

Rulings of Ramadan from my book
إفادة ذوي الافهام شرح عمدة الاحكام

Shaykh Abu Muhammad AbdulHameed al-Zoukori (may Allah grant him success)

The Islamic Verdicts

Of Shaykh Abdul-Hameed al-Zoukori (may Allah preserve him)

By The Grace of Allah and His aid, I have completed

One-Hundred shareable cards on the

Rulings of Ramadan,

which was abridged from my book

“إفادة ذوي الافهام شرح عمدة الاحكام”

Benefitting the Possessors of Understanding, Explanation of Umdatul Ahkaam”

I ask Allah to ease its printing and may Allah reward the ones who undertook the task of disseminating this beneficial article derived from the Qur'an and the authentic Sunnah, and all-success is from Allah.

Shaykh Abu Muhammad AbdulHameed al-Zoukori -

(may Allah grant him success) -

25th Sha'ban, 1440AH

Shaykh Abu Muhammad AbdulHameed al-Zoukory (may Allah grant him success)

Was fasting obligated upon the previous nations?

In the verse: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ﴾

{O' You who believe, Fasting has been prescribed for you as it had been prescribed for the nations before you so that you may attain Taqwa}[2:183]

is a clarification from Allah the Exalted and Most High, that fasting was an obligation upon the previous nations, except that the scholars differed regarding its obligation?

Some of them said: It was obligated upon them to fast 30 days, just as it is for this nation as has come in some of the reports.

From the proofs that show that this was obligated upon them is that which is reported on the authority of Ibn Abbas – may Allah be pleased with them both – said: The Prophet (ﷺ) came to Medina and saw the Jews fasting on the day of Ashura. He asked them about that. They replied, "This is a good day, the day on which Allah rescued the Children of Israel from their enemy. So, Moses fasted this day." The Prophet (ﷺ) said, "We have more claim over Moses than you." So, the Prophet (ﷺ) fasted on that day and ordered (the Muslims) to fast (on that day). [Bukhari]

Shaykh Abu Muhammad AbdulHameed al-Zoukory (may Allah grant him success)

The Proofs from the Sunnah on the Legislation of Fasting

On the authority of Talha bin 'Obaidillah – may Allah be pleased with him – said: A man from Najd with unkempt hair came to Allah's Messenger (ﷺ) and we heard his loud voice but could not understand what he was saying, till he came near and then we came to know that he was asking about Islam. Allah's Messenger (ﷺ) said, "You have to offer prayers perfectly five times in a day and night (24 hours)." The man asked, "Is there anymore (praying)?" Allah's Messenger (ﷺ) replied, "No, but if you want to offer the Nawafil prayers (you can)." Allah's Messenger (ﷺ) further said to him: "You have to observe fasts during the month of Ramadan." The man asked, "Is there any more fasting?" Allah's Messenger (ﷺ) replied, "No, but if you want to observe the Nawafil fasts (you can)." Then Allah's Messenger (ﷺ) further said to him, "You have to pay the Zakat (obligatory charity)." The man asked, "Is there anything other than the Zakat for me to pay?" Allah's Messenger (ﷺ) replied, "No, unless you want to give alms of your own." And then that man retreated saying, "By Allah! I will neither do less nor more than this." Allah's Messenger (ﷺ) said, "If what he said is true, then he will be successful (i.e. he will be granted Paradise)." [Bukhari]

And on the authority of Abu Ayyub al-Ansaari – may Allah be pleased with him – that the Prophet ﷺ said: "Whoever fasts during the month of Ramadan and then follows it with six days of Shawwal will be (rewarded) as if he had fasted the entire year." [Muslim]

And on the authority of Abu Huraira – May Allah be pleased with him – that the messenger of Allah ﷺ said: "He who observes fasting during the month of Ramadan with Faith while seeking its reward from Allah, will have his past sins forgiven."

And the consensus established upon the obligation of fasting the month of Ramadan, and whoever denies the obligation of fasting, then he is from the disbelievers due to his rejection of something that is known in the religion by necessity; except for someone who is new to Islam.

Shaykh Abu Muhammad AbdulHameed al-Zoukory (may Allah grant him success)

What is the meaning of “Al-Siyam” (fasting) linguistically and legislatively?

Al-Siyam Linguistically Means:

Al-‘Imsak (Abstinence), and from this is the statement of Allah:

﴿إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ أَكَلِمَ الْيَوْمَ إِنْسِيًّا﴾

*{Indeed, I have vowed to the Most Merciful an **abstention**, so I will not speak to any human being this day}* [19:26]**Al-Siyam Legislatively means:**

It is abstaining from things that break the fast from the rising of the True Dawn (Fajr) till Sunset (Maghrib).

And the things that break the fast are: Food, Drinks, Intercourse, and other things related to these categories.

Shaykh Abu Muhammad AbdulHameed al-Zoukory (may Allah grant him success)

How was Fasting Obligated? Was it through gradual progression or suddenly?

The obligation of fasting came about gradually.

Firstly: The first obligation of fasting upon the Muslims was the fasting of Ashoora', as the Prophet (ﷺ) fasted that day, and he ordered the Muslims with the same.

Secondly: Later, Allah obligated the fasting of the Month of Ramadan out of preference, as Allah the Exalted said:

{[Fasting for] a fixed number of days. So, whoever amongst you is ill or on a journey [during them] - then an equal number of days [are to be made up]. And upon those who are able [to fast, but with hardship] - a ransom [as substitute] of feeding a poor person [each day]. And whoever volunteers excess - it is better for him. But to fast is best for you, if you only knew.} [2:184]

So for the first affair, whoever wanted to fast, could fast, otherwise they could ransom (by feeding a poor person), until Allah abrogated this ruling in the hadith of Salama bin al-Allakwa'i, may Allah be pleased with him.

So Allaah obligated fasting upon every capable person, as He said: ﴿فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ﴾
{So, whoever sights [the new moon of] the month, let him fast it;} [2:185]

then the Exalted said: ﴿وَمَنْ كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ﴾
{and whoever is ill or on a journey, the same number [of days which one did not observe Saum (fasts) must be made up] from other days.} [2:185]

Shaykh Abu Muhammad AbdulHameed al-Zoukory (may Allah grant him success)

How does the month of Ramadan come in?

The month of Ramadan enters in two ways:

1. Sighting the moon, as it comes in the hadeeth of Abu Hurayra (may Allah be pleased with him), and Ibn Umar (may Allah be pleased with them), and from different narrators as well, that the Prophet ﷺ Allah's Messenger (ﷺ) mentioned Ramadan and said, "Do not fast unless you see the crescent (of Ramadan), and do not give up fasting till you see the crescent (of Shawwal), but if the sky is overcast (if you cannot see it), then act on estimation (i.e. count Sha'ban as 30 days).
2. If the moon is not sighted, then the people are to continue the full cycle of the month of Sha'ban, due to his statement "ﷺ but if the sky is overcast (i.e. The Moon) then act on estimation"... and the scholars differed upon the meaning of "act on estimation".

A group of scholars said: It means constrict it, and estimate under the cloud, and from those who said this is Ahmad ibn Hanbal and other than him, who make it permissible to fast the night where the sky is overcast from Ramadan as we will mention if Allah the Exalted wills.

Ibn Suraij and a group said: from them is Mutarrif bin Abdullah, ibn Qutayba, and others, meaning estimate according to the lunar station.

Malik, al-Shafi'i, Abu Hanifa, and most of the predecessors and newer generations took the opinion that it means: estimate it according to the maximum count, thirty days.

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Shaykh Abu Muhammad AbdulHameed al-Zoukory (may Allah grant him success)

With the different sighting stations, if the people of Yemen could sight the crescent, would it be compulsory upon the rest of the countries to fast with them?

Opinion one: The Madhab of Imam Ahmad, and a group of the people of knowledge, that is the sighting has been established from one of the Muslims, then it becomes necessary that the other countries fast with him, relying upon his sighting, due to the month entering, and the fast is connected to the entering of the month.

Opinion two: that which is correct in this matter, that every country requires its station of sighting and observing, due to the hadith of ibn Abbas May Allah be pleased with both of them, from the route of Kuraib, that Umm al-Fadl bint al-Harith sent him to Mu'awiyya in Ash-Shaam, so he said: I approached ash-Shaam, and I fulfilled her commands, and Ramadan had commenced before me when I was in ash-Shaam, so I witnessed the crescent the night of Jumu'ah, and then I returned to Madina at the end of the month, so Abdullah ibn Abbas May Allah be pleased with both of them asked me about the new moon of Ramadan and said: When did you see it? I said: We saw it on the night of Jumu'ah. He said: did you see it yourself? I said: Yes, and the people also saw it and they fasted and Mu'awiya also fasted, whereupon he said: But we saw it on Saturday night. So, we will continue to fast till we complete thirty (fasts) or we see it (the new moon of Shawwal). So, I said: Is the sighting of the moon by Mu'awiya not valid for you? He said: No; this is how the Messenger of Allah ﷺ has commanded us.

Imam Al-Tirmidhi said: The observation of the people of knowledge with this narration is that for every country is its own sighting.

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How does a country which does not rely upon the sighting of the moon observe the fast?

If it is that the people of a country do not rely upon the sighting the moon, such as the case in Oman, Libya, and other countries in a similar condition, and they only rely upon estimation. Some of the people of knowledge have mentioned, and it is the foremost opinion of the Hanbali scholars, that whoever resides in countries that are in a similar state, then they should begin their fast with the sighting of other countries.

A group of other scholars said, and from them is Shaykh-ul Islam ibn Taymiyyah, which is also the opinion of Shaykh bin Baz, and the opinion of our scholars that he should fast with his country, and this is the correct opinion. Until even the Shaykh ibn Baz – may Allah have mercy upon him – used to give religious verdicts even if the state intended to delay the announcement for political reasons, then he is to still fast with his country, due to the statement of the Prophet “ ﷺ Fasting is the day you all fast, and breaking the fast is the day you all break the fast, and the slaughtering is the day you all slaughter”.

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If a person were to ask how can we fast and depend on this matter, and we know that the state has opposed the correct way?

We say that these matters return to the authority of the general public, so if we were to say a person witnessed the crescent of Dhul-Hijjah, and they do not accept his witness, would it be permissible for him to stand (on Arafah) on the ninth day according to his sighting?

Answer: He should stand on the ninth day according to the announcement of the Imam, and it would be that the standing of the people on Arafah is correct; because the Prophet ﷺ said

“Hajj is Arafah”.

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What is the ruling of fasting the day of doubt (shakk)?

It is not permissible to fast the day of doubt according to that which is most correct, for it has come in the narration of Silah bin Zufar, that he said: We were at Ammar bin Yaasir and he brought us a roasted lamb and said to us: "Eat." Some people abstained and said: "I am fasting." So, Ammar said: **"Whoever fasts on the day where the people are in doubt then he has disobeyed Abul-Qaasim ؓ."**

Imam At-Tirmidhi said following this hadith:

"And the action upon this narration from the companions of the Prophet ﷺ and some of the Tabi'een, and those who rule by it such as Sufyan al-Thawri, Malik ibn Anas, Abdullah ibn al-Mubarak, Al-Shafi'i, Ahmad, and Ishaaq would dislike that a man would fast on the day where there was doubt, and most of them saw that one were to fast it and it was from the month of Ramadan that they have to make up a day in its place."

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6

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What is the condition of sighting the crescent, one witness, or two witnesses?

It is enough that one reliable witness from the Muslims, according to the correct opinion, so it is affirmed with his witness that the month has entered whether it came from the men or the women. For it is in Sunan Abi Dawood, on the authority of ibn Umar (may Allah be pleased with them both) that he said: *The people looked for the moon, so I informed the Messenger of Allah ﷺ that I had sighted it. He fasted and commanded the people to fast.*

IMAM NAWAWI SAID IN SHARH MUSLIM (7/190):

His ﷺ statement: *"Observe the fast on sighting the moon and terminate it (the month) at the sighting of the new moon."* The intended meaning of the sighting is the witnessing of some Muslims, and it is not conditional that the sighting is seen by every person; rather it suffices everyone the sighting of two just people, with a number of witnesses according to that which is most correct, and this is for fasting, but for the ending of the month then it is not permissible for only one just witness to announce the crescent of Shawwal according to the majority of scholars, except for Abu Thawr, he deemed one just witness to be sufficient.

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What is the ruling on fasting after the 15th of Sha'baan?

The scholars had differed upon this question as it has comes in the Saheehayn (Bukhari and Muslim) on the authority of Abu Huraira May Allah be pleased with him that the Prophet ﷺ said, "None of you should fast a day or two before the month of Ramadan unless he has the habit of fasting voluntarily, (and if his fasting coincides with that day) then he can fast that day."

And that which is preponderant is the proof of Abdullah ibn Amr May Allah be pleased with both of them that he said: The Prophet ﷺ said: "The most beloved fast to Allah is the fasting of (The Prophet) David, and the most beloved prayer to Allah is the prayer of David (peace be upon him), verily he used to sleep half of the night then stood for prayer for the third of it and (then) slept the sixth part of it and he observed fast one day and broke on the other." So if it was possible for someone to fast one day and break it another day, then his routine fast happens to end on the last day of Sha'ban, or the day before it, then it would be permissible for him to fast, and it wouldn't be considered opposing (the sunnah).

As for the hadith of Abu Huraira May Allah be pleased with him that the Prophet ﷺ said: "When it is the middle of Sha'ban, do not fast", then it is a rejected narration (Munkar) and the proof for its rejection is the hadith of Abu Salamah that he said: "I asked A'ishah May Allah be pleased with her about the fasting of the Prophet ﷺ so she said: 'He used to fast until we thought he would always fast. And he used to not fast until we thought he would never fast. I never saw him fast more in any month than in Sha'ban. He used to fast all of Sha'ban; he used to fast all of Sha'ban except a little.'"

Imam Al-Tirmidhi (may Allah have mercy upon him) said: "the meaning of this narration according to some of the people of knowledge: That a man would be one who doesn't fast, and if there was something left of Sha'baan, he would take to fasting in preparation for the month of Ramadan. It was narrated from Abu Huraira May Allah be pleased with him that the Prophet ﷺ said that which is similar to what they say, where he ﷺ said: "None of you should fast a day or two before the month of Ramadan unless he has the habit of fasting voluntarily (and if his fasting coincides with that day) then he can fast that day." The established proof is in this hadith, that the dislike upon the one who insists on fasting in preparation for Ramadan.

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For the person who has some missed fasts from the previous Ramadan, is it legislated for him to make up those fasts a day or two before the month of Ramadan?

