



*A Concise Study Guide to
Fasting During the Month of
Ramadān*

(2nd Edition, 1433AH/2012)

Taken from the works of the great scholars Muḥammad b. Badr al-Dīn Balbān [d. 1083 AH], may Allāh have mercy on him, and Dr. Ṣāliḥ b. Fawzān al-Fawzān, may Allāh protect him

Rendered into the English language by Abū Ādam Jamīl Finch

[Table of Contents]

Cover Page.....	1
Table of Contents.....	2
An Introduction to the Study Guide.....	3
An Important Principle of Seeking Knowledge.....	4
About the Book.....	5
About the Author.....	5
The Ruling on Fasting the Month of <i>Ramaḍān</i>	6
Conditions for the Obligation of Fasting.....	6
When Does the Month of <i>Ramaḍān</i> Enter.....	7
Astrological Calculations are an Innovation	7
The Correct Creed is What Will Unite This Nation	8
Clarification of Who Must Refrain from Eating in the Middle of the Day	
During <i>Ramaḍān</i>	8
Those Who are Excused from Fasting.....	9
The Ease of Islām.....	12
The Ruling of the Intention to Fast During <i>Ramaḍān</i>	12
Things that Break the Fast and Their Categories.....	13
Things that Break One’s Fast by Entering the Body.....	14
Things that Break One’s Fast by Exiting the Body.....	15
Conditions for Actually Breaking One’s Fast.....	17
That Which Breaks the Fast and Requires a <i>Kaffārah</i> (i.e. expiation)]	18
The Ruling for the Woman Pertaining to Intercourse.....	19
The <i>kaffārah</i> Must be Done in Order, not by Choice.....	20
It is Permissible to Taste Food.....	20
Kissing While Fasting.....	20
Actions that Decrease from One’s Reward of Fasting.....	21
Breaking One’s Fast Quickly.....	22
A Supplication for Breaking Fast.....	23
Delaying the Pre-Dawn Meal.....	23
Rulings for Making up Days.....	24

[An Introduction to the Study Guide]

Before the reader are brief and concise notes from a four-day seminar that was conducted at *Masjid Muqbil Ibn Hādī al-Wādī*¹ [d. 1422 AH] in Philadelphia, Pennsylvania¹ on the topic of “*Fiqh Rulings of Ramaḍān*.”

The book that was used is titled: *Akhṣar al-Mukhtaṣirāt*, translated to mean: “**The Most Concise Summary [on Fiqh Rulings]**.”² The book was written by *Imām Muḥammad b. Badr al-Dīn Balbān* [d. 1083 AH]. During the seminar, this concise book was coupled with parts of its explanation by the great, contemporary, elder scholar, Dr. Ṣāliḥ b. Fawzān al-Fawzān³, may Allāh protect him.

When reading the study guide, that which is preceded by a bullet point is the speech of the author of *Akhṣar al-Mukhtaṣirāt*, Muḥammad b. Badr al-Dīn Balbān, and other than that is the speech of Dr. Ṣāliḥ b. Fawzān al-Fawzān. Statements that are from the translator are preceded by [TN], translator’s notes.

Finally, this study guide is not meant to be a comprehensive guide to the *fiqh* of fasting. Rather, it is meant to be as brief and concise as possible. Therefore, differing between the scholars of Islām will not be mentioned, and it is not far-fetched that the reader may read or hear different opinions other than those mentioned in this study guide.

We ask Allāh, the Exalted, to make this effort solely for Him. And may He, the All-Able, make it of benefit to its compiler and to those who read it. And may Allāh’s peace and blessings be upon His last Messenger, al-Muṣṭafā, Muḥammad b. Abdillāh.

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¹ May Allāh bless those in charge of the Masjid for having good thoughts of the lecturer and for allowing the seminar to take place.

² [TN]: During the seminar, every issue in the chapter of fasting was not studied.

³ [TN]: A member of the Permanent Committee of Scholars of Saudi Arabia

[An Important Principle in Seeking Knowledge]

[TN]: Muḥammad b. Sīrīn al-Baṣrī [d. 110 AH]⁴, may Allāh have mercy on him, said: **“Indeed this religion is based upon knowledge. So, examine thoroughly from whom you take your knowledge.”**⁵

*Shaykh Aḥmad Bāzmūl*⁶, may Allāh protect him, commented:

This is a famous statement. The people of knowledge deem it to be one of the most important principles for the student of Islamic knowledge [to abide by]. Rather, they deem it to be one of the most important principles of Islām.

