

“مَنْ صَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ”

“Whoever fasts the month of Ramadan out of sincere faith, and hoping for a reward from Allah, then all his previous sins will be forgiven.” (Bukhari no. 1901)

مختصر صفة صيام النبي وقيامه واعتكافه

A Summarised Description of the Fasting,
Night Prayer and I'tikaf of the Prophet ﷺ

Compiled by

Mohammed Ibrahim Hussain

(Research Center for Hadith)

Based on the works of

Shaykh Abdul Aziz bin Marzouq At-Tarefe

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The Ruling of Saum (Fasting)

Saum is the fourth pillar of Islam¹ and whoever abandons fasting without an excuse, has committed a major sin.²

It is prohibited to precede Ramadan by fasting a day or two before (its commence), except for someone who is in the habit of fasting particular days or the one who has to make Kaffarah (compensation) or the one who is making Qada (Making up for a missed fast).³

The Start of Ramadan

The beginning and the end of Ramadan is only considered by the sighting of the moon, not by calculations or by the (lunar) phases of the moon.⁴

There is a general agreement amongst the scholars that the sighting of the crescent must come from at least one trustworthy witness.⁵

No specific Dhikr (Remembrance) has been established from the Messenger of Allah ﷺ at the event of sighting the crescent.⁶

¹ **Sahih:** Recorded in Sahih Bukhari (no. 8), chapter: Your invocation means your faith.

² **Reference:** Refer to 'A Summarized Description of the Prayer, Fasting, Night Prayer and I'tikaf of the Messenger of Allah ﷺ' (pg. 15) by Sheikh Abdul Aziz bin Marzouq At-Tarefe - <file:///Users/Skychief/Downloads/mojaz-resalah.pdf>

³ **Sahih:** Recorded in Sahih Bukhari (no. 1914), chapter: Not to observe Saum for a day or two ahead of Ramadan.

⁴ **Reference:** Refer to the recording of the Sheikh - <https://www.youtube.com/watch?v=OqKnyHZPk0&feature=youtu.be>

⁵ **Sahih:** Recorded in Sahih Bukhari (no. 1909), chapter: "Start observing Saum on seeing the crescent of Ramadan, and stop on seeing the crescent (of Shawwal)."

⁶ **Reference:** Refer to the recording of the Sheikh - https://www.youtube.com/watch?v=ucp2cM1_DIQ&feature=youtu.be. Refer also to 'A Summarized

Intention

It is compulsory to make an intention the night prior to the performance of the obligatory fasts.⁷

Whereas with optional fasts, if the intention is made at any time of the day then the correct opinion is that a person has the reward of the whole day.⁸

If a person intends the Iftaar (breaking the fast), then their fast is broken, even if they have not eaten (or drank).⁹

Refraining from Those Things That Break a Person's Fast

It is obligatory to refrain from all things that nullify the fast from the start of Fajr until sunset, such as eating food, drinking and having sexual relations.

According to the general agreement of the scholars¹⁰, if a person eats or drinks deliberately and knowingly then their fast is broken, even if they have consumed something small.

Taking normal or nutritional injections has the same ruling as eating and drinking.¹¹

Description of the Prayer, Fasting, Night Prayer and I'tikaf of the Messenger of Allah ﷺ (pg. 15) by Sheikh Abdul Aziz bin Marzouq At-Tarefe

⁷ **Sahih Mawqoof:** Recorded in Sunan Abi Dawood (no. 2454), Sunan At-Tirmidhi (no. 730), Sunan Nasa'i (4/196) and Sunan ibn Majah (no. 1700). Imam Bukhari, At-Tirmidhi and Imam An-Nasa'i consider it to be related by Hafsa and not connected to the Prophet ﷺ as quoted by Shaykh Abdul Aziz At-Tarefe in the explanation of Manaar As-Sabeel (Part 1) - <https://www.youtube.com/watch?v=sWsftOvn-ow>

⁸ **Sahih:** Recorded in Sahih Muslim (no. 1154a), chapter: It is permissible to observe a voluntary fast with an intention formed during the day before the sun reaches its Zenith, and it is permissible for one who is observing a voluntary fast to break his fast with no excuse, although it is better for him to complete it.

