

(New Revised 2nd Edition)

A GIFT FOR RAMADHAN



Shaykh Abdul Raheem
hafizahullah

A Gift for Ramadhan

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Foreword to 1st Edition

In the name of Allah, the Most Merciful, the Most kind. All praise is due to Allah who, through His infinite mercy has once again granted us another blessed Month of Ramadhan. May Allah accept and be pleased with us.

Alhamdulillah, you have before you a very valuable piece of work. A detailed guide to the masaa'il of Ramadhan.

Throughout the years, our honourable and respected Shaykh Abdul Raheem (hafizahullah) has benefitted countless people in the field of Hadith, Tafseer, Tasawwuf and Fiqh through lectures, courses, books and Shaykh's website www.Tafseer-Raheemi.com.

It was during a course in which Shaykh was teaching his compilation of 40 Hadith relating to Ramadhan, and it was after teaching this when Shaykh decided to write a book that would act as a complete guide to Ramadhan (spiritually and practically) for one and all.

After spending many hours with Ulama and medical doctors, you have before you a priceless book, which, Insha-Allah, will solve many important issues that are faced during the blessed month of Ramadhan for people young and old, in all communities across the globe.

May Allah accept this work and reward Shaykh Abdul Raheem (hafizahullah) immensely for his effort. May Allah also reward the

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respected Mufti Shabbir Sahib, Mufti Sufi Tahir Saheb, Doctor Mazharuddin Sahib, Doctor Salim, Doctor Liaqat and Maulana Zayd Mehtar for their contributions to this valuable piece. May Allah reward Sister Naielah Ackbarali for her well researched and detailed article on Fasting (presented later in the book).

May Allah guide us and protect us all. Ameen.

Ahmed Bhula

General Manager of www.Tafseer-Raheemi.com

Ramadhan 1436 AH

Introduction

The Greatness of Ramadhan

Allah ﷻ has introduced the month of Ramadhan in the Holy Quran with the following verse:

"The month of Ramadhan is the month in which Quran was revealed as a guidance for mankind, whose verses of guidance are absolutely clear, and a criterion. So whoever among you witnesses this month, should fast in it. While those who are ill or on a journey should make up for the same number of days at another time. Allah wants ease for you and does not want hardship for you. You should complete the period and then glorify Allah that he guided you. And you will perhaps show gratitude to him." (Al-Baqarah 2:185)

The verse indicates towards the greatness of this month by saying that the greatest of all divine scriptures, the glorious Quran, was revealed in this blessed month.

This revelation is of two types.

- 1) Revelation from Lawhe Mahfooz to the earthly heaven took place in this month in the night of power.
- 2) The beginning of revelation upon the heart of the Prophet ﷺ. The first five verses of Surah Iqra were revealed in the cave of Hira, in Laylatul Qadr, in this month.

Quran came like a heavy rainfall in a hot climate with extreme drought. The world was dry, filled with Kufur, Shirk and disobedience. The Quran came like a heavy rainfall which cools everything down and breathes life into dry lands. It had everything

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that was needed; guidance, clear proofs, the power to distinguish between truth and false. It breathed life into dead souls.

Since this month holds great virtues, people should fast in it. This fasting is, only from dawn till dusk, and only for one month. We can eat and drink freely for eleven months, but we should bring our desires under control for just one month. There is flexibility for the sick and the travellers. This is because Allah ﷻ is extremely kind and merciful. He does not like putting his creation in difficulties so he granted flexibility. Allah wants us to complete this period and be grateful to him for guiding us towards that which benefits us.

People should be grateful and keep fasts properly. We see that in this day and age people miss fasts or break them for silly excuses. There is an environment of godlessness out there. No wonder we suffer from individual misfortunes and collective problems around the world. May Allah ﷻ guide us.

Some people say summer fasts are too long. However, they fail to realise that the extra effort will bring extra reward and on top of that, the pleasure of Allah ﷻ, which is our aim.

Rasulullah ﷺ would sometimes fast while travelling through the dessert, enduring the heat and thirst. Sahabah ﷺ loved fasting in the hot summer days. There literally felt lazzat in the hardship. That is the inner pleasure, the pleasure of the soul and mind, which we so much crave for.

Our salaf used to love it also. Maulana Arshad Madani Saheb mentioned that his father Hadhrat Maulana Hussain Ahmed Madani *rahmatullahi Alayhi* would be fasting in the hot summer days. He would be reciting the Quran to someone after Asr Salah. His tongue would get stuck and he would struggle to continue. He would get up and go to the Wudhu area, pour two jugs of water over his head and

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come back and continue reading. There was no air conditioning nor any fans in those days.

This book which you have in your hands was written with the intention to make masaa'il of Sawm easy for everyone. We compiled 40 Hadiths at the beginning, in order to give some encouragement to the readers. Maybe if one person observes fasts properly, this can be a source of salvation for myself and for all our Tafseer Raheemi team. This has been a collective effort rather than an individual one.

I am indebted to Allah ﷻ for giving me the tawfeeq and then to the authors of the books I benefited from, mainly 'Tuhfae Ramadhan' by Mufti Salman Mansurpoori. I should also mention and thank my dearest Mufti Zaid Mehtar who was the main driving force behind it. And then our Tafseer Raheemi manager Ahmed Bhula. Also Yahya Batha, Esa Bhai and the rest of the team.

May Allah ﷻ reward each and everyone of them with the best of rewards in Dunya and Akhirat. Ameen.

(Shaykh) Abdul Raheem (hafizahullah)

9 Sha'ban 1437 / 16 May 2016

40 Hadith

1. Rasulallah ﷺ Paying Great Importance to Ramadhan

عن سلمان الفارسي، قال: خطبنا رسول الله صلى الله عليه وسلم في آخر يوم من شعبان فقال أيها الناس قد أظلكم شهر عظيم شهر مبارك شهر فيه ليلة خير من ألف شهر جعل الله صيامه فريضة وقيام ليله تطوعاً من تقرب فيه بخصلة من الخير كان كمن أدى فريضة فيما سواه ومن أدى فيه فريضة كان كمن أدى سبعين فريضة فيما سواه وهو شهر الصبر والصبر ثوابه الجنة وشهر المواساة وشهر يزداد فيه رزق المؤمن من فطر فيه صائماً كان مغفرة لذنوبه وعتق رقبته من النار وكان له مثل أجره من غير ان ينتقص من أجره شيء قالوا ليس كلنا نجد ما يفطر الصائم فقال يعطي الله هذا الثواب من فطر صائماً على تمر أو شربة ماء أو مذقة لبن وهو شهر أوله رحمة وأوسطه مغفرة وآخره عتق من النار من خفف عن مملوكه غفر الله له واعتقه من النار واستكثروا فيه من أربع خصال خصلتين ترضون بهما ريكم وخصلتين لا غنى بكم عنهما فأما الخصلتان اللتان ترضون بهما ريكم شهادة أن لا إله إلا الله وتستغفرونه وأما اللتان لاغنى بكم عنها فتسألون الله الجنة وتعوذون به من النار ومن أشبع فيه صائماً سقاه الله من حوضي شربة لا يظمأ حتى يدخل الجنة .» رواه ابن خزيمة في صحيحه

Hadhrat Salman ؓ reports "On the last day of Sha'ban, Allah's Messenger ﷺ addressed us and said: 'O people, there comes over you now a great month, a most blessed month in which lies a night more greater in virtue than one thousand months. It is a month in which Allah (The Glorified and the Exalted) has made compulsory that the days should be observed by fasting. And he has made optional the standing by night. Whosoever makes an attempt to draw nearer to Allah ﷻ by performing any virtuous deed, for him shall be the reward like one who had performed fardh at any other

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time. And whoever performs fardh, for him shall be the reward of seventy fardh in any other time. This is indeed the month of patience, and the reward for true patience is Paradise. It is the month of sympathy with one's fellowmen. It is the month wherein a true believer's rizq (sustenance) is increased. Whosoever feeds another who fasted, in order to break the fast (at sunset), for him shall be forgiveness for his sins and emancipation from the fire of Hell and for him shall be the same reward as for him (who he fed) without that person's reward being decreased in the least.

Thereupon we said: "O Messenger of Allah, not all of us possess the means whereby we can help a fasting person to break his fast." The Messenger of Allah replied: 'Allah grants the same reward to him who gives a fasting person, to break the fast, a mere date or a drink of water or a sip of milk.

This is a month, the first part of which brings Allah's Mercy, the middle of which brings His forgiveness and the last of which brings emancipation from the fire of Hell. Whosoever lessens the burden of His servants (labourers) in this month, Allah (The Glorified and the Exalted) will forgive him and free him from the fire of Hell. And in this month, four things you should continue to perform in great number, two of which shall be to please your Rabb while the other two shall be those without which you cannot do. Those which shall be to please your Rabb, are that you should, abundantly, bear witness that there is no deity to worship except Allah (i.e. recite the Kalima Tayyibah: La Ilaaha Illallah abundantly) and make much Istighfar (beg Allah's forgiveness with Astaghfirullah). And as for those without which you cannot do, you should beg of Allah entrance into Paradise and seek refuge in Him from Hell." And whoever satiated a person with food, Allah (The Glorified and the

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Exalted) will give him water from the Hawdh (pond) whereafter he shall never again feel thirsty until he enters Paradise." (Ibn Khuzaimah)

2. Fasting Is a Pillar of Islam

قال رسول الله صلى الله عليه وسلم بني الإسلام على خمس : شهادة أن لا إله إلا الله وأن محمدا رسول الله ، وإقام الصلاة ، وإيتاء الزكاة ، والحج ، وصوم رمضان. اخرجہ البخاري

"Islam is based on five pillars: To bear witness that there is none worthy of worship except Allah and that Muhammad is Allah's Messenger, to establish Salah, to give Zakah, to perform Hajj and to Fast in Ramadhan" (Bukhari)

3. Ramadhan Expiates Sins

عن أبي هريرة أن رسول الله صلى الله عليه وسلم كان يقول الصلوات الخمس والجمعة إلى الجمعة ورمضان إلى رمضان مكفرات ما بينهن إذا اجتنبت الكبائر رواه مسلم

Abu Hurairah رضي الله عنه narrates that Rasulullah ﷺ said, "The five daily prayers, and one Jumuah to another Jumuah, and one Ramadhan to another Ramadhan, expiate the sins in between as long as one refrains from major sins." (Muslim)

4. In Ramadhan, the Gates of Jannah Are Opened and the Gates of Jahannam Are Closed

عن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: إذا جاء رمضان فُتحت أبواب الجنة، وغُلقت أبواب النار، وصُفدت الشياطين رواه مسلم

Abu Hurairah رضي الله عنه narrates that Rasulullah صلى الله عليه وسلم said, "When the month of Ramadhan commences, the doors of the heavens are opened, the doors of Jahannam are closed, and the Shayateen are chained." (Muslim)

This results in lessening of sins due to the reasons of sins being minimized. When the gates of Jannah are opened, it's cool breeze reaches the hearts the believers and urges them to increase their devotion.

5. Fasting Should Be with Belief and Sincerity

عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: من صام رمضان إيماناً واحتساباً، غُفِرَ له ما تقدم من ذنبه رواه الشيخان

Abu Hurairah رضي الله عنه narrates that Rasulullah صلى الله عليه وسلم said "Whosoever fast in Ramadhan with firm belief and with hope of gaining reward, (sincerity) his previous sins will be forgiven." (Bukhari/Muslim)

6. Five Great Gifts for a Saaim

عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم : أعطيت أمتي خمس خصال في رمضان لم تعطها أمة قبلهم خلوف فم الصائم أطيب عند الله من ريح المسك وتستغفر لهم الملائكة حتى يفطروا ويزين الله عز وجل كل يوم جنته ثم يقول يوشك عبادي الصالحون ان يلقوا عنهم المؤنة والأذى ويصيروا إليك ويصفد فيه مردة الشياطين فلا يخلصوا إلى ما كانوا يخلصون إليه في غيره ويغفر لهم في آخر ليلة قيل يا رسول الله أهي ليلة القدر قال لا ولكن العامل إنما يوفى أجره إذا قضى عمله رواه احمد

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Abu Hurayrah ؓ relates that Rasulullah ﷺ said, "My Ummah has been given five things for Ramadhan which were not given to anyone except them. For them,

1. The khuloof of a saaim (smell exiting from the mouth due to emptiness of the stomach) is sweeter to Allah than the fragrant smell of musk. (I.e. Allah loves the saaim due to his sacrifice.)
2. The fishes of the oceans seek forgiveness for the fasting person until they break their fast. (Due to their love for the Saaimeen)
3. Allah decorates Jannah every day and then says, "The time is near when My faithful servants shall cast aside the great trials of the world and come to you".
4. In this month the rebellious, giant Satans are chained so that they cannot reach unto those evils to which they normally reached during other months besides Ramadhan.
5. On the last night of Ramadhan people are forgiven". The Sahaabah ؓ thereupon enquired, "O Messenger of Allah, is that last night Laylatul Qadr? Rasulullah ﷺ replied, "No. But a labourer is paid his wage in full, when he completes the work".

(Ahmed)

7. The Reward of Sawm Will Be Beyond Imagination

عن أبي هريرة رضي الله عنه - عن النبي - صلى الله عليه وسلم - قال: «كل عمل ابن آدم يضاعف، الحسنة عشرة أمثالها إلى سبعمائة ضعف قال الله - عز وجل -: إلا الصوم فإنه لي وأنا

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أجزى به، يدع شهوته وطعامه من أجلي، للصائم فرحتان: فرحة عن فطره وفرحة عند لقاء ربه، ولخلاف فيه أطيب عند الله من ریح المسك» إرواه مسلم

Abu Hurairah رضي الله عنه relates that Rasulullaha صلى الله عليه وسلم said, "Every deed of the son of Adam, brings 10 hasanat/rewards and it can be increased up to 700.

(However), Allah says, 'Except for fast, because fasting is for Me, and I shall reward it. The Saaim leaves his desires and food for my sake.' For a fasting person there are two joys:

1. A joy at the time of iftaar.
2. And a joy when he meets his Lord. The khuloof of a fasting person is more beloved to Allah than the fragrance of musk.

(Muslim)

This means that the rewards of general deeds will be distributed, through the angels. However, fasting is so beloved to Allah صلى الله عليه وسلم, that He himself will personally give its reward. When Allah صلى الله عليه وسلم is generous and he has no fear of poverty, imagine how much he will give.

8. Abundance of Rahmah for the Saaimen

عن عبادة بن صامت قال قال رسول الله صلى الله عليه و سلم أتاكم رمضان شهر بركة يغشاكم الله فيه فينزل الرحمة ويحط الخطايا ويستجيب فيه الدعاء وينظر الله تعالى الى تنافسكم ويباهي بكم ملائكته فأروا الله تعالى من أنفسكم خيرا فإن الشقي من حرم فيه رحمة الله عزوجل رواه

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Ubadah bin Samit رضي الله عنه relates that Rasulullah صلى الله عليه وسلم said "Ramadhan, the month of blessings has come upon you, wherein Allah turns towards you and sends down His special mercy, He forgives your sins and accepts duas. He observes you're competing with one another in doing good deeds and He boasts to the angels about you. So show to Allah your righteousness for verily, the most pitiable and unfortunate one is he who is deprived of Allah's mercy, even in this month.

9. Duas of a Saa'im Are Accepted

عن ابي هريرة قال قال رسول الله صلى الله عليه و سلم ثلاثة لا ترد دعوتهم : الصائم حتى يفطر ، والإمام العادل ، ودعوة المظلوم يرفعها الله فوق الغمام ، ويفتح لها أبواب السماء ويقول الرب : وعزتي لأُنصرك ولو بعد حين رواه الترمذي

Abu Hurairah رضي الله عنه relates that Rasulullah صلى الله عليه وسلم said: "Three types of people whose supplications are not rejected:

1. A Fasting person when he opens his fast
2. A just ruler
3. Dua of a person who is oppressed. Allah lifts it up to the heavens and the doors of heaven are opened and Allah says "By My honour! I will indeed help you even though it could be after a while". (Tirmizi)

10. Tawfeeq of Khayr in Ramadhan

عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " إِذَا كَانَ أَوَّلُ لَيْلَةٍ مِنْ شَهْرِ رَمَضَانَ صُفِّدَتِ الشَّيَاطِينُ، وَمَرَدَةُ الْجِنِّ، وَغُلِقَتِ أَبْوَابُ النَّارِ، فَلَمْ يُفْتَحْ [ص:58] مِنْهَا بَابٌ، وَفُتِحَتْ أَبْوَابُ

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الْجَنَّةِ، فَلَمْ يُغْلَقْ مِنْهَا بَابٌ، وَيُنَادِي مُنَادٍ: يَا بَاغِيَ الْخَيْرِ أَقْبِلْ، وَيَا بَاغِيَ الشَّرِّ أَقْصِرْ، وَاللَّهُ عِنْفَاءٌ
مِنَ النَّارِ، وَذَلِكَ كُلُّ لَيْلَةٍ

When it is the first night or Ramadhan, the Satans and the rouge Jinns are chained. The doors of Jahannam are locked, none of them are opened. The doors of Jannah are opened, none of them are closed. And an announcer announces: "O seeker of good! Proceed! And O seeker of evil! Stop!" And Allah emancipates people from the fire, and this takes place every night." (Tirmizi, Ibn majah, Mishkat P.173)

The whole Hadith explains that the ability of virtues is increased in Ramadhan, whereas the channels of evil are reduced during this holy month.

11. Night Prayer of Ramadhan Brings Forgiveness

عن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: من قام رمضان إيماناً
واحْتِسَاباً غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ مَتَّقِ عَلَيْهِ

Abu Hurairah رضي الله عنه narrates that Rasulullah صلى الله عليه وسلم said "Whosoever stands (in prayer) in Ramadhan with firm belief and with hope of gaining reward, his previous sins will be forgiven." (Bukhari/Muslim)

The indication is towards Taraaweeh Salah. One should perform it with utmost willingness, show some desire.

