in the next life then it is more severe than this. Allah the Exalted said, (what can be translated as) 'and there are those who bury gold and silver and spend it not in the Way of Allah: announce unto them a most grievous penalty. On the Day when heat will be produced out of that (wealth) in the fire of Hell, and with it will be branded their foreheads, their flanks, and their backs, "This is the (treasure) which you buried for yourselves: taste you, then, the (treasures) you buried!" (Chapter 9 verses 34 and 35)

And every wealth that zakat is not paid upon then it is treasure that its owner will be punished with on the Day of Judgment. And this is made clear in the authentic narration from the Messenger of Allah صلى الله عليه و سلم, he said, ‘There is no one who owns gold and silver and then he does not give its right (pay zakat on it) except sheets of fire will be flatten for him and the sheets shall be heated with the fire of hell and the person shall be on his sides and his back, and every time the sheets began to cool they will be reheated, and this will occur on a day that is fifty thousand years long, and he will remain in this state until the people are judged and then he will see he destination either to the fire or to paradise’.

And Allah the Exalted said, (what can be translated as) ‘And let not those who covetously withhold of the gifts which Allah has given them of His Grace, think that it is good for them: nay, it will be the worse for them; soon shall the things which they covetously withheld be tied to their necks like a twisted collar, on the Day of Judgment.’. (Chapter 3 verse 180)

And this has been made clear by a narration for the Prophet صلى الله عليه و سلم, he said, ‘whoever Allah has given wealth and they do not pay zakat on it, it shall be turned into a viper (meaning an enormous snake which is terrifying) with two fangs, it will encircle him on the Day of Judgment then it will grab him with its jaws and then it will say, I am your wealth I am your treasure’.

This is the punishment for the one who refuses to pay the zakat in the next life; this has been made clear by Allah His messenger. This wealth that is not purified shall be made into sheets and heated in the fire and then the person will be branded on their sides and their back and it will also be turned into a tremendous viper that shall circle the person’s neck and seize them with its fangs and sting the person with a large amount of poison that will cause damage to the body.

And this is not a punishment that will occur for an hour and then stop; rather this is a punishment that will last for fifty thousand years; we seek refuge in Allah from that.

And if it is known that a person is refusing to pay zakat they can not be left alone, rather they should be scorned and advised. And if they continue to refuse to pay the leader should examine his situation. So if he denies the obligation of paying the zakat he should be told to repent, and if he repents and pays zakat (this is good). But if he refuses then he should be executed as

an apostate from Islam. And if he acknowledges the obligation of paying zakat but he is miserly it becomes an obligation to take his wealth by force; and if it is not possible to take his wealth except by fighting him, then he should be fought. Just as the companions fought behind Abu Bakr the truthful, against those who refused to pay the zakat after the death of the Messenger of Allah صلى الله عليه و سلم, until they were subjugated to pay it and abide by its ruling.

And all the praises belong to Allah the Lord of all that exist. And may the peace and blessings of Allah be upon our Prophet Muhammad, his family and his companions.

Translated by Rasheed Barbee

## Twenty second lesson in fasting by Sheikh Fawzan

### Clarifying what is obligatory to pay for Zakat

All praises belong to Allah the Lord of all that exist, and may the peace and blessings be upon our Prophet, Muhammad the seal of the prophets, and upon his family, his companions and those that follow them in goodness until the Day of Judgment; as to what follows.

Know oh slaves of Allah, the wealth in which zakat is obligatory upon is of four types; we will speak about two of those types.

The first type is the two types of currency. This type is gold and silver and that which takes its place from the paper money that the people use today; whether it is called dirham or riyal or dinar or dollars, or any other name that it is called.

So whoever has the nisab of gold or silver [And the nisab of silver is 56 riyals according to the rate in Saudi Arabia, and the nisab for gold is ten pounds and three sevenths of the pound or the Saudi equivalent of these amounts in cash of the paper, which reaches its value], or that which is equal to the nisab in paper money or more than the nisab, and it is in his possession for an entire year then it becomes obligatory for him to pay zakat upon it.

And the amount to be paid is 2.5%, meaning two and a half riyals from every one hundred. And it is the same if he is saving this money for business, or for savings to spend, or for marriage, or to buy a home, or car and any other need. And it is the same whether or not this money belongs to an old person or a young person or an insane person. Therefore the zakat is obligatory upon the wealth of the orphan and the young, their guardian will extract the amount of their behalf.

## The Twenty Third Lesson: Concerning the Rulings of az-Zakah

By: The 'Allaamah Shaykh Saalih al-Fawzaan

Translated By: Raha 'Azeezuddeen Batts

All the praise is for Allah, Lord of all that exists. For Him is the praise in the Hereafter and this life. He enriches (some) and He makes (others) poor. He has promised the one who gives, fears Allah and believes in al-Husnaa (the best reward) that he will make smooth for him the path of ease. And he has threatened the one who is miserly, withholds and denies al-Husnaa that he will smooth for him the path of hardship. May Allah bestow blessings upon Muhammad, his family and his companions who exerted themselves and their wealth in the path of Allah and grasped onto Islaam with the trustworthy handhold; and may abundant peace be upon them. As to what follows:

Fear Allah the Exalted and know that whatever you give from az-Zakaah and other than it from charity with pure intentions and from lawful earnings, then it is a goodly loan which you have given to your Lord and you will find it accumulated for you doubled and multiplied many times over. For it is the long-lasting surplus; the beneficial stock and the goodly profits. Along with that which Allah will facilitate for you in the dunyaa from the increase of your wealth, supplementing it with the blessings therein. So do not regard as a burden the amount of az-Zakaah which you pay. For some of the people who are endowed with millions consider its Zakaah to be too much. They do not look at the bounty of Allah upon them, when He has endowed them with these millions; and that he is able to take it away from them and transform them into being poor and destitute in the twinkling of an eye; or seize them while they are in the prime of their life (with death) so that they leave it (their wealth) behind them for others, so that it will be for them a liability and for others it will be a benefit.

