

FĪSABĪLILLĀH PUBLICATIONS



# Ramaḍān

YOUR COMPLETE GUIDE

FISABILILLAH



PUBLICATIONS

[fisabilillah-digital.org](http://fisabilillah-digital.org)

[Islam-digital.org](http://Islam-digital.org)

# CONTENTS

Introduction .....	3
Sighting of the Moon .....	4
The Blessed Month of Ramaḍān .....	6
Ṣawm .....	9
The Masā'il of Fasting .....	15
Tarāwiḥ .....	21
I`tikāf .....	25
The Masā'il of I`tikāf .....	26
Laylah al-Qadr - The Night of Power .....	28
A Timetable for Ramaḍān .....	32
Normal/Work Day Projection .....	34
Weekend/Holiday Projection .....	36
Ramaḍān `Ibādah Checklist .....	38
Ṣadaqah al-Fiṭr .....	40
`Id al-Fiṭr .....	42
The Six Nafl Fasts of Shawwāl .....	48

## INTRODUCTION

The ninth month of the Islāmic calendar is Ramaḍān. It is the month that is generally known as the month of fasting. It is in this month that Muslims, the world over, abstain from eating, drinking and sexual activity from dawn till sunset.

With these abstentions there are much deeper meanings than merely staying hungry. In this act of fasting Muslims from all over the world, from all backgrounds and from all financial levels, together leave aside their most basic needs and turn their attentions to Allāh, acknowledging that none besides Him can provide. It is a time when the rich feel the hunger of the poor, and thus increase their alms-giving and their expression of gratitude. It is a time when even the irreligious leave bad habits behind them to present themselves before Allāh the All-forgiving.

One automatically notices the increase of religious fervour that Ramaḍān brings about. This would be a natural step, judging that Ramaḍān brings about an increase in reward of each deed by a minimum of ten times.

Fasting is exclusively for Allāh: He states, "Fasting is for me and I shall give its reward. And good is (rewarded) with ten times its like." al-Bukhārī

Besides fasting, there is an abundance of ways and actions that a person can adopt to try to please his Lord. These have been presented in this book as well as the relevant Masā'il of Ramaḍān. It is hoped that the actions that one finds time to perform in Ramaḍān, will be developed as a habit to continue throughout the year.

Note: The Masā'il presented within this book are those generally followed by the Ḥanafī Madh-hab.

## SIGHTING OF THE MOON (HILĀL)

1. The principle on which the determination of the Islāmic months are based, has always been the actual sighting of the new moon. This is in accordance to the teaching of the Prophet ﷺ, “Fast when you see it (the new moon) and break your fast when you see it.”  
al-Bukhārī, Muslim, at-Tirmidhī
2. It is possible to prepare correct timetables showing sunset, sunrise, Zawāl and Ṣalāh times, but it is not possible to prepare timetables for the sighting of the moon. The timetable is unable to provide the human act of sighting the moon essential for the commencement of the Islāmic month.  
Derived from the above Narration of Muslim
3. The ‘Birth’ of the moon or assumed feasibility of sighting the moon are not the principles for determining the Islāmic months.  
Derived from the above Narration of Muslim
4. If the moon is not sighted due to poor weather conditions, Rasūlullāh ﷺ, commanded that the month be completed with thirty days. This has been the practice of the Ummah from the time of Rasūlullāh ﷺ.  
al-Bukhārī, Muslim, at-Tirmidhī
5. News of the moon being sighted in another country does not determine the Islāmic date in one’s own country. The implications of the Shari`ah is that Muslims should attempt to sight the moon in their own countries.  
Muslim, at-Tirmidhī

### DU`Ā’ WHEN SIGHTING THE NEW MOON

اللَّهُمَّ اهْلُهُ عَلَيْنَا بِالْأَمْنِ وَالْإِيمَانِ وَالسَّلَامَةِ وَالْإِسْلَامِ

وَالْتَوَفِّيقِ لِمَا تُحِبُّ وَتَرْضَى رَبِّي وَرَبُّكَ اللَّهُ

‘ALLĀHUMMA ‘AHILLAHŪ `ALAYNĀ BIL ‘AMNI WAL- ‘ĪMĀN.  
WAS-SALĀMATI WAL ‘ISLĀM. WAT-TAWFĪQI LIMĀ TUḤIBBU  
WA TARDĀ. RABBĪ WA RABBUKAL-LĀH.

*O Allāh! Let the crescent moon appear over us with security and Iman; with peace and Islam; and with ability for us to practice such actions which You love. (O Moon!) My Creator and Your Creator is Allāh.* al-Ḥākim, Ibn Ḥibbān, (similar wording in at-Tirmidhi)

## SOME RULES PERTAINING TO THE MOON

1. It is incumbent on Muslims to search for the moon of Ramaḍān on the end of the 29th of Sha`bān. al-Jawharah
2. The testimony of a fāsiq (open transgressor) regarding the sighting of the moon is not acceptable. Muslim in his Muqaddamah
3. If the sky is clear when searching for the moon then the testimony of one or two people is not enough to bring a verdict on Ramaḍān starting or ending, but the testimony of a group is needed. If however it is cloudy or extremely dusty/misty, then the testimony of even one person, whether male or female (provided he/she is not a fāsiq) is acceptable to bring a verdict on Ramaḍān. al-Qudūri, al-Bidāyah, based on Aḥādith found in Muslim
4. If someone sees the moon of Ramaḍān alone, but for some reason his testimony was rejected, he will have to fast on that day. If he does not, he will have to observe Qaḍā' of the Fast. However, there is no Kaffārah (to be explained) on him if he breaks this fast. If he completes thirty days for Ramaḍān and the moon for Eid was not

sighted, he will have to continue fasting with the people even if it means that he fasts for thirty one days. al-Qudūri, ash-Shāmī

**Note:** One should not take offence if one's report of sighting of the moon is not accepted by the scholars. Non-acceptance of information regarding the sighting of the moon is not always because of the reporter being a fāsiq or unreliable. At times the sighting of a single person or even of a few persons is not acceptable to the Sharī'ah. Thus, rejection of testimony is based on Shar`ī grounds.

5. If the sky is not clear and thirty days of any month have passed then the commencement of the next month will be declared.  
al-Bukhāri, Muslim, at-Tirmidhi
6. There is no validity in seeing the moon in the day, whether it be before or after Zawāl.  
Badā'i` aṣ-Ṣana'l`, ash-Shāmī

## THE BLESSED MONTH OF RAMAḌĀN

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى

الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

YĀ ‘AYYUHAL-LADHĪNA ‘ĀMANŪ KUTIBA `ALAYKUMUṢ-  
ṢIYĀMU KAMĀ KUTIBA `A-LAL-LADHĪNA MIN QABLIKUM  
LA`ALLAKUM TATTAQŪN

*“O Muslims, fasting is prescribed for you  
just as it was prescribed for those before you,*

The Messenger of Allāh ﷺ had addressed the people:

"O people! shadowing you is a great month, a blessed month, a month in which is a night greater than a thousand months. Allāh has made compulsory fasting in this month and has made staying awake at night rewarding.

"Whoever draws nearer (to Allāh) by performing any deed of good in it (Ramaḍān), he is as one who has performed a Farḍ in any (time) other than it. And whoever performs in it a Farḍ, he is as one who has performed seventy Farā'iḍ in any (time) other than it.

"It is the month of patience; and of patience, its reward is Jannah. It is a month of consoling, and it is the month wherein a believer's sustenance is increased.

"Whoever in it feeds a fasting person (or provides the means of opening the fast), it will be for him forgiveness for his sins, and the freedom of his neck (i.e. himself) from the Fire. And for him is the same reward (as the fasting person) without his (the fasting person's) reward being lessened in the least."

The companions interjected:

"Not all of us have what feeds a fasting person."

The Messenger of Allāh ﷺ answered:

"Allāh grants this reward to one who feeds a fasting person with a single date, or a drink of water, or a sip of milk."

(The Messenger of Allāh ﷺ continued:)

"And it is a month the beginning of which is mercy, the centre of which is forgiveness and the end of which is freedom from the Fire.

"Whoever makes things easy for his subordinates, Allāh will forgive him and free him from the Fire.

"Increase in Ramaḍān four deeds, two of which will please your Lord and two of which you will not find success in besides. The two deeds that your Lord is pleased with are, the (recitation of) Shahādah, that there is no god but Allāh, and your seeking forgiveness from Him. The

two deeds that there is no success besides them are, you asking Allāh for Heaven and you seeking His protection from Hell.

