

## Al-Mufattirat [The Invalidators of the Sawm]

If the Sa'im ate something, or used things which he was not to use during the daytime of the month of *Ramadan*, his *Sawm* would be invalid. Such things are called the mufattirat, i. e. "the invalidators". They are:

1. Eating and drinking.
2. *Jima* [sexual intercourse]
3. Deliberately forging lies against the Messenger of Allah (s)
4. Deliberately immersing<sup>1</sup> the head completely in water.
5. Deliberately remaining *Junub* till dawn. If a Sa'im became *Junub* at night and deliberately neglected performing the *Ghusl* or the *Tayammum* (in case he could not perform the *Ghusl*), his *Sawm* would be *Batil*.<sup>2</sup>
6. Causing the ejaculation (discharge) of one's semen.<sup>3</sup>
7. Using enema so as to make the liquid reach one's stomach.
8. Deliberately vomiting.<sup>4</sup>
9. Deliberately allowing dust to reach one's stomach by breathing.

### Explanation:

1. A medicine put in the eye, ear and nose, even if it reaches the stomach, would not invalidate the *Sawm*.
2. Injecting medicine into the organs of the body by syringe would not invalidate the *Sawm*.

3. If a *Sa'im* unconsciously had or committed one or some of the *Mufattirat*, his *Sawm* would be valid,<sup>5</sup> not *Batil*.

## **Performing the Qada and the Kaffarah [Expiation]**

1. If someone deliberately had, or used, any one of the aforementioned *Mufattirat*, he would have to perform *Qada Us-Siyam* for the missed fast days, besides having to pay a *Kaffarah* [expiation]. The *Kaffarah* of deliberately breaking the fast is: feeding sixty needy persons for each day, or fasting for two successive months, or emancipating a slave from slavery, whichever he chooses.<sup>6</sup>
2. Whoever deliberately broke his fast by having something *Haram*, such as the one who broke one's fasting by drinking wine. In such a case this person is to fast for the lapsed day, and to pay all the above three expiations.

## **Rules of Siyam in the Stay and Travel**

Allah, the Exalted, says:

***"The month of Ramadan is that in which the Qur'an was revealed, a guidance to mankind and manifestations of guidance and distinction, therefore, whoever of you is present in the month (at home) has to fast therein; and whoever is sick or on a journey, then (he shall fast) a (like) number of other days....." (2: 185)***

Feasibility and ease are basic principles in every *Wajib* and duty in the Islamic *Shari'ah*. Islam is the religion of feasibility and ease. He, the Exalted, says:"

***"Allah wants ease for you, and does not want hardship for you." (2: 185)***

Therefore in order to remove difficulty, harm and hardship from His servants, He, in the wise Qur'an has ordered the travellers and the sick to break their fast. The Islamic *Shari'ah* has stated the rules of breaking the fast during travel and stay, as below:

1. The *Sa'im* traveller has to break his fasting, in case he intends to travel a distance of some 45km round trip that is a distance of about 22.5 km for going and 22.5 km for the return trip.
2. He is to start his journey before noon<sup>7</sup>. If he started it in the afternoon, he would not be allowed to break his fast for that day.
3. His journey should not be for a sinful purpose.
4. If a traveller returned home or to where he lives, before noon, he must fast, as he is not allowed to remain *Muftir* [not fasting].

5. If a traveller intended to, or knew that he would, stay for at least ten days in a place during his travel, he must fast and perform *Tamam Salat*. That is, he is not allowed to perform *Salatul Qasr*. Similarly if someone remained for thirty days in the place to which he has travelled, uncertain whether to stay longer or not, he must then fast and perform *Tamam Salat*, as from the 31st day of his travel.
6. Those whose business requires them to travel, such as the sailors, drivers, or those whose jobs, are connected to travelling, such as, peddlers, they have to fast, disregarding the distances they make.
7. The traveller has to perform the *Qada* fasting to make up for the lapsed *Siyam* caused by his travel.
8. It is impermissible, as a precaution, to postpone the *Qada* fasting to the next month of *Ramadan*. If he postpones, the *Qada*, it would have ample time to do it whenever he wants, but he will have to offer a ransom of a *Mudd* of food for each day, in addition to the *Qada*, if the postponement was made owing to his indifference.
9. It is *Haram* to fast on the two *Eids*, that is, the first day of the month of *Shawwal*, and the 10th day of the month of *Dhul-Hijjah*.<sup>8</sup>

## **Mustahabb Sawm (Recommended fasting)**

In addition to the *Wajib Sawm* there are *Mustahabb Sawms* too:

1. Fasting three days of every month, preferably the first and the last Thursdays, as well as the first Wednesday of every month.
2. Fasting the months of *Rajab* and *Sha'ban*, completely (wholly) or partially.

The Messenger of Allah (s) used to encourage and insist upon performing the *Mustahabb Sawm*. He is quoted to have said: "Whoever fasts three days of every month, would be as if he had fasted forever, because Allah, the Glorified and Almighty, says: "whoever does a good deed will have ten times as much."

## **Discussion**

Q1. *Sawm* is one of Islam's bases, with devotional, educational and morel objectives. Explain these objectives briefly.

Q2. Mark the correct statement with the sign √ and the incorrect with X.

- a. If the new moon of the month of *Ramadan* could not be seen because of heavy clouds, the month of *Sha'ban* is to be completed up to 30 days, then to start the month of *Ramadan*.
- b. Immersing the head completely in water does not invalidate the *Sawm*.

- c. The *Sawm* of the one who remains *Junub* till dawn is valid.
- d. The *Salim* who travels in the afternoon is allowed to break his fast.
- e. The traveller who returns home before noon is not allowed to break his fast.
- f. It is *Mustahabb* for minors to fast, if no harm is anticipated.
- g. The women in the state of *Hayd* or *Nifas* must fast.
- h. Nursing mothers are not allowed to break their fasting, even if it badly affects the quantity of their milk.

Q3. What is the *Kaffarah* for deliberately breaking the fast of the month of *Ramadan*?

- 1. The four sects say: Immersing the head completely in water does not invalidate the *Sawm*.
- 2. The four sects say: The *Sawm* is valid.
- 3. The four sects say: Causing the discharge of semen requires, *Qada Us-Sawm* without *Kaffarah* (atonement).
- 4. The Hanafis say: Deliberate vomiting does not invalidate the *Sawm*, unless the mouth is filled with it.
- 5. In this case, the Malikis say that the *Qada* would be *Wajib*.
- 6. The Shafi'is, the Hanbalis and the Hanafis say: "It should be effected in succession, i.e., first the emancipation of a slave: if this was not possible the next would be the *Sawm*: if this was not possible, then the feeding of sixty needy persons."
- 7. The four sects say: "In addition to the said observable conditions in *Salatul-Asr*, according to each sect, there is the condition that one has to start his journey before dawn. If one set off after dawn, it would be *Haram* for one to break one's fast. If one did it, one would have to perform *Qada Siyam*, without *Kaffarah*.
- 8. The Hanafis say: "Fasting on the *Eid* day is very much *Makruh* to the extent of nearly being *Haram*.

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