



مركز رياض السليحين لتعليم القرآن الكريم
RIAD ALSALIHEN QURAN LEARNING CENTRE

IMPORTANT QUESTIONS RELATED TO FASTING

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(may Allah have mercy on him)

In the name of Allah, the Most Gracious, the Ever Merciful,

All praise is due to Allah, the Lord of the worlds, and the [best] outcome is for the righteous. May Allah extol His servant and messenger Muhammad in the highest company and grant him peace and security and all of his family and companions.

Question 1: Upon whom is the fasting of Ramadan obligatory, and what is its virtue and [the virtue of] fasting voluntarily?

Answer: Fasting [the month of] Ramadan is obligatory upon every accountable Muslim of age, from the males and females, and it is recommended for the one who has reached 7 years of age or older and has the ability from the males and females. It is incumbent upon their guardians to order them with fasting, if they are capable, just as they order them with prayer. And the evidence for this is the statement of Allah -glorified be He-: **“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-Muttaqun (the pious). [Observing Saum (fasts)] for a fixed number of days, but if any of you is ill or on a journey, the same number (should be made up) from other days.”** [2:183-184] until He -glorified be He- said: **“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 Saum (fasts) that month, 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.” [2:185], and the statement of the Prophet ﷺ in the hadith of Ibn Umar: **“Islaam is built on five [pillars]: The testimony that none has the right to be worshipped except Allaah and that Muhammad is the Messenger of Allaah, establishing the prayer, paying the Zakaat, performing the hajj and fasting [the month of] Ramadan.”** Agreed upon by Al-Bukhari and Muslim, and his statement ﷺ when Jibreel asked him about Islam? He said, **“Islam is that you testify that none has the right to be worshipped except Allah and that Muhammad is the Messenger of Allah, that you establish prayer, pay zakat, fast [the month of] Ramadan, and perform Hajj to the House (Ka’bah) if you have the ability to do so.”** Reported by Muslim in his Saheeh from the hadith of Umar bin Al-Khattab -may Allah be pleased with him-, and its meaning has [also] been mentioned in the hadith of Abu Hurairah that has been reported by Al-Bukhari and Muslim.

Also reported by Al-Bukhari and Muslim, from Abu Hurairah -may Allah be pleased with him- that the Prophet ﷺ said: **“Whoever fasts [the month of] Ramadan out of sincere faith and hoping to attain Allah’s reward, then his previous sins will be forgiven for him.”**, and it has been narrated from the Prophet ﷺ that he said, **“All of the actions of the children of Adam are for him and a reward for good deeds (that he does) is multiplied tenfold to 700 times except for fasting, for it is for Me and I shall reward it; he leaves his desires, food and drink for My sake. The fasting person has two moments of joy, a joy when he breaks his fast and a joy when meeting his Lord (for the reward), and indeed, the smell of the fasting person’s breath is better in the sight of Allah than the fragrance of musk.”** Reported by Al-Bukhari and Muslim. And

the Ahaadeeth pertaining to the virtue of fasting [the month of] Ramadan and the virtue of fasting generally are many and are known, and it is Allah Alone who bestows success.

Question 2: Should the discerning child be ordered to fast, and does his fast count if he reaches puberty during his fast [in Ramadan]?

Answer: As previously mentioned in the answer to the first question, if male and female children reach the age of seven and above, then they are commanded to fast so they become accustomed to it, and it is upon their guardians to order them to fast just as they order them to pray.

So, if they reach puberty, then fasting becomes obligatory upon them, and if they reach puberty during the day [of Ramadan], then it suffices them and the fast is counted for that day. So, if it is assumed that the boy completes fifteen years of age at noon and he is fasting that day, then it suffices him, and the first part of the day will be [counted as] a voluntary fast for him, and the latter part of the day will be [counted as] an obligatory fast, so long as he had not reached puberty before that, either by the growth of pubic hair or the emission of sexual fluids due to arousal, and likewise for girls, the ruling for both of them is same, except that the girl has a fourth affair through which puberty is attained and that is menstruation.

Question 3: Which of the two is better for the traveller, fasting or breaking the fast, especially if the travelling involves no

hardship, such as travelling on a plane or any other modern modes of transportation?

Answer: It is generally better for the fasting person to break their fast while travelling, and as for the one who fasts, then there is harm upon him, and that is because both [the cases] have been narrated from the Prophet ﷺ, and similarly the companions -may Allah be pleased with them-.

But if the heat becomes severe, and the hardship intensifies, then breaking the fast becomes emphasised, and fasting becomes makrooh (disliked) for the travelling person. And this is because he ﷺ when he saw a man during a journey being shaded due to the intensity of the heat while he was fasting, he ﷺ said, **“It is not from Al-Birr (righteousness) to fast on a journey”**, and due to what has been narrated from the Prophet ﷺ that he said, **“Indeed Allah loves that His concessions be taken just as He dislikes to be disobeyed.”**, and in another wording: **“just as He likes when His obligations are observed”**.