12. Standing for Salah in Laylatul Qadr Attracts Forgiveness

عن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم قال: من قام ليلة القدر إيماناً واحتساباً، عُفِر له ما تقدم من ذنبه متفق عليه

Abu Hurairah ؓ narrates that Rasulullah ﷺ said "Whosoever stands (for worship) in Laylatul Qadar (the night of power) with firm belief and with hope of gaining reward, his previous sins will be forgiven." (Bukhari/Muslim)

Note: *Laylatul Qadar can be any night from the last 10 ones, most likely one of the odd ones. So one should try and stay awake for worship in following five nights, at least. 21, 23, 25, 27, 29.*

13. Fasting Expiates Sins

عن حذيفة بن اليمان رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: فتنة الرجل في أهله وماله وولده وجاره، تكفرها الصلاة، والصوم، والصدقة، والأمر والنهي متفق عليه

Huzaifah ؓ narrates that Rasulullah ﷺ said "The tests a man faces in his family, wealth, children and neighbours are expiated by Salah, Sawm, Sadaqah and by calling towards good and forbidding from evil." (Bukhari/Muslim)

Note: *These test can be the minor sins committed due to pressure from family & kids, or due to earning & spending wealth without due care, or due to some differences with the neighbours. Since they are not major things, they can be pardoned due to fasting and the good deeds mentioned.*

14. Nothing Can Match Sawm

عن أبي أمامة رضي الله عنه قال: أتيت رسول الله صلى الله عليه وسلم فقلت: مرني بأمر آخذه عنك، فقال: عليك بالصوم، فإنه لا مثل له رواه النسائي

"Abu Umamah رضي الله عنه says I came to Rasulallah صلى الله عليه وسلم and requested him to give me some advice to which I can hold on. He replied: "Hold on to Sawm, because it has no similitude." (Nasai)

Note: *Fasting is a special worship. One Hadith says "Everything has a door, and the door of worship is fasting" The author of Hidayah wrote the book in 11 years. He wrote the book while fasting all the time, and in such a way that not even his family knew that he was fasting. He would take tiffin from home and return with it empty. He would call some poor person in afternoon and feed it to him.*

15. Sawm Protects from the Fire

عن عثمان بن عفان رضي الله عنه، قال: سمعت رسول الله صلى الله عليه وسلم يقول: الصيام جنة من النار، كجنة أحدكم من القتال رواه ابن ماجه

Uthman رضي الله عنه says I heard Rasulallah صلى الله عليه وسلم saying "Fasting is a protective shield from the fire, just like one of you has a shield to protect him in the battle." (Ibn Majah)

16. Ar-Rayyaan; a Special Gate of Jannah for Saameen

عن سهل بن سعد رضي الله عنه أن النبي صلى الله عليه وسلم قال: في الجنة ثمانية أبواب، فيها باب يُسمى الريان، لا يدخله إلا الصائمون رواه البخاري، وزاد النسائي: فإذا دخل آخرهم أغلق، من دخل فيه شرب، ومن شرب لم يظمأ أبداً ۞

Sahl bin Sa'd ۞ narrates that Rasulullah ﷺ Said "In Jannah there is a gate called Ar-Rayyaan, only the Sa'imun (people of fasting) will enter it (Bukhari) and in the narration of Nasai there is an addition: When the last person enters, it will be closed, whosoever enters from it, will be given a drink and whomsoever drinks it, will never be thirsty again.

Note: Sa'imun here means those who loved fasting and who used to keep a lot of voluntary fasts.

17. Being Invited from All Gates

عن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال من أنفق زوجين في سبيل الله نودي من أبواب الجنة يا عبد الله هذا خير فمن كان من أهل الصلاة دعي من باب الريان ومن كان من أهل الجهاد دعي من باب الجهاد ومن كان من أهل الصيام دعي من باب الريان ومن كان من أهل الصدقة دعي من باب الصدقة فقال أبو بكر رضي الله عنه بأبي أنت وأمي يا رسول الله ما على من دعي من تلك الأبواب من ضرورة فهل يدعى أحد من تلك الأبواب كلها قال نعم وأرجو أن تكون منهم رواه البخاري

Abu Hurairah ۞ narrates that Rasulullah ﷺ said "Whoever spends a pair (of clothes, shoes, is charitable to double people etc.) in the cause of Allah ﷻ will be called from the gates of Jannah "O

Abdullah, this gate is good for you". The people of Salah will be called from the gate of Salah, the people of Jihad will be called from the gate of Jihad, the people of Sadaqah will be called from the gate of Sadaqah, and the people of fasting will be called from the gate of Rayyaan."

Abu Bakr ؓ said, "There is no harm on one who will be called from all these gates. So will there be anyone who would be called from all gates?" The Messenger of Allah ﷺ said, "Yes, and I have great hope that you will be one of them" (Bukhari)

Note: *This is because Siddiqe Akbar ؓ used to perform all these acts of worship, so he will be called from all the gates. One Hadith states that Rasulullah ﷺ asked a gathering of companions "Who is fasting today?" Abu Bakr raised his finger. He asked "Who fed a miskeen today?" Abu Bakr raised his finger to say "I did". He asked "Who visited a sick person today?" Abu Bakr raised his finger. He asked "Who attended a funeral today?" Abu Bakr raised his finger. He ﷺ said "Never do these gather in a person but he will definitely enter Jannah"*

It is possible that Rasulullah ﷺ had a Kashf in which he realized that Siddiqe Akbar ؓ had performed these acts of virtue. He wanted to inform the congregation of the greatness of Siddiqe Akbar ؓ so he ﷺ asked these questions.

18. Special See through Mansions in Jannah for People Who Have Four Qualities; One of them is Siyaam

عن علي بن أبي طالب رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: إن في الجنة غرفاً ترى ظهورها من بطونها، وبطونها من ظهورها فقام أعرابي فقال: لمن هي يا رسول الله؟ قال: لمن أطاب الكلام، وأطعم الطعام، وأدام الصيام، وصلى لله بالليل والناس نيام رواه الترمذي

Ali bin Abi Talib رضي الله عنه narrates that Rasulullah صلى الله عليه وسلم said "In Paradise there are such rooms that their inside can be seen from outside and outside can be seen from inside. Allah has prepared them for those who soften their speech, feed people, continuously observe fasts, and perform Salah at night while people are asleep. (Tirmizi)

19. Intercession of Quran and Siyaam

عن عبد الله بن عمرو رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: الصيام والقرآن يشفعان للعبد يوم القيامة، يقول الصيام: أي رب، منعتك الطعام والشهوات بالنهار، فشفعني فيه، ويقول القرآن: منعتك النوم بالليل، فشفعني فيه، فيشفعان رواه أحمد

Abdullah bin Amr رضي الله عنه narrates that Rasulullah صلى الله عليه وسلم said "The fast and Quran will intercede on behalf of the slave, on the Day of Judgement. Fast will say "Ya Rabb! I prevented him from eating, drinking, and fulfilling his lawful desires during the day, therefore accept my intercession. Quran will say Ya Rabb! I prevented him from sleeping at night. So accept my intercession. Both the intercessions will be accepted." (Ahmed)

Note: No one will be allowed to speak up for anyone on the day of Qiyamah except with Allah's permission. So if someone comes

forward and puts in a word for us, imagine how much happiness this will bring us.

20. Eating Suhoor Up to Subhe Sadiq

عن سهل بن سعد، قال أنزلت {وكلوا واشربوا حتى يتبين لكم الخيط الأبيض من الخيط الأسود} ولم ينزل من الفجر، فكان رجال إذا أرادوا الصوم ربط أحدهم في رجله الخيط الأبيض والخيط الأسود، ولم يزل يأكل حتى يتبين له رؤيتهما، فأنزل الله بعد {من الفجر} فعملوا أنه إنما يعني الليل والنهار.
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Sahl bin Sa'd narrates: When the following verses were revealed: 'Eat and drink until the white thread appears to you distinctly from the black thread' and من الفجر (from the dawn) was not yet revealed, some people who intended to fast, tied black and white threads to their feet and went on eating until (there was enough light that) they differentiated between the two. Allah then revealed the words, 'of dawn', and it became clear that He meant night and day." (Bukhari)

I.e. Suhoor should be finished by Subhe Sadiq. One cannot eat after that. Subhe Sadiq means 'True Dawn'. One should be careful in finishing suhoor a few minutes earlier than what is in the timetable. This is to avoid any risk of overstepping the limit.

21. Eating Suhoor Is Desirable

عن أنس بن مالك رضي الله عنه قال: قال النبي صلى الله عليه وسلم: تسخروا فإن في السحور بركة أخرجه البخاري

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Anas ibn Malik ؓ narrates that Rasulullah ﷺ said "Partake from the Suhoor/pre-dawn meal, because verily there is Barakah (blessings) in Suhoor." (Bukhari)

Note: *Why miss out on barkati food? Especially when we are going to need a lot of energy throughout the day. We should make a habit of eating suhoor.*

22. Suhoor Is a Defining Act

عن عمرو بن العاص رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: فصل ما بين صيامنا وصيام أهل الكتاب أكلة السحر رواه مسلم

Amr bin Aas ؓ narrates that Rasulullah ﷺ said, "The difference between our fasting and the fasting of Ahle Kitab, is the eating of Suhoor." (Muslim).

Note: *Ahle Kitab means 'people of the book' i.e. the Jews and the Christians. They used to fast as well, but they would not get up to eat anything for Suhoor. They would just eat something before going to sleep at night.*

23. Allah and His Angels Shower Mercy upon Suhoor Takers

عن عبد الله بن عمر رضي الله عنهما قال: قال رسول الله صلى الله عليه وسلم: إن الله وملائكته يصلون على المتسكرين رواه ابن حبان

Abdullah bin Umar رضي الله عنه narrates that Rasulullah صلى الله عليه وسلم said, "Indeed Allah and his angels send mercy upon those who partake of Suhoor." (Ibn Hibban)

Note: *When we get up for suhoor, we pray a few rakats of tahajjud, do some Dhikr, read some Quran and make some duas as well. All this attracts Allah's Rahmah.*

24. Suhoor Food Is Barkati Food

عن المقدم بن معد يكرب رضي الله عنه أن النبي صلى الله عليه وسلم قال: عليكم بغداء السحور؛ فإنه هو الغداء المبارك رواه النسائي

Miqdam bin Made-Karab رضي الله عنه narrates that Rasulullah صلى الله عليه وسلم said, "It is imperative that you have Suhoor food, because it is indeed a blessed meal." (Nasai)

25. Suhoor Should Be Delayed Up to the Permitted Time

عن أبي النرداء رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: ثلاث من أخلاق النبوة: تعجيل الإفطار، وتأخير السحور، ووضع اليمين على الشمال في الصلاة رواه الطبراني

Abu Darda رضي الله عنه narrates that Rasulullah صلى الله عليه وسلم said, "Three things are from the characteristics of Prophethood:

1. To hasten in Iftaar
2. To delay Suhoor and,
3. To place the right hand on the left hand in Salah."

(Tabarani)

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Some people do Suhoor about two hours before Subhe Sadiq. This is not Taqwa, as it goes against the Sunnah of Rasulullah ﷺ.

26. Taking A Sip of Water Can Be Considered as Suhoor

عن عبد الله بن عمر رضي الله عنهما قال: قال رسول الله صلى الله عليه وسلم: تسخروا ولو بجرعة من ماء رواه ابن حبان

Abdullah bin Umar ؓ narrates that Rasulullah ﷺ said "Partake of Suhoor even though if it may be a sip of water." (Ibn Hibban)

Note: Sometimes our alarms don't go off and we get up at the last minute. We feel there is no time for suhoor so we go back to sleep thinking we will get up later towards the end of fajr time, pray fajr and go to work. This is not right. We should at least drink a glass of water to take the Barakah of suhoor.

27. Ladies Should Make Up for the Fasts Missed Due to Period

عن عائشة رضي الله عنها قالت كان يكون علي الصوم من رمضان ، فما أستطيع أن أقضي إلا في شعبان رواه البخاري

Aisha (Radiyahallahu Anha) says: "Sometimes some fasts of Ramadhan would be due upon me, but I could not make up for them (qadhaa) except in the month of Sha'ban. (Bukhari)

Note: This is because Rasulullah ﷺ would fast abundantly in the month of Sha'ban. Hadhrat Aisha (Radiyahallahu Anha) says in another Hadith that

Rasulullah ﷺ would fast most of Sha'ban, in fact all of Sha'ban. So she would also join him and do her qadhaa.

Note: We should at least fast on the 15th of Sha'ban and a few days before or after.

28. Increasing Generosity in Ramadhan

عن عبد الله بن عباس رضي الله عنهما، قال: "كان رسول الله صلى الله عليه وسلم أجود الناس، وكان أجود ما يكون في رمضان حين يلقاه جبريل، وكان يلقاه في كل ليلة من رمضان، فيدارسه القرآن، فرسول الله صلى الله عليه وسلم أجود بالخير من الريح المرسلة"، رواه البخاري

Ibn Abbas ؓ says "Rasulullah ﷺ was the most generous of all people, and he was even more generous in the month of Ramadhan when Jibreel ؑ would come to visit him. Jibreel ؑ used to visit him every night of Ramadhan and revise the Qur'an with him. Indeed, Rasulallah ﷺ would be more generous with wealth than the wind that is blowing. (Bukhari)

Note: This means that just as heavy wind blows everything away, he would also give everything away. We normally spend more freely when we are happy. Rasulallah ﷺ would be extremely happy upon the regular visits of Jibreel ؑ so he would spend everything he had or he would receive from somewhere.

29. Sadaqah of Ramadhan Is the Most Virtuous One

عن أنس -رضي الله عنه-: سئل النبي -صلى الله عليه وسلم أي الصوم أفضل بعد رمضان؟ قال: «شعبان لتعظيم رمضان قال: فأَي الصدقة أفضل؟ قال "صدقة في رمضان" رواه المنذري

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Anas ؓ said: Rasulullah ﷺ was once asked, which fast is most virtuous after the fast of Ramadhan? He said the fast of Sha'ban in respect of Ramadhan." He ﷺ was asked: "Which Sadaqah is the most virtuous one? He replied: "Sadaqah during the month of Ramadhan. (Munziri)

Note: Sawaab increases in Ramadhan therefore we should also increase our spending in the path of Allah ﷻ.

30. A Saaim Should Keep His Tongue under Control

عن أبي هريرة رضي الله عنه قال: إذا أصبح أحدكم يوماً صائماً فلا يرفث ولا يجهل، فإن امرؤ شاتمته أو قاتله فليقل: إني صائم، إني صائم مسلم

Abu Hurairah ؓ narrates that Rasulullah ﷺ said, "When one of you is fasting, then he should not use obscene language, nor should he be foolish/irresponsible. And if someone swears at him or fights with him, he should say "I am fasting". (Muslim)

Note: Either he should say to the other person and turn away, or say it in the mind i.e. remind himself of his duty towards the fast.

31. One Should Not Lie to Anyone during the Fast

عن أبي هريرة رضي الله عنه قال قال رسول الله صلى الله عليه وسلم من لم يدع قول الزور والعمل به فليس لله حاجة في أن يدع طعامه وشرابه رواه البخاري

Abu Hurairah ؓ narrates that Rasulullah ﷺ said "Whoever does not abandon telling lies and acting upon lies, then Allah is not in need of his abstaining from food and drink." (Bukhari)

Fasting is not just of the stomach, it is also of the other limbs. The fasting of the eyes, ears, tongue and even the heart and mind. So if a person continues with his bad habits during Sawm, it means that his Sawm is ineffective.

32. Reward of Siyaam and Qiyam Is Wiped Out Due to Not Controlling the Tongue

عَنْ أَبِي هُرَيْرَةَ ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ : " رَبُّ صَائِمٍ لَيْسَ لَهُ مِنْ صِيَامِهِ إِلَّا الْجُوعُ ، وَرَبُّ قَائِمٍ لَيْسَ لَهُ مِنْ قِيَامِهِ إِلَّا السَّهَرُ رواه ابن ماجه

Abu Hurairah ؓ narrates that Rasulullah ﷺ said, "Many people fast but gain nothing from their fast except hunger and thirst. And many people stand (Qiyam-ul-Layl) but they gain nothing but sleeplessness. (Ibn Majah)

This is what Sayyiduna Umar ؓ tried to explain in the following words: "The true fast is not to merely abstain from food and drink, rather True fast is to abstain from futile activities and obscene talk." (Ibn Abi Shaybah)

33. Backbiting While Fasting Reduces Reward and Increases the Effects of Hunger and Thirst

عن سُلَيْمَانَ التَّمِيمِيِّ قَالَ : سَمِعْتُ رَجُلًا يُحَدِّثُ فِي مَجْلِسِ أَبِي عُثْمَانَ النَّهْدِيِّ ، عَنْ عُبَيْدِ مَوْلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، أَنَّ امْرَأَتَيْنِ صَامَتَا عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَقَالُوا : يَا رَسُولَ اللَّهِ ، إِنَّ هَاهُنَا امْرَأَتَيْنِ صَامَتَا ، وَقَدْ كَادَتَا أَنْ تَمُوتَا ؟ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : " ائْتُونِي بِهِمَا " ، فَجَاءَتَا ، فَذَعَا بَعْضُ أَوْ قَدَحٍ ، فَقَالَ لِإِحْدَاهُمَا : " قِي " ، فَقَاءَتْ مِنْ قَيْحٍ وَدَمٍ وَصَدِيدٍ ، حَتَّى قَاءَتْ نِصْفَ الْقَدَحِ ، وَقَالَ لِالْأُخْرَى : " قِي " ، فَقَاءَتْ مِنْ دَمٍ وَقَيْحٍ وَصَدِيدٍ حَتَّى مَلَأَتْ الْقَدَحَ ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : " إِنَّ هَاتَيْنِ صَامَتَا عَمَّا أَحَلَّ اللَّهُ لَهُمَا ، وَأَفْطَرَتَا عَلَى مَا حَرَّمَ اللَّهُ عَلَيْهِمَا ، جَلَسْتُ إِحْدَاهُمَا إِلَى الْأُخْرَى فَجَعَلْتَا تَأْكُلَانِ لُحُومَ النَّاسِ " رواه احمد

Ubaid رضي الله عنه, the freed slave of Rasulallah ﷺ, says "During the time of Rasulallah ﷺ, two women observed fast for Ramadhan. A man came to Rasulallah ﷺ and said "Ya Rasulallah! There are two women who have observed fast, but they are very close death. (Due to hunger, can they break their fast by eating something?) Rasulallah ﷺ said "Go and bring them here". The two women came. Rasulallah ﷺ asked for a bowl, which was brought forth. He said to one of the woman "Vomit in this utensil." The woman vomited, blood and flesh came out of her mouth until she filled half the utensil. Then he said to the other woman "Vomit in here" She did the same and she also vomited blood and flesh. Then Rasulallah ﷺ said, "These two women fasted from what Allah has made halal for them however, they broke their fast with what Allah has made haraam upon them, they sat with one another, and kept consuming the flesh of people. (Ahmed)

Note: *Where did the flesh come from when their stomachs were empty? They were dying of hunger? Allah showed people a miracle that backbiting, in reality, is like eating the flesh of the other person.*

34. A Saaim Is Allowed to Kiss His Wife, Provided He Controls Himself

عن عائشة رضي الله عنها قالت: كان رسول الله صلى الله عليه وسلم يقبل وهو صائم، ويباشر وهو صائم، ولكنه أملككم لأزويه. أخرجه البخاري

Aisha Radiyallahu Anha says: "Rasulullah ﷺ used to kiss, hug and embrace (his wives) while fasting, and he had more control of his desires than any of you." (Bukhari)

35. Eating by Mistake, While Forgetting the Fast, Does Not Break It

عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: من نسي وهو صائم فأكل أو شرب فليتم صومه؛ فإنما أطعمه الله وسقاه الله أخرجه البخاري

Abu Hurairah ؓ narrates that Rasulallah ﷺ said "When a fasting person forgets and eats and drinks, then he should complete his fast, because Allah has fed him and Allah has given him drink." (Bukhari)

36. Vomit Itself Does Not Break Fast, Unless It's Attempted and Deliberate

عن أبي هريرة رضي الله عنه أن النبي صلى الله عليه وسلم قال: من دَرَعَه القيء فليس عليه قضاء، ومن استقاء عمدًا فليقضٍ أخرجه أحمد وأبو داود

Abu Hurairah رضي الله عنه narrates that Rasulallah صلى الله عليه وسلم said, "Whoever is overpowered by vomit, there is no qadhaa upon him (i.e. the fast is still valid). However, if one deliberately pulls out vomit then upon him is qadhaa." (Ahmed, Abu Dawood)

37. Being Careful in Sawm When Gargling and Cleaning the Nose

عن لقيط بن صبرة رضي الله عنه قال: قلت: يا رسول الله، أخبرني عن الوضوء، قال: أسبغ الوضوء، واخلل بين الأصابع، وبالغ في الاستنشاق إلا أن تكون صائماً رواه أحمد

Laqit Ibn Sabira رضي الله عنه says I asked Rasulallah to tell me about Wudhu! He said: Do Wudhu thoroughly and do khilal in between the fingers and strive hard in putting water up the nose (and flushing it), except when you are fasting. (Ahmed)

Note: Because of the risk of water going up the nose and down in the throat, which would then break the fast.

