

فُصُولُ فِي الصِّيَامِ وَالتَّرَاوِيحِ وَ الزَّكَاةِ

بقلم الشيخ محمد الصالح العثيمين غفر الله له ولوالديه و المسلمين

Sections concerning Fasting, Taraaweeh, and *Zakaah*

Written by: ash-Shaykh al-Allamah Muhammad Saalih al-'Uthaymeen (May Allaah forgive him, his parents and all of the Muslims.)

by: Aboo Imraan Abdus-Saboor ibn Tomas Maldonado al-Mekseekee

All Rights Reserved®

This is a free Publication from Tarbiyyah Bookstore Publishing & Distribution. Permission is given to reproduce and distribute electronically or otherwise for Da'wah purposes only. But, no part of this publication may be changed by any means possible without the explicit written approval of Tarbiyyah Bookstore Publishing & Distribution.

First Edition: October 2005

Published by: Tarbiyyah Publishing Online
1451 Acton Ave
Duncanville, Texas 75137
United States of America

E-mail: Publications@tarbiyyahpublishingonline.com

Please visit our site for free on-line publications:
www.TarbiyyahPublishingOnline.com



Contents

SECTION ONE: THE RULING OF FASTING.....	6
SECTION TWO: THE WISDOM OF FASTING AND ITS BENEFITS	8
SECTION THREE: THE RULING OF THE ONE WHO IS ILL OR TRAVELING.....	10
SECTION FOUR: THAT WHICH CORRUPTS THE FAST AND WHAT BREAKS IT	14
SECTION FIVE: CONCERNING THE TARAWEEH PRAYER....	17
SECTION SIX: ZAKAAH AND ITS BENEFITS	19
SECTION SEVEN: AHLUZ-ZAKAAH	24
SECTION EIGHT: ZAKAATUL-FITR.....	27
Supplications related to the month of RAMADHAAN	29
GLOSSARY.....	33

TRANSLATORS ACKNOWLEDGEMENT

Our beloved Prophet ﷺ said:

لَا يَشْكُرُ اللَّهَ مَنْ لَا يَشْكُرُ النَّاسَ

Whoever has not thanked the people has not thanked Allaah

I thank my Lord for creating me and placing me on this earth to experience the blessings of life and everything it entails. I am grateful for everything He has blessed me with and I ask that He forgive me of my sins and shortcomings.

After this I thank my beloved mother who taught me how to read and write even though English was not her first language she would buy me books instead of toys and through her love and care I was raised loving knowledge and studying, for this I thank her.

I thank my wife Umm Sumayyah and children Imraan, Mahmood, Ruqayyah, Sumayyah, Laylaa, and Tameem for their patience and support with this translation.

May Allaah reward my brother and long time friend Aboo Zubayr Harrison for his valuable feedback and assistance when I needed it, as well as for the Bumphus family for their warm southern hospitality in opening their home and personal library to me when I needed to read and research for this translation.

And may Allaah bless you the noble reader and cause benefit to be gained from this work and translation. Do not forget Shaykh al-Uthaymeen and all of the 'Ulamaa who passed away in your supplications and may Allaah preserve our 'Ulamaa who are alive with us today.

The one in need of Allaah, Your brother: Aboo Imraan Abdus-Saboor ibn Tomas ibn Victor ibn Emeterio Maldonado al-Mekseekee

Translated in the month of Jumaada ath-Thaane 1426

Author's Introduction

All praise is for Allaah, we praise Him, we seek His assistance, we seek forgiveness from Him and to Him alone we repent. We seek refuge in Allaah from the evil of ourselves and from our actions. Whomever Allaah guides there is none who can misguide him, and whomever Allaah misguides there is none who can guide him. I bear witness that Muhammad is His Servant and Messenger-may the peace & blessings of Allaah be upon him, his family, his companions, and those who follow them until the Day of Judgment.

As for what follows: Due to the arrival of the blessed month of *Ramadhaan*, we present to our Muslim brothers the following sections asking Allaah Most High to make our action (the writing of this book) purely for Allaah according to His Shari'ah which benefits His creation for verily He is Most Generous and Noble:

- ❖ Section One: The ruling of Fasting
- ❖ Section Two: The Wisdom of Fasting and its benefits
- ❖ Section Three: The ruling of the One who is ill or traveling
- ❖ Section Four: That which corrupts the Fast and what breaks it
- ❖ Section Five: Concerning the Taraaweeh prayer
- ❖ Section Six: *Zakaah* and its benefits
- ❖ Section Seven: *Ahluz-Zakaah*
- ❖ Section Eight: Zakaatul-Fitr

Section One:
Regarding the ruling of Fasting

The fasting of *Ramadhāan* is an established obligation in the Book of Allaah Most High, the Sunnah of His Messenger ﷺ and by consensus. Allaah Most High says:

﴿ يَأْتِيهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿١٨٣﴾ أَيَّامًا مَّعْدُودَاتٍ فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ فَمَن تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ ۖ وَأَن تَصُومُوا خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿١٨٤﴾ شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْءَانُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ ۚ فَمَن شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ ۖ وَمَن كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَيْتُمْ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٨٥﴾ ﴾

“O You who believe fasting has been prescribed for you as it was prescribed on those before you so that you may be of those who have *Taqwaa*. Fasting is for a fixed number of days, but if any of you are ill or on a journey, the same number (should be made up) from other days. As for those who can fast with difficulty, they have a choice either to fast or to feed a poor person. But whoever does good of his own accord, it is better for him. And that you fast is better for you if only you knew. The month of *Ramadhāan* in which was revealed the Qur’aan, a guidance for mankind and clear proofs for the guidance and the criterion (between right & wrong). So whoever of you sights (the crescent on the first night of) the month of *Ramadhāan*, he must observe the fast that month, and whoever is ill or on a journey, the same number [of days which one did not observe fasts, must be made up] from other days. Allaah intends for you ease and He does not want to make things difficult for you. (He wants that you) must complete the same number (of days), and that you must magnify Allaah for having guided you so that you may be grateful to Him.”

[Soorah al-Baqarah 2:183-185]

The Prophet ﷺ said:

بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَإِقَامِ
الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ وَحَجِّ الْبَيْتِ وَصَوْمِ رَمَضَانَ

“Islaam was built upon five (pillars): To testify that nothing has more right to be worshipped except for Allaah and that no one deserves the right to be followed except for Muhammad the messenger of Allaah, Establishing the (Five) Prayers, Giving the *Zakaah*, the Pilgrimage to the House of Allaah, and Fasting in the month of *Ramadhaan*.”¹

In another narration:

وَصَوْمِ رَمَضَانَ وَحَجِّ الْبَيْتِ

“...and Fasting in *Ramadhaan* and the Pilgrimage to the House of Allaah.”²

The people of knowledge agree upon the obligation of fasting in *Ramadhaan*, so whoever rejects the obligation of fasting in *Ramadhaan*, then he is an apostate disbeliever who must seek repentance, for verily the one who repents and affirms its obligation then he will not be killed as a disbeliever.

