



## Basic Rulings of Fasting in Islam: Niyyah (Intention), Breaking Fast & More

### Description

Bismillahi Wal Hamdullillah Was Salaatu Was Salaamu â€œ alaa Rasoolillahi Ammaa Baâ€œ d

The following are some basic rulings related to fasting.

#### **The Pillars of Fasting**

##### **1. The Niyyah**

From the issues related to all acts of worship, that which if it is absent then the act of worship is null and void, the Niyyah (intention)

Fasting like all other acts of worship must have the Niyyah of the worshipper to perform the action for the sake of Allah. As is the case with all other acts of worship the place of the niyyah is the heart, in no act of worship is the niyyah uttered.

Allah the most high mentions (the meaning of which):

â€œ ***Say: Do you inform Allah concerning your religion? While Allah knows all that is in the heavens and all that is in the earth, and Allah is All-aware of everything***â€œ

(Suratul Hujurat Vs 16)

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The Messenger of Allah ﷺ Sallallahu alaihi Was Salam also said:

**âمّا 誰ever does not have the intention (to fast) before fajr, then he has no fastâمّا**

(Collected by Abu Dawood upon the authority of Hafsah âمّا Radiyallahu âمّا Anhaa) 7/122 and it is declared âمّا Saheehâمّا by shaikh Al Albaani in Saheehul Jaamiâمّa (6538)

One should have the niyyah to fast the whole of ramadhaan and not just certain days.

2. That one avoids the Muftiraat (things that break ones fast) from the beginning of the true fajr until sunset.

Allah the most high Mentions (the meaning of which):

**âمّا ..And eat and drink until the white thread (of dawn) appears to you distinct from the black thread (darkness of night).Then complete your fast until nightfall ..âمّا**

(Suratul Baqarah Vs 187)

By âمّا true fajrâمّا I mean the beginnings of the light of dawn that spreads across the horizon and not the false fajr which is light that stretches up into the sky

### **The Muftiraat (Things that break the fast)**

There are six main things that break ones fast:

#### **1 and 2. Eating and drinking**

Except that a person does so out of forgetfulness in which case there is no expiation upon him.

The Messenger ﷺ Sallallahu âمّa alaihi Was Salam Said:

**âمّا Whoever forgets while he is fasting and eats or drinks then let him complete his fast for indeed it was Allah who fed him or gave him drinkâمّا**

(Collected by Muslim 1155)

It is permissible though to complete ones suhoor meal, even if completing it takes one past the time of fajr, on the basis of the statement of the Messenger of Allah ﷺ Sallallahu alaihi Was Salam:

**âم If one of you hears the call (to prayer) and the vessel is in his hand, then he should not put it down until he has taken his need from itâم**

(Collected by Abu Dawood and authenticated by Sh Al Albaani in âم Saheeh Abi Dawood 2/447)

### **3. Intentional vomitting**

Though if he is overcome by vommiting there is nothing upon him

The Messenger \_ Sallallahu alaihi Was Salam said:

**âم Whosoever is overcome by vomitting then there is no need to make the fast up, and he who makes himself vomit intentionally must make it upâم**

(Collected by Tirmidhi 716 and declared âم Saheehâم By Shaikh Al Albaani in âم Saheehul Jaamiâم )

### **4 and 5. Menses and Post-Natal bleeding**

### **6. Sexual Relations (specifically intercourse)**

The expiation of which is a heavy expiation and that is two months consecutive fasting

Upon the authority of Abu Hurairah Indeed we were sitting with the Prophet when a man came to him and said: âم Oh Messenger of Allah I am destroyed! He said âم **What is wrong with you?**âم He responded: âم I have had relations with my wife while fasting! So the Messenger of Allah Sallallahu alaihi was Salam said to him: âم **Are you able to free a slave?**âم He said: âم Noâم He said: âم **Are you able to fast for two consecutive months?**âم he said: âم Noâم he said âم **Then are you able to feed sixty poor people?**âم he said âم Noâم then while we were there someone came and gave a weight of dates to the messenger âم Sallallahu alaihi Was Salam so he said: âم **Where is the questioner?**âم So he said: âم Here I amâم He said take these and give them in charityâم He said: âم Should it be upon a family that is poorer than mine Oh Messenger of Allah? For there is not between the two areas of volcanic rock (referring to the two boundaries of Madinah) a household that is poorer than mine!âم At which point the Messenger laughed until his incisors could be seen then he

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said: ﴿ Feed your family with it﴾

(Agreed Upon)

In one version collected by Abu Dawood (2376 and declared ﴿ Saheehâ﴾ By Shk Albaani in ﴿ Saheeh Abi Daawood (2096)﴾ It mentions that the weight of dates was fifteen Saaâ﴾ and the Messenger mentioned ﴿ You and your family may consume it and fast a day and seek forgiveness from Allahâ﴾

It should be known that what is commonly practiced by many, known as the fifteen minute precaution, where they consider the end of suhoor time fifteen minutes before its true end, the suhoor meal is consequently ended fifteen or so minutes before fajr, and at which point fasting ultimately begins for them, is an innovation.

Al Haafidh Ibn Hajar mentions: (after discussing the narration of ﴿ Amr ibn Maymoon collected by Abdur Razzaaq As Sanâ﴾ aani in his Musanaf ﴿ The companions of the Messenger of Allah ﴿ Sallallahu alaihi Was Salam were the quickest of the people to break the fast and the slowest in taking their Suhoor mealâ﴾ )

﴿ From the evil innovations, is that which has been brought about in this time, from the second adhan of fajr being called some twenty minutes before fajr during ramadhaan, and putting the lanterns out as a sign that eating and drinking is not permissible for those who wish to fast. Claiming that this is for the purpose of taking precaution with this act of worship. This practice has lead them to delay calling the adhaan of maghrib by good a measure to ﴿ ensure the time has enteredâ﴾ . Thus they have delayed breaking the fast and finished the dawn meal before its time, and in doing so, have opposed the sunnah. For this reason we see little good coming from them and much evil among them. Wallahu aâlam

(Fathul Baari 4/199)

Wallahu aâlam

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**Date**

02/08/2026

**Date Created**

07/21/2012