



FASTING





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1. Grains or dried fruits which can be stored and which are considered staple foods. So a person can give for example: dates, raisins, wheat, barley, rice, flour, and so forth. A person should give the staple food which is commonly eaten in his region.
2. One cannot give fresh fruits and vegetables or meat.
3. One cannot give cash instead of food according to the majority of scholars and the stronger opinion.
4. The amount given for each person is one Sā. This was a known unit of volume used during the Prophetic era. It is approximately three liters.
5. The head of the household is obliged to give it upon himself and on behalf of himself and on behalf of his household members who he is obliged to spend on, such as his wife and children.
6. It is to be given to poor and needy Muslims.
7. Its time of obligation begins at sunset of the last night of Ramadan, and extends to the Eid prayer. A person must give it before the Eid prayer, otherwise they will be sinful, but they still must give it anyways. It is permissible to give it one or two days before the end of Ramadan, but not before that.

For example, let us say that Zayd is married to Fatima, and they have three children. If Zayd can afford it he must give five Sā's of the staple food of his region, such as rice, to the poor; One for himself, and four for his wife and three children.

If Zayd can only afford to pay for two Sā's, then he must give a saa' of food on his behalf first, then his wife.

If his wife was pregnant, it is recommended for him to give this charity on behalf of the fetus as well, but it is not obligatory.

We hope you benefited from this book and enjoyed it. We ask Allah, the Most Exalted, to grant us and you beneficial knowledge and good deeds, and to make all our actions sincerely for His sake, and in accordance to the guidance of His beloved Prophet, may Allah's prayers and peace be upon him.



Of course, if you are keen on the night prayer in Ramadan, this should train you to be keen on praying it every single night of the year. Even if it takes you only ten minutes, it's worth it. And if you are keen on the night prayer, you should be even more keen on the five obligatory prayers. Obligatory prayers are more important than voluntary prayers, and voluntary prayers are a shield which protect the obligatory prayers.

Ramadan is the month of fasting. The month of the Quran. The month of prayer. The month of giving and being good to others. Take advantage of every moment of it!

Let it be a training for you so that you can stay fit for the rest of the year. You can do it, by working hard and seeking Allah's help.

ZAKAT AL-FITR

Zakaat Al-Fitr means the charity given due to breaking fast at the end of Ramadan.

Every head of a household is obliged to pay Zakāt Al-Fitr upon himself and upon everyone he is financially responsible for, such as his wife and his children that live under his care. The purpose of this charity is to give the poor people food so that they do not have to ask people on the Day of Eid, and it is a purification for the shortcomings a person had during Ramadan.





4. The night prayer is prayed two units, by two units. Then it is ended by one unit, called witr. This is the most common way of praying it.
5. There is no maximum number of units one can pray at night.
6. It is even more encouraged to perform the night prayer in Ramadan.

The Prophet (ﷺ) said,

"Whoever prays the night prayer in Ramadan, out of faith and expecting the reward, will have his previous sins forgiven."



7. The 'Tarawīh' prayer refers to the congregational night prayer which is prayed in the night of Ramadan after Isha prayer in the masjid.
 - It is allowed to pray it in eleven units. Five two-unit prayers, then a one-unit witr prayer.
 - It is also allowed to pray it twenty-three units: Eleven two-unit prayers, then a one-unit witr prayer.
 - These two ways are the most common ways to pray Tarawīh, even though there is no specific number that one must pray.
 - It is important to try one's best to follow the Imam of the masjid, and to pray the entire Tarawīh prayer from beginning to end with him. This will give a person the reward of praying the entire night!
 - If a person is unable to pray the Tarawīh prayer in the masjid, then he should be keen on praying the night prayer at home. If he is unable to stand up due to sickness or any other reasons, he can pray sitting down.

THE NIGHT PRAYER AND TARAWĪH

The night prayer and the Tarawīh prayer are both voluntary. There are many verses in the Quran and Prophetic narrations which encourage praying at night, and which praise the believers who pray them.

Allah, the Most Exalted, says describing and praising His worshippers, "And those who spend [part of] the night to their Lord prostrating and standing [in prayer]. And those who say, 'Our Lord, avert from us the punishment of Hell. Indeed, its punishment is ever adhering.'" [26:64-65]

The night prayers bring the believer closer to Allah and have many virtues. Here are some important points regarding them:

1. Praying at night increases a person's good deeds, forgives his sins, brings him closer to Allah, and purifies his heart. One must be keen on doing it with sincerity and humility, seeking to follow the Prophet's guidance.
2. The night prayer can be prayed after Isha prayer and up until the break of dawn.
3. Praying it in the last third of the night is better, but if one is unable to or it is too difficult, it should be prayed before one goes to sleep.

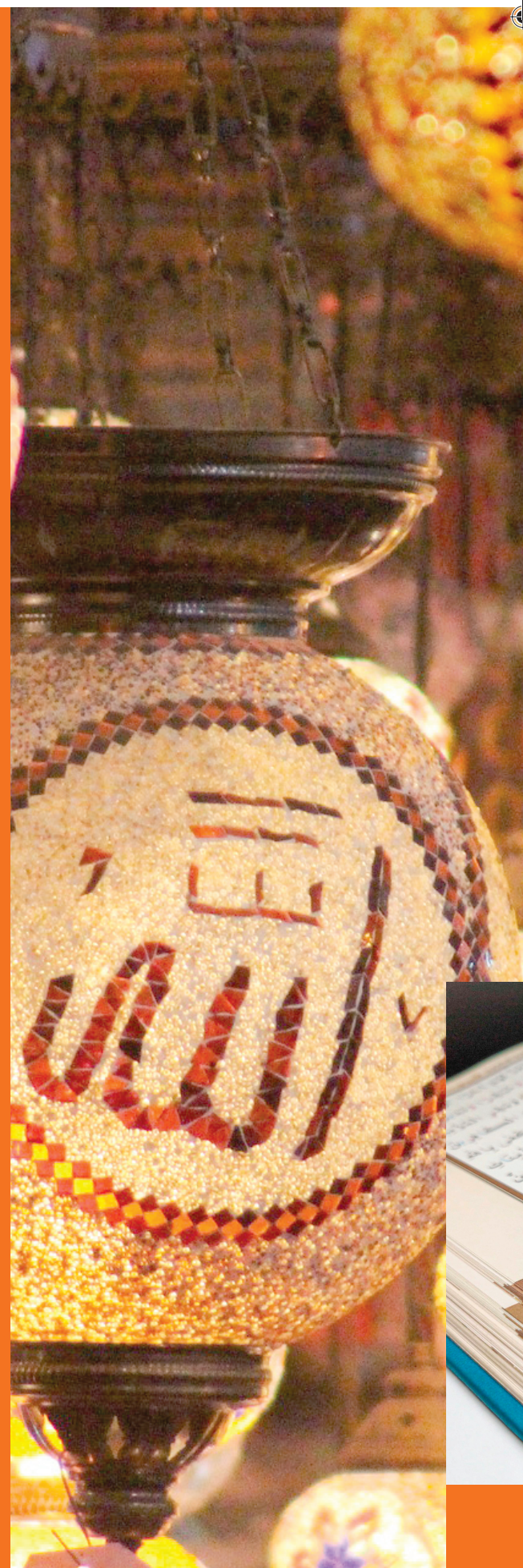


The Prophet (ﷺ) said,

"Our Lord, the Blessed and Most Exalted, descends every night to the nearest heaven during the last third of the night, saying: 'Who will supplicate to Me, so that I may answer him? Who will ask Me, so that I may grant him his request? Who will seek My forgiveness, so that I may forgive him?'"

