

رمضان المبارک کے احکام و مسائل

Virtues And Masail Of Ramzan

مؤلف
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Virtues and Masail of Ramzan

By
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Preface

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

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

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

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

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

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

valuable suggestions.

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

Wassalam
Jaseedmuddin Qasmi
Mufti, Markazul Maarif, Mumabi.
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أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى
الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

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

Islam is a comprehensive religion, which seeks to fulfil both men's spiritual as well as material needs. Therefore, Allah has insisted upon Muslims that they fast for one whole month that will make them strong spiritually and will also improve their bodily health. While going hungry they will feel the pangs of hunger faced by the poor, which make them appreciate

the need to provide food to the needy. Furthermore, fasting is linked with regular recitation of the glorious Qur'an and it is a fact that recitation becomes more effective and causes a deep impression on the heart when the stomach is empty. This is also one of the reasons that fasting and recitation of the Qur'an are closely associated with one another.

Fasting in Ramazan is one of the five pillars of Islam. If someone leaves the fast of Ramazan, then he is regarded as a fasiq or transgressor. If someone does not believe in its obligation, then he is kafir and goes out of Islam and if someone misses this month's fast though due to some reasonable excuse, he cannot get the virtues which he could get in Ramazan's fast though he keeps fasting

the whole of his life.

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

شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِلنَّاسِ وَبَيِّنَاتٍ مِنَ الْهُدَى وَالْفُرْقَانِ فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ وَمَنْ كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ

“The month of Ramadhan [is that] in which was revealed the Qur'an, as a guidance for the people and a clear proof of guidance and criterion. So, whoever sights [the new moon of] the month, let

him fast it; and whoever is ill or on a journey - then an equal number of other days. Allah intends for you ease and does not intend for you hardship and [wants] for you to complete the period and to glorify Allah for that [to] which He has guided you; and perhaps you will be grateful.” [Al-Baqrah-185]

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

عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: «صَامَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَاشُورَاءَ، وَأَمَرَ بِصِيَامِهِ فَلَمَّا فُرِضَ رَمَضَانُ تَرَكَ»

Narrated Ibn Umar:

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

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، أَنَّ قُرَيْشًا كَانَتْ تَصُومُ يَوْمَ عَاشُورَاءَ فِي الْجَاهِلِيَّةِ، ثُمَّ أَمَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِصِيَامِهِ حَتَّى فُرِضَ رَمَضَانُ، وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ شَاءَ فَلْيَصُمْهُ وَمَنْ شَاءَ أَفْطَرْ»

Narrated `Aisha:

(The tribe of) Quraish used to fast on the day of Ashura' in the Pre-Islamic period, and then Allah's Apostle ordered (Muslims) to fast on it till the fasting in the month of Ramadan was prescribed; whereupon the Prophet (saws) said, "He

who wants to fast (on 'Ashura') may fast, and he who does not want to fast may not fast." [Sahih Al-Bukhari 1893]

Virtues of Fasting

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: "الصَّيَامُ جُنَّةٌ فَلَا يَرُفْتُ وَلَا يَجْهَلُ، وَإِنْ امْرُؤٌ قَاتَلَهُ أَوْ شَاتَمَهُ فَلْيَقُلْ: إِنِّي صَائِمٌ مَرَّتَيْنِ" «وَالَّذِي نَفْسِي بِيَدِهِ لَخُلُوفُ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ تَعَالَى مِنْ رِيحِ الْمِسْكِ» «يَتْرُكُ طَعَامَهُ وَشَرَابَهُ وَشَهْوَتَهُ مِنْ أَجْلِي [ص: ٢٥] الصَّيَامُ لِي، وَأَنَا أَجْزِي بِهِ وَالْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا»

Narrated Abu Huraira (ra):

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

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

عَنْ سَهْلِ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: "إِنَّ فِي الْجَنَّةِ بَابًا يُقَالُ لَهُ الرَّيَّانُ، يَدْخُلُ مِنْهُ الصَّائِمُونَ يَوْمَ الْقِيَامَةِ، لَا يَدْخُلُ مِنْهُ أَحَدٌ غَيْرُهُمْ، يُقَالُ: أَتَيْنَ الصَّائِمُونَ؟ فَيَقُومُونَ لَا يَدْخُلُ مِنْهُ أَحَدٌ غَيْرُهُمْ، فَإِذَا دَخَلُوا أُغْلِقَ فَلَمْ يَدْخُلْ مِنْهُ أَحَدٌ"

Narrated Sahl (ra):

The Prophet (saws) said, "There is a gate

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

عَنْ ابْنِ شَهَابٍ، قَالَ: أَخْبَرَنِي ابْنُ أَبِي أَنَسٍ، مَوْلَى التَّيْمِيِّ: أَنَّ أَبَاهُ، حَدَّثَهُ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، يَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِذَا دَخَلَ شَهْرُ رَمَضَانَ فَتُحْتَفَتُ أَبْوَابُ السَّمَاءِ، وَغُلِقَتْ أَبْوَابُ جَهَنَّمَ، وَسُلْسِلَتِ الشَّيَاطِينُ»

Narrated Abu Huraira (ra):

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

chained." [Sahih Al-Bukhari 1899]

