

فتاوى الصيام باللغة الإنجليزية  
FATAWAS REGARDING FASTING

Supervised by: Dr. Haitham Sarhan حفظه الله

Former Teacher in Al-Masjid An-Nabawi

Sunnah Institute – Mahad Sunnah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

---

## SEEING THE NEW MOON

---

### Question

**What is the ruling on a person who does not fast according to the first sighting of the new moon of Ramadaan, but waits until he sees it for himself? Is their interpretation of hadeeth, "Fast when you see it [the new moon] and stop fasting when you see it" correct??**

### Answer

Praise be to Allah.

What is obligatory is to fast when the sighting of the moon is confirmed, even if it is seen by only one trustworthy Muslim, as the Prophet (peace and blessings of Allaah be upon him) issued orders to fast when a Bedouin testified that he had seen the new moon. Interpreting the hadeeth "Fast when you see it and stop fasting when you see it" as meaning that no individual should fast until he sees the new moon for himself is incorrect, because the hadeeth is telling everyone to fast when the sighting is confirmed, even if only one trustworthy Muslim sees the new moon.

(Fataawa al-Lajnah al-Daa'imah, 10/94).

Further evidence that the sighting of the new moon by one trustworthy, reliable Muslim is sufficient for fasting to be obligatory on all the people is the hadeeth of Ibn 'Umar (may Allaah be pleased with him), who said: "The people went out to sight the new moon and I told the Messenger of Allaah (peace and blessings of Allaah be upon him) that I had seen it, so he fasted and told the people to fast."

(Reported by Abu Dawood in his Sunan, Kitaab al-Sawm, Baab fi Shahaadat al-Waahid 'ala ru'yat hilaali Ramadaan).

Some of those who follow bid'ah delay fasting until after all the other Muslims have started to fast, because of their misguided belief that fasting is not obligatory on a person until he sees the new moon for himself. The ahaadeeth refute this, and we would ask them moreover: what are those who are blind or who have poor eyesight supposed to do? It is as Allaah says (interpretation of the meaning): "...Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind." [al-Hajj 22:46].

And Allaah is the One Who guides to the Straight Path.

## Question

**As-salamo Alikum Wa Rahamtu Allah Wa Barakatoh**

**I pray that Allah grant your Tech. by his mercy. Still he in sha;a Allah got the reward of this valuable home page.**

**Please, visit the following web-site,**

**XXXX it is concerning Hilal sighting and calculation, they claimed that in XXXX they never sight the moon and every thing run according to astronomy calculations.**

**My question, Is this information is right or wrong, and what is the real authentic way to decide the beginning of Hajrii moneth?**

## Answer

Praise be to Allah.

Islam is easy and its rules apply to everyone, mankind and jinn alike, regardless of whether they are scholars or illiterate, settled or nomadic. So Allaah made it easy for them to know the times for the acts of worship, and made their beginning and end signs which everyone can know. He made the setting of the sun the sign for the beginning of Maghrib and the end of 'Asr, and He made the disappearance of the red glow in the sky the sign of the beginning of the time of 'Isha'. He made the sighting of the moon after its disappearance at the end of the month the sign of the beginning of the new lunar month and the end of the previous month. He did not give us the task of knowing the beginning of the lunar month from something which is known to only a small number of people, namely astronomy and its calculations. Thus the texts of the Qur'aan and Sunnah make the actual sighting of the new moon the signal for the Muslims to start fasting Ramadaan; they stop fasting when they see the new moon of Shawwaal; the dates of Eid al-Adhaa and Yawm 'Arafaat are similarly determined. Allaah says (interpretation of the meanings):

“... So whoever among you sights (the crescent on the first night of) the month (of Ramadaan), he must observe sawm (fast) that month...” [al-Baqarah 2:185]

“They ask you (O Muhammad) about the new moons. Say: these are signs to mark fixed periods of time for mankind and for the pilgrimage...” [al-Baqarah 2:189]

The Prophet (peace and blessings of Allaah be upon him) said: “Fast when you see it [the new moon] and stop fasting when you see it, and if it is cloudy then complete the month with thirty days.”

The Prophet (peace and blessings of Allaah be upon him) made the beginning of the fast conditional upon the confirmed sighting of the new moon of Ramadaan, and the ending of the fast conditional upon the confirmed sighting of the new moon of Shawwaal; he did not connect this to calculations of the movements of stars or other heavenly bodies. This is how it was done at the time of the Prophet (peace and blessings of Allaah be upon him), during the rule of the Khulafa' al-Raashidoon, at the time of the four imaams, and during the three centuries which the Prophet (peace and blessings of Allaah be upon him) said were the best. Referring to calculations of the lunar months to start and end periods of worship, instead of actually sighting the new moon, is a bid'ah (reprehensible innovation) that has no good in it and has no basis in sharee'ah. The best of all is to follow the salaf in religious matters, and the worst of all is to follow newly-invented innovations in religion. May Allaah protect us and you and all the Muslims from tribulation, both obvious and hidden.

## Question

**Is it permissible for Muslims who are living in a non-Islamic country to form a committee to confirm the sighting of the new moon for Ramadaan, Shawwaal, Dhoo'l-Hijjah or not?**

## Answer

Praise be to Allah.

The Muslims living in non-Islamic countries are permitted to form committees to take on the responsibility of confirming the new moon for Ramadaan, Shawwaal and Dhoo'l-Hijjah.

## Question

**It is not possible to see the new moon with the naked eye before it is 30 hours old, and in addition to that, it is sometimes not possible to see it at all because of the weather conditions. On this basis, is it permissible to resort to using astronomical information to calculate the likely time for sighting the new moon and the start of Ramadaan, or do we have to actually sight the new moon before we start fasting the blessed month of Ramadaan?**

## Answer

Praise be to Allah.

It is permissible to use telescopes etc. to sight the moon, but it is not permissible to rely on astronomical data to confirm the beginning or end of the blessed month of Ramadaan, because Allaah has not prescribed that for us in His Book or in the Sunnah of His Prophet (peace and blessings of Allaah be upon him). What He has prescribed for us is to confirm the beginning and end of Ramadaan by sighting the new moon of Ramadaan to start fasting, and the new moon of Shawwaal to end the fast and gather to offer the Eid prayers. Allaah has made the new moons to mark fixed periods of time for mankind and for the Hajj, so it is not permissible for Muslims to use any other method to determine the times for acts of worship such as fasting, celebrating Eid, performing Hajj, fasting for two months as expiation (kafaarah) for killing someone by mistake or divorcing one's wife by zihar, and so on. Allaah says (interpretation of the meanings):

“... So whoever among you sights (the crescent on the first night of) the month (of Ramadaan), he must observe sawm (fast) that month...” [al-Baqarah 2:185]

“They ask you (O Muhammad) about the new moons. Say: these are signs to mark fixed periods of time for mankind and for the pilgrimage...” [al-Baqarah 2:189]

The Prophet (peace and blessings of Allaah be upon him) said: “Fast when you see it [the new moon] and stop fasting when you see it, and if it is cloudy then complete the month with thirty days.” On this basis, the one who does not see the new moon from the time it rises on a clear or cloudy night must complete the month (of Sha’baan) with thirty days.

(Fataawa al-Lajnah al-Daa’imah, 10/100). This is the case if the sighting of the new moon is not confirmed in another country; if the moon is sighted according to the guidelines of Sharee’ah, then fasting is obligatory, according to the majority of scholars. And Allaah knows best.

We are from the land of the Two Holy Sanctuaries, and we work in the embassy in one of the Muslim Asian countries (Pakistan). Should we start and end the fast with the Kingdom or with the country in which we are living?.

## Question

**We are from the land of the Two Holy Sanctuaries, and we work in the embassy in one of the Muslim Asian countries (Pakistan). Should we start and end the fast with the Kingdom or with the country in which we are living?.**

## Answer

Praise be to Allah.

What appears to be the case, based on the shar'i evidence, is that each person who is living in a country should start the fast with its people, because the Prophet (blessings and peace of Allah be upon him) said: "The start of the fast is the day you start and the end of the fast is the day you end it, and the day of sacrifice is the day you offer your sacrifice." And because it is known in Islam that we are commanded to be united and warned against division and differences, and because moon sightings may differ from one region to another, according to the consensus of the scholars, as Shaykh al-Islam Ibn Taymiyah (may Allah have mercy on him) said. Based on that, the embassy employee in Pakistan who starts fasting with the Pakistanis is closer to the right way than the one who starts his fast with Saudi, because of the distance between the two countries and the difference between moon sightings in them. Undoubtedly when the Muslims begin and end the fast when the moon is sighted or when 30 days of the month have been completed in any Muslim country, then they are closer to the apparent meaning of the shar'i evidence. But if that is not possible, then the closest is what we have mentioned above. And Allah, may He be glorified, is the source of strength. End quote.

Shaykh 'Abd al-'Azeez ibn Baaz (may Allah have mercy on him)

Majmoo' Fataawa wa Maqaalaat Mutanawwi'ah (15/98, 99)

Shaykh Ibn Baaz was also asked: Sighting of the new moon of Ramadan and Shawwaal may be two days later in Pakistan than it is in Saudi. Should they fast with Saudi or with Pakistan?

He replied:

What seems to be the case to us is that you have to fast with the Muslims where you are, for two reasons. The first is that the Prophet (blessings and peace of Allah be upon him) said: "The start of the fast is the day you start and the end of the fast is the day you end it, and the day of sacrifice is the day you offer your sacrifice." (narrated by Abu Dawood and others with a hasan isnaad), so you and your brothers, so long as you are staying in Pakistan, should fast with them when they fast and break the fast with them when they break the fast, because you are

included in these words and because the moon sighting varies from one place to another. Some of the scholars, including Ibn 'Abbaas (may Allah be pleased with him) were of the view that the people of each land have their own moon sighting.

The other reason is that if you differ from the Muslims where you are with regard to the beginning and end of the fast, that will cause confusion, provoke questions and objections, and stir up disputes and arguments. Islam came to encourage agreement, harmony and cooperation in righteousness and piety, and to encourage people to avoid fighting and arguing, because Allah says (interpretation of the meaning): "And hold fast, all of you together, to the Rope of Allaah (i.e. this Qur'aan), and be not divided among yourselves" [Aal 'Imraan 3:103].

And the Prophet (blessings and peace of Allah be upon him) said, when he sent Mu'aadh and Abu Moosa to Yemen: "Give glad tidings and do not put people off, be in harmony and do not differ." End quote.

Majmoo' Fataawa wa Maqaalaat Mutanawwi'ah (15/103, 104).

## Question

**Is it permissible to rely on the calculations of the astronomical observatory regarding the beginning and end of a month? Is it permissible for the Muslim to use the modern equipment to sight the moon? Or must it be seen by the naked eye?.**

## Answer

Praise be to Allah.

The shar'i method of proving that the new month has begun is for the people to sight the crescent moon. That should be done by people whose religious commitment and strong eyesight are to be trusted. If they sight it, then it is obligatory to act upon this sighting, by fasting if it is the new moon for the month of Ramadaan and by breaking the fast if it is the new moon for the month of Shawwaal.

It is not permissible to rely on astronomical calculations if the moon is not sighted, but if there is a sighting, even if it is done by an astronomical observatory, then it counts, because of the general meaning of the words of the Prophet (blessings and peace of Allaah be upon him): "When you see it then fast, and when you see it, then break the fast."

With regard to calculations, it is not permissible to act upon them or to rely on them.

With regard to using a telescope to see the crescent, there is nothing wrong with it, but it is not necessary, because the apparent meaning of the Sunnah is that we should rely upon ordinary sighting and not anything else. But if it is used and the moon is sighted by a trustworthy person, then this sighting may be acted upon. In the past, the people used that because they used to climb up the minarets on the night before the 30<sup>th</sup> of Sha'baan and the night before the 30<sup>th</sup> of Ramadan and look for it by means of a telescope.

Whatever the case, once it has been proven that it has been sighted by any means, then it becomes obligatory to act upon this sighting, because of the general meaning of the words of the Prophet (blessings and peace of Allaah be upon him): "When you see it then fast, and when you see it then break the fast." End quote.

Shaykh Muhammad ibn 'Uthaymeen (May Allaah have mercy on him).

Fataawa 'Ulama' al-Balad al-Haraam (p. 192, 193)

we have quoted a fatwa from the Standing Committee for Academic Research and Issuing Fatwas concerning this issue in the answer to question number 1245, in which it says: It is permissible to use telescopes etc. to sight the moon, but it is not permissible to rely on astronomical data to confirm the beginning or end of the blessed month of Ramadaan. End quote.

See: Fataawa al-Lajnah al-Daa'imah (9/99)

Thus it is clear that those who claim that our scholars say that it is haraam to use modern equipment to sight the moon and say that it is obligatory to sight it with the naked eye are lying and making things up.

We ask Allaah, may He be exalted, to show us the truth as truth and enable us to follow it, and to show us falsehood as falsehood and enable us to avoid it.

And Allaah knows best.

## Question

**Is it essential for the people to sight the new moon of Ramadaan?.**

## Answer



Praise be to Allah.

The majority of scholars are of the view that sighting the new moon of Ramadaan on the first night of the month is a communal obligation, and if all the people fail to do it then they are sinning. This is also the Hanafi view.

Some of the fuqaha' were of the view that moon sighting is mustahabb.

It says in Majma' al-Anhaar (1/283): It is a communal obligation for the people to seek the new moon on the evening of the twenty-ninth of Sha'baan or Ramadaan, and also of Dhu'l-Qa'dah, and it is obligatory for the ruler to enjoin the people to do that.

It says in al-Fataawa al-Hindiyyah (1/197): It is obligatory for the people to seek the new moon on the twenty-ninth of Sha'baan at the time of sunset, and if they see it they must fast. If it is cloudy then they must complete the month as thirty days. End quote.

See: Fath al-Qadeer (2/313).

It says in Kashshaaf al-Qinaa' (2/300): It is mustahabb for the people on the night before the thirtieth of Sha'baan to sight the new moon of Ramadaan.

It is mustahabb to sight the new moon so as to be on the safe side with regard to fasting and so as to avoid disputes. It was narrated that 'Aa'ishah (may Allaah be pleased with her) said: The Prophet (peace and blessings of Allaah be upon him) used to count the days in Sha'baan more carefully than at any other time, then he would fast when he sighted (the new moon) of Ramadaan. Narrated by al-Daaraqutni with a saheeh isnaad.

It was narrated from Abu Hurayrah in a marfoo' report: "Count the days of Sha'baan for the sake of Ramadaan." Narrated by al-Tirmidhi. End quote.

This hadeeth was classed as saheeh by al-Albaani in Saheeh al-Tirmidhi (678).

It says in Tuhfat al-Ahwadhi: Ibn Hajar (may Allaah have mercy on him) said: They should strive to count its days accurately, and that is by means of watching the waxing and waning of the moon, so that they will be certain of when to expect the new moon of Ramadaan and will not miss any of it. End quote.

In al-Mawsoo'ah al-Fiqhiyyah (22/23) it says: Sighting the new moon is something that is decreed by the fact that some acts of worship are connected to specific times. It is prescribed for the Muslims to strive in seeking it and it is more important on the night before the thirtieth of Sha'baan, in order to find out whether Ramadaan has begun, and on the night before the thirtieth of Ramadaan in order to find out whether the month has ended and Shawwaal has begun, and on the night before the thirtieth of Dhu'l-Qa'dah to find out if Dhu'l-Hijjah has begun. These three months have to do with two of the pillars of Islam, namely fasting and Hajj, and the setting of the dates for 'Eid al-Fitr and 'Eid al-Adha.

The Prophet (peace and blessings of Allaah be upon him) encouraged seeking the sighting of the moon. It was narrated that Abu Hurayrah said: The Prophet (peace and blessings of Allaah be upon him) said: “Fast when you see it and break the fast when you see it, and if it is too cloudy then complete the number (of days) of Sha’baan as thirty.” And it was narrated from ‘Abd-Allaah ibn ‘Umar (may Allaah be pleased with him) that the Messenger of Allaah (peace and blessings of Allaah be upon him) said: “The month is twenty-nine days, so do not fast until you see it, and if it is cloudy then complete the month as thirty days.” The first hadeeth enjoins fasting the month of Ramadaan when its new moon is sighted or when the month of Sha’baan is completed with thirty days, and it enjoins ending the fast when the new moon of Shawwaal is sighted, or when Ramadaan is completed with thirty days. The second hadeeth forbids fasting Ramadaan before the new moon is sighted or before Sha’baan has been completed if it is cloudy.

And there is a hadeeth narrated from the Prophet (peace and blessings of Allaah be upon him) in which he enjoined paying attention to the new moon of Sha’baan because of Ramadaan. He said: “Count the days of Sha’baan carefully for the sake of Ramadaan.” This hadeeth shows the importance of paying attention to the month of Sha’baan in order to work out when Ramadaan starts. It was narrated from ‘Aa’ishah (may Allaah be pleased with her) that the Prophet (peace and blessings of Allaah be upon him) used to count the days in Sha’baan more carefully than at any other time, then he would fast when he sighted (the new moon) of Ramadaan, and if it was cloudy he would count thirty days and then fast.

The commentators said: i.e., he would make sure to count the days of Sha’baan carefully in order to begin the fast of Ramadaan at the right time. During the lifetime of the Prophet (peace and blessings of Allaah be upon him) and after he died, the Sahaabah (may Allaah be pleased with them) were concerned with sighting the new moon of Ramadaan and they used to look for it. It was narrated that ‘Abd-Allaah ibn ‘Umar (may Allaah be pleased with him) said: The people sighted the new moon and I told the Messenger of Allaah (peace and blessings of Allaah be upon him) about that, and he fasted and told the people to fast.

It was narrated that Anas ibn Maalik (may Allaah be pleased with him) said: We were with ‘Umar between Makkah and Madeenah and we looked for the new moon. I was a man who had keen eyesight and I sighted it, but no one else claimed that he had seen it except me. I started saying to ‘Umar: Do you not see it? And he could not see it.

The Hanafis regard sighting the new moon of Ramadaan on the night before the thirtieth of Sha’baan as a communal obligation, and if they sight it they should fast, otherwise they should complete the month (as thirty days) and then fast, because that which is essential to performance of an obligatory duty is also obligatory.

The Hanbalis say that it is mustahabb to sight the new moons so as to be on the safe side with regard to fasting and so as to avoid disputes. We did not find any clear view from the Maalikis and Shaafa’is on this issue. End quote.

Shaykh Ibn ‘Uthaymeen (may Allaah have mercy on him) was asked: Are all the Muslims sinning if none of them sights the new moon at the beginning or end of Ramadaan?

He replied: Sighting the new moon of Ramadaan or Shawaal is something that was established at the time of the Sahaabah (may Allaah be pleased with them), because Ibn ‘Umar (may Allaah be pleased with him) said: The people looked for the new moon and I told the Prophet (peace and blessings of Allaah be upon him) that I had seen it, so he fasted and told the people to fast.

Undoubtedly the way of the Sahaabah (may Allaah be pleased with them) is the best and most complete guidance. End quote from 48 Su’aalan fi’l-Sawm, no. 21.

So it seems that sighting the new moon of Ramadaan, Shawwaal and Dhu’l-Hijjah is a communal obligation, because it is connected to two of the pillars of Islam: fasting and Hajj.

And Allaah knows best..

## FAST OF THOSE WHO ARE EXEMPTED

### Question

**I slept before Maghrib prayer and did not break the fast, and I woke up at the time of Fajr prayer, and I had not eaten since the previous day, so I broke the fast. Is that permissible?**

### Answer

Praise be to Allah.

Fasting is one of the pillars of Islam, as is well known.

Therefore it is not permissible for the Muslim to be heedless about it just because he feels thirsty or hungry, or just because he is afraid that he cannot fast. Rather he must be patient and seek the help of Allah, may He be glorified and exalted. There is nothing wrong with him pouring water on his head to cool down, or rinsing out his mouth.

He must begin his day fasting, and if it so happens that he is not able to complete it, and he fears that he may die or become sick, it is permissible for him to break the fast in that case. But he should not break the fast on the basis of a mere assumption; rather he should not break the fast unless he experiences hardship.

Ibn Qudaamah said:

The correct view is that if he fears for himself due to extreme thirst or hunger and the like, then he may break the fast.

Shaykh Ibn ‘Uthaymeen said in his commentary on al-Kaafi:

“If he fears thirst” does not refer to mere ordinary thirst; rather it refers to the kind of thirst in which there is the fear of dying, or there is the fear of suffering harm.

End quote from Ta‘leeqaat Ibn ‘Uthaymeen ‘ala al-Kaafi (3/124).

An-Nawawi (may Allah have mercy on him) said in al-Majmoo‘ (6/258): Our companions and others said: Whoever is overcome by hunger and thirst, and fears that he may die, must break the fast, even if he is in good health and is not travelling, because Allah, may He be exalted, says (interpretation of the meaning):

“And do not kill (or destroy) from yourselves: Surely, to you Allah has been Most Merciful (Raheem)”

[an-Nisa’ 4:29]

“and do not throw [yourselves] with your [own] hands into destruction”

[al-Baqarah 2:195].

And he must make up that day, as is required of one who is sick. And Allah knows best. End quote.

So you must make up that day, and if you were too hasty and broke the fast before experiencing the level of hardship that makes it permissible to break the fast, then you must also repent from what you did, and not do that again.

See the answers to questions no. **65803** and **37943**.

And Allah knows best.

## Question

**Can a Muslim pay the fidyah (compensation) for the days that he did not fast, even if he was healthy, because he is suffering from diabetes and high blood pressure? Can he feed a poor person once or twice? He works overseas and has come to his own country for a month-long vacation.**

## Answer

## Related

Praise be to Allah.

Patients who have diabetes and high blood pressure are not all the same. Rather doctors divide them into various categories. Some of them are able to fast safely, if they adhere to medical guidelines, and others cannot fast.

But if diabetes and high blood pressure occur together, then fasting is more difficult for the patient.

Based on that, the patient should consult his doctor and do whatever the doctor advises with regard to fasting or not fasting. Not every person who is sick is permitted to break the fast, as has been explained in fatwa no. **1319**.

Secondly:

As diabetes and high blood pressure are chronic diseases, in most cases the patient who does not fast because of them will never be able to make up those fasts. Therefore what he must do is feed one poor person for each day that he does not fast, and he does not have to make up the fasts.

What is meant by feeding a poor person is giving him one meal, and the patient has the choice between making food and inviting the poor person to come and eat, or giving it to him, cooked or raw. If he does one of these three options, then he has fed a poor person and has done what is required of him, as has been explained in fatwas no. **49944** and **101100**.

And Allah knows best.

## Question

**I had intercourse with my wife during the day last Ramadan, and I read in the fatwas that the penalty for that is to fast two consecutive months. I tried to start fasting, but in fact I found that I was falling short in my work and not doing my job properly as a result of feeling exhausted and working for long hours, although I tried to delay the fast until the cold days. I hope that you can advise me what to do.**

## Answer

### Related

Praise be to Allah.

Difficulty in working, in which a person feels that he is not doing his job properly, is not one of the excuses that makes it permissible not to observe an obligatory fast and move to the option of feeding the poor, whether it is fasting during Ramadan, fasting in expiation for having intercourse during the day in Ramadan, or fasting for any other reason.

The Standing Committee for Issuing Fatwas was asked about a man who works in a bakery and suffers extreme thirst and exhaustion whilst working. Is it permissible for him not to fast?

They replied: It is not permissible for that man not to fast; rather what he must do is observe the fast. The fact that he is baking during the day in Ramadan is not an excuse for not fasting. He must work according to what he is able to do.

End quote from Fataawa al-Lajnah ad-Daa'imah lil-Buhooth al-'Ilmiyyah wa'l-Iftaa' (10/238).

We put this question to our shaykh, 'Abd ar-Rahmaan ibn Naasir al-Barraak and he replied: Work is not an excuse for not observing an obligatory fast, such as the Ramadan fast.

Based on that, you should be patient and seek reward with Allah, for seeking reward with Him and remembering the reward will reduce the feelings of difficulty. Moreover these feelings usually arise in the first few days, then you get used to it. So seek the help of Allah, may He be exalted, and Allah will make things easy for you.

For more information, please see the answer to question no. [65803](#).

And Allah knows best.

**She needs to keep her weight steady because she wants to have a baby, but she loses weight because of fasting. Can she break the fast in Ramadan?**

## Question

**My husband and I have been trying to have a child for three years without success, so I decided to take fertility drugs, which requires me to keep my weight steady and not fall below a BMI of 19, otherwise the procedure will never succeed. But because of my high metabolism, it is very easy for me to lose weight, and very difficult for me to increase my weight. Because of fasting in the month of Ramadan, I lost approximately five kilograms, which**

**led to my BMI falling below the minimum required. Is it permissible for me to not fast during the upcoming month of Ramadan, and to make up these days later on, so that I will be able to maintain the minimum average BMI that is required for the procedure to succeed?**

## Answer

### Related

Praise be to Allah.

Islam allows breaking of the fast during Ramadan for those who are sick or travelling, and for those who have reached such a great age that they are unable to fast, and pregnant and breastfeeding women if they fear for their babies or themselves. It allows these people to break the fast because of difficulty or fear of harm or death.

The situation that you have asked about does not come under any of these categories for whom it is permissible to break the fast, and cannot be compared by analogy to any of them. Fasting does not cause you difficulty that will lead to harm. Please see the answer to question no. **38532**.

With regard to its impact on having children, as you mentioned in the question, this does not come under the heading of necessities that make it permissible to break the fast, for the following reasons:

Firstly:

You have eleven months between one Ramadan and the next, which is sufficient time to focus on treatment and trying to resolve the matter.

Secondly:

Whilst fasting, you can follow some methods of rest and nutrition that will help you to keep your weight steady, and avoid physical exertion. You can also restrict yourself whilst fasting to obligatory duties only, and get a lot of rest.

Thirdly:

Keeping your weight steady, as the doctors say, plays a role in fertility, but keeping it steady does not guarantee that you will have a child. The matter is entirely in the hand of Allah, may He be exalted.

Allah, may He be exalted, says (interpretation of the meaning):

“To Allah belongs the kingdom of the heavens and the earth. He creates what He wills. He bestows female (offspring) upon whom He wills, and bestows male (offspring) upon whom He wills.

Or He bestows both males and females, and He renders barren whom He wills. Verily, He is the All-Knower and is Able to do all things”

[ash-Shoora 42:49-50].

Based on that, you can take some measures to help you get pregnant and have a baby without giving up on the obligatory fast. You have to strive hard in supplication, then the matter is entirely in the hand of Allah, may He be exalted.

And Allah knows best.

## Question

**I have a question about religious prohibitions for a woman when she is pregnant, specifically prayer and entering the mosque. The person who is asking is a non-Muslim woman, and she wants to do research on the Islamic rulings on women entering the mosque.**

## Answer

### Related

Praise be to Allah.

Firstly:

Islamic teaching does not allow a woman to pray or enter the mosque when she is menstruating, as has been explained previously in fatwas no. [33649](#) and [146758](#).

With regard to a woman who is pregnant, Islamic teaching does not forbid her to pray or enter the mosque. So she is obliged to offer the five daily prayers, and she may offer whatever supererogatory prayers she wants. It is permissible for her to enter the mosque to pray or to attend lessons and lectures and beneficial gatherings, so long as she adheres to the conditions set out in Islamic teaching for a Muslim woman to go out to the mosque, which have been explained previously in fatwa no. [49898](#).

Secondly:

There are Islamic rulings which Allah, may He be exalted, has prescribed for the pregnant woman, that are appropriate to her situation. We will mention some of these rulings here. They include the following:



It is prohibited for her to eat or drink anything or to do anything that will harm the foetus or lead to miscarriage. For more information, please see fatwas no. **13319** and **146158**.

It is permissible for a pregnant woman to break the fast in Ramadan if fasting is too difficult for her. The ruling may reach the degree of it being prohibited for her to fast if doing so will harm the foetus.

It says in al-Mawsoo‘ah al-Fiqhiyyah (16/271):

It is permissible for the pregnant woman to break the fast if she fears or thinks it most likely that she or her child will be harmed, and she must break the fast if she fears that she may die or be greatly harmed, and she has to make up the fasts, without paying any fidyah (penalty). This is according to the consensus of the fuqaha’ (jurists). They are also unanimously agreed that a pregnant woman does not have to pay the fidyah if she breaks the fast for fear of harm to herself, because she is in the same situation as a sick person who fears harm to himself. End quote.

And Allah knows best.

### **His work schedule prevents him from breaking his fast after Maghrib in Ramadan; is it permissible for him not to fast?**

#### **Question**

**There is a man who is working in Italy; he works all day, and the system of work there means that he is not allowed to eat except at the scheduled mealtimes. Therefore he cannot fast, because if he fasts he will not be able to break his fast at the appointed time of iftaar. But if he does not break his fast, and fasts continually, this will be extremely hard for him and he will not be able to work. Is it permissible for him not to fast, and to offer expiation for each day?**

#### **Answer**

**Related**

Praise be to Allah.

Fasting Ramadan is one of the five pillars of Islam, and every Muslim should be keen to do it as Allah has commanded him, and he should not be negligent concerning it or give worldly work precedence over it. If there is a conflict with his worldly work and he is able to reconcile between them, then he should do so, thus achieving what is in his best interests both in this world and the hereafter. If he is not able to reconcile between them, then he should not be heedless with regard to one of the pillars of Islam and one of its greatest foundations, because of some worldly concern. Rather he should give precedence to fasting, and he should examine the worldly matter that conflicts with it. If he can reduce that thing, then he should reduce it, and if he can change it, then he should change it, even if it will bring a lower income, because the hereafter is better and greater in reward. Whoever is eager and pays attention to matters of his religion, Allah will suffice him in his worldly affairs, as He, may He be glorified and exalted, says (interpretation of the meaning):

“And whosoever fears Allah and keeps his duty to Him, He will make a way for him to get out (from every difficulty).

3. And He will provide him from (sources) he never could imagine”

[al-Talaaq 65:2-3].

Imam Ahmad (20215) narrated that one of the Companions of the Prophet (blessings and peace of Allah be upon him) said: The Messenger of Allah (blessings and peace of Allah be upon him) took hold of my hand and started to teach me some of that which Allah, may He be blessed and exalted, had taught him, and he said: “You will never give up something out of fear of Allah, may He be glorified and exalted, but Allah will give you something better than it.”

Classed as saheeh by al-Albaani in ad-Da‘eefah (1/62).

Ibn Maajah (257) narrated from ‘Abdullah ibn Mas‘ood (may Allah be pleased with him) that the Prophet (blessings and peace of Allah be upon him) said: “Whoever focuses all his concerns on one issue, namely the Hereafter, Allah will suffice him and spare him the worries of this world. But whoever has many concerns about different worldly issues, Allah will not care which of these worries will cause his death.”

Classed as hasan by al-Albaani in Saheeh Ibn Maajah (207)

At-Tirmidhi (2465) narrated that Anas ibn Maalik (may Allah be pleased with him) said: The Messenger of Allah (blessings and peace of Allah be upon him) said: “Whoever is mainly concerned about the Hereafter, Allah will make him feel independent of others and will make him focused and content, and his worldly affairs will fall into place. But whoever is mainly concerned with this world, Allah will make him feel in constant need of others and will make him distracted and unfocused, and he will get nothing of this world except what is decreed for him.”

Classed as saheeh by al-Albaani in Saheeh at-Tirmidhi

You should not give up fasting in Ramadan because of this invalid system of rules or any other reason that is not regarded, according to Islamic teaching, as a valid reason for not fasting. So it is not permissible for you not to fast and to offer expiation by feeding the poor, because you are able to fast. Rather offering expiation is a concession granted to those who are unable to fast, such as those who are elderly and frail, or those who have chronic sicknesses for which there is no hope of recovery. Allah, may He be exalted, says (interpretation of the meaning): “And as for those who can fast with difficulty, (e.g. an old man, etc.), they have (a choice either to fast or) to feed a Miskeen (poor person) (for every day)” [al-Baqarah 2:184].

This refers to those who found it burdensome and unbearably difficult, such as the elderly; they could compensate by feeding one poor person for each day they did not fast.

Tafseer as-Sa‘di (p. 86)

Shaykh ‘Abdullah ibn Muhammad ibn Humayd and Shaykh ‘Abd al-‘Azeez ibn Baaz (may Allah have mercy on them) said:

The basic principle is that it is obligatory to fast Ramadan and to have the intention to fast from the night before; this is required of all Muslims who are accountable, and they should start the day fasting, except those to whom the Lawgiver has granted a concession allowing them to start the day not fasting. This refers to those who are sick or travelling, and others whose situation is likened to theirs. Those who do hard work are included among those who are accountable, and are not like those who are sick or travelling. Therefore they are obliged to have the intention of fasting Ramadan from the night before, and to start their day fasting; if any of them is compelled to break his fast during the day, then it is permissible for him to break the fast and eat or drink enough to ward off harm from himself, then refrain from eating and drinking for the rest of that day, which he should then make up at a suitable time. If a person does not encounter such necessity, then he must continue fasting. This is what is dictated by the shar‘i evidence from the Qur’an and Sunnah, and by the words of the leading scholars of all madhhabs. End quote.

Majmoo‘ Fataawa Ibn Baaz (15/245-246)

This man should submit to the administration of his work a request to be exempted from this unfair rule, so that they will allow him to break his fast at sunset, or schedule his work during the night. If they agree to that, all well and good; otherwise he should look for another job that will not cause him to neglect the fast.

Whoever gives up something for the sake of Allah, Allah will compensate him with something better than it.

For more information, please see the answer to question no. **65803**.

And Allah knows best.

**They put him under anaesthetic when he was fasting, then make him inhale something to wake him up**

## Question

**Someone had a haemorrhage, and went to the hospital, where they put him under anaesthetic, then he inhaled something to wake him up, and he noticed a taste in his mouth. Should he complete his fast or break it?**

## Answer

### Related

Praise be to Allah.

The anaesthesia that is given to patients in order to carry out surgical procedures or medical exams is of different types:

- Some anaesthetics are administered nasally, using a gas that anaesthetises the patient
- Some anaesthetics are administered via acupuncture
- Some anaesthetics are administered by injection, and may be a local anaesthetic or a general anaesthetic.

The most correct view in all these cases is that it does not break the fast, because it is not food or drink and is not regarded as being like food or drink.

If an injection providing nutrients is also given along with the anaesthetic – as may happen in some cases – then that does break the fast, because it is regarded as being like food and drink. Please see the answer to question no. **49706**.

Similarly, if he inhales something to wake him up, that does not break the fast, because it is like the puffer for asthma, unless this thing has moisture, and some of this moisture enters the stomach. He can ask the doctor about that.

The basic principle is that whatever is not food or drink, and is not regarded as being like food or drink, does not break the fast. The fact that he merely noticed the taste of something in his mouth or throat does not count for anything.

Shaykh Ibn ‘Uthaymeen (may Allah have mercy on him) said:

Detecting a taste in the throat does not count for anything with regard to things that are not food or drink.

End quote from Majmoo‘ Fataawa wa Rasaa’ il al-‘Uthaymeen (20/284).

He also said:

There is nothing wrong with the fasting person applying kohl to the eyes, or putting drops in his eyes or in his nose, even if he notices the taste of that in his throat. That does not break his fast, because it is not food or drink, and it is not like food or drink. The evidence only speaks of the prohibition on food and drink, and things that do not come under the same category are not to be included with them. What we have mentioned is the view favoured by Shaykh al-Islam Ibn Taymiyah (may Allah have mercy on him) and it is the correct view.

End quote from Majmoo‘ Fataawa wa Rasaa’ il al-‘Uthaymeen (19/205)

He also said:

If he experiences difficulty in breathing, so he uses a puffer in order to help him breathe more easily, this does not break the fast, because that does not reach the stomach, so it is not food or drink.

End quote from Majmoo‘ Fataawa wa Rasaa’ il al-‘Uthaymeen (19/206)

For more information, please see the answer to question no. [65632](#) and [78459](#)

And Allah knows best.

## **She is breastfeeding two babies and is afraid that they will be harmed because of fasting**

### **Question**

**I have twins who are five months old. They are not exclusively breastfed, because my milk is little; rather they are being bottle fed as well as breastfed. But I am afraid that my milk will be reduced because of fasting, and I will not be able to breastfeed them, so they will be weaned too early. Is it permissible for me not to fast?**

## Answer

### Related

Praise be to Allah.

Firstly:

It is proven from the Messenger of Allah (blessings and peace of Allah be upon him) that he said: “Allah, may He be glorified and exalted, has relieved the traveller of half of the prayer, and He has relieved the traveller and pregnant and nursing mothers of the duty to fast.”

Narrated by Abu Dawood (2408), at-Tirmidhi (715), an-Nasaa’i (2275) and Ibn Majah (1667). Al-Albaani said in Saheeh Abi Dawood: It is hasan saheeh.

Although this hadeeth appears to be general in meaning and to apply to every pregnant woman and breastfeeding mother, it is restricted to cases where they fear harm to themselves or their babies.

It says in Haashiyat as-Sindi ‘ala Sunan Ibn Maajah (1/512): “pregnant women and breastfeeding mothers” i.e., if they fear harm to the foetus or nursing infant, or to themselves. End quote.

Al-Jassaas said in Ahkaam al-Qur’an (1/244), after mentioning the words of the Prophet, “Allah, may He be glorified and exalted, has relieved the traveller of half of the prayer, and He has relieved the traveller and pregnant and nursing mothers of the duty to fast”:

It is well-known that the concession granted to them – i.e., the pregnant woman and breastfeeding mother – depends on whether there is the fear of harm to themselves or to their infants.

He also said (1/252):

It is very possible that the pregnant woman or breastfeeding mother, or their babies, may be harmed by fasting. Whichever is the case, not fasting is better for them and fasting is not allowed for them. But if fasting will not cause any harm to them or their infants, then they must fast, and it is not permissible for them not to fast. End quote.

The scholars have mentioned this restriction in several texts. In fact it was narrated that the scholars were unanimously agreed upon it, as we have explained in detail in fatwa no. **66438**.

Based on that:

If you fear that your babies will be harmed because of your fasting, due to the milk drying up or being reduced to an extent that will cause them harm, then in that case there is nothing wrong with you not fasting.

Similarly, if you fear that you yourself may be exhausted by breastfeeding whilst fasting to an extent greater than can be borne in such cases, or that you will be harmed by it, then in that case there is no blame on you if you do not fast.

But if it is thought most likely that fasting may cause a decrease in milk that will not adversely affect the babies, then in this case it is not permissible to not fast, especially since it is possible to make up for this slight decrease by bottlefeeding.

It says in al-Umm by ash-Shaafa'i (2/113): If a pregnant woman fears for her child, then she may break the fast. The same applies if a breastfeeding mother will clearly be adversely affected with regard to her milk. But if the reduction is something bearable, then she should not break the fast. Fasting may exacerbate some problems, but that is usually within bearable limits; it usually leads to a decrease in the milk supply, but that is usually within bearable limits too. But if it goes beyond bearable limits, then the pregnant woman and breastfeeding mother may break the fast.

End quote.

Secondly:

If the breastfeeding mother fears for her child and therefore breaks the fast, the fuqaha' differed as to what is required of her.

It says in al-Mawsoo'ah al-Fiqhiyyah al-Kuwaitiyyah (32/69):

... They differed concerning the case of a pregnant or breastfeeding woman who breaks her fast out of fear for her child. The Shaafa'is, according to their most prevalent view, the Hanbalis and Mujaahid are of the opinion that they have to make up the fast and feed one poor person for each day, because they come under the same heading as those mentioned in the verse (interpretation of the meaning): "And as for those who can fast with difficulty, (e.g. an old man, etc.), they have (a choice either to fast or) to feed a Miskeen (poor person) (for every day)" [al-Baqarah 2:184]. The comment of Ibn 'Abbaas (may Allah be pleased with him) on this verse has been quoted above.

Ibn Qudaamah said: That was also narrated from Ibn 'Umar (may Allah be pleased with him) and no one among the Sahaabah (may Allah be pleased with them) differed from that. Moreover, it is breaking the fast because of being unable to fast for a physical reason, so expiation must be offered for it, as in the case of the old man (who cannot fast).

The Hanafis, 'Ata' ibn Abi Rabaah, al-Hasan, ad-Dahhaak, an-Nakha'i, Sa'eed ibn Jubayr, az-Zuhri, Rabee'ah, al-Awzaa 'i, ath-Thawri, Abu 'Ubayd and Abu Thawr – and it is also one view among the Shaafa'is – are of the view that they are not obliged to offer the fidyah (i.e., feeding the poor); rather that is mustahabb for them, because of the report narrated from the Prophet (blessings and peace of Allah be upon him), according to which he said: "Allah, may He be glorified and exalted, has relieved the traveller of half of the prayer, and He has relieved the traveller and pregnant and nursing mothers of the duty to fast."

The Maalikis and al-Layth – and it is a third view among the Shaafa‘is – were of the view that the pregnant woman may break the fast and should make it up, but she is not required to pay the fidyah; the breastfeeding mother may break the fast and she should make it up and pay the fidyah, because the breastfeeding woman can give her child to someone else to breastfeed him, unlike the pregnant woman, because the pregnancy is part of the pregnant woman, so fear for the pregnancy is like fear for one of her limbs or body parts. Moreover, the pregnant woman breaks the fast for a reason that is within herself, so she is like the person who is sick, whereas the breastfeeding mother breaks the fast for a reason that is separate from her, so she must pay the fidyah.

Some of the earlier scholars – including Ibn ‘Umar, Ibn ‘Abbaas and Sa‘eed ibn Jubayr (may Allah be pleased with them) are of the view that they may break the fast and give food to the poor, but they do not have to make up the fast. End quote.

What is more likely to be correct – and Allah knows best – is that they (the pregnant woman and the breastfeeding mother) only have to make up the fasts.

Shaykh Ibn ‘Uthaymeen (may Allah have mercy on him) was asked, as it says in Fataawa as-Siyaam (p. 161):

If a pregnant woman or breastfeeding mother breaks the fast with no excuse, and she is physically strong and has energy, and will not be affected by fasting, what is the ruling on that? He replied:

It is not permissible for a pregnant woman or breastfeeding mother to break the fast during the day in Ramadan except with an excuse. If she breaks the fast with an excuse, then she must make up the fast, because Allah, may He be exalted, says concerning the sick person (interpretation of the meaning): “and whoever is ill or on a journey, the same number (of days which one did not observe Saum (fasts) must be made up) from other days” [al-Baqarah 2:185]. Pregnant and breastfeeding women come under the same heading as the sick person.

If their excuse is fear for the infant, then – according to some of the scholars – in addition to making up the fasts they must also feed one poor person for each day, giving wheat, rice, dates or some other staple food.

Some of the scholars said that they do not have to do anything other than making up the days in either case, because there is no evidence in the Qur’an or Sunnah for obliging them to feed the poor, and the basic principle is that a person is not obliged to do anything unless there is evidence to that effect. This is the view of Abu Haneefah (may Allah have mercy on him) and it is a strong view.

He (may Allah have mercy on him) was also asked (Fataawa as-Siyaam, p. 162) about a pregnant woman who fears for herself or her child, and breaks the fast; what is the ruling?

He replied:



Our response is that the pregnant woman must be in one of two situations:

the first is that she is active and strong, and faces no difficulty, and her foetus is not affected. Such a woman is obliged to fast, because she has no excuse not to fast.

In the second case, the pregnant woman is not able to fast, either because the pregnancy is difficult for her, or she is physically weak, or some other reason. In this case she may not fast, especially if fasting will harm her foetus; in that case it is obligatory for her to refrain from fasting. If she does not fast then she is like others who do not fast because of some excuse; she must make up the fasts when that excuse is no longer applicable in her case. When she has given birth, she must make up the fast after she becomes pure following the end of nifaas (postpartum bleeding). But sometimes the excuse of pregnancy may cease, but it is immediately followed by another excuse, which is the excuse of breastfeeding. The breastfeeding mother may need to eat and drink, especially during the long days of summer when it is very hot. She may need to break the fast in order to be able to nourish her baby with her milk. In this case too we say to her: Break the fast, and when that excuse is no longer applicable to you, you should make up the fasts that you missed.

Shaykh Ibn Baaz (may Allah have mercy on him) said in Majmoo' al-Fataawa (15/224):

With regard to the pregnant woman and breastfeeding mother, it is proven from the Prophet (blessings and peace of Allah be upon him), in the hadeeth of Anas ibn Maalik al-Ka'bi, as narrated by Ahmad and the authors of as-Sunan with a saheeh isnaad: He granted them a concession allowing them not to fast, and regarded them as being like the traveller. Thus it is known that they may break the fast and make it up later on, like the traveller. The scholars stated that they do not have the right to break the fast unless fasting is too difficult for them, as in the case of one who is sick, or they fear for their infants. And Allah knows best.

See also the answers to questions no. [49794](#) and [50005](#)

And Allah knows best.

**He did not fast because of sickness for which there is no hope of a cure, then  
he became able to fast**

## Question

**I have suffered from chronic kidney failure for years. I used to fast without any problems until Ramadan 1431 AH, when I began to feel exhausted**

halfway through, and my health declined after that and the kidney failure began to get much worse. So I did not fast Ramadan in 1432 and 1433, and I paid the fidyah for not fasting, based on a fatwa from a famous Islamic website after I explained my situation to them. Please note that I did not consult a doctor about that. In 1434 I fasted Ramadan, praise be to Allah, because I had a great desire to fast after I found out that fasting is the best for my condition and to cleanse the body of toxins, which is the opposite of what I had understood previously.

Do I now have to make up the fasts of the two Ramadans (in 1432 and 1433) that I did not fast, or not? Please note that I am still sick and my condition worsens day after day.

## Answer

### Related

Praise be to Allah.

Firstly, we ask Allah, may He be exalted, to grant you good health and well-being. We advise you to be patient and seek reward with Allah, may He be exalted, and to be certain that whatever befalls you of trials only seems to be hard and difficult on the surface, but in reality by Allah's leave it is something good.

The one who goes through hardship is not, before Allah, like one who is given well-being, and the one who is sick is not like the one who is healthy, if the one who is sick seeks reward with Allah and is patient, for all things happen by the decree of Allah, may He be glorified and exalted.

Moreover, the fact that you did not fast during those two years is something concerning which Allah has granted you a concession, and there is no blame on you for that, in sha Allah. Allah, may He be glorified and exalted, says (interpretation of the meaning):

“but if any of you is ill or on a journey, the same number (should be made up) from other days. And as for those who can fast with difficulty, (e.g. an old man, etc.), they have (a choice either to fast or) to feed a Miskeen (poor person) (for every day)”

[al-Baqarah 2:184].

And it was narrated from ‘Ata’ that he heard Ibn ‘Abbaas say: (This means) those who find it very hard to fast must give a fidyah (ransom) of feeding a poor person (for every day). Ibn ‘Abbaas said: This has not been abrogated; it refers to the old man and the old woman who are not able to fast; for each day they must feed one poor person.

Narrated by al-Bukhaari (4505).

The fuqaha' discussed a case similar to what you mentioned, which is that if a patient for whom it is thought that there is no hope of recovery, or a very old person, does not fast, then in subsequent years becomes able to fast because he has recovered or regained good health and the like, will the fidyah that he paid for previous fasts be acceptable, or must he make up the fasts? There are three views among the scholars:

~1~

The first view is that he does not have to make them up; rather the expiation is sufficient. This is the view of the Shafa'i madhhab.

Imam ar-Ramli (may Allah have mercy on him) said:

Rather the person mentioned does not have to make up the fasts, if he becomes able to fast later on, because fasting was waived for him, and this requirement is not addressed to him, as is the more correct view in al-Majmoo', that originally it was the fidyah that was required of him as an alternative to fasting.

The author of al-Haashiyah commented on that by saying:

He does not have to make up the fasts; however he is still required to pay the fidyah.

End quote from Nihaayat al-Muhtaj (3/193)

Ibn Hajar al-Haytami (may Allah have mercy on him) said:

If he becomes able to fast later on, he does not have to make it up, as the majority said.

End quote from Tuhfat al-Muhtaj (3/440)

~2~

The second view is it is obligatory to make it up. This is the view of the Hanafis and some of the Shaafa'is.

It says in Radd al-Muhtaar 'ala ad-Durr al-Mukhtaar (2/427):

When he is able to fast, he must make it up, i.e. the old man who did not fast and paid the fidyah instead. End quote.

~3~

The third view is that it depends. If he recovers after having paid the fidyah, then he does not have to make it up. But if he becomes able to fast, and he has not paid the fidyah for what he missed in the past, then in this case he must fast. This is the view of the Hanbalis, and was confirmed by al-Baghawi among the Shaafa'is.

Al-Bahooti (may Allah have mercy on him) said:

If he feeds the poor (as fidyah) then he becomes able to make up the fasts... He is not obliged to make them up; rather he has to feed the poor. This was stated in al-Mubdi'. What this means is that if he recovers before feeding poor persons, then he has to make up the fasts.

End quote from Kashshaaf al-Qinaa' (2/310).

It says in al-Majmoo' by Imam an-Nawawi (6/261):

Then al-Baghawi said: If he becomes able to fast before paying the fidyah, then he must fast, but if he becomes able to fast after paying it, then it may be that the matter is like Hajj, because he was required to pay the fidyah on the basis that he thought that his excuse would remain permanently, then it turned out differently. End quote.

The view that seems most likely to be correct, in sha Allah, is the first view: that the fidyah is acceptable in place of the fasts that he did not observe because of that excuse, whether he paid it previously or has not yet paid it, and he does not have to make up the fasts. That is because the option of paying the fidyah was required of him at the time when he was suffering the chronic sickness, so he should not move from that to another option. Moreover, obliging him to make up what has passed would cause considerable hardship in some cases, and hardship would dictate moving to an easier option.

Shaykh Ibn Baaz (may Allah have mercy on him) was asked the following question:

There is a person who suffered from a chronic illness and the doctors advised him never to fast, but then he was treated doctors in another country and he recovered by Allah's leave, i.e., five years later. Now five Ramadans have gone by during which he did not fast, so what should he do after Allah has healed him – should he make them up or not?

He replied:

If the doctors who advised him never to fast were trustworthy Muslim doctors who have knowledge of this type of sickness, and they told him that there was no hope of recovery for him, then he does not have to make up the fasts and it is sufficient for him to feed the poor instead, but he has to fast in the future.

End quote from Majmoo' Fataawa Ibn Baaz (15/354).

See also fatwa no. **84203**

To sum up: you do not have to make up the fasts that you missed during the years 1432-1433, even if you did not consult doctors at that time. It is well-known that kidney disease is a chronic disease and that fasting for a kidney patient usually causes harm and hardship. What matters is the experience of the patient himself. As for asking a doctor, the fuqaha' do not regard that as

necessary; rather they recommend the patient to consult a doctor as a precaution, lest fasting cause him harm.

Whatever the case, we advise you to consult doctors and ask them every time before fasting.

And Allah knows best.

### **Her nifaas (post-partum bleeding) came back when she was fasting**

#### Question

**If a woman's nifaas stops after one week of giving birth and she starts fasting with Muslims during Ramadaan then the bleeding reoccurs, should she break her fast in this case? Does she have to make up the days she fasted and the days she did not fast?.**

#### Answer

Praise be to Allah.

If the woman who is bleeding in nifaas becomes pure (i.e., the bleeding stops) within forty days and she fasts for a few days, then the bleeding comes back within forty days, then her fast is valid, but she has to stop praying and fasting during the days on which the bleeding comes back – because it is (still) nifaas – until she becomes pure or the forty days end. When forty days have ended, she has to do ghusl, even if she has not seen the tuhr (white discharge signalling the end of menses or nifaas), because forty days marks the end of nifaas according to the more sound of the two scholarly opinions. After that, she has to do wudoo' at the time of every prayer, until the bleeding stops, as the Prophet (peace and blessings of Allaah be upon him) instructed the woman who was suffering from istihaadah (non-menstrual vaginal bleeding). And her husband may be intimate with her after forty days, even if she has not seen the tuhr, because the bleeding in this case is irregular bleeding which does not prevent her from praying and fasting, and does not prevent her husband from being intimate with his wife.

But if the bleeding after forty days coincides with the usual time of her menses, then she should stop praying and fasting and regard it as menses. And Allaah is the Source of Strength. End quote.

Samaahat al-Shaykh 'Abd al-'Azeez ibn 'Abd-Allaah ibn Baaz  
Fataawa Islamiyyah, 2/146

## Question

**My mother is fifty-one years old; she has fibroids and suffers from bleeding throughout the month. Can she pray and fast, and if so how?.**

## Answer

Praise be to Allah.

The scholars differed concerning menopause in women. Some of them said that it occurs at the age of fifty years or sixty years; the correct view is that there is no limit to it and it may vary from one woman to another.

Shaykh Ibn ‘Uthaymeen (may Allah have mercy on him) said:

Women vary; some reach menopause at an early age, and some continue menstruating until after the age of sixty or seventy. If a woman sees menses then she is a menstruating woman, no matter what her situation is, because Allah, may He be blessed and exalted, says (interpretation of the meaning): “And those of your women as have passed the age of monthly courses” [al-Talaaq 65:4], and He did not mention any particular age. So menopause differs from one woman to another.

To sum up, menses is, as Allah described it, an adha (harm, illness, painful condition). When this bleeding occurs, she has to do what is required. End quote.

Fataawa Noor ‘ala al-Darb by Ibn ‘Uthaymeen, 12/123

Based on that, if your mother had reached the stage of menopause and stopped menstruating, then developed this problem, the blood is not menses, so she should wash the blood away, wear a pad and do wudoo’ for each prayer.

If that happened to her before she reached the stage of menopause, then she has to work out the days of her usual period each month, then stop praying at that time. Then when that time ends, she should do ghusl and start praying again, even if she is bleeding, because it is not deemed to be menstrual blood.

The scholars of the Standing Committee for Issuing Fatwas said:

If a woman experiences continuous bleeding, when she wants to pray, she should wash her private parts, then put a pad so as to prevent leaks; then she should do wudoo’ and pray. She should do that at the time of each prayer, because the Prophet (blessings and peace of Allah be upon him) said to the woman who was experiencing istihaadah (irregular vaginal bleeding): “Do wudoo’ at the time of each prayer.” End quote.

Fataawa al-Lajnah al-Daa'imah, 4/259

Shaykh Ibn 'Uthaymeen (may Allah have mercy on him) was asked about a woman who reached the age of fifty-six, whose menstrual period had become irregular since the age of fifty. She would bleed two or three times a month, lasting for up to nine days, with blood like menstrual blood. In between the bleeding, she did not see any tuhr (white discharge indicating the end of menses) or complete dryness. Every time she started bleeding, she would stop fasting and praying. During this time, it was discovered that she had a growth in her uterus, and the doctor said that it was causing the bleeding. What should this woman do with regard to prayer, fasting and marital relations. What is the ruling on the past six years?

