

تفسير آيات الصَّوم وبيان أهم

أحكام الصوم وبعض ما يتعلق به

Tafsīr of the *āyāt* of fasting, clarification of
the most important rulings of fasting, and
some related matters

Prepared by the one in need of his *Rabb*'s pardon:

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May Allah forgive him, his parents, and
whoever assisted him in publishing this book.

First Edition

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[Revised Version]

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Introduction



All praise is due to Allah, we praise Him, seek His help, and seek His forgiveness. We seek refuge in Allah from the evils of ourselves and from the bad consequences of our deeds. Whomever Allah guides, none can misguide; and whomever He allows to stray, none can guide. I bear witness that there is no deity worthy of worship except Allah alone, having no partner, and I bear witness that Muhammad is His ‘*abd* and Messenger ﷺ.

To proceed:

Fasting is a great act of worship and one of the pillars of Islam. Allah *ta’ala* legislated it for His ‘*ibād* as a mercy to them, a purification for their souls, a refinement of their hearts, and a means of connecting them to the purposes of sincere ‘*ubudiyyah*. Allah coupled its obligation with the call of *īmān* (faith) and made its ultimate aim the attainment of *taqwā* (piety). Thus, it is a faith-building school in which the ‘*abd* is nurtured upon watchfulness of his *Rabb*, striving against his own soul, and giving precedence to Allah’s command over the inclinations of nature and the habits of the body.

The texts of the Qur’an and the Sunnah have come together in clarifying the lofty status of fasting, mentioning its virtue, and detailing its rulings, conditions, and etiquettes. This indicates its immense importance and the many related issues that a Muslim needs to know in order to worship his *Rabb* with *baṣīrah* (clear insight) and to perform this obligation in the manner that pleases Allah *ta’ala*.

From this standpoint, this concise treatise has been prepared to present the rulings of fasting in a clear and accessible manner, based upon evidence from the Qur’an and the Sunnah, while adhering to what the people of knowledge have established—without tedious length nor conciseness that omits what is essential—hoping that it will be an aid for the

student of knowledge and a guide for the Muslim in performing this act of worship correctly.

We ask Allah, *Al-Ḥayy* (the Ever-Living), *Al-Qayyūm* (the Self-Sustaining), to make this work purely for His sake, to benefit through it the reader, the writer, and those who assisted in it. Indeed, He is the Guardian of that and fully capable of it. May Allah send His prayers, peace, and blessings upon Muhammad, the unlettered Prophet, and upon his family, his companions, and those who follow them with excellence until the Day of Recompense.

Āyāt of Fasting and their *tafsīr*

Allāh *ta'āla* says [meaning]: ((O you who believe! Observing *As-Saum* (the fasting) is prescribed for you as it was prescribed for those before you, that you may become *Al-Muttaqūn* (the pious) ○ [Observing fasts] for a fixed number of days, but if any of you is ill or on a journey, the same number (should be made up) from other days. And as for those who can fast with difficulty, (e.g. an old man), they have (a choice either to fast or) to feed a *Miskīn* (poor person) (for every day). But whoever does good of his own accord, it is better for him. And that you fast is better for you if only you know ○ The month of *Ramaḍān* in which was revealed the Qur'ān, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong). So whoever of you sights (the crescent on the first night of) the month (of *Ramadan*), he must observe *Saum* (fasts) that month, and whoever is ill or on a journey, the same number [of days which one did not observe *Saum* (fasts) must be made up] from other days. Allāh intends for you ease, and He does not want to make things difficult for you. (He wants that you) must complete the same number (of days), and that you must magnify Allāh [i.e. to say *Takbīr*] for having guided you so that you may be grateful to Him ○ And when My *'ibād* ask you (O Muhammad) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor). So let them obey Me and believe in Me, so that they may be led aright ○ It is made lawful for you to have sexual relations with your wives on the night of *As-Saum* (the fasts). They are *Libās* [i.e. body cover, or screen, or Sakan...], for you and you are the same for them. Allāh knows that you used to deceive yourselves, so He turned to you (accepted your repentance) and forgave you. So now have sexual relations with them and seek that which Allāh has ordained for you (offspring), and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), then complete your *Saum* (fast) till the nightfall. And do not have sexual relations with them (your wives) while you are in *I'tikāf* (i.e. confining oneself in a mosque for prayers and invocations leaving the worldly activities) in the mosques. These are the limits (set) by Allāh, so approach them not. Thus does Allāh make clear His *Ayāt* (proofs, evidence, lessons, signs, revelations, verses, laws, legal and illegal things, Allāh's set limits, orders) to mankind that they may become *Al-Muttaqūn* (the pious) ○)) [Al-Baqarah: 183-187].

Al-Allāmah As-Si'di رحمه الله says:

[183] [meaning]: ((O you who believe! Observing *As-Saum* (the fasting) is prescribed for you as it was prescribed for those before you, that you may become *Al-Muttaqūn* (the pious) ○)).

He *ta'āla* informs of what He has bestowed upon His *'ibād*: that He has obligated fasting upon them just as He obligated it upon the previous nations — because it is among the laws and commands that contain benefit for creation in every time. In it is also an encouragement for this *ummah*, that you should compete with others in perfecting deeds and hastening to righteous qualities, and that it is not among the burdensome matters that you alone have been singled out with.

Then He *ta'āla* mentioned the wisdom behind the legislation of fasting, saying: ((that you may become *Al-Muttaqūn* (the pious) ○)) — for fasting is among the greatest means of *taqwā*, because it involves obeying Allah's command and avoiding His prohibition.

