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## **Fasting**

Fasting means that a person may, in obedience to the command of Allah, refrain, from the time of Azan for dawn prayers up to dusk, from nine things which will be mentioned later.

#### **Intention To Fast**

**1559.** It is not necessary for a person to pass the intention to fast through his mind or to say that he would be fasting on the following day. Rather it is sufficient for him to determine that in obedience to the command of Allah he will not perform, from the time of Azan for dawn prayers up to dusk, any act which may nullify the fast. And in order to ensure that he has been fasting throughout this time he should refrain, for some time before the Azan for dawn prayers, and, for some time after sunset from acts which nullifies a fast.

**1560.** A person on make intention during every night of the holy month of Ramazan that he would be fasting on the following day and it is better to make an intention on the 1st of Ramazan that he would fast throughout that month.

**1561.** Time for making an intention to observe a fast of Ramazan is from the beginning of the night upto the Azan for dawn prayers.

**1562.** As regards a recommended fast the time for making an intention to observe it commences from early night and lasts till before sunset on the following day, when one may be able to make an intention to observe it. In case, therefore a person does not perform throughout this time any act which may nullify a fast, and makes an intention to observe a recommended fast, his fast would be in order.

**1563.** If a person goes to sleep before' Azan for dawn prayers on a day other than a day of the month of Ramazan without making an intention of fast, and wakes up before midday and makes an intention of fast, his fast is in order, whether it be an obligatory fast or a recommended fast. But if he wakes up after midday he cannot make an intention of observing an obligatory fast. In case, however, he sleeps in the month of Ramazan without making an intention of fast it is difficult that his fast may be in order, even though he wakes up before midday and makes an intention to observe fast.

- **1564.** If a person intends to observe fast other than the fast of Ramazan, he should specify that fast, for example, he should make an intention to offer the lapsed fast or to observe a fast to fulfil a vow. On the other hand it is not necessary that a person should make an intention that he is going to observe a fast of Ramazan. In case, therefore, a person is not aware or forgets that it is the month of Ramazan and makes an intention to observe some other fast that fast will be considered to be the fast of Ramazan.
- **1565.** If a person knows that it is the month of Ramazan and intentionally makes an intention of observing a fast other than the fast of the month of Ramazan his fast will not, on the basis of obligatory precaution, be reckoned either a fast of the month of Ramazan or the fast for which he made the intention.
- **1566.** If, for example, a person observes fast with the intention of the fast of the first day of the month and understands later that it was the second or third of the month, his fast is in order.
- **1567.** If a person makes an intention before the Azan for dawn prayers to observe a fast and then becomes unconscious and regains his senses during the day time, he should, on the basis of obligatory precaution, complete the fast of that day, and if he does not complete it, he should observe its gaza.
- **1568.** If a person makes an intention before the Azan for dawn prayers to observe a fast and then gets intoxicated and comes to senses during the day he should, on the basis of obligatory precaution, complete the fast of that day and should also observe its gaza.
- **1569.** If a person makes an intention, before the Azan for dawn prayers, to observe a fast, and then goes to sleep, and wakes up after sunset his fast is in order.
- **1570.** If a person does not know or forgets that it is the month of Ramazan, and takes notice of this before midday and if he has performed some act which invalidates a fast, or takes notice of it after midday that it is the month of Ramazan, his fast is void. However, he should not perform any act till sunset which invalidates a fast and should also observe qaza of that fast after Ramazan. And on the basis of obligatory precaution the same orders apply. if he takes notice of the matter before midday and has not performed any ad, which invalidates a fast.
- **1571.** If a child reaches the age of puberty before the azan for dawn prayers in the month of Ramazan he/she should observe fast and if he/she reaches the age of puberty after the dawn Azan, the fast of that day is not obligatory for him/her.
- **1572.** If a person who has been hired to observe the fasts of a dead person observes recommended fasts there is no harm in it. However, if a person has to observe qaza of fasts or some other obligatory fasts, he cannot observe recommended fasts. In case, therefore, he forgets this and observes a recommended fast and remembers it before midday his recommended fast is nullified and he can turn his intention to an obligatory fast, and if he takes notice of the position after midday his fast is void, and if he remembers this after sunset, his fast is in order.

- **1573.** If it is obligatory for a person to observe a specific fast other than the fasts of the month of Ramazan, for example. if he has vowed that he would observe fast on a particular day, and he does not make an intention purposely till the Azan for dawn prayers, his fast is void. And if he does not know that it is obligatory for him to fast on that day or forgets about it and remembers it before midday, and if he has not performed any act which invalidates a fast and makes an intention to fast, his fast is in order, but otherwise it is void.
- **1574.** If a person does not make an intention till near midday for an unspecified obligatory fast, like a fast for atonement, (Kaffarah) there is no harm in it. Rather if he had decided before making an intention to fast that he would not fast, or was undecided as to whether he should or should not fast, and if he has not performed any act, which invalidates a fast, and makes an intention before midday to fast, his fast is in order.
- **1575.** If an unbeliever embraces Islam in the month of Ramazan before midday, he should, on the basis of obligatory precaution, make an intention to fast, and complete it. And if he does not observe fast on that day he should observe its gaza.
- **1576.** If a patient recovers from his illness in the middle of a day of the month of Ramazan, before or after noon, it is not obligatory for him to observe fast on that day although he may not have performed any act at that time, which invalidates a fast.
- 1577. If there is a doubt about the last day of Shaban or the fist day of Ramazan then the fast of that day is not obligatory. If however, somebody wants to observe fast on that day he cannot do so with the intention of observing the Ramazan fast nor can he do so with the intention that if it is the Ramazan day then it is the Ramazan fast and if it is not Ramazan then it is the lapsed fast or some other fast like that. He should rather observe the fast with the intention of the lapsed fast or some other fast and if it is known later that it was the Ramazan day then it will be counted as the Ramazan fast. And if he intends that he is doing what Allah wants him to do and later it is known that it was Ramazan, it is sufficient (i.e. that fast will be counted as the Ramazan fast).
- **1578.** If it is doubtful whether it is the last day of Sha'ban or the first of Ramazan, and a man or woman observes a lapsed fast or recommended or some other fast on that day, and he/she comes to know the same day that it is the first of Ramazan then he/she should change the intention to the Ramazan fast.
- **1579.** If somebody is reluctant in his intention to break or not to break an obligatory fixed fast e.g. the Ramazan fast or intends to break the fast, then his fast becomes invalid even if he actually does not break it or is repentant of his intention.
- **1580.** If, while observing a recommended fast or an obligatory fast the time, for which is not fixed (e.g. a fast for atonement) a person makes an intention to perform an act, which invalidates a fast or wavers whether or not he should perform it, and if he does not perform it, and makes an intention again before midday to observe the fast his fast is in order.