Then know, that Allah the Glorified and Exalted has specified payment venues for the Zakah which it is not permissible, nor will one be rewarded for paying it in other than them. He, the Exalted, has said: **“As-Sadaqaat (here it means az-Zakaah) are only for the Fuqaraa (poor) and al-Masaakeen (destitute) and those employed to collect (the funds), and to attract the hearts of those who have been inclined (towards al-Islaam) and to free captives, and for those in debt, and for Allah’s Cause (i.e. for the Mujaahidoon-fighting in Allah’s Way), and for the wayfarer; a duty imposed by Allah; and Allah is All-Knower, All-Wise.”** (at-Tawbah 9:60)

So whoever has that which suffices him and is sufficient from surplus for the period of a year, or he has income from salaries or other than it which suffices him, then he is (considered) rich

and it is not permissible for him nor will one be rewarded for payment of Zakaah to him, nor is it permissible for him to accept it. Likewise, whoever has the ability to earn that which will suffice him and the opportunities (to earn are available for him), then it is not permissible for him nor will one be rewarded for paying the Zakaah to him, and it is not permissible for him to accept it. So it is not permissible for the one paying az-Zakaah to pay his Zakaah except to one who he actually believes is from the people to whom az-Zakaah is to be paid. For there has come in the Hadeeth that the Zakaah is not permissible for the rich nor for the strong who has the ability to earn. (Aboo Daawud and an-Nasaa'ee reported it)

Likewise, it is not permissible to distribute the Zakaah in the *"projects of goodness"*, such as the construction of masjids, schools and the likes. These projects are only to be sponsored from the Baytul-Maal (Public Finance Department) or from contributions. For the Zakaah is a right of Allah. He has legislated it for these specific venues. And it is not permissible to allow it to be paid to one who has no right to it, nor for one to retain it for himself for his own worldly benefit; nor to spend the Zakaah in that which is harmful; nor to save his wealth by it, so that he makes it a trade for a right which is obligatory upon him to be given to someone; nor is it permissible for him to withhold az-Zakaah from him (the one who has a right to it). Nor is it permissible to pay it to ones ascendants nor to his descendants nor to his wife or to someone from those who he is (already) required to spend upon.

So fear Allah, O slaves of Allah, and let the payment of az-Zakaah and its distribution, and the rest of your acts of worship be in accordance with what the Book of Allah and the Sunnah of Allah's Messenger (sallallahu alayhi wa sallam) dictates.

And know, O slaves of Allah, that whoever does not distribute az-Zakaah in its legislated venues which Allah has stipulated for it in His Book, then verily it does not benefit him nor does it free him of the the duty upon him of paying it. Because Allah the Glorified and Exalted, He is the One who has set these venues Himself. He said: **"As-Sadaqaat(here it means az-Zakaah)are only for the Fuqaraa(poor)and al-Masaakeen(destitute)and those employed to collect (the funds), and to attract the hearts of those who have been inclined (towards al-Islaam) and to free captives, and for those in debt, and for Allah's Cause(i.e. for the Mujaahidoon-fighting in Allah's Way), and for the wayfarer; a duty imposed by Allah; and Allah is All-Knower, All-Wise."**(at-Tawbah 9:60) This is an expression which denotes restriction; it restricts the ruling in that which was mentioned and negates it from that which is besides it. If one were to distribute it in one venue from amongst these eight venues that will suffice him and he is not required to distribute it to the rest. The proof is that the Prophet (sallallahu alayhi wa sallam) said to Mu'aadh, may Allah be pleased with him, when he sent him to Yemen: ***"So teach them that Allah had obligated upon them the charity taken from their rich to be given to their poor."*** [al-

Bukhaaree and Muslim] Since he stopped at mentioning the poor therein, then it proves the permissibility of limiting its payment to the poor and the fact that it is sufficient.

And all the praise is for Allah, the Lord of all that exists, and may prayers and peace be upon our Prophet Muhammad, his family and companions.

## The Twenty-Fourth Lesson: Incitement Upon Increasing in Striving to Do Righteous Deeds in the Last Ten Nights of Ramadaan

By: The 'Allaamah Shaykh Saalih al-Fawzaan

Translated By: Raha 'Azeezuddeen Batts

All the praise is for Allah Who has favored the month of Ramadaan over all other months. He has specified the last ten nights with an enormity of rewards. He has incited (the slaves) upon particularizing the last ten nights by increasing one's striving in worship. Because they are the conclusion of the month and actions are based upon their conclusions. May prayers and peace be upon our Prophet Muhammad; upon his family, his companions and upon whoever follows him in goodness until the Day of Recompense. As to what follows:

