

100 Questions on the Rulings of Fasting

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Question 1: What is the definition of Siyaam (Fasting)?

Answer: "Fasting in the legislation is: a specific restraining, in a specified time, from a specific person, with specific Conditions" ((Sharh Muslim)) ((Fath Al Baaree))

(Specific Restraining): that is: the avoidance of every nullifier and everything that invalidates the fast which has been specified in the legislation, like eating and drinking, intercourse, and other than it such as injections

(In a specified time): that is: which is specified in the legislation. It is from the rising of the second fajr until the sun goes down

(From a specific person): that is: from a Muslim, who is sane , who is Baaligh (one whom reached the age of puberty), who is able, who is a resident, and not the one who is menstruating or has post-natal bleeding. So it is not obligatory to perform it with the existence of a legislative excuse, rather he/she must make it up after the removal of this excuse”

Question 2: When was the Fasting in the month of Ramadan made Obligatory?

Answer: “Fasting in Ramadan was made obligatory in the second year of the Hijrah An-Nabawiyyah, And it was said in month of Sha’baan. The Prophet (ﷺ) fasted for nine Ramadans . ((Al-Majmu’)) by An-Nawawee ((Zaad Al-Ma’aad)) , ((Subul As-Salaam))”

Question 3: What is the evidence for the obligation of fasting the month of Ramadan?

Answer: “The evidences for this : the Book, the Sunnah, and consensus (Ijma'). Allah: **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** [2:183]

And He said: **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** [2:185]

The Prophet (ﷺ) said: “Islam is built on five (pillars): Testimony that there is none worthy of worship except Allah, establishing Salah, giving Zakah, Hajj, and fasting Ramadan” Agreed upon on the authority of Abdullah ibn Umar (may Allah be pleased with him) . In the two Saheehs from the hadeeth of Tahlal bin Ubaydullah (may Allah be pleased with him) that a Bedouin came and asked the Prophet (ﷺ) about the obligations of Allah upon him. So he asked: "Inform me what Allah has made compulsory for me as regards fasting." He replied, "You have to fast during the whole month of Ramadan, unless you want to fast more as Nawafil" A consensus was recorded for that from a group of the People of Knowledge, from them is Imaam An-Nawawee in his book ((Al-Majmu’))”

Question 4: Does Allah accept the fast of one who boycotts the prayer ?

Answer: “The People of Knowledge said that Allah will not accept the fast of the one who boycotts the prayer because Allah, the Exalted says: **Verily, Allah accepts only from those who are Al-Muttaqun** [5:27] The Prophet (ﷺ) has indeed said “The covenant that distinguishes between us and them is prayer; so whoever leaves it, he has committed Kufr.’ Reported by Ahmed and the four [Sunan] , on the authority of Buraydah (may Allah be pleased with him). He said: “Between a person and between kufr is the abandoning of the salah" reported by the Jamaa’ah except Al-Bukharee , on the authority of Jaabir (may Allah be pleased with him). ((Fiqh Al-Ibaadaat)) ((Ijabah As-Saa’il ala Ahamm Masaail))”

Question 5: When is it obligatory for one to fast the month of Ramadan?

Answer: “It is obligatory by the affirmation of the sighting of the crescent moon of Ramadan, or by completing the month of Sha’baan with 30 days due his (ﷺ) saying “When you see the new moon, observe fast, and when you see it (again) then break it, and if the sky is cloudy for you, then calculate it”. And in another narration: “Fast when you see it, and break your fast when you see it, and if the weather is cloudy calculate it (the months of Sha’ban and Shawwal) as thirty days” Agreed upon on the authority of Abdullah bin Umar (may Allah be pleased with him) and a narration like it on the authority of Abu Hurayrah (may Allah be pleased with him)

And the meaning of the hadeeth is: Do not fast Ramadan until you see its new moon and do not end Ramadan until you see the new moon of the month of Shawwaal. If it is too cloudy for you [to see] the new moon of Ramadan, then complete Sha’ban as 30 days .And if it is too cloudy for you [to see] the new moon of Shawwaal then complete the period of Ramadan as 30 days. ((Sharh Muslim))

Question 6: What is obligatory upon us if we are prevented from sighting the new moon due to clouds?

Answer: “It is obligatory upon us [when that occurs] to complete the month of Sha’baan as 30 days, due to the Ahaadeeth previously mentioned”

Question 7: What is the ruling on fasting the day of doubt?

Answer: “It is not permissible to fast it due to the statement of Ammar bin Yaasir: (may Allah be pleased with him): 'Whoever fasts on a day in which there is doubt, then he has disobeyed Abul-Qaasim' meaning the Prophet (ﷺ)". Reported by the Four [books of Sunan] with a connected chain and Al-Bukhaaree as a 'Mu'allaq [suspended] narration. See ((Sharh Muslim)), ((Al-Muhlai)) by Ibn Hazm and ((Naylul Awtar)) by Ash-Shawkaanee”

Question 8: What is the ruling of preceding Ramadan by fasting a day or two with a voluntary fast that is outside a person's usual habit?