"And whoever satisfies the hunger of a fasting person, Allāh will give Him water to drink from my pool. Such a drink that he will not feel thirsty even when he enters heaven." Ibn Khuzaymah, al-Bayhaqi

Once when the moon of Ramaḍān was seen, the Messenger ﷺ said: "If Allāh's servants knew what Ramaḍān was they would wish that it were perpetually Ramaḍān."

A person from the Khuzā`ah tribe asked: "O Nabī of Allāh, tell us."

The Messenger ﷺ continued:

"Indeed Heaven is adorned for Ramaḍān from the beginning of each year till the next. When it is the first day of Ramaḍān a wind blows from beneath the Throne, through which the leaves of heaven all rustle.

"The Ḥūr will see this and ask, 'O Lord! make for us, in this month, from Your servants spouses who will be the joy of our eyes, and of whose eyes we will be the cause of joy.'

"Allāh will reply, 'The servant who fasts for a day in Ramaḍān will be paired with a spouse from the wide-eyed Ḥūr in a tent made of a (single) pearl.'" Ibn Khuzaymah, al-Bayhaqi, Abū Ya`la

The Messenger ﷺ has said:

"My Ummah has been given five things in regards to Ramaḍān which has not been given to any other ummah before them. (One is) that the odour of the mouth of a fasting person is more fragrant, according to Allāh, than musk. (The second is) that the angels continuously seek forgiveness on their behalf until they end their fast. (The third is) that Allāh, the Mighty and Magnificent, everyday adorns His Heaven and then says (to it), 'The time is near when My pious servants shall be freed from difficulties and (meager) provisions, and they will come to You.'



(The fourth is) that the shayāṭīn will be shackled and restrained from performing the mischief that they can perform outside Ramaḍān. (The fifth is) that they (the fasting) will be forgiven on the last night of Ramaḍān.”

It was asked:

“O Prophet of Allāh! Is that the night of Qadr (Power)?”

The Messenger ﷺ replied:

“No (i.e. the night of Qadr is additional to all this). But it is that a worker should get his reward upon the work’s completion.” Aḥmad

## GENERAL SUNAN DURING RAMAḌĀN

- To partake of Suḥūr (predawn) meals.
- To end fast immediately after sunset.
- To read Tarāwīḥ Ṣalāh.
- To feed the poor and hungry.
- To increase the reading of the Qur’ān.
- To observe I`tikāf within the Masjid (for men and the home for women) during the last ten days of Ramaḍān.

## ṢAWM (FASTING)

Fasting is a shield (al-Bukhārī, Muslim), as long as the fasting person does not tear it up. an-Nasa’i, Muṣannaf `Abdur-Razzāq

Fasting is exclusively for Allāh: He states, “Fasting is for me and I shall give its reward. And good is (rewarded) with ten times its like.” al-Bukhārī

The Messenger ﷺ has said:

“By that Being in Whose hands is my (Muḥammad’s) life! The odour of the mouth of a fasting person is sweeter to Allāh than the fragrance of musk. (Allāh says) ‘He leaves his food, his drink and his desires for my sake. (His) fasting is for me and I shall reward him, a reward ten times its like.’”

al-Bukhārī

1. Fasting in the month of Ramaḍān is one of the five pillars of Islām.
2. Fasting in the month of Ramaḍān is Farḍ upon all Muslims, male and female who are sane and mature.
3. Almighty Allāh has promised great reward for those who fast, whilst severe punishment for those that do not fast in the month of Ramaḍān.
4. Fasting has many physical, moral and social benefits. However, Allāh has made fasting compulsory so that we become pious, Allāh-fearing and Allāh-conscious.
5. Fasting in Islām means to stay away from eating, drinking and cohabitation (sex) from aṣ-Ṣubḥ aṣ Ṣādiq (true dawn) to sunset with the Niyyah (intention) of Ṣawm (fasting).

## **FASTING TEACHES SYMPATHY FOR THE POOR**

Fasting is the only method whereby the pangs of hunger, the ever-present companion of the poor, are experienced by the rich. Thus this experience kindles a spirit of kindness to the poor and distressed. It also gives rise to the thought of how people will fare on the day of resurrection, when the greatest urge of hunger and thirst will be felt.

## THE NIYYAH (INTENTION)

1. Niyyah is necessary (derived from al-Bukhārī). This too applies to fasting. If one stays away from those things that invalidate the fast without Niyyah, the fast will not be valid, and will have to be repeated.
2. It is not necessary to express the Niyyah verbally as Niyyah means to intend. Thus, the intention of the heart will suffice. However, it is at times advisable to express the Niyyah verbally if it helps in developing consciousness.
3. The time for Niyyah lasts until midday for Farḍ Mu`ayyan (set to a particular date i.e. Şawm of Ramaḍān), Wājib Mu`ayyan (e.g. an oath made to fast on a specific date), Sunnah or Mustaḥabb fasts. Midday is halfway between aṣ-Ṣubḥ aṣ-Şādiq (dawn) and sunset.  
al-Qudūri, al-Bidāyah, Faḥul-Qadir
4. The Niyyah for Farḍ Ghayr Mu`ayyan (not set to a specific date, e.g. Qaḍā' of Ramaḍān) and Wājib Ghayr Mu`ayyan (e.g. an oath made to fast without specifying a date) must be made before aṣ-Ṣubḥ aṣ-Şādiq.  
al-Qudūri, al-Bidāyah, Faḥul-Qadir

The following are examples of what an intention for fasting can be:

***“I have the intention to observe tomorrow  
a Fast of the month of Ramaḍān.”***

***“O Allāh, I keep fast for You,  
so forgive my future and past sins.”***

## BREAKFAST BEFORE DAWN - SUḤŪR

It is Masnūn (Sunnah) to partake of Suḥūr during the last portion of the

night. It is a means of attaining great blessings and reward. The Sunnah will be attained if one partakes of Suḥūr at any time after midnight. But it is better and desirable to partake of Suḥūr in the last portion of the night. It will suffice if one makes an intention to fast in ones mind after the Suḥūr. Delaying Suḥūr to such an extent that there is fear of the appearance of aṣ-Ṣubḥ aṣ-Ṣādiq, should be avoided. To partake of Suḥūr at its correct time and then spending time chewing or nibbling till the last minute should be avoided.

## VIRTUES OF SUḤŪR

Rasūlullāh ﷺ is reported to have said:

“Verily, Allāh and His angels send Ṣalawāt (Barakah - benedictions) upon those who eat Suḥūr”.

Ibn Ḥibbān, Aḥmad

(meaning of Ṣalawāt as Barakah - benedictions is from ad-Durr al-Manthūr)

Benedictions from Allāh means Allāh praises such a person, and benedictions from the angels means that they supplicate good for such a person.

ad-Durr al-Manthūr

Thus, We should “eat at the time of Suḥūr because in it there is Barakah.”

Muslim, Ibn Ḥibbān

## THE IMPORTANCE OF SUḤŪR

Scholars agree that to partake of Suḥūr is a Sunnah. Many people are deprived of this reward because of laziness (i.e. not getting up from sleep to perform this Sunnah).

A person partaking in Suḥūr during the middle of the night (i.e. before the time of Suḥūr, such as prior to sleeping) deprives himself of its complete sunnah.

A Ḥadīth indicates that the difference between our fasting and that of the Ahlul-Kitāb (Jews and Christians) lies in partaking in Suḥūr (i.e. their practice was not to have Suḥūr). Muslim

Thus the following are blessings of Suḥūr:

- (a) In it, the Sunnah is followed
- (b) Through it, we oppose the ways of the Ahlul-Kitāb, which we are called upon to do.
- (c) It provides strength for `Ibādah.
- (d) It promotes more tranquillity in `Ibādah and thus more sincerity.
- (e) It aids one in controlling the temper.
- (f) Suḥūr is at a time when prayers are accepted (the last portion of the night).
- (g) It becomes or provides an additional opportunity to remember Allāh and to make du`ā`.

We were unable to find any narrated supplications specific to the time of Suḥūr, however it is a time when one should try to engage oneself in a few rak`āt of Tahajjud, followed by one's own supplication to Allāh.

