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Fasting Definition

1. Fasting in Islam is to refrain from eating, drinking, etc. — which will be discussed later in details — the whole day (from fajr until maghrib) in order to obey the Allah's order.

Types of Fasting

2. There are four types of fasting:

- Obligatory fast, like during the month of Ramadan;
- Mustahabb fast, like during the months of Rajab and Sha'bān;
- Makrūh fast, like on the day of 'Āshūrā;
- Ḥarām fast, like on Eid ul-Fir (the first of Shawwāl) and Eid ul-Adha (the tenth of Dhi al-Hajjah).

Obligatory fast

3. Obligatory fasts are as follows:

- Fast during the month of Ramadan;
- Qaḍā' fast;
- Kaffārah fast;
- Parents' qaḍā' fast;
- Mustahabb fast which became obligatory due to nadhr, 'promise', or 'swear';
- Fast on the third day of i'tikāf
- Fast instead of slaughtering in tamattu' haj * .

* If a pilgrim is not able to slaughter and cannot borrow money, he should, instead, fast for ten days, of which three days is kept during haj and seven days in his waṭan.

Fast on the day of 'Āshūrā

4. Is it allowed to fast on the day of 'Āshūrā?

A: It is makrūh.

Silence Fast

5. I heard that silence fast is ḥarām while some say it is ḥalāl in case of nadhr, is it true?

A: It is ḥarām.

Fast of One's spouse/child

6. Naming ḥarām fast, they include: fast of the wife in case it violates the right of the husband and fast of a child in case it hurts/annoys the parents. Do they apply in mustahabb fasts only, or they include obligatory fast without shortage of time?

A: It does not include obligatory fasts.

Conditions of Obligatory Fast

7. Fast is obligatory provided that:

- They are mature;
- They are wise;
- They are able;
- They are not insouciant;
- They are not travelers;
- She is not experiencing menstruation/nifās;
- It is not harmful/unbearably hard to fast.

Being Unbearably Hard to Fast

Not Being Able to Fast at the Beginning of Maturity

8. A young girl has reached the age of shar'ī puberty. However; she cannot fast in the month of Ramadan due to her weak constitution. She is also unable to perform the qaḍā' of the missed days of fasting until the next Ramadan. What is the ruling in this situation?

A: Not being able to fast nor to observe its qaḍā' does not remove its obligation of performing the qaḍā' for the missed fasts just because of weakness and inability. Rather, the qaḍā' of the missed days of fasting in Ramadan will remain obligatory for her.

9. What is the ruling for those girls who have recently reached maturity and find it somewhat difficult to fast? Is nine years the age when girls become mature?

A: As famous, the legal age of maturity for girls starts at the completion of nine lunar years, hence it is obligatory for them to fast. It is not permissible to forsake fasting due to some excuse. However, if fasting becomes harmful for them or involves unbearable hardship, it is permissible for them to break the fast.

10. A nine-year old girl, upon whom it is obligatory to fast, breaks her fast because fasting is too hard for her. Does she have to perform the qaḍā' of the fast?

A: Yes, she has to perform the qaḍā' of the Ramadan fast that she broke.

11. I did not fast after reaching the age of maturity until I was twelve years old, because I was physically too weak to do so. What should I do now in this regard?

A: You should perform the qaḍā' for the days of fasting that you did not perform after becoming ritually mature. And if you deliberately — voluntarily and without a shar'ī excuse — did not fast, then you have to pay the kaffārah as well.

12. A person, at the outset of the age of shar'ī puberty, is not able to fast due to physical weakness and inability. Is it enough for him to perform the qaḍā' of the fast, or he is required to offer the kaffārah as well?

A: If fasting does not cause unbearable hardship for him yet he breaks the fast intentionally, then he has to perform qaḍā' and pay kaffārah as well. If he fears he may fall ill due to fasting, he is only obligated to perform the qaḍā' fasts.