Answer: “It is not permissible due to the statement of the Prophet (ﷺ): "Do not precede the month of Ramadan by fasting a day or two before it, unless it is the case of a man who normally performs some fast, then let him fast it." Agreed upon on the authority of Abu Hurayrah (may Allah be pleased with him). And indeed Imam an-Nawawee said the same in ((Sharh Muslim)), and As-San’aanee in ((Subul As-Salaam))”

Question 9: Does this include a prohibition for one whose regular habit is to fast voluntarily ,so his habit coincides with a day or two before Ramadan?

Answer: “It is not included because the Prophet (ﷺ) has indeed exempted such a person. He (ﷺ) said: "Unless it is the case of a man who normally performs some fast, then let him fast it”

Question 10: Does this prohibition include one who is making up a fast?

Answer: “It does not include it because making up a fast (Qadaa) is obligatory”

Question 11: Does this prohibition include one who fasts due to an oath?

Answer: “It does not include it because fulfilling an oath is obligatory. A group of the People of knowledge took the opinion that the three aforementioned issues are not included in the prohibition. From them is Ibn Daqeeq Al-Eid in his book ((Ihkaamul Ihkaam fee sharh umdatul ahkaam)), and likewise Al-Haafidh Ibn Hajar in his book ((Fathul Baaree))

Question 12: Is it required in the sighting of the new moon of Ramadan that it is from all of the people?

Answer: “That is not required by consensus. Rather the meaning of the hadeeth is that the legislative ruling is established by the report of one, trustworthy person, or two with a difference of opinion [regarding that] ((Subul As-Salaam))”

Question 13: Is it sufficient for one witness in sighting the new moon of Ramadan?

Answer: "Yes, and it is the saying of the majority. The evidence for that is the Hadeeth of Abdullah bin Umar bin Al-Khattaab (may Allah be pleased with him) reported by Abu Dawood and Ad-Darami and Ibn Hibbaan. He said: “The people sighted the new moon so I informed the Prophet (ﷺ) that I have sighted it. So he fasted and ordered the people to fast”. For indeed the Prophet (ﷺ) sufficed with the testimony of the trustworthy, reliable Companion, and

built [the ruling] based on his report, and he was only one. ((Al-Majmuu')) by An-Nawawee , ((Sharh Muslim)) ,((Subul As-Salaam)), ((Naylul Awtaar))"

Question 14: If the people of the country sight the new moon is it a must for the rest of the countries to agree with it?

Answer: "Yes, and it is the more preferred opinion in the issue. The evidence for that is saying of the Prophet (ﷺ): 'If you see it then fast'. Agreed upon. It is an address to the remaining members of the Ummah whom are close and far. This the saying of the Maalikiyyah, and a group from the Az-Zayidiyyah, Ibn Taymiyyah choose this stance, Ash-Shawkaanee, and this is the statement of Ash-Shaykh Al-Albanee (May Allah have mercy upon them all). ((Majmuu' Al-Fataawaa)) by Ibn Taymiyyah , ((Naylul Awtaar)) , ((Tamaamul Minnah))"

Question 15: Upon whom is the fasting of the month of Ramadan obligatory upon?

Answer: "It is obligatory upon the one who has reached the age of puberty , the one who has a intellect, is a resident, not the one who is menstruating and the one who has post-natal bleeding.

As for the non-Muslim, then upon him/her is to accept Islaam and then hold fast to fasting.

And as for the one who has not reached the age of puberty and the one who is insane, then the pens are lifted from them, due to the Hadeeth of Alee and Umar (may Allah be pleased with them): "The pen is lifted from three: one who is deranged till he is restored to consciousness, a sleeper till he awakes, and a boy till he reaches puberty" Reported by Ahmed and Abu Dawood and Al-Haakim.

And as for the one who is incapable then Allah, the Exalted said: **Allah burdens not a person beyond his scope** [2:286]

And as for the traveler then Allah, the Exalted said: **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 as for the menstruating woman or one who has post-natal bleeding, then the Prophet (ﷺ) said : "Is it not the case that when a woman menstruates, she neither prays nor fasts?" Agreed upon on the authority of Abu Sa'eed Al-Khudree "

Question 16: Are the children commanded to fast?

Answer: "It is recommended to order them to fast with the condition that they are able to do so. This is in order that they get accustomed [to it] and they are trained for it when they reach puberty. For indeed the Prophet (ﷺ) guided us to teach them the prayer while they are

children of seven (years old), and to discipline them regarding it when they are children of ten (years old). And this is while they are not legally responsible, but rather for them to become accustomed and that they train. And this is the statement of a group from the salaf"

Question 17: Is it obligatory upon the woman to fast if her menses stops before Fajr and she did not shower except after it?

Answer: "Yes, because the preventative has passed away whether she does ghusl before Fajr or after it. And whether the ghusl is delayed due to an excuse or without an excuse. ((Al-Muhala)) by Ibn Hazm"

Question 18: What is the ruling in regards to one whom her menses has come to her before the setting of the sun?

Answer: "It is a must for her to break it (the fast) if the blood is been discharged before the sunsets even if it is by minutes. It is upon her to make up for that day. As for if she finds it a normal cycle and the blood does not cease except after the sun has gone down, then the fast is valid. (Al-Muhlaa), ((Fathul Baaree)), ((Fiqhul Ibaadaat)) by Ibn Al-'Uthaymeen"

Question 19: Is it legislated for the sick one to fast?

Answer: "Yes, if the fast does not lead to harming himself, or that it will increase his illness, or that it will delay the recovery. As for if it causes something from that, then Allah gave him permission to break the fast"

Question 20: What is the ruling regarding the woman that is pregnant and breastfeeding that fears for herself?

