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QUESTIONS & ANSWERS ON  
FASTING RAMADAN

(COMPILED FROM THE WORKS OF)  
SHAIKH MUQBIL BIN HADI AL-WAADI'  
(MAY ALLAH HAVE MERCY ON HIM)

TRANSLATED BY:  
MUSTAFA GEORGE DEBERRY



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## **Questions and Answers on Fasting Ramadan**

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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 and [wants] for you to complete the period and to glorify Allah for that [to] which He has guided you; and perhaps you will be grateful.

—Qur'an 2:185

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# بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## Translator's Introduction

All praise be to Allah, the One Who has sent Prophets and Messengers along with divine books, to guide mankind from darkness to light by His permission and mercy. Allah The Most Gracious and Wise stated:

كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ إِلَى صِرَاطِ  
الْعَزِيزِ الْحَمِيدِ

{This is a book which We have revealed to you in order that you take the people from darkness to light, by the permission of your Lord, to the path of the Exalted in Might, the Praiseworthy.} Surah Ibraheem: 1

From the endless bounties of Allah is the fact that He decreed that after the passing away of all Prophets and Messengers, there would still remain individuals who carry the message of Islam to all of mankind. These individuals would clarify the authentic religion to the masses and call them to that which is pleasing to Allah in this life and the next. These are the scholars; those whom Allah said concerning their high and extraordinary status:

يَرْفَعُ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ

{Allah raises those who believe from among you, and those who have been given knowledge in levels.} Surah al Mujadalah: 11

He The Most High also stated:

فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

{Ask the people of knowledge if you do not know.} Surah al Nahl:43 and Surah al Anbiyah:7

From the present day scholars whom Allah has undeniably blessed by allowing him to gain extensive knowledge of Islam, and pass it in its purist form to the masses of Muslims in the East and the West, is our beloved scholar Shaikh Muqbil bin Hadee al Wadi'ee (رحمه الله) who lived from 1356h/1937 and died in 1422h/2001. The scholars of Ahlu Sunnah of our time are in agreement that Shaikh Muqbil was one of the revivers of the Sunnah in the 20<sup>th</sup> and the 21<sup>st</sup> century. He learned the pure Sunnah of our beloved Prophet Muhammad (صلى الله عليه وسلم) while residing in Saudi Arabia, and upon returning to Yemen, he established a renowned school for the study of Qur'an, Arabic, Aqeedah, Tafseer, and Hadith. Students from around the world flocked to his Islamic educational camp for the purpose of learning their religion and becoming proficient in the various sciences of Islamic education. These students then returned to their lands and began to teach the people the religion of Islam as it was implemented by the Salaf al Saleh (Pious Predecessors), and thus, you find masajid and Islamic institutions which are still carrying the message of Shaikh Muqbil after his death (the call to Tawheed, and strict adherence to the authentic Sunnah and abandonment of Shirk and all forms of innovations in the religion). We sincerely hope that Shaikh Muqbil receives the tremendous reward which was mentioned by our beloved Prophet (صلى الله عليه وسلم) when he said:

إذا مات ابنُ آدمَ انقطعَ عمله إلا من ثلاثٍ : صدقةٍ جاريةٍ ، و علمٍ ينتفعُ به ، و وليٍّ صالحٍ يدعو له

“If the son of Adam dies, his actions cease except 3: a continuous charity, knowledge which people benefit from, and a righteous child to supplicate for him.” Sahih Muslim

Being that a rich amount of information is already available on the internet about the Shaikh's life, we will not present his biography, but rather we advise the reader to refer to the below links for more information concerning him:

<http://www.salafipublications.com/sps/downloads/pdf/SRH090003.pdf>

<http://www.youtube.com/watch?v=1972nijnhIVY>

<http://www.salafitalk.net/st/viewmessages.cfm?Forum=32&Topic=11935>

## *Purpose of Translation*

The reasons for translating this work include:

- The fact that Ramadan is a blessed month in which Muslims far and wide are in need of encouragements that will allow them to seek nearness to their Lord by correctly fasting and standing in this month. The Prophet (صلى الله عليه و سلم) said:

من صام رمضان إيماناً و احتساباً غُفِرَ له ما تقدّم من ذنبه

“Whoever fasts Ramadan with faith and seeking a reward, his previous sins will be forgiven.” Sahih al Bukhari and Sahih Muslim

- From the rights of a Shaikh upon his students is that they service his knowledge by spreading it amongst the people. Although I met Shaikh Muqbil twice, I don’t necessarily consider myself a student of his, but I do enjoy reading and teaching from his works and thus, I chose to translate this small compilation.
- The intense need for authentic rulings considering the month of Ramadan, and the desire to have these rulings supported with solid proofs and evidences from the Qur'an and the authentic Sunnah. While reading these rulings, the reader will notice the firmness of the knowledge of Shaikh Muqbil and his consistent reference to the Qur'an and the Sunnah in his responses.

**Note:** The origin of this work was compiled and placed on [www.sahab.net](http://www.sahab.net) in Arabic form. These rulings were taken from the various works of the Shaikh such as: Ijabati al Saeel, Tuhfatul Majeed, Al Rihlatul Akheera, etc. which I myself verified to be correct, and in 2006 I also contacted a senior student of the Shaikh (Shaikh ‘Abdul Rahman al ‘Adani) who also verified the authenticity of some of the compiled rulings.

We ask Allah to engulf Shaikh Muqbil with His endless mercy and to grant him, his family, and sincere students the best of this life and the next. We likewise ask Allah to correct the recent affairs of the knowledge camp of the Shaikh.

Mustafa George DeBerry  
Riyadh, Kingdom of Saudi Arabia

(This work was originally translated in 2006 while residing in the U.A.E)

## *Questions and Answers on Fasting Ramadan*

**Question 1:** Is it obligatory for a person to make his intention to fast (at the beginning of each day) of the month of Ramadan, or is it sufficient to have one intention for the full month, and when should one make his intention to fast?

**Answer:** The Prophet (صلى الله عليه و سلم): said:

إِنَّمَا الْأَعْمَالُ بِالنِّيَّةِ وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى

“Verily all actions are by their intentions, and everyone will have what he intends.” Sahih al Bukhari and Sahih Muslim

This is a proof of the obligation of having an intention in every action. Thus, what is apparent is that a person must intend to fast every individual day. This does not mean that one says: I have intended to fast on such and such day in Ramadan, but rather, what is meant is that he holds the intention (inwardly). Consequently, a person waking up for suhoor (food eaten before the entering of Fajr), this is considered an intention to fast, and one abstaining from food and drink, is also considered an intention to fast. As for the hadeeth:

مَنْ لَمْ يَبْيُتِ الصَّوْمَ فَلَا صَوْمَ لَهُ

“Whoever sleeps without intending to fast, there is no fast for him” Ibn Hibban

This is a weak hadeeth. It is from the category of muttarib (a category of a weak hadeeth), even if some scholars consider it to be hasan (acceptable), what is correct is that it is a muttarib narration.