To Break Fast during the Day due to Difficulty

13. Due to one's profession, he cannot fast because of hunger/thirst nor able to leave his job, can he break his fast at the beginning of the day or he has another duty? What about the juvenile who face unbearable hardship if they fast?

A: In the given cases, they can break their fast when they face unbearable hardship. In case of thirst, it goes with obligatory caution to suffice with necessary quantity of water and observe fast the rest of the day. However, They should perform qaḍā' for the missed fast.

Ways to Establish the New Lunar Month

14. Are the beginning and end of Ramadan determined through sighting the crescent or by means of the calendar, even if Sha'bān was not thirty days?

A: Deciding the beginning of any lunar month is possible through one of the following methods: sighting the new moon by the mukallaf himself; the testimony of two just witnesses to that effect; numerous reports that bring conviction that the moon has been sighted; completion of thirty days since the previous month's beginning; or the decree of a mujtahid.

15. In our city, they appoint the start of Ramadan on Friday without sighting the new moon and just by the passage of 30 days of Sha'bān while the start of latter was not ascertained. It would be appreciated if you tell us our duty for getting the full advantage concerning the practices of the month of Ramadan like the nights of qadr and recitation of the daily supplications.

A: If 30 days of the month of Sha'bān passed, it is the month of Ramadan even without sighting the moon of Ramadan, provided that the start of Sha'bān was acknowledged through a shar'i way; otherwise, the passage of 30 days has no shar'i standing. The qadr blessed nights are considered as a single continuous entity. For acquiring the virtue of these nights and that of the du'a' mentioned during special timing during the holy month, if the special time cannot be confirmed, one may get the virtue of them by adopting caution and repeating the prescribed practices mentioned for them.

During the Day, One Comes to Know It Is Ramadan

16. If they declare — before 'noon' — that it is the first day of Ramadan, what should we do for fasting of the same day?

A: If you have not done any fast invalidator, you should intend to fast, and fast. After Ramadan month, you should perform its qaḍā' as well. If you have done one of fast invalidators, your fast is invalid. You should refrain from fast invalidators until maghrib — as a respect for the holy month of Ramadan — and perform its qaḍā' After Ramadan month.

To Fast While the 1st of the Month Is not Ascertained

17. If it is difficult to ascertain the beginning of the month of Ramadan, or Eid ul-Fitr, because of inability to observe the crescent at the beginning of the month due to clouds or for some other reason, and if the count of the month of Sha'bān or the month of Ramadan did not add up to 30 days, is it permissible for us in Japan to go by the horizon in Iran or should we rely on the regular calendar? What is the rule?

A: If the crescent has not been ascertained even by being sighted in an adjacent city of the same horizon, on the evidence of two just witnesses, or on the basis of a decree by a mujtahid, it is obligatory to observe caution until the beginning of the month is ascertained.

Marji's Differ in Declaring Eid ul-Fitr

18. If the marji's of taqlid differ in determining the date of the Eid ul-Fitr, what is the duty of mukallaf? Should every individual act according to the view of the marji` they follow in taqlid?

A: There is no taqlid in ascertaining the start of a lunar month. Rather, if a person becomes sure about the sighting of the new moon through the words or the announcement of a marji` of taqlid, they should break their fast and if they doubt it, they have to fast that day.

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To Ascertain the Birth of the New Moon

19. If we are sure that the new moon is born and can be sighted, can we consider it as shar'i moon sighting even no one sights the moon?

A: If you are sure that the new moon is born and can be sighted — i.e. certainty regarding moon existence and possibility to see it, it means knowledge regarding start of new moon and as a result its shar'i effects are applied, even one has not seen the new moon.

Not Knowing the Possibility of Sighting the New Moon

21. If we are sure that the new moon is born, but we do not know whether or not it can be sighted, is it sufficient?

A: No, it is not sufficient.

Watching out for the New Moon

22. Is watching out for the new moon a kifā' obligation or something to be done as an obligatory caution?

A: It is not a shar'ī duty in itself.