O Muslims, verily you are in ten blessed days; and they are the last ten days from the month of Ramadaan. Allah has made them a season for manumission from the fire. The Prophet (sallallahu alayhi wa sallam) used to specify these ten days by striving in action more than in other than it, as is in Saheeh Muslim on the authority of 'Aa'ishah, may Allah be pleased with her, that the Prophet (sallallahu alayhi wa sallam) used to strive within the last ten days in a manner which he did not strive in other than them. (On the authority of 'Aa'ishah, may Allah be pleased with her, who said: *"When Allah's Messenger (sallallahu alayhi wa sallam) entered the last ten days he would stay up throughout the night and would wake up his family and would tighten his mi'zar."* [Muslim recorded it] She also said: *"Allah's Messenger (sallallahu alayhi wa sallam) used to strive within the last ten days, in manner which he did not strive in other than it."* [Muslim] And in the two Saheehs also on her authority, she said: *"The Prophet (sallallahu alayhi wa sallam), when he would enter the last ten days, would tighten his mi'zar, stay awake throughout the night and wake his family."* [Agreed upon] This is inclusive for striving in reading, prayer, Dhikr, charity and other than that. And he (sallallahu alayhi wa sallam) would devote himself, in these ten days, to those actions. So it is proper for you, o Muslim, to follow the example of your Prophet, so that you free yourself from worldly work, or to decrease from it to spend an abundance of time busying yourself with obedience in these ten blessed days.

From the particularizations of these last ten days, is striving in the Qiyaamul-Layl and lengthening the prayer with extensive standing, bowings and prostrations; long recitation and waking one's family and children so they may share with the Muslims in observing this ritual, partake in the reward and be cultivated upon worship. May of the people have been heedless concerning their children, so they have left them to wander the streets. They spend the nights in play and foolishness and they do not respect these nights nor do they, within themselves,

give it its (due) station. This is from the evil of the Tarbiyah (they are raised upon). Indeed it is from the clear depravation and the evident loss that these nights come and end while many of the people are in a state of heedlessness turning away. They are not concerned with them nor do they benefit from them. They spend the entire night or most of it in that which contains no benefit or in that which has limited benefit that it is possible for them to attain in another time. They take these nights away from that which they have been specified for. So when the time comes for standing (in prayer) they sleep and they miss out on an abundant good. Perhaps they will not be able to attain it in another year. And they have placed upon themselves, their families and their children heavy burdens and have not given thought to their ill effects. Perhaps some of them may say: *'This standing is supererogatory and preserving the obligatory (prayers) suffices me.'* The Mother of the Believers, 'Aa'ishah, may Allah be pleased with her, has set an example for these individuals: *"It has reached me concerning a people that they say: 'Verily we perform the obligatory; we have no concern to increase upon it.'* By my life, Allah will not ask them except about what He has obligated upon them. However, they are a people who commit sins by night and by day. You are not except from your Prophet and your Prophet is not except from you. And by Allah, Allah's Messenger (sallallahu alayhi wa sallam) did not leave the qiyaamul-layl."

And from the particularizations of these blessed ten days, is that within them it is hoped one may catch the night of al-Qadr, concerning which Allah has said: **"Laylatul-Qadr is better than a thousand months."**(al-Qadr 97:3) In the two Saheehs on the authority of Aboo Hurayrah, may Allah be pleased with him, from the Prophet (sallallahu alayhi wa sallam) that he said: ***"Whoever stands on the night of al-Qadr out of eemaan seeking the reward from Allah, then forgiven for him is that which has preceded from his sins."***[al-Bukhaaree and Muslim] The Muslim does not attain this great night except when he stands all of the nights of the month not specifying certain nights from them. This is from the Wisdom of Allah, Glorified be He, so that the slaves strive abundantly in seeking it and stand the nights of the entire month seeking it, so that they attain an abundance of action and an abundance of reward. So strive, may Allah have mercy upon you, in these ten days which are the conclusion of the month. And they are nights of manumission from the fire. It has been narrated from the Prophet (sallallahu alayhi wa sallam) that he said concerning the month of Ramadaan: ***"A month that its beginning is mercy, its middle is forgiveness and its end is manumission from the fire."*** So the Muslim is the one who the season of mercy, forgiveness and manumission from the fire passes in this month while he has exerted his efforts, preserved his time and sought the pleasure of his Lord. Verily this Muslim, it is expected that he will attain every good of this month and its blessings; and that he will succeed in acquiring its rewards. So he reaches the highest levels with that which he has sent forth in the days of idleness.

This obligates that attention be drawn to the fact that some of the Imaams of the masjids, may Allah guide them, oppose the sunnah and the guidance of the Salaf when the sunnah is to increase in striving within these ten days by making the salaatur-Taraaweeh to be two parts. So he should pray ten rak'aat at the beginning of the night and ten rak'aat as tahajjud at the end of the night and conclude it with the witr. However, some of the Imaams in this time do away with the prayer at the beginning of the night, and they stop short at salaatur-Tahajjud as ten rak'aat or eight rak'aat. Or they do away with salaatur-Tahajjud and stop short at salaatur-Taraaweeh at the beginning of the night. The meaning of this is that they do not increase their striving as the Prophet (sallallahu alayhi wa sallam) would increase his striving in these ten nights and stay awake throughout their nights with extra prayers and lengthening them; and that which we have mentioned is with regards to one who prays twenty rak'aat throughout the entire month (for the night prayer). As for one who prays ten rak'aat at the beginning of the month then he adds to it ten more in the last ten nights making them as tahajjud in the last part of the night.

The Shaykh and 'Allaamah Aboo Bateen has a treatise in refutation upon the likes of these which you can find in ad-Darar as-Sunniyyah(3/181-185)We will transmit it at the end of the book.

