



Become knowledgeable in what is permitted & Forbidden (halal & haraam), lest you be among the ignorant
Imam Jafar as Sadiq

Fasting Rules from Islamic Law books (Mainly from Ayatullah Seestani)

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FROM NEW ISLAMIC LAWS book by www.World-federation.org **NEW**

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‘Fasting’ means that one abstains from eight things – which will be mentioned later – from the start of the time of morning (*subh*) prayers¹ until the time of sunset (*maghrib*),² in humility and obedience to the Lord of the worlds.

INTENTION (*NIYYAH*)

Ruling 1529. It is not necessary for one to make an intention in his heart to fast, or to say, for example, ‘I will fast tomorrow’; rather, it is sufficient for one to decide that in humility to the Lord of the worlds, from the start of the time of *subh* prayers until the time of *maghrib* prayers, he will not do anything that invalidates a fast. In order to be certain (i.e. have *yaqīn*) that one has fasted throughout this time, he must begin abstaining from a short period before the time of *subh* prayers, and he must also refrain from doing anything that invalidates the fast for a short period after *maghrib*.

Ruling 1530. On every night of the month of Ramadan, one can make the intention to fast the next day.

Ruling 1531. The latest time available for a conscious person to make the intention to keep a fast of Ramadan is at the time of *subh* prayers. This means that, based on obligatory precaution (*al-ih̄tiyāt al-wājib*), at the time of *subh* his abstinence [from the eight things that invalidate a fast] must coincide with his intention to fast, albeit subconsciously.

Ruling 1532. [With regard to a recommended (*mustahabb*) fast,] if a person has not done anything that invalidates a fast, then at whatever time of the day he makes the intention to keep a recommended fast – even if there is a short period of time until *maghrib* – his fast is valid (*sahīh*).

Ruling 1533. If someone goes to sleep before the time of *subh* prayers in Ramadan – or on any day which he assigned for keeping an obligatory (*wājib*) fast – without making the intention to fast, and he wakes up before midday (*zuhr*)³ and makes the intention to fast, his fast is valid. However, if he wakes up after *zuhr*, he must, as a precautionary measure, abstain [from the eight things that invalidate a fast] for the rest of the day with a general intention of attaining proximity to Allah (*qasd al-qurbah al-mutlaqah*) [i.e. with the intention of attaining proximity to Allah without specifying any particulars about the fast], and he must also keep a *qadā’* fast for it [i.e. he must make up a fast for it after Ramadan].

Ruling 1534. If someone wants to keep a *qadā’* fast or a fast for recompense (*kaffārah*), he must specify it. For example, he must make the intention that ‘I am keeping a *qadā’* fast’, or ‘I am keeping a *kaffārah* fast.’ However, in the month of Ramadan, it is not necessary for one to make the intention that ‘I am keeping a fast of the month of Ramadan.’ In fact, if someone does not know or forgets that it is the month of Ramadan and makes the intention to keep some other fast, it will be considered a fast of the month of Ramadan. Similarly, for a fast of a vow (*nadhrah*) and suchlike, it is not necessary to make the intention of keeping a fast of a vow.

Ruling 1535. If someone knows that it is the month of Ramadan yet intentionally (*‘amdan*) makes the intention to keep a fast other than that of Ramadan, the fast for which he made the intention will

not be valid. Similarly, it will not be considered a fast of the month of Ramadan if that intention is something that is inconsistent with attaining proximity to Allah. In fact, even if it is not inconsistent with attaining proximity to Allah, based on obligatory precaution, it will not be considered a fast of the month of Ramadan.

Ruling 1536. If, for example, someone keeps a fast with the intention of the first day of the month of Ramadan and afterwards realises that it was the second or third of the month, his fast is valid.

Ruling 1537. If someone who makes the intention before the time of *subh* prayers to fast the next day becomes unconscious, and during the day he regains consciousness, then based on obligatory precaution, he must complete the fast of that day; and if he does not complete it, he must keep a *qadā'* fast for it.

Ruling 1538. If someone makes an intention before the time of *subh* prayers to fast the next day and becomes intoxicated, and during the day he becomes sober, then based on obligatory precaution, he must complete the fast of that day and also keep a *qadā'* fast for it.

Ruling 1539. If someone makes the intention before the time of *subh* prayers to fast the next day, goes to sleep, and wakes up after *maghrib*, his fast is valid.

Ruling 1540. If someone does not know or forgets that it is the month of Ramadan and becomes aware of this before *zuhr*, in the event that he has done something that invalidates a fast, his fast is invalid (*bātil*) and [he must act according to two instructions:] (1) for the rest of that day, he must not do anything else that invalidates a fast until *maghrib*, and (2) after Ramadan, he must keep a *qadā'* fast for it. If someone becomes aware after *zuhr* that it is the month of Ramadan, then based on obligatory precaution, he must fast with the intention of *rajā'* [i.e. with the intention of keeping the fast in the hope that it is desired by Allah]; and after Ramadan, he must also keep a *qadā'* fast for it. However, if he becomes aware before *zuhr* and he has not done anything that invalidates a fast, he must make the intention of fasting and his fast is valid.

Ruling 1541. If a child reaches the age of legal responsibility (becomes *bāligh*) before the time of *subh* prayers in the month of Ramadan, he must fast. And if a child becomes *bāligh* after the time of *subh* prayers, the fast of that day is not obligatory on him. However, if he had made the intention to keep a recommended fast, the recommended precaution (*al-ih̄tiyāt al-mustahabb*) is that he should complete it.

Ruling 1542. If someone has been hired to keep the *qadā'* fasts of a dead person, or, if he has to keep a *kaffārah* fast of his own, there is no problem in him keeping a recommended fast of his own. However, if someone has to keep his own *qadā'* fasts of the month Ramadan, he cannot keep a recommended fast [until he has kept his own *qadā'* fasts]; and in the event that he forgets and keeps a recommended fast and he remembers this before *zuhr*, his recommended fast is annulled and he can change his intention to an intention of keeping a *qadā'* fast. However, if he becomes aware after *zuhr*, then based on obligatory precaution, his fast is invalid, but if he remembers after *maghrib*, his fast is valid.

Ruling 1543. If it is obligatory on a person to keep an assigned [i.e. time-specific] fast other than the fast of the month of Ramadan – for example, he had made a vow that he would fast on a particular day – in the event that he intentionally does not make the intention to keep that fast until the time of *subh* prayers, his fast is invalid. However, if he does not know that it is obligatory on him to fast on that day, or he forgets and remembers before *zuhr*, in the event that he has not done anything that invalidates a fast and consequently makes the intention to fast, his fast will be valid. However, if he remembers after *zuhr*, he must exercise the obligatory precautionary measure that was mentioned concerning the fast of Ramadan [in Ruling 1533, which stated that he must abstain for the rest of the day from the eight things that invalidate a fast with a general intention of attaining proximity to Allah, and that he must also keep a *qadā'* fast for it].

Ruling 1544. There is no problem if someone intentionally does not make the intention to fast until near *zuhr* for an obligatory fast that has not been assigned for a particular day, such as a fast for *kaffārah*. If a person decides not to fast or is indecisive as to whether he should fast or not, in the event that he has not done anything that invalidates a fast, he can make the intention before *zuhr* to fast and his fast will be valid.

Ruling 1545. If a disbeliever (*kāfir*) becomes a Muslim during the daytime in the month of Ramadan, and from the time of *subh* prayers until the time he became a Muslim he did not do anything that invalidates a fast, then based on obligatory precaution, he must abstain [from the eight things that invalidate a fast] until the end of the day with the intention to fulfil whatever his legal obligation happens to be (*mā fi al-dhimmah*); and if he does not do this, he must keep a *qadā'* fast for it.

Ruling 1546. If in the middle of a day in the month of Ramadan a sick person gets well before *zuhr* and until that time he did not do anything that invalidates a fast, then based on obligatory precaution, he must make the intention to fast and keep the fast on that day; and in the event that he gets better after *zuhr*, it is not obligatory on him to fast on that day but he must keep a *qadā'* fast for it.

Ruling 1547. If someone doubts (i.e. has a *shakk*) whether it is the last day of Sha'bān or the first day of Ramadan, it is not obligatory on him to fast on that day; and if he wants to fast on that day, he cannot do so with the intention of keeping the fast of Ramadan. However, if he makes the intention that if it is Ramadan then he is keeping the fast of Ramadan, and if it is not Ramadan then he is keeping a *qadā'* fast or another legitimate fast [including a recommended fast], the validity of the fast is not farfetched (*ba'id*²⁴ [i.e. the fast will be deemed valid]. In this situation, it is better that he fasts with the intention of keeping a *qadā'* fast or another legitimate fast, and in the event that afterwards it becomes known that it was the first day of Ramadan, it will be counted as the fast of Ramadan. Furthermore, if a person makes the intention of fasting in general [i.e. with the intention of attaining proximity to Allah without specifying any particulars about the fast] and afterwards it becomes known that it was Ramadan, it is also sufficient.⁵

Ruling 1548. If there is doubt as to whether it is the last day of Sha'bān or the first day of Ramadan and someone keeps a fast with the intention of a *qadā'* fast or a recommended fast or suchlike, and if during the day he finds out that it is the month of Ramadan, he must make the intention of the fast of the month of Ramadan [and continue fasting].

Ruling 1549. If someone [having no legitimate excuse ('*udhr*)] is indecisive as to whether or not to invalidate an assigned [i.e. time-specific] obligatory fast – such as the fast of Ramadan – or decides to invalidate his fast [but does not do anything to break his fast] and he does not make the intention to fast again, his fast becomes invalid; and if he does make the intention to fast again, the obligatory precaution is that he must complete the fast of that day and afterwards keep a *qadā'* fast for it.

Ruling 1550. With regard to a recommended fast or an obligatory fast that does not have an assigned time – such as a fast for *kaffārah* – if someone decides to do something that invalidates a fast or is indecisive as to whether or not to invalidate it, then, in the event that he does not do so and makes the intention to fast again before *zuhr* in the case of an obligatory fast, and before sunset in the case of a recommended fast, his fast is valid.

THINGS THAT INVALIDATE A FAST

Ruling 1551. Eight things invalidate a fast:

1. eating and drinking;
2. sexual intercourse;
3. masturbation, meaning that a man – either with himself or by means of something – does something other than having sexual intercourse that results in ejaculation. How this applies to a woman was explained in Ruling 345;
4. based on obligatory precaution, ascribing false things to Allah, Prophet Muhammad (S), and the successors of Prophet Muhammad (S) [i.e. the Twelve Imams ('A)];
5. causing thick dust to reach the throat, based on obligatory precaution;
6. remaining in a state of ritual impurity (*janābah*), menstruation (*hayd*), or lochia (*nifās*) until the time of *subh* prayers;
7. applying liquid enema;
8. vomiting intentionally.

The laws (*ahkām*) relating to these will be explained in the following rulings (*masā'il*).

1. Eating and drinking

Ruling 1552. If a fasting person who is aware of the fact that he is fasting intentionally eats or drinks something, his fast becomes invalid, irrespective of whether the thing he ate or drank was something normal – such as bread and water – or not – such as earth and the sap of a tree – and irrespective of whether it was a little or a lot. In fact, even if one takes a toothbrush out of his mouth and then puts it back into his mouth and swallows the moisture, his fast becomes invalid

unless the moisture of the toothbrush becomes obliterated in his saliva in a way that it can no longer be regarded as external moisture.

Ruling 1553. If someone realises while eating that it has become *subh*, he must take the food out from his mouth; and in the event that he intentionally swallows it, his fast is invalid; and in accordance with the rules that will be mentioned later, *kaffārah* also becomes obligatory on him.

Ruling 1554. If a fasting person eats or drinks something inadvertently (*sahwan*), his fast does not become invalid.

Ruling 1555. Injections and intravenous drips do not invalidate a fast even if the former is an energy injection and the latter a glucose-saline drip. Similarly, a spray that is used for asthma does not invalidate a fast provided that the medicine only enters the lungs; and applying medicine [such as drops] to the eyes and ears does not invalidate a fast either, even if its taste reaches the throat. Likewise, if medicine is applied in the nose, it does not invalidate a fast as long as it does not reach the throat.

Ruling 1556. If a fasting person intentionally swallows something that has remained in-between his teeth, his fast becomes invalid.

Ruling 1557. If someone wishes to keep a fast, it is not necessary for him to use a toothpick before the time of *subh* prayers. However, if one knows that some food that has remained in-between his teeth will be swallowed during the day, he must use a toothpick to remove it.

Ruling 1558. Swallowing saliva does not invalidate a fast even though it may have collected in one's mouth as a result of thinking about food and suchlike.

Ruling 1559. There is no problem in swallowing the mucus of the head and chest as long as it has not entered the cavity of the mouth. However, if it has entered the cavity of the mouth, the recommended precaution is that one should not swallow it.

Ruling 1560. If a fasting person becomes so thirsty that he fears he may die of thirst, sustain some harm, or fall into hardship that he cannot bear, he can drink water to the extent that his fear of these things is averted; but in this case, his fast becomes invalid. In fact, in the case of fear of death and suchlike, it is obligatory on one to drink. And if it is the month of Ramadan, then based on obligatory precaution, the person must not drink an amount that is more than necessary, and for the rest of the day he must refrain from doing anything else that invalidates a fast.

Ruling 1561. Chewing food for feeding a child or a bird, and tasting food [for example, to check that the right amount of salt has been added] and suchlike – which usually does not cause the food to reach the throat – does not invalidate a fast even if the food happens to reach the throat accidentally. However, if one knows from the outset that such food will reach the throat, his fast becomes invalid and he must keep a *qadā'* fast for it and *kaffārah* is also obligatory on him.

Ruling 1562. One cannot break his fast on account of feeling weak. However, if one's weakness is to such an extent that normally it could not be endured, there is no problem in breaking the fast.