This is because this principle clarifies and distinguishes from whom knowledge is to be taken, and from whom knowledge is not to be taken.⁷

With that being said, we felt that it is very important to mention a few brief words about the author of the chosen book and about the book itself, *inshā* Allāh.

⁴ [TN]: Muḥammad b. Sīrīn [d. 110AH] was the freed slave of Anas b. Mālik [d. 92/93 AH], the servant of the Messenger of Allāh, prayers and peace upon him. [Aḥmad Bāzmūl, Summary of the Explanation of Ibn Sīrīn’s Statement, pg. 17]

⁵ [TN]: See Dr. Aḥmad Bāzmūl’s explanation of this statement for a full discussion on its chain of narration.

⁶ [TN]: A scholar and teacher at *Umm al-Qurā* University in Makkah, K.S.A

⁷ Aḥmad Bāzmūl, The Summary of the Explanation of Ibn Sīrīn’s Statement, 6

[About the Book]

Shaykh Muḥammad al-Subayyī⁸, may Allāh protect him, said:

Indeed, the book *Akhṣar al-Mukhtaṣirāt* which discusses the *fiqh* of *Imām* Aḥmad b. Ḥanbal [d. 241 AH], may Allāh have mercy on him, by the great scholar, Muḥammad b. Badr al-Dīn Balbān [d. 1083 AH] is from the relied upon texts [in *fiqh*]...

The author desired to make the study of *fiqh* easy for the beginner. So, the result was a book that reads smoothly, its meanings are clear, and its arrangement is superb. This book also contains the most important issues [of *fiqh*].⁹

[About the Author]

Shaykh ʿAbdur-Raḥmān al-Dimishqī, may Allāh have mercy on him, said:

He was a learned man and a pillar [of knowledge]. He was unequalled in his day and time. He was *Shaykh al-Islām*. He was the adornment of those scholars who implemented their knowledge. He was a pillar when it came to establishing the correct opinions on issues. And he was the essence of precision: **Muḥammad b. Badr al-Dīn b. Balbān al-Ḥanbalī** [d. 1083 AH].¹⁰

⁸ [TN]: The Head of Affairs at *Masjid al-Ḥarām* in Makkah and al-Madīnah, lecturer and sermon giver therein

⁹ Ibn Badrān, Footnotes on *Akhṣar al-Mukhtaṣirāt*, 11

¹⁰ Ibid, pg. 97

[The Study Guide]

[The Ruling on Fasting during the Month of *Ramaḍān*]

- “It is obligatory to fast the month of *Ramaḍān*.”¹¹

Shaykh Ṣāliḥ al-Fawzān, may Allāh protect him, explained: “Allāh, the Most High, says: **‘O You who believe fasting has been made obligatory upon you just as it was made obligatory upon those who came before you.’**”^{12/13}

[Conditions for the Obligation of Fasting]

- “One must fulfill four conditions before fasting during *Ramaḍān* becomes obligatory upon him or her:”¹⁴
 1. One must be Muslim;
 2. One must be of sound mind;
 3. One must be an adult¹⁵;
 4. One must be able to fast

¹¹ Muḥammad b. Badr al-Dīn Balbān, *Akhṣar al-Mukhtaṣirāt*, 161

¹² *Sūrah al-Baqarah* (2): 183

¹³ Ṣāliḥ al-Fawzān, *An Explanation of Akhṣar al-Mukhtaṣirāt*, vol.2/pp. 60-61

¹⁴ Muḥammad b. Badr al-Dīn Balbān, *Akhṣar al-Mukhtaṣirāt*, 161

¹⁵ [TN]: A Muslim reaches adulthood by **one** of four matters: growing pubic hair, emitting sperm, reaching the age of 15, or having a menstrual cycle.

