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# **RAMADAAN**

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Author: Shaykh Muhammad 'Umar Baazmool

Web Site: <http://www.hmcc-uk.org>



# Sunnah Neglected in Ramadaan

Author: Shaykh Muhammad Naasirud-Deen Al-Albaani

Source: *Silsilah al-Hudaa wan-Noor, Tape No. 590*

Translator: *SalafiPublications.Com*

(Adapted by Masjid As-Sunnah )

Allaah, The Exalted and Most High, says in the Noble Quraan:

**O you who believe! Fasting is prescribed for you as it was prescribed for those before you, so that you may become people having Taqwa.** Soorah al-Baqarah (2):183

So in this *aayah*, Allaah, The Mighty and Majestic, informs the *Ummah* of Muhammad, *sallallaahu alaihi wa sallam*, that He has made fasting obligatory upon them just as He had made it obligatory upon the nations before us. This is a matter that is well-known to all of the Muslims who read this *aayah*, and clearly understand its meaning. However, a matter which very few of the general people notice, and this is the saying of Allaah, the Exalted and Most High, at the end of this *aayah*:

**“So that you may become people having Taqwa.”**

So Allaah, The Mighty and Majestic, when He commands His believing servants, or obligates them with Legislation, (then He) usually mentions the command, without explaining the wisdom for it. This is because the general wisdom behind Allaah, the Mighty and Majestic, placing duties upon His servants is that He should test them by it, so that it should become apparent (as to) those who will obey Him and those who will disobey Him, The Exalted and Most High.

However in this *aayah*, He mentioned something that is not found frequently in the Noble Quraan, which is that He mentioned the reason for the order to fast, by His Saying:

**“So that you may become people of Taqwa.”**

So the wisdom behind the Believers to fast is not just that they should prevent themselves from enjoyable and permissible and good things, even though this is an obligation upon the fasting person - but this is not the only thing that is required and intended by this fasting. So Allaah, The Mighty and Majestic, concluded His command to fast by His Saying:

**“So that you may become people of Taqwa.”**



## Advice for Women Whose Children Distract Them From Their Prayers in Ramadaan

Author: Shaykh Muhammad 'Umar Baazmool

### QUESTION

A woman prays in her house, having many young children and no family members or servants to assist her. She feels that her prayers are always deficient or unacceptable as a result of her lack of concentration due to the children's constant activities. What is your advice to her?

**ANSWER** by Shaykh Muhammad 'Umar Baazmool, instructor at Umm Al-Quraa University in Makkah

This woman, so long as she offers the prayer with its prescribed manner, after being purified (having *wudhoo'*), reciting (*Soorah Al-Faatihah*), standing, bowing, raising up, prostrating, sitting, prostrating again, with *tama'neenah* (resting fully in each position), then her prayer is valid *in shaa' Allaah*.

And she should feel free of any blame by offering this prayer, by Allaah's Permission. She (also) gets the reward for all of her work in the house and taking care of her children.

One time the Messenger (*sallallaahu alaihi wa sallam*) was leading the people in prayer in the masjid, and he shortened the prayer. So they said, "*O Messenger of Allaah! You have prayed in a way that we have not seen from you before!*" or a phrase similar to this.

He replied (*sallallaahu alaihi wa sallam*):

**"I heard the crying of a child, and I supposed that his mother was praying with us, so I wanted to free his mother for him."** [1]

So here the Messenger of Allaah (*sallallaahu alaihi wa sallam*), praying one of the obligatory prayers in congregation, shortened the prayer, showing concern for this child. So in this there is evidence to support that if a woman was to shorten her (recitation in her) prayer due to her responsibilities toward her house or her child, while she has no assistance, then there is no harm in that, so long as she offered her prayer in the manner ordained in the *Sharee'ah*. And Allaah, The Mighty and Exalted, says [2]:

**"So fear Allaah to the best of your ability"**

And the Messenger (*sallallaahu alaihi wa sallam*) said:

*"...And when I have ordered you with something, then do as much of it as you are able."* [3]

Therefore she offers the prayer to the best of her ability, fulfilling her duty and thus freeing herself from any blame. In addition, she will be rewarded by Allaah, The Glorified and Exalted, for being a good wife to her husband, taking care of the family, and staying on top of all her responsibilities. By these things she reaps great rewards and obtains lofty virtues. And by these things, her reward is with Allaah, The Glorified and Exalted.

