Ramadan Almubarak ke
Ahkam o Masail

Virtues And Masail Of Ramzan

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Virtues and Masail of Ramzan

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Preface

In the name of the Allah the most gracious the most merciful

Allah Almighty is the creator of all human being. Without His will even a leaf of the tree does not move. He bestowed upon us as much fever that we cannot count them. So, to extend thanks to Him, mankind should worship Him as He wishes. What He wishes and in which way he gets pleased the more, it is unpredictable. Nevertheless, there are some worships which please Him a lot but what they are? He himself mentioned some of them in the Glorious Quran or by the tongue of His beloved Apostle (saws).

It is nature of human being that unless they do not remember the importance of anything, they do not proceed towards it, valuable suggestions.

At last, I request all of the readers to remember in their sincere prayers along with Hazrat Maulana, my parents as well whose heartfelt prayers enabled me to render some services of Islam.

Wassalam
Jaseedmuddin Qasmi
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so to remind, first, myself then the Muslim ummah I compiled this booklet on the choice of a well wisher of Indian Muslim Hazrat Maulana Badruddin Ajmal. May Allah grant him more and more taufeq to go far in the service of Muslim Ummah.

Actually, last year I compiled this booklet in Urdu. And this year it was demanded that the booklet should be translated into English as well to extend its benefit. So I did it but it is not an exact translation of Urdu version.

I thank Maulana Burhanuddin Qasmi, the director of MMERC who handed me this auspicious work. And also I express gratitude to Grand Mufti of Maharashtar Hazrat Mufti Azeezurrahman Fatehpuri who revised this booklet and offered me

O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous [Al-Baqrah-183]

Islam is a comprehensi ve religion, which seeks to fulfil both men's spiritual as well as material needs. Therefore, Allah has insisted upon Muslims that they fast for one whole month that will make them strong spiritually and will also improve their bodily health. While going hungry they will feel the pangs of hunger faced by the poor, which make them appreciate
the need to provide food to the needy. Furthermore, fasting is linked with regular recitation of the glorious Qur'an and it is a fact that recitation becomes more effective and causes a deep impression on the heart when the stomach is empty. This is also one of the reasons that fasting and recitation of the Qur'an are closely associated with one another.

Fasting in Ramazan is one of the five pillars of Islam. If someone leaves the fast of Ramazan, then he is regarded as a fasiq or transgressor. If someone does not believe in its obligation, then he is kafir and goes out of Islam and if someone misses this month's fast though due to some reasonable excuse, he cannot get the virtues which he could get in Ramazan's fast though he keeps fasting or fasts it; and whoever is ill or on a journey - then an equal number of other days. Allah intends for you ease and does not intend for you hardship and [wants] for you to complete the period and to glorify Allah for that [to which He has guided you; and perhaps you will be grateful.” [Al-Baqrah-185]

**Explanation:** This Ayah of the Glorious Quran mentions the significance and greatness of this virtuous month as well as it proves that fasting in this month is farz (obligatory) on every sane adult and healthy mugeem (who is not on any journey of three day's distance) Muslim.

Ramzan's virtues and the fast of Ramzan is mentioned in various places of the Glorious Quran and hadith; as the glorious Quran says:

> "The month of Ramadhan [is that] in which was revealed the Qur'an, as a guidance for the people and a clear proof of guidance and criterion. So, whoever sights [the new moon of] the month, let him fast it; and whoever is ill or on a journey - then an equal number of other days. Allah intends for you ease and does not intend for you hardship and [wants] for you to complete the period and to glorify Allah for that [to which He has guided you; and perhaps you will be grateful.” [Al-Baqrah-185]

Narrated Ibn Umar:
The Prophet (saws) observed the fast on the 10th of Muharram ('Ashura), and ordered (Muslims) to fast on that day, but when the fasting of the month of Ramadan was prescribed, the fasting of the 'Ashura' was abandoned. [Sahih Al-Bukhari 1892]

"عن عائشة رضي الله عنها: أن فضلاً كانت تحصم يوم عاشوراء في الجاهلية، فأمر رسول الله صلى الله عليه وسلم يصوموا إلى جمعة، فوجدهم. وقال رسول الله صلى الله عليه وسلم: من شاء فليصام ومن شاء أفطر."{Narrated ’Aisha:}

(The tribe of) Quraish used to fast on the day of Ashura in the Pre-Islamic period, and then Allah's Apostle ordered (Muslims) to fast on it till the fasting in the month of Ramadan was prescribed; whereupon the Prophet (saws) said, "He
who wants to fast (on 'Ashura') may fast, and he who does not want to fast may not fast." [Sahih Al-Bukhari 1893]

**Virtues of Fasting**

"فَإِنَّا نَحْنُ نَوَيْنَا نَقَالُ وَالْضَّلَالُ الْخَلْقِ نَقَالُ وَالْحَقَّ الْخَلْقِ قَالَ إِنَّا نَسْتَغْفِرُ لِلَّهِ عَنْ ذَٰلِكَ "

NARRATED ABU HURAYRA (RA):

Allah's Messenger (saw) said, "Fasting is a shield (or a screen or a shelter). So, the person observing fasting should avoid sexual relations with his wife and should not behave foolishly and immodestly, and

in Paradise called Ar-Raiyan, and those who observe fasts will enter through it on the Day of Resurrection and none except them will enter through it. It will be said, 'Where are those who used to observe fasts?' They will get up, and none except them will enter through it. After their entry the gate will be closed and nobody will enter through it." [Sahih Al-Bukhari 1896]

if somebody fights with him or abuses him, he should tell him twice, 'I am fasting.' The Prophet (saw) added, "By Him in Whose Hands my soul is, the smell coming out from the mouth of a fasting person is better in the sight of Allah than the smell of musk. (Allah says about the fasting person), 'He has left his food, drink and desires for My sake. The fast is for Me. So I will reward (the fasting person) for it and the reward of good deeds is multiplied ten times." [Sahih Al-Bukhari-1894]

