

RAMADAN SPECIAL ISSUE

KNOWLEDGE IS DEEN

270+ POINTS
OF
SUMMARIZED
RULINGS ON
RAMADAN
AND FASTING



FEBRUARY 2025

سُبْحَانَكَ اللَّهُمَّ وَالَّذِي أُنْفِثُ الْقُرْآنَ
هُدًى لِلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَى وَالْفُرْقَانِ

AL-BAQARAH, 185

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INTRODUCTION

All praise is due to Allah, the Most Merciful, and may peace and blessings be upon our beloved Prophet Muhammad ﷺ, his family, and his companions.

This concise book, **A Concise Summary of the Rulings Related to Ramadan and Fasting**, has been carefully compiled in **270+ points** to provide a clear and accessible guide on the essential rulings of fasting. It is summarized from two esteemed works: **Summary of Speech in the Rulings of Fasting** by Shaykh Abdullah bin Jarallah (Hafidhahullah) and **70 Matters Related to Fasting** by Shaykh Saleh Al-Munajjid (Hafidhahullah).

The purpose of this effort is to make authentic knowledge about fasting available in a simple, **mobile-friendly** format for the benefit of every **English-reading** Muslim. Whether you are new to fasting or seeking to strengthen your understanding, this summary will, InShaAllah, serve as a useful companion throughout Ramadan.

May Allah accept this humble effort and make it a source of guidance and benefit for all. Aameen.

Your Brother in Islam
Mohammed Arif

A CONCISE SUMMARY OF THE RULINGS RELATED TO RAMADAN AND FASTING



DEFINITION & FUNDAMENTAL RULING OF SIYAM (FASTING)

1. Linguistically, Siyaam in Arabic means **abstinence**.
2. In Islamic terminology, it means abstaining from things that break the fast, from dawn until sunset.
3. Fasting the month of Ramadan is **obligatory** (Al-Baqarah, 183) and among the pillars of Islam.
4. Al-Haafidh al-Dhahabi (may Allah have mercy on him) said, "Among the believers it is well- established

that whoever does not fast in Ramadan without a valid excuse is worse than an adulterer or a drunkard.

5. Shaykh al-Islam **Ibn Taymiyyah** (may Allah have mercy on him) said: "If a person does not fast in Ramadan knowing that it is haram but making it halal for himself to do so, he must be executed; and if he does it because he is immoral but believes it is haram, then he must be punished for not fasting."

6. Fasting is to abstain from **eating, drinking** and having **sexual relations** with wife, with the intention of seeking Allah's pleasure

7. Fasting starts from the dawn until sunset

12 REASONS WHY RAMADAN IS SPECIAL!

1. It is the **4th pillar** of Islam

2. It has **Taraweeh** prayer

3. **Quran** was revealed in this month

4. There is a night of **Qadr** in the last 10 days

5. Battle of **Badr** (first battle between truth and falsehood) took place in Ramadan

6. **Makkah** was opened for Muslims

7. **Gates** of Jannah are opened and gates of Jahannam are closed and the transgressed devils are shackled in chains.

8. Allah's **mercy** descends on everyone and duas are accepted.
9. **Smell** of a fasting person's mouth is better than musk in the sight of Allah.
10. Angels make **dua** for the fasting person till iftaar.
11. Rewards of good deeds are **multiplied** many times
12. It is the month of **patience**.

14 VIRTUES OF FASTING

1. Allah has chosen fasting for Himself, and He will reward it and **multiply** the reward without measure. (Bukhari)
2. Fasting has no equal, and the **dua** of the fasting person will not be refused. (Al-Baihaquee)
3. The fasting person has **two moments of joy**: one when he breaks his fast, and one when he meets his Lord and rejoices over his fasting. (Muslim)
4. Fasting will **intercede** for a person on the Day of Judgment. (Ahmad)
5. The **smell** that comes from the mouth of a fasting person is more beloved to Allah than the scent of musk. (Muslim)
6. Fasting is a **protection** and a strong fortress that keeps a person safe from the Fire. (Ahmad)

7. Whoever fasts one day for the sake of Allah, Allah will distance him from the Fire a distance of **seventy years** from the Fire. (Muslim)

8. Whoever fasts one day seeking the pleasure of Allah, if that is the last day of his life, he will enter **Paradise**. (Ahmad)

9. In Paradise, there is a gate called **Al-Rayyaan** through which those who fast will enter, and no one will enter through it except them. (Bukhari)

10. Ramadan is a pillar of Islam, the Qur'an was revealed in this month, and in it there is a night that is better than a **thousand months**.