And there is no difference in that between the one who travels by cars, camels, ships, or boats and between the one who travels by plane, for all of them fall under the definition of travelling, and can avail the concessions [of Allah], and Allah -glorified be He- has legislated rulings of travel and residence for His servants during the Prophet’s ﷺ time and for those who came after him until the Day of Judgment. For He -exalted be He- knows what befalls of change in situations and diversity of means of transportation, and if the ruling was to differ, He would’ve brought attention to it, as He said -glorified be He- in Surat An-Nahl: **“And We have sent down to you the Book as clarification for all things and as guidance and mercy and**

good tidings for the Muslims.” [16:89], and He -glorified be He- said in Surat An-Nahl as well: **“And (He has created) horses, mules and donkeys, for you to ride and as an adornment. And He creates (other) things of which you have no knowledge.”** [16:8]

Question 4: How is the beginning and end of the month of Ramadan affirmed and established? And what is the ruling of the one who sees the crescent by himself at the beginning of the month or its end?

Answer: The beginning and the end of the month is confirmed and established by two or more trustworthy witnesses, and the beginning of the month is confirmed by one witness alone because it is narrated from the prophet that he said, **“...and if two witnesses testify then fast and break the fast”**, and it is established from the prophet that he commanded the people to fast upon the testification of Ibn Umar and upon the testification of a bedouin, and he did not ask for another witness.

And the wisdom in that -and Allah knows best-, is to exert caution in the religion in the beginning and end of the month as the people of knowledge have stated. And whoever sees the crescent moon by himself (alone) in the beginning or the end of the month but his testification is not acted upon, then he is to fast with the people and break his fast with the people and he is not to act upon his testimony based upon the more correct opinion of the scholars, and this is due to the statement of the Prophet ﷺ: **“Fasting is the day you all (people) fast, and the breaking of the fast is the day you all (people) break it and the [Eid] Al-**

Adha is the day you (people) all slaughter.”, and it is Allah who bestows success.

Question 5: How do the people fast if there is a difference in the locations of moonrise, and is it obligatory upon the people of distant lands such as USA and Australia to fast upon the sighting of the people of KSA because they do not see the new crescent themselves?

Answer: The correct opinion is to rely on their moon sighting and disregard the difference in the locations of moon rising, because the Prophet ﷺ ordered to rely on the moon sighting and did not clarify further, and that what is authentically narrated from him that he ﷺ said: **“[Begin] fasting when you see the crescent moon [of Ramadan] and cease fasting when you see it (crescent moon of Shawwal), and if the sky is overcast (and you cannot see it), complete thirty days of Sha’ban.”** Reported by Bukhari and Muslim, and his statement ﷺ: **“Do not fast until you see the moon or complete thirty days (of Sha’ban), and do not cease fasting until you see the new moon (of Shawwal) or complete thirty days (of Ramadan).”**, and the narrations stating this meaning are many, and he ﷺ did not point towards the difference in locations of moon rising, whilst knowing that.

[But] a group of the scholars hold the opinion that every country depends on their own moon sighting if the place of moon rising differed, taking as evidence what has been narrated from Ibn Abbas -may Allah be pleased with both- that he would not depend on the moonsighting of the people of Ash-Shaam while he was in Al-Madinah -may Allah be pleased with him-,

and the people of Ash-Shaam (The levant) had seen the new moon on Friday night, hence started fasting, during the rule of Mu'awiyah -may Allah be pleased with him-. As for the people of Al-Madinah, then they did not see it except on night of Saturday, so Ibn Abbas -may Allah be pleased with both- said, when Kurayb told him about the moon sighting of the people of Ash-Shaam and their fasting: We saw it on the night of Saturday, so we will not cease to continue fasting until we see the new moon or complete thirty days.", and he stated as an evidence the statement of the Prophet ﷺ: **"Fast upon its sighting, and break your fasting upon its sighting"** to the end of the hadith. And this statement has its portion of strength, and the members of the Council of the Senior Scholars Authority in the KSA hold this opinion by way of reconciling between the proofs, and it is Allah who bestows success.

Question 6: What will those whose daylight lasts up to 21 hours do? Do they estimate a duration for fasting? Likewise, what will those with very short days do? And likewise [how about] those who experience six months of continuous daylight and six months of continuous night?

Answer: Those who experience [both] day and night within a twenty-four-hour period, then they fast during the daytime, regardless of whether it is short or long. That is enough for them, Alhamdu-llilah, even if the day was short.

As for those who experience longer days or night, such as six months, then they estimate a duration for fasting and prayer, as the Prophet ﷺ ordered to do that [during the time of Ad-Dajjal], on the day that will be like a year [in duration], and similarly the

day that will be like a month, or a week. The duration for the prayer will be estimated during that.