Answer: "They both break their fast. It is upon her to make it up due to His saying: **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]. They both take the meaning of one who is sick ((Fiqhul Ibaadaat))"

Question 21: What is the ruling on a woman using pills to prevent menstruation so that there does not remain upon her any fast to make up?

Answer: "Shaikh, 'Allamah, Ibn ul-'Uthaymeen (may Allah have mercy upon him) said: "That which I see in this issue is that a woman does not do this and she should remain upon what Allah decreed and prescribed upon the daughters of Adam. For verily these monthly cycles Allah has placed a wisdom in its creation and in relation to the health of the woman. If she prevents this cycle, then no doubt this will cause a reaction which will harm the body of the woman. The Prophet (ﷺ) said: "There should be neither harming nor reciprocating harm." This is not

considering what these pills cause of harms to the womb as mentioned by the doctors ((Fiqhul Ibaadaat))).

Question 22: What is the ruling on the old person who is unable to fast?

Answer: "He breaks the fast and in place of every day, he feeds a poor person as Bukhaaree mentioned on the authority of Abdullah Ibn Umar (may Allah be pleased with him). And this is the statement of the majority"

Question 23: What is the ruling on one who has an illness that there is no recovery from it?

Answer: "If it sickness prevents him from fasting then his ruling is the same ruling as the old person"

Question 24: What is the ruling on one who uses constant treatment and is unable to cut off from it?

Answer: "If the treatment is an injection, then he uses it during his fast and it does not affect him nor will it break his fast. If the treatment is a drink or food and he cannot abandon it, then his ruling is the same as the old person. He breaks his fast and feeds a poor person everyday, and there's no fasting upon him ((Fiqhul Ibaadaat)))"

Question 25: What is the ruling of one who uses an injection and he is fasting?

Answer: "If the injection is nutritional then it breaks (the fast) because it takes the meaning of eating and drinking. This is because if you find in the texts of the Legislation a meaning that includes a form from the forms of the ruling, then this [other] form takes the same ruling as those mentioned in the text. As for if it is not nutritional, then it does not break (the fast) because it does not achieve the intention in the text not in wording or meaning. It is not food nor drink, nor takes the meaning of food and drink. The origin is the validity of the fast until it is affirmed what invalidates it by the requires of a legislative evidence ((Fiqhul Ibaadaat)))"

Question 26: What is the ruling on the one who has menstrual blood discharged from her in other than the time of her normal cycle and she is fasting?

Answer: "If these drops are not in the time of her normal cycle, and she knows that these drops are not from menstruation; then it is upon her to continue her fast, and nothing is upon her [of sin]. This is because these drops are like a nose bleed, which is not from menstruation"

Question 27: What is the ruling regarding one who had a miscarriage while she is fasting?

Answer: "Its ruling is like the ruling of the woman who has post-natal bleeding until the blood stops. This is whether fetus was formed/created or not formed/created. This is the fatwa of Shaykh Muqbil (may Allah have mercy upon him) due to His statement: saying: **And for those who are pregnant (whether they are divorced or their husbands are dead), their 'Iddah (prescribed period) is until they deliver (their burdens)** [65:4]. So this includes the fetus that is created or not"

Question 28: What is the ruling in regards to one who the post-natal bleeding stops in less than forty days and she is in Ramadan?

Answer: "It is obligatory upon her to purify herself and to fast because there is not a limit or restriction for the minimum duration for post-natal bleeding nor a maximum duration according to the most correct opinion ((Ibn Baaz))"

Question 29: When does the fast start in Ramadan?

Answer: "It begins from when the second fajr is clear due to the statement of the Exalted: **And eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night)** [2:187] and in Al-Bukhaaree on the authority of Aaishah (may Allah be pleased with her) that she said the Messenger of Allah (ﷺ) said "Keep on eating and drinking (Suhur) till Ibn Um Maktum pronounces Adhan, for he only makes adhan when the dawn emerges." So if the day is apparent, it is obligatory to abstain [from what breaks the fast]"

Question 30: What is the sign of the second Fajr?

Answer: "Its sign is that spreads horizontally over the tops of the mountains. It is the one that pertains to the rulings of the Salah and Siyaam. The Messenger of Allah (ﷺ) said: "Do not let the adhan of Bilal mislead you with regard to your food at the commencement of the fast, nor the vertical (streaks) of whiteness in the horizon (for it is an indication of false dawn). You should stop eating (food) till (the whiteness) spreads like this." Meaning horizontally. Reported by Muslim on the authority of Jundub (may Allah be pleased with him)"

Question 31: Is it permissible to hasten the adhan of Fajr before its emergence and clarity for the purpose of precaution?

Answer: "This is not permissible, Al-Haafidh Ibn Hajar (may Allah have mercy upon him) considered this action from the evil innovations in his book ((Fathul Baaree)) . This is because the Mu'adhin is one who is entrusted, so it is not allowed for him to prevent [others] from food and drink in a time which Allah has indeed made it permissible. The Prophet (ﷺ) said : "Fajr is two dawns. As for the fajr which is like the tail of the wolf, then it is not permissible to pray at that time but food is not prohibited. As for the dawn which spreads widely in the horizon, then

it is permissible to pray and prohibited to eat" [Reported by Hakim and Bayhaqi from Jabir (may Allah be pleased with him)]"

Question 32: Is it legislated to change the first adhan to Tasbeeh or recitation of the Quraan?

