

أَكْمَامِ رَمَضَانَ

The Rules of Ramadān

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Du'ā at the approach of Ramadān:

Sayyidunā 'Ubādah bin Sāmit (r.a.) reports that Rasūlullāh ﷺ use to teach the Sahābah ﷺ the following Du'ā at the approach of the Blessed month of Ramadān:

اَللّٰهُمَّ سَلِّمْنِيْ لِرَمَضَانَ وَسَلِّمْ رَمَضَانَ لِيْ وَتَسَلِّمَهُ مِنِّيْ
مُتَقَبَّلًا

(" رواه الطبراني في الدعاء والديلمي ، وسنده حسن. " - كنز العمال 584/8)

*Allāhumma sallimni liRamadāna, Wasallim
Ramadāna Li, Wa taslimhu minni mutaqqabalā.*

Translation: Oh Allāh! safeguard me for Ramadān, safeguard Ramadān for me and accept it from me.

(Kitābu Du'ā of Imām Tabarani hadīth # 912-913 , also
see: Hayātus Sahabah vol 3 pg. 182
& Kanzul Ummāl. Vol 8 pg.584)

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Foreword

نحمده ونصلي على رسوله الكريم ، أما بعد

In this concise booklet the Honourable *Muftī Muhammad Shafi Sahib* (r.a.) has outlined the very basic rules of the blessed month of *Ramadān*.

These rules are undoubtedly very pertinent and important.

It is hoped that the reader studies this booklet prior to and during the blessed month of *Ramadān*.

In conclusion we have included some questions and answers pertaining to the various aspects of *Ramadān*.

These have been adapted from the *ask-imām.com* website which is the official

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website of the *Iftā* department of the *Madrasah*.

We hope to update this section with other references in future editions – *Insha Allāh*-.
An index has also been added so that the reader may locate his query easily.

We make *du'ā* to Almighty *Allāh* that He accepts this humble effort towards educating the *ummah* of His beloved Prophet *Muhammad* ﷺ and that He makes it a means of our success in both the worlds. *Amīn*.

Muhammad bin *Moulānā* Harūn
Abasoomar.

Library and Research Centre,
Madrasah In'āmiyyah
Camperdown.

15 Sha'ban, 1425 Hijri

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

To fast during the blessed month of *Ramadān* is the third obligation of *Islam*. Whoever denies this obligation does not remain a *Muslim*.

He who fails to fulfil this obligation is a grave sinner.

Rasulullah ﷺ said: "Whoever fasts during the month of *Ramadan*, with full faith in *Allah Ta'ala* and expectation of reward, all his past (minor) sins will be forgiven. (*Sahih Bukhari, hadith:38*)

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The Niyah (Intention) of Fasting

Niyah refers to the intention of the heart. Verbal utterance is not a condition.

Intention is a condition for the fast. If one does not make intention of fasting but abstains from eating and drinking the entire day, then too his fast will not be accepted.

It is better to make intention for the fast of *Ramadān* from the night before i.e. before *subh sadiq* and if not then at least one and a half hour before *zawāl* (midday) with the condition that one abstained from eating and drinking during that day.

Factors that invalidate the fast:

- 1) To apply medication to the nose or ears.
- 2) To intentionally vomit mouth full.
- 3) When water accidentally goes down the throat whilst gargling.
- 4) To ejaculate because of contact with a woman.
- 5) To swallow items that are not normally eaten, like a stick or a piece of iron.
- 6) To intentionally inhale the smoke of incense. Cigarettes and hukkah etc. follow the same law.

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7) After eating or drinking forgetfully, one assumes his fast is broken and thereby continues to eat intentionally.

8) Eating after *subh sadiq* with the impression of it being before *subh sadiq*.

9) To make *Iftār* before sunset with the impression of it being after sunset.

Note:

The above factors invalidate the fast and make Qadā wājib. However, Kaffarah is not necessary.

10) If one intentionally has intercourse with one's wife, eats or drinks intentionally, the fast breaks and *qadā* as well as *kaffarah* become *wājib*.

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Kaffarah means: to free a slave. If this is not possible, then to fast 60 consecutive days. If one fast is missed in between, the entire 60 have to be recommenced.