38. Fasting During Travels Is Permitted

عن حمزة بن عمرو الأسلمي رضي الله عنه أنه قال: يا رسول الله، أجد بي قوة على الصيام في السفر، فهل علي جناح؟ فقال رسول الله صلى الله عليه وسلم: هي رخصة من الله، فمن أخذ بها فحسن، ومن أحب أن يصوم فلا جناح عليه أخرجه البخاري

Hamza Al-Aslami رضي الله عنه narrates that he said: Ya Rasulallah! I have the energy to fast while travelling, Is there anything wrong in this? Rasulallah said: It (To not fast during travels) is a Rukhsat (permission) from Allah. Whoever takes it, it is good and whosoever would like to fast, there is no harm. (Bukhari)

Note: *Some people say it is haraam to fast while travelling. Even if such people go for Umrah to Makkah Mukarramah, during Ramadhan, they don't fast. This Hadith proves them wrong. They should fast, especially in this day and age where travelling is much easier in comparison to the previous eras.*

39. While Travelling, a Saaim Traveller Should Not Look Down On a Non-Saaim Traveller

عن أبي سعيد الخدري وجابر بن عبد الله رضي الله عنهم قالوا: سافرنا مع رسول الله صلى الله عليه وسلم فيصوم الصائم، ويفطر المفطر، فلا يعيب بعضهم على بعض. أخرجه مسلم

Abu Saeed رضي الله عنه and Jabir رضي الله عنه relates that we were traveling with Rasulallah صلى الله عليه وسلم. While we were on the journey, some observed the fast, and others didn't. They did not blame each other. I.e. the ones who fasted didn't look down on those who didn't. And those who didn't, didn't blame those who did fast." (Muslim)

40. Breaking a Fast of Ramadhan for No Reason, Cannot Be Atoned For

عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ أَفْطَرَ يَوْمًا مِنْ رَمَضَانَ مِنْ غَيْرِ غَدْرٍ وَلَا مَرَضٍ لَمْ يَقْضِهِ صِيَامُ الدَّهْرِ وَإِنْ صَامَهُ. رواه المنذري والبخاري في العلق وقال ابن بطال: ضعيف

"Whoever breaks/fails to observe one day of fast of Ramadhan, without a valid excuse, or any illness, fasting throughout the whole life wouldn't be enough to make up for it, even if he were to do so. (Bukhari)

Note: *This means he won't be able to recover the Sawaab of that single fast in any way. He does have to make Qadhaa if he missed it or even pay Kaffarah if he deliberately broke it.*

41. Where Possible, Fast Should Be Opened with a Date

عن سليمان بن عامر عن النبي -صلى الله عليه وسلم- أنه قال: إذا أفطر أحدكم، فليفطر على تمر فإنه بركة، فإن لم يجد تمرًا، فالماء فإنه طهور رواه الترمذي،

Sulaiman bin Aamir رضي الله عنه narrates that Rasulallah ﷺ said "When one of you intends to break his fast, he should open it on a date because a date is full of blessings, if he cannot find a date he should open his fast with water, because water is cleansing (purifying)." (Tirmizi)

This means opening at sunset, when the fast has completed.

42. Dua of Iftaar

دعاء الإفطار

عن معاذ بن زهرة قال : إن النبي - صلى الله عليه وسلم - كان إذا أفطر قال : " اللهم لك صمت وعلى رزقك أفطرت " رواه أبو داود مرسلا

Muaz Ibn Zahra رضي الله عنه reports that when Rasulallah صلى الله عليه وسلم broke his fast he would say "O Allah! For you did I fast and with your given sustenance do I break it" (Abu Dawood, Mursal)

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَفْطَرَ قَالَ ذَهَبَ الظَّمَأُ وَابْتَلَّتْ الْعُرُوقُ وَثَبَّتَ الْأَجْرُ إِنْ شَاءَ اللَّهُ

رواه ابو داود

Another narration mentions that he would say "The thirst is quenched, the veins are enriched, and hopefully the reward is set, by the will of Allah." (Abu Dawood)

43. Staying Awake at Night during the Last Asharah

عن عائشة رضي الله عنها قالت: كان النبي صلى الله عليه وسلم إذا دخل العشر شدَّ منزره وأحيا ليله، وأيقظ أهله. أخرجه البخاري ومسلم

Aisha *Radiyahallahu Anha* reports: "When the last ten days of Ramadhan would begin, Rasulallah صلى الله عليه وسلم would tighten his Garment, and stay awake at night and awaken his family." (Bukhari, Muslim)

Tightening the garment could mean staying away from wives to keep busy in Ibadat. It could be a phrase used to say he would get ready to work hard.

44. Performing I'tikaf in the Last Asharah

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَعْتَكِفُ الْعَشْرَ الْأَوَّلَ مِنْ رَمَضَانَ.
أَخْرَجَهُ الْبُخَارِيُّ.

Aisha *Radiyahallahu Anha* reports: Rasulullah ﷺ would perform I'tikaf in the last ten days of Ramadhan. (Bukhari)

45. Extra Effort in the Last 10 Days of Ramadhan

عن عائشة رضي الله عنها قالت: كان رسول الله صلى الله عليه وسلم يجتهد في العشر الأواخر ما لا يجتهد في غيره أخرجه مسلم

Aisha *Radiyahallahu Anha* reports: says Rasulullah ﷺ would strive [to do acts of worship] during the last ten days of Ramadhan more than he would in any other time. (Muslim)

46. Searching for Laylatul Qadar

عن عائشة رضي الله عنها أن رسول الله صلى الله عليه وسلم قال: تحروا ليلة القدر في الوتر من العشر الأواخر من رمضان أخرجه البخاري

Aisha *Radiyahallahu Anha* narrates that Rasulullah ﷺ said "Search for Laylatul Qadr in the odd nights from the last 10 nights of Ramadhan." (Bukhari)

47. Grave Warning for Neglecting the Month of Ramadhan

عن سعد بن إسحاق بن كعب بن عجرة عن أبيه عن كعب بن عجرة قال : قال رسول الله صلى الله عليه و سلم : احضروا المنبر فحضرتنا فلما ارتقى درجة قال : آمين فلما ارتقى الدرجة الثانية قال : فلما نزل قلنا يا رسول الله لقد سمعنا منك اليوم شيئا ما آمين فلما ارتقى الدرجة الثالثة قال : آمين كنا نسمعه قال : إن جبريل عليه الصلاة و السلام عرض لي فقال : بعدا لمن أدرك رمضان فلم يغفر له قلت آمين فلما رقيت الثانية قال بعدا لمن ذكرت عنده فلم يصلي عليك قلت آمين فلما رقيت الثالثة قال بعدا لمن أدرك أبواه الكبر عنده فلم يدخله الجنة قلت آمين) رواه البيهقي

Ka'b Ibn Ujrah ؓ says: Once Rasulullah ﷺ said "Come close to the mimbar" We did accordingly. He ﷺ ascended the pulpit and said "Ameen" on the first step, then again "Ameen" on the second step and then "Ameen" on the third step. When he descended we asked him, "We heard something from you which we don't normally hear." He ﷺ said: Jibreel ؑ appeared before me, and said "May that person be distanced who despite obtaining the month of Ramadhan, was still not forgiven." I said "Ameen." When I ascended the second step he said, "May that person be distanced in whose presence you are mentioned but he does not confer blessings upon you" I said "Ameen." When I ascended the third step he said "Woe unto that person whose parents reach old age in his presence, yet he does not obtain Jannah (by serving them). I said "Ameen". (Baihaqi)

Note: This means that those three are great blessings of Allah ﷻ. Ramadhan, Rasulullah ﷺ and elderly parents. When someone violates their rights, they invite the curse of Allah ﷻ. May Allah protect us. Ameen.

48. Keeping 6 Nafil Fasts of Shawwal

عن أبي أيوب الأنصاري رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: من صام رمضان ثم أتبعه ستاً من شوال، كان كصيام الدهر رواه مسلم

Abu Ayyub Al-Ansari رضي الله عنه narrates that Rasulullah صلى الله عليه وسلم said "Whosoever fasts in Ramadhan, then follows it up by six fast of Shawwal, it is as though he has kept fast throughout the whole year. (Muslim)

Note: This is because one deeds reward is multiplied ten times, so 36 will be like 360. It is desirable (Mustahabb) to keep the six fasts of Shawwal. Ladies cannot combine the six of Shawwal with their Qadhaa of Ramadhan. They both have to be kept separately. It's like 4 Sunnats of Zohar and 4 Fardh. One cannot combine them both.

Masaa'il of Fasting

These are a few Masaa'il regarding fasting. May Allah make them beneficial! Ameen. I have gone over them with three doctors: Doctor Mazharuddin Sahib, Doctor Salim and Doctor Liaqat. I also had them checked by our respected Mufti Shabbir Sahib دامت بركاتهم.

Definition

Sawm literally means “to restrain oneself”. In Shariah terminology, it means to refrain from these things throughout the day, eating, drinking and deriving sexual pleasure. Fasting is a great form of worship. One Hadith says: “Everything has a door and the door to worship is fasting”. It elevates a person from the animalistic nature to angelic ones.

Where the sun does not set or rise

There are countries in the world where the sun does not set for six months and it doesn't rise for the other six months. The Fuqaha say that the people of these countries should fast according to the timings of countries close to them.

قلت: وكذلك يقدر لجميع الأقال كالمصوم والزكاة (شامي)

Long hours

During the summer months, we have very long fasts. We should think of the short winter fasts we used to keep. When Allah ﷻ made

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it easy for us during winter, then if Allah ﷻ tests us a little bit in summer, we should accept Allah's order wholeheartedly. Some people find loopholes to avoid fasting. That should not be the case.

Some people claim to be diabetic and eat and drink freely in front of others who are fasting. If the person is elderly and a heavy diabetic, it could be understood. But many are healthy, go to work, or roam around the streets all day, smoke in the streets during Ramadhan etc. Such people should check their Iman.

Upon whom is fasting compulsory?

There are only three conditions for fasting to be Fardh.

- 1) Islam
- 2) Sanity
- 3) Bulooqh (i.e. being mature)

So when a person is Muslim, sane and mature, he/she has to fast. The only other condition is that he/she should not be a ma'zoor (a person who has a genuine excuse such as severe illness where there is no possibility of recovering).

When does fasting have to be postponed for a later date?

- 1) Haidh
- 2) Nifaas

A woman on her period or post-natal bleeding is not permitted to fast. She has to postpone fasting for other days.

Genuine excuses for not fasting or postponing

- 1) Being sick
- 2) A traveller
- 3) Pregnant
- 4) Breastfeeding
- 5) Extreme weakness which can lead to illness
- 6) Insanity
- 7) Being unconscious for long periods, as in coma
- 8) Being in the battlefield, striving for the cause of Allah ﷻ

When these excuses finish. One has to fast. If illness continues and the person is unable to make Qadhaa at a later date, then they have to give fidya, which is the amount of Sadaqatul Fitr for every missed fast.

Niyyat

Intention is in the heart. It does not have to be said verbally. Eating Suhoor is an indication of the intent. However, if one does want to make a verbal intention, there is no reason to stop them. One could say:

وبصوم غد نويت من شهر رمضان

“I intend to fast tomorrow for Ramadhan”

If one stays hungry and thirsty, without intending to fast, the fast will not be counted.

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Notes:

1) One should try to keep all fasts properly. If one breaks a fast or does not keep it at all, it is impossible to gain the reward, which could equal that of the missed fast. One Hadith says,

من أفطر يوماً من رمضان من غير رخصة ولا مرض لم يقض عنه صوم الدهر كله وإن صامه
(رواه المنذرى عن ابى هريرة مرفوعاً)

“Whoever misses (or breaks) a fast of Ramadhan without a genuine reason, or any sickness, fasting for the whole life cannot make up for it, even if he were to do so.” (Munziri)

2) One needs to keep a golden rule in mind

الفطر مما دخل وليس مما خرج (رواه البخارى عن ابن عباس ورواه البيهقى مرفوعاً ورواه ابو
يعلى الموصلى عن عائشة مرفوعاً)

“A Fast break by what goes in the body, not by what comes out.”

Therefore, if one has a blood test, or a diabetic person checks his sugar level, or someone has cupping done (Hijamah) etc. his fast will not be broken. It will be broken by something which enters the cavity of the body i.e. which goes either down the throat into the stomach or into the brain. This can be through the throat, nose, ears, anus or the private parts.

However, there are two exceptions:

1) **vomiting**: if one intentionally and deliberately draws vomit from the stomach (by sticking a finger down his throat, applying pressure to his stomach or deliberately smelling a repulsive odour)

and it is a mouthful, the fast will be broken – there is a consensus upon this. If the vomit was less than a mouthful, then Imam Muhammad's رحمه الله عليه research is that it will still be broken. However, Imam Abu Yusuf says it will NOT be broken. Ihtiyaat (caution) will be to take Imam Muhammad's رحمه الله عليه opinion. Allamah Ayni رحمه الله عليه writes,

"الأصل فى العبادات الاحتياط" (البنية ص 1400/2)

وان إستقاء أى طلب القي عامدا اى متذكرا لصومه ان كان ملاً الفم فسد بالإجماع مطلقا. وإن أقل لا عند الثانى وهو الصحيح لكن ظاهر الرواية كقول محمد انه يفسد كما فى الفتح عن الكافى. (شامى ص 3/393 تحفة ص 68)

وعن ابى هريرة رضى الله عنه قال قال رسول الله من ذرعه القي وهو صائم فليس عليه قضاء وان استقاء عمدا فليقض (رواه الترمذى وابو داود. احكا رمضان ص 287)

If the vomiting was UNINTENTIONAL and without the person's own doing, it does NOT break the fast, even if it was a mouthful.

If part of the vomit goes back down the throat, then if it went back down on its own, the fast is not broken. However, if it was deliberately swallowed, the fast is broken.

إذا قاء او استقاء ملء الفم او دونه وعاد بنفسه او اعاد او اخرج فلا فطر على الاصح الا فى الاعادة (هندية ص 1/204 تحفة ص 66)

2) **المنى Semen:** If semen comes out of the body due to sexual intercourse or masturbation, or any other deliberate activity, the fast will be broken, similarly, if there was no intercourse, just foreplay of hugging and kissing, which resulted in semen coming out, the fast will break.

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ولو قبيلة فاحشة بأن يدغدغ أ , بمص شفتيها او لمس ولو بحائل لا يمنع الحرارة فانزل.. الخ.. قضى
فى الصور كلها (شامى ص3/379 فتاوى دار العلوم ص6/417 تحفة ص70)

However, if one forgot he was fasting and had sexual intercourse, or had a wet dream and semen came out, or semen was released just by looking, or thinking and without any deliberation, the fast will NOT break.

منها لو أكل الصائم او شرب او جامع ناسيا لصومه (مراقى الفلاح ص360 تحفة ص62)
او احتلم.. الخ لم يفطر (شامى 3/367 تحفة ص63)

Note: المنى or semen is that thick sticky substance which is released upon ejaculation, followed by loosening of the organ. There is another substance called المذى Mazi. This is some discharge which is released during foreplay or upon thinking of the act. There is no ejaculation involved. This sticky discharge does not break the fast.

مص الصائم امرأته وأمذى لا يفسد صومه (تاتارخانية ص2/371 أحسن الفتاوى ص4/441)
وكذا إذا نظر إلى امرأة فأمنى لما بينا فصار كالمفكر اذا أمنى (الهداية مع فتح القدير ص2/333)
احكام ص391)

Note: لواطه. If two homosexuals perform the act of intercourse, their fast will be broken. Both will have to keep Qadhaa and give Kaffarah.

ثم عندنا كما تجب الكفارة بالوقاع على الرجل تجب على المرأة – قوله "تجب على المرأة" قال
على المفعول به كان افيه. (الهداية و فتح القدير ص2/342)

Note: homosexual acts are Haram and a major sin in the eyes of Allah ﷻ.

We now put forward an anatomy of the body to explain what breaks the fast and what doesn't:

Mouth

If someone went to the dentist for cleaning, for a filling, or for extracting a tooth, his or her fast is at a huge risk. There is possibility that some liquid or blood could go down the throat. It is nearly impossible to avoid it so the fast will be broken. If bleeding from the gums occurs both spontaneously or as a result of treatment, and the blood went down the throat, the fast will be broken (though it wouldn't break if one spat it out) and nothing went down the throat.

Swallowing capsules or pain killer tablets will break the fast. However, if the medicine was in liquid form and just a drop was placed on the tongue, it dissolved on the tongue and did not go down the throat, it will not break the fast. (احكام ص227) This can be the case with some homeopathic medicines, or an angina tablet which is placed under the tongue. (الفتاوى اللجنّة)

Swallowing saliva mixed with blood, where the blood is more than the saliva, will break the fast. Likewise, swallowing another person's saliva (such as the wife's after kissing), or one's own saliva after taking it out in the hand and then licking it, will break the fast (not if it was still in the mouth). If something edible was stuck between the teeth, one should spit it out. However, if one swallowed it without taking it out of the mouth, and it was smaller than a chickpea, the fast will not break. If it was larger, or smaller

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but one took it out in the hand and then put it back in the mouth to swallow it, the fast will break.

وإن أكل ما بين أسنانه لم يفسد إن كان قليلا وإن كان كثيرا يفسد والحمصة زما فوقها كثير وما دونها قليل. وإن أخرجه وأخذ بيده ثم أكل ينبغي ان يفسد. (الفتاوى الهندية ص1/252 تحفة ص64)

If there was some wetness left in the mouth after gargling and throwing the water out, and it went down the throat with the saliva, it will not break the fast.