Answer: "The People of Knowledge said: "It is not legislated because it is considered to be from the innovations and newly invented matters in the religion, and turning away from the guidance of the Master of the Messengers (ﷺ)". He (ﷺ) said: "Whoever turns away from my Sunnah, then he is not from me" Agreed Upon. And he (ﷺ) said: "Whoever innovates something in this matter of ours (i.e. Islam) that is not part of it, will have it rejected" Agreed upon"

Question 33: What is the ruling on one who eats and drinks thinking it is night time and it becomes apparent to him that the Fajr has arrived?

Answer: "The majority of the People of Knowledge said: his fast is valid and there is no making up for it. Allah said: **And there is no sin on you if you make a mistake therein** [33:5]. The Prophet (ﷺ) said: "Allah has forgiven my nation for mistakes and forgetfulness, and what they are forced to do" reported By At-Tabaraanee on the authority of Thawban (may Allah be pleased with him ((Ijabatus Saail 'ala Ahammul-Masaail)), ((Fiqhul Ibaadaat))"

Question 34: What is the ruling on the one who drinks [something] after hearing the second Adhan?

Answer: "It is not permissible except in one case and it is that the one who drank is certain that the Mu'adhin has given the adhan before the arrival of Fajr. As for if the morning has arrived, then it is not permissible due to his saying: **And eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night)** [2:187]. As for the hadeeth : "If one of you hears the adhaan and in his hand is a utensil, then he should not put it down until he takes his need from it", then it has been reported by Ahmed, al-Haakim, and Abu Dawood on the authority of Abu Hurayrah (may Allah be pleased with him). It is defective and not authentic from our Prophet (ﷺ)"

Question 35: What is the ruling regarding one whom the Fajr has arrived and he is Junub?

Answer: "He showers and completes his fast and there is no Qadaa (making up of the fast) upon him. There is no difference between one in a state of major impurity due to a wet dream or due to sexual intercourse. The Prophet (ﷺ) used to reach Fajr time and he was junub due to intercourse with his wives. So he made ghusl and then completed his fast as comes in the Saheehayn on the Authority of the Mothers of the believers Aisha and Umm salmah (may Allah be pleased with them). And he (ﷺ) said: " (At times the time) of prayer overtakes me while I am in a state of junub, and I observe fast (in that very state)" Agreed upon"

Question 36: What is the ruling on one who deliberately delayed the Ghushl of the Janaabah until after the rising of the Fajr ?

Answer: "There's no difference between the one who did so deliberately and the one who forgot. Both of their fasts are correct and upon them is to do ghushl ((Fathul Baaree))"

Question 37: What is the ruling on one who has a wet dream in the morning of Ramadan and he is Fasting?

Answer: "His fast is correct and upon him is to do ghushl".

Question 38: What is the ruling on the Suhoor ?

Answer: "It is recommended, and the Prophet (ﷺ) emphasized it. He said (ﷺ): "Have Suhoor for indeed in Suhoor is Barakah" Agreed upon on the authority of Anas (may Allah be pleased with him). And he said (ﷺ) : "The difference between our observance of Sawm (fasting) and that of the people of the Scriptures is Suhur (predawn meal in Ramadan)." Reported by Muslim on the authority of Amr bin Al-'Aas (may Allah be pleased with him). A consensus has been recorded regarding its recommendation : Al-Imaam An-Nawawee in ((Sharh Muslim))"

Question 39: Why Does Suhoor have Blessings?

Answer:

- 1) Because it is an act of obedience and following the Sunnah
 - 2) Because it is being different than the People of the Scriptures
 - 3) Because it strengthens one for Ibaadah
 - 4) Because it increases the energy of the Saa'im (Fasting person)
 - 5) Because it creates a desire to increase in the fasting
 - 6) Because it prevents bad manners that may be caused due to hunger.
 - 7) Because it may be a reason to give charity at the time of suhoor.
 - 8) Because it may be a reason for Dhikr at the time of Suhoor
 - 9) Because it may be a reason in having an intention for the fast for one who becomes heedless regarding it
- ((Sharh Muslim)) , ((Fathul Baaree)) . And other than that from the wisdom"

Question 40: With what can Suhoor be made with?

Answer: "It is made with the least of things, even by a gulp of water . The Prophet (ﷺ) said: "Have suhoor even if it is with a gulp of water." Reported by Abu Dawood, Ibn Hibbaan and Al-Bayhaquee on the authority of Abee Hurayrah (may Allah be pleased with him)"

Question 41: What is the best of Suhoor?

Answer: "The Prophet (ﷺ) said: "How excellent the Suhoor of the believer is with dates" . ((As-Saheehah no. 562)).

Question 42: Is suhoor considered as a Breakfast?

Answer: "Yes, the Prophet (ﷺ) said to Irbaad bin Saariyah (may Allah be pleased with him): "Come to the blessed breakfast, - meaning Sahoor" Reported by Abu Dawood, An-Nasaa'ee, Ibn Khuzaymah and Ibn Hibbaan".

Question 43: What is the ruling in delaying the suhoor until shortly before Fajr?

