

stow on such their reward according to the best of their actions.”

(Al-Qur'an, 16: 97)

O Allah, keep us firm in our faith and good deeds and bless us with a good life, and make us join the ranks of the righteous people; and praise be to Allah (SWT), the Lord of the worlds, and may His blessings and peace be upon Muhammad, his family and companions. Amin.

This humble work was completed on Thursday, 18th of Rabi'ul Awwal 1412 AH, (September 26, 1991 AD) by His humble servant, Tajuddin Bin Shu'aib. Praise be to Allah in the beginning and in the end.

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Glossary

'AAM: Universal, prevalent and common. In Fiqh, it means the case has a general implication beyond its initial reason or cause. When the case is *'Aam* it covers the time, place and every believer. The opposite of *'aam* is *Khas*.

AADAB: From *Adaba*, cultured, well mannered. It implies rules or acts of *'Ebadah*. *Aadab* includes the dos and don'ts of fasting.

'ADL: To act justly and fairly, from the root *'Adala*. In Fiqh, *'Aadl* is honesty, uprightness, impartiality, probity. All these are qualities required of a person who witnesses or testifies in any legal case, including testimony of sighting the new crescent for beginning or ending the fast of Ramadan.

'ALIM: Scholar, it is from the root word *'alim*, to know or to be recognized. An *'alim* is a person who has dedicated himself to the letters and science of Islam, and has excelled in the sciences of Islam, *'Ulumul Islam*, based in Al-Qur'an and the Hadith.

'AJIZ: Incapable, from the root *'Ajaza*, lack of strength. It implies here a person who is incapable of carrying on the required duties in Islam. This person is not held responsible for caring on the Islamic duties.

'AQIL: Sane, from *'aqil*, mind, brain. It is the person who is mentally sound and able. Sanity is the prerequisite of any act of worship.

ARKAAN: Pillars, originally *rakana*, to learn, support one's own weight. The plural is *Arkaan*, principles, basic elements, basics. In fasting there are two *Arkaan*, intention and abstinence.

'ASHURA: The tenth, originally *'ashrah*, ten. It denotes the tenth day of the month of Muharram. It is sunnah to fast on that day.

AL-LAYL: Night, we fast only during day time. There is no fasting at night.

AYYAMUT-TASHREEQ: These are the three days immediately following Eidul Adha, the 11th, 12th and 13th of Dhul Hijjah. It is not desirable to fast during these days.

BADIR: A full moon

BID'AH: Innovation, originally from *bada'a*, to start, invent, introduce. Here it is to innovate or invent something in the name of Islam as part of Islam, that has not been approved or sanctioned by Allah in *Al-Qu'ran* or the Messenger of Allah in his Hadith. According to Hadith, every *Bid'ah* leads one astray, and every stray act leads to hellfire.

BALIGH: Originally *balagha*, to reach, mature, ripen. Here it is the person who has reached the state of puberty. At this age the person is responsible for his or her acts. The state is known also as bulugh.

BULUGH: The state of puberty. It's synonym is *Hulum*, meaning the age of dreams, and *tamyeez*, the age of discretion.

DU'AA: Supplication

'EBADAH: From the root *'abada*, to worship, to serve, to venerate, to deify. Fasting is *Ebadah* (worship of Allah).

'EIDUL-FITR: Fast breaking festival on the first of Shawwal, the first day after Ramadan.

FADAIL: Virtues, from *fadala*, a surplus to excel, or surpass. *Fadail* refers to deeds of excellence, or deeds that promote moral excellence, virtues.

FAQEEH: Originally to comprehend, have knowledge. The plural is *fuqaha*. Legalist, jurispudent, a scholar in the branch of Islamic science, *Fiqh*.

FALAQ: Dawn

FATUR: From *Fatara*, to split, or cleave, here to break the fast, eating food and drink after a fast.

FTEIL: Deeds, it refers to a practical teaching of the Prophet (saas), as opposed to *quul*, spoken or verbal teachings of the Messenger.