**Question 2:** Are there any specific words for intending to fast, and is it permissible to make the intention audibly? Also, are there any specific supplications to be said when breaking ones fast, (if so) does one say these supplications audibly?

**Answer:** There are no specific words for intending to fast. What is correct is that a person does not verbally intend any form of worship, even in the affair of Hajj. Those who have mentioned that a person makes his intention for Hajj audibly have not brought a proof for this except what is mentioned from the individual (companion of the Prophet) who said: Oh Allah, I am answering your call on behalf of Shubrumah. This statement: “On behalf of Shubrumah” can be understood that he is performing the Hajj for Shubrumah, and Hajj means to intend. It can also mean that he is making the intention on behalf of Shubrumah, and in this case it is said what was mentioned to him by the Messenger of Allah (صلى الله عليه و سلم). As for supplications, from amongst the people of knowledge are those who hold this narration to be authentic:

ذَهَبَ الظَّمَا وَابْتَلَّتِ العُرُوقُ وَ تَبَّتْ الأَجْرُ إِنْ شَاءَ اللهُ

“The thirst has passed, the veins are fed and the reward is established by the permission of Allah.” Sunan Abi Dawud

However, what is apparent is that there is no specific authentic supplication. In fact, there is an authentic narration which states:

إِن لِلصَّائِمِ دَعْوَةٌ مُسْتَجَابَةٌ عِنْدَ فِطْرِهِ

“The supplication of the fasting person is answered at the time of breaking his fast.” Sunan Ibn Majah

Therefore, one should supplicate to Allah seeking His forgiveness, seeking a cure from all illnesses, and other than that from one’s needs.

**Question 3:** If a person wakes up after Fajr (thinking that it is still night) during the beginning of Ramadan and eats, but he does not know that this day is Ramadan, then later he is informed, is it upon him to fast or not?

**Answer:** Yes, he must fast and he is not to be blamed; because he thought that it was still night. Thus, he should fast and his fasting is correct and accepted.

**Question 4:** If a person doubts the entering of the month of Ramadan, can he fast the day before it?

**Answer:** In the Hanbalee school of thought you have some who hold this opinion, but what is correct is that he does not fast. This is due to what is authentically reported from the Messenger of Allah (صلى الله عليه و سلم), who said:

لا تَقْدُمُوا رَمَضَانَ بِصَوْمِ يَوْمٍ وَلَا يَوْمَيْنِ

“Do not precede Ramadan with the fasting of a day or two.” Sahih Muslim

It is also reported on ‘Ammar bin Yaseer that he said: “Whoever fasts the day of doubt (one day before Ramadan), then he has disobeyed Abu Qasim (The Messenger). Consequently what is correct is that one does not fast. The Messenger of Allah (صلى الله عليه و سلم) also said:

صَوْمُوا لِرؤيْتِهِ وَأَفْطَرُوا لِرؤيْتِهِ ، فَإِنْ غَبِيَ عَلَيْكُمْ فَأَكْمَلُوا عِدَّةَ شَعْبَانَ ثَلَاثِينَ

“Fast upon seeing it (crescent of the month of Ramadan), and break your fast upon seeing it (crescent of the month of Shawwal). If you are prevented from seeing it (due to clouds, fog, etc.), then complete thirty days of the month of Sha'ban.” Sahih al Bukhari

Thus, there remains nothing (of doubt) after this clarification.

**Question 5:** If a person sleeps before the time of breaking the fast and does not wake until after Fajr the next day, is it upon him to continue his fast or can he break it?

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**Answer:** Upon him is to continue his fast. This took place with Al Qaees bin Simrah (companion of the Messenger صلى الله عليه وسلم). It used to be (in the beginning of Islam) that if a person slept at night before eating (breaking of fast), they were not allowed to eat until the following night. (Al Qaees bin Simrah) used to work, and (one day) he returned to his wife and asked if there was any food present. She responded in the negative and said: but I will go and get some for you. Upon returning she found him sleeping, whereupon she said: you have lost out! Later the following day, after working for some time he became unconscious. After this, the following verse was revealed by Allah:

أَحَلَّ لَكُمْ لَيْلَةَ الصَّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ . هُنَّ لِيَابِسَ لَكُمْ وَأَنْتُمْ لِيَابِسٌ لَهُنَّ . عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ . فَالآنَ بَاشِرُوهُنَّ وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ . وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ

{It is permissible for you to approach your wives at night, they are a covering for you and you are a covering for them. Allah knows that you used to deceive yourselves, so He forgave you and pardoned you. So now have (physical) relations with them and seek what Allah has ordained for you, and eat and drink until the white thread is distinct from the black thread} Surah Al Baqarah:187

**Question 6:** If a person is eating sahoor and he hears the athan (call to prayer), is it upon him to remove what is in his mouth, or does he eat it?

**Answer:** He does not remove what is in his mouth, but he should not eat anything after that, except (it is allowed for him to) drink water. This is due to what is reported in the Sunan of Abi Dawud on the authority of Abu Hurairah رضي الله عنه that the Messenger of Allah (صلى الله عليه وسلم) said:

إذا سمع أحدكم النداء ، و الإناء على يده ، فلا يضعه ، حتى يقضي حاجته منه

“If one of you hears the athan while a drinking vessel is in his hand, then he should not put the vessel down until he fulfills his need.”

Therefore, there is no sin on the one who hears the athan and drinks, with the condition that the water (that which the person is drinking) is in his hand.

**Question 7:** Is there anything authentically reported informing of the merits of a person dying in this month, and does death (in the month of Ramadan) indicate the piety of the deceased person?

**Answer:** There is something reported, but it is not authentic.

**Question 8:** What is the ruling on a pregnant female who breaks her fast in the month of Ramadan due to fear of (harming) her baby or one who is breastfeeding and fears she will harm her child?