## COMPLETION OF THE FAST - IFTĀR

The fasting person experiences two occasions of joy; at the time of Iftār; and at the time of meeting their Rabb (Lord). al-Bukhārī, Muslim

The supplications made by a fasting person, until the time of completing his fast, are accepted. at-Tirmidhī, Ibn Ḥibbān

Sahl Ibn Sa`d ؓ reported that Rasūlullāh ﷺ said:

“People will remain prosperous as long as they hasten with Iftār” (i.e. they end their fast promptly at sunset). al-Bukhārī, Muslim

It is Sunnah to make Iftār (to break one's fast) immediately after sunset. One should not delay in Iftār. It is indeed harmful if one partakes in the Iftār meal for so long that he misses Jamā`ah for Maghrib. It is better to break the fast in the Masjid with a single date, so that Maghrib Ṣalāh is not missed. To perform Maghrib Ṣalāh at home, so as to indulge in Iftār while missing the blessings of Ṣalāh in Jamā`ah, is a shameful act.

## DU`Ā' AT THE TIME OF IFTĀR

اللَّهُمَّ لَكَ صُمْتُ وَعَلَى رِزْقِكَ أَفْطَرْتُ

‘ALLĀHUMMA LAKA ṢUMTU WA `ALĀ RIZQIKA ‘AFTARTU.

*“O Allāh for You I fasted, and I end my fast on Your provision.”*

Abū Dāwūd

ذَهَبَ الظَّمَاُ وَابْتَلَّتِ الْعُرُوْقُ وَثَبَتَ الْأَجْرُ إِنْ شَاءَ اللهُ

DHAHABAẒ-ẒAMA’U WAB-TALLATIL `URŪQU  
WA THĀBATAL ‘AJRU ‘IN SHĀ‘AL-LĀH

*“Thirst has been quenched, the veins have been satiated,  
and reward has been ordained - If Allāh wills.”* Abū Dāwūd

## TO FEED THE FASTING - IṬ`ĀM

"Whoever in it feeds a fasting person (or provides the means of opening the fast), it will be for him forgiveness for his sins, and the freedom of his neck (i.e. himself) from the Fire. Also for him is the same reward (as the fasting person) without his (the fasting person's) reward being lessened in the least."

Ibn Khuzaymah, al-Bayhaqī

“And whoever satisfies the hunger of a fasting person, Allāh will give him water to drink from my pool. Such a drink that he will not feel thirsty even when he enters heaven.”

Ibn Khuzaymah, al-Bayhaqi

## THE MASĀ'IL OF FASTING

### TYPES OF FASTS

There are eight types of Fasts . They are as follows:

1. **Farḍ Mu-`ayyan:** Fasting for the whole month of Ramaḍān each year.
2. **Farḍ Ghayr Mu-`ayyan:** The duty upon one to keep Qaḍā' of a fast missed in the month of Ramaḍān (regardless of why it was missed).
3. **Wājib Mu-`ayyan:** To self impose or vow to keep a fast on a specific date upon the fulfilment of some wish or desire, e.g. for passing exams, or gaining employment etc. If the wish were to materialise then fasting on the specified dates becomes necessary.
4. **Wājib Ghayr Mu-`ayyan:** As Wājib Mu-`ayyan but without specifying a date. The punishments (Kaffārah) for breaking ones fast and for breaking one's Qasm (oath) also fall under this category. It is Wājib to complete these fasts, preferably, as soon as possible
5. **Sunnah:** Those fasts which Rasūlullāh ﷺ kept and encouraged others to keep, e.g. fasting on the 9th and 10th (or 10th and 11th) of Muḥarram, and the 9th of Dhul Ḥijjah (if not in Ḥajj), etc.
6. **Mustahabb:** All fasts besides Farḍ, Wājib and Sunnah are Mustahabb, eg. fasting on Mondays and Thursdays, or the days of the full moon (Ayyām al-Biḍ), etc.

7. **Makrūh:** Fasting only on the 10th of Muḥarram or fasting only on Saturdays is Makrūh. This is because these are the days the Ahlul Kitāb fasted. If one wishes to fast on these days then one should perform an additional fast either before or after them. Additionally, continuous fasting for long periods is also Makrūh.
8. **Ḥarām:** It is Ḥarām to fast on five days during the year. These are ʿĪd al-Fiṭr, ʿĪd al-Aḍḥā and the three days after ʿĪd al-Aḍḥā.

## MAKRŪH ACTS WHILE IN THE STATE OF FASTING

The following acts do not break the fast but are disliked (lessen/annul the benefits of the fast) while in the state of fasting.

1. To chew rubber, plastic or other inedible items.
2. To taste any article of food or drink and spit it out. If one has to prepare food (whether for home or catering) it is Makrūh to taste the food. If it passes the throat the fast breaks.
3. To collect one's saliva in the mouth and then to swallow it, trying to quench thirst.
4. To delay a bath that has become Farḍ knowingly until after aṣ-Ṣubḥ aṣ-Ṣādiq.
5. To use toothpaste/powder to clean one's teeth. If, however, any foreign substance passes the throat the fast will break, and Qaḍā' will be necessary. It is permitted to use a Miswāk.
6. To complain of hunger and thirst.
7. To quarrel, argue, use filthy or indecent words.
8. To backbite, lie and swear etc. are sinful acts even when one is not fasting. Therefore they become more serious when fasting.
9. To force oneself to vomit. If, however, a large amount (i.e. what cannot be contained in the mouth) is vomited after forcing oneself then the fast will break and Qaḍā' will be necessary.



## THINGS THAT BREAK THE FAST

Things that break one's fast are of two kinds. Some only make Qaḍā' necessary, whilst others make both Qaḍā' and Kaffārah compulsory.

**a Qaḍā':** To keep one fast as requittal.

**b Kaffārah:** To fast for sixty consecutive days, as a penalty.

## THINGS THAT INVALIDATE ONE'S FAST NECESSITATING QAḌĀ'

1. Anything put by force into the mouth, and swallowed by a fasting person.
2. Water going down the throat whilst gargling, (whilst being conscious of one's fast).
3. To vomit a mouthful intentionally or to return vomit down the throat.
4. Swallowing intentionally a pebble, piece of paper or any item that is not used as food or medicine.
5. Swallowing something edible, equal to or bigger than a grain in size which was stuck between the teeth. However, if it is first taken out of the mouth and then swallowed, it will break the fast regardless of the size.
6. Inhaling snuff into the nostrils.
7. Swallowing the blood from the gums if the colour of the blood is more than the saliva with which it is mixed.
8. To eat and drink, forgetting that one is fasting (or do anything that through rational thought, one may think that the fast has broken) and thereafter thinking that the fast is broken, to eat and drink again.
9. To eat and drink after aṣ-Ṣubḥ aṣ-Ṣādiq or to break the fast before

sunset due to a cloudy sky or a faulty watch, etc and then realising one's fault.

10. It is necessary to keep Qaḍā' of a nafl fast which was broken before completing it.
11. To orally take any necessary medication.

**Note:** If one suffers from any illness that requires daily usage of medicines, they should consult a doctor to see if they can be taken outside of the times of fasting or if there are any alternative methods besides ingestion that the particular medicine can be used. E.g. Asthma sufferers may be able to use the facial apparatus that allow them to inhale the medicine which does not break the fast as the pump's oral usage may do, if it leaves anything that can be tasted in the mouth. Insulin may be available for some to take via injection, etc.

### THINGS THAT MAKE BOTH QAḌĀ' AND KAFFĀRAH WĀJIB

1. Eating, drinking, sexual intercourse or breaking the fast in any other manner, without a valid reason, will make both Qaḍā' and Kaffārah necessary.
2. Applying Kohl on the eyes or rubbing oil on the head (or do anything that rational thought would not prove the fast as being broken) and then, thinking that the fast is broken, to eat and drink intentionally.
3. To ingest any kind of medicine intentionally, without need.

**Note:** Any fast other than the fast of Ramaḍān, whether broken intentionally or with a good valid reason, makes only Qaḍā' Wājib. There is no Kaffārah for breaking any fast besides that of Ramaḍān.

**Note:** If a person is unable to keep the 60 consecutive fasts of Kaffārah, for some valid reason, e.g. continuous sickness, e.g. severe diabetes

etc, then one may choose from one of the following four options:

1. Feed sixty poor people to their fill for one day (two meals); or
2. Feed one poor person for sixty days (two meals a day); or
3. Give 60 poor persons 3.5 lbs. (approx. 1.6 kg.) of wheat or its value in cash or food;
4. Give to one poor person not less than 3.5 lbs. of wheat, rice or food grains, etc. or its value in cash for sixty days. (It cannot be given all at once)

**Note:** If in the sixty fasts of Kaffārah, one is missed or broken, then kaffārah must be restarted

## THINGS THAT DO NOT BREAK THE FAST

1. To eat or drink something unintentionally (not remembering that one is fasting).
2. A mosquito, fly or any other object going down the throat unintentionally.
3. Water entering the ears.
4. Dust or dirt going down the throat, while breathing.
5. Swallowing one's own saliva, (provided it had not left the mouth).
6. Taking an injection.
7. Applying of Kohl to the eyes.
8. Taking a bath to keep cool or any other reason.
9. Rubbing oil onto the body or hair.
10. To vomit unintentionally.
11. Applying smokeless perfume. (It is not appropriate to inhale the smoke of Bukhūr (lobān) or incense sticks whilst fasting. And it is not permitted to smoke cigarettes or inhale its smoke.)
12. Brushing the teeth.
13. A dream which makes Ghushl necessary does not break the fast.

