

# Ramadhan

## Q&A

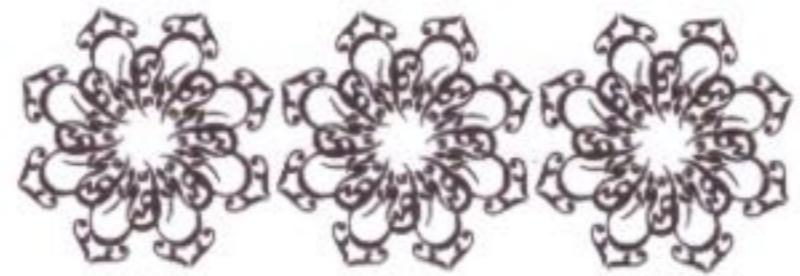
By Mufti Abdool Kader Hoosen

REVISED  
EDITION

RAMADHAN Q&A

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# Ramadhan

## Q & A

*A collection of Fataawa pertaining to Ramadhan*

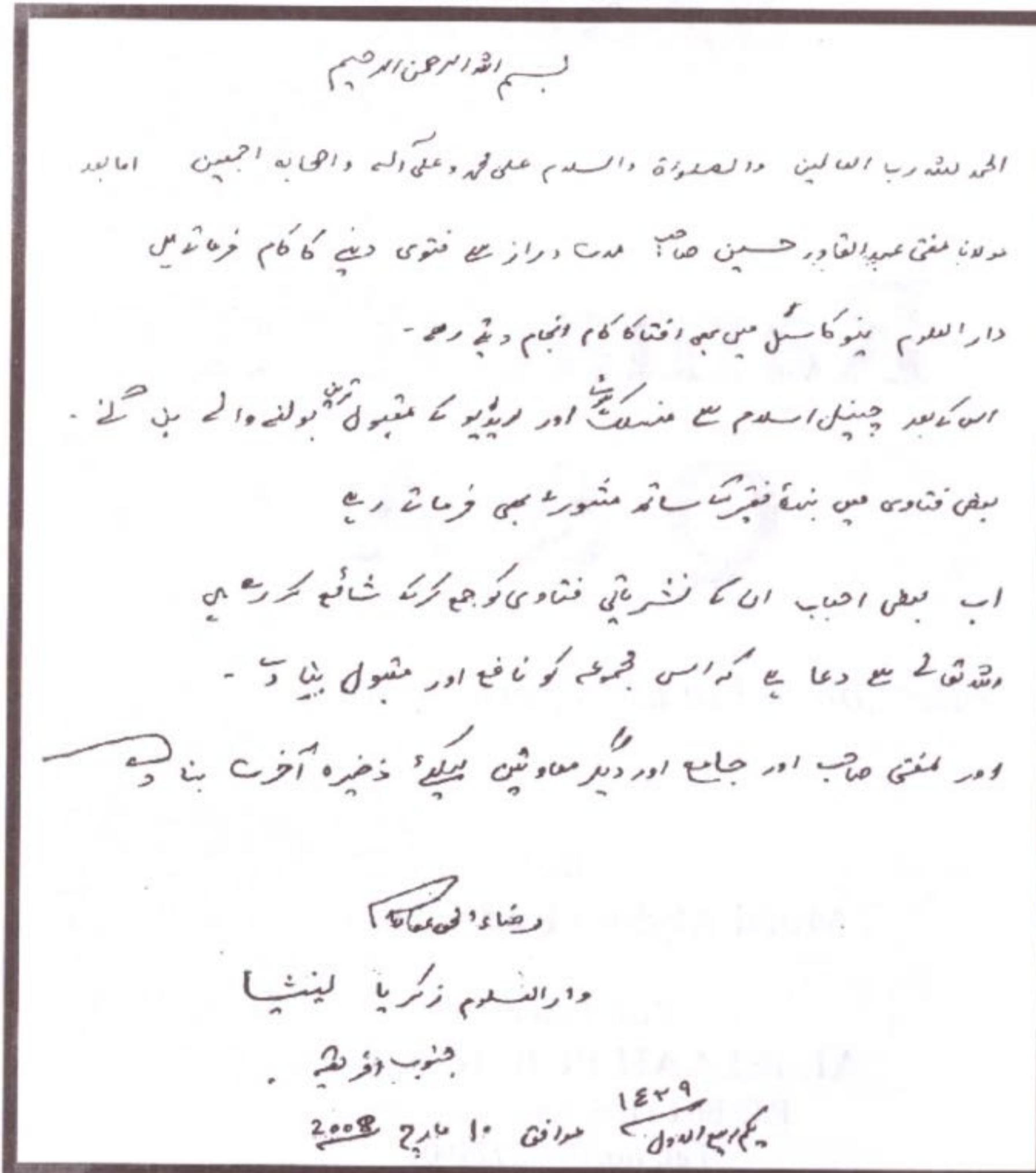
By  
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**July 2008**

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## FOREWORD



IN THE NAME OF ALLAH, THE MOST GRACIOUS,  
THE MOST MERCIFUL

All Praise is due to Almighty Allah, the Sustainer of the universe. Peace & Blessings be upon Nabi Muhammad (sallallahu alaiyhi wasallam) and his family and all his companions.

Moulana, Mufti Abdul Kader Hoosen Saheb has been issuing Islamic verdicts for a long period of time. In Darul Uloom Newcastle issuing of these decrees was one of his portfolios. Subsequently, he joined Channel Islam International and has become an accomplished and prominent radio personality.

In certain fatawa, he regularly consulted this humble servant. It has now been suggested by some close associates that these fatawa broadcasted on air, be compiled and published.

I supplicate to Almighty Allah that He makes this publication beneficial and accepted. As for Mufti Saheb, the publishers and all those who assisted, May Almighty Allah make this presentation a treasure for them in the hereafter (Aameen).

(Hazrat Mufti) Ridha-ul Haq Saheb  
Darul Uloom Zakariyya, Lenasia  
South Africa  
1 Rabi ul Awwal 1429  
10 March 2008



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To whom it may concern

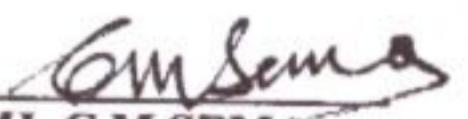
15<sup>th</sup> September 2006.

This is to confirm that Respected Hazrat Mufti Abdul Kader Hoosain رحمه الله was a Teacher/Lecturer for 20 years in Darul Uloom Newcastle. He Lectured on various subjects viz. Arabic grammar, Balaaghah, Translation of the Holy Quraan, Tafseer of the Holy Quraan, Fiqh, Usoolul-Fiqh, Usoolul-Tafseer, Hadith and Usoolul-Hadith etc.

He was also a Mufti of Darul Uloom Newcastle for over ten years, during which period hundreds of Fatawa were issued to Istiftas on various matters relating to our noble Deen.

During this period he also delivered impressive talks on various topics of Deen throughout the Country whereby the Muslim Community derived authentic guidance on matters of Islamic Aqaaids and Laws of Islam.

May Allah give him health, wealth and a long life to carry on his noble Islamic activities. Ameen.

  
M.L.C.M. SEMA.  
PRINCIPAL.  
DARUL ULOOM NEWCASTLE.



## INTRODUCTION

All praise is due to Almighty Allah - Who has bestowed man with intellectual aptitude to discern between right and wrong. May His choicest salutations continue to shower upon our Leader and Master Nabi Muhammad Sallal Iahu alayhi wassallam - whose teachings serve as the standard for the determination of the lawful and the prohibited.

The exponential growth in the listenership of the Q & A programme on Channel Islam International is indicative of the unceasing quest of the Muslim populace to know right from wrong when discharging their religious obligations. The Q & A programme on CII serves as a swift and accessible source of reliable and authentic jurisprudence tailored to address the queries of the listeners of Channel Islam International. It is only through the boundless grace of the Almighty that I am able to present to you the Ramadhan Q&A. This volume encapsulates frequently asked questions pertaining to fasting, taraweeh, laylatul qadr, sadaqatul fitr and eid. It deals with various issues pertaining to the glorious month of Ramadan. Questions have been carefully indexed to ensure easy study of subject matter. It is hoped that this volume will serve a general guide to the discerning mind especially during the sacred month of Ramadhan.

I pray to Almighty Allah that He makes this publication a source of salvation for me and my family in both the worlds and to bless it with His gracious acceptance. In conclusion I beseech Almighty Allah in the words of Nabi Ibrahim AS:

*"Our Sustainer! Accept (our endeavours) from us - undoubtedly You are all Hearing and all Knowing".*

Abdool Kader Hoosen

## DEDICATION

*"Blessed are those who give without remembering and those who receive without forgetting."*

I dedicate this publication to my beloved wife Fathima bint Osman without whose help, commitment and patience this publication would not have seen the light of day. May Almighty Allah grant her the best in both the worlds.

## ACKNOWLEDGEMENT

I am compelled by a deep sense of gratitude to express my heartfelt appreciation to the many role players that have made this publication possible, foremost among them Dr. Yunus Moosa and family from Kroonstad for their invaluable assistance in the compilation of this book and Br. Faizel Paruk and family of Newcastle for the generous contribution towards its publication. I specifically acknowledge the invaluable role of my mentors and teachers, especially Mufti Abdus Salaam, Mufti Ridhaul Haq, Mufti Abdur Raouf and Hazrat Moulana Saleemullah Khan Saheb of Pakistan. I also pay tribute to the late Moulana Cassim Sema RA under whose guidance, I garnered experience in the field of tafseer, hadeeth and fiqh at Darul Ulum Newcastle, South Africa.

May Allah remunerate them with the best of rewards in both the worlds.

## ABBREVIATIONS

1. SAW	sallallahu alayhi wasallam	Peace & blessings be upon him	
2. RA	radhiyallahu anhu/anha OR rahmatullahi alayh	May Allah be please with him / her	/
3. AS	alayhis salaam	Peace be upon him	
4. AH	Ba'dal hijra	After Hijra	بعد الهجرة

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**ADVICE WHEN RAMADHAN APPROACHED**

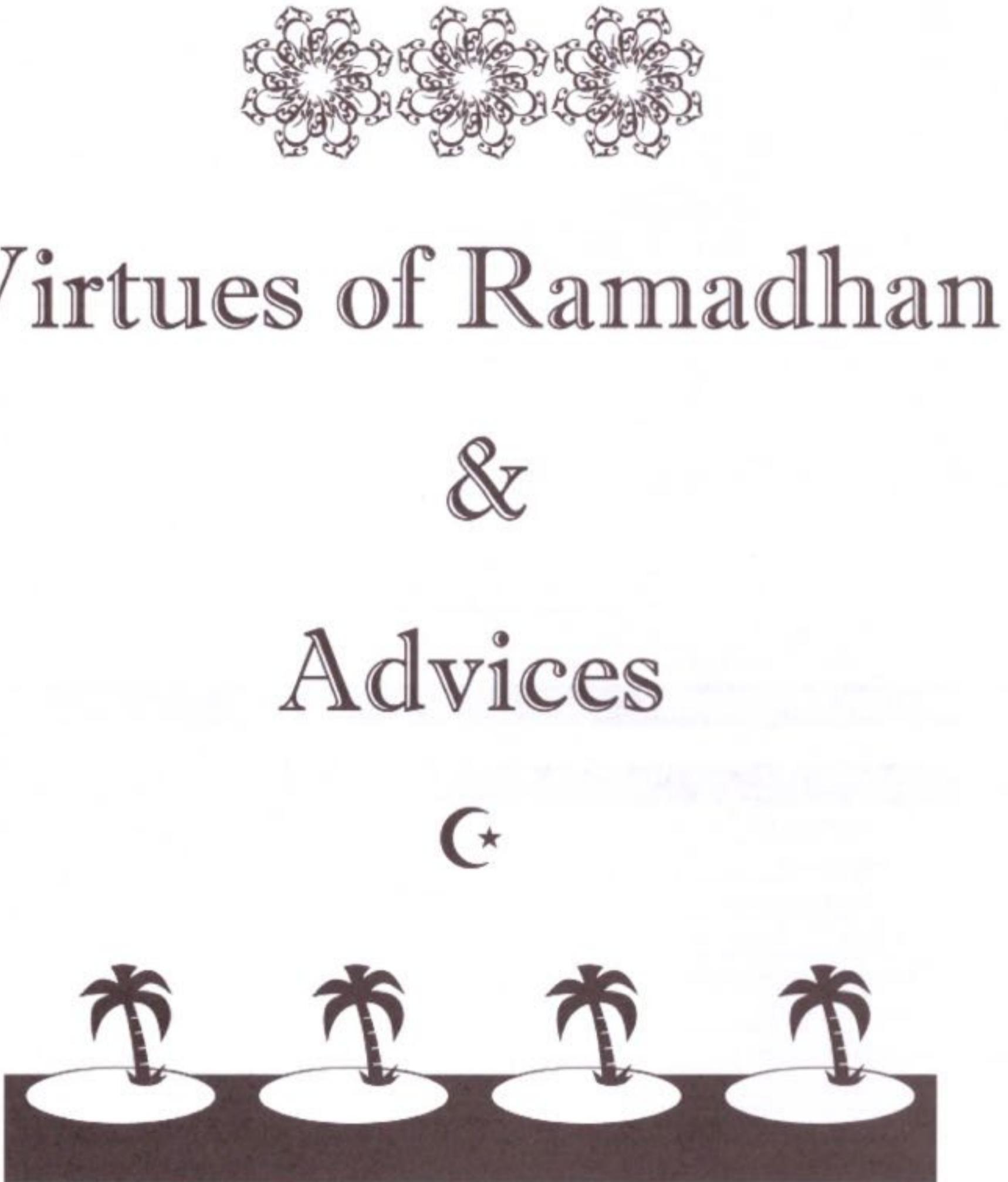
**Q:** What was the advice of Rasullullah SAW to the Muslims when Ramadhan approached ?

**A:** Hadhrat Salman RA narrates that during the last Jumu'ah of the month of Sha'ban, Rasullullah SAW recited a Khutba(sermon) in which he said: *"O People! An auspicious month has dawned over you. In that month is a night which is superior to a thousand months (i.e. ibadat in this night is superior to the ibadat rendered in a thousand months. Allah Ta'ala has made fasting compulsory in this month, and has decreed wakefulness at night (i.e. Taraweeh Salat) Sunnah. A Nafl (non-obligatory or optional) act rendered in this month for attaining proximity to Allah, is equal to a Fardh act rendered in other months. A fardh act rendered in this month is equal to seventy Fardh acts of other months. Whoever gives to a fasting person something for Iftar, his sins will be forgiven and he will be saved from Jahannam; he obtains as much reward as the fasting person (to whom he had given something for Iftaar) while the reward of the person is not reduced in any way."* The people asked: 'O Rasullullah! All of us are not by the means to give something for the Iftar of another. (They were at the time under the impression that Rasullullah SAW referred to a full meal). Rasullullah SAW said: *"This reward is even for a person who gives another a date, a drink of water or milk (for Iftaar)..."* (Ibn Khuzaimah)

**MEANING OF RAMADHAN**

**Q:** What is the meaning of Ramadhan?

**A:** Ramadhan means to burn and incinerate the sins. Hence, it is compulsory upon every Muslim to burn all the sins and make sincere tauba (repentance). Almighty Allah states: *"O you who believe! Turn towards Allah in sincere repentance."* (surah 66 verse 8)



**MAJOR VICTORIES IN RAMADHAN**

**Q:** Which were the major victories accomplished by the Muslim armies during the month of Ramadhan?

**A:**

1. **Battle of Badr** - 17 Ramadhan 2 AH - 313 Muslims defeated approximately 1000 non-Muslims against all odds. Fourteen Sahabas RA were martyred in this battle.
2. **Conquest of Makka** - 21 Ramadhan 8 AH - the vast majority of the Arab Peninsula embraced Islam after Nabi SAW told them, there is no blame on you this day, you are free. The 360 idols were removed from the Baitullah.
3. **Muslims victory under Tariq bin Ziyad RA** against the King of Spain. The two armies met on 28<sup>th</sup> Ramadhan 92 AH. The Muslims were granted victory against the Spaniards and this is known as the battle of Shazuna. Muslim Spain was known as Al-Andalus.
4. **Musa bin Nusayr RA arrived from North Africa** with an army of 18 000 at Jabal Tariq (Gibraltar), named after Tariq bin Ziyad RA, in Ramadhan 93 AH and conquered Merida and other places.
5. **Salahuddin Ayyubi RA's victory** against the invading crusaders in the year 584 AH, during Ramadhan. This was after 88 years occupation by the Crusaders in the Holy Land of Palestine.
6. **Muslims victory against the invading French army** lead by Louis IX, who was taken as a war prisoner in Mansura, Egypt in the year 647 AH, during the month of Ramadhan.
7. **The Mamlukes victory** against the invading Tartars in the battle of Ain Jaloot in Palestine during Ramadhan, 658 AH.

**UNIQUE FEATURES OF RAMADHAN**

**Q:** What are the unique features of Ramadhan?

**A:** Fasting has been made compulsory and taraweeh salat is performed at night. I'tikaf during the last ten days should be observed and Sadaqatul fitr to be paid before eid salat. The night of majesty

which is greater than a thousand months is one of the many characteristics of Ramadhan.

**LUNAR MONTH MENTIONED IN THE QUR'AN**

**Q:** Which Islamic lunar month is mentioned in the Noble Qur'an?

**A:** Almighty Allah states: *"Verily the number of months by Allah are twelve ....."* (surah 9 verse 36). However, the only Islamic month to be mentioned explicitly in the Noble Qur'an is the month of Ramadhan. Therefore, Almighty Allah states: *"The month of Ramadhan is that in which the Qur'an was revealed as a guidance for humanity and with clear signs of guidance and a criterion."* (surah 2 verse 85)

**BEST MONTH TO FAST AFTER RAMADHAN**

**Q:** Which is the best month to fast after Ramadhan?

**A:** Nabi SAW said: *"The best month to fast after Ramadhan is the month of Allah, Muharram."* (Tirmidhi) Hence, the best months to keep fast besides Ramadhan are Muharram and Shaban as Nabi SAW used to fast excessively during Shaban.

**PSYCHOLOGICAL FACTORS OF RAMADHAN**

**Q:** What are the psychological factors of Ramadhan?

**A:**

1. It enhances the feeling of inner peace and contentment. These feelings result from the realization of Almighty Allah's' pleasure.
2. It teaches Muslims patience and perseverance and enhances the feeling of moral accomplishment.
3. Abstinence of lawful appetites leads one to appreciate the bounties of Almighty Allah more, which are usually taken for granted throughout the year.

## DAILY PROGRAMME FOR RAMADHAN

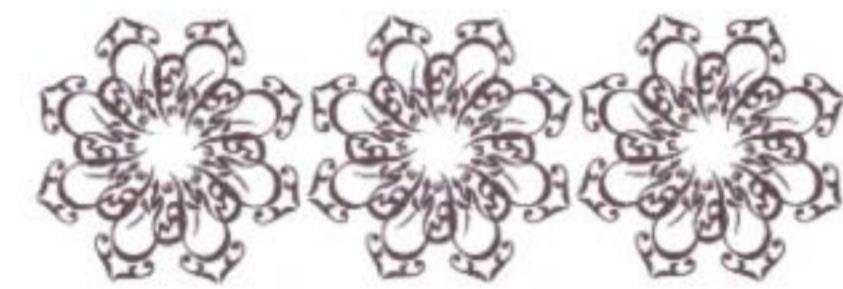
**Q:** Kindly furnish me with an ideal daily programme for Ramadhan?

**A:** One should wake up early with the intention of tahajjud 2-12 rakaats, thereafter 15-20 minutes should be spent in making dua and istighfar. Thereafter one should partake of suhur. The men should perform all their five fardh salat in the Masjid with jamat and the females at home as soon as the time enters. Thereafter, fajr salat and tilawat of the Noble Quran, including surah Yaseen. Twelve to fifteen minutes after sunrise, one should read salatul ishraaq 2-4 rakaats. Thereafter one should go to work or rest if possible. After zohr salat recite the Noble Quran and then rest for half an hour to an hour with the intention of qaylula(rest). Then one can engage oneself in reading some deeni material. After asr one should engage oneself in the tilawat of the Noble Quran, Salawat and Durud upon Nabi SAW. Ten to fifteen minutes before iftar, one should make an individual dua, as supplications are accepted at that time. After maghrib, meals and surah waqiah and after esha, 2 sunnats, then taraweeh and witr. Before sleeping one should recite surah mulk.

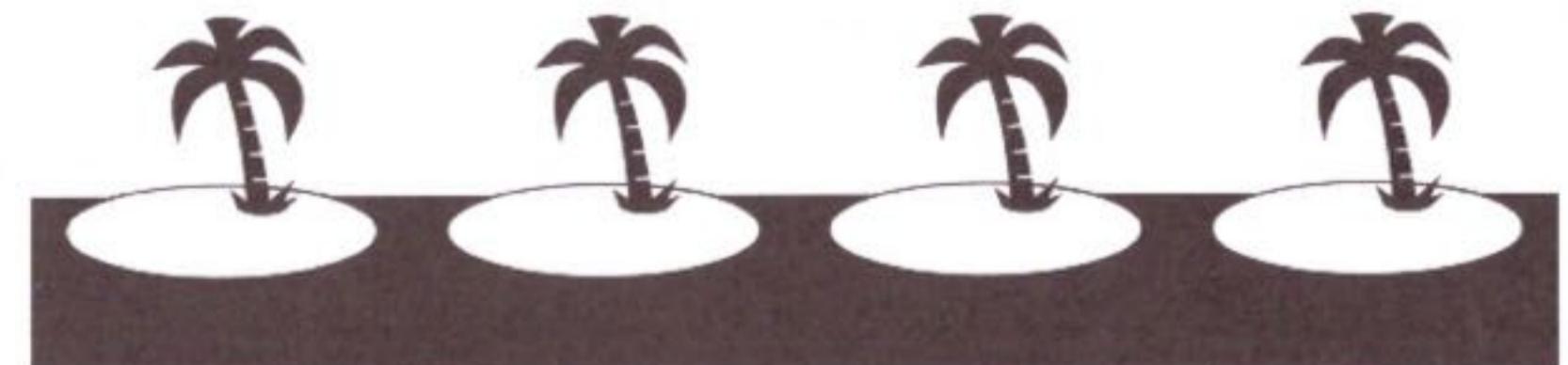
## PASS-AWAY IN RAMADHAN

**Q:** What are the virtues of one who passes away in Ramadhan?

**A:** When a person dies with iman during Ramadhan, he is protected from the torment of the grave till the day of qiyamah (day of resurrection). For reference see: Ahsanul Fatawa by Mufti Rashid Ahmad RA, vol 4, page 207. Raddul Muhtar by Ibn Abideen RA, page 773. In the ending on the chapter of Jumu'ah, vol 1.



## Moonsighting



## RULING ON MOON SIGHTING

**Q:** What is the Shariah ruling regarding the sighting of the Ramadhan Hilal ?

**A:** Shafi'e school:

According to the Shafi'e school of jurisprudence the ramadhan hilal (crescent) will be valid if it was sighted by even one just Muslim regardless of the sky being clear or overcast. The person reporting the sighting must be a male, mature, sane and an upright person. When reporting he must say *Ash-hadu* (I bear witness). He has to proclaim his testimony in the presence of the judge or to the ulama or in the masjid in the event of there being no *qadhi* (judge) appointed.

Al-Majmu by Nawawi RA; Anwarul Masalik by Sheikh Ghamrawi RA.

**Maliki school:**

According to the Maliki jurist there are three ways of establishing the hilal.

1. Two just persons sight the moon who are male, sane and mature.
2. A large number of people sighted the moon, the number being such that the possibility of falsehood is precluded. When a large number of people sight the crescent the condition of up-righteousness is not a condition for all those who sighted the moon. In the above two instances the word "*Shahada*" is not necessary.
3. The sighting is reported by one person only. In this case the sighting will be valid for him and those who have full confidence in his integrity. Where one person sights the moon, be it male or female, he/ she has to observe the fast. However, in the first 2 cases mentioned above, fasting is compulsory upon all.

Bidayatul Mujtahid by Ibn Rushd RA; Al-Mudawwanatul Kubra by Imam Malik RA.

**Hanafi school:**

According to the Hanafi jurists, if the sky is clear, it is compulsory that the sighting be reported by such a large number of people whose testimony cannot be rejected as being false. In this case up-righteousness is not a condition, nor is it necessary that all the sighters must be male.

If the sky is overcast, the sighting for Ramadhan will be confirmed by the report of one just male or female who must be sane and mature.

Hashiya Ibn Abedeen and Fatawa Hindiyya.

**Hanbali school:**

According to the Hanbalis, the Ramadhan hilal is confirmed by the report of even one just person, who has attained the age of puberty. The person maybe a male or female. It is not compulsory for him/her to report the sighting to the judge, nor make the announcement in the Masjid.

Al-Salsabeel Fi Ma'rifatid Daleel by Sheikh Saleh Balayhi RA.

## MOON SIGHTING OF ANOTHER COUNTRY

**Q:** Are the sightings of other countries valid for us in Malawi ?

**A:** According to the Hanafis, Malikis and Hanbalis the sighting of one country is valid for another country provided that the news of the sighting reaches reliably (*tariq mujib*).

The sighting of the east is valid for the west and vice versa as long as the sighting is reliably confirmed. Distance and direction are of no consequence in this matter. This applies to the Eid moon as well. However, rumours, radio announcements, telephone messages are not

considered as reliable sources of transmission regarding the confirmation of the hilal.

According to the Shafi'e school the sighting of one region is not valid for all countries even if the news is transmitted reliably. Regarding the radius, the Shafi'e scholars have stated it to be 78km or 48 miles.

## **ASTRONOMICAL CALCULATION FOR RAMADHAN**

**Q:** Are astronomical observations and calculations acceptable for the commencement of Ramadhan etc?

**A:** There is unanimity amongst the jurist of Islam that it is not permissible to start Ramadhan with astronomical calculations. Nabi SAW said: *"Start fasting when you sight the crescent and celebrate eid when you sight the crescent."* (Bukhari Shareef). Therefore, sighting of the moon is a pre-requisite for the commencement of Ramadhan and Shawwal and the birth of the moon is not the criteria.

## **CRESCENT SIGHTING DURING THE DAY**

**Q:** If one sees the crescent during the day, will it be taken into consideration?

**A:** There is consensus amongst the jurist of Islam that when one sees the moon during the day, it will be considered for the next day and not the previous night.

## **MOON NOT SIGHTED ON 29<sup>th</sup>**

**Q:** If the moon is not sighted on the 29<sup>th</sup>, do we have to wait to see the moon or commence fasting or celebrate Eid after the 30<sup>th</sup> of the previous month?

**A:** It is compulsory to scan the sky on the 29<sup>th</sup> and if the crescent was sighted then fasting commences. However, if it was not sighted, then the next day automatically will be 30<sup>th</sup> Shaban. It is not necessary to scan the sky on the 30<sup>th</sup> Shaban. Similarly with Eid ul Fitr, after the 29<sup>th</sup> fast, if the crescent has been sighted then the next day will be Eid. In Islam the minimum amount of days for a lunar month is 29, whilst the maximum is 30 days. Cognizance must be taken of the fact that one should consult with the local ulama on these issues.

## **DETERMINE HILAL IN OVERCAST CONDITIONS**

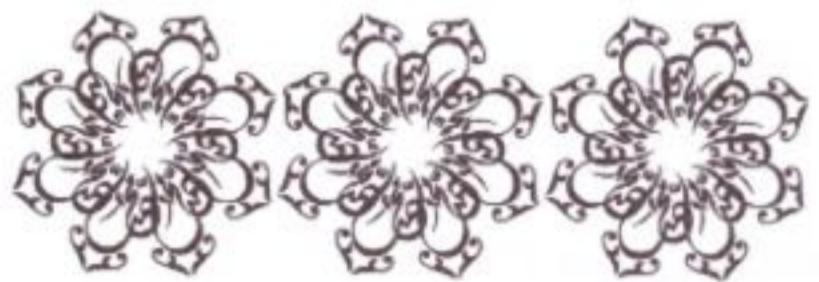
**Q:** We live in the United Kingdom where the hilal (crescent) cannot be sighted due to perpetual overcast conditions, how should one determine the beginning and ending of Ramadhan?

**A:** Nabi SAW said: *"Start fasting with the sighting of the moon and make eidul fitr with the sighting of the moon."* (Bukhari Shareef). In the light of this Hadith it is obligatory for the people to scan the sky at the end of the 29<sup>th</sup> day of Shaban at sunset. If the hilal is not sighted nor is there reliable news received from another place then the month of Shaban should be completed with 30 days. Occasionally attempts are made to obtain news of moon sightings from distant countries and at times this news is not regarded as reliable according to the Shariah.

## **YAWMUSH SHAK**

**Q:** What is meant by yawmush shak?

**A:** The day after the 29<sup>th</sup> of Shaban is termed as the doubtful day because of the possibility of that day being the 30<sup>th</sup> of Shaban or 1<sup>st</sup> of Ramadhan. It is undesirable to fast on that day, unless it coincides with a Monday or Thursday and this person normally fasts on these days.



# Fasting

&

# Benefits



## DEFINITION OF FASTING

**Q:** What is the definition of fasting?

**A:** Fasting is known as *saum* and refers to abstention from eating, drinking and conjugal rights whilst having made the intention to fast that day. The fasting day commences at *subah sadiq* (approximately 90 minutes before sunrise) and ends at sunset.

## PURPOSE OF FASTING

**Q:** What is the purpose of fasting?

**A:** Almighty Allah states: "*O you who believe! Fasting has been prescribed upon you as it was prescribed upon those before you so that you practice self-restraint.*" (surah 2 verse 183) The very essence of fasting is to inculcate the quality of *taqwa* and to suppress our desires. Hence, one must guard all the limbs whilst fasting and stay away from all haram speech and actions.

## REWARDS FOR FASTING

**Q:** What are the rewards for fasting?

**A:** Nabi SAW said: "*My ummah has been given 5 special things that were not given to anyone before them. The smell from the mouth of a fasting person is sweeter to Allah than the fragrance of musk. The fish in the sea seek forgiveness on their behalf until they break fast. Allah decorates His special jannah everyday and then says the time is near when My faithful servants shall cast aside the trials of the world and come to you. In this month the rebellious shayateen are chained, so as not to incite evil which they normally do in other months. On the last night of Ramadhan, the fasting Muslims are forgiven.*" The companions inquired: "*O Messenger of Allah: Is that night laylatul qadr?*" Nabi SAW replied: "*No, but it is only right that a servant*

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should be given his reward on having completed his duty." (Reported by Ahmad and Baihaqi)

## VIRTUES OF FASTING

**Q: What are the virtues of fasting?**

**A:** Nabi SAW said: "Every good deed of the child of Adam is increased (in reward) from 10 to 700 times." and Almighty Allah says: "Except fasting, for verily it is for Me and I, Myself will reward it." "The fasting person abstains from desire and food for My sake." (Mishkhat Shareef). Nabi SAW said: "For the fasting person there are two occasions of joy – pleasure at the time of breaking the fast and at the time of meeting his Rabb (Sustainer)." (Mishkat Shareef)

## WHEN FASTING BECAME COMPULSORY

**Q: When did fasting become compulsory in Islam?**

**A:** Siyam (fasting) of Ramadhan was prescribed in the second year of hijra, during the month of Shaban. Almighty Allah states: "O you who believe! Fasting is prescribed upon you as it was ordained to those before you, so that you (learn) self-restraint." (surah 2 verse 183)

## MORAL & SPIRITUAL BENEFITS OF FASTING

**Q: What are the moral and spiritual benefits of fasting?**

**A:**

1. Fasting above all is an act of obedience to Almighty Allah. This submission is based upon the love of Almighty Allah and an earnest effort to gain His pleasure and to avoid His displeasure.
2. Fasting is an act of acknowledgement that Almighty Allah is the only Sustainer and Nourisher of this universe. It is only through His Bounties and Mercy that we derive our existence and sustenance.

Fasting & Benefits

3. Fasting is an act of repentance for our sins and mistakes. Hence, Nabi SAW said: "Whosoever fasts during the month of Ramadhan based on iman and seeking the pleasure of Almighty Allah, his past sins are forgiven." (Musnad Ahmad)
4. Fasting prepares the Muslim to be mindful of Almighty Allah at all times and places. If one refrains from lawful food, drink etc, then one will be in a better position to avoid the unlawful speech and actions at other times and places.
5. Fasting develops sincerity in a believer unlike other acts of worship, it is entirely based on self-restraint. Others can never know for sure if one is fasting or broke the fast in secret. It is this self-restraint which requires a high degree of sincerity and faith. Hence, Nabi SAW said: "Almighty Allah proclaims: Fasting is for Me and I will reward him (handsomely)." (Musnad Ahmad)
6. Fasting is a form of jihad as it teaches one self-discipline and enhances ones ability to control ones desires.
7. Fasting is a duty and the beauty of Ramadhan is excessive recitation of the Noble Quran, which provides an annual opportunity of spiritual rejuvenation.