**Answer:** The scholars disagree in this matter. From them are those who hold the opinion that she must make up the fast, while others hold that she must make up the fast and make expiation. Other scholars are of the opinion that she does not make up the fast, but instead she makes the expiation, while some hold the opinion that neither making up the fast nor an expiation is upon her. They (those who hold the last opinion) use as a proof the hadeeth of Anas bin Ka'b al Kalbee. In this hadeeth Anas came (as a traveler) to the Messenger (رضي الله عنه) and the Messenger ordered him to eat. He replied: I am fasting. The Messenger (صلى الله عليه وسلم) then said:

أما علمت إنَّ الله وضع عن المسافر شطرَ الصلاةِ والصيامِ ، وعن الحامل والمرضع

" Do you not know that Allah has dropped half the prayer for the traveler and He also dropped the fasting for the pregnant and breastfeeding female." Tirmidhi and Sunan Nisae

They use this as a proof to say that she neither makes up the fast, nor does she perform an expiation. But what is apparent and more correct in my opinion is that she must make up the fast, without the expiation and there is no reward in an expiation (due to the fact that it's not obligatory). Consequently, it's upon her to only make up the fast due to the statement of Allah:

وَمَنْ كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ

{So whoever is ill or on a journey, then upon him is to make up other days} Surah Al Baqarah:184

**Question 9:** What is the ruling on a female who receives her menses a few minutes before breaking her fast?

**Answer:** It is upon her to make up that day of fasting if the caller of the athan calls the athan at the correct time. But if the sun sets and she receives her menses thereafter and the caller of the athan does not call to prayer except in the manner of the She'at; after the sky has become dark, then her fast is accepted that day and she does not have to make it up.

**Question 10:** What is the ruling concerning a woman who breaks her fast during Ramadan due to child birth?

**Answer:** She makes up the fast.

**Question 11:** What is the ruling concerning a woman who broke her fast a day or two before childbirth due to the appearance of a portion of blood?

**Answer:** If only a portion of blood appeared, then this is considered the blood of nifas (blood of childbirth), and she must make up the days.

**Question 12:** What is the ruling regarding a person who breaks his fast due to a continuous illness over a period of several years?

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**Answer:** If the doctors have diagnosed that this illness will not be cured; and verily Allah is the one who cures, because indeed it's possible that someone is sick and the doctors conclude that this illness will not be cured, then the person becomes cured by Allah, the Highest and Exalted. But if it is concluded that this illness will not be cured, then there is no blame upon this individual. He should feed a poor person for each day (he breaks his fast) based on the statement of Allah:

وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مَسْكِينٍ

{And it is upon the one who can fast (with difficulty), to feed a poor person (each day)} Surah Al Baqarah:184

Anas bin Malik (companion of the Prophet صلى الله عليه وسلم), upon becoming old, used to feed a poor person each day.

**Question 13:** What is the ruling concerning using the following items during the daytime in the month of Ramadan?

1. Siwak (wood used to clean the teeth)
2. Toothpaste

**Answer:** As for using the siwak; which is made from the roots of trees, there is no harm in using them, even if they are green. As for the usage of toothpaste (during the daytime in the month of Ramadan), this is something which I advise a person to refrain from doing, even though I don't have a proof for saying that it's forbidden. What's important is that a person is very careful that nothing reaches his stomach. This is because of the statement of the Prophet (صلى الله عليه وسلم):

وبالغ في الاستنشاق إلا أن تكون صائماً

“When one of you cleans his nose (during wudoo), he should allow the water to reach high into his nose, except if he is fasting” Sunan

Abi Dawud

This is mentioned because if one is fasting, it is feared that water will enter into his stomach (thus, breaking his fast).

**Question 14:** (What is the ruling on using) perfumes or any kind of fragrances for example: incense, 'uod (a form of wood that is burnt or placed in liquid form, used as a fragrance), and new spray fragrances?

**Answer:** As for fragrances and incenses, there is no problem in their usage insha Allah. But one should abstain from the usage of fragrances that contain alcohol, in the month of Ramadan and outside of Ramadan, especially colognes. Verily it has been proved that these fragrances contain alcohol (thus, making them impermissible to use).

**Question 15:** (What is the ruling on using) medicine in the form of drops, whether they are for the eyes, ears or nose?

**Answer:** In order to free oneself from the difference of opinion in this affair, I say that one should break his fast; this has been made permissible for him. Allah said:

وَمَنْ كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ

{So whoever from amongst you is ill or on a journey, then upon him is to fast other days.} Surah Al Baqarah:184

Consequently, if an individual is sick and needs medicine, I advise him to break his fast and make it up (after the month of Ramadan); this is if a doctor prescribes for him medication during the daytime of Ramadan. But if one does not break his fast, then verily the only thing that will invalidate it is the entering of the medicine into his throat. Normally, whatever a person is putting on his eyes (kohl), they will find the taste of this in their throat, and therefore I

advise him to abstain from this.

**Question 16:** (What is the ruling on using) medical injections (during the daytime in the month of Ramadan)?

**Answer:** From the people of knowledge are those who hold the opinion that if the injection is for feeding and nourishing, then one must not use it (during the daytime), but if it is not used for this purpose, then one can use it. We have already mentioned our advice for the ill individual to break his fast so that there is no doubt pertaining to his fast and thereafter he makes it up.

**Question 17:** (What is the ruling on) the extraction of a tooth (during the daytime in Ramadan), if this causes the swallowing of blood?

**Answer:** If (the person) is swallowing his own blood, then this does not invalidate one's fast. It is recommended however, that one delays (the tooth extraction) until the time of Iftar (sunset and breaking of one's fast). This is because, it is feared that one will be harmed due to the removal of the tooth while he is fasting. Thus, delaying this action until night is preferred.

**Question 18:** (What is the ruling on) fainting/unconsciousness, and vomiting (during the daytime in Ramadan)?

**Answer:** As for fainting, this is not considered from that which invalidates the fast, and similar to this ruling is vomiting. As for the hadeeth:

مَنْ ذَرَعَهُ الْقَيْءُ وَهُوَ صَائِمٌ فَلَيْسَ عَلَيْهِ قَضَاءٌ ، وَ مَنْ اسْتَقَاءَ فَلْيَقْضِ

“Whoever vomits (unintentionally), then he does not have to make up, but whoever does so purposely, upon him is to make it up (the fasting day).” This is a weak hadeeth.

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**Question 19:** What is the ruling on swimming and diving (during the daytime in the month Ramadan)?

**Answer:** What is important is that nothing enters his throat (food, liquid, etc.), but if the person is in the ocean, the affair is different (specifics). If the water is salty, it's possible that (water) will trickle into his throat. I say this because I swam in the ocean; one does not notice, and all of a sudden water is trickling into his throat. Because of this, we advise one to abstain from this. On the other hand, if the water is not salt water, then the water does not leak into the throat, but there is a possibility that it might.

**Question 20:** What is the ruling on a woman tasting food while cooking; with the tip of her tongue, in order to know what is deficient (in the food); from ingredients and seasonings?

**Answer:** There is no problem with her doing this insha Allah, but she should not enter anything into her throat.

**Question 21:** What is the ruling on using an asthma pump (during the fast) for those who have trouble breathing?

**Answer:** What is apparent is that it is not considered food or drink, Thus, I don't know it to be from that which invalidates the fast.

