

Rules of Fasting

Praise be to Allāh, the Exalted. We praise and thank Him and ask Him for support, guidance, and forgiveness. May Allāh protect us from committing sins. The one whom God has rightly guided will not go astray, and the one who has been led astray by God will find no guidance. I testify that there is no God except Allāh, Who is One, Who has no partner in Godhood, Who does not resemble anything of the creation and no creation resembles Him. Allāh is One, He has no partner in Godhood and He does not need anything and anyone whatsoever. And I testify that our beloved prophet Muḥammad ﷺ is the servant and Messenger of Allāh. Allah sent him as a mercy, a bearer of good news, and a warner. He taught the religion and advised the community, may Allah reward him more than all other prophets. Oh Allāh I ask You to raise the ranks of Prophet Muḥammad ﷺ and his Āl just like you raised the ranks of prophet Ibrāhīm and his Āl And I ask You to bless our Prophet ﷺ and his Āl, just like You blessed prophet Ibrāhīm and his Āl. You are the One Who is ascribed with perfect power and mercy, and You are the One Who deserves all praise.

Thereafter, fellow Muslims, Allāh, the Exalted says in Sūrah al-Baqarah, Āyah 183:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ۝١٨٣﴾

Which means: **O you who believe! Fasting is an obligation upon you as it was ordained upon those before you, that you may be pious.**

Al-Bukhāriyy narrated from Abū Hurayrah that the Messenger of Allāh ﷺ said:

مَنْ صَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ

Which means: **Whoever fasts the month of Ramadan out of faith and hoping for reward from Allah, will have his past sins forgiven.**

The month of Ramaḍān and its blessings are approaching, and Muslims are longing for its days. O

Allah, we ask You to let us experience this blessed month and give us the strength to perform the deeds that You accept.

Fellow Muslims, know that the obligation of fasting in the month of Ramadan is a clear matter of the Islamic religion. It is known by scholars and ignorant people alike. Fasting during the month of Ramaḍān is an obligation established by the Qur'an, the sayings of our honourable prophet, and the consensus of the Muslim nation. Allāh, the Exalted said in Sūrah Al-Baqarah, Āyah 185:

﴿فَمَن شَهِدَ مِنكُمُ الشَّهْرَ فَلْيَصُمْهُ﴾

Which means: **Whoever is alive in this month must fast.**

Al-Bukhāriyy and Muslim narrated from ^Abdullāhi bnu ^Umar that the Messenger of Allāh ﷺ said:

بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ وَحَجِّ الْبَيْتِ وَصَوْمِ رَمَضَانَ

Which means: **The greatest matters of Islam are five: Testifying that no one is God except Allāh and that Muḥammad is the messenger of Allāh; performing the prayer; giving Zakāh, performing Hajj and fasting in Ramaḍān.**

Whoever denies the obligation of fasting in the month of Ramaḍān contradicts the Islamic religion and is not a Muslim unless they have recently converted to Islam or is similar to them because they grew up in a place far from Muslims and therefore they did not know about the obligation of fasting in Ramaḍān. Whoever Allah gives the strength to fast in the month of Ramaḍān, should praise Allah for it, because fasting is a special and high-ranking obligation. Since every accountable Muslim is obliged to learn, before embarking on something, what Allah has allowed and forbidden in it, it is appropriate to talk about the rules of fasting so that the fasting person has the necessary knowledge.

Every accountable Muslim is obliged to fast in the month of Ramaḍān, except for menstruating and postpartum women, because their fasting is not valid, but they are obliged to make it up. Whoever is on a Qaṣr travel is allowed to break the fasting, even if it is not difficult, if the relevant conditions are met.