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: «مَنْ قَامَ لَيْلَةَ الْقَدْرِ إِيمَانًا وَاحْتِسَابًا، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ، وَمَنْ صَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ»

Narrated Abu Huraira (ra):

The Prophet (saws) said, "Whoever established prayers on the night of Qadr out of sincere faith and hoping for a reward from Allah, then all his previous sins will be forgiven; and whoever fasts in the month of Ramadan out of sincere faith, and hoping for a reward from Allah, then all his previous sins will be forgiven." [Sahih Al-Bukhari 1901]

أَنَّ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: «كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَجْوَدَ النَّاسِ بِالْخَيْرِ، وَكَانَ أَجْوَدَ مَا يَكُونُ فِي

رَمَضَانَ حِينَ يَلْقَاهُ جَبْرِيلُ، وَكَانَ جَبْرِيلُ عَلَيْهِ السَّلَامُ يَلْقَاهُ كُلَّ لَيْلَةٍ فِي رَمَضَانَ، حَتَّى يَنْسَلِخَ، يَعْرِضُ عَلَيْهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْقُرْآنَ، فَإِذَا لَقِيَهِ جَبْرِيلُ عَلَيْهِ السَّلَامُ، كَانَ أَجْوَدَ بِالْخَيْرِ مِنَ الرِّيحِ الْمُرْسَلَةِ»

Narrated Ibn 'Abbas (ra):

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

عَنْ أَبِي صَالِحٍ الزَّيَّاتِ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ،

يَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " قَالَ اللَّهُ: كُلُّ عَمَلِ ابْنِ آدَمَ لَهُ، إِلَّا الصِّيَامَ، فَإِنَّهُ لِي وَأَنَا أَجْزِي بِهِ، وَالصِّيَامُ جَنَّةٌ----- " لِلصَّائِمِ فَرْحَتَانِ يَفْرَحُهُمَا: إِذَا أَفْطَرَ فَرِحَ، وَإِذَا لَقِيَ رَبَّهُ فَرِحَ بِصَوْمِهِ "

Narrated Abu Huraira (ra):

Allah's Messenger (saws) said, "Allah said, 'All the deeds of Adam's sons (people) are for them, except fasting which is for Me, and I will give the reward for it.'" "Fasting is a shield or protection from the fire and from committing sins. There are two pleasures for the fasting person, one at the time of breaking his fast, and the other at the time when he will meet his Lord; then he will be pleased because of his fasting." [Al-Bukhari 1904]

Fast

أَحَلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ عَلِمَ اللَّهُ أَنَّكُمْ 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 الصِّيَامَ إِلَى اللَّيْلِ وَلَا تُبَاشِرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا كَذَلِكَ يُبَيِّنُ اللَّهُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ

It has been made permissible for you the night preceding fasting to go to your wives [for sexual relations]. They are clothing for you and you are clothing for them. Allah knows that you used to deceive yourselves, so He accepted your repentance and forgave you. So now, have relations with them and seek that which Allah has decreed for you. And eat and

drink until the white thread of dawn becomes distinct to you from the black thread [of night]. Then complete the fast until the sunset. And do not have relations with them as long as you are staying for worship in the mosques. These are the limits [set by] Allah, so do not approach them. Thus does Allah make clear His ordinances to the people that they may become righteous. [Al-Baqarah-187]

عَنِ الْبَرَاءِ رَضِيَ اللَّهُ عَنْهُ، قَالَ: " كَانَ أَصْحَابُ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا كَانَ الرَّجُلُ صَائِمًا، فَحَضَرَ الْإِفْطَارُ، فَنَامَ قَبْلَ أَنْ يُفْطَرَ لَمْ يَأْكُلْ لَيْلَتَهُ وَ— يَوْمَهُ حَتَّى يُمِيسَ، وَإِنْ قَيْسَ بْنِ صَرْمَةَ الْأَنْصَارِيِّ كَانَ صَائِمًا، فَلَمَّا حَضَرَ الْإِفْطَارُ أَتَى امْرَأَتَهُ، فَقَالَ لَهَا: أَعِنْدَكَ طَعَامٌ؟ قَالَتْ: — وَلَكِنْ أَنْطَلِقُ فَأَطْلُبُ لَكَ، وَكَانَ يَوْمُهُ يَعْمَلُ، فَعَلِبَتُهُ عَيْنَاهُ، فَجَاءَتْهُ امْرَأَتُهُ، فَلَمَّا رَأَتْهُ قَالَتْ: خَبِيئَةٌ لَكَ، فَلَمَّا انْتَصَفَ النَّهَارُ غَشِيَ عَلَيْهِ، فَذَكَرَ ذَلِكَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ

وَسَلَّمَ فَتَزَلَّتْ هَذِهِ الْآيَةُ: {أَحِلَّ لَكُمْ لَيْلَةَ صِيَامِكُمْ إِلَى نِسَائِكُمْ} [البقرة: ١٨٧] فَفَرَحُوا بِهَا فَرَحًا شَدِيدًا، وَتَزَلَّتْ: {وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ} [البقرة: ١٨٧].