He replied: If the doctors have determined that the bleeding is due to sickness, then she is pure (taahir) and should pray and fast. If that is not the case then she comes under the ruling on istihaadah; she should stop praying and fasting for the length of her previous period each month, then she should pray and fast even if she is bleeding, and she may have marital relations with her husband. With regard to what is past, she does not have to do anything, because the Prophet (blessings and peace of Allah be upon him) did not instruct women who suffered istihaadah to repeat previous prayers. End quote.

Thamaraat al-Tadween, p. 25

And Allah knows best.

### **His mother died owing the fasts of two Ramadans**

#### **Question**

**My mother has died, and she told me when she was still alive that she owed the fasts of two months, Ramadan in two years, when the month of fasting came when she gave birth. When she died, she had not made up these fasts. Should I fast on her behalf or feed the poor? How is feeding the poor to be done? Should I slaughter some goats and share it out among sixty households, or should I give the value of the food in money?.**

#### **Answer**

Praise be to Allah.

The best thing to do is to fast on behalf of your mother, because the Prophet (blessings and peace of Allah be upon him) said: “Whoever dies owing any fasts, his next of kin should fast on his behalf.” Saheeh -- agreed upon. The next of kin is the relative. But if you or any other relatives cannot fast, then feed the poor from her estate or from your wealth, one poor person for each day. The amount to be given is half a saa’ of the local staple food. If you do it all in one go and give it to one poor person, that is also acceptable.

And Allah is the source of strength. May Allah send blessings and peace upon our Prophet Muhammad and his family and Companions. End quote.

Standing Committee for Academic Research and Issuing Fatwas

### **There is nothing wrong with giving food and drink to a mentally impaired person during the day in Ramadan**

#### **Question**

**On the first day of Ramadan, I had a visit from an old lady who is one hundred years old. Sometimes she is aware and sometimes she is not aware. She asked me to make coffee for her, and I did that and brought the coffee to her. Is there any sin on me for that? Please note that I told her that it was Ramadan. Please advise me, may Allah reward you.**

#### **Answer**

Praise be to Allah.

If it seems that she is mentally impaired and that she has become senile, there is nothing wrong with your making coffee for her, because she is not obliged to fast. The fact that she is partly rational, such as when she says, ‘Do such and such or bring me such and such,’ does not mean that she is of completely sound mind. In most cases one who reaches the age of one hundred has become senile and has changed. If it seems to you that she is mentally impaired and that she is not fully aware, there is nothing wrong with her eating and drinking. But if you think that she is fully of sound mind and that she is being negligent, then do not give her coffee or anything else, lest you are helping her in falsehood. Allah says (interpretation of the meaning):



“Help you one another in Al-Birr and At-Taqwa (virtue, righteousness and piety); but do not help one another in sin and transgression”

[al-Maa'idah 5:2].

If a person asks for food in Ramadan and he is healthy and is Muslim, he should not be given either food or drink or cigarettes, and he should not be helped in falsehood.

But if he is mentally impaired, such as one who has an intellectual disability, has become senile, is insane or is very old, there is no blame on them because fasting is waived in their case. End quote.

Shaykh 'Abd al-'Azeez ibn Baaz (may Allah have mercy on him)

## Question

**I have a brother who is 18 and a sister who is 17. They went one day in Ramadaan after Fajr and started to do 'Umrah, but they felt so tired and exhausted when they were doing saa'i that they thought they were going to die, so they drank some water whilst they were doing saa'i. What should they do, because that was three years ago?.**

## Answer

Praise be to Allah.

If your brother and sister had done 'umrah and they were travelling, there is nothing wrong with them breaking the fast, because it is permissible for the traveller to break the fast in Ramadaan, as Allaah says (interpretation of the meaning):

“and whoever is ill or on a journey, the same number [of days which one did not observe Sawm (fasts) must be made up] from other days”

[al-Baqarah 2:185]

But if they were not travelling and they broke their fast because of the tiredness and exhaustion that you mention and because they were afraid they might die, there is no sin on them for that, because Allaah has granted a concession allowing the sick person not to fast, so whoever finds himself experiencing such hardship comes under the same ruling as one who is sick.

In either case (whether they were travelling or not), there is no blame or sin on them, but they have to make up a day to replace that day.

As for their ‘umrah, if they did all the obligatory and essential parts of it, then it is valid in sha Allaah.

And Allaah knows best.

## Question

**My monthly period usually lasts between seven and eight days. Sometimes on the seventh day I do not see any blood, nor any sign that the period is over. What is the ruling on praying, fasting and having intercourse in this case?**

## Answer

Praise be to Allah.

Do not hasten until you see the white discharge which women recognize and which is the sign that the period is over. The fact that the bleeding has stopped does not mean that the period is over. When you see the sign that the period is over, and the usual number of days has passed, then the period is over.

## Question

**Is it permissible for those who do hard work to break the fast during Ramadaan, such as those who work in foundries and factories and do other kinds of hard work?.**

## Answer

Praise be to Allah.

Some scholars have issued fatwas saying that it is permissible for these people not to fast. I sent the fatwa to Shaykh ‘Abd-Allaah ibn Muhammad ibn Humayd and Shaykh ‘Abd al-‘Azeez ibn Baaz (may Allaah have mercy on them) for their comments on it and they said:

The basic principle is that it is obligatory to fast Ramadaan, and to form the intention to fast from the night before, for all adult Muslims, who should start the day fasting, except for those to whom the Lawgiver has granted a concession, who are allowed not to fast – namely the sick, travellers and those who come under those headings. Those who do hard work come under the

heading of those who are obliged to fast and they are not like the sick or travellers. They have to form the intention to observe the Ramadaan fast from the night before, and to start the day fasting. If one of them is forced to break the fast during the day, then it is permissible for him to break the fast with enough to ward off any harm, then he must refrain from eating and drinking for the rest of the day, and he has to make up that fast at the proper time. If there is no such necessity then it is obligatory to complete the fast. This is what is indicated by the shar'i evidence from the Qur'aan and Sunnah, and it is what is indicated by the words of the scholars of all madhhabs.

Those in positions of authority among the Muslims among whom are people who do hard work should examine their case when Ramadaan comes, and if possible, they should not burden them with too much work that may force them to break the fast during the day in Ramadaan, rather they should have the work done at night, or distribute work hours in a fair and just manner so that people may both work and fast.

As for the fatwa referred to, this has to do with an individual case where they issued a fatwa based on their ijtihaad for which they are to be appreciated, but they did not mention the conditions that we have mentioned or the view of the scholars of all madhhabs. We ask Allaah to help us all to do that which is good. End quote.

Shaykh 'Abd-Allaah ibn Muhammad ibn Humayd (may Allaah have mercy on him).

Shaykh 'Abd al-'Azeez ibn Baaz (may Allaah have mercy on him).

Majmoo' Fataawa Ibn Baaz, 14/245

And Allaah knows best.

## Question

**If a woman has a miscarriage and has discharge of blood, does she pray?**

## Summary of answer

**If you see blood after the abortion of a clot, then it is not nifas. So you should perform wudu for every prayer when the time for it is due and pray.**

## Answer

## Related

Praise be to Allah.

This case depends on the type of blood. Is the blood what is known as post-natal bleeding (nifas) or vaginal bleeding (**istihadah**) (but not part of her regular period)?

The scholars have declared the regulation in this matter. They said:

"If she sees the blood after the **abortion** of a formed human being, then it is nifas; if she sees blood after the abortion of a clot, then it is not nifas." (Al-Mughni ma' al-Sharh al-Kabir 1/361)

In the latter case, she is considered to be mustahada, so she performs wudu for every prayer when the time for it is due and she prays.

Whereas if the **aborted object is a fetus** or has human-formed organs like an arm or a leg or a head, then it is considered nifas.

For the case where the aborted object is disposed of in the hospital before the woman saw it, the scholars have mentioned that the least amount of time human form starts to take place is eighty one days after pregnancy. (Majmu' Fatawa Ibn 'Uthaymin 4/292)

This is based on the report of 'Abdullah Bin Mas'ud's hadith (may Allah be pleased with him), in which he said that the Prophet (peace and blessings be upon him) spoke to us, and he is the truthful and believed one, and said: "Each one of you, human creation, forms in his mother's womb for forty days, then he is a hanging clot for the same amount of time, then he is a *mudghah* (the size of a morsel) for the same amount of time, then Allah sends an angel who is commanded with four things: he is told to write his deeds, his livelihood and sustenance, whether he is happy or distressed " (Sahih al-Buhari 6/303)

Ladies in this case should spend the effort to find out from the doctors' estimations until her situation is clear to her.

As for the blood that is discharged just prior to a normal delivery, if it is accompanied with the pains of contraction, then it is nifas, and if not, then it is not. Shaykh al-Islam Ibn Taimiyyah (may the mercy of Allah be upon him) said: "What she sees when the contractions commence is nifas. What is referred to here is contractions after which follows delivery; otherwise it is not nifas." (Majmu' Fatawa Ibn 'Uthaymin 4/327)

---

# WHAT IS RECOMMENDED FOR THE FASTING PERSON

---

## Question

**What are the Sunnahs of fasting?**

## Answer

### Related

Praise be to Allah.

There are many Sunnahs of fasting, including the following:

1 – It is Sunnah if someone insults you to respond in a better manner and say, “I am fasting,” because of the report narrated by al-Bukhaari and Muslim from Abu Hurayrah (may Allaah be pleased with him), that the Messenger of Allaah (peace and blessings of Allaah be upon him) said: “Fasting is a shield or protection so there should be no obscene or offensive talk or behaviour. If a person fights him or insults him, let him say, ‘I am fasting,’ twice. By the One in Whose hand is my soul, the smell coming from the mouth of the fasting person is better before Allaah than the fragrance of musk. [Allaah says:] ‘He gives up his food, drink and desire for My sake. Fasting is for Me and I will reward for it, and a good deed receives the reward of ten like it.’” Al-Bukhaari, no. 1894; Muslim, 1151.

2 – It is Sunnah for the fasting person to eat suhoor, because it was proven in al-Saheehayn that Anas ibn Maalik (may Allaah be pleased with him) said: The Prophet the Messenger of Allaah (peace and blessings of Allaah be upon him) said: “Eat suhoor for in suhoor there is blessing.” (Narrated by al-Bukhaari, 1923; Muslim, 1059).

3 – It is Sunnah to delay suhoor because of the report narrated by al-Bukhaari from Anas from Zayd ibn Thaabit (may Allaah be pleased with him) who said: “We ate suhoor with the Messenger of Allaah (peace and blessings of Allaah be upon him), then he got up to pray.” I said: “How much time was there between the adhaan and suhoor?” He said: “The time it takes to recite fifty verses.” (Narrated by al-Bukhaari, 1921).

4 – It is Sunnah to hasten to break the fast because the Prophet (peace and blessings of Allaah be upon him) said: “The people will continue to be fine so long as they hasten to break the fast.” (Narrated by al-Bukhaari, 1957; Muslim, 1098). See also question no. [49716](#)

5 – It is Sunnah to break the fast with fresh dates; if none are available then with dry dates; if none are available then with water – because of the hadeeth of Anas (may Allaah be pleased with him) who said: The Messenger of Allaah (peace and blessings of Allaah be upon him) used to break his fast with fresh dates before praying; if there were no (fresh dates) then with dry dates, and if there were no (dried dates) then he would take a few sips of water.

(Narrated by Abu Dawood, no. 2356; al-Tirmidhi, 696; classed as hasan in al-Irwa', 4/45)

6 – It is Sunnah when breaking the fast to say what is narrated in the hadeeth, which is to say Bismillaah. This is obligatory according to the correct view because the Prophet (peace and blessings of Allaah be upon him) enjoined that. The words “Allaahumma laka sumtu wa ‘ala rizqika aftartu, Allaahumma taqabbal minni, innaka antaal-samee’ al-‘aleem (O Allaah, for You I have fasted and with Your provision I have broken my fast, O Allaah accept (this fast) from me for You are the All-Hearing, All-Knowing) are da’eef (weak), as stated by Ibn al-Qayyim (Zaad al-Ma’aad, 2/51). There is also another report: “Dhahaba al-‘zama’ wa abtallat al-‘urooq wa thabata al-ajr in sha Allaah (the thirst is gone, the veins have been moistened and the reward is assured, if Allaah wills).” (Narrated by Abu Dawood, 2357; al-Bayhaqi, 4/239; classed as hasan in al-Irwa', 4/39).

There are ahaadeeth which speak of the virtue of the du’aa’ of the fasting person, such as the following:

(i) It was narrated from Anas (may Allaah be pleased with him) that the Prophet (peace and blessings of Allaah be upon him) said: “Three prayers are not rejected: the prayer of a father, the prayer of a fasting person, and the prayer of a traveler.” Narrated by al-Bayhaqi, 3/345; classed as saheeh by al-Albaani in al-Saheeh 1797.

(ii) It was narrated from Abu Umaamah in a marfoo’ report: “Every time the fast is broken Allaah has people whom He ransoms.” Narrated by Ahmad, 21698; classed as saheeh by al-Albaani in Saheeh al-Targheeb, 1/491.

(iii) It was narrated from Abu Sa’eed al-Khudri in a marfoo’ report: “Allaah ransoms people every day and night – i.e., in Ramadaan – and every day and night the Muslim has a prayer that is answered.” Narrated by al-Bazaar; classed as saheeh by al-Albaani in Saheeh al-Targheeb, 1/491.

See also questions no. [37745](#), [37720](#), [13999](#), [14103](#).

## Question

**What is the du’a that we should say when breaking our fast?**

## Summary of answer

**Prophet Muhammad (peace and blessings of Allah be upon him) used to say this du'a when breaking his fast: "Dhahaba al-zama wa'btalat al-'uruq wa thabata al-ajr in sha Allah."**

### **Praise be to Allah.**

#### Du'a for breaking fast: (Dhahaba al-zama...)

'Umar said: The Messenger of Allah (peace and blessings of Allah be upon him) used to say when breaking his fast: "Dhahaba al-zama wa'btalat al-'uruq wa thabata al-ajr in sha Allah (Thirst is gone, the veins are moistened and the reward is certain if Allah wills)." (Narrated by Abu Dawud, 2357; al-Daraqutni, 25. Ibn Hajar said in al-Talkhis al-Habir (2/202): al-Daraqutni said, its isnad is sahih.)

#### Allahumma laka sumtu...: Is this dua for breaking fast authentic?

The du'a "Allahumma laka sumtu wa 'ala rizqika aftartu (O Allah, for You have I fasted and by Your provision I have broken my fast)" was narrated by Abu Dawud, 2358. It is a mursal hadith so it is da'if (weak). Al-Albani classed it as da'if in Da'if Abi Dawud (510)

#### Du'a after acts of worship

Saying du'a after doing acts of worship is deeply rooted in the Shari'ah, such as making du'a after praying and after completing the rituals of Hajj. Fasting is not excluded from that in sha Allah. Allah mentioned the verse of du'a and encouraged du'a among the verses that speak of fasting, as Allah says (interpretation of the meaning):

"And when My slaves ask you (O Muhammad) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor). So let them obey Me and believe in Me, so that they may be led aright." [al-Baqarah 2:186]

#### Importance of making du'a in Ramadan

Pointing out the importance of making du'a during Ramadan, Shaykh al-Islam Ibn Taymiyah said:

"Allah tells us that He is close to His slaves and responds to the supplication (du'a) of the one who calls upon Him. Here He is telling us of His Lordship (rububiyah) over them and that He gives them what they ask for and He responds to their du'a. For if they call upon Him that means they believe that He is their Lord... Then He enjoins two things upon them, as He says (interpretation of the meaning):

“So let them obey Me and believe in Me, so that they may be led aright.” [al-Baqarah 2:186]

The first is that they should obey His commands to worship Him and seek His help.

The second is that they should believe in His Lordship (rububiyyah) and Divinity (uluhiyyah), and that He is their Lord and their God. Hence it is said that response to a person’s du’a is indicative of the soundness of his belief and the perfection of his obedience, because the verse of du’a ends with the words (interpretation of the meaning):

“So let them obey Me and believe in Me, so that they may be led aright.” [al-Baqarah 2:186] (Majmu’ al-Fatawa, 14/33)

For more, please see these answers: [93066](#) , [14103](#) , and [65955](#) .

And Allah knows best.

## **Types of food and drink that the Messenger of Allah (blessings and peace of Allah be upon him) used to have for his iftaar and sahoor**

### **Answer**

Praise be to Allah.

Firstly:

It is recommended for the fasting person to break his fast with fresh dates. If they are not available, then he should break his fast with dried dates, and if they are not available, then with water.

This is proven from the actions of the Prophet (blessings and peace of Allah be upon him).

Abu Dawood (2356) and at-Tirmidhi (696) narrated that Anas (may Allah be pleased with him) said: The Messenger of Allah (blessings and peace of Allah be upon him) used to break his fast with fresh dates before praying. If no fresh dates were available, he would break his fast with dried dates, and if none were available, he would break his fast with a few sips of water.

Classed as saheeh by al-Albaani in Saheeh Abi Dawood.

Ibn al-Qayyim (may Allah have mercy on him) said:

There is a very subtle reason why the Prophet (blessings and peace of Allah be upon him) would break his fast with fresh dates, or dried dates, or water, because when one fasts, the stomach



becomes devoid of nourishment, so the liver will not find anything in the stomach that it can absorb and send to other parts of the body. Sweetness is the quickest to reach the liver and is what it prefers, especially if it is fresh, so if a person eats fresh dates, they will be absorbed quickly by the liver, which will benefit it and other parts of the body. If fresh dates are not available, then dried dates are the next best thing, because they are sweet and nourishing. If there are no dates available, then a few sips of water will extinguish the flame of the stomach and the heat of fasting, thus preparing the stomach to accept food with ease.

End quote from Zaad al-Ma‘aad (4/287)

Secondly:

There is no proof in the Sunnah that the Messenger of Allah (blessings and peace of Allah be upon him) intentionally broke his fast with an odd number of fresh or dried dates. In order to follow the Sunnah, it is sufficient for the Muslim to break his fast with fresh or dried dates, without paying attention to the number or counting them.

Shaykh Ibn ‘Uthaymeen (may Allah have mercy on him) said:

It is not obligatory – and in fact it is not Sunnah – to break the fast with an odd number, three or five or seven or nine, except on the Day of Eid al-Fitr, as it is proven that the Prophet (blessings and peace of Allah be upon him and his family) would not go out for prayer on the Day of Eid al-Fitr, until he had eaten some dates, an odd number thereof. Apart from that, the Prophet (blessings and peace of Allah be upon him) did not seek deliberately to eat an odd number of dates.

End quote from Fataawa Noor ‘ala ad-Darb (11/2)

With regard to the hadith of Anas, who said: The Prophet (blessings and peace of Allah be upon him) used to like to break his fast by eating three dates or something that had not been touched by fire – which was narrated by Abu Ya‘la (3305) – it is a da‘eef (weak) hadith that has not been proven. See ad-Da‘eefah by al-Albaani (966).

There are some scholars who regard it as mustahabb to make everything odd-numbered. Shaykh Saalih al-Fawzaan (may Allah preserve him) was asked:

Should making things odd-numbered be done with regard to all permissible things, such as drinking coffee and the like, or is it only with regard to things concerning which a text has been narrated?

The Shaykh’s answer may be summed up as follows:

All words and deeds should be made odd-numbered. This is the Sunnah. End quote.

Shaykh ‘Abd al-Kareem al-Khudayr (may Allah preserve him) was asked:

Will we be rewarded for making things odd-numbered as an act of devotion when eating, drinking and so on?

He replied

Yes, we will be rewarded for doing that as an act of devotion. So if a person eats dates, he should eat one, or three or seven, an odd number, because Allah loves that which is odd-numbered. End quote.

‘Abd ar-Razzaq (5/498) narrated from Ma‘mar, from Ayyoob, from Ibn Sireen, from Abu Hurayrah, that the Prophet (blessings and peace of Allah be upon him) said: “Verily Allah is One and loves that which is odd-numbered.” Ayyoob said: Ibn Sireen liked that which was odd-numbered in all things, to the extent that he would eat an odd number of things. This is a saheeh isnaad.

This matter is broad in scope, in sha Allah, but it is not proven, as far as we know, that the Prophet (blessings and peace of Allah be upon him) used to intentionally eat an odd number when he broke his fast eating fresh or dried dates. Rather those scholars who said that said it on the basis of ijtihaad.

Thirdly:

The practice of the Prophet (blessings and peace of Allah be upon him) with regard to food – whether he was fasting or not – was moderate, with no extravagance or waste – as Allah, may He be exalted, enjoined. Food was never his main focus on any day; rather he would just eat a few mouthfuls to keep him going.

When it came to food, he (blessings and peace of Allah be upon him) was not set in his ways and did not have specific things that he always did. Rather what was the case was that if he found food that he liked, he would eat it, and if he did not find it, he would remain quiet. Or if he found food that he did not like, he would not eat, and sometimes he would decide to fast.

He never criticised any food.

He would eat meat, bread, olive oil, honey, milk and other things that were available sometimes.

Sometimes month after month would pass and his family would have nothing to eat except dried dates and water.

Sometimes he would take his guest around to the houses of his wives, and not find anything but water.

Rather his main focus (blessings and peace of Allah be upon him), and that of his companions (may Allah be pleased with them), was the hereafter and matters of religion.

Conclusion:

The Prophet (blessings and peace of Allah be upon him) would eat whatever was available of his family's food or things that were given to him as gifts by his companions and neighbours, without having any particular type of food or specific practice, except that the first thing he would eat when breaking his fast would be fresh or dried dates, and if he did not find any, he would break his fast with water, as mentioned above.

Similarly, his sahoor (blessings and peace of Allah be upon him) was just a few mouthfuls to keep him going, and he did not seek out any particular food for sahoor, other than dates. The Prophet (blessings and peace of Allah be upon him) spoke highly of dates and said: "What a good sahoor for the believer dates are." Narrated by Abu Dawood (2345); classed as saheeh by al-Albaani in Saheeh Abi Dawood.

And Allah knows best.

### **There is no specific du'aa' for each day and night of Ramadan**

## **Answer**

#### **Related**

Praise be to Allah.

Firstly:

Ibn Khuzaymah narrated in his Saheeh (1887) that Salmaan (may Allah be pleased with him) said: The Messenger of Allah (blessings and peace of Allah be upon him) addressed us on the last day of Sha'baan and said: "O people, a great month has come upon you, a blessed month... It is a month the beginning of which is mercy, its middle is forgiveness and its end is ransom from the Fire."

In the answer to question no. **21364**, we explained that this hadith is da'eef (weak).

The entire month of Ramadan is mercy from Allah; the entire month is also forgiveness and ransom from the Fire. None of these blessings is restricted to any one part of the month to the exclusion of any other part, and this is a reflection of the vastness of Allah's mercy.

Muslim (1079) narrated that Abu Hurayrah (may Allah be pleased with him) said: The Messenger of Allah (blessings and peace of Allah be upon him) said: "When Ramadan comes, the gates of Paradise are opened and the gates of Hell are closed, and the devils are fettered."

At-Tirmidhi (682) narrated that Abu Hurayrah said: The Messenger of Allah (blessings and peace of Allah be upon him) said: "When the first night of Ramadan comes, the devils and mischievous jinn are chained up, and the gates of Hell are closed, and none of its gates are opened. The gates of Paradise are opened and none of its gates are closed. And a caller cries out:

‘O seeker of good, proceed; O seeker of evil, desist.’ And Allah has people whom He frees (from the Fire), and that happens every day.”

Classed as saheeh by al-Albaani in Saheeh at-Tirmidhi.

Based on that, singling out the first third of Ramadan to pray for mercy, the second third to pray for forgiveness and the last third to pray for ransom from Hell is an innovation for which there is no basis in Islamic teachings. There is also no justification for singling out these times for these supplications, because all the days of Ramadan are equal in that regard. Rather the Muslim may pray for whatever he wants of goodness in this world and the hereafter throughout Ramadan; that includes asking Allah for mercy, forgiveness, ransom from the Fire and admission to Paradise.

Secondly:

The Muslim should offer a great deal of du‘aa’, asking for goodness and mercy, especially in this month, making the most of this time of goodness and blessing (barakah), seeking the mercy and forgiveness of their Lord, may He be exalted. Allah, may He be exalted, says (interpretation of the meaning):

“And when My slaves ask you (O Muhammad blessings and peace of Allah be upon him) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor). So let them obey Me and believe in Me, so that they may be led aright” [al-Baqarah 2:186].

Ibn Katheer (may Allah have mercy on him) said:

The fact that Allah, may He be exalted, mentions this verse, which encourages one to offer du‘aa’, in the midst of the verses that speak of the rulings on fasting, indicates that one should strive hard in offering du‘aa’ at the end of the fast and, indeed, every time one breaks the fast. End quote from Tafseer Ibn Katheer (1/509)

It is good for the one who offers du‘aa’ to follow proper etiquette and to recite many of the du‘aa’s that have been narrated from the Prophet (blessings and peace of Allah be upon him), and not to overstep the mark in offering du‘aa’. He should observe the etiquette of du‘aa’ and recite often the du‘aa’s that it is recommended to recite a great deal in Ramadan and also at times other than Ramadan. These include the following:

· “Rabbana aatina fi’l-dunya hasanah wa fi’l-aakhirah hasanah wa qina ‘adhaab al-naar (Our Lord, give us that which is good in this world and that which is good in the Hereafter, and protect us from the torment of the Fire),” [al-Baqarah 2:201]

· “Rabbana hab lana min azwaajina wa dhurriyyaatina qurrata a‘yunin waj‘alna lil-muttaqeen imaama (Our Lord! Bestow on us from our wives and our offspring who will be the comfort of our eyes, and make us leaders for the Muttaqoon (the pious))” [al-Furqaan 25:74].

·“Rabb ij‘alni muqeema as-salaati wa min dhurriyyati Rabbana wa taqabbal du‘aa’. Rabbana ighfir li wa li waalidayya wa lil-mu‘mineena yawma yaqoom ul-hisaab (O my Lord! Make me one who performs As-Salat (Iqamat-as-Salat), and (also) from my offspring, our Lord! And accept my invocation. Our Lord! Forgive me and my parents, and (all) the believers on the Day when the reckoning will be established)” [Ibraaheem 14:40-41].

· Allaahumma innaka ‘afuwwun tuhibb al-‘afwa fa’affu ‘anni (O Allaah, You are forgiving and You love forgiveness, so forgive me).

· Allaahumma inni as’aluka min al-khayri kullihi ‘aajilihi wa aajilihi, ma ‘alimtu minhu wa ma lam a‘lam, wa a‘oodhu bika min ash-sharri kullihi ‘aajilihi wa aajilihi, ma ‘alimtu minhu wa ma lam a‘lam. Allahumma inni as’aluka min khayri ma sa’alaka ‘abduka wa nabiiyyuka, wa a‘oodhu bika min sharri ma ‘aadha minhu ‘abduka wa nabiiyyuka. Allahumma inni as’aluka al-jannata wa ma qarraba ilayha min qawlin aw ‘amal, wa a‘oodhu bika min an-naari wa ma qarraba ilayha min qawlin aw ‘amal, wa as’aluka an taj‘ala kulla qada’in qadaytahu li khayran (O Allah, verily I ask you for all that is good in this world and the hereafter, what I know of it and what I do not know, and I seek refuge with You from all that is evil in this world and the hereafter, what I know of it and what I do not know. O Allah, verily I ask You for the good of that which Your slave and Prophet asked of You, and I seek refuge with You from the evil of that from which Your slave and Prophet sought refuge with You. O Allah, verily I ask you for Paradise and that which will bring me nearer to it of words and deeds, and I seek refuge with You from Hell and that which would bring me nearer to it of words and deeds. I ask You to make everything You decree for me good).

· Allahumma inni as’aluka al-‘aafiyata fi’d-dunya wa’l-aakhirah. Allahumma inni as’aluka al-‘afwa wa’l-‘aafiyata fi deeni wa dunyaaya wa ahli wa maali. Allahumma astur ‘awraati wa aamin raw‘aati. Allahumma ihfazni min bayna yadayya wa min khalfi wa ‘an yameeni wa ‘an shimaali, wa min fawqi, wa a‘oodhu bi ‘azamatika an ughtaala min tahti (O Allah, I ask You for pardon and well-being in my religious and worldly affairs, my family and my wealth. O Allah, conceal my faults and protect me from that which causes me to worry. O Allah, protect me from before me and from behind me, from my right and from my left, and from above me, and I seek refuge in Your greatness lest I be destroyed from beneath me).

Similarly, it is recommended to recite general du‘aa’s from the Qur’an and Sunnah, any du‘aa’ is good in which the individual strives hard, beseeching his Lord. None of that is limited to Ramadan only.

It is also mustahabb to say after breaking the fast: “Dhahaba al-zama’ wa abtalat al-‘urooq wa thabata al-ajr in sha Allah (Thirst is gone, the veins are moistened and the reward is certain if Allah wills).”

Please see also the answer to question no. [14103](#) and [26879](#).

One should strive hard in du‘aa’ in the last third of the night in particular, every night.

During the last ten days, one should recite a great deal the words: “Allaahumma innaka ‘afuwwan tuhibb ul-‘afwa fa’fu ‘anni (O Allaah, You are forgiving and love forgiveness, so forgive me).”

Please see the answer to question no. **36832**.

Please see the answer to question no. **36902** for more information on the etiquette of du‘aa’.

And Allah knows best.

## Question

**I would like to know if breaking fast (iftar) is fard (obligatory) or? When a person approaching to the Masjid for Salat ul Maghrib, during the time of iftar, should he/she break the fast and join in the prayer or pray first and then break the fast. I hope my question is clear enough. Please, answer me in details and may Allah bless you with His mercy.**

## Answer

Praise be to Allah.

The Sunnah is to hasten to break one’s fast. This is what is indicated by the ahaadeeth. It was narrated from Sahl ibn Sa’d that the Messenger of Allaah (peace and blessings of Allaah be upon him) said: “The people will still be fine so long as they hasten to break their fast.” (Narrated by al-Bukhaari, 1821; Muslim, 1838)

What one should do is to hasten to break the fast by eating small morsels that will calm one’s hunger, then get up to pray, then if one wishes, one may come back and eat more.

This is what the Prophet (peace and blessings of Allaah be upon him) used to do. It was narrated that Anas ibn Maalik said: “The Prophet (peace and blessings of Allaah be upon him) used to break his fast before praying by eating fresh dates, and if there were no fresh dates he would eat dried dates; if there were no dried dates, he would have a few sips of water.” (al-Sawm, 632; classed as saheeh by al-Albaani in Saheeh Abi Dawood, no. 560)

Al-Mubaarakfoori said in his commentary on the hadeeth: “This indicates the lengths to which the Prophet (peace and blessings of Allaah be upon him) in order to hasten to break his fast.”

## Question

**What is the reward for giving iftaar to one who is fasting?**

## Answer

Praise be to Allah.

It was narrated that Zayd ibn Khaalid al-Juhani said: The Messenger of Allaah (peace and blessings of Allaah be upon him) said: “Whoever gives iftaar to one who is fasting will have a reward like his, without that detracting from the reward of the fasting person in the slightest.”

Narrated by al-Tirmidhi, 807; Ibn Maajah, 1746. Classed as saheeh by Ibn Hibaan, 8/216 and by al-Albaani in Saheeh al-Jaami, 6415.

Shaykh al-Islam [Ibn Taymiyah] said: What is meant by giving him iftaar is giving him enough to satisfy him. Al-Ikhtiyaaraat, p. 194

The righteous salaf were keen to provide food for others and they thought that this was one of the best of righteous deeds.

One of the salaf said: For me to invite ten of my companions and feed them food that they like is dearer to me than freeing ten of the sons of Ismaa’eel from slavery.

Many of the salaf used to give up their iftaar for others, such as ‘Abd-Allaah ibn Umar (may Allaah be pleased with him), Dawood al-Taa’i, Maalik ibn Dinar and Ahmad ibn Hanbal. Ibn ‘Umar used only to break his fast with orphans and the poor and needy.

There were among the salaf those who used to offer food to their brothers whilst fasting, and they would sit and serve them, such as al-Hasan and Ibn al-Mubaarak.

Abu al-Siwaar al-‘Adawi said: Men from the tribe of Banu ‘Adiyy used to pray in this mosque and not one of them would break his fast on his own; if they found someone to join them they would eat with him, otherwise they would take their food out to the mosque and eat with the people, and the people would eat with them.

From the ‘ibaadah of providing food for people stem many other acts of worship such as creating love and friendship towards those who are given the food, which is a means of entering Paradise, as the Prophet (peace and blessings of Allaah be upon him) said: “You will not enter Paradise until you truly believe, and you will not truly believe until you love one another.” Narrated by Muslim, 54. It also fosters the practice of sitting with righteous people and seeking reward by helping them to do acts of worship for which they gain strength by eating your food.

## Question

**Is 'Umrah mustahabb during the last ten days of Ramadaan?.**

## Answer

Praise be to Allah.

The Prophet (peace and blessings of Allaah be upon him) encouraged us to perform 'Umrah in the month of Ramadaan. Al-Bukhaari (1782) and Muslim (1256) narrated that Ibn 'Abbaas said: The Messenger of Allaah (peace and blessings of Allaah be upon him) said: “ 'Umrah in Ramadaan is equivalent to Hajj.”

This includes all of Ramadaan, not just the last ten days.

And Allaah knows best.

## Question

**What is the ruling on using the siwak during the day in Ramadan? Is it permissible to swallow the saliva after using the siwak?**

## Summary of answer

**It is permissible to swallow the saliva after using the siwak while fasting, but if anything comes out of the siwak in the mouth, you should spit it out**

## Question

**Is it better to give in charity in the last ten days of Ramadaan, or to spend the nights of those days in prayer and dhikr which is the only special thing about those nights?.**



## Answer

Praise be to Allah.

What was narrated from the Prophet (peace and blessings of Allaah be upon him) concerning staying up at night during the last ten nights of Ramadaan is that those nights should be spent in prayer and dhikr.

Charity during Ramadaan is better than charity at other times, but we do not know of anything in the Sunnah to indicate that giving charity in the last ten days is better.

But the scholars stated that righteous deeds are better when done at times of virtue, and undoubtedly the last ten nights of Ramadaan are better than any other nights, because Laylat al-Qadr is among them, which is better than a thousand months.

Whatever the case, what is prescribed for the Muslim is to give a great deal of charity throughout Ramadaan. The Prophet (peace and blessings of Allaah be upon him) was the most generous of people and he was at his most generous during Ramadaan. Narrated by al-Bukhaari, 6; Muslim, 2308

And Allaah knows best.

## Question

**Is there any reward for delaying breaking the fast until after praying Maghrib?**

## Answer

Praise be to Allah.

There is no reward for delaying breaking the fast, rather it is better to hasten to break the fast as soon as the sun has set; this brings a more complete reward.

Al-Bukhaari (1957) and Muslim (1098) narrated from Sahl ibn Sa'd that the Messenger of Allaah (peace and blessings of Allaah be upon him) said: "The people will continue to do well so long as they hasten to break the fast."

Abu Dawood (2353) narrated the same from Abu Hurayrah; his report includes the additional phrase, "... because the Jews and Christians delay it." Classed as hasan by al-Albaani in Saheeh Abi Dawood, 2353.

Al-Nawawi said:

This hadeeth urges us to hasten to break the fast as soon as it is established that the sun has set. What this means is that the ummah will continue to be in a sound state and they will be fine so long as they continue to adhere to this Sunnah. If they delay it, that will be a sign that corruption has arisen among them.

With regard to the words, "... because the Jews and Christians delay it," al-Teebi said:

This reason indicates that the basis of the true monotheistic religion is the opposite of what its enemies among the People of the Book do, and that agreeing with them leads to doom and destruction.

Muslim (1099) narrated that 'Aa'ishah (may Allaah be pleased with her) was asked about a man among the companions of Muhammad (peace and blessings of Allaah be upon him) – 'Abd-Allaah ibn Mas'ood – who hastened to pray Maghrib and break the fast. She said: This is what the Messenger of Allaah (peace and blessings of Allaah be upon him) used to do.

Al-Shaafa'i said in al-Umm:

Hastening to break the fast is mustahabb.

Ibn Hazm said in al-Muhalla (4/380):

It is Sunnah to hasten to break the fast and to delay suhoor, i.e., when the sun disappears beneath the horizon of the fasting person and no more.

The scholars have mentioned a number of reasons why it is recommended to hasten to break the fast, including the following:

- 1-To be different from the Jews and Christians
- 2-To follow the Sunnah
- 3-So as not to make the day longer and take from the night
- 4-It is kinder to the fasting person and gives him more strength for worship
- 5-To hasten to eat that which Allaah has permitted to him, for Allaah is generous and the one who is generous likes to see people enjoying his generosity. So He likes His slaves to hasten to enjoy that which Allaah has permitted to them as soon as the sun sets.

The scholars are unanimously agreed that the time for that is when it is established that the sun has set, by seeing it with one's own eyes or by being informed of that by two witnesses of good character, or of one according to the correct opinion. This was the view of al-Haafiz.

See: Fath al-Baari, commentary on hadeeth no. 1957; al-Sharh al-Mumti', 6/267.

## Question

**Can you please tell me, is it necessary for Muslims to finish the whole Quran during the month of Ramadhan? If so, can you use a hadith to back this up?.**

## Answer

### Related

Praise be to Allah.

The questioner is to be commended for his keenness to find out the ruling on this issue with evidence. Undoubtedly this is something essential, which every Muslim should strive to do, so that he will be following the Qur'aan and Sunnah.

Al-Shawkaani (may Allaah have mercy on him) said in *Irshaad al-Fuhood* (450-451):

Undoubtedly the common man should ask the scholar, and the one who is imperfect should ask the one who is perfect, so he should refer to people of knowledge who are known for their religious commitment and piety. The scholar to be consulted is the one who has knowledge of the Qur'aan and Sunnah and who is acquainted with all the knowledge he needs to enable him to understand the Qur'aan and Sunnah, so that he will be able to give him the correct answer. The common man should ask the one who is well versed in the Book of Allaah and the Sunnah of the Messenger of Allaah (peace and blessings of Allaah be upon him), thus he will be learning the truth from its sources, and he will learn the ruling from the proper source, and he may rest assured that he has been given a sound opinion and will not fall into error that goes against Islam. End quote.

In the book of Ibn al-Salaah, *Adab al-Mufti wa'l-Mufta* (p. 171) it says:

Al-Sam'aani stated that there is no reason why one should ask the mufti for evidence, so as to be on the safe side. He should tell him the evidence if it is definitive, but he does not have to do that if it is not definitive, because the commoner may not have enough knowledge to understand the *ijtihad*. And Allaah knows best what is correct. End quote.

Secondly:

Yes, it is *mustahabb* for the Muslim to read Qur'aan a great deal during Ramadaan and to strive to complete it, but that is not obligatory, i.e., if he does not complete the Qur'aan he is not sinning, but he has missed out on a great deal of reward. The evidence for that is the report narrated by al-Bukhaari (4614) from Abu Hurayrah (may Allaah be pleased with him) who said: Jibreel used to review the Qur'aan with the Prophet (peace and blessings of Allaah be upon him) once every year, and he reviewed it with him twice in the year in which he passed away.

Ibn al-Atheer said in al-Jaami' fi Ghareeb al-Hadeeth (4/64):

i.e., he used to study with him all that had been revealed of the Qur'aan. End quote.

It was the practice of the salaf (may Allaah be pleased with them) to strive to complete the Qur'aan in Ramadaan, following the example of the Prophet (peace and blessings of Allaah be upon him).

It was narrated that Ibraaheem al-Nakha'i said: al-Aswad used to complete the Qur'aan in Ramadaan every two nights. Al-Siyar (4/51).

Qataadah used to complete the Qur'aan in seven days, and when Ramadaan came, he would complete it every three days. When the last ten days came, he would complete it every night. Al-Siyar (5/276).

It was narrated from Mujaahid that he used to complete the Qur'aan every night in Ramadaan. Al-Tibyaan by al-Nawawi (p. 74). He said: Its isnaad is saheeh.

It was narrated that Mujaahid said: 'Ali al-Azdi used to complete the Qur'aan every night in Ramadaan. Tahdheeb al-Kamaal (2/983).

Al-Rabee' ibn Sulaymaan said: al-Shaafa'i used to complete the Qur'aan sixty times in Ramadaan. Al-Siyar (10/36).

Al-Qaasim ibn al-Haafiz ibn 'Asaakir said: My father used to pray in congregation and read Qur'aan regularly. He would complete it every week, and every day in Ramadaan. Al-Siyar (20/562).

Al-Nawawi (may Allaah have mercy on him) said, commenting on how often the Qur'aan should be completed:

The best view is that that varies from one person to another. The one who is seeking to understand it and ponder its meaning should limit himself to as much as he can understand fully when he reads, and the one who is busy spreading knowledge or other religious works, or working for the public interests of the Muslims, should limit himself to what will not cause him to neglect his work.

If he is not among the categories mentioned here, then he should do as much as he can without reaching the point of boredom. End quote.

Al-Tibyaan (p. 76)

However it is mustahabb to read Qur'aan and complete it in Ramadaan, and that remains mustahabb but it is not one of the obligatory duties and the Muslim is not sinning if he does not do it.

Shaykh Ibn ‘Uthaymeen (may Allaah have mercy on him) was asked: Is it obligatory for the fasting person to complete the Qur’aan in Ramadaan?

He replied:

Completing the Qur’aan in Ramadaan is not obligatory for the fasting person, but he should read the Qur’aan a great deal in Ramadaan, as that is the Sunnah of the Messenger of Allaah (peace and blessings of Allaah be upon him), and he (peace and blessings of Allaah be upon him) used to review it with Jibreel every Ramadaan. End quote.

Majmoo’ Fataawa Ibn ‘Uthaymeen (20/516)

See also questions no. [66063](#) and [26327](#)

And Allaah knows best.

## Question

**I was taught in my school that there is du’a for iftar only and not for sahur; for sahur it is the intention in heart but my husband says there is du’a for sahur too. Please guide me to what is correct.**

## Summary of answer

**There is no specific du’a to be said at the time of sahur. What is prescribed is to say Bismillah at the beginning and to praise Him when one stops eating, as should be done at every meal.**

## Question

**In reference to question [12602](#) , where you stated that stopping eating about 5 minutes before fajr (when fasting) is a form of bid'ah. I found the following hadith in Al-Bukhari: Narrated Anas: Zaid bin Thabit said "We took the sahur with the Prophet (peace and blessings of Allah be upon him). Then he stood for prayer." I asked, "What was the interval between the sahur and the adhan?" He replied "The interval was sufficient to recite fifty verses of the**

**Quran." Chapter 13, 3:144. Reciting 50 verses should take about 5 or 10 minutes, even more. So how is it a bid'ah to stop eating 5 minutes before fajr?**

## Summary of answer

**It is recommended to delay suhur and it is not recommended to stop eating and drinking a while before Fajr. Allah has permitted those who intend to fast to eat and drink until they are certain that dawn has come.**

## Question

**What is the ruling on the Ramadan soccer league which has become popular among the people in Ramadaan?.**

## Answer

### Related

Praise be to Allah.

What the believer should do is to make the most of special occasions and worship his Lord a great deal at those times. One of the greatest of these occasions is the month of Ramadaan.

How great are the acts of worship that a Muslim does in Ramadaan, which bring a great reward.

Ramadaan is the month of fasting, praying at night, reading Qur'aan, remembering Allaah (dhikr), making du'a', doing 'umrah, giving iftar to those who are fasting, giving charity, and being kind and generous to the needy. It is the month of i'tikaaf and turning away from this world and turning to Allaah, and striving in worship.

The virtues of Ramadaan are too many to name, and too well-known to need to be mentioned here.

Every night in Ramadaan Allaah has those whom He ransoms from the Fire. In it the gates of Paradise are opened and the gates of Hell are shut, and the devils are chained up. There are many means of forgiveness in this month, such as fasting, qiyaam al-layl and spending the night of Laylat al-Qadr in prayer. The one who is truly deprived is the one who is deprived of the goodness of this month, and the one who is truly a loser is the one who has not been forgiven by the end of this month.

If a person is not forgiven in Ramadaan, when will he be forgiven?!

If he does not turn to Allaah in Ramadaan, when will he turn to Him?!

Hence the Prophet (peace and blessings of Allaah be upon him) said: “May his nose be rubbed in the dust, a man for whom Ramadaan comes and then goes before he is forgiven.” Narrated by al-Tirmidhi, 3545; classed as saheeh by al-Albaani in Saheeh al-Tirmidhi.

If he does not make the most of his time and fill it with worship of Allaah in this month, when will he do that?!

In Ramadaan the Muslim moves from one act of worship to another, from prayer to reading Qur’aan to reciting tasbeeh and tahleel, from offering iftar to those who are fasting to praying qiyaam al-layl and tahajjud to repentance and praying for forgiveness in the moments before dawn... etc.

In question **26869** we have presented a suggested schedule for the Muslim in Ramadaan.

When can a believer find time to waste in this blessed month? By Allaah, if time could be bought the wise man would spend all he has to buy it. Time is a person’s life and will certainly come to an end. Some people spend their lives obeying Allaah and some spend their lives obeying the Shaytaan and their own whims and desires. The Prophet (peace and blessings of Allaah be upon him) indeed spoke the truth when he said: “Every person is striving for himself and selling his soul, so he will ransom himself or doom himself.” Narrated by Muslim, 223.

What this means is that every person is striving; some of them strive for the sake of Allaah by worshipping and obeying Him, so they save themselves from punishment, and some strive for the Shaytaan by following their own whims and desires, so they are doomed. This was the view of al-Nawawi.

The least that can be said concerning these games with regard to this month is that they are a waste of time. There is nothing more precious to a person than his time for it is his life.

Moreover, why should Ramadaan be singled out for these games? Why not do them in Sha’baan or Rajab or Shawwaal?

Why is Ramadaan singled out for soap operas and other programming offered by TV channels, so that for many people Ramadaan has become a month of soccer, TV shows and staying up late etc?

These people are negligent of the reason why Allaah enjoined fasting in the month of Ramadaan, which is so that people may attain taqwa (piety) as He says (interpretation of the meaning):

“O you who believe! Observing As-Sawm (the fasting) is prescribed for you as it was prescribed for those before you, that you may become Al-Muttaqoon (the pious)”

[al-Baqarah 2:183]

What do they know about taqwa, which means obeying Allaah and refraining from that which Allaah has forbidden?

The believer should be wise and firm with himself, he should not follow his whims and desires lest he regret it at the time when regret will be to no avail.

May his nose be rubbed in the dust, the man who wastes his time in Ramadaan with idle leisure and nights spent doing things other than worshipping Allaah, until Ramadaan ends and he has only increased in sin and being far away from Allaah.

We ask Allaah to set the affairs of the Muslims straight and to bring them back to their religion. May He cause us to live until Ramadaan comes and help us to obey Him and worship Him properly, and accept our worship from us, for He is Ever Near and Ever Responsive.

## Question

**The fasting person will have his prayer answered when he breaks his fast, so when should he make du'aa' - before, during or after breaking the fast? Are there any du'aa's which were narrated from the Prophet (peace and blessings of Allaah be upon him) or that you can recommend for this time?**

## Answer

Praise be to Allah.

This question was put to Shaykh Muhammad ibn 'Uthaymeen (may Allaah have mercy on him), who said:

“Du'aa' should be made before iftaar (breaking the fast), at Maghrib, because this combines weakness and humility, and because he is still fasting. All of these are means of having one's du'aa' answered. After breaking the fast, one is relaxed and happy, and may become negligent. But there is a hadeeth from the Prophet (peace and blessings of Allaah be upon him) which, if it is saheeh, shows that the du'aa' may be made after breaking the fast. It said: 'Thirst has gone, the veins are moist, and the reward is assured, if Allaah wills.'" (Narrated by Abu Dawood; classed as hasan by al-Albaani in Saheeh Sunan Abi Dawood, 2066). This can only mean after breaking the fast. Similarly it was narrated that some of the Sahaabah said: " O Allaah, for You I have fasted and with Your provision I have broken my fast."

So you may pray to Allaah and say whatever du'aa' you think is suitable.



---

## THINGS WHICH INVALIDATE THE FAST

---

**Ruling on using a teeth whitening kit during the day in Ramadan for one who is fasting**

### Question

**What is the ruling on using a teeth whitening kit during the day in Ramadan, noting that it contains a substance which is put on the teeth to whiten them, and that process lasts for several hours. Is it permissible to use it?**

### Answer

#### Related

Praise be to Allah.

Teeth whitening kits include moulds in the shape of the teeth, inside which there is a whitening substance. These moulds are worn over the teeth and left there for a certain length of time

The impact that these kits have on the soundness of the fast depends on whether the substance leaks from these moulds into the interior of the mouth.

The first scenario is when they are tightly placed over the teeth and gums, so that nothing comes out into the mouth, or if it comes out the fasting person is able to spit it out. In this case, these moulds do not affect the validity of the fast, because there is nothing that causes the fast to be broken.

For more information, please see the answer to questions no. [292125](#) and [363474](#) .

The second scenario is when the substance leaks out and the fasting person swallows it. In this case it is not permissible for the fasting person to use them.

Shaykh Ibn ‘Uthaymeen (may Allah have mercy on him) said: With regard to using a toothbrush and toothpaste when fasting, one of two scenarios must apply:

In the first scenario, the toothpaste is very strong and could reach the stomach, and the user is unable to control it. This is prohibited, and it is not permissible to use it, because it leads to breaking of the fast, and whatever leads to something that is haraam is also haraam. According to

the hadith of Laqeet ibn Saburah, the Prophet (blessings and peace of Allah be upon him) said to him: "Rinse your nose thoroughly, unless you are fasting." The Prophet (blessings and peace of Allah be upon him) made an exception to rinsing the nose thoroughly if one is fasting, because if a person rinses his nose thoroughly when fasting, the water may leak into his throat, thus invalidating his fast. Hence we say: if the toothpaste is strong and will reach the stomach, then it is not permissible to use it in this situation, or at the very least we say that it is makrooh (disliked).

In the second scenario, if it is not that strong, and it is possible to avoid letting it reach the stomach, then there is nothing wrong with using it, because the inside of the mouth comes under the same ruling as the outside, hence a person may rinse his mouth with water and that does not affect [the fast]. If what is inside the mouth came under the same ruling as the inside of the body, then the fasting person would not be allowed to rinse his mouth." (*Majmoo' Fataawa ash-Shaykh Ibn 'Uthaymeen* 16/351).

And Allah knows best.

## Question

**I observed fasting last Ramadan, but I used to chew my lips. I knew in my heart that this invalidates the fast, but the Shaytan prevented me from researching this topic. At the end of Ramadan, I researched it, and found out that it invalidates the fast. My question is: Do I have to repeat the fasts for the entire month of Ramadan?**

## Answer

### Related

Praise be to Allah.

The one who **picks skin from his lips** whilst he is fasting must eject it. If he swallows it absentmindedly, or there is no trace of it, or it is difficult for him to eject it, so he swallows it with his saliva, then his fasting is still valid.

But if he deliberately swallows it when it is possible to eject it, then he has invalidated his fast.

It says in *al-Mughni* (3/126): "If someone has food between his teeth, one of the following two scenarios must apply:

1. It is very small and he cannot eject it, so he swallows it. This does not break his fast, because it is not possible to avoid it, so it is akin to saliva. Ibn al-Mundhir said: The scholars unanimously agreed on that.

2. It is a large amount and it is possible to eject it. So if he ejects it, there is no blame on him, but if he swallows it deliberately, he has invalidated his fast according to the view of most scholars.

But Abu Hanifah said: It does not invalidate his fast, because it is inevitable that some of what he has eaten will remain between his teeth, so it is not possible to avoid it. Therefore it is like saliva.”

Our view is that if he swallows food that he could have ejected voluntarily, knowing that he was fasting, then he has invalidated his fast, just as if he began to eat. This is different from something that is mixed with saliva, because it is not possible to eject it.”

So if you used to **swallow these bits of skin** when you were able to eject them, then your fast is not valid, and you must make up the days on which you did that.

And Allah knows best.

## Question

**As we are wearing masks nowadays to protect ourselves against coronavirus (COVID-19), sometimes when I speak behind the mask some saliva comes out, although it is not a lot, and it sticks to the lips, so I cannot remove it, and I do not know whether it goes back into my mouth again or not. Does this invalidate the fast? What if it dries on the lips, then I close my lips after a while – is it still regarded as traces that are still there, or if it has dried can we say that there is nothing wrong with it?**

## Summary of answer

**If saliva reaches the lips, then the person swallows it unintentionally, such as if he licks his lips and the like unintentionally, there is no blame on him. Similarly, if it dries up, then he closes his lips, its traces disappear when it dries up, and there is nothing left that could cause one to break the fast at all, whether deliberately or by mistake. If you deliberately swallow this saliva after it reaches the lips, then there is a difference of scholarly opinion as to whether that breaks the fast. For more details, please see the long answer.**

## Question

**I have done masturbation when fasting, when semen out I hold my penis until limp when I loose my hand from my penis nothing comes out anything when I urinate out a clear liquid that sticky .. is my fasting canceled?**

## Answer

Praise be to Allah.

Firstly:

Masturbation (the “secret habit”) is haraam, based on evidence from the Qur’an and Sunnah, and it is not permissible for men or women to do it. Young men and women should seek help through fasting and supplication, and whoever is able to get married should get married, for marriage offers the strongest protection. The one who is not able to get married should fast, because it is a shield and protection against the pressures of desire. Fasting reduces the impacts of the Shaytaan and weakens physical desire.

It says in *ad-Durr al-Mukhtaar wa Haashiyat Ibn ‘Aabideen* (4/27): Masturbation is haraam, and subject to a disciplinary punishment (ta‘zeer). End quote.

Ash-Shaafa‘i (may Allah have mercy on him) said in *al-Umm* (5/102): Masturbation is not permissible. End quote.

An-Nawawi (may Allah have mercy on him) said in *al-Majmoo‘* (16/421):

Masturbation, which means causing the emission of semen by hand, is haraam; this is the view of most scholars. End quote.

Al-Mirdaawi mentioned something similar in *al-Insaaf* (10/252).

Ibn Duwayyaan said in *Manaar as-Sabeel* (2/383): It is haraam to masturbate for both men and women, because Allah, may He be exalted, says (interpretation of the meaning): “*And they who guard their private parts*” [*al-Mu’minoona* 23:5]. Then he quoted other evidence.

See also the answer to question no. **329**.

Secondly:

Masturbation invalidates the fast if it results in the emission of maniyy (semen). But if no ejaculation occurs, it does not invalidate the fast.

Ibn ‘Aabideen said in *Radd al-Muhtaar* (2/399): The same applies with regard to masturbation with the hand, i.e., that it does not invalidate the fast, but this applies if no ejaculation occurs. However, if ejaculation occurs, he must make up that day’s fast. End quote.

