

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لِحِلْمِكُمْ تَتَّقُونَ

O you who believe! Fasting is prescribed for you as it was prescribed for those before you, that you may have Taqwa

We thank and praise Allah for allowing us yet another month of Ramadaan in which we can show our love and devotion to Him and draw from the treasures of His mercy.

The month of Ramadan is a month which is venerated in the Islamic religion, and it is distinguished from the other months by a number of characteristics and virtues.

Allah has made fasting in this month the fourth pillar of Islam, as Allah mentions in Surah Baqarah:-

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

“The month of Ramadan in which was revealed the Qur’aan, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong). So whoever of you sights (the crescent on the first night of) the month (of Ramadan, he must observe Sawm (fasts) that month...”

- ✚ It is the month in which Allah has chosen to reveal the Qur’aan.
- ✚ Allah has blessed the Ummat of Muhammad (saw) with Laylatul -Qadr in this month. A night which is better than a thousand months.
- ✚ Allah has made fasting the days of Ramadaan and spending its nights in prayer out of faith and in the hope of reward a means of forgiveness of sins.
- ✚ In this month, Allah opens the gates of Paradise and closes the gates of Hell, and chains up the devils.
Abu Hurayrah said that our Nabi (saw) said: “When Ramadaan comes, the gates of Paradise are opened and the gates of Hell are closed, and the devils are chained up.”
- ✚ Fasting in Ramadaan is a means of expiation for the sins committed since the previous Ramadaan, so long as one avoids major sins.
Nabi (saw) said: “The five daily prayers, from one Jumu’ah to the next and from one Ramadaan to the next are expiation for (sins committed) in between, so long as you avoid major sins.”(Saheeh Muslim)
- ✚ ‘Umrah in Ramadaan is equivalent to Hajj performed with Nabi (saw).

Subhanallah, these are just a few virtues of this blessed month, there are so many more mentioned in the books of Ahaadith.

The fasting person has a very high status in the sight of Allah. Nabi (saw) has said *“a table will be laid below the Arsh of Allah for the fasting person on the day of judgement. They will sit at this table and partake of the food while all the other people will still be busy giving their account of deeds. On seeing them, they will say “how is it that these people are eating and drinking while we are still occupied in giving an account of our deeds? It will be said to them that they used to fast while you used to not fast”*

Fasting in the month of Ramadan is *fardh* upon every Muslim who is neither a lunatic nor an immature person. As long as there is no valid excuse, it is not permissible to abstain from fasting.

Once the time of fajr Salaah approaches (i.e. dawn) until the time of sunset, a person should make the intention for fasting and abstain from all food, drink, and intercourse. In the Shariah, this is known as fasting.

Partaking of sehri in Ramadan is Sunnat. It brings much blessings to the household as mentioned in a Hadith narrated by H.Anas bin Malik R.A:

قال رسول الله صلى الله عليه وسلم *تَسَحَّرُوا فَإِنَّ فِي السُّحُورِ بَرَكَاتٌ*

Nabi (saw) said “partake of sehri, for in sehri there is much blessings”

As far as possible, sehri should be delayed. However, it shouldn't be delayed so much that the time of dawn commences and one begins to have doubt in ones fast.

To leave out the fast on account of not waking up for sehri is a sign of lack of dedication and also a major sin.

The intention for fasting can be made either verbally or in the heart. It can be made in any language. However, in the Arabic language, this is how it is said...

بِصَوْمِ غَدٍ نَوَيْتُ مِنْ شَهْرِ رَمَضَانَ

CONDITIONS WHICH PERMIT THE BREAKING OF FAST

- 👍 A person suddenly falls ill and fears that if the fast is not broken, her life will be in danger or that her health will deteriorate.
- 👍 If an expectant mother encounters certain difficulties and thereby fears for her or her Childs life, it will be permissible for her to break her fast.
- 👍 A woman who is going through her menses or post natal bleeding is **NOT ALLOWED TO FAST** but will have to make up for those fasts at a later date. However, it is necessary for a woman to terminate the fast as soon as she experiences her menses.