And the Council of the Senior Scholars Authority in the KSA looked into this matter and issued the decision no. 61, dated 12/4/1398 H, and its text is as follows:

All praise belongs to Allah, and may the peace & the salutations be upon His messenger, his family and his companions

It was presented to the Council of Senior Scholars Authority in its 12th session, held in Riyadh during the early days of the month of Rabi' al-Akhir, 1398 H, the book of his excellency the general secretary of the Muslim World League in Makkah, No. 555, dated 16/3/1398 H, which contained what had been mentioned in the speech of the head of the Islamic Associations League in the city of Mali, Sweden that says that in the Scandinavian countries, the day is long in the summer and short in the winter due to their geographical location. Moreover, in the northern regions, the sun does not set at all in the summer and the opposite in winter (i.e. it does not rise in the winter), and the Muslims there are asking about how to break the fast and refrain from eating during Ramadan, as well as how to regulate prayer times in these countries, and his excellency requests the issuance of a fatwa (Islamic ruling) on this matter to provide it to them. End of quote.

The Council was also presented with what the Permanent Committee for Scholarly Research and Ifta had prepared, along with other quotations from Scholars of Fiqh in the matter, and after reviewing, studying, and discussing, the Council has decided what follows:

Firstly: For those residing in a country where night and day are distinct through the appearance of dawn and the setting of the sun, but where the duration of daylight is very long in summer and short in winter, then it is upon them to perform the five [daily] prayers at their prescribed times as established in Islamic legislation. This is due to the generality of His statement -glorified be He-: **"Perform As-Salat from mid-day till the darkness of the night, and recite the Quran in the early dawn (i.e. the morning prayer). Verily, the recitation of the Quran in the early dawn is ever witnessed."** [17:78], and His statement -glorified be He-: **"Verily, the prayer is enjoined on the believers at fixed hours."** [4:103], and due to what has been authentically narrated from Buraydah -may Allah be pleased with him- from the Prophet ﷺ that a man asked him about the time for prayers, so he ﷺ said to him, **"Pray with us these two"**, i.e. these two days. **So when the sun started to decline [from the zenith], he ﷺ ordered Bilal and he called the Adhan. Then he ordered him, so he called the Iqamah for Dhuhr. Then he ordered him, so he called the Iqamah for Asr while the sun was high, bright, and clear. Then he ordered him, so he called the Iqamah for Maghrib when the sun had set. Then he ordered him, so he called the Iqamah for Isha when the twilight glow had disappeared. Then he ordered him, so he called the Iqamah for Fajr when the [true] dawn had appeared. And when it was the second day, he ordered him to delay the Dhuhr until it was cooler, and delayed it much (praying in it's end time) ,and he prayed Asr while the sun was high, [but] he delayed it more than the previous day, and he prayed Maghrib before the twilight disappeared, and he prayed Isha after one-third of the night had passed, and he prayed Fajr when the sky brightened [just before sunrise, praying at the**

it's end time]. Then he said, **"Where is the one who asked about the times of prayer?"** The man said, **"Me, O Messenger of Allah."** He said: **"The time for your prayer is between what you have seen."** Narrated by Bukhari and Muslim.

It is also reported from Abdullah ibn Amr ibn Al-'Aas that the Messenger of Allah ﷺ said: **"The time for Adh-Dhuhr [prayer] is when the sun starts to decline [from the zenith], and a man's shadow is equal to his height, as long as [the time for] Al-Asr [prayer] has not begun, and the time for the Al-Asr [prayer] lasts as long as the sun has not turned yellow, and the time for Al-Maghrib is as long as the twilight has not disappeared, and the time for Al-Isha is until the middle of the [Islamic] night, and the time for the morning prayer (i.e. Fajr) is from the appearance of the [true] dawn as long as the sun has not risen. So, when the sun rises, refrain from prayer, for it rises between the two horns of Satan."** Narrated by Muslim in his Sahih. As well as other narrations that have been reported regarding specifying the time for the five [daily] prayers through speech and action, and these narrations do not differentiate between long and short days or nights, as long as the prayer times remain distinguishable by the signs clarified by the Messenger of Allah ﷺ.

This is in regards to specifying their times of prayer. As for specifying their duration of fasting [in] the month of Ramadan, then it is upon every accountable Muslims of age to refrain every day from food, drink, and every nullifier of fast from the appearance of the [true] dawn until the sunset in their lands, as long as day and night are distinguishable, and the total period of both (i.e the day & the night) is twenty-four hours. And food, drink, sexual intercourse, and suchlike [of nullifiers] are only

permissible for them at night, even if it was short, due to the legislation of Islam being general for everyone in all countries, and Allah -exalted be He- has said: **“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.”** [2:187].

As for the one who is unable to complete the fast of a day due to its long duration, or if he knew by signs, experience, the diagnosis of a skillful, trustworthy doctor, or by his strong assumption that fasting will lead to death, severe illness, worsening of an existing condition, or delay in recovery, then he breaks his fast, and makes up the days he broke his fast during any [other] month that he is able to fast during. Allah -glorified be He- said: **“So whoever sights [the new moon of] the month, let him fast it; and whoever is ill or on a journey - then an equal number of other days.”** [2:185], and Allah -glorified be He- said: **“Allah burdens not a person beyond his scope.”** [2:286], and said: **“And [He] has not placed upon you in the religion any difficulty”** [22:78]

Secondly: For those residing in a country where the sun does not set during the summer and does not rise during the winter, or in a country where daylight lasts up to six months, and night lasts six months for example, then it is obligatory upon them to pray the five [daily] prayers during every twenty-four hours.