If one is unable to observe these fasts then one should feed 2 meals to 60 needy people. Nowadays Shari'ī (lawful) slaves have become scarce, therefore the last two options would apply.

Sayyiduna Abu Hurairah ؓ reports that Rasulullah ﷺ said: He who misses one fast of Ramadan with no valid excuse, will not be able to compensate for it even if he fasts for an entire lifetime.

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(*Sahih Ibn Khuzaimah, vol.3 pg.238*)

Factors that make the fast *Makruh* but do not nullify it:

- 1) To unnecessarily chew on something. To taste salt and spit it out. To clean or brush one's teeth with toothpaste is also *makrūh*.
- 2) To remain the entire day in the state of *Janābah* (in need of an obligatory bath).
- 3) To extract blood from the veins. This includes blood donations.
- 4) Backbiting (to speak of the faults of someone in his absence). Although this is *harām* in all conditions, however the sin is more severe whilst one is fasting.

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- 5) To argue, swear or fight with someone. Whether it is a human, an animal or any lifeless object. This also renders the fast as *makrūh*.

The famous *Tabi'ee*, imam *Abul 'Aliyah* (r.a.) says: "A fasting person is in the constant worship of *Allah Ta'ala* **even while he is asleep**, as long as he does not backbite anyone (or commit any other sin)" (*Lataiful ma'arif*, pg.224)

Those factors that neither nullify the fast nor do they render it *makruh*:

- 1) To use a miswāk.
- 2) To apply oil to the moustache.
- 3) To apply medication to the eyes.
- 4) Inhaling of any fragrance.
- 5) To have a bath due to severe heat or thirst.
- 6) To take any type of injection.
- 7) To eat or drink forgetfully.
- 8) When smoke, dust or any insect enters the mouth unintentionally.
- 9) When water enters the ears.
- 10) Vomiting involuntarily.
- 11) Experiencing a wet dream.

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12) When blood comes out from the gums but does not enter the throat. This will do no harm to the fast.

13) If a person was in need of a compulsory *ghusl* (bath) due to intercourse or a wet dream, and was unable to have a *ghusl* before *subh sadiq* and in this condition he makes the intention, no harm would be caused to his fast.

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The 3 Mustahab (preferable) acts of Fasting:

- 1) To partake of *sehri*.
- 2) To do so during the last portion of the night.
- 3) To make *iftar* as soon as the time sets in.
(*Tahtawi*, pg.682)

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Factors that excuse a person from fasting in the month of *Ramadan*:

- 1) If one does not have the strength to fast due to sickness or if due to fasting, the illness will increase, then one is excused from fasting. However, it will be necessary to keep the *qadā* later.
- 2) If a pregnant woman fears some harm on herself or her child due to the fast, she should not fast but keep *qadā* later.
- 3) That woman who is breastfeeding her own child or any other child, and if due to fasting, the child will not receive milk, then she should not fast but keep the *qadā* later.
- 4) One who is travelling a distance of at least 88 kms. is permitted not to fast. If

one is able to fast without causing any difficulty or harm to oneself then it is better for one to do so. If fasting will cause harm to oneself or those travelling with one, then it is better not to fast.

5) If one commences the journey whilst one is fasting then it is necessary for one to complete the fast. And if one does not fast whilst on a journey, but one ate or drank something and in this state one returns home then one should abstain from eating and drinking for the rest of the day. If one did not eat or drink and one reaches home at such a time wherein it is permissible to make intention for the fast¹ then it is necessary

¹ i.e. up to one and a half hour before *zawāl*.

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for one to make the intention (and observe the fast).

6) If one is threatened with murder and is forced to break one's fast then it is permissible for one to break the fast and one should keep the *qadā* later.

7) If one is overcome with sickness, thirst or hunger to such an extent that an expert *Muslim* doctor says that his life is in danger, then it is necessary for one to break the fast and to keep the *qadā* later.

8) It is not permissible for a woman to fast during the days of *haid* (menses) and *nifās* (postnatal bleeding). It is necessary for her to keep the *qadā*.

It is necessary on the sick, the traveller, the woman in haid or nifās and all those who are excused from fasting that

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they respect the month of Ramadān and do not eat during the day in front of others.