In *al-Mawsoo'ah al-Fiqhiyyah al-Kuwaitiyyah* (4/100) it says:

Masturbation with the hand invalidates the fast according to the Maalikis, Shaafa'is and Hanbalis, and most of the Hanafis are of the same view. End quote.

See also the answer to question no. **38074**.

Thirdly:

If a man masturbates and feels the maniyy (semen) moving, so he holds his penis and nothing comes out of it, then there are two scenarios:

The first scenario is that it is retained and nothing comes out, even after a while. In this case, he does not have to do ghusl according to the majority of scholars, and his fast is not invalidated.

The second scenario is that it comes out when he lets go of his penis, or a short time after that. This emission makes ghusl obligatory and invalidates the fast.

Ibn Qudaamah (may Allah be pleased with him) said:

If he feels the maniyy moving with desire, and he holds onto his penis, so nothing comes out of it, he does not have to do ghusl according to the apparent meaning of the words of al-Khuraqi, one of the two views narrated from Ahmad, and the view of most of the fuqaha'...

Then he said, supporting this view and refuting the other view:

We have [in support of this view] the fact that the Prophet (blessings and peace of Allah be upon him) connected doing ghusl to seeing and gushing by saying, "If she sees water" and "if the water gushes, then do ghusl." So the ruling does not apply if that is not the case.

Then he said:

Based on that, if the maniyy comes out after that, he must do ghusl, regardless of whether he did ghusl before it came out or not, because it is maniyy that was emitted because of desire, therefore it made ghusl obligatory, just as if it had come out at the time when it first moved.

Ahmad (may Allah have mercy on him) said, concerning a man who had intercourse but did not ejaculate, then he did ghusl, then the maniyy came out of him: he must do ghusl. He was asked about a man who dreamt that he was having intercourse, then he woke up and did not see anything, but when he got up and walked, maniyy came out of him. He said: Let him do ghusl.

End quote from *al-Mughni* (1/128-129).

See also the answer to question no. **40126** and **202837**.

To sum up:

If many was not emitted whilst masturbating, because the individual held onto his penis, then it came out after that, with or without urine, then he has spoiled his fast and must make it up.

And Allah knows best.

## Question

**Does vomiting in small quantity invalidates fasting? It was something between spitting / hawk ans vomiting. I am disposed that it was either very little vomitting /i.e. aI was not able to keep my water down/ or some spitting. Please provide with right Islamic enterpretation of this issue.**

## Answer

### Related

Praise be to Allah.

Vomiting refers to when food etc is expelled from the stomach outside the body.

With regard to whether this breaks the fast or not, the ruling depends on whether it was done deliberately or not. If a person vomits deliberately, this breaks the fast and he has to make up that day. If he cannot help vomiting and vomits involuntarily, then his fast is still valid and he does not have to do anything else. We have already discussed this in question no. **38023**.

If a person needs to vomit because he is sick and vomiting will help him to recover, then it is permissible for him to do that, but he has to make up that day after Ramadaan, because Allaah says (interpretation of the meaning):

“and whoever is ill or on a journey, the same number [of days which one did not observe Sawm (fasts) must be made up] from other days”

[al-Baqarah 2:185]

According to the correct scholarly view, it makes no difference whether the amount of vomit is great or small. If a person vomits deliberately and only a small amount comes out, the fast is broken. It says in al-Furoo': If a person makes himself vomit and vomits anything, then his fast is broken, because of the report of Abu Hurayrah: “Whoever cannot help vomiting does not have to do anything but whoever makes himself vomit deliberately has to make up that day.” Al-Furoo', 3/49. This hadeeth was narrated by Abu Dawood, 2380; al-Tirmidhi, 720 – he said the scholars follow this. It was classed as saheeh by al-Albaani.

But there is a difference between spitting and vomiting. Spitting and hawking etc do not come from the stomach, so there is nothing wrong with expelling that matter. But vomiting comes from the stomach as explained above.

And Allaah knows best.

## Question

**When exactly must one stop eating and drinking if one is going to fast? Is it the adhaan of Fajr when the muezzin says Allaahu akbar, or what is the exact time? What should I do if the cup is at my mouth and I am drinking and the call to prayer begins?.**

## Answer

### Related

Praise be to Allah.

With regard to fasting, it is obligatory to refrain from things that break the fast from the onset of the true dawn, until the sun sets. Allah says (interpretation of the meaning):

“So now have sexual relations with them and seek that which Allaah has ordained for you (offspring), and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), then complete your Sawm (fast) till the nightfall”

[al-Baqarah 2:187].

Al-Bukhaari (1919) narrated from ‘Aa’ishah (may Allah be pleased with her) that Bilaal used to give the adhaan at night. The Messenger of Allah (blessings and peace of Allah be upon him) said: “Eat and drink until Ibn Umm Maktoom gives the call to prayer, because he does not give the call to prayer until dawn breaks.”

Based on that, if a person knows that the true dawn has broken, either by seeing it himself or because someone else has told him, then he must stop eating and drinking. If he hears the call to prayer, he must stop eating and drinking as soon as he hears it, if the muezzin give the call on time and not ahead of time.

Some scholars made an exception if a person has the cup in his hand when he hears the adhaan, and said that he may drink what he needs from it, because of the report narrated by Abu Dawood (2350) from Abu Hurayrah (may Allah be pleased with him) said: The Messenger of Allah (blessings and peace of Allah be upon him) said: “When one if you hears the call and the vessel is in his hand, let him not put it down until he has fulfilled his need of it.” Al-Albaani said in

Saheeh Abi Dawood: Its isnaad is hasan saheeh. It was also classed as saheeh by al-Haakim, al-Dhahabi and ‘Abd al-Haqq al-Ishbeeli, and Ibn Hazm quoted it as evidence. End quote.

The majority of scholars interpreted it as meaning that the muezzin used to give the call to prayer ahead of time. For a detailed discussion on that, please see the answer to question number **66202**.

Most of the muezzins nowadays rely on clocks and timetables, not on actual sighting of the dawn, but this cannot be regarded as certainty that dawn has broken, so if a person is still eating at this time, his fast is valid because he was not certain that dawn had broken. But it is better and more on the safe side to refrain from things that break the fast when one hears the adhaan.

Shaykh ‘Abd al-‘Azeez ibn Baaz (may Allah have mercy on him) was asked: What is the shar’i ruling on the fast of one who hears the adhaan of Fajr and continues eating and drinking?

He replied: What the believer must do is refrain from eating and drinking and other things that break the fast as soon as it becomes clear to him that dawn has broken, if the fast is an obligatory fast such as Ramadan or fasting in fulfilment of a vow or as expiation, because Allah says (interpretation of the meaning):

“and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), then complete your Sawm (fast) till the nightfall”

[al-Baqarah 2:187].

So if he hears the adhaan and knows that the call is being given at the time of dawn, then he must stop eating and drinking. But if the muezzin gives the adhaan before dawn breaks, he does not have to stop eating and drinking and it is permissible for him to carry on eating and drinking until he sees the dawn.

If he does not know whether the muezzin gives the call to prayer before or after dawn, then it is better and more on the safe side to stop eating and drinking when he hears the call to prayer, but it does not matter if he ate or drank something at the time of the adhaan, because he did not know whether dawn had broken.

It is well known that people living in cities in which there are streetlights cannot see the break of dawn for themselves at the time of dawn. But they should be on the safe side by using the adhaan and timetables which give the time of dawn to the hour and minute, following the words of the Prophet (blessings and peace of Allah be upon him): “Leave that which makes you doubt for that which does not make you doubt” and “Whoever avoids dubious matters will have kept his religious commitment and honour safe.” And Allah is the source of strength. End quote from Fataawa Ramadaan, compiled by Ashraf ‘Abd al-Maqsood, p. 201.

Shaykh Ibn ‘Uthaymeen (may Allah have mercy on him) was asked: When should a person stop eating? Is it as they say: when the muezzin says Laa ilaaha ill-Allaah? What is the ruling if he drinks deliberately after the adhaan? Is he like the one who drinks after ‘Asr or can he still fast?



Some people say that Fajr is not like a lamp which shines instantly and the matter is broad in scope. What is the ruling?

He replied: If the muezzin gives the call to prayer when the dawn has come, then the Prophet (blessings and peace of Allah be upon him) said: “Eat and drink until Ibn Umm Maktoom gives the call to prayer, because he does not give the call to prayer until dawn breaks.” So if the muezzin says: I have seen the dawn and I do not give the call to prayer until I see the dawn, then it is obligatory for one to stop eating and drinking from the moment he hears the adhaan, except in the case in which a concession is allowed, which is if the vessel is in his hand, in which case he may drink what he needs of it. But if the adhaan is given according to a timetable, then the timetable in fact is not connected to the actual times, rather it is based on calculations -- the timetables that we have now for Umm al-Qura [Makkah] or other cities are based on calculations, because they do not look at the dawn or the sun or the meridian or the time when ‘Asr begins or the setting of the sun. End quote. Al-Liqa’ al-Shahri, 1/214

To sum up: one should stop eating and drinking etc as soon as he hears the adhaan, if he knows that the muezzin gives the call on time. But if he is not sure about that, then he should limit it to drinking what is in his hand, because it cannot be said that he may continue eating and drinking until he is certain that dawn has broken. In fact, he has no means of ascertaining whether dawn has come because of lights and electricity, and many people are unable to distinguish between the true dawn and the false dawn.

And Allah knows best.

## Question

**What is the ruling on receiving the Covid-19 vaccine during the day in Ramadan, whilst fasting?**

## Summary of answer

**There is nothing wrong with receiving the Covid-19 vaccine during the day in Ramadan, because it comes under the heading of injections for medical purposes, which do not break the fast, because they are not food or drink, and do not come under the same heading as food and drink.**

## Question

**I read your answer to question no. 80425. I had the same problem as the brother who asked the question, but the difference between me and him is that if the food reached my throat, I would swallow it, thinking that it did not break the fast, because this food came from the stomach and I sent it back to where it came from (out of ignorance on my part). Then I read that I have to make up those days, but I do not remember how many days I did that, because that was in the past. Now I have stopped this habit. What should I do?.**

## Answer

Praise be to Allah.

So long as you did not know that swallowing this food breaks the fast, then you do not have to make up those days, because ignorance of things that break the fast is a valid excuse, according to the correct view.

Shaykh Ibn ‘Uthaymeen (may Allaah have mercy on him) said: Things that break the fast and that may be done voluntarily, do not break a person’s fast unless three conditions are met:

The first condition is that he is aware, and the opposite of awareness is ignorance.

So if a person eats something and he is ignorant, then he does not have to make up that day. Ignorance is of two types:

(i)Ignorance of the ruling, such as if a person vomits deliberately but he is not aware that vomiting breaks the fast. In this case he does not have to make up the fast because he is ignorant. The evidence that the one who is ignorant of the ruling does not break his fast is the report that is proven in al-Saheehayn from the hadeeth of ‘Adiyy ibn Haatim (may Allaah be pleased with him), who said that he put two ropes – one black and one white – beneath his pillow. These were ropes of the type used to hobble camels. He started looking at them, and when he could distinguish between the white rope and the black one, he stopped eating and drinking. The next day he went to the Prophet (peace and blessings of Allaah be upon him) and told him about that. The Prophet (peace and blessings of Allaah be upon him) said to him: “Your pillow must be very wide, if the white thread and the black thread are beneath your pillow. Rather that is the blackness of the night and the whiteness of the day” But the Prophet (peace and blessings of Allaah be upon him) did not tell him to make that day up, because he had been unaware of the meaning of the verse.

(ii)Ignorance of the time. For example, if a person thinks that dawn has not yet broken, then he finds out that it had broken. He does not have to make up that day. Similarly if a person breaks the fast at the end of the day thinking that the sun has set, then he finds out that it had not set, he does not have to make up that day either. The evidence for that is the report narrated by al-Bukhaari from Asma’ bint Abi Bakr (may Allaah be pleased with her) who said: We broke our

fast on a cloudy day at the time of the Prophet (peace and blessings of Allaah be upon him), then the sun came out. The point here is that if the fast was invalidated, it would have been obligatory to make it up, and if it had been obligatory to make it up, the Prophet (peace and blessings of Allaah be upon him) would have commanded them to do that. If he had ordered them to make it up, this would have reached us because it is part of preserving sharee'ah. As there is no report that says that the Messenger (peace and blessings of Allaah be upon him) told them to do that, and as he did not tell them to do that, it is known that the fast was not invalidated, so it does not have to be made up in this case. But as soon as a person realizes what the situation is, he must stop eating and drinking, so that even if there is a morsel in his mouth, he has to spit it out. End quote from Majmoo' Fataawa al-Shaykh Ibn 'Uthaymeen (19/116).

Then he mentioned the second and third conditions, which are that he should be aware of the situation and observing the fast willingly.

Thus it is known that you do not have to make up these fasts.

And Allaah knows best.

## Question

**I want to ask about the amount of blood coming from the body of a person which invalidates the fast. I suffer from piles (hemorrhoids). That has been for a long time and is not regular, and it may be accompanied by bleeding, the amount of which is approximately half a coffee cup.**

## Answer

### Related

- **Does bleeding break your fast?**
- **Conditions of the blood that invalidates the fast**

Praise be to Allah.

We ask Allah to bless you with a speedy recovery.

## Does bleeding break your fast?

Because this **bleeding** is caused by sickness, your fast is still valid, and you do not have to do anything even if the blood is a large amount, so long as it comes out without you doing anything (to cause it).

## Conditions of the blood that invalidates the fast

The guidelines concerning the **blood that invalidates the fast** are as follows:

1. If the blood comes out as the result of a person's actions or choice; this is subject to further discussion:

(A) If the **blood** comes out by means of cupping, this invalidates the fast, because the Prophet (peace and blessings of Allah be upon him) said: "The cupper and the one to whom cupping is done both break their fast."

(B) If it comes out by a means other than cupping, such as venesection (opening a vein). If the amount is large and that has an effect on the person's body, then this invalidates his fast (such as donating blood). If the amount is small and it does not harm the person, then it does not invalidate his fast, such as the small amount of blood that is taken for testing.

1. If the blood comes out through no deliberate action, such as an accident or **nosebleed** or an injury to any part of the body, his fast is still valid even if the amount of blood is large. (Fatawa Islamiyyah, 2/132)

But if the blood that comes out through no deliberate action is of such a large amount that he becomes weak and unable to fast, then it is permissible for him to break his fast and he should fast another day to make up for it.

For more, please see this answer: [94402](#) .

And Allah knows best.

### Question

**If someone breaks his fast because of thirst and fear that he may die or suffer harm, is it permissible for him to eat too on the day on which he drank water?**

### Answer

Praise be to Allah.

If someone breaks the fast due to extreme thirst, because he feared that he might die or suffer severe harm, or he was not able to complete the fast because of extreme hardship, then he must refrain from eating and drinking for the rest of that day, and it is not permissible for him to eat or to drink too much; rather he may drink enough to ward off harm, then he must abstain until sunset. He also has to make up that day's fast.

It says in *Kashshaaf al-Qinaa'* (2/310): Abu Bakr al-Aajurri said: In the case of one whose job is hard, if he fears that he may die because of fasting, he may break the fast and make it up, if giving up his work will cause him harm. But if giving up his work will not cause him harm, he is sinning if he breaks the fast, and he should leave that job. Otherwise, if giving up the job will result in harm, then there is no sin on him if he breaks the fast for a valid reason. End quote.

It says in *Fataawa al-Lajnah ad-Daa'imah* (10/233): It is not permissible for the accountable person to break the fast during the day in Ramadan just because he is working. But if he is subject to a great deal of hardship that leaves him no choice but to break the fast during the day, he may break the fast by eating or drinking as much as will reduce the impact of the hardship, then he must refrain from eating and drinking until sunset, then break the fast with the people. And he must make up that day on which he broke the fast. End quote.

Shaykh Ibn Baaz (may Allah have mercy on him) was asked: Some people break the fast for various reasons, such as experiencing extreme thirst, for example, and if they break the fast they continue not fasting, by eating and drinking, and they regard it as permissible to eat all kinds of food. What must one do in such a situation?

Answer: It is not permissible for him; rather he should break the fast only as much as is needed, so he should drink then stop, if the issue is thirst, or he should eat only as much as will keep him going, if he broke the fast because of hunger; then he should refrain from eating and drinking until the sun sets, and he should not carry on breaking the fast. He has only eaten and drunk on the basis of necessity, then after that he should continue fasting. The same applies in the case of someone who wants to save someone else from drowning or from an enemy, and is not able to do that unless he breaks the fast, in which case he should break his fast and save his brother. Then he should refrain from eating and drinking until the sun sets, and he must make up that day only, because he broke the fast for a necessary reason, because saving the life of his brother whose life is sacred according to Islamic teachings is obligatory.

End quote from *Fataawa Noor 'ala ad-Darb* (16/164).

And Allah knows best.

## Question

**What is the ruling on one who had intercourse with his wife during the day in Ramadan, using a condom, and his wife obeyed him, on the basis of a fatwa that the husband had heard from a seeker of knowledge to the effect that the condom prevents one circumcised part from touching the other, so it is not regarded as intercourse?**

## Answer

Praise be to Allah.

Firstly:

It is haraam for the fasting person to have intercourse with his wife during the day in Ramadan, because Allah, may He be exalted, says (interpretation of the meaning):

*“It has been made permissible for you the night preceding fasting to go to your wives [for sexual relations]. They are clothing for you and you are clothing for them. Allah knows that you used to deceive yourselves, so He accepted your repentance and forgave you. So now, have relations with them and seek that which Allah has decreed for you. And eat and drink until the white thread of dawn becomes distinct to you from the black thread [of night]. Then complete the fast until the sunset”*

[*al-Baqarah 2:187*].

And Allah, may He be exalted, said in a hadith qudsi: “He gives up his food, his drink and his desire for My sake. The fast is for Me and I shall reward for it, and a good deed brings a tenfold reward.” Narrated by al-Bukhaari (1894).

Whoever has intercourse using a condom undoubtedly fulfils his desire.

If intercourse takes place using a condom, then all the related shar‘i rulings are applicable, namely that ghusl becomes obligatory, the fast is broken and ihram is nullified, if that happens before the first stage of exiting ihram; it is also haraam to have intercourse with a menstruating woman using a condom, and this act results in taking back a revocably-divorced woman, and so on.

An-Nawawi (may Allah have mercy on him) said in *ar-Rawdah* (1/82): If a man wraps a piece of cloth around his penis and penetration occurs, ghusl becomes obligatory, according to the most correct scholarly view, but it does not become obligatory according to the second scholarly view. A third view states that if the cloth is thick and prevents the moisture of the vagina reaching the penis, and prevents the feeling of the warmth of one of them reaching the other, then ghusl does not become obligatory, otherwise it does become obligatory.

I say: The author of *al-Bahr* said: All these ways mentioned above would lead to invalidation of Hajj, and all other rulings (connected to intercourse) also become applicable. And Allah knows best. End quote.

It says in *Tuhfat al-Muhtaj* (3/397): ... and the fasting person should refrain from intercourse, according to scholarly consensus. Therefore it breaks the fast, even if no ejaculation occurs.

Ash-Sharwaani said in his commentary on *Tuhfat al-Muhtaj*: “Therefore it breaks the fast,” that is, even with a barrier, as is quite clear. End quote.

It says in *Kashshaaf al-Qinaa’* (1/201), concerning the prohibition on having intercourse with a menstruating woman: Even if intercourse takes place with a barrier wrapped around the penis, or a bag that is placed on it. End quote.

This fatwa is a mistake on the part of the one who suggested it, and it makes the fast meaningless. If a wise person reflects on this matter, it will become clear to him how reprehensible and evil this fatwa is. If someone refrains from eating and drinking, then has intercourse with his wife every day, using a barrier, what kind of fasting is that?! The matter may be even worse if someone said to him that ejaculation does not invalidate the fast, so in this case he does both, intercourse and ejaculating, then he says: I am fasting!

This is a kind of nonsense that the teachings of Islam should be protected from.

If someone followed this view and had intercourse with a woman who is not his wife, and says that he did not commit zina because intercourse did not take place, what would this mufti say to him?!

Hence no attention should be paid to the notion that penetration is not regarded as intercourse if a barrier (condom) is used, regardless of whoever among the fuqaha’ says that, especially with these thin barriers that do not prevent pleasure, so they are not like wrapping a piece of cloth around the penis as mentioned by the fuqaha’.

Secondly:

Fatwas can only be taken from those who are qualified to give them. Hence the one who has done this thing must do the following:

1. Repent to Allah, may He be exalted, from having committed this unlawful action.
2. Make up that day’s fast which he invalidated by having intercourse.
3. Offer expiation (*kafaarah*), by manumitting a slave; if that is not possible, he must fast for two consecutive months; if he is not able to do that, then he must feed sixty poor persons. It makes no difference whether he ejaculated or did not.

In *al-Mawsoo’ah al-Fiqhiyyah* (35/55) it says: There is no difference of opinion among the fuqaha’ regarding the fact that it is obligatory to offer expiation for one who had vaginal intercourse during the day in Ramadan, deliberately, with no excuse, regardless of whether he ejaculated or not. End quote.

And Allah knows best.

## Question

**We would like you to give us a summary of things that invalidate the fast.**

## Summary of answer

**There are 7 things that will invalidate the fast: 1. Intercourse 2. Masturbation 3. Eating and drinking 4. Anything that is regarded as coming under the same heading as eating and drinking 5. Letting blood by means of cupping and the like 6. Vomiting deliberately 7. Menstruation and nifas**

## Question

**Emission of maniy with desire during Ramadan leads to spoiling the fast, but does emitting it for some other reason spoil the fast, as happened to me? – I was in an exam, and the invigilator started saying, “There are three minutes left,” and it happened to me because of the time pressure and panic; it was emitted without any deliberate action, I mean that it was involuntary. Did that spoil my fast? Do I have to do ghusl?**

## Summary of answer

**If emission of maniy (semen) occurred involuntarily, and without pleasure, then it does not spoil the fast. With regard to ghusl, the view of the majority of fuqaha’ is that it is not required if the maniy was emitted without desire. Nevertheless, if the person does ghusl, that will be better and more prudent.**

## Question



**Is the fast valid of someone who stopped eating and drinking at dawn when he was in a state of intoxication? Should he carry on fasting or should he purify himself and then fast?**

## Answer

Praise be to Allah.

It is haraam to consume intoxicants during Ramadan and at other times; the prohibition is more emphatic during Ramadan.

The fast is valid if he intended it from the night before and sobered up partway through the day. If he did not sober up at any time during the day, then his fast is not valid and he must make it up.

Zakariyya al-Ansaari said in Sharh Manhaj at-Tullaab ma'a Haashiyat al-Bujayrimi (2/76): The conditions are that one be Muslim, and of sound mind, and free of menses and the like, throughout the day. If the opposite of any of these applies to a person during part of the day, his fast is not valid, similar to the ruling on prayer.

The fast is not affected if he sleeps the entire day, or if he is unconscious or intoxicated for part of the day, unlike if he is unconscious or intoxicated for the entire day, because being unconscious or intoxicated mean that a person is no longer fit to comply with religious duties, unlike being asleep, because the one who missed the prayer due to being asleep must make it up, unlike the one who missed the prayer due to being unconscious or intoxicated.

I added the idea of intoxication because if someone consumes an intoxicant at night and sobers up partway through the day, his fast is valid. End quote.

Sulayman al-Jamal said in his commentary on Sharh al-Manhaj (2/334): Conclusion: If unconsciousness or intoxication, whether done deliberately or otherwise, last all day, then that day's fast must be made up. Otherwise, if it does not last all day, and the person intended to fast from the night before, his fast is valid. End quote.

Secondly:

Loss of awareness through intoxication invalidates wudoo', but does not require ghusl.

Ibn Qudaamah (may Allah have mercy on him) said: Loss of awareness is of two types: due to sleep and due to other causes. With regard to causes other than sleep, that refers to insanity, unconsciousness, intoxication and medicines that cause loss of awareness. This invalidates wudoo', whether the duration is brief or lengthy, according to scholarly consensus.

End quote from al-Mughni (1/128).

And he said: Ghusl is not required of one who becomes insane or loses consciousness, if they recover without having a wet dream. I do not know of any scholarly difference of opinion concerning that...

That is because loss of awareness in and of itself does not necessitate ghusl, and there is some doubt as to whether ejaculation occurred; that which is certain cannot be cancelled on the basis of uncertainty.

If it is certain that ejaculation occurred in these two cases, then they must do ghusl, because that is required in the case of a wet dream, so it is included among the things for which ghusl is required that are mentioned above.

End quote from al-Mughni (1/155).

This person who became intoxicated must repent to Allah, may He be exalted, and do wudoo' and pray. His fast is valid, even if his wudoo' was delayed, because wudoo' is only required when one wants to pray and the like, and has nothing to do with the validity of the fast.

And Allah knows best.

## Question

**I went to sleep after Fajr prayer, then I woke up as I was having a wet dream, but only a few drops of mani had come out. I felt pain in my testicles, so I completed the ejaculation with my hand. Did that spoil my fast?**

## Answer

### Related

Praise be to Allah.

Masturbation is forbidden in Ramadan and at other times, and it renders the fast invalid.

It says in Kashshaaf al-Qinaa' (2/318), discussing things that invalidate the fast:

... or if he masturbates, and emits mani or madhiy. That is because if the fast is spoiled by kissing that results in ejaculation, then it is more likely to be spoiled by that.

If he does not ejaculate, then he has committed a haraam action, but he has not spoiled his fast.  
End quote.

What is most likely to be the case is that the fast is not spoiled by emission of madhiy, as has been explained previously in the answer to question no. [49752](#).

Based on that, what you did by masturbating is haraam, and your fast was spoiled by that. You have to make up that day, and also repent.

For more information, please see the answers to questions no. [71213](#) and [207243](#).

And Allah knows best.

## Question

**Is it permissible to inhale the smoke of costus during the Ramadan fast to treat an infection of the nasal sinuses, because it is difficult to fast due to breathing through the mouth? Are the hadiths that speak of the benefits of costus saheeh or not? Is it permissible to inhale it at all, because it is similar to smoking, which is haraam?**

## Answer

### Related

Praise be to Allah.

Firstly:

Treating sickness with costus is a beneficial prophetic remedy. Al-Bukhaari entitled a chapter in his Saheeh: Chapter on treating sickness with Indian costus or sea costus, in which he quoted the hadith of Umm Qays bint Mihsan, who said: I heard the Prophet (blessings and peace of Allah be upon him) say: “You should use this Indian incense, for in it there is healing for seven diseases: it should be administered through the nose for swelling in the uvula, and administered to the side of the mouth for pleurisy.” Narrated by al-Bukhaari (5692) and Muslim (2214).

Secondly:

Deliberately inhaling smoke and incense breaks the fast according to a number of fuqaha’. This is the view of the Hanafis and Maalikus, and is mentioned in fatwas by Shaykh Ibn ‘Uthaymeen (may Allah have mercy on him). That is because incense has tangible, visible particles which, if a person inhales them, will enter his nose and then reach his stomach.

Ibn ‘Aabideen said in his Haashiyah (2/97): The words “if he lets the smoke reach his throat” mean no matter how that is done; if he perfumed himself with incense and brought it close to himself, and inhaled it, knowing that he is fasting, then he has broken his fast, because it is possible to avoid that. This is a matter concerning which many people are heedless. End quote.

Ad-Dardeer said in ash-Sharh al-Kabeer (1/525): One should not let the smoke of incense or the steam from a cooking pot reach the throat, because once it reaches the throat, making up the fast becomes obligatory.

Similar to that is smoking through a water pipe and the like, because it reaches the throat and in fact reaches the interior part of the body (jawf). This is unlike smelling the fragrance of incense and the like without letting the smoke reach the throat; that does not break the fast. End quote.

In fact, al-Bahooti and other Hanbalis clearly stated that deliberately letting the smoke reach the interior part of the body breaks the fast. He said: If smoke reaches his throat without any deliberate action on his part, that does not break the fast because it was not done deliberately...

From this it is known that the one who deliberately inhales the smoke has spoiled his fast.

End quote from Kashshaaf al-Qinaa‘ (3/370); see also: Haashiyat ar-Rawd by Ibn Qasim (3/402).

It says in al-Mawsoo‘ah al-Fiqhiyyah al-Kuwaitiyyah (26/210): The Hanafis and Maalikis are of the view that if the fasting person deliberately lets the smoke of incense reach his throat, and he smells its fragrance, he has broken his fast, because it is possible to avoid that. If it does not reach his throat, it does not break his fast.

But if he smells air in which there is the fragrance of roses and the like, that has no particles, then he has not broken his fast according to the Hanafis, although that is makrooh according to the Maalikis.

Similarly, it is makrooh according to the Shaafa‘is to smell fragrant plants and the like during the day for the one who is fasting, because it is a kind of luxury. Hence it is Sunnah to refrain from doing that. According to the Hanbalis, if perfume is in the form of powder, it is makrooh to smell it, because there is no guarantee that the one who smells it will not bring it to his throat. Hence it is not makrooh to smell roses, amber and musk that are not in the form of powder. End quote.

See the answers to questions no. **37706** and **106450**.

What is most likely to be the case is that if you bring the smoke of costus close to your nose and inhale it, it will reach your throat. Hence if you want to use it, you should do that before Fajr or after Maghrib, and that will be sufficient. In sha Allah.

And Allah knows best.

## Question

**My husband had intercourse with me a few minutes before the adhaan for Fajr, thinking that there was still some time to go before the adhaan, and he did not double check even though I insisted that he do so. The adhaan for Fajr was given whilst we were having intercourse, and with my efforts to stop intercourse, he left me and completed it on his own (like the secret habit), because he thought that it is permissible to complete intercourse once started. What is the ruling for him and for me?**

## Answer

### Related

Praise be to Allah.

Firstly:

It is obligatory to stop eating, drinking, having intercourse and doing anything else that may break the fast once the true dawn breaks, until the sun sets, because Allah, may He be exalted, says (interpretation of the meaning):

“And eat and drink until the white thread of dawn becomes distinct to you from the black thread [of night]”

[al-Baqarah 2:187].

So if someone becomes certain that the true dawn has broken, he must stop [eating], and if he has something in his mouth, he must spit it out.

If the true dawn breaks whilst he is having intercourse and he withdraws immediately, his fast is valid and he does not have to do anything.

It is not permissible for him to continue having intercourse after becoming aware that dawn has broken; if he continues, then he invalidates his fast – and there is no scholarly disagreement concerning that – and he must make up that day and also offer expiation.

If his wife willingly went along with him, then she is subject to the same obligations as him: she must make up that fast and also offer expiation. If she refuses and he forces her to do that, then her fast is valid, and she does not have to do anything.

See the answers to questions no. [124290](#) and [106532](#).

Secondly:

There are signs of the true dawn by which it is known; the mu'adhhdhins must make efforts to find the correct time.

Most mu'adhhdhins nowadays rely on clocks and timetables, not on actually seeing the dawn, and they are not able to see it in cities because cities are filled with lights.

The adhaan that is based on clocks and timetables is not regarded as being certain with regard to the break of dawn, because of the well-known difference of opinion concerning the accuracy of these timetables, and the well-known view of more than one scholar which says that the adhaan that is based on timetables happens before the proper time; the extent of this error varies from one timetable to another.

Based on that, if someone eats or has intercourse at that time, thinking that there is still part of the night left, his fast is valid, because he was not certain that dawn had broken, especially if that happened shortly after the adhaan.

Undoubtedly what the Muslim who is honest with himself should do is be cautious with regard to matters of worship, and not be like the one who grazes his flock around a sanctuary, and soon transgresses onto it, in accordance with the words of the Prophet (blessings and peace of Allah be upon him): "Leave that which makes you doubt for that which does not make you doubt" and "Whoever keeps away from dubious matters will have protected his faith and his honour."

What this implies is that he should stop eating, drinking, having intercourse, and doing anything else that breaks the fast, as soon as he hears the adhaan, even if he thinks that there is an error in the timetable, especially in the case of obligatory fasts. Making sure that acts of worship are correct and valid, and being keen to uphold them, is an important matter; the difference of opinion concerning timetables is something that is a well-known thorny issue. No one needs to put himself in such a situation; rather the wise person will be cautious with regard to his fast, and will stop eating, drinking and so on when he hears the adhaan; and he will be cautious with regard to his prayer, and will delay it until he knows for sure that the true dawn has broken.

Please see the answer to question no. [66202](#).

Conclusion:

If the mu'adhhdhins in your country rely on sighting the dawn for giving the adhaan – not on clocks and timetables, then it is obligatory to stop having intercourse when hearing the adhaan. If a person does not stop immediately, at that exact moment, then he has spoiled his fast, and he must make up the fast and offer expiation, even if he does not ejaculate.

If he withdraws but continues after that to engage in some kind of intimacy other than vaginal intercourse until he ejaculates, then he has spoiled his fast and must make up that day, because he spoiled his fast by ejaculating, but he does not have to offer expiation, because expiation is required in the case of intercourse, but he stopped having intercourse when he heard the adhaan.

Please see the answer to question no. **71213**.

If the mu'adhhdhins rely on clocks and timetables, and he continued to have intercourse after hearing the adhaan for a short while during which he was not certain that dawn had broken, then his fast is valid, in sha Allah, but it would have been better to err on the side of caution regarding his fast.

And Allah knows best.

## Question

**What is the Islamic view on inhaling Turkish coffee during the day in Ramadan, because it energises me to do my work, and I feel physically stronger when I inhale Turkish coffee, otherwise I feel drowsy and sleepy and cannot do any work?**

## Answer

Praise be to Allah.

If what you mean is actually inhaling some of the substance of the coffee, then deliberately doing that breaks the fast, because it reaches the brain, and that invalidates the fast according to many of the fuqaha'. Moreover, it is most likely that some of it will reach the stomach, and it gives strength as food does, as described in the question.

It says in Kashshaaf al-Qinaa' (2/318): ... or he takes up through his nose oil or anything else and it reaches his throat or brain – and in al-Kaafi it says: or his nose – then his fast is invalidated, because the Prophet (blessings and peace of Allah be upon him) forbade the fasting person to go to extremes in taking water up into his nose (when doing wudoo'). Moreover, the brain is part of the jawf (inside of the body), and whatever reaches it nourishes it, so it breaks the fast, as is the case with the inside of the rest of the body. End quote.

If what is meant is simply smelling the fragrance, without inhaling any of its particles, then this does not break the fast, because the fragrance does not have any physical component,

It says in Fataawa al-Lajnah ad-Daa'imah (10/270):

If someone puts on any type of perfume during the day in Ramadan when he is fasting, he does not invalidate his fast, but he should not inhale incense or ground perfume, such as ground-up musk. End quote.

Shaykh Ibn ‘Uthaymeen (may Allah have mercy on him) was asked: What is the ruling on the fasting person using ‘attar perfumes (perfume oils) during the day in Ramadan?

He replied: There is nothing wrong with using them during the day in Ramadan, or inhaling them, except in the case of incense which should not be inhaled, because it has tangible physical particles that can reach the stomach, namely the smoke.

End quote from Fataawa Ramadan, p. 499.

And Allah knows best.

## Question

**What is the ruling on wearing a see-through retainer during the day in Ramadan, noting that there are some solid deposits on it that resemble salt, and it is difficult to clean them off completely? The retainer is used after the teeth have been straightened with braces.**

## Answer

Praise be to Allah.

There is nothing wrong with using a retainer during the day in Ramadan, and what you mentioned about dry deposits, that do not dissolve in the mouth, does not affect that.

But these deposits should be cleaned off and removed whenever they form.

If it is difficult to remove them, they may be left as they are, and that does not affect the fast, as noted above.

And Allah knows best.



## Question

I am a woman who does cupping for other women. As far as I know, cupping breaks the fast of Ramadan, because the Prophet (blessings and peace of Allah be upon him) said: "The cupper and the one for whom cupping is done both break their fast."

But what if I am not fasting for a valid shar'i reason, and a woman who follows the Shafi'i view (which says that cupping does not break the fast) asks me to treat her? Am I sinning if I do cupping for her when she is fasting?

## Answer

### Related

- **Does hijamah break fast?**
- **Which school to follow?**
- **What is the ruling if Hijamah can't be delayed?**

Praise be to Allah.

## Does hijamah break fast?

The fuqaha differed as to whether cupping (**Hijamah**) breaks the fast of the fasting person or not. There are two well-known views:

1. The first view is that **Hijamah breaks the fast of the fasting person**. This is the view of the Hanbalis and a number of the early generations (salaf). They quoted as evidence the words of the Prophet (blessings and peace of Allah be upon him), "The cupper and the one for whom cupping is done both break their fast." (Narrated by Abu Dawud (2367) and Ibn Majah (1679); classed as sahih by al-Albani in Sahih Abi Dawud (2047))

This view was regarded as correct by a number of scholars, and fatwas to this effect were issued by the Standing Committee and by Shaykh Ibn 'Uthaymin (may Allah have mercy on him), who also issued fatwas to this effect on our website.

1. The second view is that hijamah does not break the fast of the fasting person. This is the view of the majority of fuqaha.

## Which school to follow?

If you follow the view that **cupping** breaks the fast, then you have no right to treat a fasting woman with cupping, even if she follows the view of scholars who say that cupping does not

break the fast, because you would be doing something that breaks the fast according to your belief, and breaking the fast of a fasting person – with no valid excuse – is not permissible. Therefore this is regarded as being a direct cause of doing something that is forbidden.

The fuqaha have mentioned a similar case, which has to do with someone who thinks that a particular action is permissible, helping someone to do it who believes that it is forbidden, or vice versa.

Ar-Ramli said in Nihayat al-Muhtaj (10/217):

“If one who believes that it [playing chess] is permissible plays with someone who also believes that it is permissible, [then that is permissible], otherwise it is forbidden, as was regarded as being more likely to be correct by as-Subki, al-Adhra‘i, az-Zarkashi and others. And the reason for that is clear, because he is helping him to commit sin, as we believe that it is binding upon the other person to adhere to the view of his madhhab,

And because ash-Shafi‘i regarded it as essential to tell him not to do that, because of what we mentioned above, that anyone who does something that he believes to be unlawful must be rebuked for his action, even if that rebuke is delivered by someone who believes the action to be permissible.”

And he said in his commentary on Asna‘l-Matalib (3/343):

“If he thinks it is prohibited or he plays with someone who thinks it is prohibited, in that case he is helping him to transgress what he believes to be a prohibition, and this is heedlessness.

As-Subki said: A similar case is if two men get involved in a business transaction at the time of the adhan [for Jumu‘ah], and attending Jumu‘ah is obligatory for one of them, but not for the other one [e.g. because he is a traveller]. The correct view is that it is forbidden for both of them (to carry on with the transaction), and al-Adhra‘i, az-Zarkashi and others agreed with this view.

But the issue we are discussing here is more subtle, because engaging in a business transaction with one for whom Jumu‘ah is obligatory is something that is well known to us and to him, but the prohibition on playing chess is something that is controversial. Rather what is clear is that what is forbidden is playing chess if one believes it to be forbidden.”

## What is the ruling if Hijamah can't be delayed?

But if **cupping** is done to treat sickness that is present, or that is expected to occur if cupping is delayed, and it is not possible to delay it until after iftar, then this is an excuse which allows breaking the fast, and there is no blame on you for doing cupping in this case, because it is helping someone in a case where breaking the fast is permissible.

But if it is possible to delay it until after iftar, or it is not to treat sickness that is present or expected to occur if cupping is delayed, and it is rather the regular habit of the person who is

being treated with cupping, then in this case it is not permissible for the cupper, if he believes that cupping breaks the fast, to do cupping for someone else.

And Allah knows best.

## Question

**During the month of Ramadan two years ago, my husband had intercourse with me after I had prayed Fajr and read Qur'an. It was the last ten days of Ramadan, and he knew that I was striving hard in worship during these days and seeking Laylat al-Qadr. Please note that before this, he had been keeping away from me, even though he knew that I wanted what Allah has made permissible for me with him. Even though there had been no talk between us, or affection or any kind of foreplay, he came close to me on that day, and even though I tried to stop him, fearing the punishment of our Lord, he persisted until he overpowered me and I was too weak to resist, and full intercourse took place. To be honest, in the end I deliberately let him finish, hoping that Allah would punish him. My question is, is there any sin on me for this infraction, or is this sin and punishment on my husband only? May Allah reward you with the best of rewards on our behalf.**

## Answer

Praise be to Allah.

If a man forces his wife to have intercourse, then she does not have to make up the day or offer expiation. This has been explained previously in the answer to question no. **106532**.

If the wife did not refuse completely, such as if she gave in to her husband for fear of making him angry, or she gave in to his pressure, or she was not able to resist her own desire because her husband had provoked it, then in all these cases she is not regarded as having been forced; rather she did it willingly and she has to repent to Allah, may He be glorified and exalted, as well as make up the day and offer expiation.

Shaykh Ibn Baaz (may Allah have mercy on him) said:

She must refuse absolutely, and not let him do that, regardless of whether he gets angry or not.

If they both did that deliberately, then they both must repent and offer expiation, as well as making up that day, and they must repent sincerely for what they have done.

If he forced her and there is no doubt about that, by using his strength and hitting her, or by restraining her, then the sin is on him and there is no blame on her.

But if it is simply a matter of her being reluctant but going along with him, then she is not regarded as having been forced. Rather what she should have done is to refuse completely, for a woman knows how to refuse, unless he compelled her by force to the extent that she had no way of avoiding it, in which case Allah knows that she had no way of avoiding it.

End quote from Fataawa Noor 'ala ad-Darb

And Allah knows best.

## Question

**It has become common on social media to send humorous messages in which there are pictures or clips of cold water, drinks and delicious food to fasting people whilst they are fasting, to annoy them. Is the one who does that sinning, or does it come under the heading of joking that is permissible according to Islamic teachings?**

## Answer

Praise be to Allah.

The fasting person is not allowed to eat or drink during the day, and he should do that (fasting) for the sake of Allah and seeking reward with Him.

Allah, may He be exalted, says (interpretation of the meaning):

“and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), then complete your Saum (fast) till the nightfall”

[al-Baqarah 2:187].

Al-Bukhaari (7492) and Muslim (1151) narrated from Abu Hurayrah that the Prophet (blessings and peace of Allah be upon him) said: “Allah, may He be glorified and exalted, says: ‘Fasting is for Me and I shall reward for it; he gives up his desire and his food and drink for My sake.’”

Showing pictures of food and drink to one who is fasting in order to annoy him, weaken his resolve or tempt him to break the fast is an unlawful action that is contrary to the aims of the

Lawgiver, and it is of the work of Iblees who lies in wait for the believer on every path, to bar him from the truth, as Allah says concerning him (interpretation of the meaning):

“and Shaitan (Satan) has made their deeds fair-seeming to them, and has barred them from (Allah’s) Way, so they have no guidance”

[an-Naml 27:24]

“(Iblees) said: ‘Because You have sent me astray, surely I will sit in wait against them (human beings) on Your Straight Path.

‘Then I will come to them from before them and behind them, from their right and from their left, and You will not find most of them as thankful ones (i.e. they will not be dutiful to You)’”

[al-A‘raaf 7:16, 17].

If doing this action is unlawful, then doing it by way of joking is makrooh (disliked), and is not appropriate. Rather what is appropriate is to show respect to what Allah has enjoined, and encourage and help people to do it. Perhaps these images may tempt those who are weak in faith to break the fast, in which case the one who made this joke will incur a burden of sin as a result.

If the aim really is to annoy the fasting person, by making him feel that he is missing out by being deprived of this delicious food, or to weaken his resolve or make the idea of breaking the fast attractive to him, then this is a haraam and unlawful act because it is contrary to what the Lawgiver wants, as mentioned above, and because it is calling people to sin and disobedience.

And Allah knows best.

## Question

**In the answer to question no. 221471, you stated that if a person masturbates during the month of Ramadan, knowing that this act is prohibited, but not knowing at the time that masturbation renders the fast invalid, then his fast is rendered invalid because he is obliged to refrain from masturbating once he knows that it is prohibited. But in the answer to question no. 107624, you stated that if a woman does not wear hijab when she knows that what she is doing is prohibited, her fast is not rendered invalid because of this sin. What is the difference between the two cases?**

## Answer

## Related

Praise be to Allah.

The things that break the fast are specific things that are clearly mentioned in the Qur'an and Sunnah. They are: intercourse; eating and drinking, and things that come under the same heading as eating and drinking, such as injections that provide nutrients; masturbation; cupping (hijaamah); vomiting deliberately; and menstruation. This has been explained previously in fatwa no. **38023**.

The difference between masturbation and making a wanton display of one's beauty (tabarruj), with regard to fasting, is that masturbation in and of itself breaks the fast and is contrary to fasting. The evidence for that is the report narrated by al-Bukhaari (1894) and Ahmad (9112) from Abu Hurayrah (may Allah be pleased with him), according to which the Messenger (blessings and peace of Allah be upon him) said: "Allah, may He be glorified and exalted, said: 'Fasting is for Me and I shall reward for it. He gives up his food, his drink and his desires for My sake...'" Masturbation comes under the heading of desire, therefore it invalidates the fast, just like food and drink.

Ibn Hajar al-Haytami (may Allah have mercy on him) said: Masturbation invalidates the fast in and of itself.

End quote from al-Fataawa al-Fiqhiyyah al-Kubra (2/73).

Shaykh Muhammad al-Mukhtaar ash-Shinqeeti said:

The word "his desire" is general in meaning and includes sexual desire, whether that is by way of intercourse or by way of masturbation. If a person ejaculates, he has fulfilled his desire, which is sexual desire. Based on that, he is regarded as no longer fasting, because the one who fasts gives up this desire, but the one who masturbates has not given up this desire.

End quote from Sharh Zaad al-Mustaqni' (104/4)

In al-Mawsoo'ah al-Fiqhiyyah (4/100) it says:

Masturbation with one's hand invalidates the fast according to the Maaliki, Shaafa'is and Hanbali, and most of the Hanafis are also of this view. End quote.

As for making a wanton display of one's beauty, it is not one of the things that break the fast. Rather it is like other sins, such as backbiting and lying: it detracts from the reward of the fast but it does not render it invalid.

In the answer to question no. **50063**, we explained that sins (including a woman making a wanton display of her beauty and charms in front of non-mahram men) detract from the reward of the fast, and that committing a lot of sins may take away the reward of fasting altogether, but that does not render the fast invalid; rather the fast remains valid and discharges the duty of the fasting person, and he is not instructed to make up the fast.

And Allah knows best.

## Question

**I want to know the correct opinion concerning saline solutions, vitamin injections, intravenous injections, and anal suppositories. Do they break the fast or not?**

## Answer

### Related

Praise be to Allah.

Firstly:

Everything that constitutes food or drink, or comes under the heading of food or drink, is among the things that break the fast.

The scholars of the Standing Committee for Issuing Fatwas said:

The things that spoil the fast are many, including eating or drinking deliberately. Included under the heading of food and drink is everything that enters the stomach of food or water, which includes that which enters the stomach via the nose (naso-gastric tube), and it also includes nutrients administered via a drip.

End quote from Fataawa al-Lajnah ad-Daa'imah (9/178)

Shaykh Ibn 'Uthaymeen (may Allah have mercy on him) said:

The things that break the fast are: food and drink, no matter what type of food or drink they are. Also included under the heading of food and drink are injections, that is needles that contain nutrients for the body or that give energy as food does. These things break the fast....

End quote from Majmoo' Fataawa wa Rasaa'il al-'Uthaymeen (19/21)

He also said:

The scholars included with things that break the fast anything that comes under the heading of food and drink, such as nutritional injections. These nutrients are not what gives energy to the body or heals it; rather nutritional injections are those that take the place of food and drink. Based on that, all injections that do not take the place of food and drink do not break the fast, whether they are given into a vein, or into the thigh, or any other place.

End quote from Majmoo‘ Fataawa wa Rasaa’ il al-‘Uthaymeen (19/199)

Secondly:

Saline solutions that are given to some patients intravenously do invalidate the fast, because they come under the heading of nutrients, as they contain salts and fluids that enter the stomach and benefit the body.

Thirdly:

With regard to vitamin injections and intravenous injections:

If they are only taken to energise the body, relieve or reduce pain, or lower the temperature, and they do not contain any nutrients, then they do not break the fast.

But if they contain nutrients, then they do break the fast, because they are taking the place of food and drink, so they come under the same ruling.

The scholars of the Standing Committee for Issuing Fatwas said:

It is permissible to give medicine by means of intramuscular or intravenous injections for one who is fasting during the day in Ramadan, but it is not permissible for one who is fasting to be given a nutritional injection during the day in Ramadan, because that comes under the same ruling as consuming food or drink, so taking these injections is regarded as a kind of loophole in Ramadan. If it is possible to give the intramuscular or intravenous injection at night, that is preferable.

End quote from Fataawa al-Lajnah ad-Daa’imah (10/252)

Fourthly:

Anal suppositories do not break the fast, because they are only taken for medicinal purposes, and they do not come under the heading of food or drink.

Shaykh Ibn ‘Uthaymeen (may Allah have mercy on him) said:

There is nothing wrong with the fasting person using suppositories that are inserted into the anus, if he is sick, because this is not food or drink and does not come under the heading of food or drink. The Lawgiver has only forbidden us to eat or drink, so whatever takes the place of food or drink comes under the same ruling as food or drink. But whatever is not like that does not come under the heading of food or drink in any sense, therefore the ruling on food and drink does not apply to it.

End quote from Majmoo‘ Fataawa wa Rasaa’ il al-‘Uthaymeen (19/204)

For more information, please see the answers to questions no. **49706, 37749, 38023**



And Allah knows best.

## Question

**I was fasting on one of the days in Ramadan, but I deliberately told someone that I was not fasting. What is the ruling on my fast?**

## Answer

### Related

Praise be to Allah.

If when you said “I am not fasting”, you intended to inform him that your intention was no longer to fast, and that you had now broken your fast, then you did break your fast, whether you ate something or not.

In the answer to question no. [95766](#), we explained that if a person forms the intention to break the fast whilst he is fasting, and has firmly resolved to do that, without any hesitation, then his fast becomes invalid, and he has to make up that day.

But if when you said “I am not fasting”, you were simply lying and you did not intend to stop fasting, then this comes under the heading of a lie, but you did not break your fast because of merely saying it.

The one who breaks the fast is the one who breaks it by eating, drinking, having intercourse or otherwise, or who forms the intention to break the fast and has decided and firmly resolved to do that. But if someone says that and is lying, he has not broken the fast.

You have to repent to Allah for having told a lie, because lying is a blameworthy characteristic that detracts from the reward of the fast.

Please see also the answer to question no. [37989](#)

And Allah knows best.

## Question

**Someone had a hemorrhage, and went to the hospital, where they put him under anaesthetic, then he inhaled something to wake him up, and he noticed a taste in his mouth. Should he complete his fast or break it?**

## Answer

### Related

Praise be to Allah.

The anaesthesia that is given to patients in order to carry out surgical procedures or medical exams is of different types:

- Some anaesthetics are administered nasally, using a gas that anaesthetises the patient
- Some anaesthetics are administered via acupuncture
- Some anaesthetics are administered by injection, and may be a local anaesthetic or a general anaesthetic.

The most correct view in all these cases is that it does not break the fast, because it is not food or drink and is not regarded as being like food or drink.

If an injection providing nutrients is also given along with the anaesthetic – as may happen in some cases – then that does break the fast, because it is regarded as being like food and drink. Please see the answer to question no. **49706**.

Similarly, if he inhales something to wake him up, that does not break the fast, because it is like the puffer for asthma, unless this thing has moisture, and some of this moisture enters the stomach. He can ask the doctor about that.

The basic principle is that whatever is not food or drink, and is not regarded as being like food or drink, does not break the fast. The fact that he merely noticed the taste of something in his mouth or throat does not count for anything.

Shaykh Ibn ‘Uthaymeen (may Allah have mercy on him) said:

Detecting a taste in the throat does not count for anything with regard to things that are not food or drink.

End quote from Majmoo‘ Fataawa wa Rasaa’il al-‘Uthaymeen (20/284).

He also said:

There is nothing wrong with the fasting person applying kohl to the eyes, or putting drops in his eyes or in his nose, even if he notices the taste of that in his throat. That does not break his fast, because it is not food or drink, and it is not like food or drink. The evidence only speaks of the prohibition on food and drink, and things that do not come under the same category are not to be included with them. What we have mentioned is the view favoured by Shaykh al-Islam Ibn Taymiyah (may Allah have mercy on him) and it is the correct view.

End quote from Majmoo‘ Fataawa wa Rasaa’il al-‘Uthaymeen (19/205)

He also said:

If he experiences difficulty in breathing, so he uses a puffer in order to help him breathe more easily, this does not break the fast, because that does not reach the stomach, so it is not food or drink.

End quote from Majmoo‘ Fataawa wa Rasaa’il al-‘Uthaymeen (19/206)

For more information, please see the answer to question no. [65632](#) and [78459](#)

And Allah knows best.

## Question

**I was sleeping after sahoor (pre-dawn meal), then I had a nightmare, and I woke up screaming, so my mother brought me some water and I drank it, but I forgot that I was fasting. Then I went back to sleep. When I woke up and I wanted to complete my fast, my mother told me: You broke your first when you drank something, and she made me break my fast. Is this regarded as breaking the fast deliberately? Please note that I made up that day later on, and I want to know what my expiation is, because I am female and my father takes care of me because I am still young. What should I do?**

## Answer

### Related

Praise be to Allah.

Firstly:

If a fasting person eats or drinks during the day in Ramadan by mistake (because he forgot he was fasting), his fast is still valid and he does not have to make up that day or offer expiation. Please see the answer to question no. **50041**.

The fact that you drank this water by mistake does not affect your fast, so you should have completed the fast of that day. As you broke the fast based on what your mother told you, and you made up that day, then you have done what is required of you, and you do not have to offer expiation, because expiation is only required of the one who breaks the fast during the day in Ramadan by having intercourse. Please see the answer to question no. **38074**

And Allah knows best.

## Question

**A few years ago, I broke the fast on five days during Ramadan with no excuse, and that happened during the day after starting the fast. That was because of a physical relationship between me and a young man at that time. I have repented from what happened, and I want to correct my mistake.**

**Do I have to make up those five days only, or do I have to make up three hundred days, two consecutive months for each day? Or do I have to feed three hundred persons, sixty persons for each day? The reason for my confusion is that I know that whoever breaks the fast with no excuse after having started to fast is obliged to fast for two consecutive months or feed sixty poor persons, and the one who breaks the fast with no excuse before starting the fast only has to make up the days when he did not fast with no excuse; is this correct? I would also like to know how a girl can fast for two consecutive months, knowing that during this time she will be on her monthly period.**

## Answer

### Related

Praise be to Allah.

We ask Allah to accept your repentance.