If a servant of Allah must make up some fasts, it is permissible for him to make them up, even if it is a day or two before the month.



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Narrated Abu Huraira May Allah be pleased with him:

The Prophet (ﷺ) said, *"None of you should fast a day or two before the month of Ramadan unless he has the habit of fasting voluntarily (and if his fasting coincides with that day) then he can fast that day."*

What is the ruling on welcoming Ramadan with fasting the last day or two?

In the hadith is a prohibition on fasting the last day or two, whether it is out of precaution or out of welcoming. As for the one who fasted to make up a missed fast, or someone who fasts routinely, then it is not prohibited for them as we have discussed before.

As for the hadith: the permissibility of calling Ramadan with this name, in opposition to those who dislike it as Imam al-Bukhari titled a chapter in his Sahih: "Should it be said "Ramadan" or "The Month of Ramadan":

Ibn Hajar al-Asqalani said in Fath ul-Baari (4/113): "Imam al-Bukhari indicated in his interpretation to a weak hadith, narrated by Abu Ma'shar Najeed al-Madani, from Sa'eed al-Maqbari, from Abu Huraira May Allah be pleased with him, marfoo'an (raised to the prophet): *"Do not say Ramadan, verily Ramadan is a name from the Names of Allah, but rather you should say 'the month of Ramadan'."* Collected by ibn 'Adiy in Al-Kamil and he weakened it due to Abu Ma'shar.



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Shaykh Abu Muhammad AbdulHameed al-Zoukory (may Allah grant him success)

Abdullah ibn Umar May Allah be pleased with both of them reported that Allah's Messenger ﷺ said

“When you see the new moon, observe fast, and when you see it (again) then break it, and if the sky is cloudy for you, then calculate it.”

The author cited this hadith as a proof that the fasting is associated with sighting the crescent of Ramadan, and with this hadith, the Hanbalis used it as proof and from amongst them were those made it obligatory upon the majority of the Ummah the observance of fasting with the sighting of one person.

In it: that the month is known by the appearance of the crescent, not with calculation.

How is the Crescent witnessed?

The Crescent is either to be witnessed with the naked eye, or it is sighted with a telescope, and if it is sighted then the fasting is observed.

Question: With how many witnesses does it become established the ending of Ramadan?

The Crescent of Shawwal is established by the witness of two men, or a man and two women, and it is not permitted for only one witness as it is the case with the entrance of the month.



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How is the starting of the fast and ending of it affirmed?

The start and ending of the fast is connected to the sighting of the crescent, because the Islamic month is known by way of it. It comes from the narration of Abu Bakrah May Allah be pleased with him from the prophet ﷺ

"The two months of `Id i.e. Ramadan and Dhul-Hijja, do not decrease"

And it comes from Ibn Umar May Allah be pleased with both of them from the prophet ﷺ that he said:

"We are an illiterate nation; we neither write, nor know accounts. The month is like this and this, i.e. sometimes of 29 days and sometimes of thirty days."



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From Anas ibn Maalik May Allah be pleased with him he said the messenger of Allah ﷺ said:

"Take Suhur (the meal taken before dawn while fasting is observed) as there is a blessing in it."

It was called Suhur as it is ascribed to the time before Dawn.

Al Barakah: Affirmation of divine goodness in something and its increasing.

What is the ruling of Suhoor

The command is by way being directed to it and is recommended by way of consensus (of the scholars) and not obligatory, and it is best that it be delayed, as will come if Allah wills.

What is enough to be considered Suhur:

That which is enough is the least of that which can be considered ate or drank.

Benefit in mentioning some of the benefits of Suhur:

In it is that it is in opposition to the people of the book, it is blessed, and it aids the body (for fasting) especially those with diabetes.

What is the greatest means of attaining blessing?

The greatest means of attaining blessings is invoking Allah for it and sticking to the guidance of the messenger of Allah ﷺ

Al Haafith said in Fathul Baari 4/ 139-140: His statement in the narration of Anas "Take Suhur (the meal taken before dawn while fasting is observed) as there is a blessing in it." ((سحور)) Suhur is with a Fatha on the (letter) Seen or a Dammah because the intent by there being blessing in it is by way of rewards, in this case it is more appropriate to have Dammah on the seen because it would be a verbal noun with the meaning the act of eating at the time of pre dawn. It could also mean that the blessing of it is that it strengthens one upon the fast, gives him energy for it, and lightens its hardship, in this case the (letter) seen having Fatha is more appropriate because the intent is that which one consumes at the time of pre dawn. It is also said that the blessing is in that which is included, in waking up and making Dua at the time of predawn. What is more befitting is that The blessing in sahoor is attained in several ways: it is following the Sunnah, differing from the People of the Book, giving oneself strength to do an act of worship, increases one's energy, wards off the bad attitude that may stem from hunger, is a means of giving charity to one who asks for it at that time or joins him when eating, it enables one to remember Allah and call upon Him at a time when the response is hoped for, and it helps one to form the intention of fasting, for one who forgot to do so before going to sleep. "**Ibn Daqeeq al Eid said:** It is possible that these blessings return to the affairs of the here after for establishing the Sunnah necessitates reward and it being increased.



إفادة ذوي الافهام شرح عمدة الاحكام

Shaykh Abu Muhammad AbdulHameed al-Zoukory (may Allah grant him success)

What is the ruling of that which many of the people do during fasting, that they stop eating or drinking before the Athan or that they precede the Athaan before its time at dawn, and delay it at the time of sunset with their claim that this is a precaution.

Many of the people introduce a newly invented matter and that is "Ihtiyaat (taking precautions) Where as they stop eating and drinking or other than that which breaks the fast before Dawn by half an hour or ten minutes and this has no evidence for it, because Allah commanded that eating and drinking should be done until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night).

Another group have gone to an extreme whereas they eat even after the day has become clear, this statement has been ascribed to the Hanafis, Al A'mash and others also said it, that he eats until he sees the day has become clear.



إفادة ذوي الافهام شرح عمدة الاحكام

Shaykh Abu Muhammad AbdulHameed al-Zoukory (may Allah grant him success)

What is the difference between the true and false dawn?

The difference between the two is that if you were to look towards the horizon, the false dawn would be in the sky like the tail of a wolf, it is vertical brightness, between it and the sky there is darkness. Whereas the true dawn is brightness, which is horizontal and joined to the earth, there is no darkness between it.

Imam At Tirmithi said:

The scholars act in accordance to this, that eating, and drinking is not prohibited for the one intending to fast to eat and drink until the true dawn comes in and it is what majority of the people of knowledge say.



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What is the ruling of having the intention during fasting?

The intention is a condition for the fast, the one who fasts without an intention then his fasting is nullified, it comes from Hafsa May Allah be pleased with her from the prophet ﷺ

"Whoever did not decide to fast before Fajr then there is no fast for him "

At Tirmithi said:

The narration of Hafsa, is a narration which we do not know of it being raised to the prophet ﷺ except by way of this route. It has been reported from Naafi from Ibn Umar, that it is his statement and that is more correct. It has also been relayed from Az Zuhri as a statement of a companion and we do not know of anyone who was raised it as a saying of the prophet except Yahya Ibn Ayub

The meaning of this with some of the people of knowledge is that there is no fasting for the one who does not decide to fast before the true dawn in Ramadan, making up a fast from Ramadan, or a fast due to a vow, if he does not intend it from the night time it does not count for him. As for the voluntary fast then it is permissible for him to intend it even after morning, and that is the statement of Ash Shafiee, Ahmad, and Ishaq

Also, because the prophet ﷺ said:

"The deeds are considered by the intentions, and a person will get the reward according to his intention. Agreed upon



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إفادة ذوي الافهام شرح عمدة الاحكام

Shaykh Abu Muhammad AbdulHameed al-Zoukory (may Allah grant him success)

Is it enough to have one intention for the whole month?

The first statement:

Abu Haneefah, Ash Shafiee and Ibn Munthir went towards that one should have the intention during every day of Ramadan.

The second statement:

Ahmad, Maalik, and Ishaq went towards that one intention is enough for the whole month, and this seems more correct as for the narration,

“There is no fasting for the one who does not make the intention from the night”

Then it has preceded that what is correct is that it is a statement of a companion.

The narration *the deeds are considered by the intentions is put forth upon it, and this one has made his intention* that he is fasting for the whole month and Allah knows best.



From Aisha and Um Salama May Allah be pleased with both of them:

“That the messenger of Allah ﷺ would wake up at Fajr time in a state of Janabah; so, he would take bath before dawn and observe fasting.”

What is the ruling of the fast of the one who wakes up in a state of Janabah (Major impurity) due to marital relations?

Some of the people of knowledge took the stance that the one who wakes up with major impurity then his fast is nullified due to that and it is not permissible for him to fast.

Imam At Tirmithi said after mentioning the narration of Aisha and Um Salamah: “The narration is Hassan Saheeh (authentic), majority of the people of knowledge from the companions of the prophet ﷺ and other than them act in accordance with it, It is the statement of Sufyan, Ash Shafiee, Ahmad and Ishaaq. Some of the Tabieen said if he wakes up in a state of major impurity, he makes up that day, and the first statement is more correct”

Majority of the scholars went towards that his fast is correct relying upon the narration of Aisha, and Um Salamah, also relying upon the statement of Allah Aza Wa Jal ﴿وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ﴾ Al Baqarah 187 “and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), then complete your Saum (fast) till the nightfall.”

If it is permissible for him to have these things that break his fast (before true dawn), and Allah permitted for him to have marital relations with his spouse at this time, then it is more suitable that it is permissible for him that dawn enters, whilst he is in the state of major impurity.

Some of the people of knowledge held this to be for the voluntary fasts and not the obligatory one, they said as for the one whom has major impurity at the time of Fajr of an obligatory fast then his fast is nullified.



إفادة ذوي الافهام شرح عمدة الاحكام

Shaykh Abu Muhammad AbdulHameed al-Zoukory (may Allah grant him success)

Did the Prophet (ﷺ) have wet dreams?

The people of knowledge differed regarding that,

Some of them said if the wet dream is the result of the tampering of the Shaytaan (Devil), then the prophet (ﷺ) is free from that.

If the wet dream is by way of the body releasing excess fluid, then this is possible to occur in regards to the prophet (ﷺ) as it is permissible to occur from him throwing up, cupping, urinating, defecating, and other than that which occurs to humans.

As for the prophet (ﷺ) then it has not been relayed from him that he had a wet dream and Allah knows best.



Shaykh Abu Muhammad AbdulHameed al-Zoukory (may Allah grant him success)

Ruling of: The menstruating woman, and one in post partum if the blood stops before Dawn?

If the blood stops before dawn whereas she is not capable of taking a shower except after Dawn is it obligatory upon her to fast?

We say: Yes, it is obligatory upon her to fast if she is not ill, or like it, which permits for her to break her fast.

She takes a shower after dawn and there is no problem with that, using as evidence this narration, "The Messenger of Allah (ﷺ) at times got up in the morning in a state of major impurity, on account of having a sexual intercourse (with his wives during night) but not due to sexual dreams in the month of Ramadan and would observe fast."

Ibn Qudaamah said in Al Mughni 3/149

"The summary of that is, the ruling of the woman if her menstruation stops at night then her ruling is that of the one who has major impurity (due to marital relations), The condition is that her menstruation stops before the true dawn, because if part of it is still present in the day time the fast is nullified, she should also intend to fast from the night after it stops, because there is no fasting for the one who does not have the intention from the night."



RULINGS OF RAMADAN FROM MY BOOK

إفادة ذوي الافهام شرح عمدة الاحكام

Shaykh Abu Muhammad AbdulHameed al-Zoukory (may Allah grant him success)

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Abu Huraira reported Allah's Messenger(ﷺ) as saying:

“If anyone forgets that he is fasting and eats or drinks he should complete his fast, for it is only Allah Who has fed him and given him drink.”

The point of reference is that if he forgets and eats or drinks then he should complete his fast.

Does the one who has intercourse out of forgetfulness take the same ruling?

Some of the people of knowledge went towards that this affair, forgetfulness does not include intercourse. What is correct is that it does include it, as it also includes the rest of the affairs that break the fast. The one who has intercourse forgetfully there is nothing upon him, but once he remembers he stops right away, if he continues after that then the expiation is obligatory upon him.

An Nawawi said in his explanation of Saheeh Muslim

“The one who has intercourse forgetfully then his fast is not nullified and there is no expiation upon him. This is what is correct in our Mathab and majority of the scholars said with it. The companions of Maalik differed regarding obligating the expiation upon him. Ahmad said his fast is nullified and it is a must he expiates. Ataa, Rabeeah, Al Awzaai, Al Layth, and Ath Thawri said that it is obligatory upon him to make up the fast but there is no expiation. Our proof is that it has been authentically reported that the one who eats forgetfully then his fast is not broken, and intercourse is similar. As for the narrations which have been reported in regards to the expiation for the one who has intercourse (whilst fasting) then that is for the one who does so on purpose for that reason it comes in some of those narrations “I am destroyed” and in some of them “I am burnt, I am burnt” and this is not said except for one who does it on purpose. Thus, the forgetful one there is no sin upon him if he has intercourse.”



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Shaykh Abu Muhammad AbdulHameed al-Zoukory (may Allah grant him success)

What is the ruling of the one who eats, drinks, or has intercourse on purpose during the day in Ramadan, does he have to withhold from eating the rest of the day?

The people of knowledge went towards the stance, that the one who does these acts on purpose then it is obligatory upon him to withhold from eating the rest of the day, due to the statement of the prophet (ﷺ) **“Then let him complete his fast”**, whilst he is considered sinning and has no reward for it.

Ibn Qudaamah said in Al Mughni (4/145)

“Anyone who breaks his fast whilst the fast is a must upon him, such as breaking the fast without an excuse, or the one who thought the true dawn had not come in whilst it had, or he thought that the sun had set whilst it had not, or he forgot the intention for the fast or similar to that, then it is a must for them to withhold (for the rest of the fast), we do not know of any differing between them (the people of knowledge) in regards to it.”