Time of Moon Sighting

23. As you know, one of the following three things occurs at the beginning or end of the each month: The crescent sets before the sunset; or the crescent sets along with sunset; or the crescent sets after the sunset. Please let us know which one of the three above-mentioned things is considered as a valid sighting of the new moon.

A: In all three cases moon sighting is considered valid starting from the night after its occurrence.

24. In some countries (like Sweden), it is not possible to see the moon from sunset up to two three days after its sighting in Iran because moon sets before sunset. To establish the month of Shawwāl, does it suffice to see the crescent before sunset?

A: It suffices to consider the night after sunset as the start of new month if one is sure that the crescent can be seen before sunset.

Sameness of Horizon and Its Criterion

25. Is the sameness of horizon considered to be a condition in regards to observing the crescent?

A: Yes, It is.

26. What is the sameness of horizon and which places are of the same horizon?

A: It means two cities/places are the same regarding how possible it is to sight the new moon in them.

To Establish the New Crescent in Cities of the Same Horizon

27. If the crescent of Ramadan month is sighted in a city, is it sufficient for the cities in which sun sets at the same time or two hours later?

A: If it is ascertained that they share the same possibility in sighting the crescent, it suffices for other cities; the mere difference in the time of sunset is not the criterion.

To Rely on the Horizon of Other Regions

28. If the twenty-ninth day of the month is Eid ul-Fitr in Tehran and Khorasan, is it permissible for the residents of areas like Bushehr to break their fast too, though the horizon of Tehran and Khorasan differs from the horizon of Bushehr?

A: In general, if the horizons of two cities are so different that the new moon cannot be seen in one of them when sighted in the other, its sighting is not sufficient for the residents of the cities where surely it is not possible to see the moon.

To Sight the Crescent in a City to the East

29. If the moon is seen in England, is it proved for the countries to the west?

A: If sighting the moon in a country is inseparable from (possibility of) sighting it in another one, it suffices for the latter. However, it is possible that sighting it in the eastern country is not inseparable from possibility of sighting it in the country to the west due to so much difference in their latitude.

30. If moon is sighted in the eastern countries, is the new moon established for the countries to the west?

A: Although sighting the moon in an eastern country is usually inseparable from possibility of sighting it in the country to the west, sometimes it is not like that due to much difference in their latitude; the criterion is corollary between possibility of moon sighting in the two countries.

Regions of the Same Latitude as to Sighting the Crescent

31. North Canada is located at the same latitude as England, are they considered as having the same horizon?

A: The mere being located in the same latitude is not sufficient; rather, criterion is corollary between sighting the moon in one country and the possibility of sighting it in another one.

Two Regions of the Same Night

32. I am certain that in another country the new moon is born and it is possible to sight it while this country shares a part of night with my country. Does it have any effect for me?

A: The mere fact that they share a part of night is not sufficient to have the rules in common.

Criterion for Sighting the Crescent

33. Is the sighting of the new crescent through binoculars, telescope, retrieving the data saved in a computer or the like sufficient?

A: The sighting of the new crescent with an instrument does not differ from usual sighting and it is valid. The standard is to say it has been seen. Therefore, sighting with the naked eye, with glasses, and through telescope are ruled the same. However, computerized photographing of the crescent moon which cannot be clearly categorized as sighting is problematic.

Sighting the Crescent by Two Just Witnesses

Sighting the Crescent by Two Just Witnesses

34. If several just persons witness that two just persons sighted the moon, is it ruled as the first of Ramadan/Shawwāl month?

A: No, Two just persons themselves should tell us that they have seen the moon. If it is narrated by other people, it does not suffice unless it brings confidence that the crescent is sighted.

Discord among Witnesses as to Sighting the Crescent

35. If the Islamic scholars of a city differ regarding the new crescent and one considers all of them to be just and precise in their investigations, what is his duty?