2. Sexual intercourse

Ruling 1563. Sexual intercourse invalidates a fast even if penetration is as little as the circumcised part of the penis, and even if there is no ejaculation.

Ruling 1564. If penetration is less than the circumcised part of the penis and there is no ejaculation, the fast does not become invalid. However, for a man who has not been circumcised, any amount of penetration – even if it is less than the circumcised part of the penis – invalidates his fast.

Ruling 1565. If someone intentionally decides to have sexual intercourse and then doubts whether or not there was penetration up to the circumcised part of the penis, the rule (*hukm*) concerning this matter can be found in Ruling 1549; and if he has not done anything that invalidates a fast, *kaffārah* is not obligatory on him.

Ruling 1566. If someone forgets that he is fasting and has sexual intercourse, or, if someone is forced to have sexual intercourse in a manner that it is not of his free will, his fast does not become invalid. However, in the event that during sexual intercourse he remembers [that he is fasting], or he is no longer forced to have sexual intercourse, he must immediately stop having sexual intercourse; and if he does not stop his fast is invalid.

3. Masturbation

Ruling 1567. If a fasting person masturbates (the meaning of masturbation was mentioned in Ruling 1551), his fast becomes invalid.

Ruling 1568. If a person ejaculates involuntarily, his fast does not become invalid.

Ruling 1569. Whenever a fasting person knows that if he goes to sleep during the day he will have a wet dream [become *muhtalim*] – i.e. semen will be ejaculated in his sleep – it is permitted (*jā'iz*) for him to go to sleep even if he will not encounter difficulty by not sleeping; and if he has a wet dream, his fast does not become invalid.

Ruling 1570. If a fasting person wakes up from sleep while ejaculation is taking place, it is not obligatory on him to stop the ejaculation.

Ruling 1571. A fasting person who has a wet dream can urinate even if he knows that by urinating some of the remaining semen will come out of his penis.

Ruling 1572. If a fasting person who has a wet dream knows that some semen has remained in his penis, and he knows that if he does not urinate before performing ritual bathing (*ghusl*) semen will be discharged after *ghusl*, then the recommended precaution is that he should urinate before performing *ghusl*.

Ruling 1573. If someone intentionally indulges in courtship with the intention of ejaculating but he does not ejaculate and does not make another intention to fast, his fast is invalid; and if he makes the intention to fast, then based on obligatory precaution, he must complete his fast and also keep a *qadā'* fast.

Ruling 1574. If, for example, a fasting person indulges in courtship with his wife without the intention of ejaculating, in the event that he is confident (i.e. he has *itmi'nān*) that he will not ejaculate but does happen to ejaculate, his fast is valid. However, if he is not confident that he will not ejaculate and does ejaculate, his fast is invalid.

4. Ascribing something false to Allah, Prophet Muhammad (S), and the Twelve Imams ('A)

Ruling 1575. If a fasting person intentionally ascribes something false to Allah, Prophet Muhammad (S), or the Twelve Imams ('A) – whether he does this verbally, in writing, or by making a sign and suchlike – and even if he immediately says 'I have lied' or he repents, then based on obligatory precaution, his fast is invalid. The same applies, based on recommended precaution, to ascribing something false to Her Eminence [Fātimah] al-Zahrā' ('A) and to the other Prophets and their successors.

Ruling 1576. If someone wishes to report a narration about which he does not have any evidence as to its authenticity, and he does not know whether it is true or false, then based on obligatory precaution, he must report it in such a way that he does not directly attribute it to Prophet Muhammad (S) or to the Imams ('A).

Ruling 1577. If someone quotes something as the word of Allah, Prophet Muhammad (S), [or the Twelve Imams ('A)] with the belief that it is true, and afterwards he realises that it was false, his fast does not become invalid.

Ruling 1578. If someone ascribes to Allah, Prophet Muhammad (S), [or the Twelve Imams ('A)] something that he knows to be false, and afterwards he realises that what he said was true, and he knew that this act would invalidate his fast, he must, based on obligatory precaution, complete his fast and also keep a *qadā'* fast.

Ruling 1579. If someone intentionally ascribes to Allah, Prophet Muhammad (S), or the Twelve Imams ('A) something that has been fabricated by some other person, then as an obligatory precaution, his fast becomes invalid. However, if he simply narrates from the person who fabricated the falsehood without knowing it to be false, there is no problem [and his fast is valid].

Ruling 1580. If a fasting person is asked whether Prophet Muhammad (S) [or Allah, or one of the Twelve Imams ('A)] said such and such thing and he intentionally replies 'Yes' when he should say 'No', or he intentionally replies 'No' when he should say 'Yes', then based on obligatory precaution, his fast becomes invalid.

Ruling 1581. If someone correctly quotes the words of Allah, Prophet Muhammad (S), [or the Twelve Imams ('A)] and then says 'I lied', or at night he ascribes something false to them and on the following day when he is fasting he says 'What I said last night is true', then based on obligatory precaution, his fast becomes invalid unless his intention is to explain the state of his information [i.e. he means to assert that it is true that he *did* actually say that last night, not that *what* he said is true].

5. Causing dust to reach the throat

Ruling 1582. On the basis of obligatory precaution, causing thick dust to reach one's throat invalidates a fast, whether the dust is of something that is lawful (*halāl*) to eat, such as flour, or it is of something that is unlawful (*harām*) to eat, such as soil.

Ruling 1583. Causing dust that is not thick to reach the throat does not invalidate a fast.

Ruling 1584. If thick dust appears by means of the wind, and a person – despite being aware and able to take care – does not take care and the dust reaches his throat, then based on obligatory precaution, his fast becomes invalid.

Ruling 1585. The obligatory precaution is that a fasting person must not cause the smoke of cigarettes, tobacco, or something similar to reach his throat.

Ruling 1586. If someone does not take due care and dust, smoke, or suchlike enters his throat, in the event that he was certain or confident that it would not reach his throat, his fast is valid; but if he only supposed (i.e. had *zann*) that it would not reach his throat, it is better that he keeps a *qadā'* fast for it.

Ruling 1587. If someone forgets that he is fasting and does not take due care, or, if dust or something similar reaches his throat involuntarily, his fast does not become invalid.

Ruling 1588. Immersing the entire head in water does not invalidate the fast but it is highly disapproved (*makrūh*).

6. Remaining in a state of *janābah*, *hayd*, or *nifās* until the time of *subh* prayers

Ruling 1589. If in the month of Ramadan a *junub*⁶ intentionally does not perform *ghusl* until the time of *subh* prayers – or, if his duty is to perform dry ablution (*tayammum*) and he does not perform it – he must complete the fast of that day with the intention of *mā fī al-dhimmah* and he must also fast another day [after Ramadan]. And with regard to the fast on this additional day, as it is not known whether it is a fast of *qadā'* or of punishment, he must keep it with the intention of *mā fī al-dhimmah*, not with the intention of *qadā'*.

Ruling 1590. Whenever someone who wants to keep a *qadā'* fast of the month of Ramadan intentionally remains in the state of *janābah* until the time of *subh* prayers, he cannot fast on that day; but if he does this unintentionally, he can fast on that day, although the recommended precaution is that he should not [fast on that day and instead fast on another day].

Ruling 1591. With regard to obligatory or recommended fasts other than the fast of the month of Ramadan and their *qadā'*, if a *junub* intentionally remains in the state of *janābah* until the time of *subh* prayers, he can fast on that day.

Ruling 1592. In the event that someone who is *junub* on a night of the month of Ramadan does not perform *ghusl* until the time remaining to *subh* prayers becomes short, he must perform *tayammum* and keep the fast and his fast is valid.

Ruling 1593. If a *junub* in the month of Ramadan forgets to perform *ghusl* and remembers after one day, he must keep a *qadā'* fast for that day; and if he remembers after a few days, he must keep a *qadā'* fast for all the days that he is certain to have been *junub* on. For example, if he does not know whether he was *junub* for three or four days, he must keep *qadā'* fasts for three days.

Ruling 1594. If on a night of the month of Ramadan someone knows that he will not have time to perform *ghusl* or *tayammum* and yet intentionally becomes *junub*, his fast is invalid and *qadā'* and *kaffārah* become obligatory on him [i.e. he must keep a fast after Ramadan and also give recompense].

Ruling 1595. If someone knows that he does not have time to perform *ghusl* and intentionally becomes *junub* and then performs *tayammum*, or, if despite having time, he intentionally delays performing *ghusl* until the time becomes short and then performs *tayammum*, in these cases, although he commits a sin his fast is valid.

Ruling 1596. If someone who is *junub* on a night of the month of Ramadan knows that if he goes to sleep he will not wake up until the time of *subh* prayers, then as an obligatory precaution, he must not go to sleep without performing *ghusl*; and in the event that he chooses to go to sleep before performing *ghusl* and does not wake up until the time of *subh* prayers, he must complete the fast of that day and *qadā'* and *kaffārah* become obligatory on him.

Ruling 1597. Whenever a *junub* goes to sleep on a night of the month of Ramadan, if when he wakes up he deems it probable that were he to go to sleep again he would wake up before the time of *subh* prayers, he can go to sleep [without performing *ghusl*].

Ruling 1598. If someone is *junub* on a night of the month of Ramadan and is certain or confident that if he goes to sleep he will wake up before the time of *subh* prayers, in the event that he decides to perform *ghusl* after waking up and goes to sleep with this decision, but he remains asleep until the time of *subh* prayers, his fast is valid.

Ruling 1599. If someone is *junub* on a night of the month of Ramadan and is not confident that if he goes to sleep he will wake up before the time of *subh* prayers, in the event that he is unmindful of the fact that he must perform *ghusl* after waking up, and he goes to sleep and remains asleep until the time of *subh* prayers, then based on precaution, *qadā'* becomes obligatory on him.

Ruling 1600. If someone is *junub* on a night of the month of Ramadan and is certain or deems it probable that if he goes to sleep he will wake up before the time of *subh* prayers, and if he wakes up but does not want to perform *ghusl*, and he goes back to sleep and does not wake up again before the time of *subh* prayers, in such a case, he must complete the fast of that day and *qadā'* and *kaffārah* become obligatory on him. The same applies, based on obligatory precaution, if he is doubtful that he will perform *ghusl* after waking up.

Ruling 1601. If a *junub* on a night of the month of Ramadan goes to sleep, wakes up, and is then certain or deems it probable that if he sleeps again he will wake up before the time of *subh* prayers, and he decides that he will perform *ghusl* after waking up, then, in the event that he goes to sleep again but does not wake up until the time of *subh* prayers, he must keep a *qadā'* fast for the fast of

that day. Furthermore, if he wakes up from the second sleep and goes back to sleep for a third time but does not wake up until the time of *subh* prayers, he must keep a *qadā'* fast for the fast of that day; and based on recommended precaution, he should also give *kaffārah*.

Ruling 1602. A sleep in which a wet dream has taken place is considered to be the first sleep. Therefore, if after waking up from this first sleep someone goes back to sleep and does not wake up until the time of *subh* prayers, then as it was stated in the previous ruling, he must keep a *qadā'* fast for the fast of that day.

Ruling 1603. If someone who is fasting has a wet dream during the day, it is not obligatory on him to perform *ghusl* immediately.

Ruling 1604. Whenever someone in the month of Ramadan wakes up after the time of *subh* prayers and finds that he has had a wet dream, then even if he knows that he had a wet dream before the time of *subh* prayers, his fast is valid.

Ruling 1605. If someone who wants to keep a *qadā'* fast of Ramadan wakes up after the time of *subh* prayers and finds that he has had a wet dream, and if knows that he had this wet dream before the time of *subh* prayers, he can fast on that day with the intention of keeping a *qadā'* fast of the month of Ramadan.

Ruling 1606. If a woman's *hayd* or *nifās* stops on a night of the month of Ramadan before the time of *subh* prayers and she intentionally does not perform *ghusl*, or, if her duty is to perform *tayammum* and she does not do so, she must complete the fast of that day and also keep a *qadā'* fast for that day. Furthermore, with regard to a *qadā'* fast of the month of Ramadan, if she intentionally does not perform *ghusl* or *tayammum* before the time of *subh* prayers, then based on obligatory precaution, she cannot fast on that day.

Ruling 1607. If a woman whose *hayd* or *nifās* stops on a night of the month of Ramadan intentionally does not perform *ghusl* until the time before *subh* prayers becomes too short to perform *ghusl*, she must perform *tayammum* and the fast of that day is valid.

Ruling 1608. If a woman's *hayd* or *nifās* stops before the time of *subh* prayers in the month of Ramadan but she does not have time to perform *ghusl*, she must perform *tayammum*; however, it is not necessary for her to remain awake until the time of *subh* prayers. The rule is the same for a *junub* in the event that his duty is to perform *tayammum*.

Ruling 1609. If a woman's *hayd* or *nifās* stops near the time of *subh* prayers in the month of Ramadan but she does not have time to perform *ghusl* or *tayammum*, her fast is valid.

Ruling 1610. If a woman's *hayd* or *nifās* stops after the time of *subh* prayers, she cannot fast on that day. Furthermore, if she experiences *hayd* or *nifās* during the day while she is fasting, then even if it is near the time of *maghrib* prayers, her fast is invalid.

Ruling 1611. If a woman forgets to perform *ghusl* for *hayd* or *nifās* and remembers after a day or after a few days, the fasts that she has kept are valid.

Ruling 1612. If a woman's *hayd* or *nifās* stops before the time of *subh* prayers in the month of Ramadan but she is negligent in performing *ghusl* until the time of *subh* prayers, and if in the short time remaining she does not perform *tayammum* either, then as it was mentioned previously, she must complete the fast of that day and keep a *qadā'* fast. However, in the event that she is not negligent – for example, she waits for the public bath to become accessible to women only [or, she cannot access the bathroom due to a legitimate reason] – then even if she sleeps three times and does not perform *ghusl* until the time of *subh* prayers, her fast is valid provided that she is not negligent in performing *tayammum*.