Among the aspects of *taqwā* contained in it are:

- The fasting person leaves what Allah has forbidden of food, drink, sexual relations, and the like — things toward which the soul inclines — seeking nearness to Allah thereby and hoping for His reward for abandoning them. This is from *taqwā*.
- From them: is that the fasting person trains himself to be mindful of Allah *ta'āla*'s watchfulness, so he leaves what his soul desires despite being able to attain it, because he knows that Allah sees him.
- From them: is that fasting constricts the pathways of Shayṭān, for he flows through the son of Ādam as blood flows; thus by fasting his influence weakens and sins decrease.
- From them: is that the fasting person, in most cases, increases in acts of obedience, and acts of obedience are among the qualities of *taqwā*.

- From them: is that when the wealthy person tastes the pain of hunger, this leads him to show compassion toward the poor and impoverished — and this too is among the qualities of *taqwā*.

[184] [meaning]: (([Observing fasts] for a fixed number of days, but if any of you is ill or on a journey, the same number (should be made up) from other days. And as for those who can fast with difficulty, (e.g. an old man), they have (a choice either to fast or) to feed a *Miskīn* (poor person) (for every day). But whoever does good of his own accord, it is better for him. And that you fast is better for you if only you know ○)).

After mentioning that He obligated fasting upon them, He informed that it is for a limited number of days, meaning: few days that are extremely manageable. Then He granted further ease, by saying: ((but if any of you is ill or on a journey, the same number (should be made up) from other days.)) Since hardship is usually present in these cases, Allah granted them a *rukḥṣah* (concession) to break the fast.

Because the benefit of fasting must be attained by every believer, He commanded them to make it up on other days — when the illness has passed, the journey has ended, and ease has returned.

In His saying: ((the same number (should be made up) from other days)) there is proof that one makes up the exact number of days of *Ramaḍān*, whether the month was complete or incomplete, and that it is permissible to make up long hot days with short cool days — and vice versa.

His saying: ((And as for those who can fast with difficulty...)) meaning: those who have difficulty fasting, there is a (*fidyah*) for each day they do not fast ((to feed a *Miskīn* (poor person))). This was at the beginning when fasting was first made obligatory. Since they were not accustomed to fasting and its obligation entailed hardship, the *Rabb Al-Ḥakīm* (All-Wise) guided them gradually by the easiest path: He gave those able to fast the choice between fasting — which is better — or feeding (a poor person). Hence He said: ((And that you fast is better for you)). After that, fasting was made compulsory for those able, while those unable would break the fast and make it up on other days.

It has also been said that ((And as for those who can fast with difficulty...)) means those who can only do so with great difficulty and unbearable hardship — such as an elderly person. For them there is a (*fidyah*): feeding one poor person for each day. And this is what is correct.

[185] [meaning]: ((The month of *Ramaḍān* in which was revealed the *Qur'ān*, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong). So whoever of you sights (the crescent on the first night of) the month (of *Ramadan*), he must observe *Saum* (fasts) that month, and whoever is ill or on a journey, the same number [of days which one did not observe *Saum* (fasts) must be made up] from other days. Allāh intends for you ease, and He does not want to make things difficult for you. (He wants that you) must complete the same number (of days), and that you must magnify Allāh [i.e. to say *Takbīr*] for having guided you so that you may be grateful to Him ○)).

((The month of *Ramaḍān* in which was revealed the *Qur'ān*)) — meaning: the fasting that has been made obligatory upon you is in the month of *Ramaḍān*, the great month in which you received from Allah an immense favor — namely the Noble *Qur'ān*, which contains guidance for your religious and worldly benefits, a clear explanation of the truth in the clearest manner, and the criterion distinguishing truth from falsehood, guidance from misguidance, and the people of happiness from the people of misery.

Thus, a month possessing such virtue and Allah's favor upon you is truly deserving to be a season for the *'ibād* in which fasting is made obligatory.

After affirming this, clarifying its virtue, and the wisdom of Allah *ta'āla* in singling it out, He said: ((So whoever of you sights (the crescent on the first night of) the month (of *Ramadan*), he must observe *Saum* (fasts) that month)). This specifies fasting as obligatory upon the one who is able, healthy, and present (not traveling).

Since the abrogation applied only to the earlier option between fasting and *fidyah*, the concession for the sick and the traveler was restated — lest one assume that this concession had also been abrogated. Thus He said: ((Allāh intends for you ease, and He does not want to make things difficult for you)), that is: Allah *ta'āla* intends to make the paths leading to His pleasure extremely easy for you and to facilitate them to the utmost. Hence, everything Allah has commanded His *'ibād* with is, in its *'aṣl* (origin), very easy; and when circumstances

arise that would make it burdensome, He grants another easing — either by lifting the obligation or by lightening it through various forms of concession.

This is a comprehensive principle that cannot be detailed, because its details encompass all of the *Shari'ah*, including every concession and alleviation within it.

((He wants that you) **must complete the same number** (of days))), this — and Allah knows best — so that no one might assume that the objective of fasting *Ramaḍān* can be achieved by fasting only part of it. This misconception is removed by the command to complete its full number. And that you should make *shukr* (thanks with speech and action) of Allah *ta'āla* upon completing it for granting you success, making it easy, and clarifying it for His *'ibād*; and that you should proclaim His greatness (*takbīr*) when it ends. This includes the *takbīr* upon sighting the crescent of *Shawwāl* until the end of the *'Id khuṭbah* (sermon).