A: If the difference between the two testimonies leads to contradiction, in the sense that one of them claims the new crescent has been substantiated and the other claims the opposite, one's duty is to neglect both of them and act according to aṣl as far as fasting or breaking it is concerned. However, if the first group testifies to the sighting of the new crescent, but the second group does not know whether or not it is seen — i.e. some say they have seen the crescent and some say they did not see it — others should accept the view of the first group — if they are just — and break their fasts. The same rule applies when a mujtahīd issues a decree announcing substantiation of the new crescent. In the last case, All believers should follow the decree of the mujtahīd.

To Get Confident as to Sighting the Crescent

Sighting the Crescent Declared from Radio/TV

36. If the crescent marking the beginning of Shawwāl is not observed in a city by the local people but the radio or television announces the beginning of Shawwāl, should the local people act upon the radio announcement, or should they ascertain by investigating whether Shawwāl has commenced?

A: If the radio or television announcement makes them feel sure that Shawwāl has commenced, or there is a decree by the Jurist Leader announcing the beginning of Shawwāl, then there is no need for further investigation.

To Guess Sighting of the Crescent as Said by Others

37. If we think that tomorrow is Eid ul-Fitr as some people said so, can we fast?

A: As long as one is not confident that tomorrow is Eid ul-Fitr and the first of Shawwāl, one should not break their fast.

To Maintain Validity of Astronomical Calculations

38. If one gets confident regarding the birth of the new moon and the fact that it can be seen with naked eye through astronomical calculations, can one rely on it in determining the first of Ramadan/ Shawwāl? Especially if it is said by the expert in the related field.

A: The mere confidence in astronomical calculations has no effect. However, one should act upon his knowledge and confidence in the existence of the crescent which can be sighted.

To Follow a Non-Islamic State in Sighting the Moon

39. If it is permissible to follow a government announcement regarding sighting the crescent and it constitutes a scientific criterion for the new month in other regions, is it limited to an Islamic government or does it include a tyrannical government?

A: The criterion in this regard is being confident that the crescent is sighted in a place where it is sufficient in relation to the mukallaf.

To Follow Sunnis in Sighting the Moon

40. Is it obligatory to follow Saudi Arabia in determining the tenth day of Dhi al-Hajjah? Or one may disobey their decision?

A: Pilgrims may act according to what Sunni judge said regarding sighting the moon and establishing the crescent.

Establishing the First of the Month Taking into Account the Moon Characteristic of the Next Days

41. If on the evening of Eid ul-Fitr, the moon appears as a very fine crescent having the same characteristic of the new crescent, does it mean that the next day is the first of Shawwāl and that the Eid was declared by mistake? Is one required to perform qaḍā' for the last day of Ramadan?

A: The thinness or thickness of the moon and also its size and position in the sky are not shar'ī evidence in deciding the first or second of a month. But if it brings conviction to the mukallaf, he is obligated to act in accordance with his knowledge in this case.

42. Can the night of the full moon, which is the fourteenth night of the month, be taken as a reliable basis for calculating the first day of the month so as to determine whether the Day of Doubt was the thirtieth of Ramadan and to apply its rule, for example, so that all who did not fast on that day may have evidence concerning the necessity to perform qaḍā' for the thirtieth day of Ramadan and whoever fasted that day, considering Ramadan to continue, may

know that he is free of obligation?

A: That which has been mentioned does not constitute sharʿi evidence for anything mentioned. However, if it brings knowledge to the mukallaf, his obligation is to act in accordance with his knowledge.

The Decree of a Mujtahid as to the First Day of the Month

The Decree of a Mujtahid

43. What is meant by "Should a mujtahid issue a decree regarding moon sighting, it is binding for all"? Whom does it include?

A: By decree it is meant expressing view. It is not mere being known by him. By mujtahid, it is meant the one enjoying all requirements and in the first step the Jurist Leader.

To Follow the Jurist Leader as to Moon Sighting

44. If the Leader of Muslims issues a decree announcing the next day as Eid ul-Fitr and the media report that the crescent has been cited in certain cities, does it determine the Eid for all the cities of the country or only those cities and those of the same horizon?