CONDITIONS WHICH PERMIT ONE NOT TO FAST

- 👍 A person experiences a sickness which could be aggravated by fasting, and fears that if she had to fast, her sickness would worsen, or that her recovery will be delayed or that she will die. In all these instances, she is allowed not to fast.

Once she recovers from this sickness, she must keep qadha for her fast that she missed. However, this concession cannot be obtained by mere thinking and the fast cannot be left out merely on this basis. Instead when a pious Muslim doctor says that fasting would be detrimental to the health, only then will it be permissible to leave out a fast.

- 👍 If the doctor is a non believer, or he/she is not religiously minded, his/her advice cannot be relied upon. One cannot leave out a fast merely on his/her advice.
- 👍 If a person breaks her fast without consulting a pious doctor, or without having a past experience, she will have to give kaffarah, and if she does not fast at all, it will be regarded as a major sin.
- 👍 If a person is travelling for more than 78km, it is permissible for her not to fast. Qadha of the missed fast will have to be kept after Ramadhaan. However, if by travelling, a person will not experience any difficulty by fasting, then she should keep the fast.
- 👍 A pregnant or breastfeeding woman is permitted not to fast if she fears for the life of her child or her own life. She must make qadha of the missed fast at a later date.
- 👍 A woman experienced her monthly menses or gave birth and was therefore in a state of nifaas (post-natal bleeding), as long as the state of haidh or nifaas remains, it will not be permissible for her to fast. Qadha of the missed fast should be made after ramadhaan.
- 👍 If a woman becomes clean from haidh or nifaas during the night, she should not leave out fasting the following day, even if she did not have a bath at night, she should still fast and have a bath in the morning. If a woman stops bleeding after dawn, it will not be permissible for her to fast for that day. In addition to this, she should abstain from eating and drinking for the rest of the day and resemble those fasting.
- 👍 A pregnant woman, who fears fasting will cause harm to either herself or the unborn child need not fast.
- 👍 A breastfeeding woman who fears fasting would affect the nursing of a child need not fast.

Factors which break the fast

- 👎 Eating or drinking intentionally
- 👎 Forcing oneself to vomit a mouthful or more.
- 👎 To **intentionally** swallow the vomit even though it is less than a mouthful
- 👎 To administer any medication through the ear or nose for example ear drops
- 👎 To intentionally indulge in intercourse

- 🗨️ Swallowing a particle of food greater or equal to the size of chick pea e.g. a particle of food stuck in between the teeth etc.
- 🗨️ If a particle of food less than the size of a chick pea is removed from the mouth and then put back into the mouth and swallowed.
- 🗨️ To swallow somebody else's saliva
- 🗨️ To administer any medication through the rectum. e.g. suppository
- 🗨️ Whilst being aware of one's fast to mistakenly swallow water when gargling
- 🗨️ To partake of food even though the time of sehri has elapsed
- 🗨️ To begin eating before the time of iftar
- 🗨️ To swallow toothpaste
- 🗨️ To swallow the flavouring of an artificially- flavoured Miswaak
- 🗨️ If a person's tears enters the mouth and **after recognising its taste** it is swallowed
- 🗨️ The same will apply for perspiration
- 🗨️ If a person swallowed saliva which is mixed with blood and the blood was more than the saliva (the taste of the blood is evident)
- 🗨️ To swallow after licking an envelop
- 🗨️ To swallow an insect e.g. a fly
- 🗨️ To smoke a cigarette, hookah etc.
- 🗨️ To inhale any smoke intentionally e.g. incense or luban
- 🗨️ To intentionally inhale steam e.g. medical purposes
- 🗨️ To use an inhaler (according to the majority of scholars) e.g. asthma inhaler
 - Note: irrespective of whether the inhaler is used through the mouth or nose
- 🗨️ if a tablet is placed under the tongue and some of the particles are swallowed e.g. the treatment of angina
- 🗨️ After forgetfully eating one continues eating thinking the fast is broken
- 🗨️ If a person forcefully sniffs whilst the nose is bleeding causing the blood to be ingested.

