

AHLUL-QUR'AAN WA SUNNAH ASSOCIATION

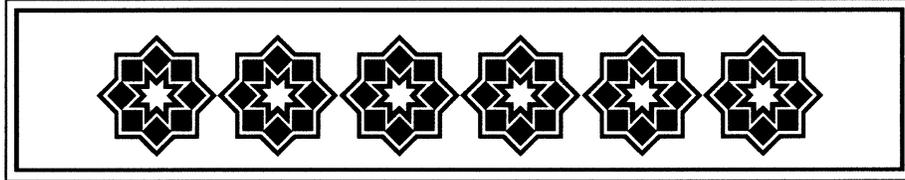


# FASTING

- & ITS RULINGS -

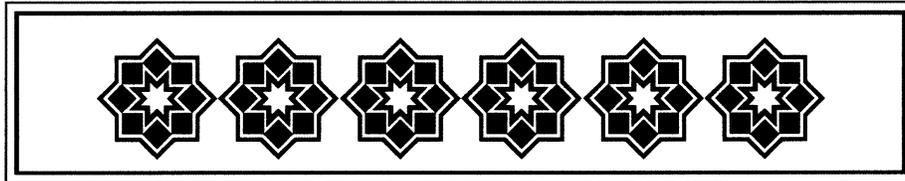


BY SHAIKH ABU HAATIM USAAMAH AL-QOOSSE



# **FASTING**

## **- & ITS RULINGS -**



**By Shaikh Abu Haatim  
Usaamah Ibn 'Abdil-Lateef Al-Qoosee**

**Translated and Edited by  
Abu Sumayyah Muhammad Khan**

**&**

**Abu Maryam Isma'eel Alarcon**

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➤ The members of Ahlul-Qur'aan wa Sunnah Association would like to thank all the brothers and sisters involved in the production of this book. We would also like to thank the several brothers from our organization who donated the money to have this book printed. We ask Allaah that He place this noble effort on the scale of their good deeds on the Day of Judgement. We hope that the Muslims in our community and beyond benefit from this treatise, especially in this blessed month of Ramadaan and we ask Allaah that this book serve as a cause for them to produce righteous actions. We also want to thank everyone else involved in the distribution of this book and the preparation to have this book put on the Internet.

**Ahlul-Qur'aan wa Sunnah Association  
109-06 Van Wyck Expressway  
South Ozone Park, NY 11420  
Tel: (718) 529-9496/Fax: (718) 374-9508  
E-mail: info@al-manhaj.com**

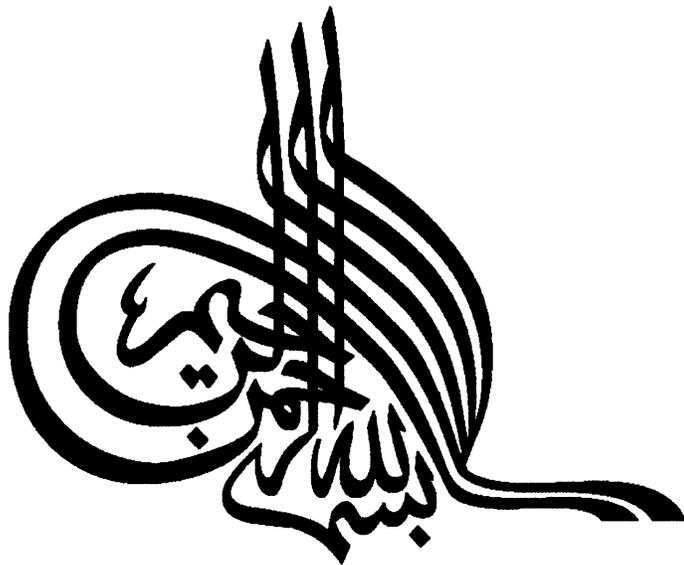
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An  
Ahlul-Qur'aan  
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Production



## INTRODUCTION

Verily, all praise is due to Allaah, we praise Him, we ask for His help and we seek His forgiveness. And we seek refuge in Allaah from the evils within ourselves and the evils of our actions. Whomsoever Allaah guides, there is no one that can lead him astray. And whomsoever is led astray, there is no one that can guide him. I bear witness that there is no deity worthy of worship except Allaah – He is alone and with no partner. And I bear witness that Muhammad ﷺ is His slave and His messenger.

As to what proceeds: Fasting is one of the aspects of worship that is done entirely for Allaah, in which a Muslim responds to the rulings of his Lord – the One, the Only – by abstaining from food, drink and sexual intercourse with his wife during the day of his fast, believing that this abstaining is obedience to Allaah. So he renews his covenant with Allaah through this fast, confirming that the only reason for his existence in this life is to actualize complete servitude to the One who created him and all that exists – the One who says in His Book:

﴿ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴾

**“I have not created the Jinn and Mankind except that they should worship Me.”** [Surah Adh-Dhaariyaat: 56]

This is the absolute servitude with its complete and comprehensive understanding, which is displayed in the servant’s responding to the Way of his Lord and the Laws of his Creator in every small and big matter from the affairs of his life, whether in knowledge (belief) or action (sayings and doings). Allaah says:

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٦٢﴾  
 لَا شَرِيكَ لَهُ ۗ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ ﴿١٦٣﴾

“Say: ‘Verily, my prayer, my sacrifice, my living, and my dying are for Allaah, Lord of the worlds. He has no partner. And that was what I was commanded (with) and I am the first of the Muslims.’”  
 [Surah Al-An’aam: 162-163]

This servitude – with the previously mentioned understanding – is seen at times in the prostration of the person praying, and at times it is seen in the hunger and thirst of the one fasting. It is seen at times in the supplication of a distressed person when he turns away from calling the people, towards calling Allaah. At other times, it is seen when the pilgrim, making Hajj, throws pebbles in one of the stations of (Hajj) and in a woman’s covering of her body and adornment. And sometimes it is seen in the consummation of the marriage between a young Muslim male and female, so that it could be a means for lowering their gazes and protecting their private parts. And at times it is seen in the Islamic punishment that is established by the ruler on a person that has committed adultery or theft. It is seen when someone removes an obstacle from the road or when a man who has money, which he is obligated to pay Zakaat on, gives his due Zakaat. It is seen at times when the wife obeys her husband and behaves well with him, and at times in the obedience and good treatment of a child to his parents. And sometimes it is seen in showing compassion and affection to an orphan, and at times it is seen in giving water to a thirsty dog, etc.