They must estimate the prayer timings and specify it based on the nearest country where the timings obligatory prayers times can be distinguished from each other, due to what has been authentically narrated in the hadith of Al-Israa Wal-Miraaj

that Allah -exalted be He- [originally] made fifty prayers obligatory every night and day (24 hours), and the Prophet ﷺ continued asking his Lord to lighten and lessen it until He said, **“O Muhammad, they are five prayers every day and night, and for every prayer, the reward is tenfold, making it equivalent to fifty prayers.”** to the end of the hadith.

And [also] due to what has been authentically narrated from the hadeeth of Talhah bin Ubaidullah -may Allah be pleased with him-, he said: **A man from Najd with unkempt hair came to Allah’s Messenger ﷺ and we heard his loud voice but could not understand what he was saying, until he came near (and then we came to know) that he was asking about Islam. Allah’s Messenger ﷺ said, “[You have to perform] five prayers during the day and night (every 24 hours).”** The man asked, **“Are there any other [obligatory] prayers upon me?”** Allah’s Messenger ﷺ replied, **“No, except that which you perform voluntarily...”** to the end of the hadith.

And [also] due to what has been authentically narrated from the hadith of Anas bin Malik, he said, “We were prohibited to ask the Messenger of Allah ﷺ about anything (excessively), so it would please us that a wise man from the Bedouins would come and ask him while we listen. And so, a man from the Bedouins came, and he said, **“O Muhammad, your messenger came to us and claimed that you claim that Allah has sent you”**, the Messenger of Allah ﷺ replied, **“He has spoken the truth”** ...until he (the Bedouin) said: **“And your messenger claimed that upon us are five prayers during our day and night (every 24 hours)”**, The Messenger of Allah ﷺ said, **“He has spoken the truth”**, He (the Bedouin) [then] said, **“So, I swear by the One**

who has sent you, has Allah ordered you with this?", The Messenger of Allah ﷺ replied, **"Yes",** to the end of the hadith.

It has [also] been authentically reported that the Prophet ﷺ spoke to his companions about Al-Maseeh Ad-Dajjal, so they said, **"How long will he remain on the earth?"** He ﷺ replied, **"Forty days: one day like a year, one like a month, one like a friday (i.e a week), and rest of his days will be like your days."** So, it was said, **"O Messenger of Allah, will one-day's prayer suffice us on this day which will be like a year?"** He replied, **"No, you must make an estimate of its extent/duration."**

So, he did not consider the day that is like a year to be like one day in which they are five prayers, rather, he obligated upon them five daily prayers for every twenty-four hours, and ordered them to distribute it across its timings according to time differences that are present during a normal day in their country, and so, it is upon the Muslims in the country, for which the determination of the prayer timings have been being asked for, to determine their prayer timings according to the closest country to them in which the night distinguishes from the day, and in which the timing for the five prayers are known by their legislated signs every twenty-four hours.

Similarly, it is incumbent upon them to fast the month of Ramadan and to estimate a duration for their fast. So, they determine the start and end of the month of Ramadan, and the beginning of the *Imsaak* (commencement of Fast) and *Iftaar* (breaking of fast) for every day according to the start and end of the month and by the the appearance of the [true] dawn and sunset every day in the nearest country where the night distinguishes from the day, and both total to twenty-four hours,

due to what has been previously mentioned in the hadith of the Prophet ﷺ about the Al-Masih Ad-Dajjal and his guidance to his companions regarding how to estimate the prayer timings during it, due to there being no difference in that (i.e. the ruling) between fasting and prayer, and it is Allah who bestows success and may Allah extol our Prophet Muhammad in the highest company, and his family and companions, and grant them all peace and security. The Council of Senior Scholars.

Question 7: Is it obligatory upon us to abstain from Suhoor (pre-dawn meal) when the Fajr Adhaan begins, or is it permissible for us to eat and drink until the Caller to Prayer finishes [the Adhaan]?

Answer: If the Mu'adhin (Caller to Prayer) is known for not calling the Adhaan except at the [actual] appearance of dawn, then it is obligatory to abstain from eating, drinking, and all the nullifiers of fasting from the moment he starts calling to prayer. However, if the [time for the] Call to Prayer was determined through assumption and estimations based on calculations and calendars [rather than actual sighting of dawn], then there is no harm in drinking or eating during the Adhaan, and that is due to what has been authentically narrated from the Prophet ﷺ that he said, **"Indeed, Bilaal pronounces Adhaan at night, so keep on eating and drinking (having Suhoor) until Ibn Umm Maktoom pronounces Adhaan."**; the narrator said at the end of this hadith: **"And Ibn Umm Maktum was a blind man who did not call the Adhan until it was said to him: "Morning has entered, morning has entered"** Narrated by Bukhari and Muslim.