11. When Ramadan begins, the gates of Paradise are opened and the gates of Hell are closed, and the **devils** are put in chains. (Bukhari)

12. Fasting in Ramadan is equivalent to fasting ten months. (Ahmad)

13. Whoever fasts Ramadan out of faith and with the hope of reward, all his previous sins will be **forgiven**. (Bukhari)

14. With the breaking of every fast, Allah will choose people to **free** from Hellfire. (Ahmad)

8 BENEFITS OF FASTING

1. We become **al-muttaqoon**. (Al-Baqarah, 183)
2. Fasting leads to the defeat of Shaytaan; it **controls desires** and protects one's faculties.
3. When the fasting person feels the pangs of hunger, he experiences how the poor feel, thus he feels **compassion** towards them and gives them something to ward off their hunger.
4. Fasting **trains** the person to avoid desires and to keep away from sin.
5. It helps a person to overcome his own nature and to wean himself away from **bad habits**.
6. It also trains a person to get used to being **organized** and **punctual**, which will solve the problem that many people have of being disorganized.
7. Fasting is also a demonstration of the **unity** of the Muslims, as the Ummah fasts and breaks its fast all at the same time.
8. Fasting also provides a great opportunity for those who are **calling others to Allah**, they can call people coming to masjids for first time or after long time.

4 CONDITIONS OF FASTING TO BE OBLIGATORY

1. He/She should be a **Muslim**.
2. He/She should be **sane** and not mentally retarded.
3. He/She should have reached **adulthood**.
4. He/She should have the **ability** to fast (in terms of health).

6 CONDITIONS OF FASTING TO BE VALID AND CORRECT

1. He/She should be a **Muslim**.
2. He/She should be **sane** and not mentally retarded.
3. He/She should have reached **adulthood**.
4. She should be clean from **menstrual** blood.
5. She should be clean from **post-partum** blood.
6. He/She must have made **intention** for fasting.

8 TYPES OF PEOPLE WHO ARE OBLIGATED TO FAST

1. Fasting is an obligation on every **adult, sane**, resident Muslim who is able to fast and has nothing to prevent him or her from doing so, such as menstruation or postpartum bleeding.
2. Signs of **adulthood** are 4:
 - Emission of semen
 - Growth of coarse pubic hair

- Attainment of fifteen years of age
- Menstruation (for females)

3. Children should be instructed to fast at the age of **seven** if they are able to, and should be physically disciplined at the age of ten if he does not fast.

4. Extra **attention** must be given to the matter of girls when they have just reached the age of maturity, for they may fast during their menses out of shyness without making up their fasts later.

5. If a **kaafir** becomes Muslim, if a child reaches puberty, or if an insane person comes to his senses during the day, they should refrain from eating until dusk, for they are now among those who are obligated to fast, no need to make up for the days of Ramadan that they have missed.

6. If a person is **insane** at times and sane at other times, he must fast during his periods of sanity and is excused during his periods of insanity, if he becomes insane during the day while fasting, it does not invalidate his fast.

7. If someone **dies** during Ramadan, there is no **debt** on him or his heirs with regard to the remaining days of the month.

8. A **new convert** to Islam, a Muslim living in Daar al-

Harb (non-Muslim lands with no or few Muslim population) and a Muslim who grew up among the kuffaar without knowing the basics of fasting - eats, drinks or has sexual relations out of ignorance, they are excused.

5 TYPES OF PEOPLE WHO ARE NOT OBLIGATED TO FAST

1. **A patient** fearing harm if he fasts - need to make-up the missed ones after Ramadan.
2. **A traveler** for whom kasar (shortening) in salaah is allowed - need to make up.
3. **Menstruating women** and women with post-partum bleeding - need to make up.
4. **Pregnant women** and breast-feeding mothers - need to make up.
5. **Old people** and irrecoverable diseased people - make-up not needed, feed the miskeen.

6 BASIC INVALIDATORS OF FASTING

1. **Eating** and drinking deliberately.
2. Having **sexual** relations with wife.
3. Taking blood or glucose **injections**.
4. **Menstrual** or post-partum bleeding.
5. **Vomiting** deliberately.
6. Becoming **murtadd** (apostate).

