



Office
OF THE
MUFTI

Religious Queries Related To Fasting

Sharing the blessings
of Ramadan 2021

GUIDE ON HOW TO PERFORM TARAWIH ARE INCLUDED

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FOREWORD

All praises to Allah, Lord of the Worlds, peace and blessings be upon our beloved Prophet Muhammad s.a.w.

We are grateful to Allah for all His blessings and guidance. Although we are still tested by the COVID-19 pandemic, the situation this year is better than our previous Ramadan. Nevertheless, safety precautions still need to adhere to as long as this pandemic is ongoing, especially in communal spaces such as our mosques.

Consequently, throughout this Ramadan, we must all recognize the significance of sharing goodness and blessings with our brothers and sisters. With the limited amount of space made available in our mosques along with further restrictions imposed on other activities, it is crucial for us to realise the importance of giving others equal opportunities to attain the goodness that we hope to achieve for ourselves. We must understand that the virtue of sharing and letting others have their turns is also a form of good deed that will be rewarded by Allah (s.w.t.). Hence, even when we are unable to secure slots for tarawih prayers at the mosques, we must remain calm and be pleased to know that the spaces will be used by our fellow congregants.

In welcoming the arrival of Ramadan, the Office of the Mufti has prepared this booklet which aims to address questions related to fasting that are frequently asked by members of our community. These include questions that are specific to the current pandemic, such as the religious ruling on vaccination during daytime in Ramadan, among many others.

Let us pray to Allah s.w.t. that He protect us and preserve the safety and harmony of our beloved country. Let us hope that Allah s.w.t. will grant both the local and global communities a solution to our current situation. Amin Ya Rabbal 'Alamin.

May the blessed month of Ramadan bring blessings and goodness for us all.



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BENEFITS OF RAMADAN

There are many benefits that we can attain during the month of Ramadan, such as:

1. Forgiveness of past sins. This is based on a hadith that is narrated by Imam Bukhari:

مَنْ صَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ

Which means: *“Whoever observes fasting during Ramadan with sincere faith and hope (for Allah’s pleasure), his past sins shall be forgiven.”*

2. Doors of heaven are opened, and doors of hell are closed. This is based on a hadith narrated by Imam Bukhari and Muslim:

“When the month of Ramadan arrives, the doors of heaven will be opened, and the doors of hell will be closed and the devils will be shackled.”

3. Forgiveness of sins until the coming of next Ramadan. In a hadith narrated by Imam Muslim, Rasulullah s.a.w. said:

“(Between) The five prayers, from Friday to Friday and from Ramadan to Ramadan, sins will be forgiven between the two, as long as no heavy sins are committed.”

4. Attaining the night of Lailatul Qadar – a night that is better than a thousand months. This based on a hadith narrated by Imam Bukhari:

مَنْ قَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ، وَمَنْ قَامَ لَيْلَةَ الْقَدْرِ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ

Which means: *“Whoever fasts during the month of Ramadan with sincere faith and hope (for Allah’s pleasure), his sins shall be forgiven and whoever stands (for prayer) on Lailatul Qadar with sincere faith and hope (for Allah’s pleasure), his past sins shall be forgiven.”*

5. Acceptance of our supplications when breaking fast. This is based on a hadith narrated by Ibn Majah: *“And for those who fast until it is time to break fast, his supplications (at the time of breaking of fast) will not be rejected.”*

Benefits of Ramadan

- Forgiveness of past sins
- Doors of heaven are opened, and doors of hell are closed
- Forgiveness of sins until the coming of next Ramadan
- Attaining the night of Lailatul Qadar
- Acceptance of supplications



RAMADAN THIS YEAR

Acts of worship in Ramadan during a Pandemic

Although Singapore has moved into Phase 3 of its post-circuit breaker COVID-19 reopening, the pandemic is still ongoing. Therefore, to preserve the safety of mosque congregants and the general public, precautionary measures must continue to be conducted in our mosques.

These safety procedures will be required for all religious activities that will be done this Ramadan, especially those that are congregational. This is a collective responsibility that we have to carry out in order to safeguard the well-being of our community.

Why will there be no communal breaking of fast sessions at the mosques?

As we are still currently in Phase 3, there will be no communal breaking of fast at mosques this Ramadan. As communal dining can contribute to the spread of the virus, as we will take off our masks when eating, the community is encouraged to break fast at homes with their families.

However, if you wish to perform maghrib prayers at the mosque (and have successfully obtained a slot through the mosque booking system), the mosque will prepare some dates and water for you to break your fast before performing your maghrib prayer.

Are we required to register for tarawih prayers every night?

Due to the prevailing safe management measures still in place, there are still limited number of prayer spaces available at mosques. Similar to all prayers performed at mosques, one is still required to register a slot through the prayer booking system.

Slots for tarawih prayers are paired with the Isyak prayer. Thus, in order to perform the tarawih prayer at a mosque, one needs to register to obtain a prayer space via the prayer booking system. If you did not manage to register a slot, you are encouraged to still perform the tarawih prayer, but with your family at home.

This is part of our sacrifice to keep our community safe. This is also a chance for us to share the blessings of Ramadan with other members of the community in a just and equitable way. May Allah rewards us with the best of rewards.



**FIRST:
FASTING**

When should I make the intention (niat) for fasting?

You can make an intention to fast the night before fasting or when you are having your pre-dawn meal before Fajr (Subuh).

Can I make the intention (niat) for fasting the whole month of Ramadan without renewing my intention every night

Our scholars have different views on this matter. Scholars of Hanafi Mazhab are of the view that it is permitted for you to make the intention for fasting the whole month of Ramadan. Scholars of Shafi'i Mazhab are of the view that it is a requirement for you to make the intention for fasting on every night of Ramadan.

Therefore, if you are concerned that you might forget to make your intention every night, you are encouraged to make the intention for fasting the whole of Ramadan at the beginning of the month. This will encompass the whole of Ramadan, including the days you have forgotten.

I forgot to state my intention to fast. Does this invalidate my fast?

Intention is a resolution in your heart. For fasting in Ramadan, it is compulsory to internally develop the intention before Subuh prayer. This is based on the hadith of Rasulullah s.a.w.: *"Whoever does not make his intention before Subuh, there will be no fasting for him."* (Narrated by Abu Dawud).

Intention for fasting is to be made in the heart, and it is not a requirement to be verbalised. Therefore, if your heart (or mind) has developed the intention for fasting the next day, or you have stated your intention to fast the whole month of Ramadan, your fasting is considered valid.

I woke up late for my pre-dawn meal (Sahur). When I was eating, the DJ on the radio announced that it is now the time of Imsak. Does this mean my fasting is invalidated?

Allah s.w.t. stated in the Quran:

﴿ وَكُلُوا وَاشْرَبُوا حَتَّىٰ يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ
الْأَسْوَدِ مِنَ الْفَجْرِ ۖ ثُمَّ أَتَمُوا الصِّيَامَ إِلَى اللَّيْلِ ﴾

Which means: *“And eat and drink until the white thread of the dawn becomes distinct from the black thread; then complete the fast up to the night.”* (Surah al-Baqarah, verse 187)

This verse shows that the period of fasting begins when we enter the time for Subuh. During Imsak (10 minutes before Subuh) it is recommended for us to stop eating and drinking, taking into account that Subuh is approaching soon.

However, it is not prohibited for us to eat and drink during Imsak, especially if you woke up late for Sahur. As long as you stop eating and drinking before Subuh, then your fast is valid.

I woke up after Subuh in a state of major impurity (hadas besar) due to a wet dream. Am I permitted to fast when I did not have the chance to perform purificatory bath (ghusl) before Subuh?

Being in a state of major impurity due to having a wet dream does not invalidate your fast. If you woke up in that particular state after having a wet dream, you should perform the purificatory bath to remove yourself from the major impurity and continue your fasting.

Can I swim or play water sports while fasting?

Swimming and other similar activities can cause water to enter our nostrils and ears. If it happens, your fasting will be invalid. Therefore, as a precaution, you are not recommended to swim while fasting.