Ruling 1613. If a woman has excessive *istihādah* and does not perform the *ghusls* in accordance with the laws of *istihādah* mentioned in Ruling 394, her fast is valid. Similarly, if a woman has medium *istihādah* and does not perform *ghusl*, her fast is valid.

Ruling 1614. Someone who has touched a corpse – i.e. he has brought a part of his own body into contact with the corpse – can fast without performing the *ghusl* for touching a corpse (*mass al-mayyit*). Furthermore, if one touches a corpse while fasting, his fast does not become invalid.

7. Applying enema⁷

Ruling 1615. Applying liquid enema – even if one is obliged to or for the purposes of treatment – invalidates a fast.

8. Vomiting

Ruling 1616. Whenever a fasting person intentionally vomits, his fast becomes invalid even if he vomited out of necessity or because of illness or suchlike. However, if he vomits unintentionally or involuntarily, there is no problem [and his fast remains valid].

Ruling 1617. If at night one eats something that he knows will cause him to vomit unintentionally during the day, his fast is valid.

Ruling 1618. If a fasting person feels sick and the cause of this is something natural [as opposed to him having made himself feel sick], then even if he can restrain himself from vomiting, it is not necessary for him to do so.

Ruling 1619. If a fly enters a fasting person's throat and goes down to such an extent that were he to then swallow it, it could not be called 'eating', it is not necessary for him to bring it out and his fast is valid. However, if the fly does not go down to that extent, he must bring it out even if this requires vomiting, unless vomiting is harmful or excessively difficult (*mashaqqah*) for him; and in the event that he does not vomit it but instead swallows it, his fast becomes invalid; similarly, if he brings it out by vomiting, his fast also becomes invalid.

Ruling 1620. If a person unintentionally swallows something and remembers that he is fasting before it reaches his stomach, and if it goes down to such an extent that were he to then make it enter his stomach it could not be called 'eating', it is not necessary for him to bring it out and his fast is valid.

Ruling 1621. If a person is certain that by burping, something will come out of his throat, and were he to burp it would be in a manner that could be called ‘vomiting’, he must not burp intentionally. However, there is no problem [in him burping] if he is not certain about this.

Ruling 1622. If someone burps and something comes up in his throat or mouth, he must spit it out; and if he swallows it involuntarily, his fast is valid.

LAWS OF THINGS THAT INVALIDATE A FAST

Ruling 1623. If a person intentionally and voluntarily does something that invalidates a fast, his fast becomes invalid; and in the event that he does not do it intentionally, there is no problem [and his fast remains valid]. However, if *ajunub* goes to sleep and – as per the details mentioned in Ruling 1600 – he does not perform *ghusl* until the time of *subh* prayers, his fast is invalid. Furthermore, in the event that one does not know that some of the things mentioned previously invalidate a fast, and he has not been negligent in not knowing, and nor does he doubt [that a particular thing may invalidate his fast], or he trusts in something that is legally authoritative (*al-hujjah al-shar’iyyah*) [for example, the statement of a reliable person], and he does that thing, in such a case, his fast does not become invalid except in the case of eating, drinking, and sexual intercourse.

Ruling 1624. If a fasting person inadvertently does something that invalidates a fast and with the belief that his fast has become invalid, he intentionally does one of those things again, then the rule in the previous ruling will apply to him.

Ruling 1625. If something is forced down a fasting person’s throat, his fast does not become invalid. However, if he is forced to break his fast by eating, drinking, or having sexual intercourse – for example he is told, ‘If you do not eat food, we will inflict some financial or physical harm on you’ – and he eats something in order to prevent the harm from being inflicted, his fast becomes invalid. Furthermore, based on obligatory precaution, his fast also becomes invalid if he is forced to do any of the other things that invalidate a fast.

Ruling 1626. A fasting person must not go to a place where he knows something will be poured down his throat or where he will be forced to break his fast; and if he goes to such a place and he is compelled to do something that breaks his fast, his fast becomes invalid. The same applies, based on obligatory precaution, if something is poured down his throat.

THINGS THAT ARE DISAPPROVED (MAKRŪH) FOR A FASTING PERSON TO DO

Ruling 1627. Some things are disapproved for a fasting person to do, including:

1. putting medication in the eyes and applying collyrium in a way that the taste or smell of it reaches the throat;
2. doing anything that causes weakness, such as giving blood or taking a shower;
3. putting medication in the nose, if one does not know that it will reach the throat; and if one knows that it will reach the throat, it is not permitted;

4. smelling aromatic plants;
5. for women, to sit in water;
6. using a suppository;
7. making the clothes that are on the body wet;
8. having teeth extracted or doing anything that causes blood to come out of the mouth;
9. brushing the teeth with a wet piece of wood;
10. putting water or any other fluid in the mouth without due cause;
11. immersing the entire head in water.

It is also disapproved for someone to kiss his wife or to do something that arouses him without intending to ejaculate.

TIMES WHEN IT IS OBLIGATORY (WĀJIB) TO BOTH MAKE UP (QADĀ') AND GIVE RECOMPENSE (KAFFĀRAH)

Ruling 1628. If someone invalidates a fast of the month of Ramadan by eating, drinking, having sexual intercourse, masturbating, or remaining in the state of *janābah* until the time of *subh* prayers, in the event that he did one of these things intentionally and voluntarily – and he was not compelled and forced to – then as well as *qadā'*, *kaffārah* also becomes obligatory on him [i.e. he must keep a fast after Ramadan and also give recompense]. As for someone who invalidates a fast by means other than those mentioned, the recommended precaution is that in addition to *qadā'*, he should also give *kaffārah*.

Ruling 1629. If someone performs one of the things mentioned [in the previous ruling] while believing with certainty that it would not invalidate his fast, *kaffārah* is not obligatory on him. The same applies to someone who does not know that fasting is obligatory on him, such as a child in the early stages of legal responsibility (*bulūgh*).

RECOMPENSE (KAFFĀRAH) OF A FAST

Ruling 1630. The *kaffārah* for breaking a fast (*iftār*) unlawfully in the month of Ramadan is that the person must free a slave, or fast for two months in accordance with the instructions that will be mentioned in the next ruling, or feed sixty poor people or give each one of them a *mudd* – which is approximately 750 grams – of food, i.e. wheat, barley, bread, or suchlike. In the event that none of these are possible for the person, he must give charity to the extent that he can. If this is not possible either, he must seek forgiveness from Allah; and the obligatory precaution is that he must give *kaffārah* whenever he is able to.

Ruling 1631. Someone who wants to fast for two months for the *kaffārah* of the month of Ramadan must fast one complete month and one day from the next month continuously; and similarly, based

on obligatory precaution, he must fast the rest of the next month continuously; and if an obstacle arises that would commonly be considered to be a legitimate excuse, he does not have to fast that particular day, and once his legitimate excuse expires he must resume his fasts.

Ruling 1632. Someone who wants to fast for two months for the *kaffārah* of a fast of Ramadan must not start at a time when he knows a day on which fasting is unlawful – such as Eid al-Adhā⁸ – will fall within the one month and one day period, nor must he fast at a time when he knows a day on which fasting is obligatory [such as a day that he had assigned in a vow] will fall within that period.

Ruling 1633. If someone who must fast continuously does not fast one of the days without a legitimate excuse, he must start the *kaffārah* fasts all over again.

Ruling 1634. If during the days that someone must fast continuously a legitimate excuse arises – such as *hayd*, *nifās*, or a journey on which he has to go – then once the excuse expires, it is not obligatory on him to start the fasts all over again; rather, he will continue the rest of the fasts after the excuse has expired.

Ruling 1635. If a person invalidates his fast by means of something unlawful – whether that thing is fundamentally unlawful, like wine or adultery; or something that has become unlawful due to a particular reason, like eating lawful food that is in a general sense harmful for him, or having intercourse with his wife when she is in the state of *hayd* – in these cases, giving one *kaffārah* is sufficient. However, the recommended precaution is that he should give the ‘total *kaffārah*’, i.e. free one slave, fast for two months, and feed sixty poor people or give each one of them one *mudd* of wheat, barley, bread, or suchlike. In the event that all three are not possible for him, he should do the ones that are possible for him.

Ruling 1636. If a fasting person intentionally attributes a lie to Allah, Prophet Muhammad (S), [or the Twelve Imams (‘A)], it is not obligatory on him to give *kaffārah*. However, the recommended precaution is that he should give *kaffārah*.

Ruling 1637. If on several occasions on a day of the month of Ramadan a person eats, drinks, has sexual intercourse, or masturbates, giving one *kaffārah* is sufficient for all of them.

Ruling 1638. If a fasting person does something that invalidates a fast – other than having sexual intercourse or masturbating – and afterwards he has sexual intercourse with his lawful partner, then giving one *kaffārah* is sufficient for both actions.

Ruling 1639. If a fasting person does something that is lawful but which invalidates a fast – for example, he drinks water – and afterwards he does something else that is unlawful and which invalidates a fast – for example, he eats unlawful food – then giving one *kaffārah* is sufficient.

Ruling 1640. If a fasting person burps and something comes up in his mouth, then based on obligatory precaution, if he intentionally swallows it, his fast is invalid and he must keep a *qadā’* fast and give *kaffārah*. And if eating that thing is unlawful – for example, when burping, blood or some food-like substance that has lost the form of food reaches his mouth and he intentionally swallows it – it is better that he gives the ‘total *kaffārah*’ [as defined in Ruling 1635].

Ruling 1641. If someone keeps a vow that he will fast on an assigned day, in the event that he intentionally invalidates his fast on that day, he must give *kaffārah*. The *kaffārah* for this will be mentioned in the laws relating to vows.

Ruling 1642. If a fasting person breaks his fast based on the statement of someone who says it is *maghrib*, despite the fact that he was not confident in the statement being true, and afterwards he finds out that it was not *maghrib*, or, if afterwards he doubts whether it is *maghrib* or not [but still breaks his fasts], in these cases, *qadā'* and *kaffārah* become obligatory on him; and if he was of the belief that the person's statement is authoritative, only *qadā'* is necessary.

Ruling 1643. If someone intentionally invalidates his fast and travels after *zuhr*, *kaffārah* is not waived. Similarly, if he intentionally invalidates his fast and then travels before *zuhr* in order to escape *kaffārah* [i.e. if he thinks that by being considered a traveller that day, he will have a legitimate excuse for not fasting and so he will not have to give *kaffārah* for intentionally invalidating his fast], again *kaffārah* is not waived. In fact, even if it becomes necessary for him to travel before *zuhr*, *kaffārah* remains obligatory on him.

Ruling 1644. If a person intentionally breaks his fast and afterwards a legitimate excuse arises – such as *hayd*, *nifās*, or an illness – the recommended precaution is that he should give *kaffārah*, especially if some medication or other such means brought about the *hayd* or illness.

Ruling 1645. If a person is certain that it is the first day of the month of Ramadan and he intentionally invalidates his fast, and afterwards it becomes known that it was actually the last day of Sha'bān, *kaffārah* is not obligatory on him.

Ruling 1646. If a person doubts whether it is the last day of Ramadan or the first of Shawwāl and he intentionally invalidates his fast, and afterwards it becomes known that it was the first of Shawwāl, *kaffārah* is not obligatory on him.

Ruling 1647. If a fasting man in the month of Ramadan has sexual intercourse with his wife who is fasting, in the event that he had compelled his wife to do so, he must give *kaffārah* for invalidating his fast; and based on obligatory precaution, he must give *kaffārah* for invalidating his wife's fast as well; and if his wife consented to having sexual intercourse, one *kaffārah* becomes obligatory on each of them.

Ruling 1648. If a woman compels her fasting husband to have sexual intercourse with her, it is not obligatory on her to give *kaffārah* for invalidating her husband's fast.

Ruling 1649. If a fasting man in the month of Ramadan compels his wife to have sexual intercourse with him and during the intercourse his wife consents, one *kaffārah* becomes obligatory on each of them; and the recommended precaution is that the man should give two *kaffārahs*.

Ruling 1650. If a fasting man in the month of Ramadan has sexual intercourse with his fasting wife while she is asleep, one *kaffārah* becomes obligatory on him. Furthermore, the fast of his wife is valid and *kaffārah* is not obligatory on her.

Ruling 1651. If a man compels his wife or a wife compels her husband to do something that invalidates a fast – other than having sexual intercourse – *kaffārah* is not obligatory on either of them.

Ruling 1652. A man who does not fast due to travelling or illness cannot compel his fasting wife to have sexual intercourse with him; however, if he does compel her, *kaffārah* is not obligatory on him.

Ruling 1653. One must not be negligent in giving *kaffārah*; however, it is not necessary to give it immediately.

Ruling 1654. If *kaffārah* becomes obligatory on someone and he does not give it for a few years, nothing is added to it.

Ruling 1655. If someone who must feed sixty poor people as the *kaffārah* for one day has access to all sixty people, he cannot reduce the number of poor people to feed even if he gives the same amount of *kaffārah*. For example, he cannot give two *mudds* to thirty people and suffice with that. He can, however, give a poor person one *mudd* of food for each of the poor person's family members even if they are minors (*saghīr*) and the poor person accepts this by way of agency (*wikālah*) for his family, or by way of guardianship (*wilāyah*) if they are minors. And if he cannot find sixty poor people but, for example, he finds thirty people, he can give two *mudds* of food to each of them. However, based on obligatory precaution, whenever he can he must give one *mudd* of food to another thirty poor people.

Ruling 1656. If after *zuhr* someone who is keeping a *qadā'* fast of Ramadan intentionally does something that invalidates his fast, he must give one *mudd* of food to ten poor people, and if he cannot, he must fast for three days.