[186] [meaning]: ((**And when My *'ibād* ask you** (O Muhammad) **concerning Me, then** (answer them), **I am indeed near** (to them by My Knowledge). **I respond to the invocations of the supplicant when he calls on Me** (without any mediator or intercessor). **So let them obey Me and believe in Me, so that they may be led aright** ○)).

This was the answer to a question that some of the Prophet's Companions asked. They said: "O Messenger of Allah, is our *Rabb* near so that we may speak to Him quietly, or is He far so that we must call out to Him?" So it was revealed: ((**And when My *'ibād* ask you** (O Muhammad) **concerning Me, then** (answer them), **I am indeed near** (to them by My Knowledge))) — because He *ta'āla* is *Ar-Raqīb* (the Ever-Watchful) *Ash-Shahīd* (the All-Witnessing), fully aware of what is secret and what is even more hidden. He knows the stealthy glance of the eyes and what the chests conceal. He is also near to the one who calls upon Him by responding, which is why He said: ((**I respond to the invocations of the supplicant when he calls on Me**)).

Supplication (*du'ā'*) is of two types: the *du'ā' ibādah* (supplication of worship) and the *du'ā' mas'alah* (supplication of request).

Nearness is also of two types: His nearness to all creation through His knowledge, and His nearness to His worshippers and callers through response, aid, and success.

Whoever calls upon his *Rabb* with a present heart and a legislated supplication, and nothing prevents the response — such as consuming unlawful things and the like — then Allah has promised him an answer, especially if he fulfills the means of response. These include responding to Allah *ta'āla* by submitting to His commands and prohibitions, both in word and action, and having faith in Him that necessitates such response. Therefore He said: «(So let them obey Me and believe in Me, so that they may be led aright ○)» That is: so they may attain right guidance — which is guidance to *īmān* (faith) and righteous deeds — and be freed from misguidance that contradicts *īmān* and righteous deeds.

Moreover, *īmān* in Allah and responding to His command is a means for attaining knowledge, as He *ta'āla* said: «(O you who believe! If you obey and fear Allāh, He will grant you *Furqān* (a criterion to judge between right and wrong)) [Al-Anfāl: 29].

[187] Then He *ta'āla* said [meaning]: «(It is made lawful for you to have sexual relations with your wives on the night of *As-Saum* (the fasts). They are *Libās* [i.e. body cover, or screen, or Sakan...], for you and you are the same for them. Allāh knows that you used to deceive yourselves, so He turned to you (accepted your repentance) and forgave you. So now have sexual relations with them and seek that which Allāh has ordained for you (offspring), and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), then complete your *Saum* (fast) till the nightfall. And do not have sexual relations with them (your wives) while you are in *I'tikāf* (i.e. confining oneself in a mosque for prayers and invocations leaving the worldly activities) in the mosques. These are the limits (set) by Allāh, so approach them not. Thus does Allāh make clear His *Ayāt* (proofs, evidence, lessons, signs, revelations, verses, laws, legal and illegal things, Allāh's set limits, orders) to mankind that they may become *Al-Muttaqūn* (the pious) ○)».

At the beginning of the obligation of fasting, it was forbidden for Muslims at night — after sleeping — to eat, drink, or have marital relations. This caused hardship for some of them, so Allah *ta'āla* lightened the matter and permitted, throughout all the nights of fasting, eating, drinking, and marital relations whether one had slept or not — because they had been betraying themselves by abandoning part of what they had been commanded.

«(so He turned)» – Allah – «(to you (accepted your repentance))» by expanding for you a matter which — had He not expanded it — would have entailed sin, «(and forgave you)» for what had previously occurred of self-betrayal. «(So now)» after this concession and ease from

Allah, ((**have sexual relations with them**)) — meaning intercourse, kissing, touching, and the like — ((**and seek that which Allāh has ordained for you**)) that is: intend by your intimacy with your wives to draw nearer to Allah *ta'āla*, and the greatest objective of intercourse: obtaining offspring, preserving one's chastity and that of one's wife, and fulfilling the purposes of marriage.

Among what Allah has written for you is *Laylat al-Qadr*, which coincides with the nights of *Ramaḍān*; therefore you should not occupy yourselves with this pleasure to the point of missing it — for the pleasure can be attained (at other times), but if *Laylat al-Qadr* is missed, it cannot be recovered.

((**and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night)**)), this sets the limit for eating, drinking, and marital relations. From it are derived several rulings:

- If a person eats and the like while in doubt whether dawn has broken, there is no harm.
- It indicates the *istiḥbāb* (recommendation) of the *suḥūr*, since it is commanded. It also indicates that delaying *suḥūr* is recommended, as part of Allah's concession and ease for His 'ibād.
- It also proves that if dawn comes while a person is in a state of *janābah* from intercourse, before making *ghusl* (ritual bath), his fast is still valid — because the permissibility of intercourse until dawn necessarily implies that dawn may arrive while he is *junub*, and what is entailed by a true ruling is itself true.

((**then**)) when dawn breaks ((**complete your Saum (fast)**)) meaning: abstain from the nullifiers of fasting ((**till the nightfall**)), which is the setting of the sun. Since the permissibility of marital relations during the nights of fasting is not general for everyone, the one in *i'tikāf* is excluded. Hence He said: ((**And do not have sexual relations with them (your wives) while you are in I'tikāf in the mosques**)) meaning while you are engaged in *i'tikāf*.

This *āyah* indicates the legislation of *i'tikāf* — remaining in the mosque for the worship of Allah and devoting oneself to Him — and that *i'tikāf* is valid only in a mosque. From the

wording “the *masjid*” it is understood that these are the well-known mosques in which the five daily prayers are established. It also shows that intercourse invalidates *i’tikāf*.

