



# RAMADHAN AND THE FIQH OF FASTING

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# RAMADHAN AND FASTING

# 10 WISDOMS OF RAMADHAN:

- Fasting reminds us of the blessing of Allah , such as food and water. There are many who must fast by force for days on end, who do not have food and water all year round
- Fasting brings us closer to Allah by making us grateful. By restricting a blessing (for a certain time), we are more appreciative of it.
- Fasting decreases our desire; desire for sins goes down out of sheer fatigue and hunger. That is why fasting is advised for young men who can not get married.
- Everyone begins to attend masaajid frequently
- We begin to pray the prayers on time and remember the times of prayer to the minute
- Brotherhood increases. We see each other regularly in masaajid and for iftaar.
- All of us are reattached to the Quran (by either reading it or hearing it)
- We increase in our charity.
- We increase in duaa, especially at iftaar time .
- Gives us the realization that we can be better Muslims.



# BENEFITS OF FASTING

- **Spiritual/Moral Benefits:** Above all it is an act of obedience to Allah. Trains believers in TAQWA (being mindful of Allah & fearing Him by doing all that He ordered & avoiding all that He has forbade). Teaches Patience & sincerity.
- **Physical Benefits:** Develops endurance & Self-restraint. Control eating habits and stay in shape.
- **Social Benefits:** Strengthens unity & equality between Muslims. Teaches sympathy towards the poor & needy. Empathy and sympathy with the poor who do not have food or drink and those who cannot get married or cannot be with their spouses.
- **Medical Benefits:** Rests the Digestive organs & gets rid of accumulated waste. Uses up stored cholesterol (fats) in the blood system, which is one of the causes of heart disease. Teaches self control from over-eating, smoking etc.



# PREPARING FOR RAMADHAN

There are number of ways by which to prepare for Ramadhan:

- Repent to Allah
- Make dua to Allah
- Try to complete any obligatory fasts that you have to make up
- Try to get rid of the things that distract you before Ramadhan
- Learn the rulings about fasting
- Fast some of the month of Sha'ban
- Read lots of Quran
- Try to set yourself a timetable and resolution for Ramadhan



# DEGREES OF FASTING

## The fast of the masses

- Not eating or drinking throughout the day

## The fast of the elite

- Preventing their eyes, ears, tongue and other organs from disobedience of Allah

## The fast of the super elite

- Fast of the heart from the thoughts of dunya and complete submission to Allah





# FIQH OF FASTING

# OUTLINE

- Definition
- Conditions for fasting
- Exemptions for not fasting; temporary and permanent
- Manafiz ul assliyyah: Main Entry Points to Digestive System
- Actions that
  - require a *Qadha* and a *kaffarah*
  - require a *Qadha* only
  - require nothing- yet are Makrooh (disliked)
  - require nothing-and are not Makrooh
- Summary
- Imsaak
- Conditions which permit one to break the fast
- Making up for missed or broken fasts; Kaffarah and Fidyah





# DEFINITION:

- Literal: to refrain, to abstain
- Technical: to withhold from eating, drinking, and sexual intercourse during daylight hours (from *subh* *sadiq* till sunset), **with intention**



# THE CONDITIONS OF THE ACTUAL FAST

- **Intention:** having the understanding and acknowledge that one will fast; to be made the previous night **before** Fajr starts yet after Magrib
- **Abstention:** Staying away from those acts that break the fast from Dawn to Sunset.
- **Note:** The intention can be made in the morning until Istiwaa; similar to the intention of nafl fasts

And also to be free from:

- Menstruation
- Post-natal bleeding



Terms and  
Conditions

# EXEMPTIONS/ EXCUSED

Whoever among you is ill or on a journey then the same number of days at another time. Those who are not capable, should pay the Fidyah (which is) to feed a poor person. [Surah Baqarah: 184]