#### **Things Which Make A Fast Void**

**1581.** There are nine acts which nullify fast: (i) Eating and drinking (ii) Sexual intercourse (iii) Masturbation (Istimna) which means to do something with oneself, or with some one else, other than sexual intercourse, as a result of which semen discharges (iv) Ascribing false things to Almighty Allah, or his Prophet or with the successors of the Holy Prophet (v) Making dust reach one's throat (vi) Immersing one's complete head in water (vii) Remaining ceremonially unclean (Junub) or in menses or lochia (Nifas) till the Azan for dawn prayers (viii) Enema with liquids (ix) Vomiting. Orders with regard to these acts will be narrated in the following articles:

#### **Eating And Drinking**

**1582.** 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 (for example bread and water) or not (for example earth or the juice of a tree) or whether it is more or less, so much so that if a person, who is fasting, takes the toothbrush (Miswak) out of his mouth and then puts it in his mouth again, and swallows its liquid, his fast will be nullified, unless the wetness of the tooth–brush mixes up with the saliva of his mouth and becomes extinct in such a manner that it may no longer be called an external wetness.

**1583.** If while eating and drinking a person realizes that it is dawn, he should throw the morsel out of his mouth, and if he swallows it intentionally, his fast is void and according to the orders which will be narrated later, it also becomes obligatory on him to make an atonement.

1584. If a person, who is fasting, eats or drinks something by mistake, his fast does not become invalid.

**1585.** There is no objection to an injection which anesthetizes one's limb or is used for some other purpose, being given to a person, who is observing fast, and it is better that the injections which are used as medicine or food should be avoided.

**1586.** If a person observing fast intentionally swallows something, which remains in between his teeth, his fast is invalidated.

**1587.** If a person wishes to observe a fast, it is not necessary for him to use a toothpick before the Azan for dawn prayers. However, if he knows that some particles of food has remained in between his teeth, which will go down into his stomach during the day, and if he does not use a toothpick and something goes down into his stomach his fast becomes void.

**1588.** 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 etc.

1589. There is no harm in swallowing one's phlegm or mucous from head and chest so long as it does

not reach in one's mouth. However, if it reaches in one's mouth the obligatory precaution is that one should not swallow it.

- **1590.** If the person observing fast becomes so thirsty that he fears that he may die of thirst, he can drink so much water that he may become safe from death. However, his fast becomes invalid, and if it is the month of Ramazan, he should refrain during the remaining part of the day from performing any act, which invalidates the fast.
- **1591.** Chewing food for a child or a bird, and tasting food or something similar to it, which does not usually reach the throat, does not invalidate the fast, although by chance it reaches the throat. However, if a person knows from the very beginning that it will reach the throat, his fast becomes void, and he should observe its gaza and it is also obligatory for him to make atonement for it.
- **1592.** A person cannot abandon fast on account of weakness. However, if his weakness is to such an extent that usually it is not possible to bear it, there is no harm in breaking the fast.

#### **Sexual Intercourse**

- **1593.** Sexual intercourse nullifies the fast, even though the male organ may enter up to the point of circumcision only, and no semen is discharged.
- **1594.** If the male organ does not enter up to the point of circumcision and semen is also not discharged, the fast does not become invalid.
- **1595.** If a person has sexual intercourse intentionally and doubts whether or not the male organ has entered up to the point of circumcision, his fast becomes invalid, and it is necessary for him to observe its qaza. It is not, however, obligatory for him to make atonement for it.
- **1596.** If a person forgets that he is observing fast and has 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 happens to remember (that he is observing fast) or ceases to be helpless during sexual intercourse, he should give up the sexual intercourse at once, and if he does not do so, his fast becomes void.

#### **Istimna** (Masturbation)

- **1597.** If a person, who is observing fast, performs masturbation (Istimna), his fast becomes void (The explanation of istimna has been given in article 1581 /iii).
- 1598. If semen is discharged from the body of a person involuntarily, his fast does not become void.
- 1599. Even if a person observing fast knows that if he sleeps during the day time he will become

mohtalim (i.e. semen will be discharged from his body during sleep) it is permissible for him to sleep, although he may not be inconvenienced by his not going to sleep, and in case he becomes mohtalim, his fast does not become void.

- **1600.** If a person, who is observing fast, wakes up from sleep when semen is being discharged from his body, it is not obligatory for him to stop it from being discharged.
- **1601.** A person who is observing fast becomes mohtalim can urinate although he may be knowing that owing to his urinating the remaining semen will come out of his body.
- **1602.** If a person who observes fast, becomes mohtalim, knows that semen has remained in his body and, if he does not urinate before taking bath, semen will come out after bath, he should, " the basis of obligatory precaution, urinate before taking bath.
- **1603.** A person who indulges in sexual-pleasure (with his wife) so that semen may be discharged from his body, should complete his fast and should also observe its qaza although semen may not be discharged.
- **1604.** If a person observing fast indulges in sexual pleasure, for example, with his wife without the intention of letting the semen be discharged and if he is sure that semen will not be discharged from his body, his fast is in order, even though semen may be discharged by chance. However, if he is not sure that semen will not be discharged and semen does come out of his body, his fast is void.

#### **Ascribing False Things To Allah Or His Prophet**

**1605.** If a person, who is observing fast, intentionally ascribes something false to Allah or His prophets and their vicegerents orally or in writing or by making a sign, his fast becomes void, notwithstanding the fact that he may at once say that he has told a lie and may also repent for it. And on the basis of obligatory precaution anything false should not also be ascribed to Lady Fatima, the holy Prophet's daughter. (peace be on her).

- **1606.** If a person observing fast wishes to quote something about which he does not know as to whether it is true or false, he should, on the basis of obligatory precaution, give a reference of the person, who has narrated it, or of the book, in which it is written.
- **1607.** If a person quotes something as the word of Allah or of the Holy prophet with the belief that it is true, but realizes later that it was false, his fast does not become void.
- **1608.** If a person ascribes something to the Almighty Allah or the Holy Prophet knowing it to be false and understands later that what he said was true, he should complete his fast and should also observe its qaza

- **1609.** If a person intentionally ascribes to Allah or the Holy Prophet or the successors of the Holy Prophet a falsehood fabricated not by him, but by some other person his fast becomes void. However, if he quotes the remark of the person, who has fabricated that falsehood, there is no harm in it.
- **1610.** If a person, who is observing fast, is asked whether the Holy Prophet said such and such thing and he intentionally says 'No' when he should say 'Yes' or intentionally says 'Yes' when he should say 'No', his fast becomes void.
- **1611.** If a person, quotes the word of Allah or of the Holy Prophet correctly, and says later that he has told a lie, or if he ascribed something false to them at night, and says on the following day, when he is observing fast, that what he said on the previous night was correct, his fast becomes void.

