

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:

What's New in the Bookstore

- Essential Matters of Tawheed for the New Muslim *NEW* Shadeed Muhammad \$15.00
- How to Protect Yourself From the Fitnah of the Women Majdi Ibn Atiyah Mahmood \$11.00
- The Methodology of Seeking Knowledge Salih Ibn Abdul Aziz Ali Sheikh \$6.00

Fasting and Praying in Ramadan (part 2)

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

O Muslims, do that which Allah obligated upon you such as the prayer in congregation at its fixed time. Do not be lazy in regards to the prayer, do not neglect it and miss out on it due to sleep for it is the pillar of the religion and there is no place in Islam for the one who leaves the prayer as the leader of the believers Umar Khattab said based upon the statement of the leader of the pious and seal of the prophets when he ﷺ said: "the covenant which is between us and them is the prayer so whoever leaves it has disbelieved". Some people have failed as they fast and squander away the prayer. They who stay up at night and sleep through the dawn prayer with the congregation have failed and it is possible that they do not pray the prayer until after the rising of the sun. They have failed and lost. How can they sleep during the obligatory prayer and not perform it in congregation? How can they sleep during the obligatory prayer and not perform it in

its fixed time. So I say to those people, if they had hearts or if they would listen and they are witnesses I say to them, whoever delays the prayer on purpose without a valid excuse then it is not accepted by Allah even if he were to pray 1000 times for Allah the Mighty and Majestic has prescribed a specific time for the beginning of the prayer and the end and He the Mighty and Majestic said, "These are the limits ordained by Allāh,... And whoever transgresses the limits ordained by Allāh, then such are the Zālimûn (wrong-doers, etc.)." (Al-Baqarah 2:229) So how can Allah accept from the one who is an oppressor and oversteps that which Allah has set regarding the time of the prayer. It has also been reported that the prophet ﷺ said, "Whoever does an action which has not been ordered by me then it is rejected". There is no doubt that whoever delays the prayer without a valid excuse then he has done a deed which has not been ordered by Allah and His messenger ﷺ thusly it is rejected. O brother, fear Allah! How

do you fast and not pray? How can you imagine that you will be rewarded for your fasting and you are wasting that which is greater than it with Allah and higher in rank in the pillars of Islam? Truly the prayer is greater than the fast. The prayer, if left is disbelief and there is no deed that if left is disbelief other than the prayer. So fear Allah O servants of Allah and recognize the wisdom behind fasting for the servants, for it is a pillar from the pillars of Islam whoever denies its obligation then he is a disbeliever in Allah and a liar with Allah and His messenger ﷺ outside of the Muslims, so it is an obligation upon every sane mature Muslim who is a capable male or female except she who is experiencing her menstrual cycle or post-natal bleeding in which is to be made up and as for the young child who has not reached the age of puberty then he or she does not have to fast but is ordered to do so if he or she is capable in order to become accustomed to it. The companions ﷺ would make their young fast so much so that they would cry from hunger and be given a toy to be distracted until the sunset. Puberty is

obtained by three things; reaching the age of 15, the growth of pubic hair, and the release of seminal fluid while sleeping etc. and for females, a fourth is added being the menstrual cycle. Thus whenever one of these mentioned things occurs, the person has reached puberty and the obligations of Allah have become binding so if pubic hair grows then he or she is mature regardless if they have reached 15 years of age or not and if the female has her menstrual cycle then she has become mature even if she has reached 15 years of age or not and even if she is 10 years old she is pubescent. From what I hear is that there are some females who have their menstrual cycle at an early age and are shy to tell their parents which is incorrect as it is obligatory that the girl tell her family of these things so that they will be insightful regarding her situation. As for the one who has lost their reasoning then he or she does not have to fast regardless if the reasoning was lost due to insanity, old age, or an accident, accordingly the old senile person does not have to fast nor pray as he has no reasoning likewise is the one who has had an accident and lost their reasoning and intellect and does not know what he says or what is said to him nor does he have to feed the poor due to his not fasting. As for the old aged sane person who if is able to fast then he must fast and if he is not able to fast due to weakness in old age then he is to feed a single poor person 5 Saa's or rice or wheat for every day which was not fasted and it is better to include with the rice or wheat some meat or fat and this feeding must be given to a poor person for every day missed so if the month was 29

days then 29 people must be fed and if the month was 30 days then 30 poor must be fed and it is not permissible to give all of the food to one person as it is an obligation to feed one poor person for every one day. Whoever is unable to fast due to an incurable illness then the ruling is that of the old person feeding the poor like the one who has diabetes who is not able to wait to drink water or the person with cancer etc. from the un-curable diseases then he is to feed a poor person for every day missed. As for the sick person who hopes to be cured then he is to wait until he is better and make up the missed days according to the statement of Allah,

“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.” (Al-Baqarah 2:185)

As for the sick who is able to fast without great difficulty or harm then it is obligatory for him to fast and not permissible to break it unless the sickness is increased due to fasting or the healing is delayed then he is to break his fast. Likewise the pregnant woman who has a baby in her womb and faces difficulty in fasting due to weakness or a heavy pregnancy then it is permissible for her to break her fast and then make up the missed days just as the one breast feeding who finds difficulty in fasting or fears that her milk supply will decrease then she too is allowed to break the fast and make up the days. Also the traveler who does not intend with his travels trickery or deception in his fasting so that he can intentionally break his fast then it is permissible to break the fast and is to choose between fasting and breaking the fast and should

take the easier of the two and if the two are equal in terms of easiness then fasting is better as that is the action of the prophet ﷺ as him fasting with the people in general was easier for him than making up days and it was a quicker route to clearing the conscience as one fasts in the term appointed by Allah and if he found fasting to be difficult during travels then it was disliked for him and if it was very difficult then it was impermissible for him, for the prophet ﷺ went out to Makkah in the year of the opening in Ramadan and fasted and it was said to him, "O messenger of Allah! Some of the people have found difficulty in fasting and they are waiting to see what you do. So he ﷺ called for some water after the Asr prayer and raised it until the people looked to him and then it was said to him that some people fasted and said, 'they are the sinners, they are the sinners'" (Muslim, on the authority of Jabir Abdullah). And there is no difference between the travel of those who always travel such as drivers who are allowed to break their fast and make up the days in the winter time for they are travelers and if the time is like this for the most part being moderate as the day is short for they whose travels are constant and are away from their land and family which is the nature of travel. The women experiencing her menstrual cycle or post-partum bleeding do not have to fast rather the fasting is not accepted from them until after they have become pure before the dawn prayer even by a second thus the fast being binding even if they performed the ritual bathing after sunrise.

To Be Continued...

Translated by Eesa John Starling