

## Some General Rules

If any of the fast abolishers is performed **forgetfully** then the fast does not become void.

If a fasting person forgetfully commits an act which invalidates fast and thinks **that since fast has already become void**, intentionally eats or drinks or commits any other act which invalidates fast, his fast will be void now.

If a fasting person is **forced** for example something is dropped forcibly down the throat or forcefully pushed in water and as a result complete head is immersed even then the **fast does not become void**.

### But

If the fasting person is compelled to break his fast by **intimidation**, like, given threat to have the meal else will be shot and the fasting person **instead of having a bullet have meal by his own hand**, then he did an absolutely right act and did not commit a sin, however, his fast will be void and later *qadha* shall be kept.

### Attention:

If in the month of Ramadhan, **one invalidates his fast without any reason** then:

His fast is void

But it is **not permissible to eat or drink** till Maghrib.

Neither **any other act** is permitted which invalidates a fast.

Expiation (*Kaffara*) For The Month Of Ramadhan

The **penalty** to be paid for intentionally **not fasting** in the month of Ramadhan or **invalidating a fast** is called **expiation** (*Kaffara*).

QS # 1 : What is to be done in expiation?

ANS :

To free **a slave**

Or

To **fast for 60 days** of which **31** are necessary to be kept **continuously**.

Or

**Feed sixty *Momin* (Believer) Poor fellows.**

**Attention:** If the fast was invalidated with such a thing that is already **prohibited** for example by consuming **alcohol** or **adultery**, then all of the **three** expiations will become obligatory.

QS # 2 : Such **slaves** do not exist today who are entitled as slaves in **shariah**?

ANS : This is right. Therefore only the **other two options would be left** to be exercised.

QS # 3 : What is meant by feeding 60 *Momin* Poor fellows?

ANS :

After preparing meal, feed them **to their fill**.

Or

Give each of them **750 grams of wheat or rice**.

**NOTE:**

Giving **money** to these poor will not fulfill the task.

If the money is to be given then they must be **restricted to buy wheat** etc.

This has to be **ensured** that they will follow the instructions.

QS # 4 : Is it necessary to complete the **figure of 60**? Giving **60 expiations to a single poor** will do the needful?

ANS : No it is necessary to complete the figure of 60.

QS # 5 : When does expiation become obligatory?

ANS : Fast is not kept or is made void after keeping

**ATTENTION:**

If it was not known that doing this act would invalidate the fast even then the fast will be considered void and it is obligatory to observe *qadha* later on but expiation will not be obligatory to be given except that:

FEW MORE POINTS:

Any of the fast abolishers was committed once, fast became void and expiation became obligatory.

QS # 1 : If any of the fast abolishers is performed **again** then will the **expiation also get doubled**?

ANS : No. Except **sexual intercourse**. Means expiation will have to be given as many times sexual relations were established.

QS # 2 : One travelled to another city after making his fast void. Will this terminate the expiation?

ANS : No

QS # 3 : Is it necessary to give the **expiation immediately**?

ANS : No. But it must not be delayed to the extent as it may be termed as **negligence**. Means it should not be felt that **he does not care to give the expiation**.

QS # 4 : **One year has passed away**. I have not given the expiation. Will the expiation **increase** because of this delay?

ANS : No.

QS # 5 : Expiation is obligatory on me. But **neither** can I keep 60 fasts **nor** can I feed 60 poor. What must I do?

ANS :

Feed as many **poor as you can** and ask forgiveness from Allah by saying ***Astaghfirullah***

If even a single poor cannot be fed then only seek forgiveness by saying ***Astaghfirullah***

Later on complete this expiation **whenever possible**.

QS # 6 : Can **expiation of a Non-Syed** be given to a **Syed**?

ANS : It is permissible but better is to avoid this.

QS # 7 : **Poor Momin** means?