HAYD: Menstruation, monthly period. It invalidates many of the religious acts, including Salaat, fasting and touching the Book of Allah. If you miss a day or more of fasting due to *haid*, it has to be redeemed.

HARIM: An old person. Age with debility is a determining factor whether a person can or cannot fast.

HILAL: Originally *halla*, to appear, show, as in a new moon. *Hilal* is the new moon, crescent, indicating the beginning of a new moon. Sighting or testimony of a new moon is the prerequisite of beginning the fast.

HISAB: To determine and declare the beginning and the ending of the month by calculation and computation. This is an un-Islamic method for ascertaining the beginning and ending of Ramadan, for there is an explicit command to sight the new moon before the fast and to end the fast. There is an erroneous belief that calculation is a proof against error, but it is not pure science. There are near unanimity among the scholars regarding that this an incorrect way of testimony.

HUJJAHProof, from *hajja*, to overcome, to defeat, confute and convince. *Hujjah* is a proof, evidence, authoritative source to support a case. There is in Islamic *Shari'ah* a proof for everything. If the case lacks *Hujjah*, it is invalid.

HUKUM: Hukum is a legal judgment. If someone asked you what is the *hukum* of a minor's fasting, and you then respond to this question with the *hukum* saying the fasting of a minor is recommended. The *Hukum* is to pass judgment, Issue a verdict, or a sentence.

HULUM: (Dream) We say youth has reached the age of *hulum*, referring to the wet dream, indicating he or she has reached puberty. This is synonymous to *bulugh* and *tamyeez*.

AL-I'ETIKAAF: From *'akafa*, to adhere, direct, to schedule, withdraw and retrieve. In Islamic fiqh term it is retirement to a Masjid for the worship of Allah for a time. It is recommended to do this in the last ten days of Ramadan. However, it could be observed at any time provided it is in a Masjid.

IMSAAK: Originally *masaka* to grab, seize and take hold. *Im-saak* is the time at which abstinence from things that break your fast begins, to mark the beginning time to fast. For instance, it is the time to start fasting in your locality.

IMSAAKIYAH: The calendar of fasting during the month of Ramadan.

IFTAAR: To break fast. It is one of the *adaabs*, rules of fasting.

IJTINAB: Janaba, is the root word meaning to avert, keep away. Here it means avoidance of things that may invalidate fasting, especially spiritual fast breakers, such as lies, bad-mouthing, etc.; things that are not in the spirit of fasting.

IJTIHAD: Originally *jahad*, to endeavor, strive, exert. *Ijtihad* is a judgment on a legal or theological question, based on the text in *Al-Qur'an* or Sunnah. Contrary to what many think, *Ijtihad* is a painstaking work based initially on *Al-Qur'an* and Hadith. It is considered one of the sources of Islamic *Shari'ah*.

IKHITILAAF AL-MATALI'E: Phrase denoting differences of the crescent sighting. That is, the sighting of one region is not binding on the others. There are serious problems with this opinion or view due to the disagreement on what constitutes the difference.

ITHAD AL-MATALI'E: A phrase meaning there is only one sighting of the crescent of Ramadan for Muslims all over the world. Therefore, if a Muslim in any region or locality, sights the *hilal*, and the testimony reaches Muslim any where in the world they should fast. This is the opinion of the majority of Muslim scholars.

JAMHUR: The majority of the scholars.

JAWAAZ: Originally *jaza*, to be allowed. *Jawaaz* means permissible, lawful, or an admissible act, such as taking a shower during Ramadan.

JIMA`A: Sexual relationship, it is a major fast breaker.

JUNNAH: Shield and protection, Ramadan acts as a *junnah*, shield for the faster.

KAFIR: Originally to cover, hide. Here it means the person who hides the bounties of Allah.

KAFFAARAH: Expiation for an irreligious act committed in violation of an Islamic Law.