She will also have a magnificent reward from Allaah, The Glorified and Exalted, for all her patience and forbearance, as Allaah says [4]:

**"Verily those who persevere will receive their reward without measure"**

### FOOTNOTES

[1] from an authentic hadeeth collected by Ahmad, see *The Prophet's Prayer Described* (p.25 of the English version) *sallallaahu 'alayhe wa sallam*

[2] the meaning of *Soorah At-Taghaabun* (64):16

[3] *Saheeh Al-Bukhaaree* #7288 (13/317 of *Fat-hul-Baaree*)

[4] the meaning of *Soorah Az-Zumar* (39):10

**SOURCE:** This was translated exclusively for [www.bakkah.net](http://www.bakkah.net) from a cassette recording with the knowledge and permission of the shaykh, file no. AAMB017, dated 1423/6/25



## *The fast of one who does not pray*

**Author: Shaykh Muhammad as-Saalih al-Uthaymeen**

*Source: Fataawa Ramadhaan - Volume 2, Page 751, Fatwa No. 763;*

*Fiqh al-Ibaadaat liibni 'Uthaymeen - Page 178-179*

WWW.Fataw-online.com

### **Question:**

We need to know the ruling about the fast of one who does not pray (obligatory prayers)?

### **Response:**

One who does not pray, (then) his fast is not correct and it is not acceptable from him. This is because the one who does not pray is a disbeliever and apostate (murtad), as Allaah (*subhaanahu wa ta'aala*) says:

**“But if they repent, offer prayers perfectly and give zakaah, then they are your brethren in religion”** [Soorah at-Towbah, Aayah 11].

And also the statement of the Prophet (*sallallaahu alaihi wa sallam*):

*“The agreement which is between us and them is the salaah, so he who leaves it has disbelieved.”*

and also His (*sallallaahu alaihi wa sallam*) saying:

*“Between the man and shirk and kufr is leaving the salaah.”*

And certainly this is the statement of the general Companions, if it is not a concensus amongst them. 'Abdullaah Ibn Shaqeeq (rahimahullaah) who was amongst the prominent Taabi'oon said,

*“The Companions of the Prophet (sallallaahu alaihi wa sallam) did not see the leaving off of any actions to be kufr except the prayer”.*

And based upon this, if a person was to fast whilst he did not pray, then his fast is rejected and unacceptable and there is no benefit for him in front of Allaah on the Day of Judgement. And we say to him: Pray then fast, as for fasting and not praying then your fast is rejected because (any) act of worship is not acceptable from a disbeliever.



Then the Prophet, *sallallaahu alaihi wa sallam*, clearly stated and clarified this point of divine wisdom, by his saying, reported in the *Saheeh* of Al-Bukhaaree (no. 1903), that he *sallallaahu alaihi wa sallam*, said,

*"Whoever does not abandon falsehood in speech and action, then Allaah has no need that he should leave his food and drink."*

Meaning: that Allaah, The Mighty and Majestic, did not intend and desire, by the obligation of fasting to withhold for a stated time from eating and drinking. Rather they should also withhold from that which Allaah, The Mighty and Majestic, has forbidden with regard to sins and acts of disobedience to Him, and from that is falsehood in speech and action.

So the Messenger, *sallallaahu alaihi wa sallam*, is emphasizing the *aayah*:

**“So that you may become people of *Taqwaa*.”**

i.e. that you should, as an act of worship to draw you closer to Allaah, The Mighty and Majestic, in addition to withholding from food and drink, also withhold from forbidden actions such as backbiting, carrying tales to cause harm to people, false witness, lying and so on.

