



Ramadan and Fasting

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رمضان والصيام

تأليف

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Free





**CULTURAL CENTER
FOR
FOREIGNERS' CALL**

Ramadan and Fasting

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Ramadan And Fasting

Verily all praise is for Allah, we praise Him, seek his help, and seek His forgiveness. We seek refuge with Allah from the evil of ourselves and our deeds. Whomsoever Allah guides, no one can misguide him; and whosoever He leads astray, none can guide him. I bear witness that none has the right to be worshipped but Allah. He is Alone without any partner, and I bear witness that Muhammad is His servant and Messenger.

Introduction

Fasting of Ramadan is the fourth pillar of Islam. Allah prescribed fasting of Ramadan during the second year of Hijra (the prophet's immigration to Madina). Allah said: "**O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous.**" (*The Qur'an* 2:183) Also Allah said: "**The month of Ramadhan [is that] in which was revealed the Qur'an, a guidance for the people and clear proofs of guidance and criterion. So whoever sights [the new moon of] the month, let him fast it; and whoever is ill or on a journey - then an equal number of other**



days. Allah intends for you ease and does not intend for you hardship..."(The Qur'an 2:185)

Rules of Ramadan fasting

Fasting means refraining from eating drinking and sexual intercourse from dawn until sun set. Fasting is obligatory on every Muslim, adult, sane and healthy able to fast. Observing the fast of Ramadan can be by sighting the new moon of Ramadan or completing sha'ban that comes before Ramadan 30 days. Narrated Ibn 'Umar: I heard Allâh's Messenger peace be upon him saying, *"Fast when you see the new moon, and break your fast when you see it; but if the sky is cloudy, calculate (the month as 30 days)."* [Agreed upon]. Muslim has: *"If it is cloudy, calculate (the month as) thirty days."* Al-Bukhâri has: *"Complete the number (of days) as thirty."* Al-Bukhari reported the Hadith of Abû Huraira: *"Complete the number of (the month of) Sha'bân as thirty days."*

Intention to fast next day must be made before dawn otherwise fasting is not accepted. Narrated Hafsa Mother of the Believers the Prophet peace be upon him said: *"The fast of one who does not make intention to fast before dawn is not*



accepted” [Reported by *Al-Khamsa*. At-Tirmidhi and An-Nasa’i are inclined toward the opinion that it is *Mauquf* (a saying of Hafsa). Ibn Khuzaima and Ibn Hibban authenticated it as *Marfu’* (attributed to the Prophet)].

Hastening the breaking of the fast is highly recommended. Narrated Sahl bin Sa’d: Allah’s Messenger peace be upon him said, “*The people will continue to be on the right path as long as they hasten in the breaking of the fast.*” [Agreed upon]. At-Tirmidhi reports from the *Hadith* of Abû Huraira from the Prophet peace be upon him, who said that Allâh said, “*The most beloved to Me of my slaves is the one who hastens most in breaking the fast.*”

Taking a meal before dawn (Sahur) is also highly recommended. Narrated Anas bin Mâlik: Allâh’s Messenger peace be upon him said, “*Take a meal (just) before dawn, for there is a blessing in Sahur (taking a meal) at that time.*” [Agreed upon].

Breaking the fast should be with some dates or water. Narrated Salmân bin ‘Aamir Ad-Dabbî: The Prophet peace be upon him said, “*When one of you breaks his fast, he should do*



so with some dates; but if he can not get any, he should break his fast with water, for it is purifying.” [Reported by Al-Khamsa. Ibn Khuzaima, Ibn Hibbân and Al-Hâkim graded it *Sahih*].

Actions that nullify fasting

-Eating or drinking or smoking intentionally.

-Having sexual intercourse and intentional ejaculation during the days of Ramadan.

-Intentional vomiting. Narrated Abû Huraira: Allâh’s Messenger peace be upon him said, “*Whoever has a sudden attack of vomiting (while fasting), does not have to make-up the fast (al-Qadaa), but whoever vomits intentionally must make up the day.*” [Reported by Al-Khamsa; Ahmad found it defective and Ad-Dâraqutni graded it strong].