## **Letting Dust Reach One's Throat**

- **1612.** On the basis of obligatory precaution making thick or thin dust reach one's throat makes one's fast void, whether the dust is of something which is lawful to eat (for example nour) or of something whose eating is prohibited (for example earth).
- **1613.** If dust is created by wind and a person does not take care in spite of taking notice of it, and the dust reaches his throat, his fast becomes void on the basis of obligatory precaution.
- **1614.** The obligatory precaution is that the person, who is observing fast, should not make thick steam and the smoke of cigarettes, tobacco, and other similar things reach his throat.
- **1615.** If a person does not take care, and dust, steam, smoke, and any other similar thing enters his throat, and if he was quiet satisfied or sure that these things would not reach his throat, his fast is in order, but if he only thought that they will not reach his throat it is better that he should observe that fast again as qaza.
- **1616.** If a person forgets that he is observing fast and does not exercise care, and dust or any other similar thing enters his throat involuntarily, his fast does not become void.

## **Immersing One's Head In Water**

- **1617.** If a person observing fast intentionally immerses his entire head in the water, his fast becomes void even though some part of his body may remain out of water. On the other hand if his entire body is in water but a part or his head remains outside the water his fast does not become void.
- **1618.** If a person immerses half of his head in the water once, and the other half the second time, his fast does not nullify.
- 1619. If a person goes down into the water with the intention of immersing his entire head and doubts

whether or not his entire head went under the water, his fast becomes void, but he need not make atonement for it.

- **1620.** If the entire head goes under the water, the fast becomes void, though some hair may remain out of water.
- **1621.** There is no harm in immersing one's head in liquids other than water (e.g. in milk). Rather what is more apparent is that immersing one's head in mixed water does not also invalidate one's fast, though precaution lies in avoiding it.
- **1622.** If a person observing fast falls into the water involuntarily, and his entire head goes into the water, or if he forgets that he is fasting and immerses his head in the water, his fast does not become void.
- **1623.** If a person throws himself into the water thinking that his entire head will not go down into the water, and water covers his entire head, his fast remains in order.
- **1624.** If a person forgets that he is fasting, and immerses his head in the water, or another person makes his head go down into the water by force, and he recollects under the water that he is fasting or the other person releases him, he should take his head out of water at once, and if he dog not do so, his fast becomes void.
- **1625.** If a person forgets that he is fasting and immerses his head in the water with the intention of taking bath, both his fast and bath are in order.
- **1626.** If a person knows that he is fasting and intentionally immerses his head in the water with the intention of taking bath, and if his fast is obligatory and specific like the fast of the month of Ramazan, both his fast and bath are void. And if his fast is a recommended faster an obligatory fast like the fast for atonement, which has no fixed time, his bath is valid, but his fast is void.
- **1627.** If a person immerses his head in the water in order to save some one from being drowned, his fast becomes void, although it may be obligatory to save that person.

#### Remaining Ceremonial Unclean Or In Menses Or In Lochia

- **1628.** If a ceremonially unclean person (Junub) does not take a ceremonial bath intentionally till the call to dawn prayers, his fast becomes void. Also the fast of that person, whose obligation is tayammum and who does not perform it intentionally becomes void. Orders regarding the lapsed fasts of Ramadhan will be narrated later.
- **1629.** If a ceremonially unclean person does not take bath intentionally till the call to dawn prayers in obligatory fasts other than the fasts of the month of Ramazan and their qaza, and their time is fixed like that of the fasts of the month of Ramazan, what is more apparent is that his fast is in order.

- **1630.** If a person becomes ceremonially unclean during the night of the month of Ramazan, and does not take bath intentionally till the time becomes short, he should, on the basis of obligatory precaution, perform tayammum and observe fast, and also observe its gaza.
- **1631.** If a person, who becomes ceremonially unclean in the month of Ramazan forgets to take bath and remembers it after one day, he should observe the qaza of the fast of that day and if he remembers it after a number of days he should observe the qaza of the fasts of all those days, on which be is certain to have remained ceremonially unclean. For example, if he does not know whether he had remained ceremonially unclean for three days or four days, he should observe the qaza of the fasts of three days.
- **1632.** If a person, who does not have time for taking bath or performing tayammum in a night of the month of Ramazan, makes himself ceremoniously unclean, his fast is void and it is obligatory for him to observe the gaza of that fast, and also to make atonement for it.
- **1633.** If a person makes investigation to find out whether or not he has time at his disposal, and thinks that he has time to take bath, and makes himself ceremoniously unclean, and leafs later that the time was short and performs tayammum, his fast is in order. And if he thinks without making investigation that he has time at his disposal and makes himself ceremoniously unclean and learns later that the time was short and observes fast with tayammum he should, on the basis of obligatory precaution, observe the gaza of the fast of that day.
- **1634.** If a person is ceremoniously unclean in the night of the month of Ramazan and knows that if he goes to sleep he will not wake up till dawn, he should not go to sleep before taking bath, and if he sleeps before taking bath and does not wake up till dawn, his fast is void, and qaza and atonement become obligatory on him.
- **1635.** When a ceremoniously unclean person goes to sleep in the night of the month of Ramazan and then wakes up, the recommended precaution is that if he is not habituated to waking up, he should not go to sleep before taking bath, though it may be probable that if he goes to sleep again, he will wake up before the Azan for dawn prayers.
- **1636.** If a person is ceremoniously unclean in the night of the month of Ramazan and is certain that if he goes to sleep he will wake up before the Azan for dawn prayers, and has determined that he will take the bath after waking up, and sleeps with this determination, and sleeps till the Azan for prayers his fast is in order. And the same order applies to a person, who is habituated to waking up before the Azan for dawn prayer, and there is also a probability of his waking up.
- **1637.** If a person is ceremoniously unclean in the night of the month of Ramazan, and knows it, or it is probable, that if he goes to sleep he will wake up before the Azan for dawn prayers and in case he is oblivious of the fact that after waking up he should take bath, and if he goes to sleep and remains asleep till the Azan for dawn prayers, the gaza of the fast becomes obligatory on him on the basis of precaution.