ولو بقي بلل بعد مضمضة فابتلعه مع البزاق لم يفطر (هندية ص1/203 تحفة ص65)

Swallowing a stone, mud, metal or anything that is not edible will break the fast. However, if a fly or a mosquito went down the throat whilst yawning, the fast will not break. Similarly, if particles of Miswaak remained in the mouth and went down despite the effort to spit it out, the fast will not break.

The fast will break by water going down the throat whilst gargling, even by mistake. This is important to remember whilst doing Wudhu or Ghusl. Gargle lightly. One Hadith says:

ويبلغ في المضمضة الا ان تكون صائما (ذكره ابن العربي في عارضة الاحوذى ص2/189)

However, according to Imam Shafi'ee's رحمه الله عليه research, the fast will not break by such mistakes.

If someone was forced to eat or drink, by an enemy or due to fear of life, or he fell ill whilst fasting and the doctors administered some medicine, the fast will be broken, though only Qadhaa will be necessary, not Kaffarah.

Chewing gum, Paan (betel leaves), tobacco, Niswaar etc. will also break the fast (احكام ص258). If someone was chewing Paan, fell asleep with the paan in his mouth, and woke up after Subhe Sadiq, his fast will not be counted. If someone gargled after having Paan but some reddish colour was left and went down the throat with the saliva, it will not break the fast.

وان أفطر خطأ كان تمضمض فسبقه الماء او شرب نائما قضى فقط (شامى زكريا ص2/373 تحفة ص68)

Blood from a nose bleed which goes down the throat will break the fast.

اذا دخل رُفَاعُهُ حلقه فسد صومه (تاتارخانية ص2/369 تحفة ص68)

Smoking Cigarettes

Smoking cigarettes or cigars breaks the fast. With regards to Kaffarah along with Qadhaa, there are two opinions of the Muftiyaane Kiram.

One: Mufti Salman Mansurpuri is of the opinion that only Qadhaa is necessary, not Kaffarah. He writes,

وبه علم حكم شرب النخان ونظمه الشرنبلالى فى شرحه على الوهبانية بقوله "وشاربه فى الصوم لا شك يفطر" (شامى زكريا ص3/366 فتاوى دار العاوم ص6/365 تحفة ص69)

Two: However, Mufti Radhaul Haq Sahib of Darul Uloom Zakariyah writes that Kaffarah will also be Wajib. This is the opinion of our Mufti Shabbir Sahib and Mufti Sufi Tahir Sahib.

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مفتی رضاء الحق کہتے ہیں عام طور سے سیگریٹ پینے والے سیگریٹ کو نفع بخش سمجھتے ہیں لہذا قضاء وکفارہ دونوں لازم ہیں۔ اور پاس بیٹھنے والا حلق میں دھواں کھینچ کر داخل کرے (passive smoking) تو (اسکا بھی) روزہ فاسد ہو جائیگا اور قضاء واجب ہوگی

Mufti Radhau Haq says, "Usually those who smoke cigarettes do so because they know it benefits them, thus Qadhaa and Kaffarah will both become necessary. Also, if someone who was sitting next to a smoker intentionally draws in the smoke, his fast will also break and Qadhaa will be necessary."

قال الشرنبلالی ويلزمه التكفير لو ظن نافعاً كذا قال الطحطاوى حاشيته على المراقى ص 665
"وعلى هذا البدعة التي ظهرت الآن وهو الدخان إذا شربه في لزوم الكفارة... فمن قال إذا التغذى ما يميل إليه الطبع وتنقض به شهوة البطن ألزم به الكفارة. انتهى

Smoking Huqqa or Shisha

Smoking Huqqa or Shisha, will also break the fast, Qadhaa will be necessary and in some cases Kaffarah also becomes necessary. This is when something beneficial is added to it e.g. fruit flavourings etc.

حقہ سے روزہ ٹوٹجاتا ہے اور قضاء لازم ہوتی ہے بعض صورتوں میں کفارہ بھی لازم ہوتا ہے یعنی اُسے نفع بخش سمجھا تو کفارہ قضاء دونوں لازم ہونگے ورنہ صرف قضاء (فتاویٰ دار العلوم دیوبند ص 6/419)

If smoke goes down the throat without any wrongdoing, the fast will not break e.g. while cooking in the kitchen.

او دخل حلقه غبار او ذباب او دخان ولو ذاکرا استحسانا (شامی زکریا 3/366 بیروت 3/367 تحفة ص 63)

Asthma Pump

If someone had an asthma attack and used the asthma pump, the fast will be broken according to Hanafi research. This is because the pump contains medicine, which goes down the throat. (قارى عبد الباسط محمد. احكام رمضان المارك ص228).

Some people say that it does not break the fast, because the medicine goes into the lungs, not down to the stomach. However, this is not true. The Fuqahaa have said that smoking cigarettes breaks the fast, and that smoke also goes down to the lungs and not the stomach. Therefore, anything that is swallowed or inhaled deliberately should nullify the fast. Secondly, although most of it goes in the lungs, some of it does go down the throat and into the stomach.

One may ask, "What should such a person do?" The answer would be to try and avoid the pump as much as possible. Avoid heavy activities, which make one short of breath – take it easy during Ramadhan. If one can take time off during Ramadhan they should do so. Then, if it becomes necessary to take it, use it, but do Tashabbuh Bissaimen i.e. emulate those who are fasting and keep Qadhaa during the shorter days of winter.

If the person is elderly or unable to keep Qadhaa, he/she could give Fidyah for the fasts.

Local anaesthetic

Local anaesthetic either applied to the skin or injected into the body will not break the fast. General anaesthetic gases given

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through the mouth & nose would break the fast if there is some other solution mixed in them, which normally is the case.

(فتاوى اللّجنة)

Use of oxygen

If someone needs oxygen and has to take it while moving around, this will not break the fast, because it is just air compressed in a bottle and taken to ease the breathing. There is no substance in it.

(جديد فقهي مسائل ص128 أحكام ص227)

Using perfume

If someone sprayed perfume on himself, he felt the taste of it in his throat, this will not break the fast. (أحكام 227)

Tasting food

To taste food or to chew it and then throw it out without anything going down the throat, is Makrooh if there is no genuine reason (Udhr). If it was done due to a genuine reason, it will not be Makrooh. In both cases the fast will not break. A genuine reason could be an ill-tempered husband who could get very angry at the wife if the salt or masala was not proper. Chefs working in restaurants could also be excused if the boss is a hot tempered person and the job could be at risk if mistakes are made. However, it would be better to have it tasted by a non-Muslim colleague. One should avoid putting the fast at risk. (أحكام ص229)

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وكره ذوق شئ ومضغه بلا عذر لما فيه من تعريض الفساد للصوم (البحر الرائق 2/489)
وقال بعضهم ان كان الزوج سبى الخلق لا بأس للمرأة ان تذوق المرققة بلسانها (الفتاوى الخانية مع
الهندية أحكام ص229)

Tears or Sweat

Tears or sweat going down the throat. if just a drop or two went down and no salty taste is felt in the throat, the fast will not break. However, if it was a lot, or a little but the taste was felt, it will break.

اذا دخل الدمع فى فم الصائم ان كان قليلا نحو القطرة او القطرتين لا يفسد صومه لان الإحتراز
عنه غير ممكن. وان كان كثيرا حتى وجد ملوحته فى جميع فمه وابتلعه فسد صومه وكذا الجواب
فى عرق الوجه (امى ص3/178 أحكام)

Gingivitis

This is where the gums constantly bleed and sometimes blood goes down the throat, will this break the fast? If one spits the blood out, it will not affect the fast. However, if one swallows it and the blood was more than the saliva or equal to it, the fast will break. If blood was only minimal, the fast will not break, unless he felt the taste of the blood when he swallowed it.

لو خرج الدم من بين اسنانه ودخل حلقه يفسد لم يصل الى جوفه. أما اذا وصل فان غلب الدم او
تساويا فسد والا لا إلا اذا وجد طعمه (شامى ص3/367 أحكام ص234)

Extracting the tooth whilst fasting

If one's tooth was loose and it came out or it was extracted smoothly without any bleeding, the fast will not break. However, if it involved bleeding and blood went down the throat, it will break the fast. Qadhaa will be necessary.

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قلت ومن هذا يُعلم من قلع ضرسه في رمضان ودخل الدم الى جوفه في النهار ولو ناما فيجب عليه القضاء (شامى ص3/368 أحكام ص233)

Brushing the teeth with toothpaste

It is Makrooh to brush the teeth with toothpaste, or use mouthwash whilst fasting. This is because of the taste of the paste and because of the risk of something going down the throat. If something did go down the throat, it will break the fast as well. One should use a Miswaak. If the Miswaak was fresh and it had a pleasant taste that would not harm the fast. It will not even be Makrooh, nor will it affect the fast.

وكره له ذوق شئ ومضغه (شامى بيروت ص3/352 فتاوى دار العلوم ص6/404 تحفة ص74)
ولا بأس بالسواك الرطب واليابس فى الغداة والعشى ولا يكره الكحل
ولا دهن شاربہ كذا فى الكنز (علمجيزى ص1/199 جواهر الفقه ص1/379 تحفة ص26)

Women applying lipstick

If there is risk that the lipstick will go down the throat at some stage, it will be Makrooh to apply. If it does go down the throat, it will break the fast, otherwise it won't. (تحفة ص74)

NOSE

If one was cleaning the nose in Wudhu or Ghusl, and he pulled the water up his nose so hard that it went down the throat, his fast will be broken.

If one snuffed some medicine up his nose or sniffed some drugs or glue etc. his fast will be broken. Similarly, if one used Bukhoor and deliberately took smoke up his nose, his fast will be broken.

لو ادخل حلقه الدخان اى بأى صورة كان أفطر لا مكان التحرز عنه, (شامى ص3/366 تحفة ص67)

If one had the flu and put some Vicks in a bucket of hot water and inhaled the steam into his nose by covering his head with a towel or something, his fast will be broken.

EARS

If one was to put some medicine, eardrops or oil inside his ears, the fast will break. This could be because the substance travels up to the brain and nullifies the fast. Only Qadhaa will be necessary, not Kaffarah.

(زمن احتقن او استعط او أفطر فى أذنه أفطر ولا كفارة عليه (هداية ص1/220)

If someone cleaned the ears with cotton buds or pierced something in the ears and took some dirt out, the fast will not be broken. Even if one re-entered the piece with the dirt stuck to it, the fast will not break.

وإذا حكّ اذنه يعود فأخرج العود وعلى رأسه شئ من الدرن ثم أدخل ثانيا مع ذلك الدرن ثم أخرجه وبقي الدرن فى الأذن لا يفسد (الفتاوى تاتارخانية ص2/364 شامى ص3/367 أحكام ص251)

If water went into the ears, it will be one of two scenarios: A) it went inside without any wrongdoing from the person. E.g. one jumped into a swimming pool or river, or one was having a shower and water went into the ear by mistake. This will not break the fast as there is no intent here and water is not something, which does good to the ears. Plus, it is normally unavoidable, so Shariah will be flexible. B) However, if one deliberately thrust water inside, or put

medicine or oil, then the Saheeh Qowl (correct opinion) is that the fast will break.

صائم اغتسل فدخل الماء في أذنه لا شئ عليه لانه لم يوجد الفطر صورة ولا معنى (الفتاوى
الغبائية ص53 أحكام ص252)

قال الشامى إن دخل لا يفسد وان أدخله يفسد فى الصحيح لانه وصل الى الجوف بقلعه فلا يعتبر
فيه صلاح البدن (شامى ص3/367)

قال قاضخان ولو خاض الماء فدخل الماء أذنه لا يفسد صومه. وان صب الماء فى أذنه اختلفوا
فيه والصحيح الفساد لانه وصل الى الجوف بقلعه فلا يعتبر فيه صلاح البدن (الفتاوى الخانية مع
الهندية ص1/209 احكام ص254)

EYES

If someone applied eye drops or artificial tears to the eyes, this will not invalidate the fast, as there is no direct passage from the eyes to the stomach or the brain. قال الكاسانى انه ليس للعين منفذ الى الجوف
(بدائع الصنائع ص2/635)

If one applied Surmah (Kohl) to the eyes, the fast will not break, even if he felt the taste in his throat or the colour appeared in the saliva. This is because it is narrated in the Hadith that Rasulullah صلى الله عليه وسلم applied Surmah whilst he was fasting

عَنْ عَائِشَةَ، قَالَتْ: «اَكْتَحَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ صَائِمٌ» ابن ماجه 1678
عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: اسْتَنْكَتْ عَيْنِي، أَفَأَكْتَحِلُ وَأَنَا
صَائِمٌ؟ قَالَ: نَعَمْ. (ترمذى 726. احكام ص219)
قال الكاسانى ولا بأس ان يكتحل الصائم بالإثمد وغيره (بدائع ص2/635)

PRIVATE PARTS

Sexual intercourse breaks the fast. Whether ejaculation takes place or not, is irrelevant. Both parties will have to keep Qadhaa and give Kaffarah as well.

If someone masturbates whilst fasting, the fast will break. Qadhaa will be Wajib, not Kaffarah. Kaffarah not being Fardh is because deriving sexual pleasure is only complete when two parties are involved, so the effect is also lessened when no one else is involved.

إذا عالج ذكره بيده حتى أمنى... عامة مشائخنا استحسَنُوا وأفتوا بالفساد. وقى الخلاصة: لا كفارة عليه (تاتارخانية ص2/0 الهندية ص1/205 فتح القدير ونهاية ص2/234 احكام ص290)

The act in itself is Makrooh Tahreemi (prohibitively disliked) according to Hanafi research, as Allamah ibn Humam رحمه الله عليه has stated in Fathul Qadeer. Imam Malik رحمه الله عليه is of the opinion that it's Haram. Faqeeh Abullayth Samarqandi رحمه الله عليه, who is a Hanafi, also classed it as Haram (تنبیه ص358)

The Daleel (proof) for both opinions is in the Ayah;

وَالَّذِينَ هُمْ لِأُزُوجِهِمْ حَافِظُونَ إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ فَمَنْ ابْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ

“And who guard their private parts. Except from their wives or from those (bondwomen whom) they own, as they are not to be blamed. And whosoever seeks other than this, they are the ones who exceed the limits.”
(Surah Mu'minoon Ayah 5-7)

Masturbation is exceeding the limits.

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There is also a Hadith narrated here:

نَاكِحُ الْيَدِ مُتْعُونٌ (كشف الخفاء ص2/291).

“One who derives pleasure with his own hands is Mal’oon (cursed).”

However, this is not proven to be a Hadith of Rasulullah ﷺ. It is most likely the saying of someone from the Salaf, which was quoted as a Hadith.

قال جريج سألت عطاء عنه فقال مكروه سمعت ان قوما يحشرون وأيديهم خُبالى فأظن أنهم هؤلاء
(تنبيه الغافلين ص358)

Jurayj رحمه الله عليه says that he asked Ataa (ibn Abi Rabaah) رحمه الله عليه about it. He said, “It is disliked. I have heard that certain people will be resurrected on the Day of Judgment while their hands are (swollen, like) heavily pregnant (women). I think it is these people.”

وعن سعيد ابن جبیر قال عذب الله امة يعبثون بمذاكيرهم (تنبيه الغافلين ص359)

Saeed Ibn Jubair رحمه الله عنه says, “Allah punished a nation who used to play with their genitals.”

What if a woman masturbates by inserting something in her vagina to derive sexual pleasure? I could not find this Mas’alah in Fiqhi books. The principles of Fiqh state that if the inserted item was dry and it did not fully disappear i.e. part of it remained out, the fast would not break. However, if the object fully disappeared, or it had some gel on it or it was taken out with some discharge on it and then re-entered, then the fast will break. Qadhaa will be necessary.

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ولو ادخل اصبعه فى استه او المرأة فى فرجها لا يفسد. وهو المختار, الا اذا كانت مبتلة بالماء او الدهن فحينئذ يفسد لوصول الماء او الدهن. هكذا فى الظهيرة (الفتاوى الهندية ص1/204 احكام ص295)

Translation: *“If someone inserted his finger in his anus, or a woman in her vagina, the fast will not break (according to the preferred opinion). However, if the finger was wet with water or oil, the fast will break, because the water and the oil reach inside.”*

Based on this, we can say her fast will break.

If a woman inserted some medicine into the vagina, the fast will break.

قال فى بحر الرائق "لأن الإقطار فى قبل المرأة يفسد الصوم بلا خلاف على الصحيح (البحر الرائق ص2/488 تحفة ص71)

In Ahsan ul Fatawa it is written that if some cream is applied to the outer layer of the virgina, due to a rash, the fast would not break. The other is the inner part, which is round. If medicine is inserted there, or the cream reaches inside, the fast will break. (Ahsan ul Fatawa P438/4. Masaa'il Raf'at Qasimi P114)

If something was placed inside a woman's private part, it would break her fast. This is because in a woman's body, there is a natural passage which takes the substance inside, so her fast would be broken. (Jadeed Fiqhi Masaa'il P97)

Vaginal examination and smear test:

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A woman who attends for a smear test or vaginal examination whilst fasting. If the mechanical instrument used for the examination, or the hand (in the case of a manual examination) was dry, it would not break the fast. However, if there was some gel on it, or it was withdrawn and reinserted with some discharge on it, it will break the fast. (تحفة ص71) It would be safer not to have such tests during Ramadhan.

Note: Some ladies ask if Ghusl becomes Fardh after a smear test. The answer is no. Ghusl only becomes Fardh upon sexual intercourse or the ejaculation of semen. Neither takes place here, so Ghusl will not become Fardh. However, Wudhu will break because of the discharge that comes out.

If a woman was raped during her fast (Allah forbid!) or intercourse was forced upon her whilst she was sleeping or unconscious, her fast will break. She will only have to keep Qadhaa. The other person will have to keep Qadhaa and give Kaffarah as well.

وان كانت مكرهه فعليها القضاء دون الكفارة وكذا اذا كانت مكرهه فى الإبتداء ثم طاوخته بعد ذلك
(عالمجبرى ص1/205 تحفة ص71)

If someone touched the body of another person, was aroused, and as a result ejaculated, the fast will break. Only Qadhaa will be necessary. If ejaculation did not take place, the fast will not break. (مسائل ص80)

If one was sitting with his wife and ejaculated just by looking at her, (this happens due to weakness, medical attention should be sought), the fast will not break, as there was no touching involved. Similar will be the case of looking at non-Mahram and releasing semen without touching, masturbation etc.

If a husband inserted his finger in the wife's vagina, his fast will not break. With regards to her fast, there is some detail. If the finger was wet at the time of inserting, or it was dry but he extracted it and then reinserted it, then the wife's fast will break. She will have to keep Qadhaa, but Kaffarah will not be necessary. (Ahsan ul Fatawa 9447 Vol.4) Masaa'il Raf'at P117)

If a husband inserted his finger in the vagina of the wife to apply some medicine, then they were aroused by sexual desire, they thought their fast was broken so they had intercourse, their fast will be broken, and they will both have to keep Qadhaa and give full Kaffarah.