Therefore it is obligatory that all the Muslims should be aware that actions which disrupt the fast are not just the physical acts, which are generally known, which are eating, drinking and sexual intercourse. The fast is not just that you withhold from this. Therefore some of the scholars those things which disrupt the fast into two categories,

The people have become used to thinking that fasting is just to refrain from the first category - to withhold from the material things. However, there is another category of things which disrupt the fast, which can be referred to as the non-material things which disrupt the fast.

He, *sallallaahu alaihi wa sallam*, said,

*"Whoever does not abandon falsehood in speech and action, then Allaah has no need that he should leave his food and drink."*

Therefore every fasting person should examine himself and see if he is just withholding from the material things, or is he also withholding from the non-material things? Meaning - has he made his manners and behaviour good when the blessed month of *Ramadaan* comes? If that is the case, then he has fulfilled the Saying of Allaah, The Exalted and Most High, at the end of the *aayah*:

**“So that you may become people of *Taqwaa*.”**



But as for the one who restricts himself in his fasting to just withholding from food and drink, but who continues and persists upon the evil manners which he was upon previously, before Ramadaan, then this is not the fasting that is desired and required from the wisdom behind the legislation of this noble month, which our Lord, The Mighty and Majestic indicates in His Saying:

**“So that you may become people of *Taqwaa*.”**

So this is a reminder, if Allaah wills, so that it may be cause of increasing in acts of worship seeking to draw closer to Allaah, The Exalted and Most High, in this blessed month, the month of fasting, which is such that we hope that Allaah, The Exalted and Most High, will guide and grant us all the success of fulfilling the due right of this blessed month, which is that we withhold from both the material and the non-material things which disrupt the fast.

Additionally, pay attention to some affairs which have been neglected by the majority of the Muslims and also by those having knowledge.

There is a *hadeeth* which is very often neglected because of another *hadeeth*, because the majority of people are unable to reconcile between them. The Messenger of Allaah, *sallallaahu alaihi wa sallam*, saying,

*"My Ummah will continue to be upon good for as long as they hasten to break the fast and delay the pre-dawn meal."*

So here two matters were mentioned, and they are neglected by most of the people, and they are - hastening to break the fast, and delaying the pre-dawn meal (*Suhoor*).

As for neglect of the first matter, which is hastening to break the fast, then in the view of some people it contradicts another *hadeeth*, which is his, *sallallaahu alaihi wa sallam*, saying,

*"My Ummah will continue to be upon good for as long as they hasten to pray the Maghrib Prayer."*

So here we have two commands, to hasten with two matters. So it appears to some people that we cannot hasten to perform both of them together.

But reconciling between the command to hasten with breaking the fast and the command to hasten to pray the *Maghrib* Prayer is a very easy matter. So it is something which our Prophet, *sallallaahu alaihi wa sallam*, made clear to us by his action and practice. So he, *sallallaahu alaihi wa sallam*, used to break the fast with three dates. HE WOULD EAT THREE DATES. Then he would pray the *Maghrib* Prayer, then he would eat again if he found that he needed to eat the evening meal.



## If one dies in Ramadaan, does he enter Paradise without questioning?

**Author: Shaykh Muhammad as-Saalih al-Uthaymeen**

*Source: Fataawa Ramadhaan - Volume 2, Page 744, Fatwa No. 754;*

*Fataawa ash-Shaykh Muhammad as-Saalih al-Uthaymeen - Volume 1, Page 561*

WWW.Fataw-online.com

### **Question:**

The Prophet (*sallallaahu alaihi wa sallam*) said:

*When Ramadaan arrives the doors of Paradise are flung open and the doors of Hellfire are slammed shut.*

Does this mean that one who dies in Ramadaan enters Paradise without questioning?