I was told that the supplication we normally read when breaking our fast “*Allahumma Laka Sumtu*” is based on a weak hadith. If so, are there other supplications I can read?

A question regarding the status of a hadith requires a detailed explanation. In summary, a large group of scholars such as Imam An-Nawawi is of the view that a weak hadith can be accepted and used as a basis for performing good deeds. (Fada'il A'mal)

There are alternative supplications that you can read, for example:

ذَهَبَ الظَّمُّ وَأَبْتَلَّتِ الْعُرُوقُ وَتَبَّتِ الْأَجْرُ إِنْ شَاءَ اللَّهُ

Which means: “*Thirst has been quenched and veins have been dampened and reward has been decided, if Allah wills.*” This supplication was recited by Prophet Muhammad s.a.w., as narrated by Abu Dawud and is deemed as a hadith hasan.

What is the religious ruling on someone who deliberately breaks his fast in the day of Ramadan without a valid reason?

If someone breaks his fast without a valid reason that is acknowledged by the Shariah, it is deemed as a major sin as it goes against one of the pillars of Islam. The person should hence repent to Allah s.w.t. as soon as possible and be determined to not repeat the sin.

The person is required to expiate the missed day of fasting by replacing it with another day of fasting (qada) after Ramadan. However, the person has missed the chance to obtain the great reward of fasting in Ramadan.

I accidentally vomited. Is my fast invalidated?

No, involuntary vomiting does not invalidate your fast. If it occurs due to sickness, although your fast is still valid, you have to consider breaking your fast and make up for it on another day. This is because those who are unwell are not obligated to continue fasting, and priority should be given to their health and well-being.

I accidentally swallowed remnants of food in my mouth when I was fasting. Does this invalidate my fast?

If it is accidental, then your fast is still valid. It is recommended for you to ensure your mouth is clean from any remnants of food after your pre-dawn meal to avoid such incidents.

I have heard that gargling and rinsing our nose during ablution invalidate our fast. Is this true?

Gargling and rinsing of the nose during ablution is sunnah (recommended). However, during fasting, it is not recommended to do them excessively. As long as it is done moderately, if you swallow a bit of water accidentally, your fast is still valid.



I was admitted to the hospital and an IV drip was inserted into my arm. Does this invalidate my fast?

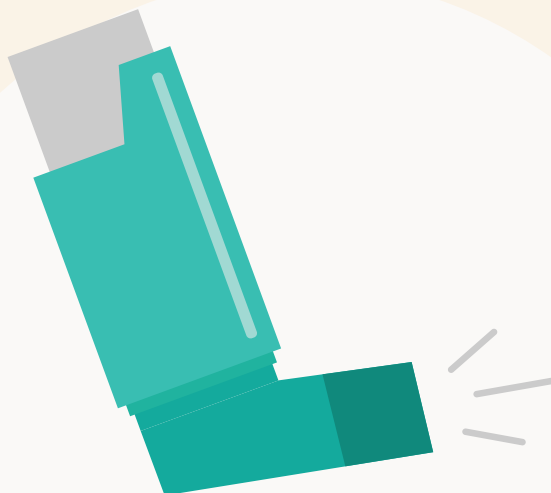
If you are required to receive treatment in the hospital and have to be put on a drip, this might indicate that you are facing serious health issues which make fasting more challenging. Hence, it is best that you break your fast and replace the days that you are unable to fast due to your illness on other days after Ramadan.

However, being put on a drip does not invalidate the act of fasting as it does not go through any of the open orifices.

What is the ruling on using an inhaler (due to asthma) when fasting?

Using an inhaler during fasting is permissible for those who have asthma. If one recovers after using the inhaler, the person will have to continue fasting.

However, if the person is too weak to continue fasting or require more medication, the best choice would be to break their fast and replace it after Ramadan so as not to cause any further harm to their health.



What is the ruling regarding fasting for an elderly person?

For the elderly who face difficulties in fasting, or are suffering from chronic and long-term illnesses, it is permissible for them to break their fast.

When they are unable to observe fasting, then they would have to pay fidyah, which is giving of food (or something of similar value) to the poor according to the number of days they are unable to fast. This is the leniency given by Allah s.w.t. to those who are unable to observe fasting.

Ibnu Abbas r.a. said: *“Leniency is given to those who are aged, but he is required to give food to the poor and the needy for each day he didn’t fast, and he is not needed to replace the days he did not fast.”* (Narrated by Ad-Daruqutni and confirmed by Hakim.)

Allah s.w.t. says in the Quran which means: *“For those who are capable of fasting (but still do not fast) there is a redemption: feeding a needy man for each day missed. But if anyone does good of his own accord, it is better for him, and fasting is better for you, if only you knew.”* (Surah Al-Baqarah, verse 184).



How does a person expiate (qada) the fasting days he missed during Ramadan?

Expiation of fasting days (qada) in Ramadan is divided into three categories:

1. Qada is obligatory upon:

- Those who are unable to fast due to being unwell and fasting would worsen their health condition.
- Those who do not fast due to being travellers (distance travelled has to be more than 84 kilometres).
- Mothers who breastfeed their children and had to break their fast out of concern for their own health and well-being.
- Women who are unable to fast due to menstruation or post-natal flow.
- Those who break fast due to extreme thirst and hunger, with valid concern that continuing the fast would be detrimental to their health.
- Those whose fasts are invalidated.

2. Qada and paying of fidyah are obligatory upon:

- Pregnant women or breastfeeding mothers who break their fast out of concern for their children's health and well-being.
- Those who did not expiate their missed fasting days from previous years before the arrival of the most recent Ramadan.

3. It is not obligatory to qada, but is required to pay fidyah:

- Those who are unable to fast due to chronic and long-term illnesses.
- The elderly who are unable to observe fasting due to their very old age.



Am I allowed to combine the intention to fast the sunnah six days in Syawal simultaneously with qada fasting?

There are two views regarding this issue.

Some scholars are of the view that it is not allowed to combine the intention of doing recommended (Sunnah) religious deeds with obligatory (Wajib) religious deeds.

Imam As-Shafi'i in his book *Al-'Umm* stated: *"It is important for us to differentiate the intention between fasting in Ramadan, fasting for Nazar, fasting for Kaffarah, and also between fasting for qada, fasting that is obligatory (Wajib), and fasting that is recommended (Sunnah)."* Imam Jalaluddin As-Suyuti (in his book *Al-Ashbah Wa An-Naza'ir*) is also of the view that it is important to differentiate between intentions to fast in Ramadan, fast for Nazar, and fast that is Sunnah."

However, other scholars, such as Imam Al-Ramli and Imam Ibnu Hajar Al-Haitami¹, are of the view that the reward for the six days of fasting in Syawal can be obtained with the intention to carry out qada fasting.

In view of the scholarly differences in this matter, both views can be used as consideration by each individual, depending on their personal capabilities.

My wife passed away recently and she has not completed her qada fasting from the previous Ramadan. What should I do?

According to the Shafi'i Mazhab, if a deceased did not fulfil qada fasting, there are **two** situations²:

1. For those who have passed away and could not observe qada fasting due to time constraints or long-term illnesses, there is no responsibilities for the deceased or their next of kin to observe qada fasting on their behalf.
2. For those who have passed away and did not observe qada fasting despite having sufficient time to do so, scholars of Shafi'i Mazhab stated two options³:
 - a) It is permitted for their next of kin to fast on behalf of the deceased; or
 - b) It is permitted to pay fidyah from the wealth of the deceased for the missed fast days.

¹ Al-Ramli, *Nihayatul Muhtaj*, 3:208; Ibn Hajar Al-Haitami, *Tuhfatul Muhtaj*, 3:457

² Al-Shirbinim, *Mughni al-Muhtaj*, 1:438

³ Al-Nawawi, *Al-Majmu'*, 6:369



**SECOND:
FASTING & COVID-19**

Is my fasting invalidated if I receive a vaccination in the day of Ramadan?