## SOCIAL ELEMENTS OF FASTING

**Q: What are the social elements of fasting?**

**A:**

1. Fasting promotes the spirit of unity within the Muslim ummah. Millions of Muslims all over the globe fast during the same month, following the same rules and regulations.
2. Fasting promotes the spirit of human equality before Almighty Allah. All the Muslims male and female, rich and poor, from all ethnic backgrounds go through the same experience of deprivation with no special privileges or favours for any group or class.
3. Fasting promotes the spirit of sympathy and charity towards the poor and needy. A rich person or ruler may be able to imagine the suffering of the poor or think about the hungry. One cannot fully

appreciate suffering or hunger until one experiences it. Thus, Nabi Yusuf AS used to fast during the seven lean years to sympathise with the poor. This is why Ramadhan is also known as the month of charity and sympathy.

## BENEFITS OF FASTING

**Q:** Explain some of the benefits of fasting?

**A:** Imam Ghazali RA states, fasting overpowers shaytan, the enemy of Allah because the base of all carnal desires is the stomach. By filling the stomach, lust exhibits its actions. Shaytan by manipulating these carnal desires, targets people as his prey. When the Muslim adopts hunger by fasting, the lustful desires weaken, then the shaytan is beaten into despondency.

One should ensure that the food with which one makes iftar is halal without the slightest vestige of doubt. Do not eat so much that the body feels heavy and the purpose of fasting is defeated.

## AWLIYA ALLAH CATEGORIZE FASTING

**Q:** How do the Awliya Allah (friends of Allah) categorize fasting?

**A:** Imam Ghazali RA mentions in his work "Tabligh Deen" the following:

" Sawm are of three types:

- a) Fasting of the masses, this consist of only abstaining from the physical acts which nullify the fast. Whilst they abstain from eating etc. they involve their bodies in sin. Such sawm is merely fasting in name.
- b) In addition to abstaining from food the fasting person restrains the body acting in violation of the Shariah. He withholds his tongue from back-biting and eyes from unlawful glances.

- c) The fasting of the *muttaqin* - in addition to their limbs, abstaining from transgression, their hearts and minds are engrossed in the remembrance of Allah. At all times, in their hearts there is nothing, but the remembrance of Almighty Allah. This is fasting in the state of perfection."

## FASTING IN RAMADHAN - COMPULSORY UPON

**Q:** Upon whom is fasting in Ramadhan compulsory?

**A:** The Ramadhan fast is compulsory upon every Muslim, who is sane, mature, healthy and a resident (not traveller).

## DOOR OF JANNAT FOR FASTING PERSON

**Q:** Please could you mention the door of Jannat that is reserved for the fasting person?

**A:** Hadhrat Sahl bin Sa'ad RA reported that Rasullullah SAW said: "There are eight doors to Jannah, and the name of one of them is Rayyan(satiating thirst) by which only those who observed fasts, will enter." (Bukhari)

Hadhrat Sahl RA reported that Rasullullah SAW said that "Those who will enter by the Rayyan gate, will never be troubled by thirst." (Tirmidhi)

## FASTING IN ABNORMAL TIME ZONES

**Q:** How does one fast in abnormal time zones?

**A:** In abnormal time zones where the sun does not rise or set for months, the times of the nearest normal region should be taken into consideration for the beginning and ending of *saum*(fasting).

## VOMITING WHILST FASTING

**Q:** If one vomits whilst fasting does it break the fast?

**A:** Nabi SAW said, "Whoever is over-powered by vomit there is no qadha upon him (the meaning of it, is if one vomits unintentionally then the fast is valid) and whoever vomits deliberately then upon him is qadha." (Reported by Tirmidhi and Abu Dawud). Cognizance must be taken of the fact that vomiting deliberately and a mouthful will break the fast according to the Hanafi jurist. However, the Shafi'ees, Malikis and Hanbalis state that once the vomit is deliberately induced, it will nullify the fast irrespective of the amount.

## THINGS THAT DO NOT BREAK THE FAST

**Q:** Which things do not break the fast?

**A:**

1. Applying eye-drops or antimony (surma).
2. Water entering the ears.
3. Vomiting un-intentionally irrespective of the amount.
4. Swallowing saliva.
5. Ejaculation of semen during sleep(wet dream).
6. Using a *miswaak* anytime of the day.
7. Breastfeeding the baby.
8. Injections will not break the fast provided that the medicine does not reach the brain or stomach directly.
9. Smelling any fragrance provided that there are no vapours.
10. Smoke which is inhaled un-intentionally.

## WHEN TO MAKE INTENTION FOR FASTING

**Q:** When must one make intention for fasting?

**A:** According to the Hanafi jurist it is desirable to make the intention during the night prior to *subah sadiq* (before fajr time starts). If the intention was not made during the night then the fast would be valid

provided that the *niyyah* was made one hour before zawaal and the person abstained from eating, drinking etc. The Shafi'ees, Malikis and Hanbalis state that the intention must be made at night for Ramadhan fast, otherwise the fast is not valid. Cognizance must be taken of the fact that the intention refers to what is in the heart and utterance of it is not compulsory but permissible.

## FACTORS THAT BREAK THE FAST

**Q:** Which factors break the fast?

**A:**

1. Eating, drinking, smoking breaks the fast.
2. Sexual intercourse even if there is no ejaculation.
3. Applying of medication into the anus.
4. Eating, drinking deliberately after having eaten mistakenly. However, eating, drinking forgetfully does not break the fast.
5. Medication and instruments inserted into the woman's private part.
6. Masturbation will break the fast and it is a sinful act.
7. Ejaculation as a result of caressing and fondling the wife even if there was no sexual intercourse.
8. Applying medication into the nostrils. Similarly inhaling of nasal pumps will nullify the fast.
9. Deliberately vomiting. The Hanafis say it must be a mouthful.
10. Water slipping down the throat whilst performing wudhu even if not done deliberately.

## MAKRUH ACTIONS WHILST FASTING

**Q:** Which actions do not break the fast but are undesirable?

**A:**

1. Using powder or toothpaste to clean the teeth. However, if it slips down the throat the fast is nullified.

2. Caressing, fondling the wife. However, if ejaculation does not occur then the fast is valid.
3. Tasting of food is undesirable if done unnecessarily. However, if the husband is an ill-tempered person then it will be permissible for the wife to taste the food whilst she is preparing it provided that nothing goes down her throat, the fast will be valid.
4. Swimming as there is fear the water will enter the mouth.
5. Back-biting or using vulgar language will decrease the reward of fasting.
6. To gargle the mouth whilst making wudhu.
7. Participation in un-islamic activities. The reward of the fast is destroyed by indulging in such unlawful activities.
8. To make iftar when in doubt as to the time of sunset. If it becomes evident that the fast was broken before sunset then qadha is compulsory.
9. To eat when in doubt at sehri time. Subsequently, if it transpires that sehri time has expired then qadha is obligatory.
10. To unnecessarily apply ointment to the lips.

## CONJUGAL RELATIONS IN RAMADHAN

**Q:** Is it haram to have conjugal relations during the whole of ramadhan or only whilst fasting?

**A:** It is haram to have conjugal relationship whilst fasting. However, during the nights it is permissible.

**Q:** A husband and wife fulfilled their conjugal rights at night and made ghusal after fasting time commenced. Is their fast valid?

**A:** Their fast is valid. However, it is desirable to gargle one's mouth and insert water into the nostrils before the fasting time starts.

## TO REMOVE UNWANTED HAIR WHEN FASTING

**Q:** Is it permissible to remove unwanted hair during fasting, or

**should we do so at night?**

**A:** It is permissible to do so whilst fasting.

## WATCHING TV WHILST FASTING

**Q:** Does watching TV break my fast?

**A:** Ramadhan means to incinerate ones sins. The vast majority of programmes on TV consist of music, scantily dressed men and women, nudity etc. which are all haram. Therefore, one should abstain from watching TV at all times, although it does not break the fast, but the essence of fasting is lost. May Almighty Allah guide us all to the right path and protect us from all evil.

## CHEWING GUM WHILST FASTING

**Q:** Does chewing gum break the fast?

**A:** Yes, chewing gum breaks the fast.

## LIP-BALMS WHILST FASTING

**Q:** Am I allowed to apply vaseline or lip-balm on my lips whilst fasting?

**A:** It is permissible provided that nothing goes down the throat.

## WATER IN EARS WHEN FASTING

**Q:** If water goes into the ears will the fast break?

**A:** In this instance the fast is valid, eg, when bathing.

## MASTURBATION WHEN FASTING

**Q:** I masturbated whilst fasting, is my fast valid?

**A:** The fast is broken and qadha is compulsory. Cognizance must be

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taken of the fact that masturbating is sinful and immoral. One needs to repent as well but kaffara is not compulsory.

## MINOR BROKE FAST

**Q:** My minor child kept her fast and then broke it in the afternoon. What happens in this instance?

**A:** There is no qadha upon the child as they are minors. Nabi SAW said: *"The pen is removed from minors."* (Abu Dawud)

## KISSING ONE'S WIFE WHILST FASTING

**Q:** Is it permissible to kiss ones wife whilst fasting?

**A:** The fast is valid but it is considered as undesirable. However, if one swallows the saliva of ones spouse then the fast will break.

## DISCHARGE AFTER FONDLING WIFE

**Q:** I fondled my wife whilst fasting and when I went to toilet I saw a stain on my underwear - it was mazi (discharge), is my fast valid?

**A:** It is undesirable to fondle and kiss the wife whilst fasting. If ejaculation of semen takes place, then the fast is invalidated and qadha is compulsory. However, when mazi is discharged and not semen then the fast is valid but one should exercise caution in future.

## TO SMELL ITR OR PERFUME WHEN FASTING

**Q:** Is it permissible to smell itr and perfume whilst one is fasting?

**A:** It is permissible and the fast is valid.

## WHEN IS ONE ALLOWED TO BREAK THE FAST

**Q:** When is it allowed for one to break the fast?

**A:** One suddenly falls ill and fears that if one does not break the fast

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then one's life will be in danger or one's health will deteriorate, then in such cases it would be permissible to break the fast.

## NEW REVERT MUSLIM AND FASTING

**Q:** A non-Muslim embraced Islam during Ramadhan, what is the ruling regarding fasting?

**A:** On that particular day he/she should abstain from eating, drinking for the rest of the day, although there is no qadha for that day. In this case to abstain from eating, drinking is compulsory according to the Hanafis, whilst the Shafi'ees state that it is desirable. The new Muslim must be informed that fasting is compulsory upon him/her.

## BREAK FAST AFTER SUNSET

**Q:** Is it necessary to break the fast immediately after sunset or must one wait for a few minutes?

**A:** One must be sure that the sun has set and precaution should be exercised. Therefore, the azan and iftar should occur approximately 2 to 3 minutes after sunset.

## DAYS FASTING NOT PERMITTED

**Q:** Which days should one not fast?

**A:** First of Shawwal (Eid ul Fitr), 10<sup>th</sup> Zil Hijja (Eid ul Adha), 11,12,13 of Zil Hijja (*ayyam tashriq*). There is consensus amongst the jurist that it is not permissible to fast on these five days.

## NOT TO FAST WHEN WRITING EXAMS

**Q:** I am writing my exams in Ramadhan and it is difficult for me to concentrate whilst fasting, is it permissible for me not to fast and keep qadha afterwards?

**A:** It is haram to do so. Cognizance must be taken of the fact that fasting in Ramadhan is one of the pillars of Islam. This is the whispering of shaytan that one cannot concentrate etc. Keep the fast and make special dua during sehri time that you pass with flying colours.

## TRAVELLER IN RAMADHAN

**Q:** A traveller (musafir) experiences much difficulty in fasting during Ramadhan, what is the ruling regarding such a person?

**A:** Nabi SAW said: *"It is not of piety to fast during a journey."* (Bukhari Shareef). On another occasion some people continued fasting during a journey although it was extremely difficult. Nabi SAW said: *"They are the sinners."* (Muslim Shareef) Therefore, the Hanafis, Shafi'ees and Malikis state that it is better to fast for a musafir provided that there is no difficulty upon him. However, if there is extreme difficulty due to the climate, means of conveyance, then it is better not to fast but keep qadha after Ramadhan. The Hanbalis state that it is better to abstain from fasting whilst travelling in all circumstances.

**Q:** Some people conveniently become travellers during Ramadhan so that they do not have to fast, is this permissible?

**A:** Qadha of all the missed fast will be compulsory upon them, obviously they will not be able to reap the reward of fasting in Ramadhan. It is a sad state of affairs when Muslims avoid their obligations and try and look for loopholes.

## TRAVEL FROM HEIDELBERG TO DURBAN: FAST?

**Q:** I am from Heidelberg and leaving after fajr to Durban for 2 to 3 days, during Ramadhan, is it sinful if I do not fast?

**A:** As you are starting your journey only after fajr you are not entitled

to a concession for not fasting on that day. You must keep the fast otherwise you will be guilty of a major sin. However, the 2 to 3 days you will spend in Durban, you are considered a traveller, the concession will be applicable to you. Furthermore, it is best for you to fast provided that it is not difficult due to your travelling.

## UMRA WHILST FASTING

**Q:** If one performs umra whilst one is fasting, will one receive extra reward?

**A:** Nabi SAW addressed Sayyida Ayesha RA and said: *"Your reward is according to your fatigue."* (Bukhari Shareef). Hence, one will receive more reward for performing umra whilst fasting. However, one should not allow the situation to become life-threatening as this is not permissible. Cognizance must be taken of the fact that an umra (minor pilgrimage) during Ramadhan is equivalent in reward to a haj with Nabi SAW. (Muslim)

## ONE INTENTION FOR FASTING IN RAMADHAN

**Q:** Is it compulsory to make intention daily for fasting or will one intention suffice for the entire month?

**A:** Everyday one needs to make intention and the place for intention is the heart, utterance of the intention is permissible but not compulsory or sunnah.

## FORGETFULLY ATE WHILST FASTING

**Q:** During Ramadhan a person totally forgot that he/she was fasting and then ate and drank something, is the fast valid?

**A:** Nabi SAW said: *"Whosoever forgot whilst fasting (that he is fasting) then ate or drank something, should complete the fast as Almighty Allah gave him to eat and drink."* (Bukhari Shareef). Hence, the fast is valid. This is

the verdict of the Shafi'ees, Hanafis and Hanbalis. The Malikis say that the fast will break even in this case where one ate forgetfully.

## **MISWAK WHILST FASTING**

**Q:** Is it true that according to the Shafi'ees, one should not make miswak after zawaal during Ramadhan?

**A:** Nabi SAW used to make miswak at all times during Ramadhan. Therefore the vast majority of jurists, namely, Hanbalis, Hanafis, Malikis state that it is sunnah to make miswak during the day whilst one is fasting and during the night. Imam Nawawi RA, who was one of the greatest Shafi'e jurist, stated that it is permissible for Shafi'ees to use the miswak during the afternoon as well as whilst fasting. (Fathul Qarib al-Mujeeb by Sheikh Ahmad bin Husain, page 5)

**Q:** If one swallows the bristles of the miswak, does the fast break?

**A:** The fast does not break if the bristles of the miswak are swallowed. (Ahsanul Fatawa by Mufti Rashid Ahmad Saheb, vol 4, page 445).

## **PASSED AWAY IN RAMADHAN-MISSED FASTS**

**Q:** A person was ill when Ramadhan commenced and after a week he passed away, is there any payment in this instance?

**A:** If the illness continued till the time of his death then there is no payment as Almighty Allah states that *whoever is ill or on a journey then they must keep the fast on other days* (surah 2 verse 185). In this instance the person did not have the opportunity to fast during the other days, hence there is no payment or qadha.

## **SAWMUL WISAL**

**Q:** What is sawmul wisal and is it permissible?

**A:** *Sawmul wisal* refers to fasting day and night without making sehri and iftar. It is a unique feature of Nabi SAW that He used to keep this fast. For the ummah it is not permissible. Nabi SAW said in this context, *I am not like you, my Allah feeds me and quenches my thirst.* (Bukhari and Muslim)

## **FALSE OATH WHEN FASTING**

**Q:** If a person gives false testimony or takes a false oath, does his fast break?

**A:** His fast does not break but he is guilty of a major sin and he has to repent and make tauba. Similarly the reward of the fast is decreased.

## **SUNNAH FASTS**

**Q:** Which fasts are sunnah or mustahab to keep?

**A:** The following fasts are sunnah:

1. The 10<sup>th</sup> of Muharram - day of Ashura. Along with the 10<sup>th</sup> either the 9<sup>th</sup> or 11<sup>th</sup> should also be kept.
2. The 9<sup>th</sup> of Zil Hijja - day of Arafah for non-pilgrims.
3. The six days during the month of Shawwal - excluding the first, as it is the day of Eid. These six fasts maybe kept consecutively or spread over the month.
4. The 13<sup>th</sup>, 14<sup>th</sup>, 15<sup>th</sup> of every Islamic month.
5. Every Monday and Thursday.
6. The first nine days of Zil Hijja.
7. To fast on the 13<sup>th</sup>, 14<sup>th</sup>, 15<sup>th</sup> of Shaban is sunnah and to fast on the 15<sup>th</sup> only is mustahab.

## **MUEZZIN BREAK FAST THEN AZAN**

**Q:** Should the muezzin break his fast first and then give azan or vice versa?

**A:** The muezzin should first make iftar then proclaim the azan. It is undesirable to delay the iftar without any valid reason.

## DID NOT KEEP RAMADHAN FAST

**Q:** A person did not keep a Ramadhan fast on a particular day and had no valid excuse, is kaffara compulsory upon him?

**A:** He has committed a major sin for which he has to repent. In this case only qadha is compulsory upon him and no kaffara.

## MENTION DAY OF QADHA FAST

**Q:** In qadha fast, is it compulsory to mention the particular day/s in which the fast were omitted?

**A:** It is not necessary to specify in ones intention the day. One can just say, I am keeping qadha fast and it will suffice.

## QADHA FAST CONSECUTIVELY

**Q:** Is it compulsory to keep the qadha fast consecutively?

**A:** It is highly desirable to keep the qadha as soon as possible.

However, the qadha fast may be spread over a period of time or kept consecutively.

## WHEN SHOULD CHILDREN FAST

**Q:** When should children be encouraged to fast?

**A:** Nabi SAW said: "Teach them salat when they are seven years old."

(Tirmidhi) If one applies the law of analogy then one should encourage one's children to start fasting from the age of seven. However, one should ensure that it is not life-threatening. The reward of this fast will be obtained by the child and his/her parents. Furthermore, if the child breaks the fast there is no sin or qadha.

## DID NOT FAST 3 YEARS

**Q:** My father is healthy but did not keep fast from the year 2005. He has changed for the better and wishes to keep the qadha before Ramadhan 2008. What is your advice?

**A:** According to all the jurists, he has committed a major sin by not fasting for the past three years. He has to repent and make qadha of all those missed fast as soon as possible. According to the Hanafi jurist, he has to keep the qadha only for the three Ramadhans (2005, 2006, 2007) missed.

According to the Shafi'ies, when a person for no valid reason does not fast during Ramadhan, and delays the qadha fast beyond one lunar year, then besides the qadha fast, he has to give away one handful of grain or wheat for every fast that he has missed. In this instance, qadha for the three Ramadhans missed is compulsory plus a payment of two handfuls of grain for every fast missed. This payment must be made to poor Muslims only. All the jurists agree that he can keep the qadha fast consecutively or keep it over a period of time.

## ALCOHOL BODY SPRAY WHILE FASTING

**Q:** If I use a body spray or deoderant which contains alcohol, is my fast valid?

**A:** The fast is valid. The alcohol used on the body or clothing does not render it impure. However, from a precautionary aspect it is better to abstain from such sprays.

## LUST INCREASES WHEN VIEWING TV

**Q:** If I see scantily clad women on TV or in real-life and my lust increases, does it break my fast?

**A:** When one is fasting, one should try one's level best to stay away

**RAMADHAN Q & A**

from all forms of vices and sin. To look at scantily clad women is sinful and to do so in Ramadhan whilst fasting is worse. One should repent and beg Almighty Allah for forgiveness. The fast is valid provided that there was no ejaculation of semen, and the reward for fasting will be decreased.

**ANGER WHILST FASTING**

**Q:** I have a short temper and in the shop occasionally argue with the customers whilst fasting, is my fast valid?

**A:** Your fast is valid. However, one must improve one's character during Ramadhan, it is a month of patience. It does not behove a Muslim to behave in such a manner, more so during the sacred month of Ramadhan. Give charity whenever you lose your temper.

**DELAY QADHA FAST FOR WINTER MONTHS**

**Q:** Is it permissible to delay the qadha of Ramadhan for the winter months?

**A:** It is permissible to do so. However, it is desirable to keep the qadha as soon as possible.

**BEST FAST BESIDE RAMADHAN**

**Q:** Which is the best type of fast to keep besides Ramadhan?

**A:** The best fast to keep is the fast of Nabi Dawud AS. He used to fast every alternate day and Nabi SAW said that this is the best fast (Musnad Ahmad).

**VULGAR WHEN FASTING**

**Q:** Are there any Ahadith that mention about those people who are vulgar, abusive, telling lies etc. whilst fasting in Ramadhan?

**Fasting & Benefits****RAMADHAN Q & A****Fasting & Benefits**

**A:** Rasullullah SAW said: "When one of you is fasting, let him not utter vulgar words or make a noise. If any abuse him or pick up a fight with him, let him not abuse or fight back, but only say, "I am fasting." (Mishkat Shareef)

Hadhrat Abu Hurairah RA reports that Rasullullah SAW said: "There are those who fast but have nothing beside hunger and thirst; and there are those who keep up nightly vigil (tahajjud salaah) but have nothing besides keeping awake." (Ibn Maja and Nasai)

In another Hadith narrated by Hadhrat Abu Hurairah RA; Rasullullah SAW is reported to have said: "If a man fasts but does not give up telling lies and doing wrong, Allah has no need that he should merely give up food and water." (Bukhari)

**MAZI NULLIFY FAST**

**Q:** Does mazi nullify the fast?

**A:** Mazi is a transparent thin fluid that is excreted from the private part. The fast will not break. However, the wudhu is broken and one has to wash the private part and the soiled portion of the clothing.

**WET DREAM WHILST FASTING**

**Q:** I was sleeping whilst fasting and experienced a wet dream. How does one take a fardh ghusal?

**A:** One has to ensure that the entire body is wet and one should not gargle the mouth, rather rinse it and insert water into the nostrils. One should ensure that water does not go down the throat. Rinsing the mouth and inserting water into the nose is compulsory according to Hanafis.

**HICCUPS WHEN FASTING**

**Q:** Do hiccups break the fast?

**A:** Hiccups do not break the fast.

**DIARRHOEA WHEN FASTING**

**Q:** Does diarrhoea nullify one's fast?

**A:** Diarrhoea as such does not break the fast. However, if the person becomes very weak, then he should take an injection and the fast would be valid. Furthermore, if there is a need for oral medication then it would be permissible for one to break the fast and keep qadha afterwards.

**GARGLE WHEN MAKING WUDHU IN FAST**

**Q:** Is gargling of the mouth permissible in wudhu whilst fasting?

**A:** To gargle the mouth in wudhu whilst fasting is makruh (undesirable). If the water goes down the throat then the fast is broken and qadha is compulsory.

**NO SALAT BUT FASTING**

**Q:** If a person does not read his five salats, is his fast accepted?

**A:** A Muslim is supposed to fulfil all his obligations. If one misses one's salat deliberately then according to Imam Ahmad bin Hanbal RA, one is out of the fold of Islam. He cites the following hadith wherein Nabi SAW said: "*Between a slave and a disbeliever is omitting salat.*" (Reported by Muslim)

According to Imam Ahmad the fast would not be valid. However, the majority of the scholars, namely, Malikis, Shafi'ees and Hanafis state

that the fast is valid, but the person is guilty of a major sin by omitting his/her compulsory salat.

**EATING WHILST FAJR AZAN IS RENDERED**

**Q:** Many people are still eating sehri, whilst the azan for fajr is being rendered. Is their fast valid?

**A:** If the azan was given before fajr time, then partaking of sehri is permissible. However, in this instance the azan must be repeated on time according to the Hanafi scholars. If the azan was given on time after true dawn and people are still eating their sehri, then their fast is broken and qadha will be compulsory.

**SWALLOWS SALIVA WHEN FASTING**

**Q:** If one swallows one's saliva, does it break the fast?

**A:** Swallowing things which are not possible to avoid, such as one's own secretions, eg. saliva or dust etc. does not invalidate the fast.

**SMELL FLOWERS WHILST FASTING**

**Q:** Can one smell flowers whilst fasting?

**A:** It is permissible and the fast is valid.

**DEATH BEFORE QADHA FAST COMPLETED**

**Q:** If death occurs before a person kept his qadha, what happens in that situation?

**A:** There is consensus amongst the jurists that no one can fast on behalf of another person, whilst he/she is living. However if the person has passed away then there is difference of opinion. The Hanbalis and Shafi'ees state that it is permissible for one of the family

members to keep the qadha on behalf of the deceased. They cite the following Hadith:

Ibn Abbas RA reported that a person came to Nabi SAW and said, *my mother has died and she had to fast for the month (of Ramadhan), can I complete them on her behalf.* Thereupon, Nabi SAW said: "Would you not pay the debt, if your mother had died (without paying it)." He replied: Yes. Nabi SAW said: "The debts of Allah are a priority to be paid." (Muslim Shareef)

The Hanafis and Malikis state that it is not permissible to keep fast on behalf of anybody. They cite the following Ahadith: Sayyida Ayesha RA reports that Nabi SAW said: "Do not fast on behalf of your deceased." (Reported by Baihaqi). Similarly, Abdullah bin Abbas RA reports that Nabi SAW said: "One should not fast on behalf of another." (Reported by Nasai)

### **FAST WHILST MUJAHIDEEN IN BATTLE**

**Q:** When Muslim mujahideen are fighting the enemy during the month of Ramadhan, is it compulsory for them to fast?

**A:** It is desirable for them to fast even in these circumstances. However, if the morale of the army is low and they need to eat and drink then they can keep qadha afterwards. Imam Tirmidhi has mentioned in his *Jami'* that during the time of Nabi SAW, Sahabas did not fast in the battle of Badr and on the occasion of the conquest of Makka, both these incidents took place during Ramadhan.

### **BECAME APOSTATE WHILST FASTING**

**Q:** A person was a Muslim and fasted during Ramadhan, then one day whilst fasting he became an apostate (Allah forbid), what is the verdict?

**A:** His fast is null and void and if he re-enters Islam, he must make qadha. He must repent for his transgression and heinous crime.

### **GUMS BLEED WHILST FASTING**

**Q:** When I am fasting, sometimes my gums bleed. If I swallowed this blood would my fast be broken? Sometimes I cannot spit the blood out at work as I cannot leave my post to go to the toilet easily?

**A:** If the blood goes down the throat the fast is broken.

### **STATE OF JANABAH & STARTED FAST**

**Q:** If a person is in a state of janabah at suhoor time and does not do ghusl before sunrise, then proceeds to fast the following day in the month of Ramadhan and does ghusl later in the morning, is the fast valid?

**A:** The fast is valid. However, the person is guilty of a major sin for not performing fajr salat on time.

### **SWIMMING AND FASTING**

**Q:** Is swimming permissible whilst fasting?

**A:** Swimming is permissible provided that no water goes down the throat. Some ulama have written that it is undesirable to swim whilst fasting.

### **ATE UN-INTENTIONALLY WHILST FASTING**

**Q:** I was keeping a sunnah fast, then suddenly some guests arrived and I had lunch with them. What is the verdict in this instance?

**A:** It is permissible to break a voluntary fast, to honour ones guest by participating in meals with them. According to the Shafi'ees and

Hanbalis there will be no qadha upon that person. However, the Hanafis and Malikis say qadha will be compulsory.

### MADE INTENTION TO FAST LATER

**Q:** One day I did not have breakfast etc. and told my wife that I want to fast. I made my intention at 9am for fasting on that Thursday, is my fast valid?

**A:** In a case where one keeps a voluntary fast and made intention in the morning, the fast is valid provided that one did not eat, drink or fulfil conjugal rights from the time the fast commenced.

### EVIL THOUGHTS WHILST FASTING

**Q:** Whilst fasting many a time evil thoughts and desires cross my mind, what should I do?

**A:** Whenever satanic thoughts and evil desires goes through ones mind, one should read *Auzu billahi minash shaytanir rajeem* - I seek the protection of Allah from satan the accursed.

### WIFE'S PRIVATE PARTS TOUCHED WHILST FASTING

**Q:** I touched my wife's private part whilst fasting, but no intercourse occurred. Is my fast valid?

**A:** Your fast is valid provided that there was no ejaculation of semen. If ejaculation took place then the fast is broken and qadha is compulsory. However, one should not kiss, fondle, touch private parts of ones spouse whilst fasting as this is undesirable and reprehensible.

### TWO INTENTIONS FOR VOLUNTARY FAST

**Q:** Can one make two intentions when keeping a voluntary fast?

**A:** It is permissible to make multiple intentions when keeping voluntary fasts. An example of this would be that one fasts on the 13<sup>th</sup>, 14<sup>th</sup>, 15<sup>th</sup> (*ayyam beedh*) of the lunar month which occurs on a Monday or Thursday, the person makes intention of the Monday or Thursday fast including *ayyam beedh*.

### KEEP FASTS BUT STILL FEEL IMAN WEAK

**Q:** I do keep all my fasts but I still feel my Iman is weak, kindly advise how to increase it?

**A:** When one commits sins, one eliminates the spiritual benefits of fasting. Nabi SAW said: "*Fasting is a shield, provided that one does not destroy it with sin.*" (Musnad Ahmad). One should not indulge in nonsensical conversations and futile actions as these also negate the benefits of fasting. The need for zikrullah is greater during the fast. This greatly improves the spirituality of the fasting person and is very effective in bringing one closer to Almighty Allah. Fasting is a duty and tilawat of the Noble Quran is the beauty of Ramadhan. One should engage oneself in dua especially at tahajjud time and at the time of iftar.

### FAST OF SILENCE

**Q:** What is the definition of *sawm samt*?

**A:** *Sawm samt* literally means, a fast of silence. This fast refers to abstention not only from eating, drinking, conjugal rights but also from speaking. It is reprehensible to keep such a fast. One is allowed to speak whilst fasting, obviously one needs to abstain from idle talk.

### PRODUCTION SUFFERS WHEN EMPLOYEE FASTS

**Q:** I own a huge company and many of my employees are Muslims, occasionally they keep voluntary fast and the production suffers, is

**this acceptable?**

**A:** If fasting interferes with the diligence of an employee, it will be undesirable for him to engage in voluntary fasting without the consent of his employer.

## WASIYYAT CONCERNING FASTING

**Q:** When is it compulsory for one to make a wasiyyat concerning fasting?

**A:** When death approaches a person who has not executed his obligation of qadha fast or fidya (compensation), it will be obligatory on him/her to bequeath, declaring that fidya of the missed fast be paid on his/her behalf. Once the deceased has made a wasiyya, it will be compulsory upon the heirs to pay the fidya to poor Muslims from the estate of the deceased, i.e. from one third of the estate. If the fidya exceeds the one third of the estate then payment from the estate is not permissible. However, if all the adult heirs willingly consent to the payment of the entire fidya amount, including the excess, then it will be permissible. This is according to the Hanafi school. According to the Shafi'ees and Hanbalis the heir/s or a family member/s could keep the qadha on behalf of the deceased.

## REWARD FOR FAST IN MAKKA

**Q:** If a person fasts in the Haram Shareef in Makka Mukarrama, what is the reward?

**A:** If a person fasts in Makka Mukarrama during Ramadhan the reward is 100 000. The hadith is mentioned in Ibn Maja with a weak chain but it is acceptable in virtue and fadhai.

## VOW TO FAST

**Q:** Can one make a vow to fast?

**A:** In Islamic terminology a vow is known as *nadhar*. A person makes a vow that if a specific wish is granted, then he will fast for a certain number of days. On the completion of this wish, the fulfilment of the vow becomes compulsory.

**Q:** A person said that he will fast for 3 days if his son recovers from his illness. The son recovered, so when must he fast?

**A:** If he did not specify any particular day or date then it is known as *nadhar mutlaq* which means that the fast may be kept at anytime. One is not required to keep such fast immediately, but it is desirable to keep it as soon as possible. However, if a person has specified a date then it is compulsory to fast on those days. Furthermore, if one did not fast on those days then qadha is compulsory but there will be no kaffara.

## FAST ON FRIDAY & SATURDAY

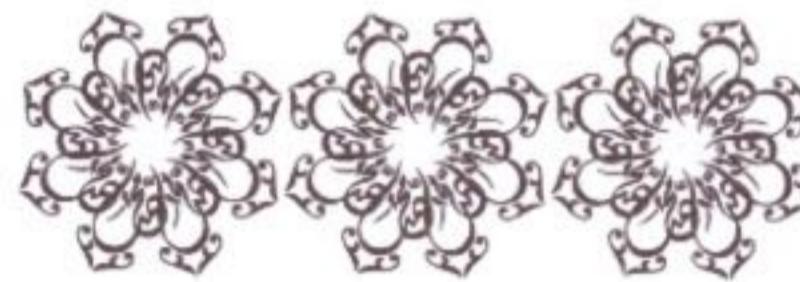
**Q:** Is it permissible to fast on a Friday or Saturday only?