We ask Allah for the Tawfeeq, acceptance and pardon for falling short. All the praise is for Allah, Lord of all that exists. And may prayers and peace be upon our Prophet Muhammad, his family and companions.

## The 25<sup>th</sup> Lesson: On Clarifying the Rulings of I'tikaf

By the 'Allaamah Sheikh Salih Al-Fawzan

Translated by Abdullah Boyd

All praise is due to Allah alone, and may salutations be upon our prophet Muhammad after whom there will be no prophet, and upon his family and companions. As for what follows:

Know that there is a great act of worship associated with fasting and with the last ten nights, and it is: the act of worship known as i'tikaf, which Allah sealed the signs of fasting with when He the Exalted stated: “*And do not have sexual relations with them (your wives) while you are in I'tikaf in the masjids*” (Baqarah 187). Linguistically, i'tikaf means: being in need of a thing and staying next to it.

And by convention: being in need of the masjid for the worship of Allah, and it refers to staying by it. It is a sunnah and an act pleasing to Allah, by way of the Book, the sunnah, and scholarly consensus, and it is from the ancient laws. In it is a means of closeness to Allah Most High, by staying in one of His houses confining oneself to worship of Allah, cutting off connections with the creation in order to get in touch with the Creator, emptying the heart of distractions from the remembrance of Allah, freeing oneself for the worship of Allah by contemplation, remembrance, recitation of the Qur'an, prayer, supplication, repentance, and seeking forgiveness. I'tikaf is considered a sunnah for every time, but in Ramadan, he (the prophet *صل الله عليه و سلم*) would give emphasis to performing it and being steadfast on it. In the two Sahihs, on the authority of Aisha *رضي الله عنها*, “*the messenger of Allah صل الله عليه و سلم would perform i'tikaf in the last ten nights of Ramadan until Allah took him.*” And also, because in the last ten there is more hope of finding Laylat-al-Qadr. (the Night of Power).

I'tikaf is a righteous action and an act of worship which is not correct except with conditions:

First: the intention, from his saying *صل الله عليه و سلم*: “actions are only by intentions.” (found in Bukhari #1 and Muslim #1907).

Second: that it is performed in a masjid, from the statement of Allah Most High: “*while you are in I'tikaf in the masjids*” (Baqarah 187). So the one who is doing i'tikaf is described by his being in the masjid. So even if it was authentic to perform it in another place, it was not favored with the prohibition of intercourse inside of it, as it is forbidden during i'tikaf without exception, and because he *صل الله عليه و سلم* used to make i'tikaf in his masjid, and he performed it outside of it to show that it was lawful.

Third: that the masjid in which one makes i'tikaf has the congregational salat established in it, from what was narrated by Abu Dawud on the authority of Aisha: “*and there is no i'tikaf except in the masjid of the congregational salat.*” (found in Abu Dawud #2473, and in Al-Baihaqee in Al-Sunan Al-Kubra #315/4) And this is because i'tikaf, in a masjid where the congregational salat is not made, would either lead to missing the congregational salat or to the person leaving frequently, possibly fearing that this is incompatible with i'tikaf. It is not permissible for the *mu'takif* (devotee) to leave that which he is devoted to (*mu'takaf*) except for what is necessary. The prophet *صل الله عليه و سلم* wouldn't enter the house except for a human need, nor would he visit the sick, nor would he follow funerals except if he made that a condition at the beginning of his i'tikaf.

And it is forbidden for the one making i'tikaf to have intercourse with his wife, from the statement of Allah: “*And do not have sexual relations with them (your wives) while you are in I'tikaf in the masjids*” (Baqarah 187).

Meaning as long as he is making i'tikaf. And it is recommended that he busies himself with the remembrance of Allah in salat, recitation, and dhikr, and that he avoids what doesn't concern him, from his statement, *صل الله عليه و سلم*: “*it is from the goodness of a person's Islam that he leaves that which doesn't concern him.*” (found in Al-Tirmidhi #2317, and ibn Majah #3976, and Ahman in his Musnad, 201/1, and Al-Hakim in At-Taareekh 237/2, and At-Tabarani in Al-Awsat #2902, and in Al-Kabeer 138/3, #2886). He can speak with those who come to him, without speaking a lot, and there is no problem if he cleans and perfumes himself. And he can leave to do what he has to, as the prophet *صل الله عليه و سلم* did not enter the house except for a human need – an agreed upon narration – so he can leave to fulfill a need, to wash, to carry out a duty, and to get food and drink if no one brings them to him. This is the legislated i'tikaf, and these are some of its rulings. And we ask Allah, for us and for all of the Muslims, for success to gain beneficial knowledge and righteous action (verily, He is Close, Responding).

And all praise is due to Allah, Lord of all creation, and may the salutations and peace be upon our prophet Muhammad and his family and companions.