-Cupping. Narrated Shaddad bin Aus: The Prophet peace be upon him came across a man in Al-Baqi who was being cupped in Ramadan. He said, "The one who cups and the one who is cupped have broken their fast." [Reported by Al-Khamsa except At-Tirmidhi Ahmad, Ibn Khuzaima and Ibn Hibban graded it *Sahih*].



-Nourishing injections, blood transfusion, taking medicines through the mouth.

-Postnatal period and menstruation.

Actions that harm the reward of fasting

- Obscenity and harsh language. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah peace be upon him said, *"When any one of you is observing Saum (fasting) on a day, he should neither indulge in obscene language nor should he raise the voice; and if anyone reviles him or tries to quarrel with him he should say: `I am observing fast."* [Al-Bukhari and Muslim].

- Deceitful speech. Abu Hurairah (May Allah be pleased with him) reported: The Prophet peace be upon him said, *"If one does not eschew lies and false conduct, Allah has no need that he should abstain from his food and his drink."* [Al-Bukhari].

Who are allowed not to fast in Ramadan?

The sick, traveler, pregnant, and nursing woman may not observe fasting during the month of Ramadan, but they have to make up the days they missed after Ramadan. Narrated Hamza bin 'Amr Al-Aslamî: He said, *"O Allâh's Messenger! I find*



myself strong enough to fast while travelling, so is there any sin upon me (if I fast)?” Allâh’s Messenger peace be upon him said, “It is a permission given by Allâh and whoever acts upon it has done well. And whoever desires to fast would not be guilty of sin.” [Reported by Muslim. Its basic meaning is found in Al-Bukhâri and Muslim from ‘Aisha’s report that Hamza bin ‘Amr had asked].

Woman in postnatal period and menstruation woman are prohibited to fast, but they have to make up the days they missed after Ramadan.

Those who are suffering terminal illness or too old to fast are exempted but they should give a meal to a needy person for every day of Ramadan. Narrated Ibn ‘Abbâs: *“Permission was given for an old man to break his fast (in Ramadân) and feed a poor for every day, and no make-up (al-Qadaa) is required of him.”* [Reported by Ad-Dâraqutni and Al-Hâkim both of whom authenticated it].



Fasting of Ramadan is valid for:

- Whoever has sexual intercourse before dawn and takes bath after dawn. Narrated ‘Aisha and Umm Salama: *“The Prophet peace be upon him used to get up at dawn while in a state of Janâba (sexual impurity). Then, he would take a bath and fast.”* [Agreed upon]. And Muslim added in the *Hadith* of Umm-Salama: *“He would not make up (the fast).”*
- Whoever forgets while fasting and eats or drinks. Narrated Abû Huraira: Allâh’s Messenger peace be upon him said, *“Whoever forgets while fasting and eats or drinks should complete his fast, for it is Allâh who has fed him and given him drink.”* [Agreed upon]. Al-Hâkim has, *“Whoever breaks his fast forgetfully does not have to make-up for that fast (al-Qadaa), nor expiate (al-Kaffaara) for it.”* And the narration is authentic.
- Whoever has a sudden attack of vomiting. Narrated Abû Huraira: Allâh’s Messenger peace be upon him said, *“Whoever has a sudden attack of vomiting (while fasting), does not have to make-up the fast (al-Qadaa), but whoever vomits intentionally must make up the day.”* [Reported by *Al-Khamsa*; Ahmad found it defective and Ad-Dâraqtunî graded it strong].



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- Whoever dies while some fast is due from him his heir must fast on his behalf. Narrated ‘Aisha: The Prophet peace be upon him said, *“Whoever dies while some fast is due from him (which is unfulfilled), his heir must fast on his behalf.”* [Agreed upon].
 - Whoever fasts while traveling with the condition that fasting does not harm his or her life. Narrated Hamza bin ‘Amr Al-Aslamî: He said, *“O Allâh’s Messenger! I find myself strong enough to fast while traveling, so is there any sin upon me (if I fast)?”* Allâh’s Messenger peace be upon him said, *“It is a permission given by Allâh and whoever acts upon it has done well. And whoever desires to fast would not be guilty of sin.”* [Reported by Muslim. Its basic meaning is found in Al-Bukhâri and Muslim from ‘Aisha’s report that Hamza bin ‘Amr had asked].
 - Whoever fasts while sick with the condition that fasting does not harm his or her life.
 - Whoever takes medicine through any part of the body except through the mouth and nose.