## PEOPLE EXEMPTED FROM FASTING

1. Sick people when their health is likely to be affected by fasting. They should make up the loss, a fast for a fast, when they recover after Ramaḍān.
2. A Musāfir, (one who is undertaking a journey of more than 77km (48 miles) and does not intend staying more than 14 days at his destination). However, it is better for him to fast in Ramaḍān than keep Qaḍā' later, provided the journey is not a tiresome one.
3. If it is feared that hunger or thirst will lead to death, it is permitted to break one's fast.
4. A woman who is a Ḥā'id (experiencing menses), or a Nufasā' (experiencing post natal bleeding) is ordered not to fast during her days of bleeding, but instead she is ordered to keep their Qaḍā' after Ramaḍān.
5. A woman who is pregnant and fears that her fasting may be harmful for herself or her unborn child may avoid keeping fasts until after Ramaḍān.

## FIDYAH (COMPENSATION) FOR FAST

1. A very old person who does not have the strength to fast or a very sick or diseased person who has no hope of recovering after Ramaḍān, should give Fidyah for each fast missed in Ramaḍān.
2. The Fidyah for a fast is similar to that of a missed Farḍ or Wājib Ṣalāh, i.e:
  - i) To give 3.5lbs = approx. 1.6 kg of wheat  
Or 7lbs = approx. 3.2 kg of barley.
  - ii) Or the equivalent of the above in cash or kind.

If, however, an old or sick person gains strength or recovers after Ramaḍān, he must keep the missed number of fasts and whatever was given as Fidyah will be a reward for him from Allāh ﷻ.

3. No one is allowed to fast on behalf of another person, even if the person, on whose behalf one fasts, be sick or dying.

## FASTING OF CHILDREN

1. When young children become capable of fasting (normally, 7+ years) they should be encouraged with love and affection to fast. Remember that there is no Qaḍā' if the child breaks the fast.
2. By the age of ten, children should be ordered to fast (the same rule as Ṣalāh). This is the normal rule; parents should use their discretion taking into account the child's health and strength.
3. Once children reach the age of puberty, the rules that apply to adults apply to them. They are now ordered by Islām to keep the fasts. (One must remember that the concessions and reasons that excuse an adult from keeping fast also applies to them.)

Note: Younger children should be encouraged to fast, but should not be forced to complete the fast up to sunset if they are unable to bear the hunger or thirst, but can be made to fast for part of the day.

## TARĀWĪḤ

The Messenger of Allāh ﷺ had addressed the people:

"O people! shadowing you is a great month, a blessed month, a month in which is a night greater than a thousand months. Allāh has made compulsory fasting in this month and has made standing (in prayer) at night rewarding.

"Whoever draws nearer (to Allāh) by performing any deed of good in it (Ramaḍān), he is as one who has performed a Farḍ in any (time) other than it. And whoever performs in it a Farḍ, he is as one who has performed seventy Farā'id in any (time) other than it.

Ibn Khuzaymah, al-Bayhaqī

The Messenger of Allāh ﷺ has said:

“Whoever stands through Ramaḍān (in prayer) with faith and hope of reward will be forgiven his past sins.”

al-Bukhārī and Muslim

Abū Hurayrah ؓ narrates that the Messenger of Allāh ﷺ would (strongly) encourage people to the standing (in prayer) of Ramaḍān, just short of ordaining it as a great (Farḍ) act. He (the Messenger ﷺ) would say:

“Whoever stands through Ramaḍān (in prayer) with faith and hope of reward will be forgiven his past sins.”

Muslim

Some scholars are of the opinion that the reward of the standing (in prayer) of Ramaḍān is applicable to all the Ṣalāhs of Ramaḍān. Most scholars including Imām an-Nawawī are of the opinion that Tarāwīḥ is meant here.

Faḥḥul Bārī

ʿĀʿishah ؓ narrates:

“The Messenger of Allāh went out and performed the night prayers of Ramaḍān and people followed him in prayer. In the morning people spoke about this and the number of people increased. He then went out on the second night and offered prayers and people offered behind him. In the morning people spoke about this and the number of people increased. Then he went out on the third night and offered prayers and people offered behind him. In the morning people spoke about this and the number of people increased until the Maṣjid could not hold so many people. He did not go out on that night. People started to say ‘Ṣalāh! Ṣalāh!’ But he did not go out to them until the time came for him to go for the Fajr prayer.

“After he completed the Fajr prayer, he faced the people, praised Allāh and then said that he was not afraid of their state (numbers) the night before, ‘But I was afraid that it would become a Farḍ upon you.’

“People were discouraged, then he would (strongly) encourage people

to the standing (in prayer) of Ramaḍān, just short of ordaining it as a great (Farḍ) act. He (the Messenger ﷺ) would say, 'Whoever stands through Ramaḍān (in prayer) with faith and hope of reward will be forgiven his past sins.'"

The narrator of this Ḥadīth (ʿUrwah ibn Zubayr ؓ) mentions that this was the state of this prayer when the Messenger of Allāh ﷺ passed away, and it was like that under the Khilāfah of Abū Bakr ؓ and also the initial part of the Khilāfah of ʿUmar ؓ. Thereafter ʿUmar ؓ gathered everyone behind Ubayy ibn Kaʿb ؓ. And this was the first time people were gathered (through instruction) behind one Imām in Ramaḍān.

al-Bukhārī, Muslim, Ibn Ḥibbān (The words of this narration are that of Ibn Ḥibbān)

ʿAbdur-Raḥmān ibn ʿAbdul Qārī ؓ narrates:

"I went out with ʿUmar ibn Khaṭṭāb ؓ one night in Ramaḍān to the Masjid. There, the people were dispersed. (Here was) a person performing Ṣalāh alone, (there was) a person performing Ṣalāh with a few people following him. ʿUmar ؓ said, 'I think that if these (people) gathered behind one reciter (Imām) it would be best.' He was determined on this and thus gathered them behind Ubayy ibn Kaʿb ؓ. "I then went out with him on another night, and the people were performing Ṣalāh with one reciter (Imām). ʿUmar said, 'this is a commendable innovation. And those who sleep from this are better than those who stand.' He meant from this those who sleep (early) to offer Ṣalāh late are better than those who offer Ṣalāh early." al-Bukhārī

Imām al-Bayhaqī states:

"It is clear that the Nabī ﷺ prevented (himself from) the offering of Ṣalāh with people (i.e. as a group) on the fourth night because of the apprehension that Allāh may make it a Farḍ upon them (the Muslims - which might prove difficult for them). When Allāh, the Mighty and Magnificent, took his soul to His mercy, its (possibility of) becoming Farḍ ended. Thus ʿUmar ؓ did not have the apprehension that the

that the gathering of all behind one reciter would be best. He thus instructed this. What he did was not against the Book nor the Sunnah nor even the consensus of the Ummah (i.e. none of the other Şahābah objected to or even questioned this) and it was not a misguiding innovation but it was a good invention, based on the Prophet's example of leading the congregation." as-Sunan aş-Şuġhrā of al-Bayhaqī

- Tarāwiġ Şalāh is Sunnah Mu-akkadah (emphasised) for both men and women.
- To perform Tarāwiġ in jamā`ah is Sunnah Kifāyah for men, which means that in each locality/Masġid there should be at least one group of people who perform Şalāh in jamā`ah.
- It is permissible for a person to perform Tarāwiġ alone while others perform it together. However, it should not be such that due to everyone reading alone, no jamā`ah is made, in which case all will be responsible for disregarding the sunnah.
- The time for Tarāwiġ is from after Isha Şalāh to a little before aş-Şubġ aş-Şādiq. It can be performed either before or after the Witr Şalāh, although it is common practice that Witr follows Tarāwiġ.
- If one has missed a few raka`āt of Tarāwiġ and the Imām has commenced the Witr, then one may join the Witr and complete the remainder of the Tarāwiġ thereafter.
- Tarāwiġ of 20 raka`āt in groups of two is not only the example of the Şahābah, (other number of raka`āt - 8, 12, 28, 36, 40, etc - have also been mentioned by various scholars.) but it is also what is practised upon by the ummah in general.
- One should make a niyyah for 2 raka`āt of Tarāwiġ each time. After every four raka`āt it is Mustahabb to sit a while and take a rest.
- One may remain silent or recite the Qur'an or tasbiġ in a low voice or offer Nafil Şalāh separately during the period of rest after every four raka`āt (as how time permits).