"فَإِنَّا نَحْنُ نَوَيْنَا نَقَالُ وَالْضَّلَالُ الْخَلْقِ نَقَالُ وَالْحَقَّ الْخَلْقِ قَالَ إِنَّا نَسْتَغْفِرُ لِلَّهِ عَنْ ذَٰلِكَ "

NARRATED Sahl (RA):

The Prophet (saw) said, "There is a gate chained."

[Sahih Al-Bukhari 1899]

"فَإِنَّا نَحْنُ نَوَيْنَا نَقَالُ وَالْضَّلَالُ الْخَلْقِ نَقَالُ وَالْحَقَّ الْخَلْقِ قَالَ إِنَّا نَسْتَغْفِرُ لِلَّهِ عَنْ ذَٰلِكَ "

NARRATED ABU HURAYRA (RA):

Allah's Messenger (saw) said, "When the month of Ramadan starts, the gates of the heaven are opened and the gates of Hell are closed and the devils are
Fast

After breaking the fast at dawn, go to work or engage in your daily activities. After tasting your first meal of the day, you must perform ablution (wudu) before prayer. Perform two Rak’ah of prayer in the mosque or at home. If you are unable to make it to the mosque, perform the prayer at home. The next step is to make the Fajr prayer. It is recommended to perform it in the mosque if possible. If unable, perform it at home. Remember, the Fajr prayer is a time of reflection and prayer. After Fajr prayer, you can enjoy your breakfast.

It has been made permissible for you the night preceding fasting to go to your wives [for sexual relations]. They are clothing for you and you are clothing for them. Allah knows that you used to deceive yourselves, so He accepted your repentance and forgave you. So now, have relations with them and seek that which Allah has decreed for you. And eat and drink until the white thread of dawn becomes distinct to you from the black thread [of night]. Then complete the fast until the sunset. And do not have relations with them as long as you are staying for worship in the mosques. These are the limits [set by] Allah, so do not approach them. Thus does Allah make clear His ordinances to the people that they may become righteous.[Al-Baqrah-187]

Ramadan is a month of fasting. The Prophet (saww) was the most generous amongst the people, and he used to be more so in the month of Ramadan than Gabriel visited him, and Gabriel used to meet him on every night of Ramadan till the end of the month. The Prophet (saww) used to recite the Holy Qur'an to Gabriel, and when Gabriel met him, he used to be more generous than a fast wind (which causes rain and welfare). "[Sahih Al-Bukhari 1902]

Fasting is a shield or protection from the fire and from committing sins. There are two pleasures for the fasting person, one at the time of breaking his fast, and the other at the time when he will meet his Lord; then he will be pleased because of his fasting."[Al-Bukhari 1904]
"Disappointment for you." When it was midday on the following day, he fainted and the Prophet (saws) was informed about the whole matter and the following verses were revealed: "You are permitted to go to your wives (for sexual relation) at the night of fasting." So, they were overjoyed by it. And then Allah also revealed: "And eat and drink until the white thread of dawn appears to you distinct from the black thread (of the night)." [Sahih Al-Bukhari -1915]

Explanation:
In the early age of Islam if any one had kept a fast, then after sunset if he slept, it was not allowed for him to eat anything or to have physical relations with his wife but later this order was changed.

whiteness of the dawn."[Sahih Al- Bukhari 1916]

Explanation:
In the Quran Arabic word, khaitul Abyaz and Khait Aswad literally meant white thread and black thread while it was not meant by the ayah. The companions of the Prophet (saws) misunderstood the ayah and used to use the white and black thread to know the end of Sahar time.

Narrated `Adi bin Hatim (ra):
When the above verses were revealed: 'Until the white thread appears to you, distinct from the black thread,' I took two (hair) strings, one black and the other white, and kept them under my pillow and went on looking at them throughout the night but could not make anything out of it. So, the next morning I went to Allah's Messenger (saws) and told him the whole story. He explained to me, 'That verse means the darkness of the night and the
see the crescent (of the month of Shawwal), stop fasting; and if the sky is overcast (and you can’t see it) then regard the month of Ramadan as of 30 days.” [Sahih Al-Bukhari 1900]

The above mentioned Ayah of the glorious Quran and Hadith declare that fasting is to stop oneself from eating, drinking and having physical relations from early morning to sunset with the intention of fasting.

The fasts of Ramzan were imposed as obligatory on 15th Shaban after one year of Prophet’s (saws) migration to Madinah. [Shami 2/369]

The fast starts from early morning (rise of fajr-e-sani).

The fasting is divided into eight types:

1. Muayyeen Farz such as fast of Ramzan.
2. Ghair Muayyeen Farz such as Qaza of Ramzan's fast and fast of Kaffarat.
3. Muayyeen Wajib such as fast of Muyayyen Nazr, for example, some one told if my work is completed, I would keep one fast on Friday. Fast of Eitikaf.
4. Ghair Muayyeen Wajib such as fast of Ghair Muyayyen Nazr for example, some one told if my work is completed, I would keep one fast. He does not specify the day. And the fast after starting the Mustahab or Sunnah fasts.
5. Sunnah such as fast of tenth of Muharram with ninth or eleventh of the month and six fasts of Shawwal.
6. Mustahab such as fast of Friday and fast of Arafat.
7. Makrooh Tahrimi such as fast in the day

8. Makrooh Tanzhi such as fasting on the tenth of Muharram for one day alone and fasting forever (saumuddahr) and the optional fast without the permission of husband.