1. Eating and drinking something at **suhoor**.
2. **Delay** suhoor until just before azaan of fajr.
3. One should not delay iftaar. (Bukhari)
4. Break the fast with **fresh dates** or dried dates or a sip of water (as per availability).
5. After iftaar, it is Sunnah to **recite** the words *"Dhahaba adh-dhama', wabtallat il-'urooq, wa thabat al-ajru in shaa Allah"* (The thirst has gone, the veins are flowing again, and the reward is confirmed, in shaa Allah"). (Abu Dawood)
6. Keep away from all kinds of **sins**.
7. The fasting person should avoid all kinds of **haraam** actions, such as backbiting, obscenity and lying, otherwise his reward may all be lost.
8. Do not allow oneself to be **distracted** by quiz-shows, soap operas, movies and sports matches, idle gatherings, hanging about in the streets with evil people and time-wasters, driving around for no purpose, and crowding the streets and sidewalks.
9. Do not spend the day in **sleep** and night waking up.
10. Do not **waste** your time in the markets, wandering around the shops, or having new clothes stitched and following fashions etc.

11. Do not **overeate** in Ramadan, a wise person lives not to eat, but rather, eats to live.

12. Do not indulge too much in making all kinds of food during Ramadan and treat **food preparation** as a virtual art form. Housewives and servants spend all their time on making food. This keeps them away from worship, and people spend far more on food during Ramadan than they ordinarily do. Avoid this.

13. Avoid **indigestion**, obesity and gastric illness (by eating and drinking properly and adequately), people eat like gluttons and drink like thirsty camels so when they stand to pray Taraaweeth they do so reluctantly, and some of them leave after the first two rak'ahs!

14. Increase your **generosity** by sharing knowledge, giving charity, use your position of authority or physical strength to help others, and have a good attitude.

15. Do not make fasting an **excuse** for your laziness in doing your work, stay energetic.

16. Feed the poor and needy. (Ahmad)

17 THINGS TO DO IN THIS GREAT MONTH

1. Prepare yourselves and your environment for worship.

2. Hasten to **repent** and turn back to Allah.
3. **Rejoice** at the onset of this month.
4. Have the correct frame of mind and **fear Allah** when praying Taraaweeh.
5. Do not become **tired** during the middle ten days of the month.
6. Seek **Laylat ul-Qadr** during last 10 days.
7. Read the entire **Quraan** repetitively, try to weep, and try to understand what you are reading.
8. Perform **Umrah**, because doing Umrah in Ramadan is equivalent to Hajj.
9. Give **charity**, charity given during this virtuous time is multiplied.
10. Do **ai'tekaaf** in Masjid during last 10 days.
11. **Congratulate** one another at the beginning of the month. (this is allowed, Sunan Nasaai)
12. Delaying **suhoor** until before dawn.
13. Hastening **iftaar** after sunset.
14. Performing **righteous deeds** like:
 - Salaah with jamaah
 - Giving zakaat
 - Nawaafil salaah
 - Sadaqah and charity
 - Recitation of Quran

- Zikr, remembrance of Allah
- Dua and istaghfaar

15. Refraining from using **bad language**.

16. Making lots of **dua** during iftaar and suhoor.

17. Breaking fast with **fresh dates** or dried dates or water as per availability.

13 MATTERS RELATED TO INTENTION (NIYYAH)

1. Niyyah (intention) is a required condition for every obligatory fast.

2. The intention can be made at **any point** during the night before fajr.

3. Niyyah means the **resolution** in the heart to do something speaking it aloud is bid'ah.

4. If anyone who knows that tomorrow is one of the days of Ramadan and wants to fast has already made the intention .

5. If a person intends to break his fast during the day but does not do so, then according to the most correct opinion, his fast is not adversely affected.

6. Apostasy invalidates the intention and hence the fast.

7. The person who is fasting Ramadan does not need to **repeat** the intention every night during Ramadan;

it is sufficient to have the intention at the beginning of the month.

8. If the intention is **interrupted** by breaking the fast due to travel or sickness, for example, he has to renew the intention to fast when the reason for breaking the fast is no longer present.

9. Making the intention the **night before** is not a condition for nafil fasts (Muslim), but in case of specific nafil fasts such as Arafah and Aashooraa it is better to be on the safe side and make the intention the night before.

10. If a person observes an obligatory fast, such as making up for a day missed in Ramadan, fulfilling a vow, or fasting as an act of kaffaarah, he must **complete** the fast and is not permitted to break it unless he has a valid excuse for doing so.

11. Nafil fasts can be **broken** anytime without any valid reason also, but it is better to complete the fast.

12. If a person does not know that Ramadan has begun until after dawn, he must **stop** eating and drinking for the rest of the day and he must make up that day after Ramadan, this is because intention is mandatory for fasting in Ramadan.

13. A **prisoner or captive** should fast if he sights the

moon himself or some trustworthy person informs him. If he doesn't get to the exact date of Ramadan then he should try his best to deduce the starting date by doing ijtihaad. Later when he comes to know that he had actually missed for some of days, he should complete it then.