ANS : **Momin**: Twelver Shia

**Poor**: Whose expenses are more than his income with respect to his **social status**.

Expiation For Invalidating *Qadha* Fast Of The Month Of Ramadhan

**Important Note:** Fasts being delayed in current Month of Ramadhan are mandatory to be kept **before the next month of *Ramadhan***.

***Qadha* fast was kept for the month of Ramadhan:**

Permissible to break **before *Zuhr***.

**But**

It is not permissible to break this fast **after *Zuhr***.

In case of invalidating the fast, **expiation** will also have to be given.

**Attention:**

As stated, *Qadha* fast can be broken before *Zuhr*. This is only allowed in the cases when there is **sufficient time left** for example **5** delayed fasts are to be kept and **20** days are left in the month of Ramadhan. But

If **5** delayed fasts are to be kept and just **5** days are left in the month of Ramadhan then it is not permitted to invalidate a fast **even before *Zuhr***.

QS # 1 : I am keeping *Qadha* **fasts of a deceased person on payment**. Do I have the same order that I can not make a fast void after *Zuhr*?

ANS : No. you can break a fast even after *Zuhr*.

QS # 2 : What is the expiation for invalidating a *Qadha* fast after *Zuhr*?

ANS :

Feed **10 *Momin* poor fellows to their fill**.

Or

Give each of them **750 grams of wheat or rice** etc.

If this is not possible then keep **3 fasts consecutively**.

**Note:**

Giving **money** to these poor will not suffice.

If the money is to be given then they must be **restricted to buy wheat** etc.

This has to be ensured that they will **follow the instructions**.

It is necessary to **complete** the **figure of 10**. One person can not be given 10 expiations.

QS # 3 : **Poor Momin** means?

ANS : **Momin**: Twelver Shia

**Poor**: Whose expenses are more than his income with respect to his **social status**.

Expiation For Delaying

As stated earlier, fast delayed in this month of Ramadhan are necessary to be kept before the upcoming month of Ramadhan.

Zaid was ill. He could not keep **5** fasts of the month of Ramadhan. After the month of Ramadhan:

Zaid became alright. But he did not keep the *Qadha* fast till the next month of Ramadhan came

Or

**5** days were left to the next month of Ramadhan. It is obvious that **5** fasts were *Qadha*. Zaid also wants to fast but he became ill and could not keep.

In both the cases it is necessary for Zaid to give **expiation for delay** and keep *Qadha* Fasts.

**Attention:**

We have discussed the illness of Zaid as just an example. If there is any problem other than illness like travel etc. then the decree will remain the same.

If someone did not fast or made the fast void intentionally then his responsibility to keep the *Qadha* fasts before the next month of Ramadhan remains at its place. If not done so, he would be required to **give expiation for delay as well in addition to the bigger expiation** discussed earlier.

QS # 1 : What is the expiation for delay?

ANS : To give **750 grams of wheat or rice** etc. to a *Momin* poor fellow for every fast

**NOTE:**

Giving **money** will not suffice.

If the money is to be given then must be restricted to **buy wheat** etc.

This has to be ensured that he will follow the instructions.

Expiations for many days can be given to a single person.

Expiation for delay is applicable only once. If **one more year is delayed** then the expiation for delay does not increase.

QS # 2 : **Poor Momin** means?

ANS : **Momin**: Twelver Shia

**Poor**: Whose expenses are more than his income with respect to his **social status**.

*Fidya* Means “Alternative” Or “Compensation”

Qs # 1 : Alternative of What? Compensation of What?

ANS : **Alternative or compensation for not fasting**. It has few conditions:

Who will give *fidya*?

**Old Age** man or woman.

People suffering from the disease of **excessive thirst**.

**Pregnant** woman.

Woman **suckling** a child.

That person who did not fast because of illness and the **illness prolonged till the next month of Ramadhan**.