- It is makrūh to perform Tarāwiḥ sitting if one has the strength of qiyām (standing).
- While performing Tarāwiḥ some people do not join the jamā`ah from the beginning but join the Imām when he prepares to go into Rukū`. This is makrūh. They should join at the beginning.
- If one does not get the Jamā`ah for the Farḍ of `Ishā', he should first perform his Farḍ alone and then join the Jamā`ah for Tarāwiḥ.

## I`TIKĀF

**I`tikāf** means to enter the Masjid with the intention of staying therein.  
**Mu'takif** - One who performs I`tikāf.

The basic purpose of I`tikāf is that the heart gets attached to Allāh and, with it, one attains inner composure and serenity; and pre-occupation with the mundane things of life ceases, and focus on the eternal reality develops in its place. And such a state is reached in which all fears, hopes and apprehensions are superseded by love, devotion, and remembrance of Allāh.

Rasūlullāh ﷺ always observed I`tikāf and the Muslims have on a whole adhered to it. It has become a regular feature of the month of Ramaḍān and a confirmed practice with the devout and the faithful. `Ā'ishah رضي الله عنها relates that "Rasūlullāh ﷺ regularly observed I`tikāf during the last ten days of Ramaḍān till the end of his life. After him, his wives maintained the tradition".

al-Bukhārī and Muslim

## REWARD OF I`TIKĀF

Ibn `Abbās رضي الله عنه narrates that Rasūlullāh ﷺ said:  
 "Whoever walks to fulfil the needs of his brother, this is better for him

than performing I`tikāf for ten years. And whoever performs I`tikāf for (just) one day, seeking Allāh's pleasure, Allāh will place three trenches between him and the fire of Hell. Each trench is wider than the distance between the Two Wings (the expanse of the East and West)."

at-Ṭabarānī, al-Bayhaqī

## THE MASĀ'IL OF I`TIKĀF

### TYPES OF I`TIKĀF

- 1. Wājib:** To vow or pledge to make I`tikāf (on a specified day) for the sake of Allāh upon the fulfilment of some wish or desire, the least duration of a Wājib I`tikāf is one day and one night and it must be accompanied by a fast. at-Tirmidhī, al-Ḥakīm, Abū Dawūd
- 2. Sunnah Mu'akkadah:** To spend the last ten nights and days of Ramaḍān in the Masjid is Sunnah Mu'akkadah `alal-Kifāyah, i.e. If a (few) person(s) from the community fulfil the obligation of I`tikāf, the entire community will be absolved of this sacred duty. Otherwise all the residents will be sinful of neglecting this Sunnah of our Nabi ﷺ.
- 3. Mustahabb Or Nafil:** This I`tikāf can be for any amount of time, even for a few minutes.

Note: Fasting is not conditional for Mustahabb or Nafil I`tikāf.

### NIYYAH FOR I`TIKĀF

When one enters the Masjid, one should make the intention of I`tikāf, specifying what the I`tikāf is for (i.e. Ramaḍān, oath, or as a Nafil act of worship). One should also make a mental note of how long one is

staying in I`tikāf for and one should, in one's intention, clear away all other reasons and purposes other than the pleasure of Allāh.

### **CONDITIONS OF I`TIKĀF:**

1. Niyyah: Intention.
2. Ṭahārah: Not needing a bath is necessary for entering/staying in the Masjid. Having Wuḍū' is required to get reward.
3. Sanity: A person should not be mentally unstable/deficient.

### **THINGS PERMITTED DURING I`TIKĀF:**

1. Eating.
2. Sleeping.
3. Discussing matters of Deen or necessary talk.

Note: It is Makrūh to observe complete silence as a form of worship; this does not however permit worldly (e.g. conducting business, talking about sports etc) or sinful (e.g. backbiting, gossip, etc) talk.

### **ONE IS PERMITTED TO LEAVE THE MASJID:**

1. For Wājib ghusl.
2. For wuḍū'.
3. To answer the call of nature (toilet), and other personal necessities.

Note: Leaving the Masjid without a Shar`ī reason will break I`tikāf. If the I`tikāf was Wājib/Sunnah, then Qaḍā' of that day's I`tikāf is necessary.

### **THINGS TO DO DURING I`TIKĀF:**

A Mu'takif should engage himself in the following:

1. Recital of the Qur'ān.
2. Nafil/Qaḍā' Ṣalāh
3. Dhikr.
4. Ṣalawāt (Durūd).
5. Istighfār.
6. Learn or teach the knowledge of Deen.
7. Contemplation and meditation of the favours of Allāh.

## I`TIKĀF FOR WOMEN

Ladies may also perform I`tikāf in the Masjid if facilities exist, or by designating a portion of their house, wherein they normally pray Ṣalāh. This, however, is not a Shar`ī Masjid so none of the rulings specific to the Masjid apply.

The purpose behind this designation is merely for I`tikāf purposes for the ladies, who are at liberty (it is not Sunnah Mu`akkadah for them) to perform I`tikāf for the last ten days of Ramaḍān in this specific room and thereby acquire the same reward as the menfolk in the Masjid.

Ladies should remember, that for them to perform this I`tikāf of the last ten days of Ramaḍān; purity (from Haiḍ) is essential. It should also be noted that for I`tikāf of the last ten days of Ramaḍān, ladies will not be able to undertake household duties. These domestic chores may be performed by others under her supervision while she is in I`tikāf.

## LAYLAH AL QADR - NIGHT OF POWER

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ﴿١﴾

وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ ﴿٢﴾

لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ ﴿٣﴾

تَنزِيلُ الْمَلٰٓئِكَةِ وَالرُّوْحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِّنْ كُلِّ أَمْرٍ ﴿٤﴾

سَلَامٌ هِيَ حَتَّىٰ مَطَلَعِ الْفَجْرِ ﴿٥﴾

‘INNĀ ‘ANZALNĀHU FĪ LAYLATIL QADR.

WA MĀ ‘ADRĀKA MĀ LAYLATUL QADR.

LAYLATUL QADRI KHAYRUM MIN ‘ALFI SHAHR.

TANAZ-ZALUL MALĀ-‘IKATU WAR-RŪḤU FĪHĀ BI ‘IDHNI

RABBIHIM MIN KULLI ‘AMR.

SALĀMUN HIYA ḤATTĀ MAṬLA-‘IL FAJR.

*Verily! We have sent it (this Qur’ān) down in the night of Al-Qadr (Decree) And what will make you know what the night of Al-Qadr (Decree) is? The night of Al-Qadr (Decree) is better than a thousand months Therein descend the angels and the Rūḥ (Jibril - Gabriel) by Allāh's Permission with all Decrees, (All that night), there is Peace until the appearance of dawn.*

Amongst the nights of Ramaḍān, there is one called ‘Laylah al Qadr’, a night that is noted for its great blessings. The Qur’ān describes it as being greater in blessings and spiritual virtue than a thousand months, which in turn means that it is more valuable than eighty three years and four months.

Fortunate indeed is that person who attains the full blessings of this night by spending it in the worship of Allāh, because he has then attained the reward of `Ibādah for more than eighty three years. Indeed the granting of this night for the faithful Muslims is a great favour.

## VIRTUES OF THE NIGHT OF POWER

Whoever stands (in prayer) on the night of power with Imān and with hope of reward all his previous sins are forgiven. al-Bukhārī, Muslim

Look for the night of power amongst the odd numbered nights of the last ten days of Ramaḍān. al-Bukhārī

## THE ORIGIN

Regarding this night, Anas ؓ narrates that Rasūlullāh ﷺ has said: “Allāh, the mighty and magnificent has gifted this Ummah Laylah al-Qadr and He had not given it to any who came before them”. al-Firdaws

The Messenger of Allāh ﷺ mentioned a man from the Children of Israel, as having worn his battle-garb in the path of Allāh for a thousand months. The Ṣaḥābah were overawed at that, (in not being able to emulate it due to their lives being short. Thus Allāh revealed Sūrah al-Qadr (and the description of the night which is better than a thousand months) in which a person can wear the battle-garb in the path of Allāh. al-Bayhaqī, Ibn Kathīr, as-Suyūṭī in Lubāb an-Nuqūl

Along these lines another tradition adds:

“There was a man amongst the Children of Israel who would stand the nights in prayer and the days in fighting the enemies (of Allāh). This, he

continued for a thousand months. Thus Allāh revealed Sūrah al-Qadr and (the night better than a thousand months) in which a person can equal that.

as-Suyūṭī in Lubāb an-Nuqūl

The above show that Allāh, in His love for this Ummah, offers us the opportunity to overtake the monumental works of previous nations through this month and more specifically this night.