If two women were to derive sexual pleasure with one another, (which is Haraam) and they reached a state of orgasm, their fast will be broken. They will have to keep Qadhaa, but Kaffarah will not be Fardh upon them. If they did not reach the state of orgasm, the fast will not break. (Hindiyyah P20 Vol.2. Masaa'il P113)

Inserting a catheter: If a man was having trouble passing water, and a catheter was inserted into the bladder, will his fast break? Imam Abu Hanifah and Imam Muhammad رحمۃ اللہ علیہما are of the opinion that his fast will not break. This is because there is no direct passage (منفذ اصلی) between the urethra and the stomach, therefore, the fast will not break. (عالمگیری ص104/1). However, if a woman was to insert some medicine in her vagina, her fast will break as there is a direct passage to her stomach. (مشائل رفعة قاسمی ص115. جدید فقہی مسائل ص97)

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ANUS

If one uses Enema to empty the bowels, this will break the fast as it has a direct link to the digestive system.

وإذا احتقن يفسد صومه (تاتارخانية ص 2/365 تحفة ص 71)

If someone inserted a suppository into the anus or applied cream e.g. for piles, the fast will only break if the substance reached up to the place of 'Huqna' (up to the level of the rectum). This can only happen if the suppository is inserted with force and the effect can be felt inside, or the medicine travels slowly upwards. One should be careful and avoid it during the fast. Use it at night time if possible.

The same ruling will apply if a dry piece of cloth/tissue or something was inserted in such a way that it disappeared inside the body, the fast will break. If it did not totally disappear, part of it remained outside, the fast will not break. Where the fast breaks, only Qadhaa will be necessary. Kaffarah will not apply. (Masaa'il Raf'at Qasimi P81)

If someone had intercourse into the anus of a man or a woman, both parties' fast will break and Qadhaa & Kaffarah will both be necessary. (احكام ص 298)

ثم عندنا كما تجب الكفارة بالوقاع على الرجل تجب على المرأة - قوله "تجب على المرأة" لو قال على المفعول به كان أفيد (الهداية و فتح القدير ص 2/342)

Note: the act itself is Haram. It has been declared Haram in the Tawraat, Zaboor, Injeel and the Quran; all four religious books. The gravity of the sin increases if it is committed during the month of

Ramadhan. Such people should seize the initiative of Ramadhan to do Tawbah and repent wholeheartedly.

The rest of the body

If someone had an open wound in the abdomen or the brain, and applied medicine, which went inside, the fast will be broken and a Qadhaa will have to be kept.

وما وصل الى الجوف او الى الدماغ من المخارق الأصلية فسد الصوم (بدائع الصنائع ص2/606)

If someone had an operation during Ramadhan, if nothing reached inside the stomach or the brain, the fast will be ok. However, if general anaesthetic was administered, then the medicine goes inside. Therefore, the fast will break.

If someone went for dialysis during Ramadhan, then one has to remember that this only cleans the blood, flushes the kidneys and nothing reaches the stomach or the brain. Therefore, dialysis itself will not break the fast. However, if one consumed some food or drink after dialysis, the fast will break. (أحكام ص239)

If the kidney patient struggles to fast on the day of dialysis, he could leave that day's fast and fast on the other days. Then, when Ramadhan finishes, he could make up for the days missed. If he was old and so ill that he was unable to make up for the missed ones, he could give Fidyah.

Cupping, bloodletting and injections

If a person injects something in the body through the veins, or takes blood out for testing diabetes or has Hijamah (cupping) done on him, in all cases the fast will not break according to the Hanafi research.

Note: Some people say that cupping breaks the fast. They take the Daleel from the Hadith:

"أفطر الحاجم والمحجوم"

"The cupper and the cupped one have both broken their fast." (Abu Dawood)

Rasulullah صلى الله عليه وسلم made the above remark when he saw a person cupping another person in Ramadhan while both were fasting.

The Hanafiyah put forward another Hadith.

ثلاث لا يفطرن الصائم الحجامة والقى والاحتلام (رواه أحمد والترمذى)

"Three things do not break the fast. Cupping, vomit and (having a) wet dream." (Tirmidhi, Ahmad)

To reconcile between both Hadith, the Hanafiyah say that in the second Hadith, Rasulallah ﷺ is mentioning a general rule. Whereas in the first, he meant to say that they are very close to breaking their fast. Such phrases are normal in the Arabic language.

In order to understand this, we have to look at how they used to cup in those days. They would have a horn of a bull. The sharp end would have a hole, through which the copper would suck very hard. There was a risk that some blood could end up in his mouth and if he swallowed it, his fast would break.

As for the cupped person, if he fainted or too much blood was extracted and he became so weak that he had to eat or drink something, his fast would break. This is why Rasulullah صلى الله عليه وسلم meant to say, "They are very close to breaking their fasts."

Injections

Hadhrat Mufti Shafee Sahib رحمه الله عليه has written a detailed Fatwa with regards to injections. The Fatwa was then attested, by the likes of Hadhrat Maulana Hussain Ahmed Madani and Hadhrat Maulana Ashraf Ali Thanwi رحمه الله عليهما. The reality is that whatever is inserted into the body through injection, travels through the veins before it reaches the heart, brain or stomach. The passage it travels through is not taken as a direct one (منفذ أصلي).

Many examples can be found for this, in the work of the Fuqahaa, where they deduce that the fast is not broken when something does not reach inside directly.

They say that injury is of two types:

1. Aammah (أمة)
2. Jaa'ifah (جانفة)

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Aammah is a deep injury, which reaches the roots of the brain. When medicine is applied, it goes inside directly. Jaa'ifah is a deep injury that affects the abdomen. Any medicine administered there, reaches the stomach. Since they both reach inside directly, they break the fast.

As for the other injuries like on the thigh, shin, arm etc. any medicine applied there doesn't reach the stomach directly. Even though the effects can reach the stomach at some level, the Fuqahaa state that this does not invalidate the fast. (Masaa'il P136. Hidayah P200)

Mufti Shafee Sahib رحمه الله عليه writes, it is very clear that injections did not exist in the time of Rasulullah ﷺ nor during the times of the A'ima Mujtahideen. Therefore, no one can produce a Hadith or any quote of the A'ima with regards to the injection Mas'alah. We will have to analyse it with some general principles and similarities.

We can take the Mas'alah from a snake or scorpion bite. The venom penetrates into the body. Most times, snake poison affects the brain and kills. Wasp bites swell the part which was bitten, which means that some foreign body has entered inside. However, no Faqeeh in the world has said that this invalidates the fast. They all say that it should be treated, but the fast will be ok, as long as nothing is consumed orally to treat the bite.

Injections were only invented after experiencing the effects of insect bites. I.e. that the bites had an immediate effect on the body, so injections should also work in the same way, in the sense that the medicine would immediately affect the body, rather than

traveling through the stomach and blood system which would require some time.

When we carefully study the wordings of Badaa'ius Sanaa'i regarding the reasons snake & insect bites don't break the fast, we understand that when something enters the human body, it does not instantly break the fast. There are two conditions attached to it. A) It should reach the inside of the stomach or into the brain. B) It should reach there through a direct passage (منفذ أصلى). (This is why if a stroke patient has a tube inserted into his throat and liquid food goes directly to his stomach, it invalidates the fast).

With the case of an injection, no doubt the effects reach the whole body, however, this is not through (منفذ أصلى) a direct, original passage. We see in hot seasons people bathe with cold water. The cold effects go inside the body and cool it down just as a chilled drink would cool it. However, this coolness goes through the pores of the skin and not directly to the (jawf) inside.

(الجواب صحيح مولانا اشرف على تهانوى, مولانا حسين أحمد مدنى, مولانا أصغر حسين, مولانا إعزاز على 11 ربيع الاول 1350هـ. مسائل روزه مولانا رفعة قاسمى ص 137,138,139 – ترجمة شيخ عبد الرحيم)

Similarly, injections take the medicine, glucose, penicillin, insulin etc. through the veins. Glucose energises the body but just energising does not break the fast. Therefore, the conclusion is that injections do not break the fast, unless an injection is administered directly in the stomach or in the brain.

Please note that it would be Makrooh to take glucose injections during the fast because it contradicts the purpose of fasting. Also, it

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would be preferable to take all injections after Iftaar, during the night. This is because there is some Ikhtilaf (difference of opinion) in the Mas'alah, so Ihtiyaat (caution) would be better. (احكام)

Acupuncture

If someone has acupuncture while fasting, his fast will not break. This is because it only affects the skin. Nothing goes into the stomach.

Endoscopy

If a camera was inserted into the back passage for an internal investigation, it would not break the fast if it was dry. However, they normally apply some gel to ease the insertion. In that case, the fast does break. (احكام ص 250)

Angiography

In an angiography, a dye which shows up on x-ray is introduced into the blood stream. The principals of Fiqh support that it should not break the fast, as nothing directly reaches the digestive system. However, if medication has to be used, it is better to avoid it during the fasting days, unless it is extremely necessary to save one's life.

Laparoscopy

An instrument is inserted through a small incision in the abdomen to examine the abdominal cavity, or to perform operations. Since it enters the abdomen and normally lubricant is applied to the instrument, the fast will break.

Taking biopsies or samples from the liver or the other organs does not break the fast – as long as this is not accompanied by the administration of solutions or other substances. Maulana Khalid Saifullah *Damat Barakaatuh* analyses it with a Mas'alah mentioned by Ibn Nujaym رحمه الله عليه, that if a person was to tie a piece of meat with a string and lower it down the throat and then pull it back out, this would not break the fast.

ولو شد الطعام بخيط وأرسله في حلقه وطرف الخيط في يده لا يفسد الصوم (البحر الرائق ص2/279 جديد فقهى مسائل ص126)

Gastroscopy

This does not break the fast, provided it is not accompanied by the administration of solutions or other substances. However, gastroscopy always needs a local anaesthetic spray for the back of the throat and if this is swallowed, which in nearly all cases it is, then the fast will be broken.

Endoscopy

This could be via mouth which is called gastroscopy or via the anus which is called colonoscopy or sigmoidoscopy. It would normally break the fast.

Nicotine patches

If a smoker uses nicotine patches, the fast will not break. This is clear, because they are applied to the skin and there is no direct penetration to the stomach or the brain.

Note: Consult a Muslim physician before taking any of the above tests whilst fasting. If the advice given is that the test is absolutely

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necessary, then it should take precedence over the fast. If they are not necessary, delay them until after Ramadhan.

Kaffarah

When a fast is deliberately broken, Kaffarah becomes necessary. Kaffarah is to make Qadhaa of the broken fast and then fast for two months continuously, with any break in the middle. If one missed a day, he would have to start the two months from the beginning. If one cannot fast, he may feed 60 Masakeen (poor people) or free one slave.

Some Ulama (the Salafi scholars) say Kaffarah only becomes necessary by deliberate sexual intercourse. However, the majority of the Ulama and the Hanafi scholars say that it becomes Wajib by eating or drinking deliberately (without genuine necessity) as well.

If someone broke a few fasts in Ramadhan, does he have to give Kaffarah for every broken fast, or can there be 'Tadakhul' (combining them into one)?

The Salafi scholars say that Kaffarah will have to be given separately for each broken fast. So if one broke five fasts, he will have to give five Kaffarahs.

The Hanafi scholars say there will be 'Tadakhul' in Kaffarahs. Then, there are three opinions of the Muftiyaane Kiram.

- A) there can be Tadakhul of Kaffarah for one Ramadhan, not two separate ones (*Behisti Zewar*).

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- B) In *Behisti Gohar* it says Tadakhul can be of separate Ramadhans as well.
- C) In *Ahsan ul Fatawa* it says that if Kaffarah was due to sexual intercourse, Tadakhul can be for one Ramadhan only. However, if it was due to eating or drinking, Tadakhul can be for various Ramadhans as well.

[By Sufi Mufti Tahir Sahib حفظه الله]

Salatut Taraweeh

One of the unique features and beauty of Ramadhan is the Salah of Taraweeh. It increases the Noor of Ramadhan. It also increases in our hearts, the desire for worship.

It is narrated in Saheeh Ahadith, that Rasulullah ﷺ led the Sahabah in a special Salah for three nights during Ramadhan. However, observing the great zeal of the Sahabah and their arrival in huge numbers, Rasulullah ﷺ stopped this practice. He did not come out of his I'tikaf area and into the Masjid. He then remarked in the morning, "I knew of your presence. What stopped me from leading you was that I feared it would be made compulsory upon you." (Bukhari Vol.1 p269)

Rasulullah ﷺ continued to urge the Sahabah to perform extra worship during Ramadhan e.g. his saying, "One Nafl of Ramadhan is equal to one Fardh in other months, and its one Fardh is equal to seventy Fardh in other months." (Ibn Khuzaymah)

He also said, "Whoever stands in prayer at night during Ramadhan with faith and sincerity, will have his sins forgiven." (Bukhari Vol.1 p269)

He praised some Sahabah who were praying in congregation behind Ubayy ibn Ka'b ؓ (Bayhaqi Vol.2 p697)

This shows that this special prayer, which we name 'Taraweeh', does have some basis from the prophetic era. Then, in the Siddiqi era and the early Farooqi era, matters remained the same i.e.

people would pray behind various Huffaaz of the Quran. It was in Ramadhan 14 AH, that Sayyiduna Umar Farooq ؓ saw people in small groups behind various Huffaaz, that he thought, "If I were to gather these behind one Imam, it would be more beneficial." He did have evidence from the practice of Rasulullah ﷺ, and since Rasulullah ﷺ had departed from this world, there was no risk of it being made Fardh, so he got them all together behind one Hafiz.

He instructed Ubay ibn Ka'b ؓ to lead the people with twenty rakats. Some narrations state that they would pray eight with three witr. However, most riwayat state twenty. It is possible that they started with eight, however, since the rakats were lengthy, standing was prolonged and hard, Sayyiduna Umar ؓ instructed them to read twenty, so the rakats were shortened and standing was eased.

Abdul Aziz ibn Rufay رحمه الله عليه says, "Ubay Ibn Ka'b ؓ would lead people in Ramadhan with twenty rakats of Taraweeh, and then he would finish with three rakats of witr. (Ibn Abi Shaybah p165 v.2)

Saa'ib Ibn Yazeed رحمه الله عليه reports that the Sahabah would stand in Ramadhan with twenty rakats during the time of Umar ؓ and during the era of Uthman ؓ. (Bayhaqi in as Sunan al Kubra p699 V.1)

Yazeed Ibn Roomaan رحمه الله عليه says, "People would pray twenty-three rakats in Ramadhan Mubarak during the Khilafah of Umar ibn Khattab ؓ. (Ibid)

Abu Abdul Rahman Sulami رحمه الله عليه says, "Ali ؓ called upon the Huffaaz and picked from them some who could lead people with

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twenty rakats of Taraweeh. Then Ali ؑ would lead them in Witr. (Ibid)

One Dhaeef narration from Ibn Abbas ؓ states that it was the practice of Rasulullah ﷺ to pray twenty rakats in Ramadhan (Ibn Abi Shaybah p166 V.2, Bayhaqi p698 V.2)

Due to the above narrations, the majority of scholars of the Ummah and all of the four great Imams (Abu Hanifah, Shafi'ee, Ahmad & Malik) unanimously declare that Taraweeh is nothing less than twenty. (Imam Malik has said in one Qawl (narration) that it is thirty-six). Twenty has been the practice in Haramayn Shareefayn for the last 1400 years. The correct amount of Taraweeh rakats is twenty; hence, one should always pray twenty rakats.

Some people say its eight rakats and they bring forth the Hadith of Aisha رضى الله عنها. However, this is not correct. She is talking about Tahajjud. Taraweeh and Tahajjud are both totally different Salahs. One is early in the night whereas the other is in the latter part of the night. She has clearly stated the words "In Ramadhan and in other months". Only Tahajjud is prayed in the other eleven months.

Some Masaa'il of Taraweeh

The Shar'i ruling for Taraweeh: It is Sunnah Muakkadah to pray twenty rakats of Taraweeh in units of two at a time, for men and for women.

التراويح سنة مؤكدة لمواظبة الخلفاء الراشدين للرجال والنساء اجماعا (در مختار ص 2/429
طحطاوى على المراقى)

Reason for naming it Taraweeh

Taraweeh is the plural of Tarweehah. Tarweeh is from 'Raahah' which means to take a short rest. Since they would pray four rakats and then then relax a bit and then another four and so forth, it was given the name Taraweeh. The name might be new, but the actual Salah is not new.

Time of Taraweeh

The time of Taraweeh is after performing Isha until Subhe Sadiq. It is not allowed to pray Taraweeh before Isha. If someone was late, Isha had finished and Taraweeh had started, he must pray Isha first and then join Taraweeh. He can't join in the Taraweeh and say that he will pray Isha later on.

Witr should be prayed after Taraweeh. However, if it was prayed after Isha and before Taraweeh it would still be correct.

ووقتها بعد صلاة العشاء إلى الفجر قبل الوتر وبعده على الأصح (در مختار ص 430/2)

Taraweeh in congregation

It is Sunnah Alal Kifayah to perform Taraweeh in congregation in the Masjid of the local area. If there is no Taraweeh Jama'ah in an area, the whole area will be sinful.

والجماعة فيها سنة على الكفاية في الأصح فلو تركها اهل المسجد أثموا (در مختار ص 431/2)
عالمجبرى ص 117/1

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Intention in Taraweeh

Taraweeh and the rest of the Sunnahs and Nawaafil can be performed with the simple intention of Salah. They don't need to be specified. However, caution is in specifying Taraweeh as Taraweeh when making intention.

(وَكَفَى مُطْلَقُ نِيَّةِ الصَّلَاةِ) وَإِنْ لَمْ يَقُلْ لِلَّهِ (لِنَفْسٍ وَسُنَّةٍ) زَائِتِيَّةً (وَتَرَاوِيحٍ) عَلَى الْمُعْتَمَدِ، إِذْ تُغَيَّبُهَا
بُؤْفُوعِهَا وَقَفْتُ لَشُرُوعِ، وَالنَّعْيَيْنِ أَحْوَجُ (در مختار ص 2/82)

Khatm of Quran

Completing one Quran in Taraweeh is Sunnah. More than once is Mustahabb, desirable.

(وَالْخَتْمُ) مَرَّةً سُنَّةٌ وَمَرَّتَيْنِ فَضِيلَةٌ وَثَلَاثًا أَفْضَلُ. (در مختار ص 2/433 عالمگیری ص 1/117)

Khatm of Quran in Taraweeh

It is Sunnah to complete one Khatm during Taraweeh. (Durr Mukhtar with Shami p433 V.2)

One may ask, "How can Taraweeh and Khatm it be classed as Sunnah?" The answer is that Sunnah is that act which was practiced upon with punctuality by either Rasulullah or by the rightly guided Khulafaa e Kiraam. One Hadith says:

عَلَيْكُمْ بِسُنَّتِي، وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ، عَضُوا عَلَيْهَا بِالنَّوْاجِذِ (ابن ماجه)

"Hold on to my Sunnah and the Sunnah of the rightly guided Khulafaa. Bite on to them with your molar teeth." (Ibn Majah)

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He didn't say, "Hold on to my Hadith." So we shouldn't restrict Dalaa'il with Hadith, by demanding a Hadith for everything. We have to look at the general Sunnah. He also said:

"اقتدوا باللذين من بعدى من اصحابى ابي بكر وعمر"

"Follow my two companions after me, Abu Bakr and Umar."