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4. A person's I'tikāf does not become invalid if he or she leaves the masjid:

1. To use the bathroom
2. To perform on obligatory act of purification, such as obligatory wudu' or ghusl
3. To wash off a physical impurity
4. To attend the Friday prayer if it is obligatory upon the person, such as adult men, if it is not being established in that masjid
5. To get food or drink which a person needs

5. There is no minimum time required for I'tikāf. So a person can make I'tikāf for one hour or one night if they wish. It is recommended to make I'tikāf during the last ten nights of Ramadan to attain the virtue of Laylat Al-Qadr, or as much of the ten nights as possible.

6. If someone vows to make I'tikāf in Al-Masjid Al-Haram in Makkah, he must do it there. If he vows to do it in the Prophet's Masjid, he must either do it there or in Al-Masjid Al-Haram. If he vows to do it in Al-Masjid Al-Aqsa, he must do it there or in the Prophet's Masjid, or in Al-Masjid al-Haram. If he vows to do it in any other masjid, it is not obligatory to do it there. Rather, he can do it in any masjid that he wishes, as the other masjids are all equal in virtue.

7. It is not allowed to make a religious

journey to any masjid other than the three Masjids: Al-Masjid Al-Haram, the Prophet's Masjid, and Al-Masjid Al-Aqsa.

8. A person performing I'tikāf is not allowed to visit a sick person outside of the masjid or to attend a funeral outside the masjid, unless he made this a condition when he began his I'tilkaaf.

9. It is highly recommended to busy one's self with acts of worship, such as prayer, reciting the Quran, remembering Allah, supplicating to Allah, seeking His forgiveness, and so forth.

10. It is highly recommended to avoid anything unnecessary and non-beneficial and anything that does not concern him. It is recommended not to talk too much, unnecessarily.

11. It is not allowed to buy and sell in the masjid.

I'TIKĀF

I'tikāf means to stay in the masjid for the worship of Allah, the Most Exalted. I'tikāf has great virtues. It allows a person to dedicate all their time to the worship of Allah, and to cut themselves off from the distractions of this worldly life. It is a golden opportunity to draw closer to Allah, to purify one's heart and mind, and to excel in worship. A person who does I'tikāf properly, may come out of I'tikāf as a new person, who is much better and closer to Allah. I'tikāf is a great act of worship that many people are unaware of. We ask Allah to make it easy for the Muslims to perform it in the way that is most pleasing to Him.

The most important rules related to I'tikāf:

1. **It is recommended to perform I'tikāf and it only becomes obligatory if someone vows to Allah to perform I'tikāf.**

2. **For I'tikāf to be valid there are six conditions:**

1. Islam
2. Sanity
3. Being at least seven years old, as children below this age cannot have a proper intention of worship
4. Making the intention of I'tikāf
5. Not having anything that requires a spiritual bath, such as sexual impurity, menses, or postpartum bleeding
6. I'tikāf must be performed in a masjid. If a man is required to pray the congregational prayer, then it must be in a masjid in which the congregational prayer

will be performed. If the Friday prayer is performed there then this is better. If it is not, he is allowed to leave to attend the Friday prayer somewhere else, and come right back. It is permissible to make I'tikāf on the upper floor of the masjid, or its courtyard if it is surrounded by a wall or gate.

3. **I'tikāf becomes invalid in the following cases:**

1. If one leaves the masjid without a valid excuse
2. Sexual Intercourse
3. Intentional ejaculation
4. Becoming intoxicated
5. And apostatizing from Islam, may Allah protect us

LET'S START THIS BOOKLET BY LOOKING AT SOME BEAUTIFUL VERSES FROM THE QUR'AN:

"Whoever does good deeds, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward in the Hereafter according to the best of what they used to do."

[Al-Qur'an 16:97]

*Allah says in the Qu'ran,
"And I did not create the jinn and mankind except to
worship Me alone." [51:56]*

*And He said,
"And obey Allah and the Messenger so that you may
obtain mercy." [3:132]*



From these Ayat (verses from the Qur'an), we can see that the goal of the believer should be to spend their time doing good deeds. Allah, the Most Exalted, created mankind to worship Him alone, and to obey Him. All acts of worship and all acts of obedience give us great benefit in this world and the Hereafter. Worshipping and obeying Allah is the only path to true happiness and success in this life and the next.

From the acts of worship that Allah legislated for Muslims to draw closer to Him with is fasting. In this booklet we will discuss the meaning of fasting, the wisdom behind it and its virtues, God willing.

WHAT IS FASTING?



*'Sawm', 'Siyaam',
or 'fasting',
means to abstain
from something.*

As an Islamic term, it means to worship Allah, the Most High, by abstaining from anything that breaks one's fast, from the break of dawn until the sun sets (from Fajr to Maghrib), with the intention of fasting.

The only obligatory fast in Islam is fasting for the month of Ramadan, which is the ninth month of the Islamic calendar. This is the fourth pillar of Islam.

BENEFITS OF FASTING

There are countless benefits of fasting.
Here is a list of some of them:

1. Fasting helps the believer to be grateful and to thank Allah, since all acts of worship are a way to thank Allah.
2. It teaches the Muslim to fear Allah in secret, as he abstains from his desires when no one else is watching except Allah.
3. Fasting helps to train one's self to control his desires. It refines the soul, heart, and character as a person is trained to leave his desires purely out of obedience to Allah.
4. Fasting has many health benefits and is praised for its ability to cure many ailments in the body.
5. It makes the person feel for the poor and people in need who do not have food, and makes him more inclined to help them.
6. Breaking the fast is a means of happiness in this life.

SIGNS OF LAYLATUL QADR

From the signs of Laylat Al-Qadr which were mentioned by the Prophet (ﷺ) is that:

1. It is a peaceful night and the weather on that night is nice and mild. It will neither be hot or cold.
2. On the following day, the sun will rise without any rays.
3. It is in the last ten nights of Ramadan

The Prophet, praise and peace be upon him, used to stay in the masjid during the last ten nights of Ramadan dedicating this time for worshipping Allah and taking a break from the distractions of this life. He would stay up the entire night for the last ten nights, worshipping Allah. This great act of worship is called I'tikāf.



The Prophet (ﷺ) said,

"Ramadan has come to you, a blessed month, which Allah, the Most Mighty and Exalted, has obliged you to fast. In it, the gates of heaven are opened and the gates of Hellfire are closed, and the devils are chained up. In it, Allah has a night which is better than a thousand months; whoever is deprived of its goodness is indeed deprived."

The Prophet (ﷺ) also said,

"Whoever prays the night prayer in Laylatul Qadr (the Night of Decree), with faith and being hopeful of Allah's reward, will have his previous sins forgiven."

WHEN IS LAYLAT AL-QADR?

It is in the last ten nights of Ramadan. It is most probably during one of the odd nights, but it is possible that it may be in one of the even nights. It does not remain consistent. So one year, it may be on the 27th but the next year, it may be on the 25th, and so forth.

This is why it is important to strive in worship and in doing all kinds of good deeds during the last ten nights of Ramadan, so that

one can be certain to attain the virtues of Laylatul Qadr. The night begins with sunset and ends with the break of dawn.