- **1638.** If a person is ceremoniously unclean in the night of the month of Ramazan and is sure or it is probable that if he goes to sleep he will wake up before the Azan for dawn prayer. And if he does not wish to take bath after waking up, or is undecided as to whether or not he should take the bath, his fast is void, if he goes to sleep and does not wake up the gaza and atonement are both obligatory on him.
- **1639.** If a ceremonially unclean person sleeps and wakes up during the night of Ramazan and is certain or there is a probability of the fact that if he goes to sleep again, he will wake up before the azan for dawn prayers, and he is also fully determined to take a ceremonial bath after waking up, and goes to sleep, but does not wake up till the Azan for dawn prayers, he should observe the qaza of the fast of that day. And if after the second time he goes to sleep for the third time and does not wake up till the azan for dawn prayers it is obligatory on him to observe the gaza fast of that day and also make an atonement
- **1640.** When a person becomes mohtalim during sleep the first, second and third sleep means the sleep after his waking up, and the sleep, in which he becomes mohtalim, is not reckoned to be the first sleep.
- **1641.** If a person observing test becomes mohtalim during day time, it is not obligatory on him to take bath at once.
- **1642.** When a person wakes up in the month of Ramazan after the Azan for dawn prayers and finds that he has become mohtalim his fast is in order, although he may be knowing that he became mohtalim before the Azan for prayers.
- **1643.** When a person, who wants to observe the qaza of a fast of the month of Ramazan remains ceremoniously unclean till the Azan for dawn prayers his fast is void, although he may not have remained unclean intentionally.
- **1644.** If a person wants to observe the qaza of the fasts of the month of Ramazan and wakes up after the Azan for dawn prayers and finds that he has become mohtalim and knows that he became mohtalim before the Azan for prayers and the time for observing qaza of the fasts till the arrival of the next month of Ramazan is short (for example if he has to observe qaza of five fasts of Ramazan and only five days are left in the arrival of Ramazan) it is better that he should observe fast on that day and should also observe its qaza once again after Ramazan.
- **1645.** If a person remains ceremoniously unclean intentionally till the call to dawn prayers in an obligatory fast (other than the qaza fasts of Ramazan) which does not have a fixed time like the fasts for atonement, what is more apparent is that his fast is in order, but it is better that he should observe fast on some other day.
- **1646.** If a woman becomes pure of menses (Haiz) or (Nifas) before the Azan for dawn prayers in the month or Ramazan and does not take bath intentionally, her fast is void. In case/ however, it is not the month of Ramazan, her fast is not void though she should take both as a precautionary measure before observing fast. And, if the obligation of a woman is tayammum in place of bath for menses or lochia and

she does not perform tayammum intentionally, in the month of Ramazan before the Azan for dawn prayers, her fast is void.

**1647.** If a woman is free of her menses or lochia before the morning Azan during the Ramazan fasts and she has no time to take bath, she should perform tayammum and as an obligatory precaution she should keep awake till the morning Azan, and the same order applies to the person whose obligation is tayammum after seminal discharge or sexual intercourse.

**1648.** If a woman gets free of her menses or lochia just near the morning Azan during the month of Ramazan and gets no time to take bath or tayammum, her fast is valid.

**1649.** If a woman gets free of menses or lochia after the morning Azan or if her menses or lochia begins during the day though just near the dusk time, her fast is void.

**1650.** It a woman forgets to take bath for menses or lochia and recalls it after one day or several days, the facts that she has observed are valid.

**1651.** If a woman gets free of her menses of lochia before the morning Azan in the month of Ramazan and is negligent of her obligation and does not take bath till the morning Azan her fast is void, but if she is not negligent, for instance, she waits for her turn to take bath then even if she sleeps three times and does not take bath till the morning Azan her fast is valid

**1652.** If a woman is in the state of excessive undue menses (Istihaza kathira) and she takes bath according to the orders stated earlier in confection with the undue menses her fast is valid and the apparent position is that even if the woman who is in the state of medium undue menses (Istahaza mutawassita) does not take bath her fast is valid.

**1853.** A person who has touched a dead body (i.e. has brought a part of his own body in contact with it) can observe test without taking a bath for touching a dead body, and his fast does not become void even if he touches the dead body in the state of fast.

#### **Enema**

**1654.** If enema, with something liquid, is taken by a person who is fasting, his fast becomes void notwithstanding the fact that he it obliged to take it for the sake of treatment.

#### **Vomiting**

**1655.** If a person observing fast vomits intentionally his fast becomes void, although he may have been obliged to do it, on account of ailment. However, the fast does not become void, if one vomits by mistake or involuntarily.

- **1656.** If a person eats something at night and knows that on account of eating it, he will vomit involuntarily during the day time the obligatory precaution is that he should observe the qaza of the fast of that day.
- **1657.** It a person observing fast can restrain himself from vomiting and this does not cause any harm or inconvenience to him, he should restrain himself from vomiting.
- **1658.** If any enters the throat of a person, who is observing fast, he should bring it out, if possible, and his fast will not become void. However, if he knows that, by bringing it out, he will vomit, it is not obligatory on him to bring it out, and his fast remains valid.
- **1659.** If a person swallows something by mistake and remembers before its reaching his stomach that he is fasting, it is not necessary for him to bring it out, and his fast is in order.
- **1660.** If a person observing fast is certain that, if he belches, something will come out of his throat, he should not, on the basis of precaution, belch intentionally, but there is no harm in him belching if he is not certain (that something will come out of his throat).
- **1661.** If a person observing fast belches and something comes into his throat or mouth, he should throw it out, and if it is swallowed unintentionally, his fast is in order.

#### **Orders Regarding Things Which Invalidate A Fast**

- **1662.** If a person intentionally and voluntarily does something which invalidates fast, his test becomes invalid, and if he does not perform such an act intentionally, there is no harm in it (i.e. his fast is valid) However, if a ceremonially unclean person goes to sleep and does not take bath till the Azan for dawn prayers in the manner detailed in Article 1639, his fast is void
- **1663.** If a person observing fast performs by mistake an act, which invalidates fast and thinking that his fast has become invalid performs intentionally another act (which invalidates fast) his fast becomes invalid.
- **1664.** If something is dropped forcibly into the throat of a person observing fast or his head is immersed in the water by force, his fast does not become invalid. 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.
- **1665.** 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. And if he goes there and something is dropped into his throat or he himself is compelled to do something which invalidates a fast his fast becomes invalid. Rather, if he makes an intention to go there his fast becomes invalid even though he may not actually go there.

#### Things Which Are Abominable For A Person Observing Fast

1666. Certain things are abominable for a person observing fast out of which some are as follows:

- (i) Dropping a medicine in the eye and applying collyrium when its taste or smell reaches the throat.
- (ii) performing an act which becomes the cause of weakness e.g. blood-letting (extracting the blood from the body) or going to bath.
- (iii) Inhaling a snuff if it is not known that it will reach the throat and if it is known that it will reach the throat it is not permissible.
- (iv) Smelling fragrant herbs.
- (v) Sitting in the water for women.
- (vi) Using suppository that is, letting in a dry substance.
- (vii) Making wet the dress which one is wearing.
- (viii) Pulling out a tooth or doing something as a result of which blood comes out of the mouth.
- (ix) Cleaning the teeth with a wet piece of wood or tooth brush.
- (x)Putting water or any other liquid thing in the mouth without a just cause.

It is also abominable for a person observing fast to kiss his 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 object of letting the semen be the discharged from his body, his fast becomes void.