Firstly:

if what you mean by that physical relationship that occurred between you and that young man was that it involved intercourse, then this is more serious in terms of sin, because intercourse is

one of the gravest of things that break the fast, so how about if that intercourse was haraam? This is even more haraam, and what is required in that case is to repent and offer the strictest kind of expiation, which is to free a slave; if that is not possible, then one must fast for two consecutive months; if one is not able to do that, then one must feed sixty poor persons.

If intercourse took place during the day in Ramadan on two or more days, then the expiation is to be repeated the same number of times as the number of days on which intercourse took place, according to the view of most of the scholars (may Allah have mercy on them). This is the view of Maalik, ash-Shaafa'i and Ahmad. See: al-Mughni (3/33-34). See also the answer to question no. [22960](#)

Based on that, if a person had intercourse on two days in Ramadan – for example – then he must make up the two days on which intercourse took place. He must also, in addition to making up those days, offer expiation. So he should fast for two consecutive months for each day, but he does not have to fast for 120 consecutive days. If he fasts for two consecutive months for the first day, then does not fast for several days, then after that fasts for two consecutive months for the second day, his fast will be valid.

But if that physical relationship that occurred between you involved things less than intercourse, but there was emission of maniy because of it, then the fast was rendered invalid, and in that case it is required only to make up the fast, in addition to repenting; no expiation is required. For more information, please see the answer to question no. [106476](#)

Secondly:

If a woman is required to fast for two consecutive months, then the sequence of fasts is not interrupted by menses; so she should not fast during the days of her menses, then complete the two-month fast after the end of the menses. This has been explained in the answer to question no. [82394](#)

And Allah knows best.

## Question

**If a person works in a salt factory, what should he do, as there is a great deal of salt dust and he cannot avoid it? Is his fast rendered invalid if he inhales it or if there is the taste of salt in his throat?**

## Answer

### Related

Praise be to Allah.

If a person works in a salt factory and inhales salt dust, and finds the taste of salt in his throat, there is no blame on him for that and it does not invalidate his fast, because he cannot avoid this dust, and Allah does not burden any soul with more than it can bear.

An-Nawawi (may Allah have mercy on him) said:

Our companions (the Shaafa'is) are unanimously agreed that if a person swallows a fly, or dust from the road or dust from sifting flour, without any deliberate action on his part, that does not invalidate the fast. Our companions said: He should not make the effort to keep his mouth closed if there is a lot of dust, or flour is being sifted, because that would cause undue hardship.

End quote from al-Majmoo' (6/359)

Ibn Qudaamah (may Allah have mercy on him) said in al-Kaafi (1/441):

Whatever cannot be avoided, such as swallowing one's saliva, or dust from sifting flour, or dust from the road, or a fly that enters one's mouth, does not invalidate the fast, because avoiding such things is not possible, and Allah does not burden any soul with more than it can bear.

End quote.

It says in al-Mawsoo'ah al-Fiqhiyyah (31/135): The fuqaha' are unanimously agreed that the fast of a fasting person is not broken if dust from the road reaches his throat, so long as he did not do that deliberately, even if it is possible to avoid it by closing his mouth and the like when there is dust, because that causes undue hardship and difficulty, and because that is something that cannot be avoided, whether the fast is obligatory or supererogatory, whether the dust is small or great in quantity, and whether he is walking or not.

According to the majority of fuqaha', dust from the road and dust from sifting flour are the same, and it makes no difference whether the fasting person is one whose work environment is filled with dust or not, because it is something that cannot be avoided. The same applies to dust from plaster, for the one who is making it or selling it, and dust from flax, coal, barley and wheat. End quote.

For more information, please see the answer to question no. **93821**

And Allah knows best.

## Question

**If the bitter taste of eye drops enters the throat, does it break the fast? If you put the eye drops in during the day and then go to sleep, and do not know whether you swallowed it, what is the ruling?**

## Answer

### Related

Praise be to Allah.

The scholars differed concerning eye drops and whether or not they **break the fast** .

The view favoured by Shaykh al-Islam Ibn Taymiyah and by Shaykh Ibn ‘Uthaymin, is that they do not break the fast.

Shaykh Ibn ‘Uthaymin said:

“Shaykh al-Islam Ibn Taymiyah was of the view that **kohl** does not break the fast, not even if the taste of the kohl reaches the throat. He said, this is not called food or drink, and it is not like food or drink, and it does not have the same effect as food or drink.

There is no sahih hadith from the Prophet (peace and blessings of Allah be upon him) which expressly indicates that kohl breaks the fast, and the basic principle is that it does not break the fast. An act of worship remains valid unless it is proven that it is invalidated. What he said is correct, even if a person can taste it in his throat. Based on the view favoured by Shaykh al-Islam, if a person puts drops in his eyes whilst fasting and tastes it in his throat, that does not break his fast.” (Al-Sharh al-Mumti’, 6/382)

And Allah knows best.

---

## EXPIATION FOR FASTING

---

### Question

**Is it essential to make up missed Ramadans in order, such as making up for 1440 first, then 1439? Is the fasting invalidated if one Ramadan is done before another?**

### Answer

#### Related

Praise be to Allah.

The fuqaha' differed as to whether it is essential to make up missed Ramadans in order or not. There are two views:

The first view is that they must be made up in order. This is the view of the Hanbalis.

It says in *Kashshaaf al-Qinaa'* (2/308): If someone fasts Sha'baan for three consecutive years, and his fasting in Sha'baan for these three years was a total of three months with the intention of making up what he had missed of Ramadans, one after another, in order, like making up missed prayers, then his fasting is valid. As making up prayers in the right order is obligatory, the same applies when making up missed Ramadans. End quote.

The second view is that it is not obligatory to do them in order. This is the view favoured by the Hanafis and is the view of the Maalikis.

It says in *Tabyeen al-Haqaa'iq* (6/220): If he has to make up two days from one Ramadan, and he fasted but did not specify which day he was making up, that is permissible. The same applies if they were two days from two different Ramadans, according to the correct view, and even if he intended to make up what he missed without being more specific, it is permissible." (*Fath al-Baari*).

It says in *Minah al-Jaleel* (2/124): One who has to make up two missed Ramadans must start with the first of them, but if he does it the other way round, it is permissible. End quote.



The Standing Committee issued a fatwa stating that it is obligatory to do them in order. They were asked the following question:

My mother has been suffering from kidney failure for nine years, and when Ramadan comes she is doing dialysis. She goes to the hospital three times a week, on Saturdays, Mondays and Wednesdays. The way in which it is done is with a catheter inserted into the veins; this is what breaks the fast if the patient is fasting. Nine Ramadans have gone by in the last nine years during which she did not fast on the days on which she did dialysis. When Ramadan ends, she gives fidyah for the days on which she did not fast, without making up the fast, because she goes to the hospital three times every week. What should she do, even though nine Ramadans have passed? Is there any sin on her, because she paid fidyah for every day and she did not make up the fast? Please advise us, may Allah reward you with good.

Answer:

If the matter is as mentioned, she must make up the days on which she did not fast during the previous Ramadans, and making up the fasts should be done in order. So she should fast the days when she did not fast from the first Ramadan, then the second, and so on, and she should feed one poor person for each day, as an expiation for the delay in making up the fasts. The amount to be given to each is one and a half kilograms of wheat, rice, dates or other local staple food, because of the general meaning of the verse in which Allah, may He be exalted, says (interpretation of the meaning):

*{and whoever is ill or on a journey - then an equal number of other days} [al-Baqarah 2:185].*

And Allah is the source of strength. May Allah send blessings and peace upon our Prophet Muhammad and his family and companions.

Bakr Abu Zayd, Saalih al-Fawzaan, ‘Abdullah ibn Ghadyaan, ‘Abd al-‘Azeez ibn ‘Abdillah Aal ash-Shaykh (*Fataawa al-Lajnah ad-Daa’imah*, vol. 2 9/105).

For more information on fasting for a patient with kidney failure, please see the answer to question no. [49987](#) .

Making up the missed fasts in order is more prudent, so make up what you missed of Ramadan 1439, then what you missed of Ramadan 1440, then what you missed of Ramadan 1441.

But for one who does not know the order, or has forgotten it, and has made up what he owed of fasts from previous years, there is no blame on him and his making up of the fasts is valid.

The one who delayed making up what he owed of Ramadan fasts until the following Ramadan began, without an excuse, must – in addition to making up the fasts – offer the fidyah, according to the majority of scholars. What is required is to feed one poor person for each day. This fidyah is to be given once for each fast that was missed and the making up thereof was delayed, regardless of the number of years the person delayed making up the fast.

See the answers to questions no. **26865** and **95736** .

And Allah knows best.

## Question

**I have some fasts to make up from Ramadan, and I also have some fasts to observe in expiation for breaking an oath (kafaarat yameen). I heard once that the first thing I should do is make up the missed Ramadan fasts, and after that I should observe the expiatory fasts. Is doing it in that order obligatory, or is it permissible to do it differently?**

## Answer

Praise be to Allah.

If someone owes days from Ramadan, he may delay making them up, so long as the next Ramadan has not begun.

Ibn Qudaamah (may Allah have mercy on him) said: To sum up, if someone owns a fast from Ramadan, then he may delay it so long as the next Ramadan has not begun, because of the report narrated by ‘Aa’ishah, who said: I used to have fasts that I still owed from Ramadan, and I would not make them up until Sha‘baan. Agreed upon. It is not permissible for him to delay making them up until the next Ramadan begins without a valid reason, because ‘Aa’ishah (may Allah be pleased with her) did not delay making up missed fasts to that extent; if she could have, she would have delayed hem.

End quote from al-Mughni (3/85)

With regard to expiation for breaking an oath (kafaarat yameen), the scholars differed as to whether it is obligatory to do it immediately or whether it may be deferred.

It says in al-Mawsoo‘ah al-Fiqhiyyah (10/14): The majority of scholars are of the view that it is not permissible to delay expiation for breaking an oath, and that when the oath is broken, the expiation must be offered immediately. End quote.

Shaykh Ibn ‘Uthaymeen (may Allah have mercy on him) said: Part of heeding the solemnity of oaths is offering expiation immediately after breaking the oath; the expiation becomes obligatory with immediate effect, because the basic principle with regard to obligatory matters is that they must be done immediately.

End quote from al-Qawl al-Mufeed ‘ala Kitaab at-Tawheed (2/456). See also ash-Sharh al-Mumti‘ (15/159).

The Shaafa‘is, according to the more correct opinion, are of the view that it is obligatory to offer the expiation immediately if breaking the oath involves an act of disobedience, such as if a person swore to refrain from committing a sin, then he does it. They said: In this case, he must offer expiation immediately.

An-Nawawi (may Allah have mercy on him) said: As for expiation, if it has to do with an act that did not involve deliberate transgression, such as expiation for accidental killing, or expiation for breaking an oath, in some instances, then it may be done later on, and there is no difference of scholarly opinion in this case, because the act is excused.

But if the act involved deliberate transgression, then must the expiation be offered immediately or can it be deferred? There are two opinions which were both narrated by al-Qaffaal and his companions; the more sound view is that it must be offered immediately.

End quote from al-Majmoo‘ (3/70)

So according to the majority view, expiation for breaking an oath should be given precedence, because it must be offered immediately, whereas making up missed Ramadan fasts may be deferred.

If the time is short and there are only a few days left until Ramadan, so there is not enough time to both make up the missed fasts and offer expiation, then precedence should be given to making up the missed fasts, because that is more important, and the scholars stated that it should be given precedence over fasting in fulfilment of a vow.

An-Nawawi (may Allah have mercy on him) said: If he missed any of the fasts in Ramadan because of a valid reason, and the excuse is no longer applicable, then he must make up the missed Ramadan fasts, because that is more important than fasting in fulfilment of a vow.

End quote from al-Majmoo‘ (6/391)

And Allah knows best.

## Question

**I reached puberty five years ago, and in the last few years, after the end of Ramadan I would fast on Mondays and Thursdays with the intention that if I owed any outstanding Ramadan fasts, then these days were to make up for them, and if I did not owe any outstanding Ramadan fasts, then these would**

be naafil (supererogatory) fasts. I did not count the days that I did not fast of Ramadan. It is my fasting valid? If it is not, then should I fast those days again, or do I have to offer expiation?

## Summary of answer

If a woman is not sure whether a fast is obligatory or not in her case, then she intends to fast with an uncertain intention: if she owes any fasts, then this will be making up a fast, and if she does not owe any fasts, then her fast will be naafil. In that case her fast will be valid and will make up the missed fast, if she owed any fasts for days that she missed in Ramadan. However, what she should do is not make this the case in all of her fasts. Rather she should try to work out the number of days that she fears she must make up from the past, and try hard to absolve herself, then make a certain intention for her fast: either to make up for a missed fast or to observe a naafil fast. ... She should not open the door to intrusive thoughts (waswasah) and doubts and uncertainty about her acts of worship. And Allah knows best.

## Question

My maternal aunt died a week ago, at the age of sixty-nine. I remember that one time she told me that she owed fasts for three or four Ramadans. She intended to feed the poor to make up for it, because she had grown old and fasting was too difficult for her. She missed all these fasts because of pregnancy and breast-feeding, because fasting was difficult for her. Time went by until she grew old, or became unable to make up the fasts. Now, as I told you, she has passed away. Can the fasts be made up on her behalf? Does expiation have to be offered for every day that she did not fast? Or what should we do? If it is possible to fast on her behalf, is it permissible for me to fast on her behalf, or must the fasts be made up on her behalf by her daughter?

## Answer

## Related

Praise be to Allah.

Firstly:

If a woman does not fast because of pregnancy and breast-feeding, then she should make up the fast only, whether she broke the fast out of fear for herself or out of fear for her foetus, according to the correct view, as has been explained previously in the answer to question no. **49794**.

Secondly:

If your aunt had delayed making up the fasts for a valid reason, then she became unable to make them up because she had grown old and was unable to do so, then for each day she should have fed one poor person half a saa' of rice or other (staple food).

Now her heirs should pay from her estate to feed the poor in this manner. If she was able to make up the fasts before she grew old, but did not do that until the next Ramadan came, then she became unable to make up the fasts, then she must feed one poor person for each day, and offer expiation for delaying making up the fasts with no excuse; that is the view of the majority of fuqaha'.

The expiation is to feed one poor person for each day; the expiation is not multiplied by the number of years [that passed without making up the fast].

See the answer to question no. **26865**.

Based on that, she should have fed two poor persons for each day: one instead of fasting, and the other is expiation for delaying making up the fasts without any excuse.

If she did not do that before she died, then that should be paid for out of her estate.

That is to be on the safe side.

Some of the scholars are of the view that there is no expiation for delaying making up missed fasts; what is required in their view is to feed one poor person for each day. See the answer to question no. **26865**.

Shaykh Ibn 'Uthaymeen (may Allah have mercy on him) was asked about a woman who did not make up the days of her menses in Ramadan, until she accumulated approximately two hundred days. Now she is sick and elderly, and cannot fast. What should she do?

He replied: if this woman is as the questioner described, and will be harmed by fasting because she is old and sick, then one poor person should be fed for every day on her behalf, so she should work out the number of days missed, and feed one poor person for each day.

End quote from Fataawa as-Siyaam (p. 121).

Thus it is known that there is no fasting to be made up on her behalf, so there is no need for her heir or anyone else to fast on her behalf.

And Allah knows best.

## Question

**What should we do if the state made a mistake with regard to the beginning and end of Ramadan, and it is proven that we missed one day of Ramadan – do we have to make it up, or what?**

## Answer

Praise be to Allah.

If it is proven by shar‘i methods that the Muslims made a mistake with regard to defining the beginning or end of Ramadan, then they must make up for this mistake and make up the day of Ramadan that they did not fast.

Such a mistake may be established by a number of shar‘i methods, including the following:

1. If they completed Sha‘baan with thirty days, then a trustworthy person comes and testifies that he saw the new moon on the night before the thirtieth of Sha‘baan, and the judge accepts his testimony.
2. If they fasted Ramadan with twenty-eight days, then they saw the new moon of Shawwaal.

If that is proven, then they must make up one day for the day concerning which they were mistaken.

Shaykh ibn Baaz (may Allah have mercy on him) said:

It is proven in many saheeh hadiths from the Messenger of Allah (blessings and peace of Allah be upon him) that the month cannot be less than twenty-nine days. If it is proven by means of shar‘i evidence that Shawwaal has begun, when the Muslims have only fasted twenty-eight days, then this means that they did not fast the first day of Ramadan, so they must make it up, because it is not possible for a month to have twenty-eight days; rather it can only be twenty-nine or thirty days.

Shaykh al-Islam Ibn Taymiyyah said in vol. 25 of his Fataawa (p. 154-155) that this happened during the time of ‘Ali; they fasted twenty-eight days. He ordered them to fast the day that they had missed, and to complete the month as twenty-nine days.

End quote from Majmoo‘ Fataawa ash-Shaykh Ibn Baaz (15/158).

This happened in the land of the Two Holy Sanctuaries in 1404 AH, and the Standing Committee for Issuing Fatwas issued a fatwa stating that it was obligatory to make up the day which they had not fasted at the beginning of Ramadan.

It says in Fataawa al-Lajnah ad-Daa’imah li’l-Iftaa’ (10/122):

The sighting of the new moon for Ramadan 1404 AH was not proven according to shar‘i conditions by the responsible parties in the Kingdom of Saudi Arabia except on the night before the Thursday, so they issued instructions to complete Sha‘baan as thirty days, in accordance with the saheeh hadiths to that effect, and announced that Ramadan would begin that year on the Thursday. Then they looked for the new moon of Shawwaal 1404 AH and its sighting was proven by them on the night before the Friday. So they announced that Eid al-Fitr 1404 would be on the Friday. Thus they fasted twenty-eight days, and the lunar month cannot be twenty-eight days; rather it can only be twenty-nine days sometimes and thirty sometimes, as is proven in the saheeh hadith.

This mistake proved that the beginning of Ramadan had been delayed, so they announced that and instructed people to make up the day that they had not fasted at the beginning of the month, so as to discharge their duty and do what is right. End quote.

The Standing Committee for Academic Research and Issuing Fatwas

Shaykh ‘Abdullah ibn Qa‘ood, Shaykh ‘Abdullah ibn Ghadyaan, Shaykh ‘Abd ar-Razzaaq ‘Afeefi, Shaykh ‘Abd al-‘Azeez ibn ‘Abdillah ibn Baaz

But if the mistake cannot be proven by shar‘i means; rather it was based on astronomical calculations or on what some people thought, then this is of no significance and shar‘i rulings cannot be based on it.

And Allah knows best.

## Question

**What is the ruling on an able-bodied adult man who does not fast? What is his punishment in this world?**

## Answer

**Related**

Praise be to Allah.

Fasting Ramadan is one of the pillars of Islam, and it is not permissible for an adult Muslim of sound mind who is accountable to break the fast in Ramadan except with an excuse, such as travelling, sickness and the like. Whoever breaks the fast – even for one day – with no excuse has committed a major sin and has exposed himself to the wrath and punishment of Allah. He must repent sincerely and make up the days that he did not fast, according to the majority of scholars; some of them narrated that there was consensus on this point.

Please see question no. [234125](#)

As for the one who deliberately does not fast in Ramadan, thinking it permissible to do so, he has become a disbeliever. He should be asked to repent, and if he repents, all well and good, otherwise he is to be executed.

Whoever openly breaks the fast should be given a disciplinary punishment by the ruler, a punishment that will deter him and others like him from doing this grave act.

There follow a number of comments by the scholars concerning that.

Shaykh al-Islam Ibn Taymiyah (may Allah have mercy on him) said:

If a person breaks the fast in Ramadan, believing that to be permissible although he is aware of the prohibition on doing so, but he thinks that it is permissible for him, he must be executed.

If he is an evildoer, he should be punished for breaking the fast of Ramadan, as the ruler sees fit.

If he is ignorant, he is to be taught the ruling.

End quote from al-Fataawa al-Kubra (2/473)

Ibn Hajar al-Haytami (may Allah have mercy on him) said:

Major sins no. 140 and 141: Not fasting one of the days of Ramadan, and breaking the fast by having intercourse or otherwise, with no excuse such as sickness or travelling.

End quote from az-Zawaajir (1/323).

The scholars of the Standing Committee for Issuing Fatwas said:

Breaking the fast during the day in Ramadan on the part of one who is accountable is a major sin, if it is done without a legitimate excuse.

End quote from Fataawa al-Lajnah ad-Daa'imah (10/357).

Shaykh Ibn Baaz said:



Whoever breaks the fast on any day in Ramadan, with no legitimate excuse, has committed a grave evil. Whoever repents, Allah will accept his repentance, so he must repent to Allah sincerely, by regretting what he has done in the past and resolving not to repeat it, and he should ask his Lord for forgiveness a great deal, and hasten to make up the day that he did not fast.

End quote.

Shaykh Ibn ‘Uthaymeen (may Allah have mercy on him) was asked about the ruling on breaking the fast during the day in Ramadan with no excuse.

He replied:

Breaking the fast during the day in Ramadan with no excuse is a major sin, and the individual becomes an evildoer thereby. He must repent to Allah and make up the day that he did not fast.

End quote from Majmoo‘ Fataawa wa Rasaa’il al’Uthaymeen (19/89).

An-Nasaa’i narrated in al-Kubra (3273) that Abu Umaamah said: I heard the Messenger of Allah (blessings and peace of Allah be upon him) say: Whilst I was sleeping, two men came to me and took hold of my arms... And he quoted the hadith, in which he said: Then they set off with me, and I saw some people hung up by their Achilles tendon, with the corners of their mouths torn and dripping with blood. I said: Who are these? He said: These are the people who used to break the fast before it was permissible to do so.

Al-Albaani classed it as saheeh in as-Saheehah (3951), after which he said:

This is the punishment of those who fasted then broke the fast before the time for breaking the fast came. So how about those who did not fast at all?! We ask Allah to keep us safe and sound in this world and the hereafter. End quote.

For more information, please see the answer to question no. 38747

And Allah knows best.

## Question

**I am Egyptian and I went on a trip to Turkey one day before Ramadan. The following day, when I arrived in Turkey, it was Ramadan for them, but not in Egypt, i.e., the new moon of Ramadan was seen in Egypt one day after Turkey. So I did not fast on the first day of Ramadan there, because the holy month had not yet begun in Egypt, and I started to fast with Egypt. I stayed there for**

**five days, and I completed Ramadan with thirty days. Is my not fasting on that day correct, on the basis that I was travelling? It was the second day after my arrival there, and I was extremely exhausted because I had spent an entire day looking for a hotel. Do I have to make up that day, or do I not have to make up that day because I completed thirty days of Ramadan, or do I have to make it up and offer expiation because I deliberately did not fast?**

## Answer

### Related

Praise be to Allah.

The basic principle with regard to one who stays in a country is that he should fast with the people of that country and break the fast with them, and it is not permissible to differ from them with regard to the beginning and end of the fast.

This has been discussed in the answers to questions no. [106491](#) and [71203](#)

But because you were travelling at the time when Ramadan began, there is no blame on you for not fasting, based on the concession that allows the traveller not to fast.

But you have to make up that day that you did not fast, because fasting it was obligatory for you in that country. The fact that you completed thirty days of Ramadan in your country does not mean that the obligation to make it up is waived in your case, because when you fasted the thirtieth day, you did not intend to make up the day when you did not fast.

We put this question to Shaykh ‘Abd ar-Rahmaan al-Barraak (may Allah preserve him) and he ruled that you must make up the fast.

See also the answer to question no. [93432](#)

And Allah knows best.

## Question

**I thought that I had to make up the days on which I vomited involuntarily in Ramadan, but on the day that I was making it up, the same thing happened to me, which is that some liquid came back up from the stomach and I could not help it. On the day when I was fasting to make up that fast, I read on your**

esteemed website that I did not have to make it up. Is it permissible for me to break my fast or should I continue because I had intended to fast?

## Question

I am from a Muslim family, but for several years of my life I did not practice any of the rituals of Islam at all. In fact I even tried to learn another religion, and I practised it on a daily basis. That went on for approximately seven years, but during that time I still used to fast during Ramadan, but there were some days each year when I did not fast. Now – praise be to Allah – I have found my way to Islam, and I’m trying to remember the number of days that I did not fast, but I cannot remember that, let alone the days of my period during those months. I am not sure whether I will be able to make up those days in the first year.

**My question is:**

**Am I obliged to make up the days when I did not fast from the first year, when I am not sure that I will be able to make them up? How can I make up the days that I did not fast during the other six years?**

## Answer

Praise be to Allah.

Firstly:

We praise Allah for having blessed you with guidance to Islam and adherence to its teachings, and we ask Allah to make us and you steadfast in Islam and on the straight path until we die.

You have to keep on asking for forgiveness for what you did of apostatising from Islam, and for what you fell into of shortcomings and negligence. We give you the glad tidings that Allah, may He be exalted, accepts repentance from His slaves and forgives their bad deeds, for Allah is Oft-Forgiving, Most Merciful.

Allah, may He be exalted, says (interpretation of the meaning):

“And He it is Who accepts repentance from His slaves, and forgives sins, and He knows what you do”

[ash-Shoora 42:25]

“Say: O ‘Ibaadi (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allah, verily, Allah forgives all sins. Truly, He is Oft-Forgiving, Most Merciful.

‘And turn in repentance and in obedience with true Faith (Islamic Monotheism) to your Lord and submit to Him, (in Islam), before the torment comes upon you, then you will not be helped.

‘And follow the best of that which is sent down to you from your Lord (i.e. this Quran, do what it orders you to do and keep away from what it forbids), before the torment comes on you suddenly while you perceive not!’”

[al-Zumar 39:53].

Secondly:

What you did of learning another religion, other than Islam, then practising it is clearly apostasy from the religion of Allah, may He be glorified and exalted, according to scholarly consensus, even if you continued to adhere to something of Islam. In fact even if you continued to practice all the obligatory duties of Islam, it is still apostasy, because failing to be resolved in adherence to Islam, or wavering between it and another religion, or following another religion, whilst still adhering to its rulings – all of that clearly constitutes apostasy from the religion of Allah, may He be glorified and exalted, and there is no doubt about that. No deeds based on Islamic teaching can be accepted from a person, no matter what he does, unless he repents from his apostasy and gives up everything apart from the religion of Islam.

Allah, may He be exalted, says (interpretation of the meaning):

“And whoever seeks a religion other than Islam, it will never be accepted of him, and in the Hereafter he will be one of the losers”

[Aal ‘Imraan 3:85]

“Truly, the religion with Allah is Islam”

[Aal ‘Imraan 3:19].

Shaykh Ibn ‘Uthaymeen (may Allah have mercy on him) said: Whoever believes that it is permissible for a person to observe whatever religious practices he likes, and that he is free to observe whatever religious practices he likes, is a disbeliever in Allah, may He be glorified and exalted, because Allah, may He be exalted, says (interpretation of the meaning): “And whoever seeks a religion other than Islam, it will never be accepted of him” [Aal ‘Imraan 3:85] and “Truly, the religion with Allah is Islam” [Aal ‘Imraan 3:19].

It is not permissible for anyone to believe that any religion other than Islam is permissible, and that it is permissible for a person to worship Allah according to that religion; rather if he believes

that, then the scholars have clearly stated that he is a disbeliever whose disbelief puts him beyond the pale of Islam.

End quote from Majmoo‘ al- Fataawa (3/100)

And he said: We believe that the teachings of the Prophet (blessings and peace of Allah be upon him) are the religion of Islam which Allah, may He be exalted, has chosen for His slaves, and that Allah, may He be exalted, does not accept any other religion from anyone.

We think that anyone who claims nowadays that any religion is acceptable to Allah, other than the religion of Islam, such as Judaism, Christianity or anything else, is a disbeliever. He should be asked to repent, and if he repents, all well and good; otherwise he is to be executed as an apostate, because he has disbelieved in the Qur’an.

End quote from ‘Aqeedat Ahl as-Sunnah wa’l-Jamaa‘ah (p. 21)

Thirdly:

Once this is established, if the apostate repents and returns to Islam, then he does not have to do make up the prayers and fasts that he did not do during the time of his apostasy, because Islam erases what came before it and repentance destroys what came before it.

Shaykh al-Islam Ibn Taymiyah (may Allah have mercy on him) was asked: Does the apostate have to make up prayers and fasts if he comes back to Islam and repents to Allah?

He replied:

He does not have to do make them up. Whoever repents, Allah will accept his repentance. If a person did not pray, or he did any of the things that nullify Islam, then Allah guides him and he repents, then he does not have to make up (those acts of worship). This is the correct scholarly view, because Islam erases what came before it and repentance destroys what came before it. Allah, may He be glorified and exalted, says (interpretation of the meaning): “Say to those who have disbelieved, if they cease (from disbelief) their past will be forgiven. But if they return (thereto), then the examples of those (punished) before them have already preceded (as a warning)” [al-Anfaal 8:38]. So Allah, may He be glorified and exalted, has told us that if the disbeliever becomes Muslim, Allah will forgive him his previous sins.

And the Prophet (blessings and peace of Allah be upon him) said: “Repentance erases what came before it and Islam destroys what came before it.”

End quote from Majmoo‘ Fataawa Ibn Baaz (29/196)

It says in Fataawa al-Lajnah ad-Daa’imah: If the apostate comes back to Islam, he does not have to make up the prayers, fasts and zakaah that he failed to do during the time of his apostasy.

The righteous deeds that he did as a Muslim before apostatising are not nullified by his apostasy if he comes back to Islam, because Allah, may He be glorified, has made their nullification

dependent upon his dying as a disbeliever. Allah, may He be glorified and exalted, says (interpretation of the meaning):

“Verily, those who disbelieve, and die while they are disbelievers, it is they on whom is the Curse of Allah and of the angels and of mankind, combined”

[al-Baqarah 2:161]

“And whosoever of you turns back from his religion and dies as a disbeliever, then his deeds will be lost in this life and in the Hereafter”

[al-Baqarah 2:217].

End quote from Fataawa al-Lajnah ad-Daa’imah (2/9)

Based on that, if the situation is as you described, and you have repented from apostasy and come back to the religion of Islam, and you have given up all other religions, then you do not have to make up what you omitted deliberately of prayer and fasting, or the days when you did not fast during Ramadan because of your menses, apart from the first year and the years that followed it.

You have to keep on asking Allah for forgiveness and do a lot of supererogatory acts of worship, as well as persisting in praying and fasting in the future, and not being careless about it.

We ask Allah to guide us and you, and to enable us to do that which He loves and which pleases Him, and to remain steadfast in adhering to His religion until death.

And Allah knows best.

## Question

**I decided to fast today, to make up a day when I did not fast during Ramadan. But then I forgot that I had decided to do that, and when I woke up after Fajr I ate and drank. Then my grandmother reminded me that I was supposed to fast that day to make up a missed fast, so I refrained from eating and drinking until sunset. Will that day be counted as a fast, because I completed it until sunset, or not?**

## Answer

Praise be to Allah.

If a person eats or drinks because he forgot, when he was fasting, then his fast is still valid, because of the report narrated by Muslim (1952) from the hadeeth of Abu Hurayrah (may Allah be pleased with him), who said: The Messenger of Allah (blessings and peace of Allah be upon him) said: “Whoever forgets, when he is fasting, and eats or drinks, let him complete his fast, for it is only Allah Who has fed him and given him to drink.”

There is no difference, in that regard, between a Ramadan fast or a make-up fast, or a fast in fulfilment of a vow, or a naafil (supererogatory) fast, because of the general meaning of the text.

Imam ash-Shaafa‘i (may Allah have mercy on him) said:

If the fasting person eats or drinks during Ramadan, or during a fast in fulfilment of a vow, or an expiatory fast, or a fast that is obligatory for some other reason, or a voluntary fast, because he forgot, then his fast is still complete and he does not have to make it up.

End quote from al-Umm by ash-Shaafa‘i (2/75)

Shaykh ‘Abd al-‘Azeez ibn Baaz (may Allah have mercy on him) said:

That also includes a case where a person eats due to forgetting during a fast in Ramadan or otherwise, whether the fast is voluntary, or to make up a missed fast, or in fulfilment of a vow. If he ate because he forgot, or he drank because he forgot, or he had intercourse because he forgot, he does not have to do anything, because the Prophet (blessings and peace of Allah be upon him) said: “Whoever forgets, when he is fasting, and eats or drinks, let him complete his fast, for it is only Allah Who has fed him and given him to drink.”

End quote from Fataawa Noor ‘ala ad-Darb by Ibn Baaz (16/479)

Based on that, so long as you formed the intention to observe the make-up fast from the night before, then the fast is valid and counts as making up for a missed fast in Ramadan; it does not matter that you ate and drank because you forgot.

And Allah knows best.

## Question

**My father travelled during the 70s for academic training in the West, and he used not to know that Ramadan had begun in the Muslim world because there were no highly-developed means of communication as there are now. Months would go by before he received a telegram from his family**

**congratulating him on the occasion of Eid, and then he would know that Ramadan had come and gone. Please note that his post was in a factory far away from the city and his work was hectic. Hence he did not fast for two years, and now he cannot make it up by fasting. Please note that he did not miss fasting deliberately. Is there any solution?**

## Answer

### Related

Praise be to Allah.

Firstly:

If a person is not sure of the months, that does not mean that the fast of Ramadan is waived in his case; rather he must try hard and do his best to find out what month it is.

It says in al-Mawsoo‘ah al-Fiqhiyyah (10/192):

If a person is in prison or he is in some remote place far away from the cities, or he is in hostile territory where he cannot find out about the months from other people, and he is not sure about when Ramadan is, then in this case the fuqaha’ are agreed that he must try hard and do his best to figure out when Ramadan is, because it is possible to fulfil his obligation by working it out and doing his best, therefore he is obliged to do that, as in the case of facing towards the qiblah. End quote.

If he tries hard to work out the correct time for fasting, then his worship will be valid and will be acceptable, because Allah, may He be exalted, says (interpretation of the meaning):

“On no soul does Allah place a burden greater than it can bear”

[al-Baqarah 2:286]

“Allah puts no burden on any person beyond what He has given him”

[at-Talaaq 65:7].

Please see also the answer to question no. **81421**

So what your father should have done was try hard to work out when the month was and to fast according to what he thought was the case. If he could have asked someone, then he should have done so.

When he found out that Ramadan had begun, or had ended, then he should have fasted, either by doing it if he found out at the time, or making it up if the month had already ended.



As for staying for two years without fasting and giving the excuse that he did not know whether the month had begun, that is not permissible.

Secondly:

Your father must fast for two months in place of the two Ramadans when he did not fast; he must also repent, ask for forgiveness, and do a lot of supererogatory (naafil) righteous deeds, especially fasting.

In fact the majority of scholars are of the view that he must, in addition to making up the days when he did not fast, feed one poor person for each day that he did not fast.

Shaykh Ibn Jibreen (may Allah have mercy on him) was asked:

If someone delayed making up missed Ramadan fasts until the next Ramadan, what must he do?

He replied:

If that was for an excuse, such as if he was sick in bed for eleven months and was not able to fast during this period, then all he has to do is make up the missed fasts. But if it was negligence and heedlessness on his part, and he was able to do it, then in addition to making up the fasts he must also feed one poor person for each day, as expiation for carelessness.

End quote from Fataawa as-Siyaam

Please see also the answer to question no. [26865](#)

Thirdly:

If a person is unable to make up the fasts because of sickness or old age, then what he must do, in addition to repenting, is feed one poor person for each day. The majority of scholars say that he must also feed another poor person for each day as expiation for the delay in making up the missed fasts.

Jalaal ad-Deen al-Mahalli (may Allah have mercy on him) said in his commentary on Minhaaj at-Taalibeen (2/88):

The more correct view is that if he delays making up the fasts even though he is able to do so, then he dies, then two mudds must be taken from his estate for each day, one for having missed the fast and one for the delay.

The second view is that one mudd is sufficient, which is for having missed the fast, but the mudd for the delay is waived. End quote.

Therefore if he is able to feed two poor persons for each day, that is more prudent and will ensure that he has discharged his obligation, otherwise he may feed one poor person for each day, and he does not have to do anything besides that.

And Allah knows best.

## Question

**My father died when I was small, but the problem is that my mother shocked us one day by telling us that she never saw my father fasting in Ramadaan from the beginning of their marriage until he died (approximately 11 or 12 years), and that she did not know whether he fasted before their marriage, because my father worked as a truck driver**

**My question is, how can we make up for these years on my father's behalf, when we do not know how many they were, or anything about his fasting during his life which lasted for 60 years?**

**There is also a question from my mother: during the years when she first reached puberty, before she got married, she did not fast because she was unaware of the importance of fasting, as she was living in the desert. She became religiously committed from the time of her marriage, but she does not remember how many days she missed. That was 36 years ago; how should she make up those days?.**

## Answer

### Related

Praise be to Allah.

Firstly:

If a person does not fast because of an excuse such as travel or sickness from which he hopes to recover, then he has to make it up. If he dies without making it up, even though he was able to do so, then it remains an obligation that must be fulfilled, and it is mustahabb for his next-of-kin to fast on his behalf, because of the hadeeth of 'Aa'ishah (may Allah be pleased with her), according to which the Messenger of Allah (blessings and peace of Allah be upon him) said: "Whoever dies owing any (obligatory) fasts, his next-of-kin may make them up on his behalf."

Narrated by al-Bukhaari, (1952), Muslim (1147).

But if he dies before he is able to make them up, such as one whose illness lasts until he dies, then he does not have to do anything and his next-of-kin do not have to do anything on his behalf.

If a person does not fast out of carelessness and heedlessness, and has no excuse, he does not have to make them up and they are not valid if he does, because the time for them has ended.

This has been discussed previously in the answer to question no. **50067** and **81030**

Based on that:

What appears to be the case with your father, as he was keen to pray and do good, is that he would not have refrained from fasting without an excuse, so it seems that he refrained from fasting because of the excuse of travel, and it is not known whether he made up those days whilst travelling or in the winter, for example -- and your mother does not know either -- or whether he did not make them up. Was it possible for him to make them up when he had a break from work and stayed home, or was he always travelling because of the nature of his work, so that he was not able to make up what he had missed until he died?

In the face of these possibilities, we say: if you cannot find out the facts of the matter, and you fast on his behalf as much as you are able to, this is a good and righteous deed for which you will be rewarded in sha Allah. But it is not obligatory and you do not have to find out the exact number of years he did not fast; rather you should act upon what is most likely to be the case and decide on the number of years that he did not fast, then fast on his behalf as much as you can. This comes under the heading of ihsaan (kind deeds), but it should not distract you from other deeds that are more important and more beneficial.

It is permissible for all the heirs to join in this making up of fasts. Whatever it is too hard for them to fast, they may feed poor persons instead, one poor person for each day.

Shaykh Ibn ‘Uthaymeen (may Allah have mercy on him) said: It is mustahabb for his next-of-kin to make it up if he did not do it. We say: for each day, feed one poor person.

And he said: If we assume that a man has fifteen sons, and each of them wants to fast two days to make up for thirty days, that is acceptable. If there were thirty heirs and they all fasted one day each, that would be acceptable, because they fasted thirty days between them. It makes no difference whether they all fast on the same day or one of them fasts one day, then the next fasts the next day, and so on until they complete thirty days.

End quote from ash-Sharh al-Mumti‘, 6/450-452

Secondly:

With regard to the fasts your mother did not observe from after she reached puberty and until her marriage, this matter is subject to further discussion, as follows:

1-Whatever she did not do out of heedlessness and carelessness, with no excuse, she does not have to make up, as stated above.

2-Whatever she did not do because of an excuse such as menses, travel or sickness, she has to make up. She should try hard to work out the number of days or what she thinks is most likely.

And Allah knows best.

## Question

**I know that the Prophet (peace and blessings of Allah be upon him) did not allow fasting on the Day of Doubt, and he forbade fasting two days before Ramadan, but is it permissible for me to make up missed Ramadan fasts on these two days?**

## Answer

### Related

- **Making up missed Ramadan fasts on the day of doubt**

Praise be to Allah.

## Making up missed Ramadan fasts on the day of doubt

Yes, it is permissible to make up missed Ramadan fasts on the **day of doubt** and one or two days before Ramadan.

It was proven that the Prophet (peace and blessings of Allah be upon him) forbade fasting the day of doubt, and he forbade **anticipating Ramadan by fasting one or two days** before it begins, but this prohibition does not apply to a person who has a habitual pattern of fasting, because the Prophet (peace and blessings of Allah be upon him) said: “Do not anticipate Ramadan by fasting one or two days before it begins, but if a man habitually fasts, then let him fast.” (Narrated by al-Bukhari, 1914; Muslim, 1082)

So if a person is used to **fasting on Mondays**, for example, and that coincides with the last day of Sha’ban, then it is permissible for him to observe that as a voluntary fast and it is not forbidden for him to do so.

If it is permissible to observe a **voluntary fast** that one does regularly, then it is more appropriate that it should be permissible to make up a missed Ramadan fast, because that is obligatory, and because it is not permissible to delay making up missed fasts until after the following Ramadan.

Al-Nawawi said in al-Majmu’, 6/399:

“Our companions said: It is not correct to fast on the day of doubt when it is uncertain that Ramadan has begun, and there is no difference of scholarly opinion on this point... But if a person fasts it to **make up for a missed fast**, or in fulfillment of a vow, or as an act of expiation (kaffarah), then it is permissible, because if it is permissible to observe a voluntary fast on that day for one who has a reason to do so, then it is more appropriate that one should be allowed to observe an obligatory fast. This is like the time when it is forbidden to pray (when one may nevertheless offer a prayer for which there is a reason). And if a person still owes some missed Ramadan fasts, then he has to observe those fasts, because the time for making it up has become very short.”

And Allah knows best.

## Question

**What is the ruling on one who forgets to make up missed fasts before the next Ramadaan comes?.**

## Answer

### Related

Praise be to Allah.

The fuqaha' are unanimously agreed that forgetting is an excuse which means that there is no sin or accountability in all matters, because of a great deal of evidence in the Qur'aan and Sunnah, but they differed as to whether the fidyah is still required in cases of forgetfulness.

With regard to the issue of forgetting to make up missed Ramadaan fasts before the next Ramadaan comes, the scholars are also unanimously agreed that they must still be made up after the second Ramadaan, and they are not waived as a result of forgetting.

But they differed as to whether the fidyah (which is feeding a poor person) is required when making up the missed fast (after the second Ramadaan has come and gone). There are two points of view:

1 – That the fidyah is not required, because forgetting is an excuse that means there is no sin and the fidyah is waived.

This was the view of most of the Shaafa'is and some of the Maalikis.

See: Tuhfat al-Muhtaaj by Ibn Hajar al-Haytami (3/445); Nihaayat al-Muhtaaj (3/196); Minah al-Jaleel (2/154); Sharh Mukhtasar Khaleel (2/263).

2 – That the fidyah is required, and forgetting is an excuse that means there is no sin only.

This was the view of al-Khateeb al-Sharbeeni among the Shaafa'is, who said in Mughni al-Muhtaj (2/176):

It seems that it means there is no sin only, and that the fidyah is not waived.

This was also stated by some of the Maalikis.

See: Mawaahib al-Jaleel Sharh Mukhtasar Khaleel (2/450).

The more correct view is the former, in sha Allaah, for three reasons:

1 – The general meaning of the verses and ahaadeeth which say that people are not held accountable for forgetting, such as the verse in which Allaah says (interpretation of the meaning):

“Our Lord! Punish us not if we forget or fall into error”

[al-Baqarah 2:286]

2 – The basic principle that one is not subject to any expiation or fidyah except with evidence, and there is no reliable evidence in this case.

3 – There is a difference of opinion as to whether this fidyah is required in the first place, even in the case of one who delays making up the fasts deliberately. The Hanafis and Zaahiris are of the view that it is not obligatory and Shaykh Ibn ‘Uthaymeen was of the view that it is only mustahabb, because there is no report to suggest that it is prescribed except from the actions of some of the Sahaabah, which is not strong enough to suggest that people be obliged to follow it, let alone oblige them to do it in a case where Allaah has granted an excuse.

See the answer to question no. **26865**.

To sum up, he only has to make up the missed fasts, and he does not have to feed the poor, so he should make them up after Ramadaan.

And Allaah knows best.

## Question

**I am a Muslim woman from Bulgaria. We were living under Communist rule and we did not know anything about Islam; in fact many acts of worship were banned. I did not know anything about Islam until I reached the age of**

**twenty, and after that I began to adhere to the laws of Allah.**

**My question is: do I have to make up what I missed of prayer and fasting?.**

## Answer

Praise be to Allah.

Firstly:

We praise Allah for saving you from unjust and oppressive communist rule after it suppressed the Muslims for more than forty years, during which mosques were destroyed and some were turned into museums, Islamic schools were abolished and they strove to change Muslim names and wipe out Muslim identity.

“but Allāh will not allow except that His Light should be perfected even though the Kâfirûn (disbelievers) hate (it)” [al-Tawbah 9:32 – interpretation of the meaning].

Communist rule, with its tyranny and oppression, ended in 1989, to the great joy of the Muslims, who went back to their ancient mosques, which they refurbished and renovated. They went back to teaching their children Qur’aan and the hijab of Muslim women appeared again in the streets. We ask Allah to bring the Muslims back to their religion in the best way and to support them and grant them victory and defeat their enemies.

Secondly:

A generation of Muslims grew up in Bulgaria under the oppression of Communist rule and they did not know anything about Islam apart from the fact that they were Muslims. The communist regime prevented them from learning Islam and even banned the import of the Holy Qur’aan and Islamic books into Bulgaria.

Those who did not know anything about the rulings of Islam and Islamic worship and other duties are not obliged to make up any of those acts of worship. If the Muslim was not able to acquire Islamic knowledge and the rulings of sharee’ah did not reach him, then he is not obliged to do anything because Allah, may He be exalted, says (interpretation of the meaning):

“Allāh burdens not a person beyond his scope”

[al-Baqarah 2:286].

Shaykh al-Islam Ibn Taymiyah (may Allah have mercy on him) said:

There is no difference of opinion among the Muslims that if a person was living in dar al-kufr (non-Muslim lands) and he believed but he was unable to migrate (to a Muslim land), he is not obliged to observe Islamic rituals and laws that he is unable to; rather he is only obliged to do what he is able to. The same applies to matters concerning which he did not know the rulings. If

he did not know that prayer was obligatory for him and he did not pray for a while, he does not have to make up those prayers according to the more correct of the two scholarly opinions. This is the view of Abu Haneefah and the literalists, and it is one of the two views of the madhhab of Ahmad.

The same applies to all the other duties such as fasting the month of Ramadan, paying zakaah, and so on.

If he did not know that alcohol is haraam and he drank it, then he is not to be subjected to the hadd punishment, according to Muslim consensus. They only differed with regard to whether he has to make up the prayers...

The basic issue with regard to all of this is: are the laws obligatory for one who did not know them or is it the case that no one is under any obligation until after he comes to know?

The correct view concerning this matter is that there is no obligation to adhere to a ruling unless there is the possibility of acquiring knowledge thereof, and nothing has to be made up if it was not known that it is obligatory. It is proven in al-Saheeh that some of the Sahaabah ate after dawn in Ramadan until they could tell the white thread apart from the black thread, but the Prophet (blessings and peace of Allah be upon him) did not instruct them to make up those fasts. Some of them used to remain in a state of janaabah (impurity following sexual activity or nocturnal emissions for which ghusl or full ablution is required) for a while and not pray; they did not know that it is permissible to pray with tayammum (dry ablution) – as happened to Abu Dharr, ‘Umar ibn al-Khattaab and ‘Ammar. But the Prophet (blessings and peace of Allah be upon him) did not instruct any of them to make up the prayers.

No doubt some Muslims in Makkah and in the wilderness continued to pray facing towards Jerusalem until news reached them that that had been abrogated (and the qiblah had been changed to the Ka‘bah), but they were not instructed to repeat those prayers. And there are many similar examples. This reflects the principle that the early generation and the majority of scholars followed, namely that Allah burdens not a person beyond his scope. Things are only obligatory when one is able to do them, and the punishment only applies when one fails to do something that is enjoined or does something that is forbidden, after proof has been established. End quote.

Majmoo‘ al-Fataawa, 19/225

Based on that, you do not have to make up any of the acts of worship that you did not know were obligatory.

Our advice to you is to focus on learning the rulings of Islam and gaining understanding of the religion; try hard to learn Islam and follow it, and teach the next generation of Muslims, so that they will be able to face the challenges that face all Muslims, and especially in your country.

We ask Allah to cause Islam and the Muslims to prevail.

And Allah knows best.



## Question

**My husband was bitten by a snake twenty-five years ago, one day before Ramadan, and he was in a critical state for two months. The following year he did not fast for ten days, until the doctor allowed him to fast. And my husband was not able to feed poor people because he was very poor. Does he have to make up the fast and feed poor people because now he is well off, praise be to Allah?.**

## Answer

### Related

Praise be to Allah.

Firstly:

Putting off asking about the Islamic ruling on this matter for such a long time is clear heedlessness. Your husband should have asked about that immediately after he was bitten by that snake, especially since it was only one day before Ramadan.

Your husband has to repent to Allah for this delay, and he has to regret it and resolve not to do such a thing again. And we ask Allah to accept his repentance.

Secondly:

Sickness is one of the excuses that make it permissible not to fast during Ramadan, based on the text of the Holy Qur'aan and the consensus of the scholars.

Ibn Qudaamah said in al-Mughni (1/42-43):

The scholars are unanimously agreed that it is permissible in general for sick people not to fast. The basis for that is the verse in which Allah says (interpretation of the meaning):

“But if any of you is ill or on a journey, the same number (should be made up) from other days”

[al-Baqarah 2:184].

This sickness that makes it permissible not to fast is severe sickness that will be made worse by fasting or there is the fear that fasting will delay recovery. End quote.

If a person breaks the fast because of sickness, his case should be examined further.

If it was a sickness for which there was no hope of healing or recovery, then he has to pay the fidyah (ransom), which is to feed one poor person for each day that he did not fast. Then the scholars differed if the person is poor and not well off – does he have to pay the fidyah if he becomes well off or is it waived in his case?

But if there was the hope of healing and recovery from his sickness, then he should wait until he recovers and make up the days that he missed, and he does not have to pay the fidyah. Also it is not permissible for him to move from making up the fast to paying the fidyah instead.

Al-Nawawi said in al-Majmoo‘, 6/261-262:

If a person is sick and is unable to fast because of sickness that he hopes to recover from, he does not have to fast at present, but he has to make it up. This applies if he will face considerable difficulty in fasting. End quote.

Ibn Qudaamah said in al-Mughni, 3/82:

The sick person who has no hope of recovery may not fast, and he should feed one poor person for each day... this is understood to apply to the one who has no hope of becoming able to make up the fasts. If he does hope to become able to do so, then he does not have to offer the fidyah, and he has to delay making up the fasts and do that when he becomes able to do it, because Allah says (interpretation of the meaning):

“But if any of you is ill or on a journey, the same number (should be made up) from other days”

[al-Baqarah 2:184].

He only moves on to paying the fidyah instead if he loses hope of becoming able to make up the fasts. End quote.

What seems to us to be the case -- and Allaah knows best -- is that what befell your husband was a temporary sickness from which he hoped to recover, and indeed Allah healed him. So he has to make up the days that he did not fast because of that sickness; it is not sufficient for him to feed the same number of poor people as the days he missed.

But, if he feeds poor people as well as making up those days, this is on the safe side, especially since you say that he is now well off, praise be to Allah.

See also the answer to question no. [26865](#)

And Allah knows best.

## Question

**A woman made up fasting two days she missed of Ramadaan without her husband permission (she did not tell him). She felt shy to tell her husband. If it was not permissible for her to do this, should she expiate?.**

## Answer

Praise be to Allah.

If the situation is as described, then you have to fast the days that you owe first, then after that it is permissible to you to fast the days that your wife owed, because the Prophet (blessings and peace of Allah be upon him) said: "If a person dies owing fasts, his next of kin should fast them on his behalf." Saheeh - Agreed upon. The next of kin is the relative, and you are in that position.

And Allah is the source of strength. May Allah send blessings and peace upon our Prophet Muhammad and his family and Companions. End quote.

Standing Committee for Academic Research and Issuing Fatwas

## Question

**A woman is asking about making up missed Ramadan fasts and feeding the poor (as fidyah for delaying that). Should she give food for each day, or should she give food for all the days in one go after she has finished making up the days?**

## Answer

### Related

Praise be to Allah.

If a person delays making up missed Ramadan fasts until the next Ramadan begins, then if that was for a reason such as **sickness, pregnancy or breastfeeding** and the like, then he or she does not have to do anything except make up the missed days. But **if there was no excuse**, then he or she has sinned and must make up for the missed days, but does he or she have to pay a fidyah or not? There is a difference of opinion among the scholars. The majority are of the view

that the fidyah must be paid, and it is feeding one poor person for every day. In the answer to question no. **26865**, we stated that the more correct view is that the fidyah is not obligatory, but the one who pays it in order to be on the safe side has done well.

This **fidyah** – according to those who say that it is required – becomes obligatory upon that person as soon as the next Ramadan begins, and he may offer it at that time, or delay it until he makes up those fasts, but it is better to hasten to do it so as to fulfil his obligation.

It says in al-Mawsu'ah al-Fiqhiyyah (28/76):

“Making up missed Ramadan fasts may be done at any time but the majority of scholars limited it to a specific time frame within which they must be made up, which is before the next Ramadan begins, because of the words of ‘Aishah (may Allah be pleased with her): “I would owe missed Ramadan fasts but I would not be able to make them up except in Sha’ban, because of my duties towards the Prophet (peace and blessings of Allah be upon him).” This is similar to prayer, which should not be delayed until the time for the next prayer comes.

According to the majority of scholars, it is not permissible to delay making up missed Ramadan fasts until the next Ramadan comes without an excuse, and that doing so incurs sin, because of this hadith of ‘Aishah. If a person delays that then he must offer the fidyah: feeding one poor person for each day, because of the report narrated from Ibn ‘Abbas, Ibn ‘Umar and Abu Hurayrah (may Allah be pleased with them) who said concerning the one who has to make up a missed fast but does not do so until the next Ramadan comes: “He must make it up and feed one poor person for each day.” This fidyah is for delaying it. It is permissible to offer the food before making up the fast, at the same time, or afterwards.”

Al-Mardawi al-Hanbali (may Allah have mercy on him) said:

“He should offer food that is acceptable for expiation. It is permissible to give the food before making up the fast, at the same time, or afterwards. al-Majd – meaning Ibn Taymiyah, the grandfather of Shaykh al-Islam Ibn Taymiyah – said that the best is to give it beforehand, in his view, so as to hasten to do good and to rid oneself of the problem of postponing.” (Al-Insaf, 3/333)

And Allah knows best.

## Question

**I deliberately broke the fast one day in Ramadan and I want to feed sixty poor persons. My question is: Is it stipulated to feed them in one go or can I feed four poor persons each day, for example, or three poor persons? Is it**

**permissible for me to feed poor persons if they are members of my family, such as my father, mother and siblings?.**

## Answer

Praise be to Allah.

