

215 Fatawas

Fatawa — Regarding — Fasting — and — Zakah

From the Noble Scholars:

Shaykh 'Abdul-'Aziz bin 'Abdullah bin Baz
Shaykh Muhammad bin Salih Al-'Uthaimin
Shaykh 'Abdullah bin 'Abdur-Rahman Al-Jibreen

Along with:

the Permanent Committee and the decisions of the *Fiqh* Council

Collected by:

Muhammad bin 'Abdul-'Aziz Al-Musnad

DARUSSALAM

فتاوى في الصوم والزكاة

**Fatawa Regarding
Fasting & Zakah**

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King Fahd National Library Cataloging-in-Publication Data

Al-Musnad, Muhammad bin Abdulaziz

Fatawa regarding fasting and zakah . - Riyadh, 2002

206 p.; 14x21 cm

ISBN: 9960-892-08-5

1- Fasting 2- Zakat

252.3 dc

I - Title

1423/4717

Legal Deposit no. 1423/4717

ISBN: 9960-892-08-5

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GLOBAL LEADER IN ISLAMIC BOOKS

Riyadh, Jeddah, Sharjah, Lahore
London, Houston, New York



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First Edition: October 2002

Supervised by:

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Website: <http://www.dar-us-salam.com>
Bookshop: Tel: 00966-1-4614483
Fax: 00966-1-4644945

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Website: <http://www.dar-us-salam.com>
- New York: 572 Atlantic Ave, Brooklyn
New York-11217
Tel: 001-718-625 5925

AUSTRALIA

- Lakemba NSW: ICIS: Ground Floor 165-171, Haldon St. Tel & Fax: (61-2) 9758 4040, 9758 4030

U.K.

- London: Darussalam International Publications Ltd., 226 High Street, Walthamstow, London E17 7JH U.K.
Tel: 0044-208 520 2666
Mobile: 0044-794 730 6706
Fax: 0044-208 521 7645
- Darussalam International Publications Limited, Regent Park Mosque, 146 Park Road, London NW8 7RG,
Tel: 0044-207 724 3363

FRANCE

- Editions & Librairie Essalam
135, Bd de Menilmontant 75011
Paris (France)
Tel: 01 43 381956/4483 - Fax 01 43 574431
Website: <http://www.Essalam.com>
E-mail: essalam@essalam.com

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KUWAIT

- Islam Presentation Committee
Enlightenment Book Shop, P.O. Box: 1613 Safat 13017 Kuwait
Tel: 00965-244 7526 Fax: 240 0057

PUBLISHERS NOTE

All praise is due to Allah. We at Darussalam are pleased to present this set of *Fatawa* regarding Fasting & Zakah for the benefit of the English speaking world.

It is imperative that the Muslims adhere to the Qur'an and Sunnah in all of their affairs. Since it has always been our aim to produce the books that are based upon the Qur'an and Sunnah, we at Darussalam felt that it was our duty to prepare this work for the English reader. These legal rulings and articles of guidance issued from some of the best scholars of their times; Shaykh 'Abdul-'Aziz bin 'Abdullah bin Baz, Shaykh Muhammad bin Salih Al-'Uthaimin, may Allah have mercy upon them and Shaykh 'Abdullah bin Jibreen. Many of the questions are also answered by the Permanent Committee for Legal Rulings and the *Fiqh* Council of the Kingdom of Saudi Arabia.

We ask Allah to accept this effort on behalf of all of those at Darussalam who participated in the project, and that He cause it to benefit Muslims all over the English speaking world.

'Abdul-Malik Mujahid

General Manager

Darussalam

Riyadh

﴿كُنِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُنِبَ
عَلَى الَّذِينَ مِنْ قَبْلِكُمْ﴾

***Fasting is prescribed for
you as it was prescribed
for those before you.***

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The Book of Fasting

The Virtue of Fasting and Standing for Prayer at Night During Ramadhan

All praise is due to Allâh and may blessings and peace be upon the Messenger of Allâh, his family, his Companions and whoever follows his guidance. To proceed:

This is a brief word of advice related to the virtue of fasting and standing at night for prayer during Ramadhan, and the virtue of competing to do righteous deeds during it. Along with this is an explanation of some important rules that some people are not aware of.

It is confirmed from the Messenger of Allâh ﷺ that he used to give his Companions the good news of the coming of the month of Ramadhan. He ﷺ informed them that it is a month in which the Gates of Mercy and the Gates of Paradise are opened and the Gates of Hell are closed. During it the devils are chained. He ﷺ said:

«إِذَا كَانَتْ أَوَّلُ لَيْلَةٍ مِنْ رَمَضَانَ صَفَدَتِ الشَّيَاطِينُ وَمَرَدَةُ الْجِنِّ، وَعُلِّقَتْ أَبْوَابُ النَّارِ، فَلَمْ يُفْتَحْ مِنْهَا بَابٌ وَفُتِحَتْ أَبْوَابُ الْجَنَّةِ فَلَمْ يُغْلَقْ مِنْهَا بَابٌ وَنَادَى مُنَادٍ: يَا بَاغِيَ الْخَيْرِ أَقْبِلْ وَيَا بَاغِيَ الشَّرِّ أَقْصِرْ، وَاللَّهُ عَتَقَاءَ مِنَ النَّارِ، وَذَلِكَ كُلُّ لَيْلَةٍ»

“When it is the first night of Ramadhan the Gates of Paradise are opened and not a single one of them is closed, and the Gates of Hell are closed and not a single one of them is opened. The devils are fettered and a caller calls out saying, ‘O seeker of good, come forth (with your good), and O seeker of evil, restrain yourself.’ Allâh has people that He frees from the Fire and that is every night

(of Ramadhan).”^[1]

He ﷺ also said:

«أَتَاكُمْ رَمَضَانُ شَهْرُ بَرَكَةٍ وَيُغْنِيكُمْ اللَّهُ فِيهِ فَيَنْزِلُ الرَّحْمَةَ وَيَحُطُّ الْخَطَايَا، وَيَسْتَجِيبُ فِيهِ الدُّعَاءَ، يَنْظُرُ اللَّهُ إِلَى تَنَافُسِكُمْ وَيُبَاهِي بِكُمْ مَلَائِكَتَهُ، فَأَرَوْا اللَّهَ مِنْ أَنْفُسِكُمْ خَيْرًا فَإِنَّ الشَّقِيَّ مَنْ حُرِمَ فِيهِ رَحْمَةُ اللَّهِ»

“The month of Ramadhan has come to you all. It is a month of blessing. Allāh covers you all during it. He sends down the Mercy, removes the sins and answers the supplication. Allāh looks at your competing for good works during it and He tells proudly to the angels about you all. Therefore, show Allāh goodness from yourselves. For verily the wretched person is the one who is deprived of Allāh’s Mercy during it (Ramadhan).”^[2]

He ﷺ also said:

«مَنْ صَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ، وَمَنْ قَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ، وَمَنْ قَامَ لَيْلَةَ الْقَدْرِ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ»

“Whoever fasts Ramadhan with faith and hoping for reward, he will be forgiven for all of his previous sins. Whoever stands (for prayer at night) during Ramadhan with faith and hoping for reward, he will be forgiven for all of his previous sins. Whoever stands (for prayer at night) during Laylatul-Qadr (the Night of Decree) with faith and hoping for reward, he will be forgiven for all of his previous sins.”^[3]

He ﷺ also stated that Allāh said:

«كُلُّ عَمَلٍ ابْنِ آدَمَ لَهُ إِلَّا الصِّيَامَ، فَإِنَّهُ لِي وَأَنَا أَجْزِي بِهِ، يَتْرُكُ شَهْوَتَهُ

[1] Al-Tirmithi no. 682 and Ibn Majah no. 1642.

[2] *Majma'uz-Zawa'id* 3:142.

[3] Al-Bukhari no. 2014 and Muslim no. 759-760.

وَطَعَامُهُ وَشَرَابُهُ مِنْ أَجْلِي لِلصَّائِمِ فَرَحَتَانِ فَرَحَةٌ عِنْدَ فِطْرِهِ وَفَرَحَةٌ عِنْدَ لِقَاءِ رَبِّهِ، وَلِخُلُوفٍ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ الْمِسْكِ»

“Every (good) deed of the son of Adam will have ten rewards like it up to seven hundred times in increase, except for fasting. For verily it is for Me and I will give the reward for it. He (the fasting person) leaves off his desire, his food and his drink for My sake.” (The Prophet ﷺ continued:) *“The fasting person has two times of delight. He is delighted when he breaks his fast and delighted when He meets his Lord. And verily the foul odor from the mouth of the fasting person is better to Allāh than the fragrance of musk perfume.”*^[1]

The *Hadiths* regarding the virtue of fasting and standing for prayer during Ramadhan and the virtue of fasting itself (as a type of worship) are many.

Therefore, the Muslim should take advantage of this opportunity, which is Allāh’s blessing upon him by allowing him to catch the month of Ramadhan. Thus, he should make haste in performing acts of obedience (to Allāh) and he should avoid the evil deeds. He should strive hard to perform all that Allāh made obligatory upon him, especially the five prayers, for they are the pillars of Islam. The prayer is the greatest of the obligations after the two Testimonies of Faith. Therefore, it is obligatory upon every Muslim man and woman to guard the prayers and offer them in their times with humbleness and tranquility.

From the most important obligations related to men is offering the prayers in congregation in the Houses of Allāh (i.e., *Masjids*), which Allāh ordered to be raised, and in which His Name is mentioned (or remembered). This is as Allāh said:

﴿وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكعُوا مَعَ الرَّاكِعِينَ﴾

“And establish the prayer (As-Salah) and give Az-Zakah

^[1] Al-Bukhari no. 1904 and Muslim no. 161/1151.

and bow down along with those who bow down."^[1]

And He, the Most High said:

﴿حَفِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ وَقُومُوا لِلَّهِ قَانِتِينَ﴾

"Guard strictly the prayers and (particularly) the middle prayer (i.e., Salat-ul-'Asr), and stand devoutly (in prayer) for Allâh."^[2]

And He, the Mighty and Majestic said:

﴿قَدْ أَفْلَحَ الْمُؤْمِنُونَ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ﴾

"Verily, the believers are successful. They are those who are humble and submissive in their prayer (As-Salah)."^[3]

Then Allâh continues (in this same Surah) until He says:

﴿وَالَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ ﴿٩﴾ أُولَٰئِكَ هُمُ الْوَارِثُونَ ﴿١٠﴾ الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ ﴿١١﴾﴾

"And they (the believers) are those who guard strictly their prayers. It is these who are the inheritors. Those who inherit Al-Firdaws (the loftiest place in Paradise) and they will abide therein forever."^[4]

The Prophet ﷺ said:

«الْعَهْدُ الَّذِي بَيْنَنَا وَبَيْنَهُمُ الصَّلَاةُ فَمَنْ تَرَكَهَا فَقَدْ كَفَرَ»

"The covenant that separates between us and them is the prayer (As-Salah). So, whoever abandons it, he has disbelieved."^[5]

The most important of the obligations after the prayer is paying *Az-Zakah*. This is as Allâh, the Mighty and Majestic said:

[1] *Al-Baqarab* 2:43.

[2] *Al-Baqarab* 2:238.

[3] *Al-Mu'minun* 23:1,2.

[4] *Al-Mu'minun* 23:9-11.

[5] *At-Tirmithi* no. 2621.

﴿وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيَتُؤُوا الزَّكَاةَ
وَذَلِكَ دِينُ الْقَيِّمَةِ﴾

“And they were not commanded other than to worship Allâh making the religion solely for him, being upright monotheists (Hunafa’), and to establish the prayer (As-Salah) and give Az-Zakah, and that is the right religion.”^[1]

Indeed the Noble Book of Allâh and the Sunnah of His noble Messenger ﷺ prove that whoever does not give the *Zakah* due on his wealth, will be punished by it on the Day of Resurrection.

The most important of matters after the prayer and *Az-Zakah* is fasting Ramadhan. It is one of the five pillars of Islam that are mentioned in the Prophet’s statement:

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

“Islam is built upon five (pillars): the testimony that none has the right to be worshipped but Allâh and Mubammad is the Messenger of Allâh, the establishment of the prayer, paying Az-Zakah, fasting Ramadhan and performing Hajj (pilgrimage) to the House (the Ka’bah).”^[2]

It is obligatory upon the Muslim to protect his fasting and his standing for prayer (at night) from that which Allâh has made forbidden for him of statements and deeds. This is because the intent of the fast is obedience to Allâh, honoring the things He has made sacred, forcing the soul to oppose its desires for the sake of obeying its Master and accustoming it to being patient in avoiding what Allâh has forbidden. The purpose of the fast is not merely leaving off food, drink and other things that break the fast. For this reason it has been authenticated from the Messenger of Allâh ﷺ that he said:

[1] *Al-Batyyinah* 98:5.

[2] *Al-Bukhari* no. 8 and *Muslim* no. 16.

«الصَّيَامُ جُنَّةٌ، وَإِذَا كَانَ يَوْمٌ صَوْمَ أَحَدِكُمْ فَلَا يَرْفُثْ وَلَا يَضْحَكْ، فَإِنْ سَابَهُ أَحَدٌ أَوْ قَاتَلَهُ فَلْيَقُلْ: إِنِّي امْرُؤٌ صَائِمٌ»

“Fasting is a shield. So, if it is a day that one of you is fasting, be should not say obscene things nor should he raise his voice in anger. If someone verbally abuses him or fights him, he should say, ‘Verily I am fasting.’”^[1]

It has also been authenticated from him that he ﷺ said:

«مَنْ لَمْ يَدَعْ قَوْلَ الزُّورِ وَالْعَمَلَ بِهِ، وَالْجَهْلَ، فَلَيْسَ لِلَّهِ حَاجَةٌ فِي أَنْ يَدَعَ طَعَامَهُ وَشَرَابَهُ»

“He who does not abandon false speech, acting according to it and ignorant behavior, then Allâh has no need of him abandoning his food and his drink.”^[2]

From these texts and other than them it is known that it is obligatory upon the fasting person to beware of all that Allâh has made forbidden for him and to take care in guarding all of what Allâh has obligated him with. In this way it is hoped that he will gain forgiveness, freedom from the Fire and the acceptance of his fasting and standing at night for prayer.

There are some matters that some people are unaware of:

From them is that it is obligatory upon the Muslim to fast with faith and hoping for reward and not to be seen or heard of the people or follow the customs of the people or follow his family or the people of his country. Rather, it is obligatory upon him that that which has caused him to fast be his belief that Allâh has made it a duty upon him. He should fast hoping for the reward with his Lord in that. Likewise for standing in prayer at night, it is obligatory that the Muslim does it with faith and hoping for reward, and not for any other reason. This is why the Prophet ﷺ said:

«مَنْ صَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ، وَمَنْ قَامَ

[1] Al-Bukhari no. 1904 and Ahmad 6:244.

[2] Al-Bukhari no. 1903.

رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ، وَمَنْ قَامَ لَيْلَةَ الْقَدْرِ
 إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ»

“Whoever fasts Ramadhan with faith and hoping for reward, he will be forgiven for all of his previous sins. And whoever stands for prayer (at night) during Ramadhan with faith and hoping for reward, he will be forgiven for all of his previous sins. And whoever stands for prayer (at night) during Laylatul-Qadr (the Night of Decree) with faith and hoping for reward, he will be forgiven for all of his previous sins.”^[1]

From the matters which some of the people are unaware of, their ruling is when the fasting person happens to have wounds or a nosebleed or vomiting or the passing of water or gasoline fumes to his throat unintentionally. All of these things do not break the fast. However, whoever intentionally vomits, he breaks his fast. This is due to the statement of the Prophet ﷺ:

«مَنْ ذَرَعَهُ الْقَيْءُ فَلَا قِضَاءَ عَلَيْهِ، وَمَنْ اسْتَقَاءَ، فَعَلَيْهِ الْقِضَاءُ»

“Whoever is overcome by vomiting, he does not have to make up for the day, and whoever causes himself to vomit, he must make up for the day.”^[2]

From this is that which happens to the fasting person of delaying the bathing for sexual impurity until the *Fajr* time begins and what some women experience of delaying the bathing for menses or postnatal bleeding until the time of *Fajr* begins if she thinks she is pure before *Fajr*. She is still obligated to fast and her delaying her bathing until after the *Fajr* time begins does not prevent her fasting. However, she should not delay the bathing until sunrise. Rather, she must bathe and pray the *Fajr* prayer before sunrise. Likewise is the case for the sexually impure person. He should not delay bathing until after sunrise. Rather, he must bathe and pray the *Fajr* prayer before sunrise. The man

[1] Al-Bukhari no. 2014 and Muslim nos. 759-760.

[2] Abu Dawud no. 2380.

must make haste in this so that he can catch the *Fajr* prayer with the congregation.

From the matters that do not nullify the fast is having blood tests or an injection, as long as that is not intended to provide nourishment (i.e., like an IV). However, it is better and safer to delay this until nighttime if that is easy, due to the statement of the Prophet ﷺ:

«دَعُ مَا يَرِيكَ إِلَى مَا لَا يَرِيكَ»

“Leave whatever causes you to doubt for that which does not cause you to doubt.”^[1]

It is also due to his ﷺ statement:

«مَنْ اتَّقَى الشُّبُهَاتِ اسْتَبْرَأَ لِدِينِهِ وَعِرْضِهِ»

“Whoever avoids the doubtful matters, then verily he has freed his religion and his honor (from blame).”^[2]

From the matters which some of the people are unaware of their rulings is lacking tranquility in the prayer, regardless of whether it is an obligatory prayer or voluntary prayer. The authentic *Hadiths* from the Messenger of Allâh ﷺ prove that tranquility in the prayer is a pillar from the pillars of the prayer. The prayer is not correct without it. This means to have stillness and humbleness in the prayer and not rushing: In this manner each joint returns to its place (in the positions). Many of the people pray *Salatut-Tarawih* during Ramadhan in a manner such that they do not understand it (the recitation), nor are they tranquil in it. Rather, they peck it out like pecking (of a chicken). The prayer performed in this fashion is not valid and the person who prays like this is a sinner who is not rewarded.

From the matters which some of the people are unaware of their ruling is some people's thinking that it is not permissible to pray less than 20 *Rak'abs* (units) of *Salatut-Tarawih*. Also, some people mistakenly think that it is not permissible to pray more

^[1] Al-Bukhari no. 2518.

^[2] Al-Bukhari no. 52 and Muslim no. 1599.

than 11 or 13 *Rak'abs* of *Salatut-Tarawih*. All of this is incorrect thinking, and it is a mistake that is opposed to the evidences.

Verily, the authentic *Hadiths* from the Messenger of Allâh ﷺ prove that the night prayer is an easy matter. There is no fixed limit that is impermissible to oppose concerning it. Rather, it is confirmed from the Prophet ﷺ that he used to pray 11 *Rak'abs* during the night and sometimes he might pray 13 *Rak'abs*. Sometimes he would pray less than that, both during Ramadhan and in other times. When he was asked about the night prayer he said:

«صَلَاةُ اللَّيْلِ مَثْنِي مَثْنِي، فَإِذَا خَشِيَ أَحَدُكُمْ الصُّبْحَ، صَلَّى رَكْعَةً
وَاحِدَةً، تُؤَيِّرُ لَهُ مَا قَدْ صَلَّى»

"In sets of two, in sets of two. Then when one of you fears the coming of morning, he prays one (Rak'ah) that will serve as a Witr (i.e., make the number odd) of what he has prayed."^[1]

The authenticity of this *Hadith* has been agreed upon.

He (the Prophet ﷺ) did not fix a specific number of *Rak'abs*, neither in Ramadhan nor in any other time. For this reason, the Companions ؓ sometimes prayed 23 *Rak'abs*, and sometimes 11 *Rak'abs* in the time of 'Umar ؓ. All of that has been confirmed from 'Umar ؓ and the Companions in his time.

Some of the *Salaf* used to pray 36 *Rak'abs* during Ramadhan and then pray three *Rak'abs* of *Witr* prayer. Some of them prayed 41 *Rak'abs*. Shaykhul-Islam Ibn Taimiyyah mentioned this from them and that the matter concerning this is broad (i.e., easy). He also mentioned that it is better for whoever lengthens his recitation, bowing and prostrating, to lessen the number of *Rak'abs*, and whoever lightens (shortens) the recitation, bowing and prostrating, to increase the number of *Rak'abs*. This is the meaning of his statement, may Allâh have mercy on him.

Whoever pays close attention to his (the Prophet's) Sunnah will

[1] Al-Bukhari no. 990 and Muslim no. 749.

know that what is best in regard to all of this is to pray 11 or 13 *Rak'abs* during Ramadhan and other times. This is because that is in agreement with the practice of the Prophet ﷺ in most of his situations (i.e., what he usually did). Also, this is easier for those who are offering prayer and better for humility and tranquility (in the prayer). Whoever prays more, there is no harm in that nor any dislike, as was mentioned previously. What is best for whoever prays with the *Imam* (of the *Masjid*) in the night prayer of Ramadhan is that he does not stop until the *Imam* stops praying. This is due to the statement of the Prophet ﷺ:

«إِنَّ الرَّجُلَ إِذَا قَامَ مَعَ الْإِمَامِ حَتَّى يَنْصَرِفَ حُسِبَ لَهُ قِيَامَ لَيْلَةٍ»

“Verily, if the man stands for night prayer with the Imam until he finishes, Allâh will write for him (the reward of) standing the entire night (in prayer).”^[1]

It is legislated for all of the Muslims to strive hard in the various types of worship during this noble month. They should strive to pray voluntary prayers and recite the Qur'an with reflection and thinking. They should increase in the glorification of Allâh, declaring his right to be worshipped alone, praising Him, declaring his greatness and seeking His forgiveness. They should say legislated supplications, command the good, forbid the evil, invite to Allâh, be generous to the poor and needy, strive to be kind to parents, keep good family ties, honor the neighbor, visit the sick and other types of good deeds. This is due to the Prophet's statement in the aforementioned *Hadith*:

«يَنْظُرُ اللَّهُ إِلَى تَنَافُسِكُمْ وَيُبَاهِي بِكُمْ مَلَائِكَتَهُ، فَأَرَوْا اللَّهَ مِنْ أَنْفُسِكُمْ خَيْرًا
فَإِنَّ الشَّقِيَّ مَنْ حُرِمَ فِيهِ رَحْمَةُ اللَّهِ»

“Allâh looks at your competing for good works during it and He tells proudly to the angels about you all. Therefore, show Allâh goodness from yourselves. For verily, the wretched person is the one who is deprived of Allâh's Mercy during it (Ramadhan).”^[2]

[1] Abu Dawud 1375, At-Tirmithi no. 806, Ibn Majah no. 1327 and Ahmad 5:159.

[2] *Majma'uz-Zawa'id* 3:142 and *Kanzul-'Ummal* no. 23692.

This is also due to what is reported from him ﷺ that he said:

«مَنْ تَقَرَّبَ فِيهِ بِخُصْلَةٍ مِنَ الْخَيْرِ، كَانَ كَمَنْ أَدَّى فَرِيضَةً فِيمَا سِوَاهُ، وَمَنْ أَدَّى فِيهِ فَرِيضَةً كَانَ كَمَنْ أَدَّى سَبْعِينَ فَرِيضَةً فِيمَا سِوَاهُ»

“Whoever draws near to Allâh during it (Ramadhan) with a single characteristic from the characteristics of (voluntary) goodness, he is like whoever performs an obligatory act in other times. And whoever performs an obligatory act during it, he is like whoever performed seventy obligatory acts in other times.”^[1]

This is also due to his ﷺ statement in the authentic *Hadith*:

«عُمْرَةٌ فِي رَمَضَانَ تَعْدِلُ حَجَّةً أَوْ قَالَ حَجَّةً مَعِي»

“An ‘Umrah performed during Ramadhan is equal to a performance of Hajj – or he said – a Hajj with me.”^[2]

The *Hadiths* and narrations that prove the sanctioning of competing and being aggressive in performing the various acts of goodness in this noble month are numerous.

Allâh is the One Who is asked to help us and the rest of the Muslims to do all that contains His Pleasure and to accept our fast and standing for night prayer. We ask Him to correct our situations and protect us all from the deviations of trials and temptations. Likewise, we ask Him to make the leaders of the Muslims righteous and unite their word upon the truth. Verily, He is the Guardian of that and He is capable of doing it.

As-Salamu ‘Alaykum wa Rabmtullâhi wa Barakatuhu.

(May peace be upon you, the Mercy of Allâh and His Blessings)

His Eminence, Ash-Shaykh ‘Abdul-‘Aziz bin ‘Abdullah bin Baz


General President for the Administration of Scientific Researches,
Religious Verdicts, Preaching and Guidance


[1] Sahih Ibn Khuzaymah no. 1887.

[2] Al-Bukhari no. 1863 and Muslim no. 1256.

Rulings Pertaining to the Entry of the Month and its Exit and Sighting the New Moon


Sighting the new Moon of Ramadhan and the new Moon of Shawwal


 What is the method that confirms every lunar month?

 The authentic *Hadiths* from the Prophet ﷺ prove that the new crescent moon is whenever a reliable person sees it after sunset on the night of the 30th of Sha'ban or two reliable persons see it on the 30th night of Ramadhan, then the sighting is considered. By this, the first of the month is known without any need of considering the period of how long the moon remained (visible) after sunset. It makes no difference whether it lasted for twenty minutes or more or less, because there is no authentic *Hadiths* that prove a specification for the number of minutes for the moon's vanishing after sunset.

The Permanent Committee

It is not permissible to rely on Calculations in confirming the new Moons

 In some lands of the Muslims the people go about fasting without relying on the sighting of the new moon. Rather, they think it is sufficient to only rely on calendars. So, what is the ruling on this?

 The Prophet ﷺ ordered the Muslims that they should:

«صُومُوا لِرُؤْيَيْهِ وَأَفْطِرُوا لِرُؤْيَيْهِ، فَإِنْ غُمِّيَ عَلَيْكُمْ فَأَكْمِلُوا عِدَّةَ شَعْبَانَ
ثَلَاثِينَ»

“Fast according to the sighting of the new moon and break the fast according to its sighting. And if it is hidden from them (due to cloudiness) complete the number as 30

(days).”^[1]

This *Hadith* is agreed upon (i.e., in *Al-Bukhari* and *Muslim*). He ﷺ also said:

«إِنَّا أُمَّةٌ أُمِّيَّةٌ لَا نَكْتُبُ وَلَا نَحْسِبُ، الشَّهْرُ هَكَذَا وَهَكَذَا وَهَكَذَا وَخَسَنَ
إِنْبَاهِمُ فِي الثَّلَاثَةِ وَقَالَ: الشَّهْرُ هَكَذَا وَهَكَذَا وَهَكَذَا وَأَشَارَ بِأَصَابِعِهِ كُلِّهَا
يَعْنِي بِذَلِكَ أَنَّ الشَّهْرَ يَكُونُ تِسْعًا وَعِشْرِينَ وَيَكُونُ ثَلَاثِينَ»

“Verily, we are an illiterate nation. We do not write nor do we calculate. The month is like this and this and this,” and he withdrew his thumb with the third. Then he said: “The month is like this and this and this,” and he held up all of his fingers, meaning that the month is 29 and 30 days.^[2]

It is confirmed in *Sahih Al-Bukhari* from Abu Hurairah ﷺ that the Prophet ﷺ said:

«صُومُوا لِرُؤْيَيْهِ وَأَفْطِرُوا لِرُؤْيَيْهِ، فَإِنْ غُمِّيَ عَلَيْكُمْ فَأَكْمِلُوا عِدَّةَ شَعْبَانَ
ثَلَاثِينَ»

“Fast according to its (i.e., the new moon’s) sighting and break your fast according to its sighting. If it is hidden from you by clouds, complete the number of (days of) Sha’ban as 30.”^[3]

And he ﷺ said:

«لَا تَصُومُوا حَتَّى تَرَوْا الْهِلَالَ، وَلَا تُفْطِرُوا حَتَّى تَرَوْهُ»

“Do not fast until you see the new moon or you complete the number (of 30 days in Sha’ban), and do not break your fast until you see the new moon or you complete the number (of 30 days in Ramadhan).”^[4]

The *Hadiths* concerning this matter are numerous and all of

[1] Al-Bukhari no. 1909 and Muslim no. 1081.

[2] Al-Bukhari no. 1913 and Muslim no. 1080.

[3] Al-Bukhari no. 1909 and Muslim no. 1081.

[4] Al-Bukhari no. 1080.

them prove that it is obligatory to act according to the sighting or completion of the number of days (in the month as 30) when there is no sighting. Likewise they prove that it is not permissible to rely on calculations for this. Shaykhul-Islam Ibn Taimiyyah mentioned that it is the consensus of the people of knowledge that it is not permissible to rely upon calculations to confirm the new moons. This is the truth concerning which there is no doubt. And Allâh is the Giver of success.

Ash-Shaykh Ibn Baz

Fasting and Breaking the Fast according to the Sighting of the New Moon

By his Eminence Ash-Shaykh 'Abdul-'Aziz bin 'Abdullah bin Baz

All praise is due to Allâh and may blessings and peace be upon the Messenger of Allâh, his family, his Companions and whoever follows his guidance. To proceed:

Many of the brothers have asked me about the ruling on relying upon the broadcast announcements regarding fasting and breaking the fast and does that agree with the authentic *Hadith*:

(صُومُوا لِرُؤْيَيْهِ وَأَفْطِرُوا لِرُؤْيَيْهِ)

“Fast according to its (the new moon’s) sighting and break your fast according to its sighting.”

They have asked that if the sighting is confirmed by the testimony of a just person in a Muslim country, is it obligatory upon the neighboring country to take this? And if we say this, what is its evidence, and is the difference of the times of the rising of the moon, i.e., sighting zones in different places considered?

The answer to this question is that verily it is confirmed from the Messenger of Allâh ﷺ by numerous routes of transmission that he said:

«صُومُوا لِرُؤْيَيْهِ وَأَفْطِرُوا لِرُؤْيَيْهِ فَإِنْ أَعْمِيَ عَلَيْكُمْ فَأَقْدُرُوا لَهُ ثَلَاثِينَ»

“Fast according to its (the new moon’s) sighting and break

your fast according to its sighting. If it is bidden from you by clouds, then consider it (the month) as 30 days."^[1]

In another wording of it he ﷺ said:

«فَأَكْمِلُوا الْعِدَّةَ ثَلَاثِينَ»

"Then complete the number (of days) as 30."^[2]

In another narration he ﷺ said:

«فَأَكْمِلُوا عِدَّةَ شَعْبَانَ ثَلَاثِينَ»

"Then complete the number (of days) of Sha'ban as 30."^[3]

And it is confirmed that he ﷺ said:

«لَا تَقْدُمُوا الشَّهْرَ حَتَّى تَرَوْا الْهَيْلَالَ أَوْ تَكْمِلُوا الْعِدَّةَ ثُمَّ صُومُوا حَتَّى تَرَوْا الْهَيْلَالَ أَوْ تَكْمِلُوا الْعِدَّةَ»

"Do not go forth with the month until you see the new moon or you complete the number (of 30 days). Then fast until you see the new moon or you complete the number (of 30 days)."^[4]

The *Hadiths* with this meaning are numerous and they prove that what is considered in this regard is either the sighting of the new moon or completing the number of days.

Concerning calculation, this is not to be relied upon. This is the truth and it is the consensus of the people of knowledge who are considered authoritative. The intent of the *Hadith* is not that every person has to see the new moon himself. Rather, its meaning is only that there is a clear and trustworthy witnessing. Abu Dawud recorded with an authentic chain of narration from Ibn 'Umar ؓ that he said: "The people looked for the new moon, so I told the Prophet ﷺ that I saw it. Therefore, he fasted and ordered the people to fast."

[1] Muslim no. 1080.

[2] Al-Bukhari no. 1907.

[3] Al-Bukhari no. 1909.

[4] Abu Dawud no. 2326 and An-Nasa'i no. 2128.

Ahmad and the Sunan compilers recorded a *Hadith*, which Ibn Khuzaymah and Ibn Hibban graded authentic, from Ibn 'Abbas ؓ that a Bedouin Arab came to the Prophet ﷺ and said: "Verily I saw the new moon." So, the Prophet ﷺ said:

«أَتَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ قَالَ نَعَمْ، قَالَ يَا بِلَالُ»

"Do you testify that none has the right to be worshipped but Allāh and Mubammad is the Messenger of Allāh?"^[1] ,

The man said: "Yes." The Prophet ﷺ then said:

«أَذِّنْ فِي النَّاسِ فَلْيَصُومُوا غَدًا»

"Announce among the people, O Bilal, that they should fast tomorrow."

It is reported from 'Abdur-Rahman bin Zaid bin Al-Khattab that he gave a sermon on a day in which there was doubt (about whether to fast or not). So, he said: "Verily I sat with the Companions of the Messenger of Allāh ﷺ, and I asked them and they told me that the Messenger of Allāh ﷺ said:

«صُومُوا لِرُؤْيَيْهِ، وَأَفْطِرُوا لِرُؤْيَيْهِ، وَأَنْسَكُوا لَهَا فَإِنْ غَمَّ عَلَيْكُمْ فَأَتِمُّوا ثَلَاثِينَ وَإِنْ شَهِدَ شَاهِدَانِ مُسْلِمَانِ فَصُومُوا وَأَفْطِرُوا»

"Fast according to its (the new moon's) sighting and break your fast according to its sighting, and be devout in looking for it. If it is hidden from you by clouds, complete (the month as) 30 days. If two Muslim witnesses testify to seeing it, then fast and break the fast (according to their testimony)."^[2]

This *Hadith* was recorded by Ahmad, and An-Nasa'i recorded it without him saying in it, "Muslim." It was reported from the governor of Makkah, Al-Harith bin Hatib that he said: "The Messenger of Allāh ﷺ took a covenant with us that we would be devout in looking for the new moon. And if we did not see it and

[1] Abu Dawud no. 2340.

[2] Ahmad 4:321. and An-Nasa'i no. 2118.

two just witnesses testified to seeing it, we would devoutly follow their testimony.” This was recorded by Abu Dawud and Ad-Daraqutni, who said: “This chain of narration is connected and authentic.”

These *Hadiths*, and what has been reported with their same meaning, prove that the sighting of one just witness is sufficient for the sighting of the new moon of Ramadhan. However, concerning stopping the fast (at the end of Ramadhan) and the rest of the months, there must be two just witnesses. This is in combining between the *Hadiths* reported concerning this. This is also the view that most of the people of knowledge have gone with and it is the truth due to the appearance of its evidences. From this it becomes clear that the meaning of “sighting” is its confirmation by an Islamically legislated method and the meaning is not that each person has to see the new moon. Therefore, if a Muslim nation that rules according to the Islamic law, like the Kingdom of Saudi Arabia, announces that the sighting of the new moon of Ramadhan or Shawwal or Thul-Hijjah has been confirmed, all of its citizens must follow it in that. According to a large number of the people of knowledge it is also obligatory upon other people as well to accept that sighting due to the generality of the Prophet’s statement:

«الشَّهْرُ تِسْعٌ وَعِشْرُونَ لَيْلَةً فَلَا تَصُومُوا حَتَّى تَرَوْهُ، فَإِنْ غَمَّ عَلَيْكُمْ فَأَكْمِلُوا الْعِدَّةَ ثَلَاثِينَ»

“The month is 29 days, so do not fast until you see it (the new moon), and if it is hidden from you by clouds, complete the number (of days) as 30.”^[1]

This was recorded by Al-Bukhari in his *Sabih* from a *Hadith* of Ibn ‘Umar رضي الله عنه. Muslim recorded it with the wording:

«صُومُوا لِرُؤْيَيْهِ، وَأَفْطِرُوا لِرُؤْيَيْهِ، فَإِنْ أْغَمِّي عَلَيْكُمْ فَأَقْدُرُوا لَهُ ثَلَاثِينَ»

“Fast according to its (the new moon’s) sighting and break your fast according to its sighting. And if it is hidden from

[1] Al-Bukhari no. 1907.

you by clouds, consider it (the month) as 30 days.'^[1]

Muslim reported a version with this wording, but in it he ﷺ said:

«فَإِنْ غُمِّيَ عَلَيْكُمُ الشَّهْرُ، فَعُدُّوا ثَلَاثِينَ»

"And if the month is hidden from you by clouds, then count it as 30 days."^[2]

Verily, the obvious meaning of these *Hadiths* and what has been reported with their meaning includes the entire *Ummah*. An-Nawawi reported in *Sharbul-Mubaththib* from Imam Ibn Al-Munthir that this was the view of Al-Laith bin Sa'd, Imam Ash-Shafi'i and Imam Ahmad, may Allāh have mercy on them. He – meaning Ibn Al-Munthir – said: "And I don't know this to be the view of anyone except Al-Madani and Al-Kufi," meaning Malik and Abu Hanifah.

A group of the scholars said: "The ruling of the sighting is only encompassing if the places have the same sighting zones (i.e., rising points of the new moon). However, if the sighting zones differ, then the people of each sighting zone have their own sighting." This was related by Imam At-Tirmithi from the people of knowledge. Their argument for this is based upon what Muslim reported in his *Sabih* from Ibn 'Abbas ؓ that Kuraib came to him in Al-Madinah from Ash-Sham (i.e., the land of Syria, Jordan, Palestine and Lebanon) at the end of Ramadhan. He informed him that the new moon was seen in Ash-Sham on the night of *Jumu'ab* (i.e., Thursday night) and that Mu'awiyah and the people fasted according to that. Ibn 'Abbas ؓ replied, "But we saw it on the night of *As-Sabt* (i.e., Friday night), so we will not stop fasting until we see it or we complete the number (of 30 days)." Kuraib said, "Isn't the sighting and fasting of Mu'awiyah sufficient for you?" Ibn 'Abbas ؓ replied, "No. Thus did the Messenger of Allāh ﷺ command us." These scholars say that this proves that Ibn Abbas held the view that the sighting is not to be generalized, and that the people of each land have their own

[1] Muslim no. 1080.