Obligatory Lapsed Fast And Atonement (Kaffara)

**1667.**If a person becomes ceremonially unclean during the night of Ramazan (See. Article No. 1639), wakes up and the goes to sleep again and does not wake up till the call to dawn prayers he should observe only the qaza (lapsed) of it. In case, however, he also commits intentionally one of the acts, which nullifies a fast, knowing that act nullifies a fast, both the lapsed fast and atonement become obligatory on him.

**1668.** If, on account of being ignorant of the rule, a person, who is observing fast, does something which makes a fast void, the apparent position is that atonement does not become obligatory on him. In case, however, he intentionally attributes something false to Almighty Allah or to the holy Prophet and knows that it is unlawful to do so, atonement becomes obligatory on him although he may not be knowing that this act makes the fast void.

#### **Atonement For Fast**

- **1669.** For atonement of breaking a fast of Ramazan a person should free a slave, or fast for two months or let sixty indigent persons eat their fill, or give one mudd (about 708 grams) of foodstuff (rice, wheat, barley. bread etc.) to each indigent person And in case it is not possible for him to perform any of these acts, he should give alms according to his means and seek Divine forgiveness. And the obligatory precaution is that the should make atonement as and when he is in a position to do so.
- **1670.** A person who intends fasting for two months on account of atonement for a fast of Ramazan should fast continuously for one month and one day, and it does not matter if he does not maintain continuity in the matter of the remaining fasts.
- **1671.** A person, who intends fasting for two months on account of atonement for a fast of the Holy month of Ramazan, should not commence the two–months fasting at such a time that a day Like Eidul qurban (on which fasting is unlawful) may come within the period of one month and one day as mention above.
- **1672.** If a person, who should fast continuously, fails to fast one of the intervening days without any just excuse, he should commence fasting de novo.
- **1673.** It a person, who should fast continuously, cannot maintain the continuity on account of some excuse (e.g. on account of menses or lochia or a journey which one is obliged to perform) it is not obligatory for him, after the excuse ceases to exist, to commence fasting again from the beginning, rather, he should then observe the remaining fasts.
- **1674.** If a person breaks his fast with something unlawful whether that thing be unlawful in itself (like wine or adultery), or becomes unlawful on account or some reason (e.g. an edible which is permissible but it is usually injurious for human health), or if he has sexual intercourse with his wife in menses, collective atonement i.e. all the three atonements 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 fully or give one mudd of wheat, barley, bread etc. to everyone of them. If it is not possible for him to do all the three things he should make that atonement which he can possibly do.
- **1675.** If a person observing fast intentionally ascribes something false to Allah or the Holy Prophet, collective atonement, as explained in the foregoing article becomes obligatory on him.
- **1676.** If a person observing fast has sexual intercourse a number of times in a day of the month of Ramazan, an atonement becomes obligatory on him for each intercourse. And the apparent notion is that the same order applies to masturbation.
- **1677.** If a person observing fast performs a number of times in a day of the month of Ramazan, an act, which invalidates a fast, except sexual intercourse or masturbation one atonement is sufficient for all of them.

- **1678.** If a person observing fast performs an act, which invalidates a fast, except sexual intercourse and masturbation and then has sexual intercourse with his wife, an atonement becomes obligatory on him for each act.
- **1679.** If a person observing fast performs an act, which is lawful and invalidates a fast (e.g. drinking water) and thereafter performs another act, which is unlawful and invalidates a fast except sexual intercourse and masturbation (e.g. eats unlawful food) it is sufficient for him to make one atonement.
- **1680.** If a person observing fast belches and something comes in his mouth and he swallows it intentionally his fast becomes invalid, and he should observe its qaza, and an atonement, too, becomes obligatory on him. And in case it is unlawful to eat that thing, for example, if at the time of belching blood or some food which has ceased to posses the shape of food comes in hip mouth, and he swallows it intentionally he should observe qaza of that fast and on the basis of precaution collective atonement also becomes obligatory on him.
- **1681.** If a person makes a vow that he would observe fast on a particular day, and if he invalidates his fast intentionally on that day, he should make atonement and its atonement is like the atonement of a person who breaks his vow.
- **1682.** If a person who is not reliable says that the sun has set, and a person who is observing fast, breaks his fast on the basis of the statement of the former, and learns later that the sun had not set, or doubts whether or not the sun has set, it becomes obligatory on him to observe qaza of the fast and also make atonement for it.
- **1683.** If a person who has intentionally invalidated his fast travels after midday or before midday to escape from making atonement, he is not exempted from the atonement. Rather if has perchance to proceed on a journey before midday even then it is obligatory for him to make atonement.
- **1684.** If a person invalidates the fast intentionally and then an excuse like menses, lochia or ailment crops up the obligatory precaution is that he/she should make atonement for it.
- **1685.** If a person believes that it is first day of the month of Ramazan 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 make an atonement.
- **1686.** If a person doubts whether it is the last day of the month of Ramazan or the first day of Shawwal and invalidates his fast intentionally, but it transpires later that it is the first day of Shawwal, it is not obligatory on him to make an atonement.
- **1687.** If a man, who is fasting in the month of Ramazan, has sexual intercourse with his wife who is also fasting and if he has compelled his wife in the matter he should make atonement for his own fast as well as for his wife's. And if the wife was agreeable to the sexual intercourse, one atonement becomes

obligatory for each of them.

- **1688.** If a woman compels her husband, who is fasting to have sexual intercourse with her, it is not obligatory on her to make atonement for her husband's fast.
- **1689.** If a man, who is fasting in the month of Ramazan, compels his wife for sexual intercourse, and the woman becomes agreeable to it during the intercourse, the man should, on the basis of obligatory precaution, make two atonements, and the woman should make one atonement.
- **1690.** If a man, who is observing fast in the Holy month Ramazan has sexual intercourse with his wife while she is asleep, and who is also observing fast, one atonement becomes obligatory on him. As regards the woman her fast is in order, and she is also not required to make an atonement.
- **1691.** If a man compels his wife, or a woman compels her husband, to perform an act, which makes the fast void except sexual intercourse, it is not obligatory on either of them to make an atonement.
- **1692.** A man, who does not observe fast on account of travelling or illness cannot compel his wife, who observes fast to have sexual intercourse. However, even if he compels her, it is not obligatory on him to make atonement.
- **1693.** One should not be negligent in making atonement. However, it is not necessary to make atonement at once.
- **1694.** If it is obligatory on a person to make an atonement and he fails to make it for a few years no increase in the atonement takes place.
- **1695.** When a person is required to feed sixty indigent persons by way of atonement for one day, he cannot give to any one of them more than one mudd of food, or feed an indigent person more than once, and treat it as feeding more than one person out of his atonement. However, he can give to an indigent person one mudd of food for each member of his family, although they may be minors.
- **1696.** If a person offers qaza of a fast of the month of Ramazan and after midday he performs intentionally an act, which invalidates a fast he should give food to ten indigent persons one mudd individually, and if he cannot do this he should observe fast on three days.