The Fast of *Ramadhaan* became obligatory in the second year of the emigration of the Prophet ﷺ and the Messenger of Allaah ﷺ fasted ten *Ramadhaans*. Fasting is obligatory upon every sane, mature Muslim.

Fasting is not obligatory on the non-Muslim nor is this deed accepted from him unless he submits to Islaam. Fasting is not obligatory on the youth until they mature and obtain the age of puberty, which is completed at fifteen years or with the growing of pubic hairs or flowing of semen in adolescence or other than that like when the young girl begins her menses. So when the youth reaches any of these things then he or she has obtained maturity, however the youth is ordered to observe the fast if they can tolerate it without harm upon them so as to accustom them (to fasting) and to become familiar with it. Fasting is not obligatory on the one who loses his mind by insanity or the loss of ones senses, etc. Also if a person in elder age is senile and unable to discern (right from wrong) then there is no fasting upon him nor does he have to feed anyone (as expiation).

¹ Agreed upon by Bukhaaree and Muslim.

² Related by Muslim.

Section Two: The Wisdom of Fasting and its benefits

From the names of Allaah Most High is (al-Hakeem: The Wise). Al-Hakeem is one who is ascribed with wisdom and wisdom is the thorough knowledge of all affairs and the one who places everything in its proper place. An element of this name from the Names of the Most High is that every thing Allaah Most High created or legislated is done with complete wisdom; its knowledge is knowledge and its ignorance is ignorance.

Fasting is that which Allaah legislated and made obligatory on His Servants, it is a great wisdom and (contains) ample benefits. From the wisdom of fasting is that it draws the servant closer to his Lord. This is done by abandoning those desired things he loves of food, drink, and marital relations to obtain by the abandonment of the worldly desires the pleasure of his Lord and the victory of the abode of His generosity. He distinguishes by that his preference to the desirable things of his Lord over the desirable things of his soul and for the abode of the Hereafter over the abode of this life.

From the wisdom of fasting is that it is a cause to have *Taqwaa* when the one fasting establishes the obligation of his fast as Allaah Most High says:

﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ
لَعَلَّكُمْ تَتَّقُونَ﴾

“O You who believe fasting has been prescribed for you as it was prescribed on those before you so that you may be of those who have *Taqwaa*.”

[Soorah al-Baqarah 2:183]

So the person fasting has been commanded with *Taqwaa* of Allaah Mighty & Majestic and it is adherence to His Command and abandoning what He has forbidden and that is the greatest objective of fasting, it is not meant to place hardship on the one fasting in leaving off eating, drinking, and marital relations.

The Prophet ﷺ said:

مَنْ لَمْ يَدَعْ قَوْلَ الزُّورِ وَالْعَمَلَ بِهِ وَالْجَهْلَ فَلَيْسَ لِلَّهِ حَاجَةٌ فِي أَنْ يَدَعَ طَعَامَهُ وَ
شَرَابَهُ

Whoever does not leave off the false word, acting upon it, and ignorance then Allaah is not in need of his leaving food or drink. ³

- **The False Word:** It is every impermissible thing from lying, backbiting, tale carrying, vulgarity, etc from the actions that are impermissible.
- **Acting on the False Word:** Acting upon every forbidden deed of transgression done to people with treachery, deceit, fighting, taking of wealth, etc this includes listening to what is forbidden to listen to like impermissible singing with musical instruments, as they are the devices of wasting time.
- **Ignorance:** It is foolishness and it runs parallel to guidance in statement and action. So when the one fasting paces himself in accordance with this ayah and narration, the fast is education of his soul, correction of his character, uprightness of his behavior and the month of *Ramadhaan* is not exited without having completely influenced what is apparent in his soul, character and behavior.

And from the wisdom of fasting is that the rich person knows the proportion of Allaah's blessing upon him (concerning his) wealth, which Allaah Most High had facilitated for him to obtain of what he desires from food, drink and marriage according to what Allaah loves for him legislatively and facilitated for him from the Divine Decree. He is grateful to his Lord for this blessing, as he remembers his less fortunate brother, the one whom did not obtain that, so he is generous with him with his charity and goodness.

Moreover, from the wisdom of fasting is the practice of correcting the soul and controlling it until it is able to steer itself towards what is good for it. The good come from (obtaining) happiness in this life and the hereafter, as well as diverting mankind from being like the animals, unable to prevent itself from its own self and its desires from what may benefit it.

And from the wisdom of fasting is what is obtained from healthy and constant benefits resulting from limiting the intake of food, resting of the digestive system for a certain time frame, and the settling of some of the impurities and harmful moisture in the body and from other than that.

³ Related by Bukhaaree

Section Three: The Ruling of the One who is Ill or Traveling

Allaah Most High says:

﴿وَمَنْ كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ

الْعُسْرَ﴾

“... and whoever is ill or upon a journey the same number of days should be kept count (and made up afterwards). Allaah desires ease for you and He does not desire hardship on you.”

[Soorah al-Baqarah 2:185]

The ill person is of two types:

- **The first of the two** is the one whose illness is permanently unavoidable, with no expectation that the illness will cease, such as one with cancer. It is not necessary for him to fast because he is not in the condition expected to perform it. Rather, he feeds a needy person each day, and he can either gather those in need within a number of days and feed them dinner or lunch,⁴ or he can disperse the food to the needy within a certain amount of days for every needy person (equaling) a fourth of the prophetic *Saa'a*.⁵ It is also preferred that he provides bread with the meat or animal stock and likewise the elderly person should feed one needy person a day as expiation for his fast.
- **The second type** of person is one, whose illness is unexpected, and he is not in despair of the illness passing like one with fever or something similar and it has three conditions:

The first condition: That fasting is not difficult on him, nor will it harm him, so if this is not the case, then it is obligatory for him to fast because there is no excuse for him.

The second condition: That the fast is not difficult on him nor will it harm him, then it is disliked for him to fast due to Allaah Most High allowing him to desist (from fasting while ill) because of the hardship he may cause himself.

⁴ Anas bin Maalik ؓ used to do when he attained elder age

⁵ *Saa'a*: (lit.) that which weighs half a kilo and ten grams of choice wheat.

The third condition: If the fast will harm him then it is not permissible for him to do so based on the fact that injury will be brought to him and Allaah Most High says:

﴿ وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا ﴾

“And do not kill yourselves verily Allaah is merciful with you.”

[Soorah an-Nisaa 4:29]

And He ﷺ says:

﴿ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ ﴾

“..and do not throw yourselves into destruction.”

