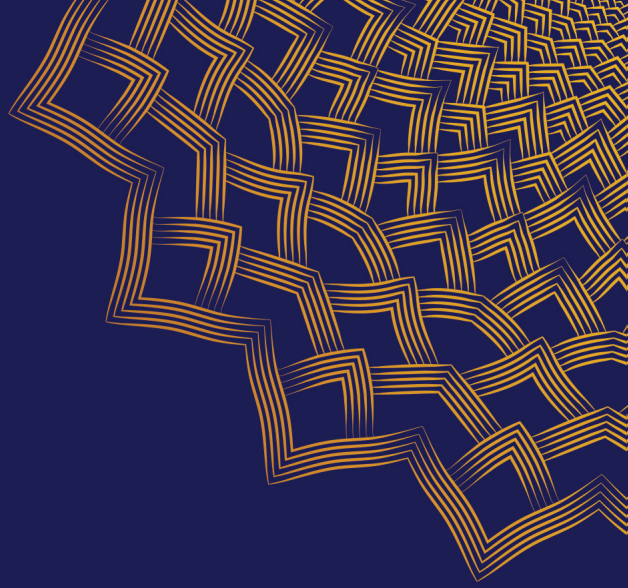
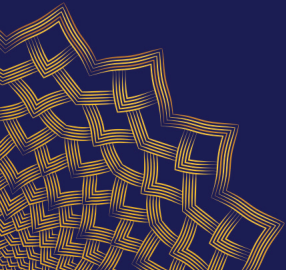




Summary for Rulings Regarding Fasting

Prepared by
The General Iftaa` Department
In The Hashemite Kingdom of Jordan



Summary for Rulings Regarding Fasting

**Prepared by
The General Iftaa` Department
In The Hashemite Kingdom of Jordan**

**English Translation
Dr.Ahmad Almansour
Editing of English Translation
Ahmad Al-Sarkhi**

2025 - 1447

Table of Contents

• Introduction	5
• The Meaning, Ruling, and Wisdom of Fasting	7
• Pillars and Conditions of Fasting	9
• Nullifiers of Fasting	29
• Compensation for Obligatory Fasting and Cases Requiring Expiation	51
• Voluntary Fasting	61
• Tarawih Prayer	66
• I'tikaf (Spiritual Retreat in the Mosque)	71
• Laylat al-Qadr (Night of Power)	73
• Zakat al-Fitr (Charity of Breaking Fast)	79
• Miscellaneous Issues	82

Introduction

Praise be to Allah, the Lord of all worlds, and peace and blessings be upon the noblest of all creation and messengers ﷺ, our Master Muhammad ﷺ, and upon his family and all his companions. Fasting is one of the pillars of Islam, a foundational principle of the religion, and one of the greatest means of drawing closer to the Lord of all worlds.

Allah has made fasting the month of Ramadan obligatory for Muslims and recorded its obligation in the Qurʾan, so that it may remain eternal as the Qurʾan itself endures.

Allah the Exalted has said {what means}: «O ye who believe! Fasting is prescribed to you as it was prescribed to those before you, that ye may (learn) self-restraint,-» [Al-Baqarah/183].

And Allah, the Almighty, has made the reward for fasting exclusively His. The Prophet Muhammad ﷺ said: «Allah, the Majestic and the Exalted, said: Every act of the son of Adam is for him except fasting. It is done for My sake, and I will give a reward for it.» [Bukhari and Muslim].

Therefore, the «General Iftaa» Department» presents these fatwas that clarify the most important rulings related to fasting, which every Muslim should learn and understand. They also include some contemporary issues that are frequently asked about. We have organized them in a question-and-answer format to make it easier for readers to refer to and benefit from. We pray to Allah,



The Meaning, Ruling, and Wisdom of Fasting

What is the meaning of fasting linguistically and technically?

Linguistically: fasting means absolute abstinence. Allah Almighty said in the words of Mary, peace be upon her: «Behold, abstinence from speech have I vowed unto the Most Gracious; hence, I may not speak today to any mortal.» [Maryam/26]. That is, abstaining and remaining silent from speech.

Technically: It is the abstinence of a mature, sane Muslim from all nullifiers of fasting from true dawn (the second dawn) until sunset, accompanied by the intention from the night, provided

that there are no impediments under Sharia Law such as menstruation (Hayd) or postnatal bleeding (Nefas).

What is the ruling on fasting?

Fasting in Ramadan is an individual obligation (Fard 'Ayn) upon every mature, sane Muslim who is capable of fasting.

Fasting can also be recommended (Mustahabb), such as voluntary fasting on Mondays and Thursdays, fasting on the Day of Arafah for those not performing Hajj, and fasting on Ashura. Fasting can be prohibited (Haram), such as fasting on the two Eid days, the Day of Doubt (Yawm al-Shakk), and the Days of Tashreeq.

Some types of fasting are disliked (Makruh), such as singling out Friday or Saturday for fasting without a specific reason and fasting on the Day of Arafah for a pilgrim.

What is the wisdom behind the legislation of fasting?

Fasting is a divine school from which the believer learns much and trains in virtues that may be needed in life. Among these virtues is patience, as it is the month of patience. Fasting also teaches honesty and consciousness of Allah in both private and public, for there is no observer over the fasting person in abstaining from lawful pleasures except Allah alone.

Fasting strengthens willpower, sharpens determination, and nurtures mercy and compassion among the servants of Allah. It is a struggle against the self, a restraint of desires, a purification of the soul, and a cultivation of goodness.

The Prophet ﷺ said:

«Allah, the Almighty, said: 'Every deed of the son of Adam is

for him, except for fasting; it is for Me, and I shall reward for it. Fasting is a shield. So when one of you is fasting on a day, let

him not engage in obscene speech or raise his voice in anger. If someone insults him or fights him, let him say: I am a fasting person. By Him in whose hand is the soul of Muhammad, the breath of the fasting person is more pleasant to Allah than the fragrance of musk.'» [Bukhari and Muslim]

The Pillars and Conditions of Fasting

What are the pillars of fasting?

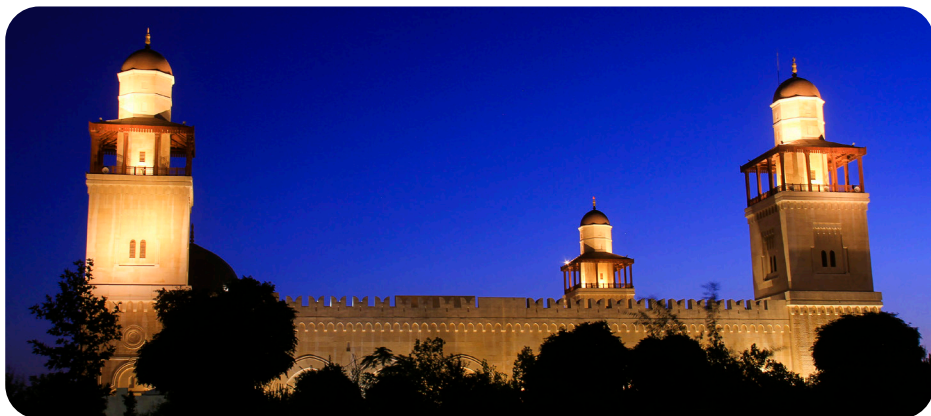
The pillars of fasting are intention and abstaining from all nullifiers of fasting from dawn until sunset.

What is the ruling on the intention of fasting, where is its place, and when is its time?

The intention is a pillar of acts of worship; it is essential, and worship is not valid without it.

Its place is in the heart, and verbalizing it is recommended so that the tongue reminds the heart. Its meaning is to be determined to abstain from nullifiers of fasting during the upcoming day with the intention of worship and obedience to Allah Almighty. This meaning is naturally present in every Muslim on every night of Ramadan, so there is no need for obsessive doubts. If one says, «I intend to fast tomorrow for the sake of Allah,» it removes any doubts.