Answer: "It is a recommended Sunnah. Some of the people have left it. A man has Suhoor in the middle of the night and he fills his stomach, then sleeps upon the Fajr prayer. So it used to be from the guidance of the Prophet (ﷺ) to delay the suhoor until shortly before Fajr. It is Agreed upon on the authority of Zayd bin Thaabit (may Allah be pleased with him)"

Benefit: As for the hadeeth of "My ummah will remain upon goodness as long as they delay the suhoor and hasten to break the fast" this hadeeth in its entirety is Da'eef (weak) because it comes from the path of Sulaymaan bin Abee Uthmaan. Abu Haatim (Ar-Raazee) said: "He is unknown". As for the wording: "The people will remain upon goodness so long as they hasten to break the fast" Then it's in the Saheehayn on the authority of Sahl bin Sa'ad (may Allah be pleased with him)"

Question 44: What is the ruling on one who fasts and did not have suhoor?

Answer: "His Fast is valid. He missed out on the reward of having suhoor and the barakah of Suhoor" .

Question 45: What is the ruling in regards to one who eats or drinks in the day of Ramadan without any excuse?

Answer: "He committed a great sin and fell into a major sin from the major sins. It is upon him to repent, and not to return to what he did. And it comes in a hadeeth: "Whoever breaks (his fast) a day from Ramadan without an excuse nor any sickness, then he cannot make up for it even if he fasted the entire year" it is Da'eef. In it is three 'defects: 1) interruption 2) The ignorance regarding the condition of Abu Tawoos who narrated on the authority of his father on the authority of Abu Hurayrah (may Allah be pleased with him) 3) Doubt whether his father heard from Abu Hurayrah (may Allah be pleased with him)

Question 46: Is there any difference in the ruling in the previous question between having a little or a lot of food?

Answer: "There is no difference in that"

Question 47: What is the ruling on the one who eats and drinks forgetting that he is fasting?

Answer: "His fast is valid and there is no Qadaa' (making up) upon him. He, the Exalted says saying about the people of Eemaan **Our Lord! Punish us not if we forget or fall into error** [2: 286]. It is been authenticated in the reason for the revelation of this verse that the Lord of worlds said: "I have indeed did so". And the Prophet (ﷺ) said: "Whoever forgets that he is fasting, and eats or drinks is to complete his fast, as it was Allah who fed him and gave him something to drink." Agreed upon on the authority of Abu Hurayrah (may Allah be pleased with him)"

Question 48: What is the ruling on the one who has intercourse with his wife in the daytime of Ramadan and he is fasting?

Answer: "He has committed a forbidden (thing) and this leads to the invalidation of his fast. The expiation is obligatory upon him ((Sharh Muslim))"

Question 49: What is the expiation for that?

Answer: "The expiation is the freeing of a believing slave girl. If he is unable to do that, then he fasts two months consecutively. If he is unable to do that, then he feeds 60 poor people due to the hadeeth of Abu Hurayrah (may Allah be pleased with him) in the Saheehayn"

Question 50: What is the ruling on the one who is unable from to perform the expiation?

Answer: "Whoever is unable to ultimately perform the expiation, then it drops from him because there is no burdening except with the ability. Allah said: **Allah burdens not a person beyond his scope** [2: 286]. As for if he can expiate it in the future , then it is upon him to expiate in the future"

Question 51: Is the expiation obligatory upon the women who had intercourse with her husband?

Answer: "It is not obligatory because the Prophet (ﷺ) did not make it obligatory upon the woman whom had intercourse with her husband in Ramadan"

Question 52: What is the ruling on the fast of the woman whose husband forced her to have intercourse?

Answer: "Her fast is valid and there is no expiation upon her ((Fiqhul-Ibaadaat)) of Ibn Uthaymeen"

Question 53: Does the expiation drop off from the one who committed intercourse with his wife in Ramadan and was fasting then travels or becomes sick in that day?

Answer: "The expiation is not drop because the excuse came after the sin of intercourse. ((Al-Muhalla)) by Ibn Hazm"

Question 54: Is it required for the one has to give an expiation to feed all of the people in one day ?

Answer: "That it is not a condition ((Muhalla))"

Question 55: Is the person who is giving the expiation rewarded for feeding one poor person the food for sixty?

Answer: "He will not be rewarded for that ,nor will he be if he feeds thirty people twice. Rather it is required to feed 60 individual poor people male or female ((Al-Muhalla))"

Question 56: Is it required to make the poor person satiated when giving food for the expiation?

Answer: "Yes, making the poor person satiated is required in that ((al-Muhalla))"

Question 57: Is the expiation counted if given in one type of food like dates?

Answer: "Yes it counts"

Question 58: What is the ruling one who had intercourse with his wife and he is fasting, but he did not ejaculate?

Answer: "The expiation is obligatory upon him also"

Question 59: How many expiations are obligatory upon the one who had intercourse a number of times with his wife in Ramadan in one day?

Answer: "It is not obligatory upon him except one expiation"

Question 60: How many expiations are obligatory upon the one who has intercourse in two days in Ramadan while he is fasting?

Answer: "Two expiations are due upon him. For every day there is an expiation ((Muhalla))"

Question 61: Is it permissible for a traveler to break his fast on the plane?

Answer: "Yes. Allah has given him an allowance due to the Quranic text. So he is a traveler even though the means of travelling differ"

Question 62: Is it permissible to eat and drink before departing from the country for the one who intends to travel and he is fasting ?