17 MATTERS RELATED TO FASTING OF A TRAVELER

1. Conditions for a traveler to break his/her fast:

- His journey should be lengthy
- He should have left the city and its suburbs
- His journey should also not have been one undertaken for some sinful purposes
- Purpose of journeying should not be to evade the fast

2. A traveler can break his fast even if his journey is **easy** and he has someone to serve him, he is still permitted to break his fast and shorten his prayers.

3. Whoever is determined to travel in Ramadan should not have the **intention** of breaking his fast until he is actually traveling.

4. A traveler should not break his fast until he has passed beyond the inhabited houses of his town; once he has passed the **city limits**, he may break his fast.

5. If he is **flying**, once the plane has taken off and has gone beyond the city limits, he may break his fast. If the airport is outside his city, he can break his fast there, but if the airport is within his city or attached to it, he should not break his fast in the airport because he is still within the bounds of his own city.

6. If the **sun sets** and he breaks his fast on the ground, and then the plane takes off and he sees the sun, he does not have to stop eating, his fast is complete.

7. If the plane takes off **before sunset** and he wants to complete that day's fast during the journey, he should not break his fast until the sun has set from wherever he is in the air.

8. The pilot is not permitted to bring the plane down to an altitude from which the sun cannot be seen just for the purposes of breaking the fast, for this would just be a kind of **trickery**.

9. If the pilot were to bring the plane down lower for a **genuine** reason though, and the disk of the sun disappears as a result, he may break his fast.

10. Whoever travels to a destination and intends to stay there for more than **four days** must fast.

11. If a traveler passes through a city other than his own, he does not have to fast unless his stay there is

longer than four days.

12. Whoever begins fasting while he is **settled**, then embarks on a journey during the day - is allowed to break his fast, because Allah has made travel in general a legitimate excuse not to fast (Surah Baqarah, 185).

13. A person who **habitually travels** is permitted not to fast if he has a home to which he returns, such as a courier who travels to serve the interests of the Muslims (and also taxi drivers, pilots and airline employees, even if their travel is daily), but they have to make up the fasts later.

14. A sailor who has a home on land, but if he has his wife and all the needs with him on the ship and is constantly traveling, then he is not allowed to break his fast or shorten his prayers.

15. If a traveler arrives during the day, to be on the safe side though, he should stop eating and drinking out of **respect** for the month, but he must make the day up later whether or not he stops eating and drinking after his arrival.

16. If a traveler starts Ramadan in one city and then **travels** to another city where the people started fasting before him or after him, he should follow the

ruling **governing** the people to whom he has traveled. He should only end Ramadan when they end Ramadan, even if it means that he is fasting for more than thirty days.

17. If his fast is less than **29** days because of following the people to whom he traveled, he must make it up after Eid, because the Hijri month cannot be less than twenty-nine days.

17 MATTERS RELATED TO FASTING OF THE SICK

- 1.** Due to any sickness or feeling **unwell**, a person is allowed not to fast or break the fast (Surah Baqarah, 185).
- 2.** Minor sickness such as **headache** or cough and cold are not valid reasons for breaking the fast.
- 3.** If there is medical proof or if a person knows from his usual experience, or he is certain that fasting will make his illness worse or will delay his **recovery**, he is permitted to break his fast.
- 4.** If a person is **seriously ill**, he is not obligated to have the intention during the night to fast the following day, even if there is a possibility that he may be well in the morning.

- 5.** If a person falls **unconscious** during the day and recovers before Maghrib or after it, his fast is still valid as long as he was fasting in the morning.
- 6.** If he is unconscious from Fajr until Maghrib, then according to the majority of scholars his fast is not valid.
- 7.** If a person feels **extreme hunger** or thirst, and fears that he may die or that some of his faculties may be irreparably damaged, and he has credible grounds for believing this to be so, he may break his fast and make up for it later on, as **saving one's life** is obligatory.
- 8.** It is not permissible though, to break one's fast because of bearable hardship or because one feels **tired** or is afraid of some imagined illness.
- 9.** Workers in **physically demanding jobs**, such as working with furnaces and smelting metals, should try to change their hours so that they work at night or take their holidays during Ramadan.
- 10. Students' exams** are no excuse for breaking one's fast during Ramadan and it is not permissible to obey one's parents in breaking the fast because of having exams.
- 11.** A sick person who hopes to **recover** should wait until he gets better, and then make up for the fasts he

has missed. He is not allowed just to feed the poor.

12. The person who is suffering from a **chronic illness** and has no hope of recovery and elderly people who are unable to fast should feed a poor person with half a saa' of the staple food of his country for every day that he has missed. (Half a saa' is roughly equivalent to 500 grams of rice).