And it is safer for the male and female believer to be diligent regarding finishing Suhoor before Fajr, acting upon the statement of the Prophet ﷺ: **“Leave that which makes you doubt for that which does not make you doubt”**, and his statement ﷺ: **“Whoever saves himself from these doubtful (unclear) things has taken precaution and saved his religion and his honour.”**

If, however, he comes to know that the Caller to Prayer calls at night to alert people that the Fajr time is close, such as the action of Bilaal, then there is no harm in eating and drinking until the Callers to Prayer who call when (true) dawn has appeared pronounce the Adhaan, in accordance with the hadith.

Question 8: Is it permissible for the pregnant and breastfeeding woman to break their fast? And is it obligatory upon them to make up the fast or is there an expiation for their breaking of the fast?

Answer: The ruling for the pregnant and breastfeeding woman is like the one for the sick person: If fasting becomes difficult for them, then breaking the fast is legislated for them, and upon them is to make up [for this missed day] once they have the ability to do so, similarly to the sick person.

[However] some people of knowledge hold the opinion that it is sufficient for them to feed a poor person on behalf of each [missed] day, but it is a weak and less-preferred opinion, with the correct opinion being that it is upon them to make up [the fast], similar to the travelling person and sick person, due to the statement of Allah ﷻ: **“But if any of you is ill or on a journey, the same number (should be made up) from other days.”**

[2:184], and this has **also** been indicated in the hadith of Anas bin Malik Al-Ka'abi, that the Prophet ﷺ said: **"Allah has relieved the traveler of fasting and half the Prayer. And similarly [He relieved] the pregnant and breastfeeding woman of fasting"** Reported by the five compilers of Hadith.

Question 9: What is your opinion regarding those who are excused from fasting, such as an elderly man and woman and a sick person who does not expect recovery, are they required to pay *Fidyah* (recompense) for breaking their fast?

Answer: It is upon the one who is unable to fast, either due to old age or illness that he is not expected to recover from, to feed a poor person on behalf of every [missed] day, given the ability to do so. This was the verdict given by a group of the companions -may Allah be pleased with them-, amongst them was Ibn Abbaas -may Allah be pleased with both-.

Question 10: What is the ruling on fasting for women who are menstruating or experiencing postpartum bleeding, and if they delay making up the missed fasts until another Ramadan arrives, what is required of them?

Answer: Women who are menstruating or experiencing postpartum bleeding must break their fast during menstruation and postpartum bleeding, and it is not permissible for them to fast or pray during that time, nor is it accepted from them.

[Additionally], they are required to make up their [missed] fasts but not their [missed] prayers, due to what has been authentically narrated from Aisha -may Allah be pleased with her-

that she was asked, **“Should the menstruating woman make up the missed fast days and prayers?”**, so she answered, **“We were commanded to make up for fasting, but not to make up for prayers.”** Reported by Bukhari and Muslim.

And the scholars have agreed unanimously upon what Aisha -may Allah be pleased with her- mentioned with regards to the obligation of making up [missed] fasts, and not making up [missed] prayers for women who are menstruating or experiencing postpartum bleeding, as a mercy from Allah -glorified be He- for them both and to grant them ease, because prayers are repeated five times every day, and there is hardship in making up for it.

As for fasting, then it is only obligatory once in a year, and that is the fasting of Ramadan, so there is no hardship in making up for it, and the one who delays making up [the missed fasts] until the next Ramadan arrived without a valid [legal] excuse, then she has to repent to Allah for that, along with making up [the missed fasts] and feeding a poor person on the behalf of every day, and similarly the sick person and traveling person: if they delay making up for their [missed] fasts until next Ramadan arrives without [having] a valid [legal] excuse, then upon them is to make up [for the fast], repent, and feed a poor person on the behalf of every [missed] day.

However, if the illness or the travel continues until the next Ramadan, then upon them is to make up [the fast] only, without feeding, after recovering from the illness and after returning from the travel.

Question 11: What is the ruling on voluntary fasts, such as the six days of Shawwal, the ten days of Dhul-Hijjah, and the Day of Ashura for the one who has not made up his missed fasts from Ramadan?

Answer: The obligation upon the one who has missed fasts from Ramadan that he has not made up is to start with it before voluntary fast, because the *Al-Fardh* (obligatory fast) is more important than *An-Nafl* (supererogatory fast) according to the most correct opinion of the scholars.

Question 12: What is ruling on the one who was sick when Ramadan started so he did not fast [due to sickness], and then died after Ramadan, are the missed days made up on his behalf or are the poor fed on his behalf?

Answer: If a Muslim dies during his illness after Ramadan, then there is no requirement to make up the missed fasts, nor is the feeding required, because he is excused by the Islamic legislation, and similarly the travelling person if he dies during his travel or immediately after return, then it is not obligatory upon him to make up for the missed days nor to feed (in expiation), because he is excused according to Islamic legislation.

