



جهاز اءام الاسلام سلانءور  
JABATAN AGAMA ISLAM SELANGOR

...

# ***THE ETIQUETTE OF VISITATION WHILE FASTING***



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Let us strive to increase  
our *taqwa* of Allah  
*Subhaanahu Wa Ta'aala*,  
which is by abiding all of  
His Commands and  
avoiding all of

His prohibitions, so that  
we will attain the  
pleasure and blessings  
of Allah *Subhaanahu  
Wa Ta'aala* in this world  
and the Hereafter.



The *khutbah* today is titled...

...

# ***THE ETIQUETTE OF VISITATION WHILE FASTING***



#bahagianpengurusanmasjid

*Alhamdulillah*, we are still celebrating *'Eid al-Fitr* in the month of Shawwaal, the month where it is from the *sunnah* for us to fast six days, generally known as *Puasa Enam* (the six days of fasting). Perhaps,

**there are those among  
us that have already  
completed their six  
days of fasting, hence  
we congratulate them.  
While, those that have  
yet to complete their**

fasting, the opportunity  
to complete the *sunnah*  
(voluntary) fasting of  
Shawwaaal is still wide  
open, up until the  
arrival of the month of  
Dhul Qa'dah. Its virtues

are known to us,  
based on the *hadeeth*  
of Thawbaan  
*radiyAllaahu 'anh,*  
where Rasulullah ﷺ  
said:



***“Fasting for a month [in Ramadaan] is like fasting ten months, and fasting six days [of Shawwaa] is like fasting for two months. That is like fasting a full year.”***

***(ad-Daarimi)***

Allah *Subhaanahu Wa Ta'aala* has provided ample opportunity in our lives to reap tremendous rewards through the *'ibaadah* (worship) of fasting. After completing the obligatory fasting of

Ramadaan, we are highly recommended to fast the six days of Shawwaal, and few other types of *sunnah* fasting. Among them;

**First: The fasting of the day of 'Arafah on 9<sup>th</sup> Dhul Hijjah, which is specifically for those that are not performing the *'ibaadah* of hajj.**



**Second: The fasting of the day of Tasoo'a, which is the 9<sup>th</sup> of Muharram.**

**Third: The fasting of the day of 'Ashoora, which is the 10<sup>th</sup> of Muharram.**

**Fourth: Fasting on Mondays and Thursdays all year round.**

**Fifth: The fasting of *al-Ayyaam al-Beed* (البيض) or the White Days, which are the 13<sup>th</sup>, 14<sup>th</sup>, and 15<sup>th</sup> of every Islamic month.**

**Sixth: The forbidden months (أشهر الحرم) which are fasting in the months of Rajab, Dhul Qa'dah, Dhul Hijjah, and Muharram.**

**Seventh: Fasting in the month of Sha'baan.**

**Eighth: Fasting on the days of *as-Sood* (السود), which are the 28<sup>th</sup>, 29<sup>th</sup>, and 30<sup>th</sup> of every month.**



The question may arise, how can we complete our *sunnah* fasting while fulfilling banquet invitations such as ‘*Eid* celebration, *waleemah* (wedding feast), feast gatherings, and others. What should we do?

Indeed, the practice of visiting one another or responding to banquet invitations including *'Eid al-Fitr* open house is a noble practice especially if it provides the very opportunity for us to get

to know each other,  
foster *silaaturrahm* (ties  
of kinship), seek  
forgiveness and forgive  
each other, meeting  
relatives, thus  
strengthening the  
friendship. According to

ibn 'Umar *radiyAllaahu*  
*'anhuma,* when a  
Companion of Rasulullah  
ﷺ receives an invitation  
to a banquet, he will fulfill  
that invitation even  
though he is performing  
his *sunnah* fasting.



This is based on the  
*hadeeth* of Abu  
Hurayrah *radiyAllaahu*  
*'anh,* where  
Rasulullah ﷺ said:

***“When one of you is invited [to a meal] he must accept. If he is fasting he should invoke Allah’s blessings [on the host] and if he is not fasting he should eat.”***

***(Muslim)***

**This indicates that every invitation to a function cannot be taken lightly, where it becomes an offense if one deliberately does not fulfill it, without a legitimate excuse.**

For those that are performing their *sunnah* fasting, it is permissible to break the fast. Furthermore, it is even encouraged to break the fast if the host is seen as upset or offended if we

do not take even a small  
bite from the food served.

The same goes out to the  
host who invites guests  
and entertains guests  
while he himself is doing  
his *sunnah* fasting. If the

guests are seen as reluctant from eating the food served without the host eating along, then out of respect for the guests, it is much preferred for the host to break his fast and eat



together with his guests,  
rather than continuing his  
fast.