[2] Muslim no. 1081.

sighting, if the sighting zones differ. Therefore, these scholars say that the sighting zones in the area of Al-Madinah are not the same as the sighting zones in Ash-Sham. Others said that he probably did not act according to the sighting of the people of Ash-Sham because no one testified to it with him other than Kuraib alone, and the testimony of one witness is not acted upon for ending the month. One person's testimony is only acted upon for the entry of the month.

This matter was presented to the Senior Scholars Board in the Kingdom of Saudi Arabia in the second session held in Sha'ban, 1392 AH, and they agreed that what is most correct in this issue is ease in the matter. This means that it is permissible to take either one of these two views according to the position of scholars of the land. I say that this is a middle view that contains combining between the evidences and the statements of the people of knowledge. When this is known, it is obligatory on the people of knowledge in every land to be concerned with this matter when the month begins and ends and that they agree upon what is closest to the truth according to their *Ijtihad* (exercise of judgement). Then, they should act according to that and convey it to the people. It is also incumbent upon the authorities with them and the masses of the Muslims to follow them (the scholars) in that. They should not differ in this matter because that causes division of the people and an abundance of gossip and baseless talk if the country is not Islamic.

In reference to the Islamic country, it is obligatory upon it to rely upon what the people of knowledge say and to oblige the people to adhere to it, whether it is regarding fasting or breaking the fast. This is acting according to the mentioned *Hadiths*, fulfillment of what is obligatory and preventing the citizens from falling into what Allâh has forbidden. And it is known that Allâh restrains with the ruler what He does not restrain with the Qur'aṇ.

I ask Allâh to help us and all of the Muslims to understand His religion, to be firm upon it, rule by it, refer to it for judgement and avoid whatever contradicts it. Verily, He is Most Generous, Most Noble.

May Allâh send blessings and peace upon His servant and Messenger, our Prophet Muhammad, and his family and Companions.

A Firm Decision

Regarding acting according to sighting in affirming the new Moons and not according to Astronomical Calculations

All praise is due to Allâh alone and may blessings and peace be upon him whom there is no Prophet after him (i.e., Muhammad ﷺ). To proceed:

Verily, the Council of Islamic *Fiqh* Academy has reviewed a copy of a letter from the Society of Islamic Preaching in Singapore during its fourth session held at the General Secretariat of the Muslim World League in Makkah Al-Mukarramah. This session took place between 7th and the 17th of Rabi' Al-Akhir, 1401 AH. The letter was dated Shawwal 16th, 1399 AH, corresponding to August 8th, 1979 CE. The letter was addressed to the *charg d'affaires* of the Royal Embassy of Saudi Arabia there in Singapore. The contents of the letter expressed that there was a difference that arose between this Society and the Islamic Council in Singapore concerning the beginning of the month of Ramadhan and its ending in the year 1399 AH or 1979 CE. This was due to the Society holding the view that the beginning of the month of Ramadhan and its ending should be based upon the Islamically sanctioned sighting, as this is in accordance with the generality of the Islamic evidences. At the same time, the Islamic Council in Singapore held the view that the beginning and ending of the aforementioned Ramadhan should be according to astronomical calculations. The reason for that is the Committee's saying: "In reference to countries in the area of Asia, their sky is covered with clouds, especially in Singapore, thus most of the places for sighting the new moon are blocked from sightings. Therefore, this (calculation) is considered from the matters that

are excused and necessary. For this reason it is obligatory to determine (the time of the new moon) by way of calculations.”

After the members of the Council of Islamic *Fiqh* Academy undertook a comprehensive study of this issue in the light of the Islamic texts, the Council of Islamic *Fiqh* Academy decided to support the Society of Islamic Preaching in its view. This is due to the clarity of the Islamic evidences in this matter.

Likewise, the Committee made a decision in reference to this situation where there are places like Singapore and some areas of Asia and other places where their sky is blocked by what prevents sightings. They decided that the Muslims in these areas and similar places may take the sighting of whoever they trust from the Islamic countries that rely upon visual sightings of the new moon instead of any form of calculations. This is acting according to the Prophet’s statement:

«صُومُوا لِرُؤْيَيْهِ وَأَفْطِرُوا لِرُؤْيَيْهِ، فَإِنْ غُمِّيَ عَلَيْكُمُ الشَّهْرُ، فَعُدُّوا ثَلَاثِينَ»

“Fast according to its sighting and break your fast according to its sighting. And if it is hidden from you by clouds, then complete the number (of days) as 30.”^[1]

And his ﷺ statement:

«لَا تَصُومُوا حَتَّى تَرَوْا الْهَيْلَالَ، وَلَا تُفْطِرُوا حَتَّى تَرَوْهُ»


“Do not fast until you see the new moon or you complete the number (of days as 30). And do not break your fast until you see the new moon or you complete the number (of days as 30).”^[2]


And whatever *Hadiths* have been reported with the same meaning as these two.

^[1] Al-Bukhari no. 1909 and Muslim no. 1081.

^[2] Al-Bukhari no. 1906 and Muslim no. 1080.

The sighting of the new Moon in a Country does not oblige all of the Countries to judge according to it

 The appearance of the new moon of Ramadhan or the new moon of Shawwal varies between the Islamic countries. Therefore, do the Muslims fast when it is sighted in one of these countries?

 The people of knowledge differ among themselves on the issue of the new moon. Among them there are those who think that if the sighting of the new moon of Ramadhan is confirmed in any place in an Islamically sanctioned manner, then this obliges all of the Muslims to fast. They also say that if the sighting of the new moon of Shawwal is confirmed (in any place), all of the Muslims are obligated to break the fast.

This is the well-known view of the *Mathbbab* (School of *Fiqh*) of Imam Ahmad. Based upon this, if the new moon is sighted in the Kingdom of Saudi Arabia, for example, it is obligatory on all of the Muslims in all of the lands to act according to this sighting in fasting Ramadhan and breaking the fast in Shawwal. The evidence that they use for this position is the generality of the Statement of Allâh, the Most High:

﴿فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ﴾

“So whoever among you witnesses the month, then let him fast it.”^[1]

They also use the generality of the Prophet’s statement:

«إِذَا رَأَيْتُمُوهُ فَصُومُوا، وَإِذَا رَأَيْتُمُوهُ فَأَفْطِرُوا»

“When you see it (the new moon of Ramadhan), then fast, and when you see it (the new moon of Shawwal), then break your fast.”^[2]

Among the scholars are those who say that fasting with the new

^[1] *Al-Baqarab* 2:185.

^[2] Al-Bukhari no. 1906.

moon of Ramadhan and breaking the fast in Shawwal is not obligatory except for whoever sees the new moon or is in the same sighting zone (i.e., the same area of the sighting) as someone who saw it. This is because the rising points of the new moon differ, as is agreed upon by the people who know (its science). Thus, if the sighting zones differ, it is obligatory that every land judge according to its own sighting and the lands that are in the same sighting zone of the new moon should follow it. If a land is not in the same sighting zone, it should not follow another land's sighting. This statement is the one chosen by Shaykhul-Islam Ibn Taimiyyah, may Allâh have mercy on him. His proof for this view is in the Statement of Allâh, the Most High:

﴿فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ﴾

“So whoever among you witnesses the month, then let him fast it.”^[1]

He also based this upon the Prophet's statement:

«إِذَا رَأَيْتُمُوهُ فَصُومُوا، وَإِذَا رَأَيْتُمُوهُ فَأَفْطِرُوا»

“When you see it (the new moon of Ramadhan), then fast, and when you see it (the new moon of Shawwal), then break your fast.”^[2]

In other words, he used the same evidence that is used by those who hold the view that there is a general, comprehensive obligation regarding the ruling of the new moon. However, the angle of proof with Ibn Taimiyyah in this Verse and this *Hadith* is different, as (he held the view that) the ruling is related to one who witnesses and sees the moon. This dictates that whoever does not witness or see it, then he is not obligated to follow its judgement. Therefore, based on this, if the sighting zones differ, the judgements of the new moon are not confirmed by generalization.

There is no doubt that this is a strong position in proving this


[1] *Al-Baqarah* 2:185.


[2] *Al-Bukhari* no. 1900 and *Muslim* no. 1080.

point and it is supported by examination and analogy.

Ash-Shaykh Ibn 'Uthaimin


The ruling on fasting Ramadhan 28 days


 Is it permissible to fast only 28 days for the month of Ramadhan?

 It is confirmed in the extensive authentic *Hadiths* from the Messenger of Allâh ﷺ that the month is not less than 29 days. When it is confirmed with Islamically valid evidence that the month of Shawwal has entered after the Muslims have only fasted 28 days, this means that they did not fast the first day of Ramadhan. Therefore, they must make up for it, because it is not possible for the month to be 28 days. The month is only 29 or 30 days.

Ash-Shaykh Ibn Baz

Can we fast 31 days?

 If we began our fast in the Kingdom of Saudi Arabia, then we travelled to our country in East Asia during the month of Ramadhan, where the Islamic Hijri month is a day behind, should we fast 31 days?

 If you fasted in Saudi Arabia or another land, then you fasted the rest of the month in your own land or another place, then break your fast with them (in the last land) even if that is more than 30 days. This is due to the statement of the Prophet ﷺ:

«الصَّوْمُ يَوْمَ تَصُومُونَ، وَالْفِطْرُ يَوْمَ تَفْطِرُونَ»

“The fast is the day that you all fast and breaking the fast is the day when you all break fast.”^[1]

However, if you did not complete 29 days, you must complete that (number of fasting days). This is because the month is not less than 29 days.

Ash-Shaykh Ibn Baz

^[1] At-Tirmithi no. 697.

The ruling on always fasting 30 days for Ramadhan

Q What is the ruling concerning some people who always fast 30 days for Ramadhan?

A The extensive authentic *Hadiths* from the Messenger of Allâh ﷺ, the consensus of the Companions of the Messenger ﷺ and those who followed them in righteousness of the scholars, prove that the month is either 29 or 30 days. So, whoever always fasts it 30 days without looking into the new moons (i.e., sightings), then he has opposed the Sunnah and the consensus (*Ijma'*), and he has made an innovation in the religion that Allâh has not allowed. Allâh said:

﴿اتَّبِعُوا مَا أَنْزَلَ إِلَيْكُم مِّن رَّبِّكُمْ وَلَا تَتَّبِعُوا مِن دُونِهِ أَوْلِيَاءَ﴾

"Follow what has been revealed to you all from your Lord and do not follow any Awliya' (friends, helpers, supporters) besides Him."^[1]

And He said:

﴿قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحِبَّبِكُمْ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ﴾

"Say (O Mubammad ﷺ): If you all love Allâh, then follow me and Allâh will love you and forgive you."^[2]

And He said:

﴿وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ﴾

"Whatever the Messenger (Mubammad ﷺ) gives you, then take, and whatever he forbids you from, then abstain (from it). And fear Allâh. Verily, Allâh is severe in punishment."^[3]

And He, the Mighty and Majestic said:

[1] *Al-A'raf* 7:3.

[2] *Aal 'Imran* 3:31.

[3] *Al-Hasbr* 59:7.

﴿تِلْكَ حُدُودُ اللَّهِ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَذَلِكَ الْفَوْزُ الْعَظِيمُ ۝ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا فِيهَا وَلَهُ عَذَابٌ مُهِينٌ﴾

“These are the limits of Allâb and whoever obeys Allâb and His Messenger (Mubammad ﷺ), He (Allâb) will enter him into gardens with rivers flowing beneath them. They will abide therein forever and that is the supreme success. And whoever disobeys Allâb and His Messenger (Mubammad ﷺ) and transgresses His limits, He (Allâb) will enter him into a Fire (Hell) to abide therein forever, and he will have a disgraceful torment.”^[1]

And the Verses with this meaning are numerous. It is recorded in the two *Sabih*s (of Al-Bukhari and Muslim) in a *Hadith* from Ibn ‘Umar ؓ that the Prophet ﷺ said:

«صُومُوا لِرُؤْيَيْتِهِ وَأَفْطِرُوا لِرُؤْيَيْتِهِ، فَإِنْ غَمَّ عَلَيْكُمْ فَأَقْدُرُوا لَهُ»

“Fast according to its (the new moon’s) sighting and break your fast according to its sighting. And if it is bidden from you by clouds, then consider it (i.e., count it as 30 days).”^[2]

This *Hadith* is agreed upon and in a version recorded by Muslim he said:

«فَأَقْدُرُوا لَهُ ثَلَاثِينَ»

“Then consider it to be 30 days.”^[3]

In another wording reported in the Two *Sabih*s, he said:

«إِذَا رَأَيْتُمُ الْهَيْلَالَ فَصُومُوا، وَإِذَا رَأَيْتُمُوهُ فَأَفْطِرُوا، فَإِنْ غَمَّ عَلَيْكُمْ»

[1] *An-Nisa’* 4:13,14.

[2] Al-Bukhari no. 1906 and Muslim no. 1080.

[3] Muslim no. 1080.

فَاقْدُرُوا لَهُ «فَعُدُّوا ثَلَاثِينَ»

“When you all see the new moon (of Ramadhan), then fast, and when you see it (the new moon of Shawwal), then break your fast. And if it is hidden from you by clouds, then consider it 30 days.”^[1]

In *Sabih Al-Bukhari* it is reported from Abu Hurairah رضي الله عنه that the Prophet صلى الله عليه وسلم said:

«صُومُوا لِرُؤْيَيْهِ، وَأَفْطِرُوا لِرُؤْيَيْهِ، فَإِنْ غُيِّبَ عَلَيْكُمْ فَأَكْمِلُوا عِدَّةَ شَعْبَانَ ثَلَاثِينَ»

“Fast according to its sighting and break your fast according to its sighting. And if it is hidden from you by clouds, then fast 30 days.”^[2]

And in another wording he said:

«فَأَكْمِلُوا الْعِدَّةَ ثَلَاثِينَ»

“Then complete the number (of days) as 30.”^[3]

And in yet another wording he said:

(فَأَكْمِلُوا شَعْبَانَ ثَلَاثِينَ يَوْمًا)

“Then complete Sha’ban as 30 days.”

It is also reported from Huthayfah رضي الله عنه that the Prophet صلى الله عليه وسلم said:

(لَا تَصُومُوا حَتَّى تَرَوْا الْهِلَالَ أَوْ تَكْمِلُوا الْعِدَّةَ وَلَا تَفْطَرُوا حَتَّى تَرَوْا الْهِلَالَ أَوْ تَكْمِلُوا الْعِدَّةَ)

“Do not fast until you see the new moon (of Ramadhan) or you complete the number (as 30 days). And do not break your fast until you see the new moon (of Shawwal) or you complete the number (as 30 days).”

[1] Mslim no. 1080.

[2] Al-Bukhari no. 1909.

[3] Al-Bukhari no. 1907

This was recorded by Abu Dawud and An-Nasa'i with an authentic chain of narration. It has also been confirmed from him ﷺ in a number of *Hadiths* that he said:

«إِنَّ الشَّهْرَ تِسْعٌ وَعِشْرُونَ فَلَا تَصُومُوا حَتَّى تَرَوْا الْهِلَالَ وَلَا تَنْطُرُوا حَتَّى تَرَوْا الْهِلَالَ فَإِنْ غَمَّ عَلَيْكُمْ فَأَكْمِلُوا الْعِدَّةَ»

“Verily, the month is 29 days, so do not fast until you see the new moon, and do not break the fast until you see the new moon. And if it is hidden from you by clouds, then complete the number (as 30 days).”^[1]

And it has been confirmed from him ﷺ that he said:

(الشَّهْرُ هَكَذَا وَهَكَذَا وَأَشَارَ بِأَصَابِعِهِ الْعَشْرِ وَخَنَسَ إِبْهَامَهُ فِي الثَّلَاثَةِ ثُمَّ قَالَ: الشَّهْرُ هَكَذَا وَهَكَذَا وَهَكَذَا)

“The month is like this, and this and this,” and he raised his ten fingers, and he withdrew his thumb the third time. Then he said: “The month is like this, and this and this,” with his ten fingers, and he did not withdraw his thumb at all.

In doing this, he ﷺ was alluding to the fact that sometimes it is 30 days and sometimes it is 29 days. Indeed the people of knowledge and faith from the Companions of the Prophet ﷺ and those who followed them in righteousness have met these *Hadiths* with acceptance and submission, and they acted according to their dictates. Thus, they would look for the new moon of Sha'ban, Ramadhan and Shawwal, and they would act according to what the evidence testified to of completing the month (i.e., 30 days) or shortening it (i.e., 29 days). Therefore, it is obligatory upon all the Muslims to traverse upon this straight path and abandon whatever opposes it from the opinions of people and what they have introduced of innovations. In this way, they will be members of those whom Allâh has promised them Paradise and pleasure in His Statement:


^[1] Ad-Dawud no. 2326. and An-Nasa'i' no. 2128.


﴿وَالسَّابِقُونَ السَّابِقُونَ أُولَئِكَ الْمُقَدَّمُونَ وَأُولَئِكَ هُمُ الْمُفَجَّرُونَ فِي حُجُورِ الْجَنَّاتِ الَّتِي أُخْرِجُوا مِنْهَا وَأَدْخِلُوا فِيهَا بِإِذْنِ رَبِّهِمْ يَوْمَئِذٍ لَّا يَحْزَنُونَ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ﴾

"And the foremost to embrace Islam of the Mubajirun (those who migrated from Makkah to Al-Madinah) and the Ansar (the citizens of Al-Madinah who helped the Mubajirun) and also those who followed them in righteousness (in faith). Allâb is pleased with them and they are pleased with Him. He has prepared for them gardens with rivers flowing beneath them. They will dwell therein forever. That is the supreme success."^[1]

Ash-Shaykh Ibn Baz

He did not know that the month had started until after *Fajr* time began

 What is the ruling on the fast of the person who did not know that the month of Ramadhan had begun until after the time of *Fajr* had entered, due to sleep or other than that?

 Whoever did not know that the month of Ramadhan had begun until after the time of *Fajr* had entered, then he must refrain from those things that break the fast for the rest of his day, because it is a day of Ramadhan. It is not permissible for the person who is a resident of a place and healthy to partake of any of the things that would break the fast during Ramadhan. He must also make up for the day of fasting because he did not pass the night with the intention to fast before the time of *Fajr*. It has been confirmed from the Prophet ﷺ that he said:

«مَنْ لَمْ يُبَيِّتِ الصِّيَامَ قَبْلَ الْفَجْرِ فَلَا صِيَامَ لَهُ»

*"Whoever does not pass the night with the intention to fast before the (time of) *Fajr*, then he has no fast."*^[2]


[1] At-Tawbab 9:100.


[2] An-Nasa'i no. 2333.

The great scholar Ibn Qudamah reported this in *Al-Mughni* and it is the opinion of most of the *Fiqh* scholars. What is intended by this is the obligatory fast, and this is due to the noble *Hadith* which we have mentioned. In reference to the voluntary fast, it is permissible to begin it during the daytime as long as the person has not partaken of anything that would break the fast. This is because that which proves this has been authenticated from the Prophet ﷺ. We ask Allâh to help the Muslims to do that which pleases Him and that He accept from them their fasting and standing in prayer during the night. Verily, He is All-Hearing, Most Near.

Ash-Shaykh Ibn Baz

Fasting with the Country in which you reside

 If the beginning of the month of Ramadhan has been confirmed in one of the Islamic countries, like the Kingdom of Saudi Arabia, and that has been announced, however in the country in which I live, the beginning of Ramadhan has not been announced, what is the ruling? Do we fast merely by the confirmation in the Kingdom or do we break our fast and fast with them (the people where we are) whenever they announce the beginning of the month of Ramadhan, and likewise regarding the beginning of Shawwal – ‘Eid day? What is the ruling if there is a difference in the matter between two countries? May Allâh reward you with a good reward on behalf of the Muslims and us.

 It is (obligatory) upon the Muslim to fast with the country where he is and to break his fast with them. This is due to the statement of the Prophet ﷺ:

«الصَّوْمُ يَوْمَ تَصُومُونَ، وَالْفِطْرُ يَوْمَ تُفْطِرُونَ، وَالْأَضْحَى يَوْمَ تُضْحُونَ»

“The fast is the day that you all fast, breaking the fast is on the day that you all break the fast and the sacrifice (Al-Adhba) is on the day that you all sacrifice.”^[1]


[1] At-Tirmithi no. 697.


And success is from Allâh.

Ash-Shaykh Ibn Baz

The Age at which Fasting Becomes Obligatory


**It is obligatory upon the Person
who has reached the age of Puberty to fast**

 I am a young man who has reached the age of 23 and my father encouraged me to fast when I was about 15 years old. Hence, I used to fast and some days I would not fast, because I did not know the true meaning of the fast. Then, after I reached the age of puberty and I understood more, I began to fast every blessed month of Ramadhan and I would not break the fast on any of its days, and all praise is due to Allâh. So, my question is: Do I have to make up for the fasts of the previous years, while knowing that I was 18 years old when I began to fast every Ramadhan?

 When a person reaches the age of 15 years, all of the responsibilities become obligatory upon him. For verily, this age is the sign of puberty. Therefore, this person who was lax about fasting, and he was considered to have reached the age of puberty, and he left off what was obligatory, he must make up for what he left off of the days of Ramadhan that passed that he did not fast. He is not excused because of his ignorance of the wisdom of fasting. Therefore, he must make up for the days that he left off or in which he did not complete the fast, along with making expiation for each day by feeding a poor person. If he does not know the number of days, then he must make up a safe estimate (of days) until he is sure that he has made up for what was obligatory as a responsibility upon him. And Allâh knows best.

Ash-Shaykh Ibn Jibreen

She is 13 years old and she does not fast

 There is a young lady who has reached the age of 12 or 13 years and the blessed month of Ramadhan passed her and

she did not fast it. Is there any sin upon her or her family? Should she fast, and if she does not fast is there any sin on her?

A The woman is considered responsible under conditions: Islam, sanity and puberty. Puberty is attained by menstruation or a wet dream or the growth of coarse pubic hair around the sexual organ or reaching the age of 15. Therefore, this young lady, if she has all the conditions of responsibility, fasting is obligatory upon her and she must make up for the days that she did not fast during the time of her responsibility. If one of the conditions is not present of these conditions, then she is not responsible and there is no sin upon her.

The Permanent Committee

The age of being held responsible for fasting

Q When is a young lady obligated to fast?

A The young lady is obligated to fast when she reaches the age of responsibility. Puberty is attained by reaching the age of 15 years or the growth of coarse pubic hair around the private part or the ejaculation of the well-known fluid or menstruation or pregnancy. Whenever any of these things occur, she is obligated to fast, even if she is a 10-year-old girl. For verily, a large number of females begin menstruating at the age of 10 or 11 years. Yet, their families will be lax and they will think that she is a little girl and they will not make her fast. This is a mistake. For verily, when the young lady menstruates she has reached the age of womanhood and the pen of responsibility applies to her (i.e., she is held responsible as an adult). And Allâh knows best.

Ash-Shaykh Ibn Jibreen

The Benefits of Fasting and its Etiquettes, and the Ruling on the Fast of Whoever Abandons the Prayer and is Lazy About its Performance

The social Benefits of Fasting



Does fasting have any social benefits?



Yes, it has social benefits. Among them are the people feeling that they are one nation (*Ummah*). They eat at one time and fast during one time. The wealthy feels the favor of Allâh and he empathizes with the poor. The dangers of Satan are lessened for the son of Adam. Also, it (fasting) contains fear of Allâh and fear of Allâh strengthens the ties between the individuals of the society.

Ash-Shaykh Ibn 'Uthaimin

What should the fasting person do and what is obligatory upon him



What should the fasting person do and what is obligatory upon him?



The fasting person should increase in the acts of obedience (to Allâh) and avoid all of the prohibitions. It is obligatory upon him to guard the performance of the obligatory acts and stay away from the forbidden things. Thus, he should pray the five prayers in their times with the congregation. He should abandon lying, backbiting, cheating and treachery, interest and usury based dealings, and every statement or action that is forbidden. The Prophet ﷺ said:


«مَنْ لَمْ يَدَعْ قَوْلَ الزُّورِ وَالْعَمَلَ بِهِ، وَالْجَهْلَ فَلَيْسَ لِلَّهِ حَاجَةٌ فِي أَنْ يَدَعَ طَعَامَهُ وَشَرَابَهُ»


“Whoever does not abandon false speech, acting according to it and ignorance, then Allâh has no need of him

abandoning his food and drink."^[1]

Ash-Shaykh Ibn 'Uthaimin

Being wasteful with the Food for fast breaking

 Does being extravagant in the preparations of food for fast breaking lessen the reward of the fast?

 It does not lessen the reward of the fast, but it is a forbidden act that is done after completing the fast. It does not lessen its reward, but this is included in the statement of Allâh, the Most High:


﴿وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ﴾


"And eat and drink, but do not be wasteful. Verily, He (Allâh) does not like those who are wasteful."^[2]

Therefore, being wasteful in itself is forbidden, and being moderate is half of livelihood. If the people have something as leftover, then they should give it away in charity, for verily that is better.

Ash-Shaykh Ibn 'Uthaimin

The ruling on the Person who fasts but is lazy about performing the Prayer

 Some of the young men – may Allâh guide them – are lazy about performing the prayer during Ramadhan and other times. However, they strictly guard the fast of Ramadhan, while patiently bearing the thirst and hunger. What do you advise them and what is the ruling on their fast?

 My advise for these people is that they contemplate for a while about their situation and that they should know that the prayer (*As-Salab*) is the most important pillar of Islam after

^[1] Al-Bukhari no. 1903.

^[2] *Al-A'raf* 7:31.

the two Testimonies of Faith. They should know that whoever does not pray, and he abandons the prayer due to being lax about it, then according to the correct view with me, that is supported by the proof of the Book and the Sunnah, he is a disbeliever. His disbelief is that which expels him from the religion as an apostate from Islam. Therefore, the matter is not light, because whoever is a disbeliever, who has apostatized from Islam, no fast or charity is accepted from him. No deed is accepted from him at all. This is due to the Statement of Allâh, the Most High:

﴿وَمَا مَنَعَهُمْ أَنْ تُقْبَلَ مِنْهُمْ نَفَقَتُهُمْ إِلَّا أَنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ. وَلَا يَأْتُونَ الصَّلَاةَ إِلَّا وَهُمْ كُسَالَىٰ وَلَا يُنْفِقُونَ إِلَّا وَهُمْ كَاهِنُونَ﴾

“And nothing prevents their contributions from being accepted from them except that they disbelieved in Allâh and in His Messenger (Muhammad ﷺ), and that they do not come to As-Salah (the prayer) except in a lazy state, and that they do not offer contributions except unwillingly.”^[1]

Thus, Allâh explained that their contributions, even though they contain considerable benefit for others, are not accepted from them with their disbelief. And He, the Most High said:

﴿وَقَدِمْنَا إِلَىٰ مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَّنثُورًا﴾

“And We shall turn to whatever deeds they (disbelievers, polytheists, sinners) did, and We shall make such deeds as scattered floating particles of dust.”^[2]

These people who fast and do not pray, their fast is not accepted. Rather, it is rejected as long as we say that they are disbelievers, as the Book of Allâh and the Sunnah of His Messenger ﷺ prove. Hence, my advice to them is that they fear Allâh, the Mighty and Majestic, and that they guard the performance of the prayer. They should pray them in their times and with the congregation of the Muslims. If they do so, I guarantee for them, by the Power of

[1] At-Tawbah 9:54.

[2] Al-Furqan 25:23.


Allâh, that they will find in their hearts a firm desire in Ramadhan and other months to offer the prayer in its times with the congregation of the Muslims. This is because if the human being turns to his Lord, comes to Him and sincerely repents to Him, then he will be better after the repentance than he was before it. This is as Allâh mentioned concerning Adam عليه السلام, that after what happened with him of eating from the tree, Allâh said:


﴿ثُمَّ اجْتَبَاهُ رَبُّهُ فَتَابَ عَلَيْهِ وَهَدَىٰ﴾

"Then His Lord chose him, and accepted his repentance, and gave him guidance."^[1]

Ash-Shaykh Ibn 'Uthaimin

The ruling on whoever fasts but does not pray

 I have witnessed some of the Muslim youth fasting, but they do not pray. Is the fast of the person who fasts but does not pray accepted? I have heard some of the preachers telling these youth to break their fast and not to fast, as he who does not pray has no fast.

 Whomever the prayer is obligatory upon and he intentionally abandons it, rejecting its obligation, then he has disbelieved according to the consensus of the scholars. Whoever abandons it due to being lax and lazy about it, then he has disbelieved according to the correct opinion from the opinions of the people of knowledge. When it is ruled that he is a disbeliever, then his fasting and other acts of worship are nullified. This is due to Allâh's Statement:

﴿وَلَوْ أَشْرَكُوا لَحِطَّ عَنْهُمْ مَا كَانُوا يَعْمَلُونَ﴾

"And if they had associated partners with Allâh, all that they used to do would have been of no benefit to them."^[2]

However, such a person should not be ordered to abandon


^[1] Ta-Ha 20:122.


^[2] Al-An'am 6:88.

fasting. This is because his fasting will only increase him in goodness and closeness to the religion. Also, due to the fear of his heart, it is hoped that it will lead him to return to the performance of the prayer and repentance from abandoning it. And success is from Allâh. May Allâh send blessings and peace upon our Prophet Muhammad, his family and his Companions.

The Permanent Committee


The ruling on whoever only fasts and prays during Ramadhan


 If a person is active in fasting and praying only during Ramadhan, but he leaves off the prayer as Ramadhan ends, does he has a fast?

 The prayer is a pillar from the pillars of Islam, and it is the most emphasized pillar after the two Testimonies of Faith. It is from the mandatory duties upon the individuals, and whoever abandons it while rejecting its obligation or due to laxity and laziness, then he has disbelieved. In reference to those who fast Ramadhan and they only pray during Ramadhan, then this is an attempt to deceive Allâh. What wicked people these are who do not know Allâh except during Ramadhan. Thus, their fast is not acceptable while they are abandoning the prayer outside of Ramadhan.

The Permanent Committee

The ruling on speaking with a Woman and touching her Hand during the daytime in Ramadhan


 What is the ruling on speaking with a woman or touching her hand during the daytime in Ramadhan for the fasting person? This is while keeping in mind that the likes of this occurs in some of the places of business and shops.


 If the man's speaking with the woman is without any suspicion or lustful intent in speaking with her, be it being

for business negotiating, asking for directions and similar things, or he touches her hand unintentionally, then that is permissible during Ramadhan and other times. However, if his speaking with her is with the intent of seeking pleasure in conversing with her, then it is not permissible, whether it is during Ramadhan or any other time. Actually, it is even more severely prohibited during Ramadhan.

The Permanent Committee

The ruling on the Fast of a Person who drinks Alcohol during the Nights of Ramadhan

 There is a person who has been tested with drinking alcohol. This is so much so that he even drinks it during the nights of Ramadhan. So, what is the ruling on his fasting during the day while he drinks alcohol during the night?

 Drinking alcohol is from the major sins due to the Statement of Allâh:

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْحَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ۝ إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْحَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَن ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ﴾

“O you who believe! Intoxicants (all kinds of alcoholic drinks), gambling, Al-Ansab (stone altars for sacrificing animals to false deities), and Al-Azlam (arrows for seeking luck) are an abomination of Satan’s handiwork. So, avoid that (abomination) in order that you may be successful. Satan wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of Allâh and from As-Salah (the prayer). So, will you not then abstain?”^[1]

Thus, drinking is forbidden during Ramadhan and outside of Ramadhan, even though drinking it during Ramadhan is even


^[1] *Al-Ma’idab* 5:90, 91.


more severely forbidden. Therefore, the person who drinks it must repent to Allâh by avoiding drinking it and feeling sorrow for his being negligent about the crime of drinking it, and he must feel guilty about that. He must also be determined not to return to it during Ramadhan or any other time.

In reference to the fast of whoever drinks it (alcohol, intoxicants) during the night, then his fast is correct and acceptable, as long as he abstains from eating, drinking and the other things that break the fast, from dawn to sunset with the intention of fasting for Allâh.

The Permanent Committee

Sleeping the entire length of the Hours of the Day

 What is the ruling on sleeping the entire length of the hours of the day? What is the ruling on the fast of the person who sleeps, and when he wakes up to offer the obligatory (prayers), he then sleeps (again)? What is the ruling on that?

 This question contains two situations: The first situation is that of a man who sleeps the entire length of the day and he does not wake up. There is no doubt that this is a person who has committed a crime against himself and he is disobedient to Allâh by his abandoning the prayer in its times. If he is of those (who are required to) pray in congregation (i.e., men), then he has also added to that the sin of abandoning the congregation. This is forbidden for him and it lessens the reward of his fast. He is like the person who builds a castle and tears down a city. Therefore, he must repent to Allâh, get up and offer the prayer in its times as he has been commanded to do.

The second situation is that of a person who gets up to pray the obligatory prayer in its time with the congregation. This person is not a sinner, however he has caused himself to miss much good. This is because the fasting person should busy himself with prayer, remembrance of Allâh, supplication and recitation of the Noble Qur'an. This is so that he can combine various acts of

worship with his fasting. If the person accustoms himself and trains himself to do acts of worship while fasting, that will become easy for him. However, if he accustoms himself to laziness, sluggishness and relaxation, he will become accustomed to that, and the acts of worship and deeds will become difficult for him while fasting. Therefore, my advice to this person is to not waste the time of his fasting by sleeping. Rather, he should strive to do acts of worship. And verily, Allâh has made things easy — and all praise is due to Allâh — during this time of ours for the fasting person, by His removing the hardship of the fast from him by way of air conditioners and other things that makes the fast easier for him.

Ash-Shaykh Ibn ‘Uthaimin

Eating and Abstaining from Eating During Ramadhan

The ruling on whoever eats while the *Athan* is being called or a little after it



Allâh, the Most High said:

﴿وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ﴾

“Eat and drink until the white thread becomes distinct from the black thread.”^[1]

What is the ruling on whoever completes his predawn breakfast and drinks water at the time of the *Athan* or 15 minutes after the *Athan* of *Fajr*?




If the person who is mentioned in the question knows that this was before morning (i.e., dawn) had appeared, then he does not have to make up for the day. If he knew that it was after the morning had appeared, then he has to make up for the day. However, if he did not know whether his eating or drinking was after the morning (dawn) had appeared or before it, he does not


^[1] *Al-Baqarab* 2:187.

have to make up for the day, because the basic principle is that it is still considered night (until proven otherwise). Yet, the Muslim must be careful about his fasting and abstain from those things that break the fast when he hears the *Athan*, unless he knows that this *Athan* was before morning (dawn).

The Permanent Committee

The ruling on the Fast of whoever ate at the time of the *Athan*

 What is the legal ruling for fasting concerning whoever heard the *Athan* of *Fajr* and continued eating and drinking?

 It is obligatory upon the believer to refrain from things that break the fast, such as eating, drinking and other than them, when it becomes clear to him that *Fajr* time has entered and fasting is obligatory, like the fast of Ramadhan, the fast for a vow and expiation. This is due to the Statement of Allâh, the Mighty and Majestic:

﴿وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتُمُوا الصِّيَامَ إِلَى اللَّيْلِ﴾

“And eat and drink until the white thread of the dawn becomes distinct to you from the black thread. Then complete the fast until the night.”^[1]

Therefore, when the person hears the *Athan* and he knows that it is being called for *Fajr* time, it is obligatory on him to abstain. If the person making the *Athan* is calling it before the entrance of *Fajr* time, it is not obligatory on the person to abstain and it is allowed for him to eat and drink until it becomes clear to him that it is *Fajr* time. If he does not know the situation of the person calling the *Athan*, as to whether he is calling the *Athan* before *Fajr* time or after it, then it is better and safer for him to abstain when he hears the *Athan*. Also, it does not harm if he ate or drank

[1] *Al-Baqarab* 2:187.

something during the *Athan*, because he did not know (for certain) that *Fajr* time had entered.

It is known that whoever is within the area of cities that have electrical lights, he is not able to know exactly when the time for *Fajr* enters. Yet, he must play it safe by acting according to the *Athan* and the charts that specify the time of *Fajr* by the hour and minute. This is acting upon the Prophet's statement:

«دَعْ مَا يَرِيْبُكَ إِلَى مَا لَا يَرِيْبُكَ»

"Leave whatever causes you to doubt for that which does not cause you to doubt."^[1]

And the Prophet's statement:


«مَنْ اتَّقَى الشُّبُهَاتِ اسْتَبْرَأَ لِدِينِهِ وَعِرْضِهِ»


"Whoever avoids the doubtful matters then verily he has freed his religion and honor (from suspicion)."^[2]

And Allāh is the Giver of success.

Ash-Shaykh Ibn Baz

If the fasting Person drank after the *Athan* of *Fajr*

 If the fasting person drank after he heard the *Athan* of *Fajr*, is his fasting correct (i.e., acceptable)?

 If the fasting person drank after he heard the *Athan* of *Fajr*, if the person who calls the *Athan* does so after it becomes clear to him that it is morning, then it is not permissible for the fasting person to eat or drink after it. If the person who calls the *Athan* does so before it becomes clear to him that it is morning (dawn), then there is no harm in eating and drinking until it becomes clear that it is morning (dawn). This is due to Allāh's Statement:

﴿فَالَّذِينَ بَشِرُوا مَا كَتَبَ اللَّهُ لَكُمْ وَكَلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ

[1] At-Tirmithi no. 2518.

[2] Al-Bukhari no. 52.

الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ﴿

“So, now touch them (i.e., have sexual relations with women) and seek that which Allâb has written for you. And eat and drink until the white thread (of dawn) becomes distinct to you from the black thread.”^[1]

Also, the Prophet ﷺ said:


«إِنَّ بِلَالَ لَا يُؤذِّنُ بَلَيْلٍ فَكُلُوا وَاشْرَبُوا حَتَّى تَسْمَعُوا أَذَانَ ابْنِ أُمِّ مَكْتُومٍ فَإِنَّهُ لَا يُؤذِّنُ حَتَّى يَطْلُعَ الْفَجْرُ»

“Verily, Bilal calls the Athan at night, so eat and drink until you hear the Athan of Ibn Umm Maktum. For verily, he does not call the Athan until Fajr time commences.”^[2]

For this reason it is necessary for those who call the *Athan* to strive to be exact in the *Athan* of the morning (i.e., dawn). They should not call the *Athan* until it becomes clear to them that it is morning or they are certain of its entrance by exact clocks. This is so that they do not deceive the people and forbid them from what Allâh has allowed for them, and allow the morning prayer for them before its time. For this contains a serious danger.

Ash-Shaykh Ibn ‘Uthaimin

Whoever ate or drank after *Fajr* time began has no Fast

 Regarding the voluntary fasting, I intended to fast on Monday, but after the *Athan* of *Fajr*, I got up and drank. Is it allowed for me to complete my fast due to that, and is it counted for me or not? And whoever ate or drank after the *Athan* for a voluntary fast, can he complete his day or not? Please benefit me with an answer, and may Allâh reward you with good.

[1] *Al-Baqarab* 2:187.

[2] *Al-Bukhari* no. 617.

A The obligation of the fasting person if his fast is obligatory is that he refrains from food and drink and the other things that break the fast after verifying the entry of the time of *Fajr* himself. He may also verify the entry of *Fajr* by hearing the *Athan* of the caller who normally calls the *Athan* after *Fajr* comes or he may base his verification on charts that list the times of the entry of *Fajr*. This is due to Allâh's Statement:

﴿وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتَمُوا الصِّيَامَ إِلَى اللَّيْلِ﴾

"And eat and drink until the white thread of dawn becomes distinct to you from the black thread. Then complete the fast until night."^[1]

This is also due to the Prophet's statement:

«إِنَّ بِلَالَ لَا يُؤَدِّنُ بِلَيْلٍ فَكُلُوا وَاشْرَبُوا حَتَّى يُنَادِيَ ابْنُ أُمِّ مَكْتُومٍ»

"Verily, Bilal calls the Athan at night so eat and drink until Ibn Umm Maktum makes the call."^[2]

He (Ibn Umm Maktum) was a blind man who would not give the call to prayer until it was said to him, "Morning has come, morning has come." This narration is agreed upon (in Al-Bukhari and Muslim). Thus, if a person eats after that or drinks or does anything that would break the fast, his fast is nullified. In reference to one who is fasting a voluntary fast, his fast is not complete unless he refrains from eating, drinking and the other things that break the fast from the time when *Fajr* time enters, just like the one who is fasting an obligatory fast. If he eats or drinks or does anything that would break the fast after *Fajr* time enters or after the *Athan* that is made at the time of *Fajr*'s entry, then he has no fast. However, the person fasting a voluntary fast differs from the person fasting a voluntary fast in that it is permissible for him to start his fast during the daytime if he did not do anything that would break the fast after *Fajr* time began.

[1] *Al-Baqarab* 2:187.

[2] Al-Bukhari no. 617.

The reward for fasting is written for him from the time that he had intention to fast. This is due to the statement of 'A'ishah رضي الله عنها: "The Messenger of Allâh ﷺ entered upon us one day and said:

«هَلْ عِنْدَكُمْ شَيْءٌ»

'Do you all have anything (to eat)?'

We replied, 'No.' Then he said:

«فَإِنِّي إِذَا صَائِمٌ»

'Then verily I am fasting.'

Then he came to us on another day and we said: 'We have been given some *Hais* (a mixture of dates and clarified butter) as a gift.' So, he said:

«أَرَيْنِيهِ فَلَقَدْ أَصْبَحْتُ صَائِمًا فَأَكَلْتُ»

'Show it to me, for verily I have been fasting since morning.'^[1]

Then he ate it." This was recorded by Muslim.

Then, there is also his statement:

«إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا لِكُلِّ امْرِئٍ مَّا نَوَىٰ»

"Actions are only with intentions, and every man will only get what he intended."^[2]

This is agreed upon. And success is from Allâh.

Ash-Shaykh Ibn Baz

The ruling on the Fast of whoever ate while being uncertain as to whether *Fajr* time had begun or whether the Sun had set




What is the ruling on the fast of someone who ate or drank while being uncertain about whether *Fajr* time had

^[1] Muslim no. 1154.

^[2] Al-Bukhari no. 1 and Muslim no. 1907.


began or whether the sun had set? Please benefit us with an answer, and may you be rewarded (by Allâh).


 Whoever ate or drank while being uncertain about the entry of *Fajr* time, there is no sin on him and his fasting is correct. This is because the basic principle is that it still remains night (until proven otherwise). What is legislated for the believer is that he eats *Sabur* (predawn breakfast) before the time of doubt to protect his religion (from doubt) and to strive to perfect his fasting.

In reference to whoever ate or drank while being uncertain about the setting of the sun, then he has erred and he must make up for that day of fasting. This is because the basic principle is that it still remains daytime (until proven otherwise). Therefore, it is not permissible for the Muslim to break his fast unless he is certain that the sun has set or he feels certain that it probably has set. And Allâh is the Giver of success.

Ash-Shaykh Ibn Baz


He broke his Fast based upon the Radio Announcer's Announcement


 During one of the days of Ramadhan, the radio broadcast announcer announced that the *Athban* of *Maghrib* would be after two minutes. Then, at the same moment, the prayer caller of the neighborhood called the *Athban*. So, which one should be followed?

 If the caller to prayer calls the *Athban* based upon looking at the sun and he is trustworthy, then we follow the caller to prayer. This is because he calls the *Athban* based upon the perceived occurrence, which is his seeing the sunset. However, if he calls the *Athban* based upon a clock and he does not see the sun, then it seems that the announcement of the announcer is more probably correct. This is because the clocks differ and following the announcer is better and safer.

Ash-Shaykh Ibn 'Uthaimin


A Land where the Sunset is delayed!


 We are in a land where the sun does not set until 9:30 pm or 10:00 pm. So, when do we break our fast?

 You break your fast when the sun sets. As long as you have a night and a day within 24 hours, you are obligated to fast, even if the day is very long.

Ash-Shaykh Ibn 'Uthaimin

The Length of the Night and the Day

 In the land of Scandinavia and the area north of it the Muslim has to deal with the problem of the night and the day being very long and very short. Sometimes the day will continue for 22 hours and the night will be for 2 hours. Then, in another season, the situation will be the opposite. This is like what happened to one of the questioners when he passed through this land during the evening in Ramadhan. He also said that it is said that the night in some of the areas lasts for 6 months and the day will last a similar amount of time. So, how does the person estimate the fast in lands like these and how do their people who are Muslims fast or those Muslims who live there for work and study?


 The problem in these lands is not particularly related to fasting. Rather, it also includes the prayer. However, if the country has a day and a night, then it is obligatory to act according to the dictates of that, regardless of whether the day is extremely long or short. However, if the land does not have a night and day, like the areas around the poles of the earth where the day will last 6 months or the night will last 6 months, then these people estimate the time of their fasting and prayer. But what do they base their estimation upon? Some of the people of knowledge say that they estimate based upon the times of Makkah, because Makkah is the Mother of cities. Thus, all of the cities refer to it because the mother is the thing which is followed, like the *Imam* for example. This is as the poet said: "Upon its


head is a mother for it that you follow.” Others have said that in that land they should consider based upon the middle course. Thus, they should consider the night as 12 hours and the day as 12 hours, because this is the balanced time regarding the day and night. Some of the people of knowledge have said that they consider the closest land to them that has a regular night and day. This view is the most correct, because the closest land to them has the most right to be followed and it is the closest to their climate geographically. Therefore, based upon this, they should look at the night and day of the closest land to them, and they should restrict themselves to following it, whether it is for the fasting or the prayer.

Ash-Shaykh Ibn ‘Uthaimin

The Things that Break the Fast


Repentance is Expiation!


 I would like to ask about the expiation of masturbating during the daytime in Ramadhan. I know that it is not permissible, but is there expiation for it? If there is expiation, I would like a detailed explanation of it. May Allâh bless you.

 As masturbation is not permissible during Ramadhan or outside of Ramadhan, it is considered a sin and a crime. It is certainly written as an evil deed if Allâh does not pardon the servant for it. Its expiation is true repentance and performing good deeds, which remove evil deeds. Since it occurred during the daytime of Ramadhan, the sin is even greater in evil. Thus, it needs sincere repentance, the performance of righteous deeds, increasing in acts that bring one nearer to Allâh and acts of obedience, and preventing the soul from forbidden lusts. Also, that day of fasting that was corrupted by masturbation must be made up for. And Allâh accepts repentance from His servants and pardons evil deeds. And Allâh knows best.

Ash-Shaykh Ibn Jibreen

The fasting Person swallowing Saliva


 What is the ruling on the fasting person swallowing saliva?


 Saliva does not harm the fast because it is only spit. If the person swallows it, there is no harm in that and if he spits it out, there is no harm. In reference to phlegm, which is that which comes up from the chest or the nose and it is also called mucus, and it is thick phlegm which the person sometimes gets from the chest and sometimes from the head, the man and woman must spit it out. It is obligatory to expel it and refrain from swallowing it (for the fasting person).

Concerning normal saliva, which is spit, there is no problem with it and it does not harm the fasting person, whether a man or a woman.

Ash-Shaykh Ibn Baz

If the fasting Person rinses out his Mouth and some Water enters his Throat

 If the fasting person rinses out his mouth or cleans his nose with water and some of the water enters his throat unintentionally, does this nullify his fast?

 If the fasting person rinses out his mouth or cleans his nose with water and the water enters his inner body, this does not break his fast, because he did not do that intentionally. This is due to Allâh's Statement:

﴿وَلَكِنْ مَّا تَعَمَّدَتْ قُلُوبُكُمْ﴾

"But what your hearts purposefully intended."^[1]

Ash-Shaykh Ibn 'Uthaimin

[1] *Al-Abzab* 33:5.

I swallowed some Water after rinsing my Mouth

Q One day I swallowed some water after rinsing my mouth. When I asked a Shaykh about it, he said to me that there is nothing due on me, as I did not intend to break my fast. Is there any thing due on me?

A You do not have to make up for this matter and what that **Mufti** told you as an answer is correct. Firstly, because of ignorance and lack of awareness of the ruling; secondly, because of the small amount of that and its rarity; and thirdly, that occurs similar to a person being forced and overcome by it (i.e., it is uncontrollable).

Ash-Shaykh Ibn Jibreen

Using the Toothstick during Ramadhan

Q There are those who avoid using the toothstick during Ramadhan due to fear that it will corrupt the fast. Is this correct? And what is the preferred time to use the toothstick during Ramadhan?

A Refraining from using the toothstick during the daytime in Ramadhan or during other days outside of Ramadhan when a person is fasting is baseless. This is because using the toothstick is a Sunnah. It is as has been mentioned in the authentic *Hadith*:

«مَطْهَرَةٌ لِلْفَمِ مَرْضَاةٌ لِلرَّبِّ»

“Cleansing for the mouth and pleasing to the Lord.”^[1]


It is legislated especially during *Wudhu'* (ablution), for the prayer, when getting up from sleep, upon entering the house when one first enters, while fasting and at other times. It does not corrupt the fast unless the toothstick has a taste and an effect upon the spit. In that case you should not swallow its taste. Likewise, if some blood comes out from the gums when using the


^[1] An-Nasa'i no. 5.

toothstick, you should not swallow it. If you cautiously avoid this, then it (using the toothstick) does not affect the fasting at all.

Ash-Shaykh Ibn 'Uthaimin

The ruling on using Toothpaste for the fasting Person

 Is it permissible for the fasting person to use toothpaste while he is fasting during the daytime of Ramadhan?

 There is no harm in that as long as one is careful not to swallow any of it. Likewise, it is legislated for the fasting person to use the toothstick at the beginning of the day and its end. Some of the people of knowledge held the view that using the toothstick is disliked after midday, but this is an incorrect view. The correct view is that it is not disliked due to the generality of the Prophet's statement:

«السَّوَاكُ مَطْهَرَةٌ لِلْفَمِ مَرْضَاةٌ لِلرَّبِّ»

"The tooth stick is cleansing for the mouth and pleasing to the Lord."^[1]

This was recorded by An-Nasa'i with an authentic chain of narration from 'A'ishah رضي الله عنها. It is also due to his رضي الله عنه statement:

«لَوْلَا أَنْ أَشَقُّ عَلَى أُمَّتِي لِأَمْرَتُهُمْ بِالسَّوَاكِ عِنْدَ كُلِّ صَلَاةٍ»

"Were I not placing a hardship upon my Ummah, I would have ordered them to use the toothstick for every prayer."^[2]


This *Hadith* is agreed upon (by Al-Bukhari and Muslim) and this includes the *Zubr* and *'Asr* prayers, which are both after midday. And Allāh is the Giver of success.


Ash-Shaykh Ibn Baz

^[1] An-Nasa'i no. 5.

^[2] Al-Bukhari no. 887 and Muslim no. 252.


The ruling on using a Toothbrush with bleeding


 After abstaining (from eating when starting the fast) is it permissible for me to brush my teeth with paste, and if it is permissible, does the small amount of blood that comes from the teeth during brushing break the fast?

 There is no harm in rubbing the teeth with water, the toothstick and the toothbrush after beginning the fast. Some people (scholars) have declared using the toothstick disliked for the fasting person after midday, because it removes the foul taste in the mouth of the fasting person. However, the correct view is that it is recommended to use the toothstick at the beginning of the day and its end, and that its use does not remove the bad taste in the mouth. It only cleans the teeth and mouth from odors, smells and leftover particles of food. In reference to using paste, it seems most evident that it is disliked due to what it contains of fragrance and because it has a taste that mixes with the spit, and one cannot be certain that he won't swallow it. Therefore, whoever needs it may use it after *Sabur* (predawn breakfast) and before the time for abstaining from food. If a person uses it during the daytime and makes sure he does not swallow any of it, there is no harm in that if there is a need. If a light amount of blood comes from the teeth while the person is rubbing them with the brush or the toothstick, that does not break the fast. And Allâh knows best.

Ash-Shaykh Ibn Jibreen


The ruling on using Oil


 Does oil that moistens the skin harm the fast if it is of the type that prevents water from reaching the skin?

 There is no harm in using body oil while fasting when there is a need. For verily, the oil only moistens the outer skin and it does not affect the inside of the body. Then, even if it is possible for it to enter the pores of the skin, it is still not considered as something that breaks the fast.

Ash-Shaykh Ibn Jibreen

Using Henna for the fasting Person


 Is it permissible to apply henna to the hair while fasting and praying? I ask this because I heard that henna breaks the fast.


 This is not correct. For verily applying henna while fasting does not break the fast nor does it have any effect on the fasting person. This is just like kohl, eardrops and eyedrops. All of that does not harm the fasting person nor does it break the fast.

In reference to applying henna during the prayer, I do not know how this question could be possible, as it is not possible for the woman who prays to be applying henna. The questioner probably means to ask does the henna prevent the correctness of the *Wudhu'* (ablution) if the woman is wearing henna. The answer to this is that this does not prevent the correctness of the *Wudhu'*, because there is nothing in the henna that prevents the water from reaching the skin. It is only coloring. That which has an effect on the *Wudhu'* is whatever has some substance that prevents the water from reaching the skin. In this case, such a substance must be removed for the ablution to be correct.

Ash-Shaykh Ibn 'Uthaimin


The ruling on using Perfume during the Daytime in Ramadhan


 What is the ruling on the fasting person using perfumed fragrances during the daytime in Ramadhan?

 There is no harm in using them during the daytime in Ramadhan and inhaling them, except for incense smoke. The person should not inhale it because it has some substance to it that reaches the stomach, which is the smoke.

Ash-Shaykh Ibn 'Uthaimin


The ruling on using Perfume and Incense during Ramadhan


 Is it permissible to use perfume, like 'Uud oil, cologne and incense, during the daytime in Ramadhan?

 Yes, it is permissible to use it under the condition that one does not inhale the incense smoke.

Ash-Shaykh Ibn Baz


The ruling on tasting Food


 Is it permissible for the cook to taste his food to make sure that it tastes right while he is fasting?

 There is no harm in tasting the food if there is a need for it. This is by the person placing it on the tip of his tongue so that he may know its sweetness and saltiness and their opposites. However, he should not swallow any of it. Rather, he should spit it out or expel it from his mouth and his fast will not be corrupted by that, if Allâh, the Most High wills.

Ash-Shaykh Ibn Jibreen

Eating forgetfully!

 What is the ruling on eating or drinking forgetfully? Is it obligatory upon whoever sees the person eating or drinking forgetfully to remind him that he is fasting?

 Whoever eats or drinks forgetfully while he is fasting, then verily his fast is correct. However, when he remembers he must stop, even if a morsel of food or some drink is in his mouth he must spit it out. The proof of the completion of his fast is the Prophet's statement in what has been confirmed from him by way of Abu Hurairah رضي الله عنه:

«مَنْ نَسِيَ وَهُوَ صَائِمٌ فَأَكَلَ أَوْ شَرِبَ فَلْيَتِمَّ صَوْمَهُ فَإِنَّمَا أَطْعَمَهُ اللَّهُ وَسَقَاهُ»

"Whoever forgets while he is fasting and he eats or drinks,

then let him complete his fast. For verily, it was only Allâh who fed him and gave him drink."^[1]

This is also because a person is not punished for forgetfulness in doing a prohibited action. This is due to the Statement of Allâh, the Most High:

﴿رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا﴾

"Our Lord, do not punish us if we forget or fall into error."^[2]

Allah, the Most High, said: "I have done so (i.e., pardoned it)."

In reference to whoever sees him, it is obligatory upon him to remind him, because this is a part of changing an evil. Verily, the Prophet ﷺ said:


«مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ»

"Whoever among you sees an evil, then let him change it with his hand, and if he is not able, then with his tongue, and if he is not able, then with his heart."^[3]

There is no doubt that the fasting person's eating and drinking during his fast is a form of evil, but he is pardoned for it while he does so forgetfully, as there is no punishment for it. However, concerning whoever sees him, he has no excuse for avoiding stopping him.

Ash-Shaykh Ibn 'Uthaimin

Do Eyedrops break the Fast?

 Does using eyedrops during the daytime in Ramadhan break the fast or not?

[1] Al-Bukhari no. 1933 and Muslim no. 1155.

[2] *Al-Baqarab* 2:286.

[3] Muslim no. 49.

A The correct view is that drops do not break the fast, even though there is a difference of opinion between the people of knowledge concerning it. Some of them have said that if its taste reaches the throat, then it breaks the fast. However, the correct view is that it does not break the fast at all, because the eye is not an entrance (to the body). But if the person makes up the day of fasting to be safe and avoids the difference of opinion that if he tastes its taste in his throat (while fasting), there is no harm in that. Yet, the correct view is that it does not break the fast regardless of whether the drops were placed in the eye or the ear.

Ash-Shaykh Ibn Baz

Drops do not corrupt the Fast

A In the book *Adh-Dhiya'ul-Lami'*, a statement is mentioned in a *Khutbah* (sermon) specifically related to the month of Ramadhan and that which pertains to fasting. The text of the statement says: "And he also does not break his fast if he is overcome by vomiting and if he applies medicine to his eyes or ear or he puts drops in them." What do you all think about this?

A What he said concerning the person who puts drops in his eyes or ears for medicinal treatment not corrupting his fast by that is correct. This is because this (application of drops) is not called eating or drinking – not according to the general custom, nor according to the speech of the Islamic law. This is also because it enters through an entrance that is not the normal entrance for food and drink. If the person delays applying the drops in his eyes and ears until nighttime that is safer to avoid the difference of opinion. Likewise, whoever is overcome by vomiting, he has not corrupted his fast by its coming out. This is because Allâh does not burden a soul except with what it can bear and the Islamic law is based upon removing hardship. This is due to the Statement of Allâh, the Most High:

﴿وَمَا جَعَلَ عَلَيْكَ فِي الدِّينِ مِنْ حَرَجٍ﴾

“And He (Allâh) did not place any hardship upon you all in the religion.”^[1]


And there are other evidences besides this as well. This is also due to the Messenger’s statement:


«مَنْ ذَرَعَهُ الْقَيْءُ فَلَا قِضَاءَ عَلَيْهِ، وَمَنْ اسْتَقَاءَ فَعَلَيْهِ الْقِضَاءُ»

“Whoever is forced to vomit, he does not have to make up for the fast, and whoever makes himself vomit, he must make up for the fast.”^[2]

The Permanent Committee

The ruling on Injections during the Daytime of Ramadhan

 Do shots and medical injections during the daytime of Ramadhan have any effect on the fast?

 Medical injections are of two types. The purpose of one of them is nourishment and to sustain the body without the need of eating and drinking, because it has the same meaning. Therefore, this type breaks the fast, because of the texts of the Islamic law, if the meaning which they contain is present in any form, then this form is given the ruling of that text. In reference to the second type, it is the injection that does not nourish. This means that it is not a substitute for eating and drinking. This type does not break the fast because the text does not relate to it in wording or meaning. For it is not food or drink, nor does it have the meaning of food or drink. The basic principle is that the fast is correct until it is confirmed that something corrupts it according to the evidence of the Islamic law.

Ash-Shaykh Ibn ‘Uthaimin

^[1] *Al-Hajj* 22:78.

^[2] Abu Dawud no. 2380, At-Tirmithi. no. 720 and Ibn Majah no. 2366.

The fasting Person bathing a lot

Q What is the ruling on bathing during the daytime in Ramadhan more than once or sitting by the air conditioner during the entire time (of fasting) while this air conditioner puts out some moisture?

A Verily, this is permissible and there is no harm in it. Indeed the Messenger ﷺ used to pour water over his head due to the heat or thirst while he was fasting. Ibn 'Umar ؓ used to wet his garment with water to lessen the intensity of the heat or thirst while he was fasting. Also, moisture does not have an effect on the fast because it is not water that reaches the stomach.

Ash-Shaykh Ibn 'Uthaimin

Does inhaling Medicine into the Nose break the Fast?

Q There is a medicine that the people with asthma have and they take it by inhaling it. Does this break the fast or not?

A The medicine for asthma that sick people use by inhaling reaches the two (lungs) by way of the windpipe and it does not reach the stomach. Therefore, it is not food or drink, nor does it resemble them. It only resembles that which is dropped in the outer opening of the urethra and that which is used to treat *Al-Ma'mumab* (head injury down to the skull) and *Al-Ja'ifab* (injury to the inside of stomach). It is also similar to kohl and anal injections (i.e., a suppository) and similar things from all that reaches the brain or inner body through other than the mouth or nose. The scholars differ in these matters as to whether the fasting person breaks his fast by using them. Among them are those who say that the fasting person does not break his fast by using any of these things. Also, there are those among them who say that the fasting person breaks his fast by using some of these things, but not others. However, there is an agreement among all of the scholars that none of these things are called food or drink. Yet, the scholars who declare the fast broken by using these things or some of them, give them the ruling of food and drink by

the common factor that all of that reaches the interior of the body by choice. They also base their position on what is confirmed from the Prophet's statement:

«وَبَالِغٍ فِي الْإِسْتِنْسَاقِ إِلَّا أَنْ تَكُونَ صَائِمًا»

“And be excessive in inhaling water (for Wudhu’) unless you are fasting.”^[1]

Thus, the Prophet ﷺ made an exception for the fasting person regarding this due to fear that the water would reach his throat or his stomach by him being excessive in inhaling water, and thereby corrupt his fast. Hence, this proves that everything that reaches the interior of the body by choice breaks the fasting person's fast.


Those scholars who do not rule that the fast is corrupted by such things, like Shaykhul-Islam Ibn Taimiyyah and those who agree with him, do not hold that comparing these things with food and drink is correct. For verily, there is nothing in the evidences that dictates that what breaks the fast is everything that reaches the brain or the inner body or whatever enters the body by an opening or reaches the inner body. There is no established evidence of the Islamic law for making any of these characteristics attached to the ruling of the fasting person breaking his fast. There is no evidence that is religiously correct for attaching this ruling to any of these characteristics. Also, giving this (such characteristics) the meaning of what reaches the throat or the stomach of water due to exaggerating in inhaling it is not correct, as there is a difference. For verily the water nourishes, so when it reaches the throat or the stomach, it corrupts the fast regardless of whether it entered the mouth or the nose, as each of them is only a path. For this reason the fast is not corrupted by simply rinsing the mouth or inhaling water if it is done without excessiveness, and that has not been prohibited. Hence, the fact that the mouth is a path is a discarded description that has no effect (in the matter). Therefore, if the water or something similar reaches the interior of body through the nose, it has the same


[1] Abu Dawud no. 2366, At-Tirmithi no. 788 and Ibn Majah no. 407.

ruling as it reaching the interior of the body through the mouth. Thus, it (the nose) and the mouth are the same. That which is apparent is that using this medicine through inhaling, due to what has preceded, does not break the fast. This is because it does not have the same ruling as food and drink in any way. May Allâh send blessings and peace upon our Prophet Muhammad, his family and his Companions.

The Permanent Committee

The ruling on the Wet Dream and Blood and Vomit coming out during the Fast

 I was fasting and I slept in the *Masjid*. Then, after I awoke I found that I had a wet dream. Does the wet dream has an effect on the fast, while it should be known that I did not bathe and I offered the prayer without making complete bathing? Another time I was hit by a rock in my head and blood flowed from it. Was my fast broken because of the blood? And in reference to vomit, does it corrupt the fast or not? I hope to receive some benefit.

 The wet dream does not corrupt the fast because it was not by the choice of the servant. However, he must perform complete bathing for sexual impurity if sperm was emitted from him. This is because when the Prophet ﷺ was asked about that he answered that the person who has a wet dream must perform complete bathing if he finds the fluid, meaning sperm. Your praying without bathing is a mistake on your part and a great evil. You must repeat that prayer along with repenting to Allâh. Concerning the stone that struck you in your head causing blood to flow, this does not nullify your fast. This vomit that came out of you without you choosing that (i.e., unintentionally), it does not nullify your fast due to the Prophet's statement:

«مَنْ ذَرَعَهُ الْقَيْءُ فَلَا قَضَاءَ عَلَيْهِ وَمَنْ اسْتَقَاءَ فَعَلَيْهِ الْقَضَاءُ»


“Whoever is overcome by vomiting, he does not have to make up for the fast, and whoever makes himself vomit, he


must make up for the fast.”^[1]

This was recorded by Ahmad and the *Sunan* compilers with an authentic chain of narration.

Ash-Shaykh Ibn Baz

The Blood that corrupts the Fast

 What is the general rule concerning the blood that comes out of the body that corrupts the fast and how does it corrupt the fast?

 The blood that corrupts the fast is the blood that comes out by cupping. This is due to the Prophet’s statement:

«أَفْطَرَ الْحَاجِمُ وَالْمَحْجُومُ»

“The person who performs cupping and the person who gets cupped both break their fast.”^[2]

An analogy is made between cupping and whatever has the same meaning from what a person does by his choice and thus a lot of blood comes out of him causing weakness in the body. Verily, this corrupts the fast just like cupping, because the Islamic law does not separate between two similar things just like it does not combine two different things. In reference to what comes out of the person unintentionally, like a nosebleed and a wound to the body by knife while one is cutting meat or the person stepping on glass or anything similar to that, this does not corrupt the fast. It makes no difference if a lot of blood comes from him and likewise if a small amount of blood comes out. This does not have the same effect as cupping. Like the blood that is taken for a blood test, this also does not corrupt the fast.

Ash-Shaykh Ibn ‘Uthaimin

^[1] Abu Dawud no. 2380, At-Tirmithi no. 720 and Ibn Majah no. 1676.

^[2] Abu Dawud no. 2367.

The ruling on Cupping for the fasting Person and the ruling on Blood coming out of him



The Prophet's statement:

«أَفْطَرَ الْحَاجِمُ وَالْمَحْجُومُ»

"The person who performs cupping and the one who gets cupped both break their fast."^[1]

Is this an authentic *Hadith*? If it is authentic what is its explanation?



This *Hadith* is authentic. It was graded authentic by Imam Ahmad and others. It means that if the fasting person performs cupping on someone else, he breaks his fast, and if someone else cups him (the fasting person), he breaks his fast. This is because cupping involves the person performing the cupping and the person who is getting cupped.

The person who is getting cupped is the one from whom blood is withdrawn and the one performing the cupping is the person who extracts the blood. Thus, if the fast is an obligatory fast, it is not permissible for the fasting person to get himself cupped because it necessitates breaking a fast that is obligatory upon him. The only exception is if there is a necessity that calls for that, such as the blood agitating him and causing some hardship on him. In this case there is no harm in the person getting cupped and he considers himself as breaking his fast. He makes up for that day and he may eat and drink during the rest of the day, because everyone who breaks his fast with an Islamically legislated excuse that allows fast breaking, then it is permissible for him to eat for the rest of the day. That is because this day during which the Legislator, i.e., Allah allows him to break his fast is not a day that he is obligated to abstain (from food, drink, etc.) as is necessitated by the evidences of the Islamic law.


At this appropriate time I would like to mention that some of the


[1] Abu Dawud no. 2367.

people go too far in this matter. This is such that if some of them even get a slight scratch from which a little blood comes out, they think that this invalidates their fast. However, this thinking is not correct. Rather we say that verily the excretion of blood, when it comes out by other than your doing, it has no effect on you regardless of whether it was a lot or a little. So, if a person has a nosebleed and a lot of blood comes out of him, then verily that does not harm. Also, if a person has a wound and it bursts and a lot of blood comes out of it, that does not harm. If a person is injured in an accident and a lot of blood comes out of him, that does not harm, nor does he break his fast by that. This is because the blood came out against his will. If the person himself caused the blood to come out by his choice, then if that blood necessitates what cupping necessitates, such as weakness of the body and declining of the strength, then it breaks the fast. This is because there is no difference between it and cupping in meaning. If the blood is only a small amount that the body is not affected by, then it does not harm, nor does it break the fast, like if blood comes out of a person due to his own will or something similar. Verily this does not harm nor does it break the fast. It is obligatory on every person to know the limits of what Allâh has revealed to His Messenger ﷺ so that he may worship Allâh upon clear-sighted guidance. And Allâh is the Giver of success.

Ash-Shaykh Ibn 'Uthaimin

Whoever has Blood taken from him while he is fasting


 What is the ruling on whoever has blood taken from him while he is fasting during Ramadhan? The reason that this is done is for a blood test, and the blood is taken from his right arm. The amount that is taken is a moderate amount (in a syringe).


 The likes of this blood test do not corrupt the fast. Rather, it is pardoned because it is from that which there is a need for.

It is not from the things that are known from the pure Islamic law to break the fast.

Ash-Shaykh Ibn Baz


The ruling on the fasting Person donating Blood


 Is donating blood during the daytime in Ramadhan permissible or does it break the fast?

 If a person donates blood and a large amount of it is taken from him, this invalidates his fast based on an analogy with cupping. This is by blood being drawn from him through the veins to save a sick person or to preserve the blood for emergencies. However, if the amount that is taken from him is a small amount, then it does not break the fast. This is like the amount that is taken by way of needles and syringes to do blood tests and examinations.

Ash-Shaykh Ibn Jibreen

Vomiting unintentionally does not corrupt the Fast

 Does vomiting corrupt the fast?

 Many things happen to the fasting person that he does not intend, such as wounds or nosebleeds or vomiting or water going into his throat or gasoline fumes going into his throat, all against his will. Thus, all of these matters do not corrupt the fast. This is due to the Prophet's statement:


«مَنْ ذَرَعَهُ الْقَيْءُ فَلَا فَصَاءَ عَلَيْهِ وَمَنْ اسْتَقَاءَ فَعَلَيْهِ الْقَصَاءُ»


“Whoever is overcome by vomiting, he does not have to make up for the day of fasting, and whoever makes himself vomit, he must make up for the day of fasting.”^[1]

Ash-Shaykh Ibn Baz

[1] Abu Dawud no. 2380. At-Tirmithi no. 720 and Ibn Majah no. 1676.

The ruling on Kissing for the fasting Person

 If a young man or an elderly man kisses his wife while he is fasting has he committed a sin?

 The fasting person has not committed a sin by kissing his wife, regardless of whether he is a young man or an elderly man. This is due to what is recorded in *Sahih Muslim* that 'Umar bin Abu Salamah asked the Prophet ﷺ: "Does the fasting person kiss?" The Prophet ﷺ said:

«سَلْ هَذِهِ»

"Ask this woman (meaning Umm Salamah)."


So, she told him that the Prophet ﷺ would do that. Then he ('Umar bin Abu Salamah) said: "O Messenger of Allâh! Verily, Allâh has forgiven you for your earlier and latter sins." Then the Prophet ﷺ said:


«أَمَّا وَاللَّهِ إِنِّي لَأَتَّقَاكُمْ لِلَّهِ وَأَخْشَاكُمْ لَهُ»

"By Allâh, verily I am more pious regarding Allâh (i.e., His Laws) than you all and I fear Allâh more than you all."^[1]

Ash-Shaykh Ibn 'Uthaimin

The emission of Prostatic Fluid (*Matbi*) with sexual desire does not invalidate the Fast

 If a man kisses while he is fasting or he sees some erotic films and some prostatic fluid is emitted from him, does he make up for that fast? If that occurred during separate days, should he make up for the days successively or separately? May Allâh reward you with the best reward on behalf of the *Ummah* of Islam.

 The emission of prostatic fluid (*Matbi*) does not invalidate the fast according to the most correct view of the two views

[1] Muslim no. 1108.


held by the scholars. It makes no difference whether that was caused by kissing the wife or looking at some films or anything else that arouses the lust. However, it is not permissible for the Muslim to watch erotic films or listen to what Allâh has forbidden of singing and musical instruments. In reference to the ejaculation of sperm (*Mani*) due to sexual desire, this invalidates the fast, regardless of whether it happened due to touching or a kiss or repeated looking or anything else that arouses the lust, such as masturbation and similar things. In reference to wet dreams and thinking (about erotic things), the fast is not invalidated by that, even if sperm is ejaculated because of it. Also, making up for days of fasting for Ramadhan does not have to be done consecutively. Rather, it is permissible to separate the days due to the generality of Allâh's Statement:


﴿فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ﴾

"So whoever among you is ill or on a journey, then (he may fast the days from) a number of other days."^[1]

Ash-Shaykh Ibn Baz

The excretion of Prostatic Fluid (*Mathi*) does not corrupt the Fast

 A person mentions that when there was some affectionate play between him and his wife or kissing, he found some moisture in his underpants from his penis. Therefore, he asks about the consequences that result from that in reference to purity and the correctness of the fast?


 The questioner did not mention in the question that he felt sperm (*Mani*) being ejaculated due to fondling his wife. He only mentioned that he found some moisture in his underpants. Therefore, it seems apparent – and Allâh knows best – that what he found was prostatic fluid (*Mathi*) and not sperm (*Mani*). Prostatic fluid (*Mathi*) is impure and it requires the spot that is touched by it on the garment or underpants to be washed.


[1] *Al-Baqarah* 2:184.

Likewise, the *Wudhu'* is broken by it (its emission) and it requires that the penis and the testicles be washed to remove it due to its impurity. Then *Wudhu'* should be made afterwards so that purity may be attained. However, the fast is not corrupted by it according to the correct view from the statements of the people of knowledge and it does not require complete bathing. However, if that which was emitted was sperm (*Mani*), then it is obligatory to perform complete bathing and the fast is corrupted by it. However, the sperm itself is pure (i.e., legally) even though it is considered unclean (i.e., customarily), and it is legislated to wash the spot that it stained of the garment or the underpants. The fasting person should carefully guard his fast by avoiding whatever would stir his lust, such as sexual fondling and similar things.

The Permanent Committee

Whoever had a Wet Dream in the Daytime during Ramadhan


 If the fasting person has a wet dream in the daytime during Ramadhan, does that invalidate his fast or not? Also, is he obligated to perform complete bathing immediately?


 Wet dreams do not invalidate the fast, because it is not done by the choice of the fasting person. He must perform complete bathing as he would for sexual impurity. If he had the wet dream after the *Fajr* prayer and he delayed bathing until the time of the *Zubr* prayer, there is no harm in that. Likewise, if a man has sex with his wife at night and he does not bathe until after the *Fajr* time enters, there is no sin on him for that. Verily, it has been confirmed from the Prophet ﷺ that he would wake up in the morning in a state of sexual impurity, then he would bathe and fast. The same applies to the menstruating woman and the woman with post childbirth bleeding. If they become pure during the night and they do not bathe until after the *Fajr* time enters, there is no harm in that and their fast is correct. However, it is not permissible for them or the sexual impure person to delay

bathing or the prayer until sunrise. Rather it is obligatory on all of them to make haste in bathing before sunrise so that they can offer the prayer in its time. The man must make haste in bathing from sexual impurity before the *Fajr* prayer so that he can perform the prayer in congregation. And Allâh is the Giver of success.

Ash-Shaykh Ibn Baz


A Man had sex with his Wife in the Daytime during Ramadhan

 What is the ruling on whoever fell into something forbidden during the month of Ramadhan if he was fasting, and what if it was during the night, and what is its expiation?