إفادة ذوي الافهام شرح عمدة الاحكام

Shaykh Abu Muhammad AbdulHameed al-Zoukory (may Allah grant him success)

The one who does something that breaks his fast on purpose, then four matters have occurred upon him, some of them the scholars agree upon:

1. *The sin, the one who breaks his fast on purpose during the day of Ramadan without an excuse then he has committed a major sin, In the narration of Abu Umamah May Allah be pleased with him reported by Al Haakim that the prophet (ﷺ) said:*
"I was by "I passed by a people hanging by their heels, the corners of their mouth split open and running with blood. I said: Who are these? They said: They are those who would break their fasting before it was complete."
2. *Their fast is corrupt, for that days fast is nullified.*
3. *It is obligatory that he withholds for the rest of the day, this is the statement of majority of the people of knowledge.*
4. *It is obligatory to make it up, and it is the statement of the majority. Although some of the people of knowledge took the stance that the one who breaks his fast on purpose can not make it up, but what is more apparent is that he must make it up.*

Imam At Tirmithi said after narration 722:

"As for the one who breaks his fast on purpose by eating or drinking on purpose then the people of knowledge have differed in regards to that, some of them said that he must make it up, and do the expiation, they compared eating and drinking to intercourse and that is the statement of Sufyan Ath Thawri, Ibnul Mubaarak, and Ishaq. Others said that upon him is to make it up and no expiation because the expiation that was mentioned by the prophet (ﷺ) was only for the one who had intercourse and not in regards to eating and drinking, and they said eating and drinking can not be compared to intercourse (in this regard), that is the statement of ash Shafiee, and Ahmad"



إفادة ذوي الافهام شرح عمدة الاحكام

Shaykh Abu Muhammad AbdulHameed al-Zoukory (may Allah grant him success)

The different things that break ones fast:

1. *Eating*
2. *Drinking*
3. *Intercourse*

4. *Emitting semen deliberately* : The one who emits his semen deliberately; whether that be by masturbating or other than that from those things which the people do, then his fast is nullified. The proof for that is Allah says "He leaves off his desires, food and drink for my sake"

Agreed upon from Abu Huraira May Allah be pleased with him , As for the one who does this, then he has not left off his desires for the sake of Allah aza Wa Jal. Thus, he becomes from those who broke their fast.

5. *Menstruation and postpartum blood for women* : The woman who is menstruating or in postpartum should break her fast, and it is obligatory upon her to leave off fasting. If she fasts in this state, then she is disobedient to Allah and committing a major sin.

6. *Apostasy* : The one who apostates from the religion of Islam while he is fasting, whether that be by cursing Allah or His messenger (ﷺ) or making fun of the religion, or; invoking other than Allah in that which none is capable of except Allah, or; deeming a fortune teller or sorcerer to be truthful, or; other than that, from the forms of apostasy then his fast is nullified and he has broken his fast. Abstaining (from food and drink) won't benefit him.

7. [Regarding] using a needle which gives nourishment such as that which is for nourishment or strengthens the blood or other than that, then it breaks the fast because it takes the place of nourishment (food and drink)

8. *Dialysis breaks the fast* because one replaces one's blood through it and cleans it, and [the same is applicable for] other than that which the doctors are aware of.



Shaykh Abu Muhammad AbdulHameed al-Zoukory (may Allah grant him success)

What is permissible for the one fasting to do during his fast which does not break it?

The following affairs are permissible for him:

1. *Kissing and embracing, for Aisha and Umm Salamah May Allah be pleased with them said "The messenger of Allah (ﷺ) used to kiss whilst he was fasting", and in the narration of Aisha reported by Al Bayhaaqi in Ash Sughraa that the prophet ﷺ permitted for the elderly many to kiss whilst fasting and prohibited the young man from doing so, and he said the elderly man can control himself and the young man will end up corrupting his fast.*
2. *Taking a shower, it is permissible for him to shower whether that shower is obligatory such as for the Friday prayer, wet dream, or due to major impurity, similarly taking a shower to cool down. If that occurs from him and he goes in to an ocean, or river and rinses his mouth with cold water then that does not harm his fast rather it comes from Ibn Umar "That perhaps he would place ice in his mouth and that wouldn't harm him (his fast)"*
3. *Rinsing the mouth, and sniffing water in the nose. Laqit bin Sabirah May Allah be pleased with him narrated: Allah's Messenger (ﷺ) said: "Perform a perfect Wudu run (your fingers) through the fingers of the hands and the toes, and if not fasting, sniff water up well inside the nose". Reported by Abu Dawood*
4. *The Siwaak due to the statement of the prophet (ﷺ) as comes in Saheehahyn from Abu Huraira May Allah be pleased with him that he said: Allah's Messenger (ﷺ) said, "If I had not found it hard for my followers or the people, I would have ordered them to clean their teeth with Siwak for every prayer." As for that which has come from Abdullah Ibn Aamir ibn Rabeeah, "I can't enumerate how many times I seen the prophet using the siwaak whilst fasting", then it is a weak narration in it is Aasim ibn Ubaydillah Al Umari.*



What is permissible for the one fasting to do during his fast which does not break it?

5. *Using fragrances: As for the narration of Hassan Ibn Ali Ibn Abi Taalib that "The gift for the fasting person is (fragrant) oil and a censer", then it is fabricated reported by At Tirmithi and in it is Sa'eed ibn Turayf and he is rejected.*
6. *Using oil because there is no affirmed narration preventing that.*
7. *Using Al Kuhl because there is no affirmed evidence that it is considered from that which breaks the fast.*
8. *Ear drops: There is no proof that it breaks the fast but rather the passage of the ear is not that of the throat, and it does not harm him that which he finds of bitter taste due to it.*
9. *Eye drops, it does not break the fast according to the correct stance and the taste does not harm since it is not through the passage of food.*
10. *Asthma spray, for it is not food or drink.*
11. *Tasting food without it entering to the stomach, Ibn Abbas said, "there is no problem with tasting vinegar or something that he wants to buy".*
12. *If he has a wound and it starts to bleed, and he tries to get rid of it but some of it enters to his stomach without him intending that or doing it on purpose then it does not break the fast.*



إفادة ذوي الافهام شرح عمدة الاحكام

Shaykh Abu Muhammad AbdulHameed al-Zoukory (may Allah grant him success)

The different things that break the fast which the people of knowledge have differed regarding:

1- Vomiting, majority of the scholars went towards that vomiting on purpose breaks the fast as opposed to the one who does not do it on purpose, then in that case there is nothing upon him. Those who say it breaks the fast they used as evidence the narration of Thawbaan and Abu Dardaa May Allah be pleased with both of them that the messenger of Allah (ﷺ) vomited and broke his fast. It is not mentioned in the narration that he vomited on purpose all that is mentioned is that he broke his fast and that could be due to some harm that afflicted him or became weak because of that.

At Tirmithi said: "The meaning of this is that the prophet ﷺ was fasting a voluntary fast, he vomited and became weak, so he broke his fast for that reason. It has been reported like this in some narrations, explained. The people of knowledge act in accordance with the narration of Abu Huraira that the prophet ﷺ said : *"Whoever is overcome and vomits is not to make up for the day, but whoever vomits intentionally must make up the day."* **End.**

The proof of the majority is the narration of Abu Huraira May Allah be pleased with him reported by at Tirmithi, that the prophet ﷺ said: *"Whoever is overcome and vomits is not to make up for the day, but whoever vomits intentionally must make up the day."*

What is correct is that vomiting does not break the fast, whether that be done on purpose or not due to no affirmed narration regarding that.



إفادة ذوي الافهام شرح عمدة الاحكام

Shaykh Abu Muhammad AbdulHameed al-Zoukory (may Allah grant him success)

The different things that break the fast which the people of knowledge have differed regarding:

2-Al Hijaamah (cupping) , majority of the people of knowledge went towards that it does not break the fast, but Ahmad in one report from him, went towards that it does break the fast.

Those who said that it does not break the fast they used as evidence the narration of Ibn Abbas May Allah be pleased with him *that the prophet ﷺ got cupped whilst in the state of Ihraam and did so whilst he was fasting* This narration Ahmad and other than him from the people of knowledge have declared it to have a hidden defect and that which is apparent, and Allah knows best that it is not affirmed. Al Bukhari placed a chapter heading (in Saheeh Al Bukhari) and he mentioned in the chapter from it that which has come from Ibn Abbas that it was mentioned amongst him performing Wudu (ablution) due to eating, and A'mash said "and cupping for the one fasting" so he (Ibn Abbas) said: "Wudu is only for that which comes out and not that which enters and that which breaks the fast is that which enters and not which comes out".

The matter is one of differing and the differing in it is great, Shaykhul Islaam ibn Taymiyah and ibnul Qaiyum, Ash Shaykh Al Uthaymeen, and our Shaykh Muqbil may allah have mercy upon all of them and a group from the scholars of the past and those who came later, deem that it breaks the fast due to the narration in regards to that, if cupping is done during the day time of Ramadan. Ibn hazm and our Shaykh yahya went towards that the narration is abrogated and the opposite should be acted on (that it does not break the fast)

That which is apparent, Allah knows best is that Hijaamah breaks the fast because the narration is authentic and clear. [The narration is "The one who cups and the one who is being cupped have both broken their fast."]



RULINGS OF RAMADAN FROM MY BOOK

إفادة ذوي الافهام شرح عمدة الاحكام

34

Shaykh Abu Muhammad AbdulHameed al-Zoukori (may Allah grant him success)

The different things that break the fast which the people of knowledge have differed regarding:

What is the ruling of donating blood whilst fasting during a day of Ramadan?

If Hijaamah breaks the fast then that which is connected to that is donating blood, it breaks the fast according to the correct stance from the statements of the people of knowledge.

What is the ruling of the blood test whilst fasting?

It is not considered to break the fast because it is not cupping, and blood taken is little such as that of a wound if it was bleeding.

RULINGS OF RAMADAN FROM MY BOOK

إفادة ذوي الافهام شرح عمدة الاحكام

35

Shaykh Abu Muhammad AbdulHameed al-Zoukory (may Allah grant him success)

The different things that break the fast which the people of knowledge have differed regarding:

3- Entering a scope into the stomach whilst fasting:

Some of the people of knowledge went towards that it breaks the fast in all cases whilst some went towards providing detail, they said if the scope is covered with some form of oil which softens it and makes easy for it to enter then it breaks ones fast, as for if nothing is placed on it and the scope is entered dry then it does not break the fast and this statement is close (to being the right stance).

Ibn Uthaymeen said in Sharh Al Mumtia page 370:

"If a person enters a scope in to the stomach until it reaches it then it breaks the fast, but what is correct is that his fast does not break except if the scope has some form of oil or similar on it which reaches the stomach by way of this scope then due that his fast is broken. It is not permissible to use it whilst doing an obligatory fast except due to a necessity

The different things that break the fast which the people of knowledge have differed regarding:

4- Swallowing phlegm:

as for swallowing phlegm, and saliva then that does not break the fast, but (phlegm) it is from that which is something off-putting and befitting for the person to get rid of it. If he gathers his saliva in his mouth or phlegm and starts to play with it in his mouth until it forms and then swallows it, or he tries to dampen a thread, enters it in to his mouth and starts to suck on it, then these are matters which are of doubt and is befitting for a person to distance from it.

5- Evil speech for the one who is fasting:

From that which makes one's fast inferior is evil speech and acting with it. It comes from Abu Huraira May Allah be pleased with him he said that the messenger of Allah ﷺ said:

Whoever does not give up forged speech and evil actions, Allah is not in need of his leaving his food and drink (i.e. Allah will not accept his fasting.)"

Ibn Hazm went towards that the fast is nullified by way of sin and what is correct is that it does not nullify his fast, but he is considered sinning. It is befitting for the one fasting that he rushes to the remembrance of Allah, invoking him, hoping in him, reading the Quran, being good to others in statements and actions, if he is cursed he does not rush to replying and using evil speech. That which is also included is the false witness, cursing, lying, slandering, backbiting, tale carrying, and includes all sins.

Shaykh Abu Muhammad AbdulHameed al-Zoukory (may Allah grant him success)

What is the ruling of the one who has marital relations with his spouse during the day of Ramadan whilst he is fasting?

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The scholars differed regarding that towards the following statements:

1. Most of the scholars said that the one who does so on purpose then he must expiate
2. There is no expiation upon him, and this is the statement of Ibn Sireen, An Nakhaai, Ash Shaabi, and their opposition of the majority in regards to this is not considered because the narration has been affirmed from the prophet ﷺ in opposition to their statement.

Who is the expiation obligatory upon?

The scholars differed regarding that towards the following statements:

1. Majority of the scholars held that it is obligatory upon the man and the woman and that they both are equal in this regard.
2. Some of the scholars opposed them and it is the Mathahb of Ash Shafiee and a report from Ahmad, they said that the expiation is only obligatory upon the man.
3. Some scholars went towards giving some detail and that is if the woman she desired it as well then upon her is the expiation but if she was forced then there is no expiation upon her.

What is correct is that there is no expiation upon the women, because the prophet ﷺ directed the man towards a ruling which he was ignorant of and did not command the woman with expiating. Delaying the clarification from a time of need is not permissible as for that which comes in some of the reports that he said, "I have been destroyed I have been destroyed", then it is a report which is not authentic. Some of the scholars have deemed it to have a hidden defect, even if one were to say it is authentic then that is his view that he is destroyed due to breaking his fast and has destroyed others by breaking their fast. To review the different statements, return to what Al haafith (Ibn Hajar) has written in his explanation of this narration.



The order of the expiation:

It is the same order of that of Ath Thihar (saying to one's wife that you prohibited to me as my mother), it begins with freeing a slave, then fasting then feeding.

What is the intent of the slave that should be freed in the expiation?

It is obligatory that the slave being freed be a believer due to the verse in Surah an Nisaa Allah says

﴿ فَتَحْرِيرُ رَقَبَةٍ مُّؤْمِنَةٍ ﴾

“He must set free a believing slave” Verse 92

If he is not able to free a believing slave then he goes to that which comes after it, and that is fasting two consecutive months, if he is not able to do so then he goes to feeding (Sixty amongst the poor).

How does one count and consider the two consecutive months?

It is said he starts from the beginning of the month and takes into consideration the stages of the moon, even if it is a month of twenty- nine days. As for if he starts from with in the month then he must fast for every month thirty days.

إفادة ذوي الافهام شرح عمدة الاحكام

39

Shaykh Abu Muhammad AbdulHameed al-Zoukori (may Allah grant him success)

The one who has marital relations with his spouse during a day of Ramadan whilst he is fasting, does he have to make up that day?

In the narration rulings have come that the man, if he has marital relations during a day of Ramadan whilst he is fasting then he has broken his fast and upon him is to make up that day and also expiate based upon the stance of the majority of the scholars.

If the woman is forced, does she have to make up the fast?

