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Rules of Fasting

Issue No. 1314- It is obligatory upon all those who have reached the age of obligation to observe fast every year in the holy month of Ramadhan as will be explained in the coming issues.

Issue No. 1315- Fasting means that a person must, in obedience to the commands of Allah, refrain, from the time of Adhan for Fajr prayers up to Maghrib, from the things which invalidate the fast as will be explained in the coming issues.

Things which make a Fast void

Issue 1581: There are nine acts which invalidate fast:

- (i) Eating and drinking
- (ii) Sexual intercourse
- (iii) Masturbation (Istimna) which means self abuse, resulting in ejaculation
- (iv) Ascribing false things to Almighty Allah, or his Prophet or to the successors of the Holy Prophet
- (v) Swallowing thick dust
- (vi) Immersing one's complete head in water
- (vii) Remaining in Janabat or Haidh or Nifas till the Adhan for Fajr prayers
- (viii) Enema with liquids
- (ix) Vomiting

Intention to Fast

Issue No. 1316- Fasting is one of the acts of worship and it should be performed with intention. When making an intention, it is not necessary for a person to pass the intention for fasting through his mind or say it verbally. Rather it is sufficient for him to determine that in obedience to the command of Allah he will not perform, from the time of Adhan for Fajr prayers up to Maghrib, any act which may invalidate the fast.

Issue No. 1317- In order to ensure that he has been fasting throughout this time, he should, as a matter of precaution, begin abstaining a little earlier than the Adhan for Fajr prayers, and continue to refrain for a little after Maghrib, from acts which invalidate a fast.

Issue No. 1318- It is sufficient that a person makes intention every night of the holy month of Ramadhan that he would be fasting on the following day it is better to make an intention on the 1st of Ramadhan that he would fast throughout that month.

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Issue No. 1319- There is no specific time for making an intention. In fact, if one makes an intention at any time before Adhan for Fajr prayers, it would be sufficient, and if he gets up for eating food before dawn and if he is asked why he has got up and he says that he intends to observe fast, it will be sufficient.

Issue No. 1320- As regards a recommended fast the time for making an intention to observe it continues throughout the day and it is possible to make an intention of fast even moments before Maghrib provided that one has not committed any such act which invalidates the fast.

Issue No. 1321- If in the month of Ramadhan, one forgets to make an intention of fast, and if he remembers it before the Adhan of Zuhr and immediately makes an intention and he has not done any act that invalidates the fast, his fast is in order. However, if he makes an intention of fast in the afternoon, it will not be in order.

Issue No. 1322- If a person intends to keep a fast other than that of Ramadhan, he should specify that fast, for example, he should specify it as the qadha fast or observe a fast to fulfil a vow. On the other hand, it is not necessary that a person should specify in his intention that he is going to observe a fast of Ramadhan. However, if, in Ramadhan, a person makes an intention that he is going to observe fast the following day, it will be sufficient. In case, therefore, a person is not aware or forgets that it is the month of Ramadhan, and makes an intention to observe some other fast it will be considered to be the fast of Ramadhan. But if he knows that it is the month of Ramadhan, yet he intentionally makes an intention of observing a fast other than the fast of the month of Ramadhan, his fast will not be reckoned as the fast of the month of Ramadhan, nor will it be counted as the fast for which he had made an intention.

Issue No. 1323- It is not necessary to specify that one is going to observe the fast of the first or the second day of the month or so on. Even if he specifies a day, for example, if he says "I am observing the fast of the second day of Ramadhan" and understands later that it was the third day of the month, his fast is in order.

Issue No. 1324- If a person makes an intention before the Adhan for Fajr prayers to observe a fast and then becomes unconscious or gets intoxicated and comes to senses during the day while he has not done any act that invalidates the fast, he should, on the basis of obligatory precaution, complete the fast of that day and should also observe its qadha.

Issue No. 1325- If a person did not know or forgot that it was the month of Ramadhan, and did not observe a fast and takes notice of this after or Zuhr and if he has performed some act which will invalidates a fast, he should, as respect for the month of Ramadhan,

not perform any act till Maghrib which invalidates a fast, and should also observe qadha of that fast after the month of Ramadhan.

Issue No. 1326- If a child reaches the age of puberty before the Adhan for Fajr prayers in the month of Ramadhan, he/she should keep fast and if he/she reaches the age of puberty after the Adhan for Fajr prayers and if he has not performed any act which invalidates a fast, he/she should, on the basis of obligatory precaution, observe fast and also observe its qadha later.

Issue No. 1327- If a person has the qadha fasts of the month of Ramadhan or another obligatory fast on him to observe, it is not permissible for him to observe a recommended fast. In case, therefore, he forgets this and observes a recommended fast and remembers it before Zuhr, he can turn his intention to an obligatory fast, and if he takes notice of the position after Zuhr, his fast is void.

Issue No. 1328- A person who has been hired to observe the fasts of a dead person may observe recommended fast for himself.

Issue No. 1329- If it is obligatory upon a person to observe a specific fast other than that of the holy month of Ramadhan, for example, if he has vowed that he would keep fast on a particular day, and he does not make an intention purposely till the Adhan for Fajr prayers, his fast would be void, but if he forgets and remembers it before Zuhr, he can make an intention.