**Question 22:** What is upon the man who has intercourse with his wife during the daytime in the month of Ramadan?

**Answer:** There are two narrations (in this affair); one reported by 'Aisha and the other by Abu Haraira, and both of them are in Sahih al Bukhari. In them it is mentioned: A man came to the Messenger (صلى الله عليه و سلم) and said: "Indeed I have burned myself (destroyed)!" The Messenger (صلى الله عليه و سلم) inquired from him: "And what has burned you?" The man said: "I had intercourse with my wife in the daytime in Ramadan!" In the hadeeth of Abu

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Haraira, he said: "Indeed I am destroyed!" The Messenger of Allah (صلى الله عليه و سلم) said: "And what has destroyed you?" He replied: "I had intercourse with my wife during the daytime in Ramadan." The Messenger (صلى الله عليه و سلم) then continued to ask him: "Can you find a slave to free?" The man replied in the negative. The Messenger (صلى الله عليه و سلم) asked: "Are you able to fast two consecutive months?" The man also replied in the negative. The Messenger (صلى الله عليه و سلم) continued to ask: "Are you able to feed 60 poor people?" The man replied in the negative. The man sat and the Messenger of Allah (صلى الله عليه و سلم) approached him with a basket full of dates and said: "Distribute these in charity" The man said: "Oh Messenger of Allah, I swear that there is no one present in Medina in greater need than myself (poverty)." The Messenger then said: "Take it and feed your family with it."

(Shaikh Muqbil commented) or close to this wording. Therefore, if the person can find a slave, then he has to free him/her. If he cannot find one, then they revert to fasting (two months consecutively). The person cannot feed the poor if he has to ability to fast (two months), this is not permissible for him because feeding is easy for the wealthy individuals, and fasting two months is difficult.

**Question 23:** What is upon the female if she allowed her husband to have intercourse with her, and she did not prevent him?

**Answer:** If she consented to this action, then she is in sin. As for there being an expiation obligatory upon her, the Prophet of Allah (صلى الله عليه و سلم) did not order her to do so nor did he order the man to make his wife perform the expiation if she consented to the intercourse. But if she is the one who caused the action by instigating it until the intercourse took place, then she is in sin. But if he forced her to do so, then the sin is only on him.

**Question 24:** What is the ruling on a person who falls into this action (sexual intercourse) in the daytime, forgetting that it is Ramadan?

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**Answer:** Allah knows best. Can a person (actually) perform intercourse forgetting that it's Ramadan or not? If he truly has forgotten, then the ruling for him is the same as the person who forgot; which is, there is no making up upon him. But I don't think that a person can do so, thinking that it's not Ramadan, except if this takes place in the first day of Ramadan, then it's possible that a person forgets. But (even if he forgets), does his wife also forget? As for the expiation, then he must perform it.

**Question 25:** What about the person that does so (having intercourse with his wife during the day), while being ignorant of the ruling?

**Answer:** The previously mentioned expiation is obligatory on him because the narration is general.

**Question 26:** What is the ruling on the person who touches and kisses his wife, without having intercourse with her?

**Answer:** 'Aisha said: "The Prophet (صلى الله عليه و سلم) used to kiss in the month of Ramadan." Then she said: "Who can control his 'erb' (desires) more!" Umm Salamah said: "Verily the Prophet of Allah (صلى الله عليه و سلم) was the most controlling of his "erb." Erb (word used in the hadeeth) means: desires/sexual needs. Is the Mother of the believers the most controlling of her desires or not? What is apparent is that there is no problem with this action, but if a person fears performing intercourse, then it is obligatory upon him to abandon this (kissing, arousal touching, etc).

**Question 27:** What is the ruling on a person experiencing a wet dream in the daytime in the month of Ramadan?

**Answer:** There is nothing upon him, and he must complete fasting that day.

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**Question 28:** Is it permissible for a menstruating female and one who is having post partum bleeding to touch and read the Qur'an in the blessed month of Ramadan, the month that people specifically finish the Qur'an in it?

**Answer:** I don't know anything that prevents this. The Hadeeth:

لا يمسّ القرآنَ إلاّ طاهرٌ

“...and no one touches it (the Qur'an), except the pure”

Some (scholars) say that it is mursal (a hadeeth that falls under the category of being unaccepted). If this hadeeth is accepted due to its numerous narrations, then the meaning is, as mentioned by Ash Shawkaneer in Nail al Aw tar:

لا يمسّ القرآنَ إلاّ طاهرٌ

“...and no one touches it except the pure”

Meaning: The Muslim, thus, the believer is not allowed to touch it. This is because the Messenger (صلى الله عليه و سلم) forbade that a person travels with the Qur'an to the land of the enemy. As for the statement of Allah:

لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ

{No one touches it except the pure} Surah al Waqi'ah:79

The meaning of the verse is: The Angels, as was mentioned by Imam Malik in his Muwatta (famous book of Hadeeth). He said: This verse is explained by the statement of Allah:

كَلَّا إِنَّهَا تَذْكِرَةٌ. مَرْفُوعَةٌ مُطَهَّرَةٌ. فِي صُحُفٍ مُكْرَمَةٍ.

فَمَنْ شَاءَ ذَكَرْهُ. بِأَيْدِي سَفَرَةٍ

{Verily this is a reminder for the one who wants to remember and

reflect, in the Honorable pages, raised and purified, in the hands of the scribes (Angels)} Surah Abasa: 11-15

Thus, the verse is referring to the Angels.

Allah also stated:

وَمَا تَنْزَلَتْ بِهِ الشَّيَاطِينُ وَمَا يَنْبَغِي لَهُمْ وَمَا يَسْتَطِيعُونَ إِنَّهُمْ عَنِ السَّمْعِ لَمَعَزٌ وَلُونَ

{It (The Qur'an) was not sent down by the Shayateen , nor should this take place and they cannot do so , they have been removed from hearing it} Surah ash Shu'ara:210-212

**Question 29:** Is it permissible for her (menstruating and post partum bleeding) female to attend classes and gatherings of knowledge in the masjid?

**Answer:** There is no problem insha Allah. As for the Hadeeth:

لَا أَجِلَّ الْمَسْجِدَ لِلْحَائِضِ وَلَا لِلْجُنُبِ

“I do not allow the masjid for the menstruating female nor the person in junub (sexual impurity).” Sunan Abi Dawud

This is a weak hadeeth. The Prophet (صلى الله عليه وسلم) also mentioned to ‘Aisha:

إِنَّ حَيْضَتَكَ لَيْسَتْ فِي يَدِكَ

“Your menses is not in your hands.” Sahih Muslim

He also said to her (during Hajj):

افْعَلِي مَا يَفْعَلُ الْحَاجُّ ، غَيْرَ أَنْ لَا تَطُوفِي بِالْبَيْتِ

“Do everything that the Pilgrim does, except for tawaaf around the House (Ka’ba).” Sahih al Bukhari

Hence, there is no problem in her attending classes in the masjid.