⁹ **Reference:** Refer to 'A Summarized Description of the Prayer, Fasting, Night Prayer and I'tikaf of the Messenger of Allah ﷺ (pg. 16) by Sheikh Abdul Aziz bin Marzouq At-Tarefe

¹⁰ **Reference:** Al-Majmoo (6/333) of Imam Nawawi

¹¹ **Reference:** Refer to 'A Summarized Description of the Prayer, Fasting, Night Prayer and I'tikaf of the Messenger of Allah ﷺ (pg. 16) by Sheikh Abdul Aziz bin Marzouq At-Tarefe

Actions Which Are Permissible for the Fasting Person

The following are permissible:

- Taste food without swallowing,
- Kissing ones wife,¹²
- To use an oxygen mask for breathing,
- To use Kohl (antimony) and
- Eye and ear drops.

However, it is not allowed to use nose drops,¹³ if the nose drop reaches the throat and then the stomach then the fast is broken, but if it doesn't reach the stomach then the fast is valid, as the principle is that nothing should be consumed.¹⁴

The Following Do Not Break the Fast

- Vomiting intentionally or unintentionally does not break the fast according to the most correct opinion,¹⁵
- Hijamah (cupping),¹⁶
- Blood transfer but it is best to delay blood transfer and Hijamah until the night so that the body does not become weak,
- Nose bleeds,
- Bleeding wounds do not break the fast,
- Injecting in other than the vein does not break the fast.¹⁷

¹² **Sahih:** Recorded in Sahih Bukhari (no. 1928), chapter: Kissing by a fasting person.

¹³ **Reference:** Refer to 'A Summarized Description of the Prayer, Fasting, Night Prayer and I'tikaf of the Messenger of Allah ﷺ' (pg. 16-17) by Sheikh Abdul Aziz bin Marzouq At-Tarefe

¹⁴ **Reference:** Refer to the Sheikh's explanation of the text Manaar As-Sabeel class 3 - <http://www.altarefe.com/cnt/dros/tid/128>

¹⁵ **Reference:** Sahih Bukhari - Chapter: Cupping and vomiting in Saum (fast), the evidence is from the statements of Abu Hurairah and Ibn Abbas.

¹⁶ **Sahih:** Recorded in Sahih Bukhari (no. 1939), chapter: Cupping and vomiting in Saum (fast).

¹⁷ **Reference:** Refer to 'A Summarized Description of the Prayer, Fasting, Night Prayer and I'tikaf of the Messenger of Allah ﷺ' (pg. 16-17) by Sheikh Abdul Aziz bin Marzouq At-Tarefe

Iftaar (Breaking the Fast)

There is no supplication authentically established from the Prophet ﷺ at the time of braking the Fast.¹⁸

As for making supplications generally it is prescribed at the moment of breaking the fast whether or not it is done facing the Qiblah or by raising the hands.

It is prescribed to break the fast by eating before drinking and choosing the ripe date over the dry date, but if these items are unavailable, water should be drunk in sips.¹⁹

The continual fast where the Iftaar is delayed until just before the beginning of fajr or the continuation of a fast into the second or third day is prohibited according to an agreement of the scholars.²⁰

Providing food for the fasting person with which to break his fast is recommended according to a consensus (of the scholars), although the hadith in regards to its virtue is not authentic.²¹

¹⁸ **Reference:** Refer to the the recording of the Sheikh -

<https://www.youtube.com/watch?v=e8FFdEZJk7g&feature=youtu.be>

¹⁹ **Sahih:** Recorded in Sunan Tirmidhi (no. 694), chapter: What Has Been Related About What It Is Recommended to Break the Fast with. Refer to the the recording of the Shaykh -

<https://www.youtube.com/watch?v=Ai14ByWCnWI&feature=youtu.be>

²⁰ **Sahih:** Recorded in Sahih Bukhari (no. 1967), chapter: To observe Saum continuously day and night (Al-Wisal) till the time of Sahar.

²¹ **Reference:** Refer to 'A Summarized Description of the Prayer, Fasting, Night Prayer and I'tikaf of the Messenger of Allah ﷺ (pg. 17-18) by Sheikh Abdul Aziz bin Marzouq At-Tarefe

Hastening the Iftaar

It is an emphasized Sunnah to hasten the Iftaar.²²

Hastening the Iftaar means; to break the fast after being sure that the sun has set and not whilst in doubt of the setting of the sun.