13. It is permissible for such a person to feed the poor all at once on one day at the end of the month, or he may feed one poor person every day. He may also give money to a trustworthy person or **charitable organization** to buy food and distribute it to the poor on his behalf.

14. If a sick person does not fast in Ramadan while waiting to recover in order that he can make the days up later, and then finds out that his sickness is **chronic**, he must feed a poor person for every day that he did not fast.

15. If a person is waiting to recover from his illness and hopes to get better but then **dies**, there is no debt owed by him or his heirs.

16. If a person's sickness is considered to be chronic and he does not fast but feeds the poor instead, then medical advances result in the discovery of a remedy

which he is administered and then **recovers**, he does not have to make up the fasts he has missed, because he did what he had to do at that time.

17. If a sick person recovers and is able to make up the missed fasts but does not do so before he dies, money should be taken from his estate to feed a poor person for every day that he missed.

FASTING OF THE ELDERLY

1. The **very elderly** who have lost their strength and are getting weaker every day as death approaches do not have to fast, and they are allowed not to fast so long as fasting is difficult for them (Surah Baqarah, 184).

2. Those who have become **senile** (old age symptoms) and confused, do not have to fast. If they are of sound mind sometimes and confused at other times, they have to fast when they are sound and they do not have to fast when they are confused.

20 MATTERS RELATED TO FASTING OF WOMEN

1. A woman who has reached the age of **puberty** but is too shy to tell anyone and thus does not fast must repent and make up the days she has missed.

2. If the following Ramadan comes and she has not yet made up those days, she must also **feed a poor** person for each day as an act of expiation for delaying her fast.

3. If a woman does not know exactly how many days she has missed, she should fast until she is **fairly certain** that she has made up the days she had missed and not made up from previous Ramadans, and offer the expiation for delaying for each day.

4. A woman should not fast – except during Ramadan – if her husband is present without his **permission**, but if he is traveling then it does not matter.

5. When a menstruating woman becomes certain of purification, she should have the intention to fast from the night and should fast.

6. If a woman starts **bleeding** due to menstruation while fasting, her fast becomes invalid and should stop fasting.

7. If the cessation of bleeding continues until Maghrib, and she has fasted with the intention from the night before, then her fast is **valid**.

8. If a woman **feels the movement** of menstrual blood inside her but it does not come out until after the sun has set, her fast is valid and she does not have to make the day up later.

9. If a woman's period or post-natal bleeding ceases during the night, and she makes the intention to fast, but dawn comes before she is able to do **ghusl**, according to all the scholars her fast is valid.

10. If a woman knows that her period will come tomorrow, she should still continue her **intention** and keep fasting; she should not break her fast until she actually sees the blood.

11. It is better for a menstruating woman to remain **natural** and accept what Allah has decreed for her without taking any **medication** to prevent her from bleeding.

12. Istihaadah (abnormal vaginal bleeding) does not have any effect on the validity of the fast.

13. If a pregnant woman has a **miscarriage** and the fetus has taken shape or has a discernible outline of any part of the body, such as a head or hand, then her blood is considered nifaas (post-partum). If, however, she passes something that looks like a blood clot or a chewed piece of meat that has no discernible human features, her bleeding is istihaadah (false menstruation). If she is able, she must fast, otherwise she can break her fast and make it up later on.

14. If a woman becomes clean from **nifaas** before forty days, she should fast and do ghusl so that she

she can pray.

15. If the bleeding continues **after the 40th day**, she should make the intention to fast and do ghusl, and any bleeding beyond the 40th day is considered to be istihaadah.

16. A woman who is **pregnant** or **breastfeeding** is regarded as being like one who is ill, so she is permitted not to fast. She is only obligated to make up the days that she missed, whether she fears for herself or for her child.

17. If a pregnant woman fasts and experiences some bleeding, her fast is still valid and does not affect it at all.

18. Women have to make up the fasts that they miss during Ramadan, even if they do so without their **husbands' knowledge**. It is not a condition for an obligatory fast for a woman to have the permission of her husband.

19. If a woman starts to observe an obligatory fast, she is not allowed to break it except for a **legitimate reason**. Her husband is not permitted to order her to break her fast when she is making up a day that she has missed; he is not allowed to have intercourse with her when she is making up a missed fast, and she is not allowed to obey him in that regard.

20. If a person's reason for not fasting is obvious, such as illness, there is nothing wrong with him eating or drinking openly. But if the reason is hidden, such as menstruation, it is better to **eat and drink in secret** so as not to attract accusations and the like.