Issue No. 1330- If a person has an unspecified obligatory fast upon him to observe (e.g. the qadha fast of the month of Ramadhan or a fast for atonement), the time to make an intention for it is till Zuhr. That is, if he has not done anything to invalidate a fast, and makes an intention before Zuhr, his fast is in order.

Issue No. 1331- If a non-Muslim embraces Islam in the month of Ramadhan before Zuhr, he should, on the basis of obligatory precaution, observe fast if he has not committed any act which would make a fast void. He is not under the obligation to perform any qadha of fasts. Similarly, if a patient recovers from his illness before Zuhr in the month of Ramadhan and has not committed any act which invalidates the fast, he should make an intention to observe fast and he should also, as a precaution, give the qadha of the fast. But if he recovers after Zuhr, it is not obligatory for him to observe fast on that day. He should observe its qadha only.

Issue No. 1332- If there is a doubt about the last day of Shaban or the first day of Ramadhan then the fast of that day is not obligatory. If however, somebody wants to observe fast on that day, he should observe the fast with the intention of the last day of

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Sha'ban, or if he has qadha fasts to observe, he should make the intention of qadha. And if it transpires later that it has been the holy month of Ramadhan, it will be reckoned as the fast of the month of Ramadhan. And if he learns during the day that it is the first day of Ramadhan, he should immediately change his intention to the fast of the month of Ramadhan.

Issue No. 1333- If somebody is reluctant in his intention to break or not to break an obligatory fixed fast or the fast of Ramadhan, or decides to cancel his intention of observing a fast, his fast becomes invalid. If he also intends to perform an act which invalidates the fast, for example, he decides that he should eat something, his fast becomes invalid even if he does not eat anything at all. However, if he is not aware at that time that (for example) the said act invalidates the fast, his fast remains valid.

Issue No. 1334- If, while observing a recommended fast or an obligatory fast the time of which is not fixed (e.g. a qadha fast) a person intends to break the fast or wavers whether or not he should do so, and if he does not break it and makes a fresh intention before Zuhr, his fast will be in order.

Issue No. 1335- There are nine things which invalidate fast, on the basis of precaution:

(1) Eating and drinking (2) Sexual intercourse (3) Masturbation (Istimna) (4) Ascribing false things to Almighty Allah, or his Prophet or to the successors of the Holy Prophet (5) Making thick dust reach one's throat (6) Immersing one's complete head in water. (7) Remaining in the state of Janabat or Hayz or Nifas till the Adhan for Fajr prayers (8) Enema with liquids (9) Vomiting intentionally. Rules with regard to these acts will be narrated in the following articles.

Issue No. 1336- If a person eats or drinks something intentionally, while remembering that he is fasting, his fast becomes void, and it is immaterial whether the thing which he eats or drinks is usually eaten or drunk (e.g. bread and water) or not (for example leaves of a tree) or whether it is more or less so much so that if a person, who is fasting, takes the toothbrush out of his mouth and then puts it back into his mouth, swallowing its liquid, his fast will be void, unless the moisture in the tooth brush is little and mixes up with the saliva.

Issue No. 1337- If while eating and drinking, a person realises that it is Fajr, he should throw out whatever is in his mouth, and if he swallows it intentionally, his fast is void and it also becomes obligatory on him to give Kaffara (atonement).

Issue No. 1338- Eating and drinking forgetfully does not make fast invalid.

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Issue No. 1339- As an obligatory precaution, one who is fasting should avoid having injections which are used as food or medicine, but there is no objection to an injection which anaesthetizes one's limb.

Issue No. 1340- If a person wishes to observe a fast, he would better wash his teeth and use a toothpick before the adhan of Fajr prayers. And if he knows that some particles of food have remained in between his teeth, which will go down into his stomach during the day, the obligatory precaution is that he must clean his teeth and use a toothpick. If he does not wash his teeth and something goes down into his stomach, he should complete the fast of that day and later observe its qadha.

Issue No. 1341- Swallowing saliva does not invalidate a fast, although it may have got collected in one's mouth owing to one's thinking about sour things. There is no harm in swallowing one's phlegm or mucous from head and chest so long as it does not come up to one's mouth. But, if it reaches one's mouth, the obligatory precaution is that one should not swallow it.

Issue No. 1342- Chewing food to feed a child or tasting food etc. or washing the mouth with water or a medicine will not invalidate the fast, if it does not go down the throat. If it happens to reach there involuntarily, there would be no problem in it. However, if a person knows beforehand that it will reach there involuntarily, his fast would be void and he should observe its qadha and it is also obligatory for him to make atonement for it.

Issue No. 1343- If a person observing fast becomes so thirsty that he will not be able to bear and fears that he may become sick or die, he can drink water as much as it is necessary, however, his fast will become void, and if it is the month of Ramadhan, he should, for the rest of the day, refrain from all acts which would invalidate the fast.

Issue No. 1344- A person cannot abandon fast on account of weakness. However, if his weakness is to such an extent that fasting becomes totally unbearable, there is no harm in breaking the fast. Also, he can break his fast, if he fears that he may become sick.