One should increase in du'ā at all times, especially in Ramadan, and especially during the last ten nights.

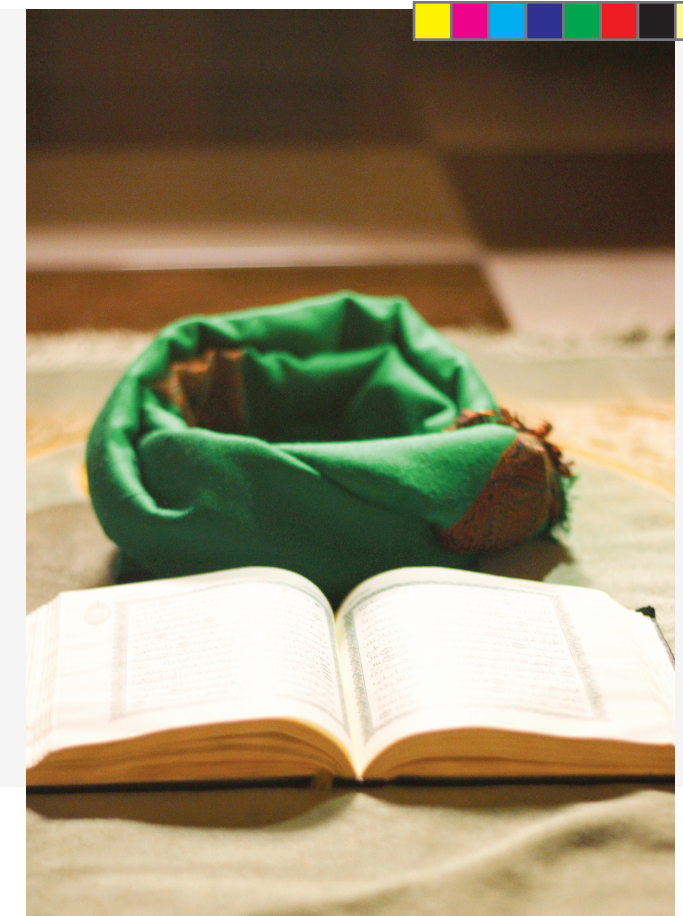
A'isha, may Allah be pleased with her, asked the Prophet (ﷺ)

"O Messenger of Allah! If I come across Laylat Al-Qadr, what supplication should I make?" He said, "Say,

"O Allah! You are the Most Pardoning, you love pardoning, so pardon me."

This is an authentic hadeeth reported by At-Tirmidhi and others.

PROPHETIC NARRATIONS ON THE VIRTUES OF FASTING



The Prophet (ﷺ) said,

"There are two joys for the fasting person: the joy when he breaks his fast, and the joy of when he meets his Lord."
[Al-Bukhari and Muslim]

The Prophet (ﷺ) said,

"(Allah said), 'Every good deed of the children of Adam is for him except fasting; it is for Me. and I shall reward (the fasting person) for it.'
[Al-Bukhari and Muslim]

The Prophet (ﷺ) said,

"Fasting is a shield. So the fasting person should avoid obscene speech and should not behave foolishly and ignorantly, and if somebody fights with him or insults him, he should tell him twice, 'I am fasting.'

By the One in Whose hand is my soul, the smell that comes from the mouth of a fasting person is better in the sight of Allah than the scent of musk. (Allaah says about the fasting person), 'He has given up his food, drink and desires for My sake. The fast is for Me and I will reward (the fasting person) for it and the reward of good deeds is multiplied ten times.'
[Al-Bukhari and Muslim]

FIQH OF FASTING IN THE MONTH OF RAMADAN

Did you ever wonder what happens if you break fast in one country and then travel to another country that started Ramadan on a different day and might even have Eid on a different day?

In this chapter we will cover:

- The obligation of fasting during the month of Ramadan
- Who it's obligatory upon
- How to know when Ramadan begins and ends
- Other rules related to the obligations of fasting the month of Ramadan.

Ramadan is the ninth month of the Islamic calendar.

Fasting the month of Ramadan is one of the five pillars of Islam. Fasting this month is obligatory upon every sane, adult Muslim who is healthy enough to fast.

WHO IS OBLIGATED TO FAST?

1. A non-Muslim's fast is not accepted from him until he accepts Islam, as no acts of worship are accepted from a person until they accept Islam, by bearing witness that there is no one worthy of worship except Allah and that Muhammad is His Messenger.
2. Fasting is not obligatory upon the insane, because they lack proper understanding and cannot intend to fast.
3. Children are not obliged to fast until they reach puberty. However, their parents or guardians are obliged to command them to fast and to encourage them to do so, as soon as they can handle it, so that they can get used to fasting before becoming adults. A parent can take this gradually by building them up until they can fast a full day, and eventually until they can fast the entire month. A child reaches puberty and becomes an adult with any of the following matters: • **Ejaculation** • **Reaching the age of fifteen based on the lunar Hijri calendar.** • **The majority of pubic hair growing in the pubic region.**

▶ **These three signs are for both men and women.** A woman has one extra sign: which is getting her first menstrual cycle.

LAYLATUL QADR

What is Laylat Al-Qadr and what are its virtues?

QADR

'Qadr' means either 'decree' or 'virtue'. This night could be called the night of Qadr because:

- **The decree of Allah for the next full year is written by the angels during this night or**
- **Because it is very virtuous in the sight of Allah or**
- **Because worship in it is very virtuous.**

It is the best night of the entire year, and it will remain the best night until the Day of Judgement. Allah, the Most Exalted, revealed an entire Surah of the Quran about Laylat Al-Qadr, the Night of Decree or Virtue.

Allah (the Most Exalted) said,

In the name of Allah, the Most Beneficent, the Most Merciful

Indeed, We sent the Qur'an down during Laylat Surat al-Qadr, the Night of Decree.

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

The Night of Decree is better than a thousand months.

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

Peace it is until the emergence of dawn.

[Surat Al-Qadr, no. 97]

From the great mercy and kindness of Allah is that He gave us one night, in which worship is better than worship for one-thousand months. That means, worshipping Allah on that night is more virtuous and more rewarding than worshipping Allah for eighty three years and four months.

It is a night of peace and it is a night where the Angels descend to the earth, and they write the decrees of Allah for that entire year.

PROHIBITED DAYS TO FAST

There are five days of the year which are prohibited to fast.

EID - It is prohibited to fast the two Days of Eid, which are the first of Shawwāl, and the tenth of Dhul Hijjah.

11th, 12th and 13th OF DHUL HIJJAH - It is prohibited to fast these three days, except for a pilgrim performing the Hajj of Tamattu' or Qiran who cannot afford to slaughter a sacrificial animal.

DAYS THAT ARE DISLIKED TO FAST

The following days are disliked to fast:

- **Friday by itself.**
- **Saturday by itself.**
- **The thirtieth day of Sha'bān.**
- **And a day or two before Ramadan.**

However, if these days coincide with a day that a Muslim normally fasts, like fasting on Mondays and Thursdays, three days of the lunar month, or the Day of Arafah, then it is not disliked to fast on them.

Ramadan is a great training ground for training the body to fast. This helps us in fasting voluntary fasts throughout the rest of the year.