Its time is from after sunset until before the true dawn.



Is it obligatory to have the intention for each day of fasting, or is one intention sufficient for the whole month?

The intention is obligatory for each day of Ramadan because each day is an independent act of worship separate from the others.

The intention must be made at night before the break of dawn, as the Prophet ﷺ said: «Whoever does not intend fasting at night, there is no fast for him.» [An-Nasa'i]

And he also said: «Whoever does not firmly resolve to fast before dawn, there is no fast for him.» [At-Tirmidhi, Abu Dawood, and An-Nasa'i]

Whoever wakes up and eats Suhoor while mindful of fasting has made the intention. Likewise, one who firmly intends at any moment during the night to fast the next day has also fulfilled the intention.

What is the ruling on eating and drinking at night after making the intention? Is it necessary to renew the intention?

Eating and drinking at night, even after making the intention (for

the next day), does not affect the fast, and it is not necessary to renew the intention after eating and drinking.

Is fasting obligatory for a child?

Fasting is not obligatory for a child until they reach puberty. Puberty is determined by well-known signs, the most common of which are: nocturnal emission (for both males and females), menstruation (for females), or reaching the age of fifteen lunar years.

A guardian must instruct their children to fast once they reach the age of discernment, which is around seven years old, if they are capable of fasting.



When is a child instructed to fast?

A child is instructed to fast at the age of seven if they are capable of fasting and have reached the age of discernment, by analogy to prayer. They should be encouraged but not forced, so they can become accustomed to it. It is obligatory for their guardian, whether a father or another, to instruct them.

Is it required for a discerning child to make the intention at night if they wish to fast?

If a discerning child wishes to fast during Ramadan, they must make the intention at night because intention is one of the pillars of fasting, even though fasting is not obligatory for them.

What is the ruling on someone who eats or drinks while uncertain about the arrival of dawn, then later finds out that dawn had not yet broken?

If a person does this, their fast remains valid, as it is confirmed that they ate during the night. Similarly, if someone eats while uncertain and remains unsure whether they ate before or after dawn, their fast is still valid. This is based on the maxim of Sharia Law, which states: «Certainty is not removed by doubt.» Certainty, here, is the presence of night, and the doubt concerns the arrival of dawn. Therefore, one relies on certainty and disregards doubt.

What is the ruling on someone who eats or drinks thinking that the night is still present, then realizes that dawn has broken?

Whoever eats or drinks believing that the night is still present, then later discovers that dawn has broken, must refrain from eating and drinking for the rest of the day out of respect for the sacred month. However, they must make up that day after Ramadan, and there is no sin upon them.

What is the ruling on someone who eats or drinks thinking that the sun has set, then realizes that it has not yet set?

Whoever eats or drinks believing that the sun has set, then later discovers that it has not yet set, their fast is invalid, and they must make up that day after Ramadan. It is not permissible to break the fast before confirming sunset—either by seeing it, through personal reasoning, or by relying on the statement of



What is the ruling on eating or drinking during the first Adhan?

It is permissible to eat and drink during the first Adhan because it takes place before the break of dawn. The purpose of this Adhan is to notify Muslims of the approaching dawn so they can prepare to stop eating when they hear the second Adhan.

What is the ruling on eating or drinking during the second Adhan?

It is not permissible to eat or drink during the second Adhan because it announces the break of dawn and the obligation to start fasting. Allah Almighty says {what means}:

«and eat and drink until you can discern the white streak of dawn against the blackness of night.» [Al-Baqarah/187].

Whoever eats or drinks during this time invalidates their fast, and they must refrain from eating for the rest of the day and

make up for the missed fast later.

What is the ruling on eating or drinking forgetfully during the day in Ramadan or during voluntary fasting?

Whoever eats or drinks forgetfully while fasting, whether in an obligatory or voluntary fast, should continue their fast, for it is Allah who has provided them with food and drink. There is no difference between obligatory and voluntary fasting in this ruling.

What should one do if they see a fasting person eating or drinking forgetfully during Ramadan?

If someone sees a fasting person in Ramadan eating or drinking forgetfully, they should gently remind them to stop. Although the forgetful person is neither sinful nor has their fast broken, their action outwardly appears as something impermissible. Therefore, we should kindly remind them to refrain.



What should one do if they see someone deliberately eating or drinking openly during Ramadan?

They must enjoin what is right and forbid what is wrong. If they fear harm from that person, they should disapprove of it in their heart but avoid sitting with them if possible. It is also preferable to seek the help of the authorities to prevent them from doing so.

What type of illness permits breaking the fast in Ramadan?

It is an illness that, if one fasts, there is a fear it may lead to their death or cause unbearable hardship.

What should a person do if they suffer from an incurable illness that prevents them from fasting?

A person who has an illness that is not expected to be cured and prevents them from fasting must feed a needy person one mudd (600 grams) of food (such as wheat or rice) for each missed day instead of fasting.

Allah Almighty says {what means}: «and [in such cases] it is incumbent upon those who can afford it to make sacrifice by feeding a needy person.» [Al-Baqarah/184].

What is the ruling on fasting for those with diabetes, heart disease, high blood pressure, kidney disease, or ulcers?

- A sick person who is completely unable to fast is exempted from fasting and must offer fidyah (feeding a needy person), as Allah Almighty says {what means}: «and [in such cases] it is incumbent upon those who can afford it to make sacrifice by feeding a needy person.» [Al-Baqarah/184]. They are not required to make up for the missed fasts.
- A sick person who can fast on some days but not others should fast when able and make up the missed days after Ramadan when possible. No fidyah is required in this case.
- If fasting during the long, hot summer days is too difficult for a sick person, but they can make up the fasts during the shorter, cooler winter days, they should break their fast and make up for

it when they are able, without fidyah.

Do pregnant and breastfeeding women have to fast?

Pregnant and breastfeeding women are required to fast. However, if fasting causes them harm or unusual hardship, they may break their fast but must make up for the missed days later.

If they break their fast solely out of fear for the fetus or the child, then they must both make up the fast and give fidyah (feeding a needy person for each missed day), as the benefit of breaking the fast was only for the child.



When is a traveler allowed to break their fast?

A traveler is permitted to break their fast if their journey meets the following conditions:

1. The travel must be long and permissible. A long journey is defined as 81 kilometers or more.
2. The traveler must depart from their town and pass beyond its inhabited area before dawn. If these conditions are met, they may break their fast but must make up for the missed days later.
3. The traveler must not intend to stay in one place for four or more days, excluding the days of arrival and departure. If they intend to stay in one place for four or more days, they are considered a resident and must fast while staying there.

Any days a traveler misses must be made up after Ramadan but before the next Ramadan begins.

Is it obligatory for someone traveling by plane in the afternoon during Ramadan to fast?

Anyone who intends to travel after dawn must begin the day fasting and continue with the intention of completing their fast, as fasting was obligatory upon them before traveling.

However, if they experience unbearable hardship after starting their journey, they are permitted to break their fast due to that hardship, not merely because of travel. In such a case, they must make up for the missed fast later.

If someone starts the day sick or traveling while fasting, is it permissible for them to break their fast?

- A sick person who finds fasting difficult is allowed to break their fast, whether they began the day fasting or not.
- As for a traveler:
 - If they were still at home at dawn and then traveled after Fajr (dawn), they must continue fasting unless they experience extreme hardship, in which case they may break their fast.
 - However, if they were already traveling when dawn broke—meaning they had left their town before Fajr—then they are permitted to break their fast. This is what the Prophet ﷺ did during the year of the conquest (of Makkah).

If a traveler settles or a sick person recovers while fasting, is it permissible for them to break their fast?

- If a sick person starts the day fasting and then recovers during

the day, they must complete their fast.

- If a traveler starts the day fasting and then settles (returns or stops traveling) during the day, they must also complete their fast.
- It is forbidden for both of them to break their fast because the concession (rukhsah) is no longer valid once its reason disappears.