Based on the view of some scholars⁴, vaccination does not invalidate your fast as it does not go through an open orifice of the body⁵. It is also not a type of food and drink that provides nourishment, nor does it satiate your hunger or thirst.

In light of the current ongoing pandemic, every individual in our community has a role to play. Thus, if you are called upon to receive the vaccination, you should get yourself vaccinated, even if it is during the day in Ramadan.

Although there are other opinions stating that inserting an object into one's body can invalidate the fast.

**Does
vaccination
invalidate
one's fast?**

Vaccination does not invalidate the fast as it does not go through an open orifice of our body. It also does not satiate our hunger or thirst.

Religious Guidance Regarding the COVID-19 Vaccination

The Muslim community is recommended to take the COVID-19 vaccination as it is a basic necessity to protect ourselves and also those around us.

The past religious edicts of MUIS regarding medicine and vaccination have addressed the concerns regarding ingredients that are used.

Thus far, the production process of the COVID-19 vaccine and its ingredients are not in conflict with our past religious edicts. In fact, the processes that are involved to produce the COVID-19 vaccination are not against any principles and values of the Islamic Shariah.

OFFICE OF THE MUFTI, 13 DEC 2020

⁴ Mawahib Al-Jalil, 2:424

⁵ Orifice such as mouth, ears and nose.

Religious guidance for those who have to undergo quarantine

Muslims who are unwell and undergoing quarantine in isolation centres or treatment in hospital must follow the advice and directives from medical experts. This is to ensure that one's medical condition is observed appropriately, in order to ease the path to full recovery.

This is in accordance with the religious guidance that gives concession to those who are unwell by allowing them to fast on other days after Ramadan. Allah s.w.t. says in the Quran in Surah Al-Baqarah, verse 184:

﴿ فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ ﴾

Which means: *"For those among you who are sick, or on a journey, then replace your fast on other days."*

Can I undergo a swab test when fasting?

If you are required to undergo a swab test to check on your infection status to ensure the safety of those around you, then it is permissible to do so during the day in Ramadan and it will not invalidate your fast.



Will I be getting less rewards if I am unable to perform tarawih prayers in the mosques?

With the ongoing pandemic, it is a sacrifice on our part to ensure that our community remains safe. There is a hadith qudsi in which Allah s.w.t. orders His angels to write the complete rewards for the believer who is prevented from performing a religious deed (be it due to challenges, illness, and others), the believer would remain patient and praise Allah. Allah says to His angels: *"I have tied and inflicted a calamity upon My servant, therefore, write the reward you would write for him when he is healthy."*⁶

So Insyallah, this Ramadan, let us share the restricted places at mosques with our brothers and sisters. Even if we are unable to secure a prayer space, remember that those who have attained the slot, will be using it to perform good deeds, while praying for our collective well-being.



⁶ Hadith riwayat Al-Thabrani

**THIRD:
TARAWIH, WITIR
& TAHAJJUD**

HOW TO PERFORM THE TARAWIH PRAYERS AT HOME WITH OUR FAMILIES?

1. The **tarawih prayer** is performed after Isyak prayers, either individually or in congregation.

2. Recite **intention for tarawih prayer**:

أُصَلِّي سُنَّةَ التَّرَاوِيحِ رَكْعَتَيْنِ إِمَامًا/مَأْمُومًا لِلَّهِ تَعَالَى

*(Usolli sunnata-taraawiihi rak'ataini imaaman/makmuman lillah ta'ala)
I intend to pray the sunnah prayer of tarawih two rakaat as
Imam/Ma'mum for Allah ta'ala.*

3. Tarawih prayer is performed with either 8 or 20 rakaat, with 3 rakaat of witr prayer.

4. The majority of scholars is of the view that the ruling for witr prayer is sunnah muakkadah (highly encouraged) in Ramadan or outside of Ramadan. It is performed minimally with 1 rakaat. However, the scholars of Shafi'i Mazhab recommend doing 2 rakaat and ending with salam, followed by 1 rakaat and ending with salam.

5. For the scholars of Hanafi Mazhab, the ruling for witr prayer is obligatory and should be performed with 3 rakaat with 1 salam, like Maghrib prayer, be it in Ramadan or outside of Ramadan.

6. Dzikir

Reciting the dzikir after each 2 rakaat of tarawih is recommended and not obligatory. It does not affect the reward of our tarawih prayer if we do not recite it.

However, if you are able to do so, increase your dzikir after the tarawih prayer by reciting:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، أَسْتَغْفِرُ اللَّهَ،
نَسْأَلُكَ الْجَنَّةَ وَنَعُوذُ بِكَ مِنَ النَّارِ (x3)

*Asyhadu an la ilaha llallah, Astaghfirullah, Nas'alukal Jannata
wa na'udzu bika minan nar. (3X)*

اللَّهُمَّ إِنَّكَ عَفُوفٌ تُحِبُّ الْعَفْوَ فَاعْفُ عَنَّا (x3)

Allahumma innaka 'afuwun tuhibbul 'afwa fa'fu 'anna (3X)

يَا كَرِيمَ

Ya Karim.

Do visit MuslimSG YouTube channel for more information on how to perform tarawih prayers: <https://go.gov.sg/solat-terawih>.

7. Supplication after tarawih

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ
 سَيِّدِنَا مُحَمَّدٍ، اللَّهُمَّ اجْعَلْنَا بِالْإِيمَانِ كَامِلِينَ، وَلِلْفَرَائِضِ مُؤَدِّينَ، وَلِلصَّلَاةِ
 حَافِظِينَ، وَلِلزَّكَاةِ فَاعِلِينَ، وَلِمَا عِنْدَكَ طَالِبِينَ، وَلِعَفْوِكَ رَاجِينَ، وَبِالْهُدَى
 مُتَمَسِّكِينَ، وَعَنِ اللَّغْوِ مُعْرِضِينَ، وَفِي الدُّنْيَا زَاهِدِينَ، وَفِي الْآخِرَةِ رَاجِينَ،
 وَبِالْقَضَاءِ رَاضِينَ، وَبِالنَّعْمَاءِ شَاكِرِينَ، وَعَلَى الْبَلَاءِ صَابِرِينَ، وَتَحْتَ لِوَاءِ
 سَيِّدِنَا مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ الْقِيَامَةِ سَائِرِينَ، وَإِلَى الْحَوْضِ
 وَارِدِينَ، وَفِي الْجَنَّةِ دَاخِلِينَ، وَمِنَ النَّارِ نَاجِينَ، وَعَلَى سَرِيرِ الْكِرَامَةِ
 قَاعِدِينَ، وَبِحُورِ الْعِينِ مُتَزَوِّجِينَ، وَمِنْ سُنْدُسٍ وَإِسْتَبْرَقٍ وَدِيْبَاجٍ
 مُتَلَبِّسِينَ، وَمِنْ طَعَامِ الْجَنَّةِ آكِلِينَ، وَمِنْ لَبَنٍ وَعَسَلٍ مُصَفًّى شَارِبِينَ،
 بِأَكْوَابٍ وَأَبَارِيقٍ وَكَأْسٍ مِنْ مَعِينٍ، مَعَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ مِنَ النَّبِيِّينَ
 وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ، وَحَسُنَ أُولَئِكَ رَفِيقًا، ذَلِكَ الْفَضْلُ مِنْ
 اللَّهِ وَكَفَى بِاللَّهِ عَلِيمًا، وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

8. Witr prayer (Except the Hanafi Mazhab)

Intention for witr prayer:

أُصَلِّي سُنَّةَ الْوَيْتْرِ رَكْعَتَيْنِ إِمَامًا/مَأْمُومًا لِلَّهِ تَعَالَى

*(Usolli sunnatal witr rak'ataini imaaman/makmuman lillah ta'ala)
I intend to pray two rakaat of Witr as Imam/Ma'mum for Allah ta'ala.*

أُصَلِّي سُنَّةَ الْوَيْتْرِ رَكْعَةً إِمَامًا/مَأْمُومًا لِلَّهِ تَعَالَى

*(Usolli sunnatal-witr rak'atan imaaman/makmuman lillah ta'ala)
I intend to pray one rakaat of witr as Imam/Ma'mum for Allah ta'ala.*

The recitation for the two rakaat of witr is Surah Al-Fatihah followed by any surah that you memorised. Whereas for the one rakaat of witr prayer, after Surah Al-Fatihah, you can recite 3 surahs; Al-Ikhlās, Al-Falaq, An-Nas.