Answer: "The best is not to eat until he departs from his country"

Question 63: What is the better: to fast or break the fast while travelling?

Answer: "The better, easiest, simplest affair is combining between the evidences"

Question 64: What is the ruling on the one who travels constantly in Ramadan and in other than it?

Answer: "If he is able to fast on his journey then let him fast. If he is not able to, then it is upon him to break it and make it up in the days when he is able to do so"

Question 65: What is the ruling on Hijaamah (cupping) for the one fasting?

Answer: "It is allowed as long as it is not a cause for breaking the fast. The Prophet (ﷺ) was cupped whilst he was fasting as comes in the Hadeeth in Al-Bukharee on the authority of Ibn 'Abbaas (may Allah be pleased with him) ((Zaad Al-Ma'aad)), ((Fathul Baaree))

And as for the hadeeth : "The cupper and the one for who is cupped have both broken their fast." then it is abrogated ((Al-Irwaa)) (4/72-5)"

Question 66: Does kissing break one's fast?

Answer: "Kissing in itself does not break (the fast) and it is allowed as long as it does not lead to haram. The Prophet (ﷺ) kissed and he was fasting as comes in the Two Saheehs"

Question 67: Is it permissible to use the siwaak for the one fasting?

Answer: "Yes, for the Prophet (ﷺ) used to use it when making his ablution, prayer, and entering his house. So it is recommended for the one fasting and other than him before the time of Zenith and afterwards. ((Fathul Baaree))"

Question 68: Is it permissible for the one fasting to use tooth paste?

Answer: "Yes, as long as it does not reach the throat".

Question 69: What is the ruling on the one whom water enters his stomach while making wudoo and he is fasting?

Answer: "His fast is valid as long as he did not intend to do that because Allah pardoned from the Ummah their mistakes, forgetfulness and what they do under duress as has been mentioned earlier. ((Fathul Baaree)), ((Fiqhul Ibadaat))"

Question 70: Is it permissible for the fasting person to wash the head for the sake of cooling down?

Answer: "Yes, for it has been established from the Prophet (ﷺ) that he used to pour water on his head and he was fasting due to thirst or the heat (Ahmed and Abu Daawuud). Al-Hasan said: "There is no harm in rinsing the mouth and cooling down for the fasting person". Al-Bukhaaree mentioned this Mu'alliq form (suspended form)"

Question 71: Is it allowed for the one fasting to shower more than once for the purpose of cooling down?

Answer: "Yes. ((Fiqhul-Ibaadaat))"

Question 72: Does using kuhul break your fast?

Answer: "It does not break it and this the statement of the majority. ((Fathul Baaree)) And Al-Hasan Al-Basree (may Allah be pleased with him) said: "There is no harm with using kuhul for the fasting one " ((Musannaf Abdur-Razzaq))

Question 73: Do eye, ear and nose drops break the fast?

Answer: "It does not break the fast even if he finds a taste (in the drops) . ((Haqeeqatus-Siyaam)) by Ibn Taymiyyah, ((Zaad Al-Ma'aad))"

Question 74: Is the entering of dust or smoke into the stomach when breathing break one's fast?

Answer: "It does not break it. Likewise what is not possible to avoid like the fly (i.e. entering one's mouth)"

Question 75: Does swallowing one's saliva break the fast?

Answer: "Ataa' And Qataadah (may Allah have mercy upon them) said : "There is no harm for the fasting one to swallow his saliva". ((Fathul Baaree))"

Question 77: Does swallowing phlegm break the fast?

Answer: "It does not break (the fast), but it is disliked for the fasting one and other than him because it is harm/filth accompanied with bacteria and microbes"

Question 77: Does Vomit break the fast?

Answer: "There is no evidence, but the one who returns it to his stomach, then he has broken his fasting" .

Question 78: Does regurgitation break the fast (vomit that fills the stomach only)?

Answer: "Regurgitation does not break it, and the obligation upon the one who it suddenly occurs to him is that he expels what is in his mouth and he does not return it to his stomach"

Question 79: When does the fasting person break his fast?

Answer: "The Prophet (ﷺ) said: "When the night approaches from this side (i.e., the east) and the day retreats from that side (i.e., west) and the sun sets, then it is time for a person observing Saum (fasting) to break his fast." Agreed upon. And it is a clarification regarding the end of the fast by merely the setting of the sun and the recommendation of hastening in breaking the fast"

Question 80: What is the ruling on hastening to break the fast?

Answer: "If the arrival of the night is verified and the sun has set then hastening to break the fast is a recommended Sunnah. It is from the indications of the continuity of good in this ummah as the Prophet (ﷺ) said: "The people will remain on the right path as long as they hasten the breaking of the fast." Agreed upon on the authority of Sahl Ibn Sa'ad (may Allah be pleased with him).

Imaam An-Nawawee (may Allah have mercy upon him) said : "And its meaning is: "The affair of the ummah will stay steady and they are good as long as they preserve this sunnah. If they delay the breaking of the fast, then this is a sign of the corruption in which they are in". ((Sharh Muslim))

Ibn Daqeeq Al-E'id (may Allah have mercy upon him) said : "Hastening to break the fast after being certain of the sunset is recommend by the agreement of the Scholars. From its evidence is this hadeeth. In it is a refutation of the Shi'a who delay the breaking of the fast until the stars become apparent. Perhaps this is the reason why the people will continue to be good as long as they hasten in breaking the fast. This is because if they delay it, they are among those who are opposing the Sunnah, and they will continue to be upon good as long as they perform the Sunnah ((Ihkaamul Ahkaam))"

Question 81: What is the ruling on delaying the breaking of the fast until the stars appear?