[Soorah al-Baqarah 2:195]

In the narration of the Prophet ﷺ:

لَا ضَرَرَ وَلَا ضِرَارَ

“Do not harm and do not cause harm to others.”⁶

The harm of the ill one fasting is known by either (the ill person) feeling the harm himself or either with a reliable physicians report. When the sick person breaks the fast in this category then he makes up the number of days that he broke his fast when he recuperates. If he dies before his exemptions, then making up the fast is null because his obligation is to fast a set number of days (at a later time) but he was not able to attain it (making up the missed days of the fast).

The traveler is also of two types:

The first type is the one who intends by traveling only trickery just to break his fast. This is not permissible for him because using trickery (one using the excuse to travel so as not having to fast) against the obligations of Allaah does not necessarily cancel out (his obligation of fasting).

The second type is one who does not intend that (trickery to break the fast) so his condition consists of three:

The first condition: That if the fast will be so hard on him in a severe and unbearable manner, it is impermissible for him to fast. because the Prophet ﷺ at the time of al-Fath was fasting when the people reached him. The fast had

⁶ Related by Ibn Maajah and al-Haakim and Imam an-Nawawee has other chains that strengthen it with the others.

been made difficult on them when they looked at him ﷺ making supplication with a drinking cup of water after ‘Asr and he ﷺ began drinking it while the people watched so it was said to him ﷺ: Some of the people were fasting, so he ﷺ said:

أُولَئِكَ الْعُصَاةُ أُولَئِكَ الْعُصَاةُ

“They are the insubordinate ones, they are the insubordinate ones.”⁷

The second condition: If the fast is difficult on him without severity then it is disliked for him to fast due to Allaah ﷻ allowing him to desist (from fasting while traveling) because of the hardship he may cause on himself.

The third condition: If the fast is not difficult on him then he does what is easiest for him concerning fasting and breaking the fast due to His statement:

﴿ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ ﴾

“Allaah desires ease for you and He does not desire hardship on you.”

[Soorah al-Baqarah 2:185]

The meaning of *al-Iraadah* (wanting) here means *al-Mahabbah* (love). Indeed, both are equal but fasting is better because it was the action of the Prophet ﷺ.

Aboo ad-Dardaa ؓ said:

خَرَجْنَا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي رَمَضَانَ فِي حَرٍّ شَدِيدٍ حَتَّىٰ إِنْ كَانَ أَحَدُنَا لِيَضَعُ يَدَهُ عَلَىٰ رَأْسِهِ مِنْ شِدَّةِ الْحَرِّ وَمَا فِيْنَا صَائِمٌ إِلَّا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَبْدُ اللَّهِ بْنِ رَوَاحَةَ

“We went out with the Prophet ﷺ in Ramadhaan in the severest of heat until one of us placed his hand on his head from the harshness of the heat, and none amongst us was fasting except for the Messenger of Allaah ﷺ and ‘Abdullah bin Rawaahah”.⁸

The traveler is on a journey from the time he departs his country until he returns, even if he stays there in that land for a long period of time. He is considered on a journey since his intention is not to stay in that land after he completes the business for which he traveled. Due to this, he is permitted to indulge in the ordinances of being on a journey even if the time of his stay is further extended. Since the Prophet ﷺ did not impose an affixed period that cuts the journey off, the foundation is that remaining on a journey and the rulings

⁷ Saheeh Muslim

⁸ Saheeh Muslim

connected to it remain (intact) until evidence is established that severs it and nullifies its rulings.

There is no difference, concerning the journey of the one who is permitted to indulge (in those ordinances), between the exceptional journey like hajj, 'Umrah, visiting relatives, business trips, and similar examples and between the long-lasting trip like those riding the bus or other traveling vehicles. So when they go out from their land they are considered as travelers. It is permissible for them to do what (other) travelers do like breaking the fast during *Ramadhaan*, shortening the four *Raka'ah* prayers to two *Raka'ah* and to combine them when there is need for it between *Dhuhr* and 'Asr, *Maghrib* and 'Ishaa. But breaking the fast is better for them than fasting if it is easier for them to do and they can make it up in the time of winter because the passengers of these vehicles they have a country that they belong to so when they were in their land they were residents. What is obligatory on the residents is obligatory for them and when they traveled they were travelers and it was obligatory for them to do what a traveler is obliged to do.

Section Four: That which corrupts the Fast and what Breaks it

Those things that render the fast invalid are seven in number:

The first one is sexual penetration and it is when the man enters his wife's vagina, so when the one fasting has sexual relations his fast is invalid. If this was during the daytime in *Ramadhaan* and the fast was obligatory for him to perform he must make expiation for the wrong doing of this foul act and it is freeing a slave, and if he does not have a slave to free then fasting for two consecutive months. If he is not able to so this then the feeding of sixty people so if the fasting was not obligatory on him like the traveler having sexual relations with his wife and he is fasting then he must make up the fast but not the expiation.

The second is discharge of sexual fluids by way of intimate touching, kissing, intimate embracing or something similar. However, if he kisses (his spouse) and nothing flows from him then there is nothing against him.

The third is eating and drinking. It is when food or drink enters through the body cavity whether by way of the mouth or from the nose and is any kind of food or drink that is consumed. It is also not permissible for the one fasting to inhale the smoke of incense that enters into his body cavity because smoke is offensive. As for pleasant smelling fragrances, then there is no harm in this.

The fourth is whatever is in the form of food or drink like the intravenous needle that nourishes similar to food and drink. As for that which does not provide nourishment, then it does not break the fast whether entered into the veins or nerves.

The fifth is the expulsion of blood by way of *al-Hijaamah* (cupping), which is to extract by blood letting and other similar methods from what is induced on the body like the induction of *al-Hijaamah*. As for withdrawing an insignificant amount of blood for a check-up or other (medical issues) then it does not break the fast because it does not induce weakness on the body like the initiation of *al-Hijaamah*.

The sixth is vomiting **deliberately** and that is to heave out what is in the stomach consisting of food or drink.

The seventh is the emission of the blood of menstruation and the blood that flows after childbirth.

These (seven) issues that invalidate the fast do not break it except with three conditions:

The First is that one is knowledgeable of the ruling and aware of the time.

The Second is that one is mindful.

The Third is that one is that a person must voluntarily pursue breaking his fast.

If the one who does *al-Hijaamah* thinks that it does not break the fast then his fast is still correct because he is ignorant of the ruling regarding what Allaah has said:

﴿وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُمْ بِهِ، وَلَٰكِن مَّا تَعَمَّدَتْ قُلُوبُكُمْ ۚ﴾

“And there is no sin on you concerning that in which you made a mistake but only with what your hearts intend.”

[Soorah al-Ahzaab 33: 5]

Allaah says:

﴿رَبَّنَا لَا تُؤَاخِذْنَا إِن نَّسِينَا أَوْ أَخْطَأْنَا ۗ﴾

“Our Lord do not hold us to account if we should forget or fall into error!”