Remaining in Janabat or Hayz or Nifas till Fajr Time

Issue No. 1345- Sexual intercourse invalidates the fast of both man and woman, even though the male organ may enter up to the point of circumcision only, and no semen is discharged. If the penetration is less than the point of circumcision, and if no ejaculation

takes place, and also if one doubts whether or not the male organ has entered up to the point of circumcision, his fast is valid.

Issue No. 1346- If a person forgets that he is observing fast and commits sexual intercourse or he is compelled to have sexual intercourse in such a manner that he becomes helpless in that matter, his fast does not become void. However, if he remembers that he is observing fast or ceases to be helpless during sexual intercourse, he should withdraw from the sexual intercourse at once, and if he does not do so, his fast becomes void.

Issue No. 1347- If a person, who is observing fast, performs masturbation (Istimna), his fast becomes void. If semen is discharged involuntarily, while sleeping or awake, his fast does not become void.

Issue No. 1348- Even if a person observing fast knows that if he sleeps during the day time he will become Muhtalim, i.e. semen will be discharged from him during sleep, it is permissible for him to sleep, and if he becomes Muhtalim, his fast does not become void.

Issue No. 1349- If a person who is observing fast, wakes up from sleep while ejaculation is taking place, it is not obligatory on him to stop it from being discharged.

Issue No. 1350- A fasting person who has become Muhtalim may urinate or performs Istibra although he may be knowing that owing to his urinating the remaining semen will come out of his body. Even if he has performed Ghusl, the discharge of semen will not harm his fast, but in this case it will be mandatory on him to repeat the Ghusl.

Issue No. 1351- If a fasting person who has become Muhtalim, knows that there is some semen left in his urine track, and if he does not urinate before performing Ghusl, and semen is discharged after performing Ghusl, it would be better for him to urinate before it but it is not obligatory.

Issue No. 1352- If a person who is observing fast, with the intention of discharging semen, performs masturbation, his fast will become void, even though no semen is discharged from him.

Issue No. 1353- If a person who is observing fast, indulges in courtship with his wife without having the intention of discharging semen and if he is not used to having semen discharged as a result of playing and joking to this extent, his fast is in order. However, if semen is discharged unexpectedly, there is problem in his fast, unless he was certain before it that semen would not be discharged.

Ascribing Something False to Allah, the Prophet (sa) & ...

Issue No. 1354- If a person, who is observing fast, intentionally ascribes something false to Allah and the Prophet (s.a.) and his vicegerent (a.s.), verbally or in writing or by making a sign, his fast becomes void , as an obligatory precaution, even if he may at once repent for it. The same ruling also applies to imputing lies to all the other prophets and to Fatima Zahra (a.s.).

Issue No. 1355- If a person observing fast wishes to quote something which he does not know whether it is true or false, he should give a reference of the person who reported it, or of the book in which it is written. For example, he should say that such and such narrator says so, or it has been written in such and such books that the Prophet (s.a.) has said that...

Issue No. 1356- If a person quotes something as the word of Allah or of the Holy Prophet with the belief that it is true, but realises later that it is false, his fast does not become void. But, on the contrary, if he ascribes something to Almighty Allah or the Holy Prophet knowing it to be false and understands later that it was true, his fast is harmed (there would be problem in his fast).

Issue No. 1357- If a person intentionally ascribes to Allah or the Holy Prophet a falsehood fabricated by someone else, his fast is harmed.

Issue No. 1358- If a person who is observing fast, is asked whether the Holy Prophet (s.a.) has said such and such thing, and he intentionally says 'Yes', while the Holy Prophet has not said so or he says 'No', while the Holy Prophet has said so, his fast is harmed.

Issue No. 1359- If a fasting person intentionally tells lies in quoting the religious rulings, for example, if he narrates an obligatory thing as a non-obligatory and a haraam as a halal, and by this he intends to ascribe it to Almighty Allah or the Holy Prophet, his fast is harmed. But, if his intention is to ascribe the fatwa to a Mujtahid, then he has committed a haraam act, but his fast is not affected. The same ruling applies also to a person who quotes a doubtful ruling without knowing about it.

Letting Thick Dust Reach One's Throat

Issue No. 1360- Allowing thick dust to reach one's throat, if it is changed into mud and goes down the throat, makes the fast void, irrespective of whether the dust is of something which is halal to eat, like flour, or of something which is haraam to consume like earth.

Issue No. 1361- If thick dust is whipped up by the wind or sweeping the ground, and if a person does not take care in spite of taking notice of it, and the dust reaches his throat, his fast will be void, as it was explained in the previous issue.

Issue No. 1362- As an obligatory precaution, a fasting person should avoid smoking cigarettes, tobacco, and other similar things, and the precaution is that he should also not let thick steam reach his throat. But there is no harm in going to a bathroom, although vapour may have occupied the bathroom.

Issue No. 1363- If a person forgets that he is fasting and does not exercise care, or if dust or any other similar thing enters his throat involuntarily, his fast does not become void.

Issue No. 1364- A fasting person should exercise precaution where he thinks that dust or smoke might reach his throat, but if he is sure or thinks that it will not reach his throat, his fast is in order.

