

# Al-Qawlul Mufeed

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Indeed all Praises are for Allāh alone. We praise Him, seek His assistance, and seek His forgiveness. And we seek refuge in Him from the evil of our own selves and the evil consequences of our actions. Whomever Allāh guides, there is no one to lead him astray, and whomever is lead astray, there is no guide for him. I testify that there is no deity worthy of worship except Allāh, who is alone without any partner, and I testify that Muhammad is His slave and final messenger. To proceed:

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## Welcoming the Month of Ramadan (part 1)

A Friday sermon by,  
The Great Scholar Shaikh  
Muhammad Salih Al-  
Uthaimen  
(رحمه الله)

And I bear witness that Muhammad is His servant and messenger the most guided and God-fearing of creation in speech and action, may peace and blessings be upon him, his family, companions and those that follow them in perfection until the end of time. As to what proceeds; O people, fear Allah the Most High, fear your Lord who created you and those that came before you. Thank Allah for what He has clarified for you from the signs of the religion and adhere to His obedience and fear Him, the way of the prophets and messengers, for Allah has obligated religious duties so do not neglect them and set limits so do not transgress them and from that which Allah has set, clarified, and made apparent for you is fasting which is one of the pillars of Islam. Allah has clarified it's beginning and end on a monthly basis and its beginning and end on a daily basis in His book and the way of His messenger ﷺ as He has

said,

**So whoever of you sights (the crescent on the first night of) the month (of Ramadān i.e. is present at his home), he must observe Saum (fasts) that month (Al-Baqarah 2:185) Likewise the prophet ﷺ said, "If you have seen it (the moon at the beginning of the month) then fast and if you have seen it then break your fast and if it is concealed from you then complete the period of 30 (days)". Allah has also said conveying the beginning of the fast on a daily basis, **So now have sexual relations with them and seek that which Allah has ordained for you (offspring), 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.** (Al-Baqarah 2:187)**

The white thread is the whiteness of day and the black thread is the darkness of night. The prophet ﷺ said to his companions, "eat and drink until you hear the Athan of Ibn Umm Mak-

toom for he does not make the athan until the arrival of the dawn prayer". He ﷺ also said, "the night begins from here" and pointed to the East "and the day ends here" and pointed to the West "thusly the one fasting has broken their fast". So when the individual sees daybreak which is displayed on the horizon or hears the trustworthy muathan who does not call except at the time of the dawn prayer then it is obligatory to fast and when the tip of the sun has disappeared from the horizon, even if its rays remain in the sky, or the trustworthy athan, which is not called except at the setting of the sun, has been heard then it is permissible to break the fast, regardless if the athan has not been called at the time of the suns setting then you may break the fast for that which is taken into account is the setting of the sun.

O people, fasting is refraining from the appearance of dawn to sunset from that which breaks the fast. I will mention for you that which breaks the fast but first I will mention an important principle which is agreed upon by the majority of Muslims.

Whoever gets involved in an act of worship, in accordance with the legislation, it is not permissible to claim it to be wrong without evidence. This principle, rather this fundamental from the fundamentals which have been agreed upon means that it is not permissible for us to say that it is wrong and void except with evidence, so for example, if someone says to an individual who has made ablution, if you do such and such you will invalidate your purification. So we request from him the evidence. Likewise if someone says to an individual if you do something in your prayer then it will be voided, so we ask him for the evidence. Also if someone says that something is from the things that breaks the fast then we ask him for the evidence and in accordance with this very important beneficial principle we will, with the aid of Allah the Most High mention that which breaks the fast if the one fasting consumes or partakes in them his fast will be void which are seven or eight types. The first type and the most severe is a man having sexual intercourse with his wife as it breaks the fast whether he releases seminal fluid or not and he must atone for the wrong if this occurs in the daytime of Ramadan from the one who must fast and the atonement is setting a slave free, if this is not possible then fasting two consecutive months without breaking the fast one day except with a valid excuse and if this is not possible then feeding 60 poor people. If sexual intercourse is performed from the one who is not obligated to fast such as the traveler who does fast and then has intercourse with his wife then he only need to make up the day without an atonement. The second is the release of seminal fluid due to some act of the one fasting like kissing, touching, hugging, or masturbation etc. as for releasing this fluid during a dream then this does not break the fast for he was asleep and the one sleeping has no choice. The third is eating and drinking which is having food or

drink reach the inside of the body be the food or drink permissible or not like smoke be it beneficial or not by way of the mouth or nose as the prophet ﷺ said, "exaggerate in putting water into the nose during ablution except if you are fasting". Thus proving that smoking by way of the nose is like that by way of the mouth. As for smelling odors then this does not break the fast as odors do not contain that which will reach the inside of the body as for smoke then it is feared that it will reach the inside so it is not to be done although it is permissible to perfume oneself with incense. The fourth is that which takes the place of food and drink such as an IV which allows one to do without food and drink as it is of the same concept. As for that which is not nutritional then it does not break the fast be it that which is taken for medication or otherwise by way of the vein or muscle as it is not the same concept as food and drink and the principle or foundation is that the one fasting remains in that state until what breaks it is proven with a text, agreement of the Muslims scholars, or correct juristic reasoning and the evidence of these four affairs is in the statement of the Most High, **So now have sexual relations with them and seek that which Allah has ordained for you (offspring), 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.** (Al-Baqarah 2:187)

The first three are by way of text and the fourth is from juristic reasoning. The fifth is letting out blood from cupping as the prophet ﷺ said, "the one cupping and the one being cupped have broken their fast". As for taking blood from the body for examination then this does not break the fast as it is a small amount and does not affect the body as the cupping does. Likewise the one fasting does not break his fast due to a nose-bleed even if it is a large amount as

this is not by choice like that which comes out from a knife or glass cut or accident even if the amount is perfuse as it is not by choice. Also the blood of a lost tooth or molar does not break the fast of one fasting provided that the blood is not swallowed for that is not allowed for the fasting person nor others so if some blood reaches the insides without choice then there is no harm and his fast is not broken. The fast is also not broken by the opening of a wound and release of some matter from it even if blood is released with it. As for a person extracting blood to donate to someone else then this breaks the fast as it has an effect on the body just like cupping and based upon this it is not permissible for the one who must fast to drawl blood except for someone in dire need who is not able to wait until the setting of the sun thus, if he drawls blood for someone in need then his fast is broken and he eats and drinks the remainder of the day and makes up that day later as rescuing someone protected from death or destruction is an obligation. Like this is you seeing some one drowning or burning and it is possible for you to spring him from the fire then there is no harm to break ones fast if it would not be possible to save him without breaking the fast. The sixth is vomiting which is expelling that which is in the stomach of food and drink. If it comes out by itself unintentionally then there is no problem as the prophet ﷺ said, "whoever crosses him vomit meaning overcomes him then he has nothing to make up and whoever vomits intentionally then he must make up the fast".

**To Be Continued...**

Translated By  
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