## Excused for a limited, 'cause bound' period:

- Sick Person till they regain health
- Traveler of the Shar'ee definition
- Menstruating women and women in post-child birth bleeding
- The pregnant and breast feeding woman
- Miscellaneous categories of temporary excuse (i.e. Military engagement, deeply in need (doctor performing critical ops))

## Permanently excused from fasting in Ramadhan

- Old
- Fragile
- Terminally ill person

**VALID!**

# AL MANAFIZ AL ASLIYYAH: MAIN ENTRY POINTS LEADING TO DIGESTIVE SYSTEM

- The digestive system here refers to the throat, stomach and intestine.
- Thus, the following ‘openings’ to the body are *invalidating entry points* and substances entering and traversing therein will consequently reach the digestive system:
  - 1) The mouth
  - 2) The nose
  - 3) Perforated eardrums (if eardrum has a hole)
  - 4) The rectum (rear passage)
- Imam Sarakhsī, Imām al-Marghīnānī, Imām ibn al-Humām, Imām Ibn Nujaym and others have stated that some opinions (on fasting) are based on medical research and not fiqh per se.



# Principles on what invalidates the fast

## Section 1: What enters into the body

Entry point	Connected with the digestive system	Remark
<b>1. Mouth</b>	Yes	The mouth is directly connected to the throat.
<b>2. Nose</b>	Yes	The nose is directly connected to the throat.
<b>3. Ears<sup>(1)</sup></b>	No	The ear is not connected to the digestive system at all, unless there is a hole in the eardrum in which case it will be indirectly connected to the throat.
<b>4. Eyes<sup>(2)</sup></b>	No	The eye is not considered connected to the digestive system at all.
<b>5. Anus<sup>(3)</sup></b>	Yes	The anus is directly connected to the intestines.
<b>6. Vagina<sup>(4)</sup></b>	No	The vagina is not connected to the digestive system at all.
<b>7. Urinal passage</b>	No	The urinal passage is not connected to the digestive system at all.
<b>8. A deep head injury<sup>(5)</sup></b>	No	A deep head injury is not connected to the digestive system at all, unless the basal skull is fractured in which case it will be indirectly connected to the throat.
<b>9. A deep abdominal injury<sup>(6)</sup></b>	Yes	A deep abdominal injury is directly connected to the digestive system.
<b>10. Pores of the body</b>	No	The pores are not connected to the digestive system at all. They are considered to absorb the substance and not to let it pass into the body in itself.

# OTHER GENERAL PRINCIPLES TO REMEMBER

- That which does not have a discernable body does not invalidate the fast.
- The fast is not invalidated if the substance does not reach the digestive system.
- The fast is not invalidated if a substance enters from an entry point that is not considered invalidating.
- Anything that does not have an 'independent stay' in the digestive system will not invalidate the fast e.g insertion of camera
- If no excuse is found then the fast is invalidated. (Excuses; forgetfulness, small bits stuck between the teeth, very small substance enters the mouth, unavoidable substances)

Note: Things not considered as excuses are: accidents; breaking fast due to necessity; unawareness of rulings; unconsciousness; insanity; being forced.

- If any one of the above is found then the fast is not invalidated.

<b>Application</b>	<b>Invalidates the fast?</b>	<b>Reason</b>
Acupuncture	No	There is nothing entering from an invalidating entry point.
Asthma pump	Yes	It enters the digestive system from the mouth or nose and they are both invalidating entry points.
Contact Lenses	No	Neither the solution nor the contact lenses themselves invalidate the fast, since they are not used at an invalidating entry point.
Creams and lotions	No	These are only applied on the skin of the body, which is not an invalidating entry point.
Deodorant	No	Applying deodorant does not invalidate the fast, unless one inhales the visible fumes.
Ear drops	No	These do not enter from an invalidating entry point.
Endoscopy	Yes	Endoscopy will invalidate the fast, because it entails the use of a solution sprayed into the throat that will invalidate the fast.
Extracting blood	No	This is extraction from the body and will not invalidate the fast, regardless of the amount.
Eye drops	No	These do not enter from an invalidating entry point.
Injections	No	These do not enter from an invalidating entry point.
Intravenous Drips	No	These do not enter from an invalidating entry point.

