

# FIQH OF RAMADAN

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A COMPREHENSIVE AND CONCISE GUIDE ABOUT RAMADAN FROM MINHAJ ALMUSLIM



## ILM PATH

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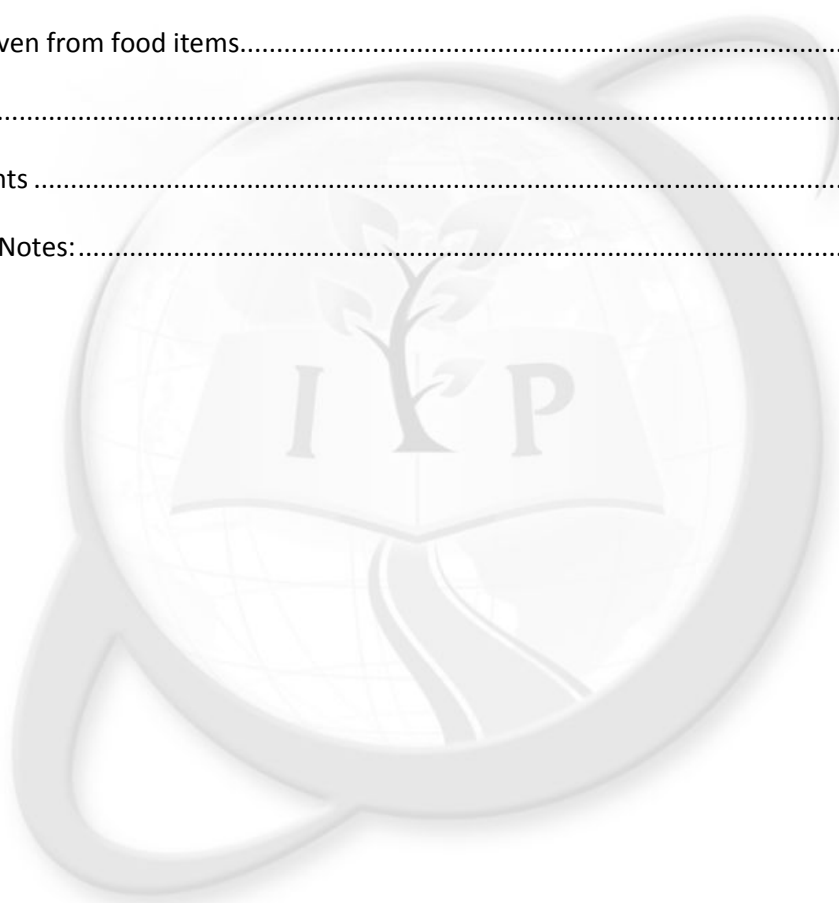
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# ETIQUETTE RELATED TO INTENTION

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A Muslim believes in the great importance of intention and its implication as regards his deeds, both for this world and the Hereafter. This is so because all deeds are based on intention. Due to it, the deed is strengthened or weakened. Depending on the intention, the deed is either valid or void. This belief of the Muslim – concerning the necessity of intention of every deed and the obligation to make the intention proper – is based first of all on Allah’s Words:

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ  
وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقَيِّمَةِ ﴿٥﴾

***“And they were commanded not but that they should worship Allah and worship none but Him alone (abstaining from ascribing partners to Him).” (98:5)***

Allah has also said:

قُلْ إِنِّي أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ مُخْلِصًا لَهُ الدِّينَ ﴿١١﴾

***“Say: ‘Verily, I am commanded to worship Allah (alone) by obeying Him and doing religious deeds sincerely for His sake only.’ (39:11)***

This belief is also based on Allah’s Messenger’s ﷺ words:

***“Verily, all actions are but driven by intention and for everyone is what he intended.” (Al-Bukhari and Muslim)***

Allah's Messenger ﷺ also said:

***"Certainly, Allah does not look at your appearance or wealth. But He only looks at your hearts and deeds."*** (Al-Bukhari and Muslim)

Looking at the hearts means looking at the intention, for it is the intention that is the driving and motivating force behind the deed. Allah's Messenger ﷺ also said:

***"He who seriously considered doing a good deed but did not do it, will have one good deed recorded for him."*** (Muslim)

Just seriously considering a good deed is a good deed itself by which one earns reward. This is due to the virtuousness of having a proper intention. Allah's Messenger ﷺ also said:

***"There are four types of people: one is a man whom Allah has given knowledge and wealth. He behaves with his wealth based on his knowledge. Another person says; 'If Allah had given me similar to what He gave him, I would have acted in the same fashion.' The reward for both of them will be the same. A third person is one, whom Allah gives wealth but He does not give knowledge. Therefore, he spends his money according to his desire. Another man says; 'If Allah had given me what He gave him, I would have acted in the same manner.' These two will have the same burden upon them."*** - (Ibn Majah with a good chain)

The one who has pious intention is rewarded for a good deed and the one who has an evil intention will bear its burden just like the one who did an impious deed. All of that is due to intention alone. At the battle of Tabuk, Allah's Messenger ﷺ said:

***“There are people with whom you do not travel any distance, nor do you spend anything, nor do you pass any valley but they are with you in that matter, while they remain in Al-Madinah.”***

The people said: ***“How is that?”*** He said:

***“They have been restrained due to some excuse, but they are with us because of the good intention.”*** (Abu Dawud and Al Bukhari in a shorter version)

Good intention is what makes the non-combatant equal in reward to the combatant. It is what makes the non-Mujahid receive a reward like that of a Mujahid.

Allah’s Messenger ﷺ also said:

***“If two Muslims meet each other with their sword, then both the killer and the killed will be in the Hell-fire.”***

Someone said, ***“O Allah Messenger, that is the case for the killer but why should that be the case of the killed?”*** He answered:

***“Because he wanted to kill his companion.”*** - (Al-Bukhari and Muslim)

The impious intention and evil desire have made both fighters equal in deserving the Hell-fire. If the person killed did not have that evil intention, he would have been one of the inhabitants of Paradise.

In another Hadith, Allah’s Messenger ﷺ states:

***“The one who marries based on a dower that he has no intention of paying is, in fact, a fornicator. And one, who takes a loan that he has no intention of repaying is, in fact, a thief.”*** - (Ahmad, and Ibn Majah without the part about the dower)

Therefore, an evil intention can transform a permissible deed into a forbidden one. It can also change a deed that is free from any harm into a harmful deed.

All of above emphasize what a Muslim believes about the seriousness of intention and its gravity. Therefore, he bases all of his deeds upon a pious intention. He also strive his best not to perform any deed without an intention or without an impure intention. The intention is the soul of the deed and its value. The deed is sound if the intention is sound and the deed is wicked if the intention is wicked. The one who performs deeds without intention is done for show.