A: If the decree issued by the mujtahid includes a country as a whole, it is valid for all cities in that country.

45. As you know, most Islamic scholars have written in their books on practical laws that the beginning of Shawwāl can be proved through five methods. However, being ascertained by a ḥākīm of shar' is not among those methods. Thereby, how can most people break their fasts when the beginning of Shawwāl is ascertained by marji's?

A: Until a ḥākīm of shar' issues a decree announcing the sighting of the new crescent, the mere ascertaining of it by him is not sufficient for others to follow him unless they are convinced thereby of the birth of the new moon.

Informing Ḥākīm of Shar' about Moon Sighting

46. A person sees the new crescent and knows that the city's ḥākīm of shar' is not able to see the crescent for some reason. Is it his duty to inform the ḥākīm of shar' that he has observed the crescent?

A: It is not his duty to do so unless it leads to a vile consequence.

Ḥākīm and Follower in Regions of Different Horizon

47. Should the decree issued by a ḥākīm be followed by those residing in faraway regions?

A: Decree of ḥākīm is not applicable to the regions of different 'horizon'.

How to Intend Fasting

48. Like all other worships, fasting should be accompanied by intention, i.e. one's refraining from eating, drinking, and all other fast invalidators should be motivated by obedience to Allah's order. Just such an aim is sufficient and there is no need to express it.

To Intend Every Day or for the Whole Month

49. In the month of Ramadan, should we intend every day or it suffices to intend once in the beginning of the month?

A: It suffices to intend at the night before the first day of Ramadan to fast for a month. However, it is better (mustahabb caution) to intend every night for the next day as well.

Fast Obligation Just due to Intention

50. My mother intended to fast the whole month but she fell sick after seven days, what should she do?

A: The mere intention does not make it obligatory. Therefore, in the given case, fasting is not obligatory for her.

Just to Have Fast Intention in the Mind

51. One intends to fast at night and sleeps with the same intention to wake up after fajr. When he wakes up, drinks some water absent-mindedly. Later, he remembers that he intended to fast last night. Is his fasting valid?

A: To do a fast invalidator absent-mindedly does not invalidate fasting. If he still has his previous intention – even inattentively, it is sufficient.

Time of Intending to Fast

Time of Intention for Obligatory Fasts

52. In normal situations, what is the time of Intention for Obligatory Fasts?

A: As to Ramadan fast and that to be observed in a specific day, one should intend fasting the night before — the early night up to morning adhān and for non-specific fasts, e.g. qaḍā' fasts and absolute nadhr from the early previous night until 'noon' of the day of fasting.

Time of Intention for Mustahabb Fasts

53. In a mustahabb Fast, any time he decides to fast, he may intend and his fast is valid provided that he has not performed any fast invalidator at all.

Delay in Fast Intention

54. Because fast starts at the beginning of fajr, fast intention should not be postponed beyond fajr even for a moment and you'd better intend to fast before fajr arrives.

57. If one has done no fast invalidator and wants to observe an obligatory fast other than Ramadan one, like a qaḍā'/kaffārah fast, he may intend before 'noon' and his fast is valid.

58. If one delays — not beyond the noon — intending of a hired fast whether on purpose or unintentionally while he has done no fast invalidator, is his fast valid?

A: In case of hiring, one should act according to hire deed and what is common among the believers; otherwise, it is not valid and the hired person is not entitled to the compensation.

Intention of a Mustahabb Fast

Intending Mustahabb Fast while Owing an Obligatory One

59. A person, who should perform qada' of Ramadan fast, cannot make intentions to perform a mustahabb fast. If he forgets and perform a mustahabb fast, his fast is invalidated in case he remembers during the day. If he remembers before 'noon', he may intend qada' of Ramadan fast and it will be valid.