# Occasions On Which It Is Obligatory To Observe The Lapsed Fast Only

- **1697.** In the following cases it is obligatory on a person only to observe a lapsed fast and it is not obligatory on him to make atonement:
- (i) If a person becomes ceremoniously unclean during a night of the month of Ramazan and as

mentioned in detail in article 1639 may not wake up from his second sleep till the Azan for dawn prayers.

- (ii) If he does not perform an act which nullifies 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.
- (iii) If he forgets to take ceremonial bath during the month of Ramazan and may observe fasts for one or more days in the state of ceremonial uncleanliness.
- (iv) If in the month of Ramazan a man performs without investigating as to whether the day has dawned or not, an act, which invalidates a fast, and it becomes known later that it had dawned, and also it after investigation and in spite of thinking that it has dawned, he performs an act, which invalidates a test, and it becomes known later that it had dawned, it is obligatory on him to observe the lapsed of that fast. Rather, if he doubts after investigation whether it has dawned or not, and performs an act, which invalidates a test, and it becomes known later that it was dawn, he should observe the lapsed of the fast of that day.
- (v) If someone says that it has not dawned yet, and one, on the basis of his statement, performs an act, which invalidates a fast and it becomes known later that it had dawned.
- (vi) If someone says that it has dawned and one does not believe his word and thinks that he is jesting, and performs an act, which invalidates a fast, and it becomes known later that it had dawned.
- (vii) If a blind person or any other person like him breaks his fast on the basis of the statement of another person and it becomes known later that the sun had not set.
- (viii) When the weather is clear and one believes owing to darkness that the sun has set, and, therefore, breaks his fast, but it becomes known later that the sun had not set. In case, however, one thinks in cloudy weather that the sun has set and breaks his fast and it becomes known later that the sun had not set, it is not necessary to observe its qaza.
- (ix) It 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 (in which case he should observe qaza of the fast). And on the basis obligatory precaution the position is the same it he rinses his mouth while performing ablution for a nonobligatory prayers. However, if he forgets that he is tasting and swallows water, or rinses his mouth while performing ablution for an obligatory prayers, and water goes down his stomach involuntarily, it is not obligatory on him to observe gaza of the fast.
- (x) If a person breaks his fast on account of coercion, compulsion, or taqayyah, he must observe qaza of the fast, but it is not obligatory on him to make an atonement.
- **1698.** If a fasting person puts something other than water in his mouth and it goes down into his stomach involuntarily, or puts water in his nose, and it goes down involuntarily, it is not obligatory on him to

observe gaza of the fast.

- **1689.** Rinsing the mouth too much with water is abominable 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.
- **1700.** If a person knows that on account of rinsing his mouth water will reach his throat involuntarily or through forgetfulness, he should not rinse his mouth.
- **1701.** If in the month of Ramazan a person becomes sure after investigation that it has not dawned and performs an act which invalidates a fast and it becomes known later that it had dawned, it is not necessary for him to offer gaza of that fast.
- **1702.** If a person doubts whether or not the sun has set he cannot break his fast. However, if he doubts whether or not it has dawned he can perform, even before investigation, an act, which invalidates a fast.

### **Orders Regarding The Lapsed Fasts**

- **1703.** If an insane person becomes sane it is not obligatory on him to offer lapsed fast which he did not observe when he was insane.
- **1704.** When unbeliever becomes a Muslim, it is not obligatory him to offer lapsed fasts of the period when he was an believer. However, if a Muslim apostatizes and becomes a Muslim again, he must observe lapsed fasts of the period during which he remained an apostate.
- **1705.** A person must offer lapsed fasts which lapsed owing to his having been intoxicated, though the thing due to which he became intoxicated might have been taken by him for the purpose of medical treatment.
- 1706. If a person does not observe fast on some days due to some excuse and later doubts as to when his excuse ceased to exist it is not obligatory on him to offer the lapsed fasts for larger number of fasts on which it is probable that he, did not observe fast. For example if a person proceeded on a journey before the commencement of the month of Ramazan and does not know whether he returned from journey on the 5th of Ramazan or on the 6th of Ramazan, or if for example, he proceeded on his journey in the last days of the month of Ramazan and returned after Ramazan and does not know whether he proceeded on his journey on the 25th of Ramazan or on the 26th of Ramazan, then in both the cases he can observe qaza of fast for the lesser number of days i.e. five days, although the recommended precaution is that he should offer 1 lapsed fasts for the larger number of days i.e. six days.
- **1707.** If a person has to observe lapsed fasts of the month of Ramazan of several years, he can offer first the lapsed fasts of the Ramazan of any year he likes, However, if the time to observe lapsed fasts of the last Ramazan is short e.g, if he has to observe five lapsed fasts of the last Ramazan and five days

are left in the commencement of next Ramazan it is better to observe lapsed fasts of last Ramazan.

- **1708.** If it is obligatory on a person to observe lapsed fasts of the month of Ramazan for a number of years, and while making intention he does not specify to the lapsed fast of which Ramazan he is observing it is not reckoned to be the lapsed fast of the Ramazan of last year.
- **1709.** A person, who observes a lapsed fast of the month of Ramazan, can break his fast before midday. However, if the time for the lapsed fast is short it is better not to break it.
- **1710.** If a person observes lapsed fast of a dead person, it is better not to break the fast after midday.
- **1711.** If a person does not observe the fasts of the month of Ramazan on account of illness, menses or lochia and dies before the month of Ramazan ends, it is not necessary to observe on his/her behalf the lapsed fasts which he/she did not observe.
- **1712.** If a person does not observe the fasts of the month of Ramazan due to illness and his illness continues till the arrival of the Ramazan of next year it is not obligatory on him to observe fasts which he has not observed and for each he should give one mudd of food stuffs (viz.wheat, barley, bread etc.) to an indigent person However, if he does not observe fast owing to some other excuse e.g. if he does not observe fast on account of journeying, and his excuse continues till the next Ramazan, he should observe the lapsed fasts, which he did not observe, and the obligatory precaution is that for each day he should give one mudd of foodstuffs to an indigent person.
- 1713. If a person does not observe the fasts of ramazan on account of illness, and his illness comes to an end after the expiry of Ramazan, but there crops up another excuse, due to which he cannot observe the lapsed fasts till the next Ramazan begins, he should offer the lapsed fasts, which he did not observe. Furthermore, if he has an excuse other than illness during the month of Ramazan and that excuse no longer exists after the expiry of Ramazan, and he cannot observe fasts till next Ramazan owing to illness he should offer the lapsed fasts, which he did not observe and, on the account of obligatory precaution, he should also give one mudd of foodstuffs to an indigent person for each day of the lapsed fast.
- **1714.** If a person does not observe lasts in the month of Ramazan owing to some excuse and his excuse is eliminated after Ramazan and he does not observe the lapsed fasts intentionally till next Ramazan he should observe the lapsed fasts and should also give one mudd of foodstuffs to an indigent person for each fast.
- **1715.** If a person neglects to observe a lapsed fast till the time becomes short and during the shortage of time he develops an excuse, he should observe the lapsed fasts and should give one mudd of food stuffs to an indigent person for each day. And on the basis of obligatory precaution the position is the same, if after the elimination of his excuse, he has determined to observe the lapsed fasts but before he does it, he develops an excuse during the shortage of time.