 Whoever has sex with his wife during Ramadhan, if it was during the night between sunset and the entrance of *Fajr* time, there is no harm in that. If he had sex with her in the daytime between the entrance of *Fajr* time and sunset, while he was fasting and responsible for his action, then he is a sinner who is disobedient to Allâh and His Messenger ﷺ. He must make up for the day and expiate the sin. The expiation is to free a slave. If he cannot find a slave, then he must fast two months consecutively. If he is not able to do so, he must feed 60 poor people, giving each poor person half a *Sa'* of food of the land, from what is considered customary among his people that they feed others with in their land.

The Permanent Committee

If the fasting Person has sex with his Wife and he forces her to do so against her will

 If a man has sex with his wife in the daytime during the fast and he forced the wife to do that, and they are not able to free a slave or fast due to their being busy seeking livelihood, is it sufficient for them to give food? And what is the amount and type of food they must give?

A If the man forces his wife to have sex while they are both fasting, then the fast of the woman is correct and there is no expiation on her. However, the man is obligated to make expiation for the sex that he had if that occurred during the daytime of Ramadhan. The expiation is freeing a slave. If he cannot find a slave, then he must fast two months consecutively. If he is not able to do that, he must feed 60 poor people, due to the *Hadith* of Abu Hurairah رضي الله عنه that is recorded in the two *Sabih*s (of Al-Bukhari and Muslim). He must also make up for the day of fasting.

Ash-Shaykh Ibn 'Uthaimin

The ruling on the Fast of the Person who sleeps on the Job

Q There is an employee who says that he has slept more than once on the job and did not do his work. Did he corrupt his fast in doing so?

A His fast is not corrupted, because there is no relationship between not doing work and the fast. However, it is obligatory on the person who is assigned a job to perform the job that he has been entrusted with. This is because he takes pay and a salary for this work. It is obligatory that his work be done in a manner that will free him of any liability, just as he expects his entire salary. However, the reward for his fast is lessened due to his doing something forbidden, which is his sleeping on the job that has been entrusted to him.


Ash-Shaykh Ibn 'Uthaimin

Who is Allowed to Break His Fast During Ramadhan

The sick Person who is not strong enough to fast


Q There is a person who is ill with tuberculosis and it is difficult for him to fast during Ramadhan. Last Ramadhan


he did not fast, so does he have to give food since it is known that he is not expected to recover from this illness?

 If this sick person is not strong enough to fast Ramadhan and he is not expected to recover from the illness, he is not obligated to fast. Instead, it is obligatory for him to feed a poor person for each day that he does not fast. He gives the person half a *Sa'* of wheat or dried dates or rice or something similar to that from the customary food of his people that they eat if he is able to do so. This is similar to the extremely old man and woman upon whom fasting is too difficult.

The Permanent Committee

The sick Person upon whom fasting is too difficult

 I am a woman who is ill and I did not fast some days last Ramadhan. I am not able to make up for these days due to my illness. So, what is the expiation for that? Likewise, I will definitely not be able to fast Ramadhan this year, so what is the expiation of that also? May Allâh reward you with good.

 It is legislated for the sick person upon whom fasting is too difficult to break his fast, and whenever Allâh cures him, he makes up for whatever is due upon him of fasting. This is due to Allâh's Statement:

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

"And whoever is ill or on a journey, then (he may fast the days from) a number of other days."^[1]


O you questioner, there is no sin upon you in breaking your fast during this month (Ramadhan) as long as the illness still remains. This is because breaking the fast is a concession from Allâh for the sick person and the traveller, and Allâh loves for His concessions to be taken just like He hates for disobedience of Him to be done. There is no expiation on you, but whenever Allâh cures you, you


^[1] *Al-Baqarah* 2:184.

must make up for the days. May Allâh cure you from every evil and expiate the sins from you and us.

Ash-Shaykh Ibn Baz


The ruling on whoever is unable to fast due to old age or illness

 If my mother became ill some days before Ramadhan, and the illness weakened her, and she is elderly, and she fasted 15 days of Ramadhan, but she is not able to fast what remains and she cannot make up for the days, is it correct for her to give charity? How much daily charity would be sufficient since I am taking care of her? Do I pay what is due on her in the situation that she does not have anything to give in charity?

 Whoever is unable to fast due to old age or an illness that the person is not expected to recover from, then that person breaks his fast and feeds a poor person for each day. Allâh said:

﴿وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مَسْكِينٍ﴾

"And upon those who are able to do so, i.e., fast, but with difficulty, there is a ransom of feeding a poor person."^[1]


Ibn 'Abbas  said: "This was revealed as a concession for the extremely old man and the extremely old woman who are not able to fast. Thus, they feed a poor person in place of each day." This was recorded by Al-Bukhari.


Therefore, your mother must feed a poor person for each day, and the amount is half a *Sa'* of the food of the land. If she cannot find anything to give as food for herself, then there is nothing due on her. If you want to give food on her behalf, then this is a form of doing charitable good and Allâh loves those who do good.

The Permanent Committee

^[1] *Al-Baqarab* 2:184.


A Person with a Kidney illness and fasting

 I suffer from an illness in my kidney and the doctors have advised me not to fast. However, I do not obey what they say. Therefore, I fast but my pain increases. Is there any sin on me if I break my fast and what is the expiation of that?

 Whenever the fast becomes difficult for you, and it increases the illness, and a Muslim doctor who is known to be correct, advises you and informs you that the fast will harm your health and increase the pain and that you are endangering yourself, then it is allowed for you to break the fast. You must then feed a poor person for each day and you do not have to make up for the fasting due to your inability to do so. However, if it is decreed that the illness goes away, and you become well, and your health returns, then after that you must fast the next month (of Ramadhan) like others. You are not required to make up for the previous years during which you did not fast and you expiated for breaking the fast.

Ash-Shaykh Ibn Jibreen

It is legislated for the sick Person to break his Fast

 I am 16 years old and I am being treated in a hospital for the past 5 years. During the month of Ramadhan last year the doctor ordered that I be given some chemical medicine in the vein of my neck while I was fasting. The medicine was strong and it affected my stomach and all of my body during the same day that I took it, causing me to be severely hungry. After less than seven hours had passed since *Fajr*, at approximately 'Asr time, I began to feel pain from the hunger and felt as though I was about to die, but I did not break my fast until the *Athan* of *Maghrib*. During the month of Ramadhan this year, if Allâh wills, the doctor will again order that I be given that medicine. Should I break my fast on that day or not? If I do not break my fast, do I still have to make up for that day? Does taking blood from the vein of the neck break

the fast or not? Likewise, concerning the medicine that I mentioned (does it break the fast)?

A It is legislated for the sick person to break the fast during the month of Ramadhan if the fast is harmful to him or difficult upon him or he needs to take some medicine during the day. This medicine could be various types of pills, syrups and so forth, from that which is eaten or drunk. This is due to Allâh's Statement:

﴿فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ﴾

"And whoever is ill or on a journey, then (he may make up for his fast from) a number of other days."^[1]

It is also due to the Prophet's statement:

«إِنَّ اللَّهَ يُحِبُّ أَنْ تُؤْتَىٰ رُخْصَةٌ كَمَا يَكْرَهُ أَنْ تُؤْتَىٰ مَعْصِيَتُهُ»

"Verily, Allâh loves that His concession be taken just as he hates that disobedience of Him be done."^[2]

In another narration he said:

«كَمَا يُحِبُّ أَنْ تُؤْتَىٰ عَزَائِمُهُ»

"...just as He likes for His Decisions to be followed."^[3]

In reference to taking blood from the vein of the neck for blood tests and other purposes, the correct view is that it does not break the fast of the fasting person. However, if it is a lot, then it is better to delay it until night. If it is done during the day, it is safer to make up for the day of fasting, as it resembles cupping.

Ash-Shaykh Ibn Baz

Senility removes Responsibility

A I have a grandmother who is very old and she has not fasted in 10 years due to her lack of ability. She died this

^{1]} *Al-Baqarab* no. 2:184.

^{2]} Ahmad no. 2:108.

^{3]} Ibn Hibban no. 913, 914.

year and she did not expiate for the previous years nor did her heirs make expiation for her due to their ignorance. It should also be known that she was receiving help in the form of social security benefits. Are her heirs obligated to make expiation on her behalf for every fast of Ramadhan during the previous years, and is there any sin on them regarding that? Please benefit us with an answer, may Allâh reward you with good.

A If she had sound intelligence during the period of time mentioned and she was able to make the expiation, then it is given on her behalf from what she left as inheritance. This is in order to expiate the days that she did not fast and she did not make expiation for by feeding a poor person half a *Sa'* of food for each day from the food of the land to be distributed among the poor and needy people.

However, if she lost her intellect due to senility or she was poor in her life and unable to make expiation due to her money from the social security being only sufficient for her needs without anything being left for expiating, there is nothing due on her or her heirs. This is due to Allâh's Statement:

﴿فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ﴾

"So fear Allâh as much as you are able."^[1]

It is also due to the Prophet's statement:

«مَا نَهَيْتُكُمْ عَنْهُ فَاجْتَنِبُوهُ وَمَا أَمَرْتُكُمْ بِهِ فَاتُوا مِنْهُ مَا اسْتَطَعْتُمْ»

"Whatever I have prohibited you from, avoid it; and whatever I have commanded you with, do it as much as you are able."^[2]

The authenticity of this *Hadith* is agreed upon.


Also, with senility being involved – if she had become senile – then the responsibility for fasting, prayer and similar things is removed from her. And success is from Allâh.


Ash-Shaykh Ibn Baz

^[1] *At-Taghabun* 64:16.

^[2] *Al-Bukhari* no. 7288 and *Muslim* no. 1337.

The Person who loses his Intellect is not obliged to fast

 My daughter is 30 years old and she has children. However, she has been afflicted with a mental disorder for the past 14 years. In the past this illness would affect her for a period of time and then it would go away at other times. This time it has afflicted her in a way different than normal, as she has been suffering from it for almost three months now. Due to this she cannot pray properly or perform *Wudhu'* properly except with the help of another person to show her how and tell her how much she has prayed. Now after the blessed month of Ramadhan has entered she has only fasted one day and she cannot fast properly. Concerning the rest of the days (of Ramadhan) she is not fasting them. Please give me some guidance in this matter concerning what is obligatory upon her and me, considering that I am in charge of her affairs. May Allāh reward you.

 If her situation is actually as you have mentioned, it is not obligatory upon her to fast and pray. She is not required to perform these duties nor is she required to make up for them, as long as she remains in this state. There is nothing due upon you other than taking care of her, because you are her guardian. Indeed it has been confirmed from the Prophet ﷺ that he said:

«كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ . . .»

“All of you are guardians and all of you are responsible for those under their guardianship.”^[1]


If it is decreed that she regains her intellect sometimes, she is obligated to pray the current prayer during the time of her soundness of mind. Likewise, if it is decreed that she regains her intellect for a day or a number of days during the month of Ramadhan from the remaining days, she only fasts during the


^[1] Al-Bukhari no. 893 and Muslim no. 1829.

days in which she is of sound mind.

The Permanent Committee


Is it permissible for the Worker to break his Fast?


 I heard a *Khatib* from the *Imams* of the *Masjids*, on the second *Jumu'ab* of the blessed month of Ramadhan, giving permission for the worker whose work is strenuous on him, and who has no income other than this work of his, to break his fast. He said that this worker should feed a poor person for each day of the days of Ramadhan and he set an amount of 15 dirhams of cash that should be paid (for the food). Is there an authentic evidence for this from the Book and the Sunnah?

 It is not permissible for the responsible person to break his fast during the daytime in Ramadhan simply because the person is a worker. However, if he meets with extreme difficulty that forces him to break his fast during the day, then he may break his fast according to what the difficulty demands. Then, he should abstain (from food, drink, etc.) until sunset and break his fast with the people. Then, he must make up for that day during which he broke his fast. The *Fatwa* (ruling) that you mentioned is not correct.

The Permanent Committee

Is it permissible for the Shepherds to break their Fast during Ramadhan?

 Ramadhan enters during a time when it is hot sometimes, and there are shepherds (owners) of camels and sheep, who cannot find a shepherd to hire. These shepherds suffer greatly from thirst. May they break their fast or not?

 If the fasting person needs to break the fast during the day, and if he fears that if he does not break his fast he will die, he breaks his fast during the time of necessity. Then, after he

partakes of what will keep him alive, he abstains (from eating, drinking, etc.) until night and after Ramadhan is over he makes up for this day in which he broke his fast. This is due to the generality of Allâh's Statement:

﴿لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا﴾

"Allâh does not burden a soul except with what it can bear."^[1]


And the Statement of Allâh:


﴿مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ﴾

"Allâh does not want to place any hardship on you."^[2]

The Permanent Committee

The ruling on whoever breaks his Fast during the Daytime in Ramadhan intentionally

 A man fasts during Ramadhan and his thirst becomes severe, so he drinks. So, what is the ruling?

 He must make up for the day of fasting and there is no expiation due on him according to the most correct opinion between the two views of the scholars. If he was lax regarding that, he must make repentance to Allâh along with making up for the day of fasting.


In reference to expiation, it is not obligatory upon anyone other than the person who has sex during the day in Ramadhan who is obligated to fast. This is because the *Hadith* has been reported concerning that according to the correct view.


Ash-Shaykh Ibn Baz

^[1] *Al-Baqarab* 2:286.

^[2] *Al-Ma'idab* 5:6.

Do the People who fight *Jihad* break their Fasts?


 Is it allowed for those who wage war against the enemy to break their fasts during Ramadhan and make up for the days afterward?


 If those who wage war against the disbelievers are travelling on a journey during which the prayer is shortened, it is permissible for them to break their fast and they must make up for the fasts after Ramadhan. If they are not travelling, as the disbelievers have besieged them in their lands, then whoever is able to fast among them while performing *Jihad*, he is obligated to fast. Concerning whoever is not able to combine between fasting and doing what is obligatory upon him specifically regarding *Jihad*, then it is permissible for him to break his fast and he must make up for the fasting. He is to fast the days that he did not fast after Ramadhan is over.

The Permanent Committee

The Traveller and Fasting

Fasting during Travel

 Is it a condition for the concession of the traveller to break his fast during Ramadhan that his journey be on foot or on an animal or is there no difference between travel on foot and riding an animal or in a car or an airplane? Is it a condition that the travel must be tedious to the extent that the fasting person cannot bear fasting? Is it better for the traveller to fast if he is able to or is it better for him not to fast?

 It is permissible for the traveller who is travelling on a journey in which it is permissible for him to shorten his prayers to break his fast during his journey. It makes no difference whether he is walking or riding, and it makes no difference whether he is riding in a car or an airplane or something else. It also makes no difference whether he becomes fatigued on his journey to such an extent that he cannot bear

fasting or he is not fatigued. It does not matter whether he is suffering from hunger and thirst or he is not affected by any of that. This is because the Islamic law has unrestrictedly given permission to break his fast for the traveller who is travelling on a journey in which it is permissible for him to shorten his prayers, and other similar things from the concessions of travelling. The Islamic law has not restricted that to any mode of transportation, nor has it restricted it to fear of fatigue or hunger or thirst. Indeed the Companions of the Messenger of Allāh ﷺ used to travel with him on his war expeditions during the month of Ramadhan and some of them would fast and some of them would not fast. Yet, they would not reprove each other concerning it. However, the traveller should certainly break his fast during the month of Ramadhan if the fasting becomes difficult for him due to intense heat or a defective road or a difficult distance and the journey is continuous, for example. It is reported from Anas ؓ that he said: "We were with the Messenger of Allāh ﷺ on a journey and some of us fasted and some of us did not fast. So, those who were not fasting fastened their belts and worked while those who were fasting became too weak to work. Then the Prophet ﷺ said:

«ذَهَبَ الْمُفْطِرُونَ الْيَوْمَ بِالْأَجْرِ»

'Those who broke their fast have taken the reward today.'^[1]

Breaking the fast on a journey may be obligatory for an emergency situation that necessitates that, like in the *Hadith* of Abu Sa'īd Al-Khudri ؓ when he said: "We travelled with the Messenger of Allāh ﷺ to Makkah while we were fasting. So, we settled at a place and the Messenger of Allāh ﷺ said:

«إِنَّكُمْ دُنُوتُمْ مِنْ عَدُوِّكُمْ وَالْفِطْرُ أَقْوَى لَكُمْ»

'Verily, you all have approached your enemy and breaking the fast is better for your strength.'

So, it was a concession, and among us were those who fasted and

[1] Al-Bukhari no. 2890 and Muslim no. 1119.

among us were those who did not fast. Then we stopped at another place and he said:

«إِنَّكُمْ مُصْبِحُو عَدُوِّكُمْ وَالْفِطْرُ أَقْوَى لَكُمْ فَأَنْفِرُوا»

Verily, you all will meet your enemy in the morning and breaking the fast is better for your strength, so break your fast.^[1]

This was a decisive order, so we broke our fast. Indeed I saw us fasting with the Messenger of Allāh ﷺ after that on journeys.”

Muslim recorded this. Likewise, there is the *Hadith* of Jabir bin Abdullah ؓ when the Messenger of Allāh ﷺ was on a journey and he saw a man whom the people had gathered around. Some shade was set up over him, so the Prophet ﷺ said:

«ماله؟»

“What is wrong with him?”

They said: “He is a man who is fasting.” So the Messenger of Allāh ﷺ said:


«لَيْسَ مِنَ الْبِرِّ أَنْ تَصُومُوا فِي السَّفَرِ»

“It is not from righteousness that you all fast while on a journey.”^[2]

Muslim recorded this.

The Permanent Committee

Fasting while on a Journey

 As you all know, the means of comfortable transportation are numerous, and all praise is due to Allāh. And the traveller does not find any difficulty in fasting. So, is it better for him to fast or break his fast?

[1] Muslim no. 1120.

[2] Muslim no. 1115.

A The traveller is given the choice between fasting and breaking the fast. The apparent meaning of the Islamic evidences shows that breaking the fast is better, especially if the fast is difficult upon the person. This is due to the Prophet's statement:

«لَيْسَ مِنَ الْبِرِّ الصَّوْمُ فِي السَّفَرِ»

"It is not from righteousness to fast during travel."^[1]

And his statement:

«إِنَّ اللَّهَ يُحِبُّ أَنْ تُؤْتَى رُحْصُهُ كَمَا يَكْرَهُ أَنْ تُؤْتَى مَعْصِيَتُهُ»

"Verily, Allâb loves that His concessions are taken just as he hates for disobedience of Him to be done."^[2]

Whoever fasts there is no sin upon him if the fast is not difficult for him. If the fast is difficult for him, then that is disliked for him (to fast). And Allâh is the Giver of success.

Ash-Shaykh Ibn Baz

If the Traveller arrives in the Land (of his destination) does he abstain?

A If I was travelling in Ramadhan and I was not fasting during my journey, and when I reached the land where I was going to stay for a number of days, I abstained by fasting for the rest of that day and for the following days. Do I have permission or not to break the fast in the daytime during these days while I am in a land that is not my original land?

A If the traveller passes through a land that is not his land and he is not fasting, he does not have to abstain (from eating and drinking, etc.) if his stay is going to be for four days or less. However, if he decided to stay in that land for more than four days, then he completes (the fast of) that day during which he

[1] Al-Bukhari no. 1946.

[2] Ahmad no. 2:108.

arrived and he makes up for it (after Ramadhan). He is also obliged to fast the rest of the days, because with this intention of his that has been mentioned, he has the same ruling as the residents and he does not have the ruling of the travellers according to the majority of the scholars. And Allâh is the Giver of success.

Ash-Shaykh Ibn Baz


The ruling on the Fast of one who is not a Resident


Q If I was on a journey for the sake of some business work and I arrived in the land that I intended during the end of the month of Sha'ban, then I stayed in this land until the middle of Shawwal, is it permissible for me to break the fast or not?

A It is not permissible to break the fast of Ramadhan except with an excuse, like the difficulty of travel and illness, even though it is better for the traveller to fast, and that is what the Prophet ﷺ did most of the time. However, if there is difficulty (on the traveller), he may break the fast, taking the concession of Allâh. In reference to the person who is staying in a land other than his own, if he prepared to leave, he may shorten his prayers and break his fast. Likewise, if he is not settled in the land, but he has only set up a tent outside the land or he stays in his car, then he is bothered by the heat, the sun, the wind and going back and forth to relieve himself. However, if he has settled firmly in the land and he stays in an air-conditioned hotel or in fancy castle or a building or anything similar, and his needs and luxurious accommodations are fulfilled while he enjoys what the residents enjoy of furnishings, beds, food, air conditioners and complete service, then in this situation he is considered a resident. He is not truly considered on a journey, which is a piece of the torment. I do not think that this type of person may break his fast or shorten the prayer. Rather, he is like the residents. And Allâh knows best.

Ash-Shaykh Ibn Jibreen

It is obligatory to abstain after the cause for breaking the fast ends

 If I was on a journey and I broke my fast during this journey of mine, then during one of the days I arrived back to my family before 'Asr time, is it obligatory on me to abstain (from food, drink, etc.) or do I break my fast?

 Yes, abstaining (from food, drink, etc.) is obligatory upon the person whose reason for breaking the fast has ended. So, if the journey has ended during the daytime, it is obligatory to abstain for the rest of the day, because Allâh said:


﴿أَوْ عَلَىٰ سَفَرٍ﴾


"Or on a journey"^[1]

And the journey has ended (in this case). The same is said concerning the sick person if he breaks his fast and then he gets better and recovers during the day. He must abstain for the rest of the day, as the excuse has ended. Along with this, it is obligatory to make up for that day completely, like others.

Ash-Shaykh Ibn Jibreen

The Fast of Bus Drivers

 Is the ruling of the traveller applied to the drivers of cars and buses due to their continuous work outside of the cities during the daytime in Ramadhan?


 Yes, the ruling of travel is applied to them. They may shorten and combine the prayers and break the fast. If someone says, "When do they fast since their work is continuous?" We answer, "They fast during the days of winter, because its days are short and cool." In reference to drivers who work inside of the cities, they do not have the ruling of the traveller and it is obligatory on them to fast.


Ash-Shaykh Ibn 'Uthaimin

^[1] *Al-Baqarah* 2:184.

The Menstruating Woman, the Woman with Post-Childbirth Bleeding and Fasting


It is not permissible for the menstruating Woman to fast


 May the woman who is menstruating break her fast during Ramadhan and fast other days in place of the days that she broke her fast?

 The fast of the menstruating woman is not correct and it is not permissible for her to do so. So, if she gets her menstrual cycle, she breaks her fast and fasts other days in place of the days that she broke her fast after she becomes pure.

The Permanent Committee

The ruling on using Pills that prevent the Menses during Ramadhan

 Some women intentionally take pills during Ramadhan to prevent the monthly period – menses. The reason for this is so that they will not have to make up for the days after Ramadhan. Is this permissible or are there any restrictions regarding this for this women to act according to?

 My opinion concerning this matter is that the woman should not do this and she should remain upon what Allâh decreed and wrote upon the daughters of Adam. For verily, Allâh has a wisdom in making this monthly cycle. This wisdom suits the nature of the woman. If this natural occurrence is prevented, there is no doubt that there will be a harmful reaction upon the woman's body. Indeed the Prophet ﷺ said:

«لَا ضَرَرَ وَلَا ضِرَارَ»


“There is no harming nor is there reciprocating of harm.”^[1]


[1] Ibn Majah no. 2340.

This is without consideration of what these pills cause of harms to the womb, as the doctors have mentioned. Thus, my opinion concerning this matter is that the woman should not use these pills, and all praise is due to Allâh for His Decree and His Wisdom. When the menses comes to her, she abstains from fasting and prayer, and when she becomes pure, she returns to fasting and prayer. Then, when Ramadhan ends, she makes up for whatever she missed of fasting.

Ash-Shaykh Ibn 'Uthaimin


If the Woman becomes pure after *Fajr*, she abstains and makes up for the Fast


 If the woman becomes pure immediately after *Fajr* time, does she abstain and fast this day with it being considered a day for her, or is it obligatory on her to make up for that day?

 If the blood stops flowing from her during the time that *Fajr* comes in or a little before it, her fast is correct and she is credited with fulfillment of that obligation, even if she did not bathe until after it became morning. However, if the blood did not stop until after it was clearly morning (i.e., *Fajr* time had entered), then she abstains during that day, but it is not accepted from her (as a fast). Rather, she makes up for that day after Ramadhan. And Allâh knows best.

Ash-Shaykh Ibn Jibreel

The fasting of the Woman with post-childbirth Bleeding


 If I gave birth a week before Ramadhan, for example, and I became pure before completing the 40 days, is it obligatory upon me to fast?


 Yes, whenever the woman with post-childbirth bleeding becomes pure and that which she knows to be a sign of purity becomes apparent to her, which is the white pad or total cleanliness, then she fasts and prays. It makes no difference if it is

even a day or a week after giving birth. For verily, there is no limit for the minimum amount of postnatal bleeding. Some women do not see any blood at all after giving birth. Reaching a period of 40 days is not a condition. And Allâh knows best.

Ash-Shaykh Ibn Jibreen

The Woman whose Bleeding returns while she is fasting

 If the woman with postnatal bleeding becomes pure within a week, then she fasts with the Muslims during Ramadhan for a number of days, then her bleeding returns, does she break her fast in this situation? Does she have to make up for the days that she fasted and the days that she broke her fast?

 If the woman with postnatal bleeding becomes pure within 40 days and she fasts some days, then her bleeding returns during the 40 days, her fast is correct. She must leave off the prayer and fasting during the days that her bleeding returned – because it is postnatal bleeding – until she becomes pure or completes the 40 days. When she completes the 40 days she must bathe, even if she does not think she is pure, because the 40 days is the end of the postnatal bleeding according to the correct view between the two opinions of the scholars. After that she must make *Wudbu'* for the time of each prayer until the bleeding stops, as the Prophet ﷺ commanded the woman with a prolonged flow of menstrual blood to do. Her husband may enjoy sexual relations with her after the 40 days, even if she does not think she is pure. This is because the (postnatal) blood and the situation mentioned is not (postnatal) blood that does not prevent the prayer and fasting, nor does it prevent the husband from his sexual enjoyment with his wife. However, if after the 40 days the bleeding coincides with her normal time of menstruation, then she leaves off the prayer and fasting and she considers it a menstrual cycle. And Allâh is the Giver of success.

Ash-Shaykh Ibn Baz

The ruling on delaying the bathing for Menstruation until the time of *Fajr* enters

Q Is it permissible to delay the bathing for sexual impurity until the time of *Fajr* enters, and is it permissible for women to delay the bathing for menstruation or postnatal bleeding until the time of *Fajr* enters?

A If the woman sees that she has become pure before the time of *Fajr*, then she must fast and there is no harm in her delaying the bathing until after the time of *Fajr* enters. However, she may not delay it until sunrise. Rather, she must bathe and pray before sunrise. Likewise, the sexually impure person may not delay bathing until after sunrise. Rather, he must bathe and pray the *Fajr* prayer before sunrise. It is also obligatory on the man to make haste in this so that he can catch the *Fajr* prayer with the congregation.

Ash-Shaykh Ibn Baz

The Pregnant Woman and the Breast-Feeding Woman

If the pregnant Woman and the breast-feeding Woman break their fasts during Ramadhan

Q What is due on the pregnant woman and the breast-feeding woman if they break their fasts during Ramadhan, and what amount of rice suffices them for feeding poor people?

A It is not permissible for the pregnant woman or the breast-feeding woman to break the fast during the daytime in Ramadhan, except with an excuse. If they break their fast with an excuse, it is obligatory on them to make up for the fast, due to the Allâh's Statement concerning the sick person:

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


"So whoever among you is ill or on a journey, then (he may make up for his fast from) a number of other days."^[1]


And these two types of women (i.e., pregnant and breast-feeding) have the same meaning as the sick person.

If their excuse is fear for the child, then they must feed poor people for each day along with making up for the fasts. They may give wheat or rice or dried dates or other things from the food that people eat. Some of the scholars have said that nothing is due on them other than making up for the fasts regardless of the situation, because there is no evidence from the Book and the Sunnah that necessitates giving food (for this). And the basic principle is freedom of responsibility until evidence is established that proves doing. This is the position of Abu Hanifah and it is strong.

Ash-Shaykh Ibn 'Uthaimin

If the pregnant Woman and the breast-feeding Woman fear for themselves or their Children

 If the pregnant woman or the breast-feeding woman fears for herself or the child during the month of Ramadhan and she breaks her fast, what is due on her? Does she break her fast, give food, and make up for the fast; or does she break her fast, make up for the fast, and not give food; or does she break the fast and give food without making up for the fast? What is the correct position between these three?

 If the pregnant woman fears for herself or her unborn child from fasting Ramadhan, she breaks her fast and she is only obligated to make up for the fast. Her situation in this is the situation of the one who is not strong enough to fast or fears some harm for him from fasting. Allâh said:

﴿وَمَنْ كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ﴾


^[1] Al-Baqarah 2:184.


“And whoever is ill or on a journey, then (he may make up for his fast from) a number of other days.”^[1]

The same applies to the breast-feeding woman if she fears for herself while breast-feeding her child during Ramadhan or she fears for her child if she fasts and does not breast-feed him. She breaks her fast and she is only obligated to make up for the fast. And success is from Allâh.

The Permanent Committee

If the pregnant Woman breaks her Fast she only makes up for the Fast

 I was pregnant during the month of Ramadhan, so I broke my fast and I fasted other days in place of these days completing what was due on me and I gave charity. Then I became pregnant a second time in the month of Ramadhan, so I broke my fast and I fasted other days in place of these days from another month. I made up for the fasts by fasting every other day for two months. However, I did not give any charity. Is there anything in this situation that makes it obligatory upon me to give charity?

 If the pregnant woman fears for herself or her child in her womb from fasting, she breaks her fast and she is only obligated to make up for the fast. Her situation in that is the situation of the sick person who is not strong enough to fast or who fears for himself from fasting. Allâh said:

﴿وَمَنْ كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ﴾


“And whoever is ill or on a journey, then (he may make up for his fast from) a number of other days.”^[2]


The Permanent Committee

[1] Al-Baqarab 2:185.

[2] Al-Baqarab 2:185.

She did not make up for the Fasts due to fear for her breast-feeding Child


 A woman gave birth in Ramadhan and she did not make up for the fasts after Ramadhan due to fear for her breast-feeding child. Then she became pregnant again and she delivered in the next Ramadhan. Is it permissible for her to distribute money instead of fasting?


 It is obligatory on this woman to fast in place of the days that she did not fast, even if it is after the second Ramadhan. This is because she only left off making up for the fasts between the first Ramadhan and the second Ramadhan due to an excuse. I do not know would it be difficult upon her to make up for the fasts in the wintertime by fasting every other day. Even if she is breast feeding, verily Allâh will give her strength and that will not harm her or her child. Therefore, she should strive as much as she is able to make up for the fasts of the Ramadhan that passed before the next Ramadhan comes. If she is not able to do so, there is no sin on her in delaying it (making up for it) until the next Ramadhan.

Ash-Shaykh Ibn 'Uthaimin

Making up for the Fast

It is obligatory to make up for the Fast after being cured from illness

 There is a woman who was stricken with a mental illness, fever, disorder of the nerves and other than this. Due to the effects of this, she left off fasting for a period of approximately four years. In a situation like this does she make up for the fasts or not, and what is her ruling?

 If she left off fasting due to lack of ability, it is obligatory on her to make up for what she did not fast of Ramadhan during the four years when she is able to do so. Allâh said:


﴿وَمَنْ كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ يُرِيدُ اللَّهُ بِكُمْ
الْيُسْرَ وَلَا يُرِيدُ بِكُمْ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَى مَا
هَدَانَكُمْ وَلَمَّا تَشْكُرُونَ﴾

“And whoever is ill or on a journey, then (he may make up for his fast from) a number of other days. Allâh wants ease for you and He does not want difficulty for you. And (He wants) that you complete the number (of days) and declare Allâh’s Greatness for His guiding you and so that perhaps you may be thankful.”^[1]

If her illness and her inability to fast are not expected to end according to the decision of the doctors, she feeds a poor person for each day that she did not fast. She gives half a Sa‘ of wheat or dried dates or rice or something similar from that which her people eat in their homes. This is like the extremely old man and the extremely old woman upon whom fasting is a struggle and an extreme difficulty. She also does not make up for the days of fasting.


The Permanent Committee

Fasting voluntary Fasts does not make up for missed Fasts of Ramadhan

 I became ill and the illness became severe upon me. My brother took me and admitted me to the hospital in Makkah. After my entering the hospital two months of Ramadhan passed and I was still in the same hospital. After that I was moved to Riyadh and I entered the hospital a second time. The month of Ramadhan came again and I was better than before, so I fasted. Nothing remained except the first two months (of Ramadhan). The question is: Am I obligated to fast for the two months, knowing that I fast three days every month, or am I obligated to give some charity, or what should

^[1] Al-Baqarah 2:185.

I do? Am I obligated to request the charity from my only son who is well off, as he is not an employee and he does not have a house other than the one he rents? I am a woman with a weak condition and I am not able to work, earn money, and give charity. So, what is the solution?

 It is obligatory upon the questioner to make up for the fasts of the two mentioned months due to the generality of the Statement of Allâh, the Most High:


﴿وَمَنْ كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ﴾

“And whoever is ill or on a journey, then (he may make up for his fast from) a number of other days.”^[1]

What the questioner mentioned of fasting three days of every month, if her intention in doing so is to make up for what she left off of fasting during the two months, then this intention is correct. She must fast whatever is left from the days of the two months. If her intention in doing this is to perform voluntary fasting, then this does not remove the obligation upon her. She still must fast two complete months and she does not have to give food along with fasting, because she is excused for delaying due to the illness.


The Permanent Committee

The ruling on whoever broke the Fast of Ramadhan due to an illness and he gave Food, then he recovered from his illness

 A number of years ago I broke my fast during the entire month of Ramadhan. I was made to sleep with sleep inducing medicine in the hospital and the doctors forbade me from fasting. Since my health did not allow me to fast, I gave food for the entire month before the arrival of the next month of Ramadhan. However, I fasted the month of Ramadhan for a

^[1] Al-Baqarab 2:185.

number of years following that and I made up for the fasts of the month that I did not fast by fasting 23 days. I still have 7 days to make up for from that month. Will the previous food that I gave for that month relieve me of the responsibility (of fasting) or do I have to make up for the 7 days, even though my health does not allow me to fast from time to time?

 It is obligatory on you to make up for the seven days and feed a poor person for each day. The amount of food that you are to give is half a *Sa'* of the food of the land. This is due to your delaying making up for the fast past the Ramadhan that came after the one that you did not fast. Allâh says:


﴿وَمَنْ كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ﴾


“And whoever is ill or on a journey, then (he may make up for his fast from) a number of other days.”^[1]

This is also because a group of the Prophet's Companions gave the ruling that whoever delays making up for the fasts (past the following Ramadhan) must feed a poor person for every day along with making up for the fasts. May Allâh give success and peace to all.

Ash-Shaykh Ibn Baz

He did not fast during Ramadhan due to an illness and he died before he could make up for the fast

 A man died on the day of *'Eidul-Fitr*, and on the first or second day of Ramadhan he was stricken with an illness. All of Ramadhan passed while he was not fasting. Therefore, do his heirs have to fast on his behalf after his death or do they have to give food or is there nothing due on the deceased and the heirs concerning this?


 If this sick person broke his fast due to a lack of ability to fast and he was not able to make up for it because he died on the


^[1] *Al-Baqarab* 2:185.

day of 'Eidul-Fitr, then the fast is not obligatory on him to make it for. This is because of his lack of ability due to his illness. He also is not required to make up for the fast because he was not able due to his death on the day of 'Eidul-Fitr. Also, his heirs are not obligated to fast or give food on his behalf.

The Permanent Committee

He died while having a Day of Ramadhan due on him that he did not make up for

 My son reached the age of 18 years and he died five days ago. There was one day of fasting due on him that he did not fast during Ramadhan, which was the first day. He fasted all of the days following that day. So, what is the ruling in this situation, knowing that he did not make up for that day and the doctor advised him not to fast at all so that the bone could heal and he needed quality nourishment? May Allâh reward you with good and may peace be upon you.

 If the situation is like what has been mentioned – that your son was injured in a car accident, and due to that he did not fast a day of Ramadhan, as he lacked the ability to fast, and he died before being able to make up for it – nothing is due on him. Also, nothing is due on his guardians – not making up for the fast, nor any ransom (of giving food). This is due to the Statement of Allâh, the Most High:

﴿لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا﴾


“Allâh does not burden a soul except with what it can bear.”^[1]


May Allâh send blessings upon Muhammad, his family and his Companions.

The Permanent Committee

^[1] Al-Baqarah 2:186.

He broke his Fast due to an Excuse, so is he obligated to make expiation?

 A man broke his fast for two days during the month of Ramadhan in the year 1395 AH. Then, the month of Ramadhan arrived for the year 1396 AH while he had not made up for those two days. Then, he broke his fast during the Ramadhan of 1396 AH for three days. He made up for these five days consecutively in Muharram of 1397 AH. So, does he need to pay any compensation money?

 If the fast breaking of the person whom you have mentioned was for an excuse, nothing is due on him other than making up for the days as he did. This is due to the Statement of Allâh:

﴿فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ﴾

“So, whoever among you is ill or on a journey, then (he may make up for his fast from) a number of other days.”^[1]


If the fast breaking was without an excuse, then along with making up for the days that you did, you must make repentance. This is because breaking the fast in Ramadhan is not permissible except with an excuse. There is no expiation due on you concerning the three days that you did not fast during Ramadhan of the year 1396 AH. However, concerning the two days that you did not fast during Ramadhan in the year 1395 AH, along with making up for the days, you must feed a poor person for each day if you delayed making them up for until Ramadhan of 1396 AH without a legislated excuse. The amount of food that is to be given to each poor person is half a *Sa'* of food of the land. This is if your breaking the fast was by something other than sex. However, if the fast breaking was by having sex, along with making up for each day you did not fast due to having sex, you must make expiation. This is by freeing a believing slave. If you cannot find a believing slave to free, then you must fast two months consecutively. If you are


^[1] *Al-Baqarab* 2:184.

not able to do so, you must feed 60 poor people. And Allâh is the Giver of success.