He also said:

"ان الله جعل الحق على لسان عمر وقلبه"

"Allah has placed Haq upon the heart of Umar ﷺ and his tongue."

He also said that Umar is 'Muhaddath' i.e. 'Mulham', the inspired one. He also said, "If there was to be a prophet after me, it would be Umar ﷺ."

May Allah reward Hadhrat Umar ﷺ who put so much emphasis on completing the Quran that he preserved the Quran by Taraweeh.

Shaykh Abdul Qadir Jilani رحمه الله عليه narrates in 'Ghunya' that during the Khilafah of Ali ﷺ, he once passed by a Masjid on the 1st of Ramadhan. He heard the sound of Tilaawah in Taraweeh.

He remarked,

"نور الله قبر عمر كما نور مساجد الله بالقران"

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“May Allah fill Umar’s ﷺ grave with light just as he filled the Masajid with the Noor of Quran!” (غنيمة الطالبين ص427)

The reality is that if there was no Taraweeh, many Huffaaz would have forgotten their Quran. Since they have to lead in Taraweeh, they memorise and go over it every year. In this way, the Quran will remain protected until the Day of Qiyamah.

So, Allah chose Umar ﷺ to initiate the Sunnah of Taraweeh in the present manner. Then Uthman ﷺ and Ali ﷺ confirmed it. Not only that, all the Sahabah (who were of the best generation) agreed to it. Allah’s hand is upon the Jama’ah. The Ummah can never collaborate upon error. So, the twenty rakats and Khatm of Quran is the proper Sunnah.

If someone leaves after eight rakats, he misses out on two, in fact three Sunnahs.

- 1) The Sunnah of performing twenty rakats.
- 2) The Sunnah of listening to the whole Quran.
- 3) The Sunnah of performing Witr with Jama’ah, during Ramadhan. Therefore, we should pray full twenty rakats Taraweeh.

Many Masajid have eight Raka’t only Taraweeh. In some Masaajid, people leave after eight Raka’ts. They go home and watch T.V. til late. Many keep gossiping in the parking lodge while those who pray 20 finish and come out. This is all Mahroomi, depravation. May Allah ﷻ guide the Ummah.

Two Taraweeh Jamaats in one Masjid

It would be Makrooh (disliked) to do Jama'at twice in one Masjid, on one Imam Musallah.

"ولو صلى التراويح مرتين في مسجد يكره"

Ladies Jama'ah of Taraweeh

If ladies were to join in with men in Taraweeh, there would be no harm. However, if ladies made their own Jama'ah with a lady Imam, it would be Makrooh. If they did so, their Imam should not stand ahead of the Saff (row), she should stand in the middle.

قال محمد لا يعجبنا أن تؤم المرأة فإن فعلت قامت في وسط الصف مع النساء كما فعلت عائشة وهو قول ابي حنيفة الخ. (كتاب الآثار ص 1/603)

A Hafiz leading women only (with no other men behind him)

If a Hafiz led only women in Taraweeh, it would be necessary to have a Mahram relative, of the Imam or his wife among the ladies. Otherwise, it would be Makrooh to lead women only.

ويكره حضورهن الجماعة مطلق على المذهب كما تكره امامة الرجل لهن في بيت ليس معهن رجل غيره ولا محرم منه او زوجته (شامى ص 2/307 تحفة ص 86)

Praying Taraweeh in units of four

If Taraweeh was prayed in units of four, would it be ok?

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If one prayed four rakats and sat in the middle for Tashahhud, it would be ok. However, if he did not sit on the second Rakah, and prayed four all together, the first two rakats will be void. Only the last two will be correct. Therefore, whatever Quran was recited in the first two rakats will have to be repeated. (تحفة ص86)

The preferred method is to read in twos.

Resting after each four units of Taraweeh

It is desirable to have a slight pause after every four rakats.

ويجلس ندبا بين كل أربعة بقدرها وكذا بين الخامسة والوتر (در مختار ص433/2)

What should one read in the Tarweehah (the pause after four rakats)? There is no special Dhikr to be made during the Waqfa (pause) between every four rakats. One has a choice of doing whatever Dhikr comes to his mind. One could recite some Quran, Tasbeeh, Istighfar, Salat 'Alan Nabi ﷺ etc.

Some Fuqahaa have mentioned the following Tasbeeh which one may pray if he wishes:

سُبْحَانَ ذِي الْمَلِكِ وَالْمَلَكُوتِ، سُبْحَانَ ذِي الْعِزَّةِ وَالْعَظَمَةِ وَالْعُدْرَةِ وَالْكِبْرِيَاءِ وَالْجَبْرُوتِ، سُبْحَانَ
الْمَلِكِ الْحَيِّ الَّذِي لَا يَمُوتُ، سُبُوْحُ فَنُوسٍ رَبِّ الْمَلَائِكَةِ وَالرُّوحِ، لَا إِلَهَ إِلَّا اللَّهُ نَسْتَغْفِرُ اللَّهَ، نَسْأَلُكَ
الْجَنَّةَ وَنَعُوذُ بِكَ مِنَ النَّارِ
(شامى ص2/433 تحفة ص87)

Witr with Jama'ah after Taraweeh

It is more virtuous to perform Witr Salah with Jama'ah after having performed the Taraweeh. This is what Sayyiduna Umar رضي الله عنه instructed Sayyiduna Ubay ibn Ka'b رضي الله عنه to do. The Sahabah practiced on it and it has been the practice of the Salaf-e-Saliheen ever since.

وفيه اى رمضان يصلى الوتر وقيامه بها (در مختار ص2/437)

Qadhaa of Taraweeh

If someone missed Taraweeh altogether and the time of Isha also lapsed, there is no Qadhaa for Taraweeh. This is because Taraweeh is not Fardh, its only Nafil (I.e. Sunnah Muakkadah). If someone missed many years of Taraweeh, he would not have to make up for them.

وَلَا تُقْضَى إِذَا فَاتَتْ أَصْلًا وَلَا وَخَذَهُ فِي الْأَصْحَ فَإِنْ قَضَاهَا كَانَتْ نَفْلًا مُسْتَحَبًّا وَلَيْسَ بِتَرَاوِحٍ
(در مختار ص2/431)

Zakah

Zakah is one of the five pillars of Islam i.e. it is from the fundamentals of our religion. Giving in charity is a practice widely encouraged in Islam and as such, Shariah has made it necessary upon us to dispense a small amount of our wealth each year for the poor and needy. When a person's wealth reaches a certain amount, his wealth will be zakatable i.e. he must pay Zakah (alms/obligatory charity) on it. Shariah does not like to overburden us, so we are only required to pay 2.5% (one fortieth) of our zakatable wealth.

Due to the increased rewards for giving charity in the month of Ramadhan, many people take the opportunity to give their Zakah in this month. Therefore, we decided to mention a few points regarding Zakah here.

There are many virtues recorded in the Ahadith for giving Zakah. In Hajjatul Wada, he said:

فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «اعْبُدُوا رَبَّكُمْ، وَصَلُّوا خَمْسَتَكُمْ، وَصُومُوا شَهْرَكُمْ، وَأَدُّوا زَكَاةَ أَمْوَالِكُمْ، وَأَطِيعُوا إِذَا أَمَرَكُمْ؛ تَدْخُلُوا جَنَّةَ رَبِّكُمْ»

“Rasulullah ﷺ said, “Worship your lord, pray your five (daily prayers), fast your month (of Ramadhan), give the Zakah from your wealth and obey the commands of your leaders, you will enter the Jannah of your Rabb.”
(Ahmad)

In another place Rasulullah ﷺ said: دَاوُوا مَرْضَاتِكُمْ بِالصَّدَقَةِ، وَحَصِّنُوا أَمْوَالَكُمْ بِالزَّكَاةِ

“Cure your sick ones by (giving) charity and protect your wealth by (paying) Zakah.” (Bayhaqi in Shu’bul Imaan)

As for those who refuse to pay Zakah, or those who are lazy and negligent when it comes to giving Zakah, they should be mindful of the severe warnings found in the Ahadith. In one place, Rasulullah ﷺ mentioned:

من آتاه الله مالا فلم يود زكّوته مُثِّل له ماله يوم القيامة شجاعا اقرع له زبيبتان يطوقه يوم القيامة ثم يأخذ بلهزمتيه يعني شذقيه ثم يقول انا مالك انا كنزك ثم قرا ولا يحسن للذين يبخلون بما آتاهم الله من فضله هو خيرا لهم بل هو شر لهم سيطوقون ما بخلوا به يوم القيامة (البخاري)

“Whoever Allah has given wealth but doesn’t pay Zakah, his wealth will be transformed on the Day of Judgement into a serpent, bald (due to its toxic venom), with two black spots above its eyes. It will be wrapped around his neck (like a collar) on the Day of Judgement, then the serpent will take hold of him by his cheeks and say, “I am your wealth, I am your (acquired) treasure.” Then Rasulullah ﷺ recited, “Those who withhold in miserliness what Allah has given them out of His grace should not take it as good for them. Instead, it is bad for them. They shall be forced, on the Doomsday, to put on what they withheld, as iron-collars round their necks.” (Bukhari)

The required minimum (Nisab) for one to be liable for Zakah

If a person possesses 612.35 grams of silver or 87.479 grams of gold or any currency that equals the value of this amount of gold or silver, and this wealth remains in his possession for a complete year, then on the expiry of this year it will be Wajib on him to give Zakah for it. However, if his wealth is less than this, Zakah will not be Wajib. This amount is known as ‘Nisab’. (The grams are taken from the Hadith of five Uqiya of silver and five Mithqaal of gold).

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If a person possesses the Nisab i.e. the required minimum (of silver and gold) at the beginning and at the end of the year, Zakah will be Wajib on him. If his wealth decreased during the course of the year below the level of Nisab, one will not be absolved of giving one's Zakah. However, if his entire wealth was destroyed, he won't be responsible for it, because he himself has become a Mustahiq (viable recipient) of Zakah.

Note: *If someone didn't know the end of his Zakah year (from the day one became the owner of Nisab) it may be advisable to take the opportunity of Ramadhan and dispense his Zakah every year in Ramadhan. One has to keep a fixed date for Zakah and calculate exactly on that date every year.*

Considering debts when calculating Zakah

If a person is in debt, and his debts are equal or more to the total wealth he owns, he will be absolved from paying Zakah. However, if his debts amassed to less than his overall wealth, then he must subtract the amount he owes from his wealth. Then, if what remains is equal to or more than Nisab, he must pay Zakah on that amount.

We often find that people owe thousands upon thousands of pounds due to mortgaging their houses or purchasing cars on finance. First of all, this is Haram. We should not waste our hard earned wealth in paying interest, while incurring sin at the same time, a major sin.

However, many people ask, if the overall debt is more than the wealth they currently have, will this type of debt be considered

when calculating Zakah? e.g. if Zayd had £15,000 in the bank but he owed £15,000 over three years due to financing his vehicle, would he still have to pay Zakah? The answer is that the full amount owed will not be considered at the time of calculating Zakah. Rather, the amount owed for that month will be subtracted from the full wealth, so, if for example Zayd owed £500 a month, when he calculates his Zakah, he will subtract £500 from whatever he has in the bank. Thereafter, if what remains reaches the value of Nisab, he must pay Zakah on it. I.e. £14,500 in this case.

If someone lent another person money, he will still have to include that amount as part of his wealth when calculating Zakah. For example, if Zayd lent 10k to an institute, he will have to pay Zakah on it, even if that amount stays with the borrower for many years. Zayd will have to pay its Zakah every year. However, if he no longer had any hope of receiving this money back, he will not have to pay Zakah on it. E.g. if the borrower filed for bankruptcy, he will no longer have the means to pay him, thus, one would not count such a loan as part of his wealth when calculating Zakah.

Upon what is Zakah obligatory?

Zakah is Wajib on all items of wealth, such as jewellery, utensils and ornaments etc. that have been made with gold or silver. This is irrespective of whether these items are in use or not. In other words, Zakah is Wajib on everything that is made of gold or silver. However, if the combined value of all these items are less than the Nisab, Zakah will not be Wajib.

If the gold or silver is not pure but has been mixed with another metal, then one will have to check as to which is more in content. If

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the gold or silver is more, then the rules which are applicable to both will apply here as well. That is, if they equal the Nisab, Zakah will be Wajib. If the content of the other metal is more than that of the gold or silver, it will NOT be regarded as gold or silver.

A person does not have the complete Nisab of gold nor of silver. Instead, he has a bit of gold and a bit of silver. If both are added together and their value equals the Nisab of gold or silver, Zakah will be Wajib. But if they do not equal the Nisab of either gold or silver after adding them together, Zakah will not be Wajib.

If a person had money equal to the Nisab, which was over and above his needs, and then before his zakatable year was over, he received an additional amount. This additional amount will not be calculated separately. Instead, it will be added to the original amount and upon the expiry of the year, Zakah will be Wajib on the entire amount and it will be regarded as if the original amount and the additional amount was in his possession for one full year. E.g. If a person sold his house and got £100,000 in his possession one week before Ramadhan (or the due date), he will have to give Zakat on the whole amount. Even if he was intending to purchase another property with that money. If it came to his possession one week after the calculation date, one will not have to include it. Because he has already calculated and given his Zakat. If that amount remains with him until the following year, he will have to pay it at that time.

Zakah is not Wajib on household effects such as utensils, pots, big pots, trays, basins, crockery and glassware, the house in which one lives, the clothes which one wears, jewellery made of pearls, etc. This is irrespective of the amount and irrespective of whether they

are being used daily or not. However, if they are kept for the purpose of trade, Zakah will be Wajib on them as well. In short, Zakah is not Wajib on all items apart from gold and silver if they are not for the purpose of trade. But if they are for trade, Zakah will be Wajib on them as well. E.g. Where a person has a business of cutlery, utensils, washing machines, cookers, fridges etc.

A person owns several homes from which he collects rent. Zakah is not Wajib on these homes irrespective of their value. Similarly, if a person purchases some utensils and hires them out, Zakah will not be Wajib on these utensils. In short, by hiring or renting something out, Zakah does not become Wajib on that thing. However, Zakah will be Wajib on the rent accumulated at the end of the year. E.g. if one accumulated £10,000 rent throughout the year, one will have to give zakat of £10,000.

Who can receive Zakah?

The person who has very little wealth or has no wealth at all to the extent that he does not have sufficient food for one day is regarded as a poor person. It is permissible to give Zakah to such a person. It is also permissible for him to accept Zakah money.

The person who possesses the Nisab of either gold or silver, or trade goods which equal the Nisab of either gold or silver is regarded as a rich person in the Shariah. It is not permissible to give Zakah money to him. Nor is it permissible for him to accept or consume Zakah money.

The person who has belongings, which are not for trade/business but are over and above his basic needs, is also considered to be a

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rich person. It is not permissible to give Zakah money to such a person as well. Although he is regarded as a rich person, Zakah is not Wajib on him.

A person may not give Zakah to one's parents, grandparents, great grandparents etc. nor one's children, grandchildren etc. Nor can a person give his Zakah to his wife. However, it is allowed to give to one's brother, sister, aunt, uncle, cousin, in-laws etc.

It is not permissible to give one's Zakah to build Masajid or madrassah's etc. similarly, it is not permissible to help with someone's funeral costs, because 'tamleek' (ownership) is necessary for Zakah to be considered fulfilled. No one is the owner of the Masajid so one cannot give Zakah money there, and a deceased person cannot become the owner of any property so Zakah cannot be given there either.

Prepared by Maulana Zayd Mehtar

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Zakah Calculation Table		
<u>Assets</u>		<u>Value in GBP</u>
Gold and silver		
Value of gold you possess		£ -
Value of silver you possess		£ -
Cash		
Cash at home	Any Currency acceptable in the Market	£ -
Cash in bank accounts	In any type of account	£ -
Money owed to you		£ -
Business assets		
Shares & Stocks	Resale value	£ -
Business Goods		£ -
Total:		£ -
<u>Liabilities</u>		<u>Value in GBP</u>
Money owed (borrowed or credit)		£ -
Employees' salaries		£ -
Other outgoings due (tax, rent, utilities.)		£ -
Total:		£ -
Amount eligible for Zakah:	I.e. Total assets minus liabilities = Amount on which Zakah is payable	£ -
Amount you must pay for Zakah:	I.e. Amount eligible for Zakah x 0.025	£ -

I'tikaf

The practice of I'tikaf (remaining in seclusion) is a Sunnah that has remained in the Prophets throughout the ages. It is from the noble practices of Ibrahim ؑ and many other prophets used to observe it. As stated in the Quran, Hadhrat Musa ؑ was also called to mount Toor for an I'tikaf of forty days, and even before receiving Prophethood, Rasulullah ﷺ used to spend a lot of time in seclusion in the cave of Hira. Therefore, after receiving Prophethood as well, Rasulullah ﷺ used to observe I'tikaf during the last ten days of Ramadhan. On a regular basis.

Observing I'tikaf in the last ten days of Ramadhan is Sunnah Muakkadah Alal Kifayah. I.e. an emphasised Sunnah, which is the duty of the whole community. If no one from the whole community observed I'tikaf in the last ten days of Ramadhan, the whole community will be sinful.

In order for the I'tikaf of a male to be valid, it must be done in a Masjid wherein at least the five daily prayers are prayed with congregation. As for a woman, she may reserve an area in the home as her place of I'tikaf. It is written in Shami that it is Makrooh Tanzeehi or Khilaf Awla (contrary to Sunnah) for a woman to go to the Masjid for I'tikaf. (Shami P441 V.2)

Although it is not permissible to leave the Masjid or place of I'tikaf unnecessarily, one may leave the Masjid to attend Jumuah (if it does not take place in the Masjid he is currently in) and to go to the toilet to relieve himself or to go for a shower if he had a wet dream.

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If there is no one to bring food to the Masjid, one may go home to eat. Similarly, a woman in her I'tikaf may go to the kitchen to prepare her food if there is no one to prepare for her.

If someone did leave the Masjid unnecessarily, the I'tikaf will be broken, meaning that the Sunnah of the ten-day I'tikaf will not be fulfilled. Even though it would be best to stay in I'tikaf for the remaining days because he had originally made intention to stay for the full ten days, He would only need to do Qadhaa (make up) of that day's I'tikaf. If he doesn't stay, he doesn't need to do Qadhaa of the rest of the days that he missed, because each day of I'tikaf is counted separately.

It is not permissible to have sexual intercourse whilst in I'tikaf, and if one did so, whether it was on purpose or due to forgetfulness, the I'tikaf will be broken.