### **Response:**

The situation is not as such. Rather, what this means is the doors of Paradise are flung open as an inspiration to the Muslims to make easy their entry (to Paradise). And the doors of Hellfire are shut to prevent the Believers from sins such that they do not enter (through) these doors. And this does not mean that one who dies in Ramadaan enters Paradise without questioning, rather those who (shall) enter Paradise without questioning are those whom the Messenger (*sallallaahu alaihi wa sallam*) has described in his statement:

*“They are the ones who do not ask for Ruqiyyah, and do not cauterise, and do not believe in good or bad omen, and in their Lord they put their trust (alone).”*





So therefore from the *Fiqh* that is to be criticised, and which runs contrary to this *Sunnah*, is that a person says, "If someone hears the *Adhaan* and has some food in his mouth, then he must spit it out." So this is over strictness, and (*ghuluww*) exceeding the limits in the Religion, and the Lord of all of the creation admonished us, and reminded us, in His Book and in the *Sunnah* of His Prophet, *sallallaahu alaihi wa sallam*, that we should not exceed the due limits in our Religion. So He said, in the Noble Quraan:

**“O people of the Book! Do not exceed the limits in your religion, and do not say anything about Allaah except the truth.”**

And our Messenger *sallallaahu alaihi wa sallam*, said to us, or he, *sallallaahu alaihi wa sallam*, said, "*Beware of (ghuluww) exceeding the limits in the Religion. Because those who came before you were destroyed by their exceeding the limits in their Religion*".

So when Allaah's Messenger, *sallallaahu alaihi wa sallam*, has made it clear to us that there is in the matter of a persons taking *suhoor*, latitude and a margin of ease, to the extent that he said, "*If one of you hears the call to Prayer whilst the vessel is in his hand, then let him not put it down until he has completed his need from it.*"

So it is opposition to Allaah and to the Messenger that a person says that one who hears the *adhaan* whilst he has food in his mouth must spit it out upon the ground. This is not from the *Sunnah*. Rather this is contrary to the *Sunnah*, and is contrary to the clear command of the Messenger, *sallallaahu alaihi wa sallam*.

This *hadeeth* is to be found in some of the most famous books of the *Sunnah*. From them being the *Sunan* of Aboo Daawood, and it is the third book from the well-known six books. The first of which is *Saheehul-Bukhaaree*, the second being *Saheeh Muslim*, and the third being the *Sunan* of Aboo Daawood.

This *hadeeth* is to be found in it, and it is likewise reported by Aboo Abdullaah al-Haakim in his *Mustadrak*, and it is likewise reported by the Imaam, the Imaam of the *Sunnah* Ahmad ibn Hanbal, *rahimahullaah*, in his tremendous book known as the *Musnad* of Imaam Ahmad.

So the *hadeeth* is not a strange *hadeeth*, rather it is a well-known *hadeeth*, and was reported by the Imaams of the *Sunnah* in the early times, and with an authentic chain of narration.

To conclude with the saying of The Messenger of Allah, *sallallaahu alaihi wa sallam*, saying "*Allaah loves that His allowances be acted upon just as He loves that His prescribed duties be carried out,*" and in one narration, "*Just as He hates that disobedience to Him be committed.*"

So there are two narrations, "*Allaah loves that His allowances be acted upon just as He loves that His prescribed duties be carried out*", and the second narration is, "*as He hates that disobedience to Him be committed.*"

So therefore the Muslim should not practice false piety, and (as a result) refrain from obeying the Prophet, *sallallaahu alaihi wa sallam*, in that which he encouraged us upon and clarified to us. And what has been said is sufficient, and all praise is for Allaah, The Lord of all of the creation."



But today the people fall into two offences:

(i) Firstly, the *Adhaan* is delayed from its legislated time. Then after this delay comes another delay, which is that people sit down for a meal - except for a few people who are eager and pray the *Maghrib* Prayer in the masjid. But the majority of the people wait until they hear the *Adhaan*, and then they sit down to eat as if they are having a dinner, or their evening meal, and not just breaking their fast.

So the *Adhaan* for *Maghrib* these days - in most of the lands is unfortunately given after the time it becomes due. The reason for this is that the people have abandoned adhering to and applying the Islamic rulings, and instead have come to depend upon astronomical calculations depending upon the timetable!