- **1716.** If the illness of a person continues for a number of years, he should, after being cured, observe the lapsed fasts of the last Ramazan, and for each day of the earlier years he should give one mudd of foodstuffs to an indigent person.
- **1717.** A person who should give one mudd of foodstuffs to, indigent person for each day can give foodstuffs of atonement of a few days to one indigent person.
- **1718.** If a person postpones the observing of the lapsed fasts of the month of Ramazan for a few years, he should observe the lapsed fast and should, on account of delay for the first year, give one mudd of foodstuffs to an indigent person for each day. As regards to delay for the subsequent few years, however, nothing is obligatory on him.
- **1719.** If a person does not observe fast of the month of Ramazan intentionally, he should observe their lapsed ones and for each day he should observe fast for two months or feed sixty indigent persons or set a slave free, and if he does not of observe the lapsed fasts till the next Ramazan, he should also give one mudd of foodstuff for each day by way of atonement.
- **1720.** If a person does not observe a fast of the month of Ramazan intentionally and commits sexual intercourse or masturbation a number of times during the day the atonement, too, will become as many times. He will have to make 1 atonement for as many times he commits sexual intercourse or masturbation.) However, if he performs a number of times another act which invalidates a fast (for example, if he eats foodstuff a number of times) one atonement is sufficient.
- **1721.** After the death of a person his eldest should observe his lapsed fasts as explained in connection with prayers earlier.
- **1722.** If a father has not observed some other obligatory fasts f besides the fasts of the month of Ramazan leg a fast on account of a vow) the obligatory precaution is that his eldest son should observe his lapsed fasts. However, if the father was a hired for observing fasts but he did not observe them, it is not obligatory for the eldest son to offer them.

### **Fasting By A Traveller**

- **1723.** A traveller, for whom it is necessary to shorten four units prayers to two units, should not fast However, a traveller who offers full prayers (for example a person who is a traveller by profession or who goes on a journey for an unlawful purpose) should fast while travelling.
- **1724.** There is no harm in travelling during the month of ramazan, but it is abominable to travel during that month to evade fasting. And similarly it is abominable to travel before the 24th of Ramazan unless travelling is undertaken for the purpose of Hajj or Umra or in connection with some important work.
- 1725. If it is obligatory on a person to observe a specific fast other than the fast of the month of

Ramazan, for example, if he has vowed that he will observe fast on a particular day, it is better not to proceed on a journey oil that day, unless he is obliged to do so. And if he is already journeying he should, it possible,: make an intention of staying at a place for ten days, and should observe fast on that day. However, the apparent position is that journeying is lawful and it is not obligatory to make an intention of staying at a place. And in case the person concerned does not observe the fast, it is necessary for him to observe lapsed fast of that day.

- **1726.** If a person makes a vow to observe a recommended fast and does not specifies its day, he cannot observe it while he is journeying. However, if he makes a vow that he will observe fast on a particular day, while journeying, he should observe that fast during his journey. Furthermore, if he makes a vow that he will observe a fast on a particular day whether he is journeying on that day or not, he should observe the fast on that day although he may be journeying.
- **1727.** A traveller can observe recommended fasts in Medina on three days with the object of praying for the fulfillment of his needs, and it is better that those three days are Wednesday, Thursday and Friday.
- **1728.** If a person, who does not know that the fast of a traveller is invalid, observes fast while journeying, and comes to know the legal position during the day, his fast becomes void, but if he does not know the legal position till sunset, his fast is valid.
- **1729.** If a person forgets that he is a traveller or forgets that the fast of a traveller is void, and observes fast while journeying, his fast is invalid.
- **1730.** If a person, who is fasting, travels after noon, he should complete his fast. If he travels before noon and had determined in the night to do so, his fast will become void, as soon as he reaches the limits at his town. But if he had not intended at night to travel he should, on the basis of obligatory precaution, complete the fast and should later observe the lapsed fast as well. And if he breaks the fast before reaching the limits of his town, it is obligatory on him to make an atonement for it.
- **1731.** If a person, who is journeying in the month of Ramazan (whether he was travelling before dawn or was fasting and then undertook the journey) reaches before midday his home town or a place where he intends to stay for ten days and has not performed an act, which invalidates a fast, he should observe fast on that day and if he has performed such an act, it is not obligatory on him to observe fast on that day.
- **1732.** If a traveller reaches after midday, his home town or a place where he intends to stay for ten days he should not observe fast on that day.
- **1733.** It is abominable for a traveller, and for a person who cannot fast owing to some excuse, to have sexual intercourse or to eat or drink his fill during the daytime in Ramazan.

#### **Person On Whom Fasting Is Not Obligatory**

**1734.** Fasting is not obligatory on a person, who cannot fast on account of old age, or to whom fasting is a source of hardship But in the latter case he should give one mudd foodstuffs to an indigent person for every fast.

**1735.** If a person who doesn't fast during the month of Ramazan owing to old age, becomes capable of fasting later, he should, on the basis of recommended precaution, observe the lapsed fast which he could not observe during Ramazan.

**1736.** Fasting is not obligatory on a person, who suffers from some ailment, on account of which he feels thirst, which is unbearable to him or which becomes a source of hardship to him. In the latter case, however, he should give one mudd of foodstuffs to an indigent person for every fast. And the recommended precaution is that he should drink that quantity of water which is absolutely necessary for him, and when he later becomes capable of fasting, he should, on the basis precaution observe the lapsed fasts.

**1737.** Fasting is not obligatory on a woman whose delivery time has drawn near and while fasting is injurious to the child in the womb. For every day, however, she should give one mudd of foodstuffs to an indigent person. Fasting is also not obligatory on her if it is injurious to her own self and she should on the basis of recommended precaution, give one mudd of foodstuffs per day to an indigent person. And in both the cases she should observe the lapsed fasts which she has failed to observe.

**1738.** If a woman is suckling a child (whether she is its mother or nurse or suckles it gratis) and the quantity of her milk is small, and her fasting is injurious to the child, it is not obligatory on her to fast and she should give however one mudd of foodstuffs per day to an indigent person. And in case fasting is injurious to her own self, it is not obligatory on her to fast and she should, on the basis of recommended precaution, give one mudd of foodstuffs per day to an indigent person. And in both these cases the woman concerned should observe the lapsed fasts which she failed to observe.