What is required of a traveler or a sick person if they broke their fast and then their excuse ceased?

If a traveler settles or a sick person recovers after having broken their fast, it is recommended for them to refrain from eating and drinking for the rest of the day, but it is not obligatory.

Is it permissible for someone with a physically demanding job, such as a baker or construction worker, to break their fast?

It is not permissible for someone with a physically demanding job to start the day intending to break their fast. They must make the intention to fast at night and begin fasting.

However, if they reach a point where fasting becomes unbearably difficult, they may break their fast and make up for it later.



Are school exams a valid excuse for breaking the fast in Ramadan?

School and university exams are not considered a valid excuse for breaking the fast, as most students take their exams while fasting without experiencing extreme hardship. Fasting does not conflict with exam preparation, and a Muslim seeks strength in obedience to Allah for both worldly and spiritual matters.

Does having a wet dream during the day in Ramadan break the fast?

Having a wet dream during the day in Ramadan does not invalidate the fast. However, one must perform ghusl (ritual purification) to ensure they do not miss their prayers.



Is it permissible to delay the ritual purification (ghusl) from major impurity (janabah) until after dawn?

Yes, it is permissible to delay ghusl from janabah until after dawn, as purity from janabah is not a condition for the validity of fasting. However, one must perform ghusl in time to pray Fajr within its designated time.

What is the ruling on a woman who became pure from menstruation before dawn but did not perform ghusl until after sunrise?

Her fast is valid because ghusl is not a condition for the validity of fasting but rather for the validity of prayer. However, she is sinful for delaying Fajr prayer beyond its time without a valid excuse. It is well known that the time for Fajr prayer ends at

sunrise. If she did not perform Fajr prayer before sunrise, she must perform ghusl and make up for the missed Fajr prayer.

What is the ruling on a woman who gets her menstrual period while fasting?

If a woman gets her menstrual period while fasting, her fast (of that day) becomes invalid, and she must make up for the missed days after Ramadan. Allah has granted ease to women in this situation, and she will be rewarded for not fasting because she is following Allah's command.

If a woman becomes pure from menstruation before the Fajr Adhan in Ramadan, is she required to fast?

If a woman becomes pure (from menstrual period) before the Fajr Adhan, she must fast, as the impediment preventing her from fasting has been removed. The Sharia maxim in this regard states: «When the impediment is removed, the obligation returns.»

She should then make the intention to fast before Fajr and perform ghusl (ritual purification) for prayer, whether before or after Fajr.

If a woman becomes pure from menstruation shortly after Fajr in Ramadan, what is required of her?

If a woman becomes pure (from menstrual period) after Fajr, even shortly after, it is recommended (but not obligatory) for her to refrain from eating and drinking for the rest of the day. However, she must make up for that day after Ramadan.

She will be rewarded for both refraining from eating (imsak) and making up the fast (qada) since she was menstruating for part of the day.

What is the ruling on a woman who takes medication to delay menstruation for fasting?

If a woman takes medication (to delay menstrual period) and does not experience menstruation, her fast is valid. However, she is not advised to do so unless there is a necessity.

If the medication harms her, even potentially, it is forbidden (haram) for her to take it.

Is a woman sinful if she fasts out of shyness from her family while menstruating or in postnatal bleeding?

It is forbidden for a woman who is menstruating or in postnatal bleeding to abstain from food and drink with the intention of fasting. If she fasts out of shyness, she is sinful, as her fast is not valid.

However, if she refrains from eating and drinking without intending to fast, it is not forbidden, but she unnecessarily burdens herself without need.

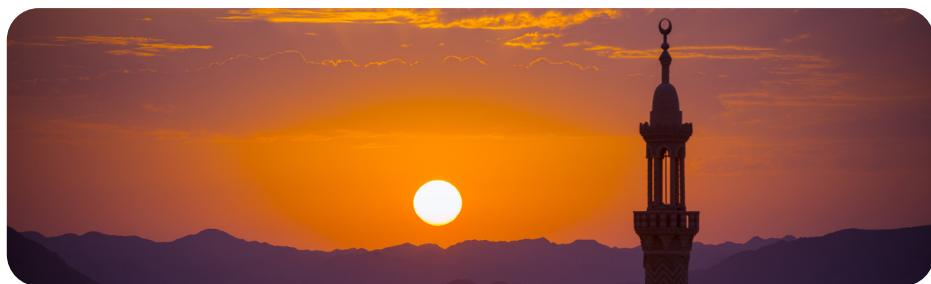
Nullifiers of Fasting

What are the nullifiers of fasting?

1. Anything that enters the body cavity intentionally, even in small amounts, through an open passage such as the mouth, nose, ears, front, or back private parts.
2. Intentional vomiting.
3. Sexual intercourse.
4. Masturbation.
5. Menstruation and postnatal bleeding.
6. Insanity.
7. Apostasy.
8. Fainting if it lasts for the entire day.

What is the ruling on someone who curses the religion or commits an act of disbelief during the day in Ramadan?

Whoever apostatizes (leaves Islam) while fasting, their fast is invalid. Cursing the religion is an act of apostasy (may Allah protect us from it). Such a person must return to Islam by pronouncing the Shahadah (testimony of faith), seek Allah's forgiveness, refrain from eating and drinking for the rest of the day, and make up for that day's fast later.



What is the ruling on someone who faints while fasting?

- If a person had the intention to fast from the night but then fainted during the day and regained consciousness before sunset, even for a moment, their fast remains valid.
- However, if they remain unconscious for the entire day, from Fajr until sunset, their fast does not count, and they must make up for that day later.

What is the ruling on using eye drops while fasting?

Eye drops do not break the fast, even if the taste reaches the throat, because the eye is not an open passage to the body cavity.



Do ear and nose drops break the fast?

Yes, ear and nose drops break the fast because both the nose and ears are open passages to the body cavity.

Does nosebleed during the day in Ramadan affect the validity of fasting?

A nosebleed does not affect the validity of fasting unless some of the blood reaches the body cavity or the person intentionally swallows it. In such a case, their fast is invalid, and they must refrain from eating and drinking for the rest of the day and make up for that day later.

What is the ruling on using perfumes, incense, flowers, and fragrant plants during the day in Ramadan?

Perfumes, incense, flowers, and fragrant plants do not break the fast. However, it is recommended to avoid them, as they involve indulgence that does not align with the wisdom of fasting, which is to train the soul to resist desires and temptations.

What is the ruling on using snuff, inhaled vapor, or menthol rub (Vicks) during the day in Ramadan?

Using snuff, inhaled vapor, or menthol rub (Vicks) invalidates the fast because these substances enter the lungs through inhalation, and the lungs are considered part of the body cavity (jauf).



Whoever uses them must refrain from eating and drinking for the rest of the day out of respect for the sacred month and make up for that day after Ramadan. However, if it is merely a scent and none of its substance reaches the body cavity, it does not break the fast.

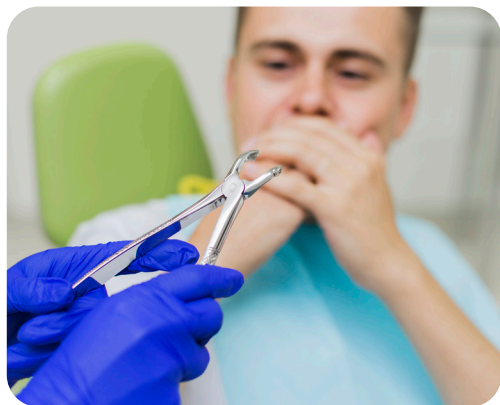
Does using a respiratory device (oxygen) affect the validity of fasting?

Using an oxygen device does not affect the validity of fasting because oxygen is a gas with no physical substance. However, if medicinal substances with physical particles are added to the oxygen, its use would break the fast, as it enters the body cavity through a natural passage.