But these timetables are based upon astronomical calculations which count the land as being a single flat plane. So they give a time for this flat plane, whereas the reality is that the land varies, varying between the depression of valleys and the elevation of mountains. So it is not correct that a single time be given which covers the shore, the planes and the mountains. No, each part of the land has its own time. So therefore whoever is able in his place of residence, in his city or his village, to see the sun set with his own eye, then whatever time it sets at, then that is the hastening that we have been commanded with in his, *sallallaahu alaihi wa sallam*, saying, which we just mentioned, "*My Ummah will continue to be upon good as long as they hasten to break the fast.*"

So the Prophet *sallallaahu alaihi wa sallam*, was careful to implement this *Sunnah* by teaching it, and by putting it into practice.

As for his teaching, then he, *sallallaahu alaihi wa sallam*, said, in the *hadeeth* reported by Al-Bukharee in his *Saheeh* (no. 1954),

*"If the night appears from this side," and he pointed towards the east, "and the day has departed from here," and he pointed towards the west, "and the sun has set then the fasting persons fast is broken"*

What does, '*the fasting persons fast is broken*' mean? It means he has entered under the ruling that he should break his fast. So then comes the previous ruling where the Messenger, *sallallaahu alaihi wa sallam*, encouraged hastening to break the Fast, and the Messenger, *sallallaahu alaihi wa sallam*, used to implement this, even when he was riding on a journey.

So it is reported in the *Saheeh* of al-Bukharee (no.1955) that the Prophet, *sallallaahu alaihi wa sallam*, ordered one of his Companions to prepare the *Iftaar* for him. So he replied, O Messenger of Allaah it is still daytime for us. Meaning 'the light of the sun'. So even though it had set, yet its light was still clear in the west. So the Messenger, *sallallaahu alaihi wa sallam*, did not respond to what he had said, rather he re-emphasised the command to him to prepare the *Iftaar*. So the narrator of the *hadeeth* who said, We could see daylight in front of us, meaning - the light of day, the light of the sun. When we broke our fast, we said, "If one of us had climbed onto his camel he would have seen the sun." The sun had set from here, and the Messenger, *sallallaahu alaihi wa sallam*, ordered one of the Companions to prepare the *Iftaar*. Why? To hasten upon good "*My Ummah will continue upon good for as long as they hasten to break the Fast.*"

So what is important is that we notice that the *Iftaar* which is legislated to be hastened must be done with a few dates. Then we must hasten to perform the Prayer. Then after this the people can sit and eat as they need.



This is the first matter which needs reminding, and it is how to reconcile the two matters which the Prophet, *sallallaahu alaihi wa sallam*, commanded we should hasten to perform. The first being the command to hasten the breaking of the Fast, and the second being the command to hasten to perform the *Maghrib* Prayer. So the *Iftaar* should be done with some dates, as occurs in the *Sunnah*, and if dates are not available, then with some gulps of water. Then the Prayer should pray in congregation in the mosque.

Then the other matter which needs reminding is, what occurs in the previous *hadeeth*, "*And they delay the pre-dawn meal*"

Meaning, what is required here is the opposite to the case of the *Iftaar*. So he, *sallallaahu alaihi wa sallam*, commanded us to hasten to perform the *Iftaar*. But as for the *Suhoor*, then it should be delayed. But what happens today is totally contrary to this, since many people eat their *Suhoor* before the appearance of *Fajr* by perhaps an hour. This is not befitting. This is contrary to the *Sunnah* shown by the saying of the Prophet, *sallallaahu alaihi wa sallam*, and by his practice. So the Companions of the Prophet, *sallallaahu alaihi wa sallam*, used to leave the *Suhoor* so late, that one of them would almost hear the *Adhaan* and he would still be eating. He delayed the *Suhoor*.