If she is forced, then the scholars differed regarding that, some of them went towards that it is obligatory upon her to make it up whilst others went towards, she does not have to. What is correct is that she does not have to make it up if she was forced Allah says ﴿إِلَّا مَنْ أَكْرَهَ وَقَلْبُهُ مُطْمَئِنٌّ﴾ An Nahl 106

“Except him who is forced thereto and whose heart is at rest with faith”

What is the ruling of the one who is having marital relations with his family whilst the true dawn enters?

The scholars discussed this affair in detail:

- 1. If he stops right away as the true dawn enters then he does not have to make it up, and he does not have to expiate and his fast is correct.*
- 2. The one who continues as the true dawn enters and does not stop then the scholars differed, is it obligatory upon him to make up that day and expiate or is it that he does not have to make it up and does not have to expiate because he was doing something which was permissible for him (before dawn entered).*

What is correct is that if he continues and does not stop he must make up that day, and expiate and it was what was deemed correct by Ibn Qudaamah In Al Mughni

What is the ruling of the one who has marital relations twice in one day (During the day time of Ramadan):

If he does so then he must expiate only once.

RULINGS OF RAMADAN FROM MY BOOK

إفادة ذوي الافهام شرح عمدة الاحكام

41

Shaykh Abu Muhammad AbdulHameed al-Zoukory (may Allah grant him success)

If a man has intercourse with his wife on more than a single occasion (during the day, while fasting), is he required to expiate for each day, or does expiating once suffice for all of them?

He is to expiate for each time he had intercourse with his wife while fasting (i.e for every day he had intercourse with her, he must expiate that many times).

Question: If an individual broke his fast through consumption of food or drink, and then had intercourse with his wife, is he required to expiate for this?

Answer: The scholars have differing opinions regarding this situation. Majority of the scholars went towards that he must expiate and make up the day.

Ash Shafiee went towards that he does not have to expiate And this is what is correct because some of the people of knowledge seen that the expiating occurs due to him violating the month of Ramadan and violating fasting. What is correct is that he does not have to expiate except if he broke his fast with marital relations.

The ruling on the individual who has intercourse with his wife, not knowing that the time for fajr had come in, when in actuality it had. Is he required to expiate for it and make up his fast?

The one who has intercourse with his wife, not knowing that the time for fajr had come in, and then realizing it had, is not required to expiate, nor make up for his fast. This is the opinion of Sa'id 'ibn Jubayr, Mujaahid, and a group of scholars. This is because he is not held accountable because he was unaware (of the commencement of the fast after the time of fajr enters). Such an individual would be included in the statement of Allah: ﴿رَبَّنَا لَا تُؤَاخِذْنَا إِن نَّسِينَا أَوْ أَخْطَأْنَا﴾

Our Lord! Do not impose blame upon us if we have forgotten or erred (Al-Baqarah:286)

Shaykhul Islaam ibn Taymiyyah said in Majmoo' al-Fataawa (264/25):

There are three differing opinions regarding this matter, according to the people of knowledge:

The first: that he is to expiate and make up for the missed fast, and this is the well-known opinion of the math-hab of Imaam Ahmad (ibn Hannbal).

The second: That he is to make up for the missed fast. This is a second opinion in the math-hab of Imaam Ahmad, as well as Abu Haneefa, Ash-Shaafi'ee, and Maalik.

The third: One is neither required to expiate, nor to make up the fast. This is an opinion of many of the Salaf (pious predecessors), such as Sa'id 'ibn Jubayr, Mujaahid, Al-Hassan, Is-haaq, Daawood and his companions, and many contemporary scholars. The aforementioned scholars argued that the one who eats, thinking that the time of fajr had come in, when it actually had not, does not need to make the day up. This is the most correct view, and closest to the fundamentals of the shari'ah (legislation), and the evidence (found) in the Qur'an and Sunnah. It is also the analogy based upon the principles of Ahmad and others as well. Allah has certainly relieved a person who forgets of fault. The one (mentioned in the question) has clearly (unintentionally) made a mistake, as Allah has allowed one to eat and have intercourse until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), while also favouring that the suhoor be delayed. So, the one who practices this (favourability of delaying suhoor) has not shown negligence (regarding the rulings of Allah), so he is to be excused, more so than the one who forgot. And Allah knows best.

The one who eats and drinks while thinking that the time of fajr has not yet entered, then realizing that it has. There are differing opinions regarding the matter of eating and drinking while not knowing that the time of fajr has entered, and then realizing thereafter. The correct opinion is that his fast is considered invalid, without him being considered to have committed a sin, but he is to make up for that missed fast.

Is the expiation for breaking the fast by way of sexual intercourse also imposed upon the one who is travelling?

The traveller who breaks his fast by way of sexual intercourse is not required to expiate for it but must make up for the missed fast.

Ash-Shaykh ibnul-Uthaymeen said, in Fath Dhil-Jalaalee wal-Ikraam (314/7):

The main point is that the act of expiation requires two conditions: that the fasting be in Ramadan, and that the fast is an obligatory one. Based upon these two conditions, if a person were to have sexual intercourse while making up for a fast (that he missed) in Ramadan, then he does not need to expiate for it. Likewise, if one were to have sexual intercourse in Ramadan, while fasting is not obligatory upon him, such as if he is travelling, then he is also not required to expiate for it. This may occur if a man and his wife travel together while fasting, and they break their fast by having sexual intercourse. In this case, we say: that intercourse is permitted, but you must make up for your missed fast. As for the expiation, then no expiation is required. As such, it is permissible for a traveller to break his fast by way of sexual intercourse, just as he may break his fast through food and drink. As for those who say that it is not allowed to break the fast until he makes an intention (to break the fast) first, then has intercourse, or that one must eat or drink before having intercourse, then there is no doubt that this is a weak opinion. This is because it has been authentically reported that the Prophet, may the peace and blessings of Allah be upon him, broke his fast by drinking while he was travelling, and there is no difference between this and that (intercourse). Finally, the distinction that some make between breaking the fast through consumption of food or drink being a necessity and that sexual intercourse is not, then it may be answered with two points: the first is that one may actually need sexual intercourse more than his need to eat and drink (at that particular time). The second point is that it is permissible for a traveller to eat and drink even if it is not a necessity for him, meaning if he is not hungry or thirsty.

Shaykh Abu Muhammad AbdulHameed al-Zoukory (may Allah grant him success)

Is it a must for the one who is fasting two consecutive months as an expiation for having sexual intercourse while fasting in Ramadan, to start the fast over (because it is no longer consecutive) if he breaks it for a legitimate reason or for no real reason?

Scholars have differing opinions regarding the (condition of) fasting two consecutive months for the one who broke his fast in Ramadan through sexual intercourse. Some of them have mentioned that it is no longer considered to be consecutive, and that he must begin fasting the two months over again. This is the correct view. As for women who menstruate, experience postpartum bleeding, or the one who becomes sick, they are exempted (from having to start fasting the two months from the beginning). For example, a woman fasts for a month, then begins her menstrual cycle, then becomes purified, and then recommences her fasting. She is not considered to have interrupted the two consecutive months of fasting. Also, the one who is fasting then becomes ill may break his fast for the duration of his sickness, and then recommence his fasting without it being considered as an interruption, according to the most correct opinion of the people of knowledge.

Is it a must to feed 60 different poor people, or is it allowed to feed a few poor people numerous times for the one who is feeding (the poor) as an expiation for having sexual intercourse while fasting?

It is a must that he feeds 60 poor people, but (scholars) differ as to whether it is a must to feed 60 different individuals once, 6 of them 10 times, or 10 of them 6 times. The correct view regarding this matter is that one must feed 60 poor people, every time feeding a different one than he previously fed. It does not harm (matter) whether one feeds them all at once, or if he does it on separate occasions.

The amount of food required to be given when feeding a poor person?

The people of knowledge differ in this regard; some of them have mentioned that a Sa (Four handfuls) would suffice, while others said a mud (a handful). There have also been different opinions. The correct view is that the poor person is given an amount that would suffice for a full single meal, whether it be for lunch or dinner.

Shaykh Abu Muhammad AbdulHameed al-Zoukory (may Allah grant him success)

The ruling of the individual who denies that it is permissible to fast while travelling.

The one who denies the permissibility of fasting while travelling is asked to repent, as Shaykhul-Islaam ibn Taymiyyah, may Allah have mercy upon him, has mentioned. This is because the concession to break the fast while travelling came from the Qur'an and Sunnah.

Shaykhul-Islaam ibn Taymiyyah said in Majmoo' al-Fataawa (209/25):

As for the travel in which one is permitted to shorten his salah (prayer), then it is permissible to break the fast, while (ensuring to) make it up at a later time; this is a matter which scholars have unanimously agreed upon. A traveller may break his fast, whether he is able to fast or not, and whether or not fasting would be difficult or easy for him, to an extent which even if he was travelling in a shaded area, had water with him, and had somebody with him to serve him, he would still be permitted to break his fast and shorten his salah.

Whoever claims that breaking the fast is not permissible except for the one who is incapable of fasting, then he is asked to repent; if he repents (he is let go), otherwise, he is to be killed. Likewise, if somebody were to object to the fact that somebody had broken their fast (while travelling), then he is also made to repent.

This also applies to the one who claims that the one who breaks his fast while fasting has committed a sin. Indeed, it is because all of these (aforementioned) matters conflict with the teachings of the Qur'an, Sunnah, and the agreement of the ummah.



The ruling on breaking the fast while travelling

Breaking the fast while travelling is not obligatory, as mentioned by most scholars. Ibn Hazam held an opposing view, along with those from al thaahiriyyah, and so they claimed that it is obligatory to break one's fast while travelling. The correct opinion is that it is not obligatory for the traveller to break his fast, based on the following authentically narrated report from Hamza ibn Amr al-Aslamee, may Allah be pleased with him: that he asked the Prophet, may the peace and blessings of Allah be upon him, about fasting while travelling, as he was someone who used to continually fast. The Prophet, may the peace and blessings of Allah be upon him, replied:

fast if you wish, or break your fast if you wish.

Also, it was reported through Jaabir ibn Abdillan, may Allah be pleased with them both, that the Prophet, may the peace and blessings of Allah be upon him, The Messenger of Allah ﷺ left for Makkah during the year of the conquest (of Makkah) in Ramadan and he and the people with him fasted until he reached the valley of Kura Al-Ghamim. He then called for a cup of water, which he elevated so that the people could see it, and then he drank. After-wards, he was told that some people had continued to fast, and he then said,

"Those are the disobedient ones! Those are the disobedient ones!"

As well, it has been reported in Saheeh Muslim that Abu Sa'eed al Khudri, may Allah be pleased with him, said: We went out on an expedition with Allah's Messenger ﷺ on the 16th of Ramadan. Some of us fasted and some of us broke the fast. But neither the observer of the fast-found fault with one who broke it, nor the breaker of the fast-found fault with one who observed it.



Which of the two is better for the one who is travelling: fasting or breaking the fast?

Scholars have differed as to which of the two is better. Some have said that it is more favourable to break the fast, because he has taken a concession which Allah has given. This is (demonstrated) in the Hadith narrated by Hamza ibn Amr al-Aslamee in (the saheeh book of) Muslim, that he said: O' messenger of Allah, I find that I am strong enough to pray while I am travelling, so am I sinful (if I fast)? So, he, may the peace and blessings of Allah be upon him, responded:

It is a concession given from Allah ,Whoever acts according to it, then it is good, and whoever prefers to fast, then he is not sinful.

This matter requires (a specific) explanation: it is better for the one who has the capability to fast while travelling to do so, because through fasting, he has cleared himself from liability, and is competing to do good deeds.

As for the one who finds difficulty in fasting while travelling, then it is better that he breaks his fast. This is because fasting while travelling may make it difficult for him to perform (other) acts of worship, or that he may become weak.

Exceptionally, it is a must for one to break his fast while travelling, even while not travelling, if the Muslims are fighting against the infidels, because they need to be strong. Another (exceptional case) is if fasting would lead to the individual being harmed, according to narrations (regarding this topic).

What is the ruling on the one who breaks his fast during a sinful travel?

Scholars have differed regarding the one who breaks his fast during a sinful travel: the majority of them hold the opinion that it is not permissible to break the fast in this circumstance. Rather, he may break it during a time when he is on a permitted travel. Other scholars, such as ibn Hazam, our shaykh Muqbil may Allah be pleased with him, our shaykh Yahya, may Allah preserve him, and others from the people of knowledge, have inclined to the opinion that whoever travels, whether it be a permissible type of travel or sinful, may break his fast, except that he will be held accountable for his sinful trip. The (aforementioned) opinion of the majority used the following as proof for their view: Allah has given a concession to the traveller to break his fast, so how could that concession be given to him if he has travelled with the intention to disobey Allah?

When should the one who intends to break his fast do so?

Some of them (people of knowledge) have said that he may break it while he is still in his home, relying on the following hadith that was reported by at-Tirmithi, narrated by Muhammad ibn Ka'b: **I came to Anas ibn Malik in Ramadan while he intended to travel. His riding animal was prepared for him, and he had worn his travelling clothes. He then asked for food and he ate it, so I asked him, "(is it) a Sunnah?" He replied, "(it is) a Sunnah," and then mounted (his riding animal).** This hadith is reported in *As-Saheeh al-Musnad* compiled by ash-Shaykh Muqbil, may Allah have mercy upon him. It was also mentioned in the book "*Al-'ilal*" by Abu Haatim, with a different wording. It was: that Muhammad ibn Ka'b said to Anas, may Allah be pleased with him: "(is it) a Sunnah?" He replied: "(it is not) a Sunnah." Based on the statement that there may be a defect in the hadith, it is not permissible for a traveller to break his fast until he has commenced his travel, and it is not permissible for him to begin (with the intention of) not fasting beginning from the night (before he travels). This is because it is possible that something deters him from travelling, and then his fast will not be accepted, because of the hadith "**verily all actions are by intentions.**"

Some of the acceptable excuses for one to break his fast during Ramadan

Some of the acceptable excuses for one to break his fast in Ramadan include:

- 1:** *Pregnancy. The Prophet, may the peace and blessings of Allah be upon him, gave a concession for a pregnant woman to break her fast in Ramadan, and she takes the same ruling as the one who is ill.*
- 2:** *The woman who is breastfeeding, as has been reported in the Hadith of Anas ibn Malik al-Qushayri, may Allah be pleased with him, that The Prophet, may the peace and blessings of Allah be upon him, said: Allah has certainly exempted the traveller from fasting and a portion of the prayer, and the pregnant and breastfeeding woman from fasting. So, The Prophet, may the peace and blessings of Allah be upon him, gave a concession for her to break her fast, to maintain the good health of her child.*
- 3:** *The one who is sick with an illness which is not fatal, due to the statement of Allah:*

﴿فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ﴾

So whoever among you is ill or on a journey [during them] - then an equal number of days [are to be made up] (Al-Baqarah, 184).