Indeed these things show the greatness of this Religion, which many, many people are ignorant about:

ذَلِكَ الَّذِينَ الْقِيَمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٤٠﴾

**“This is the (true) straight Religion, but most men know not”** [Surah Yusuf: 40]

With this understanding and from this description of greatness, I will extend my humble words on fasting and its rulings, hoping that Allaah accepts it and that the Muslims answer to it (by acting on it) as well as benefit from it. And I ask Allaah that he rectify the conditions of the Muslims by it and that He return them to the truth. Indeed Allaah has power over that and is able to do it. I put my trust in Him and to Him I repent.

**In the name of Allaah, the most Merciful, the Bestower of Mercy**

✿ Fasting is an obligation, which Allaah prescribed on every Muslim<sup>1</sup> that is sane and has reached the age of puberty. Allaah says:

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى  
الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿١٨٣﴾

**"O you who believe! Fasting is prescribed for you as it was prescribed for those before you, in order that you may attain Taqwaa."** [Surah Al-Baqarah: 183]

✿ The specified time when it becomes obligatory is the month of Ramadaan of every year. Allaah says:

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْءَانُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ  
وَالْفُرْقَانِ فَمَن شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ

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<sup>1</sup> The word “Muslim” includes both male and female.

**“The month of Ramadaan in which was revealed the Qur'aan, a guidance for mankind and a clear proof for the guidance and the criterion (between right and wrong). So whoever of you sights (the crescent on the first night of) the month (of Ramadaan), then he must observe the Fast (that month).”** [Surah Al-Baqarah: 185]

✿ Fasting in the month of Ramadaan is one of the pillars of Islaam. The Prophet ﷺ said: **“Islam is built on five things: (1) Testifying that there is no deity worthy of worship except Allaah, and that Muhammad is the Messenger of Allaah, (2) Establishing the prayer, (3) Giving the Zakaat, (4) Performing Hajj, and (5) Fasting in Ramadaan.”** [Reported by Al-Bukhaaree and Muslim]

So whoever breaks his fast intentionally in the month of Ramadaan without a valid Islamic excuse, he has destroyed one of the pillars of Islaam and stepped into the realm of great danger.

✿ The person who is fasting abstains from food, drink and sexual intercourse with his wife – intending<sup>2</sup> worship by that – from dawn until sunset. So when the sun sets, all of these things become permissible for him. Allaah says:

أَحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَىٰ نِسَائِكُمْ هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ

**“It is made lawful for you to have sexual relations with your wives on the night of Fasting. They are a covering for you and you are a covering for them.”** [Surah Al-Baqarah: 187]

And Allaah says in the same ayah:

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<sup>2</sup> The place for the intention is the heart, so it should not be pronounced (on the tongue).

وَكُلُوا وَاشْرَبُوا حَتَّىٰ يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ  
مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ۗ

“And eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night). Then complete your Fast until the nightfall.” [Surah Al-Baqarah: 187]

❁ Taqwaa<sup>3</sup> is one of the greatest goals and most important reasons behind fasting. Allaah says:

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى  
الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿١٨٣﴾

"O you who believe! Fasting is prescribed for you as it was prescribed for those before you, in order that you may attain Taqwaa." [Surah Al-Baqarah: 183]

The Prophet ﷺ said: “Fasting is a shield.”<sup>4</sup> [Saheeh Al-Bukhaaree]

So fasting prevents a person from committing what Allaah hates, thus protecting him from Allaah's punishment. If the person that is fasting is able to prevent himself from what is generally permissible for him – such as food, drink and sexual relations with his wife – he will be more able and likely to prevent himself from those things generally forbidden for

<sup>3</sup> Editor's Note: Taqwaa means to protect oneself from doing anything that Allaah hates or is not pleased with. It is to do what Allaah has commanded and to abstain from what Allaah has forbidden. So fasting builds Taqwaa since by fasting one abstains from the forbidden things and thus protects himself from sins and from gaining Allaah's anger – and this is Taqwaa.

<sup>4</sup> The word used in this hadeeth “junnah” means: fortification, a shield and protection.

him, such as lying, backbiting, slandering, cursing, vain passing of time<sup>5</sup> and bad behavior. Therefore, the one who does not understand this matter will not achieve anything from his fasting, except hunger and thirst.

The Prophet ﷺ said: **“If one of you is fasting, he should not use obscene language nor shout nor act ignorantly.<sup>6</sup> And if someone speaks abusively to him or wants to fight with him, he should say: ‘I am fasting, I am fasting.’”** [Saheeh Al-Bukhaaree]

And the Prophetﷺ said: **“Whoever does not abstain from false speech and acting upon that (false speech), Allaah is not in need of him leaving his food and his drink.”** [Saheeh Al-Bukhaaree]

❁ A sick person and a traveler<sup>7</sup> are allowed to break their fast in Ramadaan. They must make up the days that they missed (by fasting other days) at a later time, even if the days are not fasted consecutively. Allaah says:

وَمَنْ كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ يُرِيدُ  
اللَّهُ بِكُمْ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ

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<sup>5</sup> From the prohibited types of vain passing of time is: Being obsessed with entertainment tools and musical instruments, such as the television and videos, which are used to watch what Allaah hates such as dancing, nudity, intermingling (between the sexes) and wickedness. And beware O Muslim of being deceived by something called religious films and network series (broadcasted over the TV and radio), for they are from the footsteps of the Devil, like poison in honey.

<sup>6</sup> Everything that Allaah and His Messenger have prohibited from vile manners, then that is from ignorance.

<sup>7</sup> No one is permitted to break the fast and make it up another day except these two, since Allaah did not mention a text for anyone besides them. **“And your Lord is not forgetful.”** So the fatwa given by some contemporary (scholars) that it is permitted for school and college students to break their fast during examination times, and also for those people who have hard-labor occupations is not correct.

**“Whoever is ill or on a journey, then (he may break the fast and instead fast) the same number of days missed, on other days. Allaah wishes for you ease and He does not want to make things difficult for you.”** [Surah Al-Baqarah: 185]

❁ Those who are not able to fast, such as the elderly man and elderly woman (past age of childbearing),<sup>8</sup> may break their fast and instead feed a needy person for every day that is missed. This is due to their falling under the saying of Allaah:

وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مَسْكِينٍ

**“And as for those who cannot fast (because of difficulty) they may feed a needy person (for each day missed)”** based on the interpretation (of this ayah) found in authentic narrations of some of the Companions. As a matter of fact, this happened to one of the Companions, for Anas Ibn Maalik ❁ reported that he was weak one year and could not fast. So he made a bowl of porridge and called thirty needy people and fed them." [Reported by Ad-Daraqutnee with an authentic chain of narration]

❁ If a pregnant woman or a breast-feeding woman fears for herself or for her children, she may break her fast and instead feed a needy person for each day missed. This is based on her falling under the generality of the ruling found in the previous ayah. And according to the most correct opinion,<sup>9</sup> these two women do not have to make up for the missed days of fasting (i.e. by fasting other days).