((**These are**)) — namely the previously mentioned prohibitions: eating, drinking, intercourse, and the like from the nullifiers of the fast, and forbidding breaking the fast without excuse, forbidding intercourse for the one in *i’tikāf*, and similar matters from that which are *harām*. ((**the limits** (set) **by Allāh**)) — set by Allah for His *‘ibād*, which He has prohibited them from approaching. Thus He said: ((**so approach them not**)). This is more emphatic than saying “do not do them” because ‘approaching’ includes both the act itself and the means leading to it. The *‘abd* is commanded to avoid prohibitions as much as possible and to abandon every means that leads to them.

As for commands, Allah says regarding them [meaning]: ((**These are the limits ordained by Allāh, so do not transgress them**)) [*Al-Baqarah*: 229] — meaning do not go beyond them.

((**Thus**)) — meaning in this manner — Allah clarifies the previous rulings to His *‘ibād* in the most complete and clearest way ((**does Allāh make clear His *Ayāt* to mankind that they may become *Al-Muttaqūn*** (the pious) )) For when the truth becomes clear to them, they follow it; and when falsehood becomes clear, they avoid it. A person may commit what is forbidden out of ignorance that it is forbidden; had he known, he would not have done it. Therefore, when Allah clarifies His signs to people, no excuse or argument remains for them, and this becomes a means for *taqwā*.

The Reality of Fasting and its Virtue

Ṣiyām (Fasting) linguistically means: *imsāk* (abstaining).

Islamically: it is worshipping Allah by abstaining from food, drink, and all nullifiers of the fast from the break of true dawn until sunset.

The reality of fasting is not merely refraining from food, drink, and other nullifiers of the fast. Rather, it is a comprehensive act of worship: restraining the limbs from sins, disciplining the soul against desires, and training it to be watchful of Allah *ta'āla* in private and in public. Its purpose is the purification of the heart, the correction of behavior, and the attainment of *taqwā* (piety), for which it was legislated.

The Prophet ﷺ said, as recorded by al-Bukhārī: “Whoever does not abandon false speech and acting upon it, Allah has no need for him to abandon his food and drink.”

The Virtues of Fasting are many, from them:

1. That it is one of the means of *taqwā*: [meaning]: ((that you become *Al-Muttaqūn* ○)) [Al-Baqarah: 183].
2. That it is from the *sunnah* of the Prophets: [meaning]: ((as it was prescribed for those before you)) [Al-Baqarah: 183].
3. That it is a source of good for the Muslim: [meaning]: ((And that you fast is better for you if only you know ○)) [Al-Baqarah: 184].
4. Its immense reward, the Prophet ﷺ said: “Allah said: ‘Every deed of the son of Adam is for himself, except fasting; it is for Me, and I shall reward it, and Fasting is a shield (protection).’” Agreed upon (Bukhārī and Muslim).
5. Forgiveness of sins, the Prophet ﷺ said: “Whoever fasts *Ramaḍān* with *īmān* (faith) and *iḥtisāb* (seeking reward), his previous sins will be forgiven.” Agreed upon.

6. Pleasant smell, the Prophet ﷺ said: “The breath of a fasting person is more fragrant to Allah *ta’āla* than the smell of musk.” Agreed upon

From the Rulings of Fasting

- *Pillars of Fasting:*

1. Forming the intention (*niyyah*).
2. Abstaining from the seven nullifiers of fasting

1) The Intention

- a) Intention for the Obligatory Fast

The intention for an obligatory fast must be made during the night, meaning before dawn (*Fajr*). It is sufficient to form the intention once at the beginning of *Ramaḍān* (for the entire month). The intention resides in the heart, and pronouncing it verbally is considered an innovation (*bid'ah*).

- b) Intention for Voluntary Fasting

A voluntary fast is valid even if the intention is made during the daytime, provided the person has not engaged in anything that breaks the fast. The reward, however, is counted from the time the intention is formed.

2) Nullifiers of the Fast

A fast is invalidated by the following seven actions::

1. **Deliberate eating or drinking.** If someone eats or drinks forgetfully, then his fast remains valid.
2. **Sexual intercourse** during the daytime in *Ramaḍān* while fasting invalidates the fast, given that fasting is obligatory for that person. It also necessitates major expiation from that person (*al-kaffārah al-mughhallazah*).

3. **Emission of semen** resulting from physical stimulation such as touching, kissing, hugging, or similar acts.
4. **Anything that serves as nourishment**, such as nutritive injections. Non-nutritive injections do not invalidate the fast.
5. **Extraction of blood through cupping (*ḥijāmah*)** invalidates the fast. However, minor blood extraction for medical testing does not invalidate the fast.
6. **Intentionally vomiting.**
7. **Menstruation (*ḥayḍ*) and post-partum bleeding (*nifās*).**

- ***Categories of Fasting***

Fasting is divided into two types:

1. **Obligatory fasts:** such as *Ramaḍān*, expiatory fasts (*kaffarah*), and vowed fasts (*nadhr*).
2. **Voluntary fasts:** all other fasts..

- *Conditions that make Fasting Obligatory Upon You*

Fasting becomes obligatory upon a person who fulfills the following conditions:

1. Islam (Being a Muslim).
2. *Al-'Aql* (Sound intellect).
3. *Al-Bulugh* (Puberty).
4. Residency (not travelling)
5. Physical ability and health
6. Not going through menstruation and post-partum bleeding

- A child who has not reached puberty is not obligated to fast but should be encouraged and instructed to do so by his/her guardian.