The sick person, whose recovery is expected, as well as the pregnant and breastfeeding woman, are not obliged to fast if fasting causes them unbearable hardship, but they must make it up. If the pregnant or breastfeeding woman does not fast because the pregnant woman fears losing the child, or the breastfeeding woman fears that she will get less milk and harm the baby, then according to the Shafi'iy school of thought, they are obliged to make up the days they have missed and pay the Fidyah. In the Hanafiyy school of thought, they do not have to pay the Fidyah. Whoever is unable to fast due to old age or chronic illness, does not fast and pays the Fidyah, i.e. for each day a Mudd of the country's staple food. A Mudd is the amount that two average hands can hold together. In the Hanafiyy school of thought, it is permissible to pay the value of two meals as Fidyah for the elderly person. In this school of thought, it is also valid to pay the Fidyah for the entire month at the beginning of the month, or to postpone the Fidyah for the entire month until the end of the month. Most people likely act according to this latter statement because it is not bad and it provides relief for the believers.

Fasting has two integrals. Their observance is necessary for the validity of the fasting.

The first integral is the intention. It is performed in the heart and does not require a verbal statement. It is obligatory to renew the intention for each day of Ramaḍān because the fasting of one day is independent of the fasting of other days, like two independent prayers. Furthermore, it is a prerequisite for the obligatory fast to perform the intention the night before, i.e. between sunset and dawn, and to specify the fast. Specifying the fast means specifying that the fast is for Ramaḍān, for a vow, or for a Kaffārah. According to the Shafi'iy school of thought, if someone does not perform the intention at night during the month of Ramaḍān, they are obliged to abstain during the day and make up that day. In the Hanafiyy school of thought, however, it is considered sufficient to make the intention to fast in the month of Ramadan between dawn and the middle of the day,

as long as nothing that invalidates the fasting has been done. According to the Mâlikiyy school of thought, it is valid to perform the intention in the first night of Ramadân for the entire month.

The second integral is to abstain from everything that invalidates fasting, from dawn to sunset. Actions that invalidate fasting include introducing anything with volume into the body through a natural orifice. The natural orifices are the nose, mouth, genitals, anus, and ears. Putting drops in the eyes, sleeping all day, eating and drinking out of forgetfulness, inserting a medication into the body but not through a natural orifice, such as an injection into a muscle or vein, do not invalidate the fast. However, inserting a suppository or enema into the genitals or anus does invalidate fasting.

Intentional vomiting, such as by inserting a finger or feather into the throat, also invalidates the fast. However, the fasting of someone who vomits unintentionally remains valid, but on the condition that he does not swallow his changed saliva. Swallowing one's own, unmixed saliva that had reached outside the mouth also invalidates the fast. But if the saliva is mixed with blood or something else that has entered the mouth, then the fast is invalidated by swallowing it. Swallowing phlegm that has risen above the point of articulation of the letter Ha', i.e. has reached the mouth, invalidates the fast. Swallowing phlegm that has not passed the point of articulation of the letter Ha' does not invalidate the fast.

It is important to know that apostasy is also one of the actions that invalidate fasting. Apostasy is the abolition of Islam through a statement, belief, or deed that leads one out of Islam. The one who falls into apostasy leaves Islam and loses all his good deeds, and his fast also becomes invalid. This includes belittling Allah, the Islamic religion, an angel, or a prophet; as well as despising the symbols of the Islamic religion, such as prayer, fasting, Zakât, and pilgrimage. Other examples of apostasy include denying what the Islamic religion affirms. Whoever falls into apostasy leaves Islam and loses the validity of his fasting; he is obliged to return to Islam

immediately by uttering the Shahâdah, to abstain from everything that invalidates fasting for the rest of the day of Ramadan, and to make up that day immediately after the [^]Îd day. Be warned, be warned!

Fellow Muslims, we advise you to turn to recognized scholars to learn from them the matters that are indispensable for the accountable person and that he must learn. By doing so, he will gain the certainty that he is validly performing the religious acts because often a single speech is not sufficient to explain all the rules. An-Nasâ'iy narrated that Abû Hurayrah narrated that the Messenger of Allah ﷺ said:

رُبَّ صَائِمٍ لَيْسَ لَهُ مِنْ صِيَامِهِ إِلَّا الْجُوعُ وَرُبَّ قَائِمٍ لَيْسَ لَهُ مِنْ قِيَامِهِ إِلَّا السَّهَرُ

Which means: **Many fasting people have nothing from their fasting except hunger, and many who stand up for the recommended prayer at night have nothing from their standing except staying awake.**

That is all for now and I ask Allah for forgiveness for both you and me.

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