

Fasting

Issue No. 1- It is obligatory upon those who have reached the age of maturity (Bulugh) to keep fast every year, in the holy month of Ramadhan, as it will be explained in the coming issues.

Issue No. 2- Fasting means that a person must, in obedience to the commands of Allah, from the time of Fajr prayer up to Maghrib, avoid the things which invalidate the fasting and details of which will come in the coming issues.

The Obligatory Things of Fasting

1-Niyyat

Issue No. 3- It is necessary for a person to pass the Niyyat for fasting as fasting is one of the acts of worship. It is not necessary to say it. In fact, it is sufficient for him to decide that in obedience to the command of Allah he will not perform any act which may invalidate the fast.

Issue No. 4- It is sufficient that a person makes Niyyat every night of the holy month of Ramadhan for the following day's fasting. And it is better, in addition to this, to make Niyyat on the first night of the month that he would fast throughout the month.

Issue No. 5- If one makes Niyyat at any time before the time of Fajr prayer, it would be sufficient.

Issue No. 6- If in the month of Ramadhan, one forgets to make Niyyat, and if he remembers it before the Adhan of Zuhr and immediately makes Niyyat and he has not done any act that invalidates the fast, his fast is in order. However, if he makes Niyyat in the afternoon, it will not be in order.

Yawm Al-Shak”

Issue No. 7- “Yawm Al-Shak” is the day that one doubts whether it is the last of Sha’ban or the first of Ramadhan, the fast on that day is not obligatory. And if one wishes to observe fast, he should make the Niyyat of the last day of Sha'ban. And if it transpires later that it has been the first day of holy month of Ramadhan, it will be reckoned as the fast of the month of Ramadhan. And if he is informed during that day, that it is the first day of Ramadhan, he should immediately change his Niyyat to the fast of the month of Ramadhan.

Issue No. 8- If somebody is fasting but he decides during the day to cancel his Niyyat, his fast becomes invalid.

Things which make a Fast void

Issue No. 9- There are nine things which invalidate fast:

(1) Eating and drinking.

(2) Sexual intercourse.

(3) Masturbation (Istimna).

(4) Ascribing false things to Almighty Allah, or his Prophets or to the innocent Imams, as an obligatory precaution.

(5) Swallowing thick dust, as an obligatory precaution.

(6) Immersing one's complete head in water.

(7) Remaining in Janabat or Hayz or Nifas till the Adhan for Fajr prayers.

(8) Enema with liquids.

(9) Vomiting intentionally.

Eating and Drinking

Issue No. 10- Eating and drinking intentionally invalidates fast, irrespective of whether the thing is a usual eating or drinking thing (e.g. bread and water) or an unusual thing, and whether it is more or less.

Issue No. 11- Eating and drinking forgetfully does not make fast invalid.

Issue No. 12- As an obligatory precaution, one who is fasting should avoid having injections which are used as food or medicine, but there is no objection to injections which are used for medication.

Issue No. 13- Tasting food and washing the mouth with water or medicines, which does not usually go down the throat, will not invalidate the fast, even if it happens to reach the throat inadvertently. However, if a person knows beforehand that it will reach throat inadvertently, his fast would be void and it has qadha and Kaffara.

2- Sexual Intercourse

Issue No. 14- Sexual Intercourse which is advertently invalidates the fast, even if there is no ejaculation. But if a person forgets that he is observing fast and commits sexual intercourse, his fast does not become void.

3- Istimna (Masturbation)

Issue No. 15- If a person, who is observing fast, performs masturbation (Istimna), his fast becomes void. If semen is discharged forgetfully or involuntarily, while sleeping or awake, his fast does not become void.

4- Ascribing Lies to Allah and Maasumin

Issue No. 16- If a person who is observing fast, intentionally ascribes something false to Allah and the Prophets and innocent Imams (a.s.), verbally or in writing or by making a sign, his fast, on the basis of obligatory precaution, becomes void.

Issue No. 17- If a person observing fast quotes a Hadith from a reference of the person who reported it, or of the book in which it is written, his fast is not void.