- If someone is travelling, then fasting is not obligatory upon them. However, following the Prophet's actions, fasting is preferable for them as long as it does not cause hardship, because:

-> it is easier for the individual,

-> it fulfills the obligation sooner,

-> and it allows one to attain the virtue of fasting during *Ramaḍān* itself.

- *Types of Inabilities/Illnesses in Light of Fasting*

1. Permanent Illness/Inability

This includes the elderly and those suffering from chronic illness with no hope of recovery.

They do not fast but must feed one needy person for each missed day, either by gathering the needy at once according to the number of missed days and feeding them together, or by giving to each needy person separately.

The amount mentioned is approximately one-quarter of a *ṣāʿ*—about 510 grams—of staple food per day, preferably accompanied by something additional such as meat.

2. Temporary Illness/Inability that makes Fasting Difficult

This includes;

- menstruating women,
- women experiencing post-partum bleeding,
- breastfeeding women,
- travelers.

They must make up (*qaḍāʾ*) the missed fasts after they recover.

If a person dies before being able to make up the fasts, the obligation is lifted.

- ***Establishing the Beginning of Ramaḍān***

The beginning of *Ramaḍān* is confirmed by one of two matters:

1. Sighting the crescent moon of *Ramaḍān*.
2. Completing thirty days of *Sha‘bān*.

- ***Permissible Actions for the Fasting Person***

The following actions are permissible:

1. Swallowing saliva.
2. Tasting food when there is a need (without swallowing).
3. Bathing or washing.
4. Using the *siwāk*.
5. Applying perfume.
6. Cooling oneself.

- ***Mustaḥab (Recommended) Practices while Fasting***

Among the recommended acts are:

1. *Ṣuḥūr* (Having the pre-dawn meal).
2. Delaying *suḥūr*.
3. Hastening in breaking the fast.
4. Making *du‘ā* during fasting and at *ifṭār*.
5. Increasing in giving charity.
6. Striving in performing the night prayer.
7. Reciting the *Qur’ān*.
8. Saying, “*Innī ṣā’im*”—‘Indeed, I am fasting’—when insulted.
9. Breaking the fast with an odd number of fresh dates—if not available—then dry dates, –if not available—then sips of water. If nothing is available, then making the intention in the heart of breaking the fast is enough.
10. Performing ‘*Umrah*.
11. Observing *i’tikāf* during the last ten nights.
12. Seeking *Laylat al-Qadr*.

- ***Makrūh (Disliked) Actions While Fasting***

It is disliked to:

1. Exaggerate in rinsing the mouth or nose (due to the risk of swallowing water).
2. Taste food without need.

- ***Actions Prohibited for a Fasting Person***

They are:

1. Swallowing thick mucus (phlegm), though it does not invalidate the fast.
2. Kissing when it may lead to temptation.
3. False speech and any sinful conduct.
4. Foolishness and loss of self-control.
5. Continuous fasting without breaking the fast between days (*wiṣāl*).

- ***Rulings Related to Making Up Missed Fasts (Qaḍā')***

They are:

1. It is recommended to make up missed fasts consecutively.
2. One should begin and hurry after the day of *ʿĪd*.
3. It is not permissible to delay make-up fasts until the next *Ramaḍān* (without excuse).
4. Whoever delays without excuse, then nothing more is required of him except fasting the days he missed — however, he is sinful.

Types of Fasting According to the Ruling

- *Types of Fasting:*

1 - Obligatory (*Wājib*)

- [a] *Ramaḍān*.
- [b] Expiation (*kaffārah*).
- [c] A vowed fast (*nadhr*).

2 - Recommended (*Mustahabb*)

- [a] Six days of *Shawwāl*—after completing *Ramaḍān*.
- [b] The Day of ‘*Arafah*—for one who is not performing *Hajj*.
- [c] ‘*Ashūrā*—along with the 9th and 11th.
- [d] Monday and Thursday of every week—Monday is more emphasized.
- [e] Three days of every month—the best of which are the ‘white days’: 13th, 14th, 15th.
- [f] Fasting one day and breaking the fast the next.
- [g] The month of Allah, *al-Muḥarram*.
- [h] The first nine days of *Dhū al-Ḥijjah*.
- [i] Part of *Sha‘bān*—not all of it.

3 - Disliked (*Makrūh*)

[a] Singling out Friday, Saturday, or Sunday for fasting—if singled out for a reason such as the Day of ‘*Arafah*, then there is no issue.

4 - Prohibited (*Muḥarram*)

- [a] Singling out *Rajab*
- [b] The two days of ‘*Īd*.
- [c] The Day of Doubt—except for one who has a regular fasting habit.
- [d] The days of *Tashrīq*—except for one who does not have a sacrificial animal.
- [e] Fasting continuously for the entire year (*ṣawm al-dahr*).