## **The 26<sup>th</sup> Lesson:** **On Clarifying the Virtue of Laylat-al-Qadr and Hastening to Strive in It**

By the 'Allaamah Sheikh Salih Al-Fawzan

Translated by Abdullah Boyd

All praise is due to Allah, who preferred the month of Ramadan over the other months, and distinguished it with *Laylat-al-Qadr* (the Night of Decree), which is better than one thousand months. And may salutations and peace be upon our prophet Muhammad, and his family and companions. As for what follows:

Allah Most High said [what translated means]: “*We sent it (this Quran) down on a blessed night. Therein (that night) is decreed every matter of ordainments.*” (Dukhan 3-4). And Allah Most High said [what translated means]: “*Verily! We have sent it (this Quran) down in the night of Al-Qadr (Decree). And what will make you know what the night of Al-Qadr (Decree) is? The night of Al-Qadr (Decree) is better than a thousand months. The angels and the Spirit descend therein by permission of their Lord for every matter. Peace! (All that night, there is Peace and Goodness from Allah to His believing slaves) until the appearance of dawn.*” (Qadr 1-5)

And it is in the blessed month of Ramadan, from the statement of the Most High: “*The month of Ramadhan [is that] in which was revealed the Qur'an, a guidance for the people and clear proofs of guidance and criterion.*” (Baqarah 185) And it is expected in the last ten nights of it, from the statement of the prophet *صل الله عليه و سلم*: “*Seek Laylat-al-Qadr in the last ten nights of Ramadan,*” an agreed upon hadith (found in Al-Bukhari #2020, and Muslim #1169), so it is befitting to strive in each of the ten nights seeking this night. And the prophet *صل الله عليه و سلم* said: “*whoever stands on Laylat-al-Qadr with faith and seeking a reward will be forgiven all of his previous sins.*” The Most High has reported that it is better than a thousand months, and it is called the Night of Decree because there is decreed in it all that is in the next year. As the Most High said: “*Therein (that night) is decreed every matter of ordainments.*” (Dukhan 4). It is the yearly decree, the specific decree, and as for the general decree, then it came before the creation of the heavens and the earth by fifty thousand years, as has been authenticated from those hadiths. It is said that it is called the Night of Decree to glorify its high standing and rank, and the meaning of the statement of the Most High: “*better than a thousand months*” (Qadr 3) is standing for prayer in it and doing good deeds during it is better than doing deeds in a thousand months without it. And, seeking it in the odd nights of the last ten is more certain, from the statement of the Prophet *صل الله عليه و سلم*: “*seek it in the last ten, when there are three left, or seven left, or nine left.*” (found in Al-Bukhari #2021, and #2022 with a similar wording). And it was most expected to occur in the 27<sup>th</sup> night, from the sayings of many of the companions that it is the 27<sup>th</sup> night, from them ibn Abbas, Abi ibn Ka'b, and others. But the wisdom of keeping it hidden is so the Muslims will strive in worship in all of the last ten nights, like how the hour of al-Jumuah is hidden during the day of al-Jumuah so the Muslim will strive all day. And it is preferred that the Muslim strives in increasing his du'a in it because du'a in it is

preferred, and that he prays with what was reported from A'isha رضي الله عنها who said: “O Messenger of Allah, if I reach it then what should I pray with? He said: with my statement: *Allahumma innaka 'afuwwun, tuhibbu al-'afwa fa'fu 'annee.* (O Allah, verily You are Ever-Pardoning, and You love to pardon, so pardon me)” Ahmad and ibn Majah reported it (found in Al-Tirmidhi #3513 and ibn Majah #3850 and al-Hakim 530/1, and he said: *sahih* according to the conditions of the two *sheikhs*, and al-Dhahabi agreed.)

So O Muslims: strive during this blessed night with salat, du'a, seeking forgiveness, and righteous deeds, for verily it is the opportunity of a lifetime and opportunities don't last forever. And verily Allah the Exalted has reported that it is better than a thousand months. A thousand months is more than eighty years, which is a long life, so what if a person spent all of it in the worship of Allah? Yet this one night, Laylat-al-Qadr, is better than it, and this is a tremendous virtue. This night is always in Ramadan, and it is certainly in the last ten nights. So if a Muslim strove in all of the nights of Ramadan, then he would certainly happen upon Laylat-al-Qadr, and it is expected that he would receive its goodness.

Which virtue is greater than this virtue for the one who Allah has given success to? So desire, may Allah have mercy on you, to seek this night, and strive with righteous actions in order to win its rewards, for verily the one who is deprived is he who is deprived of the reward. And the one who the times of forgiveness pass by, and he is still laden with his sins due to being heedless, turning away, and not caring about them, then verily this one is deprived.

O you who have sinned, repent to your Lord and ask Him for forgiveness, for verily Allah has opened the door of repentance. And, He called you and made for you fixed times of goodness in which the rewards are multiplied and the evil deeds are wiped away, so take yourself to the means of salvation.

And all praise is due to Allah, Lord of all creation, and may salutations and peace be upon our prophet Muhammad and his family and companions

## The Twenty-Eighth Lesson: Clarifying what is legislated at the End of the Month

By the 'Allamah Shaykh Saalih al-Fawzaan

Translated By: Raha 'Azeezuddeen Batts

All the praise is for Allah Who has bless us with the completion of the month of fasting and has granted whom He wills Tawfeeq therein to take advantage of that which it contains of immense goodness. May Allah bestow prayers and abundant peace upon our Prophet Muhammad, upon his family and his righteous and noble companions.

Slaves of Allah, fear Allah in the remainder of the nights and days; for verily He is Ever-Watching and is not heedless; Ever-Sustaining and does not sleep.