60. A person, responsible for performing an obligatory fast, decided to fulfill his duty but could not because of unforeseen circumstances. For example, he gets prepared to travel after sunrise — he traveled, but failed to return home before noon. He had not done anything that invalidates the fast, except that the time for making the intention of an obligatory fast has elapsed; and that day is one in which fasting is mustahabb. Is it valid if he makes the intention to perform a mustahabb fast?

A: When one is responsible for the qada' of Ramadan fast, it is invalid to make intentions to perform a mustahabb fast, even if the time for making intention for performing an obligatory fast has passed.

Intending Mustahabb Fast instead of an Obligatory One

61. If a person, not knowing the number of fasts missed, performs fasts with the intention of performing a recommended fast believing that he is not liable to any qada', does this fasting count as qada' for missed fasts while he is liable to qada' of some fasts?

A: The fasts kept with the intention of recommended fasting do not count as qada' for fasts one is liable to perform.

62. A person passed away while was responsible to perform qada' of some fasts, can his elder son perform a mustahabb fast?

A: There is no objection to it.

Adding Other Intentions to a Mustahabb Fast

63. In order to get reward, I intended to fast and at the same time decided to reduce my weight which encouraged me more to fast. Is my intention purely for Allah or not?

A: If the later decision was a secondary decision and intention and your main incentive and aim was fasting, it is no problem; otherwise, it is invalid. If both of them constituted your intention, it is not valid either.

Miscellaneous Issues Regarding Intention

Oversleep in Sahar

64. If during the night, a person intends to fast the next day and sleeps to wake up after morning adhān, or he is too busy to pay attention to the time of fajr and later he notices, his fast is valid.

65. At night, I intended to fast, but overslept and woke up just before sunrise, is my fast valid?

A: It is valid.

To Intend Different Fasts Simultaneously

66. If I owe obligatory fasts due to both nadhr and qaḍā' of Ramadan fast and it coincides with the anniversary birthday of the Holy Prophet SAW, for my fast to be valid is it necessary to intend only one of them?

A: If you owe several type of fast, e.g. qaḍā'/ kaffārah/nadhr, it is obligatory to specify the fast you want to observe. For a person who owes qaḍā' of Ramadan fasts, his mustaḥabb fast is invalid.

A Patient Recovers during the Day in Ramadan Month

67. A patient recovers during the day in Ramadan month, how should he intend to fast?

A: If a patient recovers during the day in Ramadan month, it is not obligatory for him to intend to fast the same day. If it is before 'noon' and he has not done a fast invalidator, he may, as a mustaḥabb caution, intend and fast; yet he should make its qaḍā' after Ramadan.

Intention on a Doubtful Day

68. For a day about which one doubts whether it is end of Sha'bān or the first of Ramadan, which fast should one intend?

A: For a day about which one doubts whether it is end of Sha'bān or the first of Ramadan, it is not necessary to fast. If he wants to, he cannot intend fast of Ramadan; rather, he may intend the mustaḥabb fast of end of Sha'bān/ a qaḍā' fast or the like. If he comes to know later that it was Ramadan, it is considered as Ramadan and its qaḍā' is not necessary. If he notices during the day, he should intend Ramadan fast right away.

To Fast What We Owe

69. A person does not know whether or not he has missed a fast, can he fast intending what he owes/what is required [mā fī al-dhimmah]; i.e. intend qaḍā' fast if any; otherwise to be considered as a mustaḥabb fast?

A: Yes, he may intend to fast like that.

70. I fasted one month or so intending qaḍā' fast if any; otherwise to be considered for the proximity to Allah in general. Is it considered as qaḍā' of my missed fasts?

A: If you intended what you were required at the time fasting, whether qaḍā' or mustaḥabb, and performed fast while you owed some qaḍā' fasts, it is considered as qaḍā' fast

To Change the Intention of a Hired Fast Later

71. A person hires someone else to fast but avoid paying the money according to the contract. Is the hired person allowed to consider the performed fast to be qaḍā' fast on behalf of a third person? In general, should I specify a fast to be on behalf of certain person at the beginning or I am allowed to determine the person even after completion of

fast/prayer?