[When Does the Month of *Ramaḍān* Enter]

- “*Ramaḍān* enters by one of two ways:”¹⁶
 1. By sighting the crescent
 2. By completing thirty days of *Sh‘abān*

Shaykh Ṣāliḥ al-Fawzān, may Allāh protect him, explained:

The Messenger of Allāh, prayers and peace upon, said: “**Begin fasting when you sight the moon, and end fasting when you sight the moon. And if you are unable to sight it, complete the month of *Sh‘abān* thirty days.**”¹⁷

[Astrological Calculations are an Innovation]

Shaykh Ṣāliḥ al-Fawzān, may Allāh protect him, explained: “Those who seek to begin fasting the month of *Ramaḍān* by using astrological calculations have added and innovated into the religion that which Allāh and Messenger, prayers and peace upon him, did not command us with.”¹⁸

¹⁶ Muḥammad b. Badr al-Dīn Balbān, *Akhṣar al-Mukhtaṣirāt*, 161

¹⁷ al-Bukhārī and Muslim

¹⁸ Ṣāliḥ al-Fawzān, *An Explanation of Akhṣar al-Mukhtasirāt*, vol.2/pp. 60-61

[The Correct Creed is What Will Unite This Nation]

Shaykh Ṣāliḥ al-Fawzān, may Allāh protect him, explained:

...People try to oblige all of the Muslims to begin their fast at one time. However, they fail to realize that this action of theirs is not the key to uniting the Muslims. Rather, that which will unite the Muslims is adhering to the correct creed based upon the Qurʾān and the *Sunnah* according to the interpretations of the pious predecessors (i.e. *al-Salaf al-Ṣāliḥ*)...

Imām Mālik b. Anas [d. 179 AH], may Allāh have mercy on him, said: “The latter of this nation will not be rectified except by that which rectified its beginning.”¹⁹

[Clarification of Who Must Refrain from Eating in the Middle of the Day During *Ramaḍān*]

- “If fasting becomes obligatory [upon someone] during the middle of the day in *Ramaḍān*²⁰, or if a traveler returns home whilst not fasting, or if a menstruating woman becomes pure during the day in *Ramaḍān*, they must make that day up and refrain from eating the remainder of the day.”²¹

¹⁹ Ṣāliḥ al-Fawzān, *An Explanation of Akḥṣar al-Mukhtaṣirāt*, vol.2/pg. 62

²⁰ Examples of this are someone accepting Islām, a child becoming an adult, a [woman becoming pure from her menses], or the insane becoming sane during the course of the day in *Ramaḍān*. [Ibn Badrān, *Footnotes on Akḥṣar al-Mukhtaṣirāt*, pg. 162 and Ibn al-ʿUthaymīn, *Sharḥ al-Mumtʿi*, vol.6/pg.334.

²¹ Muḥammad b. Badr al-Dīn Balbān, *Akḥṣar al-Mukhtaṣirāt*, 161

Shaykh Ṣāliḥ al-Fawzān, may Allāh protect him, explained:

The traveler, the menstruating woman, the child, or other than them, if their [Islamically legislated] excuse [for not fasting] becomes non-existent during the day in *Ramaḍān*, they must refrain from eating the rest of the day and make that day up.

The reason they must make that day up is because they did not refrain from eating the whole of the day, and the reason they must refrain from eating is out of respect for the month of *Ramaḍān*.²²

[Those Whom are Excused from Fasting]

- “Whoever breaks his fast due to old age or an illness that there is no known cure for, and he is unable to fast, he must feed a needy person for each day that he does not fast.”
- “And it is recommended for the traveler, who is shortening his prayer, and for the sick, who are both facing hardship, to break their fast.”
- “And if a pregnant woman or breast-feeding woman breaks her fast because she is afraid of harming herself, then she must make that day up.”

²² Ṣāliḥ al-Fawzān, *An Explanation of Akhsar al-Mukhtaṣirāt*, vol.2/pg. 66

- “And if the pregnant or breastfeeding woman breaks her fast because she is afraid of harming her fetus, then she must make up that day, and he who is responsible for the child must feed a needy person on her behalf.”²³

Shaykh Ṣāliḥ al-Fawzān, may Allāh protect him, explained: “As it relates to people and their excuses when fasting, then there are five categories:

1. **The Healthy Resident:** His ruling is that he must fast on that day.
2. **The Sick and the Traveler:** Their ruling is that it is permissible for them to break their fast, however, they must make up each day that they do not fast. Allāh, the Most High, says: “**And whoever is ill or on a journey, he must make up the exact number of days from other days.**”²⁴
3. **The Elderly Man and The Chronically Ill** whose illness there is no known cure for, and they are unable to fast: Their ruling is that they do not have to fast, nor do they have to make their days up.