**Few details**

**Old age man or woman:**

Those men and women who can not fast because of old age:

**ATTENTION:**

During the year in any **other season** when the **weather is cold**, days are small and it is possible to fast then it is obligatory to keep *Qadha* alongwith *fidya* otherwise not.

**PEOPLE SUFFERING FROM THE DISEASE OF EXCESSIVE THIRST:**

Those people who are suffering from the disease of excessive thirst and because of that:

**ATTENTION:**

For them too if fasting is possible during the year in **any other season** then it will be obligatory for them to keep *Qadha* alongwith ***fidya***.

**Pregnant woman:**

Whose **delivery time is near** and to fast:

**Woman suckling a child:**

Whose quantity of **milk is less**, no **other lady** is available to suckle the baby, **nor is top feed** suitable for the baby and to fast:

**Prolonged illness:**

**Attention:**

**If for some other reason, for example travelling**, fast was not kept and was in travel during the whole year till the next month of Ramadhan arrived then only *Qadha* is obligatory on him. *Fidya* will not become obligatory for him.

Likewise if the **reason changes** for example did not fast because of illness. Later on he became alright and its place was taken by travel till next month of Ramadhan arrived. In this case too, only *Qadha* will be obligatory and *fidya* will not become obligatory for him.

QS # 1 : What should I give as **fidya**?

ANS : Give **750 grams of wheat or rice** etc. to a *Momin* poor fellow for every fast

**Note:**

Giving **money** will not suffice.

If the money is to be given then they must be **restricted to buy wheat** etc.

This has to be ensured that they will follow the **instructions**.

*Fidya* for many days can be given to a **single person**.

***Fidya* is applicable only once.** *Fidya* will not increase due to further delay.

Explanation of ***Momin poor*** has been stated earlier at quite few places.

Few More Things About *Qadha* Fasts

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.

If a **non-Muslim becomes a Muslim**, it is not obligatory on him to offer **qadha** for the fasts of the period during which he was not Muslim.

**Attention:** If a Muslim **apostatizes** and becomes Muslim again, he **must observe qadha** for the fasts of the period during which he remained an apostate.

If a person gets **intoxicated or unconscious** and could not keep the fast then its **qadha** will become obligatory.

**Attention:** It does not make any difference that:

This unconsciousness was because of consuming **alcohol** or any **medicine** or any other reason.

Was consumed **intentionally**, as a **medication** or for any other reason.

### **Number Of Qadha Fasts:**

Qs # 1 : Do not remember. Have doubt **whether 5** fasts were *Qadha* **or 6**. What is my responsibility?

ANS : Keep as many *Qadha* fasts for which you are **100% sure**.

### **Sequence In Qadha Fasts:**

QS # 2 : While keeping delay fasts, is it necessary to **take care of the sequence** that I should keep the delayed fasts for 1427 AH first and then of 1428 AH. Or it is on my choice?

ANS :

If 4 days are left to the month of Ramadhan of 1429 AH then it is obligatory to keep the 4 fasts of 1428 AH first.

**If this is not the case, then the sequence needs not to be taken care of.**

### **Case:**

Someone did not keep fasts because of **illness or haidh or nifas**.

And

Before the month of Ramadhan would end that person **died**.

QS # 3 : Will these fasts be assumed as *qadha* of that person?

ANS : No

Two Important Points

**Case:**

A **girl** has become major (*baligh*). She is not ill but feels **weakness** and due to it she can not fast. This thing continues for **whole year** till the next month of Ramadhan arrives.

QS # 1 :Is she **excused for the Qadha**?

ANS : No. **Qadha** will remain intact. Although **fidya** is not obligatory.

**Case:**

Did not keep fast at **young age** and now I am **old**. I have sought **forgiveness** but can not keep the **Qadha** fasts.

QS # 2 : Am I **excused for the Qadha**?

ANS : No

QS # 3 : Can I make someone **responsible** in my life to keep my fasts against payment?

ANS :

No.

Make a **will** so that after death the heirs can take steps in this regard.