As for the one who recovered from illness and was lax and negligent in making up the missed fasts until he died, or he returned from travel and was lax and negligent in making up the missed fasts until he died, then it is legislated for their guardians, and they are the relatives, to make up for the missed fasts on their behalf, due to the statement of the Prophet ﷺ: **“Whoever died while still having days of Ramadan to make up then his**

relative must fast [on his behalf].” Authenticated by Bukhari and Muslim.

If it happens that no one can fast on their behalf, then they (the relatives) must feed on their behalf using their inheritance; half a Saa', which is approximately a kilo and a half, per poor person for every [missed] day of fasting, same as [on behalf of] the old man who is unable to fast, and the sick person who is not expected to recover, as previously mentioned in the answer to Question no.9. And similarly, if the woman who is menstruating or experiencing postpartum bleeding was lax and negligent with regards to making up for her missed days until she passed away, then a poor person per missed day is fed on their behalf if there is no one who can fast on their behalf.

And as for the one who does not leave behind any inheritance which can be used for feeding [the poor], then there is no obligation upon him, due to the statement of Allah ﷻ: **“Allah burdens not a person beyond his scope.”** [2:286], and His statement -glorified be He-: **“So keep your duty to Allah and fear Him as much as you can”** [64:16], and it is Allah who bestows success.

Question 13: What is the ruling on taking intravenous and intramuscular injections? And what is the difference between them for the fasting person?

Answer: The correct opinion is that they do not nullify the fast, rather, the nutrient injections specifically are the ones that nullify fast. Similarly, taking blood samples for testing does not nullify fast, because it is not like Hijaamah (cupping). As for Hijaamah, then it nullifies the fast for both the one doing it and

the one for whom it is being done, according to the most correct opinion of the scholars, due to the statement of the Prophet ﷺ: **“The cupper as well as the one for whom the cupping is done both have broken their fast.”**

Question 14: What is the ruling on using toothpaste, ear drops, nasal drops, and eye drops for the fasting person, and if the fasting person felt its taste in their throat, what should they do?

Answer: Cleaning the teeth using a toothpaste does not nullify fasting, as is the case with As-Siwaak, and it is upon him to be cautious of anything reaching his interior body, and if it happens unintentionally, then he is not required to make up the fast.

Similarly, eye drops and ear drops do not nullify fasting, according to the most correct opinion of the scholars, and if he finds the taste of the drops in his throat, then it is safer to make up for that fast, but it is not obligatory, because they (i.e ears & eyes) are not inlet passages for food and drink.

As for nasal drops, then it is impermissible, because the nose is an inlet. Hence, the Prophet ﷺ said, **“Exaggerate in performing Istinshaaq (inhaling and exhaling water nasally) except if you were fasting.”**, and the one who does that has to make up the fast due to this hadith and what has been reported of similar meanings [in other narrations], if he finds its taste in his throat, and it is Allah who bestows success.

Question 15: If a person experiences pain in his teeth, and visits the dentist, who cleans, fills, or removes one of his teeth, then does that affect his fast? And if the dentist gave him an anaesthetic injection, then does that have an effect on the fast?

Answer: All the affairs mentioned in the question do not have an effect on the validity of the fast, rather, they are from the forgiven and overlooked affairs, and it is upon him to practice caution regarding swallowing anything of the medicine or blood. Similarly, the injection mentioned does not have an effect on the validity of the fast because it does not come under the meaning of "Eating and drinking", and the default ruling is the validity and soundness of the fast.

Question 16: What is the ruling regarding the one who forgetfully ate or drank during the daytime of fasting?

Answer: There is no issue for him and his fast is valid due to the statement of Allah -glorified be He- at the end of Surat Al-Baqarah: **"Our Lord! Punish us not if we forget or fall into error"** [2:286], and it has been authentically narrated from the Messenger of Allah ﷺ said that Allah -glorified be He- replied [to this verse]: **"I have done so"**, and due to what has been authentically narrated from Abu Hurairah -may Allah be pleased with him- from the Prophet ﷺ that he said, **"If anyone forgets that he is fasting and eats or drinks, then let him complete his Fast, for it was Allah who fed him and gave him drink."** Reported by Bukhari and Muslim.

And similarly, if he had intercourse forgetfully, then his fast is valid according to the most correct of the two opinions of the scholars, due to the noble verse and this noble hadith, and due

to the statement of the Prophet ﷺ: **“Whoever broke his fast in Ramadan forgetfully, then there is no obligation upon him to make up nor an expiation.”** Narrated and **graded Saheeh** by Al-Haakim. And this wording of the hadith includes intercourse and other nullifiers of fasting as well if the fasting person does them forgetfully, and this is from the mercy of Allah, His virtue and goodness, so all praise and gratitude is due to Him Alone for that.

Question 17: What is ruling on the one who delayed making up his missed fasts of Ramadan until the next Ramadan arrived, while not having a valid excuse, is repentance enough for him along with making up the missed fasts, or is an expiation binding upon him?