Lighting incense	No	Lighting incense does not invalidate the fast, unless one inhales the visible fumes.
Lip balm	No	Applying lip balm does not invalidate the fast, unless one immediately licks the lips and swallows it. If the lips are licked after some time then it will not affect the fast at all.
Makeup	No	This is only applied on the skin of the body, which is not an invalidating entry point.
Mouthwash	Depends	One must take due care that no substance is swallowed. If anything is swallowed then it will invalidate the fast
Nose spray	Yes	These enter the digestive system from the nose which is an invalidating entry point.
Patches	No	These are only applied on the skin of the body, which is not an invalidating entry point.
Pills and tablets	Yes	These enter the digestive system from the mouth which is an invalidating entry point.
Smelling food	No	A smell does not entail that a substance enters the body, unless one deliberately inhales the steam from cooking.
Smelling perfume	No	A smell does not entail that a substance enters the body.
Smoking	Yes	Smoking entails that fumes enter the body from the mouth, which is an invalidating entry point.
Suppository	Yes	It enters the digestive system from the anus which is an invalidating entry point.
Toothpaste	Depends	One must take due care that no substance is swallowed. If anything is swallowed then it will invalidate the fast.
Vaginal examination	No	The vagina is not an invalidating entry point.



# CIRCUMSTANCES WHICH ALLOW ONE NOT TO FAST



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- A person experiences a sickness which could be aggravated by fasting or that his recovery would be delayed or that he would die. In all these instances one should not fast. Once they recover from their sickness, a **Qadha** for the fasts must be kept.
- If a person is well, but if by fasting, they would become ill, then they will also be classified as ‘ill’, hence exempt.
- However, this concession cannot be obtained by mere speculation or guessing. Instead, one should:
  - Consult a reliable **Muslim** doctor
  - Or have past experience or noticed certain signs whereby their heart says that fasting will be detrimental to their health

# CONTINUED: CIRCUMSTANCES WHICH ALLOW ONE NOT TO FAST



- If a person is travelling; they must make *qadha* of the missed fast whenever possible. "Travelling" here means one must have the intention of travelling 48 miles or more.
- If by travelling, a person will **not** experience any difficulties by fasting, it will be preferable to fast.
- A person did not fast due to some sickness and passed away in that very sickness, or a traveler did not fast and passed away before he could reach his destination or before he could return home - in both cases they will be absolved from making *qadha*. This is because they did not get the opportunity to make *qadha* of the fasts which they had left out.

# CONTINUED: CIRCUMSTANCES WHICH ALLOW ONE NOT TO FAST



- If one did get an opportunity, then they will be accountable for those few days.
- A pregnant or a breast-feeding woman; if she fears for her own life or the life of her child (or another child she is breast-feeding). She must make *qadha* of the missed fasts at a later date.
- However, if the child is such that the baby refuses to drink the milk of anyone other than the mother's, it will be permissible for the woman not to fast on account of breast-feeding.

# CONTINUED: CIRCUMSTANCES WHICH ALLOW ONE NOT TO FAST



- A woman experiencing the monthly *haidh* or in a state of *nifaas*. As long as the state of *haidh* or *nifaas* remains, it will not be permissible for such a woman to fast.
- If a woman becomes pure from her *haidh* or *nifaas* during the night, she should fast the following day.
- A person accepts Islam during the day
- A person reaches the age of puberty during the day

# QADHA, KAFFARAH & FIDYAH



# QADHA, KAFFARAH & FIDYAH

Actions of one who is fasting can be divided into 4 categories:

1. Actions that require a **Qadha and a kaffarah**
2. Actions that require a **Qadha only**
3. Actions that require **nothing- yet are disliked**
4. Actions that require **nothing-and are not disliked**



Note:

**Qadha** = making up the broken fast by keeping another

**Kaffarah**= expiating the sin of breaking the fast by

- A. Freeing a slave
- B. Fasting 2 **consecutive** months
- C. Feeding 60 people a half *sa'* (1.6kg) of wheat each or giving its equivalent monetary value to each person

# THOSE ACTIONS THAT REQUIRE A QADHA AND KAFFARAH

- Intentionally eating something of nutritional value (i.e. something normally eaten) or for medicinal purposes
- Intentionally drinking something of nutritional value or for medicinal purposes
- Intentionally engaging in sexual intercourse

## Note:

- If any 1 of the 3 above were done out of forgetfulness (of the fast) the fast does not break
- If any 1 of the 3 above were done by mistake (i.e. the action occurred without an intention accompanying it) then only a Qadha is required, not kaffarah





# THOSE ACTIONS THAT REQUIRE A QADHA ONLY



- Being coerced (forced) to eat or drink
- Accidentally (i.e. without intention) swallowing food or drink
- Intentionally eating something that is not normally eaten, e.g. a stone
- Swallowing a morsel of food already in the mouth after Subha Sadiq enters,
- Ingesting leftover food in one's mouth that amounts to the size of a chickpea or more. If it is less, the fast is not invalidated and hence no Qadha is necessary
- Ejaculating due to **touch and desire**

# THOSE ACTIONS THAT REQUIRE A QADHA ONLY

- Use of a suppository- i.e. placing a pill inside the rear passage. Likewise the complete insertion of a solid substance, such that it disappears inside the rear passage, breaks the fast
- Self-induced vomiting a mouthful or more
- Involuntarily vomiting a mouthful or more and then **purposely** re-swallowing it
- Depositing Medicine into perforated ear, whether intentionally or not



# THOSE ACTIONS THAT REQUIRE A QADHA ONLY



- Intentionally swallowing rain, snow or blood (from outside the mouth) that had entered one's mouth on its own.
- Intentionally swallowing tears and sweat, if one tastes the saltiness throughout the mouth and then swallows
- (if any one of the two above were done **intentionally** then Qadha and kaffarah)
- If one bleeds within the mouth, then if saliva becomes red or pink as a result and is swallowed, the fast is broken and only a Qadha is necessary; if the saliva is yellow or clear, the fast will not break

# THOSE ACTIONS THAT REQUIRE A QADHA ONLY



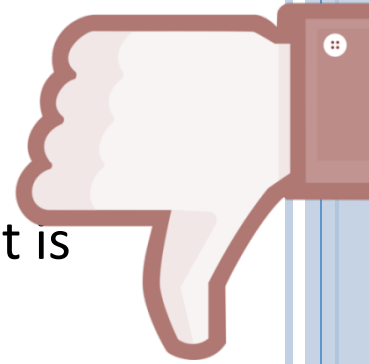
- **Intentionally** inhaling or ingesting smoke (without enjoyment or benefit), dust, water vapour, steam (such as from cooking or a bath) or a fly.
- Smoking will require a Qadha only.
- Note: any action mentioned as breaking the fast only does so when one did that act while remembering that one is fasting

# THOSE ACTIONS THAT DO NOT REQUIRE QADHA OR KAFFARAH BUT ARE DISLIKED



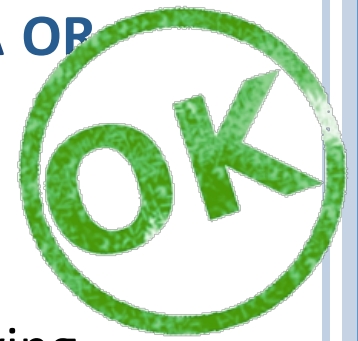
# THOSE ACTIONS THAT DO NOT REQUIRE QADHA OR KAFFARAH BUT ARE DISLIKED

- Tasting food or chewing it (**but not swallowing**), without a valid excuse
- Being thorough in rinsing the mouth, nose and in wudu- as it is risking the entrance of a foreign substance into the body through a passageway which could break the fast
- Intentionally gathering spit in one's mouth and then swallowing it
- Delaying the suhoor (sehri) to such an extent that one has doubt in the remaining of the night
- Kissing, touching or hugging one's wife whilst not feeling secure (from ejaculation or intercourse)
- Doing anything that one thinks will weaken him to the point of breaking the fast
- Brushing the teeth with toothpaste, when there is no valid excuse