**Intention of Fast**

Once the Prophet (saws) ordered a person on 'Ashura' (the tenth of Muharram) to announce, "Whoever has eaten, should not eat any more, but fast, and who has not eaten should not eat, but complete his fast (till the end of the day)". [1924]

Intention is to decide in one's heart to do something, so if any one has intention in the night, that he would keep fast tomorrow or he had taken sahar with the
Mas’ala: Mustahab, Sunnah and the fast of Ramzan will be valid if one makes intention (niyayat) any time from the sunset till the decline of sun (half of the time from dawn till sunset) which is almost till 11: am.

Mas’ala: In Ramzan if any one is on journey or ill and he keeps Mustahab or Sunnah fast then his fast will be the fast of Ramzan not the fast he intended. But in this case if he kept the fast of wajib then his fast would be according to his intention.

Mas’ala: If the crescent is not seen on 29th of Shaban because of cloudy weather then it is not allowed to keep fast with the intention that if it is Ramzan then it is Ramzan's fast and if it is Shaban then it is mustahab fast. And it any one keeps fast in this case with the intention of Ramzan then it is haram (strickly forbidden) as a hadith reads:

عن صلة بزغ قل: كنا عند عماد بن ياسر فأتيت بفاتحة
مصليه. قلنا: كنا، ففتحنا نبض القول. فقال: إلى صائم.
قال عماد: من صام اليوم الذي يشتكي فيه الناس فقد عصى
أبا القاسم صلى الله عليه وسلم.

AbuIshaq reported on the authority of Silah: We were with Ammar on the day when the appearance of the moon was doubtful. (The meat of) goat was brought to him. Some people kept aloof from (eating) it. Ammar said: He who keeps fast on this day disobeys AbulQasim (i.e. the Prophet) (saws).

[Jami’ at-Tirmidhi 686]

Sahar Meal

قال النبي صلى الله عليه وسلم: “لا يذرن حتي يصلي الفجر”

The Prophet (saws) said, "Partake of Sahar as there is a blessing in it." [Sahih Al-Bukhari-1923]

عن عمر بن الخطاب أن رسول الله صلى الله عليه وسلم قال:
ففصل ما بين صيامنا وصيام أم حلف الكتب، أكلة السحير
“The difference between our fasts and the people of the books' fasts is because of Sahar meal.” [Muslim 1096]

Explanation: They also keep fasts but

they do not take Sahar meal while it is mustahab (preferable) in our religion.

غلب عليه رحيما عليه وسلم: “لا يذرن حتي يصلي الفجر”

Narrated `Aisha (ra):

Bilal used to pronounce the Adhan at night, so Allah's Messenger (saws) said, "Carry on taking your meals (eat and drink) till Ibn Um Maktum pronounces the Adhan, for he does not pronounce it till it is dawn." [Sahih Al-Bukhari- 1918]

Explanation: There were two Azans in the period of Prophet (saws) in Ramzan; the first Azan was to inform the time of Sahar to those who were performing tahajjud and the second one was to awake those who were
still sleeping to get up and eat in sahar. [Urduatulqari 10/296]

"عن سَنْحُقَانِ بَيْنَ سَعْدٍ وَرَضِيَ الله عَنْهُ قَالَ كَثِيرًا أَتْسَخَّرُ فِي أَهْلِي، تَمَّ تُكَوْنُ سَرَّعُ عَنِ اَفْتَرَاقِ السَّجْدَةَ مَعَ رَسُولِ اللَّهِ صَلَّى الله عليه وسلم.

I used to take my Sahar meals with my family and then hurry up for presenting myself for the (Fajr) prayer with Allah's Messenger (saww).

[Sahih al-Sahih Al-Bukhari 1920]

"عن أَنَسِ بْنِ مَيْلِدٍ رَأَتْ رَضِيَ الله عَنْهُ قَالَ: "سَتَسْخَرَانَا مَعَ الْبَيْنِ ثَلَاثٍ عَلَيْهِ وَسَلَّمَ. قَالَ: قَامَ إِلَى الصَّلاة." فَقَالَ: كَمَّ كَانَ بَيْنَ الْأَدْبَاعِ وَالسَّخْرَانِ؟ قَالَ: "قَامَ نُحْبَسِنَ آيَةً مَّعِي."

Narrated Anas (ra):
Zaid bin Thabit said, "We took the Sahar

Mas'ala: Sahar meal is mustahab.

Mas'ala: Sahar' time is the last part of the night. Faiq Abullah says: It is the last sixth part of the night. [Alamgiri, 1/200]

Mas'ala: To take the Sahar meal at the last time is mustahab.

Mas'ala: It is makrooh to eat in Sahar and be as late as that the time became doubtful. [Alamgiri, 1/200]

Mas'ala: Since Sahar is mustahab, so, if anyone leaves Sahar meal and kept fast then also his fast will be counted valid though he will be deprived of the blessing of Sahar meal.

Mas'ala: If some one is doubtful about sahar time, he should avoid taking sahar meal. If he still decides to fast it is okay if it is not confirmed that Sahar time had passed away. [Alamgiri]

Iftar

"عن سَنْحُقَانِ بَيْنَ سَعْدٍ أَنَّ رَسُولَ اللَّهِ صَلَّى الله عليه وسلم قَالَ: "لا يَرَى الْأَبْنَاءُ يَخْتُمُونَ عَنْهُمْ الْفَطْرَةُ.