Vomiting

Issue No. 1391- It is not obligatory for a fasting person to restrain himself from vomiting, but if it does not cause any harm or inconvenience to him, it is better to restrain himself from vomiting.

Issue No. 1392- If a small particle of food or a fly enters the throat of a fasting person involuntarily, and if it has gone so deep down the gullet that it cannot be thrown out, his fast will be valid. However, if it is possible to take it out, he should do so and it will not harm the fast, but if he swallows it in this situation, his fast will be void.

Issue No. 1393- If a person observing fast is certain that, if he belches, something will come out of his throat, he should not belch intentionally, but there is no harm in his belching if he is not certain about it. And if as a result of belching involuntarily, something comes into his throat or mouth, he should throw it out, and if he intentionally swallows it, his fast will be void. And if it is swallowed unintentionally, there would be no harm in it.

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Issue No. 1394- If a fasting person forgetfully or involuntarily does one of the nine invalidating acts which were explained earlier, his fast will be in order. But if a person who is in the state of Janabat sleeps and does not do Ghusl till the Adhan for Fajr prayers, his fast, as was explained earlier, will be harmed.

Issue No. 1395- If a fasting person forgetfully does one of the invalidating acts and thinking that his fast has become invalid performs intentionally another act (which invalidates fast) his fast will not become void, but the recommended precaution is that he should give the qadha of the fast of that day.

Issue No. 1396- If something is dropped forcibly into the throat of a fasting person or his head is immersed in the water by force, his fast will not become void. However, if he is compelled to break his fast, for example if he is told that if he does not take food, he would be subjected to financial or physical harm, and he himself eats something to escape harm, his fast becomes void.

Issue No. 1397- A person observing fast should not go to a place where he knows that something will be dropped into his throat or he will be compelled to break his fast himself. But, if he intends to go but then does not go or after he goes there, they do not drop anything into his throat, his fast will be in order

Immersing the Entire Head in Water

Issue No. 1365- A fasting person should not, as a measure of obligatory precaution, immerse his entire head intentionally in water, even if the rest of his body remains out of water. But if the entire body and a part of the head are in water and the other part of the head remains out of water, it does not invalidate the fast. The same ruling applies to immersing the head in other liquids such as rose water and other mixed water.

Issue No. 1366- If a person immerses half of his head in the water once, and the other half the second time, his fast is not affected. But if a person immerses the entire head under water while leaving some hair out, his fast is harmed.

Issue No. 1367- If a person is obliged to immerse his head in water in order to save a human being from drowning, his fast is harmed, however, saving someone's life is obligatory and one should observe the qadha of the fast, if he immerses his head in water.

Issue No. 1368- If divers hide their heads in their helmets and dive under water, their fast is in order.

Issue No. 1369- If a fasting person falls into the water involuntarily, or if he is pushed into water and his head goes under water, or he forgets that he is observing fast and pushes his head under water, his fast will not be void. However, if he recollects that he is fasting, he should, as an obligatory precaution, take his head out of water at once.

Issue No. 1370- If a fasting person forgets that he is fasting, and immerses his head under water with the intention of performing Ghusl, both his fast and his Ghusl will be in order. But, if he knows that it is a specific obligatory fast and intentionally does so, he should, as an obligatory precaution, give qadha for the fast and also perform Ghusl again

Remaining in Janabat or Hayz or Nifas till Fajr Time

Issue No. 1371- If a person in Janabat does not take Ghusl intentionally till the time of Fajr prayers, his fast becomes void, as an obligatory precaution. And if he cannot do Ghusl or if the time is short, he should perform tayammum. If it is not on purpose, his fast is in order. This rule also applies to a woman who has become pure from Hayz or Nifas. She has to act in the same way as a person who has remained in Janabat till Fajr time.

Issue No. 1372- Remaining in Janabat till the time of Fajr prayers which makes fast void applies only to the fast of the month of Ramadhan and its qadha. It will not invalidate fasts other than these.

Issue No. 1373- If a person in Janabat in the month of Ramadhan forgets to take Ghusl, and remembers it after one day or more, he should give qadha of the days on which he is certain to have remained in Janabat. For example, if he does not know whether he was in Janabat for three or four days, he should observe the qadha of the fasts of three days, and observing the qadha of the fourth day is a recommended precaution.

Issue No. 1374- If a person, who does not have time for taking Ghusl or performing tayammum at night in the month of Ramadhan, enters the state of Janabat intentionally, his/her fast is void, and he should, as a matter of precaution, give qadha and Kaffara. The same rule applies where a person has no time for taking Ghusl but has time for performing tayammum only.

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Issue No. 1375- If a person thinks that he has time for taking Ghusl and makes himself enter the state of Janabat, and finds out later that the time was short and performs tayammum, his fast will be in order.

Issue No. 1376- If a person who is in Janabat during a night in the month of Ramadhan and knows that if he goes to sleep he will not wake up till Fajr, he should not sleep. And if he sleeps and does not wake up, his fast is harmed, and he should, as an obligatory precaution, give qadha and Kaffara. But if he is certain that if he goes to sleep he will wake up before the time of Fajr prayers, he may go to bed. However, if he wakes up for a second time, the precaution is that he should not go to sleep until he performs Ghusl.