[Soorah al-Baqarah 2:286]

Then Allaah says: “I have done so”. (Meaning He has pardoned us for forgetting and falling into error. ⁹)

Adee ibn Haatim رضي الله عنه he would place two cords, one black the other white, underneath his pillow and would begin eating and look at both. So when he could distinguish one from the other he would stop eating ¹⁰ thinking that this was the meaning of His Most High:

﴿حَتَّىٰ يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ ۗ﴾

“Until the white thread is distinguishable from the black thread.”

[Soorah al-Baqarah 2:187]

Then the Prophet ﷺ informed him saying:

إِنَّمَا ذَلِكَ بَيَاضُ النَّهَارِ وَ سَوَادُ اللَّيْلِ

“Rather that is the whiteness of the day and the darkness of the night.”

He did not order him to repeat his fast. And if one eats thinking that fajr has not come or that the sun has set, then it is made known to him that his conjecture opposed the Sunnah

⁹ On the authority of the Ibn ‘Abbaas رضي الله عنهما that the Messenger of Allaah ﷺ said: *Allaah has pardoned for me my people for their mistakes and their forgetfulness and for what they have done under duress.* (A hasan hadeeth related by Ibn Majah, al-Baihaqee and other.)

¹⁰ In the Saheehayn

then his fast is still valid because he was ignorant at the time. In the Saheeh of al-Bukhaaree from Asmaa bint Abee Bakr ؓ said: “I broke my fast in the time of the Prophet ﷺ on a cloudy day then the sun came out.” If making up the fast was obligatory he would have explained this to her. Allaah completed His Religion with the Prophet ﷺ and if He explained it to His Prophet ﷺ then it would have been conveyed to his companions. Allaah placed him in charge to preserve His Religion, so when he did not convey something to his companions we know that the Prophet ﷺ did not speak of it. When he did not speak on an issue we know that it is not obligatory, because he fulfilled the motives of transmitting it due to its importance and he was not able to be neglectful of it.

If one who is fasting eats, forgetting that he is fasting, this does not break his fast per the statement of the Prophet ﷺ:

مَنْ نَسِيَ وَهُوَ صَائِمٌ فَأَكَلَ أَوْ شَرِبَ فَلَيْتَمَّ صَوْمُهُ فَإِنَّمَا أَطْعَمَهُ اللَّهُ وَ سَقَاهُ
*“Whoever forgets that he is fasting and eats or drinks something then his fast is complete because he has been fed and given to drink by Allaah.”*¹¹

There are examples of fasts that are correct due to things occurring involuntarily. Some examples are: if one is compelled with food or while rinsing (the nose and mouth during wudhoo) and the water trickles into his stomach, or drops in his eyes. Still other examples are the taste of the drops trickles into his body cavity, or having a wet dream. His fast is still correct in all of that because it was not done by one’s choice.

The one fasting does not break his fast by using the *Seewak*; rather it is a Sunnah and can be used at any time whether the beginning of the day or at the end of it. It is permissible for the one fasting to do those things which will alleviate the severity of the heat and thirst like cooling off with water and other similar things because the Prophet ﷺ said,

كَانَ يَصُبُّ الْمَاءَ عَلَى رَأْسِهِ وَهُوَ صَائِمٌ مِنَ الْعَطَشِ
He would pour water on his head while he was fasting and thirsty.

Ibn Umar ؓ used to wet a thawb and place it over him and this is from the ease that Allaah wants for us. To Allaah is all the praise and benevolence for His blessings and facilitations.

¹¹ Agreed Upon

Section Five: Concerning the Taraaweeh prayer

At-Taraaweeh is standing during the night with the congregation in the month of *Ramadhaan*. Its timeframe is after Isha'a until the daybreak. The Prophet of Allaah ﷺ used to desire standing in *Ramadhaan* whereas he said:

مَنْ قَامَ رَمَضَانَ إِيمَانًا وَ احْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ

Whoever stands in Ramadhaan faithfully seeking its reward, he will be forgiven what he has put forth from his sins.

In the Saheeh of al-Bukhaaree from Aa'ishah رضي الله عنها said that the Prophet ﷺ one night established the *Taraaweeh* prayer in the masjid and the people followed him ﷺ in the prayer, then they increased (in number to pray with him) then they gathered on the third or fourth night but he ﷺ did not go out with them (to pray *Taraaweeh*). So when the morning came he ﷺ said:

قَدْ رَأَيْتُ الَّذِي صَنَعْتُمْ فَلَمْ يَمْنَعْنِي مِنَ الْخُرُوجِ إِلَيْكُمْ إِلَّا أَنِّي خَشِيتُ أَنْ تَفْرَضُ
عَلَيْكُمْ

"I saw what you all did but nothing prevented me from going out (to pray Taraaweeh) with you again except that I feared that it would be made obligatory for you to perform."

This occurred in the month of *Ramadhaan*.

It is from the Sunnah that one shortens the prayer to eleven *Raka'ah* making the tasleem after every two *Raka'ah*. That is because Aa'ishah رضي الله عنها was asked how the prayer of the Prophet ﷺ was done in *Ramadhaan*, so she responded by saying:

مَا كَانَ يَزِيدُ فِي رَمَضَانَ وَلَا فِي غَيْرِهِ عَلَى إِحْدَى عَشْرَةَ رَكْعَةً

"He did not increase with more than eleven raka'ah in Ramadhaan or in any other (prayer)."

This narration is agreed upon and in the Muwatta (as well) from Muhammad bin Yoosuf, and he is trustworthy, from Saaib bin Yazeed who was a companion, that 'Umar ibn al-Khattaab ordered Aboo bin Ka'ab and Tameem ad-Daaree رضي الله عنه to establish the *Taraaweeh* prayer with the people consisting of eleven raka'ah.

There is no harm on the one who does more than eleven *Raka'ah* because the Prophet ﷺ was asked about the *Taraaweeh* prayer whereas he said:

مَنْنَى مَشْنَى فَإِذَا خَشِيَ أَحَدُكُمْ الصُّبْحَ صَلَّى رَكْعَةً وَاحِدَةً تُوتِرُ لَهُ مَا قَدْ صَلَّى

“It is done two by two but if anyone of you fears the fajr time coming in he can pray one rak’ah as witr for all the other rak’ah he has prayed.”¹²

However preserving the number that was related in the Sunnah done slowly and with prolonged recitation in a manner that will not be hard on the people is better and more complete.

What is done by some of the people today of reciting in haste and performance of the acts of the *Taraaweeh* prayer excessively is in opposition to what has been legislated. If one infringes upon an obligation or pillar, he is one who has invalidated the prayer.

Many of the leaders of the prayer do not observe a slow pace in their recitation while in *Taraaweeh* and this is incorrect. The leader of the prayer does not just pray for himself; rather he is praying for himself and for others. He is considered like the Muslim ruler so it is obligatory for him to act with what is most suitable (for the people). The people of knowledge have mentioned that is disliked for the leader of the prayer to be hasty (with his recitation and performance of the acts of the prayer). This prevents those who are praying in the ranks from doing what is obligated.