**A:** Nabi SAW said that one should not fast on a Friday or Saturday only (Mishkat). The Shafi'ees and Hanbalis say that it is makruh (undesirable) to fast on a Friday or Saturday only. However, the Hanafis and Malikis say it is permissible.

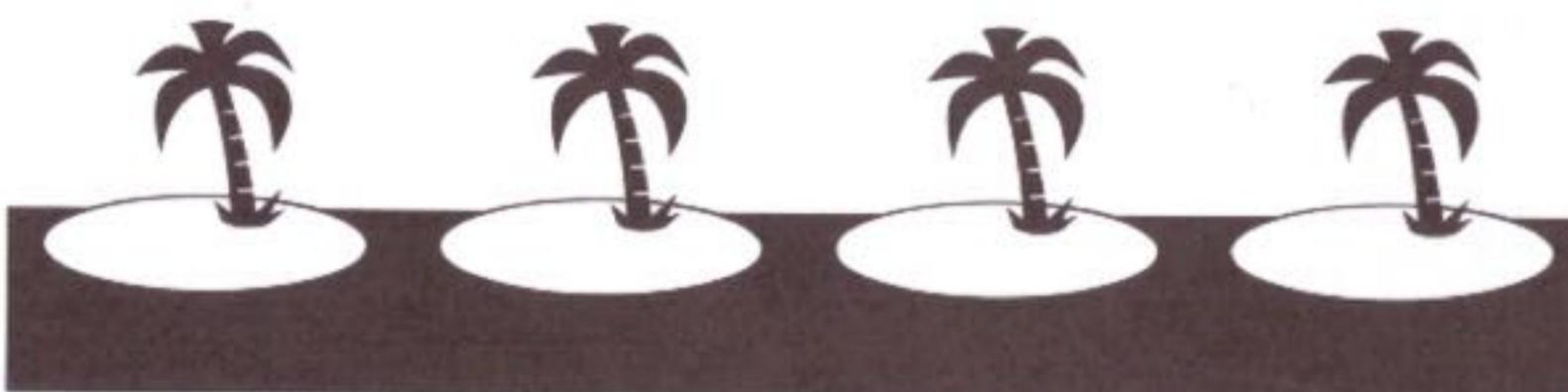
## AGE OF MATURITY FOR FASTING

**Q:** When does a boy or girl become mature so that fasting becomes compulsory?

**A:** In Islam the earliest a boy attains puberty is when he is 12 lunar years old and a girl when she is nine. The latest is 15 lunar years. However, if they attain puberty before the age of 15 then fasting is compulsory upon them. One should encourage them to fast even when they are minors.



# Women & Fasting



## MENSES START WHILST FASTING

**Q:** What should a female do when her menses starts whilst she is fasting?

**A:** It is compulsory upon her to eat or drink something in private and she cannot continue the fast. She must make qadha of all those fast that she missed due to her menses.

## MENSES STOP DURING RAMADHAN

**Q:** What should a lady do who becomes clean as her menses has stopped during the day in Ramadhan?

**A:** According to the Hanafis and Hanbalis it is compulsory upon her to abstain from eating, drinking etc. till sunset. However, she will have to keep qadha for that particular day. The Shafi'ees and Malikis state that it is desirable for such a lady to abstain from eating, drinking etc. till sunset but it is not compulsory. However, qadha will be obligatory.

## APPLYING LIPSTICK WHILST FASTING

**Q:** Is it permissible to apply lipstick whilst fasting. Does lipstick break the fast?

**A:** The applying of lipstick is not permissible if it contains haram ingredients. Similarly, it is not permissible to apply lipstick when such products prevent the water from reaching the skin. In such a case the wudhu, ghusal and salat will not be valid. However, the fast would be valid and the reward decreased.

## FEMALE TAMPON WHILST FASTING

**Q:** Is it permissible for a female to insert a tampon whilst fasting?

**A:** It is not permissible for a female to insert a tampon whilst fasting.

She may insert it before commencing the fast at sehri time. (Fatawa Rahimiyya, vol 2, page 38)

## FASTING IN MENSES

**Q:** A young girl who just attained the age of puberty before Ramadhan kept all her fast and used to fast during the days of menses as well due to ignorance. What is the verdict in this situation?

**A:** It is compulsory upon every male and female to learn the rudiments and basics of Islam and ignorance is not an excuse. Therefore, in this instance it is compulsory for her to make qadha of all those fast that she kept during her menses. Furthermore, she should beg Almighty Allah for forgiveness for her transgression albeit due to ignorance.

## LADY HAS MENSES WHEN IN KAFFARA

**Q:** A lady has to keep 60 fast and her menses starts, what happens in this situation?

**A:** The menses of the lady will not invalidate the kaffara, she must resume fasting immediately after she is clean.

## MISSED FASTS DUE TO PREGNANCY

**Q:** I missed my Ramadhan fast due to pregnancy, can one make a payment or keep the qadha?

**A:** Pregnancy falls under the category of illness, after the post-natal period, it is compulsory to keep the qadha and payment is not obligatory or permissible in this instance.

## MISSED FASTS DUE TO MENSES

**Q:** I did not keep my Ramadhan fast due to menses and nifas (post-

natal). What should I do in this case?

**A:** It is obligatory upon you to keep the qadha of all the fast omitted due to menses or post-natal. A payment will not suffice in these instances.

## FARD GHUSAL TAKEN AFTER SEHRI

**Q:** I was in my menses and it stopped at 4am. Fasting time starts at 4.17am. I made intention to fast but made my fardh ghusal at 4.30am., is my fast valid?

**A:** Your fast is valid as your menses stopped before the fasting time started. Ghusal can be taken after the fasting time commences.

## MENSES STARTED BEFOREIFTAR

**Q:** I was fasting during Ramadhan and iftar is at 5.45pm. and my menses started at 5.27pm. , is my fast valid?

**A:** Your fast is broken and a qadha is compulsory. Cognizance must be taken of the fact that when the menses start whilst fasting, you have to break your fast immediately and cannot continue fasting. However, one should not eat in public.

## MISCARRIED IN RAMADHAN

**Q:** I was 6 months pregnant and then miscarried during Ramadhan, when must I start fasting?

**A:** All the bleeding from the private part will be considered as nifas (post-natal). Once you are sure that you are clean, then take a fardh ghusal and then start fasting. The days that you missed fast due to nifas, you will have to keep qadha.

**BREASTFEEDING DURING FASTING**

**Q:** Does breastfeeding break the fast?

**A:** Breastfeeding does not break the fast. However, the nursing mother occasionally cannot produce sufficient milk without eating or drinking. Hence, in these cases it is permissible for her not to fast but breastfeed the baby and keep the qadha later on.

**PREGNANT NOT FEELING WELL: FAST OR NOT?**

**Q:** If a lady is pregnant or breastfeeding and is not feeling well and does not keep fast during Ramadhan, what is the ruling in this case?

**A:** According to all four schools of jurisprudence, only qadha is compulsory upon her. There is no payment in this situation.

**Q:** If a lady is pregnant or breastfeeding and fears for the well-being of the foetus or baby and does not fast during Ramadhan, what is the verdict in this instance?

**A:** According to the Hanafis, it is permissible for her not to fast and she only has to keep qadha sometime in future. However, the vast majority of jurists, namely, Shafi'ees, Hanbalis, Malikis state that in this instance where the fear is for the baby or unborn child, a qadha is compulsory plus a payment for every fast missed. The payment which is a handful of grain or its value must be made to poor Muslims only.

**HUSBAND'S PERMISSION FOR FASTING**

**Q:** Should a wife seek her husband's permission for keeping the sunnah fast on Mondays and Thursdays?

**A:** Yes, the wife should take consent from her husband to keep the voluntary fast. The husband should also be magnanimous and grant her permission.

**Q:** If my husband is keeping a voluntary fast, do I still need his permission to keep fast?

**A:** If the husband himself is fasting, he is not entitled to prevent his wife from voluntary fasting. Thus, in this instance she does not require his consent to fast.

**TABLETS TO DELAY MENSES FOR RAMADHAN**

**Q:** Is it permissible to take tablets to delay the menses during ramadhan?

**A:** It is desirable to let nature take its course and keep the qadha as soon as possible. However, if one does take tablets to postpone the menses then it is permissible provided that it is not harmful to the health.

**GIRL BECOMES BALIGH DURING FASTING TIME**

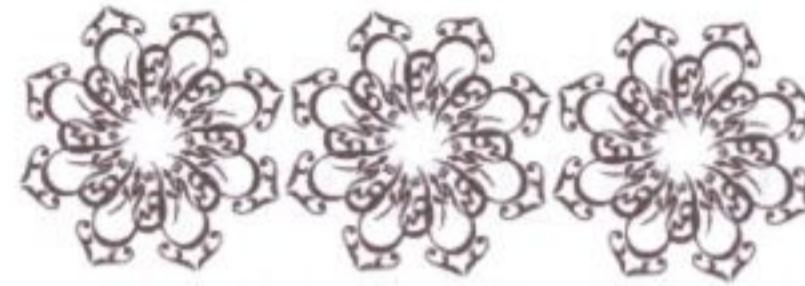
**Q:** During daytime of Ramadhan my daughter became baligh. What should one do in this situation?

**A:** According to the Hanafis and Hanbalis she must abstain from eating and drinking till sunset but qadha is not compulsory of that fast. According to the Shafi'ees and Malikis it is desirable for her to abstain from eating and drinking till sunset. Fasting will become compulsory from the next day according to all the jurists.

**MENDI & FASTING**

**Q:** Is one allowed to put mendi?

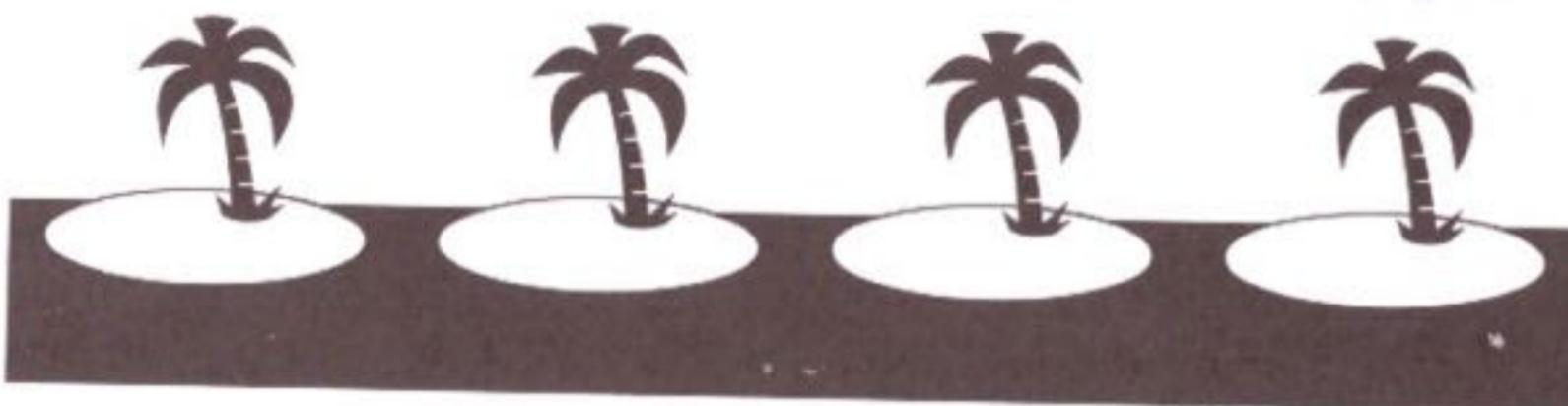
**A:** Henna (mendi) will not affect the fast and it is permissible.



# Fidya

&

# Kaffara



## WHAT IS KAFFARA ?

**Q:** What is the kaffara?

**A:** The penalty for deliberately breaking ones fast during Ramadhan, is to fast for 60 consecutive days. If a person omitted even one day during the 60 days, then he will have to start the kaffara all over again. If one is unable to discharge the kaffara because of ill-health or old age, then one will have to feed 60 poor Muslims two full meals for the day.

## DIFFERENCE BETWEEN FIDYA & KAFFARA

**Q:** What is the difference between *fidya* and *kaffara*?

**A:** *Fidya* alludes to the compensation which has to be paid for the fast which has not been executed due to permanent disability etc. People who are very old and do not have the strength to fast, or those who are chronically ill throughout the year must pay the *fidya*. Regarding *kaffara*, it is the penalty imposed by the Shariah for deliberately breaking the fast of Ramadhan during Ramadhan.

## HOW TO CALCULATE FIDYA

**Q:** How does one calculate fidya?

**A:** The fidya amount for each compulsory fast not kept is the same as sadaqatul fitr, approximately 2kg bread flour, or its cash equivalent, or feeding a poor Muslim 2 full meals for a day. This is according to the Hanafi school of jurisprudence.

## WHEN IS KAFFARA COMPULSORY ?

**Q:** When is kaffara compulsory?

**A:** Kaffara becomes compulsory when one breaks a fast deliberately during the month of Ramadhan. According to the Hanafis the kaffara (penalty) will be applicable in all instances, eg. if one eats, drinks,

fulfils his/her conjugal rights during the Ramadhan fast. The person will have to keep one qadha plus the kaffara. However, the Shafi'ees and Hanbalis state that the kaffara only becomes compulsory on the person if he/she fulfilled the conjugal rights during the Ramadhan fast. Eating or drinking deliberately will not necessitate kaffara according to the Shafi'ees and Hanbalis but qadha will be compulsory.

### **NO STRENGTH TO MAKE QADHA FAST**

**Q:** If a person does not have the strength for qadha, what happens in that case?

**A:** One should try ones level best to fast during the winter months. However, if that also is not possible and the doctors state that ones sickness is perpetual, then one will have to pay fidya (compensation). The amount is the same as sadaqatul fitr and must be given to poor Muslims only.

### **MONEY INSTEAD OF FOOD FOR FIDYA**

**Q:** Is it permissible to give money instead of food for fidya for an old person who does not have the strength to fast?

**A:** According to the Hanafis it is permissible to give money equivalent to the amount of sadaqatul fitr. However, the Shafi'ees and Hanbalis state that it is not permissible to give money but food must be given to the poor Muslim. Some contemporary Shafi'e scholars allow the giving of cash.

### **BROKE QADHA FAST**

**Q:** I broke my qadha fast, is there any kaffara (penalty) upon me?

**A:** There is no kaffara for breaking a qadha fast. Kaffara only becomes compulsory when one deliberately breaks a fast during Ramadhan without a valid excuse. You will have to keep one qadha only.

### **BROKE SUNNAH FAST**

**Q:** I broke my sunnah fast, what are the implications?

**A:** According to the Hanafis and Malikis qadha is compulsory and there is no kaffara when one breaks a sunnah or nafl fast. Hanafis cite the proof from the Noble Quran: "*And do not nullify your actions*". (surah 47 verse 33) However, the Shafi'ees and Hanbalis state that qadha is not compulsory, as it is not an obligatory fast. They quote the following verse: "*There is no blames on the doers of good.*" (surah 9 verse 91)

### **RECOVERED FROM ILLNESS: FIDYA SUFFICE**

**Q:** A person paid his fidya (compensation) and then recovered from his illness, will the fidya suffice?

**A:** If one has recovered from ones illness after having paid the fidya, one is obliged to fast the number of days one had missed. The fidya thus becomes a nafil charity.

### **KAFFARA (PENALTY) FOR 2 MONTHS FASTING**

**Q:** How does one calculate the kaffara (penalty) for 2 months fasting?

**A:** If one begins on the first day of the Islamic month (besides Ramadhan), then fasting 2 full Islamic months will suffice for the kaffara even if the total number of days for the 2 months are 58 or 59 days. However, if the kaffara is started during the course of the month then it will be necessary to fast for a full 60 days.

### **DELIBERATELY BROKE FAST IN 2 RAMADHANS**

**Q:** I deliberately broke my Ramadhan fast in 2005 and 2006. Do I have to pay one or two penalties?

**A:** If one broke a number of fast deliberately during a Ramadhan, then only one kaffara (60 consecutive fast) becomes compulsory. However, if the fast were nullified deliberately in more than one Ramadhan, then the number of kaffara will be equal to the number of Ramadhan. Therefore, in your case keep qadha for each fast broken, then kaffara for 2005. Similarly, qadha for 2006 and then the kaffara and beg Allah Ta'ala for forgiveness.

## CONJUGAL RIGHTS DELIBERATELY WHILST FASTING

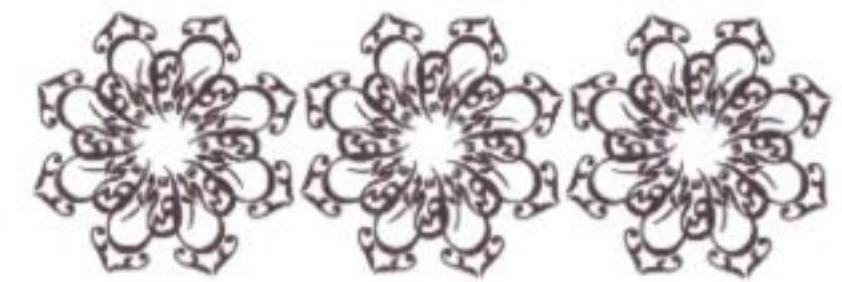
**Q:** During one Ramadhan we fulfilled our conjugal rights deliberately whilst fasting. We went to the Muslim orphanage and fed them, is this acceptable?

**A:** Obviously both of you have committed a serious crime. You have to keep a qadha and kaffara. The kaffara is the penalty imposed for the deliberate nullification of the fast of Ramadhan. Both of you have to fast for two consecutive months besides Ramadhan. If one is unable to discharge the kaffara of 60 fast due to ill-health or old-age, then one will have to feed 60 poor Muslims. Each poor person will be given 2 full meals for the day or the amount in cash equivalent to sadaqatul fitr. Feeding the orphans will not suffice even if one is old or sickly as the kaffara of meals must be given to those who are mature and not children.

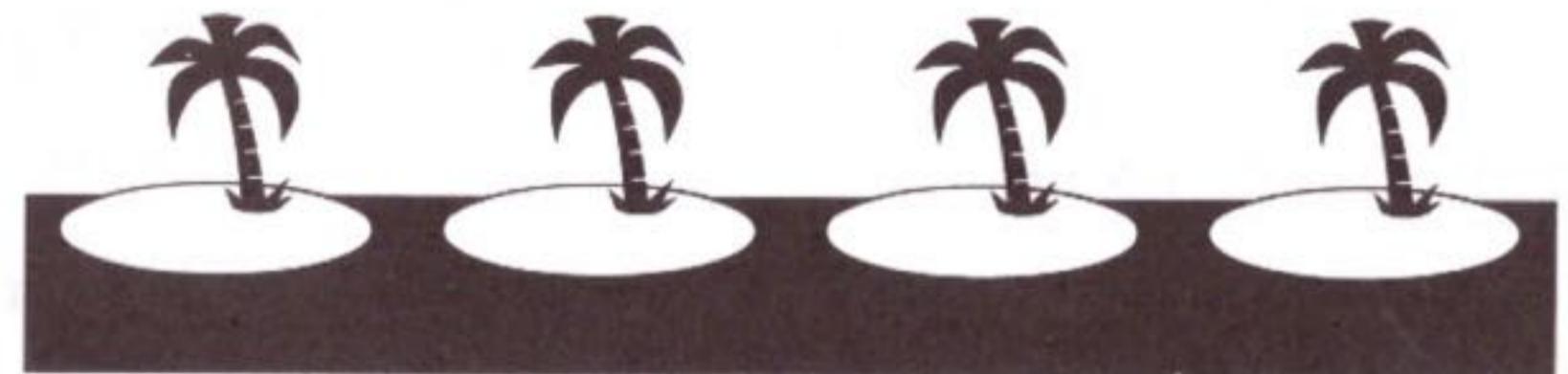
## KAFFARA INTENTION AT NIGHT OR DAY

**Q:** In kaffara fast, must the intention be made at night?

**A:** It is essential to make the intention for this type of fast from the night, i.e. before subah sadiq (true dawn). If the intention was made after fasting time started then the kaffarah will not be valid. All four schools of jurisprudence are unanimous on this issue.



Sehri  
&  
Iftar



**BEST FOOD FOR SEHRI**

**Q: What is the best food for sehri?**

**A:** It is mentioned by Hadhrat Abu Huraira RA that Rasullullah SAW said, "The best food for Sehri is dates." (Abu Dawud)

**BENEFITS OF SEHRI**

**Q: What are the benefits of sehri that are mentioned in the hadith?**

**A:** Hadhrat Abu Saeed Khudri RA reported that Rasullullah SAW said, "Eating at Sehri is a blessing. If nothing else is available, drink some water. Allah and his angels send blessings to those who eat Sehri." (Ahmad)

Hadhrat Abdullah bin Harith RA said that once he went to Rasullullah SAW when he was eating Sehri. When I met him, he said : "Allah has given His blessings, to Sehri, so you should never miss it". (Nasai)

Hadhrat Amr bin al Aas RA reported that Rasullullah SAW has said : "The difference between our fasting and that of the people of the scriptures is that of Sehri." (Muslim)

Hazrat Anas bin Malik RA reported that Rasullullah SAW has said : "Do eat Sehri, as there is blessing in it ". (Bukhari, Muslim)

Rasullullah SAW called Hadhrat Arbaz bin Sarya RA to join him in eating Sehri(suhoor) with the words : "Arbaz, come to the auspicious food". (Abu Dawud)

Hadhrat Abdullah bin Abbas RA says that Rasullullah SAW said, "Have some sleep at noon, to facilitate waking up in the night and eat something at Sehri(suhoor), to gain strength for fasting". (Ibn Maja)

**WHEN SEHRI ENDS ?**

**Q: What time does sehri end, when the azan for fajr is rendered or**

**before it?**

**A:** The ending of sehri is not based on the azan of fajr but when subah sadiq commences. Once the time of true dawn starts, approximately 90 minutes before sunrise, then sehri time expires.

**DELAYING SEHRI**

**Q: Should one delay the sehri or have it before sleeping?**

**A:** It is mustahab and desirable to delay the sehri as far as possible. However, when one starts doubting the validity of sehri time, then it is makruh (undesirable).

**RAMADHAN TIME-TABLE WITH SEHRI TIMES**

**Q: Which Ramadhan time-table should we follow as many of them differ on the expiry of sehri times for the same town or city?**

**A:** Some time-tables indicate a recommended time for the stopping of eating etc. One is allowed to eat till the end of sehri time which coincides with subah sadiq (true dawn). However, it is best to stop a few minutes before subah sadiq.

**MISS SEHRI**

**Q: If I miss sehri must I still fast on that day?**

**A:** One should not forgo fasting if one has missed sehri due to sleep etc. It is not permissible to abstain from fasting because of having missed sehri.

**DURATION BETWEEN SEHRI & FAJR**

**Q: What should be the duration between sehri and fajr?**

**A:** The Hadith in Bukhari states 50 verses could be read between sehri

and fajr. Therefore, fajr azan should only be given when one is sure that subah sadiq (true dawn) has entered.

## SIREN FOR SEHRI /IFTAR TIME

**Q:** Is it permissible to have a siren to indicate that sehri time has ended and iftar time has commenced?

**A:** It is permissible to have a siren for this purpose. However, one should verify that the iftar time has commenced and sehri time has ended and not rely on the siren only.

## ATE AFTER TARAWEEH IN PLACE OF SEHRI

**Q:** If we eat at night after taraweeh and then sleep and wake up for fajr, do we get the reward for sehri?

**A:** In this instance the person will not be rewarded for the pre-dawn meal (sehri). Sehri is to have the meal in the early part of the morning before dawn. Similarly, one should make intention to wake up early to perform tahajjud salat and recite istighfar.

## VIRTUE OF FEEDING A FASTING PERSON

**Q:** What is the virtue of feeding a fasting person?

**A:** Hadhrat Zayd bin Khalid RA reported Rasullullah SAW said, "He who helps a fasting one to break his fast will get the reward of one who fasts; and one who gives charity to a Mujahid fighter will get the reward of one who himself is a mujahid; and the reward of the fasting one or of the mujahid will not be diminished on that account." (Bayhaqi)

## BEST FOOD TO BREAK FAST

**Q:** What is the best eatable to break one's fast with?

**A:** Hadhrat Salman bin Aamir RA reported that Rasullullah SAW has

Sehri & Iftar  
said : "Break your fast with dates. There is divine blessing in it. If the date is not available, break your fast with water, as it is pure". (Abu Dawud, Tirmizi)

However, it is permissible to break the fast with any lawful food or drink.

## IFTAR ON PLANE

**Q:** People who are travelling by plane, when should they make iftar?

**A:** People who are travelling by plane, should not take the time on the ground into consideration. However, they should calculate the time whilst they are airborne. Once the sun has set and they are sure that the night has started whilst they are airborne , they should make iftar.

## BROKE FAST BEFOREIFTAR TIME

**Q:** A person heard the azan on the radio and made iftar, then realized that it was not iftar time, is his fast valid?

**A:** The fast is broken and qadha is compulsory. Therefore, it is essential for the listeners to ensure that it is the correct time to break the fast. One should not just rely on the radio due to different time zones in various places.

## WASTAGE OF FOOD ATIFTAR

**Q:** At iftar time a lot of food gets wasted, what is the ruling?

**A:** It does not befit Muslims to waste food. It is not permissible to throw away food at iftar or any other time when there are so many poor people in various places. It is compulsory to eat the food or give it to the poor and needy and not throw it away.

## IFTAR IN CONGREGATION

**Q:** Is it permissible to make iftar in congregation in the back portion of the masjid?

**A:** It is permissible to do so with the intention of nafil I'tikaf.

However, one must not pollute the masjid, and it must not lead to a carnival atmosphere at iftar time.

## DELAY MAGHRIB SALAT FOR 5 MINUTES

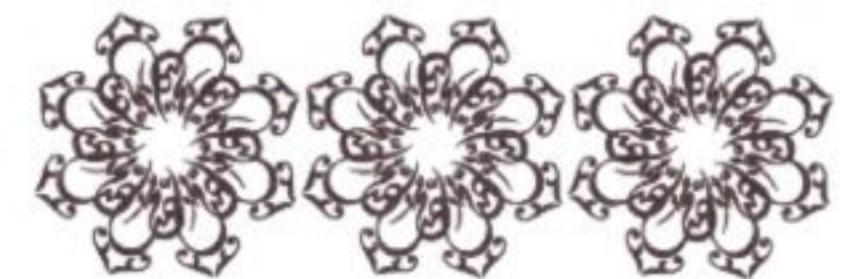
**Q:** Is it permissible to delay the maghrib salat for 5 minutes so that the people can partake of the iftar?

**A:** Cognizance must be taken of the fact that iftar means to break the fast with dates and water. Iftar does not mean a full meal or a party in the masjid. Nabi SAW said: *"The ummah will always remain on good provided that they make haste in maghrib salat."* To delay the maghrib salat for 5 minutes is permissible. Every person should try and read every fardh salat with *takbir ulla* especially during Ramadhan. It is undesirable to see people missing one or two rakaats of maghrib as they are still engaged with their iftar and idle talk.

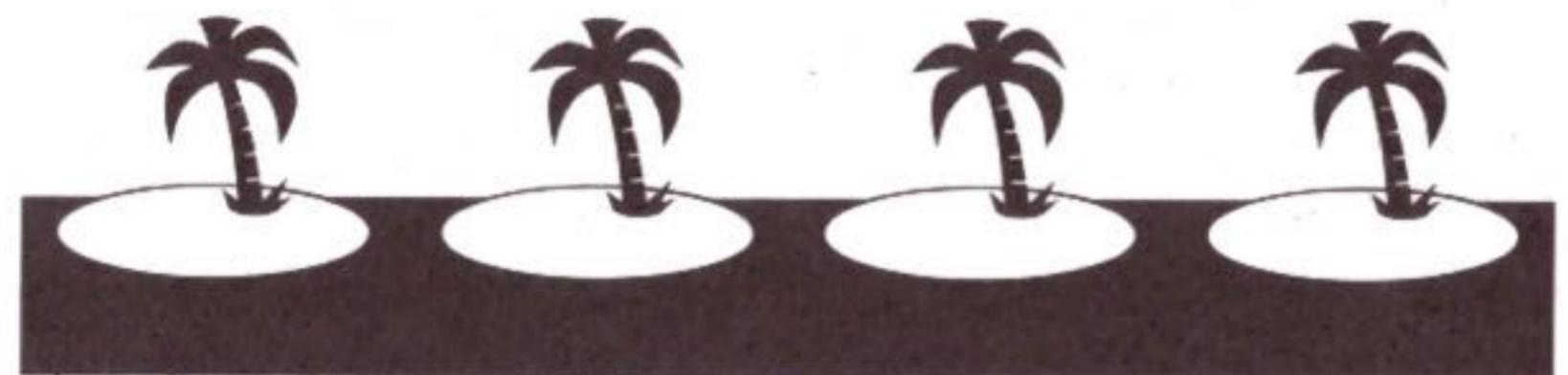
## DATES TO MAKE IFTAR

**Q:** There are many varieties of dates and which is the most preferred to make iftar with?

**A:** Ajwa and Barni are the most significant types of dates mentioned in the Ahadith. For reference see: Mishkatun Nubuwa by Sheikh Talal bin Isa. However any other type of date will suffice.



**Qur'an**  
&  
**Ramadhan**



**VIRTUE OF ONE WHO MEMORIZES THE QUR'AN**

**Q:** What are some of the virtues of the one who memorizes the Qur'an ?

**A:** Hadhrat Uthman RA narrated that Rasulullah SAW said, "The best amongst you, is he who learns the Qur'an and teaches it." (Bukhari, Abu Dawud , Tirmidhi )

Hadhrat 'Abdullah ibn Amr RA reported that Rasulullah SAW said, "On the Day of Judgement, it will be said to the man devoted to the Qur'an, 'Go on reciting the Qur'an and continue ascending the storeys of Jannat (Paradise) and recite in the slow manner you had been reading in worldly life; your final abode will be where you reach at the time of the last ayat of your recitation.' (Ahmad, Tirmidhi, Abu Dawud)

Hadhrat Ali RA says that Rasulullah SAW said, "Whoever reads Qur'an and learns it by heart, and regards what it makes lawful as lawful and its unlawful as forbidden, will be admitted into Jannat by the Almighty Allah who will also accept his intercession in respect of ten such persons of his family who shall have been doomed to Hell." (Ahmad, Tirmidhi)

Hadhrat Anas RA reported that Rasulullah SAW said, "For Allah, from amongst the people, there are some who are those of His household." The Sahabah RA asked, "Who are those people?" He replied "People of the Qur'an. They are of the household of Allah, and are his favoured ones." (Nasai, Ibn Majah, Hakim, Ahmad)

**REWARD FOR THE PARENTS OF A HAFIZ**

**Q:** What is the reward for the parents of a Hafiz-ul-Qur'an ?

**A:** Hadhrat Mu'aaz Juhani RA reported that Rasulullah SAW said, "Whoever reads the Qur'an and acts upon what is contained in it, his parents will be made to wear a crown on the Day of Judgement, the brilliance of which will excel that of the sun, if the same were within your worldly houses. So, what do you think about the person, who himself acts upon it?" (Ahmad, Abu Dawud)

**MANAGE TO RECITE FEW VERSES OF QUR'AN**

**Q:** Due to time constraints. I manage to read only a few verses of the Qur'an daily. Sometimes maybe, just 3 lines. Is there any benefit in doing so ?

**A:** Hadhrat Ibn Mas'ood RA narrated that Rasulullah SAW said, "Whosoever reads one letter of the Book of Allah is credited with one blessing and one blessing is equal to tenfold the like thereof in its reward. I do not say that "Alif Laam Meem" is one letter, but (alif) is one letter, (laam) is one letter, and (meem) is one letter." (Tirmidhi)

**VIRTUE OF SURAH YASEEN**

**Q:** What is the virtue of reciting surah Yaseen daily ?

**A:** Hadhrat 'Ataa' bin Abi Ribaah RA narrated that Rasulullah SAW said, "Whoever reads surah Yaseen in the beginning of the day, all his needs for that day are fulfilled." (Darimi)

Hadhrat Anas RA narrated that Rasulullah SAW said, " Whosoever reads the heart of the Qur'an - (Surah Yaseen) will receive the reward of reading ten Qur'ans." (Tirmidhi )

**SURAH FOR EASE IN LIVELIHOOD**

**Q:** In difficult economic times, What surah is recommended to be recited for ease in one's livelihood (rizq) ?

**A:** Ibn Mas'ood RA reported that Rasulullah SAW said, "Whoever reads surah Al-Waaqi'ah every night, starvation shall never afflict him." (Ahmad, Abu Dawud, Ibn Majah, Nasai)

**DIFFICULTY IN RECITING QUR'AN**

**Q:** Is there any reward for the one who has difficulty in reciting the Qur'an, but tries to do so ?

**A:** Hadhrat Ayesha RA stated that Rasulullah SAW said that, The one who recites the Qur'an proficiently will be with Kiraamin Kaatibeen, and that

person who reads the Qur'an with difficulty - stopping and stammering - but is enthusiastic and keen to recite, will get double the reward. In one narration, it is stated that, *the one who recites the Qur'an with difficulty will get double the reward.* (Narrated by Bukhari, Muslim, Abu Dawud, Tirmidhi, Nasai and Ibn Maja.)

