

A person is shown in a dark, dimly lit room, holding a smartphone up to their face. The person's face is partially visible, looking at the screen. The background is a dark blue color with a faint, light-colored world map overlay. The overall mood is contemplative and focused on the device.

# DOES WATCHING HARAM BREAK ONE'S FAST?

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# Does Watching Harām Break One's Fast?

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



Question: Does watching or seeing something that’s Harām nullify the fasting day in Ramadān and do I need to make it up?

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Watching what’s prohibited during Ramadān is more serious, more dangerous, and more sinful than outside of Ramadān, because of the holiness of that time — it’s *Ramadān*. It’s disregarding one’s fasting and it’s violating the sanctity of that day. And keep in mind, it’s not only the very filthy, despicable Harām that falls under this, but it’s also a lot of what’s been normalized by many. They even mask sins with piety in Ramadān. They have Ramadān films that fall under this, Ramadān series, Ramadān songs, and they’re made by Shayātīn Al-Ins specifically for Ramadān. And the least of the many issues they have is Tabarruj, and some even have mockery of Islām or acting the roles of the noble, honorable Sahābah and their wives, رضي الله عنهم أجمعين — and I spoke about that many years ago. Similar to that is scrolling through the phone and watching that which Allāh سبحانه وتعالى prohibited on various social media sites. Just because it’s common and because it’s a habit now, that doesn’t mean it’s Halāl. Some neglect lowering their gaze in person because it’s normal not to do it anymore, but that doesn’t make it Halāl.

Ramadān is a time when one should be on his prayer mat or with his Mus’haf or reciting his Adhkār or crying and pleading with Allāh سبحانه وتعالى to forgive him. One who doesn’t take advantage of every blessed moment of Ramadān with deeds is someone who’s deprived. Imagine one who accumulates sins in that precious month! The Messenger ﷺ said, “*May he be humiliated! May he be disgraced!*” He made Du’ā on who? On one who lives to see the opportunity of Ramadān and doesn’t get his sins forgiven in it, because it’s so easy to get your sins forgiven. He made that Du’ā on him. If that’s the Du’ā of the Messenger ﷺ on one who didn’t take the opportunity to attain the forgiveness of Allāh سبحانه وتعالى from his sins, imagine one *accumulating* sins in that month.

So the specific answer to this question is: looking at Harām, as despicable as it is on normal days — more so in Ramadān — it does not invalidate nor negate nor nullify the fasting, meaning the person does not have to make up that day. Why? Because the nullifiers of fasting are Tawqīfiyyah. One needs clear, authentic proof to say that something nullifies fasting, and there’s no clear proof that says this matter invalidates the Siyām. That’s not to say that that person who does that Harām will not be stripped of some or even *all* the reward for that entire day due to the sin he committed. The sins may even outweigh the deeds on that day.

رُبَّ صَائِمٍ لَيْسَ لَهُ مِنْ صِيَامِهِ إِلَّا الْجُوعُ

*There are people who fast and get nothing from their fast except hunger.<sup>1</sup>*

Some fast and get nothing out of their fast except the hunger. Throughout the year, one can eat and drink and have relationship with his wife. During the days of Ramadān, that’s prohibited. What’s usually Halāl is prohibited in the days of Ramadān. Matters usually permitted throughout the year are prohibited during the days of Ramadān, and what’s prohibited all year long is more serious and more sinful *during* Ramadān, because Ramadān is an intense rigorous training course to attain Taqwā, to attain purification, God-consciousness, piety, and righteousness. If you were trained well in Ramadān and you refrain from what is usually Halāl, you won’t go to the Harām after Ramadān or throughout that year. But someone persistent on doing Harām all throughout Ramadān hasn’t put the right effort into this training course. The purpose of Ramadān is attaining Taqwā,

لَعَلَّكُمْ تَتَّقُونَ

*That you may become righteous...<sup>2</sup>*

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<sup>1</sup> Ibn Mājah: 1690

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