❁ It is not permissible for a menstruating woman and a postpartum bleeding woman to observe the fast until they stop bleeding. So when

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<sup>8</sup> And likewise the sick person that has a chronic disease – who is not able to fast with it, nor is it expected that he will be cured in the confines of the means that Allaah has enabled.

<sup>9</sup> This is the opinion of Ibn ‘Abbaas ❁ and Ibn ‘Umar ❁. And it is not known that any of the other Companions opposed them in that. For a further discussion on this, refer to the book **“Fasting in Ramadaan”** of Shaikh Saleem Al-Hilaalee and ‘Alee Hasan ‘Alee Abdul Hameed Al-Halabee.

they stop bleeding, they must make up for the days of fasting they missed. And they do not have to make up for the prayers they missed during that time,<sup>10</sup> as is authentically established in the Prophet's Sunnah, where he said: **"Is it not true that when a woman is menstruating, she neither prays nor fasts?"** [Part of a hadeeth reported by Al-Bukhaaree]

❁ Anyone that eats or drinks out of forgetfulness is not obligated to make up for a missed day or to expiate. Rather, he must just complete his fasting (for that day). The Prophet said: **"Whoever forgets while he is fasting and eats or drinks, then let him complete his fast, for it was indeed Allaah who fed him and gave him to drink."** [Reported by Al-Bukhaaree and Muslim]

❁ The ruling for anyone who breaks the fast due to a mistake<sup>11</sup> or because he is forced to is the same ruling as that of the one who breaks his fast out of forgetfulness. This is based on the generality of the Prophet's ﷺ saying: **"Verily, Allaah has excused for my ummah (sins they commit due to) mistakes, forgetfulness and what they are forced to do."** [Reported by Ibn Maajah and others, and it is authentic due to all of its paths of narration]

❁ Whoever eats or drinks intentionally during the day in Ramadaan without any valid excuse that allows him to do that has committed a sin and has nullified his fast. It is obligatory on him to repent from that great sin and to make up that missed day of fasting.

❁ Anyone that has sexual intercourse with his wife during the day in Ramadaan, while they are both fasting, both of their fasts are broken. And it is obligatory for both of them or (perhaps) one of them to repent. And they must both make up that broken day of fasting and he must do the expiation (*kaffaarah*). The expiation is freeing a slave. If it is not

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<sup>10</sup> What some women do – such as intentionally leaving off food and drink during the condition of menses, then taking a sip of water before sunset – has no basis to it. Rather it is in opposition to the Sunnah.

<sup>11</sup> Such as the one who thinks it is still nighttime and thus eats. Then it becomes clear to him that the sun has risen, and that it is Fajr. Or like the one who hears the Adhaan over the radio and thus breaks his fast, but finds out that it is an Adhaan from another country that has a different timing.

possible to find a slave, then he must fast two consecutive months. If he is not able to do that, then he must feed sixty needy people, as is stated in the story of the man who had sexual intercourse with his wife during the day in Ramadaan. [Reported by Al-Bukhaaree].

And in some narrations of the hadeeth, other than that of Al-Bukhaaree's, there is a command to make up for the missed day of fasting. [Authenticated by Al-Haafidh Ibn Hajr in Fath-ul-Baaree]

✿ There is no harm in a person tasting food with his tongue, while he is fasting, on the condition that nothing enters (his throat). This is since it is not truthful to say that a person who tastes food is in fact eating or drinking.

✿ The following things are allowable for a fasting person to do:

- (1) Taking a bath and pouring cold water over oneself, as well as gargling to cool and moisten the mouth and tongue.
- (2) *Hijaamah* (Cupping) and anything that resembles it,<sup>12</sup> so long as it doesn't lead to weakness, for then it would be disliked (*makrooh*).  
**"The Prophet ﷺ received *Hijaamah* while he was fasting."**  
[Reported by Al-Bukhaaree] As for the hadeeth: **"The person doing the *Hijaamah* and the one receiving the *Hijaamah* may break their fast"**, then it is abrogated, for that used to be in the beginning of Islaam.
- (3) Using the *Siwaak* (tooth-stick). This is based on the generality of the Prophet's ﷺ saying: **"If it were not that I would be putting my nation to hardship I would have ordered them to use the *Siwaak* along with every *wudoo*."** [Reported by Al-Bukhaaree] The person who is fasting is not exempted from this because the *Siwaak* is highly recommended at all times without exception – in Ramadaan and out of Ramadaan, before the sunrise and after it.

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<sup>12</sup> Such as the opening of a vein, a blood transfusion and a blood discharge

- (4) Delaying the bath (*ghusl*) that is necessary after sexual intercourse (from the previous night) until after Fajr starts: It is authentically reported that the time for Fajr would come in while the Prophet was in a state of *Janaabah* (sexual impurity) from his wives. So he would bathe (perform *ghusl*) and fast." [Reported in Al-Bukhaaree and Muslim]
- (5) Kissing, embracing and fondling the wife, without having sexual intercourse. This is unless the man fears for himself that he will fall into the act of intercourse, for then he must avoid this. 'Aa'isha reported that: "**Allaah's Messenger ﷺ would kiss and embrace (his wives) while he was fasting. But he had more power to control his desires than any of you.**" [Reported by Al-Bukhaaree and Muslim]
- (6) Applicable medicines (such as creams or injections) that do not go to the stomach, **so long** as they do not serve the purpose of food and drink <sup>13</sup>
- (7) Using kohl (a black substance applied to the eyelids) and eye-drops
- (8) Swallowing one's saliva or its likes, which normally flow from the mouth or the nose to the throat. <sup>14</sup>

✿ The person who is fasting must beware of going too deep when inhaling water (up the nose or mouth) during *wudoo*, based on the saying of the Prophet: "**Go deep when inhaling water (during wudoo) unless you are fasting.**" [Reported by the collectors of the Sunan with an authentic chain of narration]

✿ The pre-dawn meal (*suhoor*) is highly recommended for those who fast. And delaying it until just before Fajr is more rewarding and more

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<sup>13</sup> Such as glucose and other nutritious injections that flow directly through the blood, for even though it does not go to the stomach, it still serves as food and drink. So fasting is not valid with it.