## QUR'AN WILL INTERCEDE FOR A PERSON

**Q:** Does the Qur'an and the fast intercede for a person on the Day of Judgement ?

**A:** Hadhrat Abdullah bin Umar RA states that Rasulullah SAW said: "Fasting and the Qur'an will intercede for the servant (of Allah) . The fast will say: "Oh my Rabb, I prevented him from eating and drinking during the day, so accept my intercession concerning him." The Qur'an will say: "I prevented him from sleeping so accept my intercession concerning him."

Consequently, the intercession of these two will be accepted.  
(Narrated by Ahmad and by Tabarani in Al-Kabir)

## ONLY RECITE QUR'AN - NO TIME FOR DUA

**Q:** What is the virtue of a person who is busy occupied in recitation of the Qur'an and finds no time to make dua, zikr etc. ?

**A:** Hadhrat Abu Saeed RA narrated that Rasulullah SAW said: Almighty Allah says; "If anybody finds no time for My remembrance and for begging favours of Me, because of his remaining busy with the Glorious Qur'an, I shall give him more than what I give to all those who beg favours of Me. The superiority of the Word of Allah over all other words is like the superiority of Allah over the entire creation." (Tirmidhi)

## MOST VIRTUOUS ACT IN RAMADHAN

**Q:** Which of the acts besides fasting is amongst the most virtuous in the month of Ramadhan ?

**A:** Hadhrat Ibn Abbas RA reported: Somebody asked Rasulullah SAW as to which of the acts is the most virtuous. Rasulullah SAW replied, ('Al-haal wal-murtahil'). The man inquired, 'O, Rasulullah SAW! What is 'Al-haal wal-murtahil ?' Rasulullah SAW replied, "It is that particular reader of the Qur'an who starts reading from the beginning and continues till he reaches its end, and after the end, he starts at the beginning again. Wherever he stops, he proceeds further." (Tirmidhi)

## HOW MANY SAJDA TILAWATS ?

**Q:** When one reads the Noble Quran, how many sajda tilawats should one perform ?

**A:** According to the Shafi'ees and Hanafis there are 14 sajda tilawat in the Noble Quran.

The Hanbalis state that there are 15 sajdahs whilst the Malikis say that there are eleven sajda tilawat in the Noble Quran.

## IS SAJDA TILAWAT: SUNNAH OR WAJIB ?

**Q:** Is it compulsory to make sajda tilawat?

**A:** The Hanafi scholars say that it is compulsory upon the reciter and listener to perform the 14 sajdahs. The vast majority of jurists, namely, Malikis, Shafi'ees, Hanbalis state that it is sunnah and not compulsory.

## SAJDA TILAWAT VERSE ON RADIO

**Q:** When we listen to the Qur'an Shareef on the radio, then must we make sajda tilawat or not?

**A:** If it is a recorded recitation then sajda tilawat is not compulsory. However, if it is a live transmission then it is compulsory upon the reciter and audience to perform a sajda tilawat according to the Hanafi school. If one is not sure whether it is a live or a recorded recitation,

then one should perform the sajda tilawat. Furthermore, even in the case of a live recitation sajda tilawat is not compulsory according to the Hanbalis, Malikis and Shafi'ees.

### WHEN TO MAKE SAJDA TILAWATS ?

**Q:** After completing my Quran Shareef, I make 14 sajdas, is this acceptable?

**A:** It is highly desirable to perform the sajda immediately after one has recited it. However, it is permissible to make the 14 sajdas after the completion of the Noble Quran.

Cognizance must be taken of the fact that these sajdas are not permissible after fajr and Asr salat according to the Hanafis.

The Hanafis also state that if one is reciting the Noble Quran after fajr or asr salat, and one reads a sajda tilawah verse, then it is permissible to make the sajda at that time.

### DUA TO READ IN SAJDA TILAWAT

**Q:** Which is the best dua to recite whilst performing sajda tilawat?

**A:** Abdullah bin Abbas RA reports that Nabi SAW performed a sajda for surah *Swad* and said that Dawud AS performed sajda as repentance and we are performing it as thankfulness. (Sunan Nasai) Imam Tirmidhi reported the following in his Sunan:

Nabi SAW recited the following dua in sajda tilawat; "Allahumak tubli Indaka Ajra Wajal haali Indaka Zuhra wa dha' biha anni wizra waqbalha minni kama qabiltaha min abdika Dawud."

O Allah! Record for me by you a reward and make it a treasure for me by you and remove a calamity from me due to the sajda and accept it from me as you accepted it from your servant Nabi Dawud AS.

### LOUD DUA AFTER COMPLETION OF QUR'AN

**Q:** Is it permissible to make a loud dua in salat on completion of the Noble Quran?

**A:** According to the Hanbalis and Shafi'ees, it is permissible. However, the Hanafi ulama state that, this is not permissible.

### SURAHS ALA, KAFIROON IN WITR SALAT

**Q:** Is it essential to read surah Ala, Kafiroon and Ikhlas in witr salat?

**A:** It is sunnah for the imam to read the above mentioned surahs in witr salat. However, occasionally he should read some other surahs, so that it does not create the impression that these surahs are compulsory. Furthermore, Imam Malik RA states that one should read the last three surahs of the Noble Qur'an in the last rakat of witr.

### DO NOT KNOW WITR DUA

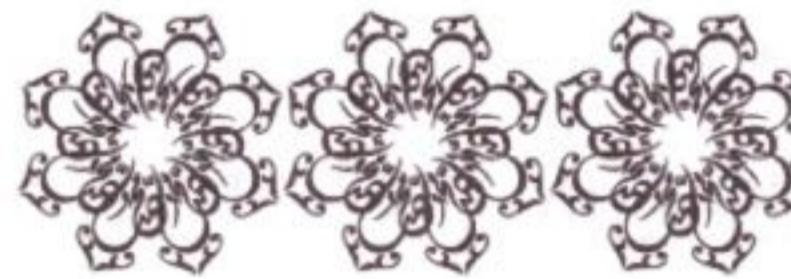
**Q:** I do not know the supplication for Qunut, can I read any other dua in witr salat?

**A:** It is permissible for one to read any other dua, eg. *Rabbana Atina fid dunya hasanataw wafil akhirati hasanataw wa qinaa azabannar*. O Allah! Grant me good in this world and in the hereafter and save me from the punishment of the fire.

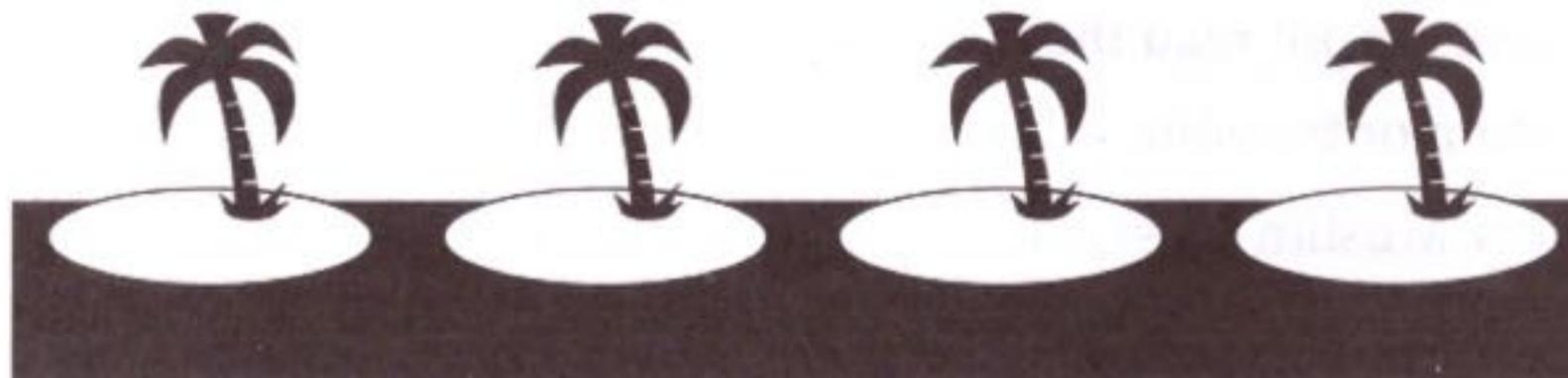
### CANNOT READ THE ARABIC QUR'AN

**Q:** If one cannot read the Arabic Qur'an, is it permissible to read the translation or transliteration ?

**A:** Every Muslim must learn to read the Noble Quran in Arabic. However, a new Muslim could read the transliteration and translation with the supervision of an alim.



# Taraweeh



## TARAWEEH WITHOUT FASTING

**Q:** Can a person read taraweeh although he did not fast without any valid reason?

**A:** His taraweeh salat is valid, but he is guilty of a major sin for not fasting during ramadhan. He must repent sincerely and keep qadha fast.

## TARAWEEH FOR LADIES

**Q:** Do ladies have to perform taraweeh?

**A:** It is sunnat muakkada for males and females to perform 20 rakats taraweeh salat. It is sinful to omit it.

## MISSED ESHA SALAT - TARAWEEH STARTED

**Q:** When I arrived in the Masjid, the esha salat was completed and taraweeh had commenced, what should I do?

**A:** Perform your esha salat first, thereafter join the taraweeh salat. If you missed any rakaats of taraweeh then perform it after witr salat.

## NON-BAALIGH CHILD LEAD TARAWEEH SALAT

**Q:** My son is 11 years old and a hafiz of the noble Quran, can he be the imam for taraweeh salat?

**A:** According to the Hanafis it is not permissible for him to be the imam as he is a minor. The Shafi'e jurists state that such a person, who is a minor, can lead the taraweeh salat.

## TARAWEEH IN SETS OF 4

**Q:** Is it permissible to read taraweeh salat in sets of four?

**A:** Taraweeh salat should be performed in units of 2 rakaats.

However, according to the Hanafis it is permissible to read it in fours provided that the person sat after 2 rakaats and read tashahud. The Shafi'e scholars do not allow it.

## TARAWEEH SALAT WITH QUR'AN OPEN

**Q:** Can the imam perform taraweeh salat whilst looking inside the Noble Qur'an?

**A:** According to the Hanafi school of jurisprudence, this is not permissible as it constitutes *amal katheer* (many actions which are against the laws of salat). The salat of the imam and the congregation will be null and void. However, according to the Hanbalis and Shafi'es it is permissible to do so as Hazrat Zakwan RA made imamat for Hazrat Ayesha RA in taraweeh salat whilst looking in the Noble Quran. (Bukhari Shareef and Kitabul Masahif of Imam Abu Dawud)

## COMPULSORY TO STOP AT WAQFE LAZIM

**Q:** During taraweeh, is it compulsory to stop at the *waqfe lazim*?

**A:** *Waqfe Lazim* means a compulsory stop according to the laws of tajweed. It is symbolized by a *meem*. When one reads the Noble Quran in salat and one does not stop there, then the salat is permissible and is not considered to be undesirable, and there is no need to repeat it.

(Ahsanul Fatawa by Mufti Rashid Ahmad, vol 3, page 86)

## STAND IN MEHRAB WHEN PERFORMING SALAT

**Q:** Is it permissible for the imam to stand in the mehrab of the masjid?

**A:** The mehrab is the semi-circle in the front portion of the masjid. It is desirable for the imam to keep his feet out of the mehrab and if he

stands inside the mehrab, it is considered to be undesirable but the salat is valid.

## FAST RECITATION IN TARAWEEH

**Q:** Some imams read their portions in taraweeh salat so fast that no one can really understand what they are reading. Is it permissible to read salat behind such imams?

**A:** It is the duty of the trustees to appoint such imams for all salat who are competent and fulfil all the conditions required to be an imam. It is reprehensible and sinful for the imams to read the qirat so fast and to make the ruku and sajda quickly so that they complete the taraweeh salat early. It is better for the musallees to read their salat behind those imams who recite the Noble Quran with tajweed and perform the ruku and sajda properly. Nabi SAW said: *The Qur'an will testify for you or against you* (Mishkat Shareef). Hence, the imams should fear Almighty Allah and try not to impress the congregation, lest the Quran testifies against them.

## MISSED ENTIRE VERSE

**Q:** In taraweeh salat the imam missed an entire verse and no one corrected him, what happens in this situation?

**A:** The salat is valid. However, the imam should recite the verses he omitted in the next unit of taraweeh salat or next day, so that the entire Quran Shareef is recited in taraweeh salat.

## HAFIZ MIXES VERSES IN TARAWEEH

**Q:** The hafiz in our masjid confuses the qirat and sometimes starts with one surah and mixes it up with another surah in taraweeh salat, is our salat valid?

**A:** The salat is valid. However, it is essential to have another hafiz to

rectify the imam. If the imam was not corrected then the imam should recite all those verses he omitted in the next unit of salat.

### **MINOR RECTIFY IMAM IN TARAWEEH**

**Q:** Is it permissible for a minor who is a hafiz to rectify the imam in taraweeh salat?

**A:** If the imam recited any verse of the Noble Quran incorrectly then it is permissible for a minor to correct him provided that the minor is also in salat.

### **PAYMENT FOR TARAWEEH RECITATION**

**Q:** Is it permissible to appoint an Imam to lead the taraweeh salat, but the agreement is that he has to be paid for the recitation?

**A:** Nabi SAW said: *"Read the Quran and do not eat because of the Quran."* (Musnad Ahmad). In the light of this Hadith, it is not permissible to appoint an imam who is a mercenary, rather select another imam who does not charge for his services.

### **WITR BEFORE TARAWEEH**

**Q:** Can a person read witr salat before taraweeh?

**A:** It is permissible to do so. However, the proper method is to read taraweeh and make witr the last salat.

### **WHICH QUNUT IN WITR SALAT**

**Q:** Which qunut should be read in witr salat?

**A:** The Shafi'ees and Hanbalis state that one should read *"Allahumma dina fi man hadayt ....."* (Reported in Tirmidhi).

According to the Hanafis one should read, *"Allahumma inna nas-ta-inuka ....."* (Reported by Abu Dawud in his Marasil).

### **TARAWEEH BEFORE ESHA SALAT**

**Q:** Can one read witr or taraweeh before esha salat?

**A:** The witr or taraweeh salat before esha salat will be null and void. One must read esha salat before taraweeh and witr.

### **WOMEN ATTEND TARAWEEH SALAT IN MASJID**

**Q:** Many women attend taraweeh salat in the masjid, is this permissible?

**A:** Nabi SAW said: *"The homes are best for them."* (Abu Dawud). Nowadays, many women apply perfume, wear attractive clothes, come with small children etc. for taraweeh salat in the masjid, all these are factors that render it not permissible for women to go to the masjid for salat. They should perform their taraweeh salat at home.

### **TARAWEEH 8 OR 20 RAKAATS**

**Q:** Is taraweeh salat 8 or 20 rakaats?

**A:** When one studies the compilations of Hadith, then one finds the following:

1. Nabi SAW said: *"Follow my sunnah and the sunnah of the rightly guided Khalifs and hold on firmly and stick to it."* (Reported by Abu Dawud, Tirmidhi, Ahmad and Ibn Maja).
2. Nabi SAW said: *Follow the majority (of scholars) for he who separates from it will be separate in hell.* (Reported by Ibn Maja)
3. It is reported by Yazeed from Saa'ib bin Yazeed RA that the people used to perform 20 rakaats taraweeh in the month of Ramadhan during the era of Sayyidina Umar RA. Reported by Baihaqi, vol 2, page 496.

4. Yazeed bin Ruman RA reports that the people used to perform 23 rakaats in Ramadhan during the time of Sayyidina Umar RA (20 rakaats taraweeh and 3 witr). Reported by Malik in his Muwatta, Hadith no. 249; Baihaqi, vol 2, page 496.
5. Sayyidina Umar RA instructed a person to perform 20 rakaats taraweeh for the people. Reported in Musannaf Ibn Abi Shaiba, vol 1, page 483.
6. Sayyidina Ali RA used to make imamat of 20 rakaats in Ramadhan and used to read three rakaats of witr (Baihaqi, vol 2, page 496).
7. Abdullah bin Masud RA used to perform 20 rakaats taraweeh and three rakaats witr. For ref: Qiyamul Layl by Muhammad Marwazi, page 91.
8. Imam Tirmidhi states that the verdict of majority of the people of knowledge as reported from Umar RA, Ali RA and other sahabas beside them, is that taraweeh is 20 rakaats. This is also the verdict of Sufyan Thawri RA, Abdullah bin Mubarak RA and Shafi'e RA. For reference: Hadith no. 806 in Tirmidhi's Jami'.

#### The verdict of the four schools of jurisprudence

##### **HANAFI**

Ibn Abedeen Shami RA states that taraweeh is sunnah muakkada because the Khulafa Rashidun were regular on it. It is 20 rakaats after esha salat. This is the verdict of majority of the jurists and the people practice upon it in the east and west. ( Dur Muhtar, vol 1, page 511).

##### **SHAFI'E**

Imam Shafi'e RA states that I found the people in our city of Makka

reading 20 rakaats taraweeh. For ref: Hadith no. 806 in Tirmidhi's Jami'.

Allama Nawawi RA, the commentator of Sahih Muslim, states that one should remember that taraweeh salat is a unanimously accepted sunnah of the Muslims, which is 20 rakaats. For reference: Kitabul Azkar, page 83.

##### **MALIKI**

During the era of Imam Malik RA (D.179), the standard custom in Madina Munawwara was 41 rakaats including witr salat. This is the verdict of the people of Madina (including Imam Malik).

For reference: Hadith no. 806 in Tirmidhi's Jami'.

##### **HANBALI**

Taraweeh salat is 20 rakaats and is sunnat muakkada. The first person to start it was Nabi SAW. Imam Ahmad bin Hanbal RA states that it is 20 rakaats and this is the verdict of Thawri, Abu Hanifa, Shafi'e RA.

Imam Malik RA said that it is 36 rakaats and five rakaats are witr and therefore the people of Madina used to read 41 rakaats.

For reference: Al-Mughni by Ibn Qudama (D.620), vol 2, pages 601-604.

##### Verdicts of other scholars

1. Imam Ghazali RA who followed the Shafi'e school, stated that according to him 20 rakaats taraweeh and 3 rakaats witr is the most authentic narration. [Ihya Ulum, vol 1, page 139]
2. Sheikh Abdul Qadir Jilani RA, states that taraweeh salat is the sunnah of Nabi SAW and is 20 rakaats. [Ghunyaatul Talibeen, page 464]

3. Sheikul Islam Ibn Taymiya RA, states it has been established that Ubay b Ka'ab RA used to lead the salat for the people by performing 20 rakaats during Ramadhan and three rakaats witr. Accordingly, majority of the ulama regarded 20 rakaats as sunnah as Ubay RA used to lead the congregation of the Muhajirin and Ansaar and none of them rejected his action. [Fatawa Ibn Taymiya, vol 12, page 68]

The proof of those who say that taraweeh is 8 rakaats:

Hazrat Ayesha RA was asked about the salat of Nabi SAW. She replied by saying that Nabi SAW did not exceed eleven rakaats in Ramadhan nor in any other month. Nabi SAW used to perform 4 rakaats and do not ask me about its beauty and length. Thereafter, he used to perform 4 rakaats, do not ask me about its beauty and length. Then he used to perform the 3 rakaats witr. Sayyida Ayesha RA asked: *O Messenger of Allah! Do you sleep before performing witr.* Nabi SAW replied: *O Ayesha, my eyes sleep but not my heart.* [Bukhari, page 154]. This proof is incorrect due to the following:

1. In this Hadith the words besides "Ramadhan" clearly highlight that in the other eleven months Nabi SAW performed eleven rakaats also. This refers to 8 rakaats tahajjud and 3 rakaats witr.
2. In this Hadith Hazrat Ayesha RA states that Nabi SAW used to read 4 lengthy rakaats and then another 4 lengthy rakaats then witr. The proponents of 8 rakaats taraweeh do not perform taraweeh in this manner, hence to cite this Hadith as a proof is incorrect.
3. In the ending of this Hadith, Sayyida Ayesha RA inquired from Nabi SAW, whether he slept before witr or not. It is clear that Nabi SAW performed tahajjud at home and occasionally slept before witr. Hence,

this Hadith refers to tahajjud (qiyamul layl) and not taraweeh salat (qiyam ramadhan).

4. Cognizance should be taken of the fact that taraweeh and tahajjud salat are totally separate. Tahajjud salat was ordained in Makka whilst taraweeh salat was sanctioned in Madina. Taraweeh salat is 20 rakaats and tahajjud is flexible from 2-12 rakaats. Taraweeh is performed immediately after esha salat, whilst the best time for tahajjud is the latter portion of the night. Taraweeh salat is normally performed in congregation whilst tahajjud salat is read individually.

In conclusion, it becomes evident that from the time of Sayyidina Umar RA till today majority of the ummah perform 20 rakaats taraweeh. This is the verdict of the vast majority of Sahaba and jurist, as mentioned by Imam Tirmidhi RA, in his *Jami'* and *Sunan*.

Furthermore, all four Imams, namely, Maliki, Shafi'e, Hanbali, Hanafi RA concur that taraweeh salat is 20 rakaats or more.

## WITR BEHIND SHAFIE IMAM

**Q:** During the month of Ramadhan I was asked the question that whether a Hanafi can read his witr salah behind a Shafie Imam.

**A:** It is permissible for hanafis to follow shafi'es and hanbalis even if the imam reads 2 rakaats and 1 rakaat individually.

For reference: see :-

1. Ma'arifus Sunan by Allama Yusuf Binnori RA, page 163.
2. Arfus Shadhi by Allama Anwar Shah Kashmiri RA, pg. 204.
3. Mufti Aashiq Ilahi RA was a mufti of the hanafis in Madina Munawwara informed me personally that it is permissible. This is the verdict of Mufti Mehmood RA, Mufti Taqi Usmani etc.

**HANAFIS FOLLOW SHAFIE IMAM**

**Q:** Some brothers claim that Hanafis are not allowed to pray behind a Shafie Imam because they do not wipe (make masah) of the entire head and only put water on the front part of the scalp.

**A:** It is permissible to follow shafi'ees etc. in all salaats and vice versa.

**LIFT HAND IN FAJR / WITR SALAH**

**Q:** When the imam makes dua in witr or fajr salah, Should I raise my hand if I follow the hanafi madhab?

**A:** Both ways is permissible. However, the Hanafis state that it is desirable to leave the hands on the side.

**2 RAKATS SALAT AFTER WITR**

**Q:** Is it sunnah to read 2 rakats salat after witr. Kindly explain the verdict of all 4 schools.

**A:** There are several ahadith on this topic. Ibn Umar RA reports that Nabi SAW, made witr the last salat of the night (Muslim Shareef). Nabi SAW's normal practice was to read tahajjud then the witr salat in the early part of the morning (Bukhari Shareef). Occasionally, Nabi SAW read 2 rakaats after witr salat. Allama Nawawi RA has mentioned in the commentary of Sahih Muslim that Nabi SAW read 2 rakaats after witr only on a few occasions (Nawawi's commentary on Muslim, vol 1 page 254).

- Imam Ahmad bin Hanbal RA verdict on this issue was, "I do not read it nor do I prevent anyone from reading it."
- Imam Malik RA said that one should abstain from reading it.
- Imam Shafi'e RA said that it is permissible to read it but better to make witr the last salat.
- According to the Hanafis the person should read all the nafil and tahajjud before the witr and make witr the last salat. This is the

ruling irrespective whether the person is reading witr before going to sleep, or reading it in the early part of the morning.

However, if anybody reads 2 rakaats nafil after witr then there is no need to repeat the witr salat. Cognizance must also be taken of the fact that those who read these 2 rakaats sitting only receive half the reward of those who read it standing (Sunan Nasai, vol 1, page 172). The best surahs to read in these 2 rakaats are surah zilzal & kafirun (Tahawi).

For reference see: Kashfus Sitri An Hukmis Salat Ba'dal Witr by Ibn Hajar RA. Ahsanul Fatawa by Mufti Rashid Ahmad RA, vol 3, pages 500-507.

**BEARD REQUIRED TO LEAD SALAT**

**Q:** Is having a beard a pre-requisite for the leading of the taraweeh and for the acceptance of the salah?

**A:** It is reprehensible to read salat behind a fasiq (open transgressor). Therefore, he should not be appointed as an Imam in the masjid. There is consensus on this issue amongst all the schools. Those huffaz who trim their beards or shave it, should make taraweeh at home and not lead the congregation as this will decrease the reward. However, if one reads salat behind an imam who trims or shaves his beard, the salat will be valid but the sin would be on the imam and the trustees who appointed him.

**WHEN TO COMPLETE QUR'AN IN TARAWEEH**

**Q:** On which night should the Noble Quran be completed in taraweeh salat?

**A:** The Noble Quran can be completed on any night of Ramadhan. However, it is best to complete it, in the odd nights of the last ten nights. Ibn Rajab RA has stated in Lata iful Ma'arif that it is advisable to complete the Noble Quran on the 27<sup>th</sup> night, as this was the practice

of the pious predecessors. In this day and age it is desirable to complete the Noble Quran on the 29<sup>th</sup> night because many people tend to neglect taraweeh salat, when the Noble Quran is completed earlier.

## WOMAN LEAD TARAWEEH SALAT

**Q:** I am a hafiza, can I be the imam in taraweeh salat for the females?

**A:** Umm Waraqa RA was appointed by Nabi SAW as an imam for the females of her family. This Hadith is mentioned in Abu Dawud, under the heading, women performing imamat.

According to the Shafi'ees and Hanbalis it is permissible for a female to be the imam for ladies. She will stand in the centre and slightly in front not like the male imam. However, according to the Hanafis and Malikis it is not permissible for females to make imamat for ladies. In this day and age, when women go out with make-up, immorally dressed and perfume etc then definitely it is not permissible for ladies to perform taraweeh salat in congregation.

## TARAWEEH FROM 1<sup>st</sup> RAMADHAN

**Q:** Is it necessary to start taraweeh from the 1<sup>st</sup> of Ramadhan?

**A:** One should perform taraweeh from the 1<sup>st</sup> of Ramadhan.

## TARAWEEH PORTION RECITED IN ESHA SALAT

**Q:** During Ramadan, if 1 juz is being recited every night, can the first quarter of the juz be recited during the Fard of Isha, and the remaining 3/4 juz divided into the 20 rakaats of Taraweeh? Please explain.

**A:** It is against the sunnah to do so. To complete the Noble Quran in taraweeh salat is the proper sunnah.

## TARAWEEH SALAT & TRAVELLER

**Q:** If one is a musafir (traveller), does he/she have to perform taraweeh salat?

**A:** It is desirable to perform the taraweeh salat, but if one omits it due to the journey then there is no sin. There is no qadha for taraweeh salat.

## INTENTION OF ESHA IN TARAWEEH SALAT

**Q:** Can a traveller make intention of his esha salat behind an imam who is performing taraweeh salat?

**A:** This is not permissible according to the Hanafis as the muqtadi (follower) is reading a fardh salat whilst the imam is performing a sunnah salat. However, according to the Shafi'ees the salat will be valid.

## NO QUR'AN COMPLETION IN TARAWEEH

**Q:** Our Imam recites 20 rakaats taraweeh, but does not read the entire Quran, he reads from selected portions of the Noble Quran. Is it permissible?

**A:** It is sunnah to complete the entire Quran in taraweeh salat. However, if there is no hafiz or the person is reading salat at home, e.g. the females, then it is permissible to read from different portions of the Noble Quran. Obviously the trustees should appoint an imam who is a hafiz and does not charge for his services of performing taraweeh salat.

## TARAWEEH IN DIFFERENT MASAJID

**Q:** Is it essential to read the taraweeh in one masjid or can one read in different masajid?

**A:** It is desirable to read in one masjid as the entire Quran will be recited. However, if one reads in various masajid, the taraweeh salat is valid even if certain portions of the Quran were missed.

## NEGLIGENT HAFIZ LEADS TARAWEEH

**Q:** A hafiz is negligent during the year as far as (beard, dressing, character, punctuality of salah, basic tenets of Islam etc.). Only in Ramdhan do we see a change when he leads the taraweeh salat, and soon after Ramadhan, he returns to his previous bad habits. What advice would you give to such a Hafiz?

**A:** Almighty Allah is the sole judge. It seems that this persons' aim is just to lead the prayer during Ramadhan, and only to return to his bad habits (shave or trim his beard, not read salat regularly, dress inappropriately etc.). Such people should not be made the imam in the masjid or musalla etc.

If he wishes to perform taraweeh he can do so at home individually. He is making a mockery of Islam and the teachings of Islam. Therefore, Bishar Hafi RA, the sage of the age said: "*Terrible indeed are the people who worship Allah only during Ramadhan.*"

## DELIBERATELY JOIN IMAM IN RUKU

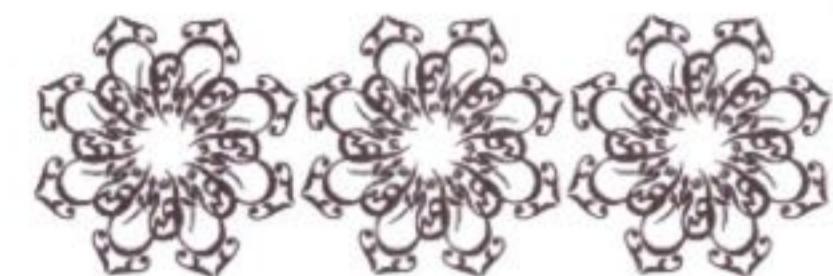
**Q:** Kindly comment as some people do not commence the taraweeh salat from the beginning but join when the imam goes into ruku?

**A:** This is an abominable practice and it is sinful to do so as it shows total disregard for the recitation of the Noble Quran.

## AFTER EVERY 4 RAKATS TARAWEEH

**Q:** When the imam pauses after 4 rakaats what must the musallees do?

**A:** They could make individual dua or zikr, istighfar and durud. It is not sunnah or compulsory to make dua loudly or collectively during these intervals of taraweeh salat.



## I'tikaf



## VIRTUES OF PERFORMING I'TIKAF

**Q:** What are the virtues of performing I'tikaf ?

**A:** Hadhrat Ali Ibn Husain RA narrates from his father that Rasullullah SAW said: "He who observes the ten days I'tikaf during Ramadhan will obtain the thawaab of two Hajj and two Umrah." (Bayhaqi)

Hadhrat Abdullah bin Abbas RA reported that Rasullullah SAW said: "Whosoever for Allah's sake did even one days i'tikaf, Allah would keep him away from Jahannam by trenches." (Tabarani)

Hadhrat Ibn Abbas RA reported that Rasullullah SAW said, (about him who engages in i'tikaf), "that he is safe from sin and he also gets that reward which everyone (outside i'tikaf) gets for pious deeds." (Ibn Majah)

One of the virtues of I'tikaf , is the seeking and engaging in worship seeking Laylatul Qadr. Hazrat Abu Saeed Khudri(RA) reports that Rasullullah SAW once performed I'tikaf for the first ten days of Ramadhan. Thereafter he made I'tikaf in a Turkish tent (inside the masjid) for the middle ten days. Thereafter he raised his head out of the tent and said, "Verily in search of Laylatul Qadr did I perform I'tikaf for the first ten days, then for the middle ten days....." (Mishkaat)

## TYPES OF I'TIKAF

**Q:** How many types of I'tikaf are there?

**A:** There are three types of I'tikaf:

1. **Wajib I'tikaf** - this is when one states that one will undertake I'tikaf as a result of a vow made to Almighty Allah, eg. I am undertaking I'tikaf for the pleasure of Almighty Allah for 5 days. Fasting is a pre-requisite in this instance. One can specify the days, eg. On the 1<sup>st</sup>, 2<sup>nd</sup>, 3<sup>rd</sup> of Rajab he/she will sit for I'tikaf, then it is compulsory to sit on those days and if one has not discharged it at that time then one will

have to observe it as qadha. If the dates are not specified then one could execute it at anytime.

2. **Sunnah Muakkada** - this is observed during the last 10 days of Ramadhan.
3. **Nafil I'tikaf** - whenever one enters the masjid, one should make intention for nafil I'tikaf. Fasting is not a pre-requisite. The time is also flexible, eg. If one said that one will sit for I'tikaf for one hour then remained longer in the masjid, it is permissible. Similarly, one made intention for one hour and left after 15/20 minutes, then that is also permissible.

