

Fasting Series | Shaykh ‘Abdul-‘Azīz ibn Bāz Expiation of Sexual Intercourse While Fasting

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Abū Hurayrah (رَضِيَ اللَّهُ عَنْهُ) narrated:

A man came to Allāh’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and said, “I am ruined, O Messenger of Allāh!” Allāh’s Messenger asked him, “**And what has ruined you?**” The man replied, “I had relations with my wife [during the day] in Ramaḍān.” The Prophet said to him, “**Are you able to free a slave?**” The man said, “No.” The Prophet said, “**Can you fast for two consecutive months?**” He said, “No.” The Prophet then asked him, “**Can you provide food for sixty poor people?**” He said, “No.” Then the man sat down. A basket of dates was brought to the Prophet and he said to the man, “**Give this as Ṣadaqah (charity).**” The man said, “To someone who is poorer than us?! There is no one in this city (Madīnah) who is in need of these dates more than

us!” The Prophet laughed until his molar teeth could be seen and said to the man, “Go and feed your family [with these dates].”¹

Explanation of Shaykh ‘Abdul-‘Azīz ibn Bāz (رَحْمَةُ اللَّهِ):²

In this ḥadīth, a man came to the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and said: “I am ruined, O Allāh’s Messenger!” Allāh’s Messenger asked him, “And what has ruined you?” The man replied, “I had relations with my wife while fasting.” He did so intentionally, his desires and the Shayṭān enticed him until he fell into it, so the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) informed him that he must expiate for this sin. The expiation is to free a believing slave, if he is unable to do that then he must fast two consecutive months and if he is unable to do that then he feeds sixty poor people.

¹ Ṣaḥīḥ al-Bukhārī (no. 1936) and Ṣaḥīḥ Muslim (no. 1111)

² Explanation of ‘Umdah al-Aḥkām, Dār al-Riyādah (pgs. 244-245)

This is similar to *Dhihār*³, for indeed the person who commits *Dhihār* and makes his wife forbidden upon him must expiate for this sin in the order mentioned.

The wife must also expiate if she agreed to have sexual intercourse during the day of Ramaḍān. As for if she was forced and was given no choice and did not agree then she is excused.

The ḥadīth proves that if one is unable to feed, fast or free a slave then the expiation no longer becomes on that person because the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did not tell him to expiate once he is able to. Instead, the Prophet said, **“Go and feed your family”** and remained silent after that. A person’s immediate family are not to be given expiation, so this proves that the obligation is removed from him due to inability.

This is different from *Dhihār*. The expiation of *Dhihār* never ceases upon him; it remains as a debt upon him

³ *Dhihār* is the sinful act of claiming that one’s wife is sexually impermissible, such as saying to her: “You are like my mother’s back to me.” (see. Sūrah al-Mujādilah [58:1-4])

until he is able to do one of the three: freeing a slave; fasting; or feeding.