If a person breaks the fast in Ramadan by doing something other than having intercourse, he does not have to offer expiation, according to the correct view. Rather what he has to do is repent and make up the day on which the fast was broken. If he broke the fast by having intercourse, then he has to repent and make up that day, and the expiation for that is freeing a believing slave. If that is not possible, then he should fast for two consecutive months. If he is not able to do that, then he should feed sixty poor persons.

If he decides to feed poor people because he is unable to do the first two options, namely freeing a slave or fasting for two months, it is permissible to give the food to the poor in one go, or he may give it in stages, according to what he is able to do. But it is essential to cover the required number of poor persons. And it is not permissible to give the food offered as an expiation to one's ascendants (fathers, mothers, grandfathers and grandmothers) or to one's descendants (children and grandchildren, both male and female).

And Allah is the source of strength. May Allah send blessings and peace upon our Prophet Muhammad and his family and Companions.

End quote.

Standing Committee for Academic Research and Issuing Fatwas

## Question

**A man has to make up the Ramadaan fast. Is it permissible to fast the days separately?.**

## Answer

Praise be to Allah.

Yes, it is permissible for him to make up the days separately, because Allaah says (interpretation of the meaning):

“and whoever is ill or on a journey, the same number [of days which one did not observe Sawm (fasts) must be made up] from other days”

[al-Baqarah 2:185].

He did not stipulate that the days be made up consecutively.

And Allaah is the source of strength, May Allaah send blessings and peace upon our Prophet Muhammad and his family and companions. End quote.

Standing Committee for Academic Research and Issuing Fatwas

## Question

**I fast every Monday and Thursday, a voluntary fast. It so happened that one night I ate sahoor, and I went to sleep without drinking anything. One hour after Fajr I got up, and I was very thirsty so I drank something, then I fasted until night. Please note that I know that I missed Fajr by an hour. Is this fast valid or not? If it is not, then do I have to offer expiation?.**

## Answer

Praise be to Allah.

The fast is not valid, because the fast must be from dawn until sunset, because Allaah says (interpretation of the meaning):

“So now have sexual relations with them and seek that which Allaah has ordained for you (offspring), and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), then complete your Sawm (fast) till the nightfall”

[al-Baqarah 2:187].

Based on this, you will not have the reward for this day that you fasted, because it was not in accordance with sharee’ah, but there is no sin on you for that, because it is permissible for a person to break a supererogatory fast. You do not have to offer expiation either. Expiation is not required for any fast, even an obligatory one, except if a person has intercourse with his wife during the day in Ramadan and they are among those who are obliged to fast. In that case the expiation is obligatory upon him and on her if she did it willingly, and the expiation is to free a slave; if that is not possible, then it is to fast two consecutive months; if you cannot fast, then it is to feed sixty poor persons. But if the husband and wife were not obliged to fast, such as if they

were travelling during Ramadan and he had intercourse with her, then there is no sin on him or on her, because it is permissible for the traveller to break the fast. But they have to make up that day when they come back from their journey. Even if we assume that they were fasting on that day but they were travelling, it is permissible for them to break the fast and then have intercourse, and there is no sin on them for that, and they do not have to offer expiation; rather they have to make up that day on which they broke the fast. End quote.

Shaykh Muhammad ibn ‘Uthaymeen (may Allaah have mercy on him)

## Question

**I fasted on the ninth of Dhu’l-Hijjah, the day of ‘Arafah, and I intended that fast to make up for a day of Ramadaan. Does fasting the day of ‘Arafah count if I intended it to make up for a missed Ramadaan fast or not?.**

## Answer

Praise be to Allah.

It is permissible to fast on the day of ‘Arafah to make up for a missed Ramadaan fast, if one intends it to make up that fast.

And Allaah is the Source of strength. May Allaah send blessings and peace upon our Prophet Muhammad and his family and companions. End quote.

Standing Committee for Academic Research and Issuing Fatwas

## Question

**I am a young man in my 20s and I have the problem of the secret habit. In more than one year I have practised the secret habit during the day in Ramadaan. Although I know the ruling, I have not made up those days because I am too lazy. Then when the next Ramadaan comes, I do the same thing. Now that Ramadaan is approaching I have resolved to repent sincerely to Allaah, but what should I do about the past days? I remember that last Ramadaan I practised the secret habit on four days; do I have to make them up? If I have to make them up, can I do it after the holy month? Because I am**

**studying overseas in a non-Muslim country, and fasting will be very difficult because there is no change in the times of classes or the schedule.**

## Answer

### Related

Praise be to Allah.

Firstly:

We ask Allaah to accept your repentance and to forgive your sins, and to make you steadfast in obedience and righteousness.

Deliberately breaking the fast in Ramadaan is a grave sin, because it is neglecting an important obligation that Allaah has enjoined upon His slaves, which He prescribed for us and for those who came before us. If this transgression involves another sin, which is the forbidden secret habit, then the sin is compounded – we ask Allaah to keep us safe and sound.

We have stated that this habit is haraam and explained that it invalidates the fast in the answer to question no. **40589**.

Secondly:

You have to make up the days on which you broke the fast. If you cannot do that before Ramadaan, it remains a debt that you owe and you have to make them up after Ramadaan. In order to be on the safe side, you should also offer expiation for each day, which means feeding one poor person half a saa' of rice or the like. Half a saa' is equivalent to approximately one and a half kilograms.

Ibn Qudaamah (may Allaah have mercy on him) said: If a person owes any fasts from Ramadaan, he may delay them so long as the next Ramadaan has not come, because of the report narrated by 'Aa'ishah who said: I would owe fasts from Ramadaan, and I would not make them up until Sha'baan came. Agreed upon.

It is not permissible for him to delay making them up until the next Ramadaan comes with no excuse, because 'Aa'ishah (may Allaah be pleased with her) did not delay it to that extent, and if she could she would have done so.

If he delays it until after the following Ramadaan, then it depends. If it was due to a (valid) excuse, then he does not have to do anything but make up the missed fast, but if it is without an excuse, then in addition to making it up, he has to feed one poor person for each day. This is the view of Ibn 'Abbaas, Ibn 'Umar, Abu Hurayrah, Mujaahid, Sa'eed ibn Jubayr, Maalik, al-Thawri, al-Awzaa'i, al-Shaafa'i and Ishaq.



Al-Hasan, al-Nakha'i and Abu Haneefah said: He does not have to offer the fidyah, because it was an obligatory fast, and no expiation is required for delaying it, as is also the case if he delays fulfilling a vow. End quote.

From al-Mughni (3/40).

This expiation does not increase as the years pass, so if a person delays making up missed Ramadaan fasts for many years with no excuse, he only has to offer one expiation for each day.

And Allaah knows best.

---

# OBLIGATIONS AND VIRTUES OF FASTING

---

## Question

**What is the reason why fasting is prescribed?.**

## Answer

Praise be to Allah.

Firstly we must note that one of the names of Allaah is al-Hakeem (the Most Wise). The word Hakeem is derived from the same root as hukm (ruling) and hikmah (wisdom). Allaah alone is the One Who issues rulings, and His rulings are the most wise and perfect.

Secondly:

Allaah does not prescribe any ruling but there is great wisdom behind it, which we may understand, or our minds may not be guided to understand it. We may know some of it but a great deal is hidden from us.

Thirdly:

Allaah has mentioned the reason and wisdom behind His enjoining of fasting upon us, as He says (interpretation of the meaning):

“O you who believe! Observing As-Sawm (the fasting) is prescribed for you as it was prescribed for those before you, that you may become Al-Muttaqoon (the pious)”

[al-Baqarah 2:183]

Fasting is a means of attaining taqwa (piety, being conscious of Allaah), and taqwa means doing that which Allaah has enjoined and avoiding that which He has forbidden.

Fasting is one of the greatest means of helping a person to fulfil the commands of Islam.

The scholars (may Allaah have mercy on them) have mentioned some of the reasons why fasting is prescribed, all of which are characteristics of taqwa, but there is nothing wrong with quoting them here, to draw the attention of fasting people to them and make them keen to attain them.

Among the reasons behind fasting are:

1 – Fasting is a means that makes us appreciate and give thanks for pleasures. For fasting means giving up eating, drinking and intercourse, which are among the greatest pleasures. By giving them up for a short time, we begin to appreciate their value. Because the blessings of Allaah are not recognized, but when you abstain from them, you begin to recognize them, so this motivates you to be grateful for them.

2 – Fasting is a means of giving up haraam things, because if a person can give up halaal things in order to please Allaah and for fear of His painful torment, then he will be more likely to refrain from haraam things. So fasting is a means of avoiding the things that Allaah has forbidden.

3 – Fasting enables us to control our desires, because when a person is full his desires grow, but if he is hungry then his desire becomes weak. Hence the Prophet (peace and blessings of Allaah be upon him) said: “O young men! Whoever among you can afford to get married, let him do so, for it is more effective in lowering the gaze and protecting one’s chastity. Whoever cannot do that, let him fast, for it will be a shield for him.”

4 – Fasting makes us feel compassion and empathy towards the poor, because when the fasting person tastes the pain of hunger for a while, he remembers those who are in this situation all the time, so he will hasten to do acts of kindness to them and show compassion towards them. So fasting is a means of feeling empathy with the poor.

5 – Fasting humiliates and weakens the Shaytaan; it weakens the effects of his whispers (waswaas) on a person and reduces his sins. That is because the Shaytaan “flows through the son of Adam like blood” as the Prophet (peace and blessings of Allaah be upon him) said, but fasting narrows the passages through which the Shaytaan flows, so his influence grows less.

Shaykh al-Islam said in Majmoo’ al-Fataawa, 25/246

Undoubtedly blood is created from food and drink, so when a person eats and drinks, the passages through which the devils flow – which is the blood – become wide. But if a person fasts, the passages through which the devils flow become narrow, so hearts are motivated to do good deeds, and to give up evil deeds.

6 – The fasting person is training himself to remember that Allaah is always watching, so he gives up the things that he desires even though he is able to take them, because he knows that Allaah can see him.

7 – Fasting means developing an attitude of asceticism towards this world and its desires, and seeking that which is with Allaah.

8 – It makes the Muslim get used to doing a great deal of acts of worship, because the fasting person usually does more acts of worship and gets used to that.

These are some of the reasons why fasting is enjoined. We ask Allaah to help us to achieve them and to worship Him properly.

And Allaah knows best.

See Tafseer al-Sa'di, p. 116; Ibn al-Qayyim's footnotes on al-Rawd al-Murabba', 3/344; al-Mawsoo'ah al-Fiqhiyyah, 28/9.

## Question

**What are the Sunnahs of fasting?**

## Answer

### Related

Praise be to Allah.

Fasting is one of the greatest acts of worship, and the reward of the one who fasts, seeking thereby the reward of Allah, is not known to anyone except Allah. The Prophet (blessings and peace of Allah be upon him) said: "Allah, may He be glorified and exalted, said: 'Every deed of the son of Adam is for him, except fasting. It is for Me and I shall reward for it.'" Narrated by al-Bukhaari (1904) and Muslim (1151).

The Ramadan fast is one of the pillars of Islam, and the Muslim must pay attention to preserving his fast, whether it is obligatory or supererogatory, so that Allah may bestow upon him this abundant reward.

There are many Sunnahs with regard to fasting, of which we will mention some:

1.

It is Sunnah, if someone reviles the fasting person or tries to fight him, to respond to his mistreatment with kindness and to say: "I am fasting."

2.

It is Sunnah for the fasting person to eat sahoor, for sahoor is a blessing (barakah).

3.

It is Sunnah for him to hasten to break the fast, and to delay sahoor.

4.

It is Sunnah for him to break the fast with fresh dates; if he cannot find any, then he should break his fast with dried dates. If he cannot find any dates, then he should break his fast with water.

5.

It is mustahabb for the fasting person to say, when he breaks his fast: “Dhahaba al-zama’ wa abtalat al-‘urooq wa thabata al-ajr in sha Allah (Thirst is gone, the veins are moistened and the reward is certain if Allah wills).”.

Please see the answer to question no. **39462** for the texts that speak of all these matters.

6.

It is mustahabb for the fasting person to offer a great deal of supplication (du‘aa’), because the Prophet (blessings and peace of Allah be upon him) said: “There are three whose supplication will not be rejected: the just ruler, the fasting person until he breaks his fast, and the supplication of one who has been wronged.”

Narrated by Ahmad (8043); classed as saheeh by the commentators on al-Musnad, taking into account all its isnaads and corroborating evidence.

An-Nawawi (may Allah have mercy on him) said:

It is mustahabb for the fasting person to offer supplication whilst fasting with regard to what concerns him of the hereafter and of this world, for himself, for those whom he loves, and for the Muslims.

End quote from al-Majmoo‘ (6/375)

7.

If it is a Ramadan fast, then it is mustahabb to do the following:

- To sit in the mosque to read Qur’an and remember Allah (dhikr)
- To observe i’tikaaf in the last ten days
- To pray Taraweeh
- To give a great deal of charity and do a great deal of good deeds
- To study the Qur’an.

Al-Bukhaari (6) and Muslim (2308) narrated that Ibn ‘Abbaas said: The Messenger of Allah (blessings and peace of Allah be upon him) was the most generous of people, and he was at his most generous in Ramadaan when Jibreel used to meet him. He would meet with him every night

in Ramadaan and revise the Qur'aa with him, and the Messenger of Allah (blessings and peace of Allah be upon him) was more generous in doing good than the blowing wind.

And the fasting person should not waste his time in doing things that are of no benefit or no use – and may adversely affect his fast – such as sleeping a great deal, jokingly a great deal, and so on. He should not make eating different kinds of food and drink his main concern. All of that will prevent him from doing a great deal of good deeds whilst fasting.

For more information, please see the answer to question no. [12468](#) and [26869](#)

And Allah knows best.

## Question

**If someone breaks the fast, whether by eating or masturbating, on one day in Ramadan, with no excuse, will he be deprived of the reward mentioned in the hadith: “Whoever fasts Ramadan out of faith and in the hope of reward, his previous sins will be forgiven”? Does the hadith refer to one who fasts all of Ramadan, and does it mean that the one who breaks the fast on one day will be deprived of this reward?**

## Answer

### Related

Praise be to Allah.

Firstly:

It was narrated that Abu Hurayrah said: The Messenger of Allah (blessings and peace of Allah be upon him) said: “Whoever fasts Ramadan out of faith and in hope of reward, his previous sins will be forgiven.” Narrated by al-Bukhaari (38) and Muslim (759).

Fasting Ramadan is only achieved by fasting all the days. If someone does not fast all of it, he cannot be described as having fasted Ramadan; rather he may be described as having fasted part of it, or having fasted the month except a few days.

Al-Kermaani (may Allah have mercy on him) said:

The words “fasted Ramadan” means in the month of Ramadaan. If you ask: Is it sufficient to do the least of what may be described as fasting, even if he fasted only one day, to be included in this hadith?

I say: Customarily it cannot be said that someone fasted Ramadan unless he fasted the entire month. The context clearly indicates that.

If you ask about the one who had an excuse, such as one who is sick, and did not fast during the month, and if he had not been sick he would have fasted, and his intention was that he would have fasted, were it not for that reason: is he included in this hadith?

I say: Yes, just as the sick person who prays sitting because he has an excuse will have the reward of one who prays standing. This was stated by the leading scholars.

End quote from al-Kawaakib ad-Daraari (1/159).

Shaykh Mahmoud Khattaab as-Subki (may Allah have mercy on him) said:

The words “The one who fasts Ramadan...” refer to one who fasts all the days of the month.

With regard to the one who breaks the fast on some days with no excuse, he will not attain this reward.

The one who breaks the fast due to a valid excuse will have the reward, if he does what he is obliged to do of making up the missed days or feeding the poor instead, just as the one who prays sitting because of an excuse will have the reward of one who prays standing.

End quote from al-Manhal al-‘Adhb al-Mawrood Sharh Sunan Abi Dawood (7/308).

Secondly:

Anyone in the same position as this person should take note that if he has missed out on the opportunity to attain this great virtue (of fasting the entire month of Ramadan), there are other opportunities of attaining virtue that he should hasten to seek, the most important of which is repenting sincerely.

Please see the answer to question no. **13693**.

In Ramadan, there are other righteous deeds that will expiate sins apart from fasting. One of these deeds is spending the last ten nights of Ramadan in prayer, out of faith and in hope of reward. Perhaps the one who spends these nights in prayer will be enabled to find Laylat al-Qadr; spending that night in prayer will bring the same forgiveness of sins as fasting Ramadan.

It was narrated that Abu Hurayrah said: The Messenger of Allah (blessings and peace of Allah be upon him) said: “Whoever spends Laylat al-Qadr in prayer out of faith and in the hope of reward, his previous sins will be forgiven.” Narrated by al-Bukhaari (35) and Muslim (760).

See question no. 25 for information on the most important opportunities for doing good deeds in Ramadan.

We also advise you to read the books al-Khisaal al-Mukaffirah li'dh-Dhunoob by al-Haafiz Ibn Hajar al-'Asqallaani, and al-Khisaal al-Mukaffirah li'dh-Dhunoob by Shams ad-Deen ash-Sharbeeni.

And Allah knows best.

## Question

**Are there any special things that are prescribed for the Muslim to welcome Ramadaan?**

## Answer

Praise be to Allah.

The month of Ramadaan is the best month of the year, because Allaah has chosen it to make fasting this month obligatory and the fourth pillar of Islam and He has prescribed for the Muslims to spend its nights in prayer, as the Prophet (peace and blessings of Allaah be upon him) said: "Islam is built on five (pillars): testimony that there is no god but Allaah and that Muhammad is the Messenger of Allaah, establishing prayer, paying zakaah, fasting Ramadaan and performing pilgrimage to the House (Ka'bah)." Agreed upon. And he (peace and blessings of Allaah be upon him) said: "Whoever spend the nights of Ramadaan in prayer out of faith and in the hope of reward, his previous sins will be forgiven." Agreed upon. I do not know of any specific way of welcoming Ramadaan, but the Muslim should welcome it with joy and happiness and thanking Allaah for enabling him to reach Ramadaan, for He has caused him to be among the living who compete in doing righteous deeds. Reaching Ramadaan is a great blessing from Allaah. Hence the Prophet (peace and blessings of Allaah be upon him) used to give his companions the glad tidings of the arrival of Ramadaan and explain its virtues, and the great reward that Allaah has prepared for those who fast and who spend the night in prayer. It is prescribed for the Muslim to welcome this blessed month with sincere repentance and preparations to fast and pray qiyaam, with a sound intention and sincere resolve. End quote.

Shaykh 'Abd al-'Azeez ibn Baaz (may Allaah have mercy on him)

## Question

**Is it true that one Ramadan in al-Madinah al-Munawwarah is equivalent to seventy Ramadans in any other city?**



## Answer

Praise be to Allah.

Firstly:

Al-Bayhaqi narrated in ash-Shu‘ab (3852) that ‘Abdullah ibn ‘Umar said: The Messenger of Allah (blessings and peace of Allah be upon him) said: “Fasting the month of Ramadan in Madinah is like fasting one thousand months elsewhere, and one Jumu‘ah prayer in Madinah is like one thousand offered elsewhere.”

Al-Bayhaqi said after quoting the hadith: This is an extremely da‘eef isnad.

It was also narrated by at-Tabaraani in al-Kabeer (1144), from the hadith of Bilaal ibn al-Haarith. Adh-Dhahabi said:

This is false and its isnad is problematic.

End quote from Mizaan al-I‘tidaal (2/473).

It was also narrated by al-Jawzi in al-‘Ilal al-Mutanaahiyah (2/87) via al-Qaasim ibn ‘Abdillah from Katheer ibn ‘Abdillah ibn ‘Amr ibn ‘Awf, from Naafi‘, from Ibn ‘Umar, in a marfoo‘ report [i.e., attributed directly to the Prophet (blessings and peace of Allah be upon him)].

But al-Qaasim ibn ‘Abdillah was regarded as a liar by Ahmad and Ibn Ma‘een.

See: Mizaan al-I‘tidaal (3/371).

With regard to Katheer ibn ‘Abdillah, ash-Shaafa‘i and Abu Dawood said: He is one of the foremost liars.

Mizaan al-I‘tidaal (3/407).

Shaykh al-Albaani narrated this hadith in ad-Da‘eefah (831), and said: It is false.

With regard to the hadith, “Ramadan in Madinah is equivalent to seventy Ramadans elsewhere,” we could not find anyone who narrated it with this wording, but Shaykh ‘Atiyyah Saalim (may Allah have mercy on him) mentioned it in Sharh al-Arba‘een an-Nawawiyyah (79/5) and said: It is mentioned in a da‘eef hadith that is quoted in A‘dhab al-Mawaarid... And he quoted the hadith.

Ibn Maajah (3117) narrated that Ibn ‘Abbaas said: The Messenger of Allah (blessings and peace of Allah be upon him) said: “Whoever is in Makkah when Ramadan comes, and he fasts and prays qiyaam as much as he can, Allah will write for him the reward of a hundred thousand Ramadans observed elsewhere, and for every day Allah will write for him the reward of

manumitting a slave, and for every night the reward of manumitting a slave, and for every day the reward of providing mounts for two fighters in Allah's cause, and for every day a hasanah, and for every night a hasanah.”

Al-Albaani said in Da'eef Ibn Maajah: It is fabricated (mawdoo').

Secondly:

In the answer to question no. **38213**, we noted that hasanaat (good deeds) and sayi'at (bad deeds) may be multiplied in times and places of particular virtue, and that multiplication of good deeds is multiplication in both quantity and quality. As for bad deeds, the multiplication is in terms of quality only.

In Makkah and Madinah, the reward for fasting Ramadan is multiplied in comparison to fasting the month in other cities, because of the honoured status of the place. But it cannot be said that it is seventy times better than fasting somewhere other than Makkah and Madinah, or that it is a thousand times better, or more or less than that, because this precise definition of the factor of multiplication and virtue requires a sound (saheeh) report to prove it.

Shaykh Ibn Baaz (may Allah have mercy on him) said:

The shar'i evidence indicates that good deeds may be multiplied in times and places of particular virtue, such as Ramadan and the first ten days of Dhu'l-Hijjah, or in the Haramayn, because good deeds are greatly multiplied in Makkah and Madinah. It says in the saheeh hadith that the Prophet (blessings and peace of Allah be upon him) said: "One prayer in this mosque of mine is better than a thousand prayers offered anywhere else, except al-Masjid al-Haraam; one prayer in al-Masjid al-Haraam is better than one hundred prayers in this mosque of mine." Narrated by Ahmad and Ibn Hibbaan with a saheeh isnaad.

The reward for other righteous deeds is also multiplied, but there is no report that speaks of a specific number; rather a specific number and explanation is mentioned only in the case of prayer. As for all other deeds, such as fasting, remembering Allah (adhkaar), reading Qur'an and giving charity, I do not know of any proven text to indicate a particular factor by which they are multiplied. Rather the reports indicate in general terms that the reward for them is multiplied, but no specific number is given.

End quote from Fataawa Ibn Baaz (3/388)

Shaykh Ibn 'Uthaymeen (may Allah have mercy on him) said:

The idea of the reward of deeds being multiplied by a specific factor is something that requires specific evidence (from the religious texts), and there is no room for analogy in this case. If there is a sound text that speaks of the multiplication of other good deeds, then it will be accepted. But undoubtedly places and times of particular virtue have an impact in multiplying the reward, as the scholars (may Allah have mercy on them) said: Good deeds may be multiplied at times and

places of particular virtue, but stating that the multiplication is by a particular factor requires specific evidence.

End quote from ash-Sharh al-Mumti' (6/514)

And Allah knows best.

## Question

**Many Muslims repeat this phrase: "We fast so that we can feel for the poor." Is there any evidence in the Qur'an or Sunnah for that?**

## Answer

### Related

Praise be to Allah.

Allah does not prescribe anything but for a wise reason, whether people are aware of it or it is hidden from them, or they know part of it and part of it is hidden from them. Allah has great wisdom that human minds cannot comprehend.

Allah, may He be exalted, has mentioned the wisdom behind the prescription and obligation of fasting in the verse in which He says (interpretation of the meaning):

“O you who believe! Observing As-Saum (the fasting) is prescribed for you as it was prescribed for those before you, that you may become Al-Muttaqoon (the pious)”

[al-Baqarah 2:183].

Some of the scholars have stated that one of the issues of piety that fasting encourages is so that the rich person will come to understand the situation of the poor person, and how he suffers from hunger and need, so that this will motivate him to treat him kindly and meet his brother's needs. This is part of piety.

Taqwa (translated here as piety) is a general term which includes doing all that is good and refraining from all that is evil. Ibn Katheer (may Allah have mercy on him) said:

Taqwa (piety) is a general term which includes doing all acts of obedience and refraining from all evils.

End quote from Tafseer Ibn Katheer (1/492)

Shaykh Ibn 'Uthaymeen (may Allah have mercy on him) said:

Taqwa (piety) is a general term which includes doing all that Allah has enjoined and refraining from all that He has forbidden, because the word is derived from wiquayah (protection); what it means is taking measures to protect oneself from the punishment of Allah, and there is no way to protect oneself from the punishment of Allah except by doing that which He has enjoined and refraining from that which He has prohibited.

End quote from Majmoo‘ Fataawa wa Rasaa’ il al-‘Uthaymeen (24/40).

There is no text in the Holy Quran or in the Prophetic Sunnah that specifically indicates that Allah, may He be exalted, has enjoined fasting on us so that we may feel empathy with the poor. But those scholars who mentioned that based it on the idea that this is included in the general meaning of piety, which the Holy Qur’an states is the wisdom behind fasting, and suggested that this is appropriate in the case of one who is fasting, because it is known that Islamic teaching encourages helping others and creating mutual love and compassion among the believers.

As-Sa‘di (may Allah have mercy on him) said:

Allah, may He be exalted, tells us of the wisdom behind the prescription of fasting, as He says “that you may become Al-Muttaqoon (the pious)”. Fasting is one of the greatest means of developing piety, because it involves obeying the command of Allah and avoiding that which He has forbidden.

Part of the piety that fasting involves is that the fasting person refrains from that which Allah has forbidden to him of food, drink, intercourse and so on, to which he is naturally inclined, seeking thereby to draw closer to Allah, hoping for His reward by giving up these things. This is part of piety. Piety also includes the following:

The fasting person trains himself to remember that Allah, may He be exalted, is always watching, so he gives up things that he desires even though they may be available to him, because he knows that Allah is watching him.

Fasting narrows the pathways of the Shayt@ân, who flows through the son of Adam like blood. Fasting weakens the Shayt@ân’s influence and reduces sins.

The fasting person usually does many acts of worship and obedience, which are characteristics of piety.

By fasting, the rich man feels the pain of hunger, which makes him inclined to help the poor and destitute. This is also a characteristic of piety.

End quote from Tafseer as-Sa‘di (p. 86)

Shaykh Muhammad al-Mukhtaar ash-Shinqeeti (may Allah preserve him) said:

In fasting there is much good, because it reminds the rich of the poor and needy. If a person feels hunger and thirst, even though he knows that at the end of the day he will be able to find food

and drink, he will remember the poor who do not find any food or drink, hence they said that in this fast there is a great deal of good for the individual, as it reminds him of the weak, especially if he is one of the rich and wealthy.

The rich man may forget his brethren among the weak and poor because of the wealth that he has, as Allah, may He be exalted, says (interpretation of the meaning):

“Nay! Verily, man does transgress all bounds (in disbelief and evil deed, etc.).

Because he considers himself self-sufficient”

[al-‘Alaq 96:6-7].

If a person feels himself to be self-sufficient, he will become arrogant, but if he feels hunger as the poor feel hunger, and he feels thirst as the poor feel thirst, that will motivate him to remember these weak ones and show compassion towards them. End quote.

Sharh Zaad al-Mustaqni‘ (7/100)

Therefore we fast as an act of worship to Allah, may He be exalted, and in obedience to Allah and His Messenger (blessings and peace of Allah be upon him), so that we may attain piety and fear of Allah in our hearts, which leads to happiness in both realms (this world and the hereafter). And part of piety is feeling empathy for the poor, which will motivate us to help them.

See also question no. [26862](#)

And Allah knows best.

## Question

**How can we prepare for Ramadan? What are the best deeds in this blessed month?**

## Answer

### Related

- **The real nature of fasting in Ramadan**
- **10 Tips on preparing for Ramadan**

Praise be to Allah.

## The real nature of fasting in Ramadan

You have done well to ask this question, because you have asked how to prepare for the **month of Ramadan** . Many people misunderstand the true nature of fasting, and they make it an occasion for eating and drinking, making special sweets and staying up late at night and watching shows on satellite TV.

They make preparations for that long before Ramadan, lest they miss out on some food or prices go up. They prepare by buying food, preparing drinks and looking at the satellite TV guide so they can choose which shows to follow and which to ignore. They are truly unaware of the real nature of **fasting in Ramadan** ; they take worship and piety out of the month and make it just for their bellies and their eyes.

## 10 Tips on preparing for Ramadan

Others are aware of the real nature of fasting in the month of Ramadan, so they start to prepare from Sha'ban, and some of them even start before that. Among the best ways of preparing for the month of Ramadan are:

### 1- Sincere repentance

This is obligatory at all times, but because of the approach of a great and blessed month, it is even more important to hasten to repent from sins between you and your Lord, and between you and other people by giving them their rights, so that when the blessed month begins you may busy yourself with acts of worship with a clean heart and peace of mind. Allah says (interpretation of the meaning):

“And all of you beg Allah to forgive you all, O believers, that you may be successful.” [al-Nur 24:31]

Al-Agharr ibn Yasar (may Allah be pleased with him) narrated that the Prophet (peace and blessings of Allah be upon him) said: “O people, repent to Allah for I repent to Him one hundred times each day.” Narrated by Muslim (2702)

### 2- Du'a (supplication)

Some of the salaf used to pray to Allah for six months that they would live until Ramadan, then they would pray for five months afterwards that He would accept it from them.

The Muslim should ask his Lord to let him live until Ramadan with a strong religious commitment and good physical health, and he should ask Him to help him obey Him during the month, and ask Him to accept his good deeds from him.

### 3- Rejoicing at the approach of the blessed month

The arrival of Ramadan is one of the great blessings that Allah bestows upon His Muslim slave, because Ramadan is one of the occasions of good in which the gates of Paradise are opened and

the **gates of Hell are closed** . It is the month of the Quran and of decisive battles in the history of our religion.

Allah says (interpretation of the meaning):

“Say: ‘In the Bounty of Allah, and in His Mercy (i.e. Islam and the Quran); —therein let them rejoice.’ That is better than what (the wealth) they amass.” [Yunus 10:58]

#### **4- Discharging the duty of any outstanding obligatory fasts**

Abu Salamah said: I heard ‘Aishah (may Allah be pleased with her) say: I would owe fasts from the previous Ramadan and I would not be able to make them up except in Sha’ban. Narrated by al-Bukhari (1849) and Muslim (1146).

Al-Hafiz Ibn Hajar (may Allah have mercy on him) said:

“From her keenness to do that in Sha’ban it may be understood that it is not permissible to delay making them up until another Ramadan begins.” Fath al-Bari (4/191)

**5- Seeking knowledge** in order to be able to follow the rulings on fasting and to understand the virtues of Ramadan.

**6- Hastening to complete any tasks** that may distract the Muslim from doing acts of worship.

**7- Sitting with one’s family members** – wife and children – to tell them of the rulings on fasting and encourage the young ones to fast.

**8- Preparing some books** which can be read at home or given to the imam of the mosque to read to the people during Ramadan.

**9- Fasting some of the month of Sha’ban** in preparation for fasting Ramadan.

‘Aishah (may Allah be pleased with her) said: The Messenger of Allah (peace and blessings of Allah be upon him) used to fast until we said: He will not break his fast, and he used not to fast until we said: He will not fast. And I never saw the Messenger of Allah (peace and blessings of Allah be upon him) complete a month of fasting except Ramadan, and I never saw him fast more in any month than in Sha’ban. Narrated by al-Bukhari (1868) and Muslim (1156).

Usamah ibn Zayd said: I said: O Messenger of Allah, I do not see you fasting in any month as you fast in Sha’ban? He said: “That is a month that people neglect between Rajab and Ramadan, but it is a month in which people’s deeds are taken up to the Lord of the Worlds and I would like my deeds to be taken up when I am fasting.” Narrated by al-Nasai (2357); classed as hasan by al-Albani in Sahih al-Nasai.

This hadith explains the wisdom behind fasting in Sha’ban, which is that it is a month in which deeds are taken up (to Allah). Some of the scholars mentioned another reason, which is that this fasting is like Sunnah prayers offered beforehand in relation to the obligatory prayer; they prepare the soul for performing the obligatory action, and the same may be said of fasting Sha’ban before Ramadan.

## 10- Reading Quran

Salamah ibn Kuhayl said: “It was said that Sha’ban was the month of the Quran readers.”

When Sha’ban began, ‘Amr ibn Qays would close his shop and free his time for reading Quran.

Abu Bakr al-Balkhi said: “The month of Rajab is the month for planting, the month of Sha’ban is the month of irrigating the crops, and the month of Ramadan is the month of harvesting the crops.”

He also said: “The likeness of the month of Rajab is that of the wind, the likeness of Sha’ban is that of the clouds and the likeness of Ramadan is that of the rain; whoever does not plant and sow in Rajab, and does not irrigate in Sha’ban, how can he reap in Ramadan? Now Rajab has passed, so what will you do in Sha’ban if you are seeking Ramadan? This is how your Prophet and the early generations of the ummah were in this blessed month, so what will you do?”

Best deeds in Ramadan

For more information on the deeds that the Muslim should do in Ramadan, please see these answers: [26869](#) and [12468](#) .

And Allah is the Source of strength.

## Question

**What should we say to the Muslims on the occasion of the beginning of Ramadaan?.**

## Answer

Praise be to Allah.

Allaah says (interpretation of the meaning):

“The month of Ramadan in which was revealed the Qur’aan, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong). So whoever of you sights



(the crescent on the first night of) the month (of Ramadan i.e. is present at his home), he must observe Sawm (fasts) that month, and whoever is ill or on a journey, the same number [of days which one did not observe Sawm (fasts) must be made up] from other days. Allaah intends for you ease, and He does not want to make things difficult for you. (He wants that you) must complete the same number (of days), and that you must magnify Allaah [i.e. to say Takbeer (Allaahu Akbar: Allaah is the Most Great)] for having guided you so that you may be grateful to Him.”

[al-Baqarah 2:185]

This blessed month is a great opportunity for goodness, barakah (blessing), worship and obedience towards Allaah.

It is a great month, a noble season, a month in which hasanaat (rewards for good deeds) are multiplied and in which committing sayi'at (bad deeds) is more serious than at other times. The gates of Paradise are opened and the gates of Hell are shut, and the sinners' repentance to Allaah is accepted.

So give thanks to Him for the season of goodness and blessing that He has bestowed upon you, and for the means of bounty and various kinds of great blessings for which He has singled you out. Make the most of this blessed time by filling it with acts of worship and forsaking haraam things, so that you may attain a good life in this world and happiness after death.

For the sincere believer, every month is an occasion for worship and his whole life is spent in obeying Allaah, but in the month of Ramadaan he has even more motives to do good and his heart is even more focused on worship, and he turns even more to his Lord. By His grace, our generous Lord bestows His bounty upon the fasting believers and multiplies the reward for them on this blessed occasion, so He gives abundantly and rewards generously for righteous deeds.

Time passes quickly

Days pass so quickly, as if they were mere moments. We welcomed Ramadaan, then we bade it farewell, and only a short period of time passed and we are welcoming Ramadaan again. So we should hasten to do good deeds in this month and strive to fill it with that which Allaah is pleased with and with that which will help us on the Day when we meet Him.

How can we prepare for Ramadaan?

We can prepare for Ramadaan by taking stock of ourselves and recognizing our shortcomings in living up to the Shahaadatayn, or our shortcoming in fulfilling our duties, or our shortcomings in not keeping away from the desires and doubts that we may have fallen into...

We should set ourselves straight so that in Ramadaan we will have a higher degree of faith. For faith increases and decreases. It increases through obedience to Allaah and it decreases through disobedience and sin. The first act of obedience that a person should achieve is that of being a true slave of Allaah and believing that there is none that is rightfully worshipped except Allaah,

so he directs all kinds of worship to Allaah and does not associate anyone else in worship with Him. Each of us should realize that whatever has befallen him could not have missed him, and whatever missed him could not have befallen him, and that everything happens by the will and decree of Allaah.

We should avoid everything that could undermine our commitment to the Shahaadatayn. This means keeping away from bid'ah (innovations) and things that have been introduced into the religion. We should also follow the principle of al-walaa' wa'l-bara' (loyalty and friendship vs. disavowal and enmity), by taking the believers as our friends and by regarding the kaafirs and hypocrites as enemies, and we should rejoice when the Muslims gain a victory over their enemies. We should follow the example of the Prophet (peace and blessings of Allaah be upon him) and his companions and adhere to the Sunnah of the Prophet (peace and blessings of Allaah be upon him) and the way of the Rightly-Guided Khulafa' who came after him. We should love the Sunnah and love those who adhere to it and defend it, in whatever country they are and whatever colour or nationality they are.

After that we should take stock of ourselves and recognize our shortcomings in doing acts of worship such as praying in congregation, remembering Allaah (dhikr), paying attention to the rights of neighbours, relatives and the Muslims, spreading the greeting of salaam, enjoining what is good and forbidding what is evil, urging one another to follow the truth and be patient and steadfast in doing so, being patient in avoiding evil actions and in doing good deeds, and accepting the decree of Allaah with patience.

Then we should take stock of ourselves and our sins and our following whims and desires. We should stop ourselves from persisting in that, whether the sin is great or small, whether it is a sin of the eye, by looking at that which Allaah has forbidden; or by listening to music; or by walking to things of which Allaah does not approve; or by using one's hands to strike in a manner with which Allaah is not pleased; or by consuming things that Allaah has forbidden such as riba (usury) and bribes, or any other means of consuming people's wealth unlawfully.

We should never forget that Allaah stretches forth His hand during the day to accept the repentance of those who sinned at night, and He stretches forth His hand at night to accept the repentance of those who sinned during the day. Allaah says (interpretation of the meaning):

“And march forth in the way (which leads to) forgiveness from your Lord, and for Paradise as wide as the heavens and the earth, prepared for Al-Muttaqoon (the pious).

Those who spend (in Allaah's Cause) in prosperity and in adversity, who repress anger, and who pardon men; verily, Allaah loves Al-Muhsinoon (the good-doers).

And those who, when they have committed Faahishah (illegal sexual intercourse) or wronged themselves with evil, remember Allaah and ask forgiveness for their sins; — and none can forgive sins but Allaah — and do not persist in what (wrong) they have done, while they know.

For such, the reward is forgiveness from their Lord, and Gardens with rivers flowing underneath (Paradise), wherein they shall abide forever. How excellent is this reward for the doers (who do righteous deeds according to Allaah's Orders)"

[Aal 'Imraan 3:133-136]

"Say: "O 'Ibaadi (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allaah, verily, Allaah forgives all sins. Truly, He is Oft-Forgiving, Most Merciful"

[al-Zumar 39:53]

"And whoever does evil or wrongs himself but afterwards seeks Allaah's forgiveness, he will find Allaah Oft-Forgiving, Most Merciful"

[al-Nisa' 4:110]

By taking stock, repenting and seeking forgiveness, this is how we should welcome Ramadaan. "The smart man is the one who takes stock of himself and strives to do that which will benefit him after death, and the helpless one is the one who follows his own whims and desires and engages in wishful thinking, (assuming that Allaah will forgive him regardless of what he does and that he does not need to strive to good deeds)."

The month of Ramadaan is the month of great gains and profits. The smart trader is the one who makes the most of special occasions to increase his profits. So make the most of this month by doing lots of acts of worship, praying a great deal, reading Qur'aan, forgiving people, being kind to others and giving charity to the poor.

In the month of Ramadaan the gates of Paradise are opened and the gates of Hell are shut. The devils are put in chains and a caller cries out each night, O seeker of good, proceed, O seeker of evil, desist.

So, O slaves of Allaah, be among the people of good, following the path of your righteous forebears who were guided by the Sunnah of your Prophet (peace and blessings of Allaah be upon him), so that we may end Ramadaan with our sins forgiven and our righteous deeds accepted.

We should note that the month of Ramadaan is the best of months.

Ibn al-Qayyim said:

Another of example of that – i.e., of the differentiation between the things that Allaah has created – is the fact that the month of Ramadaan is superior to all other months, and the last ten nights are superior to the other nights."

Zaad al-Ma'aad, 1/56

This month is superior to others in four things:

1 – In it there is the best night of the year, which is Laylat al-Qadr. Allaah says (interpretation of the meaning):

“Verily, We have sent it (this Qur’aan) down in the Night of Al-Qadr (Decree).

And what will make you know what the Night of Al-Qadr (Decree) is?

The Night of Al-Qadr (Decree) is better than a thousand months (i.e. worshipping Allaah in that night is better than worshipping Him a thousand months, i.e. 83 years and 4 months).

Therein descend the angels and the Rooh [Jibreel (Gabriel)] by Allaah’s Permission with all Decrees,

(All that night), there is peace (and goodness from Allaah to His believing slaves) until the appearance of dawn”

[al-Qadar 97:1-5]

So worship on this night is better than worshipping for a thousand months.

2 – In this month was revealed the best of Books to the best of the Prophets (peace be upon them). Allaah says (interpretation of the meaning):

“The month of Ramadan in which was revealed the Qur’aan, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong)”

[al-Baqarah 2:185]

“We sent it (this Qur’aan) down on a blessed night [(i.e. the Night of Al-Qadr) in the month of Ramadan — the 9th month of the Islamic calendar]. Verily, We are ever warning [mankind that Our Torment will reach those who disbelieve in Our Oneness of Lordship and in Our Oneness of worship].

Therein (that night) is decreed every matter of ordainments.

As a Command (or this Qur’aan or the Decree of every matter) from Us. Verily, We are ever sending (the Messengers)”

[al-Dukhaan 44:3-5]

It was narrated by Ahmad and by al-Tabaraani in al-Mu’jam al-Kabeer that Waathilah ibn al-Asqa’ (may Allaah be pleased with him) said: The Messenger of Allaah (peace and blessings of Allaah be upon him) said: “The Scriptures of Ibraaheem were sent down on the first of the month of Ramadaan. The Tawraat was sent down on the sixth of Ramadaan. The Injeel was sent down

on the thirteenth of Ramadaan. The Zaboor was sent down on the eighteenth of Ramadaan, and the Qur'aan was sent down on the twenty-fourth of Ramadaan.

Classed as hasan by al-Albaani in al-Silsilah al-Saheehah, 1575.

2 – In this month the gates of Paradise are opened and the gates of Hell are shut, and the devils are chained up.

It was narrated from Abu Hurayrah (may Allaah be pleased with him) that the Messenger of Allaah (peace and blessings of Allaah be upon him) said: “When Ramadan comes, the gates of Paradise are opened and the gates of Hell are closed, and the devils are put in chains.” (Agreed upon).

Al-Nasaa'i narrated from Abu Hurayrah that the Messenger of Allaah (peace and blessings of Allaah be upon him) said: “When Ramadaan comes, the gates of mercy are opened and the gates of Hell are shut, and the devils are put in chains.”

Classed as saheeh by al-Albaani in Saheeh al-Jaami', 471.

Al-Tirmidhi, Ibn Maajah and Ibn Khuzaymah narrated in one report: “When the first night of the month of Ramadaan comes, the devils and rebellious jinn are chained up and the gates of Hell are closed, and not one gate of it is opened. The gates of Paradise are opened and not one gate of it is closed. And a caller cries out: ‘O seeker of good, proceed; O seeker of evil, desist. And Allaah has those whom He redeems from the Fire, and that happens every night.’”

Classed as hasan by al-Albaani in Saheeh al-Jaami', 759.

If it is asked, how come we see many evil actions and sins committed in Ramadaan, for if the devils are chained up that would not happen?

The answer is that evil actions become less for those who observe the conditions and etiquette of fasting;

or that the ones who are chained up are some of the devils – namely the rebellious ones – not all of them;

or that what is meant is that evil is reduced in Ramadaan, which is a proven fact. If evil happens at this time, it is still less than at other times. Even if all of them (the devils) are chained up, that does not necessarily mean that no evil or sin will happen, because there are other causes of that besides the devils, such as evil souls, bad habits and the devils among mankind. Al-Fath, 4/145

4 – There are many kinds of worship in Ramadaan, some of which are not done at other times, such as fasting, praying qiyaam, feeding the poor, i'tikaaf, sadaqah, and reading Qur'aan.

I ask Allaah, the Exalted, the Almighty, to help us all to do that and to help us to fast and pray qiyaam, and to do acts of worship and to avoid doing evil. Praise be to Allaah, the Lord of the Worlds.

## Question

I live in England, and I often get asked by many Non-Muslims, why do Muslims fast? I know that I should know this answer, but I do not know what to say exactly. What should I give as an answer?

## Answer

### Related

- **Why do Muslims fast during Ramadan?**
- **Out of His wisdom, Allah has prescribed a variety of acts of worship**
- **Wisdom of prescribing fasting in Islam**
- **Things to avoid while fasting**

Praise be to Allah.

## Why do Muslims fast during Ramadan?

We Muslims fast the **month of Ramadan** because Allah has commanded us to do so. Allah says (interpretation of the meaning):

“O you who believe! Observing As-Sawm (the fasting) is prescribed for you as it was prescribed for those before you, that you may become Al-Muttaqun (pious).” [al-Baqarah 2:183]

So we worship Allah by doing this act of worship which is beloved to Allah and which He has enjoined upon us.

The believers hasten to obey the commands of Allah and His Messenger (peace and blessings of Allah be upon him), in obedience to His words (interpretation of the meaning):

“The only saying of the faithful believers, when they are called to Allah (His Words, the Quran) and His Messenger, to judge between them, is that they say: ‘We hear and we obey.’ And such are the successful (who will live forever in Paradise).” [al-Nur 24:51]

“It is not for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allah and His Messenger, he has indeed strayed into a plain error.” [al-Ahzab 33:36]

## Out of His wisdom, Allah has prescribed a variety of acts of worship

“It is by His wisdom that Allah has prescribed a variety of acts of worship, so as to test people with regard to how they will obey all these commands. Will they only choose to do that which suits them, or will they do that which pleases Allah? If we think about the five acts of worship: testimony of faith, prayer, zakah, fasting and pilgrimage, we will see that some of them are purely physical, some are purely financial, some are both, so that the miser will become distinct from the generous. For some people it may be easy for them to pray one thousand rak’ahs but not to give a single dirham; for others it may be easy to give a thousand dirhams but not to pray a single rak’ah. So Islam came to prescribe a variety of acts of worship so as to determine who will follow in obedience to the command of Allah and who will follow only that which suits him.

**Prayer**, for example, is a purely physical action, but its prerequisites require some expenditure, such as the water for wudu, and clothes to cover the ‘awrah. These are not part of the prayer but they are its prerequisites.

**Zakah** is purely financial, but physical actions are required to fulfil this duty such as calculating one’s wealth and transferring the zakah to the poor and needy. These are not part of zakah but they are its prerequisites.

**Hajj** involves spending wealth and physical action, except for the people of Makkah who may not need money, but they are very few compared with those who live in Makkah.

Jihad for the sake of Allah may require both money and physical effort. A person may spend money for the sake of Allah and not fight, or he may go and fight but not spend money.

Commands are of two types: commands to refrain from things that man is inclined towards, and commands to spend that are precious.

Refraining from things that are loved includes fasting, and expenditure of things that are loved includes zakah. Wealth is something that is loved and no one spends the wealth that he loves except for something that is loved even more.

The same applies to refraining from things that are loved, for a person may like to spend a thousand dirhams, but not fast a single day, or vice versa.” (Shaykh Ibn ‘Uthaymin, al-Sharh al-Mumti’, 6/190)

Thirdly:

## **Wisdom of prescribing fasting in Islam**

There is another great reason why fasting is prescribed, which has been discussed in part in the answer to question no. [26862](#).

Shaykh Ibn ‘Uthaymin was asked about the reason why fasting was enjoined?

He replied:

“If we read the words of Allah (interpretation of the meaning):

“ O you who believe! Observing As-Sawm (the fasting) is prescribed for you as it was prescribed for those before you, that you may become Al-Muttaqun (pious).” [al-Baqarah 2:183]

we will know the reason why fasting was prescribed, which is taqwa (piety) and submission to Allah. Taqwa means giving up haraam things, and in general terms includes both doing what is commanded and abstaining from what is forbidden. The Prophet (peace and blessings of Allah be upon him) said: “Whoever does not give up false speech and acting upon it and offensive speech and behaviour, Allah has no need of his giving up his food and drink.” (Narrated by al-Bukhari, 6057( See also questions no. [37658](#) and [37989](#) .

## Things to avoid while fasting

Based on this, it is important for the one who is fasting to carry out religious duties and avoid haram things in word and deed. So he should not backbite about people, tell lies, or spread malicious gossip among them, or engage in haraam transactions, and he should avoid all haraam things.

If a person does that for a whole month, the rest of the year will go well, but unfortunately in the case of many of those who fast, there is no difference between a day when they fast and a day when they do not; they behave as they usually do, neglecting obligatory duties and doing forbidden things. You do not see the dignity that is to be expected of the fasting person. These actions do not invalidate their fast but they do detract from its reward and may cancel out the reward altogether. (Fatawa Arkan al-Islam, p. 451)

And Allah knows best.

## Question

**What is the age at which children are obliged to fast? How can we encourage them to fast and pray in the mosque, especially Taraweeh prayer? Are there any simple religious ideas which can be used to fill children’s spare time in Ramadaan?.**

## Answer

Praise be to Allah.

Firstly:



Fasting is not obligatory for young children, until they reach the age of adolescence, because the Prophet (peace and blessings of Allaah be upon him) said: “The pens have been lifted from three: from one who has lost his mind until he comes back to his senses, from one who is sleeping until he wakes up, and from a child until he reaches the age of adolescence.” Narrated by Abu Dawood, 4399; classed as saheeh by al-Albaani in Saheeh Abi Dawood.

Nevertheless, children should be told to fast so that they can get used to it, and because the good deeds that they do will be recorded for them.

The age at which parents should start to teach their children to fast is the age at which they are able to fast, which will vary according to each child’s physical makeup. Some scholars have defined this as being ten years of age.

Al-Kharqi said:

When a child is ten years old and is able to fast, he should start to do so.

Ibn Qudaamah said:

This means that he should be made to fast and told to do so. And he should be smacked if he does not do it, so as to train him and make him get used to it, just as he should be made to pray and told to do it. Among those who were of the view that a child should be told to fast when he becomes able to do it were ‘Ata’, al-Hasan, Ibn Sireen, al-Zuhri, Qataadah and al-Shaafa’i.

Al-Awzaa’i said: If he is able to fast for three consecutive days without interruption and without becoming weak, then he should be made to fast Ramadaan. Ishaq said: When (a child) reaches the age of twelve I think that he should be made to fast so that he gets used to it.

The age of ten is more likely, because the Prophet (peace and blessings of Allaah be upon him) enjoined smacking children for not praying at this age, and regarding fasting as being like prayer is better, because they are close to one another, and because they are both physical actions that are pillars of Islam. But fasting is harder, so attention should be paid to when the child becomes able for it, because some may be able to pray who are not yet able to fast. End quote.

Al-Mughni, 4/412

This is what the companions of the Prophet (peace and blessings of Allaah be upon him) did with their children; they would tell those who were able to fast to do so, and if one of them wept because of hunger, they would give him a toy to distract him, but it is not permissible to force them to fast if it will harm them in cases of physical weakness or sickness.

Shaykh Ibn ‘Uthaymeen said:

A young child should not be forced to fast until he has reached the age of adolescence, but he may be told to fast if he is able to do it, so that he may get used to it and it will be easier for him

after he reaches puberty. The Sahaabah (may Allaah be pleased with them) – who are the best of this ummah – used to make their children fast when they were young. End quote.

Majmoo' Fataawa al-Shaykh Ibn 'Uthaymeen, 19/28, 29

And the Shaykh (may Allaah have mercy on him) was asked:

My young son insists on fasting Ramadaan even though fasting is harmful for him because he is so young and his health is not good. Should I use force with him to make him break his fast?

He replied:

If he is young and has not yet reached puberty, he is not obliged to fast, but if he is able to do it without hardship, then he should be told to do so. The Sahaabah (may Allaah be pleased with them) used to make their children fast, and if the younger ones cried they would give them toys to distract them. But if it is proven that it is harmful to him, then he should be stopped from fasting. If Allaah has forbidden us to give youngsters their wealth if there is the fear that they may abuse it, then it is more appropriate that they be stopped from doing something if there is the fear of physical harm. But that should not be done by force, because that is not appropriate in raising children. End quote.

Majmoo' Fataawa al-Shaykh Ibn 'Uthaymeen, 19/83

Secondly:

The parents can encourage their children to fast by giving them a gift each day, or by exploiting the spirit of competition between them and their peers or those who are younger than them. They can encourage them to pray by taking them to pray in the mosques, especially if they go out with their father and pray in different mosques each day. They can also encourage them by rewarding them for that, whether that is by praising them or by taking them out on trips sometimes, or buying things that they like, etc.

Unfortunately some fathers and mothers fall far short in encouraging their children, and there are even some who stop their children doing these acts of worship. Some of these fathers and mothers think that mercy and compassion mean not making their children fast or pray. This is completely mistaken according to both the shar'i point of view and educational wisdom.

Shaykh Muhammad ibn Saalih al-'Uthaymeen (may Allaah have mercy on him) said:

Allaah has enjoined fasting upon every Muslim who is accountable, able to do it and not travelling. As for young children who have not yet reached the age of puberty, fasting is not obligatory for them, because the Prophet (peace and blessings of Allaah be upon him) said: "The pen has been lifted from three" and he mentioned young children until they reach puberty. But the child's guardian must tell him to fast if he reaches an age where he is able to do so, because that comes under the heading of training him to implement the pillars of Islam. We see some people leaving their children alone and not telling them to pray or fast, but this is wrong, and he

(the parent) will be responsible for that before Allaah. They say that they do not make their children fast out of kindness and compassion towards them, but in fact the one who is truly kind and compassionate towards his child is the one who trains him to acquire good characteristics and to do righteous deeds, not the one who refrains from disciplining and training him in a beneficial manner. End quote.

Majmoo' Fataawa al-Shaykh Ibn 'Uthaymeen, 19/19, 20

Thirdly:

The parents can fill their children's time with reading Qur'aan and memorizing a small portion each day, reading books that are suited to their level, letting them listen to tapes which combine useful content with fun, such as nasheeds, and bringing them video tapes that are useful for them. The "al-Majd for Children" channel does all of these things, and time can be set aside each day for children to watch it and benefit from it.