## WHAT SHOULD ONE DO DURING I'TIKAF ?

**Q:** What should one do during I'tikaf?

**A:**

- 1) One should engage oneself in tilawat of Quran, durud and salawat upon Nabi SAW, istighfar and nafil salat.
- 2) He should abstain from all types of sin and guard his ears, eyes, heart, thus deriving maximum benefit from the I'tikaf.
- 3) The mu'takif should remember that he is the guest of Almighty Allah, therefore he should be extremely careful of his behaviour in the House of Almighty Allah.
- 4) The main objective of I'tikaf is to seek Laylatul Qadr, therefore the mu'takifin (brothers in I'tikaf) should exert themselves during the odd nights of Ramadhan.

## INTENTION FOR SUNNAH I'TIKAF

**Q:** In a sunnah I'tikaf during the last ten days of Ramadhan, how does one make an intention?

**A:** Niyyat (intention) could be done in the heart or verbally expressed, eg. - O Allah I am making I'tikaf for the last ten days of Ramadhan.

**BATH TO COOL OFF DURING I'TIKAF**

**Q:** Can one leave the Masjid to take a bath just to cool off during I'tikaf?

**A:** It is not permissible to do so and the I'tikaf will be invalidated.

**VENUE FOR FEMALE I'TIKAF**

**Q:** Where should a female make her I'tikaf?

**A:** According to the Shafi'es, Malikis, Hanbalis, I'tikaf can only be performed in the Masjid. Hence, men will sit in the male section whilst females will perform their I'tikaf in the female section of the masjid. It is not permissible to perform I'tikaf at home according to the above mentioned scholars. However, the Hanafi scholars state that it is permissible for females to perform their I'tikaf at home in a place which is reserved for salat. Cognizance must be taken of the fact that women must not be in menses or post-natal (nifas), similarly she must take permission from her husband to sit in I'tikaf.

**DIFFERENCE BETWEEN MALE & FEMALE I'TIKAF**

**Q:** Is there any difference between a male and females I'tikaf?

**A:** The same rules which apply to a man observing I'tikaf in the masjid, apply to a woman observing I'tikaf in a place of seclusion at home (according to the Hanafis). The majority of the scholars state that a woman can only perform I'tikaf in a masjid.

**LADY DOES HER DOMESTIC DUTIES IN I'TIKAF**

**Q:** Can a woman do her domestic duties whilst in I'tikaf?

**A:** She can perform her domestic duties in her room, eg. cooking, ironing etc. This is only according to the Hanafi scholars.

**LEAVING MASJID WHILST IN I'TIKAF**

**Q:** Whilst performing I'tikaf, forgetfully I left the masjid for a few minutes, is my I'tikaf valid?

**A:** According to the Hanafis the I'tikaf is broken whilst the majority of the scholars, namely, Shafi'es, Malikis, Hanbalis, state that the I'tikaf is valid.

**QADHA OF I'TIKAF**

**Q:** If ones I'tikaf broke then how does one make qadha?

**A:** In the case of the Sunnah I'tikaf, a person has to make one days qadha from maghrib to maghrib whilst fasting during the day. Only the Hanafi scholars state that qadha is compulsory. This qadha can be kept during Ramadhan or after Ramadhan.

**START & END SUNNAH I'TIKAF**

**Q:** What time does the I'tikaf start and end during Ramadhan?

**A:** The *mu'takif* (one who observes I'tikaf) should enter the masjid before sunset of the 20<sup>th</sup> day of Ramadhan. He must remain in the masjid until the sighting of the Eid moon is confirmed.

**REASONS FOR LEAVING MASJID DURING I'TIKAF**

**Q:** What are valid reasons for leaving the masjid during I'tikaf?

**A:**

1. To answer the call of nature.
2. To pass wind.
3. To make wudhu.
4. To take an obligatory bath.

5. To proclaim the azan even if one is not the muazzin.

## UNDESIRABLE THINGS DURING I'TIKAF

**Q:** Which things are undesirable during I'tikaf?

**A:**

1. To maintain total silence
2. To indulge in idle talk
3. To sleep excessively merely to pass time.
4. To unnecessarily pass wind inside the Masjid.
5. To engage in any occupation, eg. Teaching for a salary.
6. To read books which are not of a deeni nature.
7. To waste time with cell-phones etc.

## PERMISSIBLE THINGS IN I'TIKAF

**Q:** Things that are permissible during I'tikaf?

**A:**

1. Eating, drinking.
2. Sleeping
3. necessary conversation
4. to change clothes, to apply oil and perfume.
5. To walk inside the masjid
6. To cut hair and nails - these should not fall in the masjid.
7. To study deeni books.

## JUMMAH BATH IN I'TIKAF

**Q:** Is it permissible to go to the bathroom for a jummah bath during I'tikaf?

**A:** During I'tikaf it is not permissible for one to go for a sunnat bath, like the Friday ghusal. If one does so, then the I'tikaf is broken.

## WET DREAM IN I'TIKAF

**Q:** If one has a wet dream, does it invalidate the I'tikaf?

**A:** Emission of semen in a wet dream does not invalidate the I'tikaf. However, as soon as he realizes that he is in the state of impurity, he should leave the masjid immediately and perform the fardh ghusal.

## HUSBAND'S PERMISSION FOR I'TIKAF

**Q:** I want to sit for I'tikaf during the last ten days of Ramadhan, do I need my husband's permission, and can he and the children visit me?

**A:** It is compulsory for you to obtain the permission of your husband to sit in I'tikaf. Your husband and children can visit you, however your husband cannot fondle and touch you with lust etc.

## CHILDREN IN I'TIKAF

**Q:** Is it permissible for children to sit for I'tikaf?

**A:** The venue for I'tikaf is a Masjid. Bulugh (puberty) is not a condition for the validity of I'tikaf. However, the children must understand the meaning of I'tikaf and must maintain the sanctity of the Masjid. Nowadays, some children sit for I'tikaf and one finds a carnival atmosphere prevailing in the masjid which is not permissible.

## SLEEP ON FLOOR IN I'TIKAF

**Q:** Is it compulsory to sleep on the floor during I'tikaf?

**A:** It is desirable to sleep on the floor during I'tikaf. However, if one sleeps on the bed in the masjid, then it is acceptable. Cognizance must be taken of the fact that not so much place must be occupied by the brothers who are in I'tikaf, as to cause inconvenience to the musallees.

**WUDHU AT ALL TIMES IN I'TIKAF**

**Q:** Is it compulsory for the mu'takif (person performing I'tikaf) to remain in wudhu at all times?

**A:** It is meritorious to remain in wudhu as far as possible. If his wudhu breaks, it will be permissible for him to leave the masjid for the purpose of wudhu, even if it is not yet time for salat. Similarly it will be permissible for him to leave the masjid to make wudhu at night to enable him to sleep with wudhu.

**FAST BREAKS WHILST IN I'TIKAF**

**Q:** If someone's fast breaks is the I'tikaf valid?

**A:** It is a pre-requisite for the validity of the I'tikaf that a person must fast. Hence, if the fast breaks, the I'tikaf is also broken according to the Hanafis.

**ERECTING CUBICLES FOR I'TIKAF**

**Q:** Kindly explain whether erecting cubicles for I'tikaf is necessary?

**A:** The purpose of I'tikaf is seclusion in order to maximize ones time in the worship of Almighty Allah. Therefore, the cubicle is conducive to the spirit of I'tikaf. Nabi SAW had a cubicle made of straw mats (Mirqaat, vol 4,page 329). However, if the cubicles are causing inconvenience to the musallees, then a portion of the masjid should be cordoned off for those performing I'tikaf without erecting the cubicles.

**I'TIKAF IN A MUSALLAH**

**Q:** We wish to make I'tikaf in a musallah (jamat khana), is it valid to do so?

**A:** The venue for I'tikaf is valid in a Masjid only. Almighty Allah states: "Do not touch your wives whilst you are in I'tikaf in the Masjid."

(surah 2 verse 187) Hence, for men to make I'tikaf in a musallah is not valid. There is consensus on this issue according to all four schools.

**CONDITIONS FOR I'TIKAF**

**Q:** What are the conditions for I'tikaf?

**A:** It must be a masjid. The person must be a sane Muslim and could be a minor or mature adult. A female has to be free from menses and post-natal. Similarly she must take permission from her husband to sit in I'tikaf.

**MOBILE PHONE DURING I'TIKAF**

**Q:** Is it permissible to use the mobile phone during I'tikaf?

**A:** It is permissible to do so when there is a need. However, if the person left the boundary of the masjid to make or receive a call then his I'tikaf is broken. Furthermore, it is not permissible to disturb other people in the masjid with the mobile. Cognizance must be taken of the fact that musical ring-tones are haram.

**VOW WILL SIT FOR I'TIKAF**

**Q:** If one took a vow that he will sit for I'tikaf in a particular masjid in his town and then sat in another masjid, is it permissible?

**A:** It is permissible to sit in any other masjid. There will be no sin or penalty in this instance.

**BEST MASJID TO MAKE I'TIKAF**

**Q:** Where is the best place to sit for I'tikaf?

**A:** The best place for I'tikaf is the Haram Shareef in Makka Mukarrama, then Masjid Nabawi in Madina Munawwara, then masjid Al-Aqsa in Palestine, thereafter all the masajid are equal.

## **MUEZZIN RENDERS AZAN FROM MINARET WHILE IN I'TIKAF**

**Q:** Is it permissible for the muezzin, who is in I'tikaf to go to the minaret to render the azan?

**A:** It is permissible for the muezzin to do so.

## **MU'TAKIF PROTRUDES HEAD OUT OF WINDOW**

**Q:** Can a person in I'tikaf put his head out of the window of the masjid?

**A:** It is permissible for the mu'takif to protrude his head out of the window, whilst standing in the masjid.

## **JOIN BROTHERS IN I'TIKAF FOR MEALS**

**Q:** Can I join the brothers in I'tikaf for iftar and meals?

**A:** A person who is not in I'tikaf should not join the brother/s in I'tikaf for iftar or meals unless he also makes intention for I'tikaf. This intention will be a nafil and its duration can be for a minute. He should engage in some zikr and then join the brothers for iftar or meals.

## **VISIT SICK OR PARTICIPATE IN JANAZA WHEN IN I'TIKAF**

**Q:** If one is sitting for I'tikaf, is one allowed to participate in a janaza salat or visit the sick?

**A:** If one is sitting for nafil I'tikaf, then one may leave the masjid for janaza salat, visit the sick or take a bath to cool off etc. However, if one is sitting for the sunnah I'tikaf, during the last ten days of Ramadhan then according to the Hanafis it is not permissible to leave the masjid for a janaza salat or visit the ill etc. If one does so then the I'tikaf will be

broken and qadha will be compulsory. However, according to the Shafi'ees, it is permissible to read the salatul janaza as the janaza salat is read in the masjid.

**Q:** When a person is about to start his I'tikaf can he make a condition that if somebody passes away, he will go for the janaza salat or visit the sick. Are these conditions permissible?

**A:** According to all the jurists it is permissible in nafil (voluntary) or wajib I'tikaf (when one takes a vow). However, it is not permissible in the sunnah I'tikaf of Ramadhan, according to the Hanafis. Imam Shafi'e RA allows these type of conditions.

## **MOVE TO ANOTHER MASJID WHILST IN I'TIKAF**

**Q:** Is it permissible to move from one masjid to another whilst in I'tikaf?

**A:** It will nullify the I'tikaf if one does so. However, if the masjid is flooded or there is a natural disaster etc. then to leave the masjid for another masjid will be permissible provided that one goes straight to the other masjid. Similarly, if one's life is seriously threatened, eg. criminals, then for one to transfer to another masjid will be acceptable.

For reference: Fathul Qadir by Ibn Hummam RA, vol 3, page 111.

## **WAJIB I'TIKAF**

**Q:** How does one perform a wajib I'tikaf?

**A:** A wajib I'tikaf is undertaken as a result of a vow made to Almighty Allah. The validity of this I'tikaf requires the verbal expression of an intention, eg. I am making I'tikaf for 5 days for Almighty Allah. Fasting is a condition for the validity of a wajib I'tikaf.

**Q: What is the minimum period for wajib I'tikaf?**

**A:** The minimum period for wajib I'tikaf is one day from subah sadiq (dawn) to sunset as one has to keep a fast.

### **PERFORM I'TIKAF BUT NO STRENGTH TO FAST**

**Q:** I intend observing I'tikaf during the last ten days of Ramadhan but do not have the strength to fast, kindly advise?

**A:** Fasting is a condition for the I'tikaf during the last ten days of Ramadhan. Thus, I'tikaf without fasting will be considered a nafil I'tikaf. If you recover from your weakness then qadha of the fast is compulsory and if you are suffering from a chronic ailment then fidya will be compulsory upon you.

### **NO ONE MADE THE SUNNAH I'TIKAF IN TOWN**

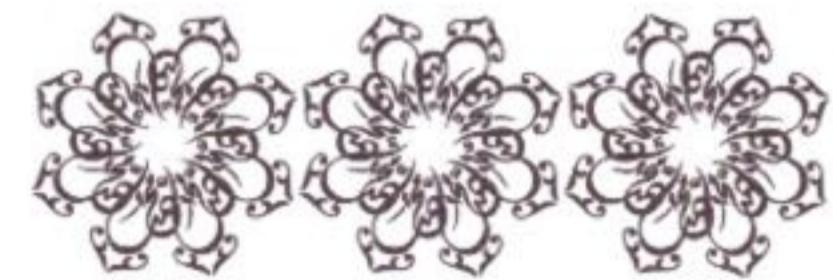
**Q:** In our town no one made the sunnah I'tikaf, what is the verdict?

**A:** According to the Hanafi jurists, the I'tikaf during the last ten days of Ramadhan is sunnat muakkada alal kifaya. This refers to an insisted sunnah which one person can fulfil. However, if no one performs it then everyone is a sinner and repentance is compulsory. Therefore, every town must make arrangements for someone to perform I'tikaf. According to the Malikis, Shafi'is, Hanbalis the I'tikaf is sunnah. Thus, if someone performs the I'tikaf then he/she will be rewarded, but if no one performs it, there is no sin upon them.

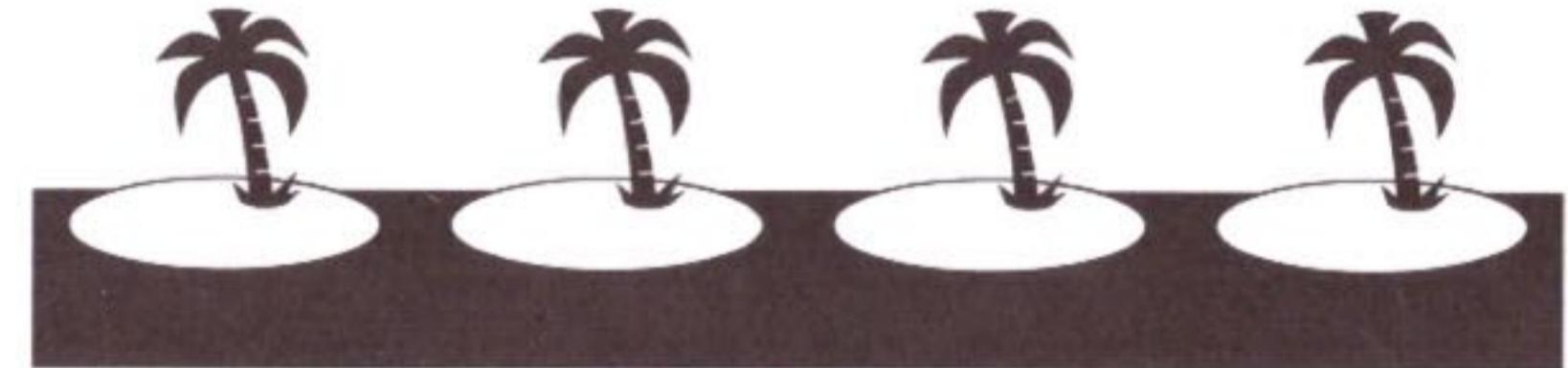
### **PAY SOMEONE TO PERFORM THE I'TIKAF**

**Q:** Is it permissible to pay someone to perform the I'tikaf?

**A:** I'tikaf should be performed for the love of Almighty Allah and not for material gain. It is not permissible to pay somebody to sit for I'tikaf.



## **Laylatul Qadr**



**Q: What is the minimum period for wajib I'tikaf?**

**A:** The minimum period for wajib I'tikaf is one day from subah sadiq (dawn) to sunset as one has to keep a fast.

### **PERFORM I'TIKAF BUT NO STRENGTH TO FAST**

**Q:** I intend observing I'tikaf during the last ten days of Ramadhan but do not have the strength to fast, kindly advise?

**A:** Fasting is a condition for the I'tikaf during the last ten days of Ramadhan. Thus, I'tikaf without fasting will be considered a nafil I'tikaf. If you recover from your weakness then qadha of the fast is compulsory and if you are suffering from a chronic ailment then fidya will be compulsory upon you.

### **NO ONE MADE THE SUNNAH I'TIKAF IN TOWN**

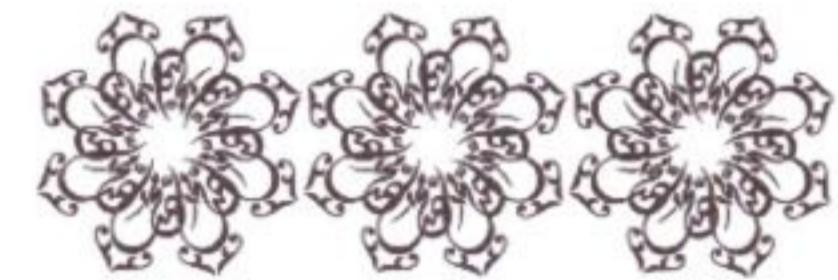
**Q:** In our town no one made the sunnah I'tikaf, what is the verdict?

**A:** According to the Hanafi jurists, the I'tikaf during the last ten days of Ramadhan is sunnat muakkada alal kifaya. This refers to an insisted sunnah which one person can fulfil. However, if no one performs it then everyone is a sinner and repentance is compulsory. Therefore, every town must make arrangements for someone to perform I'tikaf. According to the Malikis, Shafi'is, Hanbalis the I'tikaf is sunnah. Thus, if someone performs the I'tikaf then he/she will be rewarded, but if no one performs it, there is no sin upon them.

### **PAY SOMEONE TO PERFORM THE I'TIKAF**

**Q:** Is it permissible to pay someone to perform the I'tikaf?

**A:** I'tikaf should be performed for the love of Almighty Allah and not for material gain. It is not permissible to pay somebody to sit for I'tikaf.



## **Laylatul Qadr**



**VIRTUE OF LAYLATUL QADR****Q:** What is the virtue of Laylatul Qadr ?

**A:** Hadhrat Anas RA reports, "Once when Ramadhan commenced, the Messenger of Allah (SAW) said: 'A month has verily dawned over you; wherein lies a night (ie. Laylatul Qadr) better than a thousand months. Whoever misses such a night has indeed been deprived of all that is good; and none is deprived of it, except he who is really unfortunate.' (Ibn Majah)

Hadhrat Abu Hurairah RA reported that Rasullullah SAW said: "Whoever stands in prayer and ibadah on the night of Power (Laylatul Qadr) with sincere faith and with sincere hope of gaining reward, his previous sins are forgiven." (Bukhari and Muslim)

**WHEN IS THE NIGHT OF LAYLATUL QADR ?****Q:** When is the night of laylatul qadr ?

**A:** Hafiz Ibn Hajar Asqalani RA, in his magnum opus, the commentary on Bukhari Shareef, Fathul Bari in the ending on the chapter on fasting mentioned 46 different verdicts on this issue. Thereafter, he mentions that according to the majority of the scholars it is most probably the 27<sup>th</sup> night, whilst Imam Shafi'e RA states that it is the 21<sup>st</sup> or 23<sup>rd</sup> night.

Hadhrat Ayesha RA reports that Rasullullah SAW said: "Seek "Laylatul Qadr" among the odd numbered nights of the last ten days of the month of Ramadhan (ie. 21, 23, 25, etc.)." (Mishkaat)

Hadhrat Ubaadah bin Saamit RA said: 'Once Rasullullah SAW came out to inform us of the (true date of) "Laylatul Qadr". Unfortunately, a quarrel took place between two Muslims, whereupon he said: "I came out to inform you as to when "Laylatul Qadr" occurs, but because two people quarrelled with each other, the knowledge of the correct date was taken away; perhaps that is better for you. Who knows that this forgetting was better in

Allah's knowledge of things. So, seek it among the ninth, seventh and fifth nights." (odd nights). (Bukhari, Mishkaat)

Hadhrat Ayesha RA reports that Rasullullah SAW said: "Seek "Laylatul Qadr" among the odd numbered nights of the last ten days of the month of Ramadhan." (Mishkaat)

**WHY IS IT CALLED LAYLATUL QADR ?****Q:** Why is Laylatul Qadr called by this name?

**A:** It is known as laylatul qadr because of its rank and status. Hence, it is known as the night of majesty and power.

**WHAT TO READ ON LAYLATUL QADR ?****Q:** What should one read on laylatul qadr?**A:** One should try and do the following:

- 1) Salatut tasbeeh
- 2) Tilawat of the Noble Quran
- 3) Abundant salawat upon Nabi SAW and istighfar
- 4) Read *Allahumma innaka afuwun tuhibbul afwa fa'fuanna*
- 5) Abundant kalima *La ilaha illallah muhammadur rasullullah*
- 6) Make dua for yourself and the ummah at large, not forgetting the deceased and the mujahideen.

**SIGNS OF LAYLATUL QADR****Q:** What are the signs of laylatul qadr?

**A:** According to the authentic Ahadith there are three signs of this blessed night:

1. Ubay bin Ka'ab RA reports that Nabi SAW said: "That the sun rises in the morning without any (strong) rays." (Muslim Shareef, hadith 762).

2. Abdullah bin Abbas RA reports that Nabi SAW said: "*The night of power is a calm night, neither hot nor cold. The sun rises with weak rays.*" (Reported in Sahih Ibn Khuzaima, Hadith 2192 and Musnad Tayalisi)
3. Wathila RA reported that Nabi SAW said: "*The night of majesty is a radiant night, neither hot nor cold nor are there any falling stars.*" (Reported by Tabarani in Kabir and by Imam Ahmad in his Musnad.)

## REASON FOR LAYLATUL QADR

**Q:** Why did Almighty Allah give this ummah the night of power?

**A:** Nabi SAW observed that previous nations were given long lives and this ummah, relatively were granted short lives. Therefore, Almighty Allah granted this ummah the blessed night of laylatul qadr. (Reported by Imam Malik RA in his Muwatta in the chapter of I'tikaf)

## NABI (S.A.W.) KNEW WHEN LAYLATUL QADR

**Q:** Did Nabi SAW know when laylatul qadr was?

**A:** Imam Bukhari RA mentions in his magnum opus, Sahih Bukhari that Ibn Uyayna RA stated: Wherever in the Noble Quran, it is mentioned *Wa ma adraaka* (what will make you understand) was shown to Nabi SAW and wherever *Wa ma Yudrika* is mentioned means that Nabi SAW was not informed. The example of the first one would be the night of power. Nabi SAW knew which night it is, whilst the example of the second would be the day of judgement. Nabi SAW mentioned the signs but the exact date only Almighty Allah knows.

## BATH DURING THE NIGHT OF POWER

**Q:** Should one take a bath during the night of power?

**A:** It is desirable to take a bath on the 27<sup>th</sup> night. Anas b Malik RA

used to bathe on the 27<sup>th</sup> night (Musannaf Ibn Abi Shaiba, vol 3, page 76). Ibrahim Nakhee RA used to bathe every night during the last ten nights (Musannaf Abdur Razzaq, vol 4, page 254). Ayyub Sakhiyani RA used to take a bath, apply itr and wear new clothes on the 23<sup>rd</sup> night of Ramadhan (Musannaf Abdur Razzaq, vol 4, page 250). However, one should not consider taking a bath or wearing new clothes on this auspicious night as compulsory or sunnah.

## LAYLATUL QADR IN DIFFERENT PLACES

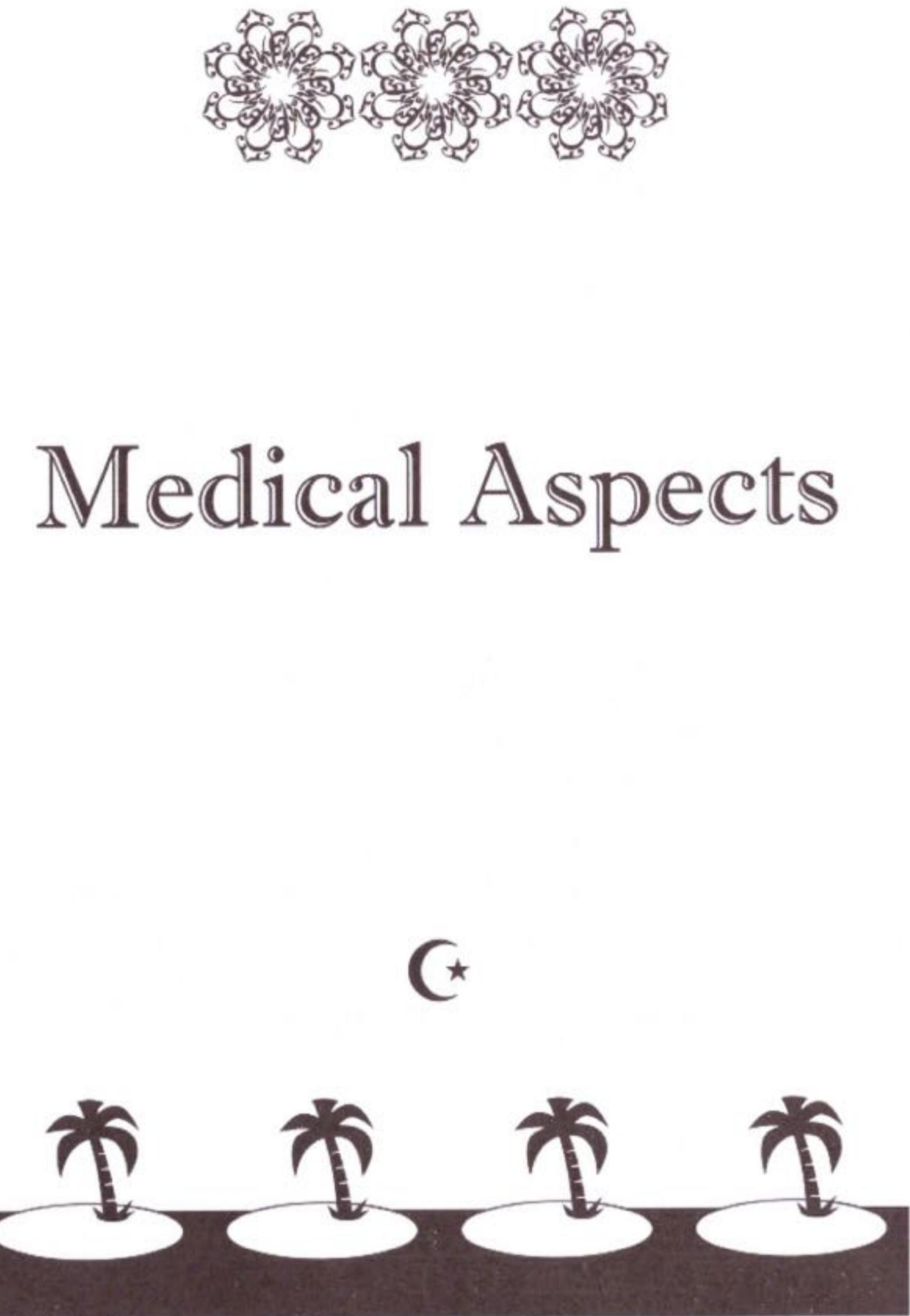
**Q:** Laylatul Qadr is one of the odd nights during the last ten nights. However, we normally start fasting one day after Saudi Arabia, so which night is laylatul qadr?

**A:** The people of every region will calculate the odd nights according to their commencement of fasting. An easy example is the sun, there is only one sun, but the sun rises and sets at different times in various places.

## DUA ON LAYLATUL QADR

**Q:** Some people read *Allahumma innaka afuwun kareemun tuhibbul afwa fa'fuanni*. Is it correct?

**A:** In Musnad Ahmad and Ibn Maja this dua is mentioned without the word *kareemun*. However, in Tirmidhi both narrations are mentioned including *kareemun* and excluding it. Hence, to read *kareemun* is permissible. The translation will read: O Allah! You are Oft-Forgiving, Very Generous, You love to forgive, so forgive me.



# Medical Aspects

## MEDICAL BENEFITS OF FASTING

**Q:** What are the medical benefits of fasting?

**A:** The benefits of fasting are many. These include the elimination of harmful fatty substances from the blood. It is an ideal opportunity to remove oneself from undesirable habits, such as over-eating and smoking. In a sense, fasting is an annual physical overhaul of the body. However, it should be reiterated that the main objective for fasting is to obey Almighty Allah and to seek His Pleasure.

Nabi SAW recommended the ummah to break the fast with dates. Physicians point out that breaking the fast with dates, helps remove the symptoms of weakness felt at the end of the fast, as sugar is immediately absorbed by the body.

## CONTACT LENSES DURING FASTING

**Q:** Can one wear contact lenses during Ramadhan?

**A:** It is permissible to wear contact lenses whilst fasting.

## INTRA-VENOUS INJECTIONS WHILST FASTING

**Q:** If some medication was given through the intravenous route, does it invalidate my fast?

**A:** Your fast is still valid.

## SUPPOSITORY DURING FASTING

**Q:** Can one insert a suppository during fasting?

**A:** Any medication through the back passage will break the fast and qadha will be compulsory.

## BLOOD TEST WHILST FASTING

**Q:** I am a diabetic and prone to fainting, can I take a blood test to monitor my sugar during Ramadhan?

**A:** Taking a blood test during fasting is permissible and does not invalidate the fast. However, if the person is so ill that he will faint due to fasting then he will be excused from fasting and must pay a fidya (compensation) to the poor Muslims.

## TOOTHPASTE WHILST FASTING

**Q:** Is it permissible to use toothpaste whilst fasting?

**A:** One should not use toothpaste whilst fasting. Nabi SAW said: "*The smell of a fasting person is sweeter by Allah than the fragrance of musk.*" (Bukhari). Thus, one should use a miswaak. However, if one does use toothpaste and nothing goes down the throat, then the fast is valid but it is reprehensible to do so.

## ASTHMATIC INHALER WHILST FASTING

**Q:** I am an asthma patient. Can I use the inhaler during fasting?

**A:** The inhaler contains a medication, the use of it whilst fasting will invalidate the fast. Take your medication at night or at sehri time. If there is no alternative, then you may use the inhaler and break your fast, and keep qadha.

## INTERNAL EXAMINATION

**Q:** I went for an internal examination to a gynaecologist, is my fast valid?

**A:** If scans etc. were done, then your fast is valid. However, if any medication or instrument was inserted in the private part, then the fast is broken and qadha is compulsory.

## MEDICATION IN EARS DURING FAST

**Q:** If medication is inserted into the ears, is the fast valid?

**A:** According to the vast majority of scholars, namely, Shafi'is, Malikis, Hanbalis, the fast is valid. According to the contemporary Hanafi scholars like, Mufti Rashid Ahmad RA, Mufti Taqi Usmani, Mufti Rafi Usmani, the fast is valid as there is no evidence in the Noble Quran or Sunnah to imply that it nullifies the fast. Mufti Rafi Usmani has written a book on this in Arabic (*Zabitun Li Muffatiratis Sawm*).

## TOOTH EXTRACTION WHEN FASTING

**Q:** Can I extract my tooth whilst fasting?

**A:** It would be permissible to do so provided that no blood, water, medication etc goes down the throat. It is highly desirable to do so after ramadhan or at night, if there is no severe need.

## DONATE BLOOD WHEN FASTING

**Q:** Is it permissible to donate or receive blood whilst fasting?

**A:** The fast would be valid. However, after donating blood if one feels weak, then one should not donate blood during the day. The selling of blood is haram.

## INSULIN INJECTION WHILST FASTING

**Q:** Can I take my insulin injection whilst fasting?

**A:** It is permissible to take an insulin injection whilst fasting.

## FASTING FOR A DIABETIC

**Q:** I suffer from diabetes and cannot fast daily during Ramadhan, what should I do?

**A:** Keep the fast that you can manage during Ramadhan, those days that you could not fast, you will have to keep the qadha. If you cannot manage the qadha during summer then keep it during winter.

### VITAMIN INJECTIONS WHILST FASTING

**Q:** Are glucose and vitamin injections permissible whilst fasting?

**A:** It is permissible.

### NOSE BLEED WHEN FASTING

**Q:** Does bleeding of the nose break the fast?

**A:** Bleeding of the nose does not break the fast irrespective of the amount. However, if blood goes down the throat then the fast will be broken and qadha will be compulsory.

### FEELING ILL WHILST FASTING

**Q:** During Ramadhan if a person feels slightly ill, should he break the fast or continue fasting?

**A:** If one feels ill during the fasting of Ramadhan then take an injection and the fast is valid. However, if medication has to be taken orally and the persons' condition will deteriorate if he/she does not take medication, then one should break the fast and keep qadha.