**Question 30:** We have many masajid (plural of masjid), (during Taraweeh prayer) some congregations perform 8 raka'ats (units of prayer), while others pray 20. Some lengthen the prayer, and others shorten it. Which of the aforementioned are in accordance with the truth that was practiced by the Messenger of Allah (صلى الله عليه و سلم)?

**Answer:** If you are able to pray in a masjid that prays after the last half of the night and pray 11 raka'ats or 13; as has come in the hadeeth of 'Aisha: The Prophet (صلى الله عليه و سلم) never increased in Ramadan, nor outside of Ramadan, more than 11 raka'ats. It has also been recorded (that he performed) 13. I advise that Taraweeh is delayed to the last half of the night or the third part of the night, due to the Messenger's (صلى الله عليه و سلم) statement:

من خاف أن لا يقوم من آخر الليل فليوتر أوله . ومن طمع أن يقوم آخره فليوتر  
آخر الليل . فإن صلاة آخر الليل مشهودة

“Whoever fears sleeping in the later part of the night, then let him pray Witr during the first part of the night. And whoever feels he will be able to pray the later part of the night then let him do so, for verily prayer during the later part of the night is witnessed.” Sahih Muslim.

(Also) when 'Umar came out and found Ubee bin Ka'b praying with the people he ('Umar) said:

نعمت البدعة هذه ، والتي ينامون عنها أفضل

“What a great innovation (reviving) this is, and the one who sleeps (and prays later) is better and more preferred.”

Therefore, if they are able to attend a masjid that implements the Sunnah and prays during the middle of the night or after it and they pray 11 raka'ats and lengthen the prayer according to their ability,



because *nafilah* (supererogatory) prayer at night, is not like the obligatory prayer. The Messenger (صلى الله عليه و سلم) said:

إِنِّي لَأَدْخُلُ فِي الصَّلَاةِ ، وَأَنَا أُرِيدُ إِطَالَتَهَا ، فَأَسْمَعُ بَكَاءَ الصَّبِيِّ ، فَاتَجَوَّزُ فِي صَلَاتِي ، مِمَّا أَعْلَمُ مِنْ شِدَّةِ وَجْدِ أُمِّهِ مِنْ بَكَائِهِ

“Verily I enter into prayer and intend to lengthen it, but instead I shorten it because of what I hear of the crying of a child. I do so because I know it is difficult for the mother to hear her child cry.”  
Sahih al Bukhari and Sahih Muslim

The Prophet (صلى الله عليه و سلم) also said to Mu’ath (when he lengthened ‘Isha prayer and caused difficulty upon an elderly man):

أَفْتَانٌ أَنْتَ يَا مُعَاذُ

“Are you the cause of fitnah!” Sahih al Bukhari (with a similar wording)

(The Prophet صلى الله عليه و سلم continued to say):

إِذَا صَلَّى أَحَدُكُمْ لِلنَّاسِ فَلْيُخَفِّفْ فَإِنَّ فِيهِمُ الضَّعِيفَ وَ السَّقِيمَ وَ الكَبِيرَ وَ إِذَا صَلَّى لِنَفْسِهِ فَلْيَطْوِلْ مَا شَاءَ

“If one of you prays with the people (leads in prayer), then let him shorten it, for verily behind him are the weak, sick and people with needs (something to do after prayer), but if one of you prays by himself, let him lengthen the pray as he wishes.” Sunan Abi Dawud

(Shaikh Muqbil commented) this is with regard to the obligatory prayer. As for the supererogatory prayer, then it is not like the *fard* (obligatory). In fact a person can pray as much as he wishes; he can likewise relax and then pray the remaining units, or go home. Verily praying in the home is preferred because the Messenger of Allah (صلى الله عليه و سلم) said after praying with the people for two nights or three in the month of Ramadan, he said:

أَفْضَلَ الصَّلَاةِ صَلَاةَ الْمَرْءِ فِي بَيْتِهِ إِلَّا الْمَكْتُوبَةَ

“The best prayer of a person is which he prays in his home, with the exemption of the obligatory prayer.” Sahih al Bukhari

Although, there are some who say (Taraweeh prayer in the masjid) is an established Sunnah, they mention this to oppose the She’at, those who hold Taraweeh to be an innovation. But verily we don’t agree with the She’at, but instead we agree with the hadeeth of the Messenger (صلى الله عليه و سلم). (But) if a person fears that he is going to sleep or become distracted in his home by his children or other than them, then I advise him to go to the masjid.

**Question 31:** If I pray in a masjid where the Imaam prays 20 raka’ats (units), should I complete the 20 with him for the purpose of following the Imaam, or should I only pray 8 and then pray Witr alone, and then leave (the masjid)?

**Answer:** I advise you to pray 8 with him and then pray Witr alone. Verily following the Sunnah is more preferred, and the Messenger (صلى الله عليه و سلم) said: “Pray as you see me pray.”

**Question 32:** Is it permissible for a man to pray Taraweeh prayer in his home with his family?

**Answer:** There is no problem in doing so and this is preferred as was mentioned previously.

**Question 33:** What is the ruling on women leaving their homes for the purpose of praying Taraweeh prayer; in a state of being perfumed and beautified? They do so with the belief that this is implementation of the statement of Allah:

يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ  
الْمُسْرِفِينَ

{Beautify yourselves in every masjid} Surah Al ‘Araf: 31

**Answer:** The Prophet (صلى الله عليه و سلم) allowed the women to leave their homes for the purpose of attending the masjid for the night prayer, with the condition that they are properly covered; meaning they wear clothing that does not attract attention, and they also are not allowed to be perfumed. Abu Hurairah رضي الله عنه said that the Prophet (صلى الله عليه و سلم) said:

أَيُّمَا امْرَأَةٍ اسْتَعْطَرَتْ لِيَجِدُوا رِيحَهَا فَهِيَ زَانِيَةٌ

“Any female who leaves her home perfumed and the fragrance can be smelled then she is a fornicator.” Sunan Abi Dawud and Tirmidhi

**Question 34:** (What is the ruling on) an old lady who has become senile and then dies while upon her was the fasting of 2 Ramadans? She no longer understood the (obligation of) Ramadan nor anything else due to her mental state. Should her son feed (the poor) for her or fast on her behalf?

