

Ruling of the Fast Which Was Broken with Doubtful Food

Darulifta Ahlesunnat (Dawateislami)

Question

What do the noble scholars and jurists of Islamic law say about the following: When eating iftār at work, I ate something from the cafeteria. Now I have doubt that it may have contained some ḥarām ingredients. In this case, is my fast valid? Furthermore, is there any expiation to make up for this?

Answer

In the inquired situation, your fast is complete because the meal consumed during iftār does not affect the fast. This is because the suḥūr and iftār are not part of the essence of the fast, neither are they a requirement for the fast. Furthermore, it should be noted that something is not deemed ḥarām merely due to doubt until there is certainty that any ḥarām or impure thing is actually mixed in it. Meat is excluded from this principle because meat and anything made from it require certainty for it to be regarded as ḥalāl, and this issue is subject to further detail. The Imām of Ahl as-Sunnah, ‘Alā Hazrat Imām Aḥmad Razā Khān رحمه الله تعالى عليه (d. 1340 AH/1921 CE) writes:

فان الصوم انما هو الامساك من المفطرات الثلاثة من الفجر الى الليل، سحري كحاناي افطار كرنا روزے کی حقیقت میں داخل نہ اس کی شرائط سے، پھر اگر یہ مال حرام سے واقع ہوئی تو اس کا گناہ جدا رہا، مگر سقوط فرض میں شبہ نہیں۔

Translation: Fasting refers to refraining from the three invalidators (eating, drinking, and intercourse) from true dawn to sunset. Eating suḥūr and iftār is not part of the essence of fasting nor is it from its conditions. Hence, if these (suḥūr & iftār) were done with ḥarām wealth, that is a separate sin. However, there is no doubt regarding the fulfillment of the obligation (of fasting). (Fatāwā Razawiyah, Vol. 10, p. 331, Publ. Razā Foundation, Lahore)

He رحمه الله تعالى عليه states with reference to Ḥadīqah al-Nadiyah:

والیقین لا یزول بالشک والظن بل یزول بیقین مثله وهذا اصل مقرر فی الشرع منصوص علیہ فی الاحادیث

Translation: Certainty is not removed by mere doubt and suspicion. Rather, certainty is removed by certainty of an equal degree. This is an established principle in the sharī‘ah and has been explicitly mentioned in the aḥādīth. (Fatāwā Razawiyah, Vol. 04, p. 477, Publ. Razā Foundation, Lahore)

‘Alā Hazrat رحمه الله تعالى عليه states:

شریعت مطہرہ میں طہارت و حلت اصل ہیں (یعنی سوا بعض اشیاء کے جن میں حرمت اصل ہے، جیسے دماء و فروج و مضار ۲ امنہ)، اور ان (اصل طہارت و حلت) کا ثبوت خود حاصل کہ اپنے اثبات میں کسی دلیل کا محتاج نہیں اور حرمت و نجاست عارضی کہ ان کے ثبوت کو دلیل خاص درکار، اور محض شکوک و

ظنون سے ان کا اثبات ناممکن کہ طہارت و حلت پر بوجہ اصالت جو یقین تھا اس کا زوال بھی اس کے مثل یقین ہی سے متصور، نرا ظن لاحق یقین سابق کے حکم کو رفع نہیں کرتا۔

Translation: In sharī'ah, purity and permissibility are the default (except for some specific things in which the default is impermissibility, such as bloods, private organs, and harmful things). These (i.e., purity and permissibility) are established inherently and do not require separate proof. As for impermissibility and impurity, these are incidental and they require specific evidence. These cannot be established on the basis of mere doubt and assumption because the default ruling of purity and permissibility, which were certainly present, can only be removed by a certainty of the same degree. Mere suspicion arising later cannot nullify the prior established certainty. (Fatāwā Razawiyah, Vol. 04, pp. 476-477, Publ. Razā Foundation, Lahore) He رحمۃ اللہ تعالیٰ علیہ further states:

گوشت میں اصل یہ کہ جانور مثلاً گائے جب تک زندہ ہے اس کا گوشت حرام ہے... حلت ذکات شرعی سے ثابت ہوتی ہے، تو جب ذبح شرعی معلوم و متحقق نہ ہو تو حکم حرمت ہے۔

Translation: The default ruling regarding meat is that while the animal, such as a cow, is alive, its meat is ḥarām... It becomes ḥalāl through sharī' slaughter. Until it is known and established that the slaughter was carried out in accordance with the sharī'ah method, the meat will be declared ḥarām. (Fatāwā Razawiyah, Vol. 20, pp. 288-289, Publ. Razā Foundation, Lahore)

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم

(Allah Almighty knows best and His Messenger صَلَّى اللّٰهُ عَلَیْهِ وَاٰلِهٖ وَسَلَّم knows best.)

Answered By: Mufti Muhammad Qasim Attari

Ref No: FAM-1136

Date: 10th Shawwāl al-Mukarram 1447 AH/ 30th March 2026



Dar-ul-Ifta Ahlesunnat (Dawat-e-Islami)



daruliftaahlesunnat



DaruliftaAhlesunnat



www.fatwaqa.com



feedback@daruliftaahlesunnat.net



Dar-ul-ifta AhleSunnat