Does tooth extraction during the day in Ramadan break the fast?

Simply extracting a tooth during the day in Ramadan does not break the fast. However, if water or blood enters the body cavity, the fast becomes invalid.

Whoever's fast is invalidated in this way must refrain from eating and drinking for the rest of the day out of respect for the sacred month and make up for that day later.



It is preferable to postpone the extraction until nighttime or after Ramadan if possible.

What is the ruling on using a miswak (tooth-stick) during the day in Ramadan?

It is permissible to use a miswak before noon while fasting. However, according

to the Shafi'i school, it is disliked (makruh) after noon in order to preserve the natural effect of fasting in the mouth, as the Prophet ﷺ said in authentic hadith:

«The breath of a fasting person is more pleasant to Allah than the fragrance of musk.»

Does using a wet miswak while fasting break the fast?

A fasting person should ensure that the miswak is dry when using it.

However, if the miswak is slightly moist but does not release any liquid when squeezed, then its use does not break the fast.



What is the ruling on using toothpaste during the day in Ramadan?

Using toothpaste does not break the fast as long as nothing reaches the body cavity. However, it is disliked (makruh). It is preferable for a fasting person to use it before the time of fast starts or after Iftar (breaking the fast) to avoid risking their fast.

What should a fasting person do if their gums bleed?

If a fasting person's gums bleed, they should spit out the blood until their saliva becomes clear (i.e., until the bleeding stops), then rinse their mouth to cleanse it.

If any blood enters their body unintentionally, their fast remains valid, and they are cleared from liability before Almighty Allah.



What is the ruling on using an inhaler while fasting?

Using an inhaler through the nose or mouth breaks the fast because the medication in these inhalers is intended to reach the lungs, which are considered part of the body cavity (jauf).

- If a person needs to use it occasionally, they may use it while fasting, continue refraining from food and drink for the rest of the day, and make up for the missed fast later.
- If a person needs to use it daily, they may use it while fasting, continue refraining from food and drink, and pay fidyah (feeding one needy person per missed day).

What is the ruling on taking a sublingual tablet during the day in Ramadan?

Taking a sublingual tablet during the day in Ramadan does not break the fast, as it does not enter the body cavity through an open passage. However, if it dissolves and the person swallows any of it, their fast becomes invalid.

Does the fast become invalid if water from rinsing the mouth reaches the stomach while performing ablution?

If water reaches the stomach without the fasting person exceeding normal rinsing or being excessive, their fast remains valid.



However, if they exceed the normal practice or exaggerate in rinsing, causing water to enter the stomach, their fast is invalid. This is because excessiveness in rinsing is prohibited for a fasting person, as the Prophet ﷺ said: «Exaggerate inhaling water during ablution, except when you are fasting.» [Narrated by the Four Imams]

Transgression (Ta'addi) refers to rinsing the mouth more than three times, while exaggeration (Mubalaghah) includes gargling, drawing water deep into the nasal passages, or filling the mouth with water in an unusual manner.

Does swallowing a fly, road dust, or flour dust break the fast?

A fasting person does not break their fast if something enters their body cavity against their will, such as a fly, road dust, or flour dust.

What is the ruling on tasting food while fasting?

Tasting food while fasting is disliked (makruh). However, if any part of the food reaches the body cavity (jauf), the fast becomes invalid.



Does smoking break the fast?

Yes, smoking breaks the fast because smoke particles intentionally enter the lungs, which are considered part of the body cavity (jauf).

What is the ruling on using a patch to suppress hunger or a nicotine patch while fasting?

Fasting is a great act of worship and one of the pillars of Islam.

If people knew the immense reward of Ramadan, they would wish for the whole year to be Ramadan.

Whoever eats Suhoor and breaks their fast according to the Sunnah will not experience extreme hardship, making such patches unnecessary.

However, using these patches does not break the fast because they are not a source of nourishment and do not enter the body cavity (jauf) through an open passage.

What is the ruling on swimming while fasting?

Swimming while fasting is disliked (makruh) due to the risk of water entering the body cavity (jauf) through the nose, ears, or mouth, which would break the fast.

Ramadan is a month of tasbeeh (glorifying Allah), not Sibaha (swimming).

What is the ruling on swallowing saliva while fasting?

It is permissible for a fasting person to swallow their saliva because avoiding it would cause undue hardship and excessive strictness in religion. Islam discourages such excessiveness since Allah the Almighty intends ease for His followers and does not intend to put them in hardship.

Does collecting saliva and swallowing it break the fast?

Swallowing collected saliva does not break the fast, but it is an unnecessary and meaningless act.

Does using a gargling medicine break the fast?

If the medicine reaches the body cavity (jauf), the fast is invalidated. However, if it does not enter the body cavity, the fast remains valid.

Therefore, it is advisable to avoid using it during the day in Ramadan.

What is the ruling on swallowing phlegm while fasting?

If a fasting person intentionally swallows phlegm, their fast is invalid, as it is possible to avoid it.

However, if they swallow it unintentionally, their fast remains valid.

Phlegm is impure and should be avoided.

Does vomiting during the day in Ramadan break the fast?

Intentional vomiting is one of the nullifiers of fasting; whoever vomits deliberately breaks their fast.

However, if vomiting occurs involuntarily, the fast remains valid as long as nothing returns to the body cavity (jauf). If anything is swallowed back, the fast is invalidated.

The Prophet ﷺ said: «Whoever is overcome by vomiting does not have to make up the fast, but whoever induces vomiting deliberately must make it up.» [Narrated by Abu Dawood and At-Tirmidhi]

Does burping (belching) break the fast?

Burping does not break the fast. However, if anything comes up from the stomach, the fasting person must spit it out and rinse their mouth to cleanse it.

If they swallow it intentionally while being able to expel it, or if they swallow their saliva before rinsing their mouth, their fast is invalidated.

Does undergoing an endoscopy during the day in Ramadan affect the validity of fasting?

Undergoing an endoscopic procedure during the day in Ramadan—whether through the mouth, nose, front private part, or back private part—invalidates the fast.

Whoever undergoes such a procedure must refrain from eating and drinking for the

rest of the day out of respect for the sacred month and make up for that day after Ramadan.



Does an internal medical examination for a woman affect her fast?

An internal medical examination for a woman invalidates the fast because it involves the entry of a foreign object into the body cavity (jauf) while fasting.

In this case, the woman must refrain from eating and drinking for the rest of the day out of respect for Ramadan and make up for the missed fast after Ramadan.

Such an examination should be avoided in Ramadan and other months unless absolutely necessary, as exposing the private parts is only permissible in cases of necessity.

If necessary, a woman should seek a Muslim female doctor first. If one is unavailable, she may see a female doctor from the People of the Book (Jews and Christians). If neither is available, she may consult a trustworthy and competent Muslim male doctor.



Does the use of suppositories, enemas, or hemorrhoid creams affect the validity of fasting?

Enemas and suppositories inserted through either of the two private passages invalidate the fast. This ruling is based on the statement of Ibn Abbas (may Allah be pleased with him):

«Breaking the fast occurs from what enters (the body), not from what exits.» [Reported by Al-Bayhaqi in As-Sunan Al-Kubra]

His generalization regarding anything entering the body indicates that it invalidates fasting, whether it is nutritious or not, as even non-nutritious substances resemble food in form.

It is recommended to use them before Fajr or after Iftar. However, if a person must use them while fasting, they should continue refraining from food and drink for the rest of the day and make up for that day later.

What is the ruling on intramuscular injections? Do they break the fast?

Therapeutic injections administered under the skin or into the muscles do not break the fast, as they do not enter the body cavity (jauf) through an open passage.

However, intravenous (IV) injections that provide nourishment do break the fast because they function like food and drink in effect.

What is the ruling on insulin injections?

Insulin injections do not break the fast because they are administered under the skin and do not reach the body cavity (jauf).