Issue No. 18- If a person quotes something as the word of Allah or of the Prophets and innocent Imams with the belief that it is true, but realizes later that it is false, his fast does not become void. But, on the contrary, if he ascribes something to Almighty Allah or the Holy Prophet knowing it to be false and understands later that it was true, his fast is void.

5- Letting Thick Dust Reach One's Throat

Issue No. 19- Allowing thick dust to reach throat, if it is changed to mud and is swallowed, on the basis of obligatory precaution, makes the fast void, whether the dust is of something which is Halal to eat, like flour, or of something which is Haraam to consume like dust.

Issue No. 20- If a person forgets that he is fasting, or if dust or any other similar thing enter his throat involuntarily, his fast does not become void.

6- Immersing One's Head in Water

Issue No. 21- A fasting person, as a measure of obligatory precaution, should not immerse his entire head intentionally in water, even if the rest of his body remains out of water. But if the entire body and a part of the head immerse in water and some part of the head remains out of water, it does not invalidate the fast.

Issue No. 22- If a person immerses half of his head in the water once, and the other half the second time, his fast is not void.

Issue No. 23- If a person is obliged to immerse his head in water in order to save someone from drowning, his fast is not void.

Issue No. 24- If divers hide their heads in their mask and dive with it under water, their fast is in order.

Issue No. 25- If a fasting person falls into the water involuntarily, or if he is pushed into water and his head goes under water, or forgets that he is observing fast and pushes

his head under water, his fast will not be void. However, if he remembers it, he should raise his head out of water immediately.

Issue No. 26- If a fasting person forgets that he is fasting, and immerses his head under water with the Niyyat of performing Ghusl, both his fast and his Ghusl will be in order. But, if he knows that he is fasting and intentionally does so, his fast is void.

7- Remaining in Janabat or Hayz or Nifas till Fajr Time

Issue No. 27- If a person in the month of Ramadhan Janabat does not take Ghusl intentionally till the time of Fajr prayers, his/her fast becomes void, and if he/she cannot do Ghusl or if the time is short, he/she should perform Tayammum. If it is not on purpose, his fast is in order. This rule also applies to a woman who has become clean from Hayz or Nifas.

Issue No. 28- Remaining in Janabat the month of Ramadhan till the time of Fajr prayers which makes fast void applies only to the month of Ramadhan and its qadha. It will not invalidate the fasts other than the month of Ramadhan and its qadha.

Issue No. 29- If a person in Janabat in the month of Ramadhan forgets to take Ghusl, and after a day or more remembers it, he should give qadha of the days he is sure he has been in Janabat.

Issue No. 30- If a person thinks that he has time for Ghusl and makes himself enter the state of Janabat, and later finds

out that the time is short, if he performs tayammum, his fast will be in order.

Issue No. 31- If a person who is in Janabat during a night in the month of Ramadhan and knows that if he goes to sleep he will not wake up till Fajr, he should not sleep. And if he sleeps and does not wake up, his fast is harmed. But if he hopes that if he goes to sleep he will wake up before the time of Fajr prayers, he may sleep. However, the second time that he wakes up, he should not go to sleep, till he performs Ghusl. Otherwise, his fast is void.

Issue No. 32- If a person who is in Janabat during a night in the month of Ramadhan and is certain or reasonably hopeful that if he goes to bed, he will wake up before the Fajr prayers, and if he has determined that to do Ghusl upon waking up, and oversleeps with that determination till the time of Fajr prayers, his fast will be in order. But, if he does not intend to do Ghusl then, or is undecided about it, then, in such a case, if he does not wake up, his fast is harmed.

Issue No. 33- If a fasting person becomes Muhtalim during the day, his fast is in order.

Issue No. 34- If a woman becomes clean from Hayz or Nifas before the time of Adhan for Fajr prayers, and has not time to do Ghusl, she should perform tayammum, and her fast will be in order. But, if she has no time to do Ghusl or to perform tayammum, she should do Ghusl later and her fast will be in order.

Issue No. 35- If a woman becomes clean from Hayz or Nifas after adhan of Fajr, she should not observe fast. It is also the same if she sees blood of Hayz or Nifas during the day.