What supplication should I read after witr prayer?

There are several supplications that are recommended to be read after witr prayer. The following is one of the supplications normally read by Imams in the mosques during Ramadan. We would also suggest for you to consider a few additions, such as supplicating for those who are unable to pray tarawih in mosques.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ، حَمْدًا يُؤَافِي نِعْمَهُ وَيُكَافِي مَزِيدَهُ. اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ أَفْضَلِ صَلَوَاتِكَ الَّتِي صَلَّيْتَ عَلَيْهِ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ، يَا أَرْحَمَ الرَّاحِمِينَ. وَرَضِيَ اللَّهُ تَبَارَكَ وَتَعَالَى عَنْ أَصْحَابِ رَسُولِ اللَّهِ أَجْمَعِينَ، وَرَضِيَ عَنَّا وَوَالِدِينَا وَجَمِيعِ الْمُسْلِمِينَ.

إِلَهِنَا قَدْ تَعَرَّضَ لَكَ فِي هَذِهِ اللَّيْلَةِ الْمُتَعَرِّضُونَ، وَقَصَدَكَ الْقَاصِدُونَ، وَرَغِبَ فِي جُودِكَ وَمَعْرُوفِكَ الطَّالِبُونَ. وَلَكَ فِي هَذِهِ اللَّيْلَةِ وَكُلِّ لَيْلَةٍ مِنْ لَيَالِي شَهْرِ رَمَضَانَ نَفَحَاتٌ وَجَوَائِزٌ وَعَطَايَا تَجُودُ بِهَا عَلَى مَنْ تَشَاءُ مِنْ عِبَادِكَ، فَاجْعَلْنَا اللَّهُمَّ وَوَالِدِينَا وَأَوْلَادَنَا وَأَزْوَاجَنَا وَمَشَائِخَنَا وَمُعَلِّمِينَا وَأَقْرَبِنَا وَأَصْحَابِنَا (وَالْحَاضِرِينَ فِي هَذَا الْمَسْجِدِ وَالْغَائِبِينَ عَنْهُ) ⁷ وَوَالِدِيهِمْ وَالْمُسْلِمِينَ أَجْمَعِينَ مِمَّنْ سَبَقَتْ لَهُمْ مِنْكَ الْعِنَايَةُ. هَا نَحْنُ نَدْعُوكَ كَمَا أَمَرْتَنَا فَاسْتَجِبْ لَنَا كَمَا وَعَدْتَنَا إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ، يَا أَرْحَمَ الرَّاحِمِينَ. اللَّهُمَّ فَارِقِ الْفُرْقَانَ، وَمُنْزِلِ الْقُرْآنِ،

⁷ Supplication for those who are able to perform the tarawih prayers at mosques. To pray for the safety of our fellow Muslims who are unable to pray at the mosque.

بِالْحِكْمَةِ وَالْبَيَانِ، بَارِكِ اللَّهُمَّ لَنَا فِي شَهْرِ رَمَضَانَ. (x3)
 وَأَعِدْهُ اللَّهُمَّ عَلَيْنَا سِنِينَ بَعْدَ سِنِينَ، وَأَعْوَامًا بَعْدَ أَعْوَامٍ، عَلَى مَا تُحِبُّهُ
 وَتَرْضَاهُ، يَا أَرْحَمَ الرَّاحِمِينَ.

اللَّهُمَّ إِنَّ لَكَ فِي هَذِهِ اللَّيْلَةِ وَكُلِّ لَيْلَةٍ مِنْ لَيَالِي شَهْرِ رَمَضَانَ عُتَقَاءَ مِنَ
 النَّارِ، فَاجْعَلْنَا اللَّهُمَّ وَوَالِدِينَا وَأَوْلَادَنَا وَأَزْوَاجَنَا وَمَشَائِخَنَا وَمُعَلِّمِينَا
 وَأَقَارِبَنَا وَأَصْحَابَنَا (وَالْحَاضِرِينَ فِي هَذَا الْمَسْجِدِ وَالْغَائِبِينَ عَنْهُ)
 وَوَالِدِيهِمْ مِنْ عُتَقَائِكَ مِنَ النَّارِ. اللَّهُمَّ أَجِرْنَا مِنَ النَّارِ سَالِمِينَ (x3)
 وَأَدْخِلْنَا وَإِيَّاهُمْ الْجَنَّةَ ءَامِنِينَ.

اللَّهُمَّ إِنَّكَ عَفُوٌّ تُحِبُّ الْعَفْوَ فَاعْفُ عَنَّا يَا كَرِيمٌ.
 وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ،
 وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.



QUERIES ON TARAWIH PRAYERS

Is the sunnah of tarawih prayer 8 or 20 rakaat?

When tarawih was first implemented, it is narrated that Rasulullah s.a.w. prayed 8 rakaat.

Sayyidatina Aishah r.a. said: *“Rasulullah did not pray more than eleven rakaat in Ramadan or in any other month. He used to pray 4 rakaat, – do not ask about their beauty and length – and he then he would pray 4 rakaat – and do not ask about their length and beauty. He then prayed 3 rakaat (witir). I asked: O Rasulullah, do you sleep before performing witir? He replied: O Aishah, verily my two eyes sleep, but my heart does not.”*

The implementation of tarawih as performed by Rasulullah s.a.w. was carried out by the companions until the time of Umar Al-Khattab r.a. He decided to unite the Muslim community to perform tarawih in congregation with a single Imam and 20 rakaat. (Narrated by Imam Bukhari).

In summary, whether one chooses to pray in congregation at the mosques or at home, or whether to pray 8 or 20 rakaat, tarawih is a highly encouraged practice in Islam that we should seek to continue.

**8 rakaat
or 20
rakaat,**

One can choose to pray either 8 or 20 rakaat - they are both sunnah. What is important is to perform tarawih during the nights of Ramadan.

What are the surahs that I can recite when praying tarawih?

After reading Surah Al-Fatihah in every rakaat of tarawih, you can recite any surah or verses that you memorised.

If you are able to, we recommend that you read a few of the following surah as listed below:

	20 Rakaat	8 Rakaat
From the night of 1 until 15 Ramadan	<ul style="list-style-type: none"> • In every first rakaat, read one surah from At-Takathur until Al-Masad. • In every second rakaat, read surah Al-Ikhlâs. 	<ul style="list-style-type: none"> • Read one surah in each two rakaat from At-Takathur until Al-Kafirun.
From the night of 16 until the end of Ramadan	<ul style="list-style-type: none"> • In every rakaat, read surah Al-Qadar. • In every second rakaat, read one surah from At-Takathur until surah Al-Masad 	<ul style="list-style-type: none"> • Read one surah from At-Takathur until Al-Kafirun for both rakaat.

Can I read the same surah in every rakaat of tarawih?

Yes. All the surah written above are only for general guidance. It is not wrong to repeat the same surah in every rakaat of tarawih and witir.

When does tarawih begin?

Tarawih can be performed after praying Isyak, until before Subuh. This is because tarawih can be considered as night prayers (Qiyam/Tahajjud).

