

فتاوى في الصوم والزكاة

Fatawa Regarding Fasting & Zakah

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Fatawa Regarding Fasting & Zakah

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Along with:

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

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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 مِّنْ رَّمْضَانَ صَفَّدَتِ الشَّيَاطِينُ وَمَرَدَّةُ الْجِنِّ، وَغُلِّقَتْ أَبْوَابُ النَّارِ، فَلَمْ يُفْتَحْ مِنْهَا بَابٌ وَفُتِحَتْ أَبْوَابُ الْجَنَّةِ فَلَمْ يُغْلَقْ مِنْهَا بَابٌ وَنَادَى مُنَادٍ: يَا بَاغِيَ الْخَيْرِ أَقْبِلْ وَيَا بَاغِيَ الشَّرِّ أَقْصِرْ، وَلِلَّهِ عُتَقَاءُ 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 بَرَكَهٍ 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 فَرْحَتَانِ فَرْحَةٌ عِنْدَ فِطْرِهِ وَفَرْحَةٌ عِنْدَ لِقَاءِ رَبِّهِ، وَلَخُلُوفُ 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 Allâh 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 Allâh's blessing upon him by allowing him to catch the month of Ramadhan. Thus, he should make haste in performing acts of obedience (to Allâh) and he should avoid the evil deeds. He should strive hard to perform all that Allâh 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 Allâh (i.e., *Masjids*), which Allâh ordered to be raised, and in which His Name is mentioned (or remembered). This is as Allâh said:

﴿وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا 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:

﴿حَافِظُوا 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 عَلَى 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-Baqarah 2:43.

[2] Al-Baqarah 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 وَيُؤْتُوا 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-Baiyyinah* 98:5.

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

«الصَّيَامُ جُنَّةٌ، وَإِذَا كَانَ يَوْمُ صَوْمٍ أَحَدِكُمْ فَلَا يَرْفُثْ وَلَا يَصْخَبْ، فَإِنْ سَابَّهُ أَحَدٌ أَوْ قَاتَلَهُ فَلْيَقُلْ: إِنِّي امْرُؤٌ صَائِمٌ»

"Fasting is a shield. So, if it is a day that one of you is fasting, he 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 Allāh 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 Allāh has made forbidden for him and to take care in guarding all of what Allāh 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 Allāh 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.