What is the ruling on using moisturizing creams on the skin during the day in Ramadan?

Using moisturizing creams on the skin does not break the fast because they do not enter the body cavity (jauf). Any absorption that occurs through the skin pores does not count as entering through an open passage.



What is the ruling on applying perfume while fasting?

Applying perfume does not break the fast. However, it is better to avoid it, as fasting is a practice of simplicity and restraint, while perfume is a form of luxury.

What is the ruling on drawing blood from a fasting person during the day in Ramadan?

Drawing blood does not break the fast, as it is similar to cupping (hijama). The Prophet ﷺ had cupping done while fasting. Additionally, drawing blood involves something leaving the body, not entering it, and what exits the body does not invalidate fasting. Ibn Abbas (may Allah be pleased with him) said: «Breaking the fast occurs from what enters (the body), not from what exits.» [Reported by Al-Bayhaqi in As-Sunan Al-Kubra]

However, it is disliked (makruh) for a fasting person to donate blood without necessity, as it may weaken them to the point of needing to break their fast.

Do wounds and bleeding during the day in Ramadan break the fast?

If a wound results in something entering the body cavity (jauf), such as blood or an external object, then the fast is invalidated. However, external wounds and bleeding do not break the fast, unless they cause something to enter the body cavity.

What is the ruling on kidney dialysis while fasting in Ramadan?

Kidney dialysis breaks the fast because the dialysis fluid is nutritive, as confirmed by medical experts. Additionally, it involves the entry of substances into the body cavity (jauf). A patient undergoing dialysis must make up for that day after Ramadan. If they are unable to do so, they must pay fidyah by feeding one needy person for each day they missed.

Does undergoing surgery under anesthesia break the fast?

Anesthesia itself does not break the fast because anesthetic gases have no physical substance (jirm), and subcutaneous anesthesia injections do not reach the body cavity (jauf). However, this is on condition that the person is conscious at some point during the fasting hours:

- If they were awake at the beginning of the day, their fast remains valid.
- If they wake up even for a moment before sunset, their fast is also valid.

However, if the surgery involves the entry of foreign substances into the body cavity, their fast is invalidated, and they must make up for that day later.

What is the ruling on X-ray imaging while fasting in Ramadan?

X-ray imaging itself does not break the fast. However, if a person ingests a contrast agent or medication to enhance the imaging process through an open passage to the body cavity (jauf)—such as the mouth or rectum—then their fast is invalidated.

The Expiatory Payment (Fidyah) for Obligatory Fasting and What Necessitates Atonement (Kaffarah)

What is the ruling on making up missed fasts from many years?

A Muslim must make up for any missed fasts, as they are a debt owed to Allah. The Prophet ﷺ said:

«The debt owed to Allah is more deserving of being fulfilled.» [Narrated by Muslim]

Whoever has missed fasts must make them up as long as they are alive and capable of fasting.

Is fidyah required for someone who breaks their fast due to a valid excuse?

- If the excuse is permanent, such as a chronic illness with no hope of recovery or old age, then fidyah is required. This means feeding one needy person for each missed fasting day.



- However, if the excuse is temporary, such as menstruation, postnatal bleeding, or a temporary illness, then only making up the missed fasts (qada) is required, and fidyah does not apply.

What is the ruling on deliberately breaking the fast while being capable of fasting?

Whoever intentionally breaks their fast in Ramadan without a valid excuse has committed a major sin and bears great guilt. They must repent, seek forgiveness, refrain from eating and drinking for the rest of the day, and make up for that day after Ramadan.

They have lost an immense reward, which cannot be compensated even by fasting an entire lifetime as a voluntary act, because an obligatory fast cannot be equaled by voluntary fasting.

If the fast was broken through sexual intercourse, the person must:

- Make up for the missed fast (qada), and
- Perform kaffarah by fasting two consecutive months.
- If they are unable to do so, they must feed sixty needy people.

What is the ruling on someone who dies while having missed fasts?

- If a person dies before having the opportunity to make up the missed fasts—such as someone whose excuse (e.g., illness) persisted until their death—then no makeup fast (qada), fidyah, or sin applies to them.
- However, if they had the ability to make up the fasts but did not do so before passing away, the missed fasts must be

compensated by giving a mudd of food for each missed day from their estate.

The Prophet ﷺ said: «Whoever dies while having a month's fast due, one needy person should be fed per day on their behalf.»

[Narrated by At-Tirmidhi]

Additionally, a guardian (wali) may fast on their behalf, as the Prophet ﷺ said: «Whoever dies while having missed fasts, their guardian should fast on their behalf.» [Narrated by Al-Bukhari and Muslim]

In another narration: «If they wish.» This indicates that both feeding the needy and fasting on behalf of the deceased are permissible options.

Is it required to fast consecutively when making up missed fasts?

- It is preferable to fast consecutively when making up missed fasts if they were missed due to a valid excuse.
- However, if the fasts were missed without a valid excuse, then fasting consecutively is obligatory, because making up the missed fasts in this case must be done immediately.

Separating the makeup fasts goes against the obligation of immediacy, but if someone does so, their fasts will still be valid. However, they will be sinful for delaying without a valid reason.

Must a person refrain from eating for the rest of the day if they break a fast of a vow (nadhr) or a makeup fast (qada)?

Whoever observes a vowed fast (nadhr) or a makeup fast (qada) is prohibited from breaking it without a valid excuse. If they break it without a legitimate reason, they are sinful.

However, they are not required to refrain from eating for the rest of the day, because such restraint is only required out of respect for the month of Ramadan, not for other types of fasting.

Can someone break a makeup fast (qada) after beginning it?

Once a person begins a makeup fast (qada), it is prohibited to break it.

If they break it without a valid excuse, they are sinful, and the missed Ramadan fast remains a debt upon them.

Is a person rewarded for refraining from eating when required to do so, and is it considered a valid fast?

If a person eats or drinks thinking that Fajr has not yet arrived, but then someone informs them that Fajr had already begun, they must refrain from eating for the rest of the day and make up the fast later.

If they observe the required restraint (imsak), they will be rewarded for obeying the command because fulfilling an obligation brings reward.

However, this is not considered a valid fast in terms of rulings. For example:

- It is not disliked (makruh) for them to use a miswak after noon.
- They are not encouraged to hasten the breaking of the fast at sunset.
- Other fasting-related rulings do not apply to them.

Must a woman seek her husband's permission to fast a makeup fast (qada)?

- If there is ample time to make up for the missed fasts, a woman should seek her husband's permission before fasting.
- However, if the time is running out—such as when only the remaining days of Shaʿban are sufficient to complete the qada—she does not need his permission and must fast, because Allah's command takes precedence over the husband's consent.

What is the amount of food to be given to a needy person for fidyah and kaffarah?

The amount of food to be given to a needy person is 600 grams of wheat or rice.

According to the Hanafi school, it is permissible to give the monetary equivalent instead, and this is the ruling issued by the General Iftaa` Department.

Who is required to give fidyah for fasting?

Fidyah—feeding one needy person for each missed fasting day—is required for:

1. Those who are permanently unable to fast, such as:
 - Elderly men and women who are too weak to fast.
 - People with chronic illnesses that have no hope of recovery.
2. Pregnant or breastfeeding women who break their fast out of fear for their child (fetus or infant).
3. A person who delays making up Ramadan fasts (qada) until the next Ramadan begins, without a valid excuse.
4. The estate of a deceased person who had missed obligatory fasts and had the ability to make them up but did not do so.

Is an elderly or chronically ill person required to pay additional fidyah if they delay it beyond the first year?

An elderly person or someone permanently unable to fast must pay fidyah by feeding one needy person for each missed day. However, if they delay paying fidyah beyond the first year, no additional fidyah is required.

This differs from someone who delays making up missed Ramadan fasts (qada) without a valid excuse until the next Ramadan begins—such a person is required to pay an additional fidyah for the delay.