TIMES WHEN IT IS OBLIGATORY (WĀJIB) TO ONLY MAKE UP (QADĀ') A FAST

Ruling 1657. In some cases – other than those that were indicated previously – only *qadā'* is obligatory on a person and *kaffārah* is not obligatory:

1. one is *junub* on a night of the month of Ramadan and – as per the details mentioned in Ruling 1601 – he does not wake up from the second sleep until the time of *subh* prayers;
2. one does not do anything that invalidates a fast but does not make the intention to fast, or pretends to fast, or intends not to fast; and the same applies if he intends to do something that invalidates a fast, as per the details explained in Ruling 1549;
3. in the month of Ramadan, one forgets to perform *ghusl* of *janābah* and in the state of *janābah* he fasts one day or several days;
4. in the month of Ramadan, one does not investigate whether or not the time for *subh* prayers has set in and does something that invalidates a fast, and afterwards it becomes known that the time of *subh* prayers had set in;

5. someone says the time of *subh* prayers has not set in, and based on his statement one does something that invalidates a fast, and afterwards it becomes known that the time of *subh* prayers had set in;
6. someone says it is *subh* but a fasting person does not have certainty about the validity of the person's statement, or he thinks that the person who made the statement is joking, and he does not investigate, and he does something that invalidates a fast, and afterwards it becomes known that it really was *subh*;
7. one breaks his fast based on the statement of someone whose statement is legally (*shar'an*) authoritative for him [for example, someone whose word he trusts] who tells him it is *maghrib* – or he mistakenly believes that his report is authoritative – and afterwards it becomes known that it was not *maghrib*;
8. one is certain or confident that it is *maghrib* and breaks his fast, and afterwards it becomes known that it was not *maghrib*. However, if he breaks his fast because the weather was cloudy that day and suchlike, and he supposed it had become *maghrib*, and afterwards it becomes known that it was not *maghrib*, the obligation of *qada'* in this instance is based on obligatory precaution;
9. someone who gargles – i.e. he circulates water in his mouth – due to thirst and unintentionally swallows the water. However, if the person forgets that he is fasting and swallows the water, or, he gargles for reasons other than thirst – as in cases when gargling is recommended, such as in *wudu'* – and he unintentionally swallows the water, then there is no obligation on him to keep a *qada'* fast;
10. someone who breaks his fast due to compulsion, necessity, or *taqiyyah*⁹ and if he breaks his fast due to compulsion or *taqiyyah*, then *qada'* is due only if he was required to eat, drink, or have sexual intercourse. The same applies, based on obligatory precaution, if he was required to break his fast by means other than eating, drinking, or having sexual intercourse.

Ruling 1658. If a person puts something other than water in his mouth and unintentionally swallows it, or, if he puts water in his nose and unintentionally swallows it, *qada'* is not obligatory on him.

Ruling 1659. Gargling a lot is disapproved for a fasting person, and if after gargling one wants to swallow his saliva, it is better to spit out the saliva three times [before swallowing].

Ruling 1660. If a person knows that by gargling, water will unintentionally or forgetfully enter his throat, he must not gargle; however, if in this case he does gargle but water does not enter his throat, then based on obligatory precaution, *qada'* is necessary.

Ruling 1661. If in the month of Ramadan, after investigating, it is not known to someone that the time of *subh* prayers has set in, and he does something that invalidates a fast, and afterwards it becomes known that it was *subh*, *qada'* is not necessary.

Ruling 1662. One cannot break his fast if he merely doubts whether it is *maghrib* or not. However, if one doubts whether it is *subh* or not, he can do something that invalidates a fast even before investigating.

LAWS OF A LAPSED (QADĀ') FAST

Ruling 1663. If an insane person becomes sane, it is not obligatory on him to make up the fasts that he did not keep when he was insane.

Ruling 1664. If a disbeliever becomes a Muslim, it is not obligatory on him make up the fasts that he did not keep when he was a disbeliever. However, if a Muslim becomes a disbeliever and then becomes a Muslim again, he must make up the fasts that he did not keep while he was a disbeliever.

Ruling 1665. One must make up a fast that he did not keep due to intoxication, even if he consumed the intoxicating thing for the purposes of treatment.

Ruling 1666. If someone does not fast for a few days due to a legitimate excuse and afterwards doubts when his excuse expired, it is not obligatory on him to fast more days than what he deems probable as having missed. For example, someone who travelled before the month of Ramadan and who does not know whether he returned on the fifth of Ramadan or the sixth; or, he travelled in the last few days of the month of Ramadan and returned after Ramadan but does not know whether he travelled on the twenty-fifth of Ramadan or the twenty-sixth; in both cases, he can keep *qadā'* fasts for the lower figure – i.e. five days – although the recommended precaution is that he should keep *qadā'* fasts for the higher figure, i.e. six days.

Ruling 1667. If someone has *qadā'* fasts left over from a number of previous Ramadans, it does not matter which Ramadan he keeps *qadā'* fasts for first. However, if the time for the *qadā'* of the last Ramadan is short – for example, he has to keep five *qadā'* fasts from the last month of Ramadan and only five days remain until the beginning of the next Ramadan – it is better that he keeps the *qadā'* fasts for the last Ramadan first.

Ruling 1668. If a person has to keep *qadā'* fasts for a number of Ramadans and he does not specify in his intention which month of Ramadan he is keeping a *qadā'* fast for, it will not be regarded as the *qadā'* fast for the last year such that the *kaffārah* for delaying its *qadā'* be waived.¹⁰

Ruling 1669. One can invalidate the *qadā'* fast of Ramadan before *zuhr*. However, if the number of days left for him to keep his *qadā'* fasts [before the start of Ramadan] are few, it is better that he does not invalidate them.

Ruling 1670. If a person has kept a *qadā'* fast for a dead person, it is better that he does not invalidate it after *zuhr*.

Ruling 1671. If someone does not fast in Ramadan due to illness, *hayd*, or *nifās*, and he dies before the passing of a period of time in which he could have made up those fasts, then those fasts do not have to be made up.

Ruling 1672. If due to illness one does not fast in Ramadan and his illness continues until the Ramadan of the following year, it is not obligatory on him to make up the fasts he did not keep; and for each day he must give one *mudd* (approximately 750 grams) of food – i.e. wheat, barley, bread, or suchlike – to a poor person.¹¹ However, if one does not fast because of another legitimate excuse – for example, he was travelling – and his excuse remains valid until the following Ramadan, he must make up the fasts that he did not keep; and the obligatory precaution is that for each day, he must also give one *mudd* of food to a poor person.

Ruling 1673. If due to illness one does not fast in Ramadan, and after Ramadan his illness is cured but another legitimate excuse arises such that he cannot make up the fasts until the following Ramadan, he must make up the fasts he did not keep; and based on obligatory precaution, he must also give one *mudd* of food to a poor person for every missed fast. The same applies if in the month of Ramadan one has another legitimate excuse – other than illness – and after Ramadan that excuse expires and until the Ramadan of the following year he cannot fast due to illness.

Ruling 1674. If in the month of Ramadan one does not fast due to a legitimate excuse and after Ramadan that excuse expires but he intentionally does not make up the fasts until the following Ramadan, he must make them up and also give one *mudd* of food to a poor person for each day.

Ruling 1675. If a person is negligent in keeping *qadā'* fasts until the time [before the next Ramadan] becomes short, and in the shortage of time a legitimate excuse arises, he must make them up; and based on obligatory precaution, he must also give one *mudd* of food to a poor person for each day; and the same applies if after the excuse expires he decides to make up his fasts but before he does so, a legitimate excuse arises in the short time [remaining before Ramadan].

Ruling 1676. If a person's illness continues for some years, he must make up the fasts for the last Ramadan after he gets better; and for each missed day of the previous years, he must give one *mudd* of food to a poor person.

Ruling 1677. Someone who must give one *mudd* of food to a poor person for each missed fast can give the *kaffārah* of several days to one poor person.

Ruling 1678. If a person delays keeping the *qadā'* fasts of the month of Ramadan for a few years, he must make them up; and for the first year's delay, he must give one *mudd* of food to a poor person for each missed fast [*askaffārah*]; however, for the delay in the later years, there is no obligation on him.¹²

Ruling 1679. If a person intentionally does not keep the fast of Ramadan, he must make them up; and for each missed fast he must fast for two months, or give food to sixty poor people, or free one slave; and in the event that he does not make them up until the next Ramadan, then based on obligatory precaution, he must also give one *mudd* of food as *kaffārah*.

Ruling 1680. If a person intentionally does not keep a fast of Ramadan, and in the day he repeatedly has sexual intercourse or masturbates, *kaffārah* is not repeated. Similarly, if one does something else that invalidates a fast a number of times – for example, he eats food a number of times – then giving one *kaffārah* is sufficient.

Ruling 1681. After a father's death, the eldest son must, based on obligatory precaution, keep his father's *qadā'* fasts of the month of Ramadan as per the details mentioned in Ruling 1370 concerning prayer. Instead of fasting each day, he can give 750 grams of food to a poor person even from the property of the deceased if the heirs consent to it.

Ruling 1682. If a father had not kept obligatory fasts other than the fasts of Ramadan – for example, he had not kept a fast that had become obligatory on account of a vow – or, if he had been hired to fast on behalf of someone else but had not done so, it is not obligatory on the eldest son to make up such fasts.

LAWS OF FASTING FOR A TRAVELLER

Ruling 1683. A traveller must not fast if his obligation on a journey is to perform the four unit (*rak'ah*) prayers as two *rak'ahs* [i.e. in *qasr* form]. A traveller who performs his prayer in its complete (*tamām*) form – such as someone whose work is travelling, or someone whose journey is a sinful one – must fast on his journey.

Ruling 1684. Travelling during the month of Ramadan is not forbidden. However, travelling in order to escape fasting is disapproved. Similarly, travelling in general in the month of Ramadan is disapproved except for *'umrah*¹³ or because of necessity.

Ruling 1685. If an assigned [i.e. time-specific] fast – other than the fast of the month of Ramadan – is obligatory on a person, in the event that it has become obligatory because he has been hired by someone to fast and suchlike, or it is the third fast of the days of spiritual retreat (*i'tikāf*),¹⁴ he cannot travel on that day; and if he is on a journey and it is possible, he must make an intention to stay in a place for ten days and fast on that day. However, if the fast of that day has become obligatory on account of a vow, the apparent (*zāhir*)¹⁵ ruling is that travelling is permitted on that day and it is not obligatory to make an intention to stay, although it is better not to travel if one is not obliged to, and if he is on a journey it is better to make an intention to stay. However, if it has become obligatory on account of an oath (*qasam*) or a covenant (*'ahd*), then based on obligatory precaution, one must not travel, and if he was on a journey, he must make an intention to stay.

Ruling 1686. If a person makes a vow to keep a recommended fast but does not assign the day, he cannot keep that fast on a journey. However, in the event that one makes a vow that he will fast on a particular day on a journey, he must keep that fast on a journey. Furthermore, if one makes a vow to fast on a particular day whether he is travelling or not, he must fast on that day even if he is travelling.

Ruling 1687. A traveller can keep recommended fasts in Medina for three days for the fulfilment of wishes [i.e. for particular needs (*hājāt*) of his to be granted]; and the obligatory precaution is for those three days to be Wednesday, Thursday, and Friday.

Ruling 1688. If someone who does not know that a traveller's fast is invalid fasts on a journey and finds out the ruling during the day, his fast becomes invalid; and if he does not find out until *maghrib*, his fast is valid.

Ruling 1689. If a person forgets that he is a traveller or that a traveller's fast is invalid and fasts on a journey, then based on obligatory precaution, his fast is invalid.

Ruling 1690. If a fasting person travels after *zuhr*, he must, based on obligatory precaution, complete his fast; and in such a case, it is not necessary for him to make up that fast; and if he travels before *zuhr*, then based on obligatory precaution, he cannot fast on that day, particularly if he had made the intention to travel the night before. In any case, he must not do anything that invalidates a fast before reaching the permitted limit (*hadd al-tarakkhkus*),¹⁶ otherwise *kaffārah* becomes obligatory on him.

Ruling 1691. If a traveller in the month of Ramadan – whether he travelled before sunrise or he was fasting and then travelled – reaches his home town (*watan*)¹⁷ or a place where he intends to stay for ten days before *zuhr*, in the event that he did not do anything that invalidates a fast before reaching that place, he must, based on obligatory precaution, fast on that day and it is not obligatory on him to make it up; and if he did something that invalidates a fast before reaching that place, the fast of that day is not obligatory on him and he must make it up.

Ruling 1692. If a traveller reaches his home town or a place where he intends to stay for ten days after *zuhr*, then based on obligatory precaution, his fast is invalid and he must make it up.

Ruling 1693. It is disapproved for a traveller, and indeed anyone who has a legitimate excuse for not fasting, to have sexual intercourse or to eat and drink to his full during the day in the month of Ramadan.

THOSE ON WHOM FASTING IS NOT OBLIGATORY (WĀJIB)

Ruling 1694. Fasting is not obligatory on someone who cannot fast on account of old age or who finds it excessively difficult to fast. However, in the latter case, for each day [that he does not fast] he must give one *mudd* of food – i.e. wheat, barley, bread, or suchlike – to a poor person.

Ruling 1695. If someone who has not fasted on account of old age is able to fast after the month of Ramadan, the recommended precaution is that he should make up the fasts that he did not keep.

Ruling 1696. If someone has an illness that makes him very thirsty and he cannot bear being thirsty, or it is excessively difficult for him to bear it, then fasting is not obligatory on him. However, in the second case, he must give one *mudd* of food to a poor person for each missed fast; and in the event that he is able to fast afterwards, it is not obligatory on him make them up.

Ruling 1697. Fasting is not obligatory on a pregnant woman approaching the time of delivery if it is harmful for her or for the unborn child.

Such a woman must give one *mudd* of food to a poor person for each missed fast, and she must make up the fasts she did not keep.