**THOSE ACTIONS THAT DO NOT REQUIRE  
QADHA OR KAFFARAH BUT ARE OK.**

# THOSE ACTIONS THAT DO NOT REQUIRE QADHA OR KAFFARAH BUT ARE OK.



The following do not break the fast:

- Eating, drinking or indulging in sexual intercourse whilst having forgotten about ones fast. However, one must immediately stop the act on remembering, failure to do so will result in breaking the fast and necessitating a Qadha and Kaffarah
- Swallowing the wetness-leftover from rinsing the mouth, with one's saliva
- Water entering through one's pores
- Vomiting involuntarily -whether mouthful or less
- Blood cupping (*hijamah*) or drawing blood, as long as it does not weaken him
- Using the miswaak, even if used at the end of the day
- Rinsing the mouth or the nose, without any water proceeding down the throat



# THOSE ACTIONS THAT DO NOT REQUIRE QADHA OR KAFFARAH BUT ARE OK.



- The secretion of the nose (mucus) proceeding down one's throat when sniffing
- Placing a wet garment on one's body or taking a bath due to heat
- Being in a state of *janabah* when *subh sadiq* enters
- Oiling one's body as absorption through skin pores does not break the fast
- Applying antimony (*surma/kuhl*) or the like in the eyes, as absorption through the eyes does not break the fast
  - Based on the latter two cases modern injections and eye drops do not break the fast- unless the injection is applied to the stomach or head, like in dog bites.
  - The same applies to nicotine, tobacco, birth control patches, IV drip etc
- The mere entering of a medical test tube in to the stomach and then removing it will not break the fast

# SUMMARY

- Fasting: to withhold from eating, drinking, and sexual intercourse during daylight hours (from *subh sadiq* till sunset), **with intention**
- Intentionally eating, drinking or engaging in sexual intercourse will require a qadha and kaffarah
- Doing the above out of forgetfulness are excused and forgiven
- A mistake will require a qadha only.
- Anything that risks the fast being broken will be disliked



# THE RULE OF 'IMSAAK'.



# THE RULE OF 'IMSAAK'.

The following actions necessitate withholding from the things that break fast, during the remainder of that day:

- If one breaks the fast (whether accidental, on purpose or under coercion).
- If a traveler arrives at his place of residence, and was not fasting
- If a woman in menstruation or post-natal bleeding **becomes pure**
- If a non-Muslim embraces Islam
- Or if a child becomes an adult
  
- Note: The first three cases require a Qadha (as opposed to the last two).



# CONDITIONS WHICH PERMIT ONE TO BREAK THE FAST



- A person suddenly falls ill and **legitimately** fears that if the fast is not broken, their life will be in danger or that their health will deteriorate. For example, a person:
  - experiences severe pains in the stomach and becomes extremely restless
  - feels extremely thirsty and fears for their life
  - was bitten by a snake.

In such instances, it will be permissible to break the fast and take some medicine.

- A pregnant woman encounters certain difficulty and thereby fears for her or her child's life.

# MAKING UP FOR MISSED OR BROKEN FASTS

If a person did not fast or has broken his fast, he will have to perform one of the following:

**1. Qadha:** making up for missed fasts.

**2. Fidyah (atonement):** This applies only to elderly or terminally-ill people. In this case, the person must feed one poor person twice a day for every day they miss.

**3. Kaffarah (expiation):** If somebody intentionally breaks their fast by sexual intercourse, then that person must free a slave or fast for 2 months consecutively or feed 60 poor people.