**Answer:** The pen has been lifted from her. The Prophet of Allah (صلى الله عليه و سلم) said:

أَنَّ الْقَلَمَ رُفِعَ عَنْ ثَلَاثَةٍ : عَنِ الْمُبْتَلَى حَتَّى يُفِيقَ , وَالنَّائِمِ حَتَّى يَسْتَيْقِظَ , وَالصَّبِيِّ حَتَّى يَعْقِلَ

“The pen is lifted from 3: The insane until he becomes sane, the child until he reaches puberty, and the sleeping person until he awakes.” Sunan Abi Dawud, Tirmidhi and Nisae

Thus, there is nothing upon her.

**Question 35:** (What is the ruling on) a man who played with his wife (sexually) during the daytime of Ramadan until he ejaculated? He does not know if this is forbidden or not. What is upon him?

**Answer:** If he played (sexually) with his wife so that he may fulfill his desires by masturbating outside of her vagina then this

is considered a sin based on the statement of the Prophet of Allah (صلى الله عليه و سلم) in a Hadeeth al Qudsee:

يَدْعُ شَهْوَتَهُ وَأَكَلَهُ وَشُرِبَهُ مِنْ أَجَلِي

“He has left his food, drink and desires for Me...”. Sahih al Bukhari and Sahih Muslim

But if he played with her and he is ignorant of this affair, then upon him is repentance to Allah once knowledge comes to him. But if he plays with her and he has knowledge that this type of playing is permissible and not forbidden and nothing is forbidden except intercourse but he happens to ejaculate without intending to do so, then there is nothing upon him. In any event in all these previously mentioned situations there is no expiation upon him and this is the statement of Abu Muhammad bin Hazm رحمه الله تعالى and this is what is correct.

**Question 36:** What is the ruling on a person who masturbates in the month of Ramadan, and is the ruling the same as a person who has intercourse with his wife?

**Answer:** This individual has fallen into sin, but as for an expiation there is no expiation for him but rather they have sinned because the Prophet (صلى الله عليه و سلم) mentioned narrating from his Lord:

يَدْعُ شَهْوَتَهُ وَأَكَلَهُ وَشُرِبَهُ مِنْ أَجَلِي

“He has abandoned his food, drink and desires for Me...” Sahih al Bukhari and Sahih Muslim

Also, there is no making up upon him because making up is not established except with a proof and the proofs have been mentioned for the traveler and ill person if they break their fast. Allah mentioned:

وَمَنْ كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ

{So whoever from amongst you is ill or on a journey, then upon him is to fast other days.} Surah Al Baqarah:184

Similar to this is the menstruating female, due to the hadeeth of ‘Aaisha in Sahih al Bukhari and Sahih Muslim as well as the breastfeeding and pregnant female, if they break their fast due to the hadeeth of Anas bin Malik al Kaabi. Therefore making up is for those mentioned in the previous verses.

**Question 37:** How does one make the intention if he wants to fast, perform hajj, give charity, or other than this, on behalf of a deceased person?

**Answer:** The place for the intention is the heart. It is not obligatory to say “I intend to give charity on behalf of so and so,” for verily Allah knows that which is hidden:

يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ

{He knows the fraudulent glance and that which the chest conceals} Surah Ghafir:19

Allah also stated:

قُلْ إِنْ تَخْفُوا مَا فِي صُدُورِكُمْ أَوْ تُبْدُوهُ يَعْلَمُهُ

{Say, if you reveal what is in yourselves or conceal it, Allah knows it.} Surah Ala ‘Imran:29

He also stated:

لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ، وَإِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبِكُمْ بِهِ اللَّهُ، فَيَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ، وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

{And to Allah belongs what is in the heavens and what is in the earth, if you reveal that which is within yourselves or conceal it, Allah will hold you to account for it} Surah al Baqarah:284

He also mentioned:

قُلْ أَتَعْلَمُونَ اللَّهَ بِدِينِكُمْ

{Are you going to teach Allah your religion} Surah al Hujurat:16

Thus, Allah knows your intention and therefore, the place for the intention is the heart. Consequently, it is upon a person is to intend within himself. May Allah bless you.

**Question 38:** What is the ruling of fasting for the traveler who intends to reside for a limited amount of time; such as a month?

**Answer:** If a person intends to reside for more than 20 days then upon him is to fast, and he is not considered a traveler. Whoever says that he is considered a traveler then he has opposed that which is known and the meaning of the word travel. The Prophet of Allah (صلى الله عليه و سلم) resided in Tabuk for 19 days. Ibn ‘Abbas mentioned, “If we stayed longer we would have completed our prayers,” meaning they were no longer considered travelers. This is the ijtiḥad of Ibn ‘Abbas but it is close (to what is correct) insha Allahu Ta’la.

**Question 39:** Does the supererogatory fasting take precedence over the obligatory? For example, an individual owes days from the obligatory Ramadan fast but would like to fast a supererogatory day, should the supererogatory take precedence over the obligatory?

**Answer:** If he will miss that supererogatory day, or days, then there is no problem in him fasting the supererogatory. This is because the making up of the obligatory is wide (can be done over a longer period of time). It is mentioned by ‘Aisha: “We (the wives of the Prophet) were not able to make up (the fasting of Ramadan) except in the month of Sha’ban (the month prior to Ramadan).” (Meaning) she was busy with taking care of the needs of the

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Messenger. The Prophet (صلى الله عليه و سلم) also said narrating from his Lord:

وما تقرب إلي عبدي بمثل أداء ما افترضته عليه، ولا يزال عبدي يتقرب إلي بالنوافل حتى أحبه

“My servant cannot gain nearness to Me except by fulfilling that which I have obligated him with. He will continue to become closer to me with supererogatory actions until I love him....” Sahih al Bukhari

So, it is in fact better that a person starts with the obligations, but if there is a great, blessed day and the person fears missing it and the obligatory days can be made up at any time, then there is no problem insha Allah. For example, the six days of Shawal, the three white days of every month (13, 14, 15 of Hijree calendar), Monday and Thursday, the day of ‘Arafat and the day of ‘Ashura (a Muslim is highly recommended to fast on these days).

**Question 40:** Can the traveler break his fast in his home (before beginning his journey), or must he travel a distance before doing so?

**Answer:** It is permissible for the one who firmly intends to travel in the month of Ramadan to break his fast in his home before leaving. The proof for this is what has come by way of Anas رضي الله عنه that he intended to travel and food was brought for him. It was said to him concerning this (someone questioned his action), he replied: “Verily the Messenger (صلى الله عليه و سلم) did this action (or similar to this meaning). We also came across this issue in ' The Authentic Compilation of Hadeeth which are not present in Sahih al Bukhari and Sahih Muslim ' (book authored by Shaikh Muqbil himself). Shaikh Al Albani also has written a book on this issue. The difference between fasting and praying is that the fasting person is allowed to break his/her fast while in one's home before traveling, unlike the prayer. It is not permissible for one to shorten

his prayer until he leaves his village. This is due to what has come in Sahih al Bukhari and Sahih Muslim on the authority of Anas رضي الله عنه who said: “The Messenger (صلى الله عليه و سلم) prayed Dhuhr prayer in his masjid 4 raka’ats, and then he prayed Asr at Dhul Hulafah two raka’ats.” This proves that there is a difference between prayer and fasting.