Slaves of Allah, from that which Allah has legislated for you at the end of this blessed month is the 'Eed prayer in gratitude to Allah the Exalted for (enabling you to) perform the obligatory fasting; just as He has legislated for you the prayer of 'Eedul-Adhaa in gratitude to Him (for enabling) the performance of the Hajj. So they are the two 'Eeds of the people of al-Islaam. It has been authentically reported from the Prophet (sallallahu alayhi wa sallam) that when he entered al-Madeenah, its people had two days wherein they would play. He (sallallahu alayhi wa sallam) said: ***"Allah has replaced them with that which is better than them: Yawmul-Nahr and Yawmul-Fitr."***[Aboo Daawud, Aboo Ya'laa and others] So it is not permissible to add to these two days by inventing other holidays; such as birthdays or national and tribal holidays. For they are the holidays of al-Jaahiliyyah(ignorance)whether they be called 'Eeds, commemorations, days, weeks or years.(i.e. The day of such & such, so & so week, the year of such & such)The 'Eed in al-Islaam is called an 'Eed because it returns and is repeated every year with elation and joy with what Allah has facilitated of worship by the fasting and the Hajj which are two pillars from the pillars of al-Islaam.

Also because Allah, Glorified be He, has returned therein upon His servants with goodness and manumission from the fire. The Prophet (sallallahu alayhi wa sallam) has commanded the common folk to go out for the 'Eed prayer; even the women. So it is legislated for the woman to attend it unperfumed and without wearing adorned and decorated clothing. And without free-mixing with the men. The menstruating woman is to go out to attend the invitation of the Muslims but she is to stay away from the prayer area. Umm 'Atiyyah, may Allah be pleased with her, said: *"We were commanded to go out on the day of 'Eed to the point that the virgin girl would leave her domicile and the menstruating woman would even go out; so they would be*

*behind the women. They would magnify (Allah) with their (the men's) Takbeer and supplicate with their (the men's) supplication hoping for the good of that day and its purity."*

Going out for the 'Eed prayer is a demonstration of the symbols of al-Islaam and a sign from amongst its manifest signs. So be diligent upon attending it, may Allah have mercy upon you. For verily it is from those things which complete the rulings of this blessed month. And be diligent upon having humility, lowering the gaze and not wearing one's garment below the ankles. (Likewise) upon guarding the tongue from vain speech, cursing and false statements. Guarding one's hearing from listening to 'he said she said', songs, musical wind and stringed instruments and attending the parties of storytelling, entertainment and play which some of the ignorant people establish. For verily obedience is to be followed by obedience, not its opposite. Due to this, the Prophet (sallallahu alayhi wa sallam) commanded for his Ummah to follow the fast of the month of Ramadaan by fasting six days from the month of Shawaal. Imaam Muslim has narrated from the Prophet (sallallahu alayhi wa sallam) that he said: ***"Whoever fasted Ramadaan and followed it up with six days from the month of Shawaal then it is as if he fasted for (an entire) year."*** [Muslim, Aboo Daawud and others] It means in reward, blessing and it being multiplied (for the slave). Because the good deed is worth ten times its like. So Ramadaan is like ten months of fasting and the six days from Shawaal is like two months. These are the months of the year and it is as if the Muslim has fasted all of them if he fasted Ramadaan and followed it up by fasting six days of Shawaal. So be diligent, may Allah be merciful to you, upon fasting these six days so that you may attain by them the enormous reward.

And may Allah bestow prayers and peace upon our Prophet Muhammad, his family and companions all together.

## The Twenty-Ninth Lesson: Clarifying the Rulings of Sadaqatul-Fitr

By The 'Allaamah Shaykh Saalih al-Fawzaan

Translated By: Raha 'Azeezuddeen Batts

All the praise is for Allah Who has, by His Grace, completed the righteous actions. May prayers and peace be upon our Prophet Muhammad, the first to precede in goodness; and upon his family, companions and upon all those who cling to his Sunnah until the Day of Recompense.

Know that Allah has made Sadaqatul –Fitr the conclusion of the fast. We praise Allah for the Tawfeeq in completing (the fast) and we ask Him to accept it and that He makes us from those manumitted from the fire at the end.

O Muslims, Allah has legislated for you at the end of this great month acts of worship which increase you in nearness to Allah. So He has legislated for you Sadaqatul-Fitr as purification for the fasting person from vain evil speech and sin. Allah's Messenger (sallallahu alayhi wa sallam) has obligated it upon the child, the elder, the male, the female, the free person and the slave. It is purification for the body, nourishment for the poor and a consolation for the indigent. The Muslim gives on behalf of himself and those who are his dependants; such as his wife, children and the rest of those who he is required to spend on. It is recommended that one give it on behalf of the child in the womb (of the wife). The place of its payment is the land in which one is at the completion of the month [and it is not permissible to transfer it to another land as long as there are in one's land those who are entitled to it. So if there are none in one's land who are entitled to it then he can send it to the poor people of the land closest to him. The poor people of the land are those who are residents therein or they have come to it from another country.] If there are those on whose behalf he is required to pay, in another land other than the land that he is in, then he pays their sadaqatul-Fitr along with his own in that land; and it is permissible for him to have them to pay it on his and their behalf in their land.

The time for payment begins at the setting of the sun on the night of the 'Eed and continues until the 'Eed prayer. It is permissible to hasten (its payment) a day or two before the 'Eed. But to delay its payment until the morning of the 'Eed is better. If one postpones its payment until after the 'Eed prayer without an excuse then he pays it in the later part of the day. If he does not pay it on the day of the 'Eed then he is required to make up its payment after that day. By that it is clear that it is a must that one pay sadaqatul-Fitr regarding the one who is able to do so. The time of payment is divided into:

- 1.) *A Permissible Time*; and it is that which a day or two days before the 'Eed.
- 2.) *A Preferred Time*; and it is that which is between the setting of the sun on the night of the 'Eed up until the 'Eed prayer.
- 3.) *A Sufficient Time*; and it is that which is after the 'Eed prayer up until the end of the day.