Expiation of breaking the fast intentionally during Ramadan without a valid reason

There is no prescribed expiation of breaking the fast during the days of Ramadan without a valid reason. A person has to repent to Allah sincerely because he/she committed a major sin. Expiation of having sexual intercourse with someone wife during the day of Ramadan: is freeing a slave if not afford, then fasting two months continuously if not afford, then feeding sixty poor people. Narrated Abû Huraira: *"A man came to the Prophet peace be upon him and said, "O Messenger of Allâh, I am ruined." He asked him, "What has ruined you?" He replied, "I had intercourse with my wife during Ramadân." He then asked him, "Can you get a slave to free?" He said, "No." He asked, "Can you fast two consecutive months?" He said, "No." He asked, "Can you provide food for sixty poor people?" He said, "No." He then sat down. Meanwhile an 'Araq [a basket] containing [30 Saa' of] dates was brought to the Prophet peace be upon him. He said, "Give this as Sadaqa." The man said, "Am I to give to one who is poorer than we are? There is no family – between the two mountains of al-Madina – more in need of it than mine." The Prophet peace be upon him*



thereupon laughed till his premolar teeth appeared. He then said, "Go and feed your family with it." [Reported by As-Sab'a and the wording is that of Muslim]. The wife has to make the same expiation if she was not forced.

Recommended (voluntary) fasting

Fasting on the day of Arafah for non-pilgrims expiates the sins of the preceding year and the coming year, and fasting the day of Ashura (10th Day of the Month of Muharram) expiates the sins of the preceding year. Narrated Abû Qatâda Al-Ansâri: Allâh's Messenger peace be upon him was asked about the fast on the day of 'Arafa, whereupon he said: *"It expiates the sins of the preceding year and the coming year."* And he was asked about fasting on the day of 'Ashurâ', whereupon he said: *"It expiates the sins of the preceding year."*

Fasting on six days from the month of Shawwal is considered as fasting a whole year. Narrated Abû Ayub Al-Ansâri: Allâh's Messenger peace be upon him said, *"He who fasts Ramadân, then follows it with six (days of fasting) from Shawwal, it will be (in terms of rewards) as if he has fasted a whole year."* [Reported by Muslim].



Fasting during the month of Shaban is recommended. Narrated 'Aisha: *"Allâh's Messenger peace be upon him used to fast to such an extent that we thought he would never break his fast, and he would go without fasting to such an extent that we thought he would never fast. I never saw Allâh's Messenger peace be upon him fast a complete month except in Ramadân, and I never saw him fast more in any month than in Sha'bân."* [Agreed upon, and the wording is that of Muslim].

Fasting on the day 13th, 14th, and 15th of every month during the year is highly recommended. Narrated Abû Dhar: *"Allâh's Messenger peace be upon him commanded us to fast three days in the month; on the thirteenth, the fourteenth and the fifteenth."* [Reported by At-Tirmidhi and An-Nasâ'i; Ibn Hibbân graded it *Sahih*].

Fasting the days of Monday and Thursday of every week is recommended too. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah peace be upon him said: *"Deeds of people are presented (to Allah) on Mondays and Thursdays. So I like that my actions be presented while I am fasting."* [At-Tirmidhi].



Fasting a day for the sake of Allah removes a believer from the Hell-Fire a distance of seventy years. Allâh's Messenger peace be upon him said: *"No slave (of Allâh) fasts for a day for the sake of Allâh except that Allah removes the Hell-fire a distance of seventy years from his face for that day."* [Agreed upon, and the wording is Muslim's].

