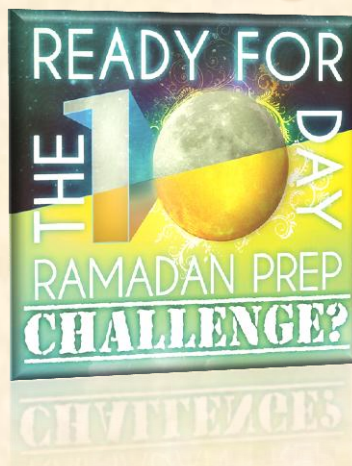


# Ramadan: Fiqh & Women

Sr. Hanaa Gamal

Summarized by: Sister S.T.

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My dear sisters, I am very honored to be with you today, and it is also a great honor to speak about something very near and dear to my heart, which is Ramaḍān. May Allāh (*subḥānahu wa ta ‘āla*) keep us here safe and sound until Ramaḍān comes, and I ask Allāh (*subḥānahu wa ta ‘āla*) to make it one of our best Ramaḍāns *inshā’Allāh ta‘āla*.

Ramaḍān is one of the times Allāh gives us to draw ourselves closer to Him (*subḥānahu wa ta ‘āla*). This is one of the seasons that Allāh gave us to multiply our rewards and to erase our sins and to raise our ranks in Jannah *inshā’Allāh*.

## Revelation on Fasting

Allāh (*subḥānahu wa ta ‘āla*) says, “Verily, those people who purify their souls, they are the successful ones, and those people who do not purify their souls are the losers.” Allāh (*subḥānahu wa ta ‘āla*) created us for one single purpose and that is to worship Him. Allāh says, “I did not create the unseen creature and mankind except for one purpose, which is to worship Me.” One of the great acts of worship is to fast in the month of Ramaḍān, which we know is one of the pillars of Islam. Allāh (*subḥānahu wa ta ‘āla*) says in the Qur’an, “O you who believe, Ramaḍān was prescribed upon you as it was prescribed upon the people before you for you to gain piety.” Also Allāh (*subḥānahu wa ta ‘āla*) encouraged us to fast and said in the same verse, “If you fast, it will be better for you if you only knew.”

Also, Allāh (*subḥānahu wa ta ‘āla*) told us to show gratitude and to thank Allāh (*subḥānahu wa ta ‘āla*) for giving us this opportunity to fast the month of Ramaḍān. Allāh (*subḥānahu wa ta ‘āla*) shows Mercy upon us and says we will fast only several days and it is easy for us to fast those several days and it is not the whole year, but Allāh will give the reward of fasting the whole year if you do it the proper way.

## Siyām: Definition & Ruling

What is *siyām*? The linguistic meaning of *siyām* means to abstain, and from the religious perspective, it means to abstain from eating, drinking, and sexual intercourse from dawn until sunset for the sole purpose of worshipping Allāh (*subḥānahu wa ta ‘āla*). This is the meaning of the word *siyām*.

When was *siyām* prescribed on Muslims? *Siyām* was prescribed on Muslims in the month of Sha’ban in the second year of the *hijrah*. What is the verdict of *siyām*? There is consensus that *siyām* is mandatory on all Muslim adults. Allāh said in the Qur’an: “O you who believe, We prescribe *siyām* fasting upon you as We prescribed it on the people who were before you in order for you to obtain piety.”

The Prophet (ṣallallāhu ‘alayhi wa sallam) said, “Islam was established on five pillars.” One of them is to fast the month of Ramaḍān. This is narrated in Bukhāri.

## **Virtues of Fasting**

What are the virtues of *siyām*? I will narrate one or two *aḥādīth* but there are so many showing the importance of the month of Ramaḍān. Rasūlullāh (ṣallallāhu ‘alayhi wa sallam) said, “Every deed of the believers is for them is for *siyām*. *Siyām* is for me, and I will reward the believers for it.” This is something that Allāh (*subḥānahu wa ta ‘āla*) kept for Himself to reward us for it because *siyām* shows ultimate sincerity and no one knows if you are fasting or not except yourself and of course Allāh. Allāh will reward you for your sincerity because you have left the *dunya* for Him.

One of the main virtues of the month of Ramaḍān is that Allāh revealed the Qur’an in that month. Also, there is the night of *laylat’l-qadr*, which is a night in which worshipping Allāh is better than 1,000 months. When Ramaḍān starts, Allāh opens the doors of Jannah, which means He is generous all year long but in this month Allāh is more generous. Also in this month Allāh closes the doors of Hellfire, making it hard to enter Hellfire. Allāh chains all of the devils, meaning that any bad things that we do comes from our own souls.