The Qadā (Missed) Fasts

When one misses a fast due to a valid excuse, one should keep the *qadā* fast as soon as one is able to do so. There is no guarantee of life.

One has a choice of keeping the *qadā* consecutively or separately.

If the traveller after returning home, or the sick person after recovering, do not live for so long whereby they could complete all the missed fasts, then they will be responsible for only the amount of days for which they lived thereafter.

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Sehri (Early morning meal)

It is *sunnah* for the fasting person to partake of *sehrī* during the last portion of the night, before *subh sadiq*. This is also a means of acquiring blessings and rewards.

The *sunnah* of *sehrī* will be fulfilled if one eats after midnight, but it is better to eat during the last portion of the night.

If the *adhan* was mistakenly called before *subh sadiq*, then too one is allowed to eat till the time of *subh sadiq*.

After partaking of *sehrī*, it is sufficient for one to make the intention in one's

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heart. It is good to utter the following words verbally:

بِصَوْمِ غَدٍ نَوَيْتُ مِنْ شَهْرِ رَمَضَانَ

*“Bi saumi ghadin nawaitu min shah ri
Ramadān”*

“I intend to fast tomorrow for
Ramadān.”

One should try to wake up early for *sehri* and offer a few *rak'aat* of *Tahajjud salah*. This is also a time for acceptance of *du'as*
(*Sunan Tirmidhi*)

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He who asks *Allāh* for forgiveness for all the *Muslims* will be rewarded according to the number of *Muslims* he has made *du'ā* for.

(*Majma'uz-zawāid*, vol.10 pg.210)

***Iftar* (Meal after fasting)**

It is *makrūh* to delay the *iftār* after being certain that the sun has set. If however it is a cloudy day, it will be permissible to delay the *iftār* for a few minutes, in fact as a precaution it should be delayed for at least 3 minutes.

It is better to make *iftār* with dates although there is no harm in making *iftār* with anything else.

It is *sunnah* to recite the following *du'ā* at the time of *iftār*:

اللَّهُمَّ لَكَ صُيِّمْتُ وَعَلَى رِزْقِكَ أَفْطَرْتُ

“*Allāhumma laka sumtu wa ‘alā rizqika
aftar tu*”

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"Oh Allāh! I have observed the fast for Your sake, and I have opened my fast with sustenance provided by You."

And the following *du'ā* should be recited after *iftār*:

ذَهَبَ الظَّمَأُ ، وَابْتَلَّتِ الْعُرُوقُ ، وَثَبَتَ الْأَجْرُ إِنْشَاءً اللَّهُ

"Zhahaba zhama u wab tallatil 'urūqu wa thabatal ajru insha Allāh"

"The thirst has vanished, the veins have been moistened and the reward has been established –If Allāh Ta'ala wills-."

One should try and engage in *Duā* at the time of *Iftār* as *du'ās* are accepted by *Allāh Ta'ala* at that time.

(Al-Targhīb, vol.2 pg.89)

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Tarāwīh

1) During the month of *Ramadān* it is *sunnah* to perform 20 *rak'āt* of *tarāwīh salāh* in congregation after the *fard* and *sunnah* of 'Esha *salāh*.

2) To perform *tarāwīh salāh* in congregation is "*sunnah 'alal kifāyah*" i.e. If a congregation is taking place in the locality and one performs one's *tarāwīh* individually at home, the *sunnah* will be fulfilled although one will be deprived of the rewards of performing *tarāwīh* with *jama'ah* (congregation) and in a *Musjid*. On the contrary, if there is no congregation taking place in the entire locality then everyone will be sinful for neglecting this *sunnah*.

3) It is *sunnah* to complete the entire *Qurān* in the *tarāwīh salāh*. If there is no *Hāfiẓ* (one who has memorized the entire *Qurān*) available or he demands a fee for leading the *tarāwīh salāh* then the *tarāwīh salāh* should be performed by reciting the short *surahs* or whatever else is easy. The community should not pay for listening to the Holy *Qurān*. To give or receive a fee for the recitation of the Holy *Qurān* is *harām*.

4) It is not proper for one *Hāfiẓ* to perform 20 *rak'āt* of *tarāwīh salāh* in 2 *Musjids* on one night.

5) The one who has missed out a few *rak'āt* of *tarāwīh* should complete the missed *rak'āt* after the *witr Salāh*.