Ruling 1698. If fasting is harmful for a woman who is breastfeeding her child and who has little milk – whether she is the child's mother or wet nurse, or someone who is breastfeeding the child without getting paid – or, if fasting is harmful for the child that she is breastfeeding, it is not

obligatory on her to fast and she must give one *mudd* of food to a poor person for each missed fast and she must make up the fasts she did not keep. However, based on obligatory precaution, this rule only applies to the case where giving milk to the child is limited to this way. Therefore, if there is another way of giving milk to the child – for example, a number of women participate in breastfeeding the child, or the child is fed with the aid of a bottle – then affirming this rule is problematic (*mahall al-ishkāl*) [i.e. based on obligatory precaution, it is not permitted for such a woman to not fast].¹⁸

WAYS OF ESTABLISHING THE FIRST OF THE MONTH

Ruling 1699. The first of the month is established in four ways:

1. a person sees the moon himself;
2. a group of people from whose statement one derives certainty or confidence say that they have seen the moon. Similarly, [the first of the month is established] by means of anything that one derives certainty from, or a rational source that one derives confidence from;
3. two just (*‘ādil*) men say that they have seen the moon at night. However, if they describe attributes of the crescent that contradict one another, the first of the month is not established. Similarly, the first of the month is not established by the testimony of two just men if one is certain or confident about them having made a mistake, or if their testimony is affected by a countervailing argument (*mu’ārid*), or by something that comes under the rule of a countervailing argument. For example, if a large group of the city’s people go to sight the moon but no more than two just people claim to have sighted the moon; or, if a group of people go to sight the moon and two just people from among them claim to have sighted the moon and others do not sight it, while amongst those others there are two other just people who are as good in knowing the position of the crescent and are as sharp-sighted as the first two just people, and furthermore, the sky is clear and for those two there is no probable obstacle to seeing the moon; in these cases, the first of the month is not established by the testimony of two just people;
4. thirty days from the first of the month of Sha’bān pass, by means of which the first of the month of Ramadan is established; and thirty days from the first of the month of Ramadan pass, by means of which the first of the month of Shawwāl is established.

Ruling 1700. The first of the month is not established by the ruling of a fully qualified jurist (*al-hākim al-shar’ī*) unless by means of his ruling, or the first of the month being established in his view, one derives confidence in the moon having been sighted.

Ruling 1701. The first of the month is not established by the predictions of astronomers unless one derives certainty or confidence from their statements.

Ruling 1702. The moon being high or setting late is no evidence that the night before was the first night of the month. Similarly, if the moon has a halo, it is no evidence that it is the second night.

Ruling 1703. If the month of Ramadan is not established for someone and he does not fast, and afterwards it is established that the previous night was the first of the month, he must make up the fast for that day.

Ruling 1704. If the first of the month is established in a city, the first of the month will also be established in other cities that are united with it in the horizon. The meaning of ‘unity of horizon’ here is that if the moon is seen in the first city, it would also be seen in the second city if there were no obstacles, such as clouds. This brings about confidence in the case where the second city – if it is to the west of the first city – has a latitudinal position close to that of the first city; and if it is to the east of the first city, then in addition to closeness in latitudinal position, there must not be a large difference in the longitudinal position either.

Ruling 1705. If a person does not know whether it is the last day of Ramadan or the first of Shawwāl, he must fast on that day. However, if during the day he finds out that it is the first of Shawwāl, he must break his fast.

Ruling 1706. If a prisoner cannot be certain about whether or not it is the month of Ramadan, he must act according to his supposition. However, if he can find a stronger supposition, he cannot act on the weaker supposition and he must endeavour to attain the strongest probability; and if there is no other way, he must as a final resort draw lots (*qur’ah*) if this results in strengthening his inclination; and if acting according to supposition is not possible, he must fast a month that he deems is probably the month of Ramadan. However, he must bear that month in mind and in the event that he finds out afterwards that it was indeed the month of Ramadan, or it was after it, there is no obligation on him. However, if it becomes known that it was before the month of Ramadan, he must make up the fasts of the month of Ramadan.

UNLAWFUL (*HARĀM*) AND DISAPPROVED (*MAKRŪH*) FASTS

Ruling 1707. Fasting on Eid al-Fitr¹⁹ and Eid al-Adhā²⁰ is unlawful. Furthermore, if one does not know whether it is the last day of Sha’bān or the first day of Ramadan and fasts with the intention of it being the first day of Ramadan, it is unlawful.

Ruling 1708. If a recommended fast of a woman conflicts with the conjugal rights of her husband, it is unlawful for her to keep it. Similarly, with regard to a fast that is obligatory but the day on which it must be kept has not been assigned – for example, a vow that [has been made to keep a fast, but the day of the fast] has not been assigned – if it conflicts with the conjugal rights of her husband, then based on obligatory precaution, the fast is invalid and it does not fulfil the vow. The same applies, based on obligatory precaution, if her husband forbids her to keep a recommended fast or an obligatory fast for which a day has not been assigned even if it does not conflict with his rights. And the recommended precaution is that she should not keep a recommended fast without his permission.

Ruling 1709. If a recommended fast kept by a child is a source of annoyance for his father or mother due to their compassion for him, it is unlawful for the child to keep it.

Ruling 1710. If a child keeps a recommended fast without the permission of his father or mother and during the day his father or mother forbid him to continue keeping his fast, in the event that the child's opposition may annoy the parent due to the parent's compassion for his or her child, the child must break his fast.

Ruling 1711. Someone who knows fasting will not cause him significant harm – even though a doctor says it is harmful for him to fast – must fast; and someone who is certain or supposes that fasting will cause him significant harm – even though a doctor says that it will not harm him – is not obliged to fast.

Ruling 1712. If a person is certain or confident that fasting will cause him significant harm, or he deems this probable, and the probability creates fear in him, in the event that his deeming it probable would be considered by rational people to be reasonable, it is not obligatory on him to fast. In fact, if that harm would result in him dying or losing a limb, then fasting is unlawful; otherwise, if he fasts with the intention of *rajā'* and afterwards he realises that it did not cause him any significant harm, his fast is valid.

Ruling 1713. If someone who believes that fasting does not harm him fasts and after *maghrib* he finds out that fasting has caused him significant harm, then based on obligatory precaution, he must make it up.

Ruling 1714. Apart from the fasts mentioned here, there are other unlawful fasts that are mentioned in more detailed books.

Ruling 1715. Fasting is disapproved on the Day of 'Āshūrā'²¹ and on the day that one doubts whether it is the Day of 'Arafah²² or Eid al-Adhā.²³

RECOMMENDED (MUSTAHABB) FASTS

Ruling 1716. Fasting on any day of the year – apart from the days on which fasting is unlawful or disapproved, which were mentioned previously – is recommended; and it has been recommended more to fast on some days, such as:

1. the first and last Thursday of each month, and the first Wednesday after the tenth of the month; and if someone does not fast on these days, it is recommended that he makes them up; and in the event that one cannot fast at all [on these days], it is recommended that he gives for each day one *mudd* of food or 12.6 *nukhud*²⁴ of minted silver²⁵ to a poor person;
2. the 13th, 14th, and 15th of each month;
3. the entire month of Rajab and Sha'bān, or at least some days of these two months, even if only one day;
4. the Eid of Nawrūz;²⁶
5. from the 4th to the 9th of Shawwāl;

6. the 25th and 29th of Dhū al-Qa'dah;
7. from the 1st to the 9th of Dhū al-Hijjah (until and including the Day of 'Arafah); however, if due to weakness from fasting one cannot recite the supplications (*du'ā's*) of the Day of 'Arafah, then fasting on that day is disapproved;
8. the auspicious day of Eid al-Ghadīr (the 18th of Dhū al-Hijjah);
9. the day of Mubāhalah (the 24th of Dhū al-Hijjah);
10. the 1st, 3rd, and 7th of Muharram;
11. the joyous birthday of the Noble Messenger (S) (the 17th of Rabī' al-Awwal);
12. the 15th of Jamādī al-Awwal;
13. the day of Maba'th of His Eminence the Noble Messenger (S) (the 27th of Rajab).

If someone keeps a recommended fast, it is not obligatory on him to complete it. In fact, if a fellow believer invites him to eat, it is recommended for him to accept the invitation and to break his fast during the day, even if it is after *zuhr*.

TIMES WHEN IT IS RECOMMENDED (MUSTAHABB) FOR ONE TO ABSTAIN FROM THINGS THAT INVALIDATE A FAST

Ruling 1717. It is recommended for five types of people – even if they are not fasting – to abstain from things that invalidate a fast in the month of Ramadan:

1. a traveller who has done something that invalidates a fast and who reaches his home town or a place where he intends to stay for ten days before *zuhr*;
2. a traveller who after *zuhr* reaches his home town or a place where he intends to stay for ten days;
3. a sick person who gets better after *zuhr*, and similarly, if he gets better before *zuhr* and has done something that invalidates a fast. And in case he has not done anything that invalidates a fast, then based on obligatory precaution, he must fast on that day;
4. a woman whose *hayd* or *nifās* stops during the day;
5. a disbeliever who becomes a Muslim and who had done something that invalidates a fast before becoming a Muslim.

Ruling 1718. It is recommended for a fasting person to perform *maghrib* and '*ishā*' prayers before breaking his fast. However, if someone is waiting for him or he is very drawn to food – such that he cannot pray with presence of heart – it is better that he first breaks his fast. However, as much as he possibly can, he should perform the prayers within their prime time (*waqt al-fadīlah*).²⁷

In the original work, the term ‘morning call to prayer (*adhān*)’ is used, which practically speaking means the start of the time of the *subh* prayer. The legal definition of *subh* is stated in Ruling 728.

2 For the legal definition of *maghrib* see Ruling 722.

3 For the legal definition of *zuhr* see Ruling 717.

4 For practical purposes, a legal opinion that is termed ‘not farfetched’ equates to a fatwa.

5 This ruling and the next concern a matter that is referred to as ‘*yawm al-shakk*’ (day of doubt).

6 *Junub* is the term used to refer to a person who is in the state of ritual impurity (*janābah*). *Janābah* is explained in Ruling 344.

7 The injection of water or other fluid into the large intestine by way of the rectum. [Author]

8 The 10th of Dhū al-Hijjah.

9 *Taqiyyah* refers to the discretionary concealment of one’s beliefs under duress.

10 See Ruling 1678.

11 This type of compensative payment is known as *fiḍyah*.

12 For example, if someone has to make up one fast and he delays making it up for three years, he must give one *kaffārah* [i.e. one *mudd* of food] to a poor person, not three *kaffārah*s.

13 ‘*Umrah*’ refers to the pilgrimage to Mecca that has fewer rituals than the hajj pilgrimage. It is sometimes referred to as the ‘minor pilgrimage’.

14 *I’tikāf* refers to the act of staying in a mosque under particular conditions with the intention of worshipping Allah. The laws of *i’tikāf* are stated in the next chapter.

15 For practical purposes in jurisprudential rulings, expressing an apparent ruling equates to giving a fatwa.

16 The permitted limit is explained in Ruling 1304.

17 Rulings 1314–1318 explain what is legally considered to be one’s home town.

18 As mentioned in Ruling 6, the term ‘problematic’ (*mahall al-ishkāl*) amounts to saying the ruling is based on obligatory precaution.

19 The 1st of Shawwāl.

20 The 10th Dhū al-Hijjah.

21 The 10th of Muharram.

22 The 9th of Dhū al-Hijjah.

23 The 10th of Dhū al-Hijjah.

24 A *nukhud* is a measure of weight equal to approximately 0.195 grams. Therefore, 12.6 *nukhuds* is equivalent to approximately 2.46 grams.

25 In the present time, when minted silver is not prevalent, the silver does not have to be minted (*Tawdīh al-Masā'il-i Jāmi'*, vol. 1, p. 587, Ruling 2122).

26 The day of the spring equinox.

27 This refers to the early period of the prescribed time for a prayer during which there is more reward for performing it.

Notes of Fiqh Lectures by Maulana Sadiq Hasan from www.panjtan.org

Haram Fasts, Fasting on Yawmul shak, Traveller , Niyat ,Exemptions Sick person, Kaffarra etc

Following types of fasts are valid in Islam: (a) Ramadan Fasts (b) Qaza Fasts (c) Mustahab Fasts (d) Kaffara Fasts (e) Fasts for Vow or Nazr

1. Fasting is wajib in the whole month of Ramadan. Fasting starts with the Niyat (intention) that I will refrain from all those things which break fast from the prescribed start time of Fajr (Dawn) to the prescribed time of Maghrib (Dusk) qurbatan ilallah. Niyat for fasting in Ramadan can be done each day before Fajr, or the night before each day, or can be done once for the whole month at the beginning of Ramadan.

2. Fasting on 30th Shaban (Yaumush Shak) is haram with the intention of 1st of Ramadan when you are not sure about the 1st of Ramadan. It is better to keep Mustahab fast, or any Qaza of previous Ramadan, if any, on the 30th Shaban. And if you receive the confirmation of moon sighting of 29th Shaban while fasting on 30th Shaban, you must change Niyat to the fast of Ramadan. But if news of moon sighting of 29th Shaban comes after completion of the fast, then it will automatically be counted as fast of 1st Ramadan.

Qaza and Kaffara: Not keeping fast in Ramadan without any valid reason is a great sin. For each such missed fast, one has to do a Qaza fast as well as pay a heavy penalty called Kaffara. The kaffara for each missed fast is either keeping 60 fasts or feeding 60 poor persons. The same Qaza and Kaffara will also apply if one breaks his fast intentionally in Ramadan by doing any of the above things.

1. It is haram to eat or drink during daytime in the month of Ramadan even for those who are not fasting for no valid reason. But for those who have a valid reason for not fasting (such as sickness, travelling, aged person, pregnancy, breast feeding, or woman in state of Haiz), it is Ihtiyate Mustahab to avoid eating or drinking during daytime.