The Prophet (ﷺ) said,

"Whoever fasts one day for the sake of Allah, Allah will keep his face away from the Hellfire a distance of seventy years because of it." [Muslim]

The Prophet (ﷺ) said,

"Fasting will be an intercession for the slave on the Day of Resurrection, when it will say: 'O Lord, I stopped him from eating and drinking during the day, so let me intercede for him.'" [Ahmad]

The Prophet (ﷺ) told us that his Lord said:

"My slave does not draw near to Me with anything more beloved to Me than what I have obligated him to do, and My slave continues to draw near to Me with voluntary deeds until I love him. When I love him, I become his hearing with which he hears, the seeing with which he sees, his hand with which he strikes, and his foot with which he walks. Were he to ask [something] of Me, I would surely give it to him, and were he to ask Me for refuge, I would surely grant him it." [Al-Bukhārī]

WHEN TO START FASTING FOR THE MONTH OF RAMADAN

- **Muslims follow** the 'lunar calendar' (basing the monthly cycles on the phases of the moon). The lunar month can either be 29 days or 30 days. The new month starts when the new moon is born and is seen in the sky. Ramadan is known by the two following ways:

- On the night before the 30th of Sha'ban, if the new moon is sighted by a trustworthy, adult Muslim, then he or she must testify to this, and then the authorities are to announce Ramadan after verification.

- If the new moon is not sighted, then the Muslims must complete the month of Sha'ban 30 days, then the following day will be the 1st of Ramadan.

- It is not allowed to base the starting of Ramadan or Shawwāl on calculations. This is because the Prophet, praise and peace be upon him, commanded the Muslims to fast only when they see the new moon. Scholarly consensus has been reported regarding this.

- **The scholars differed** on a very important issue. If a trustworthy Muslim sights the moon anywhere on earth, and it becomes verified, is it obligatory upon all Muslims around the

globe to follow this sighting? The majority of jurists said yes. This is called global sighting. Other jurists said that each region follows the sighting in its region alone, and should not give consideration to other regions. We will call this local sighting. Both are valid opinions.

- **If a person lives in a Muslim** country, they should follow their country as long as they are following moon sighting, whether that country follows local sighting or global sighting, because this is a valid difference of opinion, and the Muslims should unite in that country based on one of those two opinions.

- **If a person lives in a non-Muslim** country, then they should follow their local community or the larger community if possible, as long as the community is following moon sighting, whether the opinion of local sighting or global sighting. They should try to unite on one of those two opinions, and respect the difference of opinion in this, even if others fast on a different day.

- **If a person started fasting** in one country, then traveled to another country in Ramadan, and that country ended its fast and started Eid on a different day than the first country, based on moon sighting, then the correct opinion is that he follows the second country that he traveled to. He fasts when they fast, and he ends his fast when they end it.
- **If he ended up fasting** 29, 30 days or 31 days, then there's nothing for him to make up.
- **If he fasted less than 28 days**, then he makes up one day.
- **If someone sees the new moon** of Ramadan on his own and the community does not follow his sighting, then he must fast alone.
- **If he sees the new moon of Shawwāl** on his own, and Eid is not officially announced, then he cannot break his fast the following day and he must follow the Muslim community.
- **A person who does not find** out that Ramadan began until after dawn must fast the rest of the day as soon as he finds out, and he must make up that day later.
- **A person who accepts** Islam during the day of Ramadan must fast the rest of the day. He or she is not required to make up that day, but it is better to do so. The same rule applies to a person who gains consciousness during the day, and a young child who reaches puberty during the day of Ramadan.
- **If a woman's period** ends during the day in Ramadan then she does not have to fast the rest of the day. However, she must make up that day later. The same applies to a traveler who wasn't fasting the beginning of the day, then came home during the day.

EXEMPTIONS FROM FASTING

Allah says in the Qur'an:

"Allah intends for you ease and does not intend for you hardship." [2:185]

One of the ways in which Allah shows mercy to His believers is that He has only enjoined fasting upon those who are able to do it. And He has sent exemptions for those that cannot.



Different types of voluntary fasts:

- **Fasting one day and not fasting the next..**
The Prophet (ﷺ) said, "The best fast is the fasting of Prophet Dawud, he used to fast one day, and break fast the following day."
- **Fasting during the month of Muharram**
The Prophet (ﷺ) said, "If you will fast after the month of Ramadan, then fast Al-Muharram, for indeed it is Allah's month in which there is a day that Allah accepted the repentance of a people, and in which He accepts the repentance of other people."
- **The first nine days of Dhul-Hijjah**
The Prophet (ﷺ) said, "There are no days on which deeds are more beloved to Allah than the first ten days of Dhul Hijjah."
- **The Day of Arafah (the 9th day of Dhull Hijjah)**
The Prophet (ﷺ) was asked about fasting on the day of 'Arafah and he said: "It expiates for the past and coming year."
However, it is not recommended for the one performing the pilgrimage to fast on this day.
- **Six days of Shawwal**
The Prophet (ﷺ) said, "Whoever fasts Ramadan then follows it with six days of Shawwal, it is as if he fasted for a lifetime."
Shawwal is the month that follows Ramadan. After the day of Eid, which is prohibited to fast, a Muslim can fast the six days of Shawwal any time during that month.
- **Fasting the tenth day of Muharram, which is called 'Ashooraa'**
The Prophet (ﷺ) said, "Fasting the day of 'Arafah I hope Allaah will expiate thereby for the year before it and the year after it, and fasting the day of 'Ashooraa' I hope Allāh will expiate thereby for the year that came before it."
- **Mondays and Thursdays**
The Prophet (ﷺ) said, "Deeds are shown (to Allāh) on Mondays and Thursdays, and I like my deeds to be shown when I am fasting."
- **Fasting three days of each lunar month, and it is better if they are the thirteenth, fourteenth, and fifteenth**
The Prophet (ﷺ) said to a Companion, "Fast three days of each month, for the good deeds is multiplied tenfold, and that is like fasting for a lifetime."
He also said, "O Abu Dharr! When you fast three days of a month, then fast the thirteenth, fourteenth, and fifteenth."
- **Any day of the year**
A Muslim can fast any day of the year which is not prohibited or disliked.

Note: The person who is doing a voluntary fast can choose to break it if he wishes to, and he does not have to make it up. The only voluntary deed which must be completed, is a voluntary Hajj or Umrah.



FUN FACT

Ramadan is the ninth month of the Islamic calendar. Allah obligated the fasting of Ramadan in the second year after the Prophet's migration to Madinah. The Prophet (ﷺ) fasted nine Ramadans, according to scholarly consensus.

VOLUNTARY FASTS

Fasting during the month of Ramadan is obligatory, but what about fasting during the rest of the year? Is this obligatory too?

In this section we will look at when it is recommended to fast, when it is prohibited, and when it is disliked.

Voluntary fasts are days that are recommended to fast in general or due to a special virtue mentioned in the authentic Prophetic narrations.

Voluntary fasts are a way to increase good deeds, expiate sins, come closer to Allah, refine and discipline the heart, soul, and character, and to reap the benefits of fasting throughout the year.

Next we will outline the people and situations that cause one to be exempt from fasting

If a Muslim is a sane adult, they must fast except in these situations:

1

Those whose health does not allow them to fast due to old age or a terminal illness

Similar to those who have a terminal illness are people who must take certain medications during the daytime due to an illness (such as kidney disease or diabetes)

Such people are not required to fast, but they are obliged to feed one poor Muslim for every day they break fast in Ramadan.