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6) It is a grave sin to recite the *Qurān* so hastily that the letters are not pronounced properly.

In such a case neither the *imām* nor the *muqtadi* (follower) receive any reward.

7) A child who hasn't reached the age of puberty should not be appointed as an *imām*.

Taraweeh is *Sunnah muakkidah* (an emphasized *sunnah*) on the males as well as females. (*Shami*, vol.2 pg.43)

It is *Makruh* for women to observe their own *jama'ah* (congregation) wherein they appoint a female as their *imam*. This includes the *taraweeh salah*.

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| (Shami, vol.1 pg.565) |
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I'tikāf

1) *I'tikāf* means: to remain in the *Musjid* with the intention of *I'tikāf*. One may only leave the *Musjid* to fulfil those needs that cannot be fulfilled inside the *Musjid*, e.g. to go to the toilet, to make *Wudū*, to take a *wājib ghusl* (obligatory bath) etc.

2) It is "*sunnah muakkidah 'alal kifāyah*" to observe *I'tikāf* during the last 10 nights of *Ramadān*. i.e. if in a town or village no one observes *I'tikāf*, the sin of abandoning this *sunnah* will be upon the entire community. And if one person observes *I'tikāf*, the rest of the community will be absolved.

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3) It is not necessary for one to remain quiet throughout the period of *I'tikāf*.

Rather it is *makrūh* to do so. One should speak of good things and abstain from arguments and futile talks.

4) There is no specific form of *'ibādah* (worship) to be observed during *I'tikāf*. One could occupy oneself with *salāh*, *dhikr* (remembrance) of *Allāh Ta'ala*, reciting the Holy *Qurān*, studying or teaching the knowledge of Deen or any other form of *'ibādah* (worship).

5) If *Jumu'ah salāh* does not take place at that *Musjid* wherein one is observing *I'tikāf*, then one may leave that *Musjid* to attend the *Jumu'ah salāh* at another *Musjid*. One should calculate the amount of time in which one could reach that *Musjid*, perform the *sunnah*

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and listen to the *khutbah*. If one delays a while in that *Musjid*, no harm will be caused to the *I'tikāf*.

6) If for no valid reason one leaves the *Musjid* even for a little while, intentionally or unintentionally, the *I'tikāf* will be broken and he will have to make *qadā*.

7) If one intends to observe *I'tikāf* during the last 10 nights of *Ramadān*, he should be in the *Musjid* from before sunset on the 20th of *Ramadān* up to the sighting of the moon of *'Eid*. Thereafter the *'I'tikāf* ends.

8) It is not permissible for one to leave the *Musjid* just to have a bath on a Friday or for the purpose of cooling oneself.

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A woman may observe *I'tikaf* in that area of her house which has been designated for *salah*. She cannot leave that place without a valid excuse.

(*Shami*, vol.2 pg.441 ; *Tahtawi*, pg.382)

Laylatul Qadr

Because the lifespan of this *ummah* compared to the other *ummats* is short, 'Allāh Ta'ala, through His grace has specified a night in which the reward for His worship is multiplied up to more than a thousand months. However *Allāh Ta'ala* has kept its exact date concealed from the people so that they will exert themselves in searching for this blessed night. This results in them acquiring even more reward. *Laylatul qadr* is most likely to occur on one of the

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odd nights of the last 10 nights of *Ramadān* i.e. the 21st, 23rd, 25th, 27th or 29th night. It is even more likely to occur on the 27th night. During these nights, one should exert one's self in the 'ibadah (worship) of *Allāh Ta'ala*, tawbah (repentance) and *du'ā*. If one is unable to stay awake the entire night then according to one's ability one should perform *nafl salāh*, recite the Holy *Qurān* and make *dhikr* of *Allāh Ta'ala*. And if this is also not possible for one, then one should at least perform the 'Esha and *Fajr salāh* with *jama'ah* (congregation). It has been reported in a *hadīth* that this is equal to making 'ibadah the entire night². It is a great loss for people to spend this night in lectures

² Sahih Muslim, hadith:1489.

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and huge gatherings. Lectures could be conducted on any other night. This opportunity for 'ibādah may never return. However, those people who intend to stay awake the entire night may attend a lecture at the beginning of the night and thereafter occupy themselves with 'ibādah, nafl salāh, dhikr etc.