MUFTIRAAT: Originally from *fatara*. To split or break. Here it denotes the acts or thing that invalidates fasting, such as eating, drinking, or sexual intercourse. The singular is *muftir*.

MUQEEM: The person who is staying, as opposed to traveling. Not traveling is a prerequisite of fasting, for the traveler is not obligated to fast.

MUKALLAF: Its root is *kalafato* to become freckled, bent, set, be attached, commissioned, or entrusted. *Mukallah*, is the person who is commissioned, under obligation, liable or responsi-

ble, bound to observe the precepts of Islam. Every adult male or female Muslim is *Mukallaf*.

MA`ASIYAH: From *'asa* to resist, oppose, defy, rebel. *Ma'asiyah* is a revolt against the tenets of the religion, known as sin. It is a *Ma'asiyah* to eat during the day time in Ramadan.

MAJNOON: The person who is insane or mentally incompetent. A person in that state is not obligated to observe the rites of religion.

MANHIYAAT: Originally *naha* to forbid, ban, and interdict. *Manhiyaat* are the forbidden, interdicted or illicit deeds. Food and drink are *manhiyaat* during daytime but lawful at night during Ramadan.

MASLAHAH: What is good and beneficial, from the root *salah*, to be good, right and proper. *maslahah* is an underlying reasoning behind all Islamic teachings in that there is always a *Maslahu* behind every order, or precept of the religion.

MUTABA`AH: Originally *tabi`a*, to follow, trail, and pursue. In Sharee`ah, it implies obeying and following the command of the Lawgiver. See the essence of *mutaba'ah*.

MUBAARAK: Blessed, as in *Ramadan Mubaarak*, the greeting the believers exchange during Ramadan and `Eids as *`Eid Mubaarak*

NADHIR: To declare a vow. If you vow to fast certain days, you must fulfil your vow.

NIYYAH: Intention.

NIFAAS: Post-childbirth bleeding. This bleeding is among the fast breakers. During this period there is no fasting, but it has to be redeemed after Ramadan.

QAADIR: To have strength, power. *Qadir* means to be able to observe the religious obligations and rules. Ability is one of the prerequisites of fasting.

QADAA: To settle, and to finish. *Qadaa* is the redemption of a religious obligation, like redeeming Salaat that is missed, or making up a day, or days missed in fasting.

QAWLY: Originally to speak. The teachings of the Prophet (saas), that denotes what he says as opposed to deeds (*f`el*). If the scholars of Hadith says: this Hadith is *Qawly*, they meaning the Prophet (saas) said it. If they say this Hadith is *Fi`ely* they mean he did it. For example, the Messenger said: “Whoever believes in Allah and the Day of Judgement either speak good or keep silent....” (Bukhari/Muslim)

AR-RUUH: Breath of life, spirit, it is the Spirit of Allah. The angels and the spirits descend on the Night of Power. This is one of Angel Jibreel’s names.

RAMADAN: The ninth month of Islamic calendar, and the fasting month.

RAYYAN: Quencher, fragrance, a special gate in the heavens reserved only for those who fast in Ramadan. Originally, *rawiyah*, to drink one's fill. Quench, thus *rayyan* means the quencher, or a pleasant fragrance.

RU`UYAH: Originally *Ra'a*, to see, discern, view. The method of testimony. Seeing, sighting, looking or viewing the new month (*hilaal*). Such as sighting the hilaal of Ramadan.

SAHUUR: Originally *sahir*, lack of sleep, vigilance. Here it means the meal taken before dawn, just before beginning a day's fast.

SAWM: Generally, it denotes restraining from normal things such as eating, drinking, etc. In Islamic law (*Sharee'ah*), it means special acts of worship, i.e. fasting with intention to please Allah by abstaining from fast breakers such as food, drink, and sexual intercourse from the period between the break of dawn until sundown.

SAUMD-DAHAR: *Dahar*, is time, lifetime, epoch, eternity. It is to fast for the entire year without break. This kind of fasting is un-Islamic.