Furthermore, a Muslim believes that intention is an essential component of deeds and a condition for the validity of the deed. He also knows that the intention is not simply the statement of the tongue, "O Allah, I intend such and such..." nor is it simply at thought in the mind. Instead, it is the driving force in the heart towards a deed that is in accord with a sound goal of bringing about benefit or repelling harm, presently or in the future. It is also the will that directs a person to perform a deed for the sake of Allah and to fulfill His commands.

A Muslim, therefore, also believes that a permissible act may become an act of obedience, worthy of reward and recompense. At the same time, an act of obedience, if it is void of a pious intention, becomes an act of disobedience worthy of punishment and burden. He also does not believe that an act of disobedience can be changed into an act of obedience simply due to a good intention. For example, the one who backbites a person just to make another person feel better has disobeyed Allah and committed a sin. His "good intention" will not benefit him at all before Allah. Similarly, the one who builds a mosque with money from prohibited sources, will not be rewarded. One who attends singing and dancing parties or who purchases raffle tickets to support good purposes or for the sake of Jihad, is a sinner and will bear the burden of his sin, instead of being rewarded for what he has done. Similarly, anyone who builds a dome over the grave of a pious person, slaughters an animal on his behalf or makes an oath on his behalf, all in the name of having love for the pious people, is disobeying Allah and earning a sin for what he has done. This is done even if, in his eyes, he had a pious intention. A deed is not transformed by a pious intention into an act of obedience unless it was something permissible in the Shari'ah in the first place. As for a forbidden act, it never becomes an act of obedience under any circumstances whatsoever.

# AS-SIYAM (FASTING)

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## Defining Fasting (As-Sawm):

As-Sawm (fasting) linguistically means to abstain. According to religious law it means to abstain from eating, drinking, sexual intercourse with women and other things that break the fast, with the intention of worshiping (Allāh) from the first crack of dawn (Fajr) until the setting of the sun (Maghrib).

## The History of the Obligation of Fasting:

Allāh the Mighty and Majestic made fasting obligatory upon the Ummah (nation, followers) of Muhammad ﷺ, just as He made it obligatory upon the nations that preceded it. This is based on Allāh the Almighty's statement,

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿١٨٣﴾

***“O you who believe! Fasting has been made obligatory upon you just as it was made obligatory upon those who were before you, so that you may have Taqwa (piety).” - (2: 183)***

This (the revelation of this verse) took place on a Monday, during the month of Sha'ban, in the second year after the blessed migration (2 AH).



## The Virtue of Fasting and its Benefits:

### *Its Virtue*

The following Hadiths testify to and affirm the virtue of fasting:

The Prophet's ﷺ statement:

***“Fasting is a shield from the (Hell) fire like the shield of one of you in battle.”-***  
**(Ahmed and others)**

The Prophet's ﷺ statement:

***“Whoever fasts a day in the way of Allāh the Mighty and Majestic, Allāh will keep his face away from the (Hell) Fire for (the distance of) seventy autumn seasons because of that day.” - (Al-Bukhari and Muslim)***

The Prophet's ﷺ statement:

***“Verily the fasting person has a supplication that will not be rejected when he breaks his fast (i.e. at the end of the day).” - (Ibn Majah and Al-Hakim, who said it is Sahih.)***

The Prophet's statement:

***“Verily there is a gate in Paradise called Ar-Rayyan that the people who observed fasting will enter through on the Day of Resurrection, and none will enter it other than them. It will be said, ‘Where are the fasting people?’ So they will stand (and enter it) and none will enter through it other than them. Then after they have entered, it will be closed and no one will enter it (after them).”- (Al-Bukhari and Muslim.)***

### ***Its Benefits:***

Fasting provides benefits for the soul, the society and health, and they are as follows:


From the spiritual benefits of fasting is that it accustoms one to patience and strengthens one's patience. It teaches self-restraint and helps one to practice it. It places the gift of piety in the soul and cultivates it, and particularly the piety which is the **outstanding** reason for fasting that is mentioned in Allāh the Almighty's statement:

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿١٨٣﴾

***“Fasting has been made obligatory for you just as it was made obligatory for those who were before you so that you may have Taqwa.”- (2: 183)***

From the social benefits of fasting is that it accustoms the (Muslim) community to organisation and unity, and love of justice and equality. It makes a feeling of mercy and good character in the believers. Likewise, it protects the society from evils and vices.

From the health benefits of fasting is that it cleanses the intestines and benefits the stomach. It also purifies the body from excesses and deposits, and it lessens the settling of fat and heaviness of the stomach with fat. It is narrated in a Hadith that he

 said:

***“Fast and be healthy.”- (Ibn As-Sunni and Abu Nu’aym, and As-Suyuti graded it as Hasan.)***

## Recommended Fasts

Fasting is recommended on the following days:

1. The day of 'Arafah for those who are not performing Hajj. This is the 9<sup>th</sup> of Dhul-Hijjah. This is due to the statement of the Prophet ﷺ:

***"Fasting the Day of 'Arafah expiates the sins of two years, the previous years and the forthcoming year. And fasting the Day of 'Ashura' expiates the previous year (i.e. its sins)." - (Muslim.)***

2. The Day of 'Ashura' and the Day of Tasu'a', and they are the 10<sup>th</sup> and 9<sup>th</sup> of the month of Al-Muharram. This is due to the Prophet's statement:

***"And fasting the Day of 'Ashura' expiates the previous year (i.e. its sins)." - (Muslim.)***

And just as he ﷺ fasted the Day of 'Ashura' and ordered (the people) to fast it, he said:

***"When the next year comes, if Allāh wills, we shall fast the ninth day (as well)." - (Muslim and Abu Dawud.)***

3. Six days of the month of Shawwal. This is due to the Prophet's statement:

***"Whoever fasts Ramadhan and follows it up with (fasting) six days of Shawwal, it is like fasting the entire year." - (Muslim.)***

4. The first half of the month of Sha'ban. This is due to the statement of 'A'ishah, may Allāh be pleased with her:

***"I never saw the Messenger ﷺ fast an entire month except for Ramadhan and I did not see him fasting more in any month than in the month of Sha'ban" (Al-Bukhari and Muslim)***

5. The first ten days of the month of Dhul-Hijjah. This is due to the Prophet's statement:

***"There are no days in which a righteous deed is more beloved to Allāh the Mighty and Majestic than these days meaning the first ten days of Dhul-Hijjah."***

They said, ***"O Messenger of Allāh! Not even Jihad in the way of Allāh?"*** he said:

***"Not even Jihad in the way of Allāh, except for a man who goes out (for Jihad) with his self and his wealth, then he does not return with any of that (i.e. he loses his life and wealth in Jihad)." - (Al-Bukhari)***

6. The month of Al-Muharram. This is due to the Prophet's ﷺ statement when he was asked, "Which is the best fast after Ramadhan?" He replied:

***"The month of Allāh, which you call Al-Muharram." - (Muslim)***

7. The white days (Al-Ayyam-ul-Beedh) of every month and they are the 13<sup>th</sup>, the 14<sup>th</sup> and the 15<sup>th</sup> (of the lunar calendar). This is due to the statement of Abu Dharr, may Allāh be pleased with him:

***"The Messenger of Allāh ordered us to fast the three white days (Ayyam-ul-Beedh) of the month: the 13<sup>th</sup>, the 14<sup>th</sup> and the 15<sup>th</sup>. And he said, 'They are like fasting the entire year.'" - (An-Nasa'i and graded authentic by Ibn Hibban)***

- 8 (& 9) Monday and Thursday. This is due to what has been reported that the Prophet ﷺ used to fast more on Mondays and Thursday s (than any other days). He was asked about that and he said:

***“Verily the deeds are presented (before Allāh) every Monday and Thursday, and Allāh forgives every Muslim or every believer, except for two who are shunning each other. Thus, He says, ‘Delay them (i.e. their forgiveness)’.” - (Ahmed and its chain of narration is authentic)***

10. Fasting a day and not fasting a day. This is due to the Prophet’s ﷺ statement:

***“The most beloved fast to Allāh is the fast of Dawud and the most beloved prayer to Allāh is the prayer of Dawud. He used to sleep half of the night, stand (in prayer) a third of it and sleep a sixth of it. And he used to fast a day not fast a day (i.e. fast every other day).” - (Al-Bukhari and Muslim)***

11. Fasting for the single person who is not able to get married. This is due to the Prophet’s ﷺ statement:

***“Whoever is able to afford it should get married, for verily it helps to keep the gaze lowered and it is safer for the private parts (i.e. against illegal sexual intercourse). And whoever is not able (to marry) then he must fast, for verily it is a means of cutting off the sexual desires.” - (Al-Bukhari)***

## What is disliked of Fasting

1. Fasting the Day of 'Arafah for whoever is standing at the plane of 'Arafah (for Hajj). This is due to the Prophet's ﷺ prohibition of fasting the Day of 'Arafah for those who are at 'Arafat. (Abu Dawud and graded it was Sahih by Al-Hakim)
2. Singling out the day of Al-Jumu'ah (Friday) for fasting. This is due to the Prophet's ﷺ statement:

***"Verily the day of Al-Jumu'ah is your 'Eid, so do not fast it unless you fast (a day) before it or (a day) after it." (Al-Bazzar and its chain of narration is good. It has a basis for it in Al-Bukhari and Muslim.)***

3. Singling out the day of Saturday for fasting. This is due to the Prophet's ﷺ statement:

***"Do not fast Saturday, except for that which has been made obligatory upon you. And if one of you cannot find anything but the skin of a grape or the stick of a tree, then he should chew it (on Saturday instead of fasting)." - (Abu Dawud, At-Tirmithi, An-Nasa'i and Ibn Majah, and At-Tirmithi said it was Hasan.)***

4. Fasting at the end of Sha'ban. This is due to the Prophet's ﷺ statement:

***"When the middle of Sha'ban comes do not fast)." - (Abu Dawud, At-Tirmithi, An-Nasa'i and Ibn Majah, and Ibn Hibban graded it Sahih.)***

*Note:*

The dislike of fasting these aforementioned days is for disdain. That which follows is disliked with the meaning of forbiddance. They are the following days:

1. Al-Wisal, which is to continue fasting for two days or more without breaking the fast. This is due to the Prophet's ﷺ statement:

***“Do not practice Al-Wisal (continued fasting)” - (Al-Bukhari)***

And his statement ﷺ:

***“Beware of practicing Al-Wisal (continued fasting).” - (Al-Bukhari and Muslim)***

2. Fasting the day of Ash-Shakk (doubt), which is the 30<sup>th</sup> day of Sha‘ban. This is due to the Prophet's ﷺ statement:

***“Whoever fasted the day of Ash-Shakk (doubt), then verily he has disobeyed Abul-Qasim.” - (Al-Bukhari with an incomplete chain of narration)***

3. Fasting all the time, which means fasting the entire year without breaking the fast (i.e. everyday). This is due to the Prophet's ﷺ statement:

***“He has not fasted who always fasts.” - (Muslim)***

And his statement ﷺ:

***“Whoever always fasts (i.e. everyday), then he has not fasted nor has he broken his fast.” - (Ahmed and An-Nasa'i, who said it is Sahih)***

4. The fasting of a woman without the permission of her husband while he is present. This is due to the Prophet's ﷺ statement:

***“The woman should not fast (even) one day while her husband is present, except with his permission, unless it is Ramadhan.” - (Al-Bukhari and Muslim)***

## Forbidden Fasting

It is forbidden to fast the following days:

1. Fasting on the day of ‘Eid, whether it is ‘Eid-ul-Fitr or ‘Eid-ul-Adhha. This is due to the statement of ‘Umar, may Allāh be pleased with him:

*“These are two days that the Messenger of Allāh ﷺ prohibited fasting on: The day of your breaking your fast (‘Eid-ul-Fitr) and the day on which you eat from your sacrifice (‘Eid-ul-Adhha).” (Muslim)*

2. The three Days of At-Tashriq, as the Messenger of Allāh ﷺ sent a caller, who called out at Mina saying, ***“Do not fast these days. For verily they are days of eating, drinking and marital relations.”*** (At-Tabarani and its basis is in Muslim.) In one wording it adds, ***“and the remembrance of Allāh.”***
3. The days of menstruation and postnatal bleeding, as there is a consensus that the fact of the menstruating woman and the woman in postnatal bleeding is not accepted. This is due to the Prophet's ﷺ statement:



***“Is it not that when she menstruates, she does not pray and she does not fast? So that is from the deficiency of her religious practice.” (Al-Bukhari)***

4. The fasting of the sick person who fears that he could die (from his illness).  
This is due to the statement of Allāh the Most High:

وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا

***“And do not kill yourselves. Verily Allāh is Most Merciful to you.” (4:29)***

### **The Obligation of Fasting Ramadhan**

Fasting the month of Ramadhan is obligatory according to the Book (Al-Qur’an), the Sunnah and the Ijma’ (consensus) of the Ummah (Muslim community). Verily Allāh the Almighty said:

شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ فَمَن شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ

***“The month of Ramadhan in which was revealed the Qur’an, 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 Ramadhan), he must observe Saum (fasts) that month.” - (2:185)***

And His Messenger ﷺ said:

***“Islam was built upon five (pillars): The testimony that none has the right to be worshipped except Allāh and Muhammad is the Messenger of Allāh, the establishment of the prayer, paying Zakah, pilgrimage (Hajj) to the House (the Ka’bah) and fasting Ramadhan.” - (Al-Bukhari and Muslim)***

And his statement ﷺ:

***“The handholds of Islam and the fundamentals of the religion are three. Islam was established upon them. Whoever abandons one of them, then he is a disbeliever (Kafir) because of it and his blood is lawful: The testimony that none has the right to be worshipped except Allāh, the obligatory prayer and fasting Ramadhan.”*** - (Abu Ya’la in his Musnad, and its chain of narration is Hasan.)