5 SUPEROGATORY (NAFIL) FASTING

1. Any 6 days of Shawwal.
2. Every Mondays and Thursdays.
3. 13th, 14th, and 15th of every month.
4. First 9 days of Dhul-Hijjah including the day of Arafah (not for Haji).
5. 9th and 10th of Muharram (day of Aashoora).

5 PROHIBITED OR DISLIKED FASTING

1. Day of doubt i.e. on 30th of Shaban.
2. Eid-ul-Fitr and Eid-ul-Adhaa.
3. Ayyam At-Tashreeq i.e. 11th, 12th and 13th of Dhul-Hijjah (except for Haji).
4. Exclusively Fridays.
5. Fasting by wife without the permission of her Husband (for nafil fasting).

1. It is **compulsory** for a Muslim to fast in Ramadan while believing in Allah and with the intention of seeking **reward** from Allah.
2. Fasting doesn't get invalidated by bursting of **wounds**, vomiting deliberately, water or fluids reaching the throat unintentionally etc.
3. Intention of fasting in a state of **janabah** or menstruation is valid.
4. Women getting purified before 40 days of post-partum bleeding should fast in Ramadan.
5. Doing **miswak** during early hours and late hours of the day while fasting is recommended.
6. A fasting person must observe all the obligations and **refrain** from all prohibitions.
7. **Maximize** your time in salaah, zikr, recitation of Quran, sadaqah etc.
8. Keep yourself away from common **sins**.
9. People who are exempted from fasting, should not observe fast on **behalf** of others.
10. It is **haraam to travel** in Ramadan with the sole intent to be counted among those who are exempted from fasting (because of travelling).

11. It is compulsory to **remind** a fasting person who is intending to eat and drink out of forgetfulness.

12. Dust, **smoke**, gas etc. entering one's nose or mouth does not break his/her fast.

13. If a person does suhoor while in **doubt** whether dawn started or not, his/her fast is valid whereas if a person breaks his fast while in doubt whether sunset happened or not, his/her fast becomes invalid.

14. It is recommended to be **generous** and kind through-out the month and reciting lot of Quran.

15. There are some means which increase the chances of **forgiveness** from Allah like Fasting, praying taraweeh, Qiyaam in Qadr nights, reciting Quran, doing zikr, istaghfaar, repenting to Allah, giving sadaqah, helping others to do iftaar etc. and many more...

16. Best **sadaqah** is the one which is given in Ramadan.

17. It is recommended to fast the missed ones **consecutively** and to hasten the make-up of missed fasts.

18. It is allowed to make-up the missed fasting until the days are short and cold and similarly it is allowed

to delay those until the days are lengthy and hot.

19. It is better for people who are exempted from fasting to fast if fasting does not cause much difficulty.

20. Fasting is a sacred establishment/method for nurturing, **disciplining** and developing the soul (self) and also to make the it more patient.

21. Some of the recommended acts in the last 10 days of Ramadan are:

- **Staying awake** in the night for worshipping Allah
- Waking up **family** members for worship
- Staying away from **women** (wife)
- Performing **ghusl** between maghrib and Isha salaah
- Performing **aitekaaf**

22. Fasting is good for health.

22. It is highly recommended to say **takbeer** aloud after maghrib of last Ramadan till end of Eid day.

23. The invalidators of fasting does not break ones fast if it is done unknowingly, out of **forgetfulness** or under some pressure.

24. Actions on which a person has **no control** does not invalidate the fast like:

- Swallowing/inhaling dust

- Flowing of blood or pus from wounds
- Ehtalaam (nightfall/wet dreams)
- Vomiting etc.

25. Saving innocents from calamity like saving a **drowning** person, if it requires breaking the fast, it becomes obligatory to break the fast to save him/her.

26. Breaking of fasts by any of the invalidators necessitates making it up after Ramadan and subsequently seeking forgiveness from Allah as well.

27. Fasting of Ramadan should be done on **consecutive** days.

28. Making up days missed in Ramadan need not be consecutive.

29. Voluntary fasts make up for **shortcomings** in the obligatory fasts.

30. It is not permitted to single out **Friday** for fasting or to fast on a Saturday unless it is an obligatory fast or there is a valid reason.

31. It is not permitted to fast for an **entire lifetime**, or to fast for two days or more without a break.

32. It is haraam to fast on the two Eid days or on the **Ayyaam at-Tashreeq** - the 11th, 12th and 13th of Dhu'l-Hijjah, - for these are days of eating, drinking and

remembering Allah

33. It is permissible though for pilgrims performing Hajj to fast them (Ayyaam at-Tashreeq) in Minaa if they do not have a sacrifice to offer.

34. The onset of Ramadan is confirmed by the sighting of the **new moon** or by the completion of thirty days of Sha'baan.