4.) *A Time in Which One is Making Up For Missed Payment While Having Incurred the Sin (of being delinquent in payment);* and it is after the day of the 'Eed.

The one who is entitled to Zakaatul-Fitr is the same one who is entitled to Zakaatul-Maal (Zakaah paid upon one's wealth), from the indigent, the poor and their likes. So one pays it to those who are entitled to it in the time frame for payment or he pays it to the one appointed over his/her affairs. It is not sufficient to give it to an individual who is not appointed over the affairs of the one entitled to it.

The amount given as Sadaqatul-Fitr is a Saa' of wheat, barley, dates, raisins or cheese. Or it can be whatever takes the place of these things from that which is grown in the land; such as rice, corn, millet and everything which is grown in the land. And the measure of a Saa' by the kilo is approximately three kilos (translator's note: about 6.6 pounds)

It is not sufficient to pay the monetary price instead of food because it is in opposition to the text. [And it is not permissible to pay dirhams so that one buys food in another land as some of the people do today; because this is opposition to the Sunnah. A fatwa has been issued from a group of the senior scholars in forbiddance of that, and for Allah is the praise. This is forbidden for a number of reasons:

- 1.) It is payment of the price (which is not permissible).
- 2.) It is payment of the Sadaqatul-Fitr outside of the land wherein the person has been fasting.
- 3.) It advances the time of payment; because they pay monies at an early time within the month so that they can send it and it may arrive in the land which they intend it to go. This, we do not contend, is helping those in need in any of the lands of the Muslims. However, this is not to be done with regards to the acts of worship which are restricted to a particular place, a particular manner and a particular time. For these must be performed in accordance with these restrictions.]

Currency was in fact present during the time of Allah's Messenger (sallallahu alayhi wa sallam). So if it was sufficient then he would have clarified that to his Ummah. And whoever issues a fatwa saying that one may pay the price (monetarily) has issued a fatwa based upon ijtihaad from himself; and ijtihaad can either be incorrect or correct. Paying the monetary price is an opposition to the sunnah and it has not been transmitted from the Prophet (sallallahu alayhi wa sallam) or from any of the Companions that they paid the monetary price for Zakaatul-Fitr.

Ahmad said: *"The monetary price is not to be given."* It was said to him that a people say: *"Umar ibn 'Abdul-Azeez used to take the monetary price."* He said: *"They toss the statement of the Messenger of Allah (sallallahu alayhi wa sallam) and say: 'So and so said.' While 'Umar said: 'Allah's Messenger (sallallahu alayhi wa sallam) obligated the payment of Zakaatul-Fitr with a Saa'"* (end of his statement)

O Muslims, from that which Allah has legislated for you at the end of this month is the Takbeer (saying of Allahu Akbar-Allah is Greater) from the setting of the sun on the night of the 'Eed up until the 'Eed prayer. The Exalted has said:

**“He wants that you should complete the number of days and that you magnify Allah (saying Allahu Akbar) for having guided you so that you may be grateful.”** (al-Baqarah 2:185)

And from that which Allah has legislated for you at the end of this month is the ‘Eed prayer; and it is from the completion of the remembrance of Allah the Mighty and Majestic. Allah the Exalted has said: **“Indeed whosoever purifies himself shall have success. And remembers the name of his Lord and prays.”**(al-A’laa 87:14-15) Some of the Salaf said: *“What is intended here is Zakaatul-Fitr and the ‘Eed prayer, and Allah knows best.”*

May prayers and be upon our Prophet Muhammad, his family and companions.

## The Thirtieth Lesson: What is Obligatory Upon the Muslim After the Month of Ramadaan

By: The 'Allaamah Shaykh Saalih al-Fawzaan

Translated By: Raha 'Azeeduddeen Batts

All the praise is for Allah, the One Who measures that which is measured; the One Who accounts for the days and months. I praise Him for the vastness of His favors; He is Oft-Forgiving and Ever-Grateful. I bear witness that none has the right to be worshipped save Allah Alone Who is One without any associates. For Him is the Dominion. For Him is the praise and He is able to do all things. I bear witness that Muhammad is His servant and Messenger; the conveyer of glad tidings; the warner and radiant lamp. May prayers and abundant peace be upon him, his family and companions until the Day of Gathering. As to what follows:

O Muslims, fear Allah the Exalted and reflect upon the quickness of the passing days and nights; and remember by that the nearness of your transition from this dunyaa so that it increases you in righteous actions. The Blessed month of Ramadaan has opened for you its goodness and blessings and you have lived throughout its entire time, then it has ended and swiftly returned as a witness with its Lord for he who has recognized its status and benefited from its goodness by acts of obedience; and as a witness against he who is ignorant of its virtue and has behaved sinfully therein by squandering (the time). So let everyone from amongst us call himself to account as to what he has sent forth in this month. So he who has sent forth good therein, then let him praise Allah for that and let him ask His for acceptance and continuation upon acts of obedience in his future life. Whoever was nullifying his fast therein (by sins or the likes) then let him repent to Allah and begin his life anew utilizing it in obedience instead of the life which he has wasted in heedlessness and sin. Perhaps Allah will expiate from him that which has passed and give him at-Tawfeeq in that which remains from his life. He, the Exalted, has said: **“And perform as-Salat at the two ends of the day and in some hours of the night. Verily, the good deeds remove the evil deeds. That is a reminder for the mindful.”**(Hood 11: 114)