## The Virtue of Ramadhan

Ramadan has great virtues and numerous merits that none of the other months have. The following hadiths verify and affirm this:

The Prophet’s ﷺ statement:

***“The five prayers, and Friday prayer to Friday prayer, Ramadhan (fasting) to Ramadhan (fasting) are expiators for whatever was between them (of sins), as long as the major sins are avoided.”*** (Muslim)

And His Statement ﷺ:

***“Whoever fasts Ramadhan with faith and seeking reward, he will be forgiven for his previous sins.”*** (Al Bukhari and Muslim)

And He ﷺ said:

***“And I saw a man from my Ummah (followers) panting with thirst. Every time he came to a pond (to drink) he was prevented from it. Then the fasting of Ramadan came to him and gave him drink, and it quenched his thirst.”*** - (At – Tabarani in a Hadith about the Prophet’s long dream during his sleep.)

And His statement :

***“When it is the first night of Ramadhan, the devils and the rebellious jinns are chained up, the doors of the (Hell) Fire are closed and none of them is opened, and the doors of Paradise are opened and none of them is closed. A caller calls out, ‘O seekers of good, advance (in your efforts), and O seeker of evil, restrain yourself!’ And Allah will free people from the (Hell) Fire, and that is every night of Ramadan.”***<sup>1</sup>

## **The Virtue of Righteousness and Goodness during Ramadhan**

Due to the virtue of Ramadhan, all good deeds, acts of righteousness and goodness that are practiced during it are also favored. From that:

### **1. As- Sadaqah (Charity):** As the Prophet (Peace and Blessings be Upon Him):

***“The best charity is the charity during (given) during Ramadan.”*** (At-Tirmidhi and it is weak)

And He  said:

***“Whoever feeds the person who is breaking his fast, he will have his reward***

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<sup>1</sup> [At-Tirmidhi, who said it is Gharib. Al-Hakim also recorded it and he graded it Sahih according to the conditions of the Two-Shaykhs. (Al-Bukhari and Muslim)]

***(for his fasting) without decreasing anything from the reward of the fasting person.*** - (Ahmad and At-Tirmidhi and it is Sahih)

And He ﷺ said:

***“Whoever feeds a person who is breaking his fast with food and drink from that which is lawful, the angels pray for blessings upon him during the hours of the month of Ramadhan and Jibril prays for blessings upon him during the Night of Decree (Laylat-ul-Qadr).”*** - (At-Tabarani and Abu Ash-Shaykh)

The Prophet ﷺ was the most generous person in doing good, and he was more generous than ever during Ramadhan when he would meet with Jibril. (Al-Bukhari)

**2. Qiyam-ul-Layl (standing at night for prayer):** As the Prophet ﷺ said:

***“Whoever stands (for prayer at night) during Ramadhan, with faith and seeking reward, he will be forgiven for his previous sins.”*** (Al-Bukhari and Muslim)

The Prophet (Peace and Blessings be Upon Him) used to be more active (in prayer) during the nights of Ramadhan and during the last ten nights, he would wake everyone in his family, young and old, whoever was able to perform prayer. (Muslim)

**3. Recitation of the Noble Qur'an:** As the Prophet ﷺ used to recite the Noble Qur'an often during Ramadhan and Jibril, upon whom be peace, used to review the Qur'an with him during Ramadhan. (Al-Bukhari)

The Prophet ﷺ used to prolong his recitation for Qiyaam (standing in prayer at night) of Ramadhan more than he did at other times. Hudhayfah prayed with him one night and he recited Surah Al-Baqarah, then Al-Imran and then An-Nisa. He did not pass a verse that caused fear except that he stopped at it

and asked (supplicated to Allah). He did not complete two Rak'ahs (units of prayer) until Bilal came out and called him to the prayer (Salat-ul-Fajr). This narration has been related in the Sahih (of Al-Bukhari). The Prophet ﷺ said:

***"Fasting and standing in prayer (at night) will intercede for the servant (of Allah) on the Day of Resurrection. Fasting will say, 'My Lord, I prevented him from food and drink during the night, so allow us to intercede for him.'"*** (Ahmad and An-Nisa'i)

4. **Al-I'tikaf:** This means staying in the Masjid for worship, seeking to draw nearer to Allah the Almighty. The Prophet (Peace and Blessings be Upon Him) performed Al-I'tikaf and he always made Al-I'tikaf during the last ten nights of Ramadhan until Allah the Almighty took him away. This has been related in the Sahih (of Al-Bukhari). He ﷺ said: "

***The Masjid is the house of every pious person and Allah takes care of whoever has the Masjid as his name, with compassion, mercy and safe passage over the Bridge to the Pleasure of Allah and Paradise."*** - (At-Tabarani and Al-Bazzar)

5. **Umrah:** This means visiting the Sacred House of Allah (The Ka'bah) for the performance of Tawaf and Sa'y during Ramadhan, as the Prophet ﷺ said:

***"An 'Umrah performed during Ramadhan is equivalent to a Hajj performed with me."*** - (Al-Bukhari and Muslim)

***"A-'Umrah to Al-Umrah is an expiation for whatever (sins were committed) between them."*** - (Al-Bukhari and Muslim)

## Confirming the Month of Ramadhan

The beginning of the month of Ramadan is confirmed by one of the two matters:

The First of them is the completion of the previous month, which is Sha'ban. Therefore, if Sha'ban completes thirty days, then the thirty-first day is the first day of Ramadhan, without a doubt.

The Second matter is sighting the crescent of the new moon for it (Ramadhan). So if the crescent moon of Ramadhan is seen on the thirtieth night of Sha'ban the month of Ramadhan has begun and it is obligatory to fast it. This is due to Allah the Almighty's statement,

وَالْفُرْقَانُ فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ

***"So whoever witnesses the month then he must fast it." (2:185)***

And the Messenger's ﷺ statement,

***"When you see the crescent moon (of Ramadhan), then fast, and when you see it (for Shawwal) then stop fasting. And if it is hidden from you by clouds, then complete the period as thirty days." (Muslim)***

The witnesses of one or two just people is sufficient in confirming its sighting, as the Messenger of Allah (Peace and Blessings be Upon Him) permitted the witness of one man in sighting the crescent moon of Ramadhan. (Abu Dawud and others, and it is Sahih).