If desirable, make a **will** to spend **1/3 from the inheritance** on keeping the fasts against payment after death.

**Mother & Father's Delayed Fasts**

It is obligatory for the **eldest son** to observe the **qadha fasts of mother and father** or make someone responsible to keep. (even by spending money)

**Eldest Son Means:**

The eldest among the alive sons **at the time of the death** of mother or father.

The eldest might be younger than the brother who had **already died** in the life of the mother or father.

There is no responsibility of **daughters**.

Only those fasts of mother or father are obligatory on the eldest son that has been **certainly** lapsed.

Ones which are **doubtful** are not obligatory.

If the eldest son does not keep those lapsed fasts or die before he keeps then there is no responsibility of the **other sons**.

QS # 1 : I am the eldest son. I have my **own Qadha** fasts **as well as my late father's**. Which fasts shall be kept first?

ANS :

There is **no sequence** in both of them. Any of them can be kept first **but**:

If your *Qadha* fast are of the last month of Ramadhan and the next month of Ramadhan is about to come means the days left are equal to the no. of your *Qadha* fasts then **your Qadha fasts are necessary to be kept first**.

Fasting By A Traveller

If conditions fulfill, for a traveller:

Prayers of **4 rakat** (*zuhr, asar, isha*)

Shortens to **2 rakats**.

**And**

**Fasting becomes prohibited**. Keeping them afterwards becomes obligatory.

**NOTE:** To know the **details of these conditions**, please refer to **Tozeeh-ul-Masail**.

Few points:

There is no harm in travelling during the month of Ramadhan but it is not advisable (*Makrooh*) **to travel** to evade fasting.

It is inappropriate for a traveller and similarly for a person who cannot fast in the month of Ramadhan, **to have sexual intercourse or to eat to his fill**.

If a fasting person travels **after zuhr**, then it is obligatory for him to complete that day's fast.

If travels **before zuhr** then the fast becomes void. It does not make difference whether he had decided from night or not.

In this condition too, he cannot eat or drink etc. until he reaches the **limit of Tarakkhus**.

QS #1 : **Limit of Tarakkhus** means?

ANS : The place from where neither the **summons of the city** is heard nor the **walls of the city** are

seen.

**Before zuhr:**

Recommended Fast

QS # 1 : Can a person keep the recommended fast if he has **pending Qadha Fast for the month of Ramadhan?**

ANS : No.

QS # 2 : Some other fasts like of **Ablation (Nadr) or Expiation (Kaffara)** is left. Can one keep recommended fast?

ANS : Yes (**Ayatullah Khoi, Ayatullah Sistani**)

No (**Imam Khomeini, Ayatullah Khamenei**)

QS # 3 : I kept recommended fast and one of my **Momin friend invited me for meal**. What is better for me? Invalidating fast by accepting the invitation or completing the fast?

ANS : Invalidating recommended fast by **accepting the invitation** is **more rewarding**.

QS # 4 : Can a wife keep recommended fast **without husband's permission?**

ANS : No

*I'tekaf*

**I' TEKAF** means: to stay in the mosque while maintaining certain conditions. This is a recommended worshipping act.

**MUTAKIF** means: One observing *I'tekaf*

QS # 1 : Can *I'tekaf* be obligatory too?

ANS : It can become obligatory because of **nadr (mannat), qasam or ahad**.

Conditions for *i'tekaf*:

*Mutakif* should be **Sane**: *I'tekaf* of a **mentally unstable person** is not valid.

**Intention:**

**Qurbat-an-ilAllah**. means performing *I'tekaf* for the purpose of fulfilling one of Allah's recommended orders.

It should be clear that **niyyat is the name of intention**. To speak some words using tongue is not necessary.

**Fasting** During *I'tekaf*:

*I'tekaf* can not be observed without fast.

This fast may be of the month of Ramadhan or in other months with the intention of *Qadha* or recommended. This does not make difference.