The Prophet (sallallahu alayhi wa sallam) said: **“And follow up the bad deed with a good deed, it will erase it.”**[at-Tirmidhee, ad-Daarimee, Ahmad and others] He, the Exalted, has said: **“Except those who repent and believe, and do righteous deeds; for those, Allah will change their sins into good deeds, and Allah is Oft-Forgiving, Most Merciful.”**(al-Furqaan 25:70)

Slaves of Allah, verily the month of Ramadaan is as Allah's Messenger (sallallahu alayhu wa sallam) has described it: ***"A month which its beginning is mercy, its middle is forgiveness and its end is manumission from the fire."*** That is because the people, with respect to this month, have different situations. So from them is he who this month came upon him while he was upright upon obedience. He safeguarded the prayer in congregation; he stayed away from disobedience then he strove within this month with actions of obedience so it was an addition in goodness for him. This one will attain the mercy of Allah, because he is a Muhsin in his actions. He, the Exalted, has said: ***"Verily the mercy of Allah is ever near to the Muhsinoon (Good-doers)."***(al-A'raaf 7:56)

From them is he who the month comes upon him, so he fasts its day and stands (in prayer) as much as is easy for him from its night. Before that he was constant in performing the obligatory acts and many acts of obedience. However, he had with him some sins less than the major sins. So this one will attain the forgiveness of Allah. He, the Exalted, has said: ***"If you avoid the major sins which are forbidden for you then We will expiate for you (minor) sins and enter you into a noble entrance."***(an-Nisaa' 4:31) And the Prophet (sallallahu alayhi wa sallam) said: ***"The five prayers, al-Jumu'ah to the next al-Jumu'ah and Ramadaan to the next Ramadaan are expiation for what is between them (of sin) if one avoids the major sins."***[Muslim, at-Tirmidhee and Ahmad]

From them is he who the month comes upon him while he has major sins, however they are less than ash-Shirk. He is bound by them to enter the fire, then he repents from them, fasts this month and stands (in prayer) as much as is easy for him. So this one attains manumission from the fire after he was supposed to enter it.

And from them is he who the month comes upon him while he is firm upon disobedience, from the commission of forbidden acts, abandoning the obligations and squandering the prayer. So he does not change his state nor does he repent to Allah from his sins, or he repents from them with a temporary repentance in the month of Ramadaan and when it has ended then he returns to it (the disobedience). So this one is the loser who has lost his life and he has wasted his time. He has not gained from this month except sins and misdeeds. Jibreel said to the Prophet, may peace descend upon them both: ***"And whoever the month of Ramadaan reaches and he is not forgiven, then may Allah be distant from him; say: 'Ameen'"*** The Prophet (sallallahu alayhi wa sallam) said: ***"Ameen"*** The deprived one is the one who Allah has deprived and the wretched is the one who Allah is distant from. Slaves of Allah, the worship of Allah is obligatory in every time. It does not have an ending except at death. He, the Exalted, has said: ***"And worship your Lord until there comes to you the certainty(i.e. death)"***(al-Hijr 15:99) And He, the Exalted has said: ***"O you who believe, fear Allah as is His right and do not dies except as Muslims."***(Aali 'Imraan 3:102) The Prophet (sallallahu alayhi wa sallam) said:

**“When the person dies his deeds are cut off except three...”** (to the end of the Hadeeth)  
[Muslim and al-Bukhaaree in al-Adab al-Mufrad]

Death is near; and for Allah there acts of worship which are performed in set times, weekly, daily and yearly. These acts of worship, from them are those which are pillars for al-Islam and from them are those which are a completion for it. The five prayers are performed every day and night; and they are the second of the pillars of al-Islam after the two testimonies. The Jumu'ah Prayer is performed every week; and it is from the greatest symbols of al-Islam. The Muslims gather for it in one place out of reverence for it. The Zakaah is the close companion of the Salaah. And it is not from those acts which are performed every year. As for the acts (that are yearly acts) then the Zakaah is performed with its (the year's) completion. Fasting the month of Ramadaan is obligatory every year. Making pilgrimage to the House of Allah is obligatory upon the Muslim who is able (at least) once in his lifetime. Likewise, the 'Umrah and that which is in addition to the Hajj then it is superogatory. Aside from these obligatory acts of worship are recommended acts of worship, such as the Nawaafil (optional) prayers, Nawaafil fasts and Nawaafil Hajj and 'Umrah. This is from that which demonstrates that the entire life of the Muslim is worship; either obligatory or recommended. So the one who thinks that worship is sought from him during the month of Ramadaan, then he is pardoned from worship afterwards, then has assumed evilly and is ignorant of the right of Allah upon him and he does not know his religion. Rather, he does not know Allah as He should be known. Nor has he estimated him with a rightful estimate since he has not obeyed Him except in Ramadaan; and he has not feared Him except in Ramadaan; and he has not hoped for His Reward except in Ramadaan. Verily this individual has cut the ties with Allah while he cannot dispense without Him even for the twinkling of an eye.

And the action, whatever it may be, if he has fallen short regarding the month of Ramadaan then it is an action that is rejected back to its doer however much he may have exerted himself in it. Because it is an action that is cut-off having no foundation or any branch. And only the people of eemaan utilize the month of Ramadaan; those upon al-Istiqamah (steadfastness) in every era. They know that the Lord of the months is One. He is, in every month, cognizant of the actions of His slaves and a Witness (over them).

May Allah bestows prayers and peace upon Muhammad, his family and companions all together.