

# Al-Qawlul Mufeed

T b e B e n e f i c i a l W o r d

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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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## Fasting and Praying in Ramadan (part 3)

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

It is also binding that they make up the missed days and with this issue I bring to your attention the fact that some women become pure or clean before the dawn prayer and do not fast thinking that it is not correct except after they have had a bath which is incorrect as it is obligatory upon her to fast and to take a bath after the arrival of the dawn prayer. Also the one who is in a state of sexual impurity, he is to fast even if he does not have a bath until after the arrival of the dawn prayer. I ask Allah the Blessed and High to make me and you from those that fast and pray the month of Ramadan having faith in Allah and relying upon Him for reward. O Allah! Make us of those who fast the month of Ramadan having faith in You and relying upon You for reward. O Allah! Make us

of those who fast the month of Ramadan having faith in You and relying upon You for reward. O Allah! Aid us in this month with righteous deeds and keep us from evil impermissible actions. O Lord of the worlds! O Allah! Make it a witness for us and not against us for you are the Most Generous. All praise is for Allah and may peace and blessings be upon our prophet Muhammad, upon his family and companions. Allah praise is for Allah and I bear witness that there is do deity worshipped in truth except Allah who is alone and has no partner, a witness in which I hope for happiness on the day we meet Him. Likewise I bear witness that Muhammad is His servant and messenger, the chosen one and His close friend, may peace and blessing be upon him his family, companions, and those that follow his guidance. As to what

proceeds;  
The prophet ﷺ said about fasting, "If you see it, the crescent, then fast and if you see it then stop fasting and if it is concealed from you then complete the period" meaning 30 days of Shaban or the period of Ramadan and if it is at the end of the month then the one to see the crescent on the 30<sup>th</sup> night of Shaban must report it to the proper authorities so that he can be a cause of goodness for the Islamic nation having it fast a day by his sighting and there is no doubt that whoever points others to good then he is like those that do good. Likewise it is not permissible to delay reporting his witness if he sighted it with certainty as informing the people of this news is a communal obligation no one is to rely on the other if it is from that which Allah has blessed one with such as strong vision and knowledge of the moons locations in the sky. The prophet ﷺ has prohibited that the person proceed

Ramadan with a day or two of fasting as he said, “do not proceed Ramadan by fasting a day or two except he who fasts those days regularly” meaning that whoever fasts the day or two days which fall before Ramadan he may fast them. So whoever habitually fasts Thursday for example and it coincides with the day before Ramadan then there is no sin upon him to fast it. Likewise is the one who habitually fasts three days of every month and it is not easy for him to fast before the end of the month then he may fast them even if they are before Ramadan by a day or two and as you have heard in the sermon whoever performs Umrah in Ramadan he is as the one who has performed the pilgrimage but the Umrah must be performed from its state of ihram to the end of it in the month of Ramadan so whoever enters into the state of ihram before the setting of the Sun on the last day of Shaban and then performs all the required actions in Ramadan then it is not counted as having been performed in Ramadan and due to that whoever wished to gain this reward then he is not to enter into the state of Ihram at the meeqaat until after the month of Ramadan has officially started. Likewise is the person who enters into the state of Ihram before the sunset of the last day of Ramadan and then performs the remaining actions of Umrah in the night of Eid then it will not be counted as being performed in Ramadan.

O brothers! Truly the most important action that any person can do from the voluntary acts is praying in the night for the prophet ﷺ, “whoever stands in prayer having faith in Allah and relying upon

him for the reward, that which has proceeded from his sins will be forgiven”. Many of the common people have understood this praying to be that which occurs in the last 10 nights which is an incorrect understanding and due to this you find them in the last ten saying, “I prayed taraweeh with so and so and then prayed the night prayer with so and so” thusly distinguishing between the two and the reality is that taraweeh is from the praying in Ramadan (mentioned in the hadeeth). Accordingly, it is a must that every individual be aware of this and to intend that the taraweeh is the praying in Ramadan which is a confirmed sunnah which was performed by the prophet ﷺ 3 nights with his companions and due to his compassion and mercy for his nation and feared that it would be made obligatory so he stopped praying it with them for the remaining day of the month as he was afraid that it would be made an obligation upon the Muslim nation and they would be unable to perform it. Thusly it is an authentic sunnah according to the guidance of the prophet ﷺ and not as many people think being a sunnah of Umar ibn Al-Khattab ؓ and for arguments sake even if it was a sunnah of Umar then Umar is from the rightly guided predecessors who was granted success in agreement with the truth so much so that in the life of the prophet ﷺ he would suggest something for the Muslims and then revelation would be sent down in agreement to his suggestion. The important thing is that this taraweeh prayer in congregation is a practice from our prophet’s ﷺ sunnah which he left fearing it would become obligatory so when he ﷺ passed away were

secure from it being obligatory for there is no revelation after the death of the messenger ﷺ and it remained that way during the leadership of Abu Bakr As-Siddiq ؓ which was a short period of two years and a few months in which they prayed alone or in small groups of two or three then in the time of Umar ibn Al-Khattab ؓ, he held the opinion that it was better and more befitting to join the people behind one Imam thusly ordering Ubai ibn Kab and Taym Ad-Dari ؓ to lead the people in 11 units of prayer. Later he went out one night and people were praying and he said, “what a good innovation this is” and called it an innovation because it was left for some time and then later re-established making it a relative innovation and an innovation in the religion as the prophet ﷺ legislated it for his nation.

O Brothers! Have concern and care for the taraweeh, perform it slowly and relaxed with fear and submission to Allah. Follow the bowing and glorify your Lord and follow the prostration and strive hard in it with supplication for the prophet ﷺ, when the statement of Allah the Most High,

**Then glorify with praises the Name of your Lord, the Most Great. (Al-Waqi'ah 56:74)**

he said, “make it in the bowing” and when the verse,

**Glorify the Name of your Lord, the Most High, (Al-A'la 87:1)**

he said, “make it in your prostration”.

To Be Continued...

Translated by  
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