Is it permissible for an elderly person, a pregnant woman, or someone with a chronic illness to pay fidyah before Ramadan?

It is not permissible for an elderly person, a pregnant woman, or someone with a chronic illness to pay fidyah before Ramadan begins.

Additionally, it is not allowed to pay fidyah for more than one day in advance, because fidyah is a substitute for fasting, and fasting is not yet obligatory at that time.

However, it is permissible to pay fidyah for a single day in advance, by analogy with paying zakat up to one year in advance.

Is it permissible to give multiple mudd (portions) of fidyah to a single person?

Yes, it is permissible to give multiple mudd of fidyah to a single person, because each day of fasting is considered an independent act of worship.

Is it permissible to divide one mudd of fidyah between two people?

No, it is not permissible to divide one mudd between two people, because it would not count as a full meal for either of them.

Can a person required to give kaffarah feed it to their own family members?

The kaffarah must be given to the poor and needy who are not financially dependent on the one giving the kaffarah.

If a person feeds it to their own family members, it does not count as kaffarah, and their obligation remains unfulfilled.

If someone delays making up fasts for a year, can they give fidyah before performing qada?

Yes, it is permissible to give fidyah before making up the missed fasts (qada), because each is an independent obligation, and there is no required order between them.



Voluntary Fasting

Can someone who begins a voluntary fast break it?

It is preferable for someone who begins an act of worship not to break it.

Allah the Exalted has said {what means}: «and let not your [good] deeds come to nought!» [Muhammad/33].

However, if a person starts a voluntary fast (nafl) and needs to break it, they are going against what is preferable, but there is no sin upon them.

Is it permissible for a woman to observe voluntary fast without her husband's permission?

A woman is not permitted to observe a voluntary fast (nafl) while her husband is present without his permission.

What is the ruling on fasting only on Friday, Saturday, or Sunday?

In voluntary fasting (nafl), it is disliked (makruh) to fast only on Friday, Saturday, or Sunday.

However:

- If one fasts a day before or after Friday, then that is permissible.
- The same applies to Saturday and Sunday—fasting them along with another day removes the dislike.
- Fasting all three days (Friday, Saturday, and Sunday) together is not disliked.

If any of these days coincide with a recommended fasting day, such as Arafah or Ashura, then fasting it alone is not disliked.

What is the ruling on fasting the six days of Shawwal?

Fasting the six days of Shawwal is Sunnah. The Prophet ﷺ said: «Whoever fasts Ramadan and then follows it with six days of Shawwal, it is as if they have fasted for a lifetime.» [Narrated by Muslim]

This is because fasting one month of Ramadan is rewarded as fasting for ten months, and the six days are equivalent to sixty days, completing a full year of fasting.

If someone regularly fasts the six days of Shawwal, are they obligated to fast them every year?

A person is not obligated to fast the six days of Shawwal every year, even if they have made it a habit. However, someone who regularly performs a good deed should not abandon it as long as they are able.

Is it permissible to fast the six days of Shawwal before making up the missed fasts of Ramadan?

- If a person missed fasts due to a valid excuse, they may fast the six days of Shawwal before making up Ramadan fasts, because qada (makeup fasts) in this case can be delayed, while the six days of Shawwal must be observed within Shawwal.
- However, if a person missed fasts without a valid excuse, they must make up the missed fasts immediately after Eid, before fasting the six days of Shawwal. If they fast the six days first, it is valid, but they must still make up the missed Ramadan fasts afterward.

It is also permissible to combine the intention of qada (makeup fasts) and the six days of Shawwal in one fast. However, it is better to fast them separately, as this increases the reward and avoids scholarly disagreement regarding combining intentions.

If someone fasts on the White Days with the intention of making up missed fasts (qada), will they receive the reward for both voluntary and obligatory fasting?

Making up missed obligatory fasts (qada) is mandatory, and the intention for qada must be specified.

If a person makes up their missed Ramadan fasts on the White Days, they must intend qada, but they may also intend to fast the White Days, and Allah willing, they will receive the reward for both.

This is similar to entering a mosque and praying an obligatory prayer, where the person also earns the reward of Tahiyat al-Masjid (greeting the mosque) if they intend both.

- If the person missed their fasts due to a valid excuse, they may wait and fast on the White Days.
- However, if they missed the fasts without a valid excuse, they must make up the fasts immediately and should not delay them until the White Days.



Tarawih Prayer

What is Tarawih prayer?

Tarawih prayer is the night prayer (Qiyam) performed during the month of Ramadan. It is called «Tarawih» because Muslims used to prolong the standing (qiyam) in it and take brief rests after every four rak'ahs.



What is the ruling on Tarawih prayer?

Tarawih prayer is a confirmed Sunnah (Sunnah Mu'akkadah).

What is the difference between Qiyam al-Layl and Tahajjud?

- Qiyam al-Layl refers to any voluntary prayer performed at night, including Tarawih.
- Tahajjud specifically refers to voluntary prayer performed at night after waking up from sleep.

Glad tidings to those who combine both, as numerous Quranic verses and hadiths mention their virtues.

Allah Almighty says {what means}: «And rise from thy sleep and pray during part of the night [as well], as a free offering from thee, and thy Sustainer may well raise thee to a glorious station [in the life to come.]] [Al-Isra`/79]

The Prophet ﷺ said: «Whoever stands (in prayer) during Ramadan with faith and seeking reward, all their past sins will be forgiven.» [Agreed upon]

Is it valid to perform Tarawih prayer at home?

It is Sunnah for a Muslim to perform Tarawih prayer in congregation at the mosque.

However, if a person sometimes prays it at home in congregation with their family for a valid reason, there is no harm in doing so.

How many rak'ahs are there in Tarawih prayer?

The most complete form of Tarawih prayer consists of twenty rak'ahs, excluding Shaf' and Witr. This is the opinion of the majority of scholars, both past and present, and it is the practiced tradition in the two Holy Mosques.

However, Tarawih is valid with any even number of rak'ahs, even two rak'ahs, as long as it is performed with the intention of Qiyam al-Ramadan.

What is the ruling on performing Tarawih in sets of four rak'ahs with only one Tasleem?

It is not permissible to combine more than two rak'ahs with a single Tasleem in Tarawih prayer. Whoever does so, their prayer is invalid.



Is it permissible to read from the Mus-haf during Tarawih prayer?

Yes, it is permissible to read from the Mus-haf during Tarawih prayer, provided that excessive movements that invalidate the prayer are avoided.

However, it is preferable for the imam to be a memorizer of the Quran and to recite from memory.

Is it permissible for women to attend Tarawih prayer in the mosque?

Yes, it is permissible for women to attend Tarawih prayer in the mosque, provided they observe modesty, proper covering, and avoid mixing with men.

The Prophet ﷺ said: «Do not prevent the female servants of Allah from the mosques of Allah.» [Bukhari and Muslim]

Is it permissible for women to gather in one of their homes to pray Tarawih?

Yes, it is recommended (mustahabb) for women to pray Tarawih in congregation if they gather, even if it is not in the mosque.

In fact, praying at home is better for them, as it avoids the potential concerns associated with going to the mosque.

Is it permissible for a woman to lead other women in prayer?

Yes, it is permissible for a woman to lead other women in prayer. The most knowledgeable among them in the rulings of prayer should act as the imam. She should stand in the middle of the row, slightly ahead of the others.

Can a woman leading other women in Tarawih prayer recite aloud?

Yes, a woman leading other women in Tarawih prayer is allowed to recite aloud, as long as no non-mahram (other than unmarriageable kin) men can hear her.