One of the virtues of fasting the month of Ramaḍān is to attain piety. Attaining piety is not only for the month of Ramaḍān. Allāh said, “O mankind, worship your Lord, the One who created you and the people before you in order to gain piety.” The ultimate goal of any type of worship we do is to gain piety, including *ṣalāh* and giving *ṣadaqah*. Everything that we do has to have a goal, which is to attain piety. We ask Allāh to help us attain piety in this month.

Another virtue of *siyām* is that it makes the fasting person feel for the misfortunate, so when he feels the pain in his stomach, he will think of those who do not have drink or food. This encourages us to be more generous in Ramaḍān and throughout the year. We show gratitude to Allāh for the things He has granted us.

One of the main virtues is to gain piety. This is mentioned in *Sūrat’l-Baqarah*. “O you who believe, fasting was prescribed upon you as it was prescribed upon those before you in order to gain piety.” Gaining piety is not only in Ramaḍān. Allāh (*subḥānahu wa ta ‘āla*) commanded us to have piety in each and every act of worship. *Sūrat’l-Baqarah* v. 201: “O mankind, worship your Lord, the One who created you and the people before you in order to gain piety.” Each and every action of our lives should be exclusively for Allāh. As Ibrāhīm (*‘alayhi’l-salām*) said, “Say, all of my rituals and my life and death are exclusively for Allāh.” Gaining piety is the ultimate goal of each and every action we do in our lives.

Another virtue of the month of Ramaḍān is feeling the unity of Muslims. People are fasting the same month and obeying Allāh and praying *qiyam* in the middle of the night.





## Etiquettes in Ramaḍān

We will talk about the etiquettes and tradition of the Prophet (ṣallallāhu ‘alayhi wa sallam) during Ramaḍān. One of the things he (ṣallallāhu ‘alayhi wa sallam) advised us to do during Ramaḍān is: “Eat the meal before ṣalāt’l-fajr because it has barakah.” It has barakah in two ways. The barakah comes from obeying the Prophet (ṣallallāhu ‘alayhi wa sallam) and following the Sunnah, and the other is by eating before dawn so that you have energy and nourish your body for the day.

Rasūlullāh (ṣallallāhu ‘alayhi wa sallam) encouraged us to eat dates in the suḥūr. Also from the etiquettes of the Prophet (ṣallallāhu ‘alayhi wa sallam) is that he would eat right away when hearing the adhān of ṣalāt’l-maghrib. The Prophet (ṣallallāhu ‘alayhi wa sallam) also advised us to make our tongue fast, meaning control our tongue from saying bad words, cursing, and major sins like backbiting and slandering and belittling each other and making fun of each other. The Prophet (ṣallallāhu ‘alayhi wa sallam) encouraged us to control our eyes and lower our gaze and control our ears and only listen to things that remind us of Allāh (subḥānahu wa ta ‘āla).

The Prophet (ṣallallāhu ‘alayhi wa sallam) advised us to pay attention to our time. In Ramaḍān, people become lazy and spend time sleeping or playing video games. Rasūlullāh (ṣallallāhu ‘alayhi wa sallam) warned us against this and to pay attention to our time.

Rasūlullāh (ṣallallāhu ‘alayhi wa sallam) encouraged us not to eat too much. He (ṣallallāhu ‘alayhi wa sallam) said that there is nothing worse you can fill except your stomach. Eat less so that you can enjoy tarawīḥ.

The Prophet (ṣallallāhu ‘alayhi wa sallam) was the most generous in Ramaḍān. Generosity is not just with your wealth but also with your smile, help, or knowledge. You can feed someone who is fasting, and Allāh will give you the reward of fasting for two days.

Rasūlullāh (ṣallallāhu ‘alayhi wa sallam) used to tell the companions that Ramaḍān is coming and that Allāh prescribed fasting and opened the doors of Jannah for us to repent and closed the doors of Hellfire and shackled the shayāṭīn and that there is one night that is better than 1,000 months.

Who is supposed to observe siyām? The Muslim, the adult, the sane, the one who is not a traveler, and the woman who is not on her menses. If you have a daughter, make sure that if she reaches the age of puberty even if she is 10 or 11 that she fasts.

## Nullifiers

We will now talk about some of the things that nullify your siyām. Your fast is broken by anything you eat or drink or intercourse with your husband or by taking any type of medication by mouth (liquid or pills).