Such scenario took place  
when Rasulullah ﷺ visited  
Umm Haani *radiyAllaahu*  
*'anha* at her house, where

she served him with a drink. After he <sup>طاب الله</sup> <sub>وسئلهم</sub> drank it, he passed it to Umm Haani who drank the remaining of it. Umm Haani then said:

***“I have indeed sinned, so seek forgiveness for me.” He said: “What is that?” I said: “I was fasting, then I broke the fast.” He said: “Were you performing a fast that you had to make up?” I said: “No.” He said: “Then it is no harm for you.” (at-Tirmidhi)***

In a narration of Abu Sa'eed al-Khudri *radhiyAllaahu 'anh*, he said, "I prepared food for Rasulullah ﷺ, so he and his Companions came. When food was served, a man from one tribe said,

**“Verily, I am fasting.” So  
Rasulullah ﷺ said:**

***“Your brother has invited  
you and make this effort  
for you.” He ﷺ then  
continued: “Break your  
fast and make it up later  
if you wish.”*** (al-Bayhaqi)

According to the book *Mughni al-Muhtaj*, if the host is not offended when his guests are doing their *sunnah* fasting, then it is better for the guests to continue their fast. If he breaks the fast, he will



not obtain the reward for  
the fasting that he did. It  
is totally a different  
matter when the host is  
fasting and then breaks  
his fast just to  
accompany his guests  
eating, then his fasting

will be rewarded even though he did not complete his fasting. According to the scholars, one that does not continue in his *sunnah* fasting without

valid reasoning, the ruling is *makrooh* (detestable). This is based on the apparent meaning of verse 33 of soorah Muhammad:

***“O you who have believed, obey Allah and obey the Messenger and do not invalidate your deeds.”***

Similarly according to the Shaafi'i *madhhab* (school of thought) that one who does not continue with his *sunnah* fasting, whether being prevented or not, then it is not *waajib* (obligatory) upon

him to make *qadaa'*  
(make up) for that fast.  
Furthermore, the *hukm*  
(ruling) of making *qadaa'*  
is only *sunnah*  
(voluntary). However, if  
one attends a banquet  
while he is performing



the obligatory fasting  
such as the *qadaa'*  
fasting or *nadhr* (vow),  
then it becomes *haraam*  
(unlawful) upon him to  
break his fast. Suffice for  
him to attend the banquet  
and supplicate for

*barakah* (blessings) and forgiveness upon the host and guests present.

To end the *khutbah* today, let us altogether ponder upon the following recommendations:

**1. The Muslims must fulfill invitations from their brethren without any excuses, even though he is performing *sunnah* fasting.**

2. The Muslim *ummah* must break their *sunnah* fasting if there is a need, in preserving affection upon those that invited them.

3. For the Muslims that are fasting their *qadaa'* or *nadhr*, it becomes *haraam* upon them to break their fast, solely for the happiness of those that invited them.

**4. The Muslims that truly believe and perform righteous deeds (*'amal saalih*) will attain great rewards from Allah, namely entering Paradise.**




***“And whoever does righteous deeds, whether male or female, while being a believer - those will enter Paradise and will not be wronged, [even as much as] the speck on a date seed.”***


***(an-Nisaa' 4:124)***



**THE SECOND  
KHUTBAH**



**Let us altogether strive to have the *taqwa* of Allah *Subhaanahu Wa Ta'aala* by increasing our obedience towards Him and avoiding acts of disobedience and abominable deeds.**



**O Allah, grant us guidance in performing the five obligatory prayers in congregation, fulfilling *zakaat* through Selangor *Zakaat* Board (LZS), making endowment (*waqf*)**




**through *Perbadanan Wakaf Selangor* (Selangor Endowment Corporation) and giving away our wealth (*infaaq*) through *Tabung Infak Jariah Umat Islam Selangor* (TIJARI, Selangor Continuous Charity for Muslims Fund),**


The image features a decorative header at the top with a green background and a white geometric pattern of hearts and stars. Below this is a blue sky background with a white cloud on the left and a sun on the right. The text is centered in the middle of the page.

**and to the orphans through  
Darul Ehsan Islamic  
Foundation (YIDE).**







**Make us among Your slaves  
that fulfills the *amaanah*.  
Strengthen our *imaan* so that  
we avoid treachery, protect us  
from becoming among those  
that neglect their  
responsibilities, and protect**



**our state and nation from  
destruction due to bribery.  
Render the duty to lead our  
country upon Your slaves  
whom are trustworthy and  
honest, as well as firm and  
courageous in upholding**



**the truth and executing  
justice according to the  
*Sharee'ah*. O Allah, make the  
*masaajid* and *suraus* in the  
state of Selangor as Your  
peaceful homes,**



**uniting everyone, and  
serve as the heart of the  
*ummah's* strength.**





**ILUSTRASI INI  
DISEDIAKAN OLEH**

**unit khutbah  
bahagian pengurusan masjid**