Is the one who has a chronic illness exempted from fasting, or is he to give a Fidyah (expiation in the form of a donation)?

Fasting does not drop as an obligation except for the one who suffers from a chronic illness, in which there is no hope for him to recover. His family are not expected to make up the missed fasts on his behalf, according to the statement of Allah:

﴿ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا ﴾

Allah does not charge a soul except [with that within] its capacity (Al-Baqarah, 286).

He is not required to offer a fidyah according to the most correct opinion, because the fidya has been abrogated by the statement of Allah:

﴿ فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ وَمَنْ كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ﴾

So whoever sights [the new moon of] the month, let him fast it; and whoever is ill or on a journey - then an equal number of other days (Baqarah, 185).

This is the opinion of Salamah ibn al-Akou', may Allah be pleased with him, and others from the people of knowledge.

Shaykh Abu Muhammad AbdulHameed al-Zoukory (may Allah grant him success)

When is the appointed time to fast on behalf of a deceased individual?

If he (the deceased) had an opportunity to make up the fast, and did not, then fasting is obligatory upon him and the haqq (right of Allah of fasting for him) remains upon him. If he was one who was chronically ill and never had the opportunity to make up for the missed fasts, then he is not liable to make up for the fasts. For example, a man became ill in Sha'baan until Ramadan. He then died after Ramadan, without ever having the opportunity to make up for the missed fasts. This individual is not liable, because it was never obligatory upon him (due to illness), and never had the ability to do so. Allah subhanahu wa ta'aala says: ﴿لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا﴾

Allah does not charge a soul except [with that within] its capacity (Baqarah, 286).

He has also said: ﴿فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ﴾

So keep your duty to Allah and fear Him as much as you can; (At-Taghaabun, 16).

Q: Is it a must to make up for the missed fasts in addition to a fidya, or does making up the fasts suffice?

A: Some of the people of knowledge have inclined towards the opinion of combining between fidya and making up of the fasts. What is apparent (to be the right opinion) is that one suffices with making up the missed fasts, because the Prophet, may the peace and blessings of Allah be upon him, mentioned making up the fasts but did not mention the fidya. The statement of giving a fidya has been abrogated, even though many of the people of knowledge held that view. It is the math-hab of ibn Abbas, but what is apparent is that there is no fidya. Those who view the fidya to be a must specify that he must feed one poor person for each missed day of fasting. And Allah knows best.

What are some of the benefits of hastening to break the fast?

There are many benefits in hastening to break the fast.

1. There is a mercy for the believer in hastening the breaking of the fast.
2. In hastening to break the fast is distancing oneself from Al Wisaal (Fasting continuously until the next day. 502
3. Steering clear of unnecessary overburden
4. Hastening to break the fast is from the guidance of the Prophet, may the peace and blessings of Allah be upon him.

So, if the believer is certain that the nighttime (sunset) has entered, then it is a must for him to break his fast.

A hadith about this (topic) has been narrated by Abu Hurairah, may Allah be pleased with him, that the Prophet, may the peace and blessings of Allah be upon him, said: **People will continue in goodness as long as they hasten to break their fast, because the Jews and the Christians delay it.**

From this, we come to know that hastening to break the fast is a Sunnah, indicative of the strength of the Muslims, and that delaying breaking the fast is a bid'ah (innovation), and a sign of the weakness of the Muslims (meaning that if the enemies of Islaam have authority over the Muslims, they will prevent the true Sunnah from being implemented).

Q: The ruling on the individual who intentionally breaks his fast before sunset.

A: The one who intentionally breaks his fast before sunset has committed a major sin and a grave error, based on the hadith narrated by Abu Thumaamah al-Baahili, may Allah be pleased with him, that the Prophet, may the peace and blessings of Allah be upon him, said: ... **We started again. We suddenly saw a group of people whose cheek pouches were split, and out of these pouches flew blood; and their feet were bound! I asked: "Who are they?" They replied: "They are those who break their fasts before due time (those who don't fast).**

Shaykh Abu Muhammad AbdulHameed al-Zoukory (may Allah grant him success)

It was narrated by Aisha, may Allah be pleased with her, that the Prophet of Allah, ﷺ said: whoever dies while not having made up any of his missed fasts, then his next-of-kin should fast on his behalf. what is the ruling on fasting on behalf of a deceased individual if he has not made up all his missed fasts?

In the book al-Mughni, ibn Qudaama says: The general meaning of this (hadith) is that the one who dies while still needing to make up his fasts falls under one of the following two categories:

The first: that he dies before he is able to make up his fasts. This may be due to tightness of time, an excuse relating to an illness or travel, or being incapable of fasting. This (described) person is not held accountable, according to the view of most of the people of knowledge. It was also mentioned by way of Taawoos and Qataada that it is a must to feed (the poor, fidya) on his behalf, because it was an obligatory fast that he became exempt from, so it is a must to feed on his behalf. For example, an elderly man who is unable to fast due to his old age.

And our (author's) opinion is that it is a right for Allah ta'aala which was made obligatory in his legislation. So, if one were to die before being able to make up for it then it is dropped (as an obligation) without it needing to be substituted, like (if one were to die before doing) hajj. This is different than the elderly individual, since it was obligatory upon him to fast in the first place, in opposition to the deceased (as he can no longer do actions).

The second: that he dies after being able to make up the fast. In this case, it is a must to feed on his behalf (give a fidya) one poor person for each day he has missed.

The scholars have three different opinions regarding this matter:

1. Some of them inclined towards the opinion that it is not allowed to fast on behalf of the deceased, neither for the nathr (expiation for a false or unfulfilled oath taken) or for an obligatory fast (i.e Ramadan).
2. Others mentioned that one may fast on behalf of a deceased person for both the nathr and obligatory fast.
3. The opinion of the majority is that you may fast on behalf of the deceased for a nathr, not an obligatory fast.

Ibnul-Qayyim, may Allah have mercy upon him, has mentioned these opinions. The majority of the Hanaabilah viewed that it is not permissible to fast on behalf of a deceased except in the case of a nathr. The correct opinion is that (both are view from) the same angle; so, whatever is permissible for the nathr, is also permissible for the obligatory act. Ahaadith have been narrated in this regard, some general and some specific. The specific ones do not suggest that you can not act upon the general ones, because the specific cases could be for specific issues.

Shaykh Abu Muhammad AbdulHameed al-Zoukory (may Allah grant him success)

Q: the ruling on the one who genuinely thought that the time to break the fast had entered, and then realizes that, in actuality, it had not

A: If one were to break his fast in Ramadan believing that it was night time (i.e time to break the fast), then he comes to realize that it had not; (this is answered by) a hadith reported by al-Bukhari that Hishaam ibn 'Urwah, on the authority of Fatima, on the authority of 'Asmaa' bint Abi Bakr, may Allah be pleased with them, said: *we broke our fast during the lifetime of the Prophet, may the peace and blessings of Allah be upon him, on a cloudy day. The sun then came out. Hishaam was asked: "were they ordered to make up for the fast?" He responded, "there is no doubt that making up the fast is a must."* Mu'ammarr said: "I heard Hishaam saying: I am not sure whether they made up for the fast or not." Another narration by way of 'Urwah said: "he (Hishaam) did not mention the making up of the fast."

The matter is one which the people of knowledge have differed upon. Some of the people of knowledge inclined towards the opinion that if one were to realize that the day had not ended yet after breaking his fast because he thought that it had, then it is a must for him to make up for that day of fasting, and that he is not sinful, because he acted in accordance to what he knew.

The correct opinion is that he is considered to have broken his fast because he did so with the intention to break it. The Prophet, may the peace and blessings of Allah be upon him, said: "Whoever forgets he is fasting and eats or drinks, let him complete his fast for it is Allaah Who has fed him and given him to drink." Others from the people of knowledge inclined to the opinion that he is not required to make up for the day, and he is not required to expiate for it, based on the statement of Allah: ﴿رَبَّنَا لَا تُؤَاخِذْنَا إِن نَّسِينَا أَوْ أَخْطَأْنَا﴾

"Our Lord, do not impose blame upon us if we have forgotten or erred" (Baqarah, 286).

What is apparent (to be the correct opinion) is that it is a must for him to make up for the fast because he ate and drank intentionally, and Allah knows best. If a person who is fasting is doubtful whether night time had come in or not, then it is impermissible for him to break his fast, and it is a must that he does not begin an act of worship except when its assigned time has entered, and he is certain of that.

Rulings of Ramadan from my book

إفادة ذوي الأنظار شرح عمدة الأحكام

Shaykh Abu Muhammad AbdulHameed al-Zoukori (may Allah grant him success)

Mention some things that Allah gave exclusively to his messenger ﷺ

Some of that which Allah gave exclusively to him are:

- 1. He allowed him to marry more than four women*
- 2. He allowed continuing the fast after sunset for him*
- 3. A woman is permitted to offer herself to the Prophet, may the peace and blessings of Allah be upon him, unlike anyone else*
- 4. He was given the choice of how to split his time between his wives, and it was not made obligatory upon him to split evenly.*

Al-Allamah ibnul-Qayyim mentioned some valuable speech regarding this matter in his book Zaad al Ma'aad: He used to specify Ramadan for worship unlike any other month, to the extent which he used to do it so continuously that he would spend hours of the day and night doing acts of worship. He used to object that his companions' worship in the (same) continuous matter, so they would say to him: "but you do so." He would respond: "I am not like you, I sleep" or in another narration: I remain with my lord, he feeds and provides drink for me.

People have two differing opinions regarding this aforementioned food and drink:

- 1- That it is food which is tangible and edible. They said (this because): this is the truth regarding the wording used, and there is nothing that necessitates not understanding it in this way*
- 2- What is meant by it is that Allah nourishes him with understanding and knowledge, the pleasure he brings to his heart by calling out to Allah, the coolness of his eyes in being near to him, and being greatly blessed with the nearness of Allah, and other things that are similar to those mentioned which are a nourishment to the heart, and a paradise for the souls, and the coolness of the eyes, and the joyfulness of the souls and hearts with nourishment which is the greatest, most beneficial type of nourishment. This type of nourishment may provide strength to such an extent that one may no longer be in need of tangible, edible nourishment for a prolonged period of time. How, then, is the case with the one who is the most beloved, whom nothing is more exalted, greater, more beautiful, and complete than (Allah). There is no greater excellence than if the heart of the one who loves is filled with love, and his love becomes manifest throughout the entirety of his heart and limbs. The love completely takes him over, and this is his state with his beloved. Does not the one who remains with his beloved while is in a state of love (for him) feed and provide drink for him, day and night?*

Rulings of Ramadan from my book

إفادة ذوي الافهام شرح عمدة الاحكام

Shaykh Abu Muhammad AbdulHameed al-Zoukory (may Allah grant him success)

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Days in which fasting is prohibited

- ① Friday, if one were to fast that day alone
- ② Both Eids of Fitr and Adha, with no exception
- ③ The days of Tashreeq (3 days that follow Eidul Adha), but the one who does not have a slaughter was given a concession
- ④ The day of uncertainty (i.e when it is uncertain whether the moon was sighted to indicate the commencement of the month of Ramadan).
- ⑤ To fast continuously without exception, except for fasting continuously until fajr.
- ⑥ Specifying a set of months or a day with an act of worship that was never brought in the legislation.

It may be that (generally) it is permissible to fast, but to specifically single out a day which Allah did not permit, such as the fifteenth day of Sha'baan, the twenty seventh of Rajab, the twelfth day of Rabi'ul-Awwal, or any other day, is considered to be an innovation.

That includes what many people do by specifying Rajab as a month for fasting.

Narrated by Abu Hurairah, may Allah be pleased with him, that he heard the messenger of Allah, (ﷺ) said: *"None of you should fast on a Friday unless he fasts the day before or the day after."*

Singling out Friday for fasting

The above hadith indicates that it is disliked fasting on Fridays, except in three cases:

1. If it is for an obligatory fast, such as Ramadan, then it is a must
2. To fast a day before it, or a day after it, as was reported by Juwayriyyah, may Allah be pleased with her, that the messenger of Allah, (ﷺ) entered upon her while she was fasting on a Friday. He asked her: did you fast yesterday? So she responded: no. He asked her: will you fast tomorrow? She replied: no. So he said: then break your fast.
3. Fasting for a different purpose, such as if one were accustomed to fasting every other day and one of those days coincides with a Friday, or if one were to fast the day of 'Arafah or 'Ashuraa
4. This is the one which is disliked, and that it to do a supererogatory fast on a Friday, without any reason to do so



RULINGS OF RAMADAN FROM MY BOOK

إفادة ذوي الافهام شرح عمدة الاحكام

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Shaykh Abu Muhammad AbdulHameed al-Zoukory (may Allah grant him success)

Narrated by Abu Hurairah, may Allah be pleased with him, that he heard the messenger of Allah, (ﷺ) said: *"None of you should fast on a Friday unless he fasts the day before or the day after."*

What is the reason behind not permitting fasting on Friday?

A: The people of knowledge have differed regarding this matter to several opinions.

1. *It was said that it is because it is an 'Eed for Muslims .*
2. *It was also said that it may be due to it being difficult for one to be up early, or certain actions on a Friday*
3. *Another view is that it was so that the day is not singled out for an act of worship that Allah did not permit. This was narrated by Abu Hurairah, may Allah be pleased with him, in a hadith in Saheeh Muslim, that messenger of Allah, (ﷺ) said: do not single out Friday from among other days for fasting, unless it is a fast that one of you regularly observes.*

Days in which fasting is prohibited

- ① Friday, if one were to fast that day alone
- ② Both Eids of Fitr and Adha, with no exception
- ③ The days of Tashreeq (3 days that follow Eidul Adha), but the one who does not have a slaughter was given a concession
- ④ The day of uncertainty (i.e when it is uncertain whether the moon was sighted to indicate the commencement of the month of Ramadan).
- ⑤ To fast continuously without exception, except for fasting continuously until fajr.
- ⑥ Specifying a set of months or a day with an act of worship that was never brought in the legislation.

It may be that (generally) it is permissible to fast, but to specifically single out a day which Allah did not permit, such as the fifteenth day of Sha'baan, the twenty seventh of Rajab, the twelfth day of Rabi'ul-Awwal, or any other day, is considered to be an innovation.