**Question 41:** What do you say about the hadeeth: “There is no ‘Itikaf’ except in three masajid (Haram in Mecca, Prophet’s Masjid, Masjid Al Aqsa)?”

**Answer:** Some of them (scholars) inform that this narration is from (the speech of) Huthafah. Others say that in the narration Huthafah said to ‘Abdullah bin Mas’ood: “Verily people are praying (making ‘itikaf) between your house and such and such (and what is apparent is they were in Kufaa).

**(Translator’s note:** meaning, Huthafah was reprimanding ‘Abdullah bin Mas’ood for allowing people to make ‘itikaf in other than the previously mentioned three masajid).

Ibn Mas’ood replied: “Maybe they are correct and you have made a mistake.”

The scholars mention: If this hadeeth (that was mentioned by Huthafah) was reported from the Messenger (صلى الله عليه و سلم), Ibn Mas’ood would never have the audacity to reply: “Maybe they are correct and you are wrong.” But if the hadeeth (of Huthafah) is in fact correct, then the meaning of it is:

There is no ‘itikaf better than in these three masajid. Therefore, it would be considered a proof to show the merits and preference of ‘itikaf in these three masajid, just as a proof has come to show the merits and preference of prayer in these masajid. But (if this is not the case) then the verse pertaining to ‘itikaf is general:

وَلَا تُبَاشِرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ

{And do not have (sexual) relations with them while you are in ‘itikaf} Surah al Baqarah:187

There has not come a proof to make it specific for three masajid. (Another thing that places doubt in the authenticity of the hadeeth) is the Idterab (confusion) in it. One narration is reported by way of Huthafah ascribing it to the Messenger (صلى الله عليه و سلم), but yet another time it is mentioned to be from the speech of Huthafah himself. Another thing is the action of the Muslims (Salaf). I do know that some brothers (scholars) have written books in this matter (supporting that ‘itikaf is only in the three masajid), but we do not make specific and narrow what Allah has made wide and vast.

**Question 42:** Is dimming the lights during the time of prayer with the purpose of increasing the Khushoo’; this is something that was done this Ramadan with us, what do you say in this matter, and is doing so considered an innovation?

**Answer:** No, it is not considered an innovation, and it is also not considered implementing the Sunnah. If a person increases his khushoo’ (concentration and focus in prayer) by closing his eyes or cutting off the lights and he feels by doing so, he is further from showing off, then there is no problem in him doing so. People are different, it is not fitting that a person makes his opinion obligatory on others by cutting off the lights. Verily there are some who don’t prefer this.

**Question 43:** Some individuals (Imams) say (at the time of Taraweeh prayer): “Salat at Taraweeh, may Allah bless you, the prayer is being established.” Is this statement legislated?

**Answer:** This statement is not legislated. The Prophet of Allah (صلى الله عليه و سلم) prayed one night in an area that he had prepared;

the companions saw him and began to pray with him. He prayed a second night and the companions also prayed with him. The companions gathered for the third night but the Messenger did not come out, thereupon some of them knocked on his door, the Messenger (صلى الله عليه و سلم) said:

فإنه لم يخف عليّ مكانكم ، لكنني خشيتُ أن تُفرضَ عليكم

“I was not unaware of your actions (waiting), but I fear that the Taraweeh prayer will become obligatory upon you.” Sahih al Bukhari

Consequently, the Messenger of Allah (صلى الله عليه و سلم) abandoned praying (Taraweeh) in congregation. It is also mentioned in the hadeeth of Abu Dhar that the Messenger of Allah (صلى الله عليه و سلم) prayed with his companions one night and they said to him: “We wish that you lengthened the prayer.” Whereupon the Messenger of Allah (صلى الله عليه و سلم) replied:

إنه من قام مع الإمام حتى ينصرف كُتِبَ له قيامُ ليلةٍ

“Whoever prays with the Imam until he finishes, it is as if he prayed the full night.” Tirmidhi

The Prophet also prayed with them another night after that. Abu Dhar said concerning the length of the prayer: “We feared missing al Falah! Do you know what al Falah is? As Suhoor.”

This hadeeth is recorded in as Sunan (Abi Dawud, Tirmidhi etc.) (In none of these narrations) is it established that the Messenger (صلى الله عليه و سلم) or the companions said: “Salat at Taraweeh, may Allah bless you.” Therefore an individual constantly mentioning this is considered from the innovated affairs.

**Question 44:** If a woman’s husband has relations with her during the daytime in Ramadan, while she dislikes this, is there any sin upon her, and should she seek divorce from him due to this action?

**Answer:** No. If she disliked that this took place, then there is no sin upon her, and she should not seek divorce from him for this action. Rather, (if he tries to have intercourse with her during this time) she should refuse during this time, even if this requires that they fight or argue. She should refuse and prevent him from herself, but there is no sin upon her by the Will of Allah.

**Question 45:** A man had intercourse with both his wives during one of the days of Ramadan. Does he have to make 2 expiations or only 1?

**Answer:** That which is apparent is that he must make 1 expiation due to the prohibition of (doing so in) Ramadan. He has broken his fast by having intercourse the first time, thus, he is a sinner and he must perform 1 expiation. This is what is apparent.

As for the 2 wives, the Prophet (صلى الله عليه و سلم) did not order the female to perform expiation, as has come in the hadeeth of Abu Hurairah and ‘Aaisha (رضي الله عنهما).

**Question 46:** Is it permissible for a traveler to have intercourse with his wife during their journey, while they are not fasting during (the daytime in) Ramadan?

**Answer:** I do not know of any prohibition for this action.

**Question 47:** What is the ruling for an old man or woman who breaks their fast (due to old age and difficulty)?

**Answer:** I have already mentioned the answer to this question, they should feed a poor person for every. Each of them (the man and the woman) should feed a poor person each day.

**Question 48:** A female has missed (the fasting of) 3 Ramadanat (plural of Ramadan) due to an illness that prevents her from fasting. Should she pay money to feed the poor; as an expiation, because she can't make up the fasting due to the illness being continuous?

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**Answer:** If a Muslim doctor informed her that fasting harms her, then there is no problem in her paying money for feeding the poor. This was done by Anas bin Malik (رحمه الله), he used to feed a poor person every day.