Enema

Issue No. 1388- If liquid enema is taken by a fasting person, his fast becomes void notwithstanding the fact that he is obliged to take it for the sake of treatment. However, there is no harm using suppository for treatment, and the obligatory precaution is to avoid the suppository which is used as a nutrient

Issue No. 1389- If a person observing fast vomits intentionally his fast becomes void, although he may have been obliged to do it, on account of ailment or food poisoning. However, the fast does not become void, if one vomits by mistake or involuntarily.

Issue No. 1390- If a person eats something at night and knows that on account of eating it, he will vomit involuntarily during the day time, the fast will not become void. However, the recommended precaution is that he should not do so, and if he does, he should observe the qadha of that fast.

Things Makrooh in Fasting

Issue No. 1398- Certain things are Makrooh for a person observing fast, some of them are mentioned below:

- 1- Using eye drops.
- 2- Applying collyrium if its taste or smell reaches the throat.
- 3- Performing an act which causes weakness, like donating blood (or extracting blood from the body) or going for hot bath.
- 4- Inhaling a snuff if one is not aware that it might reach the throat and if it is known

that it will reach the throat it is not permissible.

5- Smelling fragrant herbs.

6- Sitting in the water for women.

7- Using suppository, on the basis of precaution. 8- Wetting the dress which one is wearing.

9- Pulling out a tooth or doing something as a result of which there is bleeding in the mouth.

10- Cleaning the teeth with a wet toothbrush.

11- Kissing one's wife without the intention of letting the semen be discharged from his body or to do something which arouses lust. And if he does any such thing with the purpose of letting the semen be discharged from his body, his fast becomes void

Kaffara/ Penalty

Issue No. 1399- If a person intentionally and knowingly commits acts which invalidate fast, not only his fast becomes void but he should also give qadha and Kaffara. However, if it is on account of being ignorant of the rule, there is no Kaffara, but the precaution is that he should give qadha for it. The same rule applies where a person doubts whether Maghrib has set in or not.

Issue No. 1400- If a fasting person knows that an act is haraam but does not know that it invalidates and he commits it on account of being ignorant of the rule, Kaffarah becomes obligatory upon him, as a measure of precaution.

Rules of Kaffara for Fast

Situations Where Qadha and Kaffara Become Obligatory

Issue No. 1401- The Kaffara of a fast is one of the three things: (a) free a slave (b) fast for two months (c) feed sixty poor to their fill or give one Mudd (roughly 750 grams) of foodstuff, like, wheat or barley etc. to each of them. In our time

in which the subject of slavery is no longer valid, one is free to choose between the other two options, and instead of wheat, one can give bread whose wheat should be equal to one Mudd.

Issue No. 1402- If it is not possible to fulfil any of these three acts, one should give the poor as many Mudds of food as he can afford. And if he cannot do this also, he should fast for 18 days. And if he cannot do this either, he should fast for as many as he can. And if he cannot do this either, he should seek Divine forgiveness, and to say “Astagh firullah” in his mind, it will be sufficient, and it is not obligatory to give Kaffara later when he is in a position to do so.

Occasions on Which It Is Obligatory to Observe the Qadha Only

Kaffara for Fast

Issue No. 1403- A person who intends fasting for two months on account of Kaffara for a fast of Ramadhan should, as an obligatory precaution, fast continuously for one month and one day. However, it is not necessary to observe the fast of the 18 days that were mentioned earlier.

Issue No. 1404- If a person who must fast continuously, fails to fast on one of the intervening days without any just excuse, he should commence fasting de novo. However, if a person cannot maintain the continuity on account of some excuse, like, monthly menstruation or Nifas or a journey that one is obliged to undertake, he/she can proceed to observe the remaining fast after the excuse is removed, and it will not be necessary to commence fasting again from the beginning.

Issue No. 1405- If a person breaks his fast with something haraam, collective atonement i.e. all the three Kaffarah become obligatory on him on the basis of precaution. It means that he should set free a slave, fast for two months and also feed sixty indigent persons to their fill, (or give one Mudd of food which is approximately 750 grams to each of them). If it is not possible for him to give all the three Kaffara, he should give any one of the Kaffara which he can possibly afford (irrespective of whether the haraam thing is wine and adultery, or sexual intercourse with one’s wife during Hayz, etc.).

Issue No. 1406- If a fasting person imputes lies to Allah and the Holy Prophet (s.a.) one Kaffara will be enough and it is not necessary to give all the three Kaffara.

Issue No. 1407- If a fasting person engages in sexual intercourse a number of times in a day of the month of Ramadhan, one Kaffara becomes obligatory on him. If his sexual

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intercourse is haraam, he should give all the three Kaffara. Also, all the three Kaffara become obligatory, if he commits other invalidating haraam acts a number of times in one day.

Issue No. 1408- If a fasting person commits a halal act to invalidate a fast, and thereafter commits a haraam act which invalidates a fast, he should, as an obligatory precaution, give one Kaffara for each of them.

