

The Fasting Person Reaching Dawn in a State of Janaabah

On the authority of Aa'ishah and Umm Salamah (Radiya-llahu an-humaa) that the Messenger of Allah (Salla-llahu alayhi wa Sallam) used to reach the **dawn** (*Fajr*) while he was in a state of major sexual impurity (**Junub**) from his family (i.e. from having sexual relations with his wives). Then, he would perform a **Ghusl** (complete bath, in the *legislated manner*) and observe the **fast** (that day). [al-Bukhaaree, no. 1925, 1926]

Rulings Derived from this Hadeeth

1. The correctness (**Sihhah**) of the **fast** of the person who awakened at **dawn** (*Fajr*) while he is (**Junub**), i.e. in a state of *major impurity* due to having sexual relations [with one's spouse] during the night.
2. By *Qiyaas* (Analogy) **Al-Ih-ti-laam** (the state of major impurity due to the emission of semen *during sleep*) has the same ruling as (the state of major impurity due to) **al-Jimaa'** (having sexual relations with one's spouse) - and more rightly so. This is because, if one who is in that state of major impurity *by choice* [i.e. because they choose to have sexual relations with their spouse] is allowed to fast, then someone who is in that condition, *without having made a choice* in the matter [i.e. due to a wet dream], is *more deserving* and *more entitled* to fast.
3. There is *no* difference [as relates to this ruling] between the *obligatory* and *voluntary* fast, nor between *Ramadaan* and other days (of the year) *outside of Ramadaan*.
4. The **permissibility** (*Jawaaz*) of having sexual relations (**al-Jimaa'**) [with one's spouse] during the **nights** of *Ramadaan*, even if it is *just before* the break of dawn (*al-Fajr*).

Some of the scholars derived the permissibility of *the fast of the Junub* (person in the state of major sexual impurity) [Ruling no. 1 above] from the saying of Allah, the Most High: '*It is made lawful for you to have sexual relations with your wives on the night of fasting...*' [Soorah al-Baqarah, 2:187].

This is because the verse establishes the permissibility of having sexual relations with one's spouse **throughout the whole night** of the fast; and *a part of the night* is the period which is **just before** the break of dawn - such that it does not allow (time) for a *Ghusl* (complete bath). Hence, of necessity, the person will reach the dawn as a **Junub** (in the state of major sexual impurity). This is what the scholars of **Usool** (the Broad-Based Fundamental Principles upon which *Fiqh* rulings are based) call '**Dalaalatul-I-shaa-rah**' - a ruling that is *alluded to* or *hinted at*, even though it may not be clearly obvious.

5. The *excellence* of the *wives* of the Prophet (Salla-llahu alayhi wa Sallam), and their generosity (*Ihsaan*) to the *Ummah* (world-wide Muslim community). Indeed, they have conveyed from the Prophet (Salla-llahu alayhi wa Sallam) so much beneficial knowledge, especially the legal rulings related to the actions of the Prophet (Salla-llahu alayhi wa Sallam) involving *private matters* of the home which no one except them knew about. May Allah be pleased with them and may He make them pleased!!!

'*Umdah al-Ahkaam*', by al-Imaam Abdul-Ghaneer ibn Abdul-Waahid al-Maqdisee, along with its *Sharh* (Explanation) '*Tayseer al-'Allaam*', by Shaykh Abdullah ibn Abdur-Rahmaan ibn Saalih Aali Bassaam. Hadeeth No. 178 [p. 416]