The Permanent Committee

Delaying making up for the Fast of Ramadhan to the next Ramadhan

 What is the ruling of the Islamic law concerning a man who delays making up for the fast of Ramadhan until after another Ramadhan due to an excuse, and another man who delayed it without an excuse?

 Whoever delays it with a legislated excuse, like illness and similar things, there is no sin on him. This is due to Allâh's Statement:

﴿وَمَنْ كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ﴾

"And whoever is ill or on a journey, then (he may make up for his fast from) a number of other days."^[1]

And His Statement:

﴿فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ﴾

"So fear Allâh as much as you are able."^[2]

Concerning the person who delayed this (making up for the fast past the next Ramadhan) without an excuse, then he has disobeyed his Lord, and he must repent from that along with making up for the fast and feeding a poor person for each day. The amount of food that he must give is half a Sa' of the food of the land, such as rice or other than it. Its amount by weight is approximately 1½ kg. He gives this to some of the poor people, even if it is one person, before the fast or after it. And Allâh is the Giver of success.

Ash-Shaykh Ibn Baz

^[1] Al-Baqarab 2:185.

^[2] At-Taghbun 64:16.

He delayed making up for the Fast until the next Ramadhan came

Q What is the ruling on someone who does not fast a day of Ramadhan due to a pardonable excuse and he does not make up for it until the next Ramadhan comes upon him?

A If he delayed making up for the day that he did not fast due to an excuse, such as sickness and its like, there is nothing due on him other than making up for the fast when he is able. If he delayed making up for the fast without an excuse, then he has done wrong and he must make up for the day and feed a poor person.

Q What is the ruling on someone who owes a day of fasting from Ramadhan of the year 1392 AH and he did not make up for it until Ramadhan of the year 1393 AH caught him?


A If the person neglects making up for a day or more of Ramadhan until Ramadhan of the following year catches him, he makes up for what he missed, whether a day or days, and he feeds a poor person half of *Sa'* of food for each day. This should be from wheat or similar food from that which the people are accustomed to eating in their land. This is if he delayed making up for the fast without an excuse. However, if he delayed making up for the fast due to an excuse, such as illness or weakness such that he does not have the strength to make up for fasting what he missed, then he does not have to give food.

The Permanent Committee

The ruling on delaying making up for the Fast without an Excuse

Q I was stricken with a severe illness approximately five years ago and that occurred during the blessed month of Ramadhan. Thus, I was unable to fast that month, and until this date I have not fasted it. So, is it permissible for me now to make up for what I missed and is there any sin on me for that?


Please benefit me with an answer, and may Allâh reward you and protect you.


 You must repent to Allâh for this tremendous delay. It was obligatory on you to fast the days that you did not fast before the coming of the Ramadhan of the year following the one you did not fast. Along with repenting to Allâh, you must feed a poor person half a *Sa'* of the food of the land for each day, such as dried dates or rice or other than them. Half a *Sa'* is equal in amount to approximately 1½ kg. It should all be given to some of the poor people, even if it is given to just one poor person.

We ask Allâh to accept your repentance and to pardon you and us. Verily, He is the Best Who is asked.

Ash-Shaykh Ibn Baz

**She did not fast Ramadhan 24 years ago
due to an Excuse and she did not make up for it
because she did not know she had to**


 A woman did not fast Ramadhan in the year 1382 AH due to a true excuse, which was her breast-feeding her infant. Now the child has grown up and today he is 24 years old, but the woman still has not made up for that month. By Allâh, the Most Mighty, this was only due to ignorance and not laxity on her part or purposeful intent. I hope that you can benefit us with an answer.


 It is obligatory upon her to make haste in making up for that month as soon as possible. She should fast it even if she does so during separate days that equal the amount of days that the Muslims fasted that year. Along with fasting she must give charity, which is feeding a poor person for each day as expiation for her delay. For verily, whoever delays making up for the fast until another Ramadhan comes, he is obligated to make expiation along with making up for the fast. It suffices for the entire month to give a bag of rice that is 45 kg. It was obligatory upon her to investigate and ask about the affair of her religion. For verily, this

matter is well known and common with certain individuals among the people – meaning whoever breaks the fast due to an excuse, he is obligated to make up for the fast as soon as possible, and it is not permissible to delay without an excuse.

Ash-Shaykh Ibn Jibreen


You must make up for the Fast even if it is over separate Days


 I am a young woman who is 17 years old. My question is that from the first two years that I fasted, I have not fasted (i.e., made up for) the days that I did not fast during Ramadhan (i.e., due to menstruation). So, what should I do?

 You must make haste to make up for those days, even if you do so over separate days. Also, along with making up for the days, you must make expiation, which is feeding a poor person for each day. This is due to delaying making up for the fast more than a year, as is the view of the majority of the scholars.

Ash-Shaykh Ibn Jibreen

Whoever abandons Fasting intentionally, then he repents, does he make up for the Days?


 What is the ruling on the Muslim upon whom many months of Ramadhan pass over a number of years and he does not fast, even though he performs the rest of the obligations? He lives away from his homeland and there is nothing hindering him from fasting. Is he obligated to make up for the fasts if he repents or returns to his land?


 Fasting Ramadhan is a pillar from the pillars of Islam, and the responsible person intentionally abandoning the fast is from the greatest of the major sins. Some of the people of knowledge hold the view that he is a disbeliever and he has apostatized by that. He must make sincere repentance and increase his performance of righteous deeds, such as voluntary acts of

worship. He must strictly guard the laws of the religion, such as prayer, fasting, *Hajj*, *Zakah* and other things. He does not have to make up for the fasts according to the most correct view between the two opinions of the scholars, because his crime is too great to be fixed by making up for the days. And success is from Allâh. May Allâh send blessings and peace upon our Prophet Muhammad, his family and his Companions.

The Permanent Committee

First fast whatever Fasting that you have to make up for

 Is it permissible to fast six days of Shawwal before fasting to make up for missed days of Ramadhan? Is it permissible to fast Monday during the month of Shawwal with the intention of making up for the fast of Ramadhan and with the intent of gaining the reward of fasting on Monday?

 The reward of fasting six days during the month of Shawwal cannot be achieved unless the person completed the fasting of the month of Ramadhan. Therefore, whoever has fasting to make up for from Ramadhan, he does not fast six days of Shawwal until after he makes up for the fasting of Ramadhan. This is because the Prophet ﷺ said:

«مَنْ صَامَ رَمَضَانَ ثُمَّ أَتْبَعَهُ سِتًّا مِنْ شَوَّالٍ...»

“Whoever fasted Ramadhan and then followed it with (fasting) six days of Shawwal...”^[1]

Based upon this we say to whoever has to make up for fasting: “First fast what you have to make up for, then fast the six days of Shawwal.” If it happens that fasting these six days coincides with Monday and Thursday, then the person gets the reward of both if he has the intention for getting the reward of the six days and the intention for the reward of Monday or Thursday. This is due to the Prophet’s statement:


^[1] Muslim no. 1164.


«إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا لِكُلِّ امْرِئٍ مَّا نَوَىٰ»

“Actions are only with intentions, and every person will only get what he intended.”^[1]

Ash-Shaykh Ibn ‘Uthaimin

The ruling on delaying making up for the Fast of Ramadhan until winter


 Is it permissible to delay fasting the owed fasting of Ramadhan until the winter season?


 It is obligatory to make up for the fasting of Ramadhan immediately, after one is able and the excuse for not fasting has ended. It is not permissible to delay it without a reason for fear of hindrances (which might prevent one from making up for the owed fasts), such as illness or travel or death. However, if the person delays it and fasts it during the winter and during the short days, that suffices him and it removes the obligation of making up for the days.

Ash-Shaykh Ibn Jibreen

The Tarawih Prayer and Standing for Prayer at Night

The Tarawih Prayer is Sunnat Mu'kkadab (compulsory)

 Is the *Tarawih* prayer only *Sunnah* (i.e., supererogatory) or is it *Sunnat Mu'kkadab* (compulsory), and how do we perform it?

 It is *Sunnat Mu'kkadab* (compulsory) that the Prophet ﷺ encouraged with his saying:

^[1] Al-Bukhari no.1 and Muslim no. 1907.


«مَنْ قَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ»


"Whoever stands for prayer (at night) during Ramadhan with faith and seeking reward, he will be forgiven for his previous sins."^[1]

It is confirmed that he prayed it with his Companions for a number of nights. Then he feared that it would be made obligatory upon them and he encouraged them to pray it by themselves. Thus, a man would pray it alone, and two men would pray it together and three would pray it in a group. Then 'Umar رضي الله عنه decided to gather them behind one man due to what that contained of bringing the people together for prayer and hearing the Qur'an. Thus, the Muslims continued upon this practice until today. During that time it was prayed as 23 *Rak'abs* and they would lengthen the recitation (of the Qur'an) such that they would recite *Surat Al-Baqarah* in 12 *Rak'abs*, and sometimes in 8 *Rak'abs*. Since the Prophet ﷺ did not set any restriction of a specific number on it, the matter concerning it (the number of *Rak'abs*) is easy. If the person wishes he may lessen the number of *Rak'abs* and lengthen the pillars (i.e., positions of the prayer), and if he wishes he may increase the number of *Rak'abs*.

Ash-Shaykh Ibn Jibreen

The *Tarawih* prayer is *Sunnab* (i.e., supererogatory) and it is not obligatory

 I work in one of the places of business and I am not able to pray the *Tarawih* prayer in the *Masjid*, as the times for work are from after *Maghrib* until close to *Sabur* (late night just before *Fajr* time). Am I committing a sin in this, and how can I replace this reward that I am missing?


 You are not committing a sin by leaving off the *Tarawih* prayer, because it is a *Sunnab* (i.e., supererogatory). If a person performs it, he gets the reward and if he does not perform



[1] Al-Bukhari no. 2009 and Muslim no. 759.

it, there is no sin on him. Since Allâh knows your intention, that were you not occupied with what is obligatory upon you of the hired agreement for doing this work, you would have performed this *Tarawih* prayer, then verily Allâh's bounty is vast. He will reward you for whatever intentions you had.

Ash-Shaykh Ibn 'Uthaimin


The ruling on reading from a copy of the Qur'an in the *Tarawih* Prayer


 Is it permissible to read from a copy of the Qur'an in the *Tarawih* prayer and the prayer of Eclipse or not? Please benefit us with an answer, and may Allâh benefit you.

 There is no harm in reading from a copy of the Qur'an in the night prayer of Ramadhan. This is due to what this contains of allowing those who are being led in prayer to hear all of the Qur'an and because the evidences of the Islamic law from the Book and the Sunnah allude to the sanctioning of reciting the Qur'an in the prayer. This includes reciting it from a written copy and from one's memory. It has been confirmed from 'A'ishah  that she ordered her freed slave, Thakwan, to lead her in the night prayer of Ramadhan and he was reading from a copy of the Qur'an. Al-Bukhari mentioned this in his *Sabih* with an incomplete chain of narration, being certain about it.

Ash-Shaykh Ibn Baz

The Night Prayer is in Sets of Two's

 Some of the *Imams* combine four *Rak'abs* or more in the *Tarawih* prayer with only one *Tasleem* (concluding by saying *As-Salamu 'Alaikum wa Rahmatullah*) and no sitting between two *Rak'abs*. They claim that this is the Sunnah. Is there any basis for this act in our pure Islamic law?

 This act is not legislated. Rather, it is disliked or even forbidden according to most of the people of knowledge.

This is due to the Prophet's statement:

«صَلَاةُ اللَّيْلِ مَثْنِي مَثْنِي»

“The night prayer is two, two (i.e., sets of two’s).”^[1]

The authenticity of this *Hadith* is agreed upon from a narration of Ibn ‘Umar رضي الله عنهما. This is also due to what is confirmed from ‘A’ishah رضي الله عنها as she said:

“The Prophet صلى الله عليه وسلم used to pray 11 *Rak’abs* during the night, and he would make the *Tasleem* after every two *Rak’abs* and make *Witr* (odd number prayer) with one *Rak’ab* (i.e., at the end).”

This *Hadith’s* authenticity is agreed upon and the *Hadiths* with this meaning are numerous.

In reference to the famous *Hadith* of ‘A’ishah رضي الله عنها where she said:


“Verily, the Prophet صلى الله عليه وسلم used to pray four *Rak’abs* at night, and do not even ask about their beauty and length. Then, he would pray four *Rak’abs*, and do not even ask about their beauty and length.”


This *Hadith* is agreed upon (by Al-Bukhari and Muslim) and it means that he would make the *Tasleem* between every two *Rak’abs*. It does not mean that he would make all the four *Rak’abs* with only one *Tasleem*. This is due to what she said in the previous *Hadith* and also due to what is confirmed from him صلى الله عليه وسلم in his saying that the night prayer is two, two; as was mentioned previously. Some *Hadiths* affirm the others and some of them explain the others. Thus, it is obligatory on the Muslim to take them all and interpret *Al-Mujmal* (that which has more than one possible meaning) by *Al-Mubayyin* (that which clarifies). And Allāh is the Giver of success.

Ash-Shaykh Ibn Baz

[1] Al-Bukhari no. 990 and Muslim no. 749.

Tranquility is an obligation that must be present in the Prayer

 We have an *Imam* of a *Masjid* who rushes extremely fast in the *Tarawib* prayer. We are not able to supplicate or glorify Allâh or even concentrate with humility during this great opportunity. Along with this, he only recites the first *Tasbabbud* (up to), "I testify that none has the right to be worshiped but Allâh and Muhammad is His servant and Messenger." He says that this is sufficient and he does not send blessings upon the Prophet ﷺ, which he says is (only) an extra addition. In reference to the Verses, he does not recite more than a Verse or two. We hope that you can give some advice, and may Allâh reward you with good.

 What is legislated for the *Imams* in the *Tarawib* prayer and the obligatory prayers is tranquility, slow rhythm in recitation and humility in bowing, prostrating, standing completely after bowing and between the two prostrations. This applies to all of the prayers, both the obligatory and the voluntary ones. Tranquility is an obligation that must be present. Whoever does not fulfill it, then his prayer is nullified. This is due to what is confirmed in the two *Sabibs* that the Prophet ﷺ saw a man praying without tranquility in his prayer. Hence, the Prophet ﷺ ordered him to repeat the prayer and he directed him to the obligation of tranquility in his bowing, prostrating, standing after bowing and between the two prostrations. What is legislated for the *Imams* is that they recite with slow rhythm and that they have humility in the recitation. This is so that they may benefit and those who are praying behind them may benefit from their recitation. This is also so that they may move the hearts with the recitation causing them to be humble to their Lord and turn to Him. It is obligatory upon the *Imams* and those who are being led in prayer to send blessings upon the Prophet ﷺ with the prayer of Ibrahim after the two Testimonies of Faith and before the *Tasleem*. This is because the command to do so has been confirmed from the Prophet ﷺ. A group of the people of

knowledge holds the view that it is obligatory. Thus, it is not permissible for the *Imams* and those who are being led in prayer to oppose the pure Islamic law in the prayer or in anything else. It is legislated for everyone who prays, whether an *Imam* or someone being led or someone praying by themselves, to seek refuge with Allâh from the torment of Hell, the torment of the grave, the trials of life and death, and the trial of the False Christ. This is to be said after sending prayers upon the Prophet ﷺ and before the *Tasleem*. This is because the Messenger ﷺ used to do that and he ﷺ ordered the *Ummah* to say this supplication. It is recommended to say extra supplications before closing with the greeting of peace. An example is the famous supplication that the Prophet ﷺ advised Mu'ath bin Jabal ؓ to say at the end of every prayer, which is:


«اللَّهُمَّ أَعِنِّي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ»


“O Allâh, help me to remember You, be thankful to You, and to perfect Your worship.”^[1]

And success is from Allâh.

Ash-Shaykh Ibn Baz


Lengthening the *Tarawih* Prayer

 There is an *Imam* of a *Masjid* who leads the people in the *Tarawih* prayer and he recites an entire page in every *Rak'ab*, which is approximately equivalent to 15 Verses. However, some of the people say that he prolongs the recitation and some say the opposite. What is the Sunnah in the *Tarawih* prayer and is there a limit by which lengthening (the recitation) is known from not lengthening it that has been conveyed from the Prophet ﷺ?

 It has been confirmed in the *Sabih* that the Prophet ﷺ used to pray 11 *Rak'abs* at night during Ramadhan and during other times. However, he would lengthen the recitation and the


^[1] Abu Dawud no. 1522.

pillars (i.e., positions of the prayer). This was such that one occasion he recited more than five parts (*Ajza'*) in one *Rak'ah* with slow rhythmic recitation and contemplation. It has also been confirmed that he used to get up during the middle of the night or a little before it or a little after it and he would continue praying until close to the time of *Fajr*. And he would pray 13 *Rak'abs* in about 5 hours. This necessitates lengthening the recitation and the pillars of the prayer.

It has been confirmed that when 'Umar  gathered the Companions for the *Tarawih* prayer they would pray 20 *Rak'abs* and they would recite in the *Rak'ah* about 30 Verses from the Verses of *Al-Baqarab*. This is close to four or five pages. Thus, they would pray reciting *Surat Al-Baqarab* in 8 *Rak'abs*, and if they prayed while reciting it in 12 *Rak'abs* they considered that he (the *Imam*) had lightened the prayer. This is the Sunnah concerning the *Tarawih* prayer. If the *Imam* lightens (i.e., shortens) the *Qira'ab*, he increases the number of *Rak'abs* to 41 *Rak'abs*, as some of the *Imams* have said. If he likes to shorten the number to 11 or 13, he increases in the recitation and the pillars of the prayer. There is no restricted number for the *Tarawih* prayer. What is wanted is only that you pray in a time in which you may attain tranquility and concentration. It should be an amount that will not take less than an hour or close to it. Whoever thinks that this is lengthening the prayer, then he has opposed what has been conveyed, and thus he should not be paid any attention.

Ash-Shaykh Ibn Jibreen

It is legislated to let those being led in Prayer hear all of the Qur'an in order in the *Tarawih* Prayer

 If I am an *Imam* in the *Tarawih* prayer, am I obligated to recite every night Verses that follow in succession that which preceded them. Meaning, do I recite the *Surabs* of the Qur'an in successive order or do I read from where I stopped from the Verses that I recited during the day?

A What is legislated for the *Imams* is that they allow those being led in prayer to hear all of the Qur'an during the night prayer of Ramadhan if they are able to do so. Thus, the *Imam* should recite Verses and *Surahs* every night that come after what he recited in the previous night so that those praying behind him hear all of the Book of their Lord in succession according to its arrangement in the Qur'an. If he is able to complete the entire Qur'an with them to the end, then that is better if it is not difficult on them. He should do this giving attention to slow rhythmic recitation, humility and tranquility. This is because the intent of the prayer is nearness to Allâh and humbleness before Him, hoping for what is with Him of reward and being fearful of what is with Him of punishment. The intent is not simply to offer *Rak'abs* without any humility or attention of the heart before Allâh, glory is unto Him the Most High. May Allâh help the Muslims in that which contains their rectification and salvation in this life and the Hereafter.

Ash-Shaykh Ibn Baz

The Supplication of *Al-Qunut*

Q What is the ruling on reciting the supplication of *Al-Qunut* in *Witr* prayer during the nights of Ramadhan? Is it permissible to leave it off?

A *Al-Qunut* is a *Sunnah* (i.e., supererogatory act) in the *Witr* prayer. If a person leaves it off sometimes there is no harm in that.

Ash-Shaykh Ibn Baz

Al-Qunut in the *Witr* Prayer is *Sunnah*


Q Some of the *Imams* continuously make the supplication of *Al-Qunut* in the *Witr* prayer every night. Has this been reported from our *Salaf*?


A There is no harm in that. Rather, it is *Sunnah*, because when the Prophet ﷺ taught Al-Hasan bin 'Ali ؑ *Al-Qunut* for the

Witr prayer, he did not order him to leave it off sometimes and not to always say it. This proves that both matters are permissible. For this reason it is confirmed from Ubayy bin Ka'b ؓ that when he would lead the Companions ؓ in prayer in the *Masjid* of the Messenger of Allâh ﷺ, he would leave off *Al-Qunut* some nights. This was probably so that he could teach the people that it was not obligatory. And Allâh is the Giver of success.

Ash-Shaykh Ibn Baz

Standing for Prayer at Night is not specifically for Ramadhan

 Is the standing for prayer at night only done in the blessed month of Ramadhan or during all the nights of the year? From what time does it begin and at what time does it end? Is the standing for prayer only or is it prayer and recitation of the Noble Qur'an?

 Standing at night for prayer and *At-Tahajjud* is *Sunnah* and a virtuous act that the Prophet ﷺ and his Companions strictly guarded. This is as Allâh said:

﴿إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِنْ ثُلُثِي اللَّيْلِ وَبِضْفَةٍ مِنَ الثُّلُثِ وَطَائِفَةٌ مِّنَ الَّذِينَ مَعَكَ﴾


“Verily, your Lord knows that you stand less than two thirds of the night (in prayer), and half of it, and a third of it, and also of group of those who are with you.”^[1]

This is not specifically for the month of Ramadhan only. Its time is between the times of *Al-'Isba'* and *Al-Fajr*. However, the prayer during the last part of the night is better, and if he prays in the middle of the night he will be rewarded. It is better for it to be performed after some sleeping or in the last half of the night. And Allâh knows best.

Ash-Shaykh Ibn Jibreen

^[1] *Al-Muzzammil* 73:20.


If a Barrier is placed between the Men and the Women, then which Row of the Women is better?

 If there is a wall used as a barrier between the men and the women in the *Masjid*, does the statement of the Messenger ﷺ apply where he said:

«خَيْرُ صُفُوفِ الرِّجَالِ أَوْلَاهَا وَشَرُّهَا آخِرُهَا وَخَيْرُ صُفُوفِ النِّسَاءِ آخِرُهَا وَشَرُّهَا أَوْلَاهَا»

“The best of the rows of the men are the first of them and the worst of them is the last of them. And the best of the rows of the women is the last of them and the worst of them is the first of them.”


Or is this not applied and therefore the best of the rows for the women remains the first of them? Please benefit us with an answer, and may Allâh benefit you.

 It is apparent that the reason for the best of the rows of the women being the last of them is due to its distance from the men. For verily, the more the woman is away from the men, the safer it is for her and it is more preserving for her honor. It keeps her away from inclining towards lewdness. If the prayer area of the women is far from the men and separated with a barrier, such as a wall or a specific curtain, and they only rely on the microphone in following the *Imam* (in prayer), then the correct view is that the first row is better. This is due to its advancement (being in the front), its closeness to the *Qiblah* and similar to that.

Ash-Shaykh Ibn Jibreen

Miscellaneous Fatawa

The ruling on someone who did not fast a Day of Ramadhan and then he repented

 What is the ruling on someone who ate during a day in Ramadhan intentionally, then he repented to Allâh? Is this

person's repentance accepted?



Yes, his repentance is accepted due to Allâh's Statement:

﴿وَإِنِّي لَغَفَّارٌ لِّمَن تَابَ وَءَامَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَىٰ﴾

"And verily I am Oft-Forgiving for whoever repents, believes, works righteous deeds and then is guided."^[1]

And there are evidences other than this from what has come in the Book and the Sunnah.

The Permanent Committee

She broke her Fast intentionally because of Exams



I am a young lady and my circumstances forced me to break my fast six days during the month of Ramadhan intentionally. The reason was the situations of exams, because they began during the month of Ramadhan and the subjects were difficult. Had I not broken my fast these days, I would not have been able to study the subjects due to their level of difficulty. I hope that you can benefit me. What should I do so that Allâh will forgive me? May Allâh reward you with good.



You must repent from that and make up for the days that you broke your fast. Allâh accepts the repentance of whoever repents. The reality of repentance by which Allâh wipes away sins is to abstain from the sin and avoid it out of respect for Allâh and fear of His punishment. The person should also feel guilt for what he did in the past and he should be truly determined not to repeat this act. If the sin was an act of oppression against the servants (of Allâh), then the completion of the repentance is to give them their rights. Allâh said:

﴿وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ﴾

"And all of you repent to Allâh, O you believers, so that perhaps you will be successful."^[2]

[1] Ta-Ha 20:82.

[2] An-Nur 24:31.

And He said:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا تَوْبُوا إِلَى اللَّهِ تَوْبَةً نَّصُوحًا﴾

"O you who believe, repent to Allāh with sincere repentance."^[1]

The Prophet ﷺ said:

«التَّوْبَةُ تَجُبُّ مَا قَبْلَهَا»

"Repentance wipes away what was before it."

And he ﷺ said:

«مَنْ كَانَ عِنْدَهُ لِأَخِيهِ مَظْلَمَةٌ مِنْ عَرِضٍ أَوْ شَيْءٍ فَلْيَتَحَلَّلْهُ الْيَوْمَ قَبْلَ الْآ
يَكُونَ دِينَارٌ وَلَا دِرْهَمٌ إِنْ كَانَ لَهُ عَمَلٌ صَالِحٌ أُخِذَ مِنْ حَسَنَاتِهِ بِقَدْرِ
مَظْلَمَتِهِ فَإِنْ لَمْ يَكُنْ لَهُ حَسَنَاتٌ أُخِذَ مِنْ سَيِّئَاتٍ صَاحِبِهِ فَحُمِلَ عَلَيْهِ»

"Whoever has any act of oppression against his brother concerning his honor or anything, then let him clear it up today before there is no dinar or dirham. If he has any righteous deeds, deductions will be made from his good deeds according to the amount of his oppression. If he has no good deeds, deductions will be made from the evil deeds of his friend and they will be placed upon him."^[2]

This was recorded by Al-Bukhari in his *Sabih*. And Allāh is the Giver of success.

Ash-Shaykh Ibn Baz

The Blessing of As-Sabur



The Messenger ﷺ said:


«تَسَحَّرُوا فَإِنَّ فِي السَّحُورِ بَرَكَةً»

"Eat the Sabur meal, for verily the Sabur contains blessing."

^[1] *At-Tabrim* 66:8.


^[2] Al-Bukhari no. 2449.

What is meant by the blessing of *As-Sabur*?

 The blessing of *As-Sabur* means the blessing of the Islamic legislation and the bodily blessing. In reference to the blessing of the Islamic legislation, from it is carrying out the order of the Messenger ﷺ and following him. In reference to the bodily blessing, from it is nourishing the body and giving it strength to fast.

Ash-Shaykh Ibn 'Uthaimin


The Intention for Fasting

 What is meant by this *Hadith*:

«لَا صِيَامَ لِمَنْ لَمْ يُبَيِّتِ النِّيَّةَ»


“There is no fast for whoever does not make the intention during the night (before the fast)”

How is the intention during the night made?

 The intention is the determination of the heart to do the act of fasting. This is necessary for every Muslim who knows that the month of Ramadhan's fast has been made obligatory by Allâh. It suffices in making the intention during the night for one to know this obligation and adhere to it. It also suffices for him to say to himself that he is going to fast the next day if there is no excuse for him not to do so. It also suffices for him to eat the *Sabur* meal with this intention. There is no need for him to verbally say the intention to fast or do any other act of worship. The place of the intention is the heart. The accompaniment of its ruling is obligatory during the entire day by him not having the intention to break the fast nor invalidate the fast.

Ash-Shaykh Ibn Jibreen

Stopping the Person who eats during the Daytime in Ramadhan out of forgetfulness

 If I see a fasting person eating or drinking during the daytime in Ramadhan, am I obligated to remind him? I ask

this because I hear some people saying, "You are not obligated to remind him, for verily it is only Allâh Who fed him and gave him drink."

A Whoever sees a Muslim drinking or eating during the daytime in Ramadhan or doing anything else that would break the fast, he must stop him, because doing such thing openly during the daytime in Ramadhan is an evil. This must be done even if the person's friend is someone who has an excuse in this same matter (i.e., breaking the fast). This is so that the people do not become bold about openly doing what Allâh has forbidden of things that break the fast during the daytime in Ramadhan with the claim that they forgot. If the person who openly does this is truthful in his claim of forgetfulness, he does not have to make up for the fast. This is due to the Prophet's statement:

«مَنْ نَسِيَ وَهُوَ صَائِمٌ فَأَكَلَ أَوْ شَرِبَ فَلْيُتِمِّمْ صَوْمَهُ فَإِنَّمَا أَطْعَمَهُ اللَّهُ وَسَقَاهُ»


"Whoever forgets while he is fasting and he eats or drinks, then let him complete his fast, for verily it is only Allâh Who fed him and gave him drink."^[1]



This *Hadith's* authenticity is agreed upon. Likewise, the traveller should not openly indulge in things that break the fast while among the residents who do not know his situation. Rather, he must conceal that so that he is not suspected of doing what Allâh has made forbidden on him, and so that others do not become bold in doing that. Likewise, the disbelievers are prohibited from openly eating and drinking and similar things while among the Muslims (while they are fasting). The door of laxity has been closed in this matter. This is also because they (the non-Muslims) are prohibited from manifesting signs of their false religior among the Muslims. And Allâh is the Giver of success.

Ash-Shaykh Ibn Baz

^[1] Al-Bukhari no. 1933 and Muslim 1155.


The Child is not obligated to fast, but he may be ordered to do so


 My small child persistently fasts Ramadhan even though fasting is harmful for him due to his young age and his sickly health. Should I use harshness with him to force him to break his fast?

 If he is a child who has not reached the age of puberty, then he is not obligated to fast. However, if he is able to fast without difficulty, then he should be commanded to do so. The Companions  used to make their children fast. This was to such an extent that if a child among them cried they would give him some toys to distract him (from thinking about food). However, if it has been confirmed that this harms the child, then he should be prevented from it. If Allâh, the Most High has prevented us from giving the children their wealth due to fear of corrupting it, then verily fear of harming the bodies is even more important for them to be prevented from. However, preventing them should be in a way that is not harsh, for verily harshness should not be used in dealing with children when raising them.

Ash-Shaykh Ibn 'Uthaimin

The Conditions for the correctness of a Child's Fast

 What are the conditions for the correctness of a child's fast? Is it true that his fast is for his parents?

 It is legislated for the parents to accustom their children to fasting when they are young if they are able to do so, even if they are younger than 10 years old. If one of them reaches the age of puberty, they must force him to fast. If the child fasts before the age of puberty, then he must avoid everything that corrupts the fast just like the adult. This includes eating and similar things. He (the child) gets reward for this (fasting) and so do his parents.

Ash-Shaykh Ibn Jibreen

Continuous Fasting



What is continuous fasting and is it Sunnah?



Continuous fasting is that a person does not break his fast for two days. Thus, he continues fasting for two consecutive days. Indeed the Prophet ﷺ prohibited this and he said:

«مَنْ أَرَادَ أَنْ يُوَاصِلَ فَلْيُوَاصِلْ إِلَى السَّحْرِ»

“Whoever wants to continue fasting (i.e., after sunset), then let him continue (only) until late night just before dawn.”^[1]

Therefore, continuing fasting until late night before dawn is considered permissible and it is not considered legislated. The Messenger ﷺ encouraged hastening the breaking of the fast. He said:

«لَا يَزَالُ النَّاسُ بِخَيْرٍ مَا عَجَّلُوا الْفِطْرَ»

“The people will not cease being upon good as long as they hasten the breaking of the fast.”^[2]

However, he allowed them to continue fasting until late night before dawn only. When they said: “O Messenger of Allāh, verily you practice continuous fasting,” he said:

«إِنِّي لَسْتُ كَهَيْئَتِكُمْ»

“Verily, I am not like you all.”^[3]

Ash-Shaykh Ibn ‘Uthaimin

Dying during Ramadhan



The Messenger ﷺ said:

«إِذَا جَاءَ رَمَضَانُ فَتَّحَتْ أَبْوَابُ الْجَنَّةِ وَغُلِّقَتْ أَبْوَابُ النَّارِ»


[1] Al-Bukhari no. 1967.

[2] Al-Bukhari no. 1957.

[3] Muslim no. 218.

“When Ramadhan comes, the gates of Paradise are opened and the gates of the Fire are closed.”

Does this mean that whoever dies during Ramadhan will enter Paradise without any reckoning?

 The matter is not like this. Rather, this means that the gates of Paradise are opened as a motivation for the doers (of deeds) to make things easy for them to enter. The gates of the Fire are closed to prevent the people of faith from acts of disobedience so that they do not enter these gates. This does not mean that whoever dies during Ramadhan he will enter Paradise without any reckoning. The only people who will enter Paradise without a reckoning are those who the Messenger ﷺ described in his saying:


«هُمُ الَّذِينَ لَا يَسْتَرْقُونَ وَلَا يَكْتُمُونَ وَلَا يَتَطَيَّرُونَ وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ»


“They are those who do not seek Ruqyah (incantation) to be performed for them, they do not practice cauterization (for healing), they do not believe in omens and they put their trust in their Lord.”^[1]

This is considered along with their performing that which is obligatory upon them of righteous deeds.

Ash-Shaykh Ibn ‘Uthaimin

Staying in the *Masjid* for worship and its Conditions

 Is staying in the *Masjid* for worship during the month of Ramadhan a compulsory Sunnah? What are its conditions in times outside of Ramadhan?

 Staying in the *Masjid* for worship during Ramadhan is Sunnah. The Prophet ﷺ did it during his lifetime and his wives did it after his death. The people of knowledge have mentioned that there is a consensus among the scholars that it is Sunnah. However, staying in the *Masjid* for worship should be


^[1] Muslim no. 218.


done in the manner that agrees with the purpose for its legislation. This is that the person remains in the *Masjid* for the obedience of Allâh. He does this by leaving off worldly acts for the sake of performing acts of obedience to Allâh. He stays far away from his worldly affairs and he does various acts of obedience, such as prayer, remembrance of Allâh and other things. The Messenger of Allâh ﷺ used to stay in the *Masjid* for worship while seeking the Night of Decree (*Laylatul-Qadr*). The person who stays in the *Masjid* for worship avoids worldly deeds. Thus, he does not sell, he does not buy, he does not leave out of the *Masjid*, he does not follow the funeral procession, and he does not visit the sick person. In reference to what some of the people do of staying in the *Masjid* and then some visitors come to visit them during the night and at the ends of the day, and along with that they have forbidden conversations, this contradicts the purpose of staying in the *Masjid*.

However, if someone visits the person staying in the *Masjid* from among his family members and they speak with him, there is no harm in that. It has been reported from the Prophet ﷺ that Safiyyah ؓ visited him while he was staying in the *Masjid* and she spoke with him. What is important is that the person make his staying in the *Masjid* for drawing near to Allâh, glory be unto Him, the Most High.

Ash-Shaykh Ibn 'Uthaimin

The ruling on what is called Parents' Supper

 There are people who hold parties during Ramadhan and they sacrifice an animal and they call it Parents' supper. What is the ruling on this?

 Giving charity on behalf of the deceased parents is permissible and there is no harm in it. However, it is better to supplicate for them than to give charity for them. This is because that is what the Prophet ﷺ directed and advised to be done when he said:

«إِذَا مَاتَ الْإِنْسَانُ انْقَطَعَ عَمَلُهُ إِلَّا مِنْ ثَلَاثَةٍ صَدَقَةٍ جَارِيَةٍ أَوْ عِلْمٍ يُسْتَمَعُ بِهِ

أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ»


“When the person dies his deeds are cut off except for three: perpetual charity or knowledge from which benefit is gained or a righteous child who supplicates for him.”^[1]


He did not say, “a righteous child who gives charity on his behalf or offers prayer (*As-Salah*) for him.” However, if the person gives charity along with this on behalf of his deceased (relative), this will suffice him. This is because the Prophet ﷺ was asked about that and he allowed it.

However, what some people do during the nights of Ramadhan of slaughtering animals and holding numerous parties and those functions that none attend except the wealthy, this is not legislated. It is not from the practice of the Pious Predecessors (*As-Salaf As-Salih*). Therefore, the person should not do this, because in reality it is nothing other than parties that people attend and sit at with the presumption that some of them are drawing near to Allâh by sacrificing this animal. They think that the sacrifice is better than buying the meat. This matter is something opposed to the Islamic law, because the sacrifices by which one draws closer to Allâh are the *Adhba* sacrifices, the sacrifices for *Hajj* and the sacrifices for new born children. Thus, seeking to draw near to Allâh by making sacrifices during Ramadhan is not from the Sunnah.

Ash-Shaykh Ibn ‘Uthaimin

***Az-Zakah* in Ramadhan**

 Is *Az-Zakah* more virtuous during Ramadhan along with the fact that it is a pillar from the pillars of Islam?


 *Az-Zakah* like other acts of goodness is more virtuous during the virtuous times. However, whenever *Az-Zakah* is obligatory and the item has been possessed for a complete year, it is obligatory upon the person to give it. It should not be delayed


^[1] Muslim no. 1631.

until Ramadhan. So, if the year's time is up on a person's wealth in Rajab, he should not delay it until Ramadhan. Rather, he should pay it in Rajab. If the year's time is up on the possession in Muharram, he must pay it in Muharram and he should not delay it until Ramadhan. However, if the year's time for *Az-Zakah* is completed during Ramadhan, then the person gives it during Ramadhan.

Ash-Shaykh Ibn 'Uthaimin

Whoever has to fast two Months consecutively and he breaks his Fast during it

 I owed expiation of fasting two months consecutively and I fasted them – and all praise is due to Allâh. However, I fasted the first month completely, then I broke my fast for two days, and then I completed the fast. Before the end of the (last) month, I became sick for three days, so I broke my fast and made up for those days after this. Then, some people said to me that I have to fast two months consecutively over again without breaking the fast between them. Please give me some direction concerning what I should do now.