<sup>14</sup> Such as mucus or the dust floats in the atmosphere, as well as all that one is not able to repel from inhaling, since Allaah will not hold a person accountable for something that he has no control over.

blessed. The Prophet said: **“Have *suhoo*r for verily there is blessing in the *suhoo*r.”** [Reported by Al-Bukhaaree and Muslim]

Anas ؓ reported on Zaid Ibn Thaabit ؓ that he said: “We had *suhoo*r with the Prophet, then he ﷺ stood up for the prayer.” I (Anas) said: “How much time was there between the Adhaan and the *suhoo*r?” He said: “The length of time it takes to recite fifty ayaat.” [Reported by Al-Bukhaaree]

✿ It is recommended for those fasting to hasten in breaking the fast as soon as the sun sets. The Prophet ﷺ said: **“The people will not cease to be upon good so long as they hasten in breaking the fast.”**<sup>15</sup> And he said: **“When the night comes from here and the day leaves from here, and the sun sets, the fasting person must break his fast.”** [Both of these hadeeths are reported by Al-Bukhaaree and Muslim]

✿ It is recommended to break the fast before praying, with fresh dates, but if not, then with dry dates, and if not, then with water. **“The Prophet used to break the fast before praying with fresh dates. But if there were no fresh dates, he used to break it with dry dates. And if there were no dry dates, he would take sips of water.”** [Reported by At-Tirmidhee with a sound chain of narration]

✿ It is recommended for the person fasting to spend time in reciting and studying the Qur’aan, and in sitting with the people of righteousness and knowledge, as well as increasing in giving away charity for good causes during Ramadaan. **“The Prophet ﷺ was the most generous amongst people. And the time when he was the most generous was in the month of Ramadaan when Jibreel would meet him. Jibreel used to meet him every night during Ramadaan until it ended, in which the Prophet would present him with the Qur’aan. When Jibreel used to meet him, he ﷺ was more generous with good than the fair wind.”** [Reported Al-Bukhaaree and Muslim]

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<sup>15</sup> From this, you can see the falsehood that the Shi’ah in Iran and other lands are upon, from their delaying of breaking the fast until the appearance of some stars. So there is a testimony in this hadeeth that these people are not upon good. Therefore my Muslim brother: Hold on to the Sunnah and do not be deceived by them!

✿ The Night Prayer<sup>16</sup> in Ramadaan is a cause for attaining the forgiveness of sins. The Prophet ﷺ said: **“Whoever stands (in night prayer) during Ramadaan with faith and seeking reward (from Allaah), all of his previous sins will be forgiven.”** [Reported by Al-Bukhaaree and Muslim]

‘Aa’isha clarified the number of *rak’aat* for the Night Prayer, as the Prophet ﷺ used to pray it. **“The Prophet did not exceed eleven (11) rak’aat in Ramadaan or out of it.”** [Reported by Al-Bukhaaree and Muslim]<sup>17</sup>

✿ The excellence of the last ten nights of Ramadaan and what is recommended to do in it:

**“When the last ten days of Ramadaan would come, the Prophet would tighten his waist-wrapper (*izaar*), spend the night in worship, and wake his family.”** [Reported by Al-Bukhaaree and Muslim]

And **“Allaah’s Messenger ﷺ would exert himself in the last ten days (of Ramadaan) more than he would at other times.”** [Reported by Muslim]

And **“The Messenger of Allaah ﷺ would perform ‘*Itikaaf* (seclusion in the masjid) during the last ten days of Ramadaan.”** [Reported by Al-Bukhaaree and Muslim]

**“When the Prophet ﷺ wanted to perform ‘*Itikaaf*, he would pray Fajr (in the masjid) and then begin his ‘*Itikaaf*.”**<sup>18</sup> [Reported by Al-Bukhaaree and Muslim]

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<sup>16</sup> Which is commonly known as *Salaat-ut-Taraweeh*

<sup>17</sup> The report that the Prophet prayed twenty *rak’aat* is not authentic, nor the report that ‘Umar did it.

<sup>18</sup> Based on this, the start of *‘Itikaaf* should begin on the morning of the twentieth day, immediately after *Salaat-ul-Fajr*. This is because Al-Bukhaaree reported a hadeeth that indicates that one should leave *‘Itikaaf* in the morning also – meaning the morning of the thirtieth day. And he (Al-Bukhaaree) named this chapter: “The one who leaves his *‘Itikaaf* during the morning.”

One of the most important reasons why the last ten nights are so honorable is because the night of Al-Qadr falls in it.

❁ Lailat-ul-Qadr (The Night of Decree): Allaah says:

لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ

“**Lailat-ul-Qadr is better than a thousand months.**” [Surah Al-Qadr: 3] And He says:

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةٍ مُّبْرَكَةٍ

“**Indeed, We revealed it (this Qur’aan) on a blessed night.**” [Surah Ad-Dukhaan: 3]

The Prophet ﷺ said: “**Whoever stands in night prayer during Lailat-ul-Qadr with faith and seeking reward (from Allaah), his past sins will be forgiven.**” [Reported by Al-Bukhaaree and Muslim]

And he ﷺ said: “**On the morning following Lailat-ul-Qadr, the sun rises not having any rays.**”<sup>19</sup> [Reported by Muslim]

This was the sign one of the Companions<sup>20</sup> used to determine that Lailat-ul-Qadr was the twenty-seventh night of Ramadaan and Allaah knows best.

❁ Sadaqat-ul-Fitr: Ibn ‘Umar ؓ reported that “**Allaah’s Messenger made it obligatory to give Zakaat-ul-Fitr as a saa’<sup>21</sup> of dates or a saa’**

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<sup>19</sup> It appears round like the moon.

<sup>20</sup> He is Ubay Bin Ka’ab

<sup>21</sup> A *saa’* consists of four *amdaad* (plural for *mudd*). A *mudd* is a handful using two hands cupped together of an average-sized man. It is better for you to measure the weight of the *saa’* that you will take to distribute for Zakaat-ul-Fitr by yourself. This is to be done by scooping four handfuls with both hands and then weighing it. It is

**of barley, upon the slave and the free person, the male and the female, and the young and the old amongst the Muslims. And he commanded that it be given before the people set out for the prayer.”<sup>22</sup> [Reported by Al-Bukhaaree and Muslim]**

The Sunnah is that it should be given in food, as was done during the time of the Prophet ﷺ. Abu Sa’eed Al-Khudree said: “During the time of the Prophet, we used to give a *saa*’ of food<sup>23</sup> on the day of the ‘Eed.” Then he (Abu Saeed) said: “Our food used to be: barley, raisins, dried curds<sup>24</sup> and dates.” [Reported by Al-Bukhaaree and Muslim]

❁ The ‘Eed Prayer: Allaah says:

وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَيْتُكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ

**“And so that you may complete the (prescribed) time (for fasting) and so that you may glorify Allaah (by saying Allaahu Akbar), for having guided you, so that you may be grateful.” [Surah Al-Baqarah: 185]**

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approximately around two kilograms from the allotted portion give or take a little. But giving a little more out of precaution is better.