Du'ā on Laylatul Qadr:

Rasūlullāh ﷺ is reported to have taught *Sayyidatunā A'ishah* رضي الله عنها the following du'ā to be recited on *Laylatul-Qadr*:

اللَّهُمَّ إِنَّكَ عَفُوفٌ كَرِيمٌ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي

(2004)

*Allāhumma Innaka ‘Afuwwun karīmun
Tuhibbul ‘afwa fa’fu ‘anni*

Translation: Oh *Allāh* certainly You are most Forgiving, You love to Forgive, so forgive me.

(Sunan Tirmizi # 3513)

Imām Tirmizi has classified this hadīth as authentic.

The method of performing 'Eid salāh

One should first make an intention verbally, or in one's heart that one is performing 2 *rak'āt salāh* of 'Eid that are *wājib* with 6 extra *takbīrs* behind the *imām*. Thereafter one should recite *Allāh u akbar*, fold his hands and recite *thana*. Then he should recite *Allāh u akbar* for the 2nd and 3rd time raising his hands to his ears and placing it to his sides each time. After reciting *Allāh u akbar* for the 4th time, he should fold his hands and continue with his *salāh* as normal. In the 2nd *rak'āt* after the *imām* has recited the *qirāt*, he should recite *Allāh u akbar*

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thrice each time, raising his hands to his ears and leaving them at his sides.

After saying *Allāh u akbar* for the 4th time he should go into *rukū'* without raising his hands. After the *salāh* the people should listen to the *khutbah* and return home.

Sayyidunā Jarīr ﷺ reports that *Rasūlullāh* ﷺ said:

"The fast of *Ramadān* is suspended between the sky and the earth, and it is only raised with the *sadaqatul-fitr*"

(*Al-Targhīb*, vol.2 pg.151-152)

Sadaqatul fitr is *wajib* (compulsory) on every adult who possesses the *nisab* of *zakat*. It is the responsibility of the father to give the *sadaqatul fitr* on behalf of his minor

(2004)

children who do not possess the amount of *nisab*.

If they possess the amount of *nisab*, then it may be discharged from their own wealth. (Tahtawi)

(2004)

Questions and Answers

1) In Saudi Arabia, if Ramadān commences one or two days before South Africa..?

Q. In Saudi Arabia, if Ramadān commences one or two days before South Africa, a person who commences his Ramadān in S.A. and spends 'Eid in Saudi Arabia would fast only 28/29 days. Similarly, if a person commences his Ramadān in Saudi Arabia and upon returning to S.A. before Eid, if the moon is not sighted after the 29th fast, he would have fasted 31 days. What must be done in such situations?

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A. In the first situation, if *Ramadān* commenced in Saudi Arabia two days before South Africa, the person should make Eid with the people in Saudi Arabia and later make-up for one fast. In the second situation, he must keep the 31st fast and make Eid with the people in South Africa. (Ahsanul Fatāwa vol.4 pg.433)

And *Allāh Ta'ala* Knows Best.

Muftī Ebrahim Desai

2) *One of my friends has a problem with his kidneys*

Q. One of my friends has a problem with his kidneys. He only has one kidney. This means he has to drink lots

(2004)

of water, does he still have to keep the fasts during Ramadān?

A. This depends on the seriousness of your friend's condition. If it is possible for him to fast without adversely affecting his health, then he should fast. However, if fasting will aggravate his condition and there is fear of his condition deteriorating, then he should not fast. He will compulsorily be obliged to make *qadā* of the missed fasts. It will be advisable for him to wait until such a time of the year when the days are short, thus, facilitating easiness in keeping the *qadā*. However, if this is also not possible and he has no hope of recovering his health, then he should pay the *Fidyah* for every missed fast.

(2004)

(*Tahtawi*, pg.564)

Muftī Ebrahim Desai

3) *I am diabetic..*

Q. I am diabetic and thinking about becoming a Muslim. I am prone to fainting. Can I take blood tests to monitor my sugar during Ramadān?