35. Whoever sees the crescent of the new moon or hears about it from a **trustworthy** source is obliged to fast.

36. Using **calculations** to determine the onset of Ramadan is a bid'ah.

37. If an adult, sane, trustworthy, reliable Muslim who has good eyesight says that he has seen the crescent with his own eyes, then we should take his word for it and act accordingly.

38. The time of fasting ends when the **disc of sun** disappears completely from the horizon, the redness near the horizon should not be considered as sun is yet to set.

39. The sunnah is to **hasten** in breaking the fast upon confirmation of the sunset.

40. If a fasting person cannot find anything with which to break his fast, he should have the **intention** in his heart to break his fast.

41. If a person is in **doubt** whether or not he broke the fast before the proper time, he should make up the fast later on.

42. The time of fasting starts when the white light spreads across the horizon in the east, well before sunrise.

43. If the **muazzin** calls for prayer right at dawn, one should stop eating and drinking as soon as he/she hears the azaan.

44. The idea of taking precautionary measures by stopping eating and drinking a certain time before Fajr, such as ten minutes before, is **bid'ah**.

45. Where there is no distinction between the day and the night (like cities at poles), Muslims should fast according to the times in the **nearest city** in which there is a distinct alternation of night and day.

46. Apart from menstruation and postnatal bleeding, a person's fast is not broken by any invalidators if he/she is ignorant or he/she forgot or he/she is forced to do it.

47. Actions that breaks the fast:

- Deliberate vomiting
- Menstruation
- Cupping
- Eating
- Drinking
- Sexual intercourse
- Taking medicines and pills by mouth
- Intake of nourishing substance
- Blood transfusions
- Kidney dialysis
- Masturbation
- Swallowing the vomit
- Swallowing blood because of gum-bleeding
- Swallowing mucus or phlegm (bulgum) after it comes to mouth
- Swallowing small pieces of siwaak while doing miswaak
- Smoking

48. Actions that DOES NOT breaks the fast:

- Injection medications such as penicillin and insulin
- Tonics
- Vaccinations
- Suppositories
- Eye-drops
- Ear-drops
- Extracting tooth
- Treating wounds
- Inhalators used for asthma
- Taking blood sample
- Medicines used by gargling
- Using nose drops and nasal sprays
- Tablets that are placed under the tongue to treat angina
- Anything inserted into the vagina (for medical purpose)
- Insertion of IUD, scope etc. into uterus
- Inserting anything into urethra
- Dental fillings
- Tooth extractions
- Cleaning of the teeth by use of siwaak or toothbrush

MISCELLANEOUS RULINGS ON FASTING (CONTD.)

- Rinsing, gargling or applying topical mouth sprays
- Subcutaneous, intramuscular or intravenous injections – except for those used to provide nourishment
- Inhaling Oxygen
- Receiving Anesthetic gases
- Medications absorbed through the skin, such as creams and patches
- Use of a laparoscope
- Taking biopsies or samples from the liver or other organs
- Gastroscopy
- Inserting anything to the brain or spinal column
- Wet-dreams
- Ejaculating madhiy (pre-seminal fluid)
- Ejaculating wadiy (prostatic fluid that comes along with urine)
- Unintentionally swallowing very small bits of food between teeth that one cannot spit
- Nose-bleeding
- Inhaling water vapor
- Swallowing flavor of fresh and moist siwaak (not added flavors)

- Swallowing one's own saliva or dust from grinding flour, smoke etc.
- Swallowing lots of saliva on purpose after collecting them in mouth
- Tears reaching throat
- Applying oil to hair or moustache or beard
- Person uses henna and then detects the taste of it in his throat
- Applying skin creams, kohl and oil
- Smelling pleasant fragrances, using perfume, or applying scented creams

49. Anyone who eats and drinks **deliberately** during the day in Ramadan with no valid excuse has committed a kabeerah (grave major sin) and has to repent and make up for that fast later on.

50. If someone eats and drinks out of **forgetfulness**, his fast is valid, he does not have to make up later.

51. If a person sees someone else who is eating because he has forgotten that he is fasting, he should **remind** him.

52. Those who need to break their fast in order to save someone whose **life is in danger** may do so, but they should make it up later. This applies in cases

where someone is drowning, or when fires need to be put out.

53. The **expiation** (kaffaara) of having intercourse with wife knowingly during Ramadan is to set a slave free or fast for **60 days** consecutively or feed **60 poor people**, same rule applies to Zina and homosexuality as well.

54. If a person had intercourse more than one day in Ramadan, he has to offer expiation for each day.

55. If a man wants to have intercourse with his wife but he breaks his fast by eating first, his sin is more serious, because he has **violated the sanctity** of the month on two counts, by eating and by having intercourse, expiation still remains valid.