Narrated Al-Bara (ra):

It was the custom among the companions of Muhammad that if any of them was fasting and the food was presented (for breaking his fast), but he slept before eating, he would not eat that night and the following day till sunset. Qais bin Sirmal-Ansari was fasting and came to his wife at the time of Iftar (breaking one's fast) and asked her whether she had anything to eat. She replied, "No, but I would go and bring some for you." He used to do hard work during the day, so he was overwhelmed by sleep and slept. When his wife came and saw him, she said,

"Disappointment for you." When it was midday on the following day, he fainted and the Prophet (saws) was informed about the whole matter and the following verses were revealed: "You are permitted to go to your wives (for sexual relation) at the night of fasting." So, they were overjoyed by it. And then Allah also revealed: "And eat and drink until the white thread of dawn appears to you distinct from the black thread (of the night)." [Sahih Al-Bukhari -1915]

Explanation:

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

عَنْ عَدِيِّ بْنِ حَاتِمٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: لَمَّا تَزَلَّتْ: {حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ} [البقرة: ١٨٧] عَمَدْتُ إِلَى عَقَالِ أَسْوَدَ، وَإِلَى عَقَالِ أَبْيَضَ، فَجَعَلْتُهُمَا تَحْتَ وَسَادَتِي، فَجَعَلْتُ أَنْظُرُ فِي اللَّيْلِ، فَلَا يَسْتَبِينُ لِي، فَغَدَوْتُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَذَكَرْتُ لَهُ ذَلِكَ فَقَالَ: «إِنَّمَا ذَلِكَ سَوَادُ اللَّيْلِ وَبَيَاضُ النَّهَارِ»

Narrated `Adi bin Hatim (ra):

When the above verses were revealed: 'Until the white thread appears to you, distinct from the black thread,' I took two (hair) strings, one black and the other white, and kept them under my pillow and went on looking at them throughout the night but could not make anything out of it. So, the next morning I went to Allah's Messenger (saws) and told him the whole story. He explained to me, "That verse means the darkness of the night and the

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

Explanation:

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

أَنَّ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «إِذَا رَأَيْتُمُوهُ فَصُومُوا، وَإِذَا رَأَيْتُمُوهُ فَافْطِرُوا، فَإِنْ غَمَّ عَلَيْكُمْ فَأَقْدُرُوا لَهُ»

Narrated Ibn `Umar (ra):

I heard Allah's Messenger (saws) saying, "When you see the crescent (of the month of Ramadan), start fasting, and when you

see the crescent (of the month of Shawwal), stop fasting; and if the sky is overcast (and you can't see it) then regard the month of Ramadan as of 30 days." [Sahih Al-Bukhari 1900]

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

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

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

The fasting is divided into eight types:

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

of Eidulfitr and Eiduzzuha and in 9th, 11th and 12th Zulhijja.

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

Intention of Fast

عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ، قَالَتْ: دَخَلَ عَلَيَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ فَقَالَ: «هَلْ عِنْدَكُمْ شَيْءٌ؟» فَقُلْنَا: لَا، قَالَ: «فَإِنِّي إِذْنٌ صَائِمٌ» ثُمَّ أَتَانَا يَوْمًا آخَرَ فَقُلْنَا: يَا رَسُولَ اللَّهِ، أَهْدِي لَنَا حَيْسٌ فَقَالَ: «أَرَيْنِيهِ، فَلَقَدْ أَصْبَحْتُ صَائِمًا» فَأَكَلَ

'A'isha, the Mother of the Believers (Allah be pleased with her), reported: The Apostle of Allah (saws) came to me one day and said: Is there anything with you (to eat)? I said: No. Thereupon he said: I

shall then be fasting. Then he came to us another day and we said: Messenger of Allah, hais (a kind of sweet) has been offered to us as a gift. Thereupon he said: Show that to me; I had been fasting since morning. He then ate it'. (Muslim 1154)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَ رَجُلًا يُنَادِي فِي النَّاسِ يَوْمَ عَاشُورَاءَ «إِنَّ مَنْ أَكَلَ فَلَيْتَمَ أَوْ فَلْيَصُمْ، وَمَنْ لَمْ يَأْكُلْ فَلَا يَأْكُلْ»

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

Intention is to decide in one's heart to do something, so if any one has intention in the night, that he would keep fast tomorrow or he had taken sahar with the

intention of having fast then it is also sufficient and it is not necessary to express the intention by saying it.

Mas'ala: Mustahab, Sunnah and the fast of Ramzan will be valid if one makes intention (niyyat) any time from the sunset till the decline of sun (half of the time from dawn till sunset) which is almost till 11: am.

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

Mas'ala: If the crescent is not seen on 29th

of Shaban because of cloudy weather then it is not allowed to keep fast with the intention that if it is Ramzan then it is Ramzan's fast and if it is Shaban then it is mustahab fast. And if any one keeps fast in this case with the intention of Ramzan then it is haram (stiricktly forbidden) as a hadith reads:

عَنْ صِلَةَ بْنِ زُفَرٍ، قَالَ: كُنَّا عِنْدَ عَمَّارِ بْنِ يَاسِرٍ فَأَتَانِي بِشَاةٍ مَصْلِيَّةٍ، فَقَالَ: كُلُوا، فَتَنَحَّى بَعْضُ الْقَوْمِ، فَقَالَ: إِنِّي صَائِمٌ، فَقَالَ عَمَّارٌ: «مَنْ صَامَ الْيَوْمَ الَّذِي يَشْكُ فِيهِ النَّاسُ فَقَدْ عَصَى أَبَا الْقَاسِمِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ»

AbulIshaq reported on the authority of Silah: We were with Ammar on the day when the appearance of the moon was doubtful. (The meat of) goat was brought to him. Some people kept

aloof from (eating) it. Ammar said: He who keeps fast on this day disobeys AbulQasim (i.e. the Prophet) (saws).