It is permissible for a businessman to conduct his business from the Masjid during I'tikaf, though he should not bring the actual goods into the Masjid. One may do his work on the computer, provided he does not disturb others and his work is minimized to necessity.

Some people are not able to observe the full ten days of I'tikaf, because they can't get that much time of work. They ask if they are allowed to go to work and then come back to the Masjid in the evening. In such a case, it will be permissible for a person to remain in I'tikaf, though it would not be counted as the Sunnah I'tikaf of ten days. Rather, it would be Nafil I'tikaf.

One should take the opportunity of I'tikaf and spend the time in worship; reciting Quran, Nafil Salah etc. if someone has missed

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many Salah in the past, it is a good time to start making up for those missed prayers. It is usually very difficult to get a whole ten days just for worshipping Allah. Make use of the time and avoid pointless discussions and futile talk.

Prepared by Maulana Zayd Mehtar

Eid ul Fitr

Some rules regarding Eid ul Fitr

1. It is obligatory to offer a two Rakah prayer on the day of Eid ul Fitr to express gratitude to Allah
2. The time of Eid prayer begins when the sun rises one spear high (i.e. approx. 15 minutes after sunrise) and ends at its decline (i.e. noon).
3. The Eid Khutba after the Salah is obligatory (Wajib). Listening to it is Sunnah.

Method of praying Eid Salah

One should firstly make Niyah to offer two Rakah Wajib Eid ul Fitr Salah, including six extra Takbeers (saying Allahu Akbar).

After the Niyah, one should say the Takbeer Tahreemah (Allahu Akbar), fold the hand and recite **سُبْحَانَكَ اللَّهُمَّ...** Then say Allahu Akbar thrice, each time raising the hands up to the ears and then dropping them to the side. After every Takbeer one should wait as much time as it takes to say **سُبْحَانَ اللَّهِ** thrice.

After the third Takbeer, one should fold the hands instead of dropping them. Now the Imam should read Ta'awwuz and Bismillah, and recite surah Fatiha along with another Surah. The Muqtadis will remain silent as usual.

After reciting the surahs and performing Rukoo and Sujood, the Imam should stand and recite surah Fatiha and another surah in

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the second Rakah. Then, he will say Takbeer thrice as before. However, this time, after the third Takbeer, the hands will not be folded. Rather, they will be dropped to the side, and Rukoo will be performed after saying the fourth Takbeer.

Notes:

When everyone has prayed Eid Salah, someone who has missed it cannot pray it alone.

If someone missed the first Rakah of the prayer with the Imam when he is making up that Rakah at the end, he should first recite the Qiraat and then do the Takbeers.

If someone joins the Eid Salah and the Imam has already said the Takbeers, he should immediately make Niyyah and say the three Takbeers. If he joins the Salah when the Imam is in Rukoo and he strongly believes that he has time to say the Takbeers and then join the Rukoo, he should do so. Otherwise, he should go into Rukoo and say the Takbeers whilst in Rukoo. He will not raise the hands and he won't have to read the usual Tasbeeh of Rukoo (سُبْحَانَ رَبِّيَ الْعَظِيمِ). If he was not able to complete the three Takbeers by the time the imam rises from Rukoo, he too should stand. His remaining Takbeers are excused.

Masnoonaat-e-Eid ul Fitr (the Sunnahs of Eid ul Fitr)

1. Personal elegance and adornment.
2. Doing Miswaak/cleaning the mouth thoroughly.
3. Bathing.
4. Wearing nice clothes.

Sadaqah-e-Fitr

It is obligatory (Wajib) for a person to pay Sadaqah-e-Fitr if his property meets the minimum requirement for the imposition of Zakah (Nisab), after excluding the essential things, even if he hasn't been in possession of the property for a full year.

On the day of Eid ul Fitr, if one possesses Nisab, he must pay Sadaqah-e-Fitr. The passing of a whole year is not a condition of Sadaqah-e-Fitr. This is the difference between Zakah and Sadaqah-e-Fitr.

It is obligatory for a person to pay Sadaqah-e-Fitr for himself and his minor (non Baaligh) children. If the minor children are wealthy, then it is essential to pay from their property and there is no compulsion on the father to pay.

Sadaqah-e-Fitr becomes obligatory at Subhe Sadiq on Eid day. It is therefore not binding on a child born after Subhe Sadiq or a man who dies before Subhe Sadiq.

Quantity of Sadaqah-e-Fitr

The required quantity of Sadaqah-e-Fitr is 1.661kg of wheat or wheat flour, but as a precaution one should give more. If one gives barely or barley flour, it should be twice as much as the wheat.

If someone offers some grain other than wheat and barley, then it is according to the price. The price of that grain should match the

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value of the required quantity of wheat or barley. It would be better just to give the price of wheat or barley.

If someone didn't pay Sadaqah-e-Fitr on Eid day like he was supposed to, it will not be forgiven. It is necessary to pay it afterwards.

The Complete Guide to Fasting

While writing the above, Shaykh Abdul Raheem (hafizahullah) came across the following article written by Sister Naielah Ackbarali and felt it would be beneficial to the reader and so included it here. May Allah reward her. Ameen.

Fasting the month of Ramadhan is one of the five pillars of Islam. The Companion Abdullah ibn Umar ibn al-Khattab (Allah be pleased with him) said, "I heard the Messenger of Allah (Allah bless him and give him peace) say: 'The religion of Islam is based upon five (pillars): testifying that there is no deity except God and Muhammad is the Messenger of God; establishing the prayer; giving zakat; making pilgrimage; and fasting (the month) of Ramadhan.'" [Bukhari; Muslim]

In truth, fasting the month of Ramadhan is one of the greatest acts of worship a believer can perform. It is an act that cleanses one's mind, body, and soul from the spiritual and physical impurities of this world. It is an act that brings the hearts of Muslims together on a worldwide level as they endeavour to practice the virtue of self-discipline in unison. And it is an act that satiates the hungry soul for its eagerness to please the Lord of the Worlds.

Previous religious communities also practiced the act of fasting. Likewise, it has been ordained for the followers of the Prophet Muhammad (Allah bless him and give him peace). Allah All-Mighty says in the Quran, "O ye who believe! Fasting is prescribed onto you

as it was prescribed onto those before you, that perhaps ye may (learn) self-restraint.” [Surat Al-Baqara, v. 183]

What is Fasting?

Linguistically, the word fasting in the Arabic language means unconditional ‘restraint’ (imsak) from any action or speech during any time.

According to the Sacred Law, fasting is the act of:

1. Refraining from engaging in sexual activity
2. Refraining from entering anything into the body cavity
3. Whether deliberately or accidentally
4. From the time the sun begins to rise (i.e. the stroke of Dawn, Subhe-Sadiq) to the time the sun sets
5. Accompanied with the intention of fasting
6. From individuals who are permitted to fast

‘Refraining from engaging in sexual activity’ includes actual sexual intercourse and ejaculation caused by foreplay.

‘Refraining from entering anything into the body cavity’ refers to the acts of entering food, drink, or medicine into the body cavity, regardless of whether this is a typical item one would enter into the body cavity or not. Entering any of these substances inside the body cavity means that the substance enters into the throat, the intestines, the stomach, or the brain by way of the nose, the throat, the private parts, or open wounds.

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'Whether deliberately or accidentally' excludes forgetful acts of eating, drinking, or sexual activity.

'From the time the sun begins to rise to the time the sun sets' refers to the true entering of the Fajr time to the entering of the Maghrib time.

'Accompanied with the intention of fasting' means that one must intend to fast in order to distinguish if one is really performing an act of worship or not when one refrains from eating, drinking, or having sexual intercourse. For example, if one were to merely stay away from food, drink, or sexual activity without an intention to fast, then this fast is not valid and does not count.

'From individuals who are permitted to fast' means that one must be free from a situation that would prevent the validity of one's fast, such as menstruation or lochia (post-natal bleeding).

[Shurunbulali, Maraqi al-Falah; Ala al-Din Abidin, al-Hadiyya al-Alaiyya; Shurunbulali Imdad al-Fattah]

When Does Fasting Become Obligatory?

Fasting the month of Ramadhan is obligatory upon every Muslim, male and female, who is sane and pubescent (Baaligh). This ruling also applies to making up any unperformed Ramadhan fasts whether due to an excuse or one's own remissness. Therefore, a person is obliged to makeup missed Ramadhan fasts. [Shurunbulali, Maraqi al-Falah]

A male child becomes Baaligh (pubescent), when he experiences a wet dream or ejaculation. A female child becomes pubescent when

she experiences a wet dream or her first menstruation. If by the age of 15 lunar years neither male nor female has undergone these experiences, then they are considered legally pubescent and are obliged to fast.

Fasting the current month of Ramadhan is obligatory upon the aforementioned individuals if they are physically able to fast, free from menstruation and lochia (post-natal bleeding), and resident (not a Shar'ee traveller).

[ibid]

Who Is Excused from Fasting the Month of Ramadhan?

Fasting the month of Ramadhan is not obligatory upon a menstruating woman or a woman in the state of lochia (post-natal bleeding) because fasting is not permitted while they are in this state. [Shurunbulali, Imdad al-Fattah]

Sick people and women who are pregnant or breastfeeding are obliged to fast. However, illness can excuse a person from fasting if one reasonably fears that the act of fasting would increase the sickness or slow the recovery process. The same ruling applies to a woman who is pregnant or breastfeeding and reasonably fears that fasting will harm her or her baby. Reasonable fear is known by:

1. Manifest signs
2. A relevant past experience
3. The notification of an upright, Muslim doctor/expert.

[Shurunbulali, Maraqi al-Falah; Shurunbulali, Imdad al-Fattah]

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A traveller is also excused from fasting if he initiates his journey before the time of Fajr enters. However, it is better that he fasts providing that this does not cause undue hardship. If a person begins fasting a day of Ramadhan and then travels, he is obliged to complete his fast. [ibid]

All of the aforementioned individuals are obliged to make up their missed fasts once Ramadhan has ended in a time that they are able. There is no expiation for a person who delays making up their missed fasts, though it is superior to make them up immediately if they are able. [ibid]

What are the Different Types of Fasts?

There are essentially 9 types of fasts:

1. Specified* Obligatory (fardh) fasts: the current month of Ramadhan (إداء رمضان)
2. Non-Specified Obligatory (fardh) fasts: make up fasts from a past Ramadhan (قضاء رمضان)
3. Specified Necessary (Wajib) fasts: specified vowed fasts (نذر معين)
4. Non-Specified Necessary (Wajib) fasts:
 - a. Non-specified vowed fasts (نذر مطلق)
 - b. Expiation fasts (كفارة)
 - c. Make up fasts for any vowed, Sunnah, Nafil, or expiation fast that one vitiated قضاء النذر والسنة والنفل والكفارة
5. Emphasized Sunnah fast (سنة مؤكدة):
 - a. The 9th of Dhul al-Hijjah (the day of Arafat)

- b. The 10th of Muharram (the day of 'Ashura) along with either the ninth or the eleventh day
6. Recommended fasts (مستحب):
 - a. 13th, 14th, 15th days of each lunar month (full moon days)
 - b. Every Monday and Thursday of each month.
 - c. 6 days of the month of Shawwal; it is best to perform them consecutively any other fast established by a request or promise of reward from the Sunnah, like the fast of Dawood (fasting every other day), which is said to be the most beloved fast to Allah
7. Voluntary (Nafl نفل) fasts: any fast other than the aforementioned as long as it is not disliked
8. Slightly Disliked (Makrooh Tanzeehi مكروه تنزيهي) fasts:
 - a. Only fasting 10th of Muharram without the ninth or eleventh day singling out Friday if one specifically thinks that there is reward in it, otherwise there is no dislikedness
 - b. Singling out Saturday, though there is no dislikedness if it coincides with another type of fast
 - c. Continuously fasting without breaking one's fast in the evening (wisal)
9. Prohibitively disliked (Makrooh Tahreemi مكروه تحريمي) sinful fasts:
 - a. the day of Eid al-Fitr
 - b. the day of Eid al-Adha and the three days that follow (al-Ayyam al-Tashriq)

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[Shurunbulali, Maraqi al-Falah; Ala al-Din Abidin, al-Hadiyya al-Alaiyya; Shurunbulali Imdad al-Fattah; Tahtawi, Hashiyya al-Tahtawi]

*Specified fast means that there is a specific time designated for performing this fast. [Radd al-Muhtar] As such, one is obliged to fast this day, and one cannot intend to fast a different type of fast.

Non-Specified fast means that there is not a specific time designated for performing this fast. Therefore, it is possible to choose when to fast it. The distinction between specified and non-specified also returns to rulings related to the intention, which is forthcoming.

What are the Stipulations for a Valid Fast?

The stipulations for a valid fast are: 1) the intention, 2) to be free from menstruation and lochia, and 3) to be free from anything else that would break the fast. [Shurunbulali, Nur al-Iydah]

It is not a condition for the validity of the fast that a person be free from the state of major ritual impurity (janaba). The mother of the believers, Aisha (Allah be pleased with her) said, "Fajr would enter during the month of Ramadhan and the Messenger of Allah (Allah bless him and give him peace) would be in a state of major ritual purity from other than a sexual dream (i.e. because of sexual relations). He would perform the purificatory bath and fast (that day)." [Muslim]

Likewise, if one intended to fast during the night and woke up within Fajr time in a state of major ritual impurity, then one must

perform the purificatory bath (ghusl) for the sake of the validity of one's prayers, fast this day, and the fast is considered valid. [Shurunbulali, Maraqi al-Falah; Shurunbulali, Imdad al-Fattah]

What Is the Intention?

The intention is needed for each day one fasts, even in the month of Ramadhan. [Shurunbulali, Imdad al-Fattah; Ala al-Din Abidin, al-Hadiyya al-Alaiyya]

The intention is the determination one feels in the heart to do something. [Ala al-Din Abidin, al-Hadiyya al-Alaiyya]

A way to envision this point is if a person was to ask one what they are doing, one would affirm that they are fasting. Practically-speaking, it is nearly impossible to not have the intention in the Hanafi madhhab. One does not have to verbally state the intention, though it is better. [ibid]

When Does One Make the Intention?

The time of the intention depends on the type of fast.

Category A

For the specified obligatory, specified necessary, emphasized Sunnah, recommended, and nafl fasts, the following rulings apply to the intention:

1. One must make the intention in the appropriate time in order for the fast to count.

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2. The time of the intention is from Maghrib of the previous night to before the Islamic midday (see definition below) of the following day. This is providing that one did nothing that would invalidate the fast from the start of Fajr time.
3. Scholars confirm that it is superior for one to make the intention the night before one fasts (i.e. any time from Maghrib to the entering of Fajr) due to the difference of opinion from other schools on this point.
4. It is sufficient to intend to fast without specifying if the fast is obligatory, necessary, Sunnah, recommended, or nafl.

[Shurunbulali, Imdad al-Fattah; Ala al-Din Abidin, al-Hadiyya al-Alaiyya; al-Fatawa al-Hindiyyah]

Category B

For non-specified obligatory and non-specified necessary fasts, the following rulings apply to the intention:

1. One must make the intention in the appropriate time in order for the fast to count.
2. The time for the intention is from Maghrib of the previous night to the entering of Fajr on the day one desires to fast.
3. One must also specify the type of fast when intending.
4. If one made the intention after the entering of Fajr to before the Islamic midday (see definition below), then this fast counts as a voluntary (nafl) fast instead.

[Shurunbulali, Imdad al-Fattah; Ala al-Din Abidin, al-Hadiyya al-Alaiyya]

When Is the Islamic Midday?

The Islamic midday (al-Dahwa al-Kubra) is the half-way point between the entering of Fajr time to the entering of Maghrib time. It does not mean noon, nor does it mean the zawal. [Mulla Khusru, Durar al-Hikam Sharh Ghurar al-Ahkam; ibn Abidin, Radd al-Muhtar]

For example, if Fajr entered at 5 am and Maghrib entered at 5 pm, then the Islamic midday would be the halfway point between this 12-hour time span, which is 11 am. Thus, in this example, a person would have from the entering of Maghrib of the previous night to before 11 am of the next day to make the intention if he is performing a fast from category A.

The intention must be made 'before' the Islamic midday because one needs to fast with the intention for the majority of the day.

According to the Sacred Law, this would be similar to fasting the entire day.

[Mulla Khusru, Durar al-Hikam Sharh Ghurar al-Ahkam; ibn Abidin, Radd al-Muhtar]

What Happens If One Decides Not to Fast?

It is a condition that the intention to fast remains with one. If during the night one decides to not fast the next day after

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previously intending to fast it, then one is not considered to be fasting for that day. If one renewed the intention, however, then one is considered to be fasting.

[Shurunbulali, Imdad al-Fattah; Ala al-Din Abidin, al-Hadiyya al-Alaiyya]

What Are Some Recommended Acts While Fasting?

1. To eat the pre-dawn meal (suhoor) before Fajr time enters
2. To delay the pre-dawn meal closer to the time before Fajr enters
3. To hasten to break one's fast at the entering of Maghrib

[Shurunbulali, Nur al-IyDAH]

What Are Some Duas to Read When Breaking the Fast?

Allahumma laka sumtu wa bika aamantu wa 'alayka tawakkaltu wa 'ala rizqika aftartu wa sawm al-ghad min shahr Ramadhan nawaytu faghfir li ma qaddamtu wa ma akh-khartu

"Oh Allah, for You I fasted, and in You I believe, and on You I place my reliance, and on Your provision I break my fast. And I intend the fasting of tomorrow for the month of Ramadhan. Forgive me for what I did before and what I do after."

Allahumma laka sumtu wa 'ala rizqika aftartu

"Oh Allah for You I fasted and upon Your provision I break my fast."

Allahumma laka sumna wa 'ala rizqika aftarna fataqabbal minna innaka Anta al-Sami' al-'Alim

"Oh Allah for You we fasted, and upon Your provision we break our fasts. Accept this from us. Verily, You are All-Hearing, All-Knowing."

[Nawawi, al-Adhkar; Tahtawi, Hashiyya al-Tahtawi]

What Does a Woman Do If Her Period Starts in Ramadhan?

If her menstruation starts in Ramadhan during the night (i.e. any time from the entering of Maghrib to before the entering of Fajr), then she refrains from fasting the following day and for the duration that she is menstruating. [Hidayah Hartford, Birgivi's Manual Interpreted]

If her menstruation starts in Ramadhan during the day (i.e. any time from the entering of Fajr to the entering of Maghrib), then her fast is vitiated and it does not count. She must make up this day after Ramadhan has ended in a time when she is able. She must refrain from fasting for the duration that she is menstruating. [Shurunbulali, Maraqi al-Falah; Shurunbulali, Imdad al-Fattah; Tahtawi, Hashiyya al-Tahtawi]

A menstruating woman can eat and drink during the day in Ramadhan. If she believes that it is unlawful for her to eat or drink, then it is necessary for her to do so as refraining from food or drink with the intention of fasting is unlawful for her. [Tahtawi, Hashiyya al-Tahtawi; Shurunbulali, Imdad al-Fattah]

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A menstruating woman should record the number of days she missed while fasting and make them up after Ramadhan ends in a time when she is able.