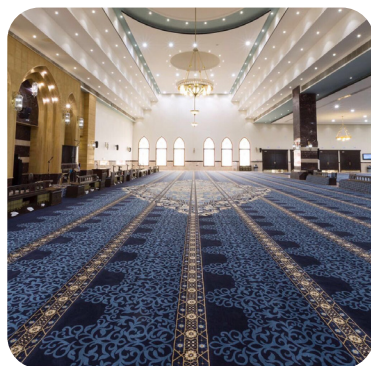
I'tikaf (Spiritual Retreat in the Mosque)

What is I'tikaf, and how is it performed?

I'tikaf is staying in the mosque with the intention of I'tikaf. It is fulfilled by remaining in the mosque for a period that qualifies as devotion or seclusion (I'tikaf). It is recommended (Sunnah) for anyone entering the mosque to intend I'tikaf as long as they remain inside.

What is the ruling on I'tikaf in Ramadan?

I'tikaf is Sunnah in Ramadan, and it is even more emphasized in the last ten nights, in the hope of witnessing Laylat al-Qadr.



Is it a condition for I'tikaf to be performed in the mosque?

Yes, for I'tikaf to be valid, it must be performed in a mosque. I'tikaf is not valid if performed at home or elsewhere.

Is it a condition for the mosque where I'tikaf is performed to hold Jumu'ah prayers?

No, it is not a condition for the mosque where I'tikaf is performed to have Jumu'ah prayers. However, if a person vows to perform continuous I'tikaf, and Jumu'ah occurs within that period, then they must observe I'tikaf in a mosque where Jumu'ah is held so that they do not break their continuity by leaving for Friday prayer.

Can a woman perform I'tikaf in her home?

No, a woman's I'tikaf is not valid if performed at home, because her home is not a mosque.

The Night of Qadr (night of destiny) (night of power)

What is the virtue of Laylat al-Qadr?

It is enough to know its great status that Allah revealed an entire surah about it—Surah Al-Qadr. Moreover, the Quran was first revealed on this night.

Allah says {what means}:

«We have indeed revealed this (Message) in the Night of Power: And what will explain to thee what the night of power is? The Night of Power is better than a thousand months. Therein come down the angels and the Spirit by Allah's permission, on every errand: Peace!... This until the rise of morn!» [Al-Qadr/5-1]

The Prophet ﷺ taught us

to observe I'tikaf in the last ten nights of Ramadan, seeking Laylat al-Qadr. Whoever worships Allah and revives this night will receive the reward of worshiping for a thousand months—excluding Laylat al-Qadr itself.



How is Laylat al-Qadr observed?

Laylat al-Qadr is observed through various acts of worship and obedience, including:

- Performing obligatory, Sunnah, and voluntary prayers
- Reciting the Quran
- Increasing remembrance (dhikr) of Allah
- Giving charity
- Performing I'tikaf
- Inviting others to Allah

It is also Sunnah to increase in supplication and humbly beseeching Him, Glorified and Exalted be He.

What are the signs of Laylat al-Qadr?

It is said that among its signs are:

- A sense of peace and tranquility during the night.
- The sun rises on the following morning white and without strong rays.

However, one should not be preoccupied with searching for its signs at the expense of worship. Allah has hidden its exact date so that we strive in worship throughout multiple nights, ensuring that we attain its great reward.

Why was the exact date of Laylat al-Qadr concealed?

The wisdom behind this is to encourage Muslims to strive in worship throughout all the nights of Ramadan, or at least in the last ten nights. By doing so, they will earn the reward of observing Laylat al-Qadr as well as the reward of worshipping on other blessed nights.

Does Laylat al-Qadr move between the nights of Ramadan?

Laylat al-Qadr is definitely in Ramadan, and it is most likely in the last ten nights, especially on the odd-numbered nights.

For this reason, the Prophet ﷺ commanded observing worship in the last ten nights, and he himself used to dedicate those nights to worship. Many people put special effort into the 27th night of Ramadan, and they are rewarded in any case, whether they actually coincide with Laylat al-Qadr or not, because worshipping on any night of Ramadan carries great rewards.



What do you say about someone who stays up all night on Laylat al-Qadr but misses Fajr prayer?

Such a person has deprived themselves of a great reward. Performing obligatory acts is more beloved to Allah than voluntary acts. Fajr prayer is an obligation, and performing it in congregation is equivalent to worshipping for the entire night. So how can someone neglect it while striving for voluntary prayers?!

What is recommended for a Muslim to say on Laylat al-Qadr?

On Laylat al-Qadr, it is recommended for a Muslim to recite the supplication (du'a) that the Prophet ﷺ taught Aisha (may Allah be pleased with her):

«O Allah, You are Most Forgiving, and You love forgiveness, so forgive me.» [Narrated by Al-Tirmidhi]

What can a menstruating woman do on Laylat al-Qadr?

If a menstruating woman engages in remembrance of Allah (dhikr), supplication (du'a), and sincere devotion, she has indeed observed Laylat al-Qadr. She may also listen to the Quran from audio sources such as the radio or television.

Can a menstruating woman listen to the Quran from the radio or television?

Yes, a menstruating woman is allowed to listen to the Quran from the radio or television.

What is forbidden for her is reciting the Quran and touching the Mus-haf, but listening is permissible—in fact, it is an act of worship. However, she should not repeat along with the Qur'an or try to keep pace with it.



Zakat al-Fitr (The Charity of Breaking the Fast)

What is the ruling on Zakat al-Fitr?

Zakat al-Fitr is obligatory upon every Muslim for themselves and for those they are financially responsible for, provided they possess wealth that is surplus to their and their family's needs on the night and day of Eid.

Ibn Umar reported: «The Messenger of Allah ﷺ made Zakat al-Fitr obligatory—one sa' (measure) of dates or one sa' of barley—upon every Muslim, whether slave or free, male or female, young or old.» [Narrated by Al-Bukhari]

Its estimated amount is approximately 2,500 grams of wheat or rice, and the General Iftaa' Department issues an annual ruling specifying its monetary value.

What is the ruling on delaying Zakat al-Fitr until after Eid day?

It is forbidden to delay Zakat al-Fitr beyond the sunset of Eid day. If someone delays it past Eid day without a valid excuse, they have committed a sin and must immediately make up for it because their obligation remains unfulfilled, and they must clear their responsibility.

What is the ruling on giving Zakat al-Fitr in cash?

The default ruling is that Zakat al-Fitr should be given as the staple food of the land. In Jordan, for example, the staple food is wheat or rice, and the amount of Zakat al-Fitr is 2,500 grams per person. It is easy to give this amount of rice to the poor

and needy, and this is the correct ruling according to all Islamic schools of thought.

However, Hanafi scholars have permitted giving Zakat al-Fitr as monetary value, considering it more beneficial for the poor and easier for the giver.

Is Zakat al-Fitr obligatory for an unborn child (fetus)?

Zakat al-Fitr is not obligatory for a fetus. However, if the child is born before sunset on the last day of Ramadan, then Zakat al-Fitr must be given on their behalf..

Can Zakah or Zakat al-Fitr be given to a poor brother?

Yes, it is allowed to give Zakah or Zakat al-Fitr to a poor brother, as he is considered among the eligible recipients.

Miscellaneous Issues

How is the beginning of Ramadan determined?

The start of Ramadan is determined by either:

1. Completing 30 days of Sha'ban, or
2. Sighting the crescent moon after sunset on the 29th day of Sha'ban.

It is Sunnah to search for the moon, and it is obligatory to

follow the official authorities responsible for announcing it.



What is the ruling on congratulating others on the arrival of Ramadan?

Congratulating others on the arrival of Ramadan is permissible. If someone does it to express their love for worship and the blessings of Ramadan, and congratulates their fellow Muslim, they have done something good.

The Prophet ﷺ said: «Shall I not tell you something that, if you do it, you will love one another? Spread peace (Salam) among yourselves.» [Narrated by Muslim]

Giving Salam is a prayer for peace and safety.

Can I start fasting based on the moon sighting of another country?

You must follow the moon sighting of the country you are in.