 If your breaking the fast was for a legislated excuse, like illness, then you made haste in completing the two months after the illness went away, then you do not have to repeat it and your fast is correct. However, if your breaking the fast was without a legislated excuse, then you must repeat fasting two months consecutively for 60 days, as the Verses and *Hadiths* prove.




Less than 60 days (of fasting) will not suffice unless it is confirmed that the month is decreased (i.e., to 29 days) by an Islamically valid verification. And success is from Allâh.

Ash-Shaykh Ibn Baz

Voluntary Fasting

Fasting six Days of Shawwal and what has been reported in the *Muwatta'* of Malik

 What do you think about fasting six days after Ramadhan during the month of Shawwal? Indeed it appears in the *Muwatta'* of Malik that Imam Malik bin Anas said concerning fasting six days after the completion of the fast of Ramadhan that he did not see anyone of the people of knowledge and *Fiqh* fasting it. He said: "And that has not reached me from anyone of the *Salaf*." He also said that the people of knowledge do not like that, and they fear that it is an innovation and that it is adding to Ramadhan that which is not a part of it. This statement is in *Al-Muwatta'*, number 228.

 It has been confirmed from Abu Ayyub  that the Messenger of Allāh  said:

«مَنْ صَامَ رَمَضَانَ ثُمَّ أَتْبَعَهُ سِتًّا مِنْ شَوَّالٍ فَذَلِكَ صِيَامُ الدَّهْرِ»

"Whoever fasts Ramadhan, and then follows it up with six (days of fasting) from Shawwal, then that is as if he fasted the entire time (i.e., year)."^[1]


This was recorded by Muslim and the five (i.e., Abu Dawud, At-Tirmithi, An-Nasa'i, Ibn Majah and Ahmad). Thus, this *Hadith* is authentic and it proves that fasting six days from Shawwal is *Sunnab*. Ash-Shafi'i acted according to it, as did Ahmad and a group of the Imams of the scholars. It is not correct that this *Hadith* be opposed by what some scholars gave as reasons to consider fasting it disliked. These reasons included the scholar's fear that the ignorant person would believe it is a part of Ramadhan or would think it is obligatory or because it had not reached him from anyone who preceded him from the people of knowledge that they fasted it. For verily all of this is speculation


^[1] Muslim no. 1164.

and it cannot contend with the authentic Sunnah and the fact that whoever knows an evidence is not the same as he who does not.

The Permanent Committee

Fasting consecutive Days is not a Condition in fasting the six Days of Shawwal

 In fasting the six days of Shawwal is it necessary that the days be consecutive or is there no harm in fasting them separately (spread out) during the month?

 Fasting six days of Shawwal is a confirmed Sunnah from the Messenger of Allâh ﷺ. It is permissible to fast them consecutively and separately. This is because the Messenger ﷺ mentioned their fast unrestrictedly and he did not mention that they should be done consecutively or separated. This was when he said:


«مَنْ صَامَ رَمَضَانَ ثُمَّ أَتْبَعَهُ سِتًّا مِنْ شَوَّالٍ كَانَ كَصِيَامِ الدَّهْرِ»

“Whoever fasts Ramadhan, and then follows it up with six (days of fasting) from Shawwal, then that is as if he fasted the entire time (i.e., year).”^[1]

This was recorded by Imam Muslim in his *Sahib*. And success is from Allâh.


Ash-Shaykh Ibn Baz

The ruling on making up for the six Days after Shawwal

 A woman fasts six days from the month of Shawwal every year. Then, during one of the years she was in the period of postnatal bleeding due to giving birth to her child at the beginning of the month of Ramadhan. She did not become pure until after Ramadhan was over. Then, after she became

^[1] Muslim no. 1164.

pure, she started making up for the missed days (of Ramadhan). Is she obligated also to make up for the six days (of Shawwal) after making up for the fast of Ramadhan, even if that is in a month other than Shawwal, or is she only required to make up for Ramadhan? Is fasting these six days from Shawwal always mandatory or not?

 Fasting six days of Shawwal is *Sunnab* (i.e., supererogatory) and it is not obligatory. This is due to the statement of the Prophet ﷺ:

«مَنْ صَامَ رَمَضَانَ ثُمَّ أَتْبَعَهُ سِتًّا مِنْ شَوَّالٍ كَانَ كَصِيَامِ الدَّهْرِ»

“Whoever fasts Ramadhan, and then follows it up with six (days of fasting) from Shawwal, then that is as if he fasted the entire time (i.e., year).”^[1]

This was recorded by Imam Muslim in his *Sabih*, and this mentioned *Hadith* proves that there is no harm in fasting them consecutively or separately due to the generality of its wording. To make haste in fasting them is better due to Allâh’s Statement:

﴿وَعَجَلْتُ إِلَيْكَ رَبِّ لِتَرْضَى﴾

“And I hastened to You my Lord so that you would be pleased.”^[2]

This is also due to what the Qur’anic Verses and the Prophetic *Hadiths* prove concerning the virtue of racing and making haste to the good. It is not obligatory to always perform this fast, but that is better. This is due to the Prophet’s statement:

«أَحَبُّ الْعَمَلِ إِلَى اللَّهِ مَا دَاوَمَ عَلَيْهِ صَاحِبُهُ وَإِنْ قَلَّ»

“The most beloved deed to Allâh is that which its doer does consistently, even if it is small in amount.”^[3]

It is not legislated to make up for this fast after the month of

[1] Muslim no. 1164.


[2] *Ta-Ha* 20:84.


[3] Al-Bukhari no. 43. Muslim no. 782.

Shawwal is over, because it is Sunnah and its place has been missed, regardless of whether she abandoned it due to an excuse or without an excuse. And Allâh is the Giver of success.

Ash-Shaykh Ibn Baz

Making up for missed Days comes first

 Whoever has to make up for days of fasting from Ramadhan, and he desires to fast the six days from Shawwal, and he wants to fast them before making up for what is due on him. He wants to do this due to the consideration that the days of Ramadhan can be made up for at any time, but the six days of Shawwal are only in the month of Shawwal. I hope for some benefit from you, and may Allâh reward you.

 What is legislated is that the person begins with making up for the fast before fasting the six days. This is because the Messenger ﷺ said:


«مَنْ صَامَ رَمَضَانَ ثُمَّ أَتْبَعَهُ سِتًّا مِنْ شَوَّالٍ»

“Whoever fasts Ramadhan, and then follows it up with six (days of fasting) from Shawwal...”^[1]

If he fasts it before making up for the missed fasts, he has not achieved following up Ramadhan with it. Rather, he has fasted it before the other part of it (i.e., completing Ramadhan). This is also because the obligation is more important and it has more right to be given precedence.

Ash-Shaykh Ibn Baz

It is not permissible to fast the six Days of Shawwal before a Fast of Expiation

 A man owed expiation of fasting two months consecutively and he liked to fast the six days of Shawwal. So, is

^[1] Muslim no. 1164.

that permissible for him?

A What is obligatory is to make haste in fasting the fast of expiation. Therefore, it is not permissible to fast the six days before it, because it (the six days of Shawwal) is voluntary while the expiation is obligatory and it must be done immediately. Thus, it is obligatory to fast it first before fasting the six days (of Shawwal) or any other voluntary fasts.

Ash-Shaykh Ibn Baz

The Ruling concerning Breaking a Voluntary Fast

Q Is it permissible for the fasting person to break a voluntary fast whenever he wishes?

A Yes, it is permissible for him to do so. However, it is preferable for him to complete the fast unless there is a need to break the fast, such as honoring a guest, extreme heat or something similar to that. This is because of what has been confirmed from the Prophet ﷺ, in the *Hadith* of 'A'ishah ؓ, indicating what we have said. And Allāh is the Giver of success.

Ash-Shaykh Ibn Baz

Voluntary Fasting is with the Permission of the Husband


Q Do I have the right to prevent my wife from fasting days of voluntary fasting, like the six days of Shawwal? Is there any sin on me for that?


A It has been reported that it is prohibited for the woman to fast a voluntary fast while her husband is present, except with his permission. This is due to the need of seeking pleasure (i.e., by sexual relations with the wife). Hence, if the woman fasts without his permission, it is permissible for him to make her break her fast if he needs to have sexual intercourse. If he does not feel the need to have sex with her, it is disliked for him to prevent her (from fasting) if the fast will not harm her or hinder

her from tending to their child or breast-feeding it and similar things. It makes no difference whether that fast is of the six days of Shawwal or other voluntary fasts.

Ash-Shaykh Ibn Jibreen

The Voluntary Fast is not made up for

 I fast three days of every month and during one of the months I got sick, so I did not fast them. Am I obligated to make up for the days or make expiation?

 The voluntary fast is not made up for, even if it was left off by choice. However, it is better for the Muslim to be consistent in what he does of righteous deeds. This is due to the *Hadith*:

«أَحَبُّ الْأَعْمَالِ إِلَى اللَّهِ أَدْوَمُهُ وَإِنْ قَلَّ»

“The most beloved of deeds to Allâh are the most consistent of them, even if they are few.”^[1]


Thus, you do not have to make up for the fast or make expiation, while knowing that whatever the person left off of righteous deeds that he used to do because of illness or inability or travel and similar things, the reward of it is still written for him. This is due to the *Hadith*:

«إِذَا مَرِضَ ابْنُ آدَمَ أَوْ سَافَرَ كُتِبَ لَهُ مَا كَانَ يَعْمَلُهُ صَحِيحًا مُقِيمًا»

“If the son of Adam becomes ill or travels, whatever he used to do while he was healthy and at his home is written for him (i.e., as if he did it).”^[2]

The Permanent Committee

The Days during which fasting is prohibited

 What are the days during which it is disliked to fast?

^[1] Al-Bukhari no. 6464 and Muslim no. 2818.

^[2] Al-Bukhari no 2996.

A The days during which fasting is prohibited are Friday, as it is not permitted to single out Friday for fasting voluntary fasts, because the Messenger ﷺ prohibited that. Likewise, Saturday should not be singled out for voluntary fasting. However, if the person fasts Friday and Saturday along with it or Thursday along with it, there is no harm in that, as the *Hadiths* from the Messenger of Allâh ﷺ have stated. Likewise, it is prohibited to fast the day of 'Eidul-Fitr and that is (strictly) forbidden. Similarly, fasting 'Eidun-Nabr and the days of *At-Tashreeq* should not be fasted, because the Messenger ﷺ prohibited that. However, concerning the days of *At-Tashreeq*, a report has come that proves the permissibility of fasting it to make up for the sacrifice of *Hajjut-Tamattu'* and *Hajjul-Qiran* specifically for whoever was not able to sacrifice. This is based on what is confirmed in Al-Bukhari from 'A'ishah ؓ and Ibn 'Umar ؓ. They both said:

«لَمْ يُرَخَّصْ فِي أَيَّامِ الشَّرِيقِ أَنْ يُصَمْنَ إِلَّا لِمَنْ لَمْ يَجِدِ الْهَدْيَ»

"It was not permitted to fast the days of At-Tashreeq except for whoever could not make the sacrifice."^[1]

In reference to these days being fasted for voluntary fasting or other reasons, then that is not permissible just like the day of the 'Eid. Likewise, it is not permissible to fast the 30th day of Sha'ban if the sighting of the new moon has not been confirmed, for verily, it is a day of doubt. It is not permissible to fast it according to the most correct view of the two opinions of the scholars. It makes no difference whether it is clear outside or cloudy due to the authentic *Hadiths* that prove the prohibition of that. And Allâh is the Giver of success.


Ash-Shaykh Ibn Baz

It is not permissible to fast the 13th Day of Thul-Hijjah

A When the fast of the Days of Whiteness (*Ayyamul-Beedh*, i.e., the 13th, 14th and 15th of each month) coincide with


^[1] Al-Bukhari no. 1997 and 1998.


the days of *At-Tashreeq* (the 11th, the 12th, and the 13th of Thul-Hijjah) is it permissible to fast or not?

 It is not permissible to fast the 13th of Thul-Hijjah, whether it is a voluntary fast or an obligatory fast. This is because they are days of eating, drinking and remembering Allâh, the Mighty and Majestic. Indeed the Prophet ﷺ forbade fasting them and he did not permit that for anyone other than whoever could not make the sacrifice of *Hajjut-Tamattu'*. In this case, such a person is allowed to fast the 3 days of *At-Tashreeq* in place of the sacrifice and he fasts the 7 remaining days (i.e., 10 all together) with his people (i.e., upon returning to his homeland). This is due to what has been confirmed in *Sabih Al-Bukhari* from 'A'ishah and Ibn 'Umar ؓ that they said: "It was not permitted to fast the days of *At-Tashreeq* except for whoever could not make the sacrifice." In reference to fasting the 14th and 15th (of Thul-Hijjah), there is no harm in that, because they are not from the days of *At-Tashreeq*. And success is from Allâh.

Ash-Shaykh Ibn Baz

The middle Night of Sha'ban should not be singled out for worship


 I read in one of the books that fasting the middle night of Sha'ban is one of the innovations and I read in another source that from the days that are recommended to fast is the middle night of Sha'ban. What is the correct ruling concerning this?


 No authentic report traced to the Prophet ﷺ has been confirmed regarding the virtue of the middle night of Sha'ban that may be acted upon, even in the collections of virtuous acts. Rather, some reports have been related concerning it from some of the Successors of the Companions that are discontinued (i.e., not traced back beyond them), and numerous *Hadiths* which the most authentic of them are fabricated or extremely weak. These narrations have become very popular in many of the lands that have become filled with ignorance, such

narrations as: the lifespans are written in them and entire lives are wiped away, and so forth. Based upon this, it is not legislated to be vigilant (in worship) during this night nor to fast its day. It also should not be singled out for specific worship. No consideration should be given to the numerous amount of ignorant people who do this. And Allâh knows best.

Ash-Shaykh Ibn Jibreen

The ruling on seeking the Night of 'Asbura'

 Many of the Muslims fast the day of 'Asbura' and they place much importance in fasting it due to what they hear from the Islamic propagators of stressing and encouraging it. So, why are the people not directed to seek the new moon of Muharram so that the Muslims will know that along with its announcement or publicizing in the media?

 Fasting the day of 'Asbura' is Sunnah and it is recommended to fast it. The Prophet ﷺ fasted it, the Companions fasted it and Musa (Moses) fasted it before that as thanks to Allâh, the Mighty and Majestic. This is also because it is the day in which Allâh saved Musa and his people, and He destroyed Fir'awn (Pharaoh) and his people. Therefore, Musa and the Children of Israel fasted it as thanks to Allâh, the Mighty and Majestic. Then, the Prophet ﷺ fasted it as thanks to Allâh, the Mighty and Majestic, and following the Prophet of Allâh, Musa. The people of the days of pre-Islamic ignorance used to fast it also, and the Prophet ﷺ stressed it upon the *Ummah*. Then, when Allâh made Ramadhan obligatory, he (the Prophet ﷺ) said:

«مَنْ شَاءَ صَامَ وَمَنْ شَاءَ تَرَكَ»

"Whoever wishes, he may fast it; and whoever wishes, he may leave it."^[1]

He also informed that due to a person's fasting it, Allâh will expiate (his sins during) the year before it. It is better that a day

[1] Al-Bukhari no. 2001

be fasted before it or after it, in order to contradict the Jews. This is due to the Prophet's statement:

«صُومُوا يَوْمًا قَبْلَهُ أَوْ يَوْمًا بَعْدَهُ»

"Fast a day before it or a day after it."^[1]

In another wording he said:

«صُومُوا يَوْمًا قَبْلَهُ وَيَوْمًا بَعْدَهُ»


"Fast a day before it and a day after it."^[2]


So, if the person fasts a day before it or a day after it, or he fasts the day before it and the day after it, meaning he fasts 3 days, then all of that is good. It also contains an opposition to the enemies of Allâh, the Jews.

In reference to seeking the night of 'Ashura', this is a matter that is not necessary, because it is voluntary and not obligatory. Therefore, it is not necessary to make a call to seek the new moon, because even if the believer errors concerning it and he fasts a day after it and a day before it, that does not harm him, and he will receive a great reward. For this reason, it is not obligatory to place great concern on the entry of the month for this purpose, because it is only voluntary.

Ash-Shaykh Ibn Baz

The ruling on fasting the Day of 'Ashura'

 What is the ruling on fasting the day of 'Ashura'? Is it better to fast the day before it or the day after it or all of these days (i.e., 3 days) or the day of 'Ashura' only? We hope for some clarification concerning that, and may Allâh reward you with good.

 Fasting the day of 'Ashura' is *Sunnah*. This is due to what is confirmed in the authentic *Hadiths* from the Messenger of Allâh ﷺ which prove that. This is also because it was a day that

[1] Ahmad no. 1:241, Al-Bayhaqi 4:287 and Ibn Khuzaymah no. 2095.

[2] Ahmad no. 1:241, Al-Bayhaqi 4:287 and Ibn Khuzaymah no. 2095.

the Jews fasted because Allâh saved Musa and his people during it, and He destroyed Fir'awn (Pharaoh) and his people. Thus, our Prophet Muhammad ﷺ fasted it as thanks to Allâh and he ordered that it be fasted. He legislated for us to fast a day before it or a day after it, and fasting the 9th along with the 10th is better. If the person fasts the 10th along with the 11th, that is sufficient for opposing the Jews. If the person fasts them both (i.e., the 9th and the 11th) along with the 10th, there is no harm in that due to what has been related in some of the narrations:


«صُومُوا يَوْمًا قَبْلَهُ وَيَوْمًا بَعْدَهُ»


"Fast a day before it and a day after it."^[1]


As far as fasting it (the 10th) alone, that is disliked. And Allâh is the Giver of success.


Ash-Shaykh Ibn Baz

A Fatwa about fasting the Day of 'Ashura'

 Whoever fasts the 9th and the 10th, then it becomes clear to him afterwards that he actually fasted the 8th and the 9th, what is the ruling? Does he have to make that up for?

 He does not have to make up for the fast and he receives the complete reward, if Allâh wills, based upon his intention, because he thought that it was the 9th and the 10th according to the calendars. Therefore, he gets his reward, if Allâh wills. He does not have to make up for the fast and he gets the reward of fasting the two days.

 If it becomes clear to him on the 9th day that the next day will be the 10th (i.e., he thought the 9th was the 10th), should he continue fasting for three days?

 It is better for him to continue fasting until he is certain that he fasted the 10th. This is what is best. If he does not fast, there is no harm, and he has missed fasting the 10th.

Ash-Shaykh Ibn Baz

^[1] Ahmad no. 1:241, Al-Bayhaqi 4:287 and Ibn Khuzaymah no. 2095.

The Book of Az-Zakah

A Word Concerning the Obligation of Az-Zakah and its Importance

By His Eminence

Ash-Shaykh 'Abdul-'Aziz bin 'Abdullah bin Baz

All praise is due to Allâh alone, and may blessings and peace be upon him whom there is no Prophet after him (Prophet Muhammad ﷺ), and upon his family and Companions. To proceed:

Verily that which has lead to the writing of this statement is advising and reminding of the obligation of *Az-Zakah*, which many of the Muslims have taken lightly. Therefore, they do not give it in the way that it is legislated to be given, even with its great status and it being one of the five pillars of Islam, without which Islam's structure cannot be established properly. This is due to the Prophet's statement:

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

"Islam is built upon five (pillars): The testimony that none has the right to be worshipped but Allâh and Mubammad is the Messenger of Allâh, establishment of the prayer (As-Salah), giving obligatory charity (Az-Zakah), fasting Ramadhan and pilgrimage (Hajj) to the House (Al-Ka'bah)."^[1]

This *Hadith's* authenticity is agreed upon.

The obligation of *Az-Zakah* upon the Muslims is from the most

^[1] Al-Bukhari no. 8 and Muslim no. 16.

obvious of Islam's virtues and from its concern with the affairs of those who embrace it. This is due to its numerous benefits and the poor Muslims' urgent need of it.

From its benefits is strengthening the ties of love between the wealthy and the poor. This is because the souls are naturally inclined to love whoever does good to them.

From its benefits is the cleansing and purification of the soul and keeping it away from the characteristics of greed and stinginess. This is the same meaning that the Noble Qur'an alludes to in Allâh's Statement:

﴿حُدِّثْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا﴾

"Take Sadaqah (charity) from their wealth in order to cleanse them and purify them with it."^[1]

From its benefits is accustoming the Muslim to the characteristics of benevolence, generosity and sympathy for those in need.

From its benefits is the acquisition of blessing, increase and replacement of what was spent. This is as Allâh said:

﴿وَمَا أَنْفَقْتُمْ مِنْ شَيْءٍ فَهُوَ يُخْلِفُهُ وَهُوَ خَيْرُ الرَّزَاقِينَ﴾

"And whatever you spend of anything, He (Allâh) will replace it, and He is the Best of the providers."^[2]

Also, the Prophet ﷺ said in an authentic *Hadith*:

﴿قَالَ اللَّهُ عَزَّ وَجَلَّ: يَا ابْنَ آدَمَ! أَنْفِقْ عَلَيَّ﴾

"Allâh the Mighty and Majestic says: 'O son of Adam. Spend and We will spend on you.'"^[3]

And there are many other benefits of *Az-Zakah* besides these.

A serious threat has come concerning whoever is stingy with *Az-Zakah* or falls short in giving it. Allâh, the Most High says:

[1] *At-Tawbab* 9:103.

[2] *Saba'* 34:39.

[3] *Al-Bukhari* no. 4684, *Muslim* no. 993 and *Ahmad* 2:242.

﴿وَالَّذِينَ يَكْتُمُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا ينفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ﴿٢٤﴾ يَوْمَ يُحْمَى عَلَيْهَا فِي نَارِ جَهَنَّمَ فَتُكْوَى بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وَظُهُورُهُمْ هَذَا مَا كَنَزْتُمْ لِأَنْفُسِكُمْ فَذُوقُوا مَا كُنْتُمْ تَكْتُمُونَ ﴿٢٥﴾﴾

“And those who hoard gold and silver and do not spend them in the way of Allâh, give them tidings of a painful torment. On the Day when it (their wealth) will be beaten in the fire of Hell and their foreheads, sides and backs will be branded with it. (It will be said:) ‘This is that treasure which you hoarded for yourselves, so taste what you used to hoard.’”^[1]

So, every form of wealth that *Zakah* is due on it and has not been paid, then it is hoarded treasure (*Kanz*). Its owner will be tormented with it on the Day of Resurrection. This is just as is proven in the authentic *Hadith* of the Prophet ﷺ when he said:

«مَا مِنْ صَاحِبِ ذَهَبٍ وَلَا فِضَّةٍ، لَّا يُؤَدِّي مِنْهَا حَقَّهَا، إِلَّا إِذَا كَانَ يَوْمَ الْقِيَامَةِ، صُفِّحَتْ لَهُ صَفَائِحُ مِنْ نَارٍ، فَأُحْمِيَ عَلَيْهَا فِي نَارِ جَهَنَّمَ، فَيُكْوَى بِهَا جَنْبُهُ وَجَبِينُهُ وَظَهْرُهُ، كُلَّمَا بَرَدَتْ أُعِيدَتْ لَهُ، فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ، حَتَّى يُقْضَى بَيْنَ الْعِبَادِ، فَيَرَى سَبِيلَهُ، إِمَّا إِلَى الْجَنَّةِ، وَإِمَّا إِلَى النَّارِ»

“There is no owner of gold or silver who does not pay its due except that plates of fire would be made for him on the Day of Resurrection, and they would be beaten in the fire of Hell. Then his sides, forehead and back would be burned with them. Every time they cool down, the process is repeated for him during a Day that its measure will be fifty thousand years. This will continue until the judgment is pronounced among the servants, and then he will see whether his path leads to Paradise or the Fire.”^[2]

[1] At-Tawbah 9:34, 35.

[2] Muslim no. 987.

Then the Prophet ﷺ mentioned the owner of camels, cows and sheep, who did not pay their *Zakah*, and he informed that he will be tormented by them on the Day of Resurrection.

It has been authenticated from the Messenger of Allâh ﷺ that he said:

«مَنْ آتَاهُ اللَّهُ مَالًا فَلَمْ يُؤَدِّ زَكَاتَهُ مُثِّلَ لَهُ يَوْمَ الْقِيَامَةِ شُجَاعًا أَقْرَعَ لَهُ زَبَبَاتَانِ، يُطَوِّفُهُ يَوْمَ الْقِيَامَةِ، ثُمَّ يَأْخُذُ بِلَهْرِمَتَيْهِ - يَعْنِي شِدْقَيْهِ - ثُمَّ يَقُولُ: أَنَا مَالُكَ، أَنَا كَنْزُكَ»

"Whoever Allâh gives wealth and he does not pay its Zakah, on the Day of Resurrection his wealth will be made like a bald-headed poisonous male snake with two black spots over its eyes that will encircle his neck. Then it will take hold of his jaws and say, 'I am your wealth, I am your boarded treasure.'"^[1]

Then, the Prophet ﷺ recited this Verse:

﴿وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ هُوَ خَيْرًا لَّهُمْ بَلْ هُوَ سَرٌّ لَّهُمْ سَيُطَوَّقُونَ مَا بَخُلُوا بِهِ يَوْمَ الْقِيَامَةِ﴾

"And let not those who are stingy with what Allâh has given them from His Bounty (wealth) think that it is good for them. Rather, it is evil for them. The things which they stingily withheld will be tied around their necks like a collar on the Day of Resurrection."^[2]

Az-Zakah is obligatory on four categories of items:

That which comes out of the ground of grains and fruit, grazing livestock animals, gold and silver, and products that are sold as merchandise.

Each of these four categories of items has a fixed minimum amount and *Az-Zakah* is not obligatory on whatever is less than

^[1] Al-Bukhari no. 1403.

^[2] Al 'Imran 3:180.

that amount.

The minimum amount for grains and fruit is five *Awsuq*, and one *Wasq* is equivalent to sixty *Sa'* in the measurement of the Prophet ﷺ. Hence, the minimum amount for dried dates, raisins, wheat, rice, barley and similar items, according to the *Sa'* measurement of the Prophet ﷺ, is three hundred *Sa'*. The *Sa'* measurement of the Prophet ﷺ is the amount that fills the two hands of a normal size man four times when they are cupped together.

In reference to the minimum amount for grazing livestock animals, such as camels, cows and sheep, this is explained in detail in the authentic *Hadiths* of the Messenger of Allâh ﷺ. Whoever has a desire to know, may ask the people of knowledge about it. Were it not for the fact that this is intended to be a brief discussion, we would have mentioned it here for a more complete benefit.

Concerning the minimum amount for silver, it is 140 *Mithqal* (a weight equal to about 640 g), and its value in Saudi Arabian currency is 56 riyals worth. The minimum amount for gold is 20 *Mithqal*, and its value in Saudi currency is $11^{3/7}$ Saudi *Junayhs* worth.

The amount that is obligatory to be paid from them (gold and silver) is one fortieth, i.e., 2.5% for whoever owns the minimum amount of them or of any one of them. Also, they must be possessed for a year (before *Az-Zakah* is due). Any profit that comes from them is calculated in with the original amount and it does not require a new (i.e., another) year's time (before *Az-Zakah* is due on the profit). Similarly, the newborn of the livestock animals are included with the original number (when calculating *Az-Zakah*) and it does not require another year's time (before *Az-Zakah* is due on them), as long as the original number was the minimum amount.

Paper money that people deal with today also has the same ruling as gold and silver. Regardless of whether it is called dirhams, dinars, dollars or any name other than these. If its value reaches the minimum amount due for silver or gold, and the person

possesses it for a year, then *Az-Zakah* is due on it.

Jewelry of women that is particularly made of gold and silver is included along with the ruling of money. If it reaches the minimum amount and it is possessed for a year, *Az-Zakah* is due on it. It makes no difference whether it is considered for personal use or it is borrowed according to the most correct view of the two views held by the scholars. This is due to the generality of the Prophet's statement:

«مَا مِنْ صَاحِبِ ذَهَبٍ وَلَا فِضَّةٍ، لَّا يُؤَدِّي مِنْهَا حَقَّهَا، إِلَّا إِذَا كَانَ يَوْمَ الْقِيَامَةِ، صُفِّحَتْ لَهُ صَفَائِحُ مِنْ نَّارٍ...»

"There is no owner of gold or silver who does not pay its Zakah except that plates of fire would be made for him on the Day of Resurrection..."^[1]

To the end of the *Hadith*, which has already preceded. This is also due to what has been confirmed from the Prophet ﷺ that he saw two bracelets of gold on the hand of a woman, so he said:

«أَتُعْطِينَ زَكَاةَ هَذَا؟ قَالَتْ: لَا، قَالَ: أَيْسَّرُكَ أَنْ يُسَوِّرَكَ اللهُ بِهِمَا يَوْمَ الْقِيَامَةِ سَوَارِينَ مِنْ نَّارٍ؟ فَأَلْقَتْهُمَا، وَقَالَتْ: هُمَا لِلَّهِ وَلِرَسُولِهِ»

"Do you give the Zakah of this?" The woman said: "No." So, he said: "Does it please you that Allâh will make them into two bracelets of fire for you on the Day of Judgement?" So, she cast them off and said: "They are for Allâh and His Messenger..."^[2]

This was recorded by Abu Dawud and An-Nasa'i with a good chain of narration. It has been confirmed from Umm Salamah, may Allâh be pleased with her, that she was wearing bangles made of gold, so she said: "O Messenger of Allâh, is this hoarded wealth (*Kanz*)?" He ﷺ replied:

«مَا بَلَغَ أَنْ تُؤَدَّى زَكَاتُهُ فَزَكِّي فَلَيْسَ بِكَنْزٍ»

[1] Muslim no. 987.

[2] Abu Dawud no. 1563.

“Whatever reaches the amount that Az-Zakah should be paid on it and its Zakah is paid, then it is not boarded wealth (Kanz).”^[1]

There are other *Hadiths* as well, which have this same meaning.

In reference to merchandise, they are items that are considered for sale. Their value is calculated at the end of the year and 2.5% of it is given as *Az-Zakah*. It makes no difference whether their value is similar to their price, more than it or less than it. This is due to the *Hadith* of Samurah, who said that the Messenger of Allāh ﷺ used to order us to give charity from whatever we considered for sale (merchandise). This was recorded by Abu Dawud. This also includes pieces of land that are intended for sale, buildings, cars, machines for extracting water from the ground and other things from the kinds of merchandise used for selling.

As for the buildings that are rented out but are not for sale, then *Az-Zakah* is due upon the rents from it – if it is possessed for one year. As the buildings themselves, there is no *Zakah* due on them since they have not been put up for sale.

Likewise, privately owned cars and rental cars are not subject to *Az-Zakah* payment, as they are not for sale. The owner of these cars only bought them in order to use them. If the owner of the rental car or some other similar person collects an amount of money that reaches the minimum amount, then he must pay *Az-Zakah* on the money if a year passes while it in his possession. It makes no difference whether the owner keeps the money for spending, marriage, purchasing property, paying off a debt or any other purpose. This is due to the generality of the legislative evidences that prove the obligation of *Az-Zakah* for things like this.

The correct view from the opinions of the scholars is that debt does not prevent the obligation of *Az-Zakah* due to what has been previously mentioned.

Likewise, *Az-Zakah* is obligatory upon the wealth of the orphans

^[1] Abu Dawud no. 1564.

and those who are insane according to the majority of the scholars, if the wealth reaches the minimum amount required and it is possessed for a year. It is obligatory upon the guardians of such people to pay it with the intentions of it being on their (the orphan's or insane person's) behalf once a year is completed on it. This is due to the generality of the evidences. For example, there is the statement of the Prophet ﷺ in the *Hadith* of Mu'ath when he sent him to the people of Yemen:

«إِنَّ اللَّهَ افْتَرَضَ عَلَيْهِمْ صَدَقَةً فِي أَمْوَالِهِمْ تُؤْخَذُ مِنْ أَعْيَانِهِمْ وَتُرَدُّ عَلَى فُقَرَائِهِمْ»

“Verily, Allāh has made obligatory upon them the payment of charity from their wealth. It is to be taken from their wealthy and distributed among their poor.” [1]

Az-Zakah is the right of Allāh. Therefore, it is not permissible to give preferential treatment regarding it to someone who does not deserve it. It should not be used by someone to gain some personal benefit for himself or repel some harm from himself. It should not be used by anyone to protect his own wealth or defend himself from some blame. Rather, it is obligatory upon the Muslim to distribute his *Zakah* to those who have a right to it, because they are those who are most deserving of it. It should not be given for any other purpose. It should be given with a good and kind spirit and with the intentions being solely for Allāh in doing so. This is so that the person will be freed of his responsibility (regarding its payment) and deserving of tremendous reward and replacement of what he gave.

Indeed Allāh clarified in His Noble Book the categories of people who are eligible for receiving *Az-Zakah*. Allāh said:

«إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبِهِمْ وَفِي الرِّقَابِ وَالْغَدِيمِمْ وَفِي سَبِيلِ اللَّهِ وَأَبْنِ السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ»

[1] Al-Bukhari no. 1395 and Muslim no. 19.


"Verily, As-Sadaqat (Az-Zakah) are only for the Fuqara' (poor), the Masakin (needy), those employed to collect it (the funds), to attract the hearts of those who are inclined (towards Islam), in freeing the captives, helping those in debt, in the way of Allâh (i.e., waging Jibad), and the traveller. It is a duty imposed by Allâh, and Allâh is All-Knowing, Most Wise."^[1]

In ending this noble Verse with these two Mighty Names ('Aleem and Hakeem), there is an admonition from Allâh to His servants that He is the All-Knowing concerning the conditions of His servants. He is the All-Knowing concerning who deserves charity among them and who does not. He is the Most Wise regarding His Law and His Decree. He only places things in their proper places that are befitting of them. Even if some people are unaware of some of the secrets of His Wisdom, the servants must be accepting of His Law and submit to His Verdict.


Allâh is the One Who is asked to help us and the Muslims to have understanding of His religion, truthfulness in dealing with Him, haste in doing what pleases Him, and safety from those things that necessitate His Anger. Verily, He is All-Hearing, Most Near. May Allâh send blessings and peace upon His servant and Messenger, Muhammad, and upon his family and Companions.

Az-Zakah is Obligatory upon Whom?

Az-Zakah is obligatory upon the Wealth of the Child and the Adult


 I am a young man who is seventeen years old. I live with my family and my father spends on me. I have some money saved in an Islamic bank and it has been there for a year. Is there any *Zakah* due upon me regarding it? Is there any *Zakah* due on business profits? Does (the responsibility of) *Az-Zakah* begin from the age of puberty?


^[1] *At-Tawbab* 9:60.

 **Az-Zakah** is obligatory upon the wealth that is liable for **Az-Zakah**, which is livestock animals, the two currencies (i.e., gold and silver), that which is produced from the earth (grain and fruit) and merchandise for sale. It makes no difference if the owner of these things is a minor (i.e., child) or an adult. Thus, **Az-Zakah** is obligatory upon the orphan just as it is obligatory upon the adult. The guardian pays it on the child's behalf. **Az-Zakah** is obligatory upon business profits, even if the profit is less than the minimum amount required, if the original amount (before the profit) had reached the minimum requirement. And Allâh knows best.

Ash-Shaykh Ibn Jibreen

Az-Zakah is obligatory on the Wealth of the Orphan and the Insane

 Is **Az-Zakah** obligatory on the wealth of the orphan and the insane?

 **Az-Zakah** is obligatory on the wealth of each of them, if the person is a free Muslim who has complete ownership of his wealth. This is due to what Ad-Daraqutni narrated that was reported as a statement of the Prophet ﷺ:

«مَنْ وُلِّيَ الْيَتِيمَ فَلْيَتَّجِرْ بِهِ، وَلَا يَتْرُكْهُ حَتَّى تَأْكُلَهُ الصَّدَقَةُ»

“Whoever is made the guardian over the wealth of an orphan, let him do business with it and he should not leave it to be devoured by charity (i.e., Az-Zakah).”^[1]

This is also due to what Malik narrated in *Al-Muwatta'* from 'Abdur-Rahman bin Al-Qasim from his father, that he said: "A'ishah used to keep me and my brother as two orphans in her apartment, and she used to pay **Az-Zakah** from our wealth." The view that **Az-Zakah** is obligatory upon the wealth of each of them (the orphan and insane person) was held by 'Ali, Ibn 'Umar,


^[1] Ad-Daraqutni 2:109 no. 1951.


Jabir, 'A'ishah and Al-Hasan bin 'Ali. Ibn Al-Munthir related this from them.

The Permanent Committee

***Az-Zakah* of Wealth**


***Az-Zakah* on the monthly Salary**


 I am an employee of a private company and I receive a monthly salary of four thousand Saudi riyals. This includes an allowance for housing rent, which is one thousand Saudi riyals. Am I obligated to pay any *Zakah* from this salary of mine? What is the amount of this *Zakah*? This is also in consideration of the fact that I do not have any other source of income that I spend from.

 Whenever you have some savings from your monthly salary that is more than what you need for your personal expenditures, then *Az-Zakah* is due on it. This is after the savings reach the minimum amount required for *Az-Zakah*, which is approximately four hundred Saudi riyals from the present currency. Also, this minimum amount must be possessed for a complete year. So, if you save some money every month from your salary, it is safer and easier that you make a designated month every year during which you pay *Az-Zakah* of what you saved that year and whatever you had from before it. The obligatory portion to be paid is one fortieth, i.e., 2.5%. And Allâh is the Giver of success.


Ash-Shaykh Ibn Jibreen


***Az-Zakah* on Wealth that is kept for Marriage**

 A man saved some money for his son over a number of years so that the son can get married. Is he obligated to pay any *Zakah* on this wealth of his? This is in consideration of the fact that he does not intend anything with this money other than getting his son married.