That includes what many people do by specifying Rajab as a month for fasting.

Rulings of Ramadan from my book

إفادة ذوي الافهام شرح عمدة الاحكام

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Shaykh Abu Muhammad AbdulHameed al-Zoukory (may Allah grant him success)

The days in which it is legislated to fast

- ① Fasting three days of each month, and they could be any three days of the month
- ② Fasting during the three white days, and they are the thirteenth, fourteenth, and the fifteenth of each month
- ③ Fasting a day each month, as has been reported in the hadith of Abu 'Aqrab
- ④ Fasting two days a month, as has been reported in the hadith of Abu 'Aqrab
- ⑤ Fasting one day, then breaking the fast for two days, as has been reported in the hadith of Abdullah ibn 'Amr
- ⑥ Fasting every other day, as has been reported in the hadith of Abdullah ibn 'Amr.
- ⑦ Fasting five, seven, nine, or eleven days in a month, as has been reported in the hadith of Abdullah ibn 'Amr

There are also fasts which are specific (to certain days):

- ① Fasting six days of shawwal
- ② Fasting on the day of 'Arafah
- ③ Fasting a lot in the sacred month of Allah
- ④ Fasting the ninth (Taasoo'aa) and tenth ('Ashuraa) of Muharram
- ⑤ Fasting Mondays and Thursdays
- ⑥ Fasting during Sha'baan

I am unaware of any other days, and Allah knows best.

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RULINGS OF RAMADAN FROM MY BOOK

إفادة ذوي الافهام شرح عمدة الاحكام

Shaykh Abu Muhammad AbdulHameed al-Zoukory (may Allah grant him success)

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B

What is the ruling on fasting individuals on Saturday?

The correct opinion is that even though the narration's chain is authentic, the text is rejected, or it is abrogated, for a number of reasons:

The Prophet, may the peace and blessings of Allah be upon him, used to fast three days of every month, without caring which days he fasted.

From the Sunnah is to fast the three white days. It may be that many months out of the year, the white days coincide with Saturday.

The Prophet, may the peace and blessings of Allah be upon him, fasted during Sha'baan, or most of it, and it is well known that there are a number of Saturdays within the month.

*The Prophet, may the peace and blessings of Allah be upon him, has mentioned in the hadith narrated by Abu Huraira, may Allah be pleased with him, that: **The best days to fast after Ramadan is the month of Allah al-Muharram, and the best prayer after the obligatory prayers is the night prayer.***

*The Prophet, may the peace and blessings of Allah be upon him, legislated the fasting of 'Ahshuraa, and said: **If I remain alive until the following year, I will certainly fast the ninth day, but he passed away before that.***

The Prophet, may the peace and blessings of Allah be upon him, made it desirable to fast six days in the month of Shawwal, and if he fasted them consecutively, it is possible that one of the days would have coincided with a Saturday, except if 'Eed is on a Saturday. Thus, all these points are indicative of the fact that the hadith (of as-Simaa' bint Basr) is rejected, and that one may not use it as evidence.



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RULINGS OF RAMADAN FROM MY BOOK

إِقَادَةُ ذَوِي الْأَفْهَامِ شَرْحُ عُمْدَةِ الْأَحْكَامِ

Shaykh Abu Muhammad AbdulHameed al-Zoukory (may Allah grant him success)

When is Laylatul-Qadr (the Night of Decree)

It has been established from several Companions (may Allah be pleased with them) that it is certainly the twenty-seventh of Ramadan. It has come from others that the Messenger of Allah (ﷺ) has specified the Night of Decree to be the twenty first of Ramadan as it comes in the Hadith of Abu Sa'eed (may Allah be pleased with him). Likewise it has been mentioned that it is the twenty third night of Ramadan as in the Hadith of Abdullah bin Unais (may Allah be pleased with him), and a narration has come that it is the twenty fifth night. As for the statement of Ibn Mas'ud (may Allah be pleased with him): **"Whoever stands up the enter night, then he will catch Laylatul-Qadr"** then it is taken upon its apparent meaning. He did not intend that the Night of Decree is found throughout the year, rather whoever stands for the night prayer the entire year will catch Laylatul-Qadr. This is because the Night of Decree is in the last ten nights of Ramadan and that is part of the entire year. This is like the statement of the one who said: "Whoever stands the entire month of Ramadan, he will catch Laylatul-Qadr". It was reported from Sa'eed bin al-Mussayib (may Allah have mercy upon him) that he said:

"Whoever prays 'Isha in congregation, then he has caught Laylatul-Qadr".

However, what is better is to establish both (i.e. Isha prayer and the night prayer) and pray during the Night of Decree due to the statement of the Prophet (ﷺ):

مَنْ قَامَ لَيْلَةَ الْقَدْرِ إِيْمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ

Whoever stands for the prayers in the Night of Decree out of sincere Faith and hoping for a reward from Allah, then all his previous sins will be forgiven" [Agreed upon]


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إِقَادَةُ ذَوِي الْأَفْهَامِ شَرْحُ عُمْدَةِ الْأَحْكَامِ

Shaykh Abu Muhammad AbdulHameed al-Zoukory (may Allah grant him success)

The Virtue of Laylatul-Qadr (the Night of Decree)

It is a night that Allah has specified for this Ummah. Some have taken the view that it is general, and the virtue extends to all the nations and there is no proof for that.

It was said that the reason why this Ummah was specified with the Night of Decree was due to their limited lifespans since the remaining nations had longer lifespans. So, Allah, the Exalted has compensated the believers with this blessed night which is better than one thousand months.

Actions to Perform on Laylatul-Qadr

It is legislated on the Night of Decree to stand in prayer, make dua, remember Allah, recite Qur'an, and if this is done alongside 'Itikaaf, then this is good.

As for what many ignorant people do in some lands of having parties and speeches, then this is not legislated. It is reported on the authority of Abu Hurairah (may Allah be pleased with him) that the Messenger of Allah said (ﷺ):

مَنْ قَامَ لَيْلَةَ الْقَدْرِ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ

Whoever stands for the prayers in the Night of Decree out of sincere Faith and hoping for a reward from Allah, then all his previous sins will be forgiven" [Agreed upon]

The belief that whoever has three supplications answered on the Night of Decree has no proof for it.


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Shaykh Abu Muhammad AbdulHameed al-Zoukori (may Allah grant him success)

What are Signs and Characteristics which the Night of Decree is Known By?

There are characteristics and signs which some Scholars have mentioned. From them:

First: That it is a temperate night without any wind and there are no shooting stars on that night nor do dogs bark during it. However, we could not find proofs for that.

Second: The best of what has been reported about its description is the statement of the Prophet (ﷺ): *He who amongst you remembers (the night) when the moon arose and it was like a piece of plate* [Muslim (no. 1170)]

Third: There is also the Hadith of 'Abdah and Asim bin Abi Nujood who both heard Zirr Hubaysh who said I asked Ubayy bin Ka'ab (may Allah be pleased with him):

Your brother (in faith) Ibn Mas'ud says: He who stands (for the night prayer) throughout the year would catch Laylat-ul-Qadr, whereupon he said: May Allah have mercy upon him; (he said these words) with the intention that people might not rely only (on one night), whereas he knew that it (Laylatul-Qadr) is in the month of Ramadan and it is the twenty-seventh night. He then took oath (without making any exception, i. e. without saying In shaa Allah) that it was the twenty-seventh night. I said to him: Abu Mundhir, on what ground do you say that? Thereupon he said: By the indication or by the sign which the Messenger of Allah (ﷺ) gave us, and that on that day (the sun) would rise without having any rays" [Muslim no. 762]

These signs have been affirmed from the Prophet (ﷺ) As for other than that, then it is simply reported statements. Some of the Scholars said that the water of the ocean will turn into fresh water. Others said that on the Night of Decree you will see the gates of the heavens open. Others said: the earth will appear illuminated even if there is no moon out or any light and other than that of statements And Allah knows best

Shaykh Abu Muhammad AbdulHameed al-Zoukory (may Allah grant him success)

The Ruling on the Taraweeh Prayer

Standing in night prayer in Ramadan or what is called Taraweeh is legislated. It comes on the authority of Abu Hurairah (may Allah be pleased with him) that:

The Messenger of Allah (ﷺ) used to exhort (his Companions) to pray (at night) during Ramadan without commanding them to observe it as an obligatory act, and say: He who observed the night prayer in Ramadan out of faith and seeking his reward (from Allah), all his previous sins would be forgiven.

When Allah's Messenger (ﷺ) died, this was the practice, and it continued thus during Abu Bakr's caliphate and the early part of 'Umar's caliphate" [Muslim no. 759].

The Raafidah held the opinion that Taraweeh was an innovation. al-Qahtaani (may Allah have mercy upon him) wrote in his Nooniiyah:

*By Allah no one has considered Taraweeh an evil deed
Except the Zoroastrians and the worshippers of the cross [i.e. these
descriptions refer to the Rifaadiyah]*

As for the statement of Umar (may Allah be pleased with him): "How excellent an innovation this is" then his intent by that is innovation from a linguistically meaning.

The time for Taraweeh Prayer

Its time is directly after Isha, not what some people do starting from the middle of the night. For verily, Umar (may Allah be pleased with him) gathered the people after 'Isha and before him, the Messenger of Allah (ﷺ) used to pray at that time in the nights in which he prayed Taraweeh in congregation. He used to pray it after 'Isha.

On the authority of an-Nu'man bin Basheer (may Allah be pleased with him and his father) said as found in an-Nasaai (3/203):

We prayed Qiyam with the Messenger of Allah (ﷺ) during Ramadan on the night of the twenty-third until one-third of the night had passed, then we prayed Qiyam with him on the night of the twenty-fifth until one-half of the night had passed, then we prayed Qiyam with him on the night of the twenty-seventh until we thought that we would miss al-Falah- that is what they used to call Suhur"

It states in al-Mughni of Ibn Qudama (1/833): "It was said to Ahmad that we delay establishing the night prayer? That is: the Taraweeh until the end of the night. He said: 'The Sunnah of the Muslims is more beloved to me'.

Shaykh Abu Muhammad AbdulHameed al-Zoukory (may Allah grant him success)

The Number of Rak'at in the Taraweeh Prayer

The Scholars have differed on the amount of rak'ats of the Taraweeh prayer:

The majority held the opinion that it is twenty rak'at. Others took the view that it is more and the most that has been reported is thirty-nine rak'at.

That which is established in the Sunnah is the narration reported on the authority of 'Aisha (may Allah be pleased with her): **He used not to pray more than eleven rak'at whether in Ramadan or in any other month** [al-Bukhari (no. 3569) and Muslim (no. 738)]

This was authentically reported from her. It also comes on the authority of Ibn 'Abbas and Umm Salamah (may Allah be pleased with them both): **"That he prayed thirteen rak'ah"**. Some Scholars have carried these extra two rak'ah to mean the two light rak'at prayed before Taraweeh. Umar bin al-Khattab (may Allah be pleased with him) gathered: **"The people to pray eleven rak'at"** as comes in

Muwatta of Malik with Saheeh chains of transmission It comes from the route of Yazeed bin

Khusayfah from as-Saa'ib bin Yazeed on the authority of Umar that he: **"gathered them upon twenty rak'at"** This narration has been ruled by Shaikh al-Albani (may Allah have mercy upon him) and others from the People of Knowledge to be Shaath (contradictory to authentic texts). What is preserved from Umar (may Allah be pleased with him) is that he gathered them to pray eleven rak'at.

Those who permit to increase over that amount use as evidence the Hadith of Abdullah bin 'Umar (may Allah be pleased with him) as found in the Two Saheehs where the Prophet (ﷺ) said: **The night prayer consists of pairs and when you see the approach of dawn, make this number odd by one rak'ah.** It was said to Ibn 'Umar: What does the (word) pair imply? He said: (It means)

that salutation is uttered after every two rak'ahs.

Rulings of Ramadan from my book

إفادة ذوي الأهمار شرح عمدة الأحكام

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Shaykh Abu Muhammad AbdulHameed al-Zoukory (may Allah grant him success)

What is the Method of Praying Taraweeh Prayer which is Established?

There are several methods to pray as mentioned by Shaikh al-Albani (may Allah have mercy upon him) in his book Salat ut-Taraweeh:

First Method: *this is the most well-known method which is to pray the night prayer two by two and then pray three rak'at of witr.*

Second Method: *it is to pray four rak'at with one tasleem followed by four more rak'at with one tasleem. Then to pray three rak'at witr as comes in the Hadith of 'Aisha (may Allah be pleased with her) in the Two Saheehs.*

Third Method: *it is what is reported by 'Aisha (may Allah be pleased with her) that he (ﷺ) would pray eight rak'at two by two then followed by five rak'at of witr with one tasleem.*

Fourth Method: *it is to pray nine rak'at with one tasleem and to sit for tashahud in the eighth rak'at as it is proven in the Hadith of 'Aisha (may Allah be pleased with her) as found in Muslim.*

Fifth Method: *it is to pray seven rak'at by sitting in the sixth rak'at and making tasleem after the seventh as comes in the Hadith of 'Aisha (may Allah be pleased with her) as found in Muslim.*

All of this is done by observing the condition of the congregants praying behind him. To gather the hearts is better than to scatter them (i.e. to differ).

Rulings of Ramadan from my book

إفادة ذوي الألفهام شرح عمدة الأحكام

Shaykh Abu Muhammad AbdulHameed al-Zoukory (may Allah grant him success)

69

Which is better: Praying Taraweeh at Home or in the Masjid?

The Scholars of Ahlus-Sunnah wal-Jama'ah differed which is better: to pray Taraweeh in the house or in the masjid?

A group of the earlier and latter Scholars held the view that prayer in the house is better due to the Hadith of Zaid bin Thaabit (may Allah be pleased with him):

You should pray in your houses, for the best prayer of a person is that which he prays in his house except the compulsory prayers" [Saheeh al-Bukhari (no. 731)]

This is the opinion of our Shaikh Muqbil bin Haadi al-Wadi'ee and the chosen view of Shaikh al-Mu'allami (may Allah have mercy upon them both).

A man came to Ibn 'Umar (may Allah be pleased with him) and said: 'Should I pray behind the Imam in Ramadan? He said: 'Do you know how to recite the Qur'an'? He said: 'Yes'. He said: 'So should you keep silent like a donkey? Pray in your home'.

The opinion of the Shafi'iyyah and the Malikiyyah is that the prayer is done alone, and the house is better. These statements were reported by Imam at-Tartushi (may Allah have mercy upon him) in his book: al-Hawaadith wal-Bid'.