<sup>22</sup> He means by this the 'Eed Prayer. However, it is permissible to entrust it with the committee that is in charge of distributing the Zakaat, a day or two before the Day of 'Eed.

<sup>23</sup> It is the Sunnah to give any food that the people of that land grow. Its range is that a *saa*’ is to be given by every individual in the family. A majority of the scholars hold that it is not permissible to give it in the form of its monetary worth in cash, but rather it must be given in food as is stated in the Sunnah. This is the opinion that is in conformity with the evidences, so adhere to it! And beware of views and opinions, even if people beautify them. This does not mean that we cannot give charity in cash to the poor, for we can – except for Sadaqat-ul-Fitr, for this is a matter of worship. And there is wisdom in Allaah's commands, which our limited minds cannot comprehend.

<sup>24</sup> This is evaporated milk, which is well known in the Hijaz area and Najd, and which resembles *kishk* in our land (of Egypt)

So the Muslims go out to the *musallaa* (place of prayer) – an empty land – saying the *takbeer* (Allaahu Akbar).<sup>25</sup> Then they pray two *rak'aat* behind the Imaam, saying the *takbeer* (Allaahu Akbar) seven times in the first *rak'ah*, and five times in the second *rak'ah*, reciting the Qur'aan out loud in both *rak'aat*. Then the Imaam gives one *khutbah* (sermon) after which the people disperse. And it is from the Sunnah to return home using a different route than the one taken when coming to the *musallaa* (place of prayer).<sup>26</sup>

✿ It is recommended for the one who fasts the month of Ramadaan to (also) fast six days in (the month of) Shawaal. The Prophet ﷺ said: **“Whoever fasts the month of Ramadaan and follows it up with six days in Shawaal, it is as if he has fasted the whole year.”** [Reported by Muslim] It is not a condition that the days be fasted consecutively.

✿ Important Notes:

There is nothing authentically reported concerning fasting on the first day of (the month of) Rajab or the twenty-seventh day of Rajab.

There is nothing authentically reported concerning fasting in the middle of Sha'baan.

Also, the *ahaadeeth* reported on the excellence of fasting in the sacred months are weak, except for the month of Muharram, for there is an authentic hadeeth about it. Look for it in the last section of this book.

✿ From the great wrongs committed in Ramadaan is that many people fast in Ramadaan, but do not pray. Their example is like that of a people who build a palace but destroy its surroundings.

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<sup>25</sup> The most correct manner of saying the *takbeer* is: **Allaahu Akbar, Allaahu Akbar, Allaahu Akbar Kabeeran.**

<sup>26</sup> It is legislated on this day for the women to go out so that they may witness the 'Eed Prayer, even the menstruating women. However, they (the menstruating women) must stay away from the *musallaa* (place of prayer) and witness the (acts of) good and the invitation of the Muslims.

✿ From the great wrongs also is that: Some people observe the prayer in Ramadaan, but then leave off praying after the month comes to an end. So it is as if the Lord of Ramadaan is not the Lord of Shawaal or any of the other months. May Allaah be far removed from false gods and partners.

✿ Some authentic *ahaadeeth* on the virtue of fasting in Ramadaan and other times:

Allaah says: **“Every good deed of the son of Adam is for him except fasting, for it is for Me and I will reward it.”** [A *qudsee* hadeeth reported by Al-Bukhaaree and Muslim]

The Prophet ﷺ said: **“By the One in whose Hand the soul of Muhammad is in, the breath that comes out of the mouth of the one fasting is better to Allaah than the scent of musk. There are two times of joy for the person who fasts: When he breaks his fast, he is happy because he broke his fast, and when he meets his Lord, he is happy because of his fast.”** [Reported by Al-Bukhaaree and Muslim]

The Prophet ﷺ said: **“Indeed there is a door in Paradise called *Ar-Rayyaan*. On the Day of Judgement, those who fast will enter through it, and no one else besides them will enter in through it. It will be said: ‘Where are those who fasted?’ So they will stand up. No one else will enter in through it besides them. So when they have entered it, it will close and no one else will enter in through it after them.”** [Reported by Al-Bukhaaree and Muslim]

The Prophet ﷺ said: **“When the month of Ramadaan comes in, the doors of Paradise are opened and the doors of the Hellfire are closed and the devils are chained.”** [Reported by Al-Bukhaaree and Muslim]

The Prophet said: **“Whoever fasts Ramadaan with faith and seeking reward, he will have his previous sins forgiven.”** [Reported by Al-Bukhaaree and Muslim]

The Prophet ﷺ was asked about fasting on the Day of 'Arafah, so he said: **“Doing that expiates sins committed in the past year and the**

**following year."** And he was asked about fasting on the day of 'Ashoora, so he ﷺ said: **"It expiates sins committed in the previous year."** [Reported by Muslim]

The Prophet ﷺ said: **"The five daily prayers; one Friday prayer to the next Friday prayer; and (fasting) Ramadaan to the next Ramadaan expiate the sins that occur in between them, so long as the major sins are avoided."** [Reported by Muslim]

The Prophet ﷺ said: **"There is not a servant (of Allaah) that fasts a day in the way of Allaah, except that Allaah removes his face from the fire by the distance of seventy years because of that."** [Reported by Al-Bukhaaree and Muslim]

The Prophet ﷺ said: **"The most excellent (month for) fasting after Ramadaan is Allaah's month of Muharram. And the most excellent prayer after the obligatory prayer is the night prayer (i.e. Tahajjud)."** [Reported by Al-Bukhaaree and Muslim]

The Prophet ﷺ said: **"Making 'Umrah in Ramadaan is equal to making Hajj – or making Hajj with me."** [Reported by Al-Bukhaaree and Muslim]

The Prophet ﷺ did not observe fasting in any month more than in the month of Sha'baan. [Reported by Al-Bukhaaree and Muslim]

The Prophet ﷺ said: **"Fasting three days<sup>27</sup> in every month is like fasting the whole year."** [Reported by Al-Bukhaaree and Muslim]

**"The Prophet ﷺ used to aspire to fast on Monday and Thursday."** [Reported by At-Tirmidhee with an authentic chain]

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<sup>27</sup> In some *ahaadeeth*, these days are interpreted as being the "white days", and they are the thirteenth, fourteenth and fifteenth day in every month. They are called "white days" because their nights are lighted by the moon at the time of its completed stage (i.e. when there is a full moon). From this, we can realize the mistake of the general people in their applying the term "white" to the six recommended days of fasting in Shawaal.