What should someone do if they fasted for 30 days in their country, then traveled to a place where people are still fasting?

If a person completes 30 days of fasting in their country and then

travels to another country where people are still fasting, they should continue fasting with them until they observe Eid. Even if they have already completed 30 days, he/she should abstain from eating and drinking and join the people of that country because he/she has now become part of that community.



What should someone do if they fasted for only 28 days in their country and then traveled to a place where Eid has already been declared?

If a person fasts in their country and then travels to another country where Eid has been declared, they must celebrate Eid with the people of that country.

- If their total fasts add up to 29 days, nothing is required of them.
- However, if they have only fasted 28 days, they must make up one day after Eid, because an Islamic month cannot be only 28 days.

When is supplication (du'a) more likely to be accepted: before or after breaking the fast in Ramadan?

Du'a is accepted at all times, and this is part of Allah's mercy and generosity toward His servants.

The Prophet ﷺ said: «No Muslim makes a supplication that does not involve sin or severing family ties except that Allah grants them one of three things: either He grants their supplication immediately, or He stores it for them in the Hereafter, or He averts from them an equivalent harm.» [Narrated by Ahmad]

However, in Ramadan, du'a is especially likely to be accepted shortly before breaking the fast.

The Prophet ﷺ said: «Three supplications are never rejected: the supplication of a fasting person until they break their fast, the supplication of a just leader, and the supplication of an oppressed person. Allah raises it above the clouds, opens the gates of heaven for it, and says: 'By My might, I will surely grant you victory, even if after a while.'» [Narrated by Al-Tirmidhi]

What is the ruling on preparing food for someone who is not fasting in Ramadan?

It is forbidden to prepare food for someone who is breaking their fast without a valid excuse in Ramadan.

Doing so would be assisting in sin, and assisting in sin is itself a sin.

Allah says {what means}: «but help ye not one another in sin and rancour» [QuAl-Mai`dah/2]

What are the Sunnah acts of fasting?

- Delaying Suhoor (pre-dawn meal) as long as there is no risk of Fajr beginning.
- Hastening Iftar (breaking the fast) immediately after confirming sunset.
- Performing I'tikaf, especially during the last ten nights of Ramadan.
- Reciting the Quran frequently.
- Avoiding idle and useless talk.
- Being generous and charitable.
- Guarding oneself from desires.
- Purifying oneself from major impurity (janabah) before Fajr.

What are the disliked (makruh) acts of fasting?

- Excessive rinsing of the mouth and nose (during ablution), as it may lead to swallowing water.
- Tasting food or doing anything that may risk breaking the fast.
- Engaging in idle talk, and it is even more emphasized to avoid lying, backbiting, and gossiping.

What fulfills the requirement of Suhoor?

Suhoor is fulfilled by eating even a single date or drinking a sip of water, anytime after midnight and before Fajr, with the intention of strengthening oneself for fasting.

Is it valid to have Suhoor before sleeping, even if it is before midnight?

Suhoor refers to the pre-dawn meal eaten after midnight to help a Muslim endure fasting. The closer it is to Fajr, the better.

The Prophet ﷺ said: «My Ummah will remain upon goodness as long as they hasten to break the fast and delay Suhoor.» [Narrated by Ahmad]

This is because delaying Suhoor makes it more effective in providing strength for worship. However, if there is a risk of Fajr entering while eating, one should refrain from Suhoor out of caution.

The Prophet ﷺ said: «Leave what makes you doubt for what does not make you doubt.» [Narrated by Al-Tirmidhi]

What is the ruling on someone who insults or deceives others while fasting?

Insulting or deceiving others is forbidden (haram) and diminishes the reward of fasting.

The Prophet ﷺ warned against deception, saying: «Whoever deceives is not one of us.» [Narrated by Al-Tirmidhi]

However, their fast remains valid despite the sin.

Does excessive sleep during Ramadan invalidate fasting?

Sleeping a lot in Ramadan does not invalidate the fast, but a Muslim may miss out on great rewards from prayer, Quran recitation, and acts of worship due to excessive sleep.

Which is better during the day in Ramadan: reciting the Quran or performing voluntary prayers?

A Muslim should establish a daily schedule for reciting the Quran in Ramadan.

Once they have completed their daily portion (known as a *wird* or *hizb*), they can engage in other acts of worship, including voluntary prayers (*nawafil*). Prayer itself is called «Quran», because a significant part of it involves reciting the Quran.

Allah says: «BE CONSTANT in [thy] prayer from the time when the sun has passed its zenith till the darkness of night, and [be ever mindful of its] recitation at dawn: for, behold, the recitation [of prayer] at dawn is indeed witnessed [by all that is holy].» [Al-Isra`/78]

Which is better in night prayer: long standing (Qiyam) or long prostration (Sujood)?

Long standing (Qiyam) is better in prayer. However, a Muslim should also observe tranquility and composure in their prayer.



What advice do you have for those who spend their nights and days of Ramadan watching TV?

Time is too precious to be wasted on entertainment, let alone in the blessed month of Ramadan, where a Muslim should strive for reward and forgiveness.

Which is better for a traveler: fasting or breaking the fast?

Fasting is better, unless it causes hardship—in that case, breaking the fast is better.

What does (Whoever fasts Ramadan with faith and seeking reward) mean?

This phrase is part of a hadith in which the Prophet ﷺ said: «Whoever fasts Ramadan with faith and seeks his reward from Allah, their past sins will be forgiven.» [Agreed upon]

The meaning is:

- They fast Ramadan with firm belief that Allah has made it obligatory.
- They fast out of obedience to Allah, knowing they will meet Him.
- They hope for reward from Allah and fast purely out of their faith while seeking His reward.

What is the ruling on someone who fasts but does not pray?

A Muslim must be diligent in fulfilling all obligations, and after the Shahadah, prayer is the most important duty.

- If someone abandons prayer out of disregard, they are considered a disbeliever, and their fasting is not accepted.

- If they abandon prayer out of laziness, they are still a Muslim, and their fasting remains valid, but they have committed a grave sin by neglecting prayer.

What is the ruling on someone who prays but does not fast, without a valid excuse?

Fasting is one of the pillars of Islam, and a Muslim's faith is incomplete if they neglect the obligation of fasting while being physically capable of observing it.

What does «All the deeds of the son of Adam are for him, except fasting» mean?

The Prophet ﷺ said: «Allah, the Almighty, said: «Every deed of the son of Adam is for him, except for fasting; it is for Me, and I shall reward for it.» [Agreed upon]

This means:

- Every deed of the son of Adam may be affected by showing off (riyaa'), except fasting, because only Allah knows whether a person is truly fasting or not.
- The reward for all deeds is known—one good deed is multiplied tenfold—except fasting, as only Allah knows its true reward.

What is the virtue of performing 'Umrah in Ramadan?

Ibn 'Abbas narrated: «When the Prophet ﷺ returned from his Hajj, he said to Umm Sinan Al-Ansariyyah: 'What prevented you from performing Hajj?' She replied: 'Abu So-and-so (referring to her husband) had two camels—he performed Hajj on one of them, and the other was used to irrigate our land.' The Prophet

ﷺ then said: ‘Performing ‘Umrah in Ramadan is equivalent to Hajj with me.’» [Narrated by Al-Bukhari]

The Prophet ﷺ also said: «An ‘Umrah in Ramadan is equivalent to a Hajj.» [Narrated by Al-Tirmidhi]

For those who miss the opportunity to perform ‘Umrah in Ramadan, there are many other ways to earn great rewards. One of them is praying Fajr in congregation, then remaining in the mosque remembering Allah until sunrise, and praying two rak‘ahs.

The Prophet ﷺ said: «Whoever prays Fajr in congregation, then sits remembering Allah until the sun rises, and then prays two rak‘ahs, will receive the reward of a complete Hajj and ‘Umrah—complete, complete, complete.» [Narrated by Al-Tirmidhi]