The majority of the People of Knowledge held the view that the prayer in the masjid is better and they used as proof the generality of the evidence about the virtue of the congregational prayer.

And the statement of the Prophet (ﷺ); *Indeed, whoever stands (praying) with the Imam until he finished, then it is recorded for him that he prayed the whole night.*

They also used as evidence that Taraweeh is a sign of Ahlus-Sunnah wal-Jama'ah

Is it Permissible to Fast on Behalf of Deceased by Those who Are not Relatives?

What is more deserving is that the descendants fast on behalf of the deceased, if they fast and others also fast then it is hoped that Allah, the Exalted will accept that from them.

al-Bukhari placed a chapter in his Saheeh: "Chapter: The one who dies, and fasts are owing upon him. al-Hasan said:

Verily if thirty men all fast on one day on behalf of him, then it is permissible".

Imam an-Nawawi (may Allah have mercy upon him) said in Sharh al-Muhathab: "However, the permissibility is restricted to the fast which do not require succession due the absence of a successive action in this aforementioned example".



What is the Least Amount of Days of 'Itikaaf

The Scholars differed on the least amount of days of 'Itikaaf into different opinions:

The First Opinion: some of them held the view that it is one night due to the Hadith of Umar in the Chapter [i.e. al-Bukhari] in which he said:

'I had taken a vow during the days of Ignorance (Jahiliyya) that I would observe I'tikaf for a night in the Sacred Mosque'. So the Messenger of Allah said

Fulfil your vow [al-Bukhari (no.2032) and Muslim (no. 1656)]

The Second Opinion: which some Scholars hold like Imam an-Nawawi and others is that if a person intends to perform 'Itikaaf, and he walks from one door of the masjid to the other, then that counts as 'Itikaaf. This is expansiveness [in relation to the issue].

What is correct is that the Legislated 'Itikaaf is at least one night. As for the linguistic meaning, then it is more spacious than that.



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Is 'Itikaaf valid and Legislated in All Masaajid?

'Itikaaf is permissible in all masaajid and some of the People of Knowledge hold the view that it is only valid in three Masaajid due to the Hadith:

There is no 'Itikaaf except in three Masaajid

That is: Masjid ul-Haram, Masjid an-Nabi, and Masjid al-Aqsaa when it came in the hands of the Muslims. What is correct in the issue is that it is permissible to make 'Itikaaf in every Masaajid due to statement of Allah, the Exalted: ﴿وَلَا تَبَاشِرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ﴾

And do not have sexual relations with them (your wives) while you are in I'tikaf in the mosques [2:187] Imam al-Bukhari (may Allah have mercy upon him) placed a chapter in his Saheeh for this. The meaning of the Hadith "***There is no 'Itikaaf except in three Masaajid***" that is: there is no complete 'Itikaaf except in these three Masaajid otherwise 'Itikaaf is permissible in all Masaajid.

The Scholars differed about 'Itikaaf in Masaajid which Jumu'ah is established in or not. What is correct on the subject is that it is permissible to perform 'Itikaaf in any masjid except that it is necessary for the one making 'Itikaaf to be in a masjid where Jumu'ah is established, so that he is not compelled to exit the masjid to attend Jumu'ah elsewhere.

Shaykh Abu Muhammad AbdulHameed al-Zoukory (may Allah grant him success)

Is it Legislated for the one Making 'Itikaaf to witness a Janazah and visit a sick person or does it invalidate his 'Itikaaf to exit for those reasons?

The one in 'Itikaaf should not attend a Janazah, nor does he visit a sick person, nor does he leave his place of 'Itikaaf except for a personal need. A personal need mentioned in the Hadith is well-known: such as relieving oneself or showering or leaving for food or drink.

It is reported in Sunan Abu Dawood on the authority of Aisha (may Allah be pleased with him) that she said: **The sunnah for one who is observing i'tikaf (in a mosque) is not to visit a patient, or to attend a funeral, or touch or embrace one's wife, or go out for anything but necessary purposes. There is no i'tikaf without fasting, and there is no i'tikaf except in a congregational mosque**

Issue: What is the Ruling on Setting up a Tent for the One making 'Itikaaf

It is permissible for the one making 'Itikaaf to set up a small tent to seclude himself in it as the Prophet (ﷺ) used. If a person is afraid it will cause fitnah, then he leaves it off for it is a Sunnah and not obligatory.

Shaykh Abu Muhammad AbdulHameed al-Zoukory (may Allah grant him success)

***What is the Most Complete Type of 'Itikaaf
and the Best of it in Terms of Time?***

The most complete form of 'Itikaaf is to perform it at the last ten nights of Ramadan because the Prophet (ﷺ) made 'Itikaaf at that time. When it was the year he (ﷺ) passed away in he did 'Itikaaf for twenty nights as comes in Saheeh Muslim on the authority of 'Aisha (may Allah be pleased with her) who said:

When the Messenger of Allah (ﷺ) decided to observe i'tikaf, he prayed in the morning and then went to the place of his i'tikaf, and he commanded that a tent should be pitched for him, and it was pitched. He (once) decided to observe i'tikaf in the last ten days of Ramadan. Zainab (the wife of the Holy Prophet) commanded that a tent should be pitched for her. It was pitched accordingly. And some other wives of Allah's Apostle (ﷺ) commanded that tents should be pitched for them too. And they were pitched. When the Messenger of Allah (may peace be upon him) offered the morning prayer, he looked and found (so many) tents. Thereupon he said:

What is this virtue that these (ladies) have decided to acquire? He commanded his tent to be struck and abandoned i'tikaf in the month of Ramadan and postponed it to the first ten days of Shawwal" [Saheeh Muslim (no. 1173)]

Is Fasting a Stipulation for 'Itikaaf?

Some of the People of Knowledge hold to view that fasting is stipulated for 'Itikaaf and 'Itikaaf will not count without fasting.

What is correct is the opposite of this statement and Imam al-Bukhari has a chapter title in his Saheeh on it using as evidence the Hadith of Umar bin al-Khattab (may Allah be pleased with him) that he made an oath to make 'Itikaaf for one night in Masjid ul-Haram. So the Prophet (ﷺ) told him:

فَأَوْفِ بِنَذْرِكَ

Fulfil your vow

[al-Bukhari (no.2032) and Muslim (no. 1656)]

And he (ﷺ) did not mention fasting.

When Does 'Itikaaf Begin?

The Scholars differed about the time the one making 'Itikaaf should enter his place of 'Itikaaf. Some of the Scholars held the view that he enters after the sunsets on the twentieth day, that is, the beginning of the twenty-first night.

Some of the Scholars held the view that he enters after Fajr on the twenty-first day.

That which is apparent is that the Prophet (ﷺ) would enter his tent after the Fajr prayer on the twenty-first day.

As for the 'Itikaaf, then it is necessary that it is at night. It cannot be called 'Itikaaf for the last ten nights of Ramadan except that 'Itikaaf must begin at the night. So, a person enters before Maghrib and the Prophet (ﷺ) used to enter before Maghrib and enter his tent after the Fajr prayer.

What is Legislated for the One Performing 'Itikaaf to Perform?

It is permissible for a man to visit his wife in his place of 'Itikaaf or for her to clean his head or comb his hair as the Messenger of Allah (ﷺ) used to do.

Verily it is impermissible for him to have sexual relations with her for that would invalidate his 'Itikaaf.

Whoever leaves to his house for a need then it is not allowed for him to sit or accompany the people of his household. For verily Aisha (may Allah have mercy upon him):

"If she would go to the house, and found a sick person, she would not ask about him unless she was passing by them".

It is necessary for the one who is making 'Itikaaf to exert themselves in the obedience of Allah, the Exalted for verily we see a lot of people play in 'Itikaaf. Perhaps he would use Whatsapp to buy and sell and other than that from his affairs. This takes him away from the purpose of 'Itikaaf. Sometimes he would remain speaking with his friend for the entire night. Verily 'Itikaaf is legislated to spend time reciting the Qur'an, the remembrance of Allah, supplication and other than that.



Which is better: The Last Ten Nights of Ramadan or the First Ten Days of Dhul-Hijjah?



**The Scholars differed which is better:
the first ten days of Ramadan or
the first ten days of Dhul-Hijjah?**

The correct opinion is that the last ten nights of Ramadan are better in terms of nights because it includes Laylatul-Qadr and the first ten days of Dhul-Hijjah are better in terms of the days because they include the Day of 'Arafah.

RULINGS OF RAMADAN FROM MY BOOK

إفادة ذوي الأفهام شرح عمدة الأحكام

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Shaykh Abu Muhammad AbdulHameed al-Zoukory (may Allah grant him success)

Supplication when Breaking the Fast

Some of the Scholars mention some supplication to say when breaking the fast. From them is what was reported by Ibn Umar (may Allah be pleased with him) that the Prophet (ﷺ) said:

The thirst has gone, the arteries are moist, and the reward is sure if Allah wills.
Reported by Abu Dawood and in its chain is Marwaan bin al-Muqaffa'u who is unknown.

And it comes in Sunan Abu Dawood on the authority of Mu'adh bin Zuhrah that he conveyed that the Prophet (ﷺ) used to say when breaking his fast:
Allah, for You I have fasted, and with Your provision I have broken my fast.

It is Mursal which is from the categories of Da'eef Ahaadith.

It comes in the Sunan of Ibn Majah on the authority of Abdullah bin 'Amr bin 'As (may Allah be pleased with them both) that the Messenger of Allah (ﷺ) said:

When the fasting person breaks his fast, his supplication is not rejected."

This Hadith with this wording is not established. In its chain is Ishaq bin Ubaidillah bin Abi Mulaykah and his condition is unknown.

Otherwise, the time of fasting is all a time when supplication is accepted.

Shaykh Abu Muhammad AbdulHameed al-Zoukory (may Allah grant him success)

The Ruling on Zakat ul-Fitr

It is obligatory for the father or guardian to give Zakat ul-Fitr and it is permissible for each member of the household to give it themselves. Zakat ul-Fitr is legislated according to the evidence of the Qur'an and Sunnah and consensus. Allah, the Exalted said:

﴿قَدْ أَفْلَحَ الْمُؤْمِنُونَ - الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ - وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ - وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ﴾

Successful indeed are the believers. Those who offer their Salat (prayers) with all solemnity and full submissiveness. And those who turn away from Al-Laghaw (dirty, false, evil vain talk, falsehood, and all that Allah has forbidden). And those who pay the Zakat [23:1-4] Ibn Umar (may Allah be pleased with him) said: Allah's Messenger (ﷺ) (made it incumbent on all the slave or free Muslims, male or female, to pay one Sa' of dates or barley as Zakat-ul-Fitr [Agreed upon]

This Hadith is established in the Saheeh from Ibn Umar (may Allah be pleased with him) and some claimed that the wording mentioning 'Muslims' was narrated only by Malik and that is not the case. It was corroborated by others and thus is established.

Ibn Qudamah said in al-Mughni (3/79):

"Ibn ul-Mundhir said: 'Everyone who has preserved knowledge from the People of Knowledge have agreed that Zakat ul-Fitr is obligatory and Ishaq said: 'It is as if it is a consensus from the People of Knowledge'. Ibn Abdul Barr claimed that some of the latter Scholars from the Companions of Malik and Abu Dawood said: it is an emphasised Sunnah. However, the remaining group of Scholars said it is obligatory"

Shaykh Abu Muhammad AbdulHameed al-Zoukory (may Allah grant him success)

The Time to Give Zakat-ul-Fitr

Its best time is to give it from sunrise of the Day of Eid until before the Eid prayer. It is permissible to give it before Eid by a day or two due to what has come in the Two Saheehs on the authority of Ibn 'Umar (may Allah be pleased with him) that:

Ibn 'Umar used to give Sadaqat-ul-Fitr to those who had been officially appointed for its collection. People used to give Sadaqat-ul-Fitr (even) a day or two before the 'Id"

He would give it to the person collecting it then that person would distribute it to the poor and needy.

Whoever delays it until after the prayer, then it is not counted as Zakat ul-Fitr but only a charity.

The Type of Foodstuff Which Zakat ul-Fitr can be Given From

The Scholars differed about the type of food which Zakat ul-Fitr can be given from. Most of the Scholars held the view that it can be given from the most common foodstuff of a land and used as evidence the Hadith of Abu Sa'eed al-Khudri (may Allah be pleased with him):

In the lifetime of the Prophet (ﷺ) we used to give one Sa' of food

Abu Sa'eed (may Allah): "Our food at those times was barely raisins, cottage cheese, and dates" according to the wording in al-Bukhari.

Some of the Scholars held the view that what was intended by the mention of the foodstuff is specification. For, verily the food at the time of the Prophet (ﷺ) was mainly barely.

With that, we say: giving Zakat ul-Fitr from dates, raisins, cottage cheese, barely and whatever was given at the time of the Messenger (ﷺ) is recommended. However, giving it in other than that from foodstuff is permissible such as flour, or sugar, or Haleeb which is cottage cheese as explained in some Ahaadith or other than that from foodstuff like rice.

What is the Ruling on Giving Zakat ul-Fitr in the Form of Money

Giving Zakat ul-Fitr in the form of money does not count according to the correct view of the People of Knowledge. Money existed during the time of the Prophet (ﷺ) and he did not command that it be given.

Zakat ul-Fitr is from the manifest signs of Allah which it is necessary to manifest on that day of Eid. The Muslims give this Zakat to other Muslims who are poor or needy to feed them and spend on them unlike if money was given due to such a manifestation not occurring.

The opinion of giving Zakat ul-Fitr in foodstuff is the action of the Prophet (ﷺ) and his Companions and the view of the Muhaqqiqoon (verifiers) from the People of Knowledge.

Does the one who causes himself to ejaculate break his fast?

Yes, the one who is fasting and causes himself to ejaculate breaks his fast and ruins it, due to the statement of the Prophet (ﷺ) from what he narrated from his Lord:

“He leaves of his food, drink, and desires for my sake”.

So, this one does not leave off his desires for Allah, the Mighty and Majestic, so his fast is rendered invalid and he becomes guilty of a major sin which requires repentance to Allah, the Mighty and Majestic. As for it necessitating expiation, then there is no expiation for it except for the one who has sexual intercourse during the daytime in Ramadan while he is fasting, and we ask Allah for wellbeing.

Shaykh Abu Muhammad AbdulHameed al-Zoukory (may Allah grant him success)

If I Pray Taraweeh in al-Haram al-Makki, should I pray twenty rak'aahs with them or wait until eight are left, and which of them is more virtuous?