But if she has the ability to make up the fasting, then it is not permissible for her to pay the money for the feeding of the poor. Indeed Allah The Most High mentioned:

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ فَمَنْ  
شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ

{The month of Ramadan is the month in which the Qur'an was revealed. It is a guidance for mankind and clear proofs for guidance and criterion. So whoever witnesses the month, then let him fast.}  
Surah al Baqarah: 183

And He also stated:

كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

{Fasting has been prescribed for you just as it has been prescribed for those who came before you so that you may acquire taqwa.}  
Surah al Baqarah: 183

(This means) Whoever has the ability, then it is mandatory for him to fast, and it is not permissible to replace it with something else (such as feeding the poor, etc.). As for the person who is not capable, then there is no harm in feeding the poor for each day of breaking the fast.

If Allah The Glorified and High cures the individual, and he has (already) fed a poor person for each day he didn't fast, it then becomes obligatory for him to fast (the coming Ramadan). This is due to the statement of Allah The Mighty and Exalted:

فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ

{So whoever from among you is ill, or on a journey, then upon him is to fast the number of other days.} Surah al Baqarah: 184

**Question 49:** Is it permissible for a female to delay her menses until after Ramadan, by using medicine or other medical means?

**Answer:** That which is apparent is that a female should leave herself upon the manner that Allah The Glorified and High has created her. Indeed Allah is more concerned with His religion and He is the more merciful to the female than her to herself. She is not in need of this, because she can fast (the missed days) after Ramadan, and likewise she can condition herself to fast on Mondays, Thursdays, and 3 days from each month. The Prophet (صلى الله عليه و سلم) said:

إِنَّهُمَا يَوْمَانِ تَرْفَعُ فِيهِمَا الْأَعْمَالُ، وَ أَحِبُّ أَنْ يُرْفَعَ عَمَلِي وَ أَنَا صَائِمٌ

“They are the 2 days in which actions are raised (to Allah), and I love that my actions are raised while I am fasting.” Sahih Muslim

The Prophet (صلى الله عليه و سلم) also mentioned, concerning fasting 3 days of each month:

إِنَّهَا كَصِيَامِ الدَّهْرِ

“It (fasting the 3 days) is equivalent to fasting the full year.” Sahih Muslim

There is also another treatment obtained (by fasting 3 days of each month). What is that cure? It removes hatred from the chest. The Prophet (صلى الله عليه و سلم) said:

صِيَامُ ثَلَاثَةِ أَيَّامٍ مِنَ الشَّهْرِ يُذْهِبُ مِنْ حَرِّ الصَّدْرِ

“Fasting 3 days of each month removes the wahara of the chest.”

The word **wahara** means hatred, and this hadeeth is recorded in the Musnad of Imam Ahmad.

**Translators comment:** We felt the need to mention more Fatawah regarding the issue of masturbation during the day in Ramadan.

**Shaikh Muhammed bin Saleh al Uthaymeen** (رحمه الله) said, when asked about a person masturbating during the day in the month of Ramadan:

Upon you is to repent to Allah from this action because it is something forbidden according to the most correct opinion of the scholars. This is due to the statement of Allah:

وَالَّذِينَ هُمْ لِأَفْوَاجِهِمْ حَافِظُونَ إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مُلُومِينَ فَمَنْ ابْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ

{And those who preserve their private parts except from their wives or their slave (girls), then there is no harm in this. And whoever goes further than this, then they are the wrongdoers} Surah al Mu'menoon:5-7

In addition to the statement of the Messenger (صلى الله عليه و سلم):

يا معشر الشباب ، من استطاع الباءة فليتزوج ، فإنه أغض للبصر وأحصن للفرج  
ومن لم يستطع فعليه بالصوم ، فإنه له وجاء

“Oh youth, those who are able, from amongst you, should marry, for verily it lowers the gaze and protects the private part. And whoever is not able, then let him fast, this is a protection for him.”  
Sahih al Bukhari and Sahih Muslim

In this hadeeth the Messenger (صلى الله عليه و سلم) directed the youth; those whom are not able to marry, to fast, and fasting contains a form of difficulty without a doubt. But if masturbation was permissible, the Messenger (صلى الله عليه و سلم) would have advised with it, because it is easier upon the youth; in it is a form of ease and



comfort. It was never the case that the Messenger (صلى الله عليه و سلم) would overlook what is easy and advise with that which is more difficult, if that which is easy and comfortable was permissible. It was from his regular character that if he chose between two matters, he would choose what was easier as long as it was not forbidden. Therefore, the Prophet (صلى الله عليه و سلم) bypassing what is easier in this matter informs and proves that it (masturbation) is not permissible.

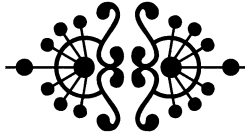
As for performing this act during the daytime in the month of Ramadan, then verily the sin is greater because the person has invalidated his fast. Thus, upon him is to repent to Allah two repentances: one for masturbation and the other for breaking his fast. It is likewise upon him to make up that day in which he broke his fast.

(Al Fatawah of Shaikh Uthaymeen, The book of Dawah 1/171, 172. and Fatawah Ramadan vol:2 pg:443)

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*We implore Allah to bless Shaikh Muqbil and grant him and his family the highest part of Jennah.*

Mustafa George DeBerry  
Riyadh, Kingdom of Saudi Arabia



Coming soon, inshallah

فضل المدينة  
وآداب سكناها وزيارتها

*The merits of Al Madinah*  
and the etiquettes of residing in and visiting the city

by Shaikh 'Abdul Muhsin bin Hamid al 'Abaad  
Teacher in the Prophet's Masjid for over 25 years

# Notes

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## Notes

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فتاوى  
رمضان

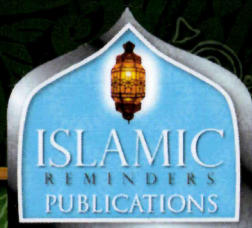
## QUESTIONS & ANSWERS ON FASTING RAMADAN

RAMADAN IS A BLESSED MONTH IN WHICH MUSLIMS FAR AND WIDE ARE IN NEED OF ENCOURAGEMENTS THAT WILL ALLOW THEM TO SEEK NEARNESS TO THEIR LORD BY CORRECTLY FASTING AND STANDING IN THIS MONTH. THE PROPHET (صلى الله عليه و سلم) SAID:

من صام رمضان إيمانًا و اجْتِسَابًا غُفِرَ لَهُ مَا  
تَقَدَّمَ مِنْ ذَنْبِهِ

“WHOEVER FASTS RAMADAN WITH FAITH AND SEEKING A REWARD, HIS PREVIOUS SINS WILL BE FORGIVEN.”

SAHIH AL BUKHARI AND SAHIH MUSLIM



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