### MEDICATION IN MAN'S FRONT PRIVATE PART

**Q:** If a male inserts medication in the front passage, will his fast break?

**A:** The fast would be valid. However, if a female inserts medication in the front passage it will nullify her fast. Any medication in the back passage for male or female will invalidate the fast.

### MEDICALLY WILL NEVER BE ABLE TO FAST

**Q:** The doctor informed me that I will not be able to fast currently or in the future and there is no real hope for me from a medical perspective. What is the ruling regarding my fast in Ramadhan?

**A:** If a competent doctor informs one then one can take his word, otherwise consult another doctor for a second opinion and if his diagnosis is also the same then you must pay fidya (compensation) for every fast of Ramadhan. The amount will be the same as sadaqatul fitr and it must be given to poor Muslims.

### SENILITY & FASTING

**Q:** My mother is senile and totally mixed up and the doctors have stated that it is a form of insanity, is fasting compulsory upon her?

**A:** If this is her condition all the time, then fasting is not compulsory upon her. For fasting to be compulsory one must be a Muslim, sane, mature etc.

### GOES INTO A COMA WHILST FASTING

**Q:** If a person is fasting then goes into coma for the remainder of the day, is his fast valid?

**A:** If the person made intention to fast and was fasting, then went into a coma and no medication was administered, via the mouth, nose, or anus then his fast is valid. However, if the person was in a coma or unconscious for the whole day then that fast is not valid as he/she did not make intention for fasting and qadha will be compulsory.

Similarly, if a person had a fit or became temporarily insane the same verdict as above would apply. Furthermore, if a person was in coma or insane for the whole of Ramadhan then there is no qadha upon that person.

## KIDNEY PROBLEM: FAST OR NOT?

**Q:** My brother has a problem with his kidney as he only has one kidney, this means he has to drink a lot of water, does he have to fast during Ramadhan?

**A:** If fasting will aggravate his condition then he should not fast. However, he should try and keep the qadha during winter. If this is not possible then he should pay the fidya for every fast missed.

## SMOKING WHEN FASTING

**Q:** Somebody told me that smoking does not break the fast?

**A:** Smoking is sinful in Islam and is a menace to oneself and the society. There is consensus amongst the jurists of Islam that the fast will break when one smokes, irrespective whether it is cigarettes, hukka, cigars or pipe.

## CLIPPING NAILS WHEN FASTING

**Q:** Does clipping the nails break the fast?

**A:** It does not break the fast.

## CUPPING DURING FASTING

**Q:** Is cupping permissible during fasting?

**A:** Cupping is a sunnah and therapeutic process of removing unclean blood from the body. Nabi SAW said: *"The best medicine is cupping."* (Shamail Tirmidhi). Nabi SAW said that, *"The person who does cupping and upon whom it is done, both their fast is broken."* (Tirmidhi). This is the verdict of Imam Ahmad bin Hanbal RA. However, the vast majority of jurists, namely, Hanafis, Malikis, Shafi'ees state that the fast does not break due to cupping. However, if the person undergoing cupping

experiences weakness, then it is better for him to delay the cupping for after maghrib.

## PROCEDURES UNDER ANAESTHETIC

**Q:** Can minor procedures be carried out under anaesthetic whilst fasting?

**A:** If these procedures, such as drainage of an abscess or setting of a fracture are carried out under local anaesthetic, it is permissible and the fast is valid. However, general anaesthesia will break the fast:

1. Due to the oral procedures, suction, instrumentation etc. done in the oral cavity during the anaesthesia which may cause blood, mucus etc. to pass the throat and this will invalidate the fast.
2. Due to the anaesthetic gases that will be given during the general anaesthesia that will pass from the oral/nasal cavity down the throat.

## EYE-DROPS & NOSE DROPS WHILST FASTING

**Q:** Is it permissible to use eye-drops and nose drops whilst fasting?

**A:** According to all four schools it is acceptable to use eye-drops whilst fasting. However, there is consensus amongst all the schools that nose drops will invalidate the fast and qadha will be compulsory. For reference see: Dhabit Limufattirat As- Sawm fil Madhahib Arba'a by Mufti Rafi Usmani.

## PREGNANT LADY'S WATERS BREAK

**Q:** When a pregnant lady's waters break, is the fast broken?

**A:** The fast is valid. Generally fasting breaks when substances enter the body, not when exiting (excluding menses and post natal bleeding).

## CHARITY OF NABI S.A.W. IN RAMADHAN

**Q:** What was the charitable status of Rasulullah SAW in the month of Ramadhan ?

**A:** Hazrat Ibn Abbas RA relates that: "*When the month of Ramadhan came Rasullullah SAW used to free every prisoner and give to every petitioner.*" (Bayhaqi)

Hadhrat Abu Hurairah RA reported that: "*Rasullullah SAW was the most generous of all people, and his generosity during Ramadhan was greater than it was on other days. Jibreel AS used to visit him every night of Ramadhan, and recite the Qur'an to him. When Jibreel AS visited (to recite the Qur'an), Nabi SAW would become more generous than a blowing wind.*" (Bukhari, Muslim)

## ZAKATUL FITR

**Q:** What is zakatul fitr?

**A:** *Zakatul fitr* and *sadaqatul fitr* are the same. The payment purifies the fasting persons' shortcomings whilst he was fasting and empowers the poor Muslims.

**Q:** What is the verdict regarding sadaqatul fitr?

**A:** It is fardh (obligatory) according to the Shafi'is, Malikis and Hanbalis. The Hanafi scholars state that it is wajib (compulsory).

## REASONING FOR SADAQATUL FITR

**Q:** What is the rationale for giving Sadaqatul Fitru?

**A:** Hadhrat Ibn Abbas RA said that Rasullullah SAW decreed the Sadaqatul Fitru to purify fasts of vain talk and for the provision of the needy. (Abu Dawud)



## CALCULATING SADAQATUL FITR

**Q:** How does one calculate sadaqatul fitr?

**A:** According to the Hanafi scholars, sadaqatul fitr and fidya are the same amount, approximately 2 kg of bread flour or its cash equivalent. However, according to the Shafi'ees, sadaqatul fitr is 2.036 kg and fidya is approximately 500 grams of the staple food.

## WHEN SHOULD SADAQATUL FITR BE PAID ?

**Q:** When should sadaqatul fitr be paid?

**A:** It should be paid before the day of Eid. However, if one has not paid it before Eid salat then it will remain a debt on that person.

## SADAQATUL FITR FOR NON-MUSLIM WORKER

**Q:** Must I pay sadaqatul fitr on behalf of my domestic who is a non-Muslim?

**A:** One does not have to pay sadaqatul fitr on behalf of non-Muslims.

## WHO IS ENTITLED TO SADAQATUL FITR?

**Q:** Who is entitled to sadaqatul fitr?

**A:** Only those people who are entitled to receive zakat are eligible for sadaqatul fitr, and the recipient must be a Muslim.

## SADAQATUL FITR FOR CHILDREN

**Q:** Must I pay sadaqatul fitr on behalf of my children?

**A:** It is compulsory upon the father to pay the sadaqatul fitr on behalf of his minor children.

## SADAQATUL FITR FOR WIFE

**Q:** Is it compulsory for the husband to pay sadaqatul fitr for his wife?

**A:** According to the Shafi'ees it is compulsory for the husband to pay the sadaqatul fitr of his wife/wives. However, according to the Hanafis, the wife should pay her own sadaqatul fitr, but if the husband pays it, it will be permissible provided that he informed her before payment.

## PAY SADAQATUL FITR WITH MONEY

**Q:** Can one pay sadaqatul fitr with money?

**A:** According to the Shafi'ees and Hanbalis it is not permissible, one must give out food to the poor Muslims. According to the Hanafis, it is permissible to pay in cash or kind. Some contemporary Shafi'ee scholars, like Ramli RA and Balqini RA have stated that one can pay in cash. For reference: Fatawa Ramli and Ghayatul Murad.

## PAY SADAQATUL FITR IN BEGINNING OF RAMADHAN

**Q:** Can one pay the sadaqatul fitr in the beginning of Ramadhan?

**A:** According to the majority of the scholars it is permissible. However, Imam Ahmad bin Hanbal RA says that sadaqatul fitr should only be paid 2 to 3 days before Eid ul Fitr.

## SEND SADAQATUL FITR ABROAD

**Q:** Is it permissible to send our sadaqatul fitr to the mujahideen in Palestine, Iraq, Somalia, Afghanistan etc?

**A:** It is not only permissible but it is meritorious. However, the person or organization who is responsible for the distribution must be reliable.

## SADAQATUL FITR IN OWN COUNTRY OR MAKKA

**Q:** When one is in Makka or Madina, should one pay the sadaqatul fitr there or in one's own country?

**A:** The best is to pay sadaqatul fitr in the country where one is visiting before the day of eid. In this instance pay it in Makka or Madina.

## NON-FASTING PERSON'S SADAQATUL FITR

**Q:** If one did not fast during Ramadhan, does one still have to pay sadaqatul fitr?

**A:** Sadaqatul fitr will be compulsory upon that person even if he/she did not fast provided that one has the means.

## GIVE NON-MUSLIMS SADAQAT UL FITR

**Q:** Can one give non-muslims zakaat or sadaqat ul fitr (zakat ul fitr) or invite them for a meal?

**A:**

1. The Shafi'ees have stated that it is not permissible to give non-Muslims zakaat ul fitr. See: Kitabul Majmu by Allama Nawawi RA, vol 6, page 70. Printed in 2001.
2. According to the Hanbalis it is not permissible to give non-Muslims zakaat ul fitr. See: Al-Mughni by Ibn Qudama RA, vol 4, page 314. Printed in 1999.
3. According to the Malikis it is not permissible to give non-Muslims zakaat ul fitr. See: Al-Mudawwanatul Kubra by Imam Malik RA, vol 2, page 465. Printed in 1999.

4. Imam Abu Yusuf RA verdict is that it is not permissible to give non-Muslims zakaat ul fitr & this is the fatwa of the Hanafi scholars. He was the greatest student of Imam Abu Hanifa RA. See: Raddul Muhtar Alad Durril Mukhtar, known as the Hashiya by Ibn Aabideen, vol 3, p 292.
5. Regarding Abu Hanifa RA verdict, he said that it is permissible to give zakaat ul fitr to dhimmis (non-muslim citizens who pay tax to the Muslim government), but it is makruh (reprehensible). See: Raddul Muhtar Alad Durril Mukhtar, known as the Hashiya by Ibn Aabideen, vol 3, p 292.

In zakaat and zakaat ul fitr the person must be a Muslim and made the owner. Therefore, when one provides lunch etc. one is only allowing him to consume the meal and not making him/her the owner. Hence, it is not permissible to do so. For reference see: Al-Mughni by Ibn Qudama RA, vol 4, page 314. Printed in 1999.

See: Rawaiul Bayan by Sheikh Muhammad Ali Sabuni, vol 2, page 352. Commenting on surah 33 verse 53 that giving meals to the poor and guest do not make them the owner.

Similarly Allama Qurtubi RA commenting on the above verse reached the same conclusion. See: Tafseer Qurtubi, vol 14, page 227.

In conclusion the following must be taken into consideration:

- a) Sheikh Saleh bin Uthaymin has said that it is haraam to give zakaat ul fitr to non-muslims.
- b) See: Fatawa Ramadhan, vol 2, page 936. Printed in 1998.
- c) Sheikh Qardawi has written that good intentions do not make the haraam acceptable. See: The Lawful & Prohibited in Islam, page 30.
- d) What is the purpose of zakaat ul fitr - Nabi SAW said: "Enrich them so that they do not beg on this day ". Reported by Dara Qutni & Hakim. It is deduced from this Hadith that the rich Muslims must

contribute to the poor Muslims and prevent them from begging on the auspicious day of Eid. Similarly Nabi SAW appointed zakaat-ul-fitri as a purification for the fasting person for his idle talk etc. and to assist the poor. Reported by Abu Dawud & Ibn Maja.

Therefore all 4 schools of jurisprudence have issued the fatwa that zakat and sadaqatul fitr must be given to poor Muslims only.

## ON WHOM IS SADAQATUL FITR WAJIB ?

**Q:** On whom is sadaqatul fitr wajib (compulsory)?

**A:** Sadaqatul fitr is compulsory upon every adult male or female, or minor, provided that their wealth reaches the value of nisab. It is the responsibility of the father to pay the sadaqatul fitr on behalf of his minor children who do not possess the nisab amount. If they possess the nisab amount, then it may be discharged from their own wealth. This is according to the Hanafi jurist. According to the Shafi'is and Hanbalis, sadaqatul fitr is compulsory on every person who has extra provisions for the day and night of Eid for himself and those dependent upon him.

## SADAQATUL FITR GIVEN TO ORGANIZATION

**Q:** What is the position of my Sadaqatul Fitr if I handed it to an organisation that discharged it many months after the prescribed time?

**A:** It is valid, but it is against the sunnah time. Hence, do not give them sadaqatul fitr or zakat in future. It is best to give it personally to an individual.

**Q:** What is the position of my sadaqatul fitr if I handed it to an organization that discharged it one day after eid?

**A:** One should distribute ones' own sadaqatul fitr and only give those organizations which are reliable. Your fitra will only be discharged when the organization distributes it to the poor Muslims. A default on their side will be considered that you are also neglectful. The purpose of fitra is to give it to the poor Muslims before the day of Eid, so that they can also prepare for this auspicious day.

## SADAQATUL FITR NOT DISCHARGED

**Q:** I did not discharge Sadaqatul Fitr timeously. What should I do?

**A:** It remains a responsibility upon you, and one has to pay for all the years that one has not paid.

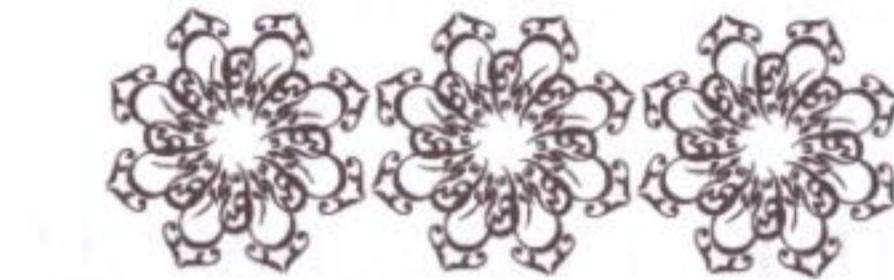
**Q:** What is the consequence for those who do not discharge sadaqatul fitr?

**A:** Nabi SAW said: "*The fast remains suspended between the heavens and the earth until the sadaqatul fitr is discharged.*" (Targheeb). This means that the persons fast is not accepted unless he/she pays the fitra.

## DEADLINE FOR PAYING SADAQATUL FITR

**Q:** What is the deadline for paying sadaqatul fitr?

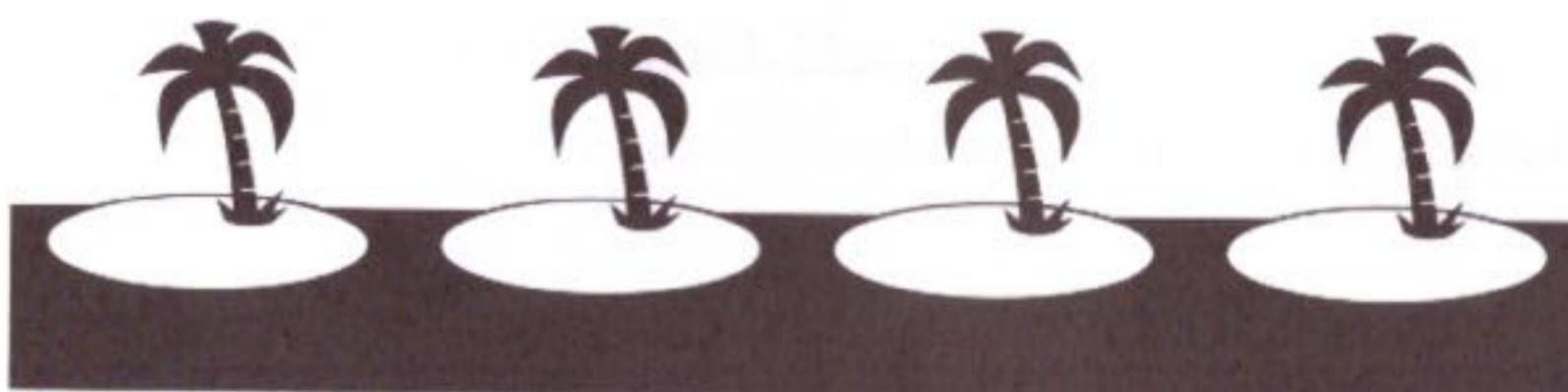
**A:** Nabi SAW said that, "*Those who pay it before eid salat, then it is an accepted charity and those who pay it after salat is considered as charity only.*" (Mishkat Shareef). Thus, one should discharge the fitra before the day of eid or at least before eid salat.



# Eid-ul-Fitr

&

# Shawwal



## METHOD OF EID SALAT

**Q:** What is the method of performing Eid salat?

**A:** According to the Hanafis, one should make intention that one is performing Eid salat which is wajib with 6 extra takbirs. One should recite *Allahu Akbar*, fold his hands and recite *Thana*. Then he should recite *Allahu Akbar* for the second and third time raising his hands to his ears and placing it on the sides each time. After reciting *Allahu Akbar* for the 4<sup>th</sup> time in which he will raise his hands till the ears, then he should fold his hands and continue his salat as normal. In the second rakaat after the imam has read surah *fateha* and *qirat*, he should recite *Allahu Akbar* thrice, each time raising his hands to his ears and leaving them at his sides. After saying *Allahu Akbar* for the 4<sup>th</sup> time, he should go into ruku without raising his hands. Thereafter complete his salat as normal. After the completion of the salat the Arabic khutba should be delivered.

According to the vast majority of jurists, namely, Shafi'is, Malikis, Hanbalis there are 12 extra takbirs in Eid salat. Seven takbirs will be recited and hands raised till the ears before surah *fateha* and the surah in the first rakaat. Five takbirs will be recited and hands raised till the ears before surah *fateha* and the surah in the second rakaat. After the completion of the salat the Arabic khutba will be rendered.

## SUNNATS OF EID

**Q:** What are sunnats and mustahabs of Eid?

**A:**

- 1) To take a bath.
- 2) Apply *ittar*.
- 3) To wear ones best clothes Islamically.
- 4) To recite the takbeer whist going to the musalla.

- 5) To perform eid salat in the eidgah (musallah).
- 6) To give out abundant charity.
- 7) To clip the nails and remove unwanted hair.
- 8) To go walking to the musalla if it is near.
- 9) To eat dates in odd numbers before eidul fitr.
- 10) To use different routes when going and returning.
- 11) To beg Almighty Allah for acceptance.

## 2 CONGREGATIONS FOR EID SALAT

**Q:** We are a few Hanafis in a certain place and majority of the people are Shafi'e. On the day of Eid should we make one jamaat for Eid salat or must we read separately?

**A:** Alhamdulillah, we are all Muslims and one should perform one's Eid salat irrespective whether the imam is a Hanafi or Shafi'e etc. It is reprehensible to disunite the Muslims on the day of Eid according to their juristic schools.

## GRAVEYARD ON EID DAY

**Q:** Is it sunnah to visit the graveyard on Eid day?

**A:** It is not a sunnah but it is permissible.

## TO SAY "EID MUBARAK"

**Q:** Is it permissible to say eid mubarak?

**A:** It is desirable to say *Taqabbalahu minna wa min kum* - May Almighty Allah accept from us and from you. For reference see: Fathul Bari by Ibn Hajar RA on the chapter on Eid. However, it is permissible to say *Eid mubarak, eid saeed* etc.

## ALL MUSLIMS GLOBALLY TO PERFORM EID AT SAME TIME

**Q:** Some people say that all the Muslims should start Ramadhan and celebrate eid on the same day as this will create unity in the ummah. Is this permissible?

**A:** An easy answer would be that salat is performed at different times in various places, the unity of the ummah is not fragmented. However, when Ramadhan commences on different days in various parts of the world then some people think that this is a product of disunity. This is a misunderstanding on their part. Even during the days of the companions RA, Ramadhan commenced on different days, but this never caused disunity.

Kuraib RA states that I went to Syria (to meet Muawiya RA) and whilst I was there, I saw the crescent of Ramadhan on the night of Friday. Then towards the end of the month, I returned to Madina and Ibn Abbas RA questioned me about the hilal. When did you see the moon in Syria. I said: We saw it on the night of Friday. He said: Did you see it. I said: Yes, and the people saw it and kept fast and Muawiya RA also fasted. Ibn Abbas RA then stated: we saw it on the night of Saturday. Therefore, we shall continue fasting till we complete the 30 days or we see the moon. (Sahih Muslim and Tirmidhi). Hence, the argument of unity is not valid.

## BUSINESS OPEN ON EID DAY

**Q:** Is it permissible to open the shop on Eid day?

**A:** It is advisable to close ones shop on Eid day, more so if one has Muslim employees. However, if one does open the shop the income will be halal and permissible.

## NIGHT PRECEDING EID-UL-FITR

**Q:** Are there any special practices for the night preceding Eid-ul-Fitr?

**A:** Hazrat Abu Umama RA reported that Rasullullah SAW has said that: "Whosoever observes the two nights of Eid-ul-Fitr and Eid-ul-Adha with worship and devotion will have his heart alive on the Day of Judgement. (Ibn Majah)

## START READING TAKBIR ON THE DAY OF EID

**Q:** When should one start reading takbir on the day of eid?

**A:** Nabi SAW said: "Beautify your eids with takbir." (Tabarani). The Shafi'ees and Hanbalis state that takbir will commence after maghrib on the night of eid. People should read the takbir loudly as Abdullah bin Umar RA used to read it loudly. The Hanafis state that the time for takbir is when fajr time enters on the day of eid. On the occasion of Eidul fitr Imam Abu Hanifa RA states that it should be recited softly. However, his students, namely, Imam Abu Yusuf RA and Imam Muhammad RA say that it should be recited loudly whilst going to the musallah (eidgah).

## SURAHS IN EID SALAT

**Q:** Is there any specific surah that the Imam should recite in eid salat?

**A:** Nabi SAW used to recite *surah Qaf* (chapter 50) in the first rakaat and *surah Qamr* (chapter 54) in the second rakaat (Muslim Shareef). Nabi SAW also recited *surah 'Ala* (chapter 87) in the first rakaat and *surah Ghashiya* (chapter 88) in the second rakaat. This Hadith is mentioned in Musnad Ahmad on the authority of Samura bin Jundub RA.

## KHUTBA OF EID COMPULSORY

**Q:** Is it compulsory to listen to the khutba of eid?

**A:** All the scholars agree that the khutba on the day of eid is sunnah and not compulsory like Jummah (Friday). Majority of the scholars say that to listen to the khutba is also sunnah. However, the Hanafis state that the khutba is sunnah but to listen to it is wajib.

## EID SALAT IN MASJID OR MUSALLAH

**Q:** Where should one perform the eid salat, in the masjid or musallah?

**A:** Nabi SAW did not perform eid salat in masjid Nabawi despite the elevated rank of his masjid, except on one occasion due to rain. See: Zadul Ma'ad by Ibn Qayyim RA. Proceeding to the open field (musallah, eidgah) for the eid salat is sunnah even if the Jami' masjid is large enough to contain the community. This is the fatwa of the Hanafis (Durrul Mukhtar). In Bahrur Raaiq it is mentioned that to read the eid salat at the musallah (eidgah) is sunnat muakkada. Any vacant ground on the outskirts of the town will suffice for the purpose of the eidgah. This is the verdict of the Malikis and Hanbalis as well. Only the Shafi'ees state that the eid salat should be read in the masjid provided that the masjid can accommodate all the people. If the masjid cannot contain them then they should go to the eidgah.

## SHAWWAL FASTS TAKEN AS QADHA

**Q:** If I keep my six fast of Shawwal, can it be counted as my six qadha as well?

**A:** Abu Ayyub Ansari RA reported that Nabi SAW said: "Whosoever keeps the Ramadhan fast then follows it up with six fast during Shawwal; it is as though as he kept fast throughout the year." (Muslim Shareef) The

person should keep the qadha fast first and then the six Shawwal fast. These fasts will not be incorporated one into the other.

## VIRTUES OF KEEPING 6 FASTS OF SHAWWAL

**Q:** What are the virtues of keeping the 6 fasts of Shawwal?

**A:** Hadhrat Abu Ayyub RA reported that Rasullullah SAW said: "If anyone who has kept the fasts in Ramadhan, follows them up with six(optional) fasts of Shawwal then (he will get reward for the fasts of a year but if he does that always) it is as if he fasted all his life." (Muslim)

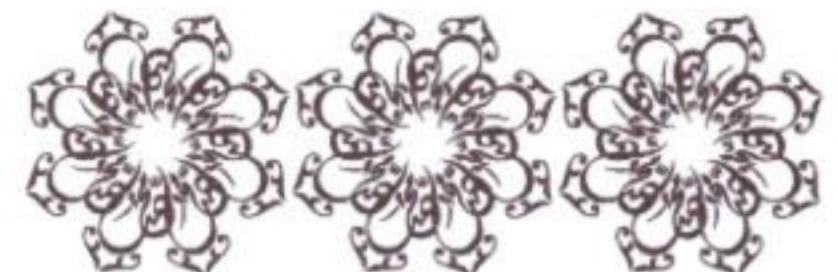
Hadhrat Sauban RA reported that Rasullullah SAW has said that: "Joining six days of the fasts of shawwal is equal to the fast of the whole year. Each good act is equal to ten such acts." (Ibn Majah, Nasai)

It means that the reward of each good deed is atleast multiplied ten times. Therefore, thirty days of the fasts of Ramadhan is thus equal to three hundred days and the six days of Shawwal is equal to sixty. Thus, making the total of three hundred and sixty, which is the maximum number of days in the lunar Islamic year.

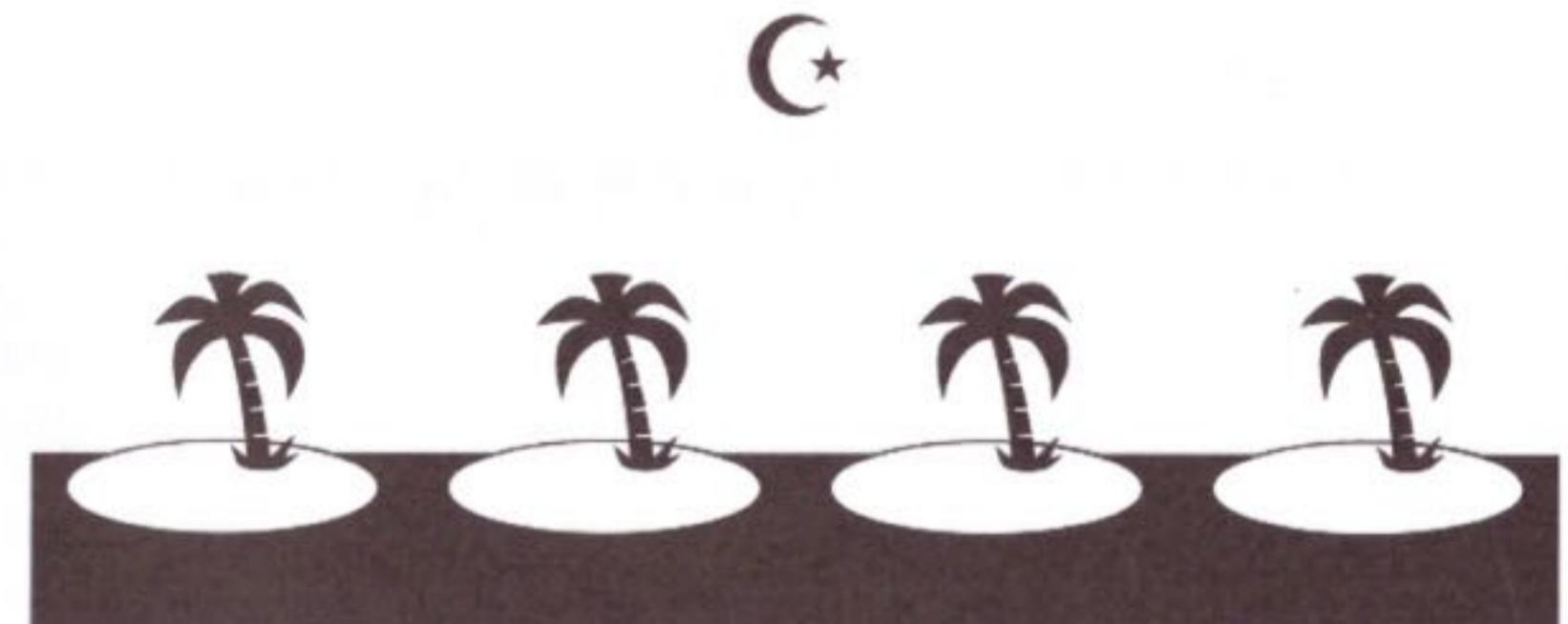
## HOW TO END MONTH OF RAMADHAN

**Q:** How should one end the month of Ramadhan?

**A:** One should end this Holy month, begging Almighty Allah for acceptance. Similarly, one should beg Almighty Allah for forgiveness. Therefore, Sayyidina Ali RA used to say on the last day of Ramadhan, "How I wish I knew whose actions are accepted, I would salute him and whose deeds are rejected, I will offer condolences to him."



## Miscellaneous



**TRAVEL TO S. ARABIA - FAST 28, 29, 30 DAYS**

**Q:** In Saudi Arabia Ramadhan commences a day before South Africa, if a person goes there during Ramadhan he will only fast 28 or 29 days and in the opposite scenario he may fast 31 days, What should be done in these situations?

**A:** In the first situation, the person should celebrate Eid with the people of Saudi Arabia and subsequently make one qadha. In the second situation the person should keep the 31 fasts and celebrate Eid with the people in South Africa.

For reference: Ahsanul Fatawa by Mufti Rashid RA, vol. 4, pg. 433.

**FAJR AZAN BEFORE SUBAH SADIQ**

**Q:** If fajr azan is given before subah sadiq, will the azan be valid?

**A:** According to the Hanafis the azan will not be valid and must be repeated. However, according to the Shafi'ees, Malikis and Hanbalis the azan would be valid.

**ANOTHER MUSLIM EATING DURING RAMADHAN**

**Q:** If one sees another Muslim eating or drinking during Ramadhan, what should one do?

**A:** Nabi SAW said: "Whoever sees a wrong should prevent it with his hand, and if he is unable to, then he should prevent it with his tongue, and he is unable to, then within his heart and this is the weakest form of Iman." (Mishkat Shareef). In this instance the person should remind the one who is eating or drinking that it is Ramadhan.

Even those who are exempted from fasting, example, lady in menses, traveller, etc are not allowed to eat in public. They should eat and drink in private.

**LAX AFTER RAMADHAN**

**Q:** What advice can be given to one who exerts himself during Ramadhan, but then becomes so lax that he misses salat during other times.

**A:** The sign that Almighty Allah has accepted ones ibadat and worship, is that one continues with the good deeds after Ramadhan. If one goes back to the evil after Ramadhan, it is a sign that Almighty Allah has not accepted that persons' ibadat etc. Therefore, to be consistent is the key to success in both the worlds (surah 41 verses 30-32).

**FASTS OF SHA'BAN**

**Q:** Which fast are sunnah during the month of Shaban?

**A:** Every Mondays and Thursdays is sunnah to fast. Similarly Nabi SAW used to fast on the 13<sup>th</sup>, 14<sup>th</sup>, 15<sup>th</sup> of the lunar month. Therefore, it is sunnah to fast on these days during Shaban.

**FAST ON THE 15<sup>th</sup> OF SHA'BAN ONLY**

**Q:** Can one fast on the 15<sup>th</sup> of Shaban only?

**A:** It is mustahab (desirable) to fast on the 15<sup>th</sup> of Shaban. If a person keeps one fast only, it is permissible as Nabi SAW said: "When it is the 15<sup>th</sup> of Shaban then stay awake at night (in ibadat) and fast during the day." (Ibn Maja). The Hadith is weak but acceptable for virtue.

**FAST IN THE 2<sup>nd</sup> HALF OF SHA'BAN**

**Q:** During the second half of Shaban are we allowed to fast?

**A:** Nabi SAW said: "When fifteen days of Shaban pass, then do not fast." (Mishkat Shareef). It is permissible for one to keep qadha fast during the second half of Shaban. However, it is better to abstain from keeping nafil (voluntary) fast during this period, so that a person preserves his/her energy for Ramadhan. Furthermore, if one used to fast on Mondays and Thursdays, then it would be permissible for one to continue doing so during the second half of Shaban.

**15<sup>th</sup> NIGHT OF SHABAN AN AUSPICIOUS NIGHT**

**Q:** Is the 15<sup>th</sup> night of Shaban an auspicious night?

**A:** The 15<sup>th</sup> night of Shaban is an auspicious night. Nabi SAW said: "Almighty Allah looks at the creation and forgives the entire creation except those who are non-muslims and those who harbour ill-feelings." (Tabarani; Ibn Hibban, Baihaqi). Hence, we should beg Almighty Allah for forgiveness on this blessed night and make amends with our fellow brothers and sisters.