Issue No. 36- A woman in Istihadha should do her Ghusl as it was detailed in the rulings of Istihadha, and her fast will be in order.

8- Enema

Issue No. 37- If liquid enema is taken by a fasting person, his fast becomes void even if he is obliged to take it for the sake of treatment.

9- Vomiting

Issue No. 38- Vomiting intentionally invalidates fast, However, vomiting forgetfully or involuntarily does not invalidate fast.

Situations Where Qadha and Kaffara Become Obligatory

Issue No. 39- If a person commits acts which invalidate fast intentionally, and with full knowledge and awareness, he should give qadha and Kaffara.

Kaffara for Fast

Issue No. 40- The Kaffara of a fast is one of the three things:

(a) Free a slave, or

(b) Fast for two months or

(c) Feed sixty poor to their fill, by give one Modd (= roughly 750 grams) of food stuff, like rice, bread, or wheat etc. to each of them

Issue No. 41- If it is not possible to fulfill any of these three acts, one should feed the poor for as many as it is possible for him. And still, if he cannot do this, then, he should fast for 18 days. And if he cannot do this either, he should seek Divine forgiveness.

Issue No. 42- A person who has chosen the sixty days as a Kaffara, should fast, continuously for 31 days. However, it is not necessary to fast continuously for the remaining days.

Issue No. 43- If a person who must fast continuously, fails intentionally to fast on any day in the period, he should commence fasting all over again. However, if it is due to a just excuse, like, monthly menstruation or Nifas or a journey that one is obliged to undertake, he/she can proceed to observe the remaining fast after the excuse is removed, and it will not be necessary to commence fasting again from the beginning.

Issue No. 44- When a person is required to feed sixty poor by way of Kaffara for one fast, he can give more than one Modd of food (roughly 750 grams) to one poor person, or feed a poor man more than once.

Issue No. 45- A person offering qadha of a fast of Ramadhan, is not allowed to break his fast in the afternoon. And if he does so intentionally, he should give 10 poor people each a Modd of food, and if he cannot, he should observe fast for three successive days.

Occasions on which it is obligatory to observe the qadha only

Issue No. 46- If a fasting person intentionally and with the full knowledge invalidates his fast by immersing his entire head in water, or Vomiting, or taking liquid enema, or ascribing Lies to Allah and Maasumin, then it is necessary for a person to observe a qadha fast only.

Issue No. 47- If a person is in Janabat during a night of Ramadhan and sleeps and wakes up, and for the second time sleeps with the intention of waking up and doing Ghisl, but he does not wake up before Adhan of Fajr prayer, in this case, he should give qadha of the fast.

Issue No. 48- If he does not commit an act which invalidates a fast but did not make Niyat to observe fast, or intends to commit an act which invalidates a fast, he should give qadha of the fast.

Issue No. 49- If he forgets to do Ghisl of Janabat during the months of Ramadhan and fasts for one or more days in the state of Janabat, then, he/she must give its qadha.

Issue No. 50- If a person, in the month of Ramadhan, without investigating as to whether Fajr has set in or not commits an act which invalidates a fast, and it becomes known later that it was Fajr, he must give its qadha. However if he after investigation commits an act which invalidates a fast, and it becomes known later that it was Fajr, his fast is in order and qadha is not obligatory.

Issue No. 51- If a fasting person breaks his fast when someone unreliable informs him that Maghrib has set in, and

he later learns that Maghrib had not set in, it is obligatory on him to give qadha only.

Issue No. 52- If two just reliable persons inform that it is Fajr and one commits an act which invalidates a fast, and it expires later that it was not, it is not wajib to give qadha.

Issue No. 53- If a person , in order to make his mouth cool, or without any purpose, gurgles water in his mouth, and it goes down uncontrollably, he should give Qadha. However, if he forgets that he is keeping fast and swallows water uncontrollably, there is no qadha.

Issue No. 54- If a person plays with his wife, without having the intention of masturbation, semen discharges from him, he should give qadha of fast. However, if he was sure that by doing such a thing he would not ejaculate, and accidentally semen is discharged, his fast will be in order and he does not have to give qadha.