It is befitting that the people strive to perform the *Taraaweeh* and that they do not waste the time in going from masjid to masjid. This is because the one who performs the *Taraaweeh* behind the Imam until he completes it, it will be written for him as if he stood the night in prayer even if he were to fall asleep in his bed afterwards.

There is no harm either in the woman attending the *Taraaweeh* prayer if they safeguard themselves from *Fitnah*. They may do so upon the condition they go out covered correctly with modesty, without beautification or wearing something that will bring attention, nor should they go out while perfumed.

¹² Related in al-Bukhaaree & Muslim

Section Six: Zakaah and its Benefits

The Almsgiving (az-Zakaah) is one of the obligations from the many obligations of Islaam. It is one of the most important of the five pillars after the two testifications and the prayer.

It is a duty indicated in the Book of Allaah, Most High, and the Sunnah of His Messenger ﷺ and by consensus. Whoever rejects this duty is considered a renegade apostate of Islaam. He must seek repentance but if he does repent then he will not be killed. Whoever hoards (Zakaah) or withholds any portion of it then he is from those oppressors who are deserving of the punishment of Allaah Most High. Allaah Most High says:

﴿وَلَا تَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا ءَاتَهُمُ اللَّهُ مِنْ فَضْلِهِ هُوَ خَيْرًا لَهُمْ بَلْ هُوَ شَرٌّ لَهُمْ سَيُطَوَّقُونَ مَا بَخَلُوا بِهِ يَوْمَ الْقِيَامَةِ ۗ وَلِلَّهِ مِيرَاثُ السَّمَاوَاتِ وَالْأَرْضِ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ﴾



“And let not those who covetously withhold of that which Allaah has bestowed on them of His Bounty think that it is good for them. Rather it will be worse for them: Those things that they covet will be tied to their necks like a collar on the Day of Resurrection. And to Allaah belongs the inheritance of the heavens and the earth, and Allaah will inform you of what you do.”

[Soorah Aali Imraan 3:180]

In the Saheeh of Imam al-Bukhaaree from Abee Hurayrah ؓ who said: The Messenger of Allaah ﷺ said:

﴿مَنْ آتَاهُ اللَّهُ مَالًا فَلَمْ يُؤَدِّ زَكَاتَهُ مُثِّلَ لَهُ يَوْمَ الْقِيَامَةِ شُجَاعًا أَقْرَعَ لَهُ زَبَيْبَتَانِ يُطَوَّقُهُ يَوْمَ الْقِيَامَةِ ثُمَّ يَأْخُذُ بِلَهْزِمَتَيْهِ يَعْنِي شِدْقَيْهِ يَقُولُ أَنَا مَالِكَ أَنَا كَنْزُكَ﴾

“Whomever Allaah has given wealth and does not pay his Zakaah (from it), Allaah will transform it on the Day of Resurrection into a male bald-headed poisonous snake having two raisin-like eyes. It will go around him on the Day of Resurrection and take him by his lihzimataani (meaning his cheeks) saying, ‘I am your wealth I am your treasure’”

He ﷺ says:

﴿ وَالَّذِينَ يَكْتُمُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يُنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ﴿٣٤﴾
يَوْمَ تُحْمَىٰ عَلَيْهَا فِي نَارِ جَهَنَّمَ فَتُكْوَىٰ بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وَظُهُورُهُمْ ۗ هَذَا مَا كُنْتُمْ
لَأَنفُسِكُمْ فَذُوقُوا مَا كُنْتُمْ تَكْتُمُونَ ﴿٣٥﴾ ﴾

“And those who store away gold and silver and do not spend it in the Path of Allaah then give tidings to them of a painful torment. A Day when it will be heated in the hellfire and will brand their foreheads, their sides and their backs, this is what you used to store away for yourselves now taste of what you used to store away!”

[Soorah at-Tawbah: 33-35]

In the Saheeh of Imam Muslim from Aboo Hurayrah ؓ that the Prophet ﷺ said:

مَا مِنْ صَاحِبِ ذَهَبٍ وَ لَا فِضَّةٍ لَا يُؤَدِّي مِنْهَا حَقَّهَا إِلَّا إِذَا كَانَ يَوْمُ الْقِيَامَةِ
صُفِّحَتْ لَهُ صَفَائِحُ مِنْ نَارٍ فَأُحْمِيَ عَلَيْهَا فِي نَارِ جَهَنَّمَ فَيُكْوَىٰ بِهَا جَنْبُهُ وَ جَبِينُهُ
وَ ظَهْرُهُ كُلَّمَا بُرِدَتْ أُعِيدَتْ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ حَتَّىٰ يُقْضَىٰ
بَيْنَ الْعِبَادِ

If an owner of gold or silver does not pay what is due on him when the Day of Resurrection comes, plates of fire would be beaten out for him. Then they will be heated in the hellfire and his sides, forehead and back would be branded. When they cool down it will be repeated in that Day which is measured fifty thousand years until the Judgment is pronounced on the servants

Az-Zakaah also has many benefits that are religious, moral, and supportive towards society. We will mention them as follows.

From the benefits of Zakaah that are religious:

1. It establishes a pillar from the pillars of Islaam that is central to the happiness of the servant in this life and in the Hereafter.
2. It draws the servant closer to his Lord and increases his faith, its significance concerning that is the importance of all obedience.
3. What is arranged from the great reward of the one who pays the Zakaah, Allaah Most High says:

﴿ يَمْحَقُ اللَّهُ الرِّبَا وَيُرْبِي الصَّدَقَاتِ ﴾

“Allaah will efface usury and will cause *as-Sadaqaat* to increase.”

[Soorah al-Baqarah 2:276]

He Most High says:

﴿ وَمَا آتَيْتُم مِّن رَّبًّا لِّيَرْبُوَ فِي أَمْوَالِ النَّاسِ فَلَا يَرْبُوا عِنْدَ اللَّهِ وَمَا آتَيْتُم مِّن زَكَاةٍ

تُرِيدُونَ وَجَهَ اللَّهُ فَأُولَئِكَ هُمُ الْمُضْعِفُونَ ﴾

“And what you all give from *Riba* to increase other peoples property does not increase with Allaah but what you all give from *Zakaah* wanting to see the Face of Allaah so they are those who will be doubled.”

[Soorah ar-Room 30:39]

The Prophet ﷺ said:

مَنْ تَصَدَّقَ بِعِدْلِ تَمْرَةٍ مِنْ كَسْبٍ طَيِّبٍ وَ لَا يَقْبَلُ اللَّهُ إِلَّا الطَّيِّبَ فَإِنَّ اللَّهَ يَأْخُذُهَا
بِيَمِينِهِ ثُمَّ يُرَبِّيَهَا لِصَاحِبِهَا كَمَا يُرَبِّي أَحَدُكُمْ فَلُوَّهُ حَتَّى تَكُونَ مِثْلَ الْجَبَلِ

Whoever gives Sadaqah the equivalent of a date it should be from an honest living, for Allaah only accepts that which is lawful, verily Allaah would accept it with His Right Hand, then He nurtures it as one of you nurtures his young horse, until it becomes like a mountain.¹³

4. Allaah wipes away because of it the sins as the Prophet ﷺ said:

وَ الصَّدَقَةُ تُطْفِئُ الْخَطِيئَةَ كَمَا يُطْفِئُ الْمَاءُ النَّارَ

“And *as-Sadaqah* extinguishes the sins like water extinguishes the fire.”