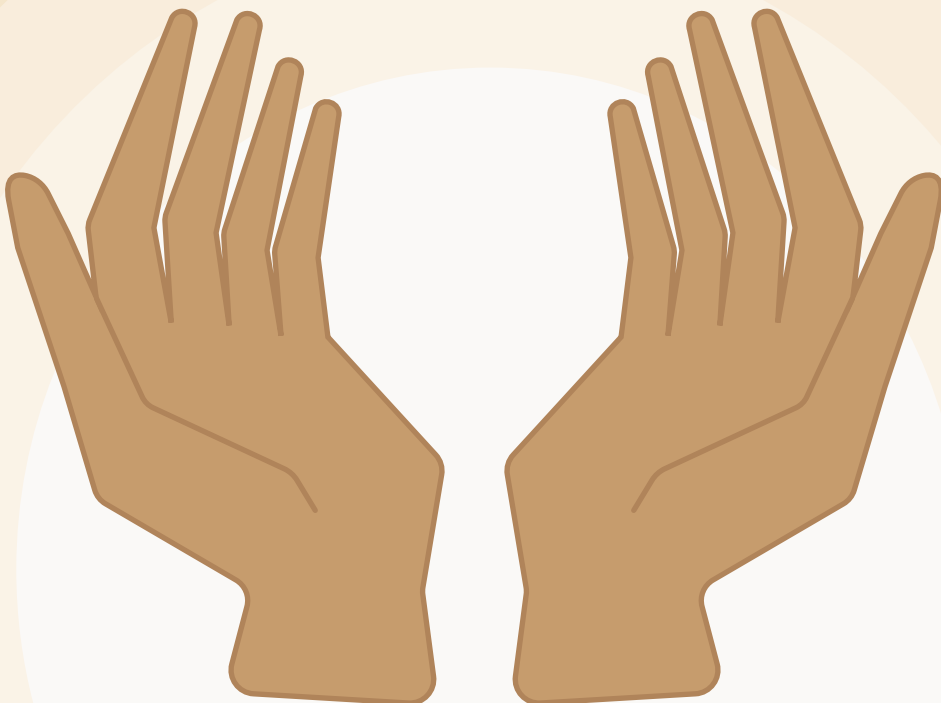
The term 'tarawih' means to rest, and the companions of Rasulullah s.a.w. used to rest in between performing tarawih. Therefore, you are allowed to take breaks when performing tarawih.

Can I hold the Quran and read from it while performing tarawih/witir prayer?

Holding and reading from the Quran during prayer does not invalidate your prayer as long as you do not make three major and continuous movements while doing so. Also, according to the view of Imam An-Nawawi, it is compulsory for an individual to read the Quran if they had not memorised Surah Al-Fatihah.

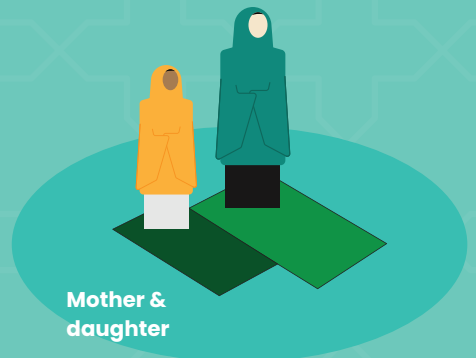
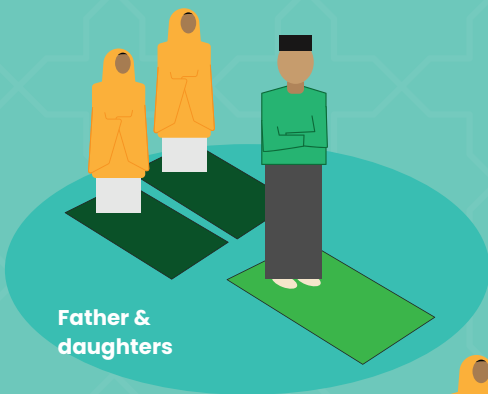
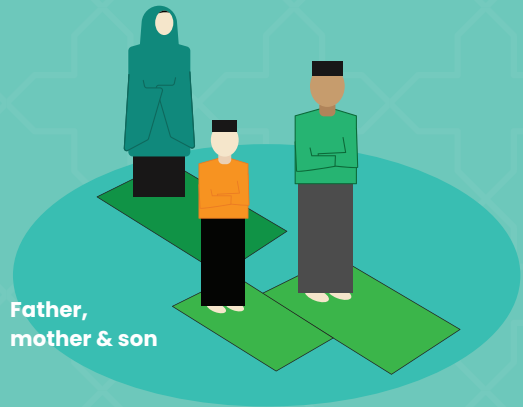
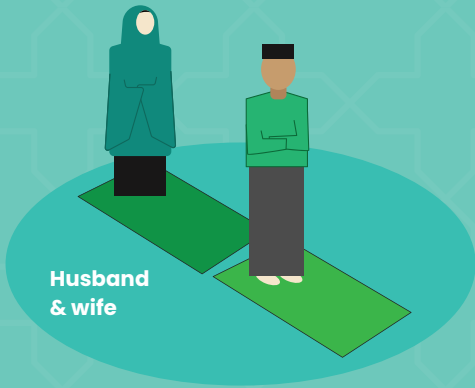
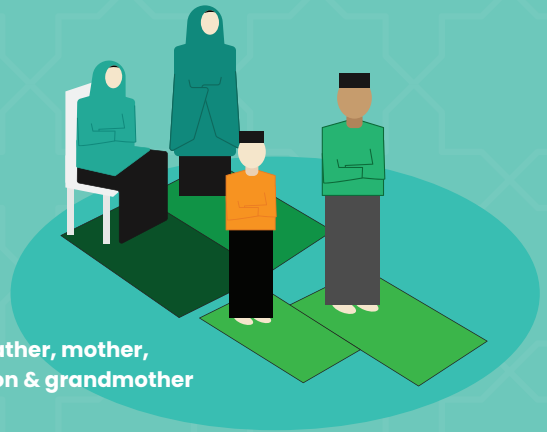
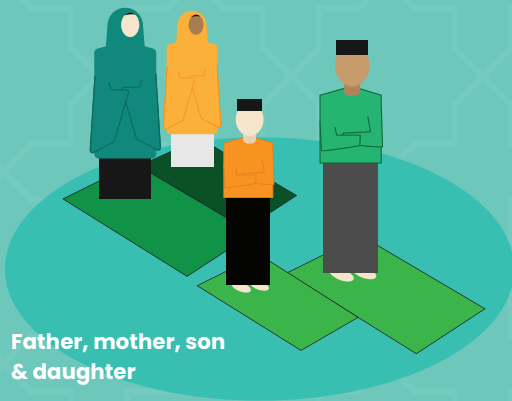
Can prepubescent children (who have yet to reach the age of puberty) lead tarawih prayers for their family members?

In the situation where there are no adult men to lead the congregation for tarawih prayer, it is permissible for children to do so. However, the children must be able to read the Quran correctly and is a Mumayyiz (able to discern right and wrong).



CONGREGATIONAL PRAYERS WITH FAMILY

The arrangement of Imam and Makmum in congregation prayer



Why do some individuals perform witir prayer in different ways?

Praying one rakaat is the quickest way to perform witir. Rasulullah s.a.w. said: *“Witir is one rakaat at the end of the night.”* (Hadith narrated by Imam Muslim). If an individual performs one rakaat of witir, then they have performed the sunnah. Witir can also be performed with three, five, seven, nine rakaat.

If a person performs three rakaat of witir, there are two ways to do so, based on the narrated hadith:

- Performing witir in three rakaat at once with one *tasyahhud*. This way is narrated by Sayyidatina Aishah r.a., who explains how Rasulullah s.a.w. performs witir prayer: *“Verily the Prophet performed witir prayer as much as three rakaat, and he does not sit (tasyahhud) in between them except in the last rakaat.”* (Hadith narrated by Al-Nasa’i and Al-Baihaqi).
- Doing *tasyahhud* and salam after the second rakaat, followed by one rakaat. This is based on the actions of Ibn Umar r.a., who separated the first two rakaat and the third rakaat with a salam (after the second rakaat). He said that Rasulullah s.a.w. has performed his witir prayers as such. (Hadith narrated by Ibn Hibban).

When do we start reciting Qunut when praying witir?

Reciting Qunut (like during Subuh) in the last rakaat of witir begins on the night of 16 Ramadan until the end⁸. Reciting Qunut is an act that is recommended, but if you do not do so, your witir prayer is still valid.

For the Hanafi Mazhab, it is deemed as sunnah to recite Qunut on every last rakaat before ruku’ (bowing) when praying witir, be it in Ramadan or outside of Ramadan⁹.