A. *Shari'ah* (laws of Islam) are balanced and have taken into consideration different circumstances.

If a person is ill to such an extent that he will faint due to fasting, then he will be excused from fasting. Such a person may give *Fidyah* (compensation) for not fasting. However, taking blood

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tests during fasting is permissible and that does not invalidate the fast.

(Ahsanul Fatawa, vol.4 pg.435)

Muftī Ebrahim Desai

4) Chewing gum breaks the fast

Q. Does chewing gum break the fast?

A. If chewing gum gives out a juice, then that will break the fast.

(Tahtawi, pg.559)

Muftī Ebrahim Desai

5) The procedure of Ghusl Janaabah while fasting

Q. During Fast, If it is necessary to take Ghusal-e-Janabat then what will be the

(2004)

method because we cannot gargle during the fast. I have heard that gargling is a must in ghusl-e-janabat?

A. You are permitted to rinse the mouth whilst fasting. However, extra care should be taken to ensure that the water does not reach the throat.

Rinsing the mouth lightly is sufficient for *Ghusl*.

(*Tahtawi*, pg.56)

6) *The use of toothpaste*

Q. Is it permissible to brush your teeth with toothpaste while fasting during Ramadān?

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A. One should not use a toothbrush and toothpaste during the fast. One should rather use a Miswāk. However, if somebody did use toothpaste, but nothing went down the throat, the fast is not broken. However, it should not be done in future.³

Moulana Imrān Vawda

7) Why is brushing with toothpaste not allowed?

Q. I was wondering if brushing with a miswāk is allowed (which has a taste

³ See pg.14

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to it), why isn't brushing with toothpaste allowed?

A. It is permissible use a *miswāk* while fasting. To use toothpaste in the state of fasting is *Makrūh* (disliked). The minimum taste in the *miswāk* is unlike the strong taste in the paste. Furthermore the paste is a solid substance and liquidifies more in the mouth thereby having the potential of going down the throat.

(*Ahsanul Fatawa*, vol.4 pg.439)

Muftī E. Desai

(2004)

8) *Is it permissible for me to use the inhaler during fasting?*

Q. I am an asthma patient. Is it permissible for me to use the inhaler during fasting? The inhaler contains salbutamol (liquid medication). If it is not permissible, what should I do when I get an asthma attack during fasting?

A. Since the inhaler contains a medication (salbutamol), the use of it in the state of fasting will invalidate the fast. We advise you take medication at the time of *Sehrī* to avoid an asthma attack. However, should you get the attack during fasting, if there is no adequate alternative which does not

(2004)

break the fast, you may use the inhaler and make-up for that fast later (make *Qadā*).

Muftī Ebrahim Desai

9) Nose bleeding

Q. Sometimes little blood comes out from my nose. Will this break my fast?

A. Bleeding from the nose does not invalidate the fast.

Muftī Ebrahim Desai

(2004)

10) Applying of lipstick

Q. Will the applying of lipstick break the fast? Please specify which types of make up do so.

A. Lipstick and make up do not break the fast. However, you should consider two issues:

a) Many of these products contain *Harām* and impure ingredients. In such a case, it will not be permissible to use such a make up.

b) Many such products prevent water from reaching the skin. In such a case the *Wudū* or *Ghusl* performed with such make up will not be valid.

Nevertheless, the fast is not broken.

(2004)

(*Ahsanul Fatawa*, vol.4 pg.434)

Moulana Imrān Vawda

11) Applying lip balm or Vaseline

Q. Are you allowed to put anything on your lips during fasting, such as lip balm or Vaseline to prevent burning?

A. It is permissible to use a lip balm in the state of fasting.

Muftī E. Desai

12) Experiencing Menses for the first time in Ramadan

Q. If a girl starts her period for the first time in Ramadān, what should she do?

(2004)

A. The Fuqaha have cited the following explanation for the above masalah.

A girl who attains puberty (during the day of the days of *Ramadān*) now becomes eligible for fasting. Since her condition of menses will not permit her to keep her fast, she should at least act like a fasting person. Similar would be the case of a mature woman who experiences her menses whilst fasting. i.e. she would act like a fasting person.

A woman who has her menses prior to the fasting day commencing is not eligible in *Shari'ah* to fast. Therefore, *Shari'ah* does not instruct her to act like a fasting person. (*Hidayah* Vol.1 Pg.225)

Muftī Ebrahim Desai

(2004)

13) Menstruation while fasting

Q. If a female starts menstruating while fasting, how should she conduct herself? What if she stops menstruating during fasting?