However, they must feed a needy person for every day that they do not fast. Allāh, the Most High, says: “**As for those who can fast** (i.e. with great difficulty), **they have to feed a needy person.**”^{25/26}

²³ Muḥammad b. Badr al-Dīn Balbān, *Akḥṣar al-Mukhtaṣirāt*, 162

²⁴ *Sūrah al-Baqarah* (2): 185

²⁵ *Sūrah al-Baqarah* (2): 184

²⁶ Ibn ʿAbbās [d. 68 AH], may Allāh be pleased with him, commented: “This verse is pertaining to the elderly who are unable to fast, so they feed a needy person for each day they do not fast.” [al-Bukhārī]

4. **The Menstruating Woman and the Woman with Postpartum**

Bleeding: Their ruling is that they must make that day up, and that it is incorrect for them to fast.

5. **The Pregnant Woman and the Breastfeeding Woman:** The ruling for them is that they may possibly have to break their fast in order to repel harm to either the mother or the child. Therefore, if they break their fast because:

1. They are afraid of harming themselves (i.e. they are not worried about the well-being of the fetus or the child) then they must only make up that day. This is because the ruling of the sick person applies to them.

Or:

2. They are afraid of harming their fetus or child [by fasting] (i.e. they are not worried about the health of themselves), then it is upon them to do two things: make up that day and feed a needy person for each day that they do not fast, and this is the verdict given by some of the companions.

And feeding the needy person is the responsibility of he who is responsible for providing for the fetus or breastfeeding baby.²⁷

²⁷ Şāliḥ al-Fawzān, *An Explanation of Akḥṣar al-Mukhtaṣirāt*, vol.2/pp. 66, 67 & 69

[The Ease of Islām]

Shaykh Ṣāliḥ al-Fawzān, may Allāh protect him, explained:

If the traveler or the sick person fasts, their fast is correct. However, it is better, if their fast is difficult for them, to take the Islamic concession that has been afforded to them. Allāh, the Most High, says: **‘And whoever is ill or on a journey, he must make up the exact number of days from other days. Allāh desires ease for you, and He does not desire hardship for you.’**²⁸

The meaning of ease in this verse is taking the concession (i.e. the allowance of breaking fast), and the meaning of hardship is applying the original ruling (i.e. fasting).²⁹

[The Ruling of the Intention to Fast During *Ramaḍān*]

- “An obligatory fast is incorrect, unless it is accompanied by an intention to fast which took place in any part of the [previous] night...”³⁰

Shaykh Ṣāliḥ al-Fawzān, may Allāh protect him, explained:

The intention for all obligatory fasts must be made during the previous night. This is regardless whether the fast is being performed on its original day, being made up, an expiation, or [a fast that has become obligatory because of] a vow.

²⁸ *Sūrah al-Baqarah* (2): 185

²⁹ Ṣāliḥ al-Fawzān, *An Explanation of Akḥṣar al-Mukhtasirāt*, vol.2/pg. 66

³⁰ Muḥammad b. Badr al-Dīn Balbān, *Akḥṣar al-Mukhtasirāt*, 162

The Messenger of Allāh, prayers and peace upon, him said: **“Whoever does not make his intention to fast, at night, before *fajr*, then there is no fast for him.”**³¹

So, if one makes the intention to fast [anytime] before *fajr*, then his fast is correct, because he actualized his intention at night.^{32/33}

[Things that Break the Fast and Their Categories]

- [Whoever enters anything into his stomach or throat has broken his fast];³⁴
- “Whoever forces himself to vomit, or ejaculates due to masturbation, touching their spouse, or repeatedly looking [at the opposite sex], they have broken their fast. And whoever intends to break their fast, or performs cupping, or is cupped, they have broken their fast [as well]...”³⁵

³¹ **Authenticated** by *Imām* al-Albānī. See *al-Irwāʾ*: 4/25.

³² [TN]: The time frame for one to make intention to fast begins at *maghrib* of the previous night and ends at *fajr*.

³³ Sāliḥ al-Fawzān, *An Explanation of Akhṣhar al-Mukhtaṣirāt*, vol.2/pg. 71

³⁴ [TN]: Summarized

³⁵ Muḥammad b. Badr al-Dīn Balbān, *Akhṣhar al-Mukhtaṣirāt*, 163

Shaykh Sāliḥ al-Fawzān, may Allāh protect him, explained:

Things that break one's fast are categories:

1. That which breaks one's fast and one must only make up the day;
2. That which breaks one's fast and one must make up the day and perform a *kaffārah* (i.e. expiation)³⁶

Things that break one's fast are other categories as well:

1. That which breaks the fast by entering the body
2. That which breaks the fast by exiting the body³⁷

[Things that Break One's Fast by Entering the Body]

Shaykh Sāliḥ al-Fawzān, may Allāh protect him, explained:

[A fasting person] must refrain from food and drink. He or she must also refrain from that which is similar to food and drink. He or she must refrain from all that enters the stomach or throat...