However concerning the sighting of moon of Shawwal to stop fasting, it is not confirmed except by the witness of two just men, as the Messenger (Peace and

Blessings be Upon Him) did not allow the witness of one just man for ending the fast. (At-Tabarani and Ad-Daraqutni)

**Note:** Whoever sees the crescent moon of Ramadhan, it is obligatory upon him to fast, even if his witness is not accepted (by others). And whoever sees the crescent moon for ending the fast and his witness is not accepted, then he does not break his feast. This is due to the Prophet's statement:

***"The fast is the day that all of you fast, the end of the fast is when all of you stop fasting, and the sacrifice is the day that all of you perform the sacrifice (of animals)." (At-Tirmidhi, who said it is Hasan.)<sup>2</sup>***

### **The Conditions that Require Fasting**

The conditions for the fast being considered obligatory upon the Muslim is that the person is of sound mind (Aqil) and they have reached the age of puberty (Baligh). This is due to the Prophet's statement:

***"The pen is lifted from three (persons): the insane person until he regains his intellect, the sleeping person until he awakens and the child until he reaches the age of puberty." (Ahmad and Abu Dawud, and it is Sahih)***

In the case of a woman, it is also a condition for her fast to be correct that she be pure from menstrual bleeding and postnatal bleeding. This is due to the Prophet's statement in explaining the deficiency of the woman's religious practice:

***"Is it not that when she menstruates, she does not pray and she does not fast?" (Al-Bukhari)***

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<sup>2</sup> Ibn Majah's version states: ***"The end of the fast is when all of you stop fasting and the sacrifice is the day that all of you perform the sacrifices (of animals)."***

## The Traveler

If the Muslim travels a short distance, which is forty-eight miles, the Shari'ah has allowed him to break his fast, under the condition that he makes up the fast that he broke when he returns to his homeland. This is due to Allah the Almighty's statement:

فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ

***“So Whoever was ill among you or on a journey, then (he must make up) the number (of days) from other days.” (2:184)***

If fasting during travel is not difficult for him, then he should fast and that would be better. If fasting (during travel) would be difficult for him, then he should break his fast and that would be better. This is due to Abu Sa'id Al-Khudri's statement, may Allah be pleased with him:

***“We used to travel for war expeditions with the Messenger of Allah (Peace and Blessings be Upon Him) during Ramadhan. So some of us would fast and some of us would not fast, and the fasting person would not be angry<sup>3</sup> with the one who was not fasting. Then they thought that the person who had the strength would fast and that was good. And they thought that the person who felt weak would not fast and that was good.” (Muslim)***

## The Person who is Ill

If the Muslim becomes ill during Ramadhan, he considers if he is able to fast without any extreme difficulty. If so, then he fasts. If he is not able (to fast without difficulty), he breaks his fast. Then if he expects to recuperate from his illness, he waits until he

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<sup>3</sup> In some of the wordings it states, “would not blame.” The meaning of the word Yajid here means to become angry, as Al-Wajd means Al-Ghadhab (anger)



recuperates and then he makes up for whatever days he did not fast. However, if he is not expected to recover, he breaks his fast and gives charity for each day that he does not fast by giving a Mudd of foodstuff, meaning a handful of wheat. This is due to Allah the Almighty's statement:

وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ

***“And as for those who can fast with difficulty, they have to feed a poor person as compensation.” (2:184)***

### **The Elderly Person**

If the Muslim man or woman reaches the extreme old age, at which they do not have the strength to fast, they may break the fast and give charity for everyday that they did not fast, by giving, a Mudd of foodstuff. This is due to the statement of Ibn Abbas, may Allah be pleased with him:

***“It was permitted for the very elderly man (or woman) to feed a poor person for every day (that he did not fast), and he did not have to make up for the days.”*** (Ad-Daraqutni and Al-Hakim, who graded in Sahih.)

### **The Pregnant and Breast – Feeding Woman**

If the Muslim woman is pregnant and she fears for herself or the child she is carrying, she may break her fast. Then, when her excuse has gone, she makes up for missed days of fasting. If she is wealthy, she should give charity with a Mudd of wheat along with each day that she fasts. This will be more complete for her and greater in reward.

Likewise is the ruling in reference to the breast-feeding woman if she fears for herself or for her child and she cannot find anyone to breast feed the child (for her), or if the child will not breast-feed from anyone other than her. This ruling is derived from the statement of Allah the Most High:

وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ

***“And as for those who can fast with difficulty, they have to feed a poor person as compensation.” (2:184)***

For the meaning of “Who can fast” is that they are able to do so, however with extreme difficulty. So they break their fast and make up for the days or feed poor person (for each day).

#### **Important Notes:**

Whoever delays in making up for the missed fasting of Ramadhan without an excuse until the next Ramadhan comes upon him, then he must make up of fasting.

Whoever dies having fasts to make up, his responsible heir makes up for the owed fasting on his behalf. This is due to the Prophet’s statement:

***“Whoever died while having fasting due upon him, his responsible heir fasts on his behalf.” (Al-Bukhari and Muslim)***

There is also the Prophet’s ﷺ statement to the person who asked him:

***“Verily my mother dies and she owed a month’s fasting that she did not make. Should I make up for the fasting on her behalf?” He replied: “Yes, the debt owed to Allah has more right to be made up.” (Al-Bukhari and Muslim)***

## **The Pillars of Fasting**

- 1. An-Niyyah (Intention):** It is the resolve of the heart to fast in carrying out the command of Allah the Mighty and Majestic, or to draw near to Him. This is due to the statement of the Prophet ﷺ:

***“Deeds are judged by their intentions.” (Al-Bukhari)***

If the fast is an obligatory fast, then the intention must be made during the (previous) night, before Fajr time (the first crack of dawn). This is due to the Prophet’s ﷺ statement:

***“One who does not plan (intend) to fast during the night, there is no fast for him.” (At-Tirmidhi)***

If it is a non-obligatory fast, it is correct (acceptable) even if the intention is made after the entry of Al-Fajr (The first crack of dawn) and the progression of daytime, as long as he has not eaten anything. This is due to the statement of Aishah, may Allah be pleased with her:

The Messenger of Allah ﷺ entered upon me one day and said:

***“Do you have anything (to eat)?”***

We said, **“No”**, He said:

***“Then verily I am fasting.”*** (Muslim)

2. **Al-Imsak (Refraining):** This is to refrain from those things that break the fast, such as eating, drinking and sexual intercourse.
3. **Az-Zaman (The Time):** This mean the daytime, which is from the entry of Fajr (the first crack of dawn on the horizon) until the setting of the sun. So if a man fasted during the night and did not fast during the day, his fast will never be correct (i.e. acceptable). This is due to the statement of Allah the Almighty:

أَتِمُّوا الصِّيَامَ إِلَى اللَّيْلِ

***“And complete the fast until the night.” (2:187)***

## **The Sunan (Recommended Acts) of Fasting**

They are as follows:

1. **Hastening the breaking of the fast:** This is breaking the fast (Al-Iftar) immediately after it is confirmed that the sun has set. This is due to the Prophet’s ﷺ statement:

***“The people will remain upon goodness as long as they hasten in breaking the fast.”*** (Al-Bukhari and Muslim)

And the statement of Anas, may Allah be pleased with him:

***“Verily the Prophet ﷺ did not used to pray Al-Maghrib (the prayer after sunset) until he broke his fast (first), even if it was with a drink of water.”*** (Ar-Tirmidhi, and he said it is Hasan)

2. **Breaking the fast with fresh dates, dried dates or water:** The best of these three things is the first of them (fresh dates), and the last of them (water) is the least preferred of them. It is also recommended to break the fast with an odd number – three, five, or seven (of whatever is being eaten). This is due to the statement of Anas bin Malik:

***“The Messenger of Allah (sallallaahu’alayhi’wa’sallam) used to break his fast with fresh dates before praying (i.e. the Maghrib prayer). If there were no fresh dates, he would break his fast with dry dates. If there were no dry dates he would take some sips of water.”*** (At-Tabarani)

3. **Supplicating when breaking the fast:** As the Prophet (sallallaahu’alayhi’wa’sallam) used to say when breaking his fast:

Allaahumma laka sumnaa wa ‘alaa rizqika aftarnaa,  
fataqabbal minnaa innaka Antas-Samee’ul Aleem.

***“O Allah! We have faster for You, and upon Your provisions we have broken our fast. So accept it from us. Verily, You are the All-Hearing, the All-Knowing.”*** (Abu Dawud)

Ibn Umar, may Allah be pleased with him, used to say:

Allaahumma innee asa’luka birahmatik, allatee wasi’at kulla shay’in, an taghfirlee thunoobi

***“O Allah! Verily, I ask You by Your Mercy, which encompasses everything, that You forgive my sins for me.”*** [Ibn Majah and it is Sahih]

4. **As-Sahur (Pre-Dawn Breakfast):** This is eating and drinking during the last part of the night before dawn with the intention of fasting. This is due to the Prophet's statement:

*"Verily that which separates (i.e. distinguishes) between our fast and the fasting of the People of the Book (i.e. Jews and Christians) is the eating before dawn (Sahur)." (Muslim)*

*"Eat the meal of Sahur for verily in the Sahur there are blessings." (Al-Bukhari and Muslim)*

5. **Delaying Sahur until the very last part of the night:** This is due to the Prophet's statement:

*"My Ummah (nation of followers) will not cease being upon goodness as long as they hasten in breaking the fast and delay the Sahur (pre-dawn meal)." (Ahmad and it is authentic)*

The time of Sahur begins from the last half of the night and it ends (a few minutes before Fajr (the first crack of dawn) comes in. This is due to the statement of Zayd ibn Thabit, may Allah be pleased with him:

*"We used to take the Sahur meal with the Messenger of Allah ﷺ. Then he would stand and offer the prayer (Salat-ul-Fajr)." I (the subnarrator) said, "How much time was between the Adhan (for Salat-ul-Fajr) and the Sahur?" He (Zayd) said, "The amount (of time) for fifty verses (of Qur'an to be recited)." (Al-Bukhari and Muslim)*

**Note:**

Whoever has doubt about the entry of Fajr (the crack of dawn), he may eat or drink until he is certain that the time of Fajr has entered. Then he must abstain (from eating and drinking). This is due to Allah the Almighty's statement:

أَجَلٌ لَكُمْ لَيْلَةُ الصَّيَامِ الرَّفْتُ إِلَى نِسَائِكُمْ هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ عَلِمَ اللَّهُ أَنْكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ فَالآنَ بَاشِرُوهُنَّ وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتُمُوا الصَّيَامَ إِلَى اللَّيْلِ وَلَا تُبَشِّرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرَبُوهَا

كَذَلِكَ يُبَيِّنُ اللَّهُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ ﴿١٨٧﴾

***And eat and drink until the white thread (of dawn) becomes apparent (clear) to you from the black thread of Al-Fajr. (2:187)***

It was said to Ibn 'Abbas, may Allah be pleased with him, ***“Verily, I eat the Sahur meal and then if I have doubt (about whether Fajr has entered or not), I abstain (from eating).”*** So he (Ibn 'Abbas) said to the person, ***“East as long as you have doubt, until you do not have doubt.”***

## **Those Things that are Disliked while Fasting**

There are matters that are disliked for the fasting because they lead to the destruction (breaking) of the fast, even though these things themselves do not actually break the fast. They are as follows:

1. Exaggerating in gargling and inhaling water into the nostrils during ablution (Wudhu'). This is due to the Prophet's ﷺ statement:

***“And exaggerate when inhaling and exhaling waters from the nostril, unless you are fasting.”*** - (Abu Dawud, At-Tirmidhi, An-Nasa’I, Ibn Majah and Ibn Khuzaymah who graded it Sahih.)

So the Prophet ﷺ disliked that one would exaggerate while inhaling water into the nostrils out of fear that some of the water may reach the inside of the body and break his fast.

2. Kissing, as it stirs the sexual desires, leading to the breaking of the fast (if it is accompanied) by the excretion of Al-Madhi (seminal fluid) or sexual intercourse, which necessitates an expiation (i.e. freeing a slave, fasting sixty days consecutively or feeding sixty poor people).
3. Lustfully staring at the spouse
4. Thinking about having sex (i.e. imagining it)
5. Touching the woman with the hand (with sexual desire) or rubbing against her with the body.
6. Chewing gum out of fear that some part of it may escape to the throat.
7. Tasting from the pot or tasting some food.
8. Rinsing the mouth in other than Wudhu’ or without a need to do so.
9. Applying kohl (to the eyes) at the beginning of the day, but there is no problem with doing so at the end of the day.
10. Al-Hijamah (cupping) or bloodletting (by opening a vein) out of fear of weakness that may lead to breaking the fast, since it endangers the fast.