Issue No. 1409- If a fasting person belches and something comes in his mouth, he should not swallow it, otherwise, his fast will be void, and he should give its qadha and Kaffara but it would not be necessary to give all the three Kaffara.

Issue No. 1410- If a person makes a vow that he would fast on a particular day, and if he does not observe it intentionally or invalidates it on that day, he should give Kaffara (and its Kaffara is like the Kaffara of the month of Ramadhan).

Issue No. 1411- If a fasting person breaks his fast when someone unreliable informs him that Maghrib has set in, and he learns later that Maghrib had not set in, it is obligatory on him to give qadha and Kaffara.

Issue No. 1412- If a person intentionally invalidates his fast and then travels, he will not be exempted from the Kaffara. However if he invalidates his fast intentionally and then an excuse like Hayz, Nifas or sickness arises, Kaffara will not be obligatory upon him.

Issue No. 1413- If a person believes that it is the first day of the month of Ramadhan and invalidates his fast intentionally, but it transpires later that it is the last day of the month of Shaban, it is not obligatory on him to give Kaffara.

Issue No. 1414- Similarly if a person doubts whether it is the last day of the month of Ramadhan or the first day of Shawwal and invalidates his fast intentionally, but it transpires later that it is the Eid day, it will not be obligatory on him to give Kaffara.

Issue No. 1415- If a man who is fasting in the month of Ramadhan has sexual intercourse with his wife who is also fasting and if he has compelled her in the matter, he should give Kaffara for his own fast as well as for his wife's. And if she had wilfully consented to the sexual intercourse, one Kaffara becomes obligatory on each of them. However, if he compels her to commit an invalidating act other than sexual intercourse, he has committed a sin, but it will not be obligatory upon either of them to give Kaffara, but the one who has broken his fast should give its Qadha.

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Issue No. 1416- If a woman compels her fasting husband to have sexual intercourse with her, only one Kaffara becomes obligatory on her and it will not be necessary for her to give Kaffara for her husband's fast.

Issue No. 1417- If a man who is fasting in Ramadhan compels his wife for sexual intercourse, and if the woman becomes agreeable to it during the intercourse, the man should, as an obligatory precaution, give two Kaffara, and there is nothing on the woman except qadha.

Issue No. 1418- A person, who does not observe fast due to travelling or sickness, cannot compel his wife to have sexual intercourse, and if he does, then he has committed sin. However, it will not be obligatory on him to give Kaffara of her fast.

Issue No. 1419- It is not obligatory to give Kaffara immediately, however, it should not be delayed so much so that it is called an act of negligence.

Issue No. 1420- If one fails to fulfil Kaffara for a few years, no increase in the Kaffara takes place.

Issue No. 1421- When a person is required to feed sixty poor by way of Kaffara for one fast, and if he has access to all of them, must give one Mudd of food to every indigent person and he cannot give to any one of them more than one Mudd, unless he has no access to 60 poor persons. However, if one is certain that the indigent person will give the food to each member of his family and will share the food with them; he can give a Mudd of food for each member of his family, although they may be minors.

Issue No. 1422- A person offering qadha of a fast of Ramadhan, is not allowed to break his fast in the afternoon. And if he does so intentionally, he should give food to ten poor persons, one Mudd to each, and if he cannot do this, he should observe fast for three successive days

Occasions on Which Qadha Is Not Obligatory

Rules of Kaffara

Issue No. 1423- In the following cases it is obligatory on a person to observe a qadha fast only and it is not obligatory on him to give a Kaffara:

1- If a person is in Janabat during a night of Ramadhan and sleeps and wakes up, and then sleeps for a second time or third time and does not wake up, the obligatory precaution in this case is to give qadha of the fast. However, if he does not wake up in the first sleep, there would be no qadha for it and his fast will be in order.

2- If he does not commit an act which invalidates a fast but may not make an intention to observe fast, or may dissimulate (pretend that he is fasting) or may make an intention not to observe fast or may decide to perform an act, which invalidates a fast.

3- If he forgets to do Ghusl of Janabat during the months of Ramadhan and fasts for one or more days in the state of Janabat, he must give its qadha, as an obligatory precaution.

4- If a person in the month of Ramadhan commits, without investigating as to whether Fajr has set in or not, an act which invalidates a fast, and it becomes known later that the Fajr has set in, it is obligatory to observe the qadha only. Also, if he doubts or thinks after investigation that it is Fajr, qadha becomes obligatory on him. However, if he becomes certain after investigation that the Fajr has not set in and eats something, and it becomes known later that it had set in, it is not obligatory on him to give qadha.

5- If someone else informs that the Fajr has not set in yet, and one, on the basis of his statement, performs an act, which invalidates a fast and it becomes known later that the Fajr had set in, in such a case, it is also necessary to give qadha. However, if he becomes certain after investigation that the Fajr has not set in and eats something, and it becomes known later that it had set in, qadha will not become obligatory on him.

6- If someone else informs that it is Fajr, and one does not believe his word and thinks that he is jesting, and performs an act, which invalidates a fast, and it expires later that it was Fajr.

7- If a just person informs that it is Maghrib and one breaks his fast, and it expires later that it was not.