And what is meant by those things that are similar to food and drink are nutritional needles and ivies.³⁸

³⁶ [TN]: *al-Imām al-Ḥajjāwī* [d. 968 AH], may Allāh have mercy on him, said: "Nothing obligates a *kaffārah* (i.e. expiation) except intercourse during the days of *Ramaḍān*." [See *Zād al-Mustaḥṣin*, pg. 152]

³⁷ Sāliḥ al-Fawzān, *An Explanation of Akḥṣar al-Mukhtasirāt*, vol.2/pp. 72

³⁸ Sāliḥ al-Fawzān, *An Explanation of Akḥṣar al-Mukhtasirāt*, vol.2/pp. 72-73

[Things that Break One's Fast by Exiting the Body]

Shaykh Ṣāliḥ al-Fawzān, may Allāh protect him, explained:

That which breaks one's fast by exiting the body is what follows:

1. **Causing One's Self to Vomit:** The Messenger of Allāh, prayers and peace upon him, said: **'Whoever is overcome by vomit, then he doesn't have to make that day up, and whoever causes himself to vomit must make up that day.'**³⁹
2. **Masturbation:** The Messenger of Allāh, prayers and peace upon him, said: **'My slave has left off his food, his drink and his desires for me.'**⁴⁰
3. **Touching in a Manner Lesser than Intercourse and Ejaculating as a Result**
4. **Repeatedly Looking at Women Until One Ejaculates:** If sperm exits, with desire, from a man, because of him repeatedly looking at women, touching a woman, or masturbating, his fast becomes void. His fast is null and void because he has done these things by choice and ejaculated as result.

It is obligatory for a Muslim to lower his glaze. Allāh, the Most High, says: **'And say (O Muḥammad) to the believers: Lower your gazes and guard your private parts.'**⁴¹

³⁹ **Authenticated** by *Imām* al-Albānī. See *al-Irwā'*: 4/51-52.

⁴⁰ al-Bukhārī and Muslim

⁴¹ *Sūrah al-Nūr* (24): 30

This verse is general, pertaining to *Ramaḍān* and other than *Ramaḍān*. However, during the month of *Ramaḍān*, it deserves to be stressed moreso...⁴²

5. **Intending to Break Your Fast:** If a person intends to break his fast by cutting off his intention to fast, his fast becomes void. This is because it is a must that his intention remains continuous through-out the entire day, every day. So, if he cuts off his intention, he has broken his fast.

The Messenger, prayers and peace upon him, said: **‘Verily, actions are correct or incorrect due to intentions, and every person shall have what they intended.’**⁴³

6. **Cupping or Being Cupped:** Cupping is a Prophetic medicine. [The *fiqh* ruling on] cupping or being cupped is that they break ones' fast. The Messenger of Allāh, prayers and peace upon him, said: **‘The cupper and the cupped have both broken their fasts.’**⁴⁴

Similar to cupping is one who has blood drawn for an emergency or for a blood bank. As for blood that unwillingly exits from the body, this has no effect on his fast.

7. **If Water from Inhaling into the Nose Enters into the Throat:** If one forcefully inhales water thru his nose [during *wuḍū*], and it enters his throat, his fast is broken. This is because he was the cause of water entering his throat.

⁴² Ṣāliḥ al-Fawzān, An Explanation of *Akhṣar al-Mukhtaṣirāt*, vol.2/pg. 75

⁴³ al-Bukhārī and Muslim

⁴⁴ **Authenticated** by *Imām* al-Albānī. See *al-Irwā*: 4/65.