Answer: Upon him is to repent to Allah -glorified be He- and feed a poor person on behalf of each day, along with making up the missed days of fasting, and the quantity is half a Sa' , which is the Sa' of the Prophet ﷺ from the staple food of the country from the likes of dates, barley, rice, or other than that, and its quantity is approximately one and half kilograms, and there is no expiation required from him other than that, as was ruled in the verdict by a group of companions -may Allah be pleased with them-, and from them was Ibn Abbaas -may Allah be pleased with both-. But if he was excused due to illness or travel, or a woman was excused due to pregnancy or breastfeeding which she finds difficult to fast along with, then there is nothing upon them except making up for the missed days.

Question 18: What is ruling on the one who fasts but has abandoned prayer, and is his fasting valid?

Answer: The correct opinion is that the one who has abandoned the prayer deliberately has committed Major Kufr (disbelief) and by this action his fasting is not valid, and nor are the rest of his acts of worship [valid and accepted] until he repents to Allah -glorified be He-, due to the statement of Allah: **“But if they had joined in worship others with Allah, all that they used to do would have been of no benefit to them.”** [6:88], and what has been mentioned of similar meanings in the Quran and Sunnah.

[However] a group of the people of knowledge hold the opinion that he did not commit disbelief through that action, and his fasting is not nullified nor are his [other] acts of worship if he attests and affirms that prayer is obligatory, but has abandoned it due to negligence and laziness. [But] what is correct is the first opinion, which is that he has committed disbelief by abandoning prayer deliberately, even if he affirms that it is obligatory, and this is due to many evidences, from them is the statement of the Prophet ﷺ: **“Between a man and [him falling into] polytheism and disbelief is the abandonment of Prayer.”** Reported by Muslim in his Sahih from the Hadith of Jaabir bin Abdullah -may Allah be pleased with both.

And due to his statement ﷺ: **“The covenant between us and them (the disbelievers) is the Prayer, so whoever abandons it has disbelieved.”** Reported by Imaam Ahmad and scholars of the four books of Sunnah with an authentic chain of narration from the hadith of Buraydah bin Al-Husayb Al-Aslami - may Allah be pleased with him-. Imam Ibn Al-Qayyim has [also] elaborated on this topic in a separate treatise on the Rulings of Prayer and its Abandonment, and it is a beneficial treatise and it is good to review and benefit from it.

Question 19: What is the ruling on the one who did not fast [or broke his fast] in Ramadan without denying its obligation, and does leaving off fasting out of negligence more than once exit him from the fold of Islam?

Answer: Whoever breaks his fast in Ramadan deliberately without a valid, legal excuse then he has committed a Major Sin, and he does not commit disbelief by it according to the most correct of the opinions of the scholars, and upon him is to repent to Allah along with making up [the missed fast].

[This is because] many evidences indicate that abandoning fasting is not Major Kufr if he does not reject its obligation, rather broke his fast out of negligence and laziness, and upon him is to feed a poor person for every day [he missed] if he delayed making up the fasts to the next Ramadan without a valid, legal excuse, due to what has been previously mentioned in the answer to Question 17.

And similarly is the abandonment of paying Zakat and Hajj despite the ability, if he has not rejected their obligation, then he does not commit disbelief by that, and upon him is to give out Zakat of the previous years in which he was negligent, and upon him is to perform Hajj along with sincere repentance for the delay, due to the general religious evidences in that matter that indicate that he has not disbelieved if he does not reject their obligation, and from that is the hadith of the punishment of the one who has abandoned [giving out] Zakat using his money, and then he sees his way, either to Jannah or to Hellfire.

Question 20: What is the ruling on the menstruating woman who becomes pure during the daytime of Ramadan?

Answer: She has to abstain [from the nullifiers of fasting], according to the most correct of the two opinions of the scholars, due to her valid, legal excuse having ended, and she has to make up for that day, just like if the new moon for Ramadan was sighted during the day, then the Muslims [in that case] will abstain from nullifiers for the rest of the day, and make up the fast for that day according to majority of the scholars, and similar to her is the travelling person if he returns to his country during the daytime of Ramadan, then it is upon him to abstain from nullifiers, according to the most correct of the two opinions of the scholars, because the ruling of travel has ended for him, along with making up for that day. And it is Allah who bestows success.

Question 21: What is the ruling on bleeding for the fasting person, such as a nosebleed and suchlike, and is it permissible for the fasting person to donate his blood or take a blood sample for testing?

Answer: The bleeding of a fasting person, such as a nosebleed and Istihaadah (abnormal vaginal bleeding) and suchlike do not nullify the fast, rather, what nullifies fast is menstruation, postpartum bleeding, and Hijaamah (cupping).

And there is no harm upon the fasting person in giving a blood sample when there is a need to it, and fasting is not invalidated by that, and as for donating blood, then what is safer is that he delays it to after the Iftaar, because in most cases it is a lot [in amount], hence it becomes similar to Hijaamah. And it is Allah who bestows success.

Question 22: What is the ruling for the fasting person if he ate, drank, engaged in sexual intercourse assuming that the sun has set or the dawn has not appeared?

Answer: The correct opinion is that he must make up the fast and offer expiation of *Adh-dhihaar* for [having engaged in] sexual intercourse, according to the majority of scholars, in order to prevent leniency [in this affair] and to exercise precaution regarding the fast.