56. Kissing, hugging, embracing, touching and repeatedly looking at one's wife is permissible if a man is able to **control** himself.

57. If a person is engaged in the act of intercourse and dawn appears, he is obliged to **withdraw**.

58. If morning comes and a person is in a state of **janaabah**, this does not affect his fasting. He/she is permitted to delay doing ghusl but it is better to hasten to do ghusl so that one can pray.

59. If a person ejaculates during the day in Ramadan because of something that he could have refrained from, such as touching or repeatedly looking at a woman, he must repent to Allah and fast for the rest of the day and must **make up** that fast later.

60. A person who is fasting must keep away from everything that may provoke his desire, and he must repel any bad thoughts that come to him.

61. If he has gum ulcers or his gums bleed after using the siwaak (tooth stick/tooth brush), it is not permissible for him to **swallow** the blood; he must spit it out.

62. It is makrooh (disliked) to **taste food** unnecessarily because this carries the risk that the fast may be broken, however it is allowed for genuine reasons.

63. It is better **not to use toothpaste** during the day, and to leave it till nighttime, because its characteristics are too strong.

64. It is better for the fasting person not to be treated with cupping (hijaamah).

65. Immersing oneself in water or wrapping oneself in **wet clothes** in order to cool down does not break the fast.

MISCELLANEOUS RULINGS ON FASTING (CONTD.)

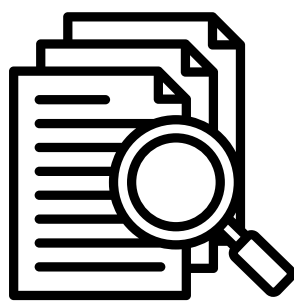
- 66. Pouring water** over one's head to obtain relief from heat and thirst while fasting is allowed.
- 67. Swimming** during fasting is disliked because it might make one break the fast (by swallowing water).
- 68.** Eating, drinking or having intercourse while in doubt regarding dawn does not break the fast.
- 69.** If a person breaks his fast **thinking** that the sun has already set when it has not, he must make up the fast later on.
- 70.** If dawn breaks and a person still has food or drink in his mouth, he should **spit it out**, and his fast is valid.

SOME BENEFICIAL ADVICE

1. Fast with imaan and with the intention of seeking **reward** from Allah.
2. Fast all **30 days**, leaving saum for no sharee' reason is a major sin.
3. Pray **taraweeh** intending reward, so that Allah forgives all your past sins.
4. Spend your halal money on charity, **sadaqah**, zakat, foods, clothes etc. do not earn or spend haraam.
5. Pray 5 times with **jamaah**.

6. **Invite poor** and needy, relatives, friends etc. for iftaar at your home or distribute iftaar items.
7. **Maximize** your charity spending.
8. Do not waste your **precious time** in non-beneficial activities.
9. Perform **umrah** in Ramadan if possible.
10. **Delay** your sehri until just before dawn.
11. **Hasten** for iftaar after sunset.
12. Perform **ghusl** (if necessary) before fajr, do not delay it so that you miss fajr with jamaah.
13. Respect the month of Ramadan by reciting more and **more Quran** with meaning and proper understanding.
14. **Abandon** lying, spying, backbiting completely.
15. Do not get **angry** on small matters, instead have patience.
16. Maintain **taqwa** of Allah even after breaking the fast, busy yourself in obedience and worship.
17. During suhoor and iftaar, make lots of **dua, zikr** and ask for jannah and seek refuge from the fire.
18. Do more and more dua for yourself, your parents and your friends and for all the Muslims around the world.

- 19. Repent** to Allah sincerely and with strong determination to abandon all forms of disobedience and not to fall into major sins again.
- 20.** Fast on the **6 days of Shawwal** after Ramadan.
- 21.** Fast on the day of **Arafah** (9th Dhul-Hijjah) if you are not performing hajj.
- 22.** Fast on the 9th & 10th or 10th & 11th of **Muharram**.
- 23.** Post Ramadan live a life of taqwa, imaan and obedience to Allah and His Messenger till death.
- 24.** By sincerely **repenting** to Allah, the effects of your worship should reflect on your life.
- 25.** Send peace & blessings upon **Prophet Muhammad** ﷺ in abundance.










SUMMARIZED FROM THE BOOKS

- **Summary of Speech in the Rulings of Fasting** by Shaykh Abdullah bin Jarallah (Hafidhahullah)
- **70 Matters Related to Fasting** by Shaykh Saleh Al-Munajjid (Hafidhahullah)

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