If you pray in al-Haram al-Makki, eleven rak'aahs suffice, and it will not be rejected on him. If you pray twenty-three behind them, we do not say that this increase reaches to an innovation, specifically since the actions of the Prophet (ﷺ) do not indicate a restriction, and the statement of 'Aaishah, may Allah be pleased with her, that she did not see the Prophet (ﷺ) increase past eleven rak'aahs in Ramadan nor other than it.

She also reported that he (ﷺ) prayed thirteen rak'aahs, nine rak'aahs, and seven rak'aahs, and similarly Um Salamah, may Allah be pleased with her, reported that he (ﷺ) prayed thirteen rak'aahs.

Also, as it comes in the hadeeth of ibn 'Abbaas, may Allah be pleased with him, that the Prophet (ﷺ) prayed thirteen rak'aahs; all of these narrations are in the Saheeh [i.e., Saheeh al-Bukhaari or Muslim or both].

Saying Ramadan Kareem

Yes, it is permissible, and there is nothing forbidden in it. On the contrary, [as for] saying Ramadan Kareem (supreme / generous) and Mubaarak (blessed), then Karam comprises beautiful and majestic characteristics, and it is not only for the one who gives [i.e., not only for the generous]. So, we say: al-'Arsh al-Kareem (the Supreme Throne), and it [i.e., the Throne] is not from the things that give. In addition, it is said: al-Qur'aan al-Kareem, and what is like that.

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The Ruling on Jum'atul Qadaa

Shaikh ibn al-'Uthaimeen, may Allaah have mercy upon him, was asked [regarding this], to which he replied:

"The ruling on this prayer is that it is an innovation; it does not have an origin in the Islamic Legislation, and it does not increase a person with regards to his Lord [in any way] except for distance [i.e., it distances the person from Allaah]. This is since the Messenger of Allaah (ﷺ) said:

'Every innovation is misguidance, and every misguidance is in the Fire'.

So innovation, even if it is beautified by the one who introduces it, and they see it to be good, it is still a sin with Allaah, the Mighty and Majestic, as his Prophet (ﷺ) said:

"Every innovation is misguidance, and every misguidance is in the Fire".

These five prayers that a person does during the last Friday of Ramadaan do not have an origin in the Legislation, and we say: has this person only fallen short with regards to five prayers only? It is probable that he has fallen short for several days and not several prayers [only]. It is important that when a person realizes that he has fallen short regarding his prayer (i.e., by missing it), that he makes up for it when he realizes that." [Majmoo' al-Fataawaa of Shaikh al-'Uthaimeen]

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The Excellence of fasting

Also, fasting is from the means of attaining Taqwaa of Allaah, the Mighty and Majestic, and an increase in Eemaan, as He, the Most High, says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ﴾ [Surat Al-Baqarah 183]

"O you who believe! Observing As-Saum (the fasting) is prescribed for you as it was prescribed for those before you, that you may become Al-Muttaqun (the pious)."

Also, fasting is a means of reducing sexual desires for a person when his time being single is long and he is not able to get married, In the hadeeth of ibn Mas'ood, may Allaah be pleased with him, in the Saheehain (i.e., Saheeh Bukhaari and Muslim), he (ﷺ) said: "And he who cannot afford to marry is advised to fast, as fasting will diminish his sexual power". Fasting is the habitual practice of the Prophets and righteous, as Daawood ('alaihi as-salaam) "would fast a day and leave it off the next", and the Prophet (ﷺ) would fast much.

Fasting voluntarily is from the things by means of which it is hoped that the obligations will be completed if there were any deficiencies therein.

On the authority of Abu Hurairah, may Allaah be pleased with him, that the Messenger of Allaah (ﷺ) said: "The Lord (Glorified and Exalted be He) will say: 'See if My servant has any supererogatory prayers with which may be completed that which was defective in his obligatory prayers. Then the rest of his actions will be judged in like fashion'". Likewise, the fast, if the slave has a share of voluntary fasts, Allaah, the Most High, has ascribed the fasts to his Grace; Allaah, the Mighty and Majestic said, as it comes in a Qudsi hadeeth: "Except fasting; it is for Me and I shall reward (the fasting person) for it". It is the same whether it is an obligatory or voluntary fast.

The scholars discuss the virtues of deeds to entice initiative and dedication to them.

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Shaykh Abu Muhammad AbdulHameed al-Zoukory (may Allah grant him success)

What is the ruling of fasting the two days of 'eid?

Yawm al-Ad'haa and Yawm al-Fitr [i.e., 'Eid al-Ad'haa and 'Eid al-Fitr] are from the days which the Messenger of Allaah (ﷺ) forbade fasting during, The reason for that is because Allaah, the Mighty and Majestic, made these days days of celebration for the Muslims, and fasting during it will cause the person distress.

Also, from the hadeeth of of 'Uqbah ibn 'Aamir, may Allaah be pleased with him, that the Messenger of Allaah (ﷺ) said:

"Verily, the Day of 'Arafah, the Day of an-Nahr (Sacrific), and the Days of Tashreeq are our 'Eid, the people of Islaam, and they are days of eating and drinking".

Also, in the hadeeth of Nubaishatah al-Hudhaly, may Allaah be pleased with him, that the Messenger of Allaah (ﷺ) said:

"The Days of Tashreeq are days of eating and drinking", and it has been reported by other than him as well.



إفادة ذوي الأفهام شرح عمدة الأحكام

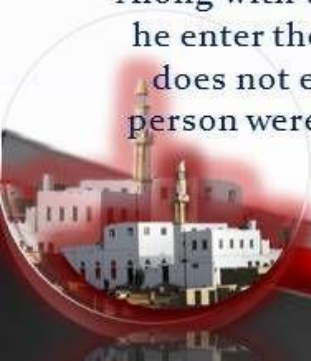
Shaykh Abu Muhammad AbdulHameed al-Zoukory (may Allah grant him success)

Is it permissible to fast the six days of Shawwaal and other voluntary fasts for the one who has to make up fasts from Ramadan?

The people of knowledge have differed over this, but what is more deserving, cautious, and better, is to first make up the missed fasts due to some reasons:

1. The Messenger of Allaah (ﷺ) said: **“Then follows it up with six from Shawwaal”**, so it is not befitting for what is upon him of leftover days from Ramadan to be the ones that follow up.
2. The obligations are given precedence to perform and more deserving of being made up than supererogatory acts of worship, and for this reason it comes in the authentic hadeeth: **“The debt of Allaah deserves its payment more [than the payment of anyone else]”**.
3. If a person dies, the payment of bloodwite is due from its people for him, in contrast to the voluntary acts.

Along with these, if a person was able to and performed their fast voluntarily, but does he enter the excellence [of fasting the six voluntary fasts]? From what is apparent, he does not enter it until he makes up what is due on him. The example of such is if a person were to give in charity whilst being indebted, his charity is acceptable, but the debt is still upon him.



What is the ruling on fasting during the Days of Tashreeq?

It is not allowed to fast, and the evidence for that is the hadeeth of 'Aaishah and ibn 'Umar, may Allaah be pleased with them, who said:

“Nobody was allowed to fast on the Days of Tashreeq, except for those who could not afford the Hadi (Sacrifice)”.

Some of the people of knowledge opined that it is permissible to fast therein, especially in necessary matters, like the one who owes expiation, and didn't fast the day of 'Eid.

As for what is apparent, then even if he didn't fast for these three days, it is not rejected, and it will not cut off the sequence, since these are days of eating, drinking, and the remembrance of Allaah the Mighty and Majestic, as it is confirmed on the authority of the Messenger of Allaah (ﷺ) from multiple routes [of narration].

Shaykh Abu Muhammad AbdulHameed al-Zoukory (may Allah grant him success)

What is the measurement of a Saa'?

A Saa': it is four Mudd (handfuls) of a medium sized man's hand.

On the authority of as-Saaib ibn Yazeed, may Allaah be pleased with him, said: "The Saa' at the time of the Prophet (ﷺ) was equal to one Mudd plus one-third of a Mudd of your time, and then it was increased in the time of Caliph 'Umar bin 'Abdul 'Azeez". Naafi' said: "Ibn 'Umar used to give the Zakaah of Ramadan (i.e., Zakaat al-Fitr) according to the Mudd of the Prophet (ﷺ) and he also used to give things for expiation for oaths according to the Mudd of the Prophet (ﷺ) and he also used to give things for expiation for oaths according to the Mudd of the Prophet (ﷺ)". Abu Qutaiba said, "Malik said to us, 'Our Mudd (i.e., of Madeenah) is better than yours and we do not see any superiority except in the Mudd of the Prophet (ﷺ)'alik further said to me, 'If a ruler came to you and fixed a Mudd smaller than the one of the Prophet (ﷺ) (by what Mudd would you measure what you give [for expiation or Zakaat-al-Fitr])?' I replied, 'We would give it according to the Mudd of the Prophet' On that, Malik said, 'Then, don't you see that we have to revert to the Mudd of the Prophet (ﷺ) ultimately?'"

The measurement of a Saa' in kilograms: some of the scholars opined that a Saa' is two and a half kilograms, some that it is two and a quarter kilograms, and some that it is two kilograms. What is important is that it is deduced from the Saa' of the Prophet (ﷺ) or measured by Mudd, and it is a can in which pineapples are placed, which is bigger than a can of beans. This is by way of estimation; otherwise, the Saa' of the Prophet (ﷺ) is found and many different forms of Saa's (measurements) have been done. The people benefit from it and they are aware of it and use it to weigh.

The Benefits of Zakaah

There are benefits in Zakaah for the one giving it, as well as the one receiving it.

Benefits of Zakaah for the one giving it:

- ① *It is a purification for him as he the Most high, said.*

﴿خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا﴾ [Soorat At-Tawbah: 103]

"Take Sadaqah (alms) from their wealth in order to purify them and sanctify them with it"

- ② *Zakaah purifies their souls and wealth, so it blesses them in these things.*
③ *By means it of a person familiarizes themselves with generosity, being charitable, and giving in the face of goodness.*
④ *It is a means of raising a person's ranks in Jannah (i.e., Paradise).*
⑤ *The act [of giving it] is obedience to Allaah, the Mighty and Majestic, as it is coupled with prayer.*

Also, Allaah, the Mighty and Majestic, ordered with it in many places in his Noble Book, and in the Sunnah of His Prophet (ﷺ)

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Shaykh Abu Muhammad AbdulHameed al-Zoukory (may Allah grant him success)

If I Pray Taraweeh in al-Haram al-Makki, should I pray twenty rak'aahs with them or wait until eight are left, and which of them is more virtuous?

If you pray in al-Haram al-Makki, eleven rak'aahs suffice, and it will not be rejected on him. If you pray twenty-three behind them, we do not say that this increase reaches to an innovation, specifically since the actions of the Prophet (ﷺ) do not indicate a restriction, and the statement of 'Aaishah, may Allah be pleased with her, that she did not see the Prophet (ﷺ) increase past eleven rak'aahs in Ramadan nor other than it.

She also reported that he (ﷺ) prayed thirteen rak'aahs, nine rak'aahs, and seven rak'aahs, and similarly Um Salamah, may Allah be pleased with her, reported that he (ﷺ) prayed thirteen rak'aahs.

Also, as it comes in the hadeeth of ibn 'Abbaas, may Allah be pleased with him, that the Prophet (ﷺ) prayed thirteen rak'aahs; all of these narrations are in the Saheeh [i.e., Saheeh al-Bukhaari or Muslim or both].

Who is Zakaatul Fitr obligatory on?

Zakaatul Fitr is obligatory for every free person and slave, male and female, and young and old from the Muslims. This is inclusive of the newborn baby whose mother gave birth to him before sunset on the last day of Ramadan - it is necessary to give Zakaatul Fitr for him as well.

Some [of the scholars] are of the opinion that Zakaatul Fitr is taken out [and given] for the fetuses in the womb of their mothers, as is relayed from ‘Uthmaan ibn ‘Affaan, and many scholars are of this view, but what is correct is that it is not given except for babies that are born before the ending of the month of Ramadan.

Ibn Qudaamah said in al-Mughni (4/216):

“The Madhhab is that Zakaatul Fitr is not obligatory upon fetuses, and this is the stance of the majority of the scholars. Ibn al-Mundhir said: ‘All the scholars from the different lands that we have memorized from do not hold it obligatory upon a man to give Zakaatul Fitr on behalf of his baby in the womb of its mother. According to another narration on Imam Ahmed: it is obligatory upon him, since he is from the human beings, and wills are correct for and with regards to him, as well as inheritance, so he enters into the generality of the narrations, and is given analogy to the newborn baby. As for us, [we hold that] it is a fetus, so Zakaah is not connected to him, like the fetuses of other mammals, and that the rulings of the world do not apply to him, except with regards to wills and inheritance, with the condition that the baby comes out alive. If this is established, then it is mustahab (preferable) to give it on his behalf; this is the case because ‘Uthmaan, may Allah be pleased with him, would give it on behalf of it [i.e., the fetus], and since it is a sadaqah (charity) for the one who it is not obligatory on, so it is mustahab like all the other voluntary charities.” [End of quote from al-Mughni]

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Shaykh Abu Muhammad AbdulHameed al-Zoukory (may Allah grant him success)

What are the uses of Zakaatul Fitr?

Zakaatul Fitr is for the poor and needy; on the authority of ibn 'Abbaas, may Allah be pleased with him, who said:

“The Messenger of Allah (ﷺ) enjoined Zakaat al-Fitr on the one who fasts (i.e. fasted during the month of Ramadan) to purify him from any indecent act or speech and for the purpose of providing food for the needy.

It is accepted as Zakaah for the person who pays it before the 'Eid prayer and it is Sadaqah (i.e., voluntary charity) for the person who pays it after the 'Eid prayer.”

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إفادة ذوي الأفهام شرح عمدة الأحكام

Shaykh Abu Muhammad AbdulHameed al-Zoukory (may Allah grant him success)

The ruling on the one who delays carrying out [giving] Zakaatul Fitr until after the prayer

Whomsoever takes out Zakaat al-Fitr after the prayer, then it is considered a charity from the charities [and not Zakaatul Fitr], along with his sin for delaying carrying it out.

As for the one who takes it out in the beginning of the month, then it is [also] a charity from the charities, unless he gives it to an agent in charge of it, saying: keep it with you, and take it out and distribute it to the poor Muslims when there are two nights before 'Eid or distribute it on the day of Eid.