[Jami` at-Tirmidhi 686]

Sahar Meal

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «تَسَحَّرُوا فَإِنَّ فِي السَّحُورِ بَرَكَهً»
The Prophet (saws) said, "Partake of Sahar as there is a blessing in it." [Sahih Al-Bukhari-1923]

عَنْ عَمْرِو بْنِ الْعَاصِ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «فَصَلُّ مَا بَيْنَ صِيَامِنَا وَصِيَامِ أَهْلِ الْكِتَابِ، أَكَلَةُ السَّحَرِ»

"The difference between our fasts and the people of the books' fasts is because of Sahar meal." [Muslim 1096]

Explanation: They also keep fasts but

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

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، أَنَّ بِلَالَ كَانَ يُؤَذِّنُ بَلِيلٍ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «كُلُوا وَاشْرَبُوا حَتَّى يُؤَذِّنَ ابْنُ أُمِّ مَكْتُومٍ، فَإِنَّهُ لَا يُؤَذِّنُ حَتَّى يَطْلُعَ الْفَجْرُ»

Narrated `Aisha (ra):

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

Explanation:

There were two Azans in the period of Prophet (saws) in Ramzan; the first Azan was to inform the time of Sahar to those who were performing tahajjud and the second one was to awake those who were

still sleeping to get up and eat in sahar.
[Umdatulqari 10/296]

عَنْ سَهْلِ بْنِ سَعْدٍ — رَضِيَ اللَّهُ عَنْهُ — قَالَ كُنْتُ أَتَسَحَّرُ فِي أَهْلِي، ثُمَّ تَكُونُ سُرْعَتِي أَنْ أَذْرِكَ السُّجُودَ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

I used to take my Sahar meals with my family and then hurry up for presenting myself for the (Fajr) prayer with Allah's Messenger (saws).
[Sahih al-Sahih Al-Bukhari 1920]

عَنْ أَنَسٍ، عَنْ زَيْدِ بْنِ ثَابِتٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: «تَسَحَّرْنَا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، ثُمَّ قَامَ إِلَى الصَّلَاةِ»، قُلْتُ: كَمْ كَانَ بَيْنَ الْأَذَانِ وَالسُّحُورِ؟ قَالَ: «قَدَرُ خَمْسِينَ آيَةً»

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

with the Prophet (saws). Then he stood for the prayer." I asked, "What was the interval between the Sahar and the Adhan?" He replied, "The interval was sufficient to recite fifty verses of the Qur'an." [Sahih al-Sahih Al-Bukhari 1921]

Mas'ala: Sahar meal is mustahab.

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

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

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

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

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

Iftar

عَنْ سَهْلِ بْنِ سَعْدٍ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: «لَا يَزَالُ النَّاسُ بِخَيْرٍ مَا عَجَّلُوا الْفِطْرَ»

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

عَنْ أَبِي إِسْحَاقَ الشَّيْبَانِيِّ، سَمِعَ ابْنَ أَبِي أَوْفَى رَضِيَ اللَّهُ عَنْهُ،

قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ فَقَالَ لِرَجُلٍ: «انْزِلْ فَاجِدْ لِي»، قَالَ: يَا رَسُولَ اللَّهِ، الشَّمْسُ؟ قَالَ: «انْزِلْ فَاجِدْ لِي»، فَتَنَزَّلَ فَجَدَّحَ لَهُ فَشَرِبَ، ثُمَّ رَمَى بِيَدِهِ هَا هُنَا، ثُمَّ قَالَ: «إِذَا رَأَيْتُمُ اللَّيْلَ أَقْبَلَ مِنْ هَا هُنَا، فَقَدْ أَفْطَرَ الصَّائِمُ»

Narrated Ibn Abi `Aufa (ra):

I was with the Prophet (saws) on a journey, and he observed the fast till evening. The Prophet (saws) said to a man (Bilal), "Get down and mix Sawiq with water for me." He replied, "Will you wait till it is evening?" The Prophet said, "Get down and mix Sawiq with water for me; when you see night falling from this side, the fasting person should break his fast." [Sahih Al-Bukhari 1958]

The word ijdah in hadith means: To mix sawiq (a sort of food made of baked flour

of wheat or rice etc.) or to mix milk with water.

عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِذَا أَقْبَلَ اللَّيْلُ وَأَذْبَرِ النَّهَارُ، وَغَابَتِ الشَّمْسُ فَقَدْ أَفْطَرَ الصَّائِمُ»

'Umar (ra) reported Allah's Messenger (saws) as saying: When the night approaches and the day retreats and the sun sinks down, then the observer of the fast should break it. [Sahih Muslim 1100]

عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ الصَّدِّيقِ رَضِيَ اللَّهُ عَنْهُمَا، قَالَتْ: «أَفْطَرْنَا عَلَى عَهْدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ غَيْمٍ، ثُمَّ طَلَعَتِ الشَّمْسُ» قِيلَ لِهَيْشَامٍ: فَأَمَرُوا بِالْقَضَاءِ؟ قَالَ: «لَا بُدَّ مِنْ قَضَاءٍ»

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

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

عن سلمان بن عامر الضبي عن النبي صلى الله عليه و سلم قال إذا أفطر أحدكم فليفطر على تمر زاد ابن عيينه فإنه بركة فمن لم يجد فليفطر على ماء فإنه طهور

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

عَنْ زَيْدِ بْنِ خَالِدِ الْجُهَنِيِّ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " مَنْ فَطَرَ صَائِمًا كَانَ لَهُ مِثْلُ أَجْرِ مَنْ عَمِلَهُ، ... مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أَجْرِ الصَّائِمِ شَيْئًا

Narrated Zaid bin Khalid Juhani (ra):

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

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

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

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

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

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

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

Dua of Iftar:

عَنْ مُعَاذِ بْنِ زُهْرَةَ، أَنَّهُ بَلَغَهُ " أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا أَفْطَرَ قَالَ: «اللَّهُمَّ لَكَ صُمْتُ، وَعَلَى رِزْقِكَ أَفْطَرْتُ»

Narrated Mu'adh ibn Zuhrah (ra):

The Prophet of Allah (saws) used to say when he broke his fast: 'Allhumma laka sumtu wa ala rizqika aftartu' (O Allah, for Thee I have

fasted, and with Thy provision I have broken my fast). [Sunan Abi Dawud: 2358]

Dua after Iftar

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، إِذَا أَفْطَرَ قَالَ: «ذَهَبَ
الْظَّمَأُ وَابْتَلَّتِ الْعُرُوقُ، وَتَبَّتِ الْأَجْرُ إِنْ شَاءَ اللَّهُ»

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

Dua after doing iftar at someone's home

عَنْ أَنَسٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَاءَ إِلَى سَعْدِ بْنِ
عُبَادَةَ، فَجَاءَ بِخَبْزٍ وَزَيْتٍ، فَأَكَلَ، ثُمَّ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ «أَفْطَرَ عِنْدَكُمْ الصَّائِمُونَ، وَأَكَلَ طَعَامُكُمْ الْأَبْرَارُ،

وَصَلَّتْ عَلَيْكُمُ الْمَلَائِكَةُ»

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

Things that do not break the fast

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ: " ثَلَاثٌ لَا يُفْطِرُنَ الصَّائِمُ: الْحِجَامَةُ، وَالْقَيْءُ، وَالْإِحْتِنَامُ "

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

عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ
ذَرَعَهُ الْقَيْءُ، فَلَيْسَ عَلَيْهِ قَضَاءٌ، وَمَنْ اسْتَقَاءَ عَمْدًا فَلْيَقْضِ»

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

حَدَّثَنَا عَبْدَانُ، أَخْبَرَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا هِشَامٌ، حَدَّثَنَا ابْنُ
سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ، قَالَ: «إِذَا نَسِيَ فَأَكَلَ وَشَرِبَ، فَلَيْتِمَ صَوْمَهُ،
فَإِنَّمَا أَطْعَمَهُ اللَّهُ وَسَقَاهُ»

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

أَنَّ أَبَا بَكْرٍ، حَدَّثَهُ أَنَّ مَرْوَانَ أَرْسَلَهُ إِلَى أُمِّ سَلَمَةَ رَضِيَ اللَّهُ
عَنْهَا يَسْأَلُ عَنِ الرَّجُلِ يُصْبِحُ جُنْبًا، أَيْصُومُ؟ فَقَالَتْ: «كَانَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصْبِحُ جُنْبًا مِنْ جِمَاعٍ، لَا مِنْ
حُلْمٍ، ثُمَّ لَا يُفْطِرُ وَلَا يَقْضِي»

Abu Bakr reported that Marwan sent him

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

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

Mas'ala: If any one eats or drinks forgetfully then it will not break the fast but if mistakenly, something enters into the stomach for example while doing gargle in the bath if water enters into the

stomach the fast will be invalid. That is why it is recommended in Shariah that one should not do gargle in bath if he keeps fast.

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

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

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

Mas'ala: To take out blood for medical

test does not break the fast. It is allowed in the fast if there is any need.

Mas'ala: Breastfeeding does not invalidate the fast.

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

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

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

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

Things that break the fast

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

Mas'ala: If someone's gum bleeds and the blood enters in the throat, the fast will be invalid if the blood was equal or more than saliva.

Mas'ala: If someone chews pan and redness remained in the morning and he swallows the saliva then his fast will be invalid. Nevertheless, if he cleaned his mouth by rinsing and nothing of pan remains but redness still remained then his fast will not be invalid if he swallowed the reddish saliva. But the caution demands that one should make for this fast later if he is in confusion.

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

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

Mas'ala: ejaculation by masturbation

also will invalidate the fast.

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

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

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

Mas'ala: The inhaler will invalidate the fast because according to the physicians,

the inhaler produces a chemical vapor which passes through the trachea and reaches the throat and lung.