Answer: "The Prophet (ﷺ) said: " My Ummah will remain to be upon my Sunnah as long as they do not wait to break their fast until the stars appear " And in an narration "The Religion will still be apparent so long as the people hurry to break the fast because the Jews and Christians delay it (i.e. the breaking of the fast)" as comes in Saheeh ibn Hibbaan on the authority of Abu Hurayrah (may Allah be pleased with him). So it is becomes clear from the statement of the Prophet (ﷺ) that delaying to break the fast until the stars appear is opposing his guidance and a sign of the corruption of this Ummah, and is a Sunnah from the Sunan of the Jews and the Christians. And Ibn Hajar (may Allah have mercy upon him) considered delaying the breaking of the fast as from the forbidden Innovations ((Fathul Baaree))"

Question 82: Is it Sunnah to break the fast before the Maghrib prayer or after it?

Answer: "Anas Ibn Maalik (may Allah be pleased with him) said "I did not see the Messenger of Allah (ﷺ) praying Maghrib until he broke the fast even if it was by drinking water". Reported by Abu Ya'laa, Ibn Khuzaymah and Ibn Hibbaan".

Question 83: With what should the fasting person break his fast with?

Answer: "With what is easy, wholesome, and he loves. As for the hadeeth: " The Messenger of Allah (ﷺ) used to break his Saum (fasting) before performing Maghrib prayer with three fresh dates; if there were no fresh dates, he would eat three dry dates; and if there were no dry dates; he would take three gulps of water." Then it is not authentic. Imam Adh-Dhahabee (may Allah have mercy upon him) mentioned that it is from the disavowed/detested narrations of Ja'far bin Sulaymaan"

Question 84: What does the fasting one say when breaking his fast?

Answer: "There is no evidence for the affirmation of a specific remembrance. As for the hadeeth: The Prophet (ﷺ) said when he broke his fast: Thirst has gone, the arteries are moist, and the reward is sure, if Allah wills" Reported by Abu Daawood, Bayhaqee, Al-Haakim and other than them on the authority of Abdullah bin Umar (may Allah be pleased with him) then it

is not authentic. In its [chain of narration] is Marwaan bin Saalim bin Al-Muqfi' and he is unknown".

Question 85: What is the reward for feeding a [fasting] person?

Answer: "No doubt he is rewarded and it comes in a hadeeth : "Whoever gives food for a fasting person to break his fast, he will have a reward like theirs, without that detracting from their reward in the slightest" reported by Ahmed, At-Tirmidhee, Ibn Maajah and Ibn Hibbaan on the authority of Zayd ibn Khaalid (may Allah be pleased with him) ((Saheeh At-Tirmidhee))"

Question 86: What is the recommended Du'aa for the person who is invited [for iftar] to say to the host when if he is finished the food?

Answer: "It is recommended for him to supplicate with what has come from the Prophet (ﷺ) like his statement: " May the fasting (men) break their fast with you, and the pious eat your food, and the angels pray for blessings on you" Reported by Ahmed, Abu Daawood and An-Nasaai on the authority of Anas bin Maalik (may Allah be pleased with him). Shaykh Al-Albaanee (may Allah have mercy upon him) said: "And know that this remembrance is not restricted for only the fasting one after his Iftaar. Rather it is general" ((Aadaab az-Zafaaf)). I ((Shaykh Abdullah Al-Iryaanee)) say : As for the addition: "And Allah remembers you with those who are with Him" then it has no origin in the hadeeth"

Question 87: What is uninterrupted fasting (النَّوَصَالِ)? And what is its ruling?

Answer: "Uninterrupted fasting is: fasting two days consecutively without breaking it. The Prophet (ﷺ) forbade it as comes in the Saheehayn. And Al-Khattaabee (may Allah have mercy upon him) and other than him said: "Uninterrupted fasting is from the special characteristics that were allowed for the Prophet (ﷺ) and forbidden upon the Ummah" ((Sharh Muslim))"

Question 88: What is the ruling on uninterrupted fasting until the time of Suhoor only?

Answer: "There is no problem in that for the Prophet (ﷺ) said: "Do not fast continuously (practice النَّوَصَالِ), and if you intend to lengthen your fast, then carry it on only till the Suhur (before the following dawn)." Reported by Al-Bukhaaree on the authority of Abu Sa'eed Al-Khudree (may Allah be pleased with him)

Question 89: What is the virtue of the night prayer in Ramadaan?

Answer: "The Prophet (ﷺ) said "Whoever observes optional prayer (Tarawih prayers) throughout Ramadan, out of sincerity of Faith and in the hope of earning reward will have his

past sins pardoned." Agreed upon on the authority of Abu Hurayrah (may Allah be pleased with him) .

Question 90: Is it legislated for the night prayer to be in congregation in the masjid?