Unlawful fasting

- Fasting a day or two days before Ramadan except for those who are in the habit of fasting them. Narrated Abû Huraira: Allâh's Messenger peace be upon him said: *"Do not fast for a day or two days before Ramadân except a person who is in the habit of observing a particular fast; he may fast on that day."* [Agreed upon].

- Fasting the day which there is doubt before Ramadan. Narrated 'Ammâr bin Yâsir Allâh's Messenger peace be upon him said: *"He who fasts on a day about which there is doubt (concerning the start of Ramadân) has disobeyed Abul-Qâsim peace be upon him"* [Al-Bukhâri reported it *Mu'allaq* (broken chain from his side), while *Al-Khamsa* reported it *Mausul* (unbroken chain) and Ibn Hibbân graded it *Sahih*].



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- Fasting of a sick person and a traveler who find fasting harmful to them. Allah said: "*And do not kill yourselves [or one another]. Indeed, Allah is to you ever Merciful.*" (The Qur'an 4:29)
 - Fasting of a woman who is in the state of postnatal period and menstruation.
 - A woman optional fasting (out of Ramadan) with the present of her husband except through his permission. Narrated Abû Huraira: Allah's Messenger peace be upon him said: "*It is not lawful for a woman to fast (optional fasting), when her husband is present, except with his permission.*" [Agreed upon; The wording is that of Al-Bukhâri]. Abû Dâ'ud added: "other than Ramadân."
 - Fasting of the day of Al-Fitr and Al-Adha. Narrated Abû Sa'îd Al-Khudri: "*Allâh's Messenger peace be upon him forbade fasting on two days, the day of Al-Fitr (breaking the fast of Ramadân) and the day of Al-Adha (offering sacrifices).*" [Agreed upon].
 - Fasting the days of At-Tashrîq (11th, 12th, 13th of Dul-Hejah) except for those who could not afford the Al-Hady (sacrifices of
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Hajj). Narrated Nubaisha Al-Hudhali: Allâh's Messenger peace be upon him said: *"The days of At-Tashrîq are days of eating, drinking and the remembrance of Allâh, the Great and Glorious."* [Reported by Muslim]. Narrated 'Aisha and Ibn 'Umar: *"Nobody was allowed to fast on the days of At-Tashriq except those who could not afford the Al-Hady (sacrifices)."* [Reported by Al-Bukhâri].

- Singling out Friday for fasting, Narrated Abû Huraira: The Prophet peace be upon him said: *"Do not single out the night (preceding) Friday -from among the nights - for prayer; and do not single out Friday -from among the days - for fasting, unless it occurs during a day of fasting, which one of you normally observes."* [Reported by Muslim]. Narrated (Abû Huraira): Allâh's Messenger peace be upon him said: *"None of you should fast on Friday, unless he fasts (it together with) a day before it or a day after it."* [Agreed upon].

- Fasting the day of Arafa at Arafat for pilgrims. Narrated Abû Huraira: *"the Prophet peace be upon him prohibited fasting on the day of 'Arafa at 'Arafât."* [Reported by Al-Khamsa except At-Tirmidhi; Ibn Khuzaima and Al-Hâkim authenticated it, and Al-'Uqaili rejected it].



- Perpetual fasting. Narrated ‘Abdullah bin ‘Umar: Allah’s Messenger peace be upon him said: “*He who observes perpetual fasting, has not fasted.*” [Agreed upon]. Muslim reported it from Abû Qatada with the wording: “*He has not fasted nor broken his fast.*”

Virtues of Ramadan and Fasting

Allah honored Ramadan with revelation of the Holly Qura'n, fasting, great rewards and forgetfulness of sins. Indeed Ramadan is a station for strengthening your faith and increasing your good deeds. The days of Ramadan are mercy, forgiveness and salvation from the Hell Fire. In Ramadan all gates of Paradise are opened and all gates of Hell Fire are closed and devils are chained.