**Duration** of *I'tekaf*: At least **3 days**. No limit for maximum.

In **which mosque** *I'tekaf* can be observed?

**Masjid-ul-Haram** (the mosque around **Kaaba**)

**Masjid-e-Nabawi** (the place where the **shrine of Holy Prophet** (S.A.W.W.) is

**Masjid-e-Kufa**

**Masjid-e-Basra**

Apart from that, in the **Central Mosques** of the city, *I'tekaf* can be performed with the intention of **Rijay-e-Matloobiat**.

QS # 2 : **Rijay-e-Matloobiat** means?

ANS : On the **hope** that this act is desired by Almighty Allah.

QS # 3 : **Central Mosque** means?

ANS : Mosques where **plenty of people assemble** for prayers.

QS # 4 : Is it necessary that **Friday Prayers** are also observed in that mosque?

ANS : No

For few people, it is necessary to seek **permission**:

For example:

If **wife** wants to observe *I'tekaf* then it is compulsory to take permission from **husband**.

If the **parents** are unhappy then it is necessary for the **child** to take permission for *I'tekaf* from them.

It is necessary to **stay in mosque** and not going outside during *I'tekaf*.

Decrees for *i'tekaf*:

QS # 1 : I want to perform *i'tekaf*. From **when will my *i'tekaf* commence?** From when should I intend?

ANS : Assume that you want to observe *i'tekaf* on these three days: **Wednesday, Thursday and Friday.**

*i'tekaf* will **commence** from **Wednesday's morning summons.**

Means reach mosque before this and make intention.

*i'tekaf* will end on **Friday's Maghrib.**

Means you have to stay in mosque for **three days** and **two nights.**

**Summary:**

2.

Recommended *i'tekaf* **can be made void** on first and second day.

*i'tekaf* cannot be made void after the start of the **third day.**

Likewise can be made void on fourth and fifth day. After the commencement of sixth day, it cannot be made void.

**Summary: *i'tekaf* cannot be made void on every third day.**

During *i'tekaf* **went out of the mosque:**

**Exception:** The *i'tekaf* will not become void, If went outside the mosque because of:

some **Logical** reason

example: For the **toilet**

Necessities which the **religion** dictates

example: To perform **bath for *Janabat***

Necessity deemed so by the **general consensus**

example: To **see an ill** or

To **attend funeral**

to **attend funeral**

Prohibited during *i'tekaf*:

**Sexual intercourse** (to establish sexual relations)

Deriving **sexual pleasure** in any way even touching with sexual desire is also forbidden

**Masturbation**

Use of **fragrance**

**Buying and selling**

If bound to purchase any edible then it is permitted.

**Trading** (Business)

**Discussion and argument to prove that he is better or smarter or to dominate.**

To argue on **religious matters** in order to seek **Allah's pleasure** is permissible.

To make some one **stand by force** and sitting in his place is also prohibited. Likewise to sleep on **encroached bed** is also prohibited.

Questions Related To The Moon Of Eid

Today is the day of 29th of Ramadhan. Iftar time is about to approach. **Does not know whether the moon will be sighted or not.**

Tomorrow will be the last day of the month of Ramadhan.

Will we get the chance to keep one more fast or tomorrow will be the Eid day!!!!

In the next few pages, it has been tried to clear this ambiguity.

I am thankful to Hujjat-ul-Islam Wal-Muslimeen **Maulana Shahid Kashifi** for his valuable advice about this part of the book.

Dawoodani

QS # 1 : Is it necessary for me **to investigate about the moon sighting?**

ANS : No

QS # 2 : If I come to know that moon has been sighted then is it necessary for me **to tell others?**

ANS : No.

QS # 3 : I have **seen moon myself**. Do I have the right to celebrate Eid tomorrow?

ANS : Yes. You will have to celebrate Eid tomorrow. It is necessary.