Allah's Messenger (saww) said, "The people will remain on the right path as long as they hasten the breaking of the fast." [Sahih Al-Bukhari 1957]

"عن أَبِي أَبَكَرِ عَبْدِ اللَّهِ رَضِيَ الله عَنْهُ قَالَ:"

The word ijdah in hadith means: To mix sawiq (a sort of food made of baked flour
of wheat or rice etc.) or to mix milk with water.

١٤٩٨: If the observer of the fast is certain that the sun has not set, then he should break it even if the sky is cloudy. [Sahih Muslim 1100]

Asma bint Abi Bakr (ra) said, "We broke our fast during the lifetime of Prophet (saws) on a cloudy day and then the sun

The Messenger of Allah (saws) said: "Who served an observer of fast with comestible for breaking his fast, he will get the same reward as the one who kept the fast without deducting anything from the observer of fast's reward.[Sunanul kubra-8137]

Mas'ala: The time of breaking fast is the time of sunset.

Mas'ala: It is better to hurry in Iftar.

Mas'ala: If anyone knows with sure that the sun had set still he delays in Iftar then it is makrooh (abominable) in Sharia.

Mas'ala: It is mustahab (preferable) to break the fast with dates or water.

appeared." Hisham (ra) was asked, "Were they ordered to fast in lieu of that day?"
He replied, "It had to be made up for." [Sahih Al-Bukhari 1959]

Salman bin Amir Ad-Dabbi (ra) narrated that : the Prophet said: "When one of you breaks his fast, then let him do so with dried dates. And whoever does not find dates, then water, for it is purifying." [Ijami at-Tirmidhi-695]

Mas'ala: If one has taken Sahar meal thinking that time of sahar is remaining or had broken fast thinking that the sun had set while it did not set then he will have to substitute this fast later.[Alamgiri]

Mas'ala: If someone is doubtful about the sunset then it is not allowed for him to break the fast.[Alamgiri]

Dua of Iftar:

Narrated Mu'adh ibn Zuhrah (ra):
The Prophet of Allah (saws) used to say when he broke his fast: 'Allhumma laka suntu wa ala rizqika aafarti' ( O Allah, for Thee I have
fasted, and with Thy provision I have broken my fast). [Sunan Abi Dawud: 2358]

**Dua after Iftar**

"Kan Rasoolullahu صلى الله عليه وسلم اذى ان تفطر قال: "ذهب الامام وانتفث الفروق، وثبت الاجزى ان حان الله""

Prophet (saws) said when he broke his fast: "Zahaba zamau wabtalatil uroouq wa sabatal ajru in sha Allahu" (Thirst has gone, the arteries are moist, and the reward is sure, if Allah wills.) [Sunan Abi Daud 2357]

**Dua after doing iftar at someone’s home**

"Annas ام، أن النبي صلى الله عليه وسلم جاء إلى سعد بن عبادة فقال: نفّذ بخير وطيب، فآكل، فقُلْتُ: نعم النبي صلى الله عليه وسلم: "أطفر عوائدكم الصائمون، وأكل طعامكم البازر."

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**Things that do not break the fast**

"غَنِّي بِابِ سَيِّدِ الْخَذَرِي فَايْلَىُ: قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: "ثَلَاثٌ أَطْفَرُ: الْخَذَرِيَ، الْجَحَمَاءَ، وَالْغَفِيَّةَ."

Abu Sa'eed Al-Khudri (ra) narrated that: the Messenger of Allah said: "Three things do not break the fast of the fasting person: Cupping, vomiting, and the wet dream." [Jami' at-Tirmidhi: 719]

"غَنِّي بِأَبِي هُرَيْرَة انَّ النَّبِيَّ صلى الله عليه وسلم قَالَ: "مِنْ ذَرَاعَةِ الْقَيْمَةِ فَلَيْسَ عَلَيْهِ قَيْصَةٌ، وَمِنْ اسْتِفْقَاءِ عَنَّا فَلَيْسَ قَيْصَةٌ."

Abu Hurairah (ra) narrated that: the Prophet said: "Whoever is overcome by vomiting, then he is not required to make up (the fast), and whoever vomits on purpose, then he must make it up." [Jami' at-Tirmidhi: 720]

Anas (May Allah be pleased with him) reported: The Prophet (PBUH) came to visit Sa’d bin 'Ubada (May Allah be pleased with him) who presented bread and olive oil to him. The Prophet (saws) ate it and said, "Aftara indakumus saimoon wa akala ta'amakum abrar wa sallat alaihum malakatu" (The observers of fast have broken their fast with you (this is the literal translation, but the meaning is: 'May Allah reward you for providing the fasting people with food to break their fast'); the pious people have eaten your food and the angels invoked blessings on you.) [Sunan Abi Dawud 3854]

**Abu Hurairah (May Allah be pleased with him) reported:** The Prophet (PBUH) said, "If any one of you forgetfully eats or drinks (while observing fasting) he should complete his Saum (fasting), for Allah has fed him and given him to drink. [Sahih Al-Bukhari 1933]