The Prophet ﷺ said: **"The most beloved fast to Allaah is the fast of (Prophet) Dawood – he would fast one day and not fast the next day."** [Reported by Al-Bukhaaree and Muslim]

When the Prophet ﷺ came to Madeenah, he found the Jews fasting on the day of 'Ashoora, so he asked them: **"What is this day, which you are fasting?"** They replied: "This is a great day – the day in which Allaah rescued Moses and his people (from their enemy), and in which Pharaoh and his people were drowned. So Moses fasted on this day out of gratefulness, so we fast on it (also). The Prophet said: **"We have more right and claim to Moses than you."** So the Prophet ﷺ fasted that day and he ordered (the Muslims) to fast (on that day also). [Reported by Al-Bukhaaree and Muslim]

'Aa'isha reported: **"I said: 'O Messenger of Allaah! What if I knew which night Lailat-ul-Qadr was, what should I say in it?' He ﷺ said: 'Say: O Allaah, You are All-Pardoning, and You love to forgive, so forgive me.'" (Allaahumma innaka 'affuwwun tuhibbul 'afwa fa 'afu 'annee).**" [Reported by At-Tirmitheeh and others with an authentic chain]

The Prophet ﷺ said: **"Fasting, prayer, giving charity and enjoining good and forbidding evil absolve the trials a man faces with his family, his money, his children and his neighbor."** [Reported by Muslim]

The Prophet ﷺ said: **"O young men! Whoever amongst you can afford it, then let him get married. For it is the best means for lowering the gaze (from looking at women), and it is best means of keeping the private parts chaste (from fornication). But whoever is not able (to marry), then let him observe fasting, for it is a protection."**<sup>28</sup>

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<sup>28</sup> There is an indication in this hadeeth of the forbiddance of masturbating with the hand (a common hidden practice). This is since if it were allowed, the Prophet would have advised the young men who are not able to get married to do it. And it is not permissible to put off clarifying a matter at the time when a clarification is needed, as is well known. What further confirms its prohibition is the generality of Allaah's saying: **"But whoever seeks beyond that (marriage and what the right hands possess), then those are the transgressors."** [Surah Al-Mu'minoon: 7]

❁ Some weak *ahaadeeth* that are often quoted, which are related to fasting in Ramadaan and other times: This is in order to warn against them and to caution the Muslims from attributing them to the Prophet.<sup>29</sup>

**“The first part of Ramadaan is mercy, the middle part (of it) is forgiveness and the last part is freedom from the Hellfire.”** [Very Weak]

**“Fast and you will be healthy.”** [Weak]

**“Fasting on the first of Rajab expiates (the sins committed) for three years and (fasting on) the second day expiates (the sins committed) for two years. And the third (day) expiates (the sins committed) for a year. Then every (remaining) day is (an expiation of sins in) a month.”** [Weak]

**“The month of Ramadaan is suspended between the heavens and earth – it is not raised up to Allaah until the Zakaat-ul-Fitr is given.”** [Weak]

**“The month of Ramadaan is the month of Allaah, and the month of Sha’baan is my month and Ramadaan is an expiation (for sins).”** [Very Weak]

**“When the first night of Ramadaan comes, Allaah looks at his creation. And if Allaah looks at a servant of his, He will never punish him. And every night Allaah frees one million people from the Hellfire.”** [Fabricated]

**“O people! A very great and blessed month has come upon you. It is a month in which there is a night that is better than a thousand months. Allaah has made it an obligation to fast in it, and recommended us to observe the night prayer in it. Whoever seeks nearness to Allaah by doing a good deed in it, it will be like one performing an obligatory action in other months. And whoever**

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<sup>29</sup> The grading on these *ahaadeeth* are taken from Shaikh Al-Albaanee, quoted from his two books "*Da'eef Al-Jaami*" and "*Silsilat-ul Ahaadeeth Ad-Da'eefah Wal Mawdoo'ah*."

**performs an obligatory action in it, it is as if he has performed seventy obligatory actions in other months. It is a month of patience – and the reward for patience is Paradise – and a month of comfort, and a month in which the believer’s provision (i.e. wealth) is increased. Whoever feeds a person fasting in this month will have his sins forgiven and free his neck from the Hellfire. And he will have the same reward as the person who is fasting without subtracting anything from his reward. Allaah gives this reward to the one who feeds a fasting person with (even) a sip of milk or a date or a cup of water. And whoever quenches the thirst of the fasting person, Allaah will let him drink a serving from my Hawd (Fountain), from which he will not feel thirst again until he enters Paradise. And it is a month in which the first part of it is mercy, the middle part is forgiveness and the last part is freedom from the Hellfire. And whoever lessens the burden on his servant in it (Ramadaan), Allaah will forgive him his sins and free him from the Hellfire.” [Rejected]**

**“Fasting is half of patience. And there is a Zakaat that is binding on every thing, so the Zakaat of the body is fasting.” [Weak]**

**“Whoever breaks his fast in Ramadaan without a valid excuse that Allaah has allowed for him, it will not be recorded on him that he fasted a whole year, even if he fasts it.” [Weak]**

❁ Important Fatwa (Islamic ruling) pertaining to the beginning and end of the month of Ramadaan

In order to complete the benefits of this treatise and considering what we are being tested by in Egypt and other lands, such as the occurrence of division at the start and end of fasting every year, we will present this following section. So you can find that in one family, the members are divided amongst themselves between those who are fasting and those who are not, each of them claiming that they are following a specific Fiqh opinion. But yet they forget or they are caused to forget that Ahlus-Sunnah wal-Jamaah are the strictest of people in unifying the ranks. So this differing in Fiqh amongst them should never result in their dividing in this manner. Rather, they must follow the large body of Muslims,

amongst whom they live – whether they are fasting or not fasting – even if the majority of the people oppose them in the understanding of a Fiqh issue. This is one of the principles of Ahlus-Sunnah, which is neglected by many people who attribute themselves to knowledge, not to mention the regular common people. This is because Ahlus-Sunnah wal-Jamaa’ah consider differing to be a great evil.