Important Advice for the Fasting Person in *Ramaḍān*

1. Let your food and drink be according to your need, for fasting was not prescribed so that the hunger of the day is replaced with the heaviness of the night! Rather, moderation should help you attain clarity of heart and energy for obedience. Know that abandoning excess is the adornment of the worshippers.
2. Reduce your attachment to social media, for lifespans are short and *Ramaḍān* is a precious season. Do not waste its hours in browsing that brings no benefit. Instead, replace that with what raises your rank with Allah *azzawajal*.
3. Minimise excessive socialising and gatherings that hold no benefit. Let your trips to the markets be only as needed. Guard your tongue from unnecessary speech, for fasting is a school for disciplining the soul and the limbs.
4. Train your hand to give, even if only a little. For charity in *Ramaḍān* carries greater reward and is a sign of a living heart. Whoever tastes the sweetness of giving realises that what is with Allah is better and more lasting.
5. Increase in supplication, especially at the time of *suḥūr*, at *ifṭār*, and in *sujūd*. For these are times of closeness and response, and your *Rabb* loves to hear your humility and brokenness before Him.
6. Give the *Qur'an* a fixed daily portion — whether through recitation, listening, or reflection. It is the spring of hearts, and *Ramaḍān* is its month. Whoever lives with the *Qur'an* lives a different life.
7. Be keen to rise for *suḥūr*, for its *barakah* (blessing) is great. Revive the time of *suḥūr* with supplication and seeking forgiveness. If you wish, pray voluntary *rak'ahs* that bring you closer to your *Rabb* and increase your intimacy with Him.
8. Pray the *Tarāwīḥ* with *khushu'* (humility) and tranquillity alongside the imam until he finishes, or at home if that is better for humility in your heart. The aim is the presence of the heart, not merely movements.

9. If *‘Umrah* in *Ramaḍān* becomes easy for you, then therein is immense virtue and multiplied reward. It is an opportunity to renew your covenant with Allah in His Sacred House.
10. If you are able to perform *i’tikāf* during the last ten nights, then do so, for in it is an immense reward. These are limited days that may be the cause of an irreplaceable forgiveness. It is a confirmed Sunnah that the Prophet ﷺ consistently observed.
11. Let your main concern in the last ten nights be seeking *Laylat al-Qadr*, for worship in it is better than worship in a thousand months. Whoever is granted success in attaining it has indeed achieved a tremendous victory.
12. If you are able to dedicate yourself fully throughout all ten nights, that is a great good, for these are nights that a *‘abd* may never witness again.
13. If you are unable to perform *i’tikāf*, then strive to stand in prayer for most of the night during these blessed nights. Perhaps a single sincere hour may change the course of an entire lifetime.
14. If you cannot stand in prayer for all ten nights, then be keen to do so on the odd nights, for they are more likely to contain *Laylat al-Qadr*. Goodness is not withheld from one who is truthful with Allah *azzawajal*.
15. Maintain the reported supplication during these ten nights:

اللَّهُمَّ إِنَّكَ عَفْوٌ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي

“O Allah, indeed You are Pardoning, You love to pardon, so pardon me.”

It is a supplication that gathers the good of this world and the Hereafter.

16. Always remember that the purpose of fasting and standing in prayer is to attain *taqwā* and to purify the soul, not to be preoccupied with food and distractions. The truly successful one is the one who leaves *Ramaḍān* with a heart closer to Allah, a purer soul, and a firmer resolve upon obedience.

Means that help the Muslim in *Ramaḍān*

Among the things that help a Muslim in *Ramaḍān* to abandon sins and reduce attachment to social media and other distractions:

1) Bringing to mind the greatness of the month; for *Ramaḍān* is a short season in which the gates of Paradise are opened, the gates of the Fire are closed, and the devils are chained — as authentically reported in the *ḥadīth*. So how can it befit a rational person to waste time of such worth? True deprivation is that a *‘abd* leaves *Ramaḍān* as he entered it — without repentance and without purification.

2) Fasting weakens the authority of desire and breaks the sharpness of whims. For this reason, the Prophet ﷺ guided the youth to fasting when he said: “O young people, whoever among you can afford it, let him marry; and whoever cannot, then let him fast, for it will be a restrainer for him.” Agreed upon.

Meaning: it breaks desire. When desire weakens, it becomes easier for a person to turn away from a sin he previously struggled to abandon.

3) Filling one’s time with obedience drives away idleness, and idleness corrupts the soul. If the day is occupied with recitation of the Qur’aṇ, remembrance (*dhikr*), congregational prayer, and night prayer, then there remains no space to drift between clips and pages without purpose. The heart, if not occupied with truth, will be occupied with falsehood.

4) Fasting is a hidden act of worship known only to Allah. The fasting person leaves his food and drink in private where no one sees him. This cultivates within the heart the station of watchfulness of Allah. Whoever observes Allah in a morsel and a sip will find it easier to observe Him in a glance, a word, or a prohibited scroll.

5) Remember that the limbs are fasting. Fasting is not merely from food, but also from unlawful gazing, listening to idle talk, and speaking falsehood. The Prophet ﷺ said:

“Whoever does not abandon false speech and acting upon it, Allah has no need for him to abandon his food and drink.” Reported by al-Bukhārī.

The true fasting person is the one whose limbs fast just as his stomach fasts.

6) Social media may steal hours from a person without him even realising. In reality, it is a deduction from his lifespan — which is his true capital. *Ramaḍān* is capital with multiplied reward, so it is not befitting that it be invested in what brings no benefit, let alone what causes harm.

7) Increasing in Qur'an recitation and *dhikr* crowds out desire and weakens the urge toward sin, because the heart cannot combine reverence for the speech of Allah with persistent attachment to the unlawful. Allah *ta'āla* said [meaning]: ((**Verily, *As-Salat* (the prayer) prevents from *Al-Fahsha'*** (i.e. great sins of every kind, unlawful sexual intercourse, etc.) **and *Al-Munkar*** (i.e. disbelief, polytheism, and every kind of evil wicked deed, etc.))) [Al-'Ankabūt: 45], and every sincere act of obedience carries this effect.