So if they miss 29 days of Ramadan they must feed 29 poor people. If they miss 30 days, they must feed 30 poor people.

Each poor Muslim must receive two mudds (مُدّ) – which is one and a half liters – of any staple food, such as rice, barley, and so forth.

2

The second type of person exempt from fasting is the traveler.

If a person is traveling for a lawful purpose, a distance of 88 kilometers or more, he may break his fast as soon as he leaves the boundaries of his home city or town but not before.

If a person is travelling by airplane, he can only break fast if the airport is outside of his city boundaries. If it is in his city boundaries, he cannot break fast until the plane leaves the city boundaries.

If a person travels for an unlawful purpose such as gambling, or just so that he can break his fast during Ramadan, this is prohibited, and he cannot break his fast.

If a person travels during the day of Ramadan, he can break fast once he leaves his hometown, even if he plans to come back home on the same day.

If a person breaks fast due to traveling he must make up that day before the next Ramadan comes.

If it is hard for a person to fast while traveling it is better to break fast. If it is easy for him to fast, then it is better to fast. He should do what is easier for him.



3

The third type of people exempt from fasting is one who is sick with a non-terminal illness or fears sickness.

If fasting is going to delay recovery, cause him extreme hardship, or harm his body, then it is best that he does not fast. If fasting becomes life-threatening, it is prohibited to fast.

If a person is healthy enough to fast, but needs medication they must see if it's possible to take the medication after sunset or before dawn. If that is possible then he must fast. If he must take it during the day, then one can break their fast during that day because he must take the medication, and not taking it is detrimental to his health.

If the sickness is not negatively affected by fasting whatsoever, then a person must fast.

If a person is not sure, they should take the opinion of a trustworthy doctor.

If a person breaks fast due to sickness he must make up that day before the next Ramadan comes.

4

The fourth type of person exempt from fasting is pregnant and breastfeeding women

If a woman is pregnant or breastfeeding and fears that fasting will harm her or her child, or will be extremely difficult on her, she is allowed to break fast.

In this case, she must make up the fast as soon as she is able, just like the sick person.

7. If a person dies and has make up days for Ramadan, then there are two scenarios:

1. The first scenario is that the person had the ability to make up the days when he was alive, but did not make them up. In this case, it is recommended for one or more of his family members who inherit from him to make it up on his behalf. If anyone else fasts on his behalf out of good will, then this will be sufficient. If the family does not want to fast on his behalf, they can feed on his behalf one poor person for every day that he had to make up. The money would be taken from his inheritance and treated as a debt. An example of this scenario is a person who misses the last five days of Ramadan due to the flu. After Ramadan he is healthy again, and he lives two more months and then dies without making up his five days. His family can make up five days on his behalf, or anyone else for that matter, or they can feed five poor people on his behalf instead.

2. The second scenario is if that person did not have the ability to make up the missed days. In such a case there's nothing upon him or his family. So for example, if someone missed the last five days of Ramadan due to the flu, then the flu continued with him for a month after Ramadan, and then he died, there's nothing upon him or his family and he is excused, because he was never able to make up those missed days due to the continuous flu.

8. When a person makes up a day of Ramadan, they must intend that make-up fast before the break of dawn. Once they begin their make up fast, they must complete it, and are not allowed to break it except for a valid excuse, such as sickness.

9. A person is allowed to fast voluntary fasts and the six days of Shawaal before making up the days of Ramadan, according to the correct opinion, because he has until next Ramadan to make up fasts. However, it is better to start off with making up missed days before fasting any voluntary fasts.



MAKING UP MISSED DAYS

In this section we will discuss the most important rules relating to making up missed fasts of Ramadan.

1. It is obligatory to make up one's missed days of Ramadan before the next Ramadan begins. So a person has an entire year to make up their missed fasts.
2. If a person has five days to make up, and there are only five days left till the beginning of next Ramadan, then it becomes obligatory upon him to fast all the remaining days, so that he is able to fast his make up days before Ramadan begins.
3. It is prohibited to fast on the days of Eid. So, the scholars said that after Eid, it is recommended for a person to make up fasts right after Eid, and to make up the missed days consecutively. This is recommended and not obligatory.
4. One is not allowed to delay the make up of Ramadan until after the next Ramadan, unless he or she has a valid excuse, such as sickness.
5. If a person delays making up fasts till after the next Ramadan without a valid excuse, he would be sinful and must repent. The days that he has to make up are still a debt that he owes, and he must also pay an expiation for each day he delayed, by feeding one poor person for every day he delayed. So if a person had five days to make up, and he delayed making up the fasts two or three years, for example, without a valid excuse, he must make up those five days, and he must feed five poor Muslims. The expiation does not multiply for each year that he delays.
6. If a person delays making up his fasts past the next Ramadan due to a valid excuse, such as a sickness, pregnancy, or breastfeeding, then there is no expiation upon them. He or she only has to make up the days once they are able to.



5

The fifth type of person exempt from fasting is the one who needs to break fast in order to save someone else's life.

For example, if someone needs to put out a fire or save a drowning person, and cannot do so without breaking fast and drinking water, then they must break their fast to save a life, and make it up before the next Ramadan.

6

The sixth type of person exempt from fasting is a woman who gets her period or has postpartum bleeding. During this time she is prohibited from fasting but must make up her Ramadan fasts after Ramadan before the next Ramadan comes in.

If a woman's period ends before dawn she is required to fast. If she gets her period while she is fasting, any time during the day, even if it is one minute before sunset, then that fast would be invalid, and she would have to make it up.

THERE ARE TWO IMPORTANT CASES TO DISCUSS REGARDING THOSE WHO MAY BE EXEMPT FROM FASTING:

First:

The first case is the one who has a job that makes it extremely difficult to fast, such as a baker or miner who is in front of fire all day and becomes extremely thirsty. The scholars say, it is not permissible for a worker to break the fast during the day in Ramadan just because he is working, but if he encounters great hardship that forces him to break the fast during the day, then he may break the fast with something that will ward off that hardship, then refrain from eating and drinking until Maghrib, when he may break the fast with the people, but he must make up that day.

Second:

The second case is those who live near the north pole and have extremely long days during Ramadan.

The scholars have said about this case:

1. If the sun is up for 24 hours and there is no night, such as those who have day or night for 6 months at a time, then they must follow the timings of the closest land which has a day and a night that are distinguished from one another.
2. If the sun sets at one point in the day, and there is a break of dawn, and the day is distinguished from the night, even if their night is only for 2 to 4 hours, then they must try their best to fast from dawn until sunset. If they are unable to, or fear for themselves out of personal experience, or based on a doctor's advice, then they can break their fast when it becomes extremely difficult, and they can make it up any other time during the year.

One who is allowed to break fast in Ramadan, is not allowed to fast anything else during that time, because if he was able to fast, the priority goes to the obligatory fast of Ramadan.

The Prophet (ﷺ) said,

"Have suhūr (meaning the pre-dawn meal) for indeed there is a blessing in the pre-dawn meal." [Agreed upon]

9. Hasten to break the fast

It is recommended to break one's fast as soon as the sun sets, without delay. Once a person is certain that the sun has set, he should break his fast.