"آنَا أَيَا بَكُرِ: حَلَأُتُهُ أَنَّ مُوَزِّاَن أَرَسُّلَ إِلَيْهِ أَمْ سَلَّمَهُ، رَضِيَ اللهُ عَنْهُ. أَنْ أَيَا بَكُرِ: حَلَأُتُهُ أَنَّ مُوَزِّاَن أَرَسُّلَ إِلَيْهِ أَمْ سَلَّمَهُ، رَضِيَ اللهُ عَنْهُ. أَنْ أَيَا بَكُرِ: حَلَأُتُهُ أَنَّ مُوَزِّاَن أَرَسُّلَ إِلَيْهِ أَمْ سَلَّمَهُ، رَضِيَ اللهُ عَنْهُ. أَنْ أَيَا بَكُرِ: حَلَأُتُهُ أَنَّ مُوَزِّاَن أَرَسُّلَ إِلَيْهِ أَمْ سَلَّمَهُ، رَضِيَ اللهُ عَنْهُ. أَنْ أَيَا بَكُرِ: حَلَأُتُهُ أَنَّ مُوَزِّاَن أَرَسُّلَ إِلَيْهِ أَمْ سَلَّمَهُ، رَضِيَ اللهُ عَنْهُ. أَنْ أَيَا بَكُرِ: حَلَأُتُهُ أَنَّ مُوَزِّاَن أَرَسُّلَ إِلَيْهِ أَمْ سَلَّمَهُ، رَضِيَ اللهُ عَنْهُ. أَنْ أَيَا بَكُرِ: حَلَأُتُهُ أَنَّ مُوَزِّاَن أَرَسُّلَ إِلَيْهِ أَمْ سَلَّمَهُ، رَضِيَ اللهُ عَنْهُ. أَنْ أَيَا بَكُرِ: حَلَأُتُهُ أَنَّ مُوَزِّاَن أَرَسُّلَ إِلَيْهِ أَمْ سَلَّمَهُ، رَضِيَ اللهُ عَنْهُ. أَنْ أَيَا بَكُرِ: حَلَأُتُهُ أَنَّ مُوَزِّاَن أَرَسُّلَ إِلَيْهِ أَمْ سَلَّمَهُ، رَضِيَ اللهُ عَنْهُ. أَنْ أَيَا بَكُرِ: حَلَأُتُهُ أَنَّ مُوَزِّاَن أَرَسُّلَ إِلَيْهِ أَمْ سَلَّمَهُ، رَضِيَ اللهُ عَنْهُ. أَنْ أَيَا بَكُرِ: حَلَأُتُهُ أَنَّ مُوَزِّاَن أَرَسُّلَ إِلَيْهِ أَمْ سَلَّمَهُ، R*zz* (May Allah be pleased with him) reported:}{

"Abu Bakr reported that Marwan sent him
to Umm Salama to ask whether a person should observe fast who is in a state of impurity and the dawn breaks upon him, whereupon she said that the Messenger of Allah (saws) (was at times) impure on account of intercourse and not due to sexual dream, and the dawn broke upon him, but he neither broke the fast nor made up for it later. [Sahih Al-Bukhari 1109]

**Mas’ala:** The vomit does not break the fast if it comes out itself but if any one knowingly vomits with his own effort then the fast will invalid.

**Mas’ala:** If any one eats or drinks forgetfully then it will not break the fast but if mistakenly, something enters into the stomach for example while doing gargle in the bath if water enters into the stomach the fast will be invalid. That is why it is recommended in Shariah that one should not do gargle in bath if he keeps fast.

**Mas’ala:** Applying oil, using kohl or dropping medicine in the eye does not make any difference in the fast.

**Mas’ala:** If the gum bleeds then it will not affect the fast if it does not enter into the stomach.

**Mas’ala:** Kissing or foreplaying with wife does not break the fast but if someone is young or does not have control over his desires then it is makrooh (abominable) to do it.

**Mas’ala:** To take out blood for medical test does not break the fast. It is allowed in the fast if there is any need.

**Mas’ala:** Breastfeeding does not invalidate the fast.

**Mas’ala:** Injection in a vein or in flesh likewise intravenous saline intake does not break the fast if saline is not for just getting energy but used as medicine.

**Mas’ala:** If any one gets up in the morning while he had got wet dream in the night then it does not break the fast.

**Mas’ala:** If the medicine of heart disease is put under the tongue and saliva did not go into the stomach, it will not break the fast. But without any strict need it is makrooh to use this medicine.

**Mas’ala:** To apply the medicine on the wart of piles does not break the fast but without any strict need, it is not better to use it while keeping the fast.

**Things that break the fast**

The thing which reaches tummy or brain through natural holes such as mouth, nose, anus, breaks the fast. That is why any enema or drop in the ear if it reaches the stomach or brain, will invalidate the fast. In the same way physical relations also will break the fast. [Al-Badai]

**Mas’ala:** If someone’s gum bleeds and the blood enters in the throat, the fast will be invalid if the blood was equal or more than saliva.
Mas'ala: If someone chews pan and redness remained in the morning and he swallows the saliva then his fast will be invalid. Nevertheless, if he cleaned his mouth by rinsing and nothing of pan remains but redness still remained then his fast will not be invalid if he swallowed the reddish saliva. But the caution demands that one should make for this fast later if he is in confusion.

Mas'ala: Sniffing huqqa, beedi and cigarettes also invalidate the fast.

Mas'ala: If someone ejaculates while foreplaying with his wife, his fast will be invalid but there would not be kaffarah upon him.

Mas'ala: Ejaculation by masturbation also will invalidate the fast.

Mas'ala: Dropping medicine in the ear or in the nose will make the fast invalid.

Mas'ala: If someone was in Saudi Arabia in first Ramzan then he come India, he will have to complete in India all the fasts though his fasts will be 31 if the month is 30 days.