Factors which do not break the fast

- 👍 Applying surma even though the taste is evident in the mouth, or some remnant of the surma can be seen in the saliva
- 👍 Applying any ointment or medication to the eye
- 👍 After gargling and spitting out excess water, if one swallows any residual water with the saliva
- 👍 To intentionally swallow phlegm (note according to imam Shafi (R.A) this invalidates the fast, therefore, its best to abstain from it)
- 👍 To *accidentally* inhale smoke or dust
- 👍 To *Accidentally* swallow a fly or mosquito
- 👍 To place a piece of thread in ones mouth without swallowing it

- 👍 Tasting something and thereafter spitting it out without allowing it to go down the throat, (note the above is Makrooh)
- 👍 To brush the teeth with toothpaste, without allowing any toothpaste to go down the throat (however it is Makrooh and not preferable to use toothpaste)
- 👍 To intentionally collect saliva in the mouth and swallow it
- 👍 To apply oil to the hair or the body
- 👍 To take a bath
- 👍 To break wind in a tub of water
- 👍 If water unintentionally enters the ear
- 👍 To use a cotton bud/ear bud
- 👍 Inserting a catheter/tube in to the urine passage
- 👍 If a particle of food less than the size of a chickpea remains in the mouth from sehri and this is swallowed
- 👍 To *forgetfully* (whilst not being aware of fasting) eat and drink
- 👍 To smell perfume or any strong scent (however if a person intentionally inhales the smoke of luban or/and agar bati (incense sticks) then the fast will break)
- 👍 To sniff or inhale any strong smelling ointment such as Vicks (as long as it is applied to the external part of the nose)
- 👍 To experience wet dream
- 👍 To vomit a mouthful unintentionally
- 👍 Involuntary swallowing of vomit
- 👍 To take an injection
- 👍 To administer a drip (e.g. glucose drip)
- 👍 To have a tooth extracted so long as the blood does not go down the throat
- 👍 To have a blood transfusion or a blood sample taken (e.g. blood test)
- 👍 To be stung by an insect
- 👍 To be bitten by a snake
- 👍 Pre seminal discharge
- 👍 To apply Nicorette patches

Those things which are Makrooh (disliked)

- 👎 To chew anything without swallowing it
- 👎 To use toothpaste or mouthwash (Note if any part of the toothpaste and mouthwash is swallowed the fast will break)
- 👎 To lick the glue of an envelope and then spit it out
- 👎 To gather saliva in the mouth and thereafter swallow it
- 👎 To excessively gargle the mouth
- 👎 To unnecessarily administer a glucose drip
- 👎 To unnecessarily take an injection (e.g. protein any energy enhancing injection)
- 👎 To unnecessarily have a tooth extracted

-  To take part in swimming
-  To play in water
-  To remain immersed in water for a long period of time
-  To break wind in water
-  To donate blood, without necessity (particularly if there is a risk of being overcome with weakness)
-  To have cupping done if there is a fear of the strength diminishing
-  To indulge in any activity which will weaken the body
-  To remain in the state of janaabah (Janaabah is a state in which a bath becomes compulsory e.g. after a wet dream)
-  To get involved in arguments and quarreling
-  To use obscene and vulgar language

Things which are not Makrooh

- To use a Miswaak throughout the day (as long as it is not artificially flavoured)
- To swallow saliva
- To gargle the mouth (as long as it is not excessive)
- To take a bath which is not compulsory
- To apply surma
- To apply lotion or oil to the body, beard or hair

Did you know?

If you have woken up for sehri and realised you needed to take a bath but there remains only such an amount of time that either sehri can be eaten or a bath can be taken, it will not be Makrooh to delay the bath. However before eating wash ones hands and mouth and private parts.