10. Breaking the fast with dates

It is better to break one's fast on moist dates. If there aren't any, then dry dates. If there aren't any, then he should drink water. If a person has nothing to break his fast with, he should intend in his heart at sunset that he broke his fast. Then, he should eat and drink as soon as he is able to.

11. Saying Bismillah

When a person breaks his fast he should say Bismillāh, In the name of Allah. Then he should eat and drink, and then say:

The thirst has gone, the veins are moistened, and the reward is established, if Allah wills.

12. Making Dua at the time of breaking ones fast

The Prophet (ﷺ) mentioned that the fasting person's supplications are not rejected, meaning that Allah answers them, and this is until he breaks his fast. So make sure when you fast to ask Allah for the best of this world and the Hereafter and to keep you firm on His religion, and supplicate to Allah for your loved ones and for all Muslims.

5. Increase in giving charity / sadaqah

Muslims should be keen on giving charity to the poor and the needy in Ramadan. Giving in charity has many benefits for the Muslim and the Muslim community, and it brings one much reward.

5

Abdullah ibn Abbas, the Prophet's cousin, may Allah be pleased with him said,

"Allah's Messenger (ﷺ) was the most generous of people, and his generosity would reach its peak during the month of Ramadan when Jibrīl would visit him every night to revise the Qur'an. The Prophet (ﷺ) would be more generous than the blowing winds."

The Prophet, praise and peace be upon him, was generous throughout the year, and even more generous in Ramadan.

6. Guard one's tongue

When a Muslim is fasting, he shouldn't just guard his tongue from prohibited speech as we previously mentioned, he should try to guard his tongue from speech that carries no benefit.

6

7. Avoid disputes

If somebody curses a Muslim when he or she is fasting or tries to quarrel with them or fight them, they should say, "I am fasting," and they should not curse back or fight back. They should avoid any disputes and fights, whether verbal or physical.

7

8. Delay the pre-dawn meal (Suhoor)

Another recommended act is delaying the pre-dawn meal. The Prophet (ﷺ) encouraged Muslims to delay their pre-dawn meal which is called Suhūr. One should plan to finish eating and drinking right before the break of dawn. Some people eat and drink before going to sleep, then they sleep until dawn, missing out completely on the pre-dawn meal. This goes against the Sunnah, and makes fasting very difficult.

8

INTENTIONS

Fasting is based on two pillars: Intending to fast for the sake of Allah, and abstaining from anything that breaks one's fast from the break of dawn until sunset.

Having the correct intention for fasting during the month of Ramadan is extremely important.

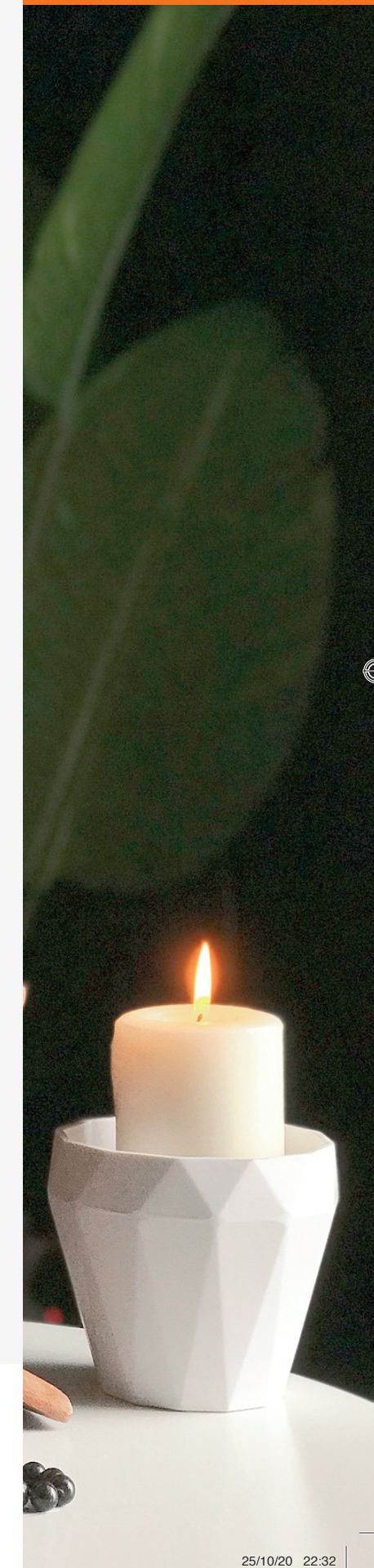
The Prophet (ﷺ) said,

"Actions are but by intentions, and everyone shall have but that which he intended..."
[Bukhari and Muslim]

In the case of Ramadan, one must intend to fast the following day, and this intention must be made at night, any time from sunset till right before the break of dawn. It is enough to know that one plans to fast tomorrow because they know it's one of the days of Ramadan, or to wake up to have the pre-dawn meal so that one can be able to fast. If a person stops fasting due to a valid excuse, like sickness, travel, or a woman on her period, and they are going to start fasting again, they must make sure to have the intention at night time to fast the following day, anytime between sunset and dawn.

The Prophet (ﷺ) said,

"There is no fast for the one who does not intend to fast before dawn."
[Sunan an-Nasa'i 2338]



SOME IMPORTANT POINTS RELATED TO INTENTION:

- **The intention** is a matter of the heart and therefore should not be uttered with the tongue.

- **If you do not** know if Ramadan is beginning tomorrow or not, and say to yourself if tomorrow is Ramadan I will fast, otherwise I will not, and you fall asleep till dawn with this intention, and it turns out to be Ramadan, such an intention does not count, because you must have certainty that you will fast the month of Ramadan.

- **If on the twenty-ninth** of Ramadan, you go to sleep saying if tomorrow is still Ramadan I will fast, but if it's Eid I will not fast, and it turns out to be Ramadan, this intention is valid, because the default ruling is that it is still Ramadan.

- **If someone says** I will fast tomorrow in shaa Allah, meaning if Allah wills, due to being doubtful, this is not a valid intention, as one must be certain. If they say in shaa Allah not out of doubt, but to gain Allah's blessing and support, then this intention is valid.

- **If someone plans** to fast an obligatory fast, like Ramadan, a make-up day of Ramadan, or a fast that he vowed, then the intention must be made at night before dawn.

- **If it is a voluntary fast**, one can delay the intention until the day as long as one did not do anything to break one's fast. For example, if someone wakes up at 10 AM or noon, and has not eaten, and decides he wants to fast for the rest of the day a voluntary fast this would be okay, as long as he did not eat or drink anything since dawn. He

will only be rewarded though from the time he starts fasting until sunset.

- **One cannot combine** between the intention of making-up a day, and a voluntary fast which is virtuous, such as fasting the Day of 'Arafa. However, if one intends to make up a day on the day of 'Arafa, hoping for its virtue, and not with the intention of fasting 'Arafah as a voluntary fast, then this is okay, and it's hoped he will get more reward.

- **If a person intended to** fast at night, but was unconscious or insane from dawn till sunset then that fast is invalid. The one who was unconscious must make-up that day once he is able to.

- **If one makes the intention** at night, and is unconscious part of the day, and not the entire day, then his fasting is valid.

- **If someone intends** to fast at night, and sleeps from dawn until sunset, which is very rare but possible, then his fast is valid.

- **One is not allowed** to break the intention of fasting if it is an obligatory fast, such as Ramadan and make up days, unless there is a valid excuse which would allow him to break his fast. As for a voluntary fast, a person is allowed to break it, even though it is disliked to do so without a valid reason.