## **WHEN IS LAYLAH AL-QADR?**

The exact date of Laylah al-Qadr is not mentioned in the Qur'ān. In the Aḥādīth, also, no exact date is given.

The Messenger of Allāh has said:

“I was shown this night but I was made to forget its date.”

al-Bukhārī

The Messenger of Allāh has said this to guide us to it:

Look for the night of power amongst the odd numbered nights of the last ten days of Ramaḍān.

al-Bukhārī

He further mentioned:

“Search for it in the last seven nights.”

al-Bukhārī

This narrows the search down to the 25th, 27th and 29th, as they are the only odd numbers in the last seven days when the month is of thirty days. However, one should also remember that a month can be of twenty-nine days, in which case the 23rd day would also be in the threshold of the above traditions.

Many people have speculated that Laylatul Qadr is the 27th night. While this is indeed possible, it has not been confirmed by the

Messenger ﷺ. What one should endeavour to do is to allocate as much time as possible for worship in all of the said nights as they all can very possibly be the Night of Qadr.

Note: One must always remember that Islām considers the night to precede the day. So when searching for the night of power always remember to set aside the night before the corresponding fast. So if one were to try to stay awake the 25th night, one will stay awake the night that follows the 24th Ṣawm.

## DU`Ā' WHEN IN SEARCH OF LAYLAH AL-QADR

`Ā'ishah ؓ reports that she asked the Messenger of Allāh ﷺ what to say in Laylah al-Qadr. Rasūlullāh ﷺ replied: 'say:

اللَّهُمَّ إِنَّكَ عَفُوفٌ كَرِيمٌ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي

‘ALLĀHUMMA ‘INNAKA ‘AFŪWWUN KARĪMUN  
TUḤIBBUL ‘AFWA FA‘FU ‘ANNĪ.

*“O Allāh, You are the best Forgiver, Beneficent and Merciful;  
You love forgiveness so forgive me.”*

at-Tirmidhī

## A TIMETABLE FOR RAMAḌĀN

Ideally a person would totally free himself for the whole month of Ramaḍān, so that he may benefit fully from its blessings. This however is extremely difficult/impossible for most, thus it is acknowledged that a way or device needs to be utilised by people to make the most of



To prevent time-wasting and distractions from steering the mind and heart away from the remembrance of Allāh ﷻ, it is essential that one keeps check of oneself. This does not mean that one must do specific actions at specific times, but it does mean that a person fixes times during the day wherein he makes sure that he is doing something religiously constructive.

Farḍ acts need, more than ever, to be performed with unyielding punctuality. In reality, it should be that these are never missed at all. One must remember that if one neglects even one Farḍ then no amount of Nafl will ever recuperate the loss, and one may be liable to be punished for it. Thus one's priority must always be one's Farā'id.

Amongst the acts of worship given precedence in Ramaḍān is the recitation of the Qur'ān. Whatever free time one has should be spent engaged in this beneficial deed.

We now present some day planners so that one may try to project one's daily routine in Ramaḍān. Two daily spreads have been included so that one may project a day wherein one has to go for work and would generally be occupied, and the other when one is free from one's occupation, e.g. a weekend or a holiday.

Included in the Ramaḍān timetable are two projection tables (work day and holiday) that one may set one's aims on. With that is included a tick-list to make sure that one is sticking to it. If one should miss an event then one should try to catch up on the same day, so as to avoid accumulating them and letting them slip by.

We urge readers to try to utilise these as it would increase punctuality within us. This is a quality we should all aim to have.

## Ramaḍān Timetable

### Normal/Work Day Projection (Example)

Time	Fixed Activity	Time	Fixed Activity
00:00		12:00	
00:30		12:30	Dhikr and Salawat
01:00		13:00	Zuhr Salaah
01:30		13:30	
02:00		14:00	
02:30		14:30	
03:00	Tahajjud and Du'a	15:00	
03:30		15:30	
04:00	Suhoor	16:00	
04:30	Fajr and Yasin	16:30	
05:00	Qur'an Tilaawah	17:00	Dhikr and Salawat
05:30		17:30	(On commute)
06:00		18:00	Asr Salaah
06:30		18:30	Qur'an Tilaawah
07:00		19:00	Masjid Program
07:30		19:30	Maghrib Salaah
08:00	Dhikr and Salawat	20:00	Iftaar
08:30	(On commute or School Run)	20:30	Several Islamic Lessons for whole family
09:00		21:00	Isha Salaah
09:30		21:30	& Tarawih
10:00		22:00	Qur'an Tilaawah
10:30		22:30	
11:00		23:00	Muraqabah & Sleep
11:30		23:30	

**Tip:** Map out a timetable that is realistically achievable and aim to do more than that.

**Tip:** Change is as good as rest. Alternate acts of worship every (½)hour to avoid getting tired.

**Tip:** Include rest/relaxation periods and try to stick as close to the timetable as possible.

## Ramaḍān Timetable

### Normal/Work Day Projection

Time	Fixed Activity	Time	Fixed Activity
00:00		12:00	
00:30		12:30	
01:00		13:00	
01:30		13:30	
02:00		14:00	
02:30		14:30	
03:00		15:00	
03:30		15:30	
04:00		16:00	
04:30		16:30	
05:00		17:00	
05:30		17:30	
06:00		18:00	
06:30		18:30	
07:00		19:00	
07:30		19:30	
08:00		20:00	
08:30		20:30	
09:00		21:00	
09:30		21:30	
10:00		22:00	
10:30		22:30	
11:00		23:00	
11:30		23:30	

**Tip:** Map out a timetable that is realistically achievable and aim to do more than that.

**Tip:** Change is as good as rest. Alternate acts of worship every (½)hour to avoid getting tired.

**Tip:** Include rest/relaxation periods and try to stick as close to the timetable as possible.

## Ramaḍān Timetable

### Weekend/Holiday Projection (Example)

Time	Fixed Activity	Time	Fixed Activity
00:00		12:00	
00:30		12:30	Dhikr and Salawat
01:00		13:00	Zuhr Salaah
01:30		13:30	Nafl Salaah
02:00		14:00	
02:30		14:30	
03:00	Tahajjud and Du'a	15:00	Seerah/Islamic Lessons for whole family
03:30		15:30	Dhikr and Salawat
04:00	Suhoor	16:00	
04:30	Fajr and Yasin	16:30	
05:00	Qur'an Tilaawah	17:00	
05:30		17:30	
06:00		18:00	Asr Salaah
06:30		18:30	Qur'an Tilaawah
07:00		19:00	and Du'a
07:30		19:30	Maghrib Salaah
08:00	Dhikr and Salawat	20:00	Iftaar
08:30		20:30	Nafl Salaah
09:00	Seerah/Islamic Lessons for whole family	21:00	Isha Salaah
09:30	Qur'an Tilaawah	21:30	& Tarawih
10:00		22:00	Qur'an Tilaawah
10:30		22:30	Du'a
11:00		23:00	Muraqabah & Sleep
11:30		23:30	

**Tip:** Map out a timetable that is realistically achievable and aim to do more than that.

**Tip:** Change is as good as rest. Alternate acts of worship every (½)hour to avoid getting tired.

**Tip:** Include rest/relaxation periods and try to stick as close to the timetable as possible.

## Ramaḍān Timetable

### Weekend/Holiday Projection

Time	Fixed Activity	Time	Fixed Activity
00:00		12:00	
00:30		12:30	
01:00		13:00	
01:30		13:30	
02:00		14:00	
02:30		14:30	
03:00		15:00	
03:30		15:30	
04:00		16:00	
04:30		16:30	
05:00		17:00	
05:30		17:30	

06:00		18:00	
06:30		18:30	
07:00		19:00	
07:30		19:30	
08:00		20:00	
08:30		20:30	
09:00		21:00	
09:30		21:30	
10:00		22:00	
10:30		22:30	
11:00		23:00	
11:30		23:30	

**Tip:** Map out a timetable that is realistically achievable and aim to do more than that.

**Tip:** Change is as good as rest. Alternate acts of worship every (½)hour to avoid getting tired.

**Tip:** Include rest/relaxation periods and try to stick as close to the timetable as possible.

# Ramaḍān `Ibādah Checklist

## Ramaḍān Ṣalāh Chart

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	
Fajr																														
	Zuhr																													
	`Aṣr																													
	Maghrib																													
	`Ishā' and Witr																													

**Tip:** Ṣalāh must be completed - One must not have any blank spaces in this table

## Ramaḍān Requirements

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30
Qur`ān Tilāwah (One Juz a day is minimum - Aim for more)																													
Dhikr - Tasbīhāt																													
Istighfār																													
Ṣalawāt																													
Murāqabah - Pondering on the favours of Allāh																													
Du`ā' - Supplicating for Allāh's favours																													

**Tip:** Complete actions on the same day. Letting them slip into the next day will cause laziness, and can make a person lose their habit completely.