 He must pay *Az-Zakah* on all of the money that he saved if it was in his possession for a year, even if he intended to use this money to get his son married. This is because as long as the money was with him it was considered his possession, and he must pay its *Zakah* every year until it is used for the marriage. This is due to the generality of the evidences from the Book and the Sunnah that prove this.


Ash-Shaykh Ibn Baz

 I am currently an employee in one of the governmental departments and I receive approximately four thousand riyals per month. In approximately one year, I collected seventeen thousand riyals. This money is currently in the bank and it does not increase (i.e., from interest or investment). I am ready to spend it in the month of Shawwal – if Allâh wills – as I am getting married. I am going to take a loan that is many times more than this amount to cover the expenses of the wedding. My question is: Am I obligated to pay any *Zakah* on this seventeen thousand? This is while considering that it has been in my possession for about a year. If there is *Az-Zakah* due on it, how much is it?


 *Az-Zakah* is due on the mentioned sum of money if it was possessed for a year, even if it was being kept for marriage. The amount of *Zakah* that is due is one fortieth, i.e., 2.5%. And Allâh knows best.

Ash-Shaykh Ibn Baz

***Az-Zakah* is obligatory on the initial Sum and the Interest gained**


 As is well known regarding *Az-Zakah* on wealth, it is that which a man pays from his wealth that he has possessed for a year, like wealth from business, harvests, gold and silver. However, we would like to know what is *Az-Zakah* on the wealth that is placed in an Islamic bank if it reaches the minimum amount. Is it the percentage gained (on the


account) itself? Also, it should be known that the percentage of interest from this bank is very small.

 The money that is placed in the Islamic bank has the same ruling as any other type of wealth. *Az-Zakah* is due on it if it is possessed for a year along with its profit gained. The *Zakah* is 2.5% on the original sum and the profit gained.

Ash-Shaykh Ibn Baz


***Az-Zakah* is due on whatever Wealth is owned a year and reaches the minimum amount**


 A person saved a sum of money from his own earnings. Most of it he possessed for a year, but he spent it on some things that would bring benefit to himself. Therefore, he asks whether it is obligatory for him to pay *Az-Zakah* on it.

 Whatever wealth he saved and owned for a year while it had reached the minimum required amount, then *Az-Zakah* is due on it. This is the case even if he spent some of it after that on marriage or anything similar. If he did not pay the *Zakah* of his wealth which was due upon, then it still is due from him and he is responsible for it. It is incumbent upon him to pay it. However, what he did not possess for a year of his wealth due to his spending from it before a year's time, then there is no *Zakah* due on it.

The Permanent Committee

***Az-Zakah* on Wealth that is being saved**

 Is *Az-Zakah* due on money that is saved from the monthly salary that has been possessed for a year, even though it is not for investment? This is in consideration of the fact that I save it to cover the living expenses of my family and myself. In this situation is *Az-Zakah* due?


 Yes, *Az-Zakah* is obligatory on this wealth if it is possessed for a year, because that which *Az-Zakah* is due upon, does


not have a condition that it must be for business. For this reason *Az-Zakah* is obligatory on fruits and grains, even though a person may not use them for business. Even if a man had date palm trees in his house, for example, and their harvest reached the minimum amount, and he planned to use it for his personal spending, he must pay *Az-Zakah* on the fruit of these trees. We say the same thing regarding the crops and other things from that which *Az-Zakah* is obligatory upon. Likewise, regarding the livestock animals that graze in the fields. *Az-Zakah* is obligatory on them even if the person (the owner) does not intend to use them for business. The case is the same concerning the money on which *Az-Zakah* is due, even if the person does not intend to use it for business. The salary that a person keeps for spending, *Az-Zakah* is due on it if it is possessed for a year and it reaches the minimum required amount.

However, there is an issue here that causes problems for many of the people, and it is concerning the money that comes from the monthly salary or from utilizing a house or a shop from which one receives monthly rent or whatever is similar to that. Then the person takes this money and keeps it with him in his box or some other means of saving. Then you find that he takes (some money) from it and adds to it, so then he becomes confused as to what amount he has had for a year, and what amount he has not had for a year. We say that in this situation, if during the entire year the balance has not decreased to less than the minimum amount, it is better to consider the year from the first time the savings reached the minimum amount. Then the person should pay *Az-Zakah* on what he has once a year is completed. In this way, on whatever amount a year has completed he will have paid its *Zakah* for its year, and on whatever amount of it a year had not completed, its *Zakah* will be paid in advance, and there is no harm in paying *Az-Zakah* early. This method is easier for him than him considering each month precisely, because that may be difficult for him.

The Minimum Amount required for Az-Zakah on Wealth


The minimum amount required for Az-Zakah


 Verily, the minimum amount required for *Az-Zakah* from silver is 200 dirhams, which is equal to 57 riyals (silver coins). The minimum amount required for *Az-Zakah* on gold is 20 dinars, and this is from the time of the Messenger ﷺ. However, this is not considered the same now, as 20 dinars (gold coins) is not equal to 57 riyals (silver coins). Actually it is more than this. Therefore, what should be done?

 The minimum amount required for *Az-Zakah* on silver is 200 dirhams, which is 56 Saudi Arabian riyals (silver coins) of silver or whatever is equal to its value of cash currency. The minimum amount required for gold is 20 *Mithqal*, which is equal in value to $11\frac{3}{7}$ Saudi *Junaybs*, or whatever is equivalent to its value of cash currency that has the same ruling as gold.

The Permanent Committee

The minimum amount required for Az-Zakah on circulated cash Currencies

 I present to you noble scholars the fact that people differ concerning the matter of the minimum amount required for *Az-Zakah* on circulated cash currencies. Among them there are those who say it is 200 riyals making an analogy with 200 dirhams. Among them there are those who say it is 56 riyals. Some of them say it is the value of 200 dirhams of silver in riyals. If we calculate the value of 200 dirhams of silver at the current market price its value is approximately 800 Saudi riyals. Verily, I am concerned with this matter. Please give me a ruling, and may Allâh reward you.


 The minimum amount of silver which requires *Az-Zakah* to be paid is 200 dirhams, which is equal to 140 *Mithqal*. Its


estimated value in Saudi riyals is 56 Saudi riyals (silver coins) or whatever is equivalent to it in paper cash currency (that is used). And success is from Allâh. May Allâh send blessings and peace upon His servant and Messenger, Muhammad, and also upon his family and Companions.


The Permanent Committee

How to pay *Az-Zakah* on Wealth

How to pay *Az-Zakah*

 1- An employee saves various amounts of money from his monthly salary. One month the savings may be less and another month the savings may be more. Some of it he may have had for a year and some he has not had for a year. He does not know the amount of what he has saved each month, so how does he give its *Zakah*?

 2- Another employee receives a monthly salary and keeps in a storage place (i.e., a safe or cash box) with him all that he receives. He spends from these savings on a daily basis during times that are fairly close together, like expenditures for his house, his personal needs and other things in various amounts depending on the need. How is the year calculated for what is being saved in the storage (i.e., the safe) and how is *Az-Zakah* to be paid in this situation? This is while knowing that his cash savings, as we have mentioned, are not entirely in his possession for a year.

 1 & 2. Since both the questions are the same in meaning and they have similar aspects, the Committee decided to answer with a comprehensive answer that is inclusive (of both situations) for the sake of benefit. The answer is as follows. Whoever owns the minimum amount of cash (for *Az-Zakah*), then he gets more cash on top of it at various times that is not produced from the first sum of money nor did it originate from it; rather, it is independent of it. This is like what the employee saves monthly from his salary, inheritance, a gift, or rental payment received

from real-estate property, for example. If the person intends to have a thorough examination of his right, and he is concerned with only paying the people who deserve charity that which is obligatory for them of *Az-Zakah* from his wealth, then he must make a chart to calculate his earnings. This chart must specify every amount from the likes of these amounts mentioned on a yearly system that begins from the day he took possession of it. Then he must pay *Az-Zakah* on every amount separately. This is done every time a year passes on any wealth in his possession from the date that he took possession of it.

If he wants ease and to traverse upon the path of generosity, and his soul feels good about giving preference to the poor people and others who are recipients of *Az-Zakah* over himself, then he should pay *Az-Zakah* on all the cash he possesses. He pays this whenever a year passes on the first sum that reached the minimum amount that he possesses. This is greater in reward, more elevating for his status, better for his ease, and more mindful regarding the rights of the poor and the needy and other recipients of *Az-Zakah*. Whatever is more than what is obligatory upon him regarding what he gave of *Az-Zakah*, and he intends generosity and kindness with it, being thankful to Allâh for His favors and abundant gifts, and hoping that He will increase His Bounty on him, then that is better. This is as Allâh said:


﴿لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ﴾

"If you are grateful, then verily I will give you more."^[1]


And Allâh is the Giver of success.

The Permanent Committee

Paying *Az-Zakah* in advance is permissible

 I am an employee who receives a salary, and every month I save a portion of it. There is not a specific percentage for the savings, so how do I pay the *Zakah* of this wealth?


^[1] *Ibrahim* 14:7.


 What is obligatory upon you is to pay the *Zakah* of every amount that you save if you have possessed it for a year. If you pay the *Zakah* of all of the money when a year has passed on the first amount that was saved, then that is sufficient. In this way, the *Zakah* of the latter sums is considered as being paid in advance before the completion of their year. And paying *Az-Zakah* in advance before it is possessed for a complete year is permissible, especially if there is a need for it or a religious benefit in that.

Ash-Shaykh Ibn Baz

***Az-Zakah* on Land, Real-Estate Properties, Places used for Business and Merchandise for Sale**


**Land that is kept for building does not require
payment of *Az-Zakah***

 I have a piece of land that I bought with the intent of building on it. Then after a period of time, I needed to sell it, so I sold it. Is there any *Zakah* due on me for the period of time that I was not trying to sell it?


 If the matter is as you mentioned in the question, there is no *Zakah* due on you for whatever time passed before the sale. This is because the reason that necessitates the payment of *Az-Zakah* is not present, which is the intent to sell, and you were not intending to sell it.

Ash-Shaykh Ibn Baz

**There is no *Zakah* on Land that is kept for building,
regardless if the building is for a personal residence
or for renting**


 I am a young Egyptian man who works in Saudi Arabia. In Egypt, I live in a house that I rent. This means that I do not


own a private house in Egypt that I live in. Then, Allâh, Glorified is He and the Most High, provided me with some wealth and I bought a piece of land in my country. Its value is 8,500 Egyptian *Junaybs* (pounds). I also have 17,500 Egyptian *Junaybs* in an Islamic bank in Egypt that is specifically for the purpose of building a place on this land just like the house that I live in with my family. My question is, is there any *Zakah* due on this piece of land? If there is, how much is it? Is there any *Zakah* due on this sum of money that is specifically for building on this land? If so, how much is it?

 There is no *Zakah* due on the land that is intended to be used for building, regardless of whether the building is for living in or renting. Verily, *Az-Zakah* is on that which is intended to be used for business and selling, as opposed to that which is kept for the purpose of private usage or a residence, like this land mentioned. In reference to the money that is kept in the bank, then *Az-Zakah* has to be paid on it as long as it is cash, even if it is intended for a specific purpose, like building a home, marriage or buying specific needs. The amount of *Az-Zakah* on the money is 2.5%, which is only 25 *Junaybs* for every 1000 *Junaybs*.

Ash-Shaykh Ibn Jibreer

***Az-Zakah* on Land**


 I own a piece of land that I do not benefit from. I am leaving it for a time when I may need it. Is it obligatory upon me to pay any *Zakah* on this land? If I pay *Az-Zakah* or it, do I have to estimate its valued price each time?


 There is no *Zakah* due upon you for this land, because *Az-Zakah* is only due on the value of sale products if they are kept for the purpose of business (i.e., selling). Land, real-estate property, cars, furniture and other similar things are items or which no *Zakah* is due by themselves. If wealth is intended by them – I mean money – by being kept with the intent of buying selling and trading, then *Az-Zakah* is obligatory on their value. If it is not kept for sale, like you mentioned in your question, then

there is no *Zakah* due on that.

Ash-Shaykh Ibn 'Uthaimin



***Az-Zakah* on Lands that are kept with the intent of selling**

 What is the ruling of *Az-Zakah* on lands that are kept with the intent of buying and selling?

 *Az-Zakah* is obligatory on lands that are kept with the intent of buying and selling, because they are considered products of sale. Therefore, they are included in the generality of the evidences concerning the obligation of *Az-Zakah* in the Book and the Sunnah, as is Allâh's Statement:


﴿حُذِّ مِنْ أَمْوَالِهِمْ صَدَقَةٌ تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا﴾

"Take Sadaqah (charity) from their wealth in order to cleanse them and purify them with it."^[1]

There is also that which Abu Dawud recorded with a good chain of narration from Samurah bin Jundub  that he said, "The Messenger of Allâh  commanded us to give charity for whatever we kept for sale." The majority of the people of knowledge have ruled according to this and it is the truth. May Allâh send blessings and peace upon our Prophet Muhammad.




The Permanent Committee

***Az-Zakah* is obligatory on Land that is kept with the intent of sale**

 The local authorities granted me some land from the lands that are allotted for those who have limited income. This occurred three years ago and I intend with myself that I will sell this land if it brings a suitable price, as its location is


^[1] *At-Tawbah* 9:103.


not suitable for me. The question is, is there any *Zakah* due on this land? If there is any *Zakah* due on it, should I pay the *Zakah* for the three years or for one year? Please give me a ruling, and may Allâh bless you.

 If you intended to sell it, then you are obligated to pay the *Zakah* of its value when a year passes from the time you decided to sell it. This is due to what Abu Dawud recorded from Samurah bin Jundub  that he said: "The Messenger of Allâh  commanded us to give charity for whatever we kept for sale." This narration has supporting evidences that allude to its meaning. And success is from Allâh.

Ash-Shaykh Ibn Baz

***Az-Zakah* on Buildings, Places and Lands**


 I have a brother who possesses a lot of wealth. He placed his wealth in buildings, places of business and lands, and all of them bring income. I advised him to pay the *Zakah* on the original capital (i.e., properties) of his business, but he told me that he is only obligated to pay *Zakah* on the rent that he collects if he keeps it for a year, and there is no *Zakah* on his original property. He said that if every time he got the rent he put it into a building, he is not obligated to pay *Az-Zakah* on it (the rent money) or its origin (i.e., the property), except if he kept the rent money for a year before putting it into a building. This brother of mine has partners who do the same as he does. Does Islam permit this action? Is the one who does it not committing any sin? What is the real estate which *Az-Zakah* is not obligatory on its origin (the building or property) or its operation until a year passes? Is there any limit where this is stopped or is it all the same, whether small in amount or a lot?


 The wealth that a person possesses is of different types. Whatever is considered money, then *Az-Zakah* is obligatory on it if it reaches the minimum amount required for *Az-Zakah*

and it is possessed for a year. Whatever land is used for planting crops, then *Az-Zakah* is obligatory on its grains and fruits on the day of its harvest. *Az-Zakah* is not due on the land itself. Whatever land is rented or a building that is rented, *Az-Zakah* is obligatory on the rental money if the owner possesses that money for a year and it reaches the minimum amount required for *Az-Zakah*. There is no *Zakah* due on the land or the building itself. Whatever land, buildings or other items are kept for the purpose of selling, then *Az-Zakah* is obligatory on them if these are possessed for a year. Whatever profit comes from it during that year, it is considered with the year of the original property, if the original property was the minimum amount required for *Az-Zakah*. Whatever livestock animals a person owns, he is obligated to pay *Az-Zakah* on them if they reach the minimum number required and he has possessed them for a year.

The Permanent Committee


***Az-Zakah* on Rent collected from a Residence and places of Business**


 There is a man who has many residences that he rents out and he saves a lot of money from them during an entire year. Does he have to pay *Az-Zakah* on this wealth? When is it due? What is the amount that he has to pay?

 If a year passes on the rent of a residence or a shop or any other type of money, *Az-Zakah* is due on it if it is the minimum amount required for *Az-Zakah*. Whatever the lessor (i.e., the one who rents out the property) spends of it on his needs before possessing it for a year, there is no *Zakah* due on that. The amount that is due on this money is 2.5% according to the consensus of the Muslims. The minimum amount required before *Az-Zakah* is due is 20 *Mithqal* of gold. Its amount in Saudi and European *Junaybs* (pounds) is $11\frac{3}{7}$ *Junaybs*. The minimum amount required for silver is 140 *Mithqal*. Its amount in Saudi riyals is 56 silver riyals.

Ash-Shaykh Ibn Baz


***Az-Zakah* on rental Property**


 I have some property that brings returns, but not on a yearly basis. Instead, teachers rent it for nine months. I have another property that is rented on a yearly basis. When the rent is paid, I like to give whatever is due upon me of the obligatory *Zakah*. Does *Az-Zakah* have to be paid on the rent of the monthly rental property?

 *Az-Zakah* is obligatory on the rent of rental property if the conditions are present which necessitate the payment of *Az-Zakah*. From these conditions is that the sum must reach the minimum amount that requires *Az-Zakah* and the money must be possessed for an entire year. *Az-Zakah* is not obligatory on the value of property that is rented unless its owner purchases and sells it in order to avoid paying *Az-Zakah* on its price. This is in dealing with him in opposition to his intent (i.e., his intent to escape from paying the *Az-Zakah*).

The Permanent Committee

***Az-Zakah* on Houses and Cars**

 There is a man who has vehicles and houses and he spends what he earns from them on his family. This is such that he does not save any money during an entire year. Does he have to pay *Az-Zakah* on this wealth? When is *Az-Zakah* due on cars and houses and what is the amount to be paid?

 If the houses and vehicles are for possession (i.e., not for sale) or to benefit from renting them, there is no *Zakah* on them. However, if they are for sale or some of them are for sale, then it is obligatory upon you to pay the *Zakah* of their value every time a year passes and they are in your possession. If you use them for the personal needs of your house or ways of righteousness or for other needs before a year passes, then you do not have to pay any *Zakah* on them. This is due to the generality of the evidences reported in this regard from the

Qur'anic Verses and *Hadiths*. It is also due to what Abu Dawud recorded with a good chain of narration from the Prophet ﷺ that he commanded charity to be given on whatever was kept for sale.

Ash-Shaykh Ibn Baz

***Az-Zakah* on Cars that are kept for rental**

Q How is *Az-Zakah* to be paid on transport vehicles and rental cars? Is it based on their value or their earnings?

A As long as these vehicles are used for rental, *Az-Zakah* is obligatory on their rental fee if they have been rented for a year. There is no *Zakah* on their value.

The Permanent Committee


There is no *Zakah* on Cars that are kept for transporting things




Q Is there any *Zakah* on business vehicles that travel and bring grains and other things?

A There is no *Zakah* on vehicles and camels that are kept for transporting grains, supplies and other things from one land to another. This is because they are not kept for selling. They are only kept for transport and use. However, if the vehicles are kept for sale and other things as well, such as camels, donkeys, cows and other animals that are permissible to sell, then it is obligatory to pay *Az-Zakah* on them. This is due to what Abu Dawud and others recorded from Samurah bin Jundub ؓ that he said: "The Messenger of Allāh ﷺ commanded us to give charity for whatever we kept for sale." This is the position held by the majority of the people of knowledge and this has been mentioned by *Imam* Abu Bakr bin Al-Munthir.

The Permanent Committee


How does the Owner of a printing Company pay *Az-Zakah*?


 The owner of a printing company asked about its *Zakah*, as there are those who say that *Az-Zakah* is due on whatever the printing company produces. There are also those who say *Az-Zakah* is due on the equipment and machines of the printing company as well as its products. What is correct concerning this?

 *Az-Zakah* is only obligatory on owners of printing companies, factories and their likes, for the things that they keep for sale. In reference to the things that they keep for use, there is no *Zakah* on them. The case is the same for cars, furniture and tools that are kept for use. There is no *Zakah* on these things. This is due to what Abu Dawud recorded in his *Sunan* with a good chain of narration from Samurah bin Jundub  that he said: "The Messenger of Allâh  commanded us to give charity for whatever we kept for sale." In reference to the money, such as gold, silver and cash currencies, *Az-Zakah* is obligatory on all of it, even if it is kept for spending, if it reaches the minimum amount required for *Az-Zakah* and it has been kept for a year. And success is from Allâh.

Ash-Shaykh Ibn Baz

How to pay *Az-Zakah* on Commodities such as Fabrics and similar things


 There is a man who has places of business that contain many types of merchandise, like fabrics, shoes and perfumes. So, how does he pay their *Zakah*?


 Everyone who has merchandise for sale, regardless of whether it is fabrics or anything else, he must pay the *Zakah* of its value if he has possessed it for a year, along with cash that he has. This is due to what Abu Dawud recorded with a good chain of narration from Samurah bin Jundub that he said: "The

Messenger of Allâh ﷺ commanded us to give charity for whatever we kept for sale.” This is also due to other evidences that the people of knowledge have mentioned in the chapters concerning *Az-Zakah* on products for sale.

Ash-Shaykh Ibn Baz

How to pay *Az-Zakah* on Chickens


 Is it permissible for me to pay *Az-Zakah* of a chicken farm based upon its value in money?

 All of what the Muslim keeps of wealth that is for sale, regardless of whether it is animals or other than animals, then he pays *Az-Zakah* on its value when a complete year passes. This is due to what Abu Dawud recorded from Samurah bin Jundub ؓ that he said: “The Messenger of Allâh ﷺ commanded us to give charity for whatever we kept for sale.” This is also due to other evidences concerning this. The value of the sale (i.e., the sale price) is not what is considered. Rather, what is considered is the value of the merchandise that is kept for selling, after it has been possessed for an entire year. It makes no difference whether its value at the completion of one year is less than its price or more. And Allâh is the Giver of success.

Ash-Shaykh Ibn Baz

Az-Zakah on Shares

Az-Zakah on Shares that are in real-estate Properties

 Certainly you all know that people are dealing with shares in real-estate properties and among them there are those who freeze sums of money in them that increase and decrease. Sometimes this money will remain for a long period of time, maybe even four or five years, more or less. Then, if the owner wants to sell on the market, he allows the property to be auctioned. The value of the property may be the same as when he bought it or it may be less. Thus, he continues in this


manner for a number of years. Likewise, he also may have some wealth invested in lands that he seeks the market price to go up on so that he can sell them, and so forth. The question is: Does the person have to pay yearly *Zakah* on shares that are invested in properties that remain unsold until now, and that have remained for a long time with the same value or lower value on the market? Is there a yearly *Zakah* on lands that the owner purchased in order to earn some profit, like the *Zakah* on merchandise for sale? Or do the lands remain until he sells them and then he pays the *Zakah* on them as some of the scholars see it? Because it may be that many years pass and the land has remained at the same value without any increase. If it is said that *Zakah* must be paid on it, should its *Zakah* be paid every year or just once? If the owner sells the property, does he pay its *Zakah* for the previous years or only one year? This is while keeping in mind that the individual may have much wealth in the properties and shares, and when he wants to give *Zakah* he borrows money or sells some of it (to pay the *Zakah* on it). This means that the money does not stop with him. Rather, something is simply kept with him that he uses to buy, but it does not remain with him in his possession.


A The shares that are mentioned in the question are sales items and *Az-Zakah* must be paid on them. This is to be done every year according to the value of the property and not in consideration of the sales price. If he has some money, the owner can pay the *Zakah* from that. If not, he can pay its *Zakah* for all the previous years – based on the value at the time the *Zakah* was due each year – after he sells it and receives its price. This is also the situation with the properties that are kept for business (buying and selling) and are not in shares.

The Permanent Committee

Az-Zakah on Jewelry


The correct view concerning Az-Zakah on Jewelry and how it is to be paid

 The views of the four Imams are in opposition concerning paying *Az-Zakah* on jewelry that is kept for women's beautification. Among them there is one who says that it is obligatory according to conditions. Among them there is one who says that it is not obligatory. Among them there is one who says it is obligatory unconditionally. So, which view do you all think is appropriate? May Allâh reward you with good. Also, if *Az-Zakah* is obligatory on jewelry, how it is to be paid? Is it paid according to the current market price, knowing that if the woman wants to sell it, she will not get the price that she paid for it? Or is it paid according to the old purchase price even though it is certain that the prices fluctuate?

 There is no doubt that there is a strong difference of opinion, both past and present, regarding the ruling of *Az-Zakah* on jewelry that is being used. However, the view which I prefer is that its *Zakah* should be paid every year, even if it is worn. This is due to the strength of the evidences and reasons that support this view. Based upon this, an estimate is made on it according to its current market value and the original price is not considered. Thus, *Az-Zakah* is paid on the value of the jewelry according to its current value. It makes no difference whether that value is more than what you bought it for or less. Then, *Az-Zakah* is given according to this value at the rate of 2.5%. And Allâh knows best.

Ash-Shaykh Ibn Jibreen

Az-Zakah on Jewelry made of Silver

 I have some silver that is in the form of jewelry to be worn on the neck, the hands, the head and on a belt. I requested from my husband many times to sell it and pay its *Zakah*, but he says that it has not reached the minimum

amount required for *Az-Zakah*. I have had it for approximately 23 years now and I have not paid any *Zakah* on it. What is obligatory on me now?

A If it has not reached the minimum amount, there is no *Zakah* due on it, knowing that the minimum amount for silver is 140 *Mithqal*, which is equal to 56 silver riyals. If the silver jewelry reaches this amount, *Az-Zakah* becomes obligatory on it according to the most correct view of the scholars. This is due every time a year passes on it. The amount that must be paid is 2.5%, which is $2\frac{1}{2}$ riyals for every 100 riyals and 25 riyals for every 1000 riyals. In reference to gold, its minimum amount is 20 *Mithqal*, which is $11\frac{1}{2}$ Saudi *Junaybs* or 92 grams of gold. If a year passes on gold jewelry that reaches this amount or more, then *Az-Zakah* must be paid on it according to the most correct view of the scholars. The amount to be paid is 2.5%, which is $2\frac{1}{2}$ *Junaybs* for every 100 *Junaybs* or its value in monetary currency or silver. Any more than this is calculated according to this system. This is due to the Prophet's statement:

«مَا مِنْ صَاحِبِ ذَهَبٍ وَلَا فِضَّةٍ، لَا يُؤَدِّي مِنْهَا حَقَّهَا، إِلَّا إِذَا كَانَ يَوْمَ الْقِيَامَةِ، صُفِّحَتْ لَهُ صَفَائِحُ مِنْ نَارٍ، فَأُخِمِي عَلَيْهَا فِي نَارِ جَهَنَّمَ فَيَكْوَى بِهَا جَنْبَهُ وَجَبِينَهُ وَظَهْرَهُ، كُلَّمَا بَرَدَتْ أُعِيدَتْ لَهُ، فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ، حَتَّى يُقْضَى بَيْنَ الْعِبَادِ، فَيَرَى سَبِيلَهُ، إِمَّا إِلَى الْجَنَّةِ، وَإِمَّا إِلَى النَّارِ»

“There is no owner of gold or silver who does not pay its Zakah except that plates of fire would be made for him on the Day of Resurrection. Then his sides, forehead and back would be burned with them during a Day that its measure will be fifty thousand years. This will continue until the judgment is pronounced among the servants, and then he will see whether his path leads to Paradise or the Fire.”^[1]

This was recorded by Muslim in his *Sahib*.

^[1] Abu Dawud no. 1562.

It has been confirmed from him ﷺ in a *Hadith* narrated by ‘Abdullah bin ‘Amr bin Al-‘Aas ؓ that he ﷺ said to a woman who entered upon him with her daughter who was wearing two gold bangles:


«أَتُعْطِينَ زَكَاةَ هَذَا؟ قَالَتْ: لَا، قَالَ: أَيْسُرُكَ أَنْ يُسَوِّرَكَ اللَّهُ بِهِمَا يَوْمَ الْقِيَامَةِ سَوَارِئِينَ مِنْ نَارٍ؟ فَأَلْقَتْهُمَا، وَقَالَتْ: هُمَا لِلَّهِ وَلِرَسُولِهِ»


“Do you give the Zakah of this?” She said: “No.” He (said to her: “Does it please you that Allâh will make them into two bracelets of fire for you on the Day of Judgement?” Then she threw them down and said: “They are for Allâh and His Messenger.”^[1]

This was recorded by Abu Dawud and An-Nasa’i with an authentic chain of narration. The *Hadiths* with this meaning are numerous. And Allâh is the Giver of success.

Ash-Shaykh Ibn Baz

The ruling of Az-Zakah on Jewelry, Diamonds and precious Stones

 I am a married woman and I am almost 30 years old. For approximately 24 years I have had pieces of gold that are not kept for business. They are only for beautification and some times I sell them. Then I add some money to their price and I buy better jewelry. Now I have some jewelry and I have heard that it is obligatory to pay *Az-Zakah* on gold that is kept for beautification. Thus, I would like a clarification of this matter for myself. If *Az-Zakah* was obligatory on me, what is the ruling of the past period of time during which I did not pay *Az-Zakah* on the jewelry? This is while keeping in mind that I am not able to estimate the amount of gold that I had during all of these long years.

 *Az-Zakah* is obligatory on you from the time you knew that it was obligatory on you to pay *Az-Zakah* on jewelry. Whatever


^[1] Abu Dawud no. 1563.


occurred before that in the previous years before your knowledge of this, then you do not have to pay *Az-Zakah* for it. This is because the Islamic laws only become obligatory after they are known. The amount that must be paid is 2.5% if the jewelry reaches the minimum amount required for *Az-Zakah*, which is 20 *Mithqal* (of gold). This is equivalent to 11¹/₂ Saudi *Junaybs*. If gold jewelry reaches this amount or more, then *Az-Zakah* must be paid on it. For every 1000 *Junaybs*, 25 *Junaybs* is due. In reference to silver, its minimum amount before *Az-Zakah* is due is 140 *Mithqal*, which is equivalent to 56 silver riyals or whatever is equivalent to it of monetary currency. The amount that must be paid is 2.5% just like with gold.

In reference to diamonds and other stones, no *Zakah* is due on them if they are for wearing. However, if they are for sale, then *Az-Zakah* is obligatory on them according to their value in gold and silver if they reach the minimum amount required for *Az-Zakah*. And Allâh is the Giver of success.

Ash-Shaykh Ibn Baz

She has Jewelry but she has not paid *Az-Zakah* on it because She did not know the ruling


 There is a woman who has some gold that reaches the minimum amount required for *Az-Zakah*. However, she did not know that it is obligatory to pay *Az-Zakah* on it until after she owned it for five years. Therefore, when she came to know about this, she wanted to pay its *Zakah*, but she does not have anything other than this gold. So, what should she do to pay its *Zakah* for the five past years? Should she sell a portion of it, or what should she do? How should she handle the forth-coming years? This is while keeping in mind that if she wanted to pay the *Zakah* at one time she would not be able except by selling some of it each year, as she has no income, whether small or great.


 She must pay *Az-Zakah* in the future on her jewelry every year if it reaches the minimum amount required, which is 20

Mithqal (of gold) or $11\frac{3}{7}$ Saudi *Junayhs*. In grams, this is equivalent to 92 grams. She must pay the *Zakah* even if it is by selling some of the gold or something else that she owns. If her husband or her father or someone else pays it on her behalf with her permission, there is no harm in that. If not, then the *Zakah* remains a debt that she is responsible for until she pays it. In reference to the previous years before she knew that *Az-Zakah* was obligatory on jewelry, nothing is due on her concerning it due to her ignorance and uncertainty concerning that. This is because some of the people of knowledge do not think that it is obligatory to pay *Zakah* on jewelry that is worn or kept for wearing. However, the most correct view is that it is obligatory to pay *Zakah* on it if it reaches the minimum amount and it has been possessed for a year. This is due to the establishment of evidence from the Book and the Sunnah concerning that. And Allâh is the Giver of success.

Ash-Shaykh Ibn Baz

***Az-Zakah* on Jewelry is obligatory on its Owner**

 My wife has gold that she wears that reaches the minimum amount required for *Az-Zakah*. Is there any *Zakah* due on it? Is paying its *Zakah* obligatory on me or on my wife? Is *Az-Zakah* given from the jewelry itself or is its value determined and then *Az-Zakah* paid according to the value?

 *Az-Zakah* is obligatory on jewelry that is made of gold and silver if its weight reaches the minimum amount required for *Az-Zakah*, which is 20 *Mithqal* of gold and 140 *Mithqal* of silver. The minimum amount of gold in the current currency is equal to $11\frac{3}{7}$ Saudi *Junayhs*. If the gold jewelry reaches this amount or more, *Az-Zakah* must be paid on it, even if it is only for wearing according to the most correct view of the scholars.


The minimum amount of silver required for *Az-Zakah* is 56 Saudi riyals (of silver). If the silver jewelry reaches this amount or more, *Az-Zakah* must be paid on it. The amount of *Az-Zakah* to be paid is 2.5% of gold, silver and sales merchandise. This is 2 1/2 out of


100 or 25 out of 1000. Any amount more than this is calculated in this way.

Az-Zakah is due upon the woman who owns the jewelry. If her husband or other than him pays it on her behalf with her permission, there is nothing wrong with that. It is not obligatory to give the *Zakah* from the jewelry itself. Rather, it suffices to pay its value every time a year passes on it. This is according to the value of gold and silver in the market at the completion of the year's time. And Allâh is the Giver of success.

Ash-Shaykh Ibn Baz


Is there any *Zakah* on Diamonds?


 Is there any *Zakah* on diamonds that are used for beautification and wearing?

 There is no *Zakah* on diamonds that are for beautification and wearing. However, if the diamonds are for business (i.e., buying and selling), *Az-Zakah* must be paid on them. The same applies to pearls. In reference to gold and silver, *Az-Zakah* must be paid on them if they reach the minimum amount required, even if they are only for wearing according to the most correct opinion of the scholars.

Ash-Shaykh Ibn Baz

How to pay *Az-Zakah* on Jewelry studded with Gems and precious Stones

 How is the payment of *Az-Zakah* to be carried out on jewelry that is not purely gold? Rather, it is studded with numerous types of gems and precious stones. Is the weight of these gems and stones calculated along with the gold, as it is difficult to separate the gold from them?


 The gold is that which *Az-Zakah* is obligatory on, even if it is worn. Concerning the precious stones, such as pearls, diamonds and things similar to them, there is no *Zakah* on


them. So, if necklaces and other things contain both of these (gold and stones), then the woman or her husband or her guardians look closely and estimate the gold or they take it to those who know. Then, whatever seems to probably be correct (as an estimate) is sufficient for this. If it reaches the minimum amount required, *Az-Zakah* is paid on it. The minimum amount is 20 *Mithqal*, which is equivalent to 11¹/₂ Saudi and European *Junaybs*. In grams this is 92 grams (of gold). *Az-Zakah* is paid on it every year at a rate of 2.5%, which is 25 for every 1000. This is the correct view from the views of the people of knowledge. However, if the jewelry is for business, then *Az-Zakah* is paid on all of it, including what it contains of pearls or diamonds, according to their value, just like other merchandise for business. This is the view of the majority of the people of knowledge.

Ash-Shaykh Ibn Baz

***Az-Zakah* on Wealth given as a Religious Donation and Similar Things**


**There is no *Zakah* on Wealth that is given as
a religious Donation!**


 At the University of King Saud, we have a savings account for the students that serves as means of collecting money. The University carries out this process by deducting a small portion from the stipends of the students. Then, from what is collected in this savings account, assistance is given to those students who are in need. Is *Az-Zakah* due on the sums of money in this savings account?

 There is no *Zakah* due on the money in this mentioned account or anything similar to it. This is because this wealth has no owner. Rather, it is kept for different means of goodness like other wealth that is donated for good deeds (charity).

Ash-Shaykh Ibn Baz


There is no *Zakah* on the Wealth of a religious Donation!


 I have a sum of money from some philanthropists for the purpose of building a *Masjid*. It has remained with me for more than a year. Do I have to pay any *Zakah* on it or not?

 There is absolutely no *Zakah* on this money, because its donors spent it in the way of Allâh. You must make haste in carrying out their request (to build the *Masjid*).

Ash-Shaykh Ibn Baz


There is no *Zakah* on Wealth that is collected from a number of Individuals for a need


 If there is a group and each person among them pays a portion of wealth, and they save it with the intent of benefiting from it in case some accidents happen to any of them – may Allâh forbid – and they need it for their general affairs, and they have had this sum for a year, is there any *Zakah* on it?

 This wealth, and anything similar to it that is donated by their owners for the public benefit and assisting in good between the people, has no *Zakah* due on it. This is because it has been given by its owners in seeking the Face of Allâh. Also, its benefits are shared by their wealthy and their poor in helping to resolve the accidents that befall them. Therefore, due to this it is considered a donation from its owners having the ruling of collected charities to be spent on that which it was donated for.

Ash-Shaykh Ibn Baz


***Az-Zakah* on the Wealth of religious Donations**


 Is *Az-Zakah* due on the wealth that is donated for *Masjids*?

 There is no *Zakah* on wealth of donations for *Masjids* and similar things. It is all the same, as there is a lack of personal ownership involved in these things.

The Permanent Committee

There is no *Zakah* on the religious Donation


 There is a group of date trees that happen to be in Al-Mughtarrah. It has six trees and they are irrigated with water. The farmer who cares for them gets $\frac{3}{4}$ th of the fruit and the one who donated them in a will gets $\frac{1}{4}$ th. Is *Az-Zakah* obligatory on the $\frac{1}{4}$ th of the fruit that is designated for the donor or not? This is while keeping in mind that the share of the donor is not sufficient for the person to whom it was willed. Therefore, the trees that the deceased person donated in his will are not harvested except every two years.


 If the matter is as you have mentioned, then *Az-Zakah* is not obligatory on the portion of the donor, because it is a *Waqf* (religious donation). It is given entirely in righteousness and as a good deed.