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

Things that make the fast makrooh (abominable)

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ لَمْ يَدَعْ قَوْلَ الزُّورِ وَالْعَمَلَ بِهِ، فَلَيْسَ لِلَّهِ حَاجَةٌ فِي أَنْ يَدَعَ طَعَامَهُ وَشَرَابَهُ»

Narrated Abu Huraira (ra):

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

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

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

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

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

Mas'ala: It is makrooh to do such a hard work which weakens one and sometime

compels him to break the fast.

Things that make qaza and kaffarah incumbent

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

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

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

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

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

Things which make Qaza compulsory not Kaffarah

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

Mas'ala: Kaffarah is only compulsory if anyone breaks the fast of Ramzan in the

month. So if any breaks any other fasts or the Qaza fasts of Ramzan then there is no Kaffarah upon him.

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

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

Mas'ala: It is not allowed to break the fast

in journey after having it but if someone breaks fast after fasting during the journey, he will have to just substitute this fast later but there is no kaffarah upon him.

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

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

Kaffarah

عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ أَفْطَرَ يَوْمًا مِنْ رَمَضَانَ مِنْ غَيْرِ رُخْصَةٍ وَلَا مَرَضٍ، لَمْ يَقْضِ عَنْهُ صَوْمُ الدَّهْرِ كُلِّهِ وَإِنْ صَامَهُ»

Abu Hurairah (ra) narrated that: the Messenger of Allah said: "Whoever breaks the fast during Ramadan without an allowance or illness, then if he fasted for all time, his fasting would not make up for it." [Jami` at-Tirmidhi-723]

أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: بَيْنَمَا نَحْنُ جُلُوسٌ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، إِذْ جَاءَهُ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ هَلَكْتُ. قَالَ: «مَا لَكَ؟» قَالَ: وَقَعْتُ عَلَى امْرَأَتِي وَأَنَا صَائِمٌ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «هَلْ تَجِدُ رَقَبَةً تُعْتِقُهَا؟» قَالَ: لَا، قَالَ: «فَهَلْ تَسْتَطِيعُ

أَنْ تَصُومَ شَهْرَيْنِ مُتَتَابِعَيْنِ»، قَالَ: لَا، فَقَالَ: «فَهَلْ تَجِدُ إِطْعَامَ سِتِّينَ مِسْكِينًا». قَالَ: لَا، قَالَ: فَمَكَثَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَبَيْنَا نَحْنُ عَلَى ذَلِكَ أَتَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِعَرَقٍ فِيهَا تَمْرٌ - وَالْعَرَقُ الْمَكْتَلُ - قَالَ: «أَيْنَ السَّائِلُ؟» فَقَالَ: أَنَا، قَالَ: «خُذْهَا، فَتَصَدَّقْ بِهِ» فَقَالَ الرَّجُلُ: أَعَلَى أَفْقَرِ مِنِّي يَا رَسُولَ اللَّهِ؟ فَوَاللَّهِ مَا بَيْنَ لَابَتَيْهَا - يُرِيدُ الْحَرَّتَيْنِ - أَهْلُ بَيْتٍ أَفْقَرُ مِنْ أَهْلِ بَيْتِي، فَضَحَكَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى بَدَتْ أُنْيَابُهُ، ثُمَّ قَالَ: «أَطْعِمْهُ أَهْلَكَ»

Narrated Abu Huraira (ra):

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

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

Explanation: This incident happened in

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

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

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

Mas'ala: In kaffarah, while feeding poor people or giving them kaffarah amount, it

is necessary that 60 poor people would be fed or given kaffarah amount or to one poor person for 60 days. If more than one days' kaffarah amount is given to one person in one day then it will be counted only one day's kaffarah.

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

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

Mas'ala: If kaffarah's meal is fed to

children then kaffarah will not be valid. Nevertheless if kaffarah meal's equivalent amount, i.e. one Sa dates or half Sa wheat (half Sa i.e is 1 kg 74 g 640 mg) is given to poor children, kaffarah will be valid.

The excuses which allow to leave the fast

أَيَّامًا مَّعْدُودَاتٍ فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ (١٨٤)

[Fasting for] a limited number of days. but whoso among you is sick or on a journey, shall fast the same number of other days; and for those who are able to fast only with great difficulty, is an expiation - the

feeding of a poor man[each day]. But he that will give more, of his own free will, - it is better for him. And it is better for you that ye fast, if you only knew.

[Al-Baqrah-185]

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ كَانَتْ لَهُ حِمُولَةٌ تَأْوِي إِلَيَّ شَيْعٍ، فَلْيَصُمْ رَمَضَانَ حَيْثُ أَدْرَكَهُ»

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

Mas'ala: If any one is suffering from

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

Mas'ala: If any woman is suffering from menstrual cycle or lochia, she is not allowed to keep fast and later she will have to keep qaza fast. But they should also respect the month of Ramzan and

should not eat or drink before those who are having fast.

Mas'ala: If any woman is pregnant or breast feeding and she feels difficult to keep fast then she is permitted to leave the fast and later she will have to keep qaza fast. [Al-Badai]

Mas'ala: If any one is too old to fast, he is allowed to leave fast and pay fidya (One Sa of dates or half Sa of wheat) for each fast.