The nights of Ramadan are blessed so Prophet Muhammad peace be upon him said: “*whoever observes worship during the nights of Ramadan out of belief and expects to be rewarded for doing so in the hereafter his past sins will be forgiven.*” [Agreed upon]. Performing Taraweeh prayer in the nights of Ramadan is highly recommended. This prayer is eleven rakaat performed after Isha’ prayer. He who performed the Taraweeh prayer with the



imam until the end, he would be considered as he had spent the whole night praying.

The best nights of Ramadan are the last ten. Therefore, the Prophet Muhammad peace be upon him used to perform more worship during the last ten nights of Ramadan. And the best night of Ramadan is the night of decree that falls in the last ten nights of Ramadan. It is better than one thousand months in worship. Qur'an was revealed first in this night, Allah said: "*Verily. We have sent it (this Qur'an) down in the night of Al-Qadr (Decree). And what will make you know what the night of Al-Qadr (Decree) is?. The night of Al-Qadr (Decree) is better than a thousand months of worship.*" (The Qur'an :97) Also Allah said: "*We sent it (this Qur'an) down on a blessed night*" (The Qur'an 44:3) and Prophet Muhammad peace be upon him said: "*whoever observes worship during the night of decree out of belief and expects to be rewarded for doing so in the hereafter his past sins will be forgiven.*" [Agreed upon].

Fasting of Ramadan and recommended fasting are the only kind of worship for Almighty Allah while the other kinds of worship are for the person himself, the prophet Muhammad peace be upon him said: Allah Said "*All worship by the son of Adam is*



for himself except fasting, it is for Me (Almighty Allah) and I reward for it." [Agreed upon]. So rewards of fasting can be multiplied many times because it is specified for Almighty Allah. Allah created paradise with eight gates one of them is the gate of Raian through which those observe fasting enter paradise. The Prophet Muhammad peace be upon him said: *"whoever observes the fast of Ramadan out of belief and expects to be rewarded for doing so in the hereafter his past sins will be forgiven."* [Agreed upon].

Fasting is an excellent mean for increasing fear of Allah in order to get His Satisfaction. Fasting of Ramadan brings you closer to Allah because you leave your food, drink, and other desires for the sake of Allah. It strengthens your will to avoid bad deeds and protects you from the Hell Fire. Allah said: **"O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous."** (*The Qur'an 2:183*)

Fasting trains Muslims to have truthfulness, responsibility, tolerance, and endurance. It makes Muslims share the suffering of their Muslims brothers and encourage the rich to pay charity to the poor and needy thus build a strong relationship in the Muslim



society. Prophet Muhammad peace be upon him said: *"He who provides a fasting person something with which to break his fast, will the same reward as the one who was observing the fast, without diminishing in any way the reward of the latter."*

[Narrated by Al-Tirmidhi and Ibn Majah and Classed as authentic by Ibn Hibbaan and Albanians in Asaheeh Al-Jama'a].

In addition to gaining Allahs' Satisfaction, fasting improves your health. Nowadays doctors advise people to observe fasting to cure many illnesses and to improve the function of their bodies. Shahid Athar, M.D. said in his article: "In 1994 the first International Congress on "Health and Ramadan", held in Casablanca, entered 50 research papers from all over the world, from Muslim and non-Muslim researchers who have done extensive studies on the medical ethics of fasting. While improvement in many medical conditions was noted; however, in no way did fasting worsen any patients' health or baseline medical condition. On the other hand, patients who are suffering from severe diseases, whether diabetes or coronary artery disease, kidney stones, etc., are exempt from fasting (a permission from Allah) and should not try to fast."



Indeed through sincere fasting Muslims reach righteousness and with righteousness they gain the pleasure of Allah and the pleasure of Allah is the only way to reach His paradise, in which there are the grace and bounties that eye has not seen and ear has not heard of and mind has not imagined.

Finally, I ask the Almighty Allah to accept our fasting, prayers, and good deeds. Also I ask Allah to open the hearts of non-Muslims to the guidance of Allah (God), and I really invite them to go through the message of Islam with open heart and I am sure that they will find Islam the religion of love, peace, and success in this life and in the hereafter. Peace be upon the Prophet Muhammad.



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