⁸ Al-Nawawi, Al-Majmu’, j. 4, pg. 24

⁹ Al-Kasani, Bada’i al-Sana’i, j. 1, pg. 273.

If I have performed witir after tarawih, can I perform other sunnah prayers during Qiyamullail and do I have to repeat witir?

There are no prohibitions to perform sunnah prayers during Qiyamullail even if you have performed witir after tarawih. Witir does not need to be repeated if you have performed sunnah prayers. This is based on the hadith: *“La Witrani fi Lailah”*, which means there are no two witir in one night.

Tips to enliven the nights of Ramadan with family:

- Start with the simpler acts of worship such as waking up slightly earlier before Sahur to perform 2 rakaat.
- Do not burden yourself – if you are tired, rest for a while, read the Quran or recite dzikir, and then continue to perform sunnah prayers
- Recite surah that are short and easy to remember. Or hold the Quran if you wish to read verses that are long that you have not memorised.
- Perform acts of worship according to your limitations so you are able to be consistent.
- Increase your dzikir:

اللَّهُمَّ إِنَّكَ عَفُوٌّ كَرِيمٌ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي

Which means:

*“O Allah, You are the Most Forgiving and Most Generous,
You love to forgive, so forgive me.”*

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FOURTH: ZAKAT & FIDYAH

I am based overseas. Where should I pay zakat? Do I pay based on my location, or do I have to seek help for my family members in Singapore to pay on my behalf?

There are different views regarding payment of zakat fitrah and zakat on wealth.

For zakat fitrah, you are required to pay it in the country where you will be spending the night of Hari Raya Aidilfitri. For zakat on wealth, you are required to pay it in the country where your wealth has increased.

Even so, this is just a general guidance. If there are complications in fulfilling the payment of zakat in this particular way, it is permitted to pay wherever that is suitable.

I did not fast for a certain number of days in past years during Ramadan. Do I have to qada? And how do I pay fidyah?

Those who did not fast during Ramadan should try their best to expiate the missed days (qada) before the next Ramadan. If you are unable to do so, not only do you have to replace the missed fasting days, but you are required to pay fidyah for each day you did not fast.

Please refer to <https://www.muis.gov.sg/Our-Services/Fidyah> for a more detailed explanation regarding fidyah and its amount.



I forgot to pay my zakat fitrah in the past years. How can I pay the zakat fitrah that I have missed?

Zakat fitrah can be paid from the first night of Ramadan until before the start of Aidilfitri prayer. Some scholars are of the view that payments made after this duration are considered as charity and not zakat fitrah.

According to some Mazhab, such as the Shafi'i Mazhab, an individual who has missed an obligatory religious deed is required to expiate (qada). Therefore, if you did not pay your zakat fitrah, you are required to pay it with the intent of expiation¹⁰.

However, a believer should be mindful of his religious obligations, and would try to perform them on time and not through expiation.

Online Payment for Zakat

With the ongoing pandemic, it is recommended for you to pay your zakat, be it on your wealth or fitrah, online.

Please refer to the following website for more information: <https://www.zakat.sg>

¹⁰ Al-Nawawi, Al-Majmu', j. 6, page 143; See also, Al-Ramli, Nihayah Al-Muhtaj, j. 3, page 112.

Can I pay fidyah with money and not rice?

Allah s.w.t. has said in Surah Al-Baqarah, verse 184: *“And if one of you is sick, or on a journey, you will fast the same number of other days later. For those who are capable of fasting (but still do not fast) there is a redemption: feeding a needy man for each day missed. But if anyone does good of his own accord, it is better for him, and fasting is better for you, if only you knew.”*

Fidyah means to feed the poor. Food here refers to the staple food of the particular country. In Singapore, the staple food is rice. Muslims in Singapore who are unable to fast are hence required to pay fidyah according to 1 mud of rice for each day that they did not fast. 1 mud is the equivalent of 750 grams.

However, it is up to the individual, whether to pay with money or with staple food.

In Singapore, it might be more practical and beneficial for all parties to pay with money. The beneficiaries can buy their own food with money. Cash is also easier to be moved and stored, while rice requires more space to be stored, has an expiry date, and so on.

According to the Shafi'i Mazhab, the amount of fidyah will increase each year if the missed fasting days are not expiated in time before the following Ramadan.

I want to change for the better. However, I cannot afford paying the amount of fidyah if it increases each year. What should I do?

Although the Shafi'i Mazhab stipulates that the amount of fidyah increases with each year that the person does not pay, there are other scholarly views on this issue.

If you are unable to pay the amount of the cumulative fidyah, you are able to follow the opinion of other scholars who are of the view that the amount of fidyah each year is fixed. Therefore, for example, whoever has to pay a total amount of \$300, the amount will not increase even if the payment is deferred by several years.

Am I required to expiate (qada) the days I missed my fast even after paying fidyah?

Payment of fidyah does not suspend your obligation to expiate the days of fasting that you have missed in Ramadan. As long as you are capable of doing so, it is still an obligation upon you to expiate the days.

I have a home helper. Am I required to pay zakat fitrah for him/her?

If the helper's family does not pay for her, then the employer's family should help pay for her.

What is the religious ruling of zakat fitrah for unborn babies?

Zakat fitrah is not obligatory upon unborn babies. However, it is an obligation if the baby is born before the night of Hari Raya Aidilfitri.



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FIFTH: WOMEN & RAMADAN

If my menses (*haidh*) ends before fajar, and I do not have time to perform the purificatory bath (*ghusl*), can I still fast?

Yes, you can still fast if your menses (*haidh*) or post-natal flow (*nifas*) ends before fajar, and you have not performed the bath in time for fajar. This is because when your menses or post-natal flow has ended, it is obligatory upon you to fast.

It is similar to the case of those who are still in the state of major ritual impurity (*junub*) when fajar arrives. Their fasts are still considered as valid.

The basis for this ruling is in the Holy Quran:

"...And eat and drink until the white thread of the dawn becomes distinct from the black thread; then complete the fast up to the night..." (Surah Al-Baqarah verse 187).

If Allah s.w.t. allows a husband and wife to have marital relations up till fajar, it means that it is allowed to perform the *ghusl* after fajar.

What is the religious ruling of fasting for a pregnant woman?

A pregnant woman may fast if she is physically able to do so. Otherwise, she is allowed to break her fast. If she does not fast for fear of her own health and safety, she has to expiate (*qada*) the days she had missed.

However, if she does not fast for fear of her child's health, she has to expiate and pay *fidyah* for the days she missed.

Can a woman use medical means to delay her menses in the month of Ramadan?

It is a scholarly consensus that women in menses are not obliged to fast but are required to expiate (*qada*) the days they did not fast.

According to a hadith narrated by Sayidatina Aishah r.a: *"We are commanded to expiate (qada) our fast but we are not commanded to expiate (qada) our prayers (because of haidh)."* (Reported by Imam Al-Bukhari).

Therefore, it is better to follow the natural course as set by Allah s.w.t. Nonetheless, it is allowed for a woman to want to take such medicine to stop her menses during Ramadan if she wishes so, as long as the medication will not cause her harm. She should hence seek doctor's advice before taking any such medicine.

Is a nursing mother required to fast? If not, what is she required to do?

Majority of scholars recommend for pregnant women and nursing mothers to break their fast if they are concerned for their health. After Ramadan has passed and they have safely given birth, it is an obligation for them to expiate the days of fasting which they have missed.

The issue of contention for scholars is whether a mother has to expiate her fast (*qada*) or pay *fidyah*, or do both. According to the view of Ibn Umar and Ibn Abbas, they are required to only pay *fidyah* due to the complications upon them.

One can hold on to this opinion (i.e. to only pay *fidyah*) in the event that they have to miss several years of fasting due to pregnancy and breastfeeding.



**SIXTH:
SUPPLICATION
& DZIKIR**

Supplication for protection from harm

بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ
وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ

[Bismillahil-ladzi la yadurru ma'as-mihi shay'un fil-ardi wa la fis-sama'i wa huwas-sami'ul-'alim]

Which means: "In the name of Allah, by whose name nothing can cause harm neither on earth nor in the heaven and He is The All-Hearing, The All-Knowing." (Hadith narrated by Imam Tirmidhi).