The Messenger of Allāh, prayers and peace upon him, said: **‘Inhale water through your noses forcefully [during *wuḍū*], except if you are fasting.’**^{45/46}

[Conditions for Breaking One’s Fast]

Shaykh Ṣāliḥ al-Fawzān, may Allāh protect him, explained: [The things that break one’s fast must be done]:

1. **Purposely:** The Messenger of Allāh, prayers and peace upon him, said: **‘Whoever eats forgetfully, and he is fasting, let him finish his fast. Indeed, Allāh is the One who provided him with [that] food and drink.’**⁴⁷
2. **By Choice:** The Messenger of Allāh, prayers and peace upon him, said: **‘Allāh had indeed pardoned my nation for that which they are forced to do.’**⁴⁸
3. **Consciously:** Allāh, the Most High, says: **‘O our Lord, do not hold us accountable if we forget or make a mistake.’**^{49/50}

⁴⁵ **Authenticated** by *Imām al-Albānī*. See *al-Mishkā*, pg. 405.

⁴⁶ Ṣāliḥ al-Fawzān, An Explanation of *Akhṣar al-Mukhtaṣirāt*, vol.2/pg. 77

⁴⁷ al-Bukhārī and Muslim

⁴⁸ **Authenticated** by *Imām al-Albānī*. See *al-Irwā*: 1/123.

⁴⁹ *Sūrah al-Baqarah* (2): 286

⁵⁰ Ṣāliḥ al-Fawzān, An Explanation of *Akhṣar al-Mukhtaṣirāt*, vol.2/pg. 77

[That Which Breaks the Fast and Requires a *Kaffārah* (i.e. expiation)]

- “And whoever has intercourse during the days of *Ramaḍān*, other than the one who has *shabaq*⁵¹, then he must make that day up and perform the *kaffārah* (i.e. expiation)...”⁵²

Shaykh Ṣāliḥ al-Fawzān, may Allāh protect him, explained:

If a man has intercourse with his wife, regardless of whether he ejaculates or not, even if he [only] enters his private into her private, his fast is ruined, and it is upon him to make that day up and perform the *kaffārah*. This is because this action (i.e. mere penetration) is considered intercourse [as well].

Intercourse, eating, and drinking have all been made permissible during the nights of *Ramaḍān* only. Allāh, the Most High, says: **‘It has been made permissible for you to have sexual relations with your wives during the nights [of *Ramaḍān*].’**⁵³

A man came to the Prophet prayers and peace upon him, said, ‘I am doomed, O Messenger of Allāh!’ He, prayers and peace upon him, said: ‘Why are you doomed?’ He said: ‘I had intercourse with my wife (during the day) in *Ramaḍān*.’ He said, ‘Can you free a slave?’ He said: ‘No.’ He said: ‘Can you fast for two consecutive months?’ He said, ‘No.’ He said: ‘Can you feed sixty poor persons?’ He said, ‘No.’

⁵¹ *Shaykh* Fawzān mentions that: “*Shabaq* is a disease wherein an excessive amount of sperm gathers in the testicles, and if the person doesn’t have intercourse, his testicles will explode. – Ibid, vol.2/79

⁵² Muḥammad b. Badr al-Dīn Balbān, *Akḥṣar al-Mukhtaṣirāt*, 163

⁵³ *Sūrah al-Baqarah* (2): 187

The Prophet, prayers and peace upon him, fell silent. Whilst we were (sitting) like that, the Prophet, prayers and peace upon him, was brought a container of dates. He said: 'Where is the one who was asking?' The man said, 'Here I am .' He said, 'Take these and give them in charity.' The man said: 'Who is poorer than I, O Messenger of Allāh? There is no household between the two lava fields (i.e. in *al-Madīnah*) that is poorer than my household.' The Prophet, prayers and peace upon him, smiled until his back teeth could be seen, then he said: 'Feed your family with them.'⁵⁴

This *hadīth* shows that intercourse ruins one's fast and obligates the *kaffārah*.

As for the one who has *shabaq* (see footnote #51), it is permissible for him to have intercourse, and there is nothing upon him except to make up that day.