## Matters that Nullify the Fast

1. A fluid substance reaching the inside of the body by means of the nose, like snuff, or by way of the eye or ear, like drops, or by way of the rectum or the vagina of the woman, like an injection with a syringe.
2. Whatever reaches the inside of the body due to exaggerating in rinsing the mouth and inhaling and exhaling waters from the nose during Wudhu' and other than it.
3. The excretion of Al-Mani (semen) due to staring (at something or someone that incites the lusts) or prolonged thinking (about sexual desires) or kissing or touching.
4. Intentional vomiting. This is due to the Prophet's statement:

***"Whoever makes himself vomit intentionally, must make up for the fast."***  
(Abu Dawud and At-Tirmidhi)

However, whoever is overcome by vomiting and he vomits without him choosing to do so, this does not harm his fast.

5. Eating, drinking or having sexual intercourse if one is forced to do so.
6. Whoever eats or drinks while thinking that it is still nighttime, then it becomes evident to him that Fajr is in.
7. Whoever eats or drinks while thinking that nighttime (i.e. sunset) has come, then it becomes evident to him that it is still daytime.
8. Whoever eats or drinks out of forgetfulness and then he does not abstain (from eating and drinking thereafter), thinking that abstaining is not obligatory upon him as long as he ate and drank, and thus he continues eating and drinking (i.e. not fasting until night comes).
9. That which is not food or drink reaching the inside of the body by way of the mouth, like swallowing a gem or a string. This is due to what was narrated from Ibn 'Abbas, may Allah be pleased with him, that he said:

***"Fasting is for what enters (the body) and not for what comes out."*** (Ibn abi Shaibah)

He (Ibn 'Abbas, may Allah be pleased with him) meant by this that the fast is harmed by what enters the body and not by what comes of it, such as blood and vomit.

10. Rejecting (breaking) the intentions to fast, even if the person does not eat or drink, as long as he is not thinking that it is the time for breaking the fast, otherwise his fast is nullified.
11. Apostasy from Islam, if he (the apostate) returns to Islam. This is due to Allah the Almighty's statement:

وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِن قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ  
وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿١٥﴾

***"If you associate partners with Allah, verily your deeds will be lost and you will certainly be of the losers." (39:65)***

All of these things break the fast and necessitate making up for the day that was nullified by them. However, there is no expiation that is required for these days, as expiation is only required for two (specific) things that nullify the fast and they are as follows:

1. Intentionally having sexual intercourse under no compulsion: This is due to the statement of Abu Hurayrah, may Allah be pleased with him:

"A man came to the Prophet ﷺ and said, '***I am destroyed, O Messenger of Allah***' He said: ***"What has destroyed you?"***

The man said, '***I had sex with my wife during Ramadhan.***' He ﷺ said:

***“Do you have a slave that you can free?”***

The man said, ***‘No.’*** He said:

***“Are you able to fast two consecutive months?”***

The man said, ***‘No.’*** He said:

***“Do you have enough to feed sixty poor people?”***

The man said, ***‘No.’*** Then the man sat down. Then a basket containing dates was brought to the Prophet ﷺ and he ﷺ said:

***“Take this and give it away as charity”***

The man said, ***‘Shall I give it to someone poorer than us, for I swear by Allah, there is not a family between its (Al-Madinah’s) two mountains more in need of it than us?’*** So the Prophet ﷺ laughed until his teeth became visible and he said:

***“Go and feed your family with it.”*** (Al-Bukhari and Muslim)

2. Eating or drinking without a valid excuse: This is the view of Abu Hanifah and Malik, may Allah have mercy upon them. Their proof is that a man broke his fast during Ramadhan, so the Prophet ﷺ ordered him to make an expiation (for his sin). (Malik) In a Hadith of Abu Hurayrah, may Allah be pleased with him, he said, ***“A man came to the Prophet ﷺ and said, ‘I intentionally broke my fast one day during Ramadhan.’ The Prophet ﷺ said:***

***“Free a slave or fast two consecutive months or feed sixty poor people.”***  
***(Al-Bukhari and Muslim)***

## **What is Permissible for the Fasting Person to do**

Certain matters are permissible for the fasting person: They are as follows:

1. Cleaning the teeth with the tooth stick during the entire day, except in the case of what is reported from Imam Ahmad, for he did not like for the fasting person to clean his teeth with the tooth stick after midday.
2. Cooling oneself with water from the severity of the heat. It makes no difference whether he pours it over his body or immerses himself in it.
3. Eating, drinking and having sexual intercourse during the night ,until it is verified that Fajr has come in.
4. Traveling for a permissible need, even if he knows that his journey will compel him to break his fast.
5. Treating illness with any lawful medicine that does not reach the inside of the body (i.e. the stomach). This includes the use of the needle (i.e. for a shot) if it is not for nourishment.
6. Chewing food for a small infant when there is no one else who can chew his and it must be chewed. This is with the condition that none of the food reaches the interior (i.e. stomach) of the person who chews it.
7. Using perfume and incense, This is because there is nothing reporting the prohibition of any of this from the Shar'iah.

## **What is Excusable**

Certain matters are excused concerning the fasting person. They are as follows:

1. Swallowing saliva, even if it is a lot. What is meant here is the person's own saliva and not the saliva of someone else.
2. Unintentional vomiting and that which comes up with belching if nothing of it returns to the person's stomach after it reached the edge of his tongue.
3. Swallowing a fly unintentionally and not by choice.

4. Swallowing dust from the road and factories, smoke from firewood and other types of smoke which are not possible to avoid.
5. Waking up in the morning sexually defiled, even if the entire day passes on the person and he is sexually defiled (i.e. from the previous night)
6. Wet dreams. There is no sin upon the person who has a wet dream while he is fasting. This is based on the Hadith:

***“The pen is lifted from three (people): the insane person until he regains his intellect, the sleeping person until he awakens and the child until he reaches the ages of puberty.”*** (See earlier)

7. Eating or drinking accidentally or forgetfully, except that Malik held the view that the person must make up for the day if it was obligatory fast. This was out of precaution on his behalf. However, concerning the nonobligatory fast, one is definitely not obligated to make it up. This is due to the Prophet's statement:

***“Whoever forgets while he is fasting and he eats or drinks, then let him complete his fast. For it was only Allah who fed him and gave him drink.”***  
(Al-Bukhari and Muslim)

And his statement ﷺ:

***“Whoever breaks his fast during Ramadhan due to forgetfulness, then he does not have to make up for that day, nor make an expiation.”*** (Ad-Daraqutni and it is Sahih)

## Expiation

Expiation refers to that which atones for a sin resulting from opposing Islamic Law. Thus, whoever opposes the Islamic Law and has sexual intercourse during the daytime in Ramadhan, or he eats or drinks intentionally, it is obligatory upon him to make an expiation for this opposition (i.e. disobedience for the Law) by doing one of three things. He may free a believing slave, fast two consecutive months or feed sixty poor people, giving each poor person one Mudd of wheat, barley or dried dates according to whatever he can give. This is based upon what has passed in the Hadith of the man who had sex with his wife and then asked the Messenger of Allah ﷺ for a verdict concerning it. This number of times the expiation is performed is based upon the number of times the person opposed the Law. So whoever had sex during a day (in Ramadhan) and he (also) ate or drank on another day (during Ramadhan), then he must make expiation twice.