2. If a child becomes baligh (e.g. 9 lunar year for girls) at or before Fajr time during Ramadan, then fasting will become wajib on him/her from that day. If he/she becomes baligh at or after zohr time during Ramadan, then fasting will become wajib from next day.

3. If seminal discharge or sexual intercourse occurs during night in Ramadan (causing Ghusle Janabat to become wajib), then it is wajib to do Ghusle Janabat before the Fajr start time, otherwise Qaza and Kaffara will apply. If Ghusle Janabat is not possible or is harmful, then Tayammum must be performed instead before Fajr start time. If seminal discharge happens unintentionally after Fajr start time or during day time in Ramadan, then fasting is not affected.

4. If a woman is in a state of **Haiz (menstruation)** during Ramadan, she will not keep fasts during the period of menstruation. But she will keep qaza of missed fasts after Ramadan. . If a woman becomes free of menstruation before Fajr time during Ramadan, it is wajib on her to perform Ghusle Haiz before Fajr and keep fast. If she becomes free of menstruation during daytime, then she will start fast from next day. If a woman is fasting, and starts her period of menstruation at any time, then the fast of that day is invalid. She will keep Qaza after Ramadan.

5. During fasting, injection for local anaesthesia is allowed but it is better that the injections, which are given as medicine or food are avoided.

6. During fasting, if you say some statement attributed to Allah, or Prophet, or Masoomeen, assuming it was correct, but later it was found to be false, then your fast becomes invalid, and Qaza and Kaffara will apply.

7. If a husband forces his wife for sex during Ramadan fasting and performs sex, then Qaza will become wajib on both, but husband will pay double Kaffara, for himself and for his wife.

HARAM FASTS Ten types of fasts are haram (forbidden) in Islam:-

1. Fasting on Eidul Fitr Day
2. Fasting on Eidul Adha Day
3. Fasting on Tashreek Days (11 to 13 Zilhijj for those who will be in Mina)
4. Fasting on Yaumul Shak (30th Shaban)
5. Fasting by a Traveller in Ramadan
6. Fasting by a Sick Person in Ramadan
7. Fast of Silence
8. Fast of Visal (Fasting intentionally for 2 consecutive days including the night in between)
9. Fasting of thanks (shukr) for Haram Acts
10. Mustahab fast without permission from those of whom permissions are necessary

FASTING ON YAUMUL SHAK (doubtful if Ramadhan month has begun)

30th day of Shaban is called Yamul Shak (doubtful day) if you do not receive news about Ramadan moonsighting on 29th evening or before the end of 30th day.

It is haram to fast on 30th Shaban with the intention of 1st of Ramadan.

It is Mustahab to keep fast on 30th Shaban but the Niyyat (intention) should be either

- (a) with the Niyyat of Mafiz-zimma (to discharge my responsibility), or
- (b) with the Niyyat of any Qaza fast of previous Ramadan, if any, or
- (c) with the Niyyat of Mustahab Shaban fast.

If you do a double Niyyat of fasting (i.e. 30th Shaban or 1st Ramadan), then such a Niyyat is wrong according Ayatullah Khui, but it is OK according to Ayt Khomeini and Ayt Seestani.

If you are fasting on 30th Shaban, and if, at any time on that day, you get the news of moon sighting of 29th Shaban, then you must immediately change Niyyat to Niyyat of 1st of Ramadan.

If you have fasted on 30th Shaban (with any Niyyat), and afterwards you come to know that it was 1st of Ramadan, then your fast will automatically be counted as fast of 1st of Ramadan.

If you are not fasting on 30th Shaban, then following actions are necessary on you:

- (a) If you get the news after sunset of 30th Shaban or later that the moon had been actually sighted on evening of 29th Shaban, then you have to keep Qaza of 1st Ramadan after the month of Ramadan.
- (b) If you get the news of moon sighting after Zawal time (Islamic mid-day), then it is haram to eat or drink or do anything, which is not allowed during fasting from that time onward until Iftar time on that day, and you have to do Qaza of 1st of Ramadan later on.
- (c) If you get the news of moon sighting before Zawal time (Islamic mid-day), then
 - (i) if you have not eaten or drunk anything or done anything which breaks fast, you must immediately do the Niyyat of fasting of Ramadan for that day,
 - (ii) if you have eaten or drunk something or have done anything which breaks fast, then you have to act as if fasting for the rest of the day, and then do Qaza of 1st of Ramadan later on.

FASTING OF A TRAVELLER IN RAMADAN

According to Islamic sharia, a traveller is normally a person who travels from his home to another town or place with the intention of staying there for less than 10 days.

Fasting by a traveller during the month of Ramadan is haram.

If you start your journey after Zawal time (Islamic mid-day) in Ramadan, then it is wajib to complete fasting for that day.

If you start your journey before Zawal time in Ramadan, then it is wajib to start fast on that day, and then your fast will automatically break after you have travelled a certain distance from your home town.

If you were travelling, and you return to your home (or arrive at a place where you are going to stay for 10 days or more) after Zawal time (Islamic mid-day) in Ramadan, then you can not fast on that day, but it is Mustahab to respect fasting on that day. You have to do Qaza fast for that day and all fasts missed during travelling.

If you were travelling, and you return to your home (or arrive at a place where you are going to stay for 10 days or more) before Zawal time (Islamic mid-day) in Ramadan, and if you have not done anything which breaks fast, then it is wajib to keep fast for that day. However if you have

done anything which breaks fast, then you can not fast on that day, but it is Mustahab to respect fasting on that day, and you have to do Qaza fast for that day afterwards.

If you are a traveller during the month of Ramadan, and staying somewhere for less than 10 days, then you can not keep even any other fast (Mustahab fast or Qaza fast of previous Ramadan) during those days.

NIYYAT FOR FASTING

Niyyat for fasting during the month of Ramadan must be done before Dawn (Fajr), unless there are special cases as discussed above (e.g. Yamul Shak). Niyyat for fasting for the whole month of Ramadan can be done once at the beginning of Ramadan.

Niyyat for Qaza fast of Ramadan can be done before Dawn or anytime before Zawal time (Islamic mid-day) on that day provided you have not done anything from Dawn to niyyat time which breaks fast.

Niyyat for any Mustahab fast can be done before Dawn or anytime before Maghrib on that day provided you have not done anything, which breaks fast.

PERSONS EXEMPTED FROM FASTING IN RAMADAN

Persons on whom fasting is not wajib in the month of Ramadan are:

- (1) Na-baligh person (No qaza is wajib)
- (2) Insane person (No qaza is wajib)
- (3) Traveller, but qaza fast is wajib as explained in previous Note #31
- (4) Sick person, with conditions as explained below
- (5) Woman in state of Haiz (Menstruation), but qaza fast is wajib after Ramadan, and if she does not keep qaza before next year's Ramadan, then she has to do qaza as well as pay a Fidyah (750 grams of grains) to poor for each missed fast
- (6) Aged person, if he/she does not have strength for fasting. (No qaza is wajib even if he/she gains strength after Ramadan)
- (7) Pregnant woman, if fasting is harmful to her baby alone, not herself. But qaza fast is wajib after Ramadan, and she has to pay a Fidyah (750 grams of grains) to poor for each missed fast
- (8) Breast-feeding woman, if fasting is harmful to the baby alone, not herself. But qaza fast is wajib after Ramadan, and she has to pay a Fidyah (750 grams of grains) to poor for each missed fast

FASTING FOR A SICK PERSON

For a sick person, fasting is not wajib (and sometimes is also haram) on one of the following conditions:

- (a) if the person himself is 100% sure or has more than 95% satisfaction (Itminan) that the fasting is harmful to him (even if doctor advises that it is not harmful),
- (b) if the person is not sure that fasting is harmful to him but a reliable doctor advises him that the fasting will be harmful to his sickness

If the person is sick on a continual basis and can not fast during Ramadan, but gets well and is able to keep fast after Ramadan for a certain number of days (e.g. in shorter days of winter), then he must keep qaza fasts during those days. But qaza is not wajib for a person, who is so sick that sickness continues even after Ramadan for the next 11 months (i.e. until the start of next Ramadan).

THINGS WHICH MAKE FASTING INVALID (BATIL)

If you are fasting, then the following things will break your fast or will make fast invalid if performed intentionally:

- [1] Eating or drinking anything
- [2] Vomiting
- [3] Allowing thick dust reach one's throat (e.g. smoking)
- [4] Taking liquid enema
- [5] Ascribing lies to Allah and His Prophet and Masoomeen
- [6] Sexual intercourse
- [7] Masturbation (Istimna)
- [8] Not Doing Wajib Ghusl Till Dawn (Fajr) Time
- [9] Immersing head in water (but Ayatullah Seestani says fast is not affected by this act)

If Ghusle Janabat becomes wajib, it is wajib to perform Ghusle Janabat before Dawn for Ramadan fasts as well as for Qaza fasts of Ramadan. For Mustahab fasts, it is not necessary to perform wajib ghusl before Dawn. If Ghusle Haiz has become wajib on a woman, then it is wajib on her to do Ghusle Haiz before Dawn only during Ramadan fasts. But doing this ghusl before Dawn is not necessary when keeping Qaza fasts of Ramadan or any other fasts according to Ayatullah Khoi. But other Mujtahids say it is necessary to do such ghusl before Dawn for Qaza of Ramadan on the basis of ihtiyate wajib; so their followers can follow Ayatullah Khoi on this matter.

If a person did not know how to perform Ghusle Janabat correctly, and has kept Ramadan fasts by performing Ghusle Janabat incorrectly (or forgot performing at all), then it is wajib on him/her to do Qaza fasts of all those Ramadan fasts with correct Ghusle Janabat. But qaza is not wajib if a woman has kept Ramadan fasts by performing Ghusle Haiz incorrectly (or forgot performing at all).

Ascribing lies (or any wrong statement or a wrong hadith) to Allah, the Prophet or Masoomeen (AS) is haram at any time and if it is done during fasting, then the fast becomes batil (invalid). But if it is done unintentionally, then the fast is valid.

If vomiting comes automatically or unintentionally during fasting, then fast is not affected.

Allowing thick or coarse dust or smoke in the throat will break fast. But hot steam in shower will not break fast.

Brushing teeth with toothpaste or rinsing your mouth with water during fasting is OK if no liquid goes into the throat. If wetness remains in the mouth, fast is not affected.

Tasting food (by putting it on the tongue) is OK during fasting if it does not go into the throat.

Putting liquid medicine in eyes, ears or nose is OK if it does not go into your throat.

KAFFARA (PENALTY) FOR NOT FASTING & ITS RULES

If a fast is not kept or if a fast is broken without a valid reason in Ramadan, then the person has to do qaza for each missed fast, plus he has to pay kaffara for each missed fast. The kaffara for each missed fast is either (a) feeding 60 poor persons, or (b) keeping 60 fasts.

If a fast is broken by a haram act or thing in Ramadan (e.g. ascribing lies to Allah or 14 Masoomeen AS, or drinking alcohol, or masturbation), then, in addition to qaza, both types of kaffara (i.e. feeding 60 poor persons and keeping 60

fasts) must be paid for that fast on the basis of ihtiyate wajib. However, according to Ayatullah Seestani, both types of kaffara is not wajib in any case.

RULES ON KAFFARA FOR NOT KEEPING RAMADAN FASTS

1. If a fast in Ramadan is missed without any valid reason or the fast is broken intentionally before its completion, then you have to do Qaza of that fast as well as you must offer one of the following Kaffara (penalty) for each missed fast:
(a) keeping 60 fasts, or
(b) feeding 60 poor momins,
If the fast is broken intentionally by a haram act (e.g. wine, or ascribing lies to Allah), then both types of Kaffara must be offered.

If kaffara of 60 fasts is opted, then the first 31 days of these fasts must be on consecutive days (i.e. without any gap), and the remaining 29 days of fasts can be non-consecutive. If a fast is missed during the first 31 days, then you have to start all over again. For consecutive fasts, one must make sure that any date of haram fast (e.g. Eidul Adha) does not occur during these 31 fasts. For women, gaps in fasting due to monthly period are allowed.

1. If Kaffara of feeding 60 poor momins is opted, then either all of them should be fed to their fill, or each must receive food grains of 750 grams. The 60 persons can be of any age – even a new born baby. Their must be 60 persons. It is not allowed to feed 30 persons two times to make up the number 60. It is also not allowed to pay money instead of food to those 60 poor momins.

2. If you are keeping Qaza fast of Ramadan, and this Qaza fast is broken intentionally without valid reason after zohr time, then Kaffara will be 3 days of fasting, or feeding 10 poor momins, or paying 750 grams of grains to 10 poor momins.

3. If the Kaffara of a Ramadan fast is due, and you do not offer that Kaffara until the next Ramadan comes, then the same must be offered later on.

4. If someone is so poor in health and wealth that he cannot offer any of the Kaffara, then he can give Sadaqa to poor as much he can.

5. If a woman has to offer Qaza of Ramadan due to her monthly period, then she should offer Qaza before the arrival of next Ramadan. But if she does not offer Qaza until next Ramadan, then she has to offer Qaza later on, as well as pay a Fidya (penalty) of 750 grams of food grains for each missed fast. This amount of Fidya will remain the same even if she delays Qaza of Ramadan by another year or so.

6. If poor are not available in the country of residence, then one must arrange feeding of poor in overseas countries.

Sawm: Fasting

Introduction

The noble Prophet Muhammad (s.a.w.) gave an impressive sermon welcoming the month of Ramadhān. He said:

“O people! The month of Allāh with its blessings, mercy and forgiveness has come upon you. It is the most preferred of all the months with Allāh; its days are the best of days, its nights are the best of nights, and its hours are the best of hours. It is a month in which you have been invited as guests of Allāh and have been placed among those honoured by Allāh. Your breathing in it is [like] an act of praising [Allāh], your sleep an act of worship; your good deeds are accepted, and your prayers answered. Therefore, ask Allāh with sincere intentions and pure hearts to help you in fasting and recitating His Book during this [month]. Indeed damned is he who is deprived of Allāh’s forgiveness during this august month.