8- When the weather is clear and one believes owing to darkness that Maghrib has set in, and, therefore, breaks his fast, but it becomes known later that Maghrib had not set in.

9- If in order to feel cool or without any reason a person rinses his mouth (i.e. turns water round in his mouth) and the water goes into his stomach involuntarily, he should give Qadha. However, if he forgets that he is keeping fast and swallows water, it is not

obligatory on him to observe qadha of the fast. Similarly, if he puts water in his mouth for wudhu and the water goes down his throat involuntarily, it is not obligatory on him to give qadha.

10- If a person plays with his wife, without having the intention of ejaculation, and semen discharges from him, he should observe the qadha of the fast only. However, if he was sure that he would not ejaculate by playing with his wife, and semen was discharged accidentally, his fast will be in order and he does not have to observe qadha.

Rules Regarding the Qadha Fasts

Occasions on Which It Is Obligatory to Observe the Qadha Only

Qadha of the fast is not obligatory in the following occasions:

Issue No. 1424- A: If a fasting person puts something other than liquids in his mouth, and it goes down the throat involuntarily or puts water in his nose and it goes down involuntarily, it will not be obligatory on him to observe qadha of the fast.

B: When one becomes certain after investigation that the Fajr has not set in and later it becomes known that the Fajr had set in.

C: When one forgets that he is fasting and drinks water.

D: When one is sure that he will not ejaculate by playing with his wife, and semen is discharged accidentally.

E: When one is in the state of Janabat and sleeps and fails to wake up in his first sleep.

Issue No. 1425- Rinsing the mouth too much with water is Makrooh for a person observing fast, and if, after rinsing his mouth, he wishes to swallow his saliva, it is better that before doing so he should throw saliva out of his mouth thrice. And if he knows that on account of rinsing his mouth water will reach his throat involuntarily, he should not rinse his mouth.

Issue No. 1426- If a person is in doubt whether it is Maghrib or not, he cannot break his fast, and if he breaks it, he should give both qadha as well as Kaffara. However, if he doubts whether or not it is Fajr, he can commit the acts which invalidate fast, and it is not obligatory on him to investigate

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Occasions on Which Qadha is Not Obligatory

Issue No. 1427- If an insane recovers and becomes sane, it will not be obligatory on him to offer qadha for the fasts which he did not observe when he was insane. Similarly, if an unbeliever becomes a Muslim, it is not obligatory on him to offer qadha for the fasts of the period during which he was an unbeliever. However, if a Muslim apostatises and becomes Muslim again, he must observe qadha for the fasts of the period during which he remained an apostate.

Issue No. 1428- A person must offer qadha for the fasts which lapsed owing to his having been intoxicated, even if the intoxicant was taken by him by mistake or for the purpose of medical treatment. In fact, if he had made the intention of fasting, and then finished the fast in the state of intoxication, the obligatory precaution is that he should give its qadha.

Issue No. 1429- A person must offer qadha for the fasts left out due to travelling or illness etc. However, if he does not know the exact numbers of the left out fasts, it will suffice to give qadha for the numbers he is sure he has left out, and it will not be obligatory on him to give qadha of the higher number, though it would be better, on the basis of recommended precaution.

Issue No. 1430- If a person has to give qadha for Ramadhan fasts of several years, he can begin with the qadha of Ramadhan of any year he likes. However, if the time for qadha fasts of the last Ramadhan is short, he should, as a measure of precaution, observe qadha fast of the last one.

Issue No. 1431- A person who observes a qadha for the fast of Ramadhan can break his fast before Zuhr provided that the time for qadha fast is not short, but it is not permissible to break the fast after Zuhr. Similarly, if he is observing the qadha of an unspecified fast (e.g. the qadha of the fast on account of a vow), he should not break it after Zuhr – as an obligatory precaution.

Issue No. 1432- If a person does not observe the fasts of the month of Ramadhan due to illness, Hayz or Nifas and dies before the end of the month of Ramadhan, it is not necessary to give (on their behalf) the qadha for the fasts that he/she did not observe.

Issue No. 1433- If a person does not fast in the month of Ramadhan due to illness and his illness continues till the next Ramadhan, it is not obligatory on him to observe qadha

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of the fasts which he had not observed, but for each fast he should give one Mudd (750 grams) of foodstuffs like, wheat, barley, bread etc. to an indigent person. And if he did not observe fast owing to some other excuse, like, travelling and his excuse continued till the next Ramadhan, the obligatory precaution is that he should observe the lapsed fasts after Ramadhan and for each day he should give one Mudd of food to an indigent person. The same applies if a person did not observe fast due to illness and later his illness ended, but there cropped up another excuse, like travelling.

Issue No. 1434- If a person does not fast in the month of Ramadhan owing to some excuse, and his excuse is eliminated after Ramadhan and he does not observe the qadha fasts intentionally till next Ramadhan, he has to give qadha of the fasts and should also give one Mudd of food to an indigent person for each fast. Also, if a person is negligent of observing qadha till the time becomes short and during the shortage of time he develops an excuse, he has to give qadha and one Mudd of food to an indigent person for each day. However, if he was not negligent and guilty of delaying the qadha, and accidentally during the shortage of time a fresh excuse emerges, he should give qadha only.