# KAFFARAH

**Kaffarah** = expiating the sin of breaking the fast by:

- A. Freeing a slave. If **not** possible:
- B. Fasting 2 **consecutive** months. If **not** possible:
- C. Feeding 60 people twice for a day.



- The fasts that a woman misses due to her monthly *haidh* are forgiven. However, once she is purified from her *haidh*, she should immediately recommence with the fasting and complete the sixty days.
- If a few fasts are missed because of nifaas, illness or other problem, the fasts will have to be started all over again.
- If the month of *Ramadhan* comes in-between the kaffarah fasts, the kaffarah will not be valid.

# KAFFARAH...

- Feeding 60 people
  - i. Feed 1 person for 60 days
  - ii. Give 1 person 1.6kg of wheat for 60 days
  - iii. Give 1 person its equivalent monetary value
  - iv. Feed 60 people for a day
  - v. Give 60 people 1.6kg of wheat each
  - vi. Give 60 people its equivalent monetary value

Note: This does not have to be consecutive

- If there are a few children included among these poor persons, this will not be permissible.
- If another person fulfils this kaffarah on his behalf, the kaffarah will be fulfilled. But he must do so with permission, otherwise it will be invalid.





# KAFFARAH...



- If one gives the poor person
  - grain that will last him for sixty days at one time,
  - Or sixty times in one day,
  - Or he gave the money for 60 fasts to one person in one day

the kaffarah will not be valid. It will still be regarded as giving for one day only. He will then have to give to 59 additional poor persons.

- If he gives a poor person kaffarah that is less than the *sadaqatul fitr*, the kaffarah will not be valid.
- If a person breaks a few fasts in the same *Ramadhan*, only one kaffarah will be *wajib*. But if two fasts are for the *Ramadhan's* of two different years, he will have to give kaffarah for each fast.

# FIDYAH

- The person who is extremely old, or is extremely ill and does not have any hope of recovering nor the strength to fast, will have to do one of the following for each fast missed:
  - feed one poor person with two complete meals
  - give grain to a poor person equivalent to the amount stipulated for *sadaqatul fitr*
  - give the value of the grain in cash
- It is also permissible to distribute this grain of fidyah among several poor persons.
- If the old person happens to regain some of his strength, or the sick person recovers from his illness, they will have to keep qadha for all the fasts which they had missed. As for the fidyah which they had paid, they will be rewarded separately for that.



# FIDYAH...

- If a person who had to keep *qadha* of several fasts, made a bequest at the time of death that fidyah be paid in place of all his missed fasts, then this fidyah will have to be paid by his inheritors from his wealth.
- If the person did not make a bequest but his inheritors paid the fidyah out of their own wealth, even then one should have the hope that this act will be accepted by Allah Ta'ala and that He will not make one accountable for the missed fasts.
- It is not permissible for the inheritors to pay the fidyah from the deceased person's wealth if the latter did not make a bequest or if the fidyah is more than one third of his wealth, **without the permission and consent of all the inheritors.**



# COMPONENTS OF A FRUITFUL FAST



No Eating Or Drinking  
Whilst Fasting



Lower Your Gaze



No Arguing Or  
Fighting & Avoid Sins



Pray All Your 5 Daily  
Salaah's On Time



Study & Learn  
Islamic Knowledge



Recite & Learn The  
Holy Qur'aan



No Smoking  
Try Quitting For Good



Don't Waste Time On  
Useless Activities



Do Not listen To  
Music



Do Lots Of  
Dhikr



Make Lots Of Duaa



Give In Charity  
& Help The Poor

# FINALLY



- This powerpoint is available on Masjid Quba website ([www.masjidquba.org](http://www.masjidquba.org)) along with other relevant material.
- Jazakallah to following ulama for their support with this presentation:  
Mawlana Hafeez (Reading) and Mawlana Abdullah (Gloucester).
- Hajj training date.

# جزاك كما الله خيرا