**VISIT GRAVEYARD ON 15<sup>th</sup> NIGHT OF SHABAN**

**Q:** Is it sunnah to go to the graveyard on the 15<sup>th</sup> night of Shaban?

**A:** Sayyida Ayesha RA said: "I missed Nabi SAW one night and found him at Al-Baqi (graveyard)". He said: "Where you afraid that Allah and His Messenger would act wrongly towards you?" I replied: "O Messenger of Allah! I thought that you had gone to one of your wives." Nabi SAW said: "On the 15<sup>th</sup> night of Shaban, Allah the Most High descends to the lowest heaven and forgives more sins than the hair of the goats of Kalb (tribe)." (Reported by Tirmidhi and Ibn Maja)

It is sunnah to visit the graveyard occasionally on the 15<sup>th</sup> of Shaban. However, one should not consider it compulsory. Also, it is not permissible for females to frequent the graveyard.

**MARRIAGE IN RAMADHAN**

**Q:** Is marriage allowed in Ramadhan?

**A:** Marriage is permissible during Ramadhan. However, the consummation of the marriage will only take place at night. Sayyidina Ali RA married Sayyida Fathima RA during Ramadhan in the second year of hijra. Nabi SAW performed the nikah.

**CONJUGAL RIGHTS DURING RAMADHAN**

**Q:** When can one fulfill one's conjugal rights with one's wife during Ramadhan ?

**A:** Intercourse is permissible during the time when one is not fasting, eg. after maghrib or esha etc.

**MUSLIMS INDULGE IN VICES WHEN SHAYATEEN CHAINED**

**Q:** It is said that the shayateen are fastened during Ramadhan, yet one sees Muslims indulging in vices etc. during this sacred month, please comment?

**A:** A person commits sin either because the shaytan lead him astray or one did not suppress ones desires. The vices and sins we commit during Ramadhan are due to our lust and desires that have been built up over a period of time. The big shayateen have been chained, and thus the mischief is also perpetrated by the small shayateen.

**IMAAM SILENT IN SALAT FOR LONG TIME**

**Q:** An Imam performing taraweeh salat kept silent for a long while as he was confused, must he make sajda sahw or not?

**A:** Anytime during the qirat or between surah fateha and the qirat if the pause is equivalent to three subhanallah then sajda sahw is compulsory. However, if it is less than that then there is no sajda sahw. This is according to the Hanafi school. Sajda sahw is sunnah according to majority of the jurists, namely, Malikis, Shafi'ees & Hanbalis.

**IMAM STOOD UP STRAIGHT AFTER 2<sup>nd</sup> RAKAAT**

**Q:** The imam stood up straight after the second rakaat in taraweeh salat and the people rectified him and he sat down but did not perform sajda sahw, is the salat valid?

**A:** The salat has to be repeated according to the Hanafis and the portion of the Quran Shareef that was read should also be repeated.

**PREVENT IMAM FROM PERFORMING TARAWEEH**

**Q:** Can the old imam prevent the new imam from performing taraweeh?

**A:** It is not permissible for an imam to prevent another imam from leading the taraweeh salat irrespective of the services rendered by the older imam. For reference see: Durr Mukhtar, vol 1, page 522.

**PERFORM TARAWEEH SALAT IN TWO VENUES**

**Q:** Can one imam perform taraweeh salat in two different venues?

**A:** If the imam led the congregation for the full 20 rakaats then it is not permissible to be the imam at another venue according to the Hanafis. However, if he performed 8-10 rakaats etc and then completed the remainder at another venue, then it is permissible provided that he does not repeat the same rakaats in a different place. For reference see: Alamghiri, vol 1, page 289.

**DIFFERENCE OF OPINION ON AMOUNT OF RAKAATS PERFORMED IN TARAWEEH**

**Q:** If there is a difference of opinion on the amount of rakaats performed in taraweeh salat, what should be done?

**A:** If there is a difference of opinion on the number of rakaats read, eg. one group says 12 whilst others say 14 then the side on which the imam is should be regarded as reliable.

**DO NOT KNOW QUNUT IN WITR SALAT**

**Q:** What should one read if one does not know dua qunut in witr salat?

**A:** The jurists have stated that one could read Rabbana atina fiddunya hasana .....or *Allahumagh firli* thrice; or *Ya Rabbi* thrice. Any dua will suffice as a substitute for dua qunut. For reference see: Durr Mukhtar, vol 1, page 624.

**IMAM TO READ ESHA & WITR AND HAFEZ TO LEAD THE TARAWEEH SALAT**

**Q:** Is it permissible for the Imam to read the esha and witr and the hafez to lead the taraweeh salat?

**A:** It is permissible as Sayyidina Umar RA used to lead the jamaat (congregation) in esha and witr salat, whilst Ubay b Ka'b RA was the imam for the taraweeh salat. For reference see: Durr Mukhtar, vol 1, page 74. Similarly, it is acceptable for the imam to perform the esha salat, the hafez the taraweeh salat and another imam performs the witr salat.

**WITR SALAT IN JAMAAT**

**Q:** Can witr salat be read in jamaat after Ramadhan?

**A:** Witr salat with jamaat out of Ramadhan is makruh tanzihi (undesirable) and if done with constancy then it is makruh tahrimi

(reprehensible & sinful). For reference see: Durr Mukhtar, vol 1, page 663.

## ALREADY PERFORMED ESHA SALAT AND THEN JOINS THE ESHA JAMAAT

**Q:** What should one do if one already performed the esha salat and then joins the esha jamaat with the imam?

**A:** These four rakaats will be considered as nafil and voluntary and will not be regarded as taraweeh salat. For reference see: Shami, vol 1, page 552.

## IMAM MISSED A FEW VERSES IN TARAWEEH

**Q:** What is the ruling if the imam missed a few verses in taraweeh salat and no one corrected him?

**A:** It is sufficient to recite only those missed verses in the next 2 rakaats or the next night of taraweeh. If the verses were omitted unintentionally or forgetfully then there is no sin. For reference see: Alamghiri, vol 1, page 101.

## DUA AFTER TARAWEEH OR WITR SALAT

**Q:** Is it sunnah to make dua after taraweeh or witr salat?

**A:** It is not sunnah to make dua after taraweeh or witr salat. However, it is permissible to make dua after taraweeh salat as this is the practice of the pious predecessors.

## NIGHT TO MAKE KHATAM OF NOBLE QURAN

**Q:** Which night is the best to make khatam of the Noble Quran?

**A:** To make one khatam of the Noble Quran during taraweeh salat is sunnah and to complete the Noble Quran on 27 night is mustahab and desirable. For reference see: Ashraful Eedah, commentary of Nurul Eedah.

## SURAH IKHLAS THRICE ON NIGHT OF KHATAM

**Q:** Is it permissible to read surah ikhlas thrice on the night of the khatam?

**A:** It is not sunnah or compulsory to recite in this manner but acceptable.

## COMPLETE KHATAM IN TARAWEEH

**Q:** How should one complete the Noble Quran in taraweeh salat?

**A:** It is mustahab and desirable for the imam to read surah fateha, surahs falaq and naas in the 19th rakaat and surah fateha and the beginning of surah baqarah till muflihun in the 20th rakaat. Nabi SAW said: The best of people are those who completes the Noble Quran and then starts again. (Tirmidhi)

## METHOD OF READING WITR SALAT

**Q:** What is the method of reading witr salat?

**A:** According to the Hanafis witr is compulsory (wajib) and comprises three rakaats. In every rakaat read surah fateha and a surah. In the second rakaat sit and read attahiyat only. Subsequently, stand up for the third rakaat and after reading the surah lift both hands till the ears and say "Allahu Akbar" then read dua qunut and then proceed to ruku and complete the salat.

According to the Shafi'ees and Hanbalis it is desirable to read two rakaats and make salaam, thereafter read one rakaat. In the last rakaat after ruku one should read the dua then go into sajda and complete the salat. However, if one reads all three rakaats of witr together then it is permissible according to the Shafi'ees but the person will not sit for tashahud in the second rakaat. Nabi SAW said regarding witr: Do not make it similar to maghrib salat. (Dara Qutni)

**SHABINA**

**Q:** What is shabina?

**A:** Shabina is the completion of the Noble Quran in one or two nights.

**Q:** Is shabina permissible?

**A:** The first condition is that the Noble Quran must be read clearly and correctly. Most Imams nowadays read the Noble Quran so fast that the words are not pronounced properly. The second condition is that it must not cause harm to others. Currently, the shabina is read in the loud speaker in the late hours of the night and causes disturbance to the neighbours which is not permissible. Nabi SAW said that, whosoever finishes the recitation of the Noble Quran in less than three days has not drawn benefit from it. (Tirmidhi)

**HAFEZ REVISES PORTION IN RUKU OR SAJDA**

**Q:** Is it permissible for the hafez to learn his portion in ruku or sajda?

**A:** It is not permissible to read the Quran in ruku or sajda as it is prohibited in the ahadith. The tasbihaat in ruku and sajda are sunnah and to deliberately omit it is reprehensible. To intentionally think about the next verses in ruku or sajda is undesirable but the salat is valid.

**BLIND PERSON TO BE AN IMAM**

**Q:** Can a blind person be an imam?

**A:** During the ninth year of hijra, Nabi SAW proceeded to Tabuk. Nabi SAW appointed Abdullah b Umm Maktum RA as the imam for Masjid Nabawi as a deputy in his absence, although he was blind. Hence, it is permissible for a blind person to be the imam provided that he exerts all effort to abstain from impurity and keeps his clothing pure and clean.

**ILLEGITIMATE PERSON TO BE THE IMAM**

**Q:** Is it permissible for an illegitimate person to be the imam for taraweeh salat?

**A:** If the hafez is pious and does not indulge in vices then to follow him in salat is permissible. There is no blame on him for being illegitimate. For reference see: Kifayatul Mufti, vol 3, p. 64.

**TARAWEEH SALAT AT HOME OR IN THE MASJID**

**Q:** Is it superior to read taraweeh salat at home or in the Masjid?

**A:** The Hanafis and Shafi'ees state that it is superior to perform taraweeh salat in the Masjid. This was the practice of Sayyidina Umar RA and majority of the companions. However, it is permissible for a hafez to perform taraweeh salat at home whilst taraweeh salat is read in the local Masjid.

**SEVERAL HUFFAZ TO PERFORM TARAWEEH**

**Q:** Is it permissible to have several huffaz to perform the taraweeh salat?

**A:** It is permissible to have 3/4 or more huffaz to perform the taraweeh salat. Cognisance must be taken of the fact that there should be someone to correct the imam if he reads incorrectly. For reference see: Fatawa Hindiya, vol 1, page 74.

**MORE THAN ONE KHATAM IN TARAWEEH**

**Q:** Is it permissible to make more than one khatam in taraweeh salat?

**A:** It is sunnah to make one khatam in taraweeh salat, the second khatam is virtuous. However, if the second khatam causes difficulty to the congregation then it is undesirable.

**TRAVELLING EXPENSES FOR HAFEZ**

**Q:** Is it permissible to give a hafiz performing taraweeh salat travelling expenses, if he is a non-resident?

**A:** It is permissible to give the hafiz travelling expenses in this instance. Similarly, to feed him is also meritorious.

**AGE OF HAFIZ TO PERFORM TARAWEEH**

**Q:** At what age can a young hafiz lead the taraweeh salat?

**A:** If no other sign such as a wet dream occurs before 15 lunar years, then 15 lunar years is the specified age set by the Shariah for maturity. The imam has to be mature according to the Hanafi jurist, whilst the Shafi'ees state that the hafiz leading the taraweeh salat could be a minor.

**MINOR STAND IN FRONT ROW TO CORRECT**

**Q:** Can a minor stand in the first row to correct the imam in taraweeh salat?

**A:** It is permissible for a minor to stand in the first row to rectify the errors of the Imam.

**IMAM INVOLVED IN INTEREST & FRAUD**

**Q:** An Imam is involved in interest transactions and fraud etc, is it permissible to read taraweeh salat behind him?

**A:** A person whose business transactions are contrary to the Shariah should not be appointed as an Imam. To follow him in salat is makruh tahrimi, which implies that it is reprehensible and sinful. Another Imam should be appointed to lead the salat.

**IMAM OMITS BISMILLAH IN SURAH FATEHA**

**Q:** Our Imam does not read the Bismillah, when he begins surah fateha in salat as he wants to complete the taraweeh quickly. Kindly comment?

**A:** According to the Hanafis it is reprehensible and sinful for the Imam to omit the tasmiya (Bismilla) in taraweeh salat but the salat is valid. According to the Shafi'ees the salat is null and void as tasmiya is part of surah fateha. Hence, the imam must read tasmiya whenever he recites surah fateha.

**IMAM PERFORMS TARAWEEH AT MASJID & AT HOME**

**Q:** Is it permissible for an Imam to perform 8/10 rakaats of taraweeh salat in the Masjid and then perform the remainder at home in congregation with his family?

**A:** It is permissible for the imam to do so. However, there should be another hafiz to rectify the imam in the Masjid and at home.

**READ TARAWEEH SALAT AT HOME**

**Q:** Is it permissible to read taraweeh salat at home or in a shopping complex etc?

**A:** If the taraweeh salat is rendered at home or in a shopping complex then the salat is valid. However, those performing salat at these venues will be deprived of the virtues of the Masjid. For reference see: Shami, vol 1, page 521.

**Q:** Kindly comment as some ulama perform esha, taraweeh and witr at home and do not go to the Masjid?

**A:** To read salat in the Masjid is much more virtuous. The ulama or huffaz should at least read the esha salat with jamat in the Masjid and then proceed to their homes for taraweeh salat if they desire to read 2/3 juz per night in taraweeh.

**IMAM DOES NOT READ QURAN PROPERLY**

**Q:** Our local Imam does not read the Noble Quran properly, can I go to another Masjid to perform taraweeh salat?

**A:** If the local imam does not read the Noble Quran properly with tajweed, then one is allowed to go to another Masjid. Cognisance must be taken of the fact that it is preferable to read the taraweh salat in the local Masjid provided that the imam/s recite the Noble Quran with tajweed.

### **WAIT FOR IMAM TO GO INTO RUKU**

**Q:** Kindly comment as some people wait for the Imam to go into ruku and then join the taraweeh salat?

**A:** According to the Noble Quran this is a sign of hypocrisy (surah 4 verse 142). The jurists have stated that for the congregation to wait for the Imam to proceed to ruku and then join the salat is prohibited. For reference see: Fatawa Alamgiri, vol 1, page 119.

### **SHAFI'E DID NOT PERFORM SAJDA TILAWAT**

**Q:** A Shafi'e imam let the taraweeh salat and read a portion of the Noble Quran which consisted of a sajda tilawat but did not perform the sajda, is the salat valid?

**A:** The salat is valid as sajda tilawat is sunnah for the reader and listener according to the Shafi'es, Malikis and Hanbalis. However, the Hanafis state that it is compulsory for the reciter and the listener to perform sajda tilawat. In this instance the Hanafi does not have to perform the sajda tilawat in salat or after the completion of salat.

### **HOW MANY SAJDA SAHW IF SEVERAL ERRORS?**

**Q:** If the imam made several errors in salat then how many sajda sahw must be made?

**A:** One sajda sahw is sufficient for several errors which necessitate sajda sahw. Cognisance must be taken of the fact that in sajda sahw, one must perform two sajdas whilst sajda tilawat comprises one sajda only.

### **MISCELLANEOUS ERRORS HAFEZ MAKES IN TARAWEEH SALAT**

**Q:** If a hafez repeats one ayat several times in taraweeh salat, does it necessitate sajda sahw?

**A:** When the imam repeats an ayat then sajda sahw does not become necessary.

**Q:** If a hafez confused a few verses of the Noble Quran in taraweeh and this occurred a few times, is the salat valid or will sajda sahw suffice?

**A:** When the hafez made a mistake and read from different places, the salat is valid and there is no need for a sajda sahw.

**Q:** What is the ruling if the imam sat down after the first rakat in taraweeh salat?

**A:** If the imam intended to sit down or sat down for a short duration (1/2 subhanallah) and was prompted by the congregation, then in both cases the salat is valid and there is no need for sajda sahw.

### **LOUDNESS OF TARAWEEH SALAH**

**Q:** How loud should the imam read in taraweeh salat?

**A:** The imam should read as he normally reads in other loud salats. However, it is undesirable to read in such a loud pitch which causes difficulty to the musallees. Similarly, to recite in a singing tone is not permissible.

### **SOFTLY OR AUDIBLY WHEN TARAWEEH SALAT READ AT HOME**

**Q:** When one reads taraweeh salat alone, is it better to read it softly or audibly?

**A:** Both ways are permissible. However, to read it audibly is desirable for men. For reference see: Durr Mukhtar, vol 1, page 556.

## VAGINAL EXAMINATIONS WHILST FASTING

**Q:** Are vaginal examinations allowed for fasting women?

**A:** It is best to perform the vaginal examination at night after breaking ones fast. If the patient is so ill that she must have an immediate vaginal examination, then she should not be fasting in the first instance and if she is fasting, it will nullify her fast and qadha is compulsory.

## INTER-MENSTRUAL BLEEDING

**Q:** Does inter-menstrual bleeding break the fast?

**A:** A woman with inter-menstrual bleeding ie. vaginal bleeding when a woman is not expecting her normal menses is called mustahaza in the Shariah. Such vaginal bleeding is not regarded as haidh (menses) nor nifaas (post-natal), such a woman should continue her fast. However, a woman with inter-menstrual bleeding may also be considered in category of the sick and may not fast especially if the bleeding adversely affects her health. For every fardh salat she must make a fresh wudhu due to being a ma'zura (excused person due to istihaza).

## VAGINAL DISCHARGE WHILST FASTING

**Q:** Does a vaginal discharge break a females fast?

**A:** If the discharge is due to a physiological change in a womans body, eg. pregnancy, then it does not break the fast. However, if the discharge has been induced by sexual arousal then the fast is broken and qadha is compulsory.

## BLOOD SAMPLES WHILST FASTING

**Q:** Is it permissible to take blood samples whilst fasting?

**A:** Blood samples are allowed to be taken for investigation whilst fasting. Any investigation requiring invasion, via the natural orifices, eg. the abdomen, such as endoscopies; barium investigations etc. are

not permissible whilst fasting. Any investigation performed via the intravenous or intra-arterial routes are permissible.

## PESSARIES WHILST FASTING

**Q:** Is it permissible to use pessaries whilst fasting?

**A:** It is not allowed whilst fasting. It can be used if inserted once or twice daily before sehri time end and/or after iftar.

## DERMAL PREPARATIONS WHILST FASTING

**Q:** Are dermal preparations permissible whilst fasting?

**A:** Dermal preparations including creams, ointments, plasters etc. are permissible whilst fasting.

## EXACT TIME FORIFTAR

**Q:** A difference of opinion exists in our town regarding the exact time for iftar. Some are of the opinion that it is essential to make iftar immediately after sunset based on the Hadith in Bukhari Shareef wherein Nabi SAW said: People will continue in prosperity provided that they make haste in breaking the fast. Others are of the opinion that as a matter of precaution the iftar should be made a few minutes after sunset, kindly comment?

**A:** The jurists have stated that it is compulsory to exercise precaution in breaking the fast (iftar). For reference see: Tahtaawi, page 370. In view of the above it is not compulsory to break the fast immediately after sunset in order to achieve the virtue mentioned in the Hadith. The Hadith of Bukhari Shareef is explained by Hafiz Ibn Hajar RA as follows: the jews and christians used to delay their fast until the stars were apparent, hence, we should contradict them, ie. we should not delay to that extent (Fathul Bari, vol 4, page 191). Our advice is that 2/3 minutes should be added after sunset before commencing with iftar.

**UNCONSCIOUS DURING RAMADHAN**

**Q:** Explain the rulings of a person who becomes unconscious during Ramadhan?

**A:** 1. The fast of a person who became unconscious after having commenced the fast, remains valid provided that the person was not given any medication through his/her mouth or nose.  
 2. A person who lapsed into unconsciousness before having made the intention for fasting, shall make qadha of that day.  
 3. A person lapsed into unconsciousness before the commencement of Ramadhan and remained in that state for the entire month then regained consciousness - qadha of the whole month is compulsory.

**INSANE DURING RAMADHAN**

**Q:** What is the verdict regarding a person who is insane during Ramadhan?

**A:** 1. If a person became insane prior to Ramadhan and the insanity continues until after Ramadhan, the fasting of the whole month of Ramadhan is waived off even if sanity is regained after Ramadhan.  
 2. An insane person who regains sanity during Ramadhan has to make qadha of the missed fast for the duration of his/her insanity.

**EMBRACED ISLAM: FASTING COMPULSORY?**

**Q:** What is the ruling if one embraces Islam during the course of the day in Ramadhan?

**A:** When a non-muslim embraces Islam during the course of the day in Ramadhan, he/she has to refrain from eating and drinking for the rest of the day, although there is no qadha for that particular day.

**Q:** A person embraced Islam during Ramadhan and only learnt about fasting after Ramadhan, does he have to make qadha?

**A:** When a non-muslim embraces Islam during Ramadhan and learns of the obligation of fasting only after the expiry of Ramadhan, then qadha is not compulsory upon him.

**TRAVELLER PASSES AWAY**

**Q:** What is the verdict regarding a person who was a traveller during Ramadhan and returned home and subsequently passed on?

**A:** A traveller who returns home and passes away before having obtained a sufficient number of days to make qadha of the fast missed whilst on a journey, is liable for the qadha of only the number of days he/she remained alive and capable of fasting. To illustrate this point by an example, a traveller did not fast for 15 days. On returning home he/she passed away after 10 days but did not make any qadha, inspite of having the opportunity to do so, therefore he/she is liable of only 10 days of qadha and not the 15 days which were missed whilst on a journey. Thus, he has to make a wasiya (bequest) for the payment of the fidya for the fast which he did not discharge. The above rule will also apply to a sick person who regained his health after Ramadhan, but did not live a sufficient number of days to discharge all the missed fast.

**Q:** What is the ruling if a traveller or sick person passes away during Ramadhan?

**A:** If a traveller (musafir) passes away during the journey or the sick person passes on without having regained sufficient health to fast, then the fast is waived off. In these circumstances they are not required to make wasiya (bequest) for the payment of the fidya.

**FAST WHILST TRAVELLING**

**Q:** I was fasting in Ramadhan, then I had to travel from Johannesburg to Durban for a funeral during the day, is it permissible for me to break the fast?

**A:** A person who is a muqeem (resident) started fasting and then goes on a journey must continue with the fast. It is not permissible for the person who has become a traveller during the day to break the fast.

**ATTAINS PUBERTY DURING RAMADHAN**

**Q:** What is the verdict of one who attains puberty during the day in Ramadhan?

**A:** When a minor attains puberty during the course of the day in Ramadhan then he has to compulsorily abstain from eating and drinking for the rest of that day, although there is no qadha for that day.

**ENCOURAGE CHILDREN TO FAST**

**Q:** When should parents encourage their children to fast?

**A:** When a child reaches the age of seven, then he/she should be encouraged to fast. By the age of ten the child should be compelled to keep the Ramadhan fast. However, there is no qadha if the child breaks the fast. Parents should use their discretion and introduce their children to fasting according to their health and strength.

**QADHA FAST ON FRIDAY**

**Q:** I have missed 60 fasts during ramadhan as I was expecting, and then due to breastfeeding. I have started to keep qadha, however is it permissible to fast on Fridays and not on Sundays as my husband is at home?

**A:** It is permissible for you to keep qadha from Monday to Saturday and miss Sundays. Keeping qadha on Fridays is also permissible. Cognisance should be taken of the fact, that qadha fast can be kept consecutively or intermittently, and one has to make intention at night for qadha.

**NAZR MUTLAQ**

**Q:** What is meant by nazr mutlaq?

**A:** *Nazr mutlaq* or *nazr ghair mu'ayyan* refers to a vow in which particular days are not specified for fasting. The number of days to fast is declared, but the intention is not to fast on any particular day or

date, eg. a person vows, "O Allah! if my child is cured I shall fast for 3 days", hence 3 days fasting will be compulsory upon him/her anytime in the future. The fast for nazr mutlaq (a vow for unspecified days) will only be valid, if the intention is made before subh sadiq, which is approximately 90 mintues before sunrise.

**SLACK AT WORK DUE TO FASTING**

**Q:** My employee fasts on Mondays and Thursdays but becomes very slack at work, can I reprimand him?

**A:** If fasting interferes with the diligence of the employee, it will be undesirable for him to engage in voluntary fast without the consent of his employer. In this instance both parties should try and reach an amicable agreement.

**VIOLATES OATH: HOW MANY FAST TO KEEP ?**

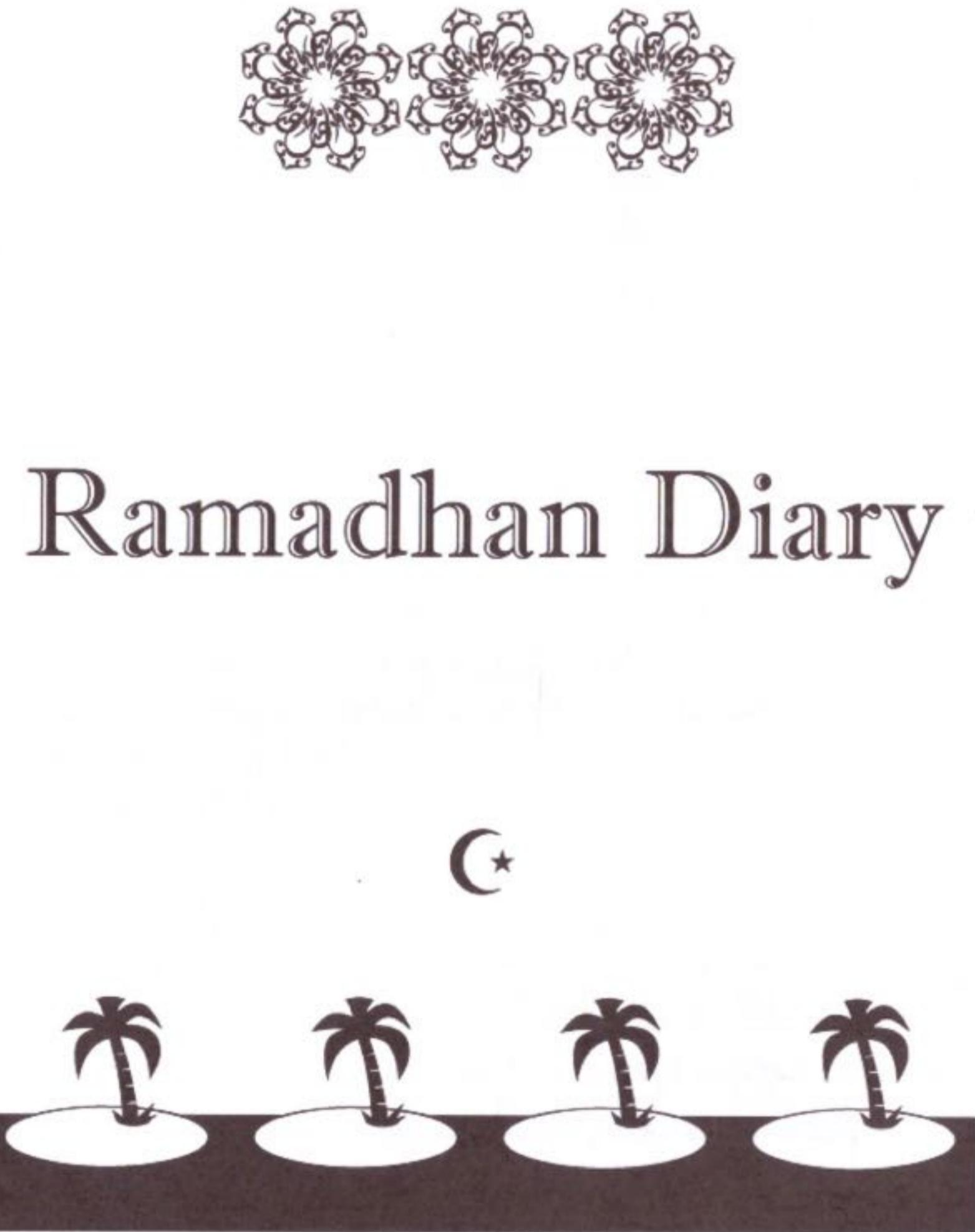
**Q:** How many fast should one keep when one violates an oath?

**A:** When an oath has been violated, one of the options of expiation (kaffara) is to fast for 3 days. The fast must be kept consecutively according to the Hanafi and Hanbali jurists, whilst the Shafi'e and Maliki scholars state that the 3 fasts can be kept consecutively or intermittently. Cognisance must be taken of the fact that fasting is only for those persons who cannot afford the kaffara to feed or clothe 10 poor Muslims. (surah 5 verse 89)

**KAFFARA FOR ACCIDENTAL DEATH**

**Q:** What is the kaffara for accidental death?

**A:** When a person has been killed accidentally, the perpetrator has to fast for 60 consecutive days in addition to the blood money of 100 camels or its value, which has to be paid to the heirs of the deceased. (surah 4 verse 92)



# Ramadhan Diary

## RAMADHAN Q & A

## Ramadhan Diary

**First Ramadhan** - Monday 20 AH, corresponding to 16 August 641. Egypt was conquered during the reign of Amir ul Mu'minin Sayyidina Umar RA. The person who conquered Egypt was Amr b 'Aas RA.

**Second Ramadhan** - Sunday 82 AH corresponding to 9 October 701. Hassaan b Nu'man conquered Algeria which was known as Al-Maghrib Al-Awsat.

Saturday, 114 AH - 26 October 732. The battle of Balatush Shuhada ended between the Muslims and the French. The Muslim leader was Abdur Rahman Al-Ghafiqi and the opponent was Charl Martell. The battle continue for ten days and ended inconclusively as no one could defeat the other.

**Third Ramadhan** - Sunday 37 AH corresponding to 11 February 658. Arbitration was established between Sayyidina Ali RA and Amir Mu'awiya RA after the battle of the Camel, which occurred during the month of Sha'ban, 36 AH .

The battle of the Camel (36 AH) was between Sayyidina Ali RA on one side and Sayyida Ayesha RA, Talha RA and Zubair RA on the other side.

11 AH - Fathima RA passed away. She was the most beloved daughter of Nabi SAW and is buried in Baqi.

**Fourth Ramadhan** - Friday, first year of hijra - 11 April 623. Nabi SAW gave the first flag to his uncle Hamza RA to be the head of 30 muhajirs (migrants) to intercept the caravan of the Quraish that was coming from Syria to Makkah Mukarrama with Abu Jahl as their leader. However, no combat took place.

**Fifth Ramadhan** - Tuesday, 93 AH corresponding to 18 June 712 after Tariq b. Ziyaad RA entered Andalus (Spain & Portugal). Thereafter, Musa b Nusair RA entered with an army of 18 000 and conquered several cities.

Sunday, 1367 AH corresponding to 11 July 1948 Moshe Dayan, the Zionist war criminal, carried out a massacre in Lud and 426 Palestinians died and the people were given 30 minutes to leave the city without any food or drinks.

**Sixth Ramadhan** - Tuesday, 532 AH corresponding to 24 May 1138. The first victory was granted to the Muslims against the Crusaders in Halab, Syria. The leader of the Muslims was Imaduddeen Zanki RA.

**Seventh Ramadhan** - Tuesday, 596 AH - 27 June 1200. King Al-uddeen Muhammad Khawarizim Shah extended his borders to the cities of Ma Wara Un Nahar (river aamu which is between Afghanistan and Uzbekistan). Subsequently, the areas of Makraan and Kirmaan on the western side of river Sindh were also conquered.

**Eight Ramadhan** - Thursday, 8 AH - 31 December 629. Nabi SAW sent a regiment under the leadership of Abu Qatadha Al-Ansari RA to Batne Idham to prepare the path for the Muslims for the conquest of Makkah.

**Ninth Ramadhan**: Sunday, 212 AH - 5 December 827. The Muslims arrived on the shores of Sicily to spread Islam in that region and victory was granted to Ziyaad b Aghlab RA.

**Tenth Ramadhan**: Friday, 3 years before the migration of Nabi SAW to Madina Munawwara corresponding to 21 April 620. Sayyida Khadija RA passed away and she is buried with her son, Qasim, in Mu'alla, the graveyard at Makkah Mukarrama.

**Eleventh Ramadhan**: Friday, 9 AH - 24 December 630. A delegation from Thaqeef arrived in Madina Munawwara and embraced Islam. Nabi SAW sent them with Abu Sufyan RA and Mughira b Shu'ba RA to destroy their idol Laat.

Monday, 986 AH - 20 November 1578. The Ottomans defeated the Safawiyeen in the battle known as Shamahi in Caucus. The Safawites lost 15 000 men in this battle.