What is intended by *as-Sadaqah* here is *Zakaah* and the voluntary almsgiving together.

From the moral benefits of *Zakaah*:

1. It connects the one who gives *Zakaah* with the honorable people those who possess kindness and magnificence.
2. *Az-Zakaah* has a prolonged effect that characterizes the one who gives *Zakaah* with mercy and affection for his poverty-stricken brothers and the ones who show mercy Allaah shows mercy to them.

¹³ Related by Bukhaaree and Muslim

3. It is from those things seen that (*Zakaah*) expands financial and physical benefit for the Muslims opening the chest and expanding the soul and it is necessary that man be caring and generous according to what he can give for the benefit of his brothers.
4. Concerning the *Zakaah* it is a purification for the good manners of its spender keeping him from stinginess and miserliness as He Most High says:

﴿ خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا ﴾

“Take from their wealth *Sadaqah* to purify them and sanctify them with it.”

[Soorah at-Tawbah 9:103]

From the benefits of *Zakaah* towards society:

1. It compels one to spend on the needs of the poor the main body of Muslims throughout the lands.
2. It strengthens the Muslims and uplifts them from their condition and because of that one of the people of *Zakaah* are those who do *Jihaad* in the cause of Allaah as we will mention soon (in section seven) Allaah willing.
3. It removes resentments and grudges that may be harbored in the chests of the poor and destitute. This resentment may come when the poor see the rich enjoying their wealth and they (poor) do not have anything to benefit from whether it is small or large (amounts of wealth). So maybe the poor will have enmity and resentment towards the rich because they (rich) are inconsiderate of their rights (the poor) and do not spend on them from their wealth for their needs. If the rich spent on them at the beginning of every year these issues would be eliminated thus obtaining harmony and love.
4. It increases wealth and multiplies blessings as it has been related in the narration of the Prophet ﷺ that he said:

مَا نَقَصَتْ صَدَقَةٌ مِنْ مَالٍ
“*Sadaqah* never decreases wealth.”

Meaning: If *Sadaqah* decreases wealth, monetarily it will never diminish the blessing and the increase is stored for them in the future rather Allaah will substitute its equivalent and bless him regarding his wealth.

5. It contains enrichment and spreading of wealth, because when wealth is spent its domain is expanded and the people benefit from it as opposed to a country that is only between the rich and the poor obtain nothing from their wealth.

So all of these benefits concerning *Zakaah* indicate that it is an important affair in reforming the individual and society and Glorified is Allaah the All-Knowing, All-Wise.

Section Seven: Ahluz-Zakaah

The people of *Zakaah* are the group whom *Zakaah* is spent on; Allaah Most High has undertaken its explanation Himself saying:

﴿ إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمَلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبِهِمْ وَفِي الرِّقَابِ
وَالْغَرَمِينَ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴾

“Almsgiving is for the poor, the needy, those employed to collect its funds, those whose hearts have been inclined towards Islaam, to free the captives, those in debt, and for Allaah’s cause, and the wayfarer, an obligation from Allaah and Allaah is All-Knowing, All-Wise. “

[Soorah at-Tawbah 9:60]

There are eight types:

The First: The poor, and they are defined as those who do not find enough from their own provisioning except that it is a little, barely being half (of what they possess). Therefore, when the person does not find enough to provide on himself and his family for half a year then he is (considered) poor and he is given what will suffice him and his family for the year.

The Second: The needy, and they are defined as those who have provisioning of half or more, but they do not find their provisioning enough to suffice them for a complete year. If the man has with him available funds but he also has other sources of revenue like a trade to earn a living with, a salary, or something that will allow him to establish revenue to suffice him, then he is not given any of the *Zakaah* per the statement of the Prophet ﷺ:

لَا حَظَّ فِيهَا لِغَنِيٍِّّ وَلَا لِقَوِيٍّ مُكْتَسِبٍ

“There is no portion for the rich person nor for the strong person who is able to earn a living.”¹⁴

The Third: those employed to give out the funds, and they are those whom the general Muslim ruler entrusts to collect it from its citizens and disperse of it to those who are deserving. They are those who protect it and other similar things from those in power and they are also given from the *Zakaah* according to their actions even if they were rich.

¹⁴ Related by Imaam Ahmad

The Fourth: Those whose hearts have been inclined towards Islaam. They are the leaders of the tribes, those whose faith has not yet become firm. The *Zakaah* is given to them to strengthen their faith so that they will call their people to Islaam and to a righteous example. When the person is weak in his Islaam but he is not from the leaders of the obedient people rather he is from the general masses of the people then is the *Zakaah* given to him to strengthen his faith?

Some of the 'Ulamaa are of the opinion that he is given (*Zakaah*) because of the benefit of the religion is greater than the benefit of the body. Here if he is poor then he is given to nourish his body but nourishing the heart with faith is stronger and greater in benefit.

Other 'Ulamaa hold the opinion that he is not given because the benefit of strengthening his faith is an individual benefit specific only to him.

The Fifth: the freeing of slaves in addition to buying the slave with the *Zakaah* and freeing him. Also in this category is aiding the *Mukaatibeen*¹⁵, and freeing the Muslim prisoners of war.

The Sixth: *Al-Ghaarimoon*, they are those who are in debt and do not have the ability to pay their debts, so they are given what they owe of their debts however small or large. If they were rich from the aspects of having food and the man has revenue that is sufficient for his sustenance and the sustenance of his family except that has a debt and cannot pay it then he is given *Zakaah* to pay his debt with. It is not permissible to cancel the debt from his debtor who is poor and intends by it as being *Zakaah*.

The 'Ulamaa differ regarding if the debtor is a parent or child is he given the *Zakaah* to pay his debt? What is correct is that it is permissible.

It is permissible for the person of *Zakaah* (the one who distributes it) to go to the debtor and give him his right even if the indebted does not know that when the person of *Zakaah* knows that the debtor cannot pay his debt.

The Seventh: In the path of Allaah and it is jihaad for Allaah's cause so the *Mujaahidoon* are given *Zakaah* what is sufficient enough for their jihaad and what will enable them to buy from this *Zakaah* those tools of jihaad in the path of Allaah (like books for the students of knowledge, etc.). From the Path of Allaah is the knowledge of the *Sharee'ah*. So the student of *Sharee'ah* knowledge is given what will enable him to seek knowledge and to purchase books, etc unless he has wealth of his own to obtain that.