Indeed there is an authentic *hadeeth* reported from the Prophet, *sallallaahu alaihi wa sallam*, which shows the ease afforded by Islaam, which is to be counted as one of the principles of Islaam, which the Muslims are proud of, especially with regard to the matter of fasting, since Allaah, The Mighty and Majestic, concluded the *aayahs* concerning fasting with His Saying, "**Allaah desires ease for you, and He does not desire to make things difficult for you.**"

So from this ease is his, *sallallaahu alaihi wa sallam*, saying, "*If one of you hears the call to Prayer and the vessel is in the hand of one of you, then let him not put it down until he fulfils his need from it.*"

" *If one of you hears the call to Prayer and the vessel*" the vessel containing food, whether it be milk, some drink, water, anything which a person may take as *Suhoor*, and he hears the *Adhaan*, then he should not say, Now the food is forbidden by the *Adhaan* being heard for the person who has had enough of it. It is not allowed for him to then have any more, whether it be a drink, or some fruit, when he has had his fill of whatever he was eating.

But as for the one who hears the *Adhaan* and he has not yet taken what he needs from the food and the drink, then the Messenger, *sallallaahu alaihi wa sallam*, made that lawful for him. So he clearly said, in the clear and eloquent Arabic language, "*If one of you hears the call to Prayer, and the vessel is in his hand, then let him not put it down until he fulfils his need from it.*"

And what is meant here by the call is the second call, the second *Adhaan*. It is not the first *Adhaan*, which they wrongly call the *Adhaan* for withholding (*al-Imsaak*). We must know that there is no basis for calling the first *Adhaan* the *Adhaan* for withholding (*imsaak*).

The second *Adhaan* is when we are to withhold, and this is clearly stated in the Quraan, since Allaah, The Mighty and Majestic, says:

**"And eat and drink until the white thread of dawn becomes clear to you from the black thread of the night."**



So eating becomes forbidden at the start of the time of the Fajr Prayer. There is no separation between these two things. There is no withholding from food and drink for a quarter of an hour, or less than that, or more than that, before the start of the time for the Fajr Prayer. Not at all.

Because the Prayer becomes due when the true dawn appears, and food becomes forbidden for the fasting person when the true dawn appears. So there is no separation between these two matters at all.

So therefore there occurs in the hadeeth agreed upon by Al-Bukharee and Muslim, from the hadeeth of Abdullaah ibn Umar ibn al-Khattaab, radiyallaahu anhumaa, that the Prophet, *sallallaahu alaihi wa sallam*, said, "*Let not the Adhaan of Bilaal deceive you*" meaning, the first Adhaan, " because he gives the Adhaan in order to awaken the person who is sleeping, and so that the person who wishes to eat the pre-dawn meal can do so. So eat and drink until Ibn Umm Maktoon gives the Adhaan."

Ibn Umm Maktoon, and his name was Amr, he was a blind man, and he was the one about whom the Saying of Allaah, The Exalted and Most High, came down:

He frowned and turned away, that the blind man came to him

to the end of the aayahs.

So he used to give the second Adhaan, the Adhaan which means that eating becomes prohibited, and that it is now time for the Fajr Prayer.

How had he used to give the Adhaan when he was blind? This is a question which naturally occurs to some people. So Amr ibn Umm Maktoom used to climb upon the roof of the masjid, and he could not see the dawn, but he would wait until someone passing by saw the dawn. So when someone saw that the dawn had appeared and spread across the horizon, then they would say to him, It is morning. It is morning. Then he would give the Adhaan.

So you will notice here that the Adhaan of Amr ibn Umm Maktoom was after the Fajr had appeared, and had been seen by the people whilst they were walking in the streets. So then when it was said to him, "It is morning. It is morning," he would give the Adhaan.

So therefore there is latitude in the affair, since the Muadhhdhin would be delayed in giving the Adhaan until he heard the people telling him, "It is morning, it is morning."

And then Allaah's Messenger, *sallallaahu alaihi wa sallam*, said, "*If one of you hears the call to Prayer and the vessel is in his hand, then let him not put it down until he has fulfilled his need from it.*"

So Allaah, The Mighty and Majestic, spoke truly when He said at the end of those Aayahs relating to fasting:

**“Allaah desires to make things easy for you, and He does not desire to make things difficult for you.”**

and

**“And that you should complete the number of days, and that you should glorify Allaah by mentioning takbeer for His having guided you, and that you should be thankful.”**