## Normal/Work Day Projection

Time Allocated	Action	Description/Amount
	Qur`ān Tilāwah	
	Dhikr	
	Istighfār	
	Ṣalawāt	
	Murāqabah	
	Du`ā'	

## Weekend/Holiday Projection

Time Allocated	Action	Description/Amount
	Qur`ān Tilāwah	
	Dhikr	
	Istighfār	
	Ṣalawāt	
	Murāqabah	
	Du`ā'	



## ŞADAQAḤ AL-FIṬR

Fiṭr means to break fast or to refrain from fasting. Hence the `Īd after the fasts of Ramaḍān is called `Īd al-Fiṭr, as it marks the completion of fasting.

On this occasion of happiness, as a sign of gratitude one has to give a specific amount in alms, which is called ŞadaqaḤ al-Fiṭr. This is to purify and obtain complete blessings for the fasts of Ramaḍān.

Ibn `Abbās ؓ narrates:

“Rasūlullāh ﷺ made the charity of Fiṭr compulsory as a source of purification for fasts from futilities (time wasting) and obscenities and also as source of food for the poor. (For) whoever pays it before the (`Īd) Şalāḥ it becomes an accepted purifier, and (for) whoever pays it after Şalāḥ it remains a charity amongst charities.

al-Ḥākim, Abū Dawūd, Ibn Mājah

Thus it is Wājib to give ŞadaqaḤ al-Fiṭr.

Another objective in giving ŞadaqaḤ al-Fiṭr on this happy occasion is also to assist the poor and needy, so that they may also rejoice with the more fortunate.

Amongst the reasons for giving ŞadaqaḤ al-Fiṭr are:

1. It acts as a purifier for one's shortcomings in the fast.
2. To thank Allāh ﷻ for providing us the strength to fast during the month of Ramaḍān.
3. To celebrate the completion of fasting.
4. To demonstrate the auspiciousness of the day of `Īd.
5. To assist the poor in joining the atmosphere of `Īd.

ŞadaqaḤ al-Fiṭr can be given to a charity organisation even during



If one does not give the Şadaqah al-Fiṭr, it still remains due no matter how much time passes after ʿĪd.

## **RULES OF ŞADAQAH AL-FIṬR**

Şadaqah al-Fiṭr (or Fitrah) is Wājib (compulsory) upon all Muslims - men, women and children who on the day of ʿĪd al-Fiṭr possess the Nişāb of Zakāh (see Fisabilillah publication, “Zakāh”).

The father has to pay Şadaqah al-Fiṭr on behalf of his young children, i.e. those who have not attained the age of puberty. It is not obligatory upon the husband to pay Fitrah on behalf of his wife, nor of his older children. If they possess the Nişāb, they shall have to pay their own Şadaqah al-Fiṭr. Although if one wants to pay on someone else’s behalf they can do, provided they have sought their permission first.

Şadaqah al-Fiṭr should be paid before the ʿĪd Şalāh. It is sinful to delay the payment of Şadaqah al-Fiṭr later than the day of ʿĪd.

It is permissible (and at times better if it means that the money will reach the recipients in good time) to pay Şadaqah al-Fiṭr in advance, any time during the month of Ramaḍān. Şadaqah al-Fiṭr could be paid even before Ramaḍān.

Şadaqah al-Fiṭr is Wājib upon all those who fasted as well as those who did not fast for some reason or other.

The amount that must be given is equal to 1.6 kg of wheat or 3.2 kg of barley or its like. Obviously, this does not mean that a person must buy wheat or barley to distribute, but they can also give its equal value. (Because this fluctuates it is improper to specify a price, although it is usually between one and three pounds.)

# ʿĪD AL-FIṬR

## THE NIGHT OF ʿĪD

Rasūlullāh ﷺ said:

“The heart of a person who remains awake (in ʿIbādah) during the night of ʿĪd al-Fiṭr and ʿĪd al-ʿAḍḥā (these are the nights that come before ʿĪd) will not die on the Day when hearts will be dead (i.e. The Day of Qiyāmah).”

Ibn Mājah, al-Bayhaqī, aṭ-Ṭabarānī

In the above Ḥadīth, if one focuses on Allāh on these two nights, then one’s heart will not be overawed with terror on the Day of Qiyāmah, when others will be in such fear that they will appear intoxicated.

Both the nights of ʿĪd, i.e. the nights preceding the Days of ʿĪd, are auspicious occasions which should be observed with reverence and worship. Rasūlullāh ﷺ said that these nights are great occasions of ʿIbādah and of gaining the proximity and special Mercy of Allāh ﷻ. These blessed nights, should therefore not be allowed to pass by in idleness. Full advantage should be taken of these opportunities by engaging in ʿIbādah to the best of our abilities. Istighfār (seeking forgiveness for sins), Tilāwah (reciting the Qurʾān), Nafl Ṣalāh, Ṣalawāt, etc. should be offered abundantly on these blessed nights.

## THE ETIQUETTES OF ʿĪD AL-FIṬR

The day of ʿĪd is not merely a festive occasion. A Muslim acquires great rewards from it and draws close to Allāh if he spends the day of ʿĪd according to the teachings of Sharīʿah. e.g. Pleasing relatives by visiting or inviting them is rewarding provided the laws of Ḥijāb are met. One must remember that Islām is not against the concept of having a good time. But like any legal and moral system, any act which violates its codes is not acceptable.

## THE SUNAN OF THE DAY OF `ĪD

1. To rise as early as possible (- performance of Fajr is a must).
2. To make Ghusl and use the Siwāk (Miswāk/toothstick).
3. To wear one's best clothes whilst ensuring that it conforms with Shari`ah (Sunnah dress).
4. To apply `itr.
5. To eat anything (sweet) before departing for `Īd Ṣalāh.
6. To give "Ṣadaqaḥ al-Fiṭr" before leaving for the Muṣallā.

## THE `ĪD ṢALĀH

Jābir ibn `Abdullāh ؓ narrates that:

"Verily, on the day of `Īd al-Fiṭr (for `Īd Ṣalāh) Adhān is not given, nor is it given for `Īd al-Aḍḥā." al-Bukhārī

Jābir ibn `Abdullāh ؓ also narrates that:

"Ṣalāh on the day of `Īd starts with the Ṣalāh before the Khuṭbah, and is not preceded by Adhān or Iqāmah." Muslim

Some Sunan to be observed before the `Īd Ṣalāh are:

1. To go to the Muṣallā (`Īd Gah/ place set for `Īd prayer) early.
2. To walk to the Muṣallā. There is no harm in using any means of conveyance if the Muṣallā is at a distance.
3. To recite the following Takbīr while going to the Muṣallā:

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ  
وَاللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَاللَّهُ الْحَمْدُ

‘ALLĀHU ‘AKBAR. ‘ALLĀHU ‘AKBAR.  
LĀ ‘ILĀHA ‘ILLAL-LĀHU WALLĀHU ‘AKBAR.

## ‘ALLĀHU ‘AKBAR WALIL-LĀHIL ḤAMD.

*Allāh is the Greatest; Allāh is the Greatest;  
There is no god but Allāh, and Allāh is the Greatest.  
Allāh is the Greatest and all praise is for Him.*

4. To take a different route when returning home from the Muṣallā.

### MASĀ’IL (RULINGS) PERTAINING TO `ĪD ṢALĀH

1. No Nafī Ṣalāh should be performed at the Muṣallā before or after `Īd Ṣalāh, nor should any be performed at home at that time.
2. It is Makrūh (undesirable) to perform the `Īd Ṣalāh at any other place besides the Muṣallā without any valid excuse.
3. It is very important to listen to both the Khuṭbahs after the `Īd Ṣalāh. If for some reason the Khuṭbah is not audible, it is still necessary to remain seated till the Khuṭbah ends.