We would like to express our appreciation for our sister's concern about her children's upbringing. This indicates that there is still goodness in Muslim families. But many people do not do well in bringing out their children's intellectual and physical potential, and they become lazy and depend on others. They also do not care about encouraging them to do acts of worship such as fasting and praying, so many children grow up in this manner and their hearts are devoid of worship after they grow older, and it becomes difficult for their parents to direct them and advise them, whereas if they had paid attention to this matter from the outset, they would not have ended up regretting it in the end.

We ask Allaah to help us to raise our children well, to make them love worship, and to help us to fulfil our duties towards them.

And Allaah knows best.

## Question

**What is special about fasting so that Allaah singled it out when He said, "Fasting is for Me and I shall reward for it?"**

## Answer

Praise be to Allah.

Al-Bukhaari (1761) and Muslim (1946) narrated that Abu Hurayrah (may Allaah be pleased with him) said: The Messenger of Allaah (peace and blessings of Allaah be upon him) said: "Allaah

said: ‘Every deed of the son of Adam is for him except fasting; it is for Me and I shall reward for it...’”

Because all deeds are for the sake of Allaah and He is the One Who rewards for them, the scholars differed concerning this phrase, “Fasting is for Me and I shall reward for it” – why is fasting singled out in this manner?

Al-Haafiz ibn Hajar (may Allaah have mercy on him) quoted the views of ten scholars who sought to explain the meaning of this hadeeth and why fasting was singled out in this manner. The most important of these views are as follows:

1 – That there is no showing off in fasting as may happen in other acts of worship. Al-Qurtubi said: Because showing off may enter into all good deeds, but no one can see when a person is fasting except Allaah, so Allaah connected it to Himself. Hence He said in the hadeeth, “He gives up his desire for My sake.” Ibn al-Jawzi said: All acts of worship can be seen when done, and they may be contaminated with some element of showing off, unlike fasting.

2 – That what is meant by the words, “I shall reward for it” is: I am the only One Who knows the extent of his reward and how much his hasanaat (good deeds) will be multiplied. Al-Qurtubi said: What this means is that the amount of reward for good deeds may become known to people, and they will be rewarded between ten and seven hundred fold, and as much as Allaah wants, except fasting, for Allaah will reward it without measure. This is supported by a report narrated by Muslim (115) from Abu Hurayrah (may Allaah be pleased with him) who said: The Messenger of Allaah (peace and blessings of Allaah be upon him) said: “Every deed of the son of Adam will be rewarded between ten and seven hundred fold. Allaah said: ‘Except fasting, for it is for Me and I shall reward for it’” – i.e., I shall reward it greatly, without specifying how much. This is like the verse in which Allaah says (interpretation of the meaning):

“Only those who are patient shall receive their reward in full, without reckoning”

[al-Zumar 39:10]

3 – That what is meant by “fasting is for Me” is that it is the dearest of acts of worship to Me. Ibn ‘Abd al-Barr said: The words “Fasting is for Me” are sufficient to indicate the superiority of fasting over all other acts of worship. Al-Nasaa’i (2220) narrated that Abu Umaamah said: The Messenger of Allaah (peace and blessings of Allaah be upon him) said: “You should fast, for there is nothing like it.” Classed as saheeh by al-Albaani in Saheeh al-Nasaa’i.

4 – That fasting is mentioned in conjunction with Allaah by way of honouring, as we say, “the House of Allaah,” although all houses belong to Allaah. Al-Zayn ibn al-Muneer said: giving a specific meaning to something general in a context such as this can only be understood as being by way of honouring.

Shaykh Ibn ‘Uthaymeen (may Allaah have mercy on him) said:

This hadeeth points to the virtue of fasting in numerous ways:

1 – Allaah singled out fasting for Himself from all other good deeds, because of its honoured status before Him, because He loves it and because it is a demonstration of sincerity towards Him, as it is a secret between a person and his Lord, which no one can see except Allaah. The fasting person may be in a place with no other people around, and he could eat or drink that which Allaah has forbidden to the fasting person, but he does not do that, because he knows that he has a Lord Who can see him even though he is alone and Who has forbidden that to him. So he forsakes it for the sake of Allaah and fearing His punishment, seeking His reward. Because of that, Allaah appreciates his sincerity and singled out fasting for Himself from among all other good deeds. Hence He said: “He gives up his desires and his food for My sake.”

The benefit of this singling out will be seen on the Day of Resurrection, as Sufyaan ibn ‘Uyaynah said: When the Day of Resurrection comes, Allaah will bring His slave to account and will settle any scores outstanding from the rest of his deeds, until when there is nothing left but fasting, Allaah will settle the matter and will admit him to Paradise by virtue of his fasting.

2 – Allaah said concerning fasting: “I shall reward him for it.” So he connected the reward for fasting to Himself, because the reward for righteous deeds is mentioned by number, and a good deed will be rewarded between ten and seven hundred fold, many times. But with regard to fasting, Allaah connected the reward to Himself without specifying any number. Allaah is the most generous of those who are generous, and the gift reflects the generosity of the giver. So the reward of the one who fasts will be very great, without reckoning. Fasting is patience in obeying Allaah, patience in keeping away from the things forbidden by Allaah, and patience in bearing the decree of Allaah, hunger, thirst, physical and mental weakness. So it combines all three types of patience, thus the fasting person deserves to be counted as one of the patient, and Allaah says (interpretation of the meaning):

“Only those who are patient shall receive their reward in full, without reckoning”

[al-Zumar 39:10]

Majaalis Shahr Ramadaan, p. 13

And Allaah knows best.

## Question

**Is it permissible to fast without praying?.**

## Answer

Praise be to Allah.

No good deeds will be accepted from one who does not pray – no zakaah, no fasting, no Hajj or anything else.

Al-Bukhaari (520) narrated that Buraydah said: The Messenger of Allaah (peace and blessings of Allaah be upon him) said: “Whoever does not pray ‘Asr, his good deeds will be annulled.”

What is meant by “his good deeds will be annulled” is that they will be rendered invalid and will be of no benefit to him. This hadeeth indicates that Allaah will not accept any good deed from one who does not pray, so the one who does not pray will not benefit at all from his good deeds and no good deed of his will be taken up to Allaah.

It seems from the hadeeth that there are two types of those who do not pray: those who do not pray at all, which annuls all their good deeds, and those who do not offer a particular prayer on a particular day, which annuls the good deeds of that day. So annulment of all good deeds happens to those who forsake all the prayers, and annulment of the good deeds of a particular day happens to the one who omits a particular prayer.

Shaykh Ibn ‘Uthaymeen was asked in Fataawa al-Siyaam (p. 87) about the ruling on the fasting of one who does not pray.

He replied:

The fast of one who does not pray is not valid and is not accepted, because the one who does not pray is a kaafir and an apostate, because Allaah says (interpretation of the meaning):

“But if they repent [by rejecting Shirk (polytheism) and accept Islamic Monotheism], perform As-Salaah (Iqaamat-as-Salaah) and give Zakaah, then they are your brethren in religion”

[al-Tawbah 9:11]

And the Prophet (peace and blessings of Allaah be upon him) said: “Between a man and shirk and kufr stands his giving up prayer.” Narrated by Muslim, 82. And he (peace and blessings of Allaah be upon him) said: “The covenant that separates us from them is prayer; whoever gives up prayer is a kaafir.” Narrated by al-Tirmidhi, 2621; classed as saheeh by al-Albaani in Saheeh al-Tirmidhi.

This is also the view of most of the Sahaabah, if not their consensus. ‘Abd-Allaah ibn Shaqeeq (may Allaah have mercy on him), who was one of the well-known Taabi’een, said: The companions of the Prophet (peace and blessings of Allaah be upon him) did not think that omitting any action made a person a kaafir, except for prayer. Based on this, if a person fasts but he does not pray, then his fast is rejected and not accepted, and it will not avail him anything before Allaah on the Day of Resurrection. We say to him: Pray then fast, because if you fast but do not pray, then your fast will be rejected, because acts of worship are not accepted from a kaafir.

The Standing Committee (10/140) was asked: if a person is keen to fast in Ramadaan and to pray in Ramadaan only, but he stops praying as soon as Ramadaan is over, does his fasting count?

They replied:

Prayer is one of the pillars of Islam, and it is the most important pillar after the Shahaadatayn. It is an individual obligation (fard ‘ayn), and whoever does not do it because he denies that it is obligatory, or he does not do it because he is careless and lazy, is a kaafir. With regard to those who fast Ramadaan and pray in Ramadaan only, this is trying to cheat Allaah, and unfortunate indeed are those who only acknowledge Allaah in Ramadaan. Their fasting is not valid if they do not pray at times other than Ramadaan, rather this makes them kaafirs in the sense of major kufr (kufr akbar), even if they do not deny that prayer is obligatory, according to the more sound of the two scholarly opinions.

## Question

**What is the ruling on offering congratulations for the beginning of Ramadaan by saying “Kull ‘aam wa antum bikhayr (roughly equivalent to “Many happy returns” – traditional Arabic phrase of congratulations on occasions such as Eid etc.)?.**

## Answer

Praise be to Allah.

There is no specific wording that the Muslim has to use to offer congratulations for the beginning of Ramadaan, so it is permissible to offer congratulations in any wordings that are customary among the people, such as saying “Kull ‘aam wa antum bi khayr” and other words that do not contain any meanings that are forbidden in Islam.

And Allaah knows best.

## Question

**What are the virtues of Ramadan?**

## Answer

### Related

Praise be to Allah.

Ramadan is one of the twelve Arabic months. It is a month which is venerated in the Islamic religion, and it is distinguished from the other months by a number of characteristics and virtues, including the following:

**1-** Allah has made fasting this month the fourth **pillar of Islam** , as He says (interpretation of the meaning):

“The month of Ramadan in which was revealed the Quran, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong). So whoever of you sights (the crescent on the first night of) the month (of Ramadan i.e. is present at his home), he must observe Sawm (fasts) that month...” [al-Baqarah 2:185]

And it was narrated in al-Sahihayn (al-Bukhari, 8; Muslim, 16) from the hadith of Ibn ‘Umar that the Prophet (peace and blessings of Allah be upon him) said: “Islam is built on five (pillars): the testimony that there is no god except Allah and that Muhammad (peace and blessings be upon him) is the Messenger of Allah; establishing prayer; paying zakah; fasting Ramadan; and Hajj to the House (the Ka’bah).”

**2- Allah revealed the Quran** in this month, as He says in the verse quoted above (interpretation of the meaning):

“The month of Ramadan in which was revealed the Quran, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong)...” [al-Baqarah 2:185]

And Allah says (interpretation of the meaning):

“Verily, We have sent it (this Quran) down in the Night of Al-Qadr (Decree).” [al-Qadr 97:1]

**3-** Allah has made Laylat al-Qadr in this month, which is better than a thousand months, as Allah says (interpretation of the meaning):

“Verily, We have sent it (this Quran) down in the Night of Al-Qadr (Decree). And what will make you know what the Night of Al-Qadr (Decree) is? The Night of Al-Qadr (Decree) is better than a thousand months (i.e. worshipping Allah in that night is better than worshipping Him a thousand months, i.e. 83 years and 4 months). Therein descend the angels and the Ruh [Jibreel (Gabriel)] by Allah’s Permission with all Decrees, (All that night), there is peace (and goodness from Allah to His believing slaves) until the appearance of dawn.” [al-Qadar 97:1-5]



“We sent it (this Quran) down on a blessed night [(i.e. the Night of Al-Qadr) in the month of Ramadan — the 9th month of the Islamic calendar]. Verily, We are ever warning [mankind that Our Torment will reach those who disbelieve in Our Oneness of Lordship and in Our Oneness of worship].” [al-Dukhan 44:3]

Allah has blessed Ramadan with **Laylat al-Qadr** . Explaining the great status of this blessed night, Surat al-Qadr was revealed, and there are many ahadith which also speak of that, such as the hadith of Abu Hurayrah (may Allah be pleased with him) who said: The Messenger of Allah (peace and blessings of Allah be upon him) said: “There has come to you Ramadan, a blessed month which Allah has enjoined you to fast, during which the gates of heaven are opened and the gates of Hell are closed, and the rebellious devils are chained up. In it there is a night which is better than a thousand months, and whoever is deprived of its goodness is indeed deprived.” (Narrated by al-Nasai, 2106; Ahmad, 8769, classed as sahih by al-Albani in Sahih al-Targhib, 999.)

And Abu Hurayrah (may Allah be pleased with him) said: The Messenger of Allah (peace and blessings of Allah be upon him) said: “Whoever spends Laylat al-Qadr in prayer out of faith and in the hope of reward, will be forgiven his previous sins.” (Narrated by al-Bukhari, 1910; Muslim, 760)

**4-** Allah has made fasting Ramadan and spending its nights in prayer out of faith and in the hope of reward a means of forgiveness of sins, as was proven in al-Sahihayn (al-Bukhari, 2014; Muslim, 760) from the hadith of Abu Hurayrah according to which the Prophet (peace and blessings of Allah be upon him) said: “Whoever fasts Ramadan out of faith and in the hope of reward, his previous sins will be forgiven.”

Al-Bukhari (2008) and Muslim (174) also narrated from Abu Hurayrah that the Prophet (peace and blessings of Allah be upon him) said: “Whoever spends the nights of Ramadan in prayer out of faith and in the hope of reward, his previous sins will be forgiven.”

The Muslims are unanimously agreed that it is Sunnah to pray **qiyam at night** in Ramadan. Al-Nawawi said that what is meant by praying qiyam in Ramadan is to pray Tarawih, i.e., one achieves what is meant by qiyam by praying Tarawih.

**5-** In this month, **Allah opens the gates of Paradise and closes the gates of Hell** , and chains up the devils, as is stated in al-Sahihayn (al-Bukhari, 1898; Muslim, 1079), from the hadith of Abu Hurayrah who said that the Messenger of Allah (peace and blessings of Allah be upon him) said: “When Ramadan comes, the gates of Paradise are opened and the gates of Hell are closed, and the devils are chained up.”

**6-** Every night Allah has people whom He redeems from the Fire. Imam Ahmad (5/256) narrated from the hadith of Abu Umamah that the Prophet (peace and blessings of Allah be upon him) said: “At every breaking of the fast, Allah has people whom He redeems.” Al-Mundhiri said: there is nothing wrong with its isnad; and it was classed as sahih by al-Albani in Sahih al-Targhib, 987.

Al-Bazzar (Kashf 962) narrated that Abu Sa'id said: The Messenger of Allah (peace and blessings of Allah be upon him) said: "Allah has people whom He redeems every day and night – i.e., in Ramadan – and every Muslim every day and night has a prayer that is answered."

**7-** Fasting Ramadan is a means of expiation for the sins committed since the previous Ramadan, so long as one avoids major sins. It was proven in Sahih Muslim (233) that the Prophet (peace and blessings of Allah be upon him) said: "The five daily prayers, from one Jumu'ah to the next and from one Ramadan to the next are expiation for (sins committed) in between, so long as you avoid major sins."

**8-** Fasting in Ramadan is equivalent to fasting ten months, as is indicated by the hadith in Sahih Muslim (1164) narrated from Abu Ayyub al-Ansari: "Whoever fasts Ramadan then follows it with **six days of Shawwal** , it will be like fasting for a lifetime."

Ahmad (21906) narrated that the Prophet (peace and blessings of Allah be upon him) said: "Whoever fasts Ramadan, a month is like ten months, and fasting six days after al-Fitr will complete the year."

**9-** Whoever prays **qiyam in Ramadan** with the imam until he finishes, it will be recorded for him that he spent the whole night in prayer, because of the report narrated by Abu Dawud (1370) and others from the hadith of Abu Dharr (may Allah be pleased with him) that the Messenger of Allah (peace and blessings of Allah be upon him) said: "Whoever prays qiyam with the imam until he finishes, it will be recorded for him that he spent the whole night in prayer." (Classed as sahih by al-Albani in Salat al-Tarawih, p. 15)

**10- 'Umrah in Ramadan is equivalent to Hajj** . Al-Bukhari (1782) and Muslim (1256) narrated that Ibn 'Abbas said: The Messenger of Allah (peace and blessings of Allah be upon him) said to a woman among the Ansar, "What kept you from doing Hajj with us?" She said, "We only had two camels that we used for bringing water." So her husband and son had gone for Hajj on one camel, and he left the other for them to use for bringing water." He said, "When Ramadan comes, go for 'Umrah, for 'Umrah in Ramadan is equivalent to Hajj." According to a report narrated by Muslim, "... is equivalent to doing Hajj with me."

**11- It is Sunnah to observe i'tikaf** (retreat for the purpose of worship) in Ramadan, because the Prophet (peace and blessings of Allah be upon him) always did that, as it was narrated in the hadith of 'Aishah (may Allah be pleased with her) that the Prophet (peace and blessings of Allah be upon him) used to spend the last ten days of Ramadan in i'tikaf until he passed away, then his wives observed i'tikaf after him." Narrated by al-Bukhari, 1922; Muslim, 1172.

**12-** It is mustahabb in the sense of being strongly recommended in Ramadan to study the Quran together and to read it a great deal. You may study the Quran together by reciting it to someone else and by having someone else recite it to you. The evidence that this is mustahabb is the fact that Jibril used to meet the Prophet (peace and blessings of Allah be upon him) every night in Ramadan and study the Quran with him. (Narrated by al-Bukhari, 6; Muslim, 2308)

**Reading Quran** is mustahabb in general, but more so in Ramadan.

**13-** It is mustahabb in Ramadan to **offer iftar to those who are fasting** , because of the hadith of Zayd ibn Khalid al-Juhani (may Allah be pleased with him) who said: The Messenger of Allah (peace and blessings of Allah be upon him) said: “Whoever gives iftar to one who is fasting will have a reward like his, without that detracting from the fasting person’s reward in the slightest.” (Narrated by al-Tirmidhi, 807; Ibn Majah, 1746; classed as sahih by al-Albani in Sahih al-Tirmidhi, 647.)

And Allah knows best.

## Question

**Is the month of Ramadaan unique to this ummah or was it for the previous nations too?.**

## Answer

Praise be to Allah.

Allaah says (interpretation of the meaning):

“O you who believe! Observing As-Sawm (the fasting) is prescribed for you as it was prescribed for those before you, that you may become Al-Muttaqoon (the pious)”

[al-Baqarah 2:183].

This verse indicates that fasting is an ancient act of worship that was enjoined upon those who came before us just as it is enjoined upon us. But were they asked to fast in Ramadaan or at other times? I do not know of any statement of the Prophet (peace and blessings of Allaah be upon him) concerning that. End quote.

## Question

**Is it true that sayi’aat (bad deeds) are multiplied in Ramadaan? Is the same true of hasanaat (good deeds)? Is there any evidence to that effect?.**

## Answer

Praise be to Allah.

Yes, both hasanaat and sayi'aat are multiplied at special times and in special places, but there is a difference between the multiplication of hasanaat and the multiplication of sayi'aat. The multiplication of hasanaat is in both quantity and quality. What is meant by quantity is number, so a good deed is multiplied by ten times the like thereof; and what is meant by quality is that the reward is great and vast. With regard to sayi'aat, it is multiplied in terms of quality only, i.e., the sin is greater and the punishment is more severe. With regard to quantity a bad deed receives one sayi'ah, and it cannot be more than one.

It says in Mataalib Uli al-Nuha (2/385):

“Hasanaat and sayi'aat are multiplied in a special place such as Makkah, Madeenah and Bayt al-Maqdis (Jerusalem), and in the mosques; and at special times such as on Fridays, during the sacred months and in Ramadaan. With regard to the multiplication of hasanaat, this is a matter concerning which there is no scholarly difference of opinion. With regard to the multiplication of sayi'aat, this was the view of a number of scholars, following Ibn 'Abbaas and Ibn Mas'ood... Some scholars said that what Ibn 'Abbaas and Ibn Mas'ood meant by the view on the multiplication of sayi'aat is that they are multiplied in quality but not in quantity.”

Shaykh Ibn Baaz (may Allaah have mercy on him) said: “Does fasting bring the Muslim expiation for both minor and major sins? Is the sin of an evil action compounded in Ramadaan?”

He replied: “What is prescribed for the Muslim in Ramadaan and at other times is to strive against his nafs (self) that is inclined towards evil until it becomes tranquil and inclined towards goodness. He must fight against the enemy of Allaah Iblees until he is safe from his evil and his whispers. The Muslim in this world is engaged in a great, ongoing struggle against his nafs, his desires and the Shaytaan. So he has to repent a great deal and pray for forgiveness at all times. But times vary one from another. The month of Ramadaan is the best month of the year, for it is the month of forgiveness, mercy and ransom from the Fire. If the month is special and the place is special, the hasanaat for good deeds are multiplied and the sayi'aat for sins are multiplied. An evil deed done in Ramadaan is more sinful than one done at any other time, just as an act of worship done in Ramadaan brings a greater reward from Allaah than one done at any other time. Because Ramadaan has such a great status, an act of worship done during this month is especially virtuous and its reward is greatly multiplied, and a sin committed during this month is worse and more serious than a sin committed at any other time. So the Muslim has to make the most of this blessed month by doing acts of worship and righteous deeds, and giving up bad deeds, so that Allaah may bless him by accepting his good deeds and helping to remain steadfast in adhering to the truth. But a bad deed receives one sayi'ah like it, and is not multiplied in terms of quantity either in Ramadaan or at other times. But a good deed may be multiplied ten or more times, because Allaah says in Soorat al-An'aam (interpretation of the meaning):

“Whoever brings a good deed (Islamic Monotheism and deeds of obedience to Allaah and His Messenger) shall have ten times the like thereof to his credit, and whoever brings an evil deed (polytheism, disbelief, hypocrisy, and deeds of disobedience to Allaah and His Messenger) shall

have only the recompense of the like thereof, and they will not be wronged”  
[al-An’aam 6:160]

And there are many similar verses.

Similarly in special places such as the Haramayn [the Two Sanctuaries, i.e., in Makkah and Madeenah] deeds are multiplied greatly in quantity and quality; bad deeds are not multiplied in quantity but they are multiplied in quality when done at special times or in special places, as referred to above. And Allaah is the Source of strength.

From Majmoo’ Fataawa wa Maqaalaat Mutanawwi’ah, 15/446.

Shaykh Ibn ‘Uthaymeen said in al-Sharh al-Mumti’, 7/262:

Both hasanaat and sayi’aat are multiplied when done in special places and at special times.

Hasanaat (good deeds) are multiplied in quantity and quality; sayi’aat (bad deeds) are multiplied in quality but not in quantity, because Allaah says in Soorat al-An’aam, which was revealed in Makkah, (interpretation of the meaning):

“Whoever brings a good deed (Islamic Monotheism and deeds of obedience to Allaah and His Messenger) shall have ten times the like thereof to his credit, and whoever brings an evil deed (polytheism, disbelief, hypocrisy, and deeds of disobedience to Allaah and His Messenger) shall have only the recompense of the like thereof, and they will not be wronged”  
[al-An’aam 6:160]

And He says (interpretation of the meaning):

“... and whoever inclines to evil actions therein [i.e., in al-Masjid al-Haraam in Makkah] or to do wrong (i.e. practise polytheism and leave Islamic Monotheism), him We shall cause to taste from a painful torment”  
[al-Hajj 22:25]

But He did not say, We will multiply that to him, rather He said, “We shall cause to taste from a painful torment”. So the way in which sayi’aat done in Makkah or in Madeenah are multiplied is in terms of quality.

And Allaah knows best.

## Question

**My husband tells me about the "Gate of Ridwan" of which is opened only during the month of Ramadan. I am told that when this gate is opened,**

**wealth is poured from Allah (SW) through this gate. Can you confirm/clarify this statement and offer guidance for more understanding?**

## Answer

Praise be to Allah.

Firstly:

Allaah has enjoined upon the Muslims fasting the month of Ramadaan, and He has promised a great reward to those who fast. Because the virtue of fasting is so great, Allaah has not specified the reward for it, rather He said – in a hadeeth qudsi – “... except for fasting, for it is for Me, and I shall reward for it.”

The virtues of the month of Ramadaan are many. For example, that which Allaah has promised those who fast, namely the gate of al-Rayyaan. This is the name which was narrated in the hadeeth whose authenticity is agreed upon. Sahl (may Allaah be pleased with him) said that the Prophet (peace and blessings of Allaah be upon him) said: “In Paradise there is a gate called al-Rayyaan, through which those who used to fast will enter on the Day of Resurrection, and no one but they will enter it. It will be said, ‘Where are those who fasted?’ They will get up, and none will enter it but them. When they have entered, it will be locked, and no one else will enter.” (al-Bukhaari, 1763; Muslim, 1947).

Among the ahaadeeth which explain the reward for fasting are the following:

It was narrated from Abu Salamah that Abu Hurayrah said: “The Messenger of Allaah (peace and blessings of Allaah be upon him) said: ‘Whoever fasts Ramadaan out of faith and seeking reward, his previous sins will be forgiven.’” (Narrated by al-Bukhaari, al-Eemaan, 37).

It was narrated that Abu Hurayrah (may Allaah be pleased with him) said: “The Messenger of Allaah (peace and blessings of Allaah be upon him) said: ‘Allaah says: “Every deed of the son of Adam is for him, except for fasting; it is for Me and I shall reward for it.” Fasting is a shield and when one of you is fasting he avoid sexual relations with his wife and quarreling. If somebody should fight or quarrel with him, he should say, ‘I am fasting.’ By the One in Whose hand is my soul, the unpleasant smell coming out from the mouth of a fasting person is better in the sight of Allaah than the smell of musk. The fasting person will have two moments of joy: one when he breaks his fast, and the other when he meets his Lord; then he will be pleased because of his fasting.’”

(Narrated by al-Bukhaari, 1771)

Secondly:

It is known that Paradise has many gates, because Allaah says (interpretation of the meaning):

“Adn (Eden) Paradise (everlasting Gardens), which they shall enter and (also) those who acted righteously from among their fathers, and their wives, and their offspring. And angels shall enter unto them from every gate”

[al-Ra'd 13:23]

“And those who kept their duty to their Lord (Al-Muttaqoon – the pious) will be led to Paradise in groups till when they reach it, and its gates will be opened (before their arrival for their reception) and its keepers will say: Salaamun ‘Alaykum (peace be upon you)! You have done well, so enter here to abide therein”

[al-Zumar 39:73]

In the saheeh ahaadeeth it says that there are eight gates:

It was narrated from Sahl ibn Sa'd (may Allaah be pleased with him) that the Prophet (peace and blessings of Allaah be upon him) said: “In Paradise there are eight gates, among which is a gate called al-Rayyaan, which none will enter but those who fast.” (Narrated by al-Bukhaari, 3017).

It was narrated from ‘Ubaadah (may Allaah be pleased with him) that the Prophet (peace and blessings of Allaah be upon him) said: “Whoever bears witness that there is no god but Allaah alone, with no partner or associate, and that Muhammad is His slave and Messenger, and that ‘Eesa is the slave of Allaah and His Messenger, and a word which Allaah bestowed on Maryam and a spirit created by Him (cf. al-Nisa’ 4:171), and that Paradise is true and Hell is true, will have the right to be admitted by Allaah to Paradise through whichever of the eight gates he wishes, because of his good deeds.” (Narrated by al-Bukhaari, 3180; Muslim, 41)

One of the bounties that Allaah has bestowed upon this ummah is that He opens all the gates of Paradise during the month of Ramadaan, not just one gate. Whoever says that there is a gate in Paradise called Baab al-Radwaan has to produce evidence for that.

It was narrated from Abu Hurayrah (may Allaah be pleased with him) that the Prophet (peace and blessings of Allaah be upon him) said: “When Ramadaan begins, the gates of Paradise are opened and the gates of Hell are closed, and the devils are chained up.”

(Narrated by al-Bukhaari, 3035; Muslim 1793)

We ask Allaah to make us among those who will enter Paradise. May Allaah bless our Prophet Muhammad.

## Question

**A khateeb (orator) of a masjid in my area mentioned in a khutbah (sermon) a hadeeth narrated by Salman (may Allah be pleased with him), that the Prophet (peace and blessings of Allah be upon him), gave them a khutbah in the last day of Sha'aban ... etc. Some brothers objected to what the khateeb said in front of the worshippers saying that this hadeeth is fabricated. He also said that the Prophet (peace and blessings of Allah be upon him) said: "Whoever feeds a fasting person, Allah will bless him a drink of my Cistern (Al-Hawdh), he will never feel thirsty after it until he is in Paradise" and also said: "Whoever makes it easy on his slave, Allah will forgive him and free him of the Hellfire". The brother objected and said: this is lying and the Prophet (peace and blessings of Allah be upon him) did not say this. A person tells lies about what the Prophet (peace and blessings of Allah be upon him) said should expect his place in Hell". Is the hadeeth mentioned correct or not?**

## Answer

Praise be to Allah.

The hadeeth of Salman (may Allah be pleased with him) was narrated by Ibn Khuzaymah in his Saheeh. He said: Chapter on the virtues of the month of Ramadhan if the report is saheeh. Then he said: 'Ali ibn Hijr al-Sa'di told us, Yoosuf ibn Ziyad told us, Humam ibn Yahya told us, from 'Ali ibn Zayd ibn Jad'an, from Sa'eed ibn al-Musayyab, from Salman (may Allah be pleased with them) who said: The Messenger of Allah (peace and blessings of Allah be upon him) addressed us on the last day of Sha'ban and said: "O people, there has come to you a great month, a blessed month, a month in which there is a night that is better than a thousand months. Allah has made fasting it obligatory and spending its nights in prayer a voluntary act. Whoever draws close (to Allah) during it by doing a good deed will be like one who did an obligatory deed in any other month, and the one who does an obligatory deed in it will be like one who did seventy obligatory deeds in any other month. It is the month of patience, and the reward of patience is Paradise. It is the month of helping others. It is a month in which the believer's provision is increased. Whoever gives a fasting person food with which to break his fast will have his sins forgiven and he will be ransomed from the Fire, and he will have a reward like his without it detracting from his reward in the slightest." They said: Not all of us can find something to give to the fasting person with which to break his fast. He said: "Allah will give this reward to the one who gives a fasting person a date or a drink of water or a sip of milk. It is a month the beginning of which is mercy, the middle of which is forgiveness and the end of which is ransom from the Fire. The one who reduces the burden for his slave will be forgiven by Allah, and He will ransom him from the Fire. So do a lot of four good deeds during it, two with which you will please your Lord and two which you cannot do without. As for the two good deeds with which you will please your Lord, they are bearing witness that there is no god except Allah, and seeking His forgiveness. As for those which you cannot do without, they are asking Allah for Paradise and seeking refuge with Him from Hell. Whoever feeds a fasting person until he is full,



Allah will give him to drink from my Cistern, a drink after which he will not thirst again until he enters Paradise.”

Its isnad (chain of narration) includes ‘Ali ibn Zayd ibn Jad’an, who is da’eef (weak) because of his bad memory. Its isnad also includes Yoosuf ibn Ziyad al-Basri, whose hadeeth is munkar (rejected). It also includes Humam ibn Yahya ibn Dinar al-‘Awadi, concerning whom Ibn Hajar said in al-Taqreeb: He is trustworthy but he may make mistakes.

Based on this, the hadeeth with this isnad is not false, but it is weak. However, many of the virtues of Ramadhan are proven in the saheeh ahadeeth (authentic narrations).

Standing Committee for Academic Research and Issuing Fatwas

Fatawa al-Lajnah al-Daimah li’l-Buhooth al-‘Ilmiyyah wa’l-Ifta (10/84-85).  
And Allah knows best.

## Question

**What do you say about the devils being chained up in Ramadaan?.**

## Answer

### Related

Praise be to Allah.

Al-Bukhaari (1899) and Muslim (1079) narrated from Abu Hurayrah (may Allaah be pleased with him) that the Messenger of Allaah (peace and blessings of Allaah be upon him) said: “When Ramadaan comes, the gates of Paradise are opened, the gates of Hell are closed, and the devils are chained up.”

The scholars differed as to the meaning of the devils being chained up in Ramadaan.

Al-Haafiz ibn Hajar said, quoting al-Haleemi: It may be interpreted at meaning that the devils are not able to tempt the Muslims as they are at other times because they are busy with the fast which controls their desires, and with reading Qur’aan and dhikr (remembrance of Allaah). Another scholar – someone other than al-Haleemi – said that what is meant by the devils is some of them, namely the maarids (strong devils), who are chained up.

‘Iyaad said: it may be interpreted in a literal sense, and that is as a sign to the angels that the month has begun, and in veneration of its sanctity, and so as to prevent the devils from harming the Muslims. And it may be interpreted as referring to the great amount of reward and forgiveness, and that the devils tempt people less, so it is as if they are chained up. This second interpretation is supported by the fact that according to a report narrated by Yoonus from Ibn

Shihaab which is recorded by Muslim it says “the gates of mercy are opened”. The chaining up of the devils may also be understood as a metaphor for them being unable to tempt people and make their whims and desires attractive to them. Al-Zayn ibn al-Muneer said: The first view is most likely to be correct, and there is no need to try to understand it in anything other than the literal sense.

Fath al-Baari, 4/114.

Shaykh Ibn ‘Uthaymeen (may Allaah have mercy on him) was asked about the words of the Prophet (peace and blessings of Allaah be upon him) “and the devils are chained up,” – yet we still see people suffering from epilepsy during the day in Ramadaan, so how can the devils be chained up when some people are suffering epileptic fits?

He replied: In some versions of the hadeeth it says “and the strong devils (maarids) are chained up” – this is narrated by al-Nasaa’i. This hadeeth is speaking of matters of the unseen, so we have to accept it and not discuss it any further. This is safer for a person’s religious commitment. Hence when ‘Abd-Allaah, the son of Imam Ahmad ibn Hanbal said to his father, “Some people suffer epileptic fits during the day in Ramadaan,” the Imam said: “This is what the hadeeth says and we do not discuss this.”

Moreover it seems that what is meant by their being chained up is that they are prevented from tempting people, based on the fact that there is a great deal of goodness and many people turn to Allaah during Ramadaan.

Majmoo’ al-Fataawa, 20.

Based on this, the chaining up of the devils is something that happens in a real sense, about which Allaah knows best. This does not mean that evil things do not happen or that people do not commit sin. And Allaah knows best.

See also question no. [12653](#).

## Question

**I'm a christianity but I do not believe in my religion anymore,and i'm sorry for that. I believe in allaah and his prophet. Now I want to do the Rammadan,but I'm still christianity,can I do the rammadan now? I dont know how to be a muslim. I feel it in my heart but I think this is not enough?.**

## Answer

Praise be to Allah.

We ask Allaah to open your heart to Islam.

If you fast without entering Islam, you will not gain anything from it except hunger and thirst, because Allaah does not accept any acts of worship unless they are based on correct belief and sound religious commitment.

The most important thing for you – and the most important thing overall – is to start with the right step, which is entering Islam.

After that you can start to pray and fast, and read Qur’aan, and do all the acts of worship which will bring life and joy to your heart.

It is not difficult for you to enter Islam, all you need to do is to utter the Shahaadatayn (the twin testimony of faith): Ash-hadu an laa ilaaha ill-Allaah wa ash-hadu anna Muhammadan rasool-Allaah (I bear witness that there is no god except Allaah and I bear witness that Muhammad is the Messenger of Allaah).

The fact that you feel in your heart that you are already Muslim is a good sign, but you have to take the last and most important step, which will bring you happiness in this world and in the Hereafter.

If you do not believe in your religion – as you say in your question – then what is life worth if a person does not have a religion or values or a divine system by which to live?

Do you think that the life of this world is no more than leisure, idle pursuits and satisfying desires, then it all comes to an end when you die?

No way! For after death comes the reckoning, and after the reckoning comes either Paradise or Hell.

So you must hasten to do that which will lead to your salvation. Do not wait or hesitate, for life passes quickly and no one knows when his life will come to an end and he will enter the first stage of the Hereafter, where regret will be of no avail, and a man will wish that he could return to this world so that he could believe and do righteous deeds.

“Until, when death comes to one of them (those who join partners with Allaah), he says: ‘My Lord! Send me back,

So that I may do good in that which I have left behind!’ No! It is but a word that he speaks; and behind them is Barzakh (a barrier) until the Day when they will be resurrected”

[al-Mu’minoos 23:99-100 – interpretation of the meaning]

“If you could but see when they will be held over the (Hell) Fire! They will say: ‘Would that we were but sent back (to the world)! Then we would not deny the Ayaat (proofs, evidences, verses, lessons, revelations, etc.) of our Lord, and we would be of the believers!’”

[al-An'aam 6:27 – interpretation of the meaning]

“But those who disbelieve (in the Oneness of Allaah — Islamic Monotheism), for them will be the fire of Hell. Neither will it have a complete killing effect on them so that they die nor shall its torment be lightened for them. Thus do We requite every disbeliever!

Therein they will cry: ‘Our Lord! Bring us out, we shall do righteous good deeds, not (the evil deeds) that we used to do.’ (Allaah will reply:) ‘Did We not give you lives long enough, so that whosoever would receive admonition could receive it? And the warner came to you. So taste you (the evil of your deeds). For the Zaalimoon (polytheists and wrongdoers) there is no helper.’”

[Faatir 35:36-37 – interpretation of the meaning]

We ask Allaah to guide you and to help you to do that which is good for you in this world and in the Hereafter.

We are ready to answer any questions you may have in sha Allaah.

And Allaah knows best.

---

## ISSUES OF FASTING

---

### Question

**What are the pillars of fasting?.**

### Answer

Praise be to Allah.

The fuqaha' are agreed that abstaining from the things that break the fast, from the true dawn until sunset is one of the pillars of fasting.

But they differed with regard to the intention. The Hanafis and Hanbalis are of the view that the intention is a condition of the fast being valid.

The Maalikis and Shaafa'is were of the view that it is a pillar in addition to abstinence.

Whether the intention is regarded as a pillar or a condition, the fast – like other acts of worship – cannot be regarded as valid without the intention, as well as abstaining from the things that break the fast.

Al-Bahr al-Raa'iq, 2/276; Mawaahib al-Jaleel, 2/378; Nihaayat al-Muhtaaj, 3/149; Nayl al-Ma'aarib Sharh Daleel al-Taalib, 1/274.

And Allaah knows best.

### Question

**We have a relative in our family who has been sickly since birth, with a sickness that the doctors are unable to explain to her parents, although it appears to be related to her immune system. Now she is fifteen years old, but she looks as if she is ten or eleven. A few weeks ago, she asked me if she is obliged to fast, noting that she has not yet started to menstruate.**

### Answer

Praise be to Allah.

Fasting is obligatory for every adult Muslim of sound mind who is able to fast.

Adulthood is reached when a person completes fifteen years (in terms of age, based on the Islamic lunar calendar), or emits maniy whether awake or asleep, or when coarse hair appears around the private part. In the case of women, the onset of menstruation is also a sign of reaching adulthood.

It says in *al-Mawsu'ah al-Fiqhiyyah* (8/191):

Reaching adulthood on the basis of age: this applies when none of the other signs of reaching adulthood have appeared before that.

The fuqaha differed concerning the age of reaching adulthood.

The Shafi'is and Hanbalis, and Abu Yusuf and Muhammad ibn al-Hanafiyyah, thought that a person, male or female, is to be regarded as an adult upon **completing** fifteen lunar [Hijri] years. The Shafi'is stated clearly that this is the correct age, because of the report of Ibn 'Umar: I was shown to the Prophet (blessings and peace of Allah be upon him) on the day of Uhud, when I was fourteen years old, and he did not allow me [to fight], as he did not think that I had reached adulthood. I was shown to him on the day of al-Khandaq (the Trench) when I was fifteen years old (i.e., completed 15 years), and he allowed me [to fight], as he determined that I had reached adulthood. [Narrated by al-Bukhari].

Ash-Shafi'i said: The Prophet (blessings and peace of Allah be upon him) sent back seventeen of the Sahabah when they were fourteen years old, because he did not think that they had reached adulthood. Then they were shown to him when they were fifteen years old (completed 15 years), and he permitted them [to fight]. They included Zayd ibn Thabit, Rafi' ibn Khadij, and Ibn 'Umar.

The Malikis thought that adulthood is reached at the age of eighteen years, or when a person passes the age of seventeen and begins his eighteenth year. Al-Hattab noted five views in the madhhab. According to one report it is eighteen years, or it was said that it is seventeen years. Some commentators on *ar-Risalah* mentioned also sixteen years, or nineteen years. And it was narrated from Ibn Wahb that it is fifteen years, because of the hadith of Ibn 'Umar quoted above.

Abu Hanifah thought that reaching adulthood on the basis of age occurs at eighteen years for a boy and seventeen years for a girl, because of the words of Allah, may He be exalted (interpretation of the meaning): *{And do not approach the orphan's property except in a way that is best until he reaches maturity}* [al-An'am 6:152]. Ibn 'Abbas (may Allah be pleased with him) said: Adulthood is reached at eighteen years of age. This applies to boys; girls reach adulthood earlier, so for them it occurs at seventeen years of age.

The majority are of the view that adulthood on the basis of age is reached when a person completes fifteen years.

Based on that, if this girl has not yet begun to menstruate or emit mani, and no coarse hair has grown around her private part, then when she completes fifteen years she is regarded as an adult and is obliged to fast. Body size makes no difference.

As that is the case, she must check whether the other signs of adulthood have appeared, in order to determine whether she is obliged to fast or not.

But if she is not able to fast, or if fasting will harm her, then she must ask the doctors whether there is any hope that she may recover from her sickness in the future so that she will be able to fast, or is there no hope of that?

If there is the hope that she will recover, then she may not fast, but she must make up the missed fasts when she is able to do so. If there is no hope of her recovery, then she may not fast, and she must feed one poor person for each day, but she does not have to make up the missed fasts.

And Allah knows best.

## Question

**I would like to ask about the ruling on inhaling air that comes out of the desert air cooler whilst fasting, as this device must be fed water so that it can moisten the air.**

## Answer

### Related

Praise be to Allah.

Firstly:

There is nothing wrong with using the desert air cooler during the day in Ramadan, and inhaling the air that comes out of it is not regarded as breaking the fast, even if the air cooler is fed with water. Even if we assume that droplets of water come out of it sometimes, they dissipate in the air, so none of the water vapour droplets reaches the person's mouth or nose, and nothing of that goes beyond his throat.

Inhaling air is permissible. The air that comes from the air cooler does not have any substance, like bakhour (incense), for example, and the droplets of water with which it is fed do not have any substance in the air emitted by the cooler, especially if you keep away from it and you are not right next to where the air is emitted from the cooler.

If it so happens that a fasting person was close to the air cooler and is certain that some of the water droplets entered his mouth, he must spit it out.

For more information, please see the answers to questions no. [66079](#) and [289121](#) .

Secondly:

A person may feel less thirsty when there is an air cooler, just as he will feel less thirsty if he fasts in cold weather. That does not affect his fast, and it is not the result of water vapour in the air; rather it is because of the cold temperature that results from the air cooler, and the cool air that comes from other types of air conditioners is much colder than that which comes from these desert air coolers. Inhaling cold air does not have a greater impact than putting water on one's body or head, because the moisture of water reduces the feeling of thirst. In fact, the skin absorbs water, but that does not break the fast.

Al-Bukhaari (may Allah have mercy on him) said: Chapter on bathing for one who is fasting. Ibn 'Umar (may Allah be pleased with him) wetted a garment and put it on when he was fasting.

Ash-Sha'bi entered the public bathhouse when he was fasting... al-Hasan said: There is nothing wrong with rinsing one's mouth and cooling down for one who is fasting... Anas said: I have a tub in which I bathe when I am fasting.

Al-Haafiz Ibn Hajar said in *Fath al-Baari* (4/197): The [word translated here as] tub is a hollowed-out rock like a cistern. It seems that the tub was filled with water, and when Anas felt too hot he would sit in it to cool down. End quote.

It seems that this tub was like what is known nowadays as a bathtub.

Abu Bakr al-Athram narrated with his isnad that Ibn 'Abbaas entered the bathhouse when he was fasting, along with some companions of his, during the month of Ramadan. End quote from *al-Mughni* (3/18).

Shaykh Ibn 'Uthaymeen (may Allah have mercy on him) was asked: What is the ruling on having a shower or bath more than once during the day in Ramadan, or sitting beside the air conditioner or air cooler all the time, when this cooler emits moisture?

He replied: In the previous answer, we spoke of evidence which indicates that that is permissible, and there is nothing wrong with it. The Messenger (blessings and peace of Allah be upon him) used to pour water over his head because of the heat, or because of thirst when he was fasting, and Ibn 'Umar (may Allah be pleased with him) would wet his garment with water when he was fasting, to cool himself when it was intensely hot, or because of thirst, moisture does not have any impact [on the fast], because it is not water that reaches the stomach." (*Majmoo' Fataawa Ibn 'Uthaymeen* 19/285).

And Allah knows best.



## Question

**What is the ruling on observing i'tikaaf during the last ten nights of Ramadan in more than one mosque, such as two nights in one mosque, two nights in another mosque, and so on, varying between mosques and imams, so as to increase motivation by going to a new place?**

## Summary of answer

**It is permissible to observe i'tikaaf in more than one mosque, although it is better to observe i'tikaaf in one mosque; it is permissible to go out to another mosque if one stipulates that when beginning i'tikaaf. However, it should be noted that the one who goes out of the mosque where he began his i'tikaaf to observe i'tikaaf in another mosque, for one or two nights, is missing out on doing i'tikaaf for all ten nights, according to what is proven in the Sunnah. That is because his i'tikaaf in the first mosque ends when he leaves the mosque, and his i'tikaaf in the second mosque does not begin until he actually enters the mosque.**

## Question

**There is something called "water fasting" where you only drink water for a couple of days. This can be from 3 days to 10 days or even more. It is known to have many health benefits. Does this go under continual fasting if I intend to do this fast religiously by only drinking water (no food) for sahur and iftar? Is it permissible? Also, since bowel movements are disrupted during this fast, doing enema is recommended every few days. Is this permissible? I would like to add that I do not have any health problem, I just want to gain the health benefits this fast has to offer.**

## Answer

#### Related

- **Combining the intention of seeking reward for fasting and of achieving health benefits**
- **What is the continuous fasting that is not allowed?**
- **Ruling on doing an enema when fasting**

Praise be to Allah.

Firstly:

## Combining the intention of seeking reward for fasting and of achieving health benefits

If someone fasts for the sake of Allah, may He be exalted, and at the same time also intends to attain the health benefits of fasting, there is nothing wrong with that. Seeking permissible benefits does not invalidate an act of worship, just as Allah, may He be exalted, has permitted the pilgrim to engage in trade and seek the provision of Allah during his Hajj journey.

Allah, may He be exalted, says (interpretation of the meaning):

*{Hajj is [during] well-known months, so whoever has made hajj obligatory upon himself therein [by entering the state of ihram], there is [to be for him] no sexual relations and no disobedience and no disputing during hajj. And whatever good you do - Allah knows it. And take provisions, but indeed, the best provision is fear of Allah. And fear Me, O you of understanding*

*There is no blame upon you for seeking bounty from your Lord [during hajj]. But when you depart from 'Arafat, remember Allah at al- Mash'ar al-Haram. And remember Him, as He has guided you, for indeed, you were before that among those astray} [al-Baqarah 2:197-198].*

It was narrated that Ibn 'Abbaas (may Allah be pleased with him) said: Dhu'l-Majaaz and 'Ukaaz were markets that were held during the Jaahiliyyah. When Islam came, it was as if they had reservations about that, until the words were revealed: *{There is no blame upon you for seeking bounty from your Lord [during hajj]}*. Narrated by al-Bukhaari (1770), who included it in a chapter entitled: Chapter on trade during the days of Hajj and buying and selling in the markets of the Jaahiliyyah.

Similarly it is permissible for a young man to fast with the intention of suppressing and reducing his desire.

It was narrated that 'Abdullah ibn Mas'ood (may Allah be pleased with him) said: The Prophet (blessings and peace of Allah be upon him) said to us: "O young men, whoever among you can afford it, let him get married, for it is more effective in lowering the gaze and guarding one's chastity. And whoever cannot afford it should fast, for it will weaken his desire." Narrated by al-Bukhaari (5066) and Muslim (1400).

For more information, please see the answer to question no. [220996](#) .

But the one who fasts should make worship his main focus, and not the opposite, as has been explained previously in the answer to question no. [228454](#) .

Secondly:

## **What is the continuous fasting that is not allowed?**

The continuous fasting that is not allowed is when the fasting person continues to fast night and day for a number of days, without eating or drinking, and without eating sahoor or iftar. If the fasting person has iftar or sahoor, even if it is only water, then he is not regarded as fasting continuously. Please see the answer to question no. [37757](#) .

As this is the case, then fasting in the sense of refraining from eating food and drinking only water is not a type of fasting that is prescribed in Islam at all, let alone being a kind of continual fasting, because there is no fasting in this case, so long as one is drinking water.

But it should be noted that refraining from eating food in this manner, even though it does not come under the heading of continual fasting, if it leads to falling short in obligatory duties, such as feeling too lazy to offer the five daily prayers, or it leads to falling short in doing one's duties to other people, such as falling short in doing one's job, then this kind of refraining from eating or "fasting" is not allowed.

If it is done for a real medical need, and it will not prevent one from carrying out Islamic duties or duties towards other people that outweigh the interest served by this "fasting", as is done by some religiously committed people, then it is not disallowed. But one should bear in mind what has been noted above, that this is not a real fast (sawm) and one cannot draw closer to Allah by doing such things. Rather it comes under the heading of medical treatment and remedies, like other kinds of medical treatment.

Thirdly:

## **Ruling on doing an enema when fasting**

The scholars differed regarding the ruling on doing an enema when fasting and whether it invalidates the fast or not. The view that is more likely to be correct is that it does not invalidate the fast. This has been discussed previously in a number of answers. Please see the answers to questions no. [38023](#) and [37749](#) .

This ruling has nothing to do with the one who is refraining from eating food only, because he is not fasting in the Islamic sense, so if he has a medical need for an enema, there is no reason not to do it.

And Allah knows best.

## Question

**Yesterday I fell asleep before sunset, and I woke up after dawn. Can I fast today or not?**

## Answer

Praise be to Allah.

If someone falls asleep before sunset and does not wake up until after the break of dawn on the following day, his fast of that day is not valid according to the majority of scholars, because he did not form the intention to fast during the night before, and the night begins with the setting of the sun.

The majority of scholars stipulate that one should form the intention to fast the night before, for each day of Ramadan, and it is not sufficient to form one intention at the beginning of the month, because the Prophet (blessings and peace of Allah be upon him) said: “Whoever did not form the intention to fast before dawn, there is no fast for him.” Narrated by Abu Dawood (2454), at-Tirmidhi (730) and an-Nasaa’i (2331). According to a version narrated by an-Nasaa’i: “Whoever did not form the intention at night to fast before dawn, there is no fast for him.” This hadith was classed as saheeh by al-Albaani in *Saheeh Abi Dawood*.

The matter of the intention is easy: if it crosses a person’s mind sometime between sunset and dawn that he is going to fast the next day, then this is the intention. If he eats or drinks knowing that this is for the purpose of fasting the following day, then he has intended to fast.

But the one who falls asleep before sunset does not do any of these things.

The view of the Maalikiis, and of Ahmad according to one report, is that one intention is sufficient at the beginning of the month.

Based on this view, the fast of this person who fell asleep is valid.

Ibn Qudaamah (may Allah have mercy on him) said: The intention is required for every day. This is the view of Abu Haneefah, ash-Shaafa’i and Ibn al-Mundhir.

It was narrated from Ahmad that one intention is sufficient for the entire month, if he intends to fast the entire month. This is the view of Maalik and Ishaq. That is because he formed the intention at a time the nature of which makes it valid to form an intention to fast, so it is valid, just as if he formed the intention to fast each day the night before.

In our view, it is an obligatory fast, so it is required to form the intention for each day the night before, as is the case when making up a missed fast.

Moreover, each single day is an act of worship, and if one of the days is rendered invalid, it does not invalidate any other day; doing something contrary to fasting on one day does not spoil any other days. Thus it is like fasting to make up a missed fast. Therefore each day is separate from the first day (so one intention formed at the beginning of the month is not sufficient).

End quote from *al-Mughni* (3/23).

Shaykh Ibn ‘Uthaymeen (may Allah have mercy on him) thought that the view of the Maaliki is more likely to be correct.

He (may Allah have mercy on him) said: He said: fasting each day is obligatory, so one must form the intention for each day at that time. For example, in Ramadan one needs to form thirty intentions.

Based on that, if a man falls asleep after ‘Asr in Ramadan, and does not wake up until after the break of dawn on the following day, his fast of that day is not valid, because he did not form the intention to fast that day from the night before. What the author mentions is the well-known view of the madhhab.

They gave as the reason for that the fact that each day is a separate act of worship, therefore if the fast of Sunday is rendered invalid, it does not invalidate the fast of Monday, for example.

Some of the scholars were of the view that in cases where it is stipulated that an act of worship be done consecutively, it is sufficient to form the intention at the beginning, unless the sequence is interrupted for a valid reason, in which case the intention should be renewed [when resuming that act of worship].

Based on that, if a person intended on the first day of Ramadan to fast the entire month, that intention is sufficient for the entire month, so long as nothing happens to make him interrupt it, such as if he travels during Ramadan; in that case, when he resumes fasting, he must renew his intention.

This is the more correct view, because if you ask any Muslim about that, he will tell you that he intended to fast from the beginning of the month until the end.

Based on that, if the intention was not formed every night in a true sense, then it is still deemed to have taken place, because the basic principle is that the intention does not expire. Therefore we say: if an interruption to the fast occurs for a valid reason, then the person resumes fasting, he must renew his intention.

This view is what one feels comfortable with, and it is not possible for people to adhere to any other view.

End quote from *ash-Sharh al-Mumti* ‘ (6/356).

To be on the safe side, you should follow the majority view, refrain from eating and drinking for the rest of the day, then make up the day.

It should be noted that the difference of scholarly opinion has to do with one who falls asleep before sunset and carries on sleeping until the break of dawn. But if he wakes up during the night, even for a moment, and it occurs to him that he will be fasting the following day, then his fast is valid, and there is no difference of scholarly opinion concerning that.

And Allah knows best.

## Question

**In India we make the niyah of Saum as "ALLAH HUMMA ASOOMO GHADAN LAKA FAGHFIRLEE MA QADDAMTU WA MA AKHARTU", I am not sure of the meaning, but is it the right niyah? If yes, please explain the meaning or please give me the right niyah proved by Quran and Hadith.**

## Answer

### Related

- **Do you have to say intention for fasting?**
- **When to make intention for fasting**
- **Is uttering the intention for fasting out loud required?**
- **How to formulate the intention to fast**

Praise be to Allah.