Eye drops, ear drops and nose spray will not nullify the fast as long as it does not reach your throat. If you can taste it, then don’t take it because it will break your fast. Any kind of medicine for women that they put in their private parts does not break the fast. Cleaning your teeth, having fillings done by the dentist, or having a tooth pulled does not break the fast. You can rinse



your mouth and nose, and as long as it does not go to your throat, it will not break your fast. Injections are ok to take while fasting as long as they are not providing nourishment. Taking oxygen does not ruin your fast. If you eat or drink while you are forgetful, it does not break your fast. You can kiss and hug your husband during the day of Ramaḍān while you are fasting as long as you know that both of you can control yourselves. Intercourse during the day in the month of Ramaḍān is a major sin, and there is a *kaffārah* for it. If you wake up in the morning after having relations with your husband and it is after *ṣalāt'l-fajr* and you have not washed, your fast is still valid, and you just need to wash quickly so that you can pray *ṣalāt'l-fajr*. If you have a wet dream in the middle of the day, then you need to wash, but your fast is still valid. If you deliberately make yourself vomit, then it breaks your fast.

## Women's Issues

For women, when you receive your period, even if it is 5 minutes before *maghrib*, then you break your fast and have to make up this day. If you finish before *ṣalāt'l-fajr*, even if it is just 5 minutes before, make your intention to fast and wash and start fasting that day. If you finish your period 5 minutes after *ṣalāt'l-fajr*, then you must make up that day. If you feel that your period is going to start the next day but you did not yet receive your period, then make the intention to fast the next day and keep fasting until you see the actual blood or starting of your period.

It is permissible to take pills to not receive your period in Ramaḍān, but the '*ulemā*' say that these pills may cause harm and it may take several months for the body to come back to normal, so it is better to not take them and just break the fast when you receive your period and make up those days. The blood that comes out of sickness does not affect the *siyām*. Just wash your private parts before each *ṣalāh* and pray right away. If you cannot control the blood, you can combine *ṣuḥr* and '*aṣr* and combine *maghrib* and *isha* if it is not convenient for you to make *wuḍū*' every time.

If you have a miscarriage and the baby doesn't have any shape, then the blood that comes is considered like *damm al-istihādḥah* (the blood of sickness), so you don't stop praying and don't stop fasting because it is not considered the *damm* after having the baby. If you have a miscarriage and the baby has any shape like a head, hand, or foot, then we consider this to be like having a baby, so you deal with the blood just like after having a baby, meaning you stop praying, fasting, and sleeping with your husband until the blood stops completely, and then you shower and have the intention to start your *ṣalāh* and *siyām* again.

If you are pregnant, try and see if your body is strong enough to do *siyām* or not. Many sisters fast during their pregnancy. Those who break the fast are the weak ones. When you are breastfeeding, keep fasting until you feel like you are getting weaker, and then you would break fast. Try first.

You are permitted to go the *masjid* in Ramaḍān. Make sure that you wear the proper *ḥijāb* and do not have perfume or make-up on. Sit quietly and busy yourself with the remembrance of Allāh and recite Qur'an instead of talking and joking in the *masjid*, especially when the imam is reciting Qur'an. If you take a child, make sure that you control the child. If he cries, make sure you have a way to stop the crying or take him out so that the imam can continue his recitation. The *masjid* is the House of Allāh, and you are supposed to maintain the cleanliness of the *masjid* more than your house. Speak in a nice way and talk to each other in a sweet way and smile at each other. When you are in congregational prayer, one of the main problems we face any time we go is the straight



line for the women. Somehow it is so hard for the sisters to stand in a straight line, and it can sometimes be a big fight if someone tries to direct them to stand in a straight line. Be compliant with each other and nice to each other. Rasūlullāh (ṣallallāhu ‘alayhi wa sallam) told us it is ok for us to go to the *maṣjid*, but we need to adopt the etiquettes of the *maṣjid*. We enter the *maṣjid* with the right foot and ask Allāh to open the doors of mercy for us and sit quietly and busy ourselves with the remembrance of Allāh and talk to each other in a soft way.

Organize your pantry and refrigerator and plan ahead because you don't want to waste time in Ramaḍān going to the grocery store. It will be easier to know exactly what you need to cook.

Sr. Hanaa Gamal – Day 2 @ RamadanPrep.com

*With special thanks and du‘ā’s for Sister S.T.*

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