If the woman, who suckles the child, is able to find another woman, who may suckle the child gratis, or on payment of remuneration by the parents of the child, or by some other person, it is obligatory on the former woman to hand over the child to the second woman and observe fasts herself.

#### Method Of Ascertaining The First Date Of A Month

**1739.** The 1st date of a month is proved in the following four ways:

- (i) If a person sights the moon himself.
- (ii) If some persons confirm to have sighted the moon and if their words assure or satisfy a person and every other thing which assures or satisfies him

- (iii) If two just persons say that they have sighted the moon. The first date of the month will not, however, be proved if they differ about the particulars of the moon.
- (iv) When 30 days pass from the 1st of the moon of Shaban, the 1st of Ramazan is proved; and when 30 days pass from the 1st of Ramazan the 1st of Shawwal is proved.
- **1740.** The 1st date of a month is not proved by the order of a religious leader (Mujtahid) and it is better to observe precaution.
- **1741.** The first date of a month is not proved by the prediction of the astronomers. However, if a person believes in what they say or is satisfied with it, he should act according to their statement.
- **1742.** If the moon is high up in the sky, or sets late, it is not a proof that it appeared in the previous night. However, if the moon is seen before noon, that day will be treated to be the 1st of the month (i.e. it will be assumed that the new moon appeared in the previous night.) Similarly if there is a halo round it, it indicates that the new moon appeared in the previous night.
- **1743.** If the first date of the month of Ramazan is not proved to a person and he does not observe fast, and if it is proved later that the previous night was the night of Ramazan, he should observe lapsed fast of that day.
- **1744.** If the first date of a month is proved in a city it is also proved in other city whether they are near or far and whether or not they have a common horizon, provided they have a common night, even though when it is the first part of the night in one of them it is the last part of the night in the other.
- **1745.** The first date of a month is not proved by a telegram except when one knows that the telegram is based on the testimony of two Aadil men or some other reliable source.
- **1746.** If a person does not know whether it is the last day of Ramazan or the first of Shawwal, he should observe fast on that day, and if he comes to know during the day that it is the first of Shawwal he should break the fast.
- **1747.** It a prisoner cannot become certain about the month of Ramazan he should act according to his judgement, and if even this is not possible, he should observe fasts in the month which can probably be the month of Ramazan, and his fasts will be in order. However, after the passage of eleven months from the month in which he observed fasts, he should observe fasts for one month once again.

## **Unlawful And Abominable Fasts**

**1748.** It is unlawful to fast on the day of Eidul Fitr and Eidul qurban. It is also unlawful to fast with the intention of observing the first fast of Ramazan, on a day about which one is not aware as to whether it is the last day of Sha'ban or the 1st of Ramazan.

- **1749.** If the right of a husband is violated owing to his wife observing a recommended fast, her fast is unlawful. And the obligatory precaution is that even if the right of the husband is not violated she should not observe a recommended fast without his permission.
- **1750.** It is unlawful for a child to observe a recommended fast if it is a source of suffering to his parents or grandfather.
- **1751.** If a son observes a recommended fast without the permission of his father, and his father prohibits him from it during the daytime, the son should break the fast, if his refusal becomes the source of hurt to his father.
- **1752.** If a person knows that fasting is not harmful to him he should fast even though his doctor says that it is harmful to him. In case, however, a person is certain or thinks that fasting is harmful to him, he should not fast even though the doctor says that fasting is not harmful to him, and if he does fast in these circumstances his fast will not be valid.
- **1753.** If a person considers it probable that it is harmful for him to observe fast, and owing to that probability fear is created in his mind, and if that probability is valid in the eyes of the people, he should not observe fast, and if he observes fast, it will not be valid.
- **1754.** If a person, who believes that fasting is not harmful to him, observes:fast and realizes after sunset that it has been harmful to him, and the harm is to such an extent that it is unlawful to subject oneself to it knowingly and intentionally, he should, on the basis of obligatory precaution; observe the lapsed fast of that day.
- **1755.** Besides the fasts mentioned above there are other unlawful fasts also, the particulars of which are found in detailed books.
- **1756.** It is abominable to fast on Ashura (10th of Moharrum). It is also abominable to fast an the day about which it is not sure as to whether it is the day of Arafaa or Eidul gurban.

#### **Recommended Fasts**

- 1757. Fasting is recommended on all the days of a year except on those on which it is unlawful or abominable to observe a fast. Great stress has been laid on fasting on some of these days, out of which a few are mentioned below: (i). The first and the last Thursday of a month and the first Wednesday which occurs after the 10th of a month. If a person does not observe these fasts it is recommended that he should offer their lapsed fasts. And in case he is incapable of it, it is recommended that he should give one mudd foodstuffs or 12/6 grains of coined silver to an indigent person for each of the days on which he has not observed fast.
- (ii) 13th. 14th and 15th day of every month.

- (iii) On all days of Rajab and Shaban or on as many days as it is possible to fast, even though it may be one day only.
- (iv) The day of Eid Nawroz.
- (v) From the 4th up to the 9th of the month of Shawwal.
- (vi) The 25th and 29th day of the month of Zilqadah.
- (vii) From the 1st day to the 9th day (i.e. Arafaa day) of the month of Zilhaj. In case, however, it is not possible for one to recite the supplication of Arafaa on account of the weakness caused by fasting it is abominable to fast on that day.
- (Viii) The auspicious day of Ghadir (18th zilhaj).
- (ix) The auspicious day of Mubahila (24th Zilhaj)
- (x) The 1st, 3rd and 7th day of Moharrum.
- (xi) The birthday of the holy Prophet (17th Rabiulawwal).
- (xii) 15th day of Jamadiulawwal.

Fasting is also recommended on 27th of Rajab the appointment of the Holy Prophet to the prophetic mission If a person observes a recommended fast, it isn't obligatory on him to complete it. On the other hand, if one of his brethren in faith invites him to meals, it is recommended that he should accept the invitation and break the fast during the day time though it may be after noon.

#### **Recommended Precautions**

**1758.** 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 Ramazan which nullifies a fast:

- (i) The traveller, who has done something during his journey which makes a fast void and reaches, before Zohr (midday), his home or the place where intends to stay for ten days.
- (ii) The traveller, who reaches home after midday or arrives (after midday) at a place where he intends to stay for ten days. The same rule applies when he reaches such places before noon when he has already broken his fast while journeying.
- (iii) A patient who recovers after midday the same rule applies if he recovers before noon, though he may have done something which nullifies a fast.
- (iv) A woman who is purified of menses or lochia during the day time.

**1759.** It is recommended that a person should break his fast after offering dusk and night 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 offer the prayers during the earliest (preferable) time.

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