The same rulings apply to a woman in a state of lochia (post-natal bleeding).

What Does a Woman Do If Her Period Ends in Ramadhan?

If her menstruation stops in Ramadhan during the night (i.e. any time from the entering of Maghrib to before the entering of Fajr), then she performs a purificatory bath (ghusl), begins her obligatory worship, and she is obliged to fast the following day and the remainder of Ramadhan.

[Hidayah Hartford, Birgivi's Manual Interpreted]

Note: There are details to this point if her menstruation ends before the menstrual maximum of 10 complete days and the ghusl time finishes within the Fajr time. Please refer to Hidayah Hartford's 'Birgivi's Manual Interpreted.'

If her menstruation stops in Ramadhan during the day (i.e. any time after the entering of Fajr up to the entering of Maghrib), then she performs a purificatory bath (ghusl), begins her obligatory worship and she acts like a fasting person until the Maghrib time enters due to the sacredness of the month of Ramadhan.

[Hidayah Hartford, Birgivi's Manual Interpreted]

It is necessary for her to abstain from eating and drinking for the remainder of the day.

[Shurunbulali, Maraqi al-Falah; Shurunbulali, Imdad al-Fattah]

She is sinful if she does not do so. However, this day of acting like a fasting person does not count as a fast. She must make up this day after Ramadhan has ended in a time when she is able.

[ibid]

She is obliged to fast the following day and the remainder of Ramadhan.

A menstruating woman should record the number of days she missed while fasting and make them up after Ramadhan ends in a time when she is able.

The same rulings apply to a woman in a state of lochia (post-natal bleeding).

Are There Actions That Can Vitate the Fast?

Yes, there are actions that can vitiate the fast. These actions fall under two categories:

1. That which vitiates the fast and requires a makeup along with expiation
2. That which vitiates the fast and requires makeup only.

[ibn Abdin, Radd al-Muhtar]

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For the first category, the principle returns to deliberately performing an act that vitiates the fast by one's own free will and without a valid reason. Deliberately means that one remembers that one is fasting and purposely performs an action that breaks the fast.

[ibid]

These actions are outlined below in the section 'category 1.'

For the second category, the principle returns to accidentally performing an act that vitiates the fast. It also includes acts performed by force of a third party. Accidentally means that one remembers that one is fasting but broke the fast by one's own doing without the intention to purposely break the fast.

[Tahtawi, Hashiyya al-Tahtawi; Related in Radd al-Muhtar]

These actions are outlined below in the section 'category 2.'

If any of the actions from category 1 are performed forgetfully, then they do not vitiate the fast. Forgetfully means that one does not have the presence of mind that one is fasting when performing the action.

[Shurunbulali, Imdad al-Fattah]

The Prophet (Allah bless him and give him peace) said, "Whoever forgets that he is fasting and eats or drinks, then he still completes his fast. It is only Allah who fed him and gave him drink."

[Bukhari]

In another narration, the Prophet (Allah bless him and give him peace) said, “If a fasting person eats forgetfully, it is only provision Allah put forth to him and there is no makeup upon him.”

[Bukhari]

Category 1: Acts That Vitiates the Fast & Require Makeup & Expiation

Acts that invalidate the fast and require a makeup along with expiation only relate to the current Ramadhan fasts. Otherwise, if one performs any of the following actions while performing a fast outside of the current month of Ramadhan, such as a make-up fast, then the fast is vitiates and only a makeup is required. One does not owe the expiation.

If done deliberately, by one’s own free will, and without a valid reason while fasting a current Ramadhan fast, the following acts invalidate the fast and require a makeup along with expiation:

1. Eating or drinking something that humans would normally consume and this consummation nourishes, medicates, or pleases the body in some way
2. Actual sexual intercourse, in the front or rear private part*, regardless if one ejaculated or not.
3. Swallowing the saliva of one’s spouse

[Shurunbulali, Maraqi al-Falah; Ala al-Din Abidin, al-Hadiyya al-Alaiyya]

*It is impermissible and a grave crime to engage in sexual intercourse from the rear private part. The Sacred Law

unconditionally prohibits this type of sexual activity whether during or not during the month of Ramadhan.

What is the Expiation?

The expiation is to fast sixty consecutive days in the year without any interruption. One must choose a time where one can fast these sixty days without the days of Eid or the three days after Eid al-Adha (al-Ayyam al-Tashriq) interrupting the fasts because of the prohibition of fasting on these days.

[Shurunbulali, Maraqi al-Falah]

If one does not fast them consecutively, then one must restart the 60-day period each time the continuity of the fasts is broken.

[Tahtawi, Hashiyya al-Tahtawi]

The only exceptions to this rule are if one is menstruating or in a state of lochia (post-natal bleeding). A menstruating woman must continue to fast after she becomes pure, and she cannot delay the completion of the expiation. If she does delay fasting after becoming pure, then she must restart the 60 days of fasting.

[Tahtawi, Hashiyya al-Tahtawi]

The same ruling applies to a woman in the state of lochia.

If one is genuinely unable to perform the sixty consecutive fasts based on reasonable surety, then one must either:

1. Feed the same sixty, poor people to their fill for two meals

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2. Feed one poor person to his fill for two meals a day for sixty days
3. Give sixty poor people half a sa'* of wheat (or similar food grains) or its monetary value
4. Sixty poor people a sa'* of dates (or similar food grains) or its monetary value
5. Give one poor person either 3 or 4 for sixty days

It is important to note that one does not have a choice between fasting sixty days and feeding sixty poor people. Rather, one is obliged to fast sixty days, unless one is genuinely unable to perform all of these fasts based on reasonable surety.

Reasonable surety is known by:

1. Manifest signs
2. A relevant past experience
3. The notification of an upright, Muslim doctor/expert

One expiation suffices for all previous violations performed, even if they occurred in separate Ramadhans. However, if one performed a future violation after the performance of the expiation, then a new expiation is owed.

[Shurunbulali, Maraqi al-Falah; Ala al-Din Abidin, al-Hadiyya al-Alaiyya; Shurunbulali Imdad al-Fattah]

*Half a sa' is approximately 2 kilos (4.5 pounds). A full sa' is approximately 4 kilos (9 pounds).

Category 2: Acts That Vitiates the Fast & Require Make Up but Do Not Require Expiation

This category includes any act that vitiates the fast if done accidentally (see aforementioned definition) or by force of another.

It also includes any makeup fast one vitiates while trying to make it up.

The Mouth & Throat

- Eating or drinking accidentally
- Eating or drinking because one thought Maghrib entered but Maghrib did not enter
- Eating or drinking because one doubted that Fajr entered but Fajr really did enter
- Eating or drinking forgetfully and thereafter thinking that the fast is broken, to deliberately eat and drink again
- Swallowing what is between the teeth, on the condition that it is the size of a chickpea or bigger
- Swallowing a pebble or other items that people wouldn't typically eat
- Swallowing water by accident when gargling for Wudhu or ghusl (with the exception of water that remains in the mouth—see next category)
- Swallowing blood that exits from the gums and preponderates over the saliva
- Swallowing toothpaste or mouthwash
- Deliberately swallowing vomit that reaches a mouthful

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- Deliberately vomiting a mouthful, regardless if one swallows it or not
- Vomiting and thereafter thinking that the fast is broken, to deliberately vomit again
- Smoke that enters the throat by one's doing (on the condition one's body doesn't benefit from it).
- Kissing that causes one to ejaculate (on the condition one did not swallow the other's saliva).

The Private Parts

- Engaging in sexual intercourse because one still thinks Fajr has not entered but it really has
- Engaging in sexual intercourse forgetfully and thereafter thinking that the fast is broken, to deliberately have sexual intercourse again
- Entering a suppository into the anus
- Entering something dry into the anus and it completely disappears inside the body
- Entering something wet or oiled into the anus, even if it does not completely disappear inside of the body
- Entering a wet tissue or a wet piece of cotton into the vagina, even if it does not completely disappear inside of the body
- Entering a dry tissue or a dry piece of cotton into the vagina and it is completely inserted inside of the body without any part remaining outside
- Pouring water or oil into the anus and it reaches the distance of the miḥqana*

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- Pouring water or oil into the vagina and it reaches the distance of the mihqana

The Nose

- Water used to clean the nose for Wudhu or ghusl reaches the throat or the brain
- Inhaling medicine into the nostrils
- Inhaling smoke by one's doing (on the condition one's body doesn't benefit from it)

The Body, in General

- Touching that causes one to ejaculate (this includes masturbation)
- Applying medicine to an open abdominal or head wound and it reaches the stomach or the brain

[Shurunbulali, Maraqi al-Falah; Ala al-Din Abidin, al-Hadiyya al-Alaiyya; Shurunbulali Imdad al-Fattah]

**The mihqana, or huqna in other relations, is a device used to insert medicine into the body by way of the anus (medical term: enema). In our day, a mihqana is similar to a rectal syringe or a clyster-pipe. The distance that breaks the fast is determined by when the top of mihqana reaches the place where medicine is released from it to the intestines.*

[Radd al-Muhtar]

What are the Acts That Do Not Break the Fast?

The Mouth & Throat:

- Eating or drinking something forgetfully (see aforementioned definition)
- Eating what is between the teeth if it is less than the size of a chickpea
- Tasting the leftover traces of medicine in the mouth or throat
- Chewing on a sesame seed without swallowing it, if its taste doesn't reach the throat
- Dust or smoke (including smoke from 'ud or incense) entering one's throat without one's doing
- A mosquito, fly, or any other object entering one's throat without one's doing
- Swallowing the wetness that remains after washing one's mouth for Wudhu or ghusl
- Swallowing one or two drops of sweat or tears that enter the mouth and mixes with one's saliva, on the condition that one cannot taste its saltiness
- Swallowing one's own saliva
- Swallowing one's own phlegm after clearing the throat
- Swallowing vomit that emerges in the mouth without one's doing, even if it is a mouthful
- Deliberately vomiting less than a mouthful, regardless if one swallows it or not
- Using a Miswaak or toothbrush (without toothpaste)

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- Wetting one's lips with one's saliva while speaking and swallowing it
- Swallowing blood that exits from the gums and does not preponderate over the saliva on the condition one cannot taste it
- Pulling back saliva into one's mouth that flows to the chin like a string on the condition that it stays connected and does not break off. (If one takes saliva in the hand and then swallows it, it will break the fast.
- Backbiting

The Private Parts:

- Performing sexual intercourse forgetfully
- The state of major ritual impurity (janaba) suddenly befalls one, such as from a wet dream
- Ejaculation caused by looking or thinking
- Entering a dry finger into the anus
- Pouring water or oil into the male urethra
- Entering tissue or a piece of cotton into the male urethra, even if it completely disappears inside the body
- Entering a dry finger into the vagina
- Entering a dry tissue or a dry piece of cotton into the vagina upon the condition that part of it remains outside of the body
- Performing istinja with water, providing that the wetness doesn't reach the distance of the mihqana (see aforementioned definition)

The Nose:

- Mucus descending from the nose
- Sniffing up mucus that is in the nose and it descends to one's throat
- Inhaling smoke, perfume, or incense without one's doing
- Smelling an odour

The Eyes:

- Applying kuhl in the eyes, even if one finds its taste in the throat or its colour in the saliva or phlegm
- Dripping eye drops or contact solution into the eyes
- Wearing contact lenses

The Ears:

- Water entering the ears from a bath
- Scratching the inside of one's ear with a q-tip, even if dirt exits and one reinserts it into the ear

The Body, in General:

- Rubbing oil or cream on the body or hair
- Applying deodorant
- Performing a bath and finding its coolness penetrating into one's body
- Withdrawing blood, such as in a blood test
- Blood cupping

The Mind:

- Intending to break one's fast but not actually doing it

[Shurunbulali, Maraqi al-Falah; Ala al-Din Abidin, al-Hadiyya al-Alaiyya; Shurunbulali Imdad al-Fattah]

What Are the Acts That Are Disliked While Fasting (مكروهات)?

- Tasting or chewing something without an excuse, provided that its flavour is not swallowed
- Chewing flavourless gum
- Kissing with desire in which one fears falling into sexual intercourse or ejaculation, on the condition one did not swallow the other's saliva
- Gathering saliva in the mouth and then swallowing it
- To gargle excessively when making Wudhu or ghusl for fear of breaking the fast
- To sniff water excessively when cleaning the nose in Wudhu or ghusl for fear of breaking the fast
- Doing things that would weaken one while fasting, like cupping or withdrawing blood
- Brushing the teeth with toothpaste or using mouthwash, on the condition one does not swallow it

[Shurunbulali, Maraqi al-Falah; Ala al-Din Abidin, al-Hadiyya al-Alaiyya; Shurunbulali Imdad al-Fattah]

Can I Be Affectionate with My Spouse While Fasting?

There are different rulings related to this question due to the various ways one can be affectionate.

Physical Contact that Does Not Vitiates the Fast:

- Non-passionate kissing in which one is free from swallowing the saliva of one's spouse and free from the fear of falling into sexual intercourse or ejaculation
- Non-passionate touching in which one is free from the fear of falling into sexual intercourse or ejaculation, such as hugging or holding hands
- Looking at one's spouse, even if one ejaculates

Physical Contact that Does Not Vitiates the Fast but Is Prohibitively Disliked and Sinful:

- Kissing with desire in which one fears falling into sexual intercourse or ejaculation
- Touching with desire in which one fears falling into sexual intercourse or ejaculation
- Anything sexual that one fears will lead to sexual intercourse or ejaculation

Physical Contact that Vitiates the Fast and Requires Makeup Only:

- Ejaculation from masturbation*
- Kissing and touching (i.e. no actual penetration took place) that causes ejaculation*

Physical Contact that Vitiates the Fast and Requires Makeup and Expiation**

- Deliberate passionate kissing that causes
- One to swallow the saliva of one's spouse*
- Deliberate sexual intercourse in one of the private parts with ejaculation*
- Deliberate sexual intercourse in one of the private parts without ejaculation*

*The person who involved himself in the above-mentioned situations should refrain from eating, drinking, and sexual activity for the remainder of that day, as well as repenting for the severity of the sin.

**Outside the month of Ramadhan, if one breaks a fast deliberately through these acts, then the expiation is not required.

[Shurunbulali, Maraqi al-Falah; Ala al-Din Abidin, al-Hadiyya al-Alaiyya]

What is the I'tikaf (Spiritual Retreat)?

The mother of the believers, Aisha (Allah be pleased with her) said, "The Prophet (Allah bless him and give him peace) would always perform I'tikaf in the last ten days of Ramadhan until Allah Most High took his soul (Allah bless him and give him peace)."

[Bukhari]

The scholar al-Zahidi said, "It is strange how the people have left performing the I'tikaf. The Messenger of Allah (Allah bless him and give him peace) performed some actions and left them, but he never left the I'tikaf—from the time he entered Medina to the moment he died (Allah bless him and give him peace)."

The I'tikaf is entering the masjid with the intention to remain there for worship. The masjid must be one where the group prayer is offered for the five obligatory prayers.

The I'tikaf is permissible if one is free from a state of major ritual impurity, menstruation, and lochia (post-natal bleeding).

The conditions for a valid vowed I'tikaf (see definition below) are

1. The intention
2. To be Muslim
3. Sanity
4. To be free from menstruation and lochia (post-natal bleeding)

[Ala al-Din Abidin, al-Hadiyya al-Alaiyya]

What Are the Types of I'tikaf?

Necessary (Wajib): the vowed I'tikaf

The vowed I'tikaf is an oath to make i'tikaf for a specified time. It must be at least an entire day and night. One is obliged to fast during it in order for the vowed I'tikaf to count.

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Emphasized Sunnah: the last ten days and nights of Ramadhan

Performing I'tikaf in the last ten days and nights of Ramadhan is a strongly emphasized communal Sunnah. It is blameworthy upon the community, as a whole to not perform the I'tikaf. If some people perform the I'tikaf and others do not, then they raise the blameworthiness from the entire community.

The scholars do not stipulate that one must fast during the emphasized Sunnah I'tikaf because it is performed during Ramadhan and the assumption is that the person will be fasting anyway.

Recommended: any times other than the aforementioned

For the recommended I'tikaf, its minimum duration is a moment, even if it's when one passes through the mosque. Fasting is not a condition for their commended I'tikaf.

[Shurunbulali, Maraqi al-Falah; Ala al-Din Abidin, al-Hadiyya al-Alaiyya]

Can a Woman Perform I'tikaf?

Yes, a woman can perform I'tikaf.

- A woman's I'tikaf is best performed in the prayer area of her house.
- The prayer area is the place where she has designated to pray her obligatory and nafl prayers.

- It is disliked for a woman to perform I'tikaf in the masjid.
- It is not valid for men to perform I'tikaf in other than the masjid.

[Ala al-Din Abidin, al-Hadiyya al-Alaiyya]

Can One Leave the Masjid During I'tikaf?

Leaving the masjid without an excuse ends the I'tikaf. This ruling also applies to a woman performing I'tikaf in the prayer area of her house. If one does leave because of an excuse, the excuse must be due to a Shariah-compliant need, or to use the restroom if unable to use the masjid facilities, or out of necessity.

[Shurunbulali, Imdad al-Fattah]

What Does a Person Do During I'tikaf?

One is encouraged to busy oneself with worship and anything beneficial, such as praying, reciting the Qur'an, making much dhikr, speaking of the good, and gaining beneficial knowledge.

A person performing I'tikaf can eat, drink, sleep, talk, and do everything that is normally permissible, except for sexual intercourse, kissing, and touching with desire.

[Shurunbulali, Nur al-IyDAH]

Allah Most High says: "And do not approach your women while you are performing the spiritual retreat in the masjids."

[al-Baqara, v. 187]

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Engaging in these acts end the I'tikaf whether inside or outside of the masjid. For example, if one left the masjid for a Shariah-compliant need and fell into sexual intercourse with one's spouse, then this act ends the I'tikaf. Engaging in these actions end the I'tikaf, regardless of whether one did them during the day or the night.

[Shurunbulali, Maraqi al-Falah; Tahtawi, Hashiyya al-Tahtawi; Shurunbulali Imdad al-Fattah]

During the I'tikaf, it is disliked to believe that remaining silent is a form of worship. It is also disliked to engage in work or trade.
[Shurunbulali, Nur al-Iydah]

May Allah accept our fasts and any act of worship that we perform for His sake.

With the Tawfeeq of Allah ﷻ Shaykh Abdul Raheem (hafizahullah) has again done a great service for the Muslim community by compiling and explaining some common Masaa'il that arise during the blessed month of Ramadhan. His research and consultations with Ulama and Muslim doctors has helped solve many important issues which are faced daily in Ramadhan. With regards to fasting, Taraweeh, Zakah and I'tikaf, this book is a much awaited work that will Insha-Allah prove to be beneficial for all Muslim brothers and sisters.

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