QS # 4 : What is to be done necessarily **for celebrating Eid**?

ANS : Only two things have to be taken care of:

Give **fitrah** if it is **obligatory** on you.

**Fasting** on the day of Eid is **prohibited**.

QS # 5 : And **Eid prayers**?

ANS : Not obligatory in the occultation of Imam (AS). It is recommended.

QS # 6 : **New clothes**...?

ANS : Not obligatory.

QS # 7 : **Vermicelli**?

ANS : Nothing is obligatory.

QS # 8 : Is there any other way to prove appearance of moon except of sighting himself?

ANS :

If **satisfaction** is obtained through the **statement of a single person** then the advent of the moon will be proven.

**Two just (Adil) persons give witness** about moon sighting then the advent of the moon will be proven.

**Numbers of persons** confirm to have sighted the moon that assure or satisfy a person.

QS # 9 : If someone informs about the sighting of moon by **scientific research**, can it be followed then?

ANS : If you are **sure** then you will have to follow.

QS # 10: For me the advent of the moon has proven but my **wife does not accept**. What should I do?

ANS : If it has not been proven for your wife then she must not accept too.

QS # 11: What will happen then? She will fast and I will celebrate Eid?

ANS : What is the problem in that?

QS # 12: She will do **sehri** and I will stare at her face. She will do **iftari** and I will see all that?

ANS : Only fasting has been made forbidden for you. **At sehri time you may have the breakfast. Her iftari will be your dinner.**

QS # 13: And I would **eat whole day** and she will look at me?

ANS : You may not eat the whole day for expressing solidarity with her. **Which Mujtahid has made it compulsory to eat on Eid day?**

QS # 14: **I am celebrating Eid today while majority of the city will celebrate tomorrow.** Can I offer Eid prayers congregationally with all tomorrow?

ANS : Can offer with the intention of **Rijay-e-Matloobiat.**

QS # 15: **Rijay-e-Matloobiat** means?

ANS : On the **hope** that this act is desired by Almighty Allah.

QS #16: And **other celebrations** can also be done on next day?

ANS : For example?

QS #17 : For example **hugging, congratulating etc.?**

ANS : This all can be done for next many days. No restriction at all.

QS #18: Other **people of the city are celebrating Eid today.** For me the advent of the moon is not proven. **I am fasting** with a strange feeling. What to do?

ANS : **Leave the city** in your vehicle early in the morning **to such a distance** that you can be titled as **traveller according to Shariah.** Invalidate your fast. Come back to the city and later keep *Qadha* of this fast.

## SUMMARY

There are **three** possible conditions for the sighting or non-sighting of Eid moon:

<b>Moon is sighted</b>	Tomorrow is the <b>first</b> of Shawwal. Celebrate <b>Eid.</b> <b>Prohibited</b> to fast. Give <b>fitrah.</b>
<b>Moon is not sighted</b>	Tomorrow is <b>30th</b> of Ramadhan. Keep <b>fast.</b>
<b>Not known whether the moon appeared or not</b>	It is <b>obligatory.</b> Celebrate <b>Eid day after tomorrow</b>

QS #19: I kept fast assuming 30th of Ramadhan. **During the day I came to know that moon was sighted.** What should I do?

ANS : Invalidate the fast and give *fitrah*.

*Fitrah*

*Fitrah* is a type of **Zakat**.

This guarantees **acceptance** of the fasts of the holy month of Ramadhan and **peace & security** till the next year. (***Mafatih-ul-Jinan***)

In next few pages, Decrees regarding *fitrah* are explained **briefly** in such a manner that *Momineen* may easily fulfill their responsibilities. For details, refer to the books of Jurisprudence.

Hujjat-ul-Islam Wal-Muslimeen **Maulana Ali Nasir Mehdavi** had a look and gave valuable suggestions regarding this part of the booklet. I am thankful to him.

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Qs # 1 : **To whom** is *Fitrah* obligatory?

