

Fasting Series | Shaykh ‘Abdul-‘Azīz ibn Bāz

Waking up Junub in Ramaḍān

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَعَنْ عَائِشَةَ وَأُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُصْبِحُ جُنُبًا مِنْ جَمَاعٍ، ثُمَّ يَغْتَسِلُ وَيَصُومُ.

‘Ā’ishah and Umm Salamah (رَضِيَ اللَّهُ عَنْهُمَا) narrated:

Allāh’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) would wake up in the morning [when it was already *Fajr* time] whilst in a state of sexual impurity. Then, he would perform *ghusl* (ritual bath) and fast.¹

Explanation of Shaykh ‘Abdul-‘Azīz ibn Bāz (رَحِمَهُ اللَّهُ):²

The ḥadīth of ‘Ā’ishah and what has come in its meaning from the ḥadīth of Umm Salamah both

¹ Ṣaḥīḥ al-Bukhārī (no. 1926) and Ṣaḥīḥ Muslim (no. 1109)

² Explanation of Shaykh Ibn Bāz, *Dār al-Riyādah* (pg. 242-243)

prove that there is nothing wrong with someone who wakes up in the morning while junub (in a state of sexual impurity) to make ghusl even if it is after the emergence of Fajr.

The fast of this individual is valid and they do not have to make up the days. What is forbidden is having sexual intercourse after the emergence of Fajr. The Prophet would wake up in the morning whilst in a state of sexual impurity then he would perform ghusl and fast. The wording of Umm Salamah adds: “**...and he would not make up the day.**”

This is also the case regarding the woman who is menstruating or in the state of post-natal bleeding. If she becomes pure (stops bleeding) in the last part of the night and intends to fast but becomes occupied with eating the saḥūr (pre-dawn meal) and, thus, delays the ghusl until after the emergence of Fajr then there is nothing wrong with that. However, they must hasten to perform ghusl before the sunrise so that they can perform the prayer in its correct time. Likewise, the man in the state of sexual impurity

should hasten to perform the ghusl so that they can perform the prayer with the congregation.