[The Ruling for the Woman Pertaining to Intercourse]

Shaykh Ṣāliḥ al-Fawzān, may Allāh protect him, explained:

As for the woman who has intercourse, if she is aware of the ruling and still agrees to intercourse, then the same ruling of making up that day and *kaffārah* apply to her, just like the man. However, if she is forced, [she does not make that day up]⁵⁵ nor does she have to perform a *kaffārah*.⁵⁶

⁵⁴ al-Bukhārī and Muslim

⁵⁵ *Shaykh* °Uthaymīn, *Sharh al-Mumt°i*, vol.6/pg.44

⁵⁶ Ṣāliḥ al-Fawzān, *An Explanation of Akḥṣar al-Mukhtaṣirāt*, vol.2/pg. 79

[The *kaffārah* Must be Done in Order, not by Choice]

Shaykh Ṣāliḥ al-Fawzān, may Allāh protect him, explained:

“The *kaffārah* must be done in order: so, one must free a slave; if he is unable, he must fast two consecutive months; if he is unable, he must feed sixty poor people.”⁵⁷

[It is Permissible to Taste Food]

Shaykh Ṣāliḥ al-Fawzān, may Allāh protect him, explained: “It is permissible to taste food as long as one does not swallow it. If the taste enters his throat, his fast is broken.”⁵⁸

[Kissing While Fasting]

Shaykh Ṣāliḥ al-Fawzān, may Allāh protect him, explained:

It is disliked to kiss and the like during the days of *Ramaḍān* because it could lead to intercourse. As for he who is able to control his desires such as an older man, whose desires are not intense, it is permissible for him to kiss and the like during *Ramaḍān*. This is because the Messenger of Allāh, prayers and peace upon him, used to kiss his wives while he was fasting⁵⁹, due to the fact that he was able to control his desires.

⁵⁷ Ibid, 80

⁵⁸ Ṣāliḥ al-Fawzān, An Explanation of *Akhṣar al-Mukhtaṣirāt*, vol.2/pg. 77

⁵⁹ ʿĀʾishah, may Allāh be pleased with her, said: “The Prophet, prayers and peace upon him, used to kiss and touch his wives while he was fasting.” [al-Bukhārī and Muslim]

So, this [action of the Prophet, prayers and peace upon him,] shows that the one is able to control himself may kiss his wife while he is fasting. As for the one who cannot control his desires, kissing is disliked for him because it may lead to that which may break his fast.

As for the one who believes he will ejaculate due to kissing, kissing is impermissible for him...⁶⁰

[Actions that Decrease from One's Reward of Fasting]

- “And it is extremely impermissible to lie, backbite, tale-carry and use verbal abuse [during *Ramaḍān*].”⁶¹

Shaykh Ṣāliḥ al-Fawzān, may Allāh protect him, explained:

The fasting person abstains from the desires of the stomach and the privates. He also stays away from the desires of the tongue, such as backbiting, tale-carrying, lying and forms of verbal abuse such as cursing people, their [parents], finding fault with people and belittling them.

The Messenger of Allāh, prayers and peace upon him, said: “**When one of you wakes up in the morning, he must not act foul nor indecent. If a person verbally assaults you or tries to fight you, say [to him]: I am fasting. I am fasting.**”⁶² In other words, I am not going to respond to you because fasting prevents me from doing so.⁶³

⁶⁰ Ṣāliḥ al-Fawzān, An Explanation of *Akhṣar al-Mukhtaṣirāt*, vol.2/pg. 82

⁶¹ Muḥammad b. Badr al-Dīn Balbān, *Akhṣar al-Mukhtaṣirāt*, 163

⁶² al-Bukhāri and Muslim

⁶³ Ṣāliḥ al-Fawzān, An Explanation of *Akhṣar al-Mukhtaṣirāt*, vol.2/pg. 83

[Breaking One's Fast Quickly]

- "And it is recommended to break fast quickly."⁶⁴

Al-'Allāmah Ṣāliḥ al-Fawzān, may Allāh protect him, explained:

It is *sunnah* to hasten in breaking fast once the sun has set, due to the statement of Allāh, the Most High, '**Then complete the fast until the night.**'⁶⁵; the night begins when the sun sets. Therefore, when it is realized that the sun has set, or [when] one overwhelmingly believes that the sun has set, this is when he breaks his fast.

The Messenger of Allah, prayers and peace upon him, also said:

'...[**When**] **the sun sets, one should break fast.**'⁶⁶. Also in *Hadīth al-Qudsī*, '**The most beloved of my slaves to me are those who break their fast the quickest.**'^{67/68}

The proofs and evidences of breaking one's fast quickly are in [total] opposition to innovators who prolong breaking the fast until the stars appear.⁶⁹

⁶⁴ Muḥammad b. Badr al-Dīn Balbān, *Akhṣar al-Mukhtaṣirāt*, 164

⁶⁵ *Sūrah al-Baqarah* (2): 187

⁶⁶ al-Bukhārī

⁶⁷ **Described as weak** (*ḍa'īf*) by *Shaykh al-Albanī* in *al-Tirmithī* [#700]