Issue No. 1435- If the illness of a person continues for a number of years and if there is time left for qadha till the coming month of Ramadhan, he should, after being cured, observe only the qadha fasts of the last Ramadhan, and for each day of the earlier years he should give one Mudd of food to an indigent person.

Issue No. 1436- If a person delays observing fasts of the month of Ramadhan for a few years, he should give the qadha and should give one Mudd of food to an indigent person for each day. As regards to delay for the subsequent few years, however, the Kaffara does not multiply.

Issue No. 1437- It is not necessary to give the Kaffara of each day to an indigent person, but he can give the Kaffara of several days to one indigent person. And it will be sufficient if he gives bread whose wheat is equal to one Mudd, but he cannot give money instead of the food unless he is sure that money will be spent for buying bread.

Issue No. 1438- After the death of a person his eldest son should observe his qadha fasts as explained in connection with the prayers earlier. And as a precaution, the eldest son should also give the qadha of the fasts and prayers of his mother.

Issue No. 1439- If the guardian of a dead person does not know whether the dead person had left qadha fasts or not, it will not be obligatory on him to observe qadha fasts. If he knows that that he has some qadha fasts but he does not know the number of

the qadha days, then he should give qadha of the fasts of the days which he is sure to have been lapsed, and it will not be necessary to give qadha of more than those days

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People on Whom Fasting Is Not Obligatory

Rules Regarding the Qadha Fasts

Issue No. 1440- A traveller should not fast as per the conditions and rules that were explained in the section relating to the prayers of a traveller. Generally speaking, one should not observe fast wherever a four-Rak'at prayer is shortened into a two-Rak'at prayer, and wherever a traveller offers full prayers (for example, a person who is a traveller by profession or who has intended to stay in a place for ten days), he should observe fast while travelling.

Issue No. 1441- It is not haraam to travel during the month of Ramadhan, but it is Makrooh to travel during that month to evade fasting.

Issue No. 1442- If it is obligatory on a person to observe a particular fast other than the fasts of Ramadhan, like, if he has made a vow to keep fast on the 15th of the month of Sha'ban, he should not, as an obligatory precaution, travel on that day. Even if he is already on a journey, he should make an intention to stay at a place for ten days, and should observe fast on that day.

Issue No. 1443- If a person makes a vow to keep fast and does not specify its day, he cannot keep fast while travelling. However, if he makes a vow that he would keep fast on a particular day while journeying, or if he makes a vow that he will observe fast whether he is journeying on that day or not, the obligatory precaution is that he should observe the fast on that day although he may be journeying.

Issue No. 1444- A traveller can observe recommended fasts in Madinah for three days with the intention of praying for the fulfilment of his wish (though he may not be intending to stay there for ten days). However, the precaution is that those three days be Wednesday, Thursday and Friday.

Issue No. 1445- If a person, who does not know that the fast of a traveller is invalid, observes fast while journeying, his fast is valid, but if he comes to know the legal position during the day, his fast becomes void.

Issue No. 1446- If a person forgets that he is a traveller or forgets that the fast of a traveller is void, and observes fast while journeying, he should, as an obligatory precaution, observe the qadha of that fast later.

Issue No. 1447- If a person, who is fasting, travels after Zuhr he should complete his fast, but if he travels before Zuhr his fast is void. However, he cannot break his fast before reaching the limits at his town, and if he breaks his fast, it will be obligatory on him to give Kaffara. (The limits at one's town are where the Adhan of the city/town cannot be heard, or where one cannot be seen by the residents of the city/town).

Issue No. 1448- If a traveller reaches his hometown before Zuhr or a place where he intends to stay for ten days, and if he has not committed an act which invalidates a fast, he should observe fast on that day. But if he has committed such an act, he should give the qadha of that day later, and it is recommended that he should refrain from eating and drinking for the remaining part of the day. If he arrives in the afternoon, he cannot observe fast on that day.

Issue No. 1449- It is Makrooh for a traveller and for a person who cannot fast owing to some excuse, to eat or drink to his fill or have sexual intercourse during the daytime in Ramadhan.

Issue No. 1472- It is recommended for the following persons that even though they may not be fasting they should refrain from those acts in the month of Ramadhan which invalidate a fast:

- 1- Travellers who have broken their fast during their journey and reach their hometown before Zuhr or the place where they intend to stay for ten days.
- 2- Travellers who reach their hometown after Zuhr or a place where they intend to stay for ten days.
- 3- Patients who recover before midday and who have done an act which invalidates a fast.
- 4- Patients who recover after midday, though they may not have eaten anything up to then.
- 5- Women who become pure from Hayz or Nifas during the day time.
- 6- Non-Muslim individuals who become Muslims after Zuhr, but if they become

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Muslims before noon and they have not eaten anything, they should observe fast, as an obligatory precaution.

Issue No. 1473- It is recommended that a person breaks his fast after offering Maghrib and Isha prayers. However if he feels so hungry that he cannot offer the prayers with peace of mind or if someone else is waiting for him, it is better that he should break his fast first and offer the prayers afterwards. However, as far as possible, he should try to offer the prayers during the earliest (preferable) time