Look at the example of ‘Abdullaah Ibn Mas’ood ؓ. This man prayed four *rak’aat* behind ‘Uthmaan ؓ in Minaa, even though he knew full well that the Prophet ﷺ only prayed two *rak’aat* in Minaa – the two *rak’aat* of the shortened prayer. And he said about his praying behind ‘Uthmaan: “I hope that my portion of the four *rak’aat* will be recorded as (instead) two *rak’aat* that are accepted (by Allaah).” So it was said to him: “Why did you not pray alone” meaning “why did you not shorten your prayer in accordance with the Sunnah?” So he said to them: “Differing is evil.”

And look at Shaikh-ul-Islaam Ibn Taimiyyah who gave a fatwa (religious ruling) that whoever sees the crescent with his own eyes must follow the *Jamaa’ah* (large group or community) he lives with in what they decide – whether fasting or not – in order to unify the ranks and prevent division. He used as evidence the hadeeth of the Prophet: **“Fasting is on the day that you (people) fast, and the end of fasting is on the day that you (people) break the fast. And your Adhaa is on the day that you (people) offer your sacrifices”** and the hadeeth: **“The end of fasting is the day in which the people break the fast. And the day of Adhaa is the day in which the people slaughter (their sacrifices).”**

The word *hilaal* (crescent) is defined as a noun for something that is introduced, meaning it is proclaimed and announced out loud. And the word *shahr* (month) is defined as something that is made known. So if it is sighted, yet not made known, the month has not begun. And there is no distinguishing in this matter between the status of the one who is put in charge of sighting the moon – whether he is correct or erroneous, whether he tried hard or was lazy. So the responsibility is on him and if he errs (in the sighting), then the error is on him only.

Refer to his valuable fatwa in his *Majmoo' Al-Fatawaa*. [Vol. 25, Pg. 202-206]

Since many people who go against this issue depend on the sighting of Saudi Arabia most of the time, I will present to them the following fatwa in order that they may know that the very own scholars of Saudi Arabia have ruled in opposition to what they adhere to. Before you is the text:

❁ A fatwa (religious ruling) from the Permanent Committee of Scientific Research and Rulings [Number 1657 in the year 8/29/1397]

**Question:** There always occurs a problem at the beginning of the month of Ramadaan with the Muslim students in the United States and Canada which results in the division of the Muslims into three groups:

1. One group fasts when the new moon is sighted in the country in which they live.
2. Another group fasts when fasting starts in the kingdom of Saudi Arabia.
3. And a third group begins fasting when they hear news from the Muslim Student's Union in the United States and Canada, which watches for the new moon in different parts of America, and as soon as the new moon is sighted in one city, they spread the news to different Islamic centers so that the Muslims in America can start fasting on the same day despite the great distances between the different cities.

Which group is the best to follow and to begin fasting when the sighting and news is made?

**Answer:** The answer will be given in three points:

Firstly: Variations in the rising points of the moon (i.e. it appears at different times in different places) is something that is well known, whether from observation or by intellect. None of the scholars differ in this regard. However, differing amongst the Muslim scholars occurs over whether this variation in rising points should be considered or not.

Secondly: The issue of whether these variations in rising points should be taken into consideration or not is from the speculative issues in which there is room for Ijtihad. Differing in this regard is permissible for those who are competent in science and religion. This is from the differing that is permissible; in which the one who has the correct opinion will have two rewards – one reward for his Ijtihad, and one for being correct – while the one whose opinion is wrong will have one reward – just for his Ijtihad.

The scholars have differed on this issue resulting in two opinions. So from them are those scholars who held that the variation in the rising points of the moon was of significance, and other scholars who held that it was not significant. Both groups use evidence from the Qur'aan and Sunnah to support their opinions. And perhaps they both use the same text as evidence, such as their both sharing in the use of the following ayah as evidence:

يَسْأَلُونَكَ عَنِ الْأَهِلَّةِ ۖ قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ وَالْحَاجِّ ۚ

**“They ask you (O Muhammad) about the new moons. Say: These are signs to mark fixed periods of time for mankind and for the pilgrimage.”** [Surah Al-Baqarah: 189] and the hadeeth: **“Fast when you (people) sight it (the new moon) and stop fasting when you (people) sight it.”**

The reason both groups use this (same) evidence is due to their difference in their understanding of the text, as well as the approach each group takes in their using it as a proof.

In view of the considerations that the (fatwa) body has regarded and measured, and taking into consideration that differing in this issue does not have effects from which we fear bad consequences – since fourteen centuries have passed since the advent of Islaam, in which there was not known that the entire Muslim ummah united upon one moon sighting, the members of this committee of senior scholars hold that:

One should leave things the way they are and not cause provocation and irritation to this issue. And we hold that each Muslim state has the right to choose what it sees fit – through the guidance of its scholars – from the two opinions, which have been mentioned for this issue, since each of them has its proofs and evidences.

Thirdly: The committee has looked at the issue of confirming the new moon through calculations, and what the Qur'aan and Sunnah say about this, and they have studied the opinions of the scholars on this matter. So they decided unanimously that astronomical calculations **cannot** be used to confirm new moons in religious issues. This is based on the Prophet's saying: **"Fast when you (people) sight it (the new moon) and stop fasting when you (people) sight it"** and his ﷺ saying: **"Do not begin fasting until you sight it (new moon) and do not stop fasting until you sight it."**

The Permanent Committee on Scientific Research and Rulings holds that: the Muslim Student's Union (or any other group representing the Muslim community) in countries where the government is not Islamic should take the place of the Islamic government with regard to the matter of confirming the new moon for the people living in those non-Islamic countries.

On the basis of what was stated in the second point, which was decided upon by the Committee, this union has the right to choose which of the two opinions they want to take – either to consider the variations in the times of moonrise or to not consider that. Then they should inform all the Muslims in their country what opinion they take, and they (the Muslims) must follow what opinion they hold and what they announce to the public, so as to unite the Muslims in their fasting and to put an end to disputes and confusion. Everyone who lives in those lands should try to sight the moon in the areas in which they reside. So if one or more trustworthy people sight the moon, they should fast according to that and tell the union to spread the news. This is for the beginning of Ramadaan.

As for the end of the month, there must be a confirmation from two reliable witnesses for the sighting of the new moon for Shawaal, or thirty

days of Ramadaan must be completed. This is based on the Prophet's saying:

**“Fast when you (people) sight it (the new moon) and stop fasting when you (people) sight it. But if it is hidden from you (by clouds or fog), then complete the number of thirty days (for Sha’baan).”**

May Allaah send His peace and blessings on our Prophet, Muhammad, his family and his Companions.