3. Remember Allah often

They can say:

- Subhānallāh, Exalted is Allah,
- Alhamdulillah (all praise is due to Allah),
- Lā ilāha illallāh (there is no true god but Allah),
- Allahu akbar (and Allah is the greatest).
- Wa lā hawla walā quwwata illā billah (there is no change or strength except from Allah).
- They can also send salāh and salām upon the Prophet (ﷺ). Whoever asks Allah to send praises upon the Prophet (ﷺ), one time, Allah will send salāh upon him ten times.
- Subhānallāhi wa bihamdih subhānallāhil 'adheem, exalted is Allah with his praises, exalted is Allah the Most Great. These two phrases are

beloved to Allah, heavy on the scale of good deeds, and light upon the tongue.

- They should be keen on saying all the remembrances that the Prophet, praise and peace be upon him, taught us, such as the morning and evening remembrances. This should become a daily habit for them and their families. These remembrances can be found in books such as The Fortress of the Muslim, compiled by Sa'd Al-Qahtāni.



4. Increasing in Supplications / Dua

Muslims should take the opportunity to make du'ā while fasting and when breaking their fast. In the middle of the verses pertaining to fasting, Allah says,

"And when My servants ask you, [O Muhammad], concerning Me - indeed I am near. I respond to the invocation of the supplicant when he calls upon Me. So let them respond to Me [by obedience] and believe in Me that they may be [rightly] guided." [2:186]

The scholars of Tafseer said this shows the significance of making du'ā to Allah when one is fasting and breaking one's fast. The Prophet, praise and peace be upon him, informed us that the supplication of the fasting person is answered.

RECOMMENDED ACTS WHILE FASTING

When a person is fasting, it is highly recommended to increase in acts of worship. Through these acts of worship they can draw closer to Allah, God willing. Here is a list of recommended acts that one can complete while fasting:

1. Reciting Qur'an

A Muslim should recite a lot of Quran. Ramadan is the month of Quran. In it, the Quran was first revealed, as a guidance to mankind. Muslims should be keen on reciting the Quran when fasting, as well as studying the meanings of the Quran. If they do not know Arabic, they can read translations of the meanings of the Quran. The Prophet (ﷺ) would review the Quran with Angel Jibreel during every night of Ramadan. In the last Ramadan that he fasted, he recited to Angel Jibreel twice. The companions and the pious predecessors would increase in their recitation of the Quran. You should be keen on reciting, understanding, and pondering over the meanings of the Quran. The Quran is a guidance, a mercy, and a cure for the hearts. Try to recite the entire Quran at least once in Ramadan. If you are able to do more than that, then all praise is due to Allah! It is also important to get used to listening to the Quran, as you will be rewarded for every letter that you listen to.

2. Increasing in Prayers/Salah

A Muslim should be keen on praying the five prayers on time, as well as the voluntary prayers. If he lives near a Masjid, a man should try to pray all of his prayers in the masjid. It is recommended for Muslims to pray the night prayer in congregation every night after Isha. This prayer is called Tarawih.

The Prophet (ﷺ) said,

"Whoever prays in the nights of Ramadan out of faith and in the hope of reward, he will be forgiven his previous sins." [Sunan an-Nasa'i 1603]

FACTORS THAT INVALIDATE THE FAST

When it comes to fasting, you may have many questions. Does vomiting break one's fast? Do insulin shots break one's fast? Does performing a kidney dialysis break one's fast?

In this section we aim to answer all of your questions, God willing.

Here is a list of things that invalidate the fast:

- Eating anything, whether it has nutritional value like a date, or not, like a small pebble.
- Drinking any fluids
- Forcing one's self to vomit, as opposed to vomiting without forcing it.
- Looking or touching with desire which leads to ejaculation.
- Masturbation, which is prohibited at all times and breaks one's fast upon ejaculation.
- Sexual Intercourse.
- Anal intercourse (this is a major sin at all times)

These things invalidate one's fast only if one knows they are prohibited, remembers when doing them that he is fasting, and willingly does them.

If the person does not know that such an act is prohibited, forgot they were fasting, or were coerced into doing so, then their fast is not invalidated and there is no sin or expiation upon them.

However, once they know or remember, they must desist immediately. For example, if someone was eating while forgetting they were fasting, this is forgiven. As soon as they remember or are reminded, they have to remove the food from their mouth, and cannot continue, otherwise their fast

would be invalidated. This is because while they had forgotten, it was not their intention to break their fast. But once they remembered they were fasting, if they continued to eat then this means they intentionally ate while they knew they were fasting.

If one eats or drinks thinking that dawn did not come in, or that the sun has already set, but then realizes he was wrong, he must make up that day.

The scholars discussed and researched many modern issues, whether they break the fast or not. The following are some of the most famous issues which break one's fast:

- a. Smoking, e-cigarettes, and chewing tobacco.
- b. Chewing gum.
- c. Swallowing any pill or medicine even if it is not nutritious, because this is considered eating.
- d. Any medical procedure which involves nutrition entering any place of the body, including any injections that give the body any nutrition.
- e. Anesthetics that cause one to lose consciousness all day, from dawn till sunset.
- f. Any drops that are taken through the nasal passage if it reaches the throat.
- g. Performing a kidney dialysis.
- h. and receiving blood.



We must remember that avoiding things that break our fast for the sake of Allah increases our love and fear of Allah, brings us closer to Allah, and gives us great reward. We must remember that this great act of worship is something that Allah loves for us to do.

DISLIKED OR PROHIBITED ACTS WHILE FASTING

When fasting, the following are disliked:

1. Gathering one's saliva in the mouth then swallowing it. There is a difference of opinion regarding this, does it break one's fast or not? The correct opinion is that it does NOT break one's fast.
2. Tasting food unless there is a need for it, and if it is done one must be sure not to swallow, and to rinse out the mouth afterward.
3. Leaving remnants of food in between one's teeth, because this can lead to swallowing it.
4. Kissing one's wife and foreplay if it causes arousal, because this may lead to nullifying one's fast.

When fasting, the following matters are prohibited:

1. Intentionally swallowing one's mucus if it comes to the mouth, as it breaks the fast. If it reaches the mouth, one should spit it out into a napkin.
2. Intentionally swallowing blood or vomit that is in the mouth. If blood or vomit comes to the mouth, one should spit it out and rinse out his mouth with water.
3. Chewing gum. If the saliva is swallowed after chewing the gum, it breaks one's fast.
4. Kissing and foreplay if one believes it will lead to ejaculation.
5. Committing sins. Sins are prohibited at all times, but one must be even more careful to avoid them when fasting. One must be particularly careful to avoid the sins of the tongue, such as backbiting, cursing, lying, and belittling others.

The Prophet (ﷺ) said,

"Whoever does not leave false speech and acting upon it, then Allah is no need of him leaving his food and drink." [Al-Bukhari]

A person should also guard his eyes, his ears, and all of his body from doing anything displeasing to Allah. This is because the main purpose of fasting is to gain Taqwa, meaning to be able to fear Allah and to protect one's self from His punishment, by

following His commandments and staying away from His prohibitions.

Imam Ahmad, may Allah have mercy on him, said, "A person who is fasting should guard his tongue. He should not argue with others. He should protect his fast. They (i.e. the pious predecessors) used to sit in the Masjid and say: 'Let us protect our fast. Let us not backbite anyone.' He should not do any deed which will ruin his fast."