SADAQATUL FITR: Fast breaking charity to be given at the end of Ramadan. This is a special charity, consisting of giving food items.

SAFAR: Travel, and *musaafir* is a traveller.

SAHIH: Authentic, originally to be healthy, well, sound, perfect. In the *Fiqh* of *'Ebadat* it refers to a valid act that is approved or sanctioned by the Lawgiver. It denotes also the category of Hadith, as in Sahih Bukhari and Muslim.

SAAIM/SAAIMAH: From *sama*, one who fasts; the female is *Saimah*.

SAAS: Abbreviated letters which stand for *Sallallahu Alaihi Wa Sallam*.. Is the prayer we are commanded to say when the name of Prophet Muhammad is mentioned.

SHAFAA`AH: *Shafa`ah*, to attach, add, subjoin, intercede, to mediate. In a Hadith fasting will intercede for the faster, saaim.

SHAHIDA: To bear witness, as in witnessing and testifying to the sighting of the new crescent.

SHAAMM: The historical name describing the geographical region that refers to the countries of Syria, occupied Palestine, Jordan, and Lebanon.

SHAHAR: A month in Arabic as in shahar Ramadan

SHARI`AH Islamic jurisprudence, Islamic law. From *shara'a*, to commence, begin. *Shariah* in Arabic denotes a water source, drinking fountain. Here it means Islamic jurisprudence; the embodiment is a revealed message, or canonical law of Al-Islam, based in Al-Qur`an and the Sunnah.

SHARIBA: Drinks

SHAAR'EE: The Lawgiver. In Islam the Lawgiver is Allah (SWT), and His Messenger Prophet Muhammad (saas). Allah is Shaari'e because He is the Creator; and Prophet Muhammad is Lawgiver because Allah permitted him to give law on His behalf by the virtue of his messengership. Therefore, these two entities are the makers of the laws that governs the life of a Muslim and all human beings.

SWT: Abbreviation letters denoting the Sublime name of Almighty Allah, (S) *Subhaanahu* (Glory be to Allah), (W) and (T) *Ta'aalaa* (The Exalted).

SITT MIN SHAWWAL: The six days of Shawwal. Shawwal is the tenth month of the Islamic calendar. This refers to a highly recommended Sunnah six days fasting during Shawwal after Ramadan.

SIRR: Secret, innermost thoughts, originally from *sarra*. The plural is *asrar*. In every *'Ebadah* there is hidden wisdom, the discovery of which enriches belief and conviction. Fasting is replete with hidden insights (*asrar*) that our scholars past and present are still discovering.

SUNNAH MU`AQADAH: Sunnah, from *sanna* to introduce, enact, prescribe, indent, to pass a law. Here it is the teaching of the Messenger of Allah, (saas), including what he said, did, or approved. *Muaqadah* means strong, thus when Sunnah *Muaqadah* is used, it indicates the act that the Messenger observed frequently.

TA`AAM: Food

TA`AMMUD: *Amida* is the rood word meaning to intend, undertake. Here it means deliberate, intentional and willful disregard of the precepts of Islam, such as eating in the middle of the day in the month of Ramadan. Its opposite is *sahaw*, unintentional.

TAQLID: Originally, *qalada*, to confer, adorn with a necklace, to copy, to imitate. *Taqled* is to follow, or imitate blindly, or not questioning the adoption of concepts or ideas. Uncritical faith.

TAMUR: The date.

TAWAATUR: A term used in the science of Hadith to describe a Hadith which has been reported overwhelmingly through several chains (*Sanad* or *Asaaneed*), as opposed to *Ahaad* the one reported through a single chain (*Sanad*).

UMRAH: The lesser Hajj. It is highly recommended during Ramadan.

WUJUUB: From *wajaba*, to be necessary, indispensable. *Wujuub* is an obligatory act, it is similar to *wajib*, necessary and essential.

ZAKAAT: Alms, the third pillar of Al-Islam. It is highly recommended to give Zakaat during Ramadan.