Supplication for well-being

اللَّهُمَّ رَبَّ النَّاسِ أَذْهِبِ الْبَأْسَ، إِشْفِ أَنْتَ الشَّافِي،
لَا شِفَاءَ إِلَّا شِفَاؤُكَ، شِفَاءً لَا يُغَادِرُ سَقَمًا وَلَا أَلَمًا

[Allahumma rabban-nas azhibil-ba'sa, ishfi, antas-shafi, la shifaa illa shifa'uka, shifa'an la yughadiru saqama wala alama]

Which means: "O Allah, Lord of humankind, remove the suffering and heal, for You are the only Healer. There is no cure except that of Yours, it is that which leaves no ailment behind" (Hadith narrated by Imam Bukhari).

Supplication for well-being of our body

اللَّهُمَّ عَافِنِي فِي بَدَنِي، اللَّهُمَّ عَافِنِي فِي سَمْعِي،
اللَّهُمَّ عَافِنِي فِي بَصَرِي لَا إِلَهَ إِلَّا أَنْتَ

[Allahumma 'afini fi badani, allahumma 'afini fi sam'i, allahumma 'afini fi basari, la ilaha illa anta]

Which means: "O Allah grant me well-being in my body. O Allah grant me well-being in my hearing. O Allah grant me well-being in my sight. There is no God but you." (Hadith narrated by Abu Dawud).

Supplication for prosperity in the world and the hereafter

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ، اللَّهُمَّ إِنِّي أَسْأَلُكَ
 الْعَفْوَ وَالْعَافِيَةَ فِي دِينِي وَدُنْيَايَ وَأَهْلِي وَمَالِي، اللَّهُمَّ اسْتُرْ
 عَوْرَاتِي وَآمِنْ رَوْعَاتِي، اللَّهُمَّ احْفَظْنِي مِنْ بَيْنِ يَدَيْي وَمِنْ خَلْفِي
 وَعَنْ يَمِينِي وَعَنْ شِمَالِي وَمِنْ فَوْقِي وَأَعُوذُ بِعَظَمَتِكَ أَنْ أُغْتَالَ
 مِنْ تَحْتِي

[Allahumma inni as'alukal-'afiyah fid-dunya wal-akhirah allahumma inni
 as'alukal-'afwah wal-'afiyah fid-dini wad-dunyaya wa ahli wa mali,
 allahummas-tur 'awrati wa amin raw'ati, allahummah-fazni mim bayni
 yadayya wa min khalfi wa 'an yamini wa 'an shimali wa min fawqi wa
 a'udhu bi-'azamatika an ughtala min tahti]

Which means: "O Allah, I ask You for well-being in this world and in the Hereafter. O Allah, I ask You for forgiveness and well-being in my religious and my worldly affairs, my family and my property. O Allah, conceal my faults, keep me safe from what I fear. O Allah protect me from what is in front of me and behind me, from my right and my left, and from above me, and I seek refuge in You from being taken unaware from beneath me."
 (Hadith narrated by Imam Abu Dawud).



Sufficiency for our affairs in this world and the hereafter

﴿ ءَامَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ ءَامَنَ بِاللَّهِ
 وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَنْفُرُقَ بَيْنَ أَحَدٍ مِّنْ رُّسُلِهِ وَقَالُوا سَمِعْنَا
 وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ (285) لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا
 وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ
 نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ
 مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لِطَاقَةِ لَنَا بِهِ وَاعْفُ عَنَّا وَاعْفِرْ لَنَا
 وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴾ (286)

[Amanar-rasulu bima unzila ilayhi mir-rabbihi walmu'minun; kullun aamana billahi wa malaa'ikatihi wa kutubihi wa rusulih laa nufarriqu baina ahadim-mir-rusulih wa qaalu sami'naa wa ata'naa ghufraanaka rabbanaa wa ilaikal-masir (285) Laa yukalliful-laahu nafsan illaa wus'ahaa, lahaa maa kasabat wa 'alaihaa maktasabat; rabbanaa laa tu'aakhiznaa in nasiinaa aw akhtaanaa; rabbanaa wa laa tahmil-'alainaaa isran kamaa hamaltahu 'alal-lazina min qablinaa, rabbanaa wa laa tuhammilnaa maa laa taaqata lanaa bih, wa'fu 'anna waghfir lanaa warhamnaa; anta mawlaanaa fansurna 'alal qawmil kaafirin (286)]

Which means: "The Messenger has believed in what was revealed to him from his Lord, and (so have) the believers. All of them have believed in Allah and His angels and His books and His messengers, (saying), "We make no distinction between any of His messengers." And they say, "We hear and we obey. (We seek) Your forgiveness, our Lord, and to You is the (final) destination (285). Allah does not burden a soul except (with that within) its capacity. It will have (the consequence of) what (good) it has gained, and it will bear (the consequence of) what (evil) it has earned. "Our Lord, do not impose blame upon us if we have forgotten or erred. Our Lord, and do not lay upon us a burden like that which You laid upon those before us. Our Lord, and do not burden us with that which we have no ability to bear. And pardon us; and forgive us; and have mercy upon us. You are our protector, so give us victory over the disbelieving people (286)."

(Surah al-Baqarah).

Supplication to seek protection:

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ

[A'uzu bi-kalimatillahit-tammaati min syarri ma kholaq]

Which means: "I seek refuge in the Perfect Words of Allah from the evil of what He has created." (Hadith narrated by Imam Muslim).

Supplication for the Muslim ummah

اللَّهُمَّ سَلِّمْنَا وَالْمُسْلِمِينَ وَعَافِنَا وَالْمُسْلِمِينَ وَكَفِنَا
وَإِيَّاهُمْ مِنْ شَرِّ مَصَائِبِ الدُّنْيَا وَالدِّينِ

[Allahumma sallimnaa wal-muslimin, wa 'aafinaa wal-muslimin,
wak-finaa waiyyahum min sharri masa'ibid-dunya wad-diin]

Which means: "O Allah save us and the Muslims. Grant us and the Muslims goodness. Protect us and them from the evils of worldly and religious disasters."

يَا لَطِيفًا لَمْ يَزَلْ، أَلْطُفَ بِنَا فِيمَا نَزَلَ،
إِنَّكَ لَطِيفٌ لَمْ تَزَلْ، أَلْطُفَ بِنَا وَالْمُسْلِمِينَ

[Ya latifan lam yazal, ultuf bina fima nazala, innaka latifun lam tazal,
ultuf bina wal muslimin]

Which means: "O The One who is ever Gracious, be gracious to us in everything that befalls upon us. Verily You are The Ever Gracious, treat us and all Muslims with graciousness."

Supplication for protection from calamities

اللَّهُمَّ ادْفَعْ عَنَّا الْبَلَاءَ وَالْوَبَاءَ وَالزَّلَازِلَ وَالْمِحْنَ، مَا ظَهَرَ مِنْهَا
وَمَا بَطَّنَ، عَن بَلَدِنَا خَاصَّةً، وَسَائِرِ الْبُلْدَانِ عَامَّةً. اللَّهُمَّ اكْتُبِ
السَّلَامَةَ وَالْعَافِيَةَ لَنَا وَلِجَمِيعِ الْبُلْدَانِ عَامَّةً، يَا رَبَّ الْعَالَمِينَ.

[Allahummaad-fa' annal-balaa wal-wabaa waz-zalazila wal-mihan, ma zahara minha wa ma bathan an baladina khassah, wa sairil buldani 'ammah. Allahummak-tubis-salamata wal-afiyata lana wa lijami'l-buldani 'ammah, ya rabbal-'alamin]

Which means: "O Allah! Remove from us illnesses, plagues, disasters and difficulties, those that are outwardly and inwardly, from our country specifically and other countries in general. O Allah grant us and other countries safety and well-being. O Allah, Lord of the Universe."