“O people! The gates of Paradise are wide open during this month; therefore, ask your Lord not to close them in your face and the gates of Hell-Fire are locked; therefore, ask your Lord not to open them for you. Satans are chained; therefore, ask your Lord not to unfetter them upon you.

“O people! Whosoever among you improves his character during this month, he shall have the pass [to cross] over the Bridge (*sirāt*) on the day when [people’s] feet shall slip. Whosoever is lenient with his slaves during this month, Allāh will be lenient with him in the reckoning of his [deeds on the Day of Judgement]. Whosoever checks his evil deeds during this month, Allāh shall withhold His anger from him on the day he meets Him. Whosoever honours an orphan during this month, Allāh shall honour him on the day he meets Him. Whosoever maintains, during this month, contact with his relations, Allāh will maintain His mercy for him on the day he meets Him. Whosoever recites a verse from the Qur’ān during this month, his reward will be like one who has completed the recitation of the Qur’ān during the other months.”

Imam ‘Ali (a.s.) said, “There are some who fast but will gain nothing from their fasting except thirst; and there are some who pray but will gain nothing from their prayer except tiredness.”

Imam as-Sādiq (a.s.) said, “When you fast, your ears, eyes, hair, skin, and all your limbs should also fast.” He also said, “Fasting is not only [abstaining] from food and drink alone. When you fast, protect your tongue from lying; lower your eye-glances from what Allāh has forbidden [you to see]; do not fight with one another; do not be jealous of one another; do not backbite one another; do not abuse one another; and do not be unjust to one another. Refrain from false accusation, lying, fighting, suspicion, backbiting, and slandering. Be those who look forward to the hereafter, and wait for your days, waiting for what Allāh has promised for those who have prepared to meet Allāh. You must have tranquility, sobriety, humility, servility, and submissiveness of a slave who fears his master; and be fearful [of Allāh’s chastisement] as well as hopeful [in His forgiveness].”*

* For these and other similar ahadith in the books of hadith and in Mafatihul-Jinan of ‘Abbas al-Qummi, p. 235-237. **Sawm: Fasting**

General Rules

It is appropriate now to explain some rules of fasting, and append to them the specific questions and answers concerning this important Islamic ritual.

98. Among the acts that invalidate fasting is intentionally **eating and drinking**. So, if a person who is fasting eats or drinks by mistake (e.g., he forgot that he was fasting) and not intentionally, his fasting is in order and there is no penalty upon him.

99. Among the acts that invalidate fasting of Ramdhān is intentionally staying in a state of *janābat* until the beginning of true dawn. So if such a person intentionally remains in that state without performing major ablution (*ghusl*) until the beginning of the true dawn in the month of Ramadhan, then it is obligatory upon him to refrain from the forbidden things for the remaining of the day. (As a matter of obligatory precaution one should abstain with the intention of “*ma fidh dhimma* — what is expected of him”). They should also make up this fast some other day [after Ramadhan] with the intention of “*ma fidh dhimma*” and also incur the penalty, based on obligatory precaution. If a person is sick and cannot perform *ghusl* because of his sickness, he should do *tayammum* before true dawn; thereafter, they will be considered to be in a state of ritual purity. Thus, they will be able to fast.

100. Among the acts that invalidate fasting in the month of Ramadhān is for a woman to remain until true dawn in a state of ritual impurity caused by menstruation (*hayz*) or post-natal bleeding (*nifās*) after it had stopped and while it was possible for her to do major ablution (*ghusl*). So if she stays without *ghusl* till the beginning of true dawn, her situation will be the same as that of the person in *janābat* as mentioned above. If performing *ghusl* was not possible for her, she should take to *tayammum*.
101. It is preferable for the fasting person not to swallow **phlegm** that has reached the mouth, although it is permissible for him to swallow it. Similarly, it is permissible for him to swallow the **saliva** that has gathered in the mouth, even in large quantities.
102. Discharge of **semen** during daytime does not invalidate the fast; and the person should perform *ghusl* for *janābat* for his *salāt*. So discharge of semen [during daytime] does not invalidate fasting.
103. Washing the teeth with **brush and toothpaste** does not invalidate the fast as long as the person does not swallow the saliva that has mixed with the toothpaste. However, the lingering flavour or taste of the paste that mixes with the saliva does not affect the fasting.
104. If a Muslim lives in a city that has daylight for six months and night for six months [e.g., the **northern part of Europe or Canada**], it is obligatory for him to move during the month of Ramadhān to a city with 'normal' day and night so that he can start fasting, if not, he should move after that month to fast as *qadhā* (making up the missed fast). However, if it is not possible for him to move, then he has to pay compensation (*fidya*) instead of fasting; that means giving 750 grams of food [rice or flour] to a poor person per day.
105. If a Muslim lives in a city where daylight in some seasons is for 23 hours and the night is only for one hour or vice versa, it is still obligatory on him to fast, if he has the ability to do so. But if he is not able to fast, the obligation is forfeited. If it is possible for him to do *qadhā* later on [e.g., in other seasons or] by moving to another city, it is wājib for him to do the *qadhā*. If he is unable even to do the *qadhā*, it is obligatory on him to pay *fidya* in lieu of fasting.

Sawm: Fasting

Questions and Answers

106. **Question:** Some people come to a city with the intention of residing therein for some years for a specific purpose [e.g., education] During this time, they do not leave their own home-towns for good. When the specific purpose is accomplished, they leave that city and go to wherever they like. How should they do their *salāt* and how should they fast [in that city]?
- Answer:** They shall pray fully; they can fast after having lived in that city for a month just as they do in their own home-towns.
107. **Question:** Is it permissible to rely on the European observatories [i.e., non-Muslim experts] for determining the timings of true dawn, sunrise, noon, and sunset for the whole year, including the month of Ramadhān, knowing well that it is scientific and very precise to the minutes and seconds?

Answer: If one is sure of the correctness of their timings, it is permissible to act upon it. However, one should know that there are some differences in determining the true dawn especially in some of the cities in [northern] Europe [and Canada]; therefore, it is necessary to ascertain that it is based on the proper view.

108. **Question:** In some cities, the sun does not rise at all for days or does not set at all for days or even more. How should we pray and fast?

Answer: As for *salāt*, one should, as a matter of obligatory precaution, observe the closest place that has night and day in a twenty-four hour period, then say *salāt* according to its timings with the intention of *mutlaqa* [i.e., just *qurbatan ilal lah* without specifying whether it is *ada* (on time) or *qadhā* (after time)].

As for fasting, it is obligatory upon you to move during the month of Ramadhān to another city where you can observe fasting of this holy month, or move to that city after that month to perform it *qadhā*.

109. **Question:** Can a person who is fasting in the holy month of Ramadhān serve food to non-Muslims?

Answer: By looking at the issue on its own merit, there is no problem in it.

110. **Question:** Would use of a **nozzle spray** that facilitates breathing invalidate the fast?

Answer: If the spray that comes out of the nozzle enters the respiratory tract and not the passage of food and drink, it does not invalidate fast.

111. **Question:** Does the nutrition given, **intravenously** invalidate fast irrespective of whether or not it was absolutely necessary for the patient?

Answer: In both the cases, it does not invalidate the fasting.

112. **Question:** Does **masturbating** during daytime of Ramadhān invalidate the fast, regardless of whether or not it leads to ejaculation? What is the penalty that should be incurred by one who does so? What is the ruling for a woman who engages in masturbation during daytime of Ramadhān, irrespective of whether or not it leads to discharge?

Answer: If a person masturbates with the intention of ejaculating and actually ejaculates, his fast is rendered invalid and he must make it up by way of *qadhā* as well as pay the penalty (*kaffāra*) which is fasting for two successive months or feeding sixty poor people. If he masturbates with the intention of ejaculating but does not ejaculate, he must complete the fast with the intention of pleasing the Almighty and then do it *qadhā*.

If he masturbates without the intention of ejaculating and he does not normally ejaculate, knowing that discharge is probable and it actually happens—he has to do *qadhā* without the penalty. However, if such a person was confident that no discharge would take place and it actually happens—no *qadhā* is required. In all these cases, there is no difference between a man and a woman.

113. **Question:** A believer fasts but does not know that intentionally getting into **state of janābat** invalidates fasting—what should he do [when he finds out]?

Answer: It is obligatory on him to make up those fasts; however, there is no penalty on him as long as he was [erroneously] convinced that being in a state of *janābat* does not invalidate fast or was unaware of that ruling.

114. **Question:** According to some jurists, a person who intentionally invalidates his fast during the month of Ramadhān by committing a sin has to pay **all three kinds** of penalty [that is, fasting for sixty days, feeding sixty poor people, and emancipating a slave]. What should a person therefor do during our time when emancipating a slave is impossible since there are virtually no slaves?

Answer: The penalty of emancipating a slave is waived when it is no more possible. It should, however, be clarified that in our view, it is not obligatory to pay all three kinds of penalty for invalidating a fast during Ramadhān by committing a sin. And Allāh knows the best.

115. **Question:** If the **new moon** is sighted in the East, does it apply to us also in the West? And if it is sighted in America, does it apply to Europe also?

Answer: If the new moon is sighted in the East, it also applies to the West as long as the latitude of the two locations are not greatly further away from one another. If the new moon is sighted in the West, it does not apply to the East unless it is proven—even by the moon staying on the first [Western] horizon for the length of time that is longer than the difference between the sunset of the two locations. [For example, if the sunset in the Eastern city was half an hour before the Western city where the moon was sighted, and the moon stays on the horizon longer than half an hour—the Eastern city can follow the moon sighted in the Western city.]

* * *

In *Minhāju 's-Sāliheen*, it says: “The new moon is proven through the knowledge acquired by sighting or recurring reports etc., and through credible reports of its sighting, etc.” In ruling No. 1044, it says: “If the new moon is sighted in a city, it is sufficient for other cities, provided they share the same horizon, in the sense that the actual sighting in the first city would necessarily be followed with the sighting in the second city if there were no barriers like clouds, fog, mountains, etc.”

In the light of what has been quoted, the following questions arise:

116. **Question:** Would the sighting of the new moon in cities in the East like Iran, Ahsā', Qatíf [both in Arabia], other countries in the Gulf, Iraq, Syria, and Lebanon necessarily be followed by its sighting in Western countries like England, France and Germany if there were no barriers like clouds and fog?

Answer: Yes, the sighting of the new moon in an area would necessarily be followed—provided there were no barriers—in places which are located to its west as long as they are not far apart on the latitude lines.

117. **Question:** If the answer to the previous question is positive, would the occurrence of the sighting of the new moon in the view of some religious scholars in Eastern countries be a sufficient evidence for one who is residing in Western countries even though the sighting of the new moon did not occur in those places for lack of clear skies?

Answer: It will not be a sufficient evidence for him or for others. However, if the occurrence of the sighting from the view point of those religious scholars attracts trustworthiness in that person that the moon was actually sighted or proof was established about the sighting without any counter proof—even in the form of a ruling—that person can act on what he believes is true.

118. **Question:** During certain months, it is declared that the sighting has been proven according to some religious scholars in some Eastern countries. This is based on the testimony of those who have sighted the new moon. Such declarations are usually coupled with the following facts:

- a. The witnesses who sighted the moon and who number around thirty, for example, are scattered in various cities such as 2 in Isfahan, 3 in Qum, 2 in Yazd, 4 in Kuwait, 5 in Bahrain, 2 in Ahsā', and 6 in Syria, etc.
 - b. The sky was clear in a number of cities in the West, and the believers went out in the attempt to sight the moon; and there was nothing preventing the sighting.
 - c. The observatories in England announced that it was impossible to sight the new moon that evening in England except by using a telescope; and that its sighting with the naked eye would be possible only in the following night. So, what is the ruling in such a case? Please guide us, may Allāh reward you.

Answer: The criterion is the satisfaction of the individual himself [1] about the actual sighting [of the new moon] or [2] the proof of sighting without any counter claim.

In the case mentioned above, satisfaction is not normally achieved concerning the appearance of the new moon on the horizon in such a way that it could have been sighted by the naked eye. On the contrary, one is satisfied that it was not sighted and that the testimony [of sightings in the Eastern cities] is based on illusion and error in sight. And Allāh knows the best.

Dialogue on Sawm (fasting)

My father commenced his words on the subject of the month of Ramadhan in a husky trembling voice; the glow in his eyes told of an inner awe for this month. It is no wonder because it brings to mind all that which is good, exquisite, beautiful, blissful, merciful, and forgiving.

To reinforce these concepts, he transported me to the time of the Prophet (s.a.w.), precisely to his famous sermon welcoming the approach of the fasting season, "O people! This is the month of God coming to you with mercy, blessing, and forgiveness; in the sight of Allah, it is the most superior month; its days, nights, and hours are the best. In this month you are the guests of God, enjoying His hospitality. You have been rendered among those who have won His grace. Your every breath shall be deemed utterances of glory to His Name, your sleep a form of worship. Your deeds shall be accepted, your prayers answered. So, with sincerity and pure hearts, pray to your Creator to grant you success in fasting this month and reciting His Book. The wretched is he who is denied the Almighty's forgiveness during this august month.

O men and women! During this month, the gates of everlasting bliss are ajar; so beseech your Lord not to close them off to you. The gates of the Fire are closed; so entreat Him not to open them for you. The devils are in fetters; so implore Him not set them free lest they should lead you astray".

After he related this part of the sermon, he drew my attention to what I should be doing during this month stressing certain parts of the sermon. He went on quoting the Prophet (s.a.w.), "O people! He who provides a meal to a devout Muslim, at the end of his long day fast, during this month, his reward from God shall be as great as that for emancipating a slave, and he can be rest assured of the forgiveness of his past sins".