8) The shortness of the nights and the swift passing of the month are a practical reminder of the passing of life. How quickly it is said: "*Ramaḍān* has gone!" Whoever understands the speed of days hastens to repentance and does not delay, for procrastination is a disease, and "**Actions are judged by their endings.**" Reported by al-Bukhārī.

9) Keeping the company of the righteous, sitting with the people of the Qur'an, and staying away from places of temptation — all of this helps one remain steadfast. A person is influenced by his companion, and whoever surrounds himself with an atmosphere of obedience finds his attachment to addictions and heart-wearying habits diminished.

10) Remember that *taqwā* is the fruit of fasting, as Allah *ta'āla* said [meaning]: ((**O you who believe! Observing *As-Saum* (the fasting) is prescribed for you as it was prescribed for those before you, that you become *Al-Muttaqun***)) [Al-Baqarah: 183].

Whoever persists in sin while fasting has been deprived of the greatest objective. The successful one is he who leaves *Ramaḍān* with a heart less attached to the world and greater in reverence for Allah *azzawajal*.

NOTE:

When *Ramaḍān* ends, the fundamental principle is that one of the signs of acceptance of worship is continuing in obedience and increasing in it — not abandoning it. We move from the worship of fasting to worshipping Allah *azzawajal* through the 'Īd prayer, giving *Zakāt al-Fiṭr*, and making *takbīr*. We vary between acts of worship — moving from one act of

obedience to another — and we do not waste righteous deeds by replacing them with negligence. The aim is the continuity of *‘ubudiyyah* to Allah *azzawajal*.

Among the rulings concerning *Laylat al-Qadr*

Its timing:

- It is in the month of *Ramaḍān*, due to His statement, [meaning]: ((**Verily, We have sent it** (this Qurʾān) **down in the night of *Al-Qadr*** (Decree))) [*Al-Qadr*: 1].
- It is in the last ten nights of *Ramaḍān*, based on the ḥadīth: “**Seek *Laylat al-Qadr* in the last ten nights of *Ramaḍān*.**” Agreed upon.
- It is most likely to occur on the odd-numbered nights: the 21st, 23rd, 25th, 27th, or 29th, based on the ḥadīth: “**Seek *Laylat al-Qadr* in the odd nights of the last ten of *Ramaḍān*.**” Agreed upon. And some of these nights are more likely than others.
- The correct view is that it moves between the odd nights and its specific date differs from year to year.

Its virtue:

- It is the best night of the year. It is called *Laylat al-Qadr*, meaning: a night of honor and great status.
- Worship in it is better than the worship of a thousand months, as Allah *taʿāla* says [meaning]: ((**The night of *Al-Qadr*** (Decree) **is better than a thousand months** (i.e. worshipping Allāh in that night is better than worshipping Him a thousand months, i.e. 83 years and 4 months))) [*Al-Qadr*: 3].
- *Jibrīl* and the angels descend in it: [meaning]: ((**Therein descend the angels and the *Rūh*** [*Jibrīl* (Gabrīl)]...)) [*Al-Qadr*: 4].
- “**Whoever stands** (in prayer) **on *Laylat al-Qadr* out of *īmān*** (faith) **and *iḥtisāb*** (seeking reward) **will have his past sins forgiven.**” Agreed upon. It is observed with *Ṣalāh*, *dhikr* (remembrance of Allah), *Duʿāʾ* (supplication), recitation of the Qurʾān, and other forms of goodness.

Among the *mustahab* (recommended) acts on this night:

- *As-Ṣalāh*, which is the greatest of its deeds in general.
- Abundant *Du‘ā’*, the best of which is what the Prophet ﷺ taught ‘Ā’ishah, may Allah be pleased with her:

اللَّهُمَّ إِنَّكَ عَفْوٌ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي

“O Allah, indeed You are Pardoning, You love to pardon, so pardon me.”

This is reported by al-Tirmidhī and Ibn Mājah.

- Recitation of the Qur’an, *dhikr*, and *istighfār* (seeking forgiveness).
- Staying awake at night. [‘Ā’ishah said:] “The Prophet ﷺ, when the last ten nights began, would tighten his waistbelt, stay awake at night, and wake his family.” Agreed upon.

Its signs:

- It is a calm and serene night, with a moderate temperature, [meaning]: (((All that night), there is Peace (and Goodness from Allāh to His believing slaves) until the appearance of dawn.)) [Al-Qadr: 5].
- “One of its indications is that the sun rises on its morning looking white without rays.” Reported by Muslim; as if the lights had been wiped away from it.
- These signs do not form a basis for any *shar‘ī* ruling; rather their purpose is only to provide reassurance after the night has passed.

Al-‘Allāmah al-Si‘dī, may Allah have mercy on him, in his *Tafsīr* of Surah al-Qadr which is a *Makki* surah says:

[1] Allah *ta‘āla*—clarifying the virtue of the Qur’an and its high status—says [meaning]: ((**Verily, We have sent it** (this Qur’ān) **down in the night of Al-Qadr** (Decree))) [Al-Qadr: 1].

He *ta‘āla* also said [meaning]: ((**We sent it** (this Qur’ān) **down on a blessed night**)) [Al-Dukhān: 3].

This is because Allah began the revelation of the Qur’an in *Ramaḍān* on *Laylat al-Qadr*, and by it, Allah granted mercy to His ‘ibād a general mercy that they cannot fully thank Him for.

It is called *Laylat al-Qadr* because of the greatness of its status and virtue with Allah, and because in it are decreed what will occur in the year regarding lifespans, sustenance, and other divine measures.