Question 23: What is the ruling for the person who engaged in sexual intercourse during the daytime of Ramadan whilst fasting, and is it permissible for the travelling person, if he has broken his fast, to engage in sexual intercourse with his wife?

Answer: It is upon the person who engaged in sexual intercourse during the daytime of Ramadan while fasting an obligatory fast to offer expiation, I mean *Kaffaarat Adh-dhihaar*, along with making up for that day and repentance to Allah - glorified be He- for what has occurred from him. But if he was travelling or sick with an illness that permits him to break his fast, then there is no expiation upon him and no harm, and upon him is to make up for the day that he had sexual intercourse in, because the traveler and the sick are permitted to break their fast through intercourse or other than it, as Allah -glorified be He- has said: **"But if any of you is ill or on a journey, the same number (should be made up) from other days."** [2:184].

And the ruling for the woman in this affair is the same as the ruling for the man if her fasting was obligatory, then the expiation

becomes obligatory along with Qadaa (making up of missed fasts), and if she was travelling or sick with an illness that makes fasting hard for her, then there is no expiation upon her.

Question 24: What is the ruling on using mouth spray for the fasting person during the day for the asthma patient and suchlike?

Answer: The ruling of it is permissibility if he is compelled to use it, due to Allah ﷻ's statement: **"He has explained to you in detail what is forbidden to you, except under compulsion of necessity"** [6:119] and because it is not similar to food and drink, hence, it becomes similar to giving a blood sample for testing and non-nutrition injections.

Question 25: What is the ruling on using a rectal suppository for a fasting person out of necessity?

Answer: The ruling is that there is no harm in using it if the patient requires it, according to the stronger of the two opinions of the scholars. This is the view chosen by Sheikh al-Islam Ibn Taymiyyah -may Allah have mercy on him- and many other scholars, as it does not resemble eating or drinking.

Question 26: What is the ruling for someone who vomits involuntarily while fasting, should they make up for that day or not?

Answer: The ruling is that he is not required to make up the fast. However, if he induced vomiting [intentionally], then he must

make up the fast, due to the statement of the Prophet ﷺ:
“Whoever vomits involuntarily does not have to make up the fast, but whoever induces vomiting must make up the fast.”
Reported by Imam Ahmad and the authors of the four Sunan collections with a sound chain of narration from the hadith of Abu Hurairah -may Allah be pleased with him-.

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Question 27: What is the ruling on Blood Transfusion for a kidney patient while he fasts, should he make up for the day?

Answer: Making up for the day is obligatory upon him because of what he has been supplied of pure blood, and if he has been supplied with another substance with it then that is another nullifier.

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Question 28: What is the ruling on I'tikaaf (seclusion for worship in a Masjid) for men and women, is fasting a condition for it, and what should a Mu'takif (the ones who secludes in a Masjid) be occupied with, and when does he enter his place of seclusion and when does he exit it?

Answer: I'tikaaf is a Sunnah for [both] men and women, due to what has been authentically narrated from the Prophet ﷺ that he would observe I'tikaaf during Ramadan, and he finally settled on I'tikaaf during the last ten days [of Ramadan]. Some of his wives would observe I'tikaaf with him, and observed I'tkaaf after he passed away [as well].

The place for I'tikaaf is the Mosques in which congregational prayers are held, and if there was a Friday during his I'tikaaf, then

it is best that his I'tikaaf is observed in a masjid where the Jumu'ah Prayer is held, if it was feasible.

And there is no set limit for its time according to the most correct opinion of the scholars, nor is fasting a condition for it, but it is better with fasting.

The Sunnah is that he enters his place of I'tikaaf when he intends to observe I'tikaaf, and he leaves it when the period of stay he intended is over, and it is permissible for him to leave before that if necessity arises, because I'tikaaf is a Sunnah, and it is not obligatory to start it if it is not a vow.

And I'tikaaf is recommended during the last ten days of Ramadan, emulating the Prophet ﷺ, and it is recommended for the one who observes I'tikaaf during them to enter his place of I'tikaaf after Fajr prayer on the 21st day, following the [guidance of] the Prophet ﷺ, and he exits whenever the ten days are over, and if he leaves before that then there is no harm upon him except if it was a vow as previously mentioned. And it is best that he chooses a specific place in the Masjid in which he rests, if possible.

It is recommended for the Mu'takif to increase in the remembrance of Allah, recitation of the Quran, seeking forgiveness, supplicating, and praying at times when it is not forbidden. And there no harm that some of his friends visit him and speak to him just as the Prophet ﷺ's wives would visit him and speak to him, and Safiyyah -may Allah be pleased with her- visited him once when he was observing I'tikaaf during Ramadan, and when she stood up [to leave], he stood up with her and walked her to the door, which shows that there is no harm in that. And this action from him ﷺ shows the perfection of his humbleness

and his good manners with his wives. May Allah extol our Prophet Muhammad in the highest company, and his family, companions, and those who uprightly follow him.