RAMAḌĀN · 01 OF 08

The Month of Fasting

رَمَضَانُ

What breaks the fast, what is owed afterwards, and how the last ten nights are kept.

2 · What breaks the fast
3 · Qaḍāʼ, fidyah & kaffārah
4 · Suḥūr, ifṭār & their duʻās
5 · Tarāwīḥ & the night prayer
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Ḥ = Ḥanafī · M = Mālikī · S = Shāfiʻī · Ḥb = Ḥanbalī.

02 What breaks the fast

Eating or drinking deliberately.

Intercourse — the gravest, and the only one carrying expiation by agreement.

Deliberately inducing vomiting.

Ejaculation brought about deliberately.

The onset of ḥayḍ or nifās, at any hour of the day.

Anything nutritive taken into the body, including feeding by drip.

Bukhārī, Muslim · ṣaḥīḥ. Vomiting: Abū Dāwūd, Tirmidhī · ṣaḥīḥ.

WHAT DOES NOT BREAK IT

Eating or drinking in forgetfulness — continue, and it is a provision from Allah.

Involuntary vomiting; a nosebleed; blood taken for testing.

Rinsing the mouth and nose, without exaggeration.

Bathing, swimming, applying kohl or perfume.

Injections that carry no nourishment; inhalers, per the majority of contemporary rulings.

Waking in a state of janābah and bathing after Fajr.

Tasting food on the tongue without swallowing.

Bukhārī, Muslim · ṣaḥīḥ — “Whoever forgets and eats, let him complete his fast.”

03 What is owed

QAḌĀʼ — MAKING UP THE DAY

Owed by the traveller, the temporarily ill, the menstruating woman, and one who broke the fast deliberately. Made up any time before the next Ramaḍān; consecutive days are not required.

FIDYAH — FEEDING INSTEAD

For one who cannot fast and never will: the very old, and the chronically ill. Feed one poor person for each day missed. No qaḍāʼ is owed.

Q 2:184; Bukhārī · the ruling of Ibn ʻAbbās ؓ

KAFFĀRAH — THE EXPIATION

Owed for intercourse during a day of Ramaḍān. Ḥ, S and Ḥb: in strict order, each only if the one before is beyond reach; M: a choice among the three, feeding preferred:

1 Free a slave.

2 Fast sixty consecutive days.

3 Feed sixty poor people.

The day itself is also made up. **Ḥ** and **M** extend kaffārah to deliberate eating and drinking; **S** and **Ḥb** confine it to intercourse.

Bukhārī, Muslim · ṣaḥīḥ — the ḥadīth of the man who came saying “I am ruined.”

04 Suḥūr & ifṭār

THE INTENTION

Formed in the heart before Fajr, once for the whole month per **M**; nightly per **Ḥ**, **S** and **Ḥb**. Nothing is said aloud.

SUḤŪR

Delay it until close to Fajr. Even a sip of water fulfils it — “in suḥūr there is blessing.”

Bukhārī, Muslim · ṣaḥīḥ

IFṬĀR

Hasten it at sunset with fresh dates, or dried, or water. Said after breaking:

ذَهَبَ الظَّمَأُ وَابْتَلَّتِ الْعُرُوقُ وَثَبَتَ الْأَجْرُ إِنْ شَاءَ اللَّهُ

Dhahaba-ẓ-ẓamaʼu wabtallatil-ʻurūqu wa thabatal-ajru in shāʼAllāh

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

Abū Dāwūd · ḥasan. The widely quoted *Allāhumma laka ṣumtu* is weak — this is the established wording.

If provoked, say: *innī ṣāʼim* — I am fasting. One who does not abandon false speech has given Allah no need of his hunger.

Bukhārī · ṣaḥīḥ

05 Tarāwīḥ

Prayed after ʻIshāʼ in pairs of two, ending with witr. A confirmed sunnah, not an obligation — and praying it behind an imam until he finishes is written as a whole night in prayer.

Tirmidhī, Abū Dāwūd · ṣaḥīḥ

THE NUMBER

Twenty rakʻahs — the position of all four madhāhib, on the practice settled under ʻUmar ؓ and unbroken in both Ḥaramayn.

Eleven rakʻahs — eight and three of witr, on the report of ʻĀʼishah ؓ that he never exceeded it in or out of Ramaḍān.

M records thirty-six, the practice of Madīnah.

Bukhārī, Muslim · ṣaḥīḥ; Muwaṭṭaʼ · the report of Yazīd ibn Rūmān.

Both are established practice and neither is censured. Length of standing outweighs count of rakʻahs.

WITR

Wājib per **Ḥ**, three joined without a salām between; a sunnah muʼakkadah per the other three, prayed one, three, five or more. Do not repeat it if you rise again to pray.

Muslim · ṣaḥīḥ — “Make the last of your night prayer witr.”

06 The last ten

IʻTIKĀF

Seclusion in the masjid for worship. The Prophet ﷺ kept it every Ramaḍān, and twenty days in the year he died. Entered before sunset on the 20th, left at the ʻĪd.

Leave only for necessity — the washroom, or food if none is brought.

Ḥ and **M** require fasting alongside it; **S** and **Ḥb** do not.

A woman may observe it with her husband’s consent, in a partitioned space.

Bukhārī, Muslim · ṣaḥīḥ

LAYLAT AL-QADR

Better than a thousand months. Sought in the odd nights of the last ten — the 21st, 23rd, 25th, 27th and 29th — and most often found on the 27th.

Q 97:3; Bukhārī, Muslim · ṣaḥīḥ

اللَّهُمَّ إِنَّكَ عَفُوٌّ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي

Allāhumma innaka ʻafuwwun tuḥibbul-ʻafwa faʻfu ʻannī

O Allah, You are Pardoning and love to pardon, so pardon me.

Tirmidhī, Ibn Mājah · ṣaḥīḥ — taught to ʻĀʼishah ؓ when she asked what to say if she found it.

07 Zakāt al-Fiṭr

Obligatory on every Muslim who has food beyond his need for the day — for himself and all he supports, including a child born before the ʻĪd dawn.

THE AMOUNT

One ṣāʻ of the staple food of the land — dates, barley, raisins, rice or wheat.

1 ṣāʻ = 4 mudd ≈ 3.0 litres
≈ 2.04 kg wheat · ≈ 2.4 kg rice
Give by volume, not weight, where you can.

IN CASH?

Ḥ permits its value in money, and this is the practice of most institutions today. **M**, **S** and **Ḥb** require food, as the text specifies it.

WHEN

Best on the morning of ʻĪd before the prayer; permitted a day or two earlier. Given after the prayer it is ordinary charity, and the obligation remains.

Bukhārī, Muslim · ṣaḥīḥ — the ḥadīth of Ibn ʻUmar ؓ; Abū Dāwūd · ḥasan

Its purpose: to purify the fast of idle and indecent speech, and to feed the poor so that they need not ask on the day of ʻĪd.

08 The thirty days

Mark the fast kept, the night prayer stood, and the portion read.

	Ṣ	Q	J		Ṣ	Q	J
01				16			
02				17			
03				18			
04				19			
05				20			
06				21			
07				22			
08				23			
09				24			
10				25			
11				26			
12				27			
13				28			
14				29			
15				30			

Ṣ fast · Q night prayer · J daily portion. Heavy rules mark the odd nights of the last ten.