### The Wisdom behind the Expiation

The wisdom behind the expiation is to protect the Islamic Law from being played with and its sacredness from being violated. Likewise, it cleanses the soul of the Muslim from the effects of the sin he committed without an excuse. From this it is necessary that the expiation be carried out in the manner in which it was legislated both in its amount and its method. This is so that it will be successful in fulfilling its goal by removing the sin and wiping away its effects upon the soul. The basis of the expiation is the statement of Allah the Almighty:

وَأَقِمِ الصَّلَاةَ طَرَفَيْ النَّهَارِ وَزُلْفًا مِّنَ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ  
ذَٰلِكَ ذِكْرٌ لِلذَّاكِرِينَ ﴿١١٤﴾

***“Verily the good deeds remove the bad deeds.” (11:114)***

And the statement of the Messenger ﷺ:

***“Fear Allah wherever you are and follow up the evil deed with a good deed and it will erase it. And deal with the people with good character.”*** (At-Tirmidhi and he graded it Hasan)

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## Zakat –ul- Fitr

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### Its Ruling

Zakat-ul-Fitr is a Sunnah that is obligatory upon every individual Muslim. This is due to Ibn ‘Umar’s statement, may Allāh be pleased with him:

***“The Messenger of Allāh ﷺ made Zakat-ul-Fitr obligatory during Ramadhan as one Sa’ of dried dates or one Sa’ of barley upon the slave and the free man, the male and the female, and the young and the old of the Muslims.”*** (Al-Bukhari and Muslim)

### Its Wisdom

From the wisdom of Zakat-ul-Fitr is that it purifies the fasting soul from the effects of useless, non-beneficial speech (or acts) and obscene speech (or behavior). Likewise, it keeps the poor and needy people from having to beg on the day of ‘Eid. Ibn ‘Abbas, may Allāh be pleased with him, said:

***“The Messenger of Allāh ﷺ made Zakat-ul-Fitr obligatory as a purification for the fasting person from useless, non-beneficial speech (or acts) and obscene speech (or behavior), and as a means of feeding the poor.”*** (Abu Dawud and Ibn Majah, and it was graded Sahih by Al-Hakim).

The Prophet ﷺ also said:

***“Keep them (the poor) from having to beg on this day.” (Al-Bayhaqi and its chain of narration is weak)***

## **The Amount and Type of Food**

The amount of Zakat-ul-Fitr is a Sa', and a Sa' is four Amdad (cupped handfuls). It is given from the usual staple foods of the people of the land, whether it is wheat, or barley, or dried dates, or rice, or raisins or cheese. This is due to the statement of Abu Sa'id (may Allāh be pleased with him):

***“When the Messenger of Allāh ﷺ was among us, we used to give Zakat-ul-Fitr on behalf of every person, young and old, free or owned (i.e. a slave), as a Sa' of Ta'am (millet or corn), or a Sa' of cheese (dried milk) or a Sa' of barley or a Sa' of dried dates, or a Sa' of raisins.” (Al-Bukhari and Muslim)***

## **It is only given from food items**

It is obligatory that Zakat-ul-Fitr be given from the types of food. Money should not be given in place of it, except if there is a pressing need to do so. This is because it is not confirmed that the Prophet ﷺ gave money for it in place of food. It has not even been reported from the Companions that they gave money (for Zakat-ul-Fitr).

## **Its Time**

Zakat-ul-Fitr becomes obligatory with the coming of the night of 'Eid (i.e. the night before the 1<sup>st</sup> of Shawwal). It is to be paid a day or two before the day of 'Eid, as Ibn 'Umar used to do, and at the time of giving generosity, which is from the time Fajr comes in on the day of the 'Eid until just before the prayer (Salat-ul-'Eid). This is due



to the Prophet's ﷺ command that Zakat-ul-Fitr be given before the people come out to the prayer. Ibn 'Abbas, may Allāh be pleased with him, said:

***“The Messenger of Allāh ﷺ made Zakat-ul-Fitr obligatory as a purification for the fasting person from the useless, non-beneficial speech (or acts) and obscene speech (or behavior), and as a means of feeding the poor. So whoever gives it before the prayer (Salat-ul-‘Eid), then it is an accepted Zakah, and whoever gives it after the prayer (Salat-ul-‘Eid), then it is charity (Sadaqah)” - (Abu Dawud and Ibn Majah, and it was graded Sahih by Al-Hakim).***

The time of making it up (i.e. of paying it late) is after the ‘Eid prayer and anytime thereafter. Zakat-ul-Fitr may be given during this time (following the prayer) and it is acceptable, however it is disliked (to give it late).

## **Its Recipients**

The recipients of Zakat-ul-Fitr are the same as the recipients of the general Zakat, except that the poor and the needy have more right to it than the other people who have a share in it. This is based on the Prophet's statement:

***“Keep them (the poor) from having to beg on this day.” (Al-Bayhaqi and its chain of narration is weak)***

Therefore, It is not given to other than the poor, unless there are no poor people or their poverty is light (i.e. not severe) or the need of others besides them, who have a share in it, has become severe.

## Important Notes:

1. It is permissible for a wealthy woman to pay her Zakah to her husband, who is poor, however the opposite is not permissible. This is because the maintenance of the woman is obligatory upon the man and the maintenance of the man is not obligatory upon the woman.
2. Zakat-ul-Fitr is not required from one who does not possess a day's worth of food, as Allāh does not burden a soul except with what it can bear.
3. Whoever possesses more than a day's worth of food and he gives it (as his Zakat-ul-Fitr), this will suffice him. This is due to Allāh's statement:

فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ

***"So fear Allāh as much as you are able." (64:16)***

4. It is permissible to give the charity of an individual to a number of people, distributing it among them, and it is permissible to give the charity of a number of individuals to one individual, as the giving of charity is mentioned in the Shari'ah in unrestricted terms.
5. *The Zakat-ul-Fitr is obligatory upon the Muslim in the land in which he resides.*
6. *It is not permissible to transfer Zakat-ul-Fitr from one land to another, except if there is a pressing need. Its situation is the same as Zakah.*