⁶⁸ [TN]: On the authority of Sahl b. S'ad, may Allāh be pleased with him: "The Messenger of Allāh, prayers and peace upon him, said: '**People will remain upon good as long as they break their fasts quickly.**' " [al-Bukhārī]

⁶⁹ Dr. Ṣāliḥ al-Fawzān, *An Explanation of Akhṣar al-Mukhtaṣirāt*, vol.2/pg.84

[A Supplication for Breaking Fast]

- “It is recommended to say what has been conveyed when breaking fast.”⁷⁰

Al-‘Allāmah Ṣāliḥ al-Fawzān, may Allāh protect him, explained:

For example, one of the supplications that have been conveyed to us is the supplication of the Messenger of Allāh: **“The thirst has gone, the veins are moist, and the reward is obtained, *inshā* Allāh.”**⁷¹

[Delaying the Pre-Dawn Meal]

- “And it is recommended to delay the pre-dawn meal.”⁷²

Al-‘Allāmah Ṣāliḥ al-Fawzān, may Allāh protect him, explained:

It is from Prophetic tradition to delay the pre-dawn meal until a little before *fajr* prayer...There is a [*hadīth*] that mentions that Messenger of Allāh, prayers and peace upon him, used to delay the pre-dawn meal.

So, the narrator of the *hadīth* was asked: ‘What was the length of time between when the Prophet stopped eating [the pre-dawn] meal and the establishment of *fajr* prayer?’ The narrator of the *hadīth* responded: ‘Between the time he, prayers and peace upon him, refrained from eating and the establishment prayer was the amount of time it takes to read fifty verses from the Qur^ʿān.

⁷⁰ Muḥammad b. Badr al-Dīn Balbān, *Akhṣar al-Mukhtaṣirāt*, 164

⁷¹ Collected by Abū Dawūd

⁷² Muḥammad b. Badr al-Dīn Balbān, *Akhṣar al-Mukhtaṣirāt*, 164

As for those who begin their fasts from the middle of the night, or before *fajr* prayer, by stuffing themselves then going to sleep, consequently not awaking for *fajr* prayer because he doesn't want to interrupt his sleep, this action of his is against Prophetic tradition.

He [winds up] leaving off *fajr* prayer and prayer in congregation. The person who does this has incurred many great sins. This person may even delay *fajr* until its proper time has exited, causing it to be unaccepted from him.⁷³

[Rulings for Making Up Days]

- "It is recommended to make missed days up immediately and consecutively."⁷⁴

Al-'Allāmah Ṣāliḥ al-Fawzān, may Allāh protect him, explained:

If a person must make up days from *Ramaḍān*, let him hasten to make these day up, and let him make them up consecutively. He does this in order to free himself of the responsibility of making these days up, and in order to rush to fulfill that which is obligatory upon him.

It is also permissible to delay making these days as long as it is done before the next *Ramaḍān*. ^عĀ³isha, may Allāh be pleased with her, used to have to make up days, and she didn't make them up until the month of *Sh^عabān* due to her status with the Messenger of Allāh, prayers and peace upon him⁷⁵.

⁷³ Ṣāliḥ al-Fawzān, *An Explanation of Akḥṣar al-Mukhtaṣirāt*, vol.2/pg. 85

⁷⁴ Muḥammad b. Badr al-Dīn Balbān, *Akḥṣar al-Mukhtaṣirāt*, 164

⁷⁵ On the authority of ^عĀ³isha: "I used to have to make up fasts from *Ramaḍān*, but I wasn't able to make them up until *Sh^عabān*. [al-Bukhārī and Muslim]

So, this shows that it is permissible to delay making up missed days, especially if one has a need to.⁷⁶

It is by Allāh's grace that righteous actions are completed. And the last of my supplications is that all praise is due to the Lord of the Creation.⁷⁷

And may Allāh, the Most High, immensely reward all who aided in trying to ensure the accuracy of this project.

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⁷⁶ Ṣāliḥ al-Fawzān, An Explanation of *Akhṣar al-Mukhtaṣirāt*, vol.2/pg. 86

⁷⁷ We ask the noble reader to please excuse any mistakes found in the study guide. Due to the rapid approach of *Ramaḍān*, it was compiled much quicker than we would have liked. All suggestions and corrections can be sent to:

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