## Do you have to say intention for fasting?

The Ramadan fast and other **acts of worship** are not valid unless accompanied by the proper intention. This is because the Prophet (peace and blessings of Allah be upon him) said: “Actions are but by intentions, and everyone shall have but that which he intended...” (Narrated by al-Bukhari, 1; Muslim, 1907)

## When to make intention for fasting

The **intention** is subject to the condition that it be made at night, before the dawn comes. This is because the Prophet (peace and blessings of Allah be upon him) said: “Whoever does not intend to fast before dawn, there is no fast for him.” (Narrated by al-Tirmidhi, 730)

According to a version narrated by al-Nasai (2334): “Whoever does not intend to fast from the night before, there is no fast for him.” (Classed as hasan by al-Albani in Sahih al-Tirmidhi, 573)

What is meant is that whoever does not intend to fast and resolve to do so from the night before, his fast is not valid.

## Is uttering the intention for fasting out loud required?

The **intention** (niyyah) is an action of the heart. The Muslim should resolve in his heart that he is going to fast tomorrow. It is not prescribed for him to utter it out loud and say, “I intend to fast” or “I will fast tomorrow” or other phrases that have been innovated by some people.

## How to formulate the intention to fast

The correct intention is when a person resolves in his heart that he is going to fast tomorrow.

Hence Shaykh al-Islam Ibn Taymiyah said in al-Ikhtiyarat (p. 191):

“If it crosses a person’s mind that he is going to fast tomorrow, then he has made the intention.”

The Standing Committee was asked: **How should a person intend to fast Ramadan ?**

They replied:

“The intention is done by resolving to fast. It is essential that the intention to fast Ramadan be made every night.” (Fatawa al-Lajnah al-Daimah, 10/246)

And Allah knows best.

## Question

**Is it correct to say *Inni saa'im* (I am fasting) or *Allahumma inni saa'im* (O Allah, I am fasting)? What is the difference between them?**

## Answer

Praise be to Allah.

It was narrated from Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (blessings and peace of Allah be upon him) said: “Fasting is a shield, so let [the fasting person] not utter any obscene or ignorant speech, and if someone tries to fight him or insults him, let him say: ‘I am fasting,’ twice.” Narrated by al-Bukhaari (1894) and Muslim (1151).

Ibn ‘Abd al-Barr (may Allah have mercy on him) said:

With regard to the words “and if someone tries to fight him or insults him, let him say: ‘I am fasting’”, there are two views:

The first view is that he should say to the one who wants to insult him or fight him: I am fasting, and my fast prevents me from responding to you in kind, because I am guarding my fast against obscene talk or false speech. This is what I am commanded to do, and if it were not for that, I would have stood up for myself and said to you exactly what you said to me, and so on.

The second view is that the fasting person should say to himself: You are fasting, so you have no way to vent your anger by returning insults. And he should not say “I am fasting” out loud, because that is a kind of showing off and telling people about his deeds, because fasting is an action that is not obvious, and that is why Allah will reward without measure the one who fasts.

End quote from *at-Tamheed* (19/55-56).

What is most likely to be the case is that it should be said out loud, because uttering out loud is what is meant by the word “say”.

An-Nawawi (may Allah have mercy on him) said: It was said that he should say it out loud to make the one who insulted him hear it, in the hope that he will be deterred. And it was said that he should say it to himself, in order to refrain from saying foolish things and maintain the integrity of his fast. The first view is more likely to be correct.

End quote from *al-Adhkaar* (p. 161).

Shaykh al-Islam Ibn Taymiyah (may Allah have mercy on him) said:

The correct view is that he should say it out loud, as is indicated by the hadith, because when saying is mentioned in general terms, without qualification, it can only refer to what is uttered out loud, whereas what a person says to himself is usually mentioned with qualification, as in the hadith, “Allah has pardoned my ummah for what crosses their minds [lit. what they say to themselves],” which is then followed by the words: “so long as they do not speak of it or act upon it.” When speaking is mentioned in general terms, it can only refer to what is audible, and if a person says out loud, I am fasting, then he has explained the reason why he is refraining from responding, and that will be a better deterrent to the one who initiated the aggression.

End quote from *Minhaaj as-Sunnah* (5/197).

Based on the wording of the hadith and the reason why the Prophet (blessings and peace of Allah be upon him) said this, which was to address the opponent and tell him to restrain himself, it is more appropriate that the words “I am fasting” should be said out loud.

But adding the word *Allahumma* (O Allah) does not change the meaning; rather it makes the meaning more emphatic, by calling upon Allah to witness that. This is like the response of the Prophet (blessings and peace of Allah be upon him) to the man who asked him about the teachings of Islam:



... The man said to the Prophet (blessings and peace of Allah be upon him): I am going to ask you something and I will be stern in asking, so do not be upset with me.

The Prophet (blessings and peace of Allah be upon him) said: Ask whatever you want.

He said: I ask you, by your Lord and the Lord of those who came before you, has Allah sent you to all of humankind?

He said: *Allahumma na'm* (O Allah, yes)...

Narrated by al-Bukhaari (63).

Al-Haafiz Ibn Hajar (may Allah have mercy on him) said:

With regard to his saying "*Allahumma na'm* (O Allah, yes)" when simply saying yes would have been a sufficient answer, he only said "*Allahumma* (O Allah)" by way of seeking blessing, and it is as if he was calling on Allah to witness that by way of affirming his truthfulness.

End quote from *Fath al-Baari* (1/151).

And Allah knows best.

## Question

**There is a difference of opinion about the timing of Fajr prayer in Egypt. Yesterday my mother felt extremely thirsty when hearing the adhaan for Fajr, so she asked my brother and he told her to drink - following the view of a senior Salafi shaykh in Egypt who says that the official timing of the prayer is wrong, and he and his students used to eat for ten minutes after the adhaan. My brother did this repeatedly, but he does not remember how many days he did this on. What should my mother and my brother do?**

## Answer

Praise be to Allah.

What is required with regard to fasting is to refrain from doing anything that breaks the fast from the break of dawn until the sun sets, because Allah, may He be exalted, says (interpretation of the meaning):

"And eat and drink until the white thread of dawn becomes distinct to you from the black thread [of night]"

[al-Baqarah 2:187].

What matters is the break of dawn; if someone is not certain that dawn has broken, then he may eat until he is certain.

Similarly, if he knows that the mu'adhdhin gives the call to prayer ahead of time, or he is not sure whether he is giving the call to prayer on time or ahead of time, then he may eat until he is certain. However, it is more appropriate for him to stop (eating and drinking) as soon as he hears the adhaan, so as to be on the safe side.

Shaykh 'Abd al-'Azeez ibn Baaz (may Allah have mercy on him) was asked: What is the shar'ī ruling on the fast of someone who hears the adhaan of Fajr but continues to eat and drink?

He replied: What is required of the believer is to refrain from things that break the fast, such as eating, drinking and so on, when it becomes clear to him that dawn has broken, if the fast is obligatory, such as the fast of Ramadan, or fasting in fulfilment of a vow or as an act of expiation, because Allah, may He be glorified and exalted, says (interpretation of the meaning):

“And eat and drink until the white thread of dawn becomes distinct to you from the black thread [of night]. Then complete the fast until the sunset”

[al-Baqarah 2:187].

So if he hears the adhaan and knows that this is the call for Fajr, then he must stop (eating etc.)

If the mu'adhdhin gives the call to prayer before dawn breaks, then it is not obligatory to stop eating etc., and it is permissible to eat and drink until he is certain that dawn has broken.

If he does not know whether the mu'adhdhin gives the call to prayer before dawn has broken or after, then it is better and more prudent to stop eating etc. when he hears the adhaan, but it does not matter if he eats or drinks something whilst hearing the adhaan, because he does not know (for sure) whether dawn has broken.

It is well-known that people who live in cities where there is electric lighting cannot know whether dawn has broken by looking at the sky at the time of dawn; but he should err on the side of caution by paying attention to the adhaan and the timetables which state the time of dawn, mentioning hour and minute, acting in accordance with the words of the Prophet (blessings and peace of Allah be upon him): “Leave that which makes you doubt for that which does not make you doubt”; and “Whoever is cautious with regard to ambiguous matters will protect his religious commitment from shortcomings and will protect his honour from slander” and Allah is the source of strength.

End quote from Fataawa Ramadaan, compiled by Ashraf 'Abd al-Maqsood (p. 201)

Based on that, if your mother and your brother were following someone whom they trust, who says that the adhaan is given ahead of the time of the true dawn, so they ate based on that, then there is no blame on them for what they did in the past, and their fast is valid.

But in the future, they should stop eating when the adhaan begins, because the issue of errors in timetables is very controversial, especially with regard to the degree of error. So the most prudent approach with regard to fasting is to stop eating when the adhaan begins, and the most prudent approach with regard to the prayer is to delay it for twenty minutes or more.

For more information, please see the answers to questions no. [26763](#) and [66202](#).

And Allah knows best.

## Question

**When making up missed days from Ramadan, if my intention is to fast those days without any interruption, i.e. to fast them consecutively, is it permissible to form one intention (niyyah) to fast all of these days?**

## Answer

Praise be to Allah.

Forming the intention from the night before is a condition for every obligatory fast, according to the most correct scholarly opinion, whether that fast is being made up or is being offered on time.

This is indicated by the words of the Prophet (blessings and peace of Allah be upon him): “Whoever did not intend to fast before Fajr, there is no fast for him.” Narrated by Abu Dawood (2454), at-Tirmidhi (730) and an-Nasaa’i (2331). According to a version narrated by an-Nasaa’i: “Whoever does not form the intention to fast during the night before Fajr, there is no fast for him.”

This hadith was classed as saheeh by al-Albaani in Saheeh Abi Dawood.

The majority of fuqaha’ are of the view that it is obligatory to form the intention for each day, and it is not sufficient to form the intention (only) at the beginning of the month of Ramadan, or at the beginning of a period of consecutive fasts for all of the days.

The Maalikis are of the view that one niyyah (intention) is sufficient for a fast that must be observed on consecutive days, such as Ramadan. As for a fast that does not have to be observed

on consecutive days, such as making up missed days (qada'), it is essential to form a separate intention for each day.

It says in al-Mawsoo'ah al-Fiqhiyyah (40/275):

The Hanafis, Shaafa'is and Hanbalis are of the view that forgetting to form the intention on some nights of a fast that must be observed on consecutive days interrupts the sequence, as does omitting it deliberately, and forgetting is not regarded as a valid excuse for failing to do what is obligatory.

The Maalikis are of the view that a single intention is acceptable for every fast that must be observed on consecutive days, such as Ramadan and expiatory fasts in which the fast must be observed on consecutive days. End quote.

In al-Khulaasah al-Fiqhiyyah 'ala Madhhab as-Saadah al-Maalikiyyah, it says: A single intention is sufficient for every fast which must be observed on consecutive days, such as Ramadan and its expiation (i.e., the two-month expiatory fast for having intercourse during the day in Ramadan); fasts in expiation for murder or zihaar (a jaahili form of divorce in which a man says to his wife, 'you are to me as my mother's back'); and vows to observe a fast on consecutive days, as in the case of one who vows to fast a specific month... And it is essential to form the intention from the night before for each fast that may be observed on separate days, such as making up missed days of Ramadan, fasting whilst travelling, expiation for breaking an oath (kafaarat yameen), fasting in expiation for shaving the head whilst in ihram due to an ailment in the scalp, or fasting to make up for some shortcoming in performing the rituals of Hajj. End quote.

Based on that:

If you intended to make up the Ramadan fasts on consecutive days, then you must form the intention for each day, according to the majority of scholars. I put this question to our shaykh, 'Abd ar-Rahmaan al-Barraak (may Allah preserve him), and he replied:

The intention must be formed for each day. Offering fasts to make up for missed days is not like fasting in Ramadan, according to those scholars who allow forming a single intention (for the entire month), because the days of Ramadan are consecutive as enjoined by Allah. End quote.

However, we should point out that if someone thinks to himself that he will be fasting tomorrow, then he has formed the intention. Shaykh al-Islam Ibn Taymiyah (may Allah have mercy on him) said: Whoever thinks to himself that he will be fasting tomorrow has indeed formed the intention of doing so. End quote from al-Ikhtiyaaraat al-Fiqhiyyah, in al-Fataawa al-Kubraa (4/459).

And Allah knows best.

## Question

**What is the ruling on selling food during the day in Ramadan in shops and grocery stores? I live in Russia where most of the people are not fasting, and I read on your website that this is haraam in restaurants and cafes, because customers usually eat the food straight away in restaurants. I sell food such as sausages, bread and rice in my store, and I do not know when the purchaser will eat it, but I think it most likely that he is not fasting; perhaps he will eat it after sunset, or perhaps he will eat it straight away or after a short while.**

## Answer

### Related

Praise be to Allah.

It is possible to divide items sold in shops and grocery stores into two categories, with a different ruling for each category.

The first category:

This includes foods that it is thought most likely that the purchaser will eat as soon as he buys them, based on the type of food and the need for it, such as frozen items like ice cream, juice, cold drinks, and hot drinks in cups that are usually consumed at the time of purchase, or sweets that are made to be eaten straightaway, and similar kinds of food. It is not permissible for the Muslim to sell such items during the day in Ramadan, because it is thought most likely that the purchaser will transgress the sanctity of the sacred month by consuming them, whether he is a Muslim or not. The minor issues of sharee‘ah are addressed to all people, and for all people it is not permissible to cooperate in sin and transgression, as Allah, may He be exalted, says (interpretation of the meaning):

“Help you one another in Al-Birr and At-Taqwa (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allah. Verily, Allah is Severe in punishment”

[al-Maa'idah 5:2].

Imam ar-Ramli ash-Shaafa‘i (may Allah have mercy on him) said:

... A similar case is a Muslim who is accountable feeding a disbeliever who is accountable during the day in Ramadan, or selling him food when he knows or thinks it most likely that he will eat it during the day, as my father (may Allah have mercy on him) mentioned in his fatwa.

That is because all of that may be a cause of sin or helping another person to sin, based on the fact that the minor issues of sharee‘ah are also addressed to the disbelievers, which is the view that is most likely to be correct.

End quote from Nihaayat al-Muhtaj (3/471)

Shaykh Ibn ‘Uthaymeen (may Allah have mercy on him) said:

It is not permissible to open restaurants during the day in Ramadan, even if that is to serve disbelievers – and of course it is not permissible to do that for Muslims. Whoever among you sees a restaurant owner opening his restaurant during the day in Ramadan must inform the authorities of that so that they can stop him. No disbeliever should be allowed to eat or drink openly during the day in Ramadan in Muslim countries; they should be prevented from doing that.

End quote from al-Liqaa’ ash-Shahri (8/4)

In Fataawa al-Lajnah ad-Daa’imah (36/2-9) it says:

It is not permissible to open a restaurant during the day in Ramadan for disbelievers, or to serve them in the restaurant, because this is a serious transgression of sharee‘ah, and comes under the heading of helping them in that which Allah has prohibited. It is well-known according to Islamic teachings that both the fundamental and minor issues of sharee‘ah are addressed to the disbelievers; there is no doubt that the fast of Ramadan is one of the pillars of Islam, and that what they should do is observe that, after fulfilling the necessary condition, which is entering Islam. So it is not permissible for a Muslim to help them in refraining from doing what Allah has enjoined upon them. Likewise, it is not permissible for a Muslim to serve them in any way that is humiliating for the Muslim, such as serving them food and the like. Disbelievers who come to Muslim countries should be compelled not to do anything that is contrary to the laws of Islam and causes annoyance to the Muslims and upsets them. Hence it is essential to close the restaurant in the company mentioned during the day in Ramadan. End quote.

Shaykh ‘Abd al-‘Azeez ibn ‘Abdillah ibn Baaz, Shaykh ‘Abdullah ibn Ghadyaan, Shaykh Saalih al-Fawzaan, Shaykh ‘Abd al-‘Azeez Aal ash-Shaykh, Shaykh Bakr Abu Zayd.

The ruling on this category has been explained previously in the answers to questions no. [78494](#), [49694](#).

The second category:

This includes food and drink concerning which the seller cannot know when the purchaser will consume them, whether it will be during the day or at night, such as canned goods, wrapped sweets, bread and all other grocery items such as olive oil, rice and so on, which form the majority of goods sold in stores, as far as we know. In this case, there is nothing wrong with the Muslim selling them during the day in Ramadan, and there is no sin on him for doing so. Even if he thinks it most likely that the purchaser is not fasting, because he is a non-Muslim or because

he is a Muslim who is not fully committed to his faith, he does not know about what the purchaser will do with the things he buys. He may use them straight away, or he may not use them until later on, and they may expire and he may not benefit from them.

Moreover, there is no regular practice or usual way of using these purchased items, and no one has the ability to determine whether most people are buying them to eat them during the day or during the night, so this matter is open-ended.

In that case, the basic principle, that it is permissible to sell them, undoubtedly remains in effect, and it is not included in the prohibition on cooperating in sin and transgression, because no one can know for certain that these things will be used in a sinful and wrong manner. The basic principle is that it is permissible to sell them, and it is not permissible to move from that principle unless there is a good and convincing reason to do so.

You will find this condition referred to in what ar-Ramli said:

... Similarly, when he sells food, he knows or thinks it most likely that it will be consumed during the day...

With regard to the second category, the assumption is that the seller does not know and does not think it most likely that the purchaser will consume the food during the day in Ramadan, so the reason for the prohibition is not applicable; rather the ruling remains in effect that selling these products is permissible. The same applies in every transaction in which there is doubt about how the purchaser will use the item.

As ar-Ramli (may Allah have mercy on him) said:

Whoever says that the majority of scholars say that it is permissible in this case – but it is still makrooh – it is to be understood as referring to cases where there is still some doubt about the way in which the purchaser will use it.

End quote from Mughni al-Muhtaaj (3/471).

The majority of scholars who said that it is permissible to sell in such cases meant that it is permissible to sell if the seller is not sure and does not know the intention of the purchaser in purchasing that item.

Islamic teachings do not put people through hardship and do not enjoin on them that which they cannot bear. Expecting the seller to check on the intention of every purchaser comes under the heading of hardship and difficulty, as is quite clear, and is making life difficult for Muslims, and Allah, may He be glorified and exalted, does not want that, as He, may He be glorified, says (interpretation of the meaning):

“On no soul does Allah place a burden greater than it can bear. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned”

[al-Baqarah 2:286]

“Allah intends for you ease, and He does not want to make things difficult for you”

[al-Baqarah 2:185].

This second category cannot be compared to the prohibition on selling grapes to one who will press them and turn them into wine, because drinking wine is prohibited in all situations (in Ramadan and otherwise), and it is possible for the seller of grapes to think it likely that a particular purchaser will use what he buys in a sinful manner. As for the one who sells food during the day in Ramadan, it is not possible for him to think it most likely that a purchaser will use what he buys in a sinful manner.

And Allah knows best.

## Question

**My body is covered with thick hair, and I want to get rid of it completely with a laser. Is it possible to do that when I am fasting? Or is the laser haraam for men in all cases?**

## Answer

### Related

Praise be to Allah.

Whatever the Lawgiver has instructed us to leave alone of hair on the body, such as the beard and eyebrows, nothing should be removed from them, whether that is done whilst fasting or at any other time.

What we have been commanded to remove, may be removed as much as indicated by Islamic teaching, such as the armpit hair, pubic hair, and the moustache in the case of men.

Whatever has not been mentioned in the teachings is pardoned. That includes hair of the nose, chest, back, legs and forearms.

Shaykh Ibn ‘Uthaymeen (may Allah have mercy on him) said:

Removal of hair may be divided into several categories:

1.



Hair which the Lawgiver has commanded us to remove, such as pubic hair, armpit hair and the moustache which we are commanded to trim.

2.

Hair which the Lawgiver has forbidden us to remove: the hair of the beard. Plucking the eyebrows is also prohibited.

3.

Hair concerning which the Lawgiver has not said anything, such as hair on the head, legs, arms and the rest of the body. With regard to that concerning which the Lawgiver has not said anything, some of the scholars stated that it is not allowed to remove it, because removing it is changing the creation of Allah, and changing the creation of Allah is something that is enjoined by the Shaytaan, because Allah, may He be exalted, tells us that he said (interpretation of the meaning): “and indeed I will order them to change the nature created by Allah” [an-Nisa’ 4:119]. Other scholars said that it is permissible to remove it, because nothing was said about it; sharee‘ah commands, prohibits and stays silent, and when it has stayed silent and said nothing, it is known that this is something that is neither enjoined nor prohibited, because if it was prohibited, sharee‘ah would have prohibited it, and if it was enjoined, it would have enjoined it.

The latter view is more likely to be correct, in terms of argument, because removing hair that it is not forbidden to remove is permissible.

End quote from Majmoo‘ Fataawa wa Rasaa’il al-‘Uthaymeen (11/205-206)

Please see also the answer to question no. [45557](#)

Conclusion: with regard to removing hair from the body, what matters is whether the Lawgiver has given permission to remove it.

After that, it makes no difference whether it is done by laser or any other means of removing it.

The basic principle is that it is permissible to use a laser for that and for other permissible uses, unless trustworthy doctors state that the body may be harmed by that. In that case it is not permissible to use that which will cause harm to it.

Moreover, this matter has nothing to do with the fast at all, because fasting does not make it allowed or disallowed to remove hair whilst fasting, and the fast is not invalidated or enhanced by that. It has nothing to do with it.

But if a person removes any of his hair by way of sin and disobedience, then doing so in Ramadan is worse, because he should guard against sin and disobedience before he fasts by refraining from food, drink and physical pleasures.

Please see also the answer to question no. [14030](#)

And Allah knows best.

## Question

**What is the ruling on a person who intended to fast the entire month of Ramadan before he went to bed, then the next day he woke up for sahoor, and was told that Ramadan had not yet started, and that day was the thirtieth of Sha'baan. The day after that he did not renew his intention, and he went on to fast the holy month.**

## Answer

### Related

Praise be to Allah.

Forming the intention from the night before is a condition of an obligatory fast being valid, because of the hadeeth of Hafsaah, the wife of the Prophet (blessings and peace of Allah be upon him), according to which the Messenger of Allah (blessings and peace of Allah be upon him) said: "Whoever did not intend to fast before Fajr, there is no fast for him." Narrated by Abu Dawood (2454); classed as saheeh by al-Albaani in Irwa' al-Ghaleel (4/25, no. 914).

An-Nawawi (may Allah have mercy on him) said:

Our view – i.e., the Shaafa'is – is that the fast of Ramadan is not valid without having the intention from the night before. This is the view of Maalik, Ahmad, Ishaq, Dawood and many of the scholars among the earlier and later generations.

End quote from al-Majmoo' (6/318)

But the issue of the intention is very easy; simply resolving and planning to fast after finding out that the next day is Ramadan is the intention, and it is not necessary to utter it out loud; rather that is not prescribed.

Ibn Taymiyah (may Allah have mercy on him) said:

Anyone who finds out that the next day is Ramadan and wants to fast it has intended to fast it, whether he spoke the intention out loud or not. This is the practice of the majority of Muslims; all of them intend to fast.

End quote from Majmoo' al-Fataawa (25/215).

Shaykh Ibn ‘Uthaymeen (may Allah have mercy on him) said in ash-Sharh al-Mumti‘ (6/353-354):

The intention cannot be omitted from a conscious action. In other words, any deed that a person does consciously must inevitably be done with the intention. Thus we know that what happens to some people of waswaas, when a person says “I did not form the intention” is no more than an illusion which has no basis in reality. How can it be true that he did not form the intention when he has done it? End quote.

The intention to fast the whole of the month of Ramadan, from the first day, suffices as the intention so long as the fast is not interrupted by travel or sickness, in which case he should renew his intention, but that is not essential. It is not stipulated that the Muslim must form the intention to fast the whole of the month of Ramadan from the beginning of the month. If he intends to do that on every night of the month and then fasts, his fast is valid.

Ibn al-Qattaan (may Allah have mercy on him) said:

The scholars are unanimously agreed that if a person intends to fast on every night of the month of Ramadan, and he fasts, then his fast is complete.

End quote from al-Iqnaa‘ fi Masaa’il al-Ijmaa‘ (1/227)

But if what the questioner means is that he did not renew his intention to fast at all until the first day of Ramadan began, and he was unaware as to whether this day was Ramadan or not, then after dawn broke he remembered that it was Ramadan, and he had not intended at any point in the night that the next day he would fast the first day of Ramadan, and he did not get up to have sahoor on that day, then he has to refrain from eating from the moment he finds out that it is Ramadan, and he has to make up that day, because it is obligatory to form the intention from the night before, as mentioned above.

For more information on how to form the intention to fast, see the answer to question no. [22909](#).

And Allah knows best.

## Question

**My wife and I are not fasting because of an excuse, which is chronic sickness. Am I allowed to be intimate with her during the day in Ramadan?**

**Praise be to Allah.**

**If both spouses are excused from fasting during Ramadan, such as if they are travelling or they are sick with an illness that makes it permissible not to**

**fast, in this case it is permissible for them to have intercourse during the day in Ramadan, without needing to offer expiation.**

**Ash-Shiraazi (may Allah have mercy on him) said: If he breaks the fast by having intercourse when he is sick or travelling, no expiation is required, because it is permissible for him not to fast, so no expiation is required when it is permissible not to fast.**

**End quote from al-Muhadhdhab (6/373)**

**Shaykh 'Abd al-'Azeez (may Allah have mercy on him) said in Majmoo' Fataawa Shaykh Ibn Baaz (15/307):**

**If the one who has intercourse during the day in Ramadan is travelling or is sick with an illness that makes it permissible for him not to fast, then no expiation is required of him, and there is no blame on him, but he has to make up the day on which he had intercourse, because it is permissible for one who is sick or travelling to not fast, by having intercourse or otherwise.**

**End quote**

**In a case such as yours, where there is chronic sickness, you may refrain from fasting and feed one poor person for each day.**

**And Allah knows best.**

## **Question**

**I suffer from an allergy in the nose. I have read the questions having to do with taking medication in the form of a nasal spray whilst fasting, and you stated that it does not invalidate the fast. But my question has to do with another kind of medicine, which is in the form of a gel that is taken through the nose. Does taking it invalidate the fast?**

## **Answer**

**Praise be to Allah.**

The Prophet's Sunnah indicates that the nose may lead to the stomach. The Prophet (blessings and peace of Allah be upon him) said: "Exaggerate in rinsing the nose (when doing wudoo') unless you are fasting." Narrated by Abu Dawood, 142; at-Tirmidhi, 788. Classed as saheeh by Shaykh al-Albaani in Saheeh Sunan Abi Dawood.

If the gel that is taken through the nose does not reach the throat or stomach, rather it is absorbed through the nose, then the fast is valid.

Shaykh Ibn 'Uthaymeen (may Allah have mercy on him) said:

There is nothing wrong with using creams that moisten the lips and nose, or dampening it with water or with a wet cloth and the like, but you should take care not to let any of that moisture reach the throat or stomach. If anything does reach it without you intending it to, then you do not have to do anything, such as if you wash inside your mouth and the water reaches the throat without you intending it to. That does not break the fast.

End quote from Majmoo' Fataawa Ibn 'Uthaymeen, 19/224

We ask Allah to heal you and all the sick Muslims, and grant you well-being.

And Allah knows best.

## Question

**Is it permissible for a doctor under normal circumstances to break the fast if he becomes tired from treating patients? What is the ruling if he is doing operations, some of which take a long time? Does the ruling vary if it is an emergency case?**

## Answer

Praise be to Allah.

It is not permissible for a doctor to break the fast in order to treat patients, unless the patient is in a serious condition and his treatment depends on the attending doctor breaking the fast. In that case it is permissible for the doctor to break the fast, because he is saving someone from dying.

And Allah is the source of strength. May Allah send blessings and peace upon our Prophet Muhammad and his family and companions. End quote.

Shaykh 'Abd al-'Azeez ibn Baaz, Shaykh Saalih al-Fawzaan, Shaykh 'Abd al-'Azeez Aal ash-Shaykh, Shaykh Bakr Abu Zayd

## Question

**I have a sister who has Down's syndrome. She reached puberty at the beginning of this year and she cannot fast. Should we pay fidyah on her behalf, or what? How much is it?**

## Answer

Praise be to Allah.

Firstly:

Down's syndrome is a genetic disorder; it includes delays in the development of cognitive ability and physical growth. The external signs of Down's syndrome include a crease in the eyelids, short neck and hands, and poor muscle tone.

Secondly:

For fasting to be obligatory, it is stipulated that one should be of sound mind, because of the words of the Prophet (blessings and peace of Allah be upon him): "... The Pen has been lifted from three: from the insane person whose mind is deranged until he comes to his senses, from the sleeper until he awakens and from the child until he reaches maturity..." Narrated by Abu Dawood, 4399; classed as saheeh by al-Albaani in Saheeh Sunan Abi Dawood.

If your sister is affected by a delay in cognitive ability to the extent that she has not been able to reach the level of discernment, and she does not understand the teachings of Islam, then in this case she is not obliged to fast or to make up missed fasts, and you do not have to pay the fidyah on her behalf, because she is not accountable in the first place.

Shaykh Ibn 'Uthaymeen (may Allah have mercy on him) said in ash-Sharh al-Mumti' (6/324): Anyone who does not have cognitive ability is not accountable, and none of the obligatory duties of Islam are binding upon him, such as prayer, fasting and feeding the poor instead of fasting. In other words, he does not have to do anything at all, with the exception of financial obligations. End quote.

And Allah knows best.

## Question

**How can I maintain my fast in the face of these sins?.**

## Answer

### Related

Praise be to Allah.

You have done very well to ask this question; it indicates that you are keen to make sure that your acts of worship do not go to waste or be reduced because of these widespread sins.

We should all remember that the real meaning of fasting is not only giving up food and drink, rather Allaah, may He be exalted, has enjoined fasting in order that we may attain piety (taqwa). Hence real fasting means refraining from sin by refraining from it and giving it up; this is the fasting of the heart, not just the fasting of the body. The Sunnah points to what we have said, and it has been discussed and explained by the scholars.

It was narrated that Abu Hurayrah (may Allaah be pleased with him) said: The Messenger of Allaah (peace and blessings of Allaah be upon him) said: “Whoever does not give up false speech and acting upon it, Allaah has no need of his giving up his food and drink.” Narrated by al-Bukhaari (1804). And it was narrated that Abu Hurayrah (may Allaah be pleased with him) said: The Messenger of Allaah (peace and blessings of Allaah be upon him) said: “It may be that all a fasting person gets from his fast is hunger and thirst, and it may be that all a person who prays at night gets from his prayer is sleeplessness.” Narrated by Ahmad (8693); classed as saheeh by Ibn Hibbaan (8/257) and by al-Albaani in Saheeh al-Targheeb (1/262).

The Sahaabah and the early generations of this ummah were keen for their fasting to be a purification for their souls as well as their bodies, free from disobedience and sin.

‘Umar ibn al-Khattaab (may Allaah be pleased with him) said: Fasting does not mean abstaining from food and drink only, rather it is also abstaining from lying, falsehood and idle speech.

Jaabir ibn ‘Abd-Allaah al-Ansaari said: When you fast, then let your hearing, sight and tongue fast from lying and sin and stop abusing servants. Be tranquil and dignified on the day of your fast, and do not let the day you do not fast and the day you fast be the same.

It was narrated that Hafsah bint al-Sireen – who was a scholar of the Taabi’een – said: Fasting is a shield, so long as one does not make holes in it, and making holes in it means gheebah (backbiting).

It was narrated from Maymoon ibn Mahraam that the least of fasting is giving up food and drink.

These reports were quoted by Ibn Hazm in al-Muhalla (4/308).

So it is no wonder if we learn that some scholars regarded the fast as invalid if a person falls into sin during his fast, even though the correct view is that this does not invalidate the fast, but undoubtedly it detracts from it and goes against the real meaning of fasting.

Al-Haafiz Ibn Hajar (may Allaah have mercy on him) said:

Backbiting damages the fast. It was narrated from ‘Aa’ishah, and al-Awzaa’i also said this, that backbiting breaks the fast of the fasting person and he has to make up that day. Ibn Hazm went further and said: It is invalidated by every sin that a person commits deliberately, when he is aware that he is fasting, whether it is an action or a word, because of the general meaning of the words “he should not utter obscene speech or behave in an ignorant manner” and because the Prophet (peace and blessings of Allaah be upon him) said: “Whoever does not give up false speech and acting upon it, Allaah has no need of his giving up his food and drink.” End quote.

Fath al-Baari (4/104).

Shaykh Muhammad ibn Saalih al-‘Uthaymeen (may Allaah have mercy on him) said:

As for the thing from one which must abstain when fasting, perhaps you will be surprised if I tell you that the thing from one which must abstain when fasting is sin. A person must abstain from sin when fasting because this is the primary aim of fasting, because Allaah, may He be blessed and exalted, says (interpretation of the meaning):

“O you who believe! Observing As-Sawm (the fasting) is prescribed for you as it was prescribed for those before you, that you may become Al-Muttaqoon (the pious)”

[al-Baqarah 2:183].

It is not so that you may become hungry, or so that you may become thirsty, or so that you may refrain from relations with your wife! No; He says “that you may become Al-Muttaqoon (the pious).” This is the primary aim of fasting. The Prophet (peace and blessings of Allaah be upon him) affirmed that when he said: “Whoever does not give up false speech and acting upon it and ignorant behaviour, Allaah has no need of his giving up his food and drink.” So if a person refrains from disobeying Allaah, this is true fasting. As for outward fasting, this is abstaining from things that invalidate the fast and refraining from things that break the fast from dawn until sunset as an act of worship towards Allaah, because of the verse in which Allaah says (interpretation of the meaning):

“So now have sexual relations with them and seek that which Allaah has ordained for you (offspring), and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), then complete your Sawm (fast) till the nightfall”

[al-Baqarah 2:187].



We call this kind of fasting outward fasting, which is the fasting of the body only. As for the fasting of the heart, which is the primary aim of fasting, this means refraining from disobedience towards Allaah, may He be glorified and exalted.

Based on this, if a person observes the fast outwardly, in the physical sense, but he does not fast in his heart, then his fast is severely deficient, but we do not say that it is invalid, rather we say that it is lacking. Similarly, we say concerning prayer that the aim of prayer is humility before Allaah, may He be glorified and exalted, and prayer of the heart comes before prayer of the limbs, but if a person prays physically but not with his heart, not focusing at all, then his prayer is very deficient, but it is still valid as it appears to be, but is very deficient. Similarly the fast is very deficient if a person does not refrain from disobeying Allaah, but it is valid, because acts of worship in this world are to be judged as they appear to be. End quote.

Liqaa'at al-Baab il-Maftoohah (116, p. 1).

Secondly:

The scholars divided patience into three categories: patience in obeying Allaah, patience in refraining from disobeying Him, and patience in accepting the Divine decree. Fasting combines all these kinds of patience.

Ibn Rajab al-Hanbali (may Allaah have mercy on him) said:

The best kind of patience is fasting, for it combines all three types of patience. It is patience in obeying Allaah, may He be glorified and exalted, and it is patience in refraining from disobeying Him, because a person gives up his desires for the sake of Allaah even though his self may be longing for them. Hence it says in the saheeh hadeeth that Allaah, may He be glorified and exalted, says: "All the deeds of the son of Adam are for him, except fasting. It is for Me and I shall reward for it, because he gives up his desire and his food and drink for My sake." Fasting also involves patience in accepting the consequences which may result in hunger and thirst for the fasting person. End quote.

Jaami' al-'Uloom wa'l-Hikam (p. 219).

Whoever manages to fast as Allaah has prescribed will attain a great reward from his Lord, may He be blessed and exalted. It is sufficient for him to know that Allaah says (interpretation of the meaning):

"Only those who are patient shall receive their reward in full, without reckoning"

[al-Zumar 39:10]

Thirdly:

In order for the Muslim to protect his fasting from being deficient due to committing sins, he must achieve patience in refraining from sin. One of the scholars said that patience in refraining from sin is greater than the other two types of patience.

Ibn al-Qayyim (may Allaah have mercy on him) said:

Here there is an issue which people debated about: which type of patience is better – patience in refraining from sin or patience in obeying Allaah? One group of people suggested that the former is better, and they said that patience in refraining from sin is the attitude of the siddeeqeen, as some of the salaf said: Good deeds are done by righteous and immoral alike, but no one has the power to refrain from sin except a Siddeeq, and because the motive to commit sin is greater than the motive to stop being obedient, because the motive to commit sin is pleasure, but the motive to stop being obedient is laziness and sloth, and undoubtedly the motive to commit sin is stronger. They said: Sin may be promoted by one's own self, whims and desires, the shaytaan, worldly reasons, a man's companions, a desire to imitate, and natural inclinations. Any one of these factors may cause a person to commit sin, so how about if they are combined and prevail over the heart? What patience can be stronger than patience in refusing to respond to them? If Allaah did not give him patience, he would not be patient by himself.

This argument, as you can see, is very strong and very clear. End quote.

Tareeq al-Hijratayn (p. 414).

Patience in refraining from sin stems from a number of things which we hope you will ponder, for that contains a description of the disease and a prescription of the remedy.

Ibn al-Qayyim (may Allaah have mercy on him) said:

The principle of patience in refraining from sin is based on a number of things:

1 – Knowledge of how reprehensible and vile it is, and that Allaah has only forbidden it as a protection against its evil, just as a caring father will protect his child from things that will harm him. This reason will make the wise person refrain from it, even if he does not pay attention to the warning of punishment.

2 – Feeling shy before Allaah, may He be glorified. If a person realizes that Allaah is watching him and can see him and hear him, he will feel too shy before his Lord to expose himself to His wrath.

3 – Remembering the blessings He has given you and His kindness towards you. Sins inevitably take away blessings. No person commits a sin but one of the blessings of Allaah is taken away because of that sin. If he repents, then it is restored, but if he persists in it, it is not given back to him, and the sins continue to take away blessings until the blessings disappear altogether. Allaah says (interpretation of the meaning):

“Verily, Allaah will not change the (good) condition of a people as long as they do not change their state (of goodness) themselves (by committing sins and by being ungrateful and disobedient to Allaah)” [???

[al-Ra’d 13:11]

The greatest of blessings is faith, but the sins of zina, stealing, drinking alcohol and robbery take them away and cause them to disappear. One of the salaf said: I committed a sin and I was deprived of praying qiyaam for a year. Another said: I committed a sin and I was deprived of understanding of the Qur’aan. Concerning such things it was said:

If you have been blessed then take care of it, for sin takes away blessings.

To sum up: Sin is a fire that consumes blessings, just as fire consumes wood, Allaah forbid that His blessings be lost.

4 – Fear of Allaah and of His punishment. This may be established by believing in His promises and warnings, and by believing in Him, His Books and His Messengers. This is strengthened by means of knowledge and certain faith, and it is weakened if those two things are weakened, Allaah says (interpretation of the meaning):

“It is only those who have knowledge among His slaves that fear Allaah”

[Faatir 35:28]

One of the salaf said: Fear of Allaah is a sign of knowledge and taking Allaah’s forgiveness for granted is a sign of ignorance.

5 – Love of Allaah. This is the strongest factor in being patient in refraining from disobeying Him. The one who loves will be obedient to the one whom he loves. The stronger that love grows in his heart, the more his willingness to obey Him and his unwillingness to disobey Him will grow. Sin and disobedience stem from weakness of love. There is a difference between one who is motivated to avoid disobeying his master because of his fear of his whip and punishment, and one who is motivated to avoid that because of his love for his master.

6 – Nobility and purity of heart. If a person has self-respect and is keen to attain virtue, he will refrain from anything that may lead to doom and dishonour.

7 – Certain knowledge of the consequences of disobedience and the harm that may result from it, such as blackening of the face, darkness in the heart, distress, grief, pain, depression, anxiety, lack of focus, weakness in the face of one’s enemy, confusion, sense of abandonment, being overpowered by one’s enemy, failing to benefit from knowledge, forgetting what one has already learned, and sickness that will surely lead to death if it takes hold, because sins deaden the heart.

To sum up: the awful effects of sin are too many for a person to grasp, and the good effects of obedience are too many for a person to grasp. The best of this world and the Hereafter may be attained by obeying Allaah, and the worst of this world and the Hereafter comes from disobeying Him. Concerning some of these effects Allaah says (interpretation of the meaning): “Who could ever obey Me and be doomed because of it and who could ever disobey Me and attain blessings because of it?”

8 – Lack of worldly hope and certainty that he will soon depart this world, and the realization that he is like a traveller who enters a town determined to leave it, or like a rider who rests in the shade of a tree then moves on and leaves it. Because he knows how short his stay will be and how quickly he will move on, he is keen to leave behind anything that may weigh him down or cause him harm and bring no benefit. He is keen to move on with the best that he has. A person has nothing better than a lack of worldly ambition and nothing more harmful than procrastinating and focusing on worldly ambitions.

9 – Avoiding excess in his food, drink, clothing, sleeping, and meeting people, because the temptation to commit sin grows stronger if there is any excess in these areas, because that requires an outlet and what is permissible becomes no longer enough and one begins to transgress into haraam areas. One of the most harmful things for a person is idleness and free time, because the soul is never idle; if it is not kept busy with beneficial things it will inevitably occupy itself with harmful things.

10 – This sums up all the previous things: it is faith that is firmly-rooted in the heart. Patience in refraining from sin depends on strength of faith. The stronger a person’s faith is, the more patient he will be, but if his faith is weak his patience will be weak too. If a person’s heart is filled with the belief that Allaah is watching him and can see him, and has forbidden what He has forbidden to him and will be angry with the one who does it and punish him, and if his heart is filled with the belief in the reward and punishment, Paradise and Hell, then he will not fail to act upon this knowledge. Whoever thinks that he can give up sin without firm and deeply-rooted faith is mistaken. If the lamp of faith is strong in the heart it will illuminate all of its corners and shine its light into its depths; that light will then spread throughout his body and he will respond quickly to the promptings of faith, and will obey humbly and willingly, with no resentment. Rather he will rejoice in this call when it comes, just as a man rejoices in the call of his beloved who calls him to show him kindness and honour him, so he is waiting for his call all the time. Allaah bestows His mercy upon whomsoever He will ... End quote.

Tareeq al-Hijratayn (p. 408-414).

What is required of the Muslim is to understand what Allaah really wants from his fasting, and to understand what pushes him to commit sin, so that he may keep away from it and shun it and hate it. What we have quoted from Ibn al-Qayyim explains this in the best way.

See also the answer to question no. [12468](#).

And Allaah knows best.

## Question

**My Question is regarding the nawafil fasting. I understand that when one is fasting voluntarily (i.e. not the compulsory fasts such as Ramadhān etc), then if someone invites him to a meal it is permissible for him to accept the invitation and break his fast - and he is rewarded two rewards (the complete reward for the fast and the reward for accepting the invitation of the meal). Firstly I ask if you could please elaborate on this issue and give more information and explanation of it.**

**Secondly, what is the ruling if a person is invited to a meal on a different day (i.e. in a few days time) and that day coincides with the day one usually fasts on (i.e. on a Monday or Thursday, or the alternate day fasting) - then is it still permissible for him to accept the invitation and fast the beginning of the day up until he attends the meal, or should he reject the invitation. I really needed this second point clarified, as I could not find any information regarding it.**

## Answer

Praise be to Allah.

If a Muslim intends to fast one day and starts to fast, then he decides to break the fast, he may do so, because completing a voluntary fast is not obligatory, but it is *mustahabb* for him to complete it if there is no excuse. If there is an excuse or an interest to be served by breaking the fast, there is nothing wrong with doing so in this case, and the fasting person who broke his fast will be rewarded – in sha Allah – for what he intended of serving a *shar‘i* interest, such as if he wanted to be kind to a friend of his who would be offending by his not eating food offered when visiting him or not accepting his invitation, or if he wanted to do an act of worship that fasting made him too weak to do, and it could bring him more reward than observing the *naafil* fast, and so on.

But we have not come across anything to indicate that he will be given the reward in full like one who actually fasted; rather what seems to be the case is that he will be rewarded for his intention, and the reward is according to the intention; it is not the same as the reward of one who had the intention and did the action.

For more information please see the answer to question no. [49610](#).

Secondly:

The more correct view is that the intention of breaking the fast to accept an invitation the next day means that one cannot form the intention to fast that day.

Based on that, it is not valid for one who has decided to accept an invitation to eat on a particular day to form the intention of fasting on that day from the night before.

Fasting does not prevent one from accepting an invitation; rather it is permissible for one who receives an invitation when he is fasting to offer du‘aa’ for the one who invited him and not break his fast. Thus the fasting person will maintain his habitual fast whilst also accepting his friend’s invitation. But if he knows that the one who is inviting him has gone to some effort for his sake and that if he does not eat when visiting him it will upset his friend, then it is mustahabb for him to break his naafil fast and eat with his friend.

And Allah knows best.

## Question

**Is the fasting person who the Messenger (blessings and peace of Allah be upon him) encouraged us to give him food to break his fast with the poor person who is fasting, or one who is a stranger in the land, or the one whom we invite to break the fast with us at home, such as a guest who is part of the family or a relative? Can we attain the reward by offering food for breaking the fast to fasting people to whom we give a private invitation during Ramadan?.**

## Answer

### Related

Praise be to Allah.

It is proven that the Prophet (blessings and peace of Allah be upon him) said: “Whoever gives food to a fasting person with which to break his fast will have a reward like his without detracting from the reward of the fasting person in the slightest.”

Narrated by al-Tirmidhi, 807

What is meant by the fasting person here is any Muslim who is fasting, especially those who are deserving of charity, such as the poor, needy, and wayfarers. This is similar to the words of the Prophet (blessings and peace of Allah be upon him): “Whoever equips a fighter for the sake of Allah has gone out on campaign (i.e., will have the reward of going out on campaign).”

Narrated by al-Bukhaari, 2843.

And Allah is the source of strength. May Allah send blessings and peace upon our Prophet Muhammad and his family and Companions. End quote .

Standing Committee fir Academic Research and Issuing Fatwas

Fataawa al-Lajnah al-Daa'imah (vol. 2), 9/33

For more information please see also the answers to questions no. **50047,118145**

And Allah knows best.

## Question

**What is the ruling if I correspond with my female friend on the Net during Ramadaan, so long as I remain within the limits of respect, and she opens her webcam and I see her?.**

## Answer

### Related

Praise be to Allah.

Firstly:

One of the essential aims of Islamic sharee'ah is to protect lineages and honour. For that reason Allaah has forbidden zina (illicit sexual relationships) and has forbidden the means that may lead to that, such as a man being alone with a woman who is not his mahram, sinful looking, travelling without a mahram, a woman going out of her house wearing perfume and makeup, and clothed yet naked. Another of these means is a man talking with a woman and her speaking softly to him and tempting him and provoking his desire, making him fall into her trap, whether that is when they meet in the street or talk on the phone or correspond in writing etc.

Allaah forbade the wives of His Messenger (peace and blessings of Allaah be upon him) – who were pure women – to display themselves like that of the times of ignorance (Jaahiliyyah) or to speak in soft tones lest those in whose hearts was a disease be moved with desire, and He commanded them to speak in an honourable manner. Allaah said (interpretation of the meaning):

“O wives of the Prophet! You are not like any other women. If you keep your duty (to Allaah), then be not soft in speech, lest he in whose heart is a disease (of hypocrisy, or evil desire for adultery) should be moved with desire, but speak in an honourable manner”

[al-Ahzaab 33:32]

See question no. **10221**

Conversations and correspondence between men and women on the internet are one of the means of fitnah (temptation) and evil. That is because these conversations could go too far, which in turn often leads to love and infatuation. Hence we must be strict about these matters and keep away from them, seeking the pleasure of Allaah and hoping to avoid His punishment.

How often have these conversations led people into evil, and made them fall in love and led some of them to something that is even worse than that. See question no. **34841**.

Shaykh Ibn Jibreen was asked: What is the ruling on correspondence between young men and women, knowing that this correspondence is free of any immoral content or love?

He replied:

It is not permissible for anyone to correspond with a woman who is not his mahram, because of the fitnah involved in that. The correspondent may think that there is no fitnah, but the Shaytaan will keep on at him until he makes him fall in love with her and her with him. The Prophet (peace and blessings of Allaah be upon him) ordered the one who hears of the Dajjal to flee far away from him, and he said that a man may come to him as a believer but the Dajjal will keep on at him until he leads him astray.

Correspondence of young men with young women involves a great deal of fitnah and danger, and it must be avoided, even if the questioner says that there is no love or desire involved. End quote.

Fataawa al-Mar’ah, compiled by Muhammad al-Musnad, p. 96.

Secondly:

The fasting person is enjoined to fear Allaah and to do what He has commanded, and to avoid what He has forbidden.

The purpose of fasting is not simply to refrain from eating and drinking, rather the purpose is to attain taqwa or piety – “that you may become Al-Muttaqoon (the pious” [al-Baqarah 2:183] – and to discipline oneself, and to give up bad deeds. Hence the Prophet (peace and blessings of Allaah be upon him) said: “Fasting is not just giving up food and drink, rather fasting is giving up idle and obscene speech.” Narrated by al-Haakim; classed as saheeh by al-Albaani in Saheeh al-Jaami’, 5376.



In the answer to question no. **50063** we have explained the effect that sin has on the fast, and that it may take away the reward altogether.

And Allaah knows best.

## Question

**When a person wakes up in the morning and he is fasting, and there are bits of food left from his sahoor in his mouth, what is the ruling if he swallows them?.**

## Answer

### Related

Praise be to Allah.

Undoubtedly eating is one of the things that invalidate the fast. Allaah says (interpretation of the meaning):

“and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night)”

[al-Baqarah 2:187]

It is well known among the Muslims that fasting means refraining from eating, drinking and intercourse, and all other things that invalidate the fast.

Majmoo’ Fataawa Shaykh al-Islam, 25/219

Eating means deliberately introducing any substance into the stomach via the mouth.

See: Haashiyat Ibn Qaasim ‘Ala al-Rawd al-Murbi’, 3/389

It is not conditional that this eating be something beneficial or that the amount be large, rather if a person swallows something that does not benefit him (such as a pearl) or he swallows a small amount of something, then he has broken his fast.

Swallowing bits of food that may be left between the teeth is regarded as eating, so it invalidates the fast.

This applies if the fasting person swallows it by choice, and is able to expel it but he swallows it deliberately. But if it has already reached his throat and he swallows it and cannot expel it, then there is no sin on him and his fast remains valid, because in all cases where a thing invalidates

the fast, that is conditional upon the fasting person doing it by choice. If he does it by force or involuntarily, then his fast is valid and there is no sin on him.

We have explained that in the answer to question no. **22981**.

Ibn Qudaamah (may Allaah have mercy on him) said in al-Mughni, 3/260:

If a person has food between his teeth, one of the following two scenarios must apply:

1 – It is a small amount that he cannot spit out, so he swallows it. This does not invalidate his fast, because it cannot be avoided. It is like saliva. Ibn al-Mundhir said: The scholars are unanimously agreed on that.

2 – It is a large amount and he can spit it out. If he spits it out there is no sin on him, but if he swallows it deliberately, his fast is invalidated according to the majority of scholars, because he has swallowed food that he could have spat out willingly when he is mindful of his fast. So this breaks the fast just as if he deliberately started eating. End quote.

To sum up the answer:

If he is able to expel it but he does not do so and he swallows it, then he has invalidated his fast. If he swallows it involuntarily, then his fast is valid and there is no sin on him.

And Allaah knows best.

## Question

**In some countries there is a time approximately ten minutes before Fajr which they say is the time of imsak (stopping eating and drinking), when the people usually start fasting and stop eating and drinking. Is what they do correct?**

## Answer

### Related

Praise be to Allah.

**Imsak** means to stop eating and drinking when the dawn comes. If some people in some countries stop eating and drinking ten minutes before Fajr, this is not correct.

Allah has permitted the fasting person to **eat and drink until dawn comes** . Allah says (interpretation of the meaning):

“and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night).” [al-Baqarah 2:187]

Al-Bukhari (1919) and Muslim (1092) narrated from Ibn ‘Umar and ‘Aishah that Bilal used to give the adhan at night. The Messenger of Allah (peace and blessings of Allah be upon him) said: “Eat and drink until Ibn Umm Maktum gives the adhan, for he does not give the adhan until dawn comes.”

Al-Nawawi (may Allah have mercy on him) said:

“This shows that it is permissible to eat, drink, **have intercourse** , etc. until dawn comes.”

Al-Hafiz ibn Hajar said in Fath al-Bari (4/199):

“One of the reprehensible innovations that have appeared in our times is giving the second adhan approximately twenty minutes before Fajr in Ramadan, and extinguishing the lamps which indicate that it is haraam to eat and drink for those who want to fast. Those who introduced this innovation claim that they are erring on the side of caution with regard to an act of worship.”

Shaykh Ibn ‘Uthaymin was asked about some timetables which give the time of **imsak** as being approximately one-quarter of an hour before Fajr. He said:

“This is a kind of bid’ah (innovation) which has no basis in the Sunnah. Rather the Sunnah is to do the opposite, because Allah says in His Noble Book (interpretation of the meaning):

“and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night).” [al-Baqarah 2:187]

And the Prophet (peace and blessings of Allah be upon him) said: “Bilal gives the adhan at night, so eat and drink until you hear the **adhan of Ibn Umm Maktum** , for he does not give the adhan until dawn comes.”

This imsak which some of the people do is an addition to that which Allah has enjoined, so it is false. It is a kind of extremism in religion, and the Prophet (peace and blessings of Allah be upon him) said: “Those who go to extremes are doomed, those who go to extremes are doomed, those who go to extremes are doomed.” (Narrated by Muslim, 2670)

And Allah knows best.

## Question

**I am the head of a household, and now Ramadaan is coming. How should I take care of my family and teach them during this blessed month?.**

## Answer

Praise be to Allah.

It is one of the blessings of Allaah to the Muslim that He enables him to fast in Ramadaan and to spend its nights in prayer. It is a month in which good deeds are multiplied and people are raised in status, when Allaah frees some people from the Fire. So the Muslim should strive to make the most of this month and the goodness it brings; he should hasten to spend his life in worship. How many people have been deprived of this month because of sickness, death or misguidance.

The Muslim must make the most of his time during this month; he has an unavoidable duty towards his children, to raise them well and bring them up properly, to urge them to do all kinds of goodness and make them get used to that – because the child will grow up in the manner to which his father makes him get accustomed.

During these blessed days, the father and mother have a role to play in making the most of this time, and we can offer parents the following advice:

- 1 – Checking on the children’s fasting and encouraging those who fall short in this regard.
- 2– Reminding them about the real nature of fasting, and that it is not just giving up food and drink, but it is a means of attaining taqwa (piety), and that it is an opportunity for sins to be forgiven and expiated.