¹⁵ Mukaatibeen is defined as the owner of the slave and the slave and the contract that is written by both stipulating that the slave work a certain amount as a price for himself and upon payment be freed.

The Eighth: The wayfarer and he is the traveler that is not able to complete his journey. So he is given from the *Zakaah* a sufficient amount that will enable him to make it back to his country.

These are the People of *Zakaah* whom Allaah has mentioned in His Book. He informs us of this obligation. In it is the source of knowledge and wisdom and Allaah is All-Knowing All-Wise.

It is not permissible to spend the *Zakaah* on anything else like building mosques or repairing roads because Allaah mentioned those who deserve receiving the *Zakaah* by way of restriction (He outlined who the *Zakaah* is given to). And the restriction conveyed in this ruling is for that which is non-restricted.

If we reflect on these categories, we know that the one who needs *Zakaah* then it is for himself and for those Muslims who may need it. Due to this, we know the extent of wisdom concerning the obligation of *Zakaah* and the wisdom it contains in building a competent, complete, and righteous society that possesses capability. Islaam does not disregard wealth and benefit that one is able to save up but it does not forsake the souls to being covetous, stingy, or unrestrained in its own greed and desires; rather it is of the utmost in guiding towards common good and reform for the *Ummah* and all praise is to Allaah Lord of all the worlds.

Section Eight: Zakaatul-Fitr

Zakat-ul-Fitr (The Almsgiving for the breaking of the Fast) is an obligation commanded by the Messenger of Allaah ﷺ with the breaking of the Fast at the end of *Ramadh*aan. ‘Abdullah bin Umar ؓ said:

فَرَضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ زَكَاةَ الْفِطْرِ مِنْ رَمَضَانَ عَلَى الْعَبْدِ وَالْحُرِّ
وَالذَّكَرِ وَالْأُنْثَى وَالصَّغِيرِ وَالْكَبِيرِ مِنَ الْمُسْلِمِينَ

“The Messenger of Allaah ﷺ obliged the Zakat-ul-Fitr at the end of *Ramadh*aan on the slave or free person, the male or female, and the young or old from amongst the Muslims.”¹⁶

It consists of a Sa’a of food from that which the children of Aadam feed their people with. Aboo Saeed al-Khudree ؓ said:

كُنَّا نُخْرِجُ يَوْمَ الْفِطْرِ فِي عَهْدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَاعًا مِنْ طَعَامٍ وَكَانَ
طَعَامُنَا الشَّعِيرَ وَالزَّبِيبَ وَالْأَقِطَ وَالتَّمْرَ

“We used to give out on the day of *al-Fitr* in the time of the Prophet ﷺ a Sa’a of food and at that time our food consisted of barley, raisins, dried cheese, and dates.”¹⁷

Dirhaams, bedding, clothing, animal feed, and articles of everyday usage, etc, should not be given out (as *Zakaah*) because that is in opposition to what the Prophet ﷺ commanded, as he ﷺ said:

مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ

“Whoever does an action that is not from this affair of ours (meaning *Islaam*) then it will be *refuted*.”¹⁸

So the proportions of a Sa’a are two kilos and forty grams of choice barley, these are the proportions of the prophetic Sa’a that were measured by the Prophet ﷺ for the breaking of the fast.

It is obligatory to disperse of the alms of the *Sadaqah* before the prayer of ‘Eed and preferable to give it out on the day of ‘Eed before the prayer and to divide it out before ‘Eed, the timeframe being a day or two only. It is not divided out after the prayer due to the narration of Ibn ‘Abbaas ؓ:

¹⁶ Agreed upon by Bukhaaree & Muslim

¹⁷ Related by al-Bukhaaree.

¹⁸ Meaning: It will be rejected of him.

فَرَضَ زَكَاةَ الْفِطْرِ طُهْرَةً لِلصَّائِمِ مِنَ اللَّغْوِ وَالرَّفَثِ وَطُعْمَةً لِلْمَسَاكِينِ فَمَنْ أَدَّاهَا
قَبْلَ الصَّلَاةِ فَهِيَ زَكَاةٌ مَقْبُولَةٌ وَمَنْ أَدَّاهَا بَعْدَ الصَّلَاةِ فَهِيَ صَدَقَةٌ مِنَ الصَّدَقَاتِ

*“The Prophet ﷺ ordered the Zakat-ul-Fitr as a purification for the one fasting from foolish talk and obscenity, and feeding the needy. So whoever does this before the prayer of ‘Eed then his Zakaah is accepted and whoever does it afterwards then it is considered as Sadaqah only.”*¹⁹

However if one does not know it is ‘Eed until after the prayer or the time it was dispersed of in the land or country, it is not deserving to disperse of it (*the Zakat-ul-Fitr*) after the ‘Eed prayer for the one who had the ability to give it out (but did not do so). Allaah knows best and the peace and blessings of Allaah be upon our Prophet ﷺ his family and companions.

¹⁹ Aboo Dawood and Ibn Maajah relate this narration.

Supplications related to the month of Ramadhaan

When sighting the crescent you say:

اللَّهُ أَكْبَرُ اللَّهُمَّ أَهْلُهُ عَلَيْنَا بِالْأَمْنِ وَالْإِيمَانِ وَالسَّلَامَةِ وَالْإِسْلَامِ وَ
التَّوْفِيقِ لِمَا تُحِبُّ وَ تَرْضَى رَبُّنَا وَ رَبُّكَ اللَّهُ

Allaah is great, O Allaah make the new moon appear upon us in security, faith, peace and submission, in addition to success in doing what You love and are pleased with our Lord and your Lord is Allaah.

اللَّهُ	أَكْبَرُ	اللَّهُمَّ	أَهْلُهُ	عَلَيْنَا	بِالْأَمْنِ	وَ	الْإِيمَانِ	وَ	السَّلَامَةِ	وَ
(Noun): Allaah	Great	O' Allaah!	to make moon appear (verb)	upon	in security	(Conjunction): And	faith	and	peace	(Conjunction): And

الْإِسْلَامِ	وَ	التَّوْفِيقِ	لِمَا	تُحِبُّ	وَ	تَرْضَى	رَبُّنَا	وَ	رَبُّكَ	اللَّهُ
submission	(Conjunction): And	success	towards what	(Verb): You love	(Conjunction): And	(Verb): You are pleased with	Our Lord	and	your Lord	(Noun): Allaah

When breaking your fast you say:

ذَهَبَ الظَّمْأُ وَ ابْتَلَّتِ العُرُوقُ وَ ثَبَّتَ الأَجْرُ إِنْ شَاءَ اللهُ

*The thirst has gone, the veins have become moist, and the reward has been established
Allaah willing.*

الله	شَاءَ	إِنْ	الأَجْرُ	ثَبَّتَ	وَ	العُرُوقُ	ابْتَلَّتِ	وَ	الظَّمْأُ	ذَهَبَ
(Noun): Allaah	(Verb): He wills/He wishes	(Particle): If	(Noun): The reward	(Verb): he established	and	(Noun): the Veins	(Verb): she moistens	(Conjunction): And	(Noun): the Thirst	(Verb): he went/he is gone

What to say to the one who feeds you after having fasted:

أَفْطَرَ عِنْدَكُمْ الصَّائِمُونَ وَ أَكَلَ طَعَامَكُمْ الْأَبْرَارُ وَ صَلَّى عَلَيْكُمْ الْمَلَائِكَةُ

The fasting have broken the fast, the righteous have eaten your food, and the angels have prayed upon you.