If someone hastened and broke his fast and realised thereafter, that they had eaten before sunset due to it being overcast, then their fast is still valid according to the most correct opinion.²³

Suhoor (Pre-Dawn Meal)

It is a Sunnah to delay the Suhoor to the last portion of the night²⁴ and in it is blessing²⁵, meaning receiving assistance in performing good deeds for it gives energy to the person, therefore if a servant of Allah takes Suhoor then that will assist him in reciting the Quran, being obedient, connecting the ties of kinship and other good deeds. And by this the blessing is attained.²⁶

²² **Sahih:** Recorded in Sahih Bukhari (no. 1957), chapter: To hasten the Iftar.

²³ **Reference:** Refer to 'A Summarized Description of the Prayer, Fasting, Night Prayer and I'tikaf of the Messenger of Allah ﷺ' (pg. 17-18) by Sheikh Abdul Aziz bin Marzouq At-Tarefe

²⁴ **Sahih:** Recorded in Sahih Bukhari (no. 575), chapter: Time of the Fajr (early morning) prayer. Sahih Muslim (no. 1097a), chapter: The virtue of Suhoor, which is recommended. It is recommended to delay it and to hasten the breaking of the fast.

²⁵ **Sahih:** Recorded in Sahih Bukhari (no. 1923), chapter: Suhoor is a blessing but it is not compulsory.

²⁶ **Reference:** Refer to 'A Summarized Description of the Prayer, Fasting, Night Prayer and I'tikaf of the Messenger of Allah ﷺ' (pg. 18) by Sheikh Abdul Aziz bin Marzouq At-Tarefe

Fasting of The People Who Have a Valid Excuse

The Traveller

The traveller has the option to either fast or not, according to his condition.²⁷

An Old Person and Those Who Permanently Ill and Are Not Expected to Recover

An old person does not need to fast, but instead they should feed a Miskeen (poor person) as a substitute for each day missed {based upon this, the person who has an illness and is not expected to recover is given the same ruling}.²⁸

²⁷ **Sahih:** Recorded in Sahih Bukhari (no. 1943), chapter: To observe Saum (fast) or not during journeys.

²⁸ **Sahih:** Recorded in Sahih Bukhari (no. 4505), book of Prophetic Commentary on the Qur'an (Tafseer of the Prophet ﷺ).

Those Who Must Make Up Their Missed Fasts

The Sick and the Traveller

The sick and the traveller make up for their missed fasts without having to feed a Miskeen.²⁹

Menstruating or Bleeding Following Childbirth

The scholars are unanimously agreed that it is not permissible for women who are menstruating or bleeding following childbirth to fast, and that they should not fast in Ramadaan but should make up missed fasts.³⁰

Breastfeeding and Pregnant women

It is obligatory on the breastfeeding and pregnant women to make up fasts missed, and it is safer and more precautious for them to feed a Miskeen as a substitute for each day missed in addition to making up for it (after breastfeeding or their pregnancy).

Sexual Intercourse

The one who has sexual intercourse during the daylight hours of Ramadan must make up for it and must expiate for it³¹. This is the case for both the man and the woman if she did not protest.³²

²⁹ **Qur'an:** Surah Baqarah 2: 185

³⁰ **Sahih:** Sahih Muslim (no. 335c), chapter: A menstruating woman is obliged to make up missed fasts but not prayers. Refer to the recording of the Sheikh -

<https://www.youtube.com/watch?v=znT2xLTaBKA&feature=youtu.be>

³¹ **Sahih:** Recorded in Sahih Bukhari (no. 1936), chapter: Sexual intercourse with wife in Ramadan and the expiation of that. The expiation is: One frees a slave and if not able then fast two consecutive months and if not able to then feed sixty miskeen (poor and needy).

³² **Reference:** Refer to 'A Summarized Description of the Prayer, Fasting, Night Prayer and I'tikaf of the Messenger of Allah ﷺ' (pg. 18-19) by Sheikh Abdul Aziz bin Marzouq At-Tarefe

I'tikaaf (Seclusion in the Masjid)

Ruling

I'tikaaf may be done at the beginning, middle and end of Ramadan and it is a Sunnah according to a consensus (of the scholars). It is best to perform I'tikaaf at the end of Ramadan (last ten nights).³³

Limit for I'tikaaf

There is no limit to the maximum number of days for I'tikaaf but the minimum time for I'tikaaf is an hour.