Mas'ala: If any one is on Shariah journey that is 48 miles, he is permitted to leave fast and keep qaza fast later but if

there is no problem in journey as during travel nowadays by airplane or through train and bus services, then it is better not to leave the fast of Ramazan because virtues of Ramzan's fast once lost can not be gained.

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

Mas'ala: If someone is compelled to break fast else he is threatened to death or to be harmed severely, he is permitted to break the fast and later he will have to

keep qaza fast.

I'tikaf

عَنْ عَلِيِّ بْنِ حُسَيْنٍ، عَنْ أَبِيهِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "مَنْ اعْتَكَفَ عَشْرًا فِي رَمَضَانَ حَجَّتَيْنِ وَعُمْرَتَيْنِ". يَعْنِي: كَانَ بِحَجَّتَيْنِ وَعُمْرَتَيْنِ.

I'tikaf of ten days in Ramzan is equal to two Hajj and two Umrah. [Shuabul Iman-3681]

عَنْ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فِي الْمُعْتَكِفِ «هُوَ يَعْكُفُ الذُّنُوبَ، وَيُجْرَى لَهُ مِنَ الْحَسَنَاتِ كَعَامِلِ الْحَسَنَاتِ كُلِّهَا»

It was narrated from Ibn 'Abbas (ra) that: The Messenger of Allah (saw) said concerning the person observing I'tikaf. "He is refraining from sin and he will be

given a reward like that of one who does all kinds of good deeds." [Ibne Maja-1781]

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

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، - زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - : «أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، كَانَ يَعْتَكِفُ الْعَشْرَ الْأَوَّلَ مِنْ رَمَضَانَ حَتَّى تَوَفَّاهُ اللَّهُ، ثُمَّ اعْتَكَفَ أَزْوَاجُهُ مِنْ بَعْدِهِ»

Narrated `Aisha (ra):

) "The Prophet used to practice I'tikaf in the last ten days of Ramadan till he died

and then his wives used to practice I'tikaf after him".[Sahih Al-Bukhari 2026]

عَنْ عَائِشَةَ، قَالَتْ: «كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، إِذَا اعْتَكَفَ، يُدْنِي إِلَيَّ رَأْسَهُ فَأَرْجُلُهُ، وَكَانَ لَا يَدْخُلُ الْبَيْتَ إِلَّا لِحَاجَةِ الْإِنْسَانِ»

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

Mas'ala: I'tikaf in ten days of Ramzan is Sunnat-e-Muakkadah and Kifayah which means that if it is a small village, it is necessary that there would be at least one person in I'tikaf for last ten days of

Ramzan. And if it is a city then one person at least must be in I'tikaf in every ward of the city. If nobody is in I'tikaf then every one of village and the people of the ward of the city will be sinful.

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

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

Mas'ala: To go out of the mosque to take bath just for getting cool after bathing for performing Friday salah is not allowed.

Mas'ala: If any one had the intention that during I'tikaf he will go out of the mosque for some work such as tarawih etc then he may go out and his I'tikaf will not be affected by this.[Aalamgir]

Mas'ala: In I'tikaf to remain silent with the intention that it is a deed of divine reward is makrooh. Nevertheless one should avoid unnecessary talk.

Mas'ala: If some one is in I'tikaf in the masjid where Friday prayer is not performed then he would go to nearby masjid for Friday prayer and he may come out of his masjid at a time that he may perform sunnah salah in that Juma masjid

and listen to Friday sermon.

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

Shab-e- Qadr

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ (١) وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ (٢)
لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ (٣) تَنْزِيلُ الْمَلَائِكَةِ وَالرُّوحُ فِيهَا
يَأْذُنُ رَبُّهُمْ مِنْ كُلِّ أَمْرٍ (٤) سَلَامٌ هِيَ حَتَّى مَطْلَعِ الْفَجْرِ (٥)
Indeed, We sent the Qur'an down during

the Night of power.

And what can make you know what is the Night of power?

The Night of power is better than a thousand months.

The angels and the Spirit descend therein by permission of their Lord for every matter.

Peace it is until the emergence of dawn.

[97. Al-Qadr]

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: «مَنْ قَامَ لَيْلَةَ الْقَدْرِ إِيمَانًا وَاحْتِسَابًا، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ، وَمَنْ صَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ»

Narrated Abu Huraira (ra):

The Prophet said, "Whoever fasted the month of Ramadan out of sincere Faith (i.e. belief) and hoping for a reward from Allah, then all his past sins will be forgiven, and whoever stood for the

prayers in the night of Qadr out of sincere Faith and hoping for a reward from Allah, then all his previous sins will be forgiven ."[Al-Sahih Al-Bukhari-1901]

عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ دَخَلَ رَمَضَانُ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ هَذَا الشَّهْرَ قَدْ حَضَرَكُمْ، وَفِيهِ لَيْلَةٌ خَيْرٌ مِنْ أَلْفِ شَهْرٍ، مَنْ حُرِمَهَا فَقَدْ حُرِمَ الْخَيْرَ كُلَّهُ، وَلَا يُحْرَمُ خَيْرَهَا إِلَّا مَحْرُومٌ»

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

[Sunan Ibn Majah - 1644]

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: «تَحَرَّوْا لَيْلَةَ الْقَدْرِ فِي الْوَتْرِ، مِنَ الْعَشْرِ الْأَوَاخِرِ مِنْ رَمَضَانَ»