The Permanent Committee of Scientific Research and Rulings

‘Abdullaah Ibn Qa’ood – Member

‘Abdullaah Ibn Ghudyaan – Member

‘Abd-ur-Razzaaq’Afeefee – Assistant Head of the Committee

‘Abd-ul-‘Azeez Ibn ‘Abdillaah Ibn Baaz –Head of the Committee

This is the last of what Allaah enabled us to compile on the subject of “Fasting and Its Rulings” and all praise is for Allaah, Lord of the worlds.



## AN OVERVIEW OF A.Q.S.A.

### **Introduction:**

Ahlul-Qur'aan Wa Sunnah Association was established in the year 1998 in the city of New York, USA and became officially registered in 1999. Our first location was set up in the basement of an old building, which was used as a masjid that held up to fifty people. Later, we moved the masjid to a larger space consisting of two floors and which could hold a little more than a hundred people. We are still situated in this location today.

We purchased a land the size of 3600 square feet on February 26, 1999 with the intention of building a large Islamic center that would hold a masjid, school and bookstore. We needed to take loans in order to ensure the land's payment on time and thus we are currently in the process of raising money to pay back these loans and start building the center.

The brothers who established and currently run Ahlul-Qur'aan wa Sunnah Association adhere to the way of the Righteous Predecessors in Islam (i.e. As-Salaf As-Saalih) with regard to Creed, Methodology, Understanding and Manners. The AQSA board consists of the following committees:

1. The Majlis Ash-Shooraa (Governing Body) consists of four members who are from the People of Knowledge that follow the Methodology of the Salaf and who have received recommendation from the senior scholars. They include: Shaikh Usaamah Al-Qoosee, Shaikh Dr. Muhammad Musa Nasr, Shaikh 'Alee Al-Halabee and Shaikh Saleem Al-Hilaalee. The Majlis Ash-Shooraa is responsible for:

- Providing religious verdicts and settling all disputes
- Calling and deciding all Islamic seminars, conferences and programs
- The right to appoint and remove the Imam of the Masjid
- Selecting any new member to the Majlis Ash-Shooraa in the case of a necessity

2. The Executive Committee consists of several members within the organization. Their duties include:

- Handling the administrative duties in the Masjid
- Preparing and planning for programs and events
- Maintaining the Masjid budget

- Coordinating and arranging duties with the Associate Committees in order to fulfill the Association's objectives

**Our Objectives:**

To spread the authentic knowledge based upon evidences from the Qur'aan and Sunnah and the understanding of the Predecessors of this Ummah.

To connect the Muslims to the well-versed scholars as well as warn them against the scholars of evil and the people of innovations and desires

To train and prepare callers to Allaah as well as provide them with what is necessary for them to carry and spread the Call to truth

To invite and call non-Muslims to the correct Islam

**Our Past Accomplishments:**

By the Grace and Mercy of Allaah, Ahlul-Qur'aan Wa Sunnah Association has accomplished several important goals in its short history. Below is a list of some of our achievements:

**Invitation of the Scholars** for lengthy stays, such as our last visit by Shaikh Usaamah Al-Qoosee who stayed for a week in the beginning of February 2000 and Shaikh Muhammad Musa Nasr who stayed with us for a week at the end of February 2000.

**Conferences and Seminar:** We have held five conferences within the short span of June 1999 to July 2000. Each conference was a great success, in which we received an average of 500 attendees. We invited a wide range of speakers from the overseas people of knowledge, such as Saleem Al-Hilaalee, Muhammad Musa Nasr, Usaamah Al-Qoosee and 'Alee Al-Halabee to local western speakers, such as Dawood Adib, Abu Usaamah Adh-Dhahabee and Yahya Ibrahim. On July 2000, we held our first Islamic Seminar (Ibn Taimiyyah Seminar), which lasted two weeks and which had about 60 students. The subjects included were 'Creed, Qur'aan, Fiqh and Hadeeth. We plan to have our next seminar, which will be called Imam Ibn Al-Qayyim Seminar in July 2001.

**Launch of our web site [www.al-manhaj.com](http://www.al-manhaj.com)** for spreading authentic material on Islam

**Launch of our AQSA E-Group** in which we send out new articles weekly as well as updates and changes to our site. We also send our newsletter Al-Muntaqaa over the e-mail. As of December 2000, our subscriber list has reached the number of 1150 members, all praise be to Allaah.

**Daily classes and lectures** which are held in our masjid center.

**The Production of authentic Islamic material**, consisting of books, tapes, flyers and newsletters. We have printed two books so far including this current one. The last one was printed late last year in 1999, and it was entitled "**The Radiance of Faith**" by Imaam Ibn Qudaamah Al-Maqdisee (*rahimahullaah*). Both these books were translated from Arabic to English.

**Al-Muntaqaa Newsletter**, which is our monthly newsletter consisting of four pages. We deliver it to the homes of all of our members who have registered their addresses to us whether at one of our programs, through our web site or through correspondence. Our mailing address database currently holds over 1200 Muslim homes. Al-Muntaqaa is also produced in Arabic bimonthly and distributed in the NY area.

**Our Future Projects:**

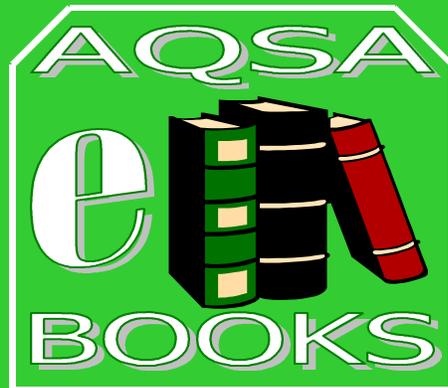
- Constructing or paying for the construction of the Masjid building.
- Establishing a full-time Islamic school for the Muslim children.
- Establishing a university for students residing in North America. We have already taken great steps towards this with the start of our first Islamic Seminar held in July 2000.
- Investing AQSA funds in business projects that will generate continuous income for our association.

**Our Plea:**

We urge every Muslim who is concerned about spreading the Da'wah of Tawheed and the Methodology of the pious predecessors to assist us in accomplishing our goals and objectives through your donations to this organization. As our noble and exalted Prophet ﷺ said: "**There is no decrease in the money that is given in charity.**"

**Please make all checks payable to:** Masjid Ahlul-Qur'aan wa Sunnah, and mail them to: P.O. Box 300077, JFK Station, Jamaica, NY 11430.

# Ramadaan 2000



AHLUL-QUR'AAN WA SUNNAH ASSOCIATION  
P.O. Box 30077, JFK Airport Station  
Jamaica, NY 11430  
Tel: (718) 529-9496/Fax: (718) 374-9508

[www.al-manhaj.com](http://www.al-manhaj.com)