Note: It is sinful not to listen to the Khuṭbah.

4. If such an error is made in `Īd Ṣalāh which necessitates Sajdah as-Sahw, Sajdah as-Sahw may be omitted to avoid confusion.

### METHOD OF PERFORMING `ĪD ṢALĀH

1. Make the intention of performing two Raka`āt of `Īd Ṣalāh which is Wājib with six extra Takbīrāt (saying Allāhu Akbar).
2. After the Takbīr (saying Allāhu Akbar) to start Ṣalāh, fold the hands and recite Thanā (Du`ā’ after at-Takbīrah at-Taḥrīmah).
3. Then say the “Takbir” and lift the hands thrice. After the first two times leave the arms by the sides, and only fold them after the third extra Takbīr.

4. Now, Sūrah al-Fātiḥah and another Sūrah will be recited by the Imām and the first rak`ah will be completed as in any other Ṣalāh.
5. The second rak`ah will be performed similarly except that before going into Rukū`, the hands will be lifted thrice (whilst saying "Takbīr") and each time they will be left by the sides.
6. With the 4th Takbīr, the Rukū` should be made, without raising the hands again.
7. The rest of the Ṣalāh should be completed like any other Ṣalāh.
8. Du`ā' should be made after the Ṣalāh instead of after the Khuṭbah.

### **MASA'IL RELATING TO `ĪD ṢALĀH IN JAMĀ`AH**

1. If the Imām forgets to recite the extra Takbīrāt first in the first rak`ah and if he remembers after reciting surah al-Fatihah, he should recite the extra Takbīr and repeat Sūrah al-Fātiḥah. However, if he remembers after reciting the additional sūrah (i.e. when Qirā'ah is completed), then he should only perform the extra Takbīrāt.
2. If a person joins the `Īd Ṣalāh after the Imām has completed the extra Takbīrāt then he should perform the Takbīr of Taḥrīmah and immediately perform the additional Takbīrāt complying with the method shown previously.
3. If a person enters the Ṣalāh when the Imām is about to go into Rukū` and he (the late-comer) fears that he will not be able to join the Imām in the Rukū` if he stands and performs the Takbīrāt, he should then recite the Takbīrāt in Rukū`, and omit the tasbiḥ of Rukū` if there is no time. While performing the Takbīr in Rukū` the hands should not be raised but should be said verbally only. If the Imām emerges from the Rukū` and the latecomer has not yet completed the recitation of his Takbīr which he had missed then he should leave the remaining Takbīrāt and join the Imam. In this case the Takbīrāt which he could not complete are waived.

4. If someone missed a rak'ah of the `Id Ṣalāh, he should complete it as follows: When the Imām completes the Ṣalāh, he should rise and perform the missed rak'ah on his own, reciting Qirā'ah (Sūrah Al-Fāṭiḥah plus another sūrah) first, followed by the Takbirāt. The rest of the rak'ah is then completed as usual.
5. If one missed both raka`āt and joined the Imām before he completed his Ṣalāh, then one will offer the full Ṣalāh as described before.
6. Since the condition of `Id Ṣalāh is the formation of a jamā`ah, a person missing `Id Ṣalāh altogether is unable to perform the Ṣalāh on his own. There is no Qaḍā' for `Id Ṣalāh. (If he can perform it with a later Jamā`ah he must do that).

## DU`Ā' FOR `ID AL-FIṬR

`Abdullāh Ibn Mas`ūd ؓ relates that Rasūlullāh's ﷺ du`a on both `Ids was:

اللَّهُمَّ إِنَّا نَسْأَلُكَ عَيْشَةً تَقِيَّةً وَمَمِيتَةً سَوِيَّةً وَمَرَدَّةً  
 غَيْرَ مُخْزٍ وَلَا فَاضِحٍ اللَّهُمَّ لَا تُهْلِكْنَا فُجَاءَةً وَلَا تَأْخُذْنَا  
 بَغْتَةً وَلَا تَجْعَلْنَا عَنْ حَقِّ وَلَا وَصِيَّهِ اللَّهُمَّ إِنَّا نَسْأَلُكَ  
 الْعَفَافَ وَالْغِنَى وَالتُّقَى وَالْهُدَى وَحُسْنَ عَاقِبَةِ الْآخِرَةِ  
 وَالْدُّنْيَا وَنَعُوذُ بِكَ مِنَ الشَّكِّ وَالسَّقَاقِ وَالرِّيَاءِ وَالسَّمْعَةِ

فِي دِينِنَا يَا مُقَلِّبَ الْقُلُوبِ لَا تُرْغِ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا  
وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ

‘ALLĀHUMMA ‘INNĀ NAS-’ALUKA ‘ĪSHĀTAN TAQIYYATAW  
WA MĪTATAN SAWIYYATAW WA MARADDATAN GHAYRA  
MUKHZIYW WALĀ FĀḌIḤ. ‘ALLĀHUMMA LĀ TUHLIKNĀ  
FUJĀ’ATAW WALĀ TA’KHUDHNĀ BAGHTATAW WALĀ TAJ  
‘ALNĀ ‘AN ḤAQQIYW WALĀ WAṢIYYAH. ‘ALLĀHUMMA  
‘INNĀ NAS-’ALUKAL ‘A-FĀFA WAL GHINĀ WATTUQĀ WAL  
HUDĀ WA ḤUSNA ‘ĀQIBATIL ‘ĀKHIRATI WAD DUNYA WA NA  
‘ŪDHUBIKA MINASH-SHAKKI WASH-SHIQĀQI WAR-RIYĀ’I  
WAS SUM-’ATI FĪ DĪNINĀ, YĀ MUQALLIBAL QULŪBI LĀ  
TUZIGH QULŪBANĀ BA’DA ‘IDH HADAYTANĀ WAHAB LANĀ  
MIL-LADUNKA RAḤMAH. ‘INNAKA ‘ANTAL WAH-HĀB.

*O Allāh, we ask you for an honourable life, and a balanced death, and a revival that is dignified and not degrading. O Allāh, do not destroy us by making us disobey You and do not seize us by making us rebellious, and do not make us turn away from the truth or orders. O Allāh, grant us chastity, wealth, piety, guidance and good reciprocation in the Hereafter and in this world.*

*We seek refuge in You (O Allāh) from doubt, rebelliousness, pride and show in our religion. O He Who controls hearts, do not make our hearts slip after guiding them. Give us mercy from Your treasures. You alone are the Bestower. aṭ-Ṭabarānī*

## THE REWARD OF `ĪD

It is related from Anas ؓ that Rasūlullāh ﷺ has said:

“When the morning of `Īd comes, Allāh sends His angels to every (piece of) land. The angels descend to the earth and stand on every elevation, and cry out in a voice that can be heard by the entire creation besides Man and Jinn, ‘O followers of Muḥammad! Leave your houses to (turn to) a merciful Lord, who gives abundantly, and forgives great sins’.

“When they set off for the Muṣallā, Allāh asks the angels, ‘What reward is there for a labourer who has completed his duty.’

“The Angels reply ‘Our Lord! Our Master! His reward should be his receiving payment.’

“Allāh then decrees, ‘O my angels! I make you witness that in lieu of his fasting Ramaḍān and standing (in prayer) throughout it, I have fixed My Pleasure and My Forgiveness.’

“Allāh then states, ‘O my servants! Ask from me. By My Honour and Grandeur! There is nothing that you ask of me in regards to your afterlife that I shall not grant, and nothing of (the good of) your worldly life that I shall not allow. By My Honour! I will hide your faults as long as you think of Me. By My Honour! I shall never disgrace you, nor expose you to those who transgress. Return forgiven. You have (strove to) please me, and I am pleased.’”

al-Bayhaqī

## THE SIX NAFL FASTS OF SHAWWĀL

Six fasts should be kept in Shawwāl after `Īd. These fasts may be kept continuously or separately, at whatever time is convenient in that month. Going by the principle that good deeds are rewarded tenfold:

Abū Ayyūb ؓ relates that Rasūlullāh ﷺ has said:

“Whoever fasts Ramaḍān and then follows it with six of Shawwāl, he is one who has fasted ad-Dahr (perpetually/indefinitely).”

Ibn Hibbān

The month of Ramaḍān is equal to that of ten months and the value of these six voluntary fasts are equal to that of the remaining two months to complete a full year, this, repeated annually, is perpetual reward.