Narrated `Aisha (ra):

Allah's Apostle said, "Search for the Night of Qadr in the odd nights of the last ten days of Ramadan." [Sahih Al-Bukhari- 2017]

حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ، قَالَ: أَخْبَرَنِي عُبَادَةُ بْنُ الصَّامِتِ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ يُخَبِّرُ بَلِيلَةَ الْقَدْرِ، فَتَلَاخَى رَجُلَانِ مِنَ الْمُسْلِمِينَ فَقَالَ: «إِنِّي خَرَجْتُ لِأَخْبِرْكُمْ بَلِيلَةَ الْقَدْرِ، وَإِنَّهُ تَلَاخَى فُلَانٌ وَفُلَانٌ، فَرُفِعَتْ، وَعَسَى أَنْ يَكُونَ خَيْرًا لَكُمْ، التَّمَسُّوهُمَا فِي السَّبْعِ وَالتَّسْعِ وَالْخَمْسِ»

Narrated 'Ubada bin As-Samit (ra):

Allah's Apostle went out to inform the people about the (date of the Night of decree (Al-Qadr). There happened to be a quarrel between two Muslim men. The Prophet

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

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

Since Allah Almighty gave the people of this ummah shorter lives in comparison with previous ummahs that is why Allah Almighty by his grace blessed them to make up for their short lives.

This above mentioned hadith gives us a lesson, that is, the quarrel causes, oftentimes, deprive people of many virtues of Allah.

In fact, this virtuous night can be in any night of the year. Allah Almighty did not point out this night due to His abounding wisdom and as Allah's beloved apostle says in the above mentioned hadith it seems Allah Almighty intended khair and betterment for Muslims by hiding it. To take an example, those who really wish to get this month's virtues gets taufeeq to worship in many nights in the search of this bounteous night. And also if this night had been confirmed and still any unlucky person would have dared to commit a sin then it was quite possible that Allah Almighty would have visited any divine punishment on him.

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

of the scholars say in 27th night of Ramzan it is expected the most.

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

Tarawih Salah

ان ابا هريرة رضي الله عنه قال سمعت رسول الله صلى الله عليه وسلم، يقول لرمضان من قامه إيماناً واحتساباً، غفر له ما تقدم من ذنبه.»

Narrated Abu Huraira (ra):

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

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

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

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

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

Masa'ala: Tarawih is Sunnat-e-Muakkadah

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

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

Masa'ala: In tarawih, Imam should recite *Bismillah hirrahma nirrahim* once

loudly so that muqtadi's sunnah of listening to the whole Quran also would be fulfilled.

Masa'ala: If some one missed some rakats of tarawih, then after the tarawih is finished, he should first join the Imam in witr and then perform the remaining rakats of tarawih.

Masa'ala: Imam must be adult in Tarawih salah, and so it is not allowed to make a juvenile imam in tarawih as it is not allowed in other salahs.

Masa'ala: If any Hafiz led twenty rakats of tarawih in one place then he can not lead tarawih in another place in the same night.

Masa'ala: It is sinful act to recite the Qur'an in tarawih salah with so much speed that letters are elided and words are

not pronounced properly and in this case, the imam will get neither any reward nor the ones who follow him in prayer.

Sadaqa Fitr

عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: «فَرَضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ زَكَاةَ الْفِطْرِ صَاعًا مِنْ تَمْرٍ، أَوْ صَاعًا مِنْ شَعِيرٍ عَلَى الْعَبْدِ وَالْحُرِّ، وَالذَّكَرِ وَالْأُنْثَى، وَالصَّغِيرِ وَالْكَبِيرِ مِنَ الْمُسْلِمِينَ، وَأَمَرَ بِهَا أَنْ تُؤَدَّى قَبْلَ خُرُوجِ النَّاسِ إِلَى الصَّلَاةِ»

Narrated Ibn `Umar (ra):

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

عَنْ ابْنِ عَبَّاسٍ، قَالَ: «فَرَضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ زَكَاةَ الْفِطْرِ طَهُرَةً لِلصَّائِمِ مِنَ الْغَوْرِ وَالرَّقَثِ، وَطُعْمَةً

لِلْمَسَاكِينِ، مَنْ أَدَّاهَا قَبْلَ الصَّلَاةِ، فَهِيَ زَكَاةٌ مَقْبُولَةٌ، وَمَنْ أَدَّاهَا بَعْدَ الصَّلَاةِ، فَهِيَ صَدَقَةٌ مِنَ الصَّدَقَاتِ»

Narrated Abdullah ibn Abbas (ra):

The Messenger of Allah (saws) prescribed the sadaqah (alms) relating to the breaking of the fast as a purification of the fasting from empty and obscene talk and as food for the poor. If anyone pays it before the prayer (of 'Id), it will be accepted as zakat. If anyone pays it after the prayer, that will be a sadaqah like other sadaqahs (alms). [Sunan Abi Dawud-1609]

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

Masa'ala: Sadqa fitr is one Sa of dates or half Sa of wheat (half Sa is 1 kg 74 g 640 mg) or an amount equal to it.

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

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

have to pay sadaqa fitr while zakat is not obligatory upon him in this case.

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

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