ANS : The one who fulfills the following conditions:

Is **major** i.e. *Baligh* (*fitrah* is not obligatory on minors)

**And**

Is **sane** (*fitrah* is not obligatory on insane)

**And**

Is not a **poor** (*fitrah* is not obligatory on a poor)

**Note** : Poor is the person whose expenses are more than his income with respect to his **social status**.

**And**

Is **conscious** (*fitrah* is not obligatory on unconscious)

**And**

Is not a **slave** (is free).

QS # 2 : **Whose** *fitrah* is to be paid?

ANS : *Fitrah* shall be paid of **himself** and those **dependants on him** (means considered as those who eat at his place) **irrespective of majors or minors**.

**Supplementary Q # 01:** If Zaid is considered as the one who eats at Hasan's home then is it not necessary for Zaid to pay his own *fitrah*?

ANS : No

**Supplementary Q # 02:** How is this known whether Zaid is considered among those who eat at Hasan's home or not?

ANS : **Society will decide** this. If society considers Zaid among those who eat at Hasan's home then Zaid's *fitrah* will be obligatory on Hasan otherwise not.

**Supplementary Q # 03 :** My *fitrah* is obligatory on my father **but he does not pay** that. Is it obligatory for me to pay my *fitrah* myself in this case?

ANS : No

QS # 3: **How much** shall be paid as *fitrah*?

ANS :

Or

**Note:**

In case of giving money it should be known that whether the price of wheat is being given or of rice.

It must be clear that other commodities **apart from wheat and rice** can be given as *fitrah*. But there are details that are stated in major books.

QS # 4 : **Whom** shall the *Fitrah* be given?

ANS : To such a ***Shia Ithna Asheri Momin*** who is:

A **poor** (definition of poor has been mentioned under answer of Q # 1)

**And**

Not an **alcoholic**

**And**

Not the one **who does not say his daily prayers**

**And**

Not the one who **commits sin openly** (for example the one who **shaves** his beard or a woman who does not observe **hijab**)

**And**

Not known to **use** the *Fitrah* in **sinful way**

**Note:**

Giving *fitrah* to such a person fulfills the responsibility.

***Fitrah* of a Non-Syed cannot be given to a Syed.**

QS # 5 : (A) **When** shall *fitrah* be paid?

ANS : At the night of Eid after the **sunset**.

QS # 5 : (B) **Till what time** *fitrah* must be paid?

ANS :

**Before the Eid prayers** if being offered,

**Otherwise before Zuhr.**

**Supplementary Q:** There is a poor man in my knowledge and he fulfills the stated conditions too. Can I pay him the *fitrah* **before the night of Eid** or **even before the month of Ramadhan?**

ANS : You give him loan and later at the night of Eid **adjust it with the *fitrah***. Intend to give *fitrah* from the amount of the loan.

QS # 6 : Is the **intention** for giving *fitrah* compulsory?

ANS : Yes. Paying *fitrah* is a worshipping act. Hence intention is also necessary. One must remember that *niyyat* is **to intend in heart**. To speak some words from tongue is not necessary. Only the intention that I am performing this act to fulfill Almighty Allah's orders is intention and this is sufficient.

QS # 7 : At the time of paying *fitrah*, is it **necessary to inform** that it is *fitrah*?

ANS : No. Rather if the **self respect** of the *fitrah*-taking person **is being affected** then it is better not to inform him.

*Walhamd-u-lillah-e-rabbil aalameen*

With the request for prayers in the month of *Ramadhan* & ***Shab-e-Qadr***

Awaiting your comments & suggestions

Muhammad Raza Dawoodani [www.dawoodani.com](http://www.dawoodani.com) [1]

[dawoodani@gmail.com](mailto:dawoodani@gmail.com) [2]

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**Links**

[1] <http://www.dawoodani.com>

[2] <mailto:dawoodani@gmail.com>