If a person invalidates more than one day of Ramadan due to sexual intercourse, another expiation is due upon him for each day that he nullifies.

The woman takes the same ruling as the man, unless she is excused due to ignorance, forgetfulness, or coercion, as we previously explained.

The expiation for intercourse while fasting is specific to Ramadan. It doesn't matter whether a person sinfully eats or drinks before having intercourse or not, the expiation would still apply.

If one is allowed to break their fast in Ramadan and decides to break his fast through sexual intercourse then there is nothing upon him. For example, if a husband and wife are fasting in Ramadan, and they are traveling for a lawful reason. In such a case, they are allowed to break their fast. If they have intercourse, then their fast is nullified. They have to make up that day, but they are not sinful nor do they have to expiate, because they did what was allowed for them to do: which is to break their fast. However, if a husband and wife travel just for the purpose of intercourse, this would be prohibited, and they would not be given any concession.

If a husband and wife were residing in their hometown and fasting during Ramadan, then they had intercourse, then they decided to travel during the day, or the wife got her period, this would not drop the sin or the expiation, because the excuse of traveling or her period happened after the fact.

If one has sex while making up a day of Ramadan, then he or she is sinful and the fast is invalid, but there is no expiation.

If one does it during a voluntary fast, then there is no problem, since a person is permitted to break the voluntary fast if he or she wishes.

Ejaculation caused by looking or foreplay breaks one's fast as well. One must repent, continue fasting, and make up that day, but there is no expiation.

Foreplay that does not cause ejaculation does not break one's fast, but one must be very careful to do something that will lead to the invalidation of his fast.

When studying the rules of expiation here, it is important to realize how Islam turns a sin that someone commits into something positive. It commands one to repent and to seek Allah's forgiveness, which gives a person reward and erases his sins. It leads one to the love of Allah, as Allah loves those who repent.

Likewise, other people will benefit tremendously. A slave will be freed. Sixty poor people will be fed. This sin which was considered bad resulted in something good for that person who repented as well as other people in need. This is from the great wisdom and mercy of Allah, the Most Exalted!

We also notice how Islam highly encouraged the freeing of slaves through its various laws and expiations. Freeing a slave is one of the greatest good deeds in Islam, and many of its expiations require the freeing of a slave. This is one of the ways that Islam discouraged and attempted to stop slavery.

FACTORS THAT DO NOT INVALIDATE THE FAST

It is important to remember that the default ruling is that nothing invalidates one's fast unless it is mentioned in the Quran and authentic Sunnah, or has the same meaning as what is mentioned in the Quran and Sunnah based on scholarly deduction.

The following things, which the classical scholars discussed, do not validate one's fast:

1. Involuntary vomiting
2. Burping
3. Accidentally or unintentionally swallowing any substance or liquid.
4. Acid reflux and unintentionally swallowing it
5. Bleeding, whether from the mouth, nose, or anywhere else.
6. Using toothpaste as long as one rinses his mouth well, and does not swallow.
7. Using the siwak or toothstick
8. Tooth extractions and implantations as long as nothing is swallowed.
9. Applying kohl or eye drops, or wearing contact lenses even if a solution is placed on them.
10. Any drops taken through the ear, as long as there is no hole in the ear drum, which is a condition that some people have. Ear washing or ear irrigation takes the same ruling.
11. Creams, medical ointments and adhesive patches applied on the skin and absorbed by the blood stream.
12. Removing body hair
13. Thinking about something that stirs one's desires
14. Looking or touching with desire which does not lead to ejaculation.
15. Having a wet dream
16. A substance entering the inner cavity, not the throat and stomach, such as the lungs, or head, and is NOT nutritious, such as a needle, or a sedative that does not give the body any nutrients
17. Using postnasal drips, nose drops and sprays as long as it's a small amount and is not intentionally swallowed at the throat
18. Medical tablets which are placed under the tongue and dissolve immediately to improve blood flow and to treat angina symptoms, as long as one avoids swallowing anything that reaches the throat

- 19. A gastroscopy, which is an examination of the inside of the esophagus, stomach and duodenum, which is the beginning of the small intestine. A gastroscopy does not break one's fast as long as the doctor does not place any coating or medicine on the optic instrument.
- 20. Asthma inhalers
- 21. Breathing oxygen
- 22. Treatment of teeth and fillings without swallowing anything
- 23. Local anesthetics.
- 24. Anesthetics that cause one to lose consciousness for only part of the day.
- 25. Enemas and suppositories if no nutrients are given to the body
- 26. Blood extraction
- 27. Acupuncture
- 28. Injections that do not contain any nutrition. This includes insulin shots taken by diabetics, because insulin is a hormone and not a nutrient.
- 29. A women's cervical discharge
- 30. A woman experiencing bleeding or spotting other than her period or postpartum bleeding (istihādah)
- 31. Having samples taken from the cervix
- 32. If the gastroscopy is inserted into the stomach without introducing any other substances, then it does not break the fast, but if some greasy substance or anything else is introduced with it then it does invalidate the fast
- 33. Anything that enters the vagina, such as suppositories, creams, or a medical instrument.
- 34. Anything that enters the urethra of the male or female, such as a catheter, scope, opaque dye for certain types of diagnostic imaging, medication or a solution to wash the bladder.
- 35. Arterial catheters.
- 36. Laser treatment
- 37. An endoscopy, as long as the doctor does not place any coating on the optic instrument which provides any sort of nutrition to the body, whether it's a small or large amount.
- 38. Committing sins not mentioned do not invalidate fast. However, they must be avoided at all times, and they may decrease the reward of the person's fast or even cancel his reward.
- 39. If a person is in a state of sexual impurity or if a woman finishes her period before dawn, and they intend to fast, but do not take a bath until after dawn, then this is permissible and does not invalidate the fast.
- 40. Nothing invalidates fast at night. Night starts at sunset and ends with the break of dawn.

During the night (starting at sunset and ending at the break of dawn), one is not fasting and therefore does not need to worry about invalidating the fast.

INTERCOURSE WHILE FASTING

In this section we will focus on the matter of having sexual intercourse while fasting. It has already been mentioned that it is prohibited while fasting and invalidates the fast. So what happens if someone has intercourse with his wife while fasting in Ramadan? This depends.

If one forgot he or she was fasting, or was ignorant of the fact that sex is prohibited while fasting, or was coerced into the act, then there is nothing upon them, and their fasting is not nullified, but granted that they stop as soon as they remember, gain knowledge, or once there is no more coercion.

If a man has sex with his wife during the day in Ramadan when they are required to fast, then his fast is invalid. He must repent and continue fasting the rest of the day.

He must make up that day which he nullified, and he must expiate for this sin.

HOW CAN ONE EXPIATE FOR THIS SIN?

- The expiation is freeing a slave.
- If he cannot do that, he must fast two consecutive lunar months.
- If he is unable to, then he must feed sixty poor people. Each poor person must receive two mudds – which is one and a half litres – of any staple food, such as rice, barley, and so forth.
- If a person cannot afford freeing a slave, fasting two months, or feeding sixty poor people, then it stays as a debt he must pay as soon as he can afford it. If he is able to feed ten people, he must do so, and he will have fifty left to feed.
- If someone pays the expiation on his behalf after taking his permission, this will suffice.