الْمَلَائِكَةُ	عَلَيْكُمْ	صَلَّتْ	وَ	الْأَبْرَارُ	طَعَامَكُمْ	أَكَلَ	وَ	الصَّائِمُونَ	عِنْدَكُمْ	أَفْطَرَ
the Angels	upon you all	"to pray" (verb: feminine)	And	The Righteous	your food	"to eat" (Verb)	And	The fasting people	with you all	"To break fast" (Verb)

The Supplication of Standing

اللَّهُمَّ إِيَّاكَ نَعْبُدُ وَ لَكَ نُصَلِّي وَ نَسْجُدُ وَ إِلَيْكَ نَسْعَى وَ نَحْفِدُ نَرْجُو رَحْمَتَكَ وَ نَخْشَى
عَذَابَكَ إِنَّ عَذَابَكَ بِالْكَافِرِينَ مُلْحَقٌ اللَّهُمَّ إِنَّا نَسْتَعِينُكَ وَ نَسْتَغْفِرُكَ وَ نُثْنِي عَلَيْكَ الْحَيْرَ وَ لَا
نَكْفُرُكَ وَ نُؤْمِنُ بِكَ وَ نَخْضَعُ لَكَ وَ نَخْلَعُ مَنْ يَكْفُرُكَ

O'Allaah, You alone we worship, You alone we pray to, You alone we prostrate, we are quick in striving for You and in serving You, we hope for Your mercy and fear Your punishment, verily Your punishment will befall the disbelievers, O'Allaah verily we seek Your assistance, we seek Your forgiveness, we praise You with goodness and we do not disbelieve in You, we believe in You, we submit to You, and we renounce the one who disbelieves in You.

اللَّهُمَّ	إِيَّاكَ	نَعْبُدُ	وَ	لَكَ	نُصَلِّي	وَ	نَسْجُدُ	وَ	إِلَيْكَ
O' Allaah	You	we worship (verb)	and	to You	we pray (verb)	and	we prostrate (verb)	and	to You

نَسْعَى	وَ	نَحْفِدُ	نَرْجُو	رَحْمَتَكَ	وَ	نَخْشَى	عَذَابَكَ	إِنَّ	عَذَابَكَ
we strive (verb)	and	we hasten (verb)	we hope (verb)	Your mercy	and	we fear (verb)	Your punishment	verily	Your punishment

بِالْكَافِرِينَ	مُلْحَقٌ	اللَّهُمَّ	إِنَّا	نَسْتَعِينُكَ	وَ	نَسْتَغْفِرُكَ	وَ	نُثْنِي	عَلَيْكَ
with the disbelievers	befall	O' Allaah	verily we	we seek your assistance (verb)	and	we seek your forgiveness (verb)	and	we praise (verb)	upon You

الْحَيْرَ	وَ	لَا	نَكْفُرُكَ	وَ	نُؤْمِنُ	بِكَ	وَ	نَخْضَعُ	لَكَ
the goodness	and	Not	we disbelieve You	and	we believe (verb)	in You	and	we submit (verb)	to You

وَ	نَخْلَعُ	مَنْ	يَكْفُرُكَ
and	we renounce (verb)	who	he disbelieves You

Glossary

(ﷺ): Pronounced, “*RadhiAllaahu ‘anhu.*” An Arabic phrase usually mentioned after naming a Companion of the Prophet Muhammad, meaning “May Allaah be pleased with him.”

(ﷻ): Pronounced, “*Subhaanahu wa Ta’aalaa.*” An Arabic phrase often mentioned after the name of Allaah, meaning, “Glorified and high is He above all imperfections.”

(ﷺ): Pronounced, “*SallAllaahu ‘alayhi wa Sallam.*” An Arabic phrase often mentioned after referring to the Prophet Muhammad, meaning, “May Allaah send peace and prayers upon him.” It is also said that it refers to Allaah praising Prophet Muhammad among the angels.

(ﷻ): Pronounced, “*Azza wa Jall.*” An Arabic phrase mentioned after the name of Allaah, meaning “Honorable and glorified.”

(ﷺ): Pronounced, “*Alayhi as-Salaam.*” An Arabic phrase usually mentioned after naming one of Allaah’s Prophets or Messengers, meaning, “Upon him be peace and safety.”

‘Aqeedah: The creed and beliefs of a person, usually referring to the correct belief in Allaah, His angels, His books, His Messengers, the last day, and in Allaah’s pre-decree of everything, the good and bad.

Ash-Shujaa’u: Are male snakes.

Al-Aqra’u: that which has its scalp burned off due to the excessiveness of its poison.

Eemaan: Belief or faith which is a conviction and acceptance of the heart, a statement of the tongue, and actions of the limbs. In general, it is to believe and accept everything that Allaah has informed of in the Qur’aan or upon the tongue of His messenger, Muhammad. Specifically, it is to believe in Allaah, His angels, His revealed books, His messengers, the last day (the Day of Resurrection), and to believe in Allaah’s pre-decree and destiny, the good and bad of it.

Hadeeth: *Shaykh* Muhammad Ibn Saalih Al-‘Uthaymeen explained *Hadeeth* to mean, “Anything that is attributed to the Prophet ﷺ of statement, action, approval, or

description.”²⁰ Some of the most famous scholars who have collected and recorded *Hadeeth* (and often referred to in this book) are Al-Bukhaaree, Muslim, An-Nasaaee, Aboo Daawood, At-Tirmidhee, Ibn Maajah, Imaam Ahmad, and many others.

Imaam: A leader or scholar.

Jaahiliyyah: A pre-Isaamic state of ignorance.

Jinn: A creation of Allaah coexisting in this world along with mankind, yet one that cannot be seen by people. Allaah created them from fire as He created mankind (Aadam) from clay. The Isaamic legislation is pending upon them just as it is upon people.

Ka’bah: The honored, black, cubical structure in the center of the central mosque in Mecca.

Shaykh: Usually referring to a religious scholar.

Tawheed: Shaykh Muhammad Ibn Saalih Al-‘Uthaymeen defined *Tawheed* as, “Singling out Allaah alone in anything that is specific to Him regarding His Lordship, His sole right to be worshipped alone, or His names and attributes.”²¹

²⁰ From his book, “*Mustalah al-Hadeeth*.”

²¹ See Shaykh Ibn al-‘Uthaymeen’s explanation of “*Kitaab at-Tawheed*”.