Someone interjected, "O Prophet of God! Not all of us can afford to provide food for fasting people". He retorted, "Fear God, even with half a date. Feed them, for the sake of God, albeit with a sip of water, because the Almighty grants those a full reward who have done a small deed, if he could not afford to do more.

O people! he who strives, during this month, to deal gently and politely with people, shall be guaranteed passage to paradise, on the Day when many a foot slips (leading to hell). Those who minimize the burden of those in their employ (mulkul yameen), The Lord shall make their reckoning easy. He who checks his transgression, Allah shall withhold His wrath from him on the Day of Judgement. Whoever shuns his kinsmen,

Allah shall deny him His mercy on the Day of Reckoning. He who recites just one verse of the Holy Qur'an, during this month, Allah shall grant him the reward of having recited the whole Book in other months".

No sooner had my father finished relating those segments of the Prophet's sermon, he criticised the behaviour of some fasting Muslims who mistakenly believe that fasting is abstaining from food and drink per se. To refute such belief, he quoted Imam Ali (a.s.) as saying, "There is many a fasting man who yields nothing from his fast other than thirst. And how many a worshipper whose night prayer gains him nothing but stress".

He related another hadith from Imam as-Sadiq (a.s.), "When you fast, make sure that your hearing, seeing, hair, skin, and all your faculties refrain (from that which is incompatible with fasting). The Imam was also reported as saying, "Fasting should not be confined to abstaining from food and drink. You should restrain your tongues from telling lies, cast your eyes away from that which Allah has ordained not to be looked at. Do not engage in conflict. Do not envy each other. Do not backbite, swear at or curse one another. Avoid giving false testimony. Be like one who is anticipating to move to the next world, counting in the process your days, waiting for that which God Almighty has promised you, and always taking stock of your deeds in anticipation of having audience with Him. Take to God-inspired peace of mind and dignified bearing; take to submissiveness and humility - the submissiveness of a slave, fearing his master".

My father told me a story that took place at the time of the Prophet (s.a.w.). The Prophet (s.a.w.) heard a woman calling her maid names. He called for food to be served to her. She said that she was fasting. He said to her, "Why are you fasting when you have just called your maid names? Fasting is not simply abstaining from food and drink. It is a means of refraining from committing sins by word and deed. How scarce genuine fasting is and how abundant hunger".

* I felt so humble and said to my father, "It is time I should fast the month of Ramadhan, and I shall start this year. However, what is the way to knowing that the month has started"?

- You should be able to know that by sighting the new moon in your country or nearby countries that share the same horizon; in other words, if the crescent is sighted in one country, it should be seen in the other, were it not for natural barriers, such as clouds, mountainous terrain, and the like.

* What is the proof of sighting the moon?

- The evidence could be one or more of the following:

1. You have sighted it yourself.
2. The testimony of two men of impeccable character, provided that you do not have any knowledge of instances that they may be wrong, and that you do not dispute their testimony.
3. The lapse of thirty days on the month of Sha'ban, thus reaching certitude that Sha'ban has come to an end and that Ramadhan shall commence.
4. When the news of the birth of the moon of Ramadhan becomes commonplace that you are sure of the sighting.

* Suppose I did not know whether it will be the start of Ramadhan, and I intend to fast tomorrow. How would this day be treated?

- You make your niyyah as though this day was of Sha'ban. If, however, during the day it was announced that it was the first day of Ramadhan, you rectify the niyyah and your fast shall be in order; i.e. there shall be no need for you to fast instead.

* How would I know that Ramadhan has drawn to a close and that the month of Shawwal has started?

- In the same way/s you have come to know of the sighting, and/or the start, of Ramadhan.

* All right. If I have concluded that I sighted the moon of Ramadhan?

- You should fast. So too should every Muslim who is adult, sane, and sure that fasting would not endanger their health, nor on a journey, or in a comma.

As for women, they should be fasting, provided that they are not in a state of haydh or nifas, for they are not required to fast. They must, though, make up for the days of fasting they missed out at a later date.

* Should someone fear that fasting may harm them, what should they do?

- He who fears for himself of falling ill as a result of fasting is not required to fast. Nor is he who believes that fasting would worsen his poor state of health in any way, be it hampering his recovery or increasing his pain. This should, however, be commensurate with what is generally accepted in these circumstances.

* What about the person who is on a journey?

- If he sets out for a journey after zawaal, [he should continue with his fast]. Should he set out before dawn, he should not fast.

* What if he travels after dawn?

- In this case, [fasting is not in order, irrespective of whether or not it was clear in his mind that he intended to travel the evening before]. He should, therefore, do qadha.

* If I want to fast, how should I go about it?

- You should make niyyah, of seeking proximity to and pleasure of Allah, the Most High, for fasting from the onset of dawn to sunset.

* Doesn't fast mean abstention?

- Yes.

* What should I abstain from?

- You should abstain from nine things believed to cause a fasting person to break fast.

1 and 2. Deliberate eating and drinking, be it little or much.

* What if I did not do it on purpose?

- As long as you did it inadvertently, your fast should be in order.

* Can I rinse my mouth with water without swallowing it?

- Yes, you can do that. If, however, the intention of rinsing was to seek cooling off and the water found its way to your stomach, you should make up for that day (qadha). Yet, if you swallowed the water unknowingly, you don't have to do qadha.

* Can I dip my head in water, taking precautions, in the process, not to let water find its way to my stomach?

- Yes, you can do that, albeit it is absolutely makrooh.

3. [Deliberately telling lies to Allah, or His Messenger (s.a.w.), or the Infallible Imams (a.s.)].

4. Deliberate sexual intercourse.

* What about the fasting man and his wife?

- They can have sexual intercourse outside fast times.

5. All kinds of masturbation.

6. Deliberate staying in a state of janabah until dawn. If a person had a sexual intercourse that rendered them in a state of janabah, they should do ghusl before the onset of fajr (dawn), so that they are tahir to embark on fast.

* Suppose I entered a state of janabah during the night, but could not do ghusl due to being unwell, for instance, what should I do?

- You should do tayamum before the onset of dawn.

* What about women?

- If they become tahir after being in either a state of haydh or nifas, they must do ghusl before the onset of dawn, so that they fast while in a state of tahara.

* Suppose I was asleep during the day, and dreamed having a sexual intercourse precipitating ejaculation. What should I do?

- The emission of semen in this case should not render the fast invalid. It should be in order, even without performing ghusl.

7. [Deliberate inhaling of air laden with thick smoke or dust].

8. Deliberate throwing up.

* What if this takes place beyond one's control?

- It wouldn't invalidate one's fast.

9. Intravenous injection with water or other liquids.

* Should a fasting person intentionally commit any of the aforesaid acts, what should they do?

- They should refrain from committing those acts and make amends according to the following detail:

- a. Should a fasting person remain in a state of janabah on purpose until the onset of dawn, they should abstain during the day [Let their abstention be in a form of alqurbal mutlaqah, i.e. without specifying that this abstention is for the obligation of fast of Ramadhan or out of courtesy thereof].
- b. In the case of lying to Allah, His Messenger, or inhaling thick smoke or dust, [they should abstain from eating or drinking for the rest of the day in compliance with the lawful injunction is either to carry out the obligation of fast or to abstain, i.e. from eating and drinking out of respect].
- c. For nullifying one's fast due to committing any of the other acts, [they should abstain for the rest of the day out of respect for the lawful injunction].

In addition, one has to make up for the days that have been rendered invalid and pay an expiation. This could take the form of either emancipating a slave, feeding sixty poor people, or fasting two consecutive months for each day of fasting that had been rendered null. This is so, irrespective of whether rendering fast invalid was by something lawful (halal), such as drinking water, or unlawful (haraam), such as drinking alcohol or masturbation.

* How would you feed sixty poor people?

- You could serve them with food, making sure that they had their fill. You could also supply them with foodstuffs by giving them approximately 750 gm each, of either dates, wheat, flour, rice, moong beans or the like for every day that you missed by default. You, cannot, however, give them money instead. You could do so, though, only by way of proxy, i.e. by authorizing the poor person to buy the foodstuff on your behalf and take possession of it.

* What if I was not able to fast any days of Ramadhan for a valid reason, such as sickness, or travel?

- You could make up for any number of days by fasting during the year, except for the days of the two eids (al-Fitr, and al-Adh'ha).

* Suppose my illness continued until the next Ramadhan. How should I go about it?

- You won't be required to do qadha. Instead, fitya (redemption from certain religious obligations by a material donation or ritual act), becomes due. In this case, you should give to the poor by way of sadaqah 750 gm of food for each day that you missed.

Having said that, I must remind you of the following:

1. It is not permissible to fast on either the first day of Eidul Fitr or the first day of Eidul Adh'ha, be it qadha or for any other purpose.
2. [The eldest son of the deceased should make up for any period of fast that his father had missed out during his lifetime for a valid reason. So to are the periods of fast the father did not do, even though he was able to do so. This can, however, be done by the son, if he was not a minor at the time of his father's death nor was denied his inheritance].
3. There are certain categories of people who are allowed not to fast:

- a. The elderly, who cannot fast, or fasting could cause them aggravation or difficulty. In this case they should resort to fidya, by donating 750 gm of wheat, which is preferable, for every day they did not fast. They are, though, not required to do qadha.
- b. The expectant mother, who is approaching the date of delivery, and who feels that fasting could entail danger to her wellbeing or that of her baby. In this case, she should make up for the days missed later.
- c. The nursing mother, who is experiencing a lack of milk, and whose fast could harm her or her baby, [provided that she was the only source of her boy's suckling]. Conversely, it is not permissible for her not to fast. If, however, it was permissible for her not to fast, she must make up for the days she missed.

However, it is incumbent on both, the nursing mother and expectant mother to make amends by donating 750 gm of food for every day they did not fast.

4. Like prayer, which is either obligatory or voluntary, fasting can be either too. Rather, it is one of such voluntary acts of worship that are strongly recommended - tradition has it, "It is a refuge from hell", "It is a form of zakat that renders the body pure", "By it the worshipper enters paradise", etc.

It has been related that fasting in the following days and occasions is highly rewarding:

- a. Three days in each month, preferably the first and last Thursday of the month and the first Wednesday of the last ten days of it.
- b. The anniversary of the birthday of the Prophet (s.a.w.) and the day he was summoned to declare his Prophethood.
- c. The Day of al-Ghadeer (Celebrating the appointment, by the Prophet 's.a.w.', of Imam Ali 'a.s.' as his successor).
- d. The 25th day of Thil Qi'dah.
- e. The 24th day of Thil Hijjah.
- f. The whole, or part, of Rajab.
- g. The entirety, or part thereof, of Sha'ban.

And last, but not least, my father narrated to me this tradition from Imam as-Sadiq (a.s.), "In order that your fast be fully accepted, you should give zakat", meaning zakatul fitra (a specified type of religious dues paid by the worshippers when they complete the fasting of Ramadhan).

My father added that it is incumbent on every adult who is sane and has provisions for the entire year to set aside zakatul fitra for himself and his dependants, be they members of his immediate family or others, and be they children or adults, including those guests who arrive on the eve of Eid [or after it has set in].

The amount of zakatul fitra, per head, is three kg. of wheat, barley, dates, raisins, other foodstuffs, or their value in money. It has to be set aside on the eve of Eid, or on the day of Eid [before prayer, for those who performed it], and up to zawaal for those who did not say the Eid prayer. This should be paid to the poor and the needy, who are eligible to receive income support from monetary tax (zakatul maal). (See Dialogue on Zakat).

It is to be noted, however, that the zakat of those who are not of a Hashimite descent is not halal for the Hashimites. Zakatul Fitra should not be given to one's dependants, such as father, mother, wife, and offspring.

FASTING Q&A

Q Can money be substituted for food for Kaffara & Fidiya for Rooza (Fasting) and be distributed to the needy?

A Yes, One should emphasize (ta-qid) to the receiving needy, again and again that the money is for food only. If after that the needy do not buy food, the responsibility lies with the needy. If one designates someone to distribute money for you, the designated person should be reminded again and again (Ta-qid) the money is for the food only.

Q An association collects Fitra to distribute the needy. Is there a time limit to distribute the collected Fitra, otherwise it becomes invalid?

A Fitra should be distributed as soon as possible. There is no time limit to distribute the fitra and it does not become invalid.

Q We are an association and collect Fitra and distribute back home. Is it true that Fitra should be distributed to those needy only who wear Hijab or wear Beard, otherwise the Fitra becomes invalid and since fitra is the condition of the fast to be accepted makes fast invalid?

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A Fitra should be given to those needy that wears hijab or wear beard. The designated distributor of the association should be emphasized again and again that the fitra should be given to those needy as stated above. If after that the distributor does not do the proper job, the association is not responsible. The fitra and fast are in order.

Q Fitra is 3 Kilo, 6 lbs 6 ounces on the food that one eats. If the price calculated for Fitra is \$10.00, and the management of an association announces to be \$15.00. Is this acceptable?

The intention of the fitra shall be done on the price of 3 kilo, 6 lbs and 6 ounces that is \$10.00. If one adds more on the price of 6 lbs 6 ounces as you mentioned say \$15.00 there is no harm.

Q If one's food is both bread and rice, on which item one should take out the fitra, rice or bread?

A Fitra should be calculated on half and half of each item. Calculate the price of 3 lbs and 3 ounce of each item and give fitra on that price.

EID

Q Is there a Fatwa when there is a controversy about Eid, one should fast for the day. Travel to end the fast, come back and celebrates. Make up for the fast afterward with qaza intention that was missed?

A. If there is a controversy about the Eid and majority is celebrating Eid, the minority should join them for the purpose of unity. Make up of the lost fast afterward. There is no need to travel