A. If her menses commenced while fasting, she can eat (not in public). If her menses stopped while fasting, she should abstain from eating, drinking, etc. but (in both instances) make up for the day by keeping a *Qadā* fast after *Ramadān*. (*Ālamgiri* vol.1 pg.214; *Rashidiyyah*)

(2004)

14) *Gynecology examination*

Q. Will a gynecology exam involving a vaginal ultrasound break my fast during Ramadan?

A. The infertility testing through vaginal ultra sound does not invalidate the fast.⁴

Muftī Ebrahim Desai

15) *Water entering the vagina whilst fasting*

Q. Can water enter the vagina whilst fasting?

⁴ On condition there is no insertion of any object into the vagina.

(2004)

A. Water entering the vagina nullifies the fast. (*Hāshiyah Tahtāwi* p.g 557)

Muftī Ebrahim Desai

16) Contraceptives in Ramadan

Q. If a woman is on a contraceptive, can she continue to use it so as not to miss fasts in Ramadān?

A. If an unmarried female is on a contraceptive for medical reasons, she may continue its use as that will be of dual benefit to her, medical as well as to be able to fast. If she does not have to take it for medical reasons then it is advisable for her not to do so as that is disturbing the natural cycle which may

(2004)

have health implications.

Muftī Ebrahim Desai

17) *Tarāwīh* in sets of 2 or 4?

Q. Can *Tarāwīh* be prayed in sets of 4 instead of 2?

A. *Tarāwīh salāh* must be performed in units of two *rak'āts* and not four *rak'āts*.

Muftī E. Desai

(2004)

**18) *Tarāwīh* while reciting from the
*Qurān***

Q. Is *Tarāwīh* valid if the Imām recites from the *Qurān* in his hand?

A. According to the *Hanafi Madhab*, it is not permissible to look into the *Qur'ān* and recite in *Salāh*. (*Ahsanul Fatāwā* part2 pg.445)

Muftī Ebrahim Desai

**19) No *kaffārah* for breaking a *qadā*
*fast***

Q. If one breaks a *qadā* fast, is there *kaffārah* for breaking that fast?

(2004)

A. There is no *Kaffārah* for breaking a *Qadā* fast. *Kaffārah* is only for breaking a fast in *Ramadān* without a reason acceptable in *Shari'ah*.

Muftī Ebrahim Desai

20) No *kaffārah* for breaking *nafl* fasts

Q. Does one have to do *kaffārah* for *nafl* fasts if,

a) the fast was broken for no reason,

b) it was broken with a valid reason
i.e. being sick?

(2004)

A. In both instances (a and b), only *Qadā* and no *Kaffārah* is necessary. (*Tahtāwi* pg.377)

And Allāh Ta'ala Knows Best

Moulana Muhammad ibn Moulānā

Harūn Abasoomar

FACULTY OF SPECIALTY IN *HADĪTH*

CHECKED AND APPROVED:

Muftī Ebrahim Desai

21) Unnecessarily breaking nafl fasts

Q. Sometimes when I am keeping a nafl fast like the fast of Shawwal and someone offers me food early in the day, I break the fast and keep it later. Is this bad?

(2004)

A. This act should be refrained from as it is *Makrūh* to do so. (*Shāmi* vol.2 pg.328 - 329). *Sayyiduna Abu Hurayrah* ﷺ reports that *Rasulullah* ﷺ said, 'When any of you are invited (for meals) he should attend. If he is not fasting he should partake of the meals and if he is fasting he should make *du'ā* for that person.' (*Sahih Muslim*)

Moulānā Muhammad ibn Moulānā Hārūn Abasoomar

Sayyidunā Abū Ayyūb al-Ansāri ﷺ reports that *Rasūlullāh* ﷺ said:

"Whoever observes the fast of *Ramadān* and thereafter follows it up with six fasts in *Sahawwāl*, it would be as if he fasted throughout the year"

(2004)

(Sahih Muslim, hadith:2750)

N.B. These fasts could be observed
collectively or individually.

(Tahtawi, pg.640)

(2004)

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