**Twelfth Ramadhan**: Thursday, 265 AH - 11 May 879. The grand masjid of Ahmad b Tulun in Cairo, Egypt was completed. It is one of the oldest masajid in Cairo.

**Thirteenth Ramadhan**: Monday, 886 AH - 14 November 1481. Al-Masjidun Nabawi in Madina Munawwara burnt, but the blessed grave of the Master Nabi Muhammad SAW and the dome remained untouched.

Thursday, 414 AH - 4 December 1023. An oath of allegiance was taken on the hand of Abdur Rahman b Hisham in Cordova, Spain. He was an Umayyad leader and he ruled the people for 1 month 17 days.

**Fourteenth Ramadhan**: Monday, 748 AH - 25 December 1347. Sultan Hasan b Nasir became the leader of Egypt.

Thursday, 630 AH - 30 June 1233. Muzzaffarudeen Kukuburi passed away. He was one of the senior commanders with Salahuddeen Ayyubi RA in the battle against the Crusaders. Kukuburi refers to his fearlessness and boldness in the path of Allah Ta'ala.

**Fifteenth Ramadhan**: Friday, 1414 AH - 25 February 1994. A massacre took place in Masjid Ebrahimi in the city of Khalilur Rahman, (Hebron). The Muslims were performing fajr salat and Baruch

Goldstein, the jewish terrorist murdered more than 70 brothers in the masjid before he was killed.

Tuesday, 1224 AH - 24 October 1809. The Ottoman Empire defeated the Russians in the battle of Tatarija. Ten thousand Russians were killed.

**Sixteenth Ramadhan:** Tuesday, 727 AH - 12 August 1327. Allama Kamaluddeen Muhammad b Ali al-Ansari passed away. He was one of the greatest Shafi'e jurist and was the Qadhi (judge) in Halab, Syria.

Thursday, 1213 AH - 21 February 1799. Napoleon Bonaparte attacked Egypt and they reached Areesh. Subsequently, they were defeated in Akka.

**Seventeenth Ramadhan:** Monday, 58 AH - 15 July 678. Our mother Sayyida Ayesha RA passed away and is buried in Baqi, the graveyard in Madina Munawwara. Abu Huraira RA performed her salatul janaza.

Friday, 2 AH - 14 January 624. The battle of Badr took place. Three hundred and thirteen companions of Nabi SAW defeated 1000 polytheists. Seventy of the non-muslims were killed and 70 were taken as captives. Fourteen Muslims were martyred and Abu Jahl was also killed in this battle.

Sunday, 223 AH - 15 August 838. The Muslims defeated the Romans in the battle of Amuriyya. The leader of this army was Mu'tasim Billah, the Abbasid Caliph. A Muslim woman who was taken captive used to shout Wa Mu'tasama and this was the catalyst for the battle. The Romans were defeated and humiliated.

**Eighteenth Ramadhan:** Friday, 1365 - 16 August 1946. Riots broke out in Calcutta, India between Muslims and Hindus and this spread to

other cities. The battle raged on for 3 days and 7000 people lost their lives.

**Nineteenth Ramadhan:** Tuesday, 101 AH - 6 April 720. Ayyub b Shurahbil, the governor of Egypt, during the reign of Umar b Abdul Aziz RA passed away.

**Twentieth Ramadhan:** Saturday, 1001 AH - 19 June 1593. The German army comprising 40 000 soldiers attacked the Ottoman army, who were 10 000 in Zaghreb. Seven thousand of the Muslims were martyred in this battle.

**Twenty first Ramadhan:** Wednesday, 8 AH - 13 January 630. Conquest of Makkah, when the vast majority of the Arab Peninsula embraced Islam. The 360 idols were removed from the Baitullah.

Monday, Death of Sayyidina Ali RA. He was martyred by Abdur Rahman b Muljim in Kufa, Iraq.

Friday, 95 AH - 12 June 716. Hajjaj b Yusuf died. He was famous for his oppression. According to some scholars, he was the person to place nuqtas (diacritical marks) in the Noble Quran.

**Twenty Second Ramadhan:** Thursday, 8 AH - 14 January 630. The battle of Taif took place. The Thaqeef were defeated in this battle.

Monday, 1275 AH - 25 April 1859. In Egypt digging started for the Suez canal to join the two oceans. It is 163 km long and took more than ten years to complete.

**Twenty Third Ramadhan:** Wednesday, 9 AH - 5 January 631. The idol Laat was demolished.

**Twenty Fourth Ramadhan:** Sunday, 1422 AH - 9 December 2001. Muhammad Abdul 'Aati, passed away. He was one of the famous mujahideen against the Zionist regime in the 1973 October war between Egypt and apartheid Israel.

**Twenty Fifth Ramadhan:** Saturday, 463 AH - 1 July 1071. Alab Arsalan the leader of the Muslim army and the King of the Saljuks won a decisive battle against the Byzantine Empire in a place known as Mila Zakart and the Emperor of the Byzantine dynasty was taken captive by the Muslims.

Wednesday, 544 AH - 1 February 1150. Fakhruddeen Razi was born, his full name was Muhammad b Umar b Husain b Ali. He compiled more than 100 books and his greatest contribution is the tafseer on the Noble Quran.

**Twenty Sixth Ramadhan:** Thursday, 762 AH - 6 August 1361. Mahmud b Ahmad, who was well known as Badruddeen Ayni was born. His magnum opus is Umdatul Qari, a commentary on Sahih Al-Bukhari.

Thursday, 927 AH - 8 September 1521. The Ottoman ruler, Sulayman al-Qanuni sent Bir Muhammad Basha to lay siege on Belgrade as the Muslim envoy was murdered there. The Muslims defeated them and the first Jummah salat was performed there.

**Twenty Seventh Ramadhan:** Friday, 13 years before the Hijra - 25 August 610. Nabi SAW received revelation whilst he was in the cave of Hira at Makkah Mukarrama.

The first 5 verses of surah alaq were revealed on this occasion.

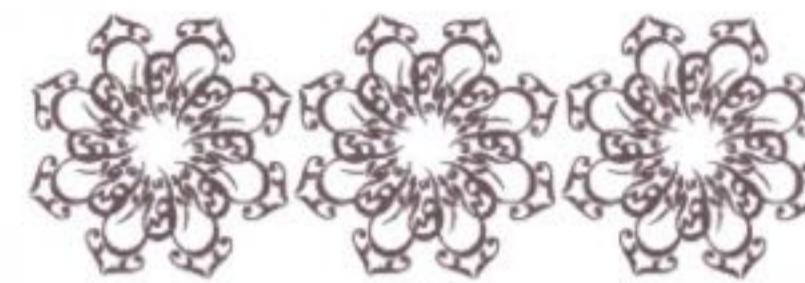
**Twenty Eight Ramadhan:** Sunday, 4 AH - 5 March 626. Nabi SAW married Zainab b Khuzaima RA. She was known as ummul masakeen due to her love for the poor.

2 AH - Nabi SAW commanded the Muslims to pay their sadaqatul fitr to the poor Muslims so that they could also rejoice and prepare for Eid ul Fitr.

**Twenty Ninth Ramadhan:** Friday, 699 AH - 25 June 1300. The Muslims defeated the Tartars in a place called Marj us Safar on south east Damascus under the leadership of Ahmad Nasir b Qalawun RA.

**Thirtieth Ramadhan:** Wednesday, 384 AH - 12 November 994. Ali b Ahmad, who is known as Ibn Hazm was born in Cordova. He was one of the most famous scholars of Muslim Spain. His famous work is Al-Muhalla on jurisprudence. His son Fadhl, states that his father had written 400 volumes of Islamic works on various subjects.





# Duas



## DUA UPON SIGHTING THE NEW MOON

اللَّهُمَّ أَهْلِهِ عَلَيْنَا بِالْأَمْنِ وَالْإِيمَانِ وَالسَّلَامَةِ  
وَالْإِسْلَامِ وَالْتَّوْفِيقِ لِمَا تُحِبُّ وَتَرْضَى رَبِّيْ  
وَرَبِّكَ اللَّهُ

*Allahumma ahillahu 'alaina bil-amni wal-imani was-salamati wal-Islami wat-taufiqi lima tuhibbu wa tarda rabbuna wa rabbukallah.*

O Allah let this new moon appear to us with prosperity, faith safety, and Islam and with hope of success to do deeds which You would like and approve of. My Lord and your Lord(O moon ) is Allah. [Tirmidhi Vol.2 Page 183]

## DUA FOR FASTING

اللَّهُمَّ أَصُومُ غَدًا لَكَ فَاغْفِرْ لِي مَا قَدَّمْتُ وَمَا  
أَخَرْتُ

*Allahumma asumu ghadan laka fagh fir-li ma qad-damtu wa-ma akh-khartu*

O Allah! I shall fast tomorrow for Your sake, so forgive my future and past sins.

ALTERNATIVELY READ THIS DUA

بِصَوْمِ غَدِيْنَ نَوَيْتُ

*Bi-sawmi ghadin nawaiytu*

I intend fasting tomorrow.

DUA WHEN BREAKING FAST

اللَّهُمَّ لَكَ صُمْتُ وَبِكَ أَمْنَتُ وَعَلَىٰ  
رِزْقِكَ أَفْطَرْتُ

*Allahumma laka sumtu wa bika aamantu wa 'ala rizq-ika aftartu*

O Allah ! I have fasted for You. In You do I believe, and with Your provision (food) do I break my fast. [Kitab-ud-Dua, Tabarani , Vol.2 Page 1229 ]

اللَّهُمَّ إِنِّي أَسأَلُكَ بِرَحْمَتِكَ الَّتِي وَسَعَتْ كُلَّ شَيْءٍ أَنْ تَغْفِرْ لِي

*Allahumma inni as'aluka birahmatikal-lati wasi'at kulla shay'in an taghfira li*

O Allah, I ask You by Your mercy which envelops all things, that You forgive me. [Ibn Abee Mulaykah(RA) said: 'I heard 'Abdullaah Ibn 'Umar(RA) say these words when he broke his fast. Ibn Majah Vol.1 Page 557]

DUA AFTERIFTAR

ذَهَبَ الظَّمَاءُ وَابْتَلَتِ الْعُرُوقُ وَثَبَتَ الْأَجْرُ  
اَنْ شَاءَ اللَّهُ

*Dhahabadh-dhama'u wab-tallatil 'urūqi, wa thabatal ajru insha-Allah*

The thirst has gone, the veins have become moistened and the reward has been earned, if Allah so wills. [Abu Dawud Vol.1 Page 328 ]

DUA WHEN EATING ELSEWHERE

اللَّهُمَّ بَارِكْ لَهُمْ فِيمَا رَزَقْتُهُمْ وَاغْفِرْ لَهُمْ  
وَارْحَمْهُمْ

*Allahumma barik la-hum fi-ma razaq-tahum wagh-fir-lahum war-ham hum*

O Allah ! Bless them in what You have provided them with and forgive them and have mercy upon them. [Muslim Vol. 2 Page 180 ]

أَكَلَ طَعَامَكُمُ الْأَبْرَارُ وَصَلَّتْ عَلَيْكُمْ  
الْمَلَائِكَةُ وَأَفْطَرَ عِنْدَكُمُ الصَّائِمُونَ

Akala ta'aamakumul-abraaru, wasallat 'alaikumul mala'ikatu, Wa-Aftara  
'indakumus saa'imun

May the righteous partake of your food and the angels of mercy descend upon you and those fasting break their fast with you. [Abu Dawud 3:367, Ahmad]

### WHEN INSULTED WHILST FASTING

إِنِّي صَائِمٌ إِنِّي صَائِمٌ،

Inni sa'iimun, inni sa'iimun

I am fasting, I am fasting.

[Bukhari, Fath al-Bari of Al-Asqalani; 4:1-3, Muslim; 2:806]

### DUA ON LAYLATUL QADR

اللَّهُمَّ إِنَّكَ عَفُوٌ، تُحِبُّ الْعَفْوَ فَاغْفِرْ عَنِّي

Allahumma innaka 'affuwun tuhibbul 'afwa fa'fu 'anni

O Allah ! You are the One Who pardons greatly, and loves to pardon, so pardon me. [Tirmidhi, Ibn Majah]

When reciting "fa'fu 'anna" - it would mean: So Pardon us.

### DUA-e-QUNUT (Hanafi)

اللَّهُمَّ إِنَّا نَسْتَعِينُكَ وَنَسْتَغْفِرُكَ وَنَؤْمِنُ بِكَ  
وَنَتَوَكَّلُ عَلَيْكَ وَنُشْرِنِي عَلَيْكَ الْخَيْرَ وَنَشْكُرُكَ  
وَلَا نَكْفُرُكَ وَنَخْلُعُ وَنَتْرُكُ مَنْ يَفْجُرُكَ  
اللَّهُمَّ إِيَّاكَ نَعْبُدُ وَلَكَ نُصَلِّي وَنَسْجُدُ وَإِلَيْكَ  
نَسْعَى وَنَحْفَدُ وَنَرْجُوا رَحْمَتَكَ وَنَخْشى  
عَذَابَكَ أَنَّ عَذَابَكَ بِالْكُفَّارِ مُلْحُقٌ

Allahumma innna nastaeenuka wa nastaghfiruka wa numinu bika wa natawakkalu alaika wa nusni alaikal khairi wa nashkuruka wa la nakfuruka wa naqlaoo wa natruka mai yaffuruka allahumma iyyakanaabudu wa laka nusalli wa nasjudu wa ilaika nas-aa wa nahfiduwa narju rahmataka wa nakhsha azaabaka inna azaabaka bil kuffari mulhiq.

O Allah ! We seek help from You. We seek Your forgiveness. We believe in You. We rely on You. We praise You in the best manner. We thank You and we are not ungrateful to You. We leave and cast

off one who disobeys You. O Allah ! We worship You and to You do we pray and prostrate and to You do we flee and we are quick in doing so, and we hope for Your mercy and fear Your punishment. Verily, Your punishment overtakes the unbelievers. [ Musannaf Ibni Abi Shaybah, Vol. 2, Pg. 314/5]

## DUA-e-QUNUT (Shafie)

اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ وَعَافِنِي فِيمَنْ عَافَيْتَ وَ  
تَوَلَّنِي فِيمَنْ تَوَلَّيْتَ وَبَارِكْ لِي فِيمَا أَعْطَيْتَ وَقِنِي شَرَّ  
مَا قَضَيْتَ فَإِنَّكَ تَقْضِيُّ وَلَا يُقْضِي عَلَيْكَ وَإِنَّكَ لَا  
يَذِلُّ مَنْ وَالَّتَّ وَلَا يَعِزُّ مَنْ عَادَيْتَ تَبَارَكْ  
رَبَّنَا وَتَعَالَيْتَ

Allahummahdini fi man hadayta, wa Afini fi man Afayta, wa tawallani fi man tawallayta, wa barik li fi man A'a tait, wa qini sharra ma qadayta, fa innaka taqdi wala yuqda alayka, innahu la yadhillu man wa layta, [wa la ya-'izzu man 'aadayt], tabarakta rabbana wata alayt.

O Allah, guide me along with those whom You have guided, pardon me along with those whom You have pardoned, be an ally to me along with those whom You are an ally to and bless for me that

which You have bestowed. Protect me from the evil You have decreed for verily You decree and none can decree over You. For surety, he whom You show allegiance to is never abased and he whom You take as an enemy is never honoured and mighty. O our Lord, Blessed and Exalted are You. [Abu Dawud, Tirmidhi, Ibn Majah, That which is in brackets is related by Bayhaqi]

## WHEN COMPLETING READING QUR'AN

اللَّهُمَّ أَنْسِ وَحْشَتِي فِي قَبْرِي اللَّهُمَّ ارْحَمْنِي  
بِالْقُرْآنِ الْعَظِيمِ وَاجْعَلْهُ لِي أَمَامًا وَنُورًا وَ  
هُدًى وَرَحْمَةً. اللَّهُمَّ ذَكِرْنِي مِنْهُ مَا نُسِيْتُ  
وَعَلَمْنِي مِنْهُ مَا جَهَلْتُ وَارْزُقْنِي تِلَاقَتَهُ أَنَاءَ  
اللَّيْلِ وَأَنَاءَ النَّهَارِ وَاجْعَلْهُ لِي حُجَّةً يَارَبَّ  
الْعَالَمِينَ

Allahumma aa-nis wah-shati fi-qabri. Allahummar hamni bil-qur'an-nil azeem waj-'al-hu li imam-mow wa-nur-row wa-hu-dow wa-rahmah. Allahumma dhakkirni minhu ma nussietu, wa 'alimni minhu ma jahiltu, war zuqni tilaawatahu aa-na-allaili wa-aa-na annahaari, waj'alhu li hujjatan ya Rabbal-'alameen.

O Allah ,divert my restlessness in the grave into peace. O Allah! let me receive Your mercy by means of the Noble Qur'an and make it

my guide as well as a source of light, guidance and grace for me. O Allah ! revive my memory of whatever I was made to forget from the Noble Qur'an, grant me understanding of whatever part I know not, enable me to recite it during hours of day and night and make it my main argumentative support (in all matters), O Nourisher of the worlds. [Itti-haaf Vol.4, Pg.496]

### SAYYIDUL ISTIGHFAR

اللَّهُمَّ أَنْتَ رَبِّيْ لَا إِلَهَ إِلَّا أَنْتَ خَلَقْتَنِيْ وَأَنَا  
عَبْدُكَ وَأَنَا عَلَى عَهْدِكَ وَوَعْدُكَ مَا اسْتَطَعْتُ  
أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ أَبُوءُ لَكَ بِنَعْمَتِكَ  
عَلَيْ وَأَبُوءُ بِذَنْبِيْ فَاغْفِرْلِيْ فَإِنَّهُ لَا يَغْفِرُ  
الذُّنُوبَ إِلَّا أَنْتَ

Allahumma Anta rabbi laa ilaaha illa anta khalaqtani wa anaa 'abduka wa ana 'ala 'ahdika wa wa'dika mastatha'tu wa a'udzubika min sharri maa shana'tu abuu u laka bini'matika 'alayya wa abu u bidzanbi faghfirli fainnahu laa yaghfirudz dzunuuba illa anta.

0 Allah! You are my Cherisher. There is no deity except You. You have created me and I am Your servant and as far as possible, I abide by my solemn promise and covenant (which I made to You). I seek Your protection against the consequences of my wrongdoings. I fully

acknowledge the grace You have bestowed upon me and I confess my faults. So pardon me my sins as none besides You can pardon sins.

The Prophet(SAW) added, "If somebody recites it during the day with firm faith in it and dies on the same day before the evening, he will be from the people of Paradise and if somebody recites it at night with firm faith in it and dies before the morning he will be from the people of Paradise." [Bukhari, Volume 8, Book 75, Number 318]

**Benefit:** According to the Hadeeth anyone who recites Sayyidul Istighfar with conviction and devotion once during the day or night, and if he happens to die on that day or night he will surely enter Jannah with the Mercy of Almighty Allah. It is for this reason that it has been named Sayyidul Istighfar meaning The Chief Form of Repentance.

### DUA AFTER WITR SALAT

سُبْحَانَ الْمَلِكِ الْقُدُّوسِ

Subhanal Malikil Quddus

Everlasting Glory be to Allah, The King, The Sacred.

This dua should be recited thrice after witr salat and the third time it should be prolonged, ie. Raise the voice slightly and pull the daal and waw in quddus - read as qud-doos. [Sunan Nasai Vol.1 Pg. 253]

## MOST COMPREHENSIVE DUA

اللَّهُمَّ إِنِّي نَسْأَلُكَ مِنْ خَيْرِ مَا سَأَلَكَ مِنْهُ نَبِيُّكَ  
 مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَنَعُوذُ بِكَ مِنْ  
 شَرِّ مَا اسْتَعَاذَ مِنْهُ نَبِيُّكَ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ  
 وَسَلَّمَ وَأَتَتَ الْمُسْتَعَانْ وَعَلَيْكَ الْبَلَاغُ وَلَا  
 حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

Allahumma innin asaluka min khairi ma sa alaka minhu nabiyyuka  
 Muhammadun sallallahualaihi wasallam, wa naozubika min sharri masta'za  
 minhu nabiyyuka Muhammadun sallallahualaihi wasallam wa antal musta'  
 'an wa 'alaikul balagh walahawla walaquwwata illa billah.

O Allah! We beg of You all the good things which had been asked  
 for, from You by Your Messenger, Muhammad(SAW). And We seek  
 Your protection from all the evil things from which Muhammad  
 (SAW) had asked Your protection. Help is sought from you and Your  
 function is (only) to convey (the message of truth) and we have no  
 ability or power to do good deeds or to avoid evil ones, except with  
 the help of Allah. [Tirmidhi]

The above dua is such a comprehensive dua that it includes in it all the  
 duas of Rasulullah(SAW) over 23 years. [Jawaahirul-Bukhari p.572]

Hazrat Abu-Umaamah (RA) narrates that Nabi(SAW) made a large  
 number of duas during his lifetime. However, a few of us could barely  
 remember any. We asked: "O Rasulullah! You have made so many duas,  
 but we are unable to even remember a few." Rasulullah(SAW) replied:  
 "Should I not show you such a comprehensive dua that includes all duas?  
 Read the following:.....(ie.the above dua)" [Tirmidhi Vol.2 Pg.192]

## DUA FOR GOODNESS FOR BOTH WORLDS

رَبَّنَا أَتَنَا فِي الدُّنْيَا حَسَنَةً وَ فِي الْآخِرَةِ حَسَنَةً وَ قِنَا  
 عَذَابَ النَّارِ

Rabbana atina filddunya hasanatan wafil-akhirati hasanatan waqina 'Athaban  
 nar

O Allah! Give us the best in this world and the best in the Hereafter,  
 and save us from the torment of the Fire! [Qur'an 2:201]

## DUA FOR OBEDIENT CHILDREN

وَ أَصْلِحْ لِي فِي ذُرِّيَّتِي إِنِّي تُبْتُ إِلَيْكَ وَ إِنِّي مِنَ

الْمُسْلِمِينَ

Wa-aslih lee fee thurriyyatee innee tubtu ilayka wa-innee minal muslimeen  
 And make my off-spring good. Truly, I have turned to You in  
 repentance, and truly, I am one of the Muslims (submitting to Your  
 Will). [Qur'an 46:15]

## DUA FOR PIOUS FAMILY &amp; CHILDREN

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَ ذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ وَ

اجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا

*Rabbana la tuzigh quloobana ba'ada ith hadaytana wahab lana mil ladunka rahmatan, innaka antal wahhab*

O Allah! Bestow on us spouses and off-spring who will be the coolness of our eyes, and make us leaders for the pious. ). [Qur'an 25:74]

## DUA WHEN PREGNANT

رَبِّ هَبْ لِي مِنَ الصَّلِحِينَ

*Rabbi hab li minas saliheen*

O Allah! Grant me (offspring) from the righteous. [Qur'an 37:100]

## DUA FOR STEADFASTNESS ON IMAN

رَبَّنَا لَا تُزِّعْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ

لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَابُ

*Rabbana la tuzigh quloobana ba'ada ith hadaytana wahab lana mil ladunka rahmatan, innaka antal wahhab*

O Allah! Let not our hearts deviate (from the truth) after You have guided us, and grant us mercy from You. Truly, You are the Bestower. [Qur'an 3:8]

## DUA FOR PARENTS

رَبِّ ارْحَمْهُمَا كَمَا رَبَيْنِي صَغِيرًا

*Rabbir hamhuma kama rabbayanee sagheera*

O Allah! Bestow on them Your Mercy(my parents) as they brought me up in my infancy. [Qur'an 17:24]

## DUA WHEN IN DIFFICULTY

اللَّهُمَّ أَجْرِنِي فِي مُصِيبَتِي وَخُلْفِ لِيْ خَيْرًا مِّنْهَا

*Allahumma' jurni fi museebati wakh lufli khairam minha*

O Allah! From You do I hope for reward for this difficulty of mine. So reward me therein and give me something better in return.

[Muslim Vol.1 Pg.300]

Virtue: Rasullullah(SAW) said, "Whoever reads this dua in difficulty, Allah will replace him with something better." [Mishkat Pg.140]

## DUA FOR FORGIVENESS &amp; MERCY

رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّحِيمِينَ

*Rabbigh-fir warham wa-anta khayrur rahimeen*

My Allah! Forgive and have mercy, for You are the Best of those who show mercy. [Qur'an 23:118]

## READ FOR ISTIKHARA

اللَّهُمَّ إِنِّي أَسْتَخِرُكَ بِعِلْمِكَ وَأَسْتَقْدِرُكَ  
بِقُدْرَتِكَ وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ فَإِنْكَ  
تَقْدِرُ وَلَا أَقْدِرُ وَتَعْلَمُ وَلَا أَعْلَمُ وَأَنْتَ عَلَّامُ  
الْغُيُوبِ اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرُ  
خَيْرٌ لِّيْ فِي دِينِيْ وَمَعَاشِيْ وَعَاقِبَةِ أَمْرِيْ

فَاقْدِرْهُ لِيْ وَيَسِّرْهُ لِيْ ثُمَّ بَارِكْ لِيْ فِيهِ وَإِنْ  
كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرُ شَرٌّ لِّيْ فِي دِينِيْ  
وَمَعَاشِيْ وَعَاقِبَةِ أَمْرِيْ فَاصْرِفْهُ عَنِّيْ وَاصْرِفْنِيْ  
عَنْهُ وَاقْدِرْ لِيْ الْخَيْرَ حَيْثُ كَانَ ثُمَّ أَرْضِنِيْ بِهِ

*Allâhumma inni astakhiruka bi 'ilmika wa astaqdiruka biqudratika  
wa as'aluka min fadlikal-azimi, fa innaka taqdiru walâ aqdiru wa  
ta'lamu walâ a'lamu wa anta 'allaamul ghuyub. Allâhumma in kunta  
ta'lamu anna hâdhal amra khayrul li fi dini wa ma-'ashi wa 'aaqibati  
amri faqdur-hu li wa yassir-hu li thumma barik li fihi wa in kunta*

ta'lamu anna hâdhal amra shar-rul li fi dini wa maâshi wa 'aaqibati amri fasrifhu 'anni wasrifni 'anhu waqdur lil-khayra haythu kâna thumma arhdini bihi.

O Allah ! I ask You for good through Your knowledge and I ask You for ability through Your power and I beg (Your favour) out of Your infinite bounty. Surely, You have power and I have none. You know everything and I know not. You are the Great Knower of all things. O Allah, if, in Your sublime knowledge this matter is good for my faith( deen), for my livelihood and for the consequences of my affairs, then ordain it for me and make it easy for me and bless me therein. But if, in Your knowledge, this matter is bad for my faith( deen), for my livelihood and for the consequences of my affairs, then turn it away from me and turn me away therefrom and ordain for me the good wherever it be and cause me to be pleased therewith. [Bukhari Vol. 1, Pg. 155]

Note: While reciting this dua, on reaching the highlighted words, one should think of and mention one's problems in any language. Thereafter, do whatever one feels suitable. It is not necessary that one should see an evident change or dream. Istikhara can be made for any important matter.

ALTERNATIVELY

اللَّهُمَّ خُرْ لِيْ وَاخْتَرْ لِيْ

Allahumma khirli wakh tarli

O Allah ! You select the best for me and choose for me. [Tirmidhi]

## DUA WHEN IN TIMES OF FEAR / PROBLEMS

حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ

*Hasbunallahu wani'mal wakeel*

Allah (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us). [Qur'an 3:173]

## SHA'BAN DUA &amp; IN THE WITR AFTER QUNUT

أَعُوذُ بِعَفْوِكَ مِنْ عِقَابِكَ  
وَأَعُوذُ بِرِضَاكَ مِنْ سَخْطِكَ  
وَأَعُوذُ بِكَ مِنْكَ جَلَّ وَجْهُكَ  
لَا أُحْصِي ثَنَاءً عَلَيْكَ  
أَئْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ

Nabi SAW read the above dua in sajda on the 15<sup>th</sup> night of Sha'ban.  
[Targheeb]

*A'uzu bi afwika min iqabik wa auzu bi ridaka min sakhatik wa auzu bika minka jalla wajhuk la uhsi thanaa an 'alayka anta kama athnayta 'ala nafsik.*

O Allah! I seek protection through Your forgiveness from Your punishment. I seek protection from Your anger by means of Your pleasure. I seek protection in You from You, I cannot truly praise You, as You ought to be praised, You are as You have praised Yourself.

### RAJAB DUA

اللَّهُمَّ بَارِكْ لَنَا فِيْ رَجَبٍ وَ شَعْبَانَ  
وَ بَلِّغْنَا رَمَضَانَ

Nabi SAW used to read the following dua when Rajab commenced:

*Allahumma barik lana fi Rajab wa Shaban wa ballighna Ramadhan.* [Mishkat]

O Allah! Grant us blessing in Rajab and Shaban and make us reach Ramadhan.

### DUA FOR ANXIETY / WORRY

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَنَكَ فَإِنِّي كُنْتُ مِنَ الظَّالِمِينَ

*La ilaha illa anta subhanaka innee kuntu minaz zalimeen*  
None has the right to be worshipped but You (O Allah), Glorified (and Exalted) are You [above all that (evil) they associate with You. Truly, I have been of the wrong-doers. [Qur'an 21:87]

### DUA WHEN PEOPLE CONSPIRING AGAINST ONE

وَأَفْوَضُ أَمْرِيَ إِلَى اللَّهِ طَإِنَّ اللَّهَ بَصِيرٌ بِالْعِبَادِ

*Wa-ofawwidu amree ilal-lahi innallaha baseerum bil-'ibad*  
And my affair I leave it to Allah. Verily, Allah is the All-Seer of (His) slaves. [Qur'an 40:44]

### WHEN LEAVING HOME & FOR PROTECTION

بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ لَا حَوْلَ  
وَلَا قُوَّةَ إِلَّا بِاللَّهِ

*Bismillah, Tawakkaltu, 'alallah, laa hawla wa laa quwwata illah billah*

( I leave ) with the name of Allah; I rely on Allah; there is no power to do any good, nor any power to abstain from evil except with the help of Allah. [ Tirmidhi ]

**Virtue:**

Rasulullah(SAW) said, " Whosoever recites the above dua when leaving his home, then it is said to him (by the angels), " You shall be guided, your needs shall be taken care of, you will be protected and the shaytan will go far away from you." [ Tirmidhi ]

**DUA TO FALL PREGNANT**

رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً

إِنَّكَ سَمِيعُ الدُّعَاءِ

Rabbi hab lee mil ladunka thurriyyatan tayyibatan innaka samee 'uddua

O my Allah! Grant me from You, a good offspring. You are indeed the All-Hearer of invocation. [Qur'an 3:38]

**DUA TO PAY DEBTS**

اللَّهُمَّ اكْفِنِي بِحَلَالِكَ عَنْ حَرَامِكَ وَأَغْنِنِي  
بِفَضْلِكَ عَمَّنْ سِوَاكَ

Allahummak fini bi-hala-lik 'an hara-mika wa agh-nini bi-fadh-lik 'amman siwak.

O Allah ! Provide me lawful livelihood, adequate to my needs instead of an ill-gotten one, and grant me freedom from need for anything from anyone besides Yourself. [Tirmidhi Vol.2 Pg.195]

**RELIEF FROM WORRIES & SADNESS**

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحُزْنِ وَ  
أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسْلِ وَأَعُوذُ بِكَ  
مِنَ الْجُبْنِ وَالْبُخْلِ وَأَعُوذُ بِكَ مِنْ غَلَبةِ  
الدِّينِ وَقَهْرِ الرِّجَالِ

Allahumma inni a'oodhu bika minal-hammi wal-huzn, wa a'oodhu bika  
minal-'ajzi wal-kasli, wa a'oodhu bika minal jubni wal-bukhl, wa a'oodhu bika  
min ghala batid-dayn, wa qah rir-rijal

O Allah ! I seek Your protection from worry and grief, and I seek Your protection from weakness and laziness, and I seek Your protection from cowardice and miserliness and I seek Your protection from the burden of debt and from the high handedness of men. [Abu Dawud, Vol.1 pg. 224 ]

## **ABOUT THE AUTHOR**

**1957** Born in Heidelberg, Gauteng, South Africa.

**1963-1973** Attended school at Heidelberg and William Hills, Benoni, Gauteng.

**1968-1970** Completed memorizing the Noble Qur'an by Hafiz Ebrahim Limalia.

**1974-1980** Studied in Karachi, Pakistan, for the alim fadhil course.

**1981-2000** Senior lecturer, vice principal and Mufti at Darul Uloom Newcastle.

**1987** Obtained merit award from Unisa for Arabic language.

**1990** Obtained an MA degree (cum laude) from Rand Afrikaans University in Islamic studies. The thesis was on "*Imam Tirmidhi's Contribution towards Hadith.*"

**2001** Joined Channel Islam International. Portfolios include Mufti and presenting tafseer of the Noble Qur'an, Ahadith, Fiqh, Q & A etc.

He is widely travelled and has delivered lectures in Makkah Mukarrama, Madina Munawwara, USA, UK, Canada, Australia, Kenya, Namibia, Zambia, Malawi and various other Southern African countries.