Answer: "Yes for the Prophet (ﷺ) encouraged to do that. He said (ﷺ): "Verily if a man prays with the Imam until he finishes, it will be recorded for him that he stood the entire night " Reported by Ahmed and the people of the Sunan. And indeed the Prophet (ﷺ) stood with the Companions (may Allah be pleased with them), then left it off out of fear that it would become obligatory upon them as comes in Al-Bukhaaree on the authority of Aa'ishah (may Allah be pleased with her). When Umar ibn Al-Khattaab (may Allah be pleased with him) saw the Companions praying individually and split up, he gathered them behind Ubayy bin Ka'ab (may Allah be pleased with him) as in Al-Bukhaaree. See ((Fathul Baaree))"

Question 91: How many Raka'at is it for the Night prayer?

Answer: "The guidance of the Prophet (ﷺ) is that he would not increase upon eleven raka'at due to the hadeeth of Aa'ishah (may Allah be pleased with her): "The Prophet (ﷺ) did not increase in Ramadan nor in other than it (i.e.the other months) upon eleven raka'at" Agreed upon. And this is what Umar (may Allah be pleased with him) did. He commanded Ubayy bin ka'ab (may Allah be pleased with him) to lead the people with eleven raka'at. As in ((Al-Muwatta Malik))"

Question 92: Is it legislated to sit down for one who is tired in the night prayer?

Answer: "Yes, for it is legislated to sit in the voluntary prayer with the ability to stand according to consensus. This is due to the hadeeth of 'Imraan bin Husayn (may Allah be pleased with him) that he said: the Messenger of Allah (ﷺ) said : "The prayer of the sitting is half [the reward] of the one who prays standing and the prayer of the lying down is half of the one sitting" reported by Al-Bukhaaree. And the Prophet (ﷺ) used to pray in the night standing and sitting as in the Saheehayn"

Question 93: How does one pray sitting?

Answer: "Upon any modality he wishes"

Question 94: Is it legislated for the Qunoot in the standing of Ramadaan?

Answer: "Yes for the Prophet (ﷺ) taught Al-Hasan bin Alee (may Allah be pleased with him) to say in the Qunoot of the Witr: "O Allah, guide me among those whom You have guided, pardon me among those You have pardoned, turn to me in friendship among those on whom You have turned in friendship, and bless me in what You have bestowed, and save me from the

evil of what You have decreed. For verily You decree and none can influence You; and he is not humiliated whom You have befriended. Blessed are You, O Lord, and Exalted.)' Reported by Abu Daawood and An-Nasaa'iee and other than them"

Question 95: Is it legislated to increase upon the dua of Qunoot?

Answer: "Yes, it has been reported from the Salaf as comes in ((Saheeh Ibn Khuzaymah)), ((Qiyaamul Layl)) by Al-Albaanee

Question 96: Is the Qunoot before the Rukoo' or after it?

Answer: "It is permissible to perform both matters due to all of that being reported from the Companions (may Allah be pleased with them) ((Al-Insaa'f)) by Ibn Taymiyyah, ((Qiyaamul Layl)) By Al-Albaanee

Question 97: Is there any Dhikr after the completion of the Witr?

Answer: "Yes, there is a recommended dhikr. The Prophet (ﷺ) used to say when he finished the Witr: "Say ((Glory be to the Sovereign, the Most Holy)) three times and he would prolong and raise his voice the third time" . Reported by Abu Daawood. As for the addition "Lord of the angles and The souls" then it is forbidden.

Question 98: When is laylatul Qadar?

Answer: "The most correct of opinions is that it is in the odd nights from the last ten days due to the statement of Prophet (ﷺ): "Seek Laylatul qadr in the odd nights from the last ten (days)" Agreed upon on the authority of Aa'ishah (may Allah be pleased with her). It is most likely on the twenty seventh night of Ramadan due to his statement "Laylatul qadar is the on the night of the twenty seven" reported by Abu Daawood on the authority of Mu'aawiyah (may Allah be pleased with him). ((Saheeh Al-Jaami'))

Also due to the saying of Ubayy bin Ka'ab (may Allah be pleased with him): " By Allah, I know (i.e. which night it is). It is the night that the Messenger of Allah (ﷺ) ordered us to stand (i.e. Qiyaamul layl) and it is the night of twenty seven. It's sign is that the sun rises in the morning of that day white without rays". Narrated by Muslim"

Question 99: What are the signs of Laylatul Qadar?

Answer: "Its signs are that the sun rises that morning white without rays as has preceded. Likewise it is a night with pleasant weather, not hot nor cold. The sun will be light red on that morning. As Ibn Abbas (may Allah be pleased with him) said"

Question 100: Does viewing forbidden pictures and listening to music reduce the reward of the fasting person?

Answer: "Shaykh Muhammed Al-Uthaymeen (may Allah be pleased with him) said "As for looking at what it forbidden to look at or listening to what is prohibited to listen to; then it no doubt has an affect upon the fast and reduces it. This is because the wisdom of fasting is the Taqwa of Allah as Allah said: **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.** So Allah indicated that the wisdom for the prescription of fast is Taqwa. The Prophet (ﷺ) said: "Whoever does not leave false speech, acting according to it, and ignorance, then Allah is not in any need of him leaving his food and his drink." Reported by Al-Bukhaaree . So upon this: every disobedience that a fasting person does affects his fast" ((Fiqhul Ibaadaat))"

Completed and all Praise is due to Allah

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