Mas'ala: A lunar month consists of 30 days or 29 days but anyway not less than that. So fasts must be atleast 29 that is why if someone was in India in first Ramzan then he went to Saudi Arabia, he will then have to keep one fast more after Ramzan if the crescent is seen after 29° of Ramzan.

Mas'ala: The inhaler will invalidate the fast because according to the physicians, the inhaler produces a chemical vapor which passes through the trachea and reaches the throat and lung.

Mas'ala: To know the patient's situation, if the doctor inserts an instrument in the anus or in woman's private part, so, if the instrument was wet or there was some medicine on the instrument, then it will break the fast and if the instrument was dry and there was no medicine on it, it will not affect the fast. [Alamgiri -1/204]

Things that make the fast makrooh (abominable)

 Narrated Abu Huraira (ra):
The Prophet (saws) said, "Whoever does not give up forged speech and evil actions, Allah is not in need of his leaving his food and drink (i.e. Allah will not accept his fasting.)" [Sahih Al-Bukhari 1903]

Mas'ala: It is makrooh in fast to chew anything unnecessarily.

Mas'ala: To use tooth paste is makrooh in fast.

Mas'ala: To remain whole day impure makes the fast makrooh.

Mas'ala: To fight, quarrel or to do sinful act makes the fast makrooh.

Mas'ala: It is makrooh to do such a hard work which weakens one and sometime
compels him to break the fast.

**Things that make qaza and kaffarah incumbent**

'Kaffarah is compulsory after breaking the fast in a particular way; that is to do iftar fully in an apparent way or in a meaningful way such as to eat or drink or to have a sexual relations knowingly without an excuse which allows it or there is a doubt of permission.

And the thing which is eaten must be the things which fulfil the purpose of food or medicine and that would have reached by mouth.' [Al-Badai 2/252]

**Mas'ala:** Qaza and Kaffarah is incumbent upon those who break the fast of Ramzan.

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That means he will have to keep 61 fasts; one fast as a substitute of Ramzan's fast and 60 fasts continuously for kaffarah.

**Mas'ala:** If any one had intercourse or anal sex and the glans hid in the body, Qaza and kaffarah will be obligatory upon him whether the sperm is ejaculated or not.

**Things which make Qaza compulsory not Kaffarah**

**Mas'ala:** If any one eats the thing which is not used as food such as pebble, qaza will be obligatory upon him not the kaffarah.

**Mas'ala:** Kaffarah is only compulsory if anyone breaks the fast of Ramzan in the month. So if any breaks any other fasts or the Qaza fasts of Ramzan then there is no Kaffarah upon him.

**Mas'ala:** If any one did iftar considering that the sun had set or took sahah meal considering that the time of sahah is remaining, later he got to know that it did not set and the time of sahah had finished then he will have to make up again for the fast while kaffarah is not incumbent upon him.

**Mas'ala:** If any one ate or drank forgetfully and then he thought his fast had been broken and then he ate knowingly, he will have to have qaza fast later there is no kaffarah upon him.

**Mas'ala:** It is not allowed to break the fast in journey after having it but if someone breaks fast after fasting during the journey, he will have to just substitute this fast later but there is no kaffarah upon him.

**Mas'ala:** If anyone is as thirsty as he may lose his life or his conscience may be affected then it is permitted for him to break the fast and in this case there will be only qaza on him not the kaffarah.

**Mas'ala:** If a woman was not ready to make physical relations but the man did sex forcibly with her, her fast will be broken and later she will have to keep qaza but kaffarah will be incumbent only upon him not her.
Kaffarah

Woe to any fasting man who fasts for Ramadan without an allowance or illness, if he fasted for all time, his fasting would not make up for it." [Jami` at-Tirmidhi-723]

An Abu Hurairah (ra) narrated that: the Messenger of Allah said: "Whoever breaks the fast during Ramadan without an allowance or illness, then if he fasted for all time, his fasting would not make up for it."

Narrated Abu Hurairah (ra):

While we were sitting with the Prophet a man came and said, "O Allah's Apostle! I have been ruined." Allah's Apostle asked what was the matter with him. He replied, "I had sexual intercourse with my wife while I was fasting." Allah's Apostle asked him, "Can you afford to free a slave?" He replied in the negative. Allah's

Apostle asked him, "Can you fast for two successive months?" He replied in the negative. The Prophet asked him, "Can you afford to feed sixty poor persons?" He replied in the negative. The Prophet kept silent and while we were in that state, a big basket full of dates was brought to the Prophet. He asked, "Where is the questioner?" He replied, "I (am here)." The Prophet said (to him), "Take this (basket of dates) and give it in charity."
The man said, "Should I give it to a person poorer than I? By Allah; there is no family between its (i.e. Medina's) two mountains who are poorer than I." The Prophet smiled till his premolar teeth became visible and then said, "Feed your family with it." [Sahih Al-Bukhari-1936]

Explanation: This incident happened in

Ramzan, so, the kaffarah will be compulsory only when any one breaks the fast of Ramzan.

Mas'ala: If kaffarah becomes compulsory upon any one, he will have to keep fasts for two months continuously. If one is not capable to keep fasts for two months constantly, he will have to fully feed 60 poor people two times or feed one poor person 60 days for two times.

Mas'ala: If any one broke more than one fast knowingly, he does not need to perform kaffarah for each broken fast but only one kaffarah i.e. two month's fasts constantly will make up for all such fasts.