[2] Then, emphasizing its grandeur and immense worth, Allah says [meaning]: ((**And what will make you know what the night of Al-Qadr** (Decree) **is?**)) [Al-Qadr: 2]. Meaning that its rank is magnificent and its significance is great.

[3] [meaning]: ((**The night of Al-Qadr** (Decree) **is better than a thousand months**)) [Al-Qadr: 3]. meaning that its virtue is equivalent to a thousand months. The deeds performed on it are better than the deeds performed outside it by a thousand months. This is something that amazes hearts and astonishes minds: that Allah *ta‘āla* grants this weak yet honored *ummah* a night in which deeds are equal to, or exceed, the deeds of a thousand months, and that of a man living a little over eighty years.

[4] [meaning]: ((**Therein descend the angels and the Rūh** [*Jibrīl* (Gabrīl)]...)) — meaning that their descent is abundant [meaning]: ((**by Allāh’s Permission with all Decrees**)) [Al-Qadr: 4].

[5] [meaning]: ((**(All that night), there is Peace**)) — meaning safety from all afflictions and evil, due to the abundance of its goodness [meaning]: ((**until the appearance of dawn.**)) [Al-Qadr: 5]. Meaning: its beginning is at sunset and its end at sunrise.

The *aḥādīth* have been narrated by *tawātur* (continuous mass transmission) regarding its virtue, confirming that it occurs in *Ramaḍān*, in the last ten nights, and particularly in the odd-numbered nights. It continues to remain every year until the Hour is established. For this reason, the Prophet ﷺ would perform *i'tikāf* and increase his worship in the last ten nights of *Ramaḍān*, hoping to attain *Laylat al-Qadr*.

And Allah knows best

Among the rulings of *Zakat al-Fitr*:

It becomes obligatory: on everyone over whom the sun sets on the last day of *Ramaḍān*, provided they are Muslim, whether adult or child, male or female, slave or free—and it is recommended for a fetus.

It is to be given: by the person obligated (*mukallaḥ*) on behalf of themselves and those they are responsible for, if on the day and night of *ʿĪd* they have a surplus, they should give one *saʿ* from their own food, from the food of their dependents, and from their essential needs.

- *The wisdom behind the obligation of Zakat al-Fitr:*

1. It purifies the fasting person from idle talk and indecent behavior.
2. It enriches the poor and needy, freeing them from having to ask for help on the day of *ʿĪd*.

Amount of *Zakat al-Fitr*:

A *saʿ* of food from what people normally eat; it may also be given in money. The *saʿ* equals 2 kilograms and 40 grams of good-quality wheat.

- *Time for giving Zakat al-Fitr:*

1. **Permissible time:** one or two days before *ʿĪd*.
2. **Recommended time:** before the *ʿĪd* prayer, after *fajr* (dawn).
3. **Prohibited time:** after the *ʿĪd* prayer.

Among the rulings of the 'Id prayer:

Ruling regarding the 'Id prayer: it is a *Fard 'Ayn* (individual obligation) for both men and women. The Prophet ﷺ said: “Let the unmarried women, those with veils, and menstruating women go out; the menstruating woman stays away from the prayer but can witness the goodness and supplication of the believers.” Agreed upon.

Its time: It begins when the voluntary prayer time begins, which is when the sun rises about a spear's length above the horizon. It ends at its zenith which is the entrance of *Dhuhr* time. It cannot be made up if missed.

- ***Recommended practices (Sunan) for the 'Id prayer:***

1. To perform it in an open area.
2. Hasten the 'Id al-Adha prayer.
3. Delay the 'Id al-Fiṭr prayer.
4. That he Eats an odd number of dates before 'Id al-Fiṭr prayer.
5. That he cleans himself and applies perfume for it
6. That he wears his best clothes.
7. That he goes by one route and returns by another.

Description of the prayer:

- The Imam leads two *rak'ahs* without *adhān* or *iqāmah*.
- In the first *rak'ah*, there are 7 *takbīrs*—including the opening *takbīr*.
- In the second *rak'ah*, there are 5 *takbīrs*—excluding the *takbīr* while standing from *sujud*.
- The hands are raised with each *takbīr*.
- After every *takbīr*, praise Allah and send blessings on the Prophet ﷺ.
- Then recite *Al-Fatihah* and a *surah* aloud. The recommended *surahs* are *Al-A'la* and *Al-Ghashiyah*, or *Qaf* and *Al-Qamar*.
- After the prayer, the Imam delivers two *khuṭbahs*, similar to the Friday *khuṭbah*, mentioning in each the rulings and guidance appropriate for the time.

Congratulating (others) on the 'Īd:

There is no problem with congratulating (others) on 'Īd by saying:

تَقَبَّلَ اللَّهُ مِنَّا وَمِنْكُمْ

"May Allah accept from us and from you." and the likes of this.

- *It is mustahab to say the takbīr during the two 'Īd's:*
 - I. Unrestricted (mutlaq): in the *masjid*, at home, in the marketplace, and at all times.
 2. Restricted (muqayyid): after each of the five daily obligatory prayers, specifically for 'Īd al-Adha.
- *The time for the takbīr:*
 - I. In al-Fitr: it begins at sunset on the last day of *Ramaḍān* and ends with the 'Īd prayer.
 2. In al-Adha: the unrestricted *takbīr* begins at sunset on the last day of *Dhu al-Qa'dah*. The restricted *takbīr* begins at *Fajr* (dawn) on the day of 'Arafah and continues until sunset on the last day from the days of *Tashrīq*—13th of *Dhu al-Hijjah*.