The Permanent Committee

***Az-Zakah* on Loaned Wealth**

***Az-Zakah* on Debt**


 I have a debt that one of the brothers owes me, so am I obligated to pay its *Zakah*?


 If the debt that you are owed is with wealthy people who can pay you your right when you request it, then you must pay its *Zakah* whenever a year passes on it as if you had it (the money) and they have it like a trust. However, if the person who owes the debt is having difficulties and he cannot pay it to you or he is not having difficulties, but he keeps putting you off and you are not able to take it from him, then the correct view from the opinions

of the scholars is that you are not obliged to pay *Zakah* for it until you receive it from this delayer or person in straitened circumstances. Then, when you receive it and you have it for a year thereafter, you pay the *Zakah* on it. If you pay *Az-Zakah* for one year from the previous years that the money was with the person with difficulties or the delayer, then there is no harm in that. Some of the people of knowledge have said this. However, you are only obliged to pay *Az-Zakah* for the future time that comes after you received the money from the person in hardships or the delayer, and you wait until you have possessed it for a year. Then after a year has passed on it you are obliged to pay *Az-Zakah*. This is what is preferred.

Ash-Shaykh Ibn Baz


***Az-Zakah* on loaned Wealth**


 I loaned a sum of money to a person and a year passed without him repaying the loan. Should I pay *Az-Zakah* on it or should I wait until he repays it, then pay *Az-Zakah* for the year when I receive it?

 When the debt or loan is with a wealthy person who is able to pay it and you are able to get it from him whenever you wish, then you must pay *Az-Zakah* on it every year, because it is like a trust. It makes no difference whether you left it with him to make things easy on him or because you do not need it. However, if the debt or loan is with one who is in straitened circumstances or who delays payment or who is unable to repay, then the preferred and correct view is that there is no *Zakah* on this until you receive it. Then, when you receive it, you pay one year's worth of *Zakah* on it, even if it remained with the debtor for many years. And Allâh knows best.

Ash-Shaykh Ibn Jibreen

It is not permissible to drop a Debt and consider it as *Az-Zakah*


 We have a relative who is poor and needy, so we give him from the *Zakah* of our wealth every year. Some time ago we gave him a sum of money outside of the time of *Zakah*, however he has not been able to return it to us until now. Since a number of years have passed since then, our question is this: is it permissible for us to pardon him from paying that sum of money and count it as part of the *Zakah* that we will pay this year, if Allâh wills?


 The correct view is that it is not permissible to drop a debt that a debtor owes if one loses hope that he will repay it or he will be late in repaying it, with the intention of considering it part of *Az-Zakah*. This is because *Az-Zakah* is wealth that is paid to the poor due to their poverty and needs. However, if the person is given from the *Zakah* and he returns it to its owners in repaying what he is responsible for, then that is permissible for you, as long as there is no shady intent or favoritism.

Ash-Shaykh Ibn Jibreen

Transferring *Az-Zakah* to Another Place

The ruling on transferring *Az-Zakah* to another place

 Is it permissible to give *Az-Zakah* and send it to some people who deserve it in another land? I mean by this my land, because I am a stranger in the Kingdom of Saudi Arabia. Please benefit us with an answer, and may Allâh bless you.


 According to the correct view, it is permissible to transfer *Az-Zakah* to a land other than the land of the wealth for a preferred benefit, like extreme poverty and need, Muslim relatives who are in need and similar situations. However, it is not permissible to do so simply due to favoritism while there is someone present who deserves it and it is known that he


deserves it, then you prevent him from it. If there is doubt as to whether the people of a land are deserving of it, while it is certain that the relatives in a far away land need it, and their affection and anticipation is in what you send to them, then they are more worthy of it. Also, giving charity to them is (the reward of) charity and keeping the family ties.

Ash-Shaykh Ibn Jibreen

The People of *Az-Zakah*

Paying *Az-Zakah* to the poor Brother

 I have a brother who is married and poor, and he owes a debt. I also have a sister who is married to a poor man who owes a debt. Is it permissible for me to pay the *Zakah* of my wealth completely to both of them if the *Zakah* covers their debts, or should they only get a portion of the *Zakah* of wealth?

 There is no problem in paying *Az-Zakah* to both of them if they are both Muslims and they both owe debts and your *Zakah* will cover their debts that they cannot repay. This is because they both are included in Allâh's Statement:


﴿ إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ ﴾


"Verily *As-Sadaqat (Az-Zakah)* is only for the *Fuqara'* (poor) and the *Masakin (needy)*..."^[1]

And success is from Allâh.

Ash-Shaykh Ibn Baz

The ruling on paying *Az-Zakah* to one's Mother

 Is it permissible for a person to give *Az-Zakah* to his mother?


 It is not allowed for the Muslim to give his *Zakah* to his parents or his children. Rather he should spend on them


^[1] *At-Tawbah* 9:60.

from his wealth if they need that and he is able to spend on them. And success is from Allâh.

Ash-Shaykh Ibn Baz

The *Miskin* (needy) and the *Faqir* (poor)

 Who is the *Miskin* (needy) who is a recipient of *Az-Zakah*, and what is the difference between him and the *Faqir* (poor)?

 The *Miskin* is the *Faqir* (poor person) who cannot find what completely suffices his needs, and the *Faqir* is in more severe need than he (the *Miskin*) is. Both of them are from the categories of people who are eligible to receive *Az-Zakah* and who are mentioned in Allâh, the Most High's Statement:


﴿ إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمِلِينَ عَلَيْهَا ﴾

“Verily As-Sadaqat (Az-Zakah) is only for the Fuqara’ (poor), the Masakin (needy) and those who are employed to collect it (the funds)...”^[1]

Whoever has an income that suffices him for food, drink, clothing and housing, whether that is from a donation, earnings, a job or anything similar to that, then he is not called *Faqir* (poor) or *Miskin* (needy). Therefore, it is not permissible to distribute *Az-Zakah* to him.

Ash-Shaykh Ibn Baz

The ruling on distributing *Az-Zakah* to the Brother and the Uncle

 Is it permissible for a brother to give *Az-Zakah* to his needy brother who is a family provider and he works, but his income does not suffice him? Likewise, is it permissible to give *Az-Zakah* to the poor uncle? Likewise, can the woman pay the *Zakah* of her wealth to her brother, aunt or sister?

^[1] *At-Tawbah* 9:60.

A There is no harm in the man or woman paying their *Zakah* to their poor brother, poor sister, poor uncle, poor aunt and the rest of their poor relatives, due to the generality of the evidences. Actually, giving *Az-Zakah* to them is a charity and keeping good family relations. This is due to the Prophet's statement:

«الصَّدَقَةُ عَلَى الْمِسْكِينِ صَدَقَةٌ، وَهِيَ عَلَى ذِي الرَّحِمِ تُتَانِ، صَدَقَةٌ وَصِلَةٌ»

"Giving charity to the Miskin (needy person) is (counted as) charity and giving it to the relative is (counted as) charity and keeping good family relations."

This applies to all except the parents and their parents, and the children – males or females – and their children. For verily *Az-Zakah* is not paid to them even if they are poor. Rather, it is obligatory upon the person to spend on them from his wealth if he is able to do so and there is no one to spend on them other than him.

Ash-Shaykh Ibn Baz

Paying *Az-Zakah* to the Sister

A I have a sister who is married and she is a good woman. Is it permissible for me to pay a portion from the *Zakah* of my wealth to her to raise the level of her living and help her in rearing her children? This is particularly due to the fact that her husband does not care about anyone but himself, and we are tired of trying to rectify his situation.

A If she is poor, and her husband does not spend on her, and she is unable to rectify his situation, and there is no one to make him do that, then it is permissible to give her from *Az-Zakah* according to her need.

Ash-Shaykh Ibn Baz

***Az-Zakah* for a Person who wants to get married**

Q There is an upright (i.e., religious) young man who wants to get married, and there is no doubt that he needs assistance to complete the matter of marriage. Is it permissible for me to give him from *Az-Zakah* to help him in the matter of his marriage?

A It is permissible to pay *Az-Zakah* to this young man as a means of helping him get married if he cannot afford it. And Allâh is the Giver of success.

Ash-Shaykh Ibn Baz

The ruling on paying *Az-Zakah* to the poor Husband

Q Is it permissible for the woman to give the *Zakah* of her wealth to her husband if he is poor?

A It is permissible for the woman to give the *Zakah* of her wealth to her husband if he is poor due to the generality of Allâh's Statement:

﴿ إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ ﴾

"Verily, *As-Sadaqat (Az-Zakah)* is only for the *Fuqara'* (poor) and the *Masakin (needy)*..."^[1]


This is in order to eliminate his poverty.

The Permanent Committee

The ruling on the *Masjid* Carpets and repairing them with *Az-Zakah*

Q Is it permissible to spend on the *Masjid* to repair it and its carpets and similar things from *Az-Zakah*. This is due to the fact that the *Masjid* does not have any revenue to maintain it and its people are poor.

^[1] *At-Tawbah* 9:60.

 It is known that the affairs of the *Masjids* are related to the Ministry of Hajj and Endowments. Therefore it is responsible for repairing the *Masjids* and their carpets and taking care of whatever they need. If the Ministry is unable to carry out all of the requests of the *Masjids* and it begins with giving attention to the most important things first, and therefore, the Ministry is late in repairing the *Masjid*, and its people do not want to wait, then they have to repair with their own money. In reference to *Az-Zakah*, it is specifically for eight categories (of people) that Allâh specified in His Statement:


﴿ إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمِلِينَ عَلَيْهَا وَالْمَوْلَةَ فَلُوهُمُ فِي الرِّقَابِ
وَالْغَرَمِينَ وَفِي سَبِيلِ اللَّهِ وَأَبْنِ السَّبِيلِ ﴾


“As-Sadaqaat (Az-Zakah) is only for the Fuqura’ (poor), the Masakin (needy), those employed to collect it (the funds), to attract the hearts of those who are inclined (towards Islam), to free the captives, for those in debt, in the way of Allâh (i.e. for those who fight Jihad), and for the traveller.”^[1]

From this it becomes clear that the *Masjids* are not from the eight categories mentioned in the Verse, and therefore it is restricted from having *Az-Zakah* spent on it. And success is with Allâh. May Allâh send blessings and peace upon our Prophet Muhammad, his family and his Companions.

The Permanent Committee

Paying *Az-Zakah* to people who have committed crimes and those who are in Debt

 Is it permissible to pay *Az-Zakah* to those who have committed crimes and must pay blood money and those who are in debt when one of them asks for assistance or not?

 Allâh, Blessed is He the Most High, explains who are those who are eligible to receive *Az-Zakah* in His Statement:

^[1] *At-Tawbah* 9:60.


﴿ إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمِلِينَ عَلَيْهَا وَالْمَوْلَفَةَ فَلَوْهُمْ وَفِي الرِّقَابِ
وَالْغُرَمِينَ وَفِي سَبِيلِ اللَّهِ وَأَبْنِ السَّبِيلِ ﴾

“As-Sadaqat (Az-Zakah) is only for the Fuqara’ (poor), the Masakin (needy), those employed to collect it (the funds), to attract the hearts of those who are inclined (towards Islam), to free the captives, for those in debt, in the way of Allâh (i.e. for those who fight Jihad), and for the traveller.”^[1]

Allâh mentioned among them those who are in debt and they are of two types. One of them is the one who goes into debt for the sake of rectifying matters between people. This is the person who arbitrates for a treaty in a situation where there occurs some dispute between a large group of people, like two tribes or the people of two villages, concerning blood (i.e., murder) and wealth, and it results in hatred and enmity. Therefore, this person takes under his responsibility the payment of some wealth as a compensation for whatever is between them to extinguish the uprising. Hence, he is paid from *Az-Zakah* that which will fulfill the burden he has undertaken, even if he is wealthy, as long as he does not pay it from his own wealth. If he pays this debt from his own wealth, it is not permissible to pay *Az-Zakah* to him. The second person is the person who goes into debt to purchase himself (i.e., his freedom) from the disbelievers or purchase some permissible item or purchase some forbidden item if he has repented afterwards. If he is poor he should be given from *Az-Zakah* to repay his debt.


The Permanent Committee

The ruling of giving *Az-Zakah* to a single Family

 If a man pays the *Zakah* of his wealth and it is only a little bit, like 200 riyals for example, is it better for it to be given to one needy family or should it be divided among a number of needy families? Please benefit me with an answer, and may


^[1] *At-Tawbah* 9:60.


Allâh reward you with good.

 If the *Zakah* is a small amount, then giving it to a single needy family is better and more preferred. This is because distributing it among numerous families, with its small amount, will decrease its benefit.

Ash-Shaykh Ibn Baz

**The Mother is not given from *Az-Zakah*
and the Person who abandons the Prayer
does not deserve *Az-Zakah***

 Is it permissible for me to give my mother a sum of money and consider it from *Az-Zakah*? This is while knowing that my father spends on her and he is well off, and all praise is due to Allâh. Likewise, I have a brother who is able to work and he has not gotten married yet. However – may Allâh guide him – he is not praying (*As-Salah*) much. Is it permissible for me to give him anything of *Az-Zakah*? Please benefit me with an answer, and may Allâh protect you.


 It is not permissible for you to give your mother anything from *Az-Zakah*, because *Az-Zakah* is not to be given to the parents. This is also because she does not need it due to your father spending on her.


In reference to your brother, it is not permissible to give *Az-Zakah* to him as long as he is abandoning the prayer. This is because the prayer is the greatest pillar of Islam after the two Testimonies of Faith and because abandoning it intentionally is a form of major disbelief. Also, because he is strong and able to earn, he should not be given *Az-Zakah*. Whenever there is a need to spend on him, his father should do that, because he is responsible for him in matters of spending, as long as he is able to do so. May Allâh guide him (the brother), direct him to the truth and give him refuge from the evil of his self, his devil (that is with him) and evil companions.

Ash-Shaykh Ibn Baz

Debt and Az-Zakah



Does Debt prevent Az-Zakah

 1. A man works at a business and he deals with foreign companies by buying on credit. Then a year passes on this credit and he is responsible for paying large sums of money. Therefore he asks that if he wishes, can he pay what he owes of these debts to these companies before they are due, and some days before a year expires on the debts, so that he can avoid the *Zakah* on these sums that he owes? The time to pay the debts will come some days after the completion of the year which requires *Az-Zakah* to be paid. Is he committing a sin with this intention?

 2. How does he pay the *Zakah* of his wealth if the situation is as follows, for example:

1. The value of the existing merchandise in storage at the end of the year is 200,000 riyals.
2. The value of the debts that he owes is 300,000 riyals.
3. The value of the debts that he is owed is 200,000 riyals.
4. The cash and balance in his bank account is 100,000 riyals.

If the time for paying some of these sums comes and he delays in paying until a year passes, then he takes this money out of his account to pay it to its owner after calculating it, and he removes it from his collected wealth while subtracting it from the debts he owes, does this exempt him from paying its *Zakah*?

 If he who owes debts pays his debts before the completion of the year, there is no *Zakah* due on him, and there is no sin in that. 'Uthman bin 'Affan , the Rightly-Guided Caliph, used to command whoever owed a debt to pay his debt before the time of *Az-Zakah*. There is no harm if the person who is owed the debt remits some of the debt so that the remainder may be paid before the time expires according to the most correct opinion of the two views held by the scholars. This is due to what that contains of

collective benefit for the people who are owed debts and those who owe the debts, along with it being far removed from *Ar-Riba* (usury, interest).

In reference to the value of the merchandise that is in the storage facilities, you must pay its *Zakah* when a year is completed. The same is the case with the balance that you have in the bank. Its *Zakah* must be paid upon the completion of a year. In reference to the debts that are owed to you by the people, it contains some classifying elaboration. Whatever of these debts is owed by wealthy people who can pay, then its *Zakah* must be paid upon the completion of a year, because it is like the balance that is in the bank and similar things. Concerning that which is owed by people in straitened circumstances, there is no *Zakah* on it according to the correct view from the views held by the scholars.


Some of the people of knowledge went with the view that its *Zakah* should be paid after it is collected, and only one year of *Zakah* should be paid on it. This is a good position and it a safe view. However, that is not obligatory according to what is most correct. This is because *Az-Zakah* is charity and it is not obligatory on wealth that one does not know whether it will be acquired or not, as it is with those who are having difficult times, those who delay paying and similar people. This is just like wealth that has been lost, lost animals and similar things.


In reference to the debt that you owe, it does not prevent *Az-Zakah* according to the most correct view from the views of the people of knowledge. Concerning that of your wealth which is due to be paid to people to whom you owe debts, and you have had it for a year before you repay it to the people to whom it is owed, its *Zakah* does not become nullified. Rather, you still must pay its *Zakah* as a year has passed on it and it is in your possession. And success is from Allâh.

Ash-Shaykh Ibn Baz

Miscellaneous Fatawa


There must be intentions to give *Az-Zakah*


 Can I give some money in charity to someone who is needy while believing that it is from *Az-Zakah* or not?

 If you give anything of your wealth and place it in the hand of a poor person while intending that it is from *Zakah* on your wealth when you give it to him, then that fulfills the obligation of *Az-Zakah*.

The Permanent Committee

The ruling on giving *Az-Zakah* of Wealth in the form of Food, Clothing or other things


 Is it permissible to give the *Zakah* on wealth in another form, like food, clothing or other things that you buy and give to the people who are recipients of *Az-Zakah*? Is it permissible to give a portion of it to relatives, and what is the level of relationship (that qualifies)?


 It is good to give the *Zakah* of wealth from the kind of thing it is taken from, except for the business merchandise. The value of the items that are for sale and trade should be determined and *Az-Zakah* should be given from their value in cash. However, if the person giving *Az-Zakah* decides to purchase some necessary items for the poor with it, such as clothes, needed gifts and items that they are in need of, then it seems most likely that this is permissible. Then, verily *Az-Zakah* is paid to its people whom Allâh mentioned, even if they are relatives. Rather, it is preferred to give it to the relative if his need is more severe, as long as there is no favoritism involved and special treatment for him instead of someone who has more right to receive it than him who is is not a relative. It is not permissible to pay *Az-Zakah* to someone whom the giver of the *Zakah* may inherit from after death, nor to parents, grandparents, children

and grandchildren.

Ash-Shaykh Ibn Jibreen


His hobby is collecting different types of Money, so does he pay *Zakah* on it?


 There is a man who has a hobby of collecting Arabic and foreign money. It is only a hobby. From this money there is that which is valuable and that which is not. Therefore, does he have to pay *Az-Zakah* on these if he has them for a year? Please benefit us with an answer, and may Allâh reward you with good.

 He must pay its *Zakah* if he has it for a year and it reaches the minimum amount required for *Az-Zakah*. This is due to the generality of the evidences from the Book and the Sunnah, as it has the same ruling as money. It takes the place of cash currency just like paper money. And Allâh knows best.

Ash-Shaykh Ibn Baz


How to pay *Az-Zakah* on what was in the past


 How do I pay *Az-Zakah* if I do not know the amount of *Az-Zakah* due from what was in the past?

 It is known that *Az-Zakah* is a pillar from the pillars of Islam and it is obligatory upon whomever it is due to pay it. If he knows for sure its amount, then he pays it. If he is not sure about it, then he gives an amount from his wealth that he intends to be *Az-Zakah* until he thinks that what he has paid fulfills the obligatory *Zakah* that he is responsible for. Basing things upon probability is a fundamental principle from the principles of the Islamic law.

The Permanent Committee


The ruling on *Az-Zakah* that is paid to the Office of *Az-Zakah* and Income


 I am the owner of a firm and I pay an amount of 2.5% from my principle wealth to the Office of *Az-Zakah* and Income based on the claim that this amount is considered *Zakah* on business. If I stop paying it, I will not receive many benefits, like bringing people (from outside the country) and seeking any justice in dealing with my legal records. For this reason, I am obligated to pay this sum. However, I read in some books that this sum is not a form of *Zakah* and I am only obligated to pay a *Zakah* that is different from what I pay to the Office of *Zakah* and Income. I would like some assistance in this matter because this is the condition of all of the companies and firms in the Kingdom. May Allâh give all of you success in doing that which is good.

 As long as it is requested from you in the name of *Az-Zakah* and you pay it with the intention of giving *Az-Zakah*, then it is a form of *Zakah*. This is because the ruling authority has the right to request *Az-Zakah* from the wealthy in order to give it to those who deserve to receive it. You are not required to pay any other *Zakah* on the wealth that you have paid its *Zakah* to the government. However, if you have some other wealth or profits that you do not give its *Zakah* to the government, then you must pay its *Zakah* to whoever deserves it from the poor and other recipients of *Az-Zakah*. And Allâh is the Giver of success.

Ash-Shaykh Ibn Baz


How does the Person who lives outside of his Country pay *Az-Zakah*?


 There is a man who lives outside of his country, so how does he pay the *Zakah* of his wealth? Does he send it to his country, does he pay it in the country where he lives or does he give his family the responsibility of paying it on his behalf?

 He should look at whatever is the most beneficial for the people who are recipients of *Az-Zakah*. Is it more beneficial for him to pay it to the people in his country or does he send it to another country where there are poor people? If the two situations are equal, then he gives it in the land that he is in.

Ash-Shaykh Ibn 'Uthaimin


There is no *Zakah* due on Vegetables

 Is *Az-Zakah* obligatory on vegetables, like tomatoes, potatoes, onions and similar things?

 *Az-Zakah* is obligatory on grains and all fruit that is weighed and stored. In reference to the vegetables, there is absolutely no *Zakah* obligatory on them. This is due to the Prophet's statement in a *Hadith* reported by 'Ali ؓ and recorded by Ad-Daraqutni with his chain of narration:


«لَيْسَ فِي الْخَضِرَاتِ صَدَقَةٌ»

"There is no *Sadaqah* (i.e., *Zakah*) due on vegetables."^[1]

 similar narration was also reported from 'A'ishah ؓ. This is also due to what was reported from Al-Athram that the employee of 'Umar ؓ wrote to him concerning some grape vineyards that contained vegetation and pomegranates that were more abundant in growth than the grapes. 'Umar ؓ in return wrote to him saying: "There is no *Zakah* of harvest on it, as it is from the shrubs."

The Permanent Committee

Appointing someone to pay *Az-Zakah* on your behalf

 I own a number of heads of cattle in Egypt. Do I pay *Az-Zakah* for them while I am here in Iraq or do I wait until I return to my country?

[1] Ad-Daraqutni no. 1890.

A It is obligatory on you to pay their *Zakah* every time a year passes on them. Thus, you should appoint someone there in Egypt to pay it. Appointing someone to pay *Az-Zakah* is permissible. This is because the Prophet ﷺ used to send people around who were employed to collect *Az-Zakah* and they would take it from its people and bring it to the Messenger of Allâh ﷺ. It is also confirmed from him that he appointed 'Ali bin Abi Talib ؑ to slaughter what remained of his sacrificial animals during the Farewell *Hajj*.

Therefore, you should appoint someone whom you trust in Egypt to pay the *Zakah* of these cattle and it is not allowed for you to delay it until you return, because in this is delaying which keeps its people from getting it in its time (i.e., when it is due). Also, you do not know, it could be that death will overcome you before you return to Egypt and your inheritors may not pay it (*Az-Zakah*) for you. If this happens, the *Zakah* will remain under your responsibility. So, make haste my brother – may Allâh bless you – to give *Az-Zakah* and do not delay it.

Ash-Shaykh Ibn 'Uthaimin


***Az-Zakah* on stored Grains**


Q I took an amount of grains from some of the farmers and I stored it to be used as food for my children, both now and in the future, by the leave of Allâh. So, do I have to pay any *Zakah*?

A There is no *Zakah* on these grains and their likes from wealth that is stored for man's needs. *Az-Zakah* is only on that which is kept for selling or whatever is from the two currencies, gold and silver, or whatever takes their place of paper money. This is from the Bounty of Allâh, His Kindness and His Gentleness with His servants. So, unto Him is due all praise and thanks for that.

Ash-Shaykh Ibn Baz


There is no *Zakah* on four She-Camels


 If a person has four she-camels and one day before he owned them for a complete year, one of them gave birth. Therefore, is the minimum amount completed for that year?

 If a person has less than the minimum amount for *Az-Zakah*, like 30 sheep, then their number increases due to births before a year completes on the original number, the beginning of its year is considered from the day that the minimum amount is fulfilled. This is the position of the majority and it is acted upon. Imam Malik opposed this and said: "If during the year their number reaches 40 sheep due to the increase of their births and that (number) remains so until the end of the year, one sheep is due as *Zakah*. This is because the year of the new births is pursuant to the year of the original number. Therefore, *Az-Zakah* is obligatory." This was also mentioned in a report from Ahmad. Based upon this, due to the popular view and that which is acted upon, there is no *Zakah* on four she-camels and the year begins from the time the number of she-camels reaches five.

The Permanent Committee


The ruling on dropping a Debt with the intention of *Az-Zakah*


 If I gave a loan to some people, and it becomes difficult for them to repay it, and I pardoned them from repaying it with the intention that it is from *Az-Zakah*, is that permissible and does it suffice or not?

 If some right is due to you from a person, it is not permissible for you to drop it and intend it to be from *Az-Zakah*, because that contains a protection of your wealth (from *Az-Zakah*). Verily, you have taken the dropping of this money – that you have not gotten back – to be *Zakah* on your wealth; and you have kept the *Zakah* – that is due on you to pay – as your own possession. And success is from Allâh.

The Permanent Committee

Is Az-Zakah paid on a Gold Pen

 A gift came to me that was in the form of gold pens. So, what is the ruling on using them? Is there any *Zakah* on these pens or not? Please benefit me with an answer, and may Allâh benefit you.

 The most correct view is that it is forbidden to use them for males due to the generality of the Prophet's statement:

«أَجَلَ الذَّهَبِ وَالْحَرِيرِ لِأَنَاتِ أُمَّتِي، وَحُرِّمَ عَلَى ذُكُورِهَا»

"Gold and silk have been made lawful for the females of my Ummah and forbidden for their males."^[1]

There is also his statement concerning gold and silk:

«هُذَانِ جِلٌّ لِأَنَاتِ أُمَّتِي حَرَامٌ عَلَى ذُكُورِهِمْ»


"These two are lawful for the females of my Ummah and forbidden for their males."^[2]

In reference to what is related to *Az-Zakah*, if these pens reach the minimum amount required by themselves or along with other gold that the owner possesses that causes the minimum amount to be attained, *Az-Zakah* is due on them if they are possessed for a year. The same applies if he has silver or sales merchandise by which the minimum amount is reached, *Az-Zakah* becomes obligatory according to the most correct of the two views of the scholars. This is because gold and silver are like one thing.

Ash-Shaykh Ibn Baz

Zakatul-Fitr

The ruling on Zakatul-Fitr and its amount

 Is *Zakatul-Fitr* obligatory or recommended? Who is it obligatory upon?

[1] An-Nasa'i no. 5151.

[2] An-Nasa'i no. 5147-5150 and Ibn Majah no. 3595-3597.

A *Zakatul-Fitr* is obligatory upon the Muslims, because the Prophet ﷺ made it obligatory upon the male, the female, the child and the adult. Its amount is a *Sa'* of food or (i.e., which means) dried dates or barley or raisins or cottage cheese. He ﷺ commanded for it to be given before the people come out to pray the 'Eid prayer. Thus, it is an obligation imposed by the Prophet ﷺ. It is legislated to be given at the end of Ramadhan as purification for the fasting person from useless and foul speech, and to feed the poor people so they do not have to go around begging on the day of the 'Eid. And Allâh is the Giver of success.

Ash-Shaykh Ibn Jibreen

The Food of *Az-Zakah*

Q What is the food that is permissible to give for *Zakatul-Fitr*?

A It is reported in the *Hadith* that it is to be given from five things. They are wheat, barley, dried dates, raisins and cottage cheese. However, some of the research scholars have mentioned that specifying these five things was done because they were being used at that time. Therefore, they permit giving it from whatever is the common food of the land, like rice for example, and corn in the land where it is used as food and so forth.

Ash-Shaykh Ibn Jibreen

He forgot to give *Zakatul-Fitr* before the 'Eid prayer

Q I prepared *Zakatul-Fitr* before the 'Eid to be given to a poor person whom I know. However, I forgot to give it. I did not remember it until the 'Eid prayer, so I gave it after the prayer. What is the ruling on this?

A There is no doubt that the Sunnah is to give the *Zakatul-Fitr* before the 'Eid prayer as the noble Prophet ﷺ ordered this. However, there is no sin on you for what you did. Giving it after the prayer suffices, and all praise is due to Allâh, even though it is

mentioned in a *Hadith* that it is a charity from the charities (i.e., *Sadaqah*). However, that does not prevent it from being acceptable and falling in its appropriate place. We hope that it is accepted and that it will be considered a complete *Zakah*, as you did not delay it intentionally. You only delayed it due to forgetfulness. Verily, Allâh said in His Noble Book:

﴿رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا﴾

“Our Lord, do not punish us if we forget or fall into error.”^[1]

It is confirmed from the Prophet ﷺ that he said:


«يَقُولُ اللهُ عَزَّ وَجَلَّ قَدْ فَعَلْتُ»


“Allâh, the Mighty and Majestic, says, ‘Verily I have done so (i.e., accepted your prayer).’”^[2]

Thus, He answered the supplication of His believing servants in not punishing them for forgetfulness.

Ash-Shaykh Ibn Baz

The ruling on delaying the *Zakah* of Wealth and *Zakatul-Fitr*

 Is it permissible for a person to keep the *Zakah* of his wealth or *Zakatul-Fitr* in order to give it to one of the poor people who he is not able to get in touch with yet?

 If the amount of time is short and not long, there is no harm in him keeping it until he can give it to some of the poor people among his relatives or someone who is poorer or in more dire need. However, it should not be a long period of time. It should only be a number of days that are not numerous. This is in reference to the *Zakah* of wealth. Concerning *Zakatul-Fitr*, it should not be delayed for later. Rather, it is obligatory to pay it


[1] *Al-Baqarab* 2:286.


[2] Muslim no. 126.

before the 'Eid prayer, as the Prophet ﷺ ordered. It may be given before the 'Eid by a day or two or three. There is no harm in that. However, it should not be delayed until after the prayer.

Ash-Shaykh Ibn Baz

The ruling on giving Money for *Zakatul-Fitr*

 What is the ruling on giving money for *Zakatul-Fitr*, because there is someone who says that it is permissible?

 It is not unknown to any Muslim that the most important pillar of the upright religion of Islam is the testimony that none has the right to be worshipped but Allâh and Muhammad is the Messenger of Allâh. The testimony that none has the right to be worshipped but Allâh necessitates that none should be worshipped but Allâh alone. The testimony that Muhammad is the Messenger of Allâh ﷺ necessitates that Allâh not be worshipped except with what the Messenger of Allâh ﷺ sanctioned. *Zakatul-Fitr* is an act of worship according to the consensus of the Muslims, and the fundamental principle regarding acts of worship is that they are *Tawqeef* (i.e., limited to whatever there is a text for). Therefore, it is not permissible for anyone to seek to worship Allâh with any act of worship except with what is taken from the wise person who was the source of Islamic legislation (i.e., Prophet Muhammad ﷺ). He is the one for whom His Lord, Blessed is He the Most High, said:

﴿وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۗ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ﴾

“And he (Muhammad ﷺ) does not speak from (his own) desire. It is only a revelation that is revealed (to him).”^[1]

And he ﷺ said concerning that:

﴿مَنْ أَحْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ فِيهِ فَهُوَ رَدٌّ﴾

“Whoever introduces into this matter of ours that which is not of it, then it is rejected.”^[2]

[1] *An-Najm* 53:3, 4.

[2] *Al-Bukhari* no. 2697.

And he said:

«مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ»

“Whoever does a deed that is not from our matter, then it is rejected.”^[1]

He ﷺ legislated *Zakatul-Fitr* by that which is confirmed from him in the authentic *Hadiths* as a *Sa'* of food or (i.e., meaning) a *Sa'* of dried dates or a *Sa'* of barley or a *Sa'* of raisins or a *Sa'* of cottage cheese. Indeed Al-Bukhari and Muslim recorded from 'Abdullah bin 'Umar ؓ that he said:

“The Messenger of Allāh ﷺ obligated Zakatul-Fitr as a Sa' of dried dates or a Sa' of barley upon the slave and the free man, the male and the female, and the child and the adult among the Muslims. He commanded that it be given before the people come out to the prayer.”

They (Al-Bukhari and Muslim) also both recorded from Abu Sa'id ؓ that he said:

“We used to give it (Zakatul-Fitr) in the time of the Prophet ﷺ as a Sa' of food or (i.e., meaning) a Sa' of dried dates or a Sa' of barley or a Sa' of raisins.”

In another narration he said: “and a *Sa'* of cottage cheese.”

Hence, this is the Sunnah of Muhammad ﷺ regarding *Zakatul-Fitr*. It is known that during the time of the legislating – and this giving – of *Zakatul-Fitr*, dinars and dirhams (i.e., gold and silver coins) existed – especially in Al-Madinah – among the Muslims. These were the two leading forms of currency at that time and yet he (the Prophet ﷺ) did not mention them in regards to *Zakatul-Fitr*. If either of them were acceptable for *Zakatul-Fitr*, he would have clarified that, as it is not permissible to delay explanation past the time of need. If this explanation had occurred, the Companions ؓ would have acted upon it (i.e., by giving money).

What has been related concerning the *Zakab* of the livestock

^[1] Muslim no. 1718.

animal, of the known permission to give another animal in place of what is to be given, this is conditional upon that which is obligatory to give not being available. This allowance is specifically for that which it has been narrated concerning. As was mentioned earlier, the fundamental principle regarding acts of worship is *At-Tawqeef*. We do not know of anyone of the Prophet's Companions giving money for *Zakatul-Fitr*, and they were the most knowledgeable people of his Sunnah and the most devout people in following it. If anything like this had occurred among them, it would have been reported just as other things were reported from their statements and deeds that were related to the matters of Islamic legislation. Indeed Allâh, glory is unto Him the Most High, said:

﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ﴾

"Verily there is an excellent example for you all in the Messenger of Allâh (ﷺ)." [1]

And He, the Mighty and Majestic, said:

﴿وَالسَّابِقُونَ السَّابِقُونَ أُولَئِكَ مِنْ السَّابِقِينَ وَالَّذِينَ آمَنُوا مِنْ بَنِي إِسْرَائِيلَ الَّذِينَ سَبَّحُوا بِحَمْدِ رَبِّهِمْ وَأَسْلَمُوا مِنْ قَبْلِ يَوْمِ الدِّينِ أُولَئِكَ لَهُمْ جَنَّاتُ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ﴾

"And the first and foremost (to believe) from the Mubajirun (immigrants to Al-Madinah) and the Ansar (the citizens of Al-Madinah who helped the Mubajirun) and those who followed them in goodness, Allâh is pleased with them and they are pleased with Him. And He has prepared for them Gardens with rivers flowing beneath them. They will abide therein forever. That is the supreme success." [2]

From what we have mentioned, it becomes clear to the person who follows the truth that giving money for *Zakatul-Fitr* is not


[1] *Al-Abzab* 33:21.


[2] *At-Tawbah* 9:100.

permissible and it does not suffice for whoever gives it because he is opposing what has been mentioned of the legislative evidences. I ask Allâh to help us and the rest of the Muslims to understand His religion, be firm upon it and beware of everything that opposes His Law. Verily, He is Most Generous, Most Noble. May Allâh send blessings upon our Prophet Muhammad, his family and his Companions.

Ash-Shaykh Ibn Baz


The Sunnah is to distribute the *Zakatul-Fitr* among the poor People of the Land


 In reference to the food for *Zakatul-Fitr*, is it to be distributed among the poor people of our land or other than them? If we travel three days before the 'Eid, what do we do regarding *Zakatul-Fitr*?

 The Sunnah is to distribute *Zakatul-Fitr* among the poor people of the land on the morning of the 'Eid day before the prayer. It is permissible to distribute it a day or two before that, starting from the 28th (of Ramadhan). If someone who must pay *Zakatul-Fitr*, travels two days or more before the 'Eid, he should give it in the Islamic land that he is travelling to. If he is travelling to lands that are not Islamic, he should find some poor Muslims and give it to them. If his travel was after the permitted time to give it, then its intent is to show beneficence and kindness to them (the poor) and prevent them from begging from the people during the days of the 'Eid.

Ash-Shaykh Ibn Baz


The ruling on giving *Zakatul-Fitr* to the *Faqih* Scholar of the Land


 Verily we collect *Az-Zakah* (i.e., *Zakatul-Fitr*) and we give it to the *Faqih* (i.e., *Fiqh* scholar of the land). Whoever fasts, he must give the *Zakatul-Fitr* to the *Faqih*. Are we right in doing so?

 If this *Faqih* is trustworthy and he will give it to the poor people, there is no harm in the people giving him their *Zakah*. However, it is to be given a day or two before the 'Eid and the *Faqih* should give it out on the day of the 'Eid.

Ash-Shaykh Ibn 'Uthaimin

***Zakatul-Fitr* is only given to the poor People**

 Concerning *Zakatul-Fitr*, if a person is in a desert area far from the city and his neighbors are middle class nearly equal in regards to wealth – they are not rich nor are they poor – may some of them be given from it (*Zakatul-Fitr*) or not?

 From the wisdoms behind the legislation of *Zakatul-Fitr* is fulfilling the need of the poor on that day. So, whoever is not poor, then he should not be given *Zakatul-Fitr*. A person who is able should prepare the *Zakatul-Fitr* and distribute it among the poor in the closest land to him, and if he is able he may appoint someone to represent him in a land that has poor people. This representative is to distribute it to the poor in the time that is designated for giving it.

The Permanent Committee