Rules Regarding the Qadha Fasts

Issue No. 55- If an unbeliever becomes Muslim, it is not obligatory on him to offer qadha for the fasts of the period during which he was an unbeliever.

Issue No. 56- A person must offer qadha for the fasts left out due to travelling or illness etc... But, if he does not know the exact numbers of the left out fasts, it will suffice to give qadha for the numbers he is sure he has left out, and it will not be obligatory on him to give more than that.

Issue No. 57- If a person does not fast in the month of Ramadhan due to illness and his illness continues till next Ramadhan, it is not obligatory on him to observe qadha of the fasts which he had not observed, but for each fast he should give one Modd (approximately 750 grams) of food like, rice, wheat, bread etc. to poor.

Issue No. 58- If a person does not fast in the month of Ramadhan owing to some excuse, and his excuse is removed after Ramadhan, yet he does not observe the qadha fasts intentionally till next Ramadhan, he has to give qadha of the fasts and should also give one Modd of food to poor for each fast.

Issue No. 59- After the death of a person his eldest son should observe his qadha fasts, if the father was able to do that but he did not do, or he did not fast because of some excuse. And as a precaution, the eldest son should also give the qadha of fasts and prayers of his mother. But if it is difficult for the eldest son is not able to observe their qadha or it is very difficult for him, then he can give one Modd (approximately 750 grams) of food like, rice, wheat, bread etc. to poor for each fast.

Issue No. 60- If the eldest son of the dead person does not know whether the dead person had qadha fasts on his obligation or not, it will not be obligatory to give qadha for him. If he knows that that he might have had some qadha fasts, then he should give qadha fast for him only as many as he is sure of, and it will not be necessary to give more than that.

Fasting by a Traveler

Issue No. 61- A traveler, with the conditions explained in Chapter on Prayers, should not fast. In general, where a four-Rak'at prayer is shortened to a two-Rak'at prayer, fasting should be left out, and where a traveler who offers full prayers, like, a person who is a traveler by profession or who has intended to stay in a place for ten days, should fast.

Issue No. 62- It is not Haraam to travel during the month of Ramadhan, but if it is to evade fasting, it will be Makrooh.

Issue No. 63- If a person does not know at all that the fast of a traveler is invalid and observes fast while journeying, his fast is valid, but if he learns about the rule during the day, his fast becomes void.

Issue No. 64- If a fasting person travels after Zuhr he should complete his fast, but if he travels before Zuhr his fast is void. However, he cannot break his fast before reaching the limit of **Tarakhkhus** (as was explained in the chapter of Prayers of a Traveler).

Issue No. 65- If a traveler reaches his hometown before Zuhr or a place where he intends to stay for ten days, and if he has not committed an act which invalidates a fast, he should fast on that day. But if he has committed such an act, he should, later, give the qadha of that day.

People on Whom Fasting is Not Obligatory

Issue No. 66- Old men and women, for whom fasting causes extreme hardship, may leave out fasting. However,

they should give one Modd (roughly 750 grams) of bread, wheat, or rice, etc., to a poor for every fast.

Issue No. 67- Fasting is not obligatory on a person who suffers from a disease which causes excessive thirst, making it unbearable, or full of hardship. But they should give one Modd of food to poor for every fast, as it was mentioned in the previous issue, as Kaffara.

Issue No. 68- Fasting is not obligatory on women in advanced stage of pregnancy, and fasting is harmful for them or the child they carry. But they should give the Kaffara which was explained in the previous issue, and later they should give qadha for them.

Issue No. 69- If a woman is suckling a child, whether she is the mother or a nurse, if fasting causes the quantity of her milk to be reduced and causes harm to the child, then, it will not be obligatory on her to fast. But it will be obligatory to give Kaffara (a Modd of Food), and she should also, later, give the qadha of the fast.

Haraam Fasts

Issue No. 70- There are two day in a year on which it is Haraam to observe fast: Eid-ul Fitr (the 1st of Shawwal) and Eid-ul Adha (10th of Zil Hajj).

Issue No. 71- If a person knows that fasting is harmful to him, he should not keep fast, and if he does it will not be in order. Similarly if a person is not sure, but he strongly feels that fasting is harmful to him, he should not observe fast.