Mas'ala: In kaffarah, while feeding poor people or giving them kaffarah amount, it
is necessary that 60 poor people would be fed or given kaffarah amount or to one poor person for 60 days. If more than one days' kaffarah amount is given to one person in one day then it will be counted only one day's kaffarah.

**Mas'ala:** The difference between kaffarah and fidya is that an amount equal to more than one fast's fidya can be given to one person in one day but it is not allowed in kaffarah.

**Mas'ala:** Continuity is necessary in fasts of kaffarah. So, if any one keeps 40 or 50 fasts continuously and leaves one after that then he will have to keep the fast once again for 60 days continuously.

**Mas'ala:** If kaffarah's meal is fed to a child and kaffarah will not be valid. Nevertheless if kaffarah meal's equivalent amount, i.e. one Sa dates or half Sa wheat (half Sa i.e is 1 kg 74 g 640 mg) is given to poor children, kaffarah will be valid.

**The excuses which allow to leave the fast**

فَإِذَا قَالَ رَسُولُ اللَّهِ ﷺ: «مَا كَانَ لِكَ رُكُوبٌ مَّعَهُ»

[Al-Baqarah-185]

The Messenger of Allah (saws) said: If anyone has a riding beast which carries him to where he can get sufficient food, he should keep the fast of Ramazan wherever he is when it comes.[Sunan Abi Dawud 2410]

**Mas'ala:** If any one is suffering from terminal illness and any Muslim pious expert doctor suggests him that fasting will ruin his health then he may leave the fast and when he gets cured, he will have to keep qaza fast. If there is no expectation that he will be able to keep qaza fast then it is wajib (obligatory) upon him to pay fidya or to make a will for paying fidya before his death.

**Mas'ala:** If any woman is suffering from menstrual cycle or lochia, she is not allowed to keep fast and later she will have to keep qaza fast. But they should also respect the month of Ramazan and
there is no problem in journey as during travel nowadays by airplane or through train and bus services, then it is better not to leave the fast of Ramazan because virtues of Ramzan's fast once lost can not be gained.

If the traveler did not keep fast and came at home in the day, he should not eat any thing in the remaining part of the day.

**Mas'ala:** If someone is compelled to break fast else he is threatened to death or to be harmed severely, he is permitted to break the fast and later he will have to given a reward like that of one who does all kinds of good deeds.”[Ibne Maja-1781]

**Explanation:** There are some kinds of worship that the person in Itikaf can not do such as participating in funeral prayer or tending to the sick people but without doing them, he gets the reward of those deeds when he is in I'tikaf.

It was narrated from Ibn 'Abbas (ra) that: The Messenger of Allah (saw) said concerning the person observing I'tikaf: “He is refraining from sin and he will be
and then his wives used to practice I'tikaf after him”. [Sahih Al-Bukhari 2026]

It is reported from 'A'isha (ra) that she observed: When the Messenger of Allah (may peace be upon him) was in I'tikaf, he inclined his head towards me and I combed his hair, and he did not enter the house but for the natural calls (for relieving himself). [Muslim-297]

Mas'ala: I'tikaf in ten days of Ramzan is Sunnat-e-Muakkadah and Kifayah which means that if it is a small village, it is necessary that there would be at least one person in I'tikaf for last ten days of Ramzan. And if it is a city then one person at least must be in I'tikaf in every ward of the city. If nobody is in I'tikaf then every one of village and the people of the ward of the city will be sinful.

Mas'ala: The person who is in I'tikaf is not allowed to go out of the mosque without any unavoidable human need such as answering a natural call, wajib bath, wajib wudhu. If Mutakif will go out of the mosque without any basic need intentionally or unknowingly, he will lose his I'tikaf and he should keep qaza I'tikaf later.

Mas'ala: On twentieth of Ramzan the Mutakif should enter the mosque before Maghrib and after seeing the crescent of Shawwal, he may come out of the mosque and listen to Friday sermon.

Mas'ala: Women also can perform I'tikaf with the permission of their husbands. They will do I'tikaf in the place where they perform daily salah in the home and without any necessary need they cannot go out of that place to the other parts of the home or else their I'tikaf will be broken. [Fatwa Alamgiri]

Shab-e-Qadr

Indeed, We sent the Qur'an down during
the Night of power.
And what can make you know what is the Night of power?
The Night of power is better than a thousand months.
The angels and the Spirit descend therein
by permission of their Lord for every matter.
Peace it is until the emergence of dawn.
[97. Al-Qadr]

It was narrated that Anas bin Malik said:
"Ramadan began, and the Messenger of Allah (saw) said: 'This month has come to you, and in it there is a night that is better than a thousand months. Whoever is deprived of it is deprived of all goodness, and no one is deprived of its goodness except one who is truly deprived.'"
[Sunan Ibn Majah -1644]

said, "I came out to inform you about the Night of Al-Qadr, but as so-and-so and so-and-so quarreled, so the news about it has been taken away; and may be it was better for you. So look for it in the ninth, the seventh, or the fifth (of the last ten days of Ramadan). [Sahih Al-Bukhari -49]

Odd nights mean 21, 23, 25, 27, 29th nights of Ramzan.

Since Allah Almighty gave the people of this ummah shorter lives in comparison with previous ummahs that is why Allah Almighty by his grace blessed them to make up for their short lives.
This above mentioned hadith gives us a lesson, that is, the quarrel causes, oftentimes, deprive people of many virtues of Allah.
In fact, this virtuous night can be in any night of the year. Allah Almighty did not point out this night due to His abounding wisdom and as Allah's beloved apostle says in the above mentioned hadith it seems Allah Almighty intended khair and betterment for Muslims by hiding it. To take an example, those who really wish to get this month's virtues gets taufeeq to worship in many nights in the search of this bounteous night. And also if this night had been confirmed and still any unlucky person would have dared to commit a sin then it was quite possible that Allah Almighty would have visited any divine punishment on him.