I'tikaaf begins before the sunset of the 21st night of Ramadan and finishes on the night of Eid (the night proceeding the day of Eid).

I'tikaaf for Women in The Masjid is Allowed

I'tikaaf is Sunnah for both men and women, and the Mothers of the Believers (i.e., the wives of the Prophet ﷺ) used to observe I'tikaaf with the Prophet ﷺ during his lifetime, and after he passed away in the Masjid.³⁴

What to Do in I'tikaf

During I'tikaaf the Mu'takif (person performing I'tikaaf) should busy himself in the remembrance of Allah, His worship, His obedience and in seeking beneficial knowledge.

³³ **Sahih:** Recorded in Sahih Bukhari (no. 2020), chapter: To search for the night of Qadr in the odd nights.

³⁴ **Sahih:** Recorded in Sahih Bukhari (no. 2026), chapter: The I'tikaf in the last ten days of Ramadan. Refer to Q&A with the Sheikh on I'tikaf for the Women. -

https://www.youtube.com/watch?v=W_rmMRr_Uxk&feature=youtu.be

What is Not Allowed for the Mu'takif

The Mu'takif is not allowed to have intimate physical contact with his wife. However, the Mu'takif is allowed to touch his wife.³⁵ Sexual intercourse renders the I'tikaaf null and void. I'tikaaf may be done outside of Ramadan and may be done without fasting.³⁶

What is Allowed for the Mu'takif

The Mu'takif is allowed to exit the place of I'tikaaf due to a necessity without prolonging his leave.³⁷

³⁵ **Sahih:** Recorded in Sahih Bukhari (no. 2028), chapter: A menstruating woman is permitted to comb the hair of a man in I'tikaf.

³⁶ **Sahih:** Recorded in Sahih Bukhari (no. 2042), chapter: I'tikaf without fasting. Refer to 'A Summarized Description of the Prayer, Fasting, Night Prayer and I'tikaf of the Messenger of Allah ﷺ' (pg. 19-20) by Sheikh Abdul Aziz bin Marzouq At-Tarefe

³⁷ **Sahih:** Recorded in Sahih Bukhari (no. 2029), chapter: Mu'takif not to enter the house except for a need.

Qiyam {al-layl} (The Night Prayer)

The Qiyam Al-layl (The Night Prayer) should be prayed in units of two.³⁸ There is no limit to the maximum number of units but it is best to pray eleven units of prayer.³⁹

It is best to perform the Night Prayer during Ramadan in congregation⁴⁰, and it is best for the Qunoot (Supplication) to be the length of Surah Buruj or a little longer.

The Night Prayer may be performed in the beginning, middle or the last portion of the night.

The Witr prayer (the odd-numbered prayer) should be prayed as one unit of prayer⁴¹ and if a person prefers he can pray in three units.

There is no problem in reciting from the Mushaf (copy of the Qur'an) whilst standing in the night Prayer.⁴²

The supplications in the Qunoot should be made with comprehensive invocations but without excessiveness.⁴³

³⁸ **Sahih:** Recorded in Sahih Bukhari (no. 990), chapter: What is said regarding the Witr prayer.

³⁹ **Sahih:** Recorded in Sahih Bukhari (no. 1139), chapter: How was the Salat of the Prophet ﷺ and how many Rak'ah he used to offer at night?

⁴⁰ **Sahih:** Recorded in Sahih Bukhari (no. 2008), chapter: The superiority of Nawafil at night in Ramadan.

⁴¹ **Sahih:** Recorded in Sahih Bukhari (no. 993), chapter: What is said regarding the Witr prayer. Sahih Muslim (no. 752b), chapter - The night prayers are two by two, and Witr is one rakah at the end of the night.

⁴² **Reference:** Sahih Bukhari (1/245) Mu'allaq form from A'ishah.

⁴³ **Reference:** Refer to 'A Summarized Description of the Prayer, Fasting, Night Prayer and I'tikaf of the Messenger of Allah ﷺ (pg. 20) by Sheikh Abdul Aziz bin Marzouq At-Tarefe