It was narrated from Abu Hurayrah that the Messenger of Allaah (peace and blessings of Allaah be upon him) ascended the minbar and said: “Ameen, Ameen, Ameen.” It was said to him, “O Messenger of Allaah, why did you do that?” He said, “Jibreel said to me, ‘May Allaah rub his nose in the dust, that person who Ramadaan comes and his sins are not forgiven,’ and I said, ‘Ameen’. Then he said, ‘May Allaah rub his nose in the dust, that person who lives to see his parents grow old, one or both of them, but he does not enter Paradise,’ and I said, ‘Ameen’. Then he said, ‘May Allaah rub his nose in the dust, that person in whose presence you are mentioned and he does not send blessings upon you,’ and I said, ‘Ameen.’”

Narrated by Ibn Khuzaymah, 1888; al-Tirmidhi, 3545; Ahmad, 7444; Ibn Hibbaan, 908. See Saheeh al-Jaami’, 3501.

3 – Teaching them the etiquette and rulings on eating, such as eating with the right hand from what is directly in front of them; reminding them that extravagance is haraam and is harmful to the body.

4 – Not letting them spend too long on eating iftaar so that they miss praying Maghrib in congregation.

5 – Reminding them about the situation of the poor and destitute who cannot find even a mouthful of food to quench the fires of hunger; reminding them of the situation of those who have migrated or are fighting in jihad for the sake of Allaah in all places.

6 – These gatherings offer an opportunity to bring relatives together and uphold the ties of kinship. This custom still exists in some countries, and it is an opportunity to reconcile and mend broken ties between relatives.

7 – Helping the mother to prepare the food, and to clean up and keep the food fit for eating.

8 – Reminding them to pray qiyaam (taraweeh) and to prepare for it by not eating too much and to get ready in time to perform the prayer in the mosque.

9 – With regard to suhoor, the parents should remind the family of the barakah (blessing) of suhoor and that it gives a person the strength to fast.

10 – Allowing enough time before Fajr prayer so that those who have not prayed Witr may do so, and so that those who have delayed their prayer until the end of the night may pray, and so that each person may make du'aa' to his Lord as he wishes.

11 – Paying attention to praying Fajr on time in congregation in the mosque, for those who are required to do so. We have seen many people who wake up at the end of the night to eat, then they go back to bed and neglect Fajr prayer.

12 – It was the practice of the Prophet (peace and blessings of Allaah be upon him) in the last ten days of Ramadaan to stay up at night and wake his family. This indicates that the family should pay attention to making the most of this blessed time in doing things that are pleasing to Allaah, may He be glorified and exalted. So the husband should wake his wife and children to do that which will bring them closer to their Lord.

13 – There may be small children in the house who need to be encouraged to fast, so the father should urge them to get up for suhoor, and encourage them to fast by praising them and giving a reward to the one who fasts the whole month or half of it, and so on.

It was narrated that al-Rubayyi' bint Mu'awwidh said: On the morning of 'Ashoora' the Prophet (peace and blessings of Allaah be upon him) sent word to the villages of the Ansaar saying, "Whoever started out not fasting, let him not eat for the rest of the day, and whoever started the day fasting, let him fast." She said: We used to fast and make our children fast, [and take them to

the mosques] and make toys for them out of wool, then if one of them cried for food we would give him that toy until iftaar.

Narrated by al-Bukhaari, 1859; Muslim, 1136 – the words in square brackets were narrated by Muslim.

Al-Nawawi said:

This hadeeth shows that we should train children to do acts of worship and get them used to that, but they are not accountable. Al-Qaadi said: It was narrated from ‘Urwah that when they are able to fast it becomes obligatory upon them. This is a mistake which is disproven by the saheeh hadeeth, “The Pen is lifted from three: from the child until he reaches adolescence...” And Allaah knows best.

Sharh Muslim, 8/14

14 – If possible, the father and mother should take the family for ‘Umrah in Ramadaan, and that is something that will benefit them in the Hereafter,, themselves and their family, for ‘Umrah during Ramadaan has the same reward as Hajj. It is better to go at the beginning of Ramadaan so as to avoid the crowds.

15 – The husband should not overburden his wife with more than she can bear of having to prepare food and sweets. Many people take this month to prepare fancy foods and drinks, and they go extremes in that. This detracts from the sweetness of this month and goes against the reason for fasting, which is to attain piety.

16 – The month of Ramadaan is the month of the Qur’aan, so we suggest that each family gets together to read Qur’aan. The father should teach his family to recite Qur’aan and help them to understand the meanings of the verses. In the same gathering they may also read a book about the rulings and etiquette of fasting. Allaah has enabled many scholars and seekers of knowledge to write books which can be used for preaching and teaching during Ramadaan; the books are divided into thirty parts, so one topic can be read each day, and this will benefit everyone.

17 – They should be encouraged to spend and check on their neighbours and the needy.

It was narrated that Ibn ‘Abbaas said: The Messenger of Allaah (peace and blessings of Allaah be upon him) was the most generous of people, and he was at his most generous during Ramadaan when Jibreel met him. He would meet him each night and revise the Qur’aan with him. The Messenger of Allaah (peace and blessings of Allaah be upon him) was more generous than the blowing wind.

Narrated by al-Bukhaari, 6; Muslim, 2308.

18 – The parents should prevent their families and children from staying up late at night and wasting their time in things that are of no benefit, let alone things that are haraam. For the devils

among mankind are more active in this month in promoting evil things and acts of immorality to those who are fasting, during the nights of Ramadaan and during the days.

19 – They should remember the family’s meeting in Allaah’s Paradise in the Hereafter, and the great joy of meeting there under the shade of His throne. These blessed gatherings in this world and coming together to obey Allaah by seeking knowledge, fasting and praying are only the means that lead to attaining that happiness.

## Question

**Is that what is the dua at the beginning of fasting.?**

## Answer

Praise be to Allah.

Al-Tirmidhi (3451) narrated from Talhah ibn ‘Ubayd-Allaah (may Allaah be pleased with him) that when the Prophet (peace and blessings of Allaah be upon him) saw the new moon, he would say, “Allaahumma ahlilhu ‘alayna bi’l-yumni wa’l-eemaan wa’l-salaamah wa’l-islam. Rabbiy wa rabbuka Allaah (O Allaah, make the new moon rise on us with blessing, faith, safety and Islam. My Lord and Your Lord is Allah).” Classed as saheeh by al-Albaani in Saheeh al-Tirmidhi, 2745.

This du’aa’ is not just for the new moon of Ramadaan, rather the Muslim should say it when he sees the new moon at the beginning of every month. With regard to saying du’aa’ every day, there is no du’aa’ that the Muslim should say when starting to fast each day. Rather he should simply have the intention that he is going to fast tomorrow.

The intention is subject to the condition that it be made at night, before the dawn comes, because the Prophet (peace and blessings of Allaah be upon him) said: “Whoever does not intend to fast before dawn, there is no fast for him.” Narrated by al-Tirmidhi, 730. According to a version narrated by al-Nasaa’i (2334): “Whoever does not intend to fast from the night before, there is no fast for him.” Classed as hasan by al-Albaani in Saheeh al-Tirmidhi, 573. What is meant is that whoever does not intend to fast and resolve to do so from the night before, his fast is not valid.

The intention (niyyah) is an action of the heart. The Muslim should resolve in his heart that he is going to fast tomorrow. It is not prescribed for him to utter it out loud and say, “I intend to fast” and other phrases that have been innovated by some people.

And Allaah knows best.

## Question

**On the first day of Ramadan, I had a visit from an old lady who is one hundred years old. Sometimes she is aware and sometimes she is not aware. She asked me to make coffee for her, and I did that and brought the coffee to her. Is there any sin on me for that? Please note that I told her that it was Ramadan. Please advise me, may Allah reward you.**

## Answer

Praise be to Allah.

If it seems that she is mentally impaired and that she has become senile, there is nothing wrong with your making coffee for her, because she is not obliged to fast. The fact that she is partly rational, such as when she says, 'Do such and such or bring me such and such,' does not mean that she is of completely sound mind. In most cases one who reaches the age of one hundred has become senile and has changed. If it seems to you that she is mentally impaired and that she is not fully aware, there is nothing wrong with her eating and drinking. But if you think that she is fully of sound mind and that she is being negligent, then do not give her coffee or anything else, lest you are helping her in falsehood. Allah says (interpretation of the meaning):

“Help you one another in Al-Birr and At-Taqwa (virtue, righteousness and piety); but do not help one another in sin and transgression”

[al-Maa'idah 5:2].

If a person asks for food in Ramadan and he is healthy and is Muslim, he should not be given either food or drink or cigarettes, and he should not be helped in falsehood.

But if he is mentally impaired, such as one who has an intellectual disability, has become senile, is insane or is very old, there is no blame on them because fasting is waived in their case. End quote.

Shaykh 'Abd al-'Azeez ibn Baaz (may Allah have mercy on him)



## Question

**There is a man who has land and has non-Muslim workers. They asked him to give them food during the day in Ramadan, otherwise they will leave the job. And in fact he did bring them food in Ramadan throughout the month. What is your opinion on this action?.**

## Answer

Praise be to Allah.

Firstly:

Bringing non-Muslims [into the country] to work is not appropriate and they should not be brought; rather no non-Muslims should be brought in, because bringing in non-Muslims may adversely affect a person in himself or in his beliefs or in his attitude, or it may adversely affect his children and household members, especially female servants and nannies, because the harm they cause is great. So no one should be brought to work in the house or to raise the children except Muslim women only. The same applies to men; only Muslims should be brought in and not non-Muslims, because they cause a great deal of harm and because their beliefs and attitudes are not the same as the beliefs and attitudes of Muslims. So it is essential to avoid bringing them in so as to avoid the evil that may be caused by following their example and mixing with them.

Moreover, it is not permissible for any religion but one to remain in the Arabian Peninsula; there should not be two religions in it. But these servants and workers may stay there for a long time because of work or because of wanting to work. It is not permissible to bring non-Muslims into the Arabian Peninsula, because the Prophet (blessings and peace of Allah be upon him) said: "Expel the Jews and Christians from the Arabian Peninsula." And according to another version he said: "Expel the mushrikeen (polytheists)." And he left instructions to that effect when he died (blessings and peace of Allah be upon him). So it is not permissible for a Muslim to bring in anyone but Muslim men and women into the Arabian Peninsula, and not anyone else.

No one should be brought into the Arabian peninsula except Muslims, as we have stated above, because the Messenger (blessings and peace of Allah be upon him) enjoined that the mushrikeen, Jews and Christians should be expelled from it and only one religion should be left in it, because it is the cradle of Islam and because the Muslims pin their hopes on it after Allah, and take it as an example. Therefore if non-Muslims are brought in, that opens the door to other people bringing in non-Muslims and mixing with them, and this will cause a great deal of harm to all.

With regard to offering food to them:

It is not permissible to offer food to them. If they are not Muslim and they want food to be offered to them in Ramadan, he should not help them with that. If they are kuffaar, even if they fast their fast will not be valid. However, the minor issues of sharee'ah are addressed to them, and if that is addressed to them it is not permissible to help them in that which will go against sharee'ah. Rather they should be advised and taught in the hope that they might become Muslim. So they should be called to Islam and told about what is good and right in the hope that they might become Muslim, then one will attain a reward like theirs. "The one who tells another about something good will have a reward like that of the one who does it." "If one man were to be guided through you that would be better for you than having red camels (the best kind)." This is what the Prophet (blessings and peace of Allah be upon him) said.

If they insist, then they are the ones who should make their own food. They are the ones who should take care of their own needs in this regard, in the hope that they may be influenced by this and become Muslim. Otherwise their contracts should be cancelled and Allah will bring someone better than them. He should not take this matter lightly and if they decide to leave the job, then praise be to Allah, they have given up the job and Allah will bring people better than them. So he should never help them in this matter; he should not help them to find food and drink in Ramadan, whether they are kaafirs or evildoers (faasiq) among the Muslims who do not fast. They should not help them to eat or drink in Ramadan or help them to do anything that Allah has forbidden. They can do it for themselves and buy what they need themselves. End quote.

Shaykh 'Abd al-'Azeez ibn Baaz (may Allah have mercy on him)

## Question

**I offer you my congratulations on the beginning of the blessed month of Ramadan. At the beginning of Ramadan, I committed myself to a complete reading of the Holy Qur'aan, but unfortunately I wake up at 6 a.m. and I come back home at 5:30 p.m.. After breaking the fast I feel exhausted, so I sleep until 10 p.m., then I stay up until sahoor, feeling half asleep, and I sleep around 12 o'clock so that I will be able to get up in the morning. What should I do?.**

## Answer

Praise be to Allah.

We congratulate you on the occasion of this blessed month and we ask Allah to help us to remember Him and give thanks to Him and to worship Him properly.

What is required of the Muslims is to combine the best interests of this world and the Hereafter. He is not the one who ignores this world and spoils his worldly affairs on the grounds of focusing on the Hereafter, and he is not the one who focuses on this world and turns away from the Hereafter.

Rather his aim in this world is to take provision from it for the Hereafter, because this world is not the place of eternal abode; rather it is a place through which a person passes and will inevitably depart from it to the Hereafter.

The wise believer is the one who prepares for that move. Hence when the Prophet (blessings and peace of Allah be upon him) was asked: Who is the smartest of people and the one who is most resolved? He said: “The one who remembers death most and the one who makes the most preparations for it.” Narrated by al-Tabaraani and classed as hasan by al-Mundhiri in al-Targheeb wa'l-Tarheeb (4/197); also narrated by al-Haythami in Majma' al-Zawaa'id (10/312). Al-'Iraaqi said in Takhreej Ahaadeeth al-Ihya' (5/194): Its isnaad is jayyid. It was also mentioned by al-Albaani in Da'eef al-Targheeb (1964).

So it is essential to prepare for the day of departure to the place of final abode. We ask Allah to join us together under His mercy.

So the Muslim has to combine effort for this world and effort for the Hereafter. Man needs accommodation, money, clothing, food and drink to keep his body alive, but he also needs sound faith, prayer, fasting, remembrance of Allah (dhikr), reading Qur'aan, treating people kindly and so on in order to keep his heart and soul alive.

Allah says (interpretation of the meaning): “O you who believe! Answer Allaah (by obeying Him) and (His) Messenger when he (صلى الله عليه وسلم) calls you to that which will give you life” [al-Anfaal 8:24].

So the Muslim needs to read the Qur'aan in Ramadan and at other times.

He should have a daily portion of the Holy Qur'aan so that he can complete the Qur'aan -- at most -- once every 40 days.

But in Ramadan he is required to do more than that, because it is the best season for acts of worship and reading Qur'aan. “The month of Ramadan in which was revealed the Qur'aan” [al-Baqarah 2:185].

You can set aside from your day an hour for reading more than two juz' of the Holy Qur'aan, then you will complete it two or three times during the month. You can make use of that time that you spend commuting and let the Mus-haf be the companion that never leaves you, and you will find that you have completed the Qur'aan a number of times within that short time, if you persist in doing that. You could also make an agreement with your boss to reduce working hours, even if your salary is reduced as a result, and Allah will compensate you with something better. Or you could take time off during the last 10 days or part of that time. What matters is that you

should strive to make the most of this blessed month to the best of your ability. The opportunity is still available and there are some days left. We ask Allah to help us to obey Him.

If you cannot reduce your working hours or take time off for a few days, then you have to make the most of your time to the best of your ability. If Allah knows that you would be keen to read the Qur'aan were it not for your work, then He will reward you in accordance with your intention.

May Allah help you to do that which He loves and which pleases Him.

And Allah knows best.

## Question

**There is a lot of talk among the people about some medicine that controls and reduces the feelings of hunger and thirst in the body.**

**Some people use this medicine during the month of Ramadan. What is the ruling on taking this medicine?**

**For more information on this medicine please see the following site:  
<http://fasting.ramadantablet.com>.**

## Answer

### Related

Praise be to Allah.

The scholars have defined fasting as worshipping Allah by refraining from things that break the fast such as food, drink and intercourse, from the break of dawn until the sun sets. As Allah says (interpretation of the meaning): “and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), then complete your Sawm (fast) till the nightfall” [al-Baqarah 2:187]. And according to the hadeeth of Abu Hurayrah (may Allah be pleased with him) the Messenger of Allah (blessings and peace of Allah be upon him) said: “Fasting is a shield, so there should be no obscene or ignorant talk, and if someone tries to fight him or insult him, let him say, I am fasting, twice. By the One in Whose hand is my soul, the smell of the mouth of the fasting person is better with Allah, may He be exalted, than the fragrance of musk. ‘He gives up his food and drink and desire for My sake. Fasting is for Me and I shall reward for it, a tenfold reward for each good deed.’” Narrated by al-Bukhaari, 1795.

Shaykh Ibn ‘Uthaymeen (may Allah have mercy on him) said:

The things that spoil the fast are called by the scholars al-muftiraat (things that break the fast). The basic principles concerning that are three, which were mentioned by Allah, may He be glorified and exalted, in the verse (interpretation of the meaning):

“So now have sexual relations with them and seek that which Allaah has ordained for you (offspring), and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), then complete your Sawm (fast) till the nightfall”

[al-Baqarah 2:187].

The scholars are unanimously agreed that these three things spoil the fast.

Al-Sharh al-Mumti’, 6/235

With regard to the medicine referred to in the question, according to the website mentioned, it is a tablet that contains herbs and substances that it is permissible to use and consume, and it is called the “Ramadan tablet.” it contains different types of vitamins (B1, B2, B6, B12) and other substances that are beneficial to the body and which provide energy to the body during the day and reduce feelings of hunger, because these substances are able to help the brain to issue orders to the body to seek nutrition from excess fat in the body instead of from the empty stomach.

There is no doubt that taking these tablets and medicine during the day in Ramadan breaks the fast and no one would dispute that, because it is the kind of food which reaches the stomach directly.

It seems that the question is about the ruling on taking this tablet at night, before dawn, because this medicine has the ability to give the body ongoing energy and it has the ability to prevent feelings of hunger. So some may think that it is not permissible to take it at night, because it has a lasting effect during the day. But this is mistaken thinking. Rather it is permissible to use it, so long as it is taken at a time when it is permissible to consume food and drink.

With regard to its ongoing effect during the day, that does not mean that it cannot be taken. There is no difference between it and the food eaten at sahoor. One of the important reasons for delaying eating sahoor is that it gives the body more strength to be able to fast during the day.

It was narrated that Anas ibn Maalik (may Allah be pleased with him) said: The Prophet (blessings and peace of Allah be upon him) said: “Eat sahoor, for in sahoor there is blessing.” Narrated by al-Bukhaari (1823) and Muslim (1095).

Al-Haafiz Ibn Hajar said:

In the hadeeth of Anas, “Eat sahoor, for in sahoor there is blessing”, what is meant by blessing is reward, or it is blessed because it gives one strength and energy to fast, and makes it less difficult.

And it was said that the blessing coming from waking up and offering du'aa' at the end of the night, before dawn.

It is most likely that the blessing of sahoor comes from a number of things: it is following the Sunnah, differing from the People of the Book, it gives one strength for worship, increases energy, wards off the bad attitude that may result from being hungry, makes one give charity to the one who asks at that time or joins him to eat, it reminds one to remember Allah and call upon Him at times when a response is most likely, and reminds one to form the intention of fasting for the one who forgot to do so before he went to bed.

Fath al-Baari, 4/140

Shaykh Muhammad ibn Saalih al-'Uthaymeen (may Allah have mercy on him) said, discussing the blessings of sahoor:

One of its blessings is that it supplies nourishment to the body throughout the day and helps one to be patient in refraining from food and drink, even during the long, hot days of summer, whereas when a person is not fasting you will find him drinking five or six times a day, and eating twice. But Allah has instilled blessing in sahoor, so it makes the body able to cope with fasting. End quote.

Liqa' al-Baab al-Maftooh (Introduction to no. 223).

To sum up: there is nothing wrong with taking these tablets.

For more information on the permissibility of taking hormones for sports at sahoor, please see the answer to question number [49686](#).

And Allah knows best.

## Question

**Does going to extremes in preparing food for iftaar reduce the reward of fasting?.**

## Answer

Praise be to Allah.

It does not reduce the reward of fasting. A haraam action that is done after the fast ends does not reduce its reward, but that is included in the words of Allaah (interpretation of the meaning):

“and eat and drink but waste not by extravagance, certainly He (Allaah) likes not Al-Musrifoon (those who waste by extravagance)”

[al-A'raaf 7:31]

Extravagance itself is forbidden, and moderation is essential. If they have more than they need, they should give it in charity, for that is better. End quote.

Shaykh Muhammad ibn 'Uthaymeen (may Allaah have mercy on him).

## Question

**When should the person who is travelling by plane break his fast?.**

## Answer

Praise be to Allah.

If the sun sets and he breaks his fast on the ground, then when the plane takes off he sees the sun, he does not have to refrain from eating and drinking, because he has completed his fast in full, and there is no need to repeat the act of worship after he has finished it. If the plane takes off before sunset, and he wants to complete that day's fast whilst travelling, then he should not break his fast until the sun sets in the place where he is in the air. It is not permissible for the pilot to take the plane down to a level where the sun cannot be seen so that the people can break their fast sooner, because this is a kind of trick. But if he descends for a valid technical reason and the disk of the sun disappears, then he should break his fast.

From the fatwas of Shaykh Ibn Baaz. See the booklet Sab'oon Mas'alah fi'l-Siyaam (**Seventy Issues related to Fasting**).

The Standing Committee said:

If the fasting person is on board an airplane and he finds out through the clock or the telephone that a nearby city has broken the fast, but he can see the sun because the plane is high up, then he is not allowed to break his fast because Allaah says (interpretation of the meaning):

“then complete your Sawm (fast) till the nightfall”

[al-Baqarah 2:187]

This does not apply in his case so long as he can still see the sun.

But if he broke his fast in that city after the day ended for him, then the plane took off and he saw the sun, then he should continue to break his fast because he comes under the ruling of the city from which he took off, where the day ended whilst he was still there.

In another fatwa, the Standing Committee said:

If a person is in an airplane during the day in Ramadaan, and he is fasting and wants to continue fasting until night-time, it is not permissible for him to break his fast until the sun has set.

Majmoo' Fataawa al-Lajnah al-Daa'imah, 10/136-137

And Allaah knows best.

## Question

**My husband died 45 days ago, and I am used to going to pray Tarweeh in the mosque the during the month of Ramadan. Is it permissible for me to go to the mosque in order to offer the prayer before my 'iddah is complete? Is it permissible for me to do my job in the grocery store? Please note that the grocery store is in the same house. Is it permissible for the one who visits the graves to eat from any tree that is planted in the graveyard?.**

## Answer

### Related

Praise be to Allah.

Firstly:

We ask Allah to reward you in your calamity and to compensate you with something better.

Secondly:

The woman who is observing 'iddah following the death of her husband should not go out at night except in cases of necessity. Your going out to pray Taraweeh is not a necessity. Based on that, you should pray Taraweeh in your house.

Thirdly:

It is permissible for the woman who is observing 'iddah following the death of her husband to go out during the day to work, but when night comes she has to stay at home. So there is nothing wrong with your working in the grocery, so long as that is during the day only.



Ibn Qudaamah (may Allah have mercy on him) said in al-Mughni (8/130): The woman who is observing ‘iddah may go out for her needs during the day, whether she is divorced or has recently lost her husband, because of the report narrated by Jaabir who said: My maternal aunt was thrice divorced, and she went out to harvest her palm trees. She was met by a man who rebuked her and told her not to do that. She mentioned that to the Prophet (blessings and peace of Allah be upon him) and he said: “Go out and harvest your palm trees, for perhaps you will give charity from it or do something good.” Narrated by al-Nasaa’i and Abu Dawood. Mujaahid narrated: Some men were martyred on the day of Uhud and their wives came to the Messenger of Allah (blessings and peace of Allah be upon him) and said: O Messenger of Allah, we feel lonely at night; can we sleep in the house of one of us and then in the morning we will go back to our own houses? The Messenger of Allah (blessings and peace of Allah be upon him) said: “(Stay together and) talk in the house of one of you, then when you want to sleep, let each one of you go to her own house.” So she is not allowed to stay overnight anywhere but in her own house, and should not go out at night, except in case of necessity, because the night is the time when immorality is most likely to occur, unlike the day, which is the time when most people go about their needs and earn a living, and buy what they need. End quote.

It says in Fataawa al-Lajnah al-Daa’imah (20/440): The basic principle is that a woman should observe mourning in the house of her husband in which she was when he died, and she should not go out of it except in case of need or necessity, such as going to the hospital if she is sick, or buying what she needs from the marketplace such as bread and the like, if she does not have any one with her who can do that. End quote.

As for eating from the trees that are planted in the graveyard, there is nothing wrong with that, but you should note that the Prophet (blessings and peace of Allah be upon him) forbade women to visit the graves. This has been discussed in the answer to question number **8198**.

And Allaah knows best.

## Question

**Can we call it sahoor if one limits oneself to drinking water only?.**

## Answer

Praise be to Allah.

It seems that it can be called sahoor, if one cannot find food, because of the hadeeth: “When one of you breaks the fast, let him break it with fresh dates, and if he cannot find any then with dry dates, and if he cannot, then with a few sips of water.” If a person does not have any food

available, or he has food but he does not want to eat it so he drinks water, then I hope that this will count as following the Sunnah. End quote.

Shaykh Muhammad ibn ‘Uthaymeen (may Allaah have mercy on him).

## Question

**What is the ruling on the fasting of one who only prays in Ramadaan, or who maybe fasts and does not pray?.**

## Answer

Praise be to Allah.

If a person is deemed to be a kaafir, all his deeds are invalidated. Allaah says (interpretation of the meaning):

“But if they had joined in worship others with Allaah, all that they used to do would have been of no benefit to them”

[al-An’aam 6:88]

“And whosoever disbelieves in Faith, [i.e. in the Oneness of Allaah and in all the other Articles of Faith i.e. His (Allaah’s) Angels, His Holy Books, His Messengers, the Day of Resurrection and Al-Qadar (Divine Preordainments)], then fruitless is his work; and in the Hereafter he will be among the losers”

[al-Maa’idah 5:5].

A number of scholars are of the view that he is a not a kaafir in the sense of major kufr if he affirms that prayer is obligatory, but he is guilty of minor kufr, and this action of his is worse and more abhorrent than the action of the adulterer or thief and the like. Despite that, his fasting and Hajj are still valid, in their view, if he does them in the proper manner as prescribed in Islam. But his offence is that he is not praying regularly, and he is in grave danger of falling into major shirk according to a number of scholars. Some of them narrated that the majority are of the view that he is not a kaafir in the sense of major kufr if he does not pray because he is lazy or heedless, rather he is committing minor kufr thereby, but his crime is still serious and an abhorrent evil that is worse than adultery, stealing, disobeying one’s parents, drinking alcohol and so on. We ask Allaah to keep us safe and sound.

But the more correct of the two scholarly views is that he is a kaafir in the sense of major kufr – we ask Allaah to keep us safe and sound – because of the shar’i evidence quoted above. So if a person fasts but does not pray, his fasting does not count, and neither does his Hajj. End quote.

## Question

**I am living in a foreign land and I have a small restaurant. I see some Muslims who are not fasting – and there are many of them – who want to eat in my restaurant during the noon hour. What is the ruling on selling food to these people who are not fasting, and selling food to non-Muslims?.**

## Answer

### Related

Praise be to Allah.

Firstly:

In many answers on this site we have mentioned the warning against settling in kaafir countries, because of the danger that that poses to a man’s religious commitment and that of his family too. The man cannot give his family the Islamic upbringing that he wants. Work is no excuse for a Muslim to live in those countries. See the answer to questions no. [38284](#) and [13363](#).

Secondly:

With regard to your question, you should note that it is not permissible for you to offer food to anyone to eat during the day in Ramadaan, unless he has an excuse that allows him not to fast, such as one who is sick or is travelling. There is no differentiation between Muslims and kaafirs in this matter. The Muslim who is not fasting is commanded to fast, so he is sinning by not fasting. Enabling him to eat and drink during the day in Ramadaan is helping him in sin and transgression. The command to fast and all other rulings are also addressed to the kaafir, but before that he is required to utter the Shahaadatayn (the twin declaration of faith) and enter Islam. On the Day of Resurrection the kaafir will be punished for his kufr and for the laws of Islam that he did not follow, so his punishment in Hell will be increased.

Al-Nawawi (may Allaah have mercy on him) said:

The correct view which is followed by the majority is that the minor issues of sharee’ah are addressed to the kuffaar, and silk is haraam for them as it is haraam for Muslim men. End quote.

Sharh Muslim, 14/39.

Shaykh Muhammad al-Saalih al-'Uthaymeen (may Allaah have mercy on him) was asked:

How will the kaafir be brought to account on the Day of Resurrection when he is not required to follow the obligations of Islam?

He replied:

This question is based on a misconception. The same is required of the kaafir as is required of the believer, but he is not to be compelled to follow it in this world. The fact that it is required of him is indicated by the passage in which Allaah says (interpretation of the meaning):

“Except those on the Right (i.e. the pious true believers of Islamic Monotheism).

40. In Gardens (Paradise) they will ask one another,

41. About Al-Mujrimoon (polytheists, criminals, disbelievers) (and they will say to them):

42. ‘What has caused you to enter Hell?’

43. They will say: ‘We were not of those who used to offer the Salaah (prayers),

44. ‘Nor we used to feed Al-Miskeen (the poor);

45. ‘And we used to talk falsehood (all that which Allaah hated) with vain talkers.

46. ‘And we used to belie the Day of Recompense”

[al-Muddaththir 74:39-46]

If they were not being punished for not praying and not feeding the poor, they would not have mentioned that, because there would be no point in mentioning it in this situation. This indicates that they are being punished for not doing the minor issues enjoined by Islam. As this is implied by the texts, it is also implied by reasoning. If Allaah will punish His believing slave for what he failed to do of religious duties, how can He not punish the kaafir? Moreover, the kaafir will be punished for all the blessings that Allaah bestowed upon him of food and drink etc. Allaah says (interpretation of the meaning):

“Those who believe and do righteous good deeds, there is no sin on them for what they ate (in the past), if they fear Allaah (by keeping away from His forbidden things), and believe and do righteous good deeds, and again fear Allaah and believe, and once again fear Allaah and do good deeds with Ihsaan (perfection). And Allaah loves the good-doers”

[al-Maa'idah 5:93]

The apparent meaning of the verse is that there is no sin on the believers for what they have eaten. What this implies is that there is sin on the kuffaar for what they have eaten. End quote.

Majmoo' Fataawa al-Shaykh Ibn 'Uthaymeen (2/question no. 164).

Based on this, it is not permissible for a Muslim to offer food to a non-Muslim during the day in Ramadaan, because the minor issues of sharee'ah are addressed to the kuffaar too.

In Nihaayat al-Muhtaaaj (5/274) it says that the scholars regarded it as haraam to sell food to the kuffaar during the day in Ramadaan. See also the answer to question no. **49694**.

And Allaah knows best.

## Question

**What should those people do whose day is twenty-one hours long? Should they work out the time to fast? Similarly, what should those whose day is very short do? And those whose day lasts for six months and their night lasts for six months?**

**How should they pray, and how should they fast?.**

## Answer

Praise be to Allah.

Those whose night and day add up to twenty-four hours should fast that day, whether it is short or long, and that is acceptable from them, praise be to Allaah, even if the day is short. But those for whom the night or day is longer than that, such as six months, should work out the time for fasting and prayer, as the Prophet enjoined should be done on the day of the Dajjaal which will be like a year, and his day which will be like a month, or like a week. The times for prayer should be worked out. The Council of Senior Scholars in the Kingdom examined this matter and issued a statement no. 61, dated 12/4/1398 AH which says:

, and blessings and peace be upon His Messenger and his family and companions.

Firstly: Whoever lives in a land where the people can distinguish night from day by the rising of the dawn and the setting of the sun, but their day is very long in summer and very short in winter, are obliged to offer the five daily prayers at the times that are known in sharee'ah, because of the general meaning of the verses in which Allaah says (interpretation of the meaning):

“Perform As-Salaah (Iqaamat-as-Salaah) from mid-day till the darkness of the night (i.e. the Zuhr, 'Asr, Maghrib, and 'Isha' prayers), and recite the Qur'aan in the early dawn (i.e. the — Fajr morning prayer). Verily, the recitation of the Qur'aan in the early dawn (i.e. the morning — Fajr prayer) is ever witnessed (attended by the angels in charge of mankind of the day and the night)”

[al-Isra' 17:78]

“Verily, As-Salaah (the prayer) is enjoined on the believers at fixed hours”

[al-Nisa' 4:103]

And it is proven from ‘Abd-Allaah ibn ‘Amr ibn al-‘Aas (may Allaah be pleased with him) that the Messenger of Allaah (peace and blessings of Allaah be upon him) said: “The time for Zuhr is when the sun passes its zenith and the shadow of a man is equal in length to him, so long as ‘Asr has not come. The time of ‘Asr is so long as the sun has not turned yellow. The time for Maghrib is so long as the twilight has not yet disappeared. The time for ‘Isha’ is until halfway through the night. The time for Fajr is from dawn, so long as the sun has not yet risen. When the sun rises, then refrain from praying, for it rises between the horns of the Shaytaan.”

And there are other ahaadeeth which define in word and deed the times for the five daily prayers, but no differentiation is made between long days and short days, or long nights and short nights, so long as the times of prayer can be determined by the signs explained by the Messenger of Allaah (peace and blessings of Allaah be upon him).

This has to do with the definition of the times of prayer.

With regard to the times for fasting the month of Ramadaan, those who are accountable must refrain from eating, drinking and everything else that breaks the fast on every day of the month from dawn till sunset in their country, so long as the day can be distinguished from the night in their country, and the total of day and night is twenty-four hours, and it is permissible for them to eat, drink, have intercourse and so on only during their night, even if it is short. The sharee’ah of Islam is universal and applies to all people in all lands. Allaah says (interpretation of the meaning):

“and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), then complete your Sawm (fast) till the nightfall”

[al-Baqarah 2:187]

If a person is unable to fast the whole day because it is too long, or because he knows from signs or by experience or on the advice of a trustworthy, skilled doctor, or he thinks it most likely that fasting will cause him to die or to become severely ill, or will make his sickness worse or will slow down his recovery from sickness, then he should break his fast, and make up the days that he did not fast during any month when he can make them up. Allaah says (interpretation of the meaning):

“So whoever of you sights (the crescent on the first night of) the month (of Ramadan i.e. is present at his home), he must observe Sawm (fasts) that month, and whoever is ill or on a journey, the same number [of days which one did not observe Sawm (fasts) must be made up] from other days”

[al-Baqarah 2:185]

“Allaah burdens not a person beyond his scope”

[al-Baqarah 2:286]

“and has not laid upon you in religion any hardship”

[al-Hajj 22:78]

Secondly:

The one who lives in a land where the sun does not set during the summer and the sun does not rise during the winter, or he lives in a land where the day lasts for sixth months and the night lasts for six months for example, should offer the five daily prayers during each twenty-four hour period, and he should try to work out their times, based on the closest land to him where the times of the five prayers are distinct from one another, because of what it says in the hadeeth about the Isra' and Mi'raaj, that Allaah enjoined upon this ummah fifty prayers every day and night, then the Prophet (peace and blessings of Allaah be upon him) kept asking his Lord to reduce it until He said: “O Muhammad, they are five prayers each day and night.” Narrated by Muslim (162).

And it was narrated that Talhah ibn 'Ubayd-Allaah (may Allaah be pleased with him) said: A man from among the people of Najd, with disheveled hair, came to the Messenger of Allaah (peace and blessings of Allaah be upon him), and we could hear the sound of his voice but we could not understand what he was saying, until he drew close to the Messenger of Allaah (peace and blessings of Allaah be upon him), and he was asking about Islam. The Messenger of Allaah (peace and blessings of Allaah be upon him) said: “Five prayers each day and night.” He said, Do I have to do any (prayers) other than that? He said, “No, unless you do them voluntarily

Narrated by al-Bukhaari (46) and Muslim (11).

And it is proven that the Prophet (peace and blessings of Allaah be upon him) told his companions about the Dajjaal, and they said: How long will he stay on earth? He said: “Forty days, a day like a year, a day like a month, a day like a week, and the rest of the days like your days.” We said: O Messenger of Allaah, on that day which is like a year, will the prayers of one day be sufficient for us? He said: “No. Work out the time (for prayer).” Narrated by Muslim (2937). He did not regard that day that will be like a year as being a single day in which five prayers would be sufficient, rather he enjoined praying five prayers every twenty-four hours, and he commanded them to space them out during the time based on the times on an ordinary day in their country. So the Muslims in the country asked about here have to define the times for prayer based on the closest country to them in which night is distinct from day, and thus the times for the five daily prayers may be known by their shar'i signs (in the closest country) in every twenty-four hour period.

Similarly they have to fast the month of Ramadaan, and they should work out the beginning and end of the month of Ramadaan, and the times to start and end the fast every day, and the time of dawn and sunset every day, in the closest country to them where night is distinct from day and the total of night and day is twenty-four hours, because of the hadeeth of the Prophet (peace and blessings of Allaah be upon him) about the Dajjaal that we have quoted above, in which he told his companions how to work out the times of prayer. There is no difference in this case between fasting and prayer. And Allaah is the Source of strength. May Allaah send blessings and peace upon our Prophet Muhammad and his family and companions.

Council of Senior Scholars. End quote.

Majmoo' Fataawa al-Shaykh Ibn Baaz (15/292/300).

## Question

**I am a girl who does not wear hijab. Does that mean that my fasting in Ramadaan is invalid?.**

## Answer

### Related

Praise be to Allah.

The believing woman is enjoined to wear hijab. We have discussed hijab on this site in the answer to more than one question, and these answers tackle the matter from different angles. Some of them focus on the ruling on hijab and point out that it is obligatory, as in the answer to question no. [21536](#). Some quote the definitive evidence for hijab being obligatory, such as the answer to question no. [13998](#) and [11774](#). Some describe the shar'i hijab, such as the answer to question no. [6991](#). Other answers speak of the importance of hijab in the life of the believing woman.

Secondly:

If a woman does not wear hijab, then she is disobeying her Lord thereby, but her fast is still valid, because sins, including not wearing hijab, do not invalidate the fast, but they detract from its reward, and may cause it to be lost altogether.

What we urge you to do is wear hijab as well as fast, because the aim of fasting is not merely to give up food and drink, rather the aim is to fast or abstain from haraam things. Hence the Prophet (peace and blessings of Allaah be upon him) said: "Fasting is not just (abstention) from food and drink, rather fasting is (abstention) from idle and obscene talk." Narrated by al-Haakim and classed as saheeh by al-Albaani in Saheeh al-Jaami' (5376).



Idle speech refers to that in which there is no benefit.

So let your fasting motivate you to obey Allaah and keep away from that which He has forbidden.

We ask Allaah to help you to do that which He loves and which pleases Him.

And Allaah knows best.

## Question

**Is it haram to have iftar with non muslims like hindu,christian.etc...?.**

## Answer

Praise be to Allah.

It is permissible to have iftaar with non-Muslims if there is a shar'i reason for doing so, such as calling them to the true religion, or softening their hearts towards Islam, etc, which are what is hoped for if they come and eat iftaar at the tables set up for communal iftaar, as happens in some countries. But if it is done just to be friendly towards them and enjoy their company, this is a dangerous matter, because the principle of al-wala' wa'l-bara' (befriending the believers and showing enmity towards the disbelievers) is one of the basic principles of Islam, and one of the most important duties of the believers. This principle is referred to in a number of verses in the Book of Allaah and ahaadeeth of the Prophet (peace and blessings of Allaah be upon him), for example:

Allaah says (interpretation of the meaning):

“You (O Muhammad) will not find any people who believe in Allaah and the Last Day, making friendship with those who oppose Allaah and His Messenger (Muhammad), even though they were their fathers or their sons or their brothers or their kindred (people). For such He has written Faith in their hearts, and strengthened them with Rooh (proofs, light and true guidance) from Himself. And He will admit them to Gardens (Paradise) under which rivers flow, to dwell therein (forever). Allaah is pleased with them, and they with Him. They are the party of Allaah. Verily, it is the party of Allaah that will be the successful”

[al-Mujaadilah 58:22]

“O you who believe! Take not for Awliyaa' (protectors or helpers or friends) disbelievers instead of believers. Do you wish to offer Allaah a manifest proof against yourselves?”

[al-Nisa' 4:144]

“O you who believe! Take not the Jews and the Christians as Awliyaa’ (friends, protectors, helpers), they are but Awliyaa’ of each other. And if any amongst you takes them (as Awliyaa’), then surely, he is one of them. Verily, Allaah guides not those people who are the Zaalimoon (polytheists and wrongdoers and unjust)”

[al-Maa'idah 5:51]

“O you who believe! Take not as (your) Bitaanah (advisors, consultants, protectors, helpers, friends) those outside your religion (pagans, Jews, Christians, and hypocrites) since they will not fail to do their best to corrupt you. They desire to harm you severely. Hatred has already appeared from their mouths, but what their breasts conceal is far worse. Indeed We have made plain to you the Ayaat (proofs, evidences, verses) if you understand”

[Aal 'Imraan 3:118]

Based on this, the ruling on gathering with these people for iftaar depends on the intention. And Allaah knows best.

## Question

**Is the reward for fasting all the same with Allaah, or is it commensurate with the degree of difficulty encountered by the fasting person? For there are those who fast in cold lands who do not feel thirsty, whereas others fast in hot lands. This is apart from the good deeds that accompany the fast; rather I am referring to fasting only.**

## Answer

Praise be to Allah.

If difficulty is an inherent part of the act of worship, and it cannot be done without encountering this hardship, then the greater the hardship, the greater the reward. Hence the Prophet (peace and blessings of Allaah be upon him) said to 'Aa'ishah (may Allaah be pleased with her): “You will have a reward commensurate with your hardship and spending.” Narrated by al-Haakim and classed as saheeh by al-Albaani in Saheeh al-Targheeb wa'l-Tarheeb, 1116; a similar report also appears in al-Saheehayn.

Al-Nawawi said in Sharh Muslim:

The words of the Prophet (peace and blessings of Allaah be upon him), “commensurate with your hardship and spending” – the apparent meaning is that the reward is increased if more

hardship and spending are involved. What is meant is hardship which is not criticized in sharee'ah (i.e., reasonable effort), and the same applies to spending. End quote.

This principle – that the reward is commensurate with the hardship – does not apply in every case. Rather there are some deeds which are easy but the reward is great.

Al-Zarkashi said in al-Manthoor fi'l-Qawaa'id (2/415-419):

A good deed that is done more and involves more hardship may be better than one that is not like that. In the hadeeth of 'Aa'ishah (may Allaah be pleased with her) it says: "Your reward will be commensurate with your hardship." But a small deed may be better than a great deed in some cases:

- Shortening the prayer is better than performing it in full for a traveller
- Praying once in congregation is better than offering a prayer on one's own twenty-five times
- Making the two rak'ahs of Fajr short is better than making them long
- Giving the sacrificial meat in charity after eating a few mouthfuls of it is better than giving all of it in charity
- Reciting a short soorah in prayer is better than reciting some soorahs, even if they are long, because the Prophet (peace and blessings of Allaah be upon him) usually did that.

End quote.

## Question

**What is the ruling if I become pure after Zuhr, and I did not have the intention of fasting from the night before – is it permissible for me to fast or not?.**

## Answer

Praise be to Allah.

Firstly:

It is not permissible for women who are menstruating or bleeding following childbirth to fast during their menses or nifaas, according to scholarly consensus.

It says in al-Mawsoo'ah al-Fiqhiyyah (18/318):

The fuqaha' are unanimously agreed that it is haraam for menstruating women to fast in all cases, whether the fast is obligatory or naafil, and it is not valid if she does it, because the Prophet (peace and blessings of Allaah be upon him) said, according to the hadeeth of Abu Sa'eed: "Is it not the case that when she menstruates she does not pray or fast?" They said: Yes. He said: "That is her shortcoming in religious commitment." So if a woman sees the blood at any time of the day, her fast becomes invalid. Ibn Jareer, al-Nawawi and others narrated that there was consensus on this point. ... The fuqaha' are also unanimously agreed that she has to make up missed obligatory Ramadaan fasts, because 'Aa'ishah (may Allaah be pleased with her) said concerning menstruation: "That used to happen to us, and we were enjoined to make up the fasts but we were not enjoined to make up the prayers." Al-Tirmidhi, Ibn al-Mundhir, Ibn Jareer and others narrated that there was consensus on this point. End quote.

Thus it is clear that it is not valid to fast the day on which a woman becomes pure from menses, and she has to make up this day after Ramadaan.

But then the scholars differed as to whether she has to refrain from eating and drinking for the rest of that day out of respect for the sanctity of the blessed month, or not. There are two scholarly points of view, the more correct of which is the view of the Maalikis and Shaafa'is, which is that she does not have to refrain from eating and drinking. This is the view favoured by Shaykh Ibn 'Uthaymeen (may Allaah have mercy on him) in al-Sharh al-Mumti' (6/344).

It says in al-Mawsoo'ah al-Fiqhiyyah (18/318):

There is no difference of opinion among the fuqaha': if her menses ends after Fajr, then if she fasts on that day it does not count and she has to make it up. But in that case she should refrain from eating and drinking according to the Hanafis and Hanbalis, but according to the Maalikis it is permissible for her to eat, and it is not recommended for her to refrain from eating and drinking. According to the Shaafa'is she does not have to refrain from eating and drinking. End quote.

And Allaah knows best.

## Question

**What is the ruling on the fasting of a Muslim who wrongs others?.**

## Answer

### Related

Praise be to Allah.

It is certain that the one who is fasting has to avoid haraam things, such as backbiting, lying, gossiping, wronging others etc., because the purpose of fasting is not only to refrain from eating, drinking and having intercourse, rather the aim behind it is to fear Allaah, as Allaah says (interpretation of the meaning):

“O you who believe! Observing As-Sawm (the fasting) is prescribed for you as it was prescribed for those before you, that you may become Al-Muttaqoon (the pious)”

[al-Baqarah 2:183]

Every sin that a fasting person commits detracts from the reward of his fast, and a fasting person may continue sinning and reducing his reward until he loses the reward for his fasting altogether. Concerning that the Messenger (peace and blessings of Allaah be upon him) said: “A fasting person may get nothing from his fasting except hunger.” Narrated by Ibn Maajah (1690), classed as saheeh by al-Albaani in Saheeh Ibn Maajah.

So what the fasting person must do is repent from his sins and turn back to Allaah and do good deeds, so that Allaah will accept his fasting.

But with regard to whether his fast is valid or not, fasting is not rendered invalid just by committing a sin such as wronging others or lying, but that detracts from the reward. This has been discussed in the answer to question no. **50063**.

And Allaah knows best.

## Question

**What is the ruling on travelling in Ramadaan in order to avoid fasting?**

## Answer

Praise be to Allah.

Shaykh Ibn ‘Uthaymeen (may Allaah have mercy on him) was asked: What is the ruling on travelling in Ramadaan in order to avoid fasting?

He replied:

Fasting is in principle obligatory, and it is one of the pillars of Islam, as is well known. If something is obligatory according to sharee’ah, it is not permissible to use tricks in order to avoid it. If a person travels in order to avoid fasting, then travelling is haraam for him, and

breaking the fast is also haraam for him. He has to repent to Allaah, may He be exalted, and change his travel plans and fast. If he persists with his travel plans then he must fast even if he is travelling. To sum up, it is not permissible to use tricks in order to avoid fasting in Ramadaan, because the use of a trick to avoid a duty does not mean that the duty is waived, just as using tricks to do something haraam does not make it permissible.

## Question

**During the month of fasting I feel so tired that if I sleep, I miss two or more obligatory prayers and I feel that I am sinning. My question is: If I sleep and miss Zuhr and 'Asr until Maghrib comes, and I am afraid that the time for Maghrib is about to end, what should I do?.**

## Answer

### Related

Praise be to Allah.

Not offering the prayers at the proper time is a serious matter, concerning which Allaah has issued a stern warning, as He says (interpretation of the meaning):

“Then, there has succeeded them a posterity who have given up As-Salaah (the prayers) [i.e. made their Salaah (prayers) to be lost, either by not offering them or by not offering them perfectly or by not offering them in their proper fixed times] and have followed lusts. So they will be thrown in Hell”

[Maryam 19:59]

With regard to what is meant by ghayy (translated here as “Hell”):

Ibn 'Abbaas (may Allaah be pleased with him) said: it means loss. Qataadah said it means evil. 'Abd-Allaah ibn Mas'ood (may Allaah be pleased with him) said it is a valley in Hell that is very deep and its food is foul.

See: Tafseer Ibn Katheer (3/172).

It was said to Ibn Mas'ood (may Allaah be pleased with him): Allaah often mentions prayer in the Qur'aan: “Except those who are devoted to Salaah (prayers)” [al-Ma'aarij 70:23], “And those who strictly guard their (five compulsory congregational) Salawaat (prayers) (at their fixed stated hours)” [al-Mu'minoon 23:9, al-Ma'aarij 70:34], “So woe unto those performers of Salaah (prayers) (hypocrites), Those who delay their Salaah (prayer from their stated fixed times)” [al-

Ma'oon 107:5]. He said: That warning is about (not praying) on time. They said: O Abu 'Abd al-Rahmaan, we thought it was about not praying at all. He said: Not praying at all is kufr.

Ta'zeem Qadr al-Salaah by al-Marwazi (2/5). The editor said its isnaad is hasan.

The Prophet (peace and blessings of Allaah be upon him) mentioned praying and missing an obligatory prayer as being some of the reasons for which a person will be punished in the grave. See the answer to question no. **46068** to learn more about the horror and intensity of this punishment. We ask Allaah to keep us safe and sound.

There follows an exhortation from the great Sahaabi 'Abd-Allaah ibn Mas'ood (may Allaah be pleased with him), in which he speaks eloquently of the ruling on prayer in congregation, the situation of the one who fails to pray in congregation, the reward of the one who goes to prayer, and the situation of the one who is eager to go and stand in the row even though he is excused.

He said: "Whoever would like to meet Allaah, may He be exalted, tomorrow as a Muslim, let him regularly offer these prayers where the call to prayer is given, for Allaah has prescribed the Sunnahs of guidance to your Prophet (S) and they (the prayers) are among the Sunnahs of guidance. If you pray in your houses like this one who stays away from the mosque prays in his house, you will have forsaken the Sunnah of your Prophet, and if you forsake the Sunnah of your Prophet you will go astray." [This is what he said about one who offers the prayer on time, but he does not pray in congregation in the mosque, and prays in his house. So what about one who does not pray until the time is over altogether!] Then he said: There is no man who purifies himself and purifies himself well, then he goes to one of these mosques, but Allaah will record one good deed for him for every step he takes, and will raise him in status one degree thereby, and will erase one bad deed thereby. I remember when no one would stay away but a hypocrite whose hypocrisy was known, and a man would come staggering between two others in order to stand in the row. Narrated by Muslim (654).

It is not right for a Muslim to fast only in the month of Ramadaan. During the year there are other virtuous days when it is mustahabb to fast, such as the day of 'Arafah and 'Ashoora'. During the week it is mustahabb to fast on Mondays and Thursdays. During every month it is mustahabb to fast three days of the month. If you accustomed yourself to fasting all year round, you would not experience such hardship that makes you sleep all day and miss the prayers.

You have to adopt the means that will wake you up for prayer. It is not permissible for you to deliberately miss prayers on the basis of sleeping when you are able to wake up at the time for prayer.

You should look at the reason why you are so tired when fasting. If it is because of work, then you should weigh up work and fasting, and if you do not have to work, and you cannot fast, pray and do other acts of worship because of work, then you should take a leave of absence from work during the fasting month. See the answer to question no. **65803** and **43772**. If the reason is staying up late at night, then it haraam for you to stay up late if that is causing you to miss prayers until the time for them is over.

You have to advise your family members, wife and children to wake up for prayer, and they have to help you to obey Allaah and offer the prayers on time.

If you have adopted the means and are still not able to wake up because of intense tiredness or sickness, and the time for prayer has ended, then you must make up the prayers that you have missed in the proper order. So you should pray Zuhr and then ‘Asr and so on, unless you fear that the time for the second prayer is about to end, in which case you should start with that. If you wake up before the sun sets and you have not prayed Zuhr and ‘Asr, and so little time is left for ‘Asr that the sun is about to set, then start with ‘Asr, then pray Zuhr after that, then Maghrib.

We ask Allaah, may He be exalted, to help you to obey Him and worship Him well, and to make you more keen to do good.

Please also see the answers to questions no. [38158](#) and [47123](#).

And Allaah knows best.

## Question

**What is the ruling on one who curses the shaytaan during the day in Ramadaan?.**

## Answer

Praise be to Allah.

The believer should not allow his tongue to become accustomed to cursing and swearing. The Prophet (peace and blessings of Allaah be upon him) said: “The believer is not one who slanders, curses or utters foul or obscene speech.” Narrated by al-Tirmidhi and classed as saheeh by al-Albaani in Saheeh al-Tirmidhi.

The fasting person is enjoined to adopt a good attitude more than anyone else. Hence he is more obliged to forsake cursing, even if it is deserved. Hence the Messenger (peace and blessings of Allaah be upon him) enjoined the fasting person not to respond in kind to aggression, rather if someone curses him or tries to fight him, he should say: “I am fasting, I am fasting.” Agreed upon.

This is despite the fact that responding in kind is permitted, as Allaah says (interpretation of the meaning):

“Then whoever transgresses the prohibition against you, you transgress likewise against him”

[al-Baqarah 2:194]



But the fasting person is enjoined to behave in the best manner, and to refrain from bad deeds more than anyone else.

If the believer is affected by any tricks or whispers from the Shaytaan, he will not benefit at all from cursing him. Rather what is prescribed is to seek refuge with Allaah from the accursed Shaytaan.

Allaah says (interpretation of the meaning):

“And if an evil whisper from Shaytaan (Satan) tries to turn you away (O Muhammad) (from doing good), then seek refuge in Allaah. Verily, He is the All-Hearer, the All-Knower”

[Fussilat 41:36]

It was narrated from Abu'l-Maleeh that a man said: I was riding behind the Prophet (peace and blessings of Allaah be upon him) when an animal stumbled. I said: “Woe to the Shaytaan.” The Prophet (peace and blessings of Allaah be upon him) said: “Do not say woe to the Shaytaan, for if you say that he grows bigger until he is like a house, and he says, ‘It is by my power.’ Rather say: ‘Bismillaah (in the name of Allaah),’ for if you say that, he grows smaller, until he is like a fly.” Narrated by Ahmad, 20068; Abu Dawood, 4982; classed as saheeh by al-Albaani in Saheeh Abi Dawood.

And Allaah knows best.

---

# CONTENTS

---

	Page
➤ SEEING THE NEW MOON.....	2
➤ WHAT IS RECOMMENDED FOR THE FASTING PERSON.....	37
➤ THINGS WHICH VALIDATES THE FAST.....	57
➤ EXPIATION FOR FASTING.....	96
➤ OBLIGATIONS AND VIRTUES OF FASTING .....	130
➤ ISSUES OF FASTING.....	173