Supplication for the well-being for all

اللَّهُمَّ آمِنَّا فِي أَوْطَانِنَا، وَأَدِمْ نِعْمَةَ الْأَمْنِ وَالِاسْتِقْرَارِ فِي بِلَادِنَا

[Allahumma aminna fi awtanina, wa adim ni'matal-amni wal-istiqrari fi biladina]

Which means "O Allah grant us safety in our country, and continue to bless us with peace, security and stability in our country."





**IMSAKIYAH RAMADAN
1442H/2021**

IMSAKIYAH RAMADAN 1442H/2021 FOR SINGAPORE

Ramadan 1442H	Imsak	Subuh	Syuruk	Zohor	Asar	Maghrib	Isyak	April 2021
1	5 33	5 43	7 01	1 07	4 19	7 11	8 19	13 / 4 / 2021
2	5 33	5 43	7 01	1 06	4 19	7 11	8 19	14 / 4 / 2021
3	5 33	5 43	7 01	1 06	4 20	7 10	8 19	15 / 4 / 2021
4	5 32	5 42	7 00	1 06	4 20	7 10	8 19	16 / 4 / 2021
5	5 32	5 42	7 00	1 06	4 20	7 10	8 19	17 / 4 / 2021
6	5 32	5 42	7 00	1 05	4 20	7 10	8 19	18 / 4 / 2021
7	5 31	5 41	7 00	1 05	4 21	7 10	8 19	19 / 4 / 2021
8	5 31	5 41	6 59	1 05	4 21	7 09	8 19	20 / 4 / 2021
9	5 31	5 41	6 59	1 05	4 21	7 09	8 19	21 / 4 / 2021
10	5 30	5 40	6 59	1 05	4 21	7 09	8 19	22 / 4 / 2021
11	5 30	5 40	6 59	1 04	4 21	7 09	8 19	23 / 4 / 2021
12	5 30	5 40	6 59	1 04	4 21	7 09	8 19	24 / 4 / 2021
13	5 29	5 39	6 58	1 04	4 22	7 09	8 19	25 / 4 / 2021
14	5 29	5 39	6 58	1 04	4 22	7 09	8 18	26 / 4 / 2021
15	5 29	5 39	6 58	1 04	4 22	7 08	8 18	27 / 4 / 2021
16	5 28	5 38	6 58	1 04	4 22	7 08	8 18	28 / 4 / 2021
17	5 28	5 38	6 58	1 04	4 22	7 08	8 18	29 / 4 / 2021
18	5 28	5 38	6 58	1 03	4 23	7 08	8 19	30 / 4 / 2021

May 2021

19	5 28	5 38	6 57	1 03	4 23	7 08	8 19	1 / 5 / 2021
20	5 27	5 37	6 57	1 03	4 23	7 08	8 19	2 / 5 / 2021
21	5 27	5 37	6 57	1 03	4 23	7 08	8 19	3 / 5 / 2021
22	5 27	5 37	6 57	1 03	4 23	7 08	8 19	4 / 5 / 2021
23	5 27	5 37	6 57	1 03	4 23	7 08	8 19	5 / 5 / 2021
24	5 26	5 36	6 57	1 03	4 24	7 08	8 19	6 / 5 / 2021
25	5 26	5 36	6 57	1 03	4 24	7 08	8 19	7 / 5 / 2021
26	5 26	5 36	6 57	1 03	4 24	7 08	8 19	8 / 5 / 2021
27	5 26	5 36	6 57	1 03	4 24	7 08	8 19	9 / 5 / 2021
28	5 26	5 36	6 56	1 03	4 24	7 08	8 19	10 / 5 / 2021
29	5 25	5 35	6 56	1 03	4 24	7 08	8 19	11 / 5 / 2021
30	5 25	5 35	6 56	1 03	4 25	7 07	8 19	12 / 5 / 2021

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Online religious videos



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MuslimSG YouTube
(<https://www.youtube.com/muslimsg>)

Online videos on zakat



ZakatSG YouTube
(<https://www.youtube.com/zakatsg>)

Free religious online class



42 free classes of ADIL will be introduced in mosques in Singapore during Ramadan

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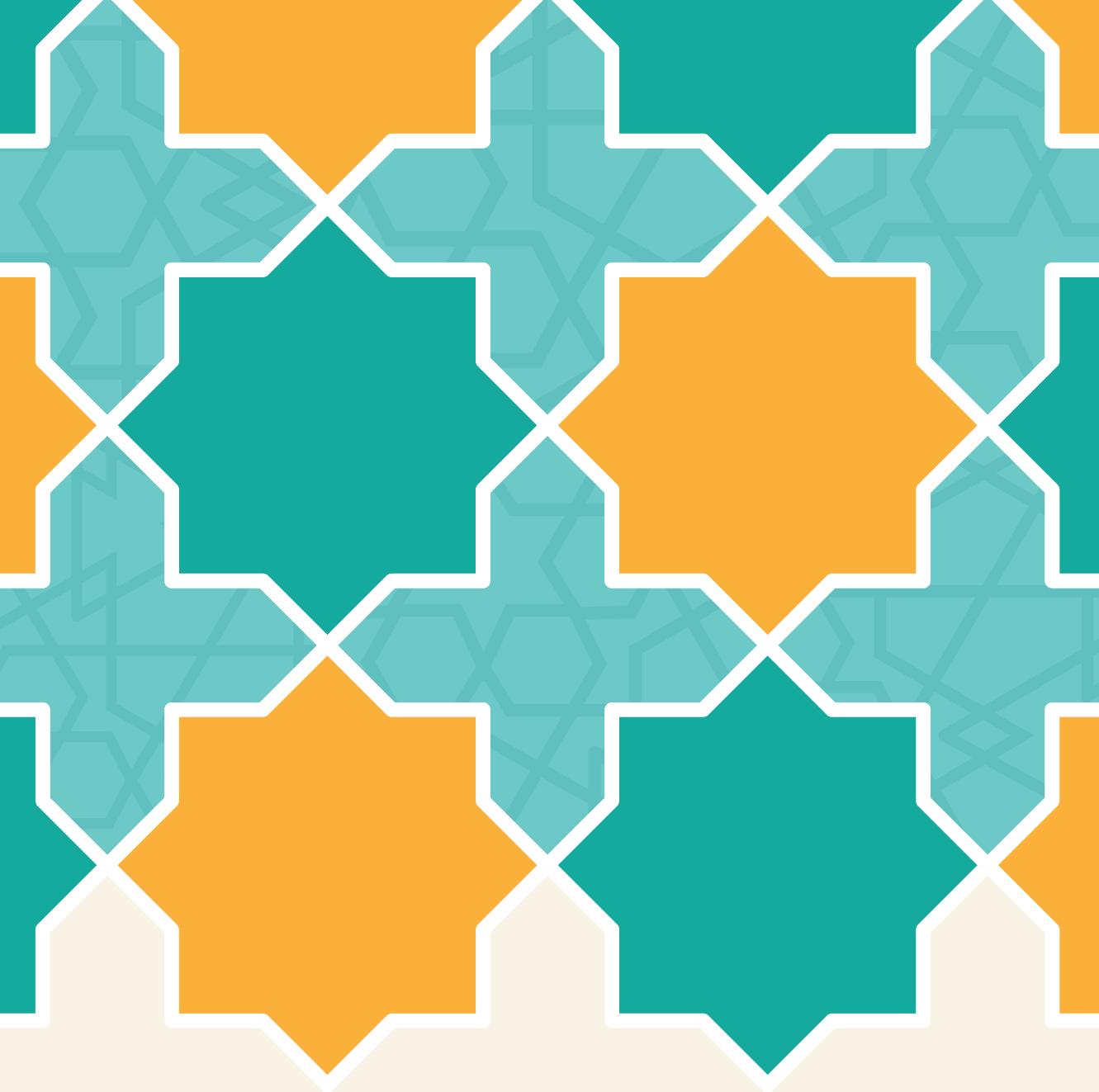


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Friday Sermons in English and Malay from the Office of the Mufti



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