In which night Shab-e-Qadr is expected the most? In the light of various ahadith, scholars of Islam have different opinions in this regard. Nevertheless, the majority of the scholars say in 27th night of Ramzan it is expected the most.

In these all five nights we should worship as much as possible remaining awake the whole night by performing nafl salah, reciting the holy Quran, doing zikr and seeking forgiveness from sins. If someone is not able to awake the whole night at least he should be awake as much as he can being engaged in worship and then sleep and perform Fajr salah with congregation. And none should be deprived of blessings in this night.

**Tarawih Salah**

أن آيا هُرُّيَة زُرْعُي الصَّدَقَة عننه قَال سَمَعَ رَسُول اللَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمُ قَالَ لَمْ أَرَدَّهُ أَيْمَانًا وَأَحْتَضَنَّهُ، فَغَفِرُ لَهُ مَا تَقَدَّمَ مِنْ ذَنِينَ

**Narrated Abu Huraira (ra):**

I heard Prophet (saws) saying about Ramzan, "Whoever performed salah in its night out of sincere Faith (i.e. belief) and hoping for a reward from Allah, then all his past sins will be forgiven. [Sahih Al-Bukhari]

Surely, twenty rakats of tarawih is proved from the period of Hazarat Umar (ra). In Muatta, Yazeed bin Raman narrated that we used to perform 23 rakats. In Baihaqi, Saib bin Yazeed says that we were performing twenty rakats tarawih and witr in the period of Umar (ra). [Fathulqadeer 1/407]

That means Yazeed bin Raman meant by 23 rakats 20 rakats tarawih and three rakats witr.

**Hadith of Sahih Al-Bukhari**

Hadith of Sahih Al-Bukhari tells that Prophet (saws) led tarawih salah with congregation and in another day, he said I would not lead it otherwise it would have become farz (compulsory) upon you.

How many rakats, the Prophet (saws) led? There are different kinds of ahadith about it. But hazrat Umar (ra) enjoined this ummah to perform twenty rakat tarawih and all the companions of Prophet (saws) accepted it; that means twenty rakat tarawih is approved by the consensus of the companions of Prophet (saws) which is necessary to act upon them because Allah's messenger (saws) said" Upon you my way and my companions way is obligatory."

**Masa’ala:** Tarawih is Sunnat-e-Muakkadah
that means it is necessary to perform it. And its congregation is sunnat-e-kifayah that means if in every small village or every ward of the city, some people are performing arawih salah with congregation and others are without congregation then no body will be sinful though those performed alone will be deprived of the reward of congregation and mosque but if no one is performing with congregation then every body will be sinful.

**Masa’ala:** In Ramzan, it is sunnah to recite and listen the whole Quran in tarawih. So, those who perform tarawih in different mosques, they mostly get one sunnah and are deprived of other sunnah.

**Masa’ala:** In tarawih, Imam should recite Bismillah hirrahma nirrahim once not pronounced properly and in this case, the imam will get neither any reward nor the ones who follow him in prayer.

**Sadaqa Fitr**

عن ابن عمرو: رضي الله عنهما، قال: فأصر رضي الله عنهما على الله عليه وسلم زكاة الفطر صاحب من ثم، أو صاحب من شعب على الحنفية وأهلها، والذكورة والأثنتين، والصاحب والكبير من المسلمين، وأمر بهما أن تؤدوا قبل عيد الفطر إلى الصلاة.

Narrated Abdullah ibn Abbas (ra):

Allah's Apostle made it incumbent on all the slaves or free Muslims, male or female, to pay one Sa' of dates or barley as Zakat-ul-Fitr and ordered to pay it before people go to perform salah (Eidulfitr salah). [Sahih Al-Bukhari-1503]

**Masa’ala:** Sadqa fitr is obligatory upon every Muslim who is sane and also on behalf of a juvenile person, e.g., his offspring who have not come of age.

**Masa’ala:** Sadqa fitr is one Sa of dates or half Sa of wheat (half Sa is 1 kg 74 g 640 mg) or an amount equal to it.
Masa'ala: It is mustahab and better to pay sadqa fitr before proceeding towards Eidgah (The place where Eid Salah is performed). But if some one pays Sadqa fitr in Ramzan with the intention that it will fulfill the needs of indigent people in a better way then it is also okay rather because of this auspicious intention he should expect a better reward from Allah Almighty, the most Generous the most Gracious.

Masa'ala: The difference between zakat and sadqa fitr is that it is necessary that one would have Nami wealth (which is capable to grow) in Zakat while it is not necessary in Sadaqa fitr. For example, if some one has lands more than his daily need and the land cost reaches the nisab amount i.e. 52.5 tola silver then he will have to pay sadaqa fitr while zakat is not obligatory upon him in this case.

Masa'ala: Though sadaqatul fitr is obligatory only on those who possess the prescribed amount for zakat but the poor people also should pay it because Allah’s messenger (saws) said that sadqa fitr removes the shortcomings that occurred in the fast. And no doubt rich and poor both need the purification of their fast. And also Prophet (saws) says in a hadith that rich and poor both should pay sadqa fitr.

Masa'ala: In sadaqa fitr, it is better that one person's sadaqa fitr should be given to only one poor person, so that he can fulfill his need but if it is distributed between more than one poor person then also sadqa fitr will be valid.