A: One should specify the intention of fast from the beginning. After completion of a ritual performed on behalf of a certain person, one cannot change it to be on behalf of someone else. In the given case, the person on whose behalf it was performed is free from the obligation, if any. The hiring person should pay his debt.

Intention Continuation

To Decide to Break the Fast during the Day

72. During the month of Ramadan, A mukallaf decides to break his fast but he changes his mind before doing so. Is his fast valid? What about the fast other than that of Ramadan?

A: During the month of Ramadan if he ceases intending to fast, i.e. he does not have intention to continue his fast, it invalidates his fast and intending again to proceed with the fast is to no avail. Of course, he should avoid fast invalidators until Maghrib. However, if he doubts, i.e. he has not decided to break his fast or he decides to perform something which would invalidate the fast (but does not do so), the validity of his fast is problematic in these two cases and there is an obligatory caution to complete the fast and later perform its qada' as well. The same rule is applied to any fast which is obligatory for a specific day like that of nadhr.

73. During a mustahabb fast or an obligatory one which is not time-specific, I decided to invalidate my fast but I changed my mind before doing anything. Is my fast valid?

A: In a mustahabb fast or an obligatory one which you are not required to do it on a specific day, If you decide to break your fast without doing a fast invalidator and intend to fast again before 'noon' — in a mustahabb fast by sunset, your fast is valid.

Fast Invalidators

Acts which Invalidate Fast

74. Nine acts invalidate the fast:

- A) Eating and drinking;
- B) To have sex;
- C) To masturbate;
- D) To attribute to Allah, the Holy Prophet SAW, or infallible Imams a thing which is not true;
- E) To let thick dust to reach the throat;
- F) To immerse the whole head under the water;
- G) To continue to be in state of Janābah/menses/nifās by fajr adhān;
- H) Enema;
- I) To vomit on purpose. Details and rules on the nine mentioned above will be discussed later.

[Items d, e, and f invalidate the fasts by obligatory caution].

Eating and Drinking

The Criterion of Eating and Drinking

75. If a fasting person eats or drinks on purpose and knowingly, his fast is void. It makes no difference whether it is among normal food and drink, or non-edible like a piece of cloth/paper, whether it is a lot or a little like a very tiny drop of water or a small crumb of bread.

To Break Fast due to a Match

76. I have to play in a football match and it makes me thirsty and hungry a lot. Am I allowed to break my fast?

A: What is mentioned in the question does not justify breaking one's fast.

To Break Fast due to Hunger/Thirst

77. Fasting in Ramadan, a person did not wake up one day to eat the meal taken before the dawn. Therefore, he could not continue fasting until sunset. During the day, something happened which forced him to break his fast. Is he required to observe kaffārah?

A: If he keeps the fast and breaks it only when it becomes — due to hunger and thirst — unbearably hard for him to continue, he has to perform only qaḍā' of the fast and no kaffārah is required.

To eat Prefast Food after Morning Adhān

78. In Ramadan month, one wakes up to have prefast meal. After eating, he comes to know that he has eaten after morning adhān, is the fast valid or he should observe its qaḍā'?

A: If he checks and becomes sure that it is before morning adhān, eats and then finds out otherwise, his fast is in order and there is no qaḍā'.

79. Nowadays, one uses his clock/watch to regulate daily works and in the cities, due to tall buildings, one cannot see the fajr phenomenon. Taking this fact into consideration, is the fast valid in the two following cases: A person wakes up and starts eating as the clock shows four o'clock, which is before morning adhān, then he comes to know the clock was not working and actually it was after morning adhān? The same thing happens but because one's eye makes a mistake while looking at the clock?

A: In both cases, if one relies on the clock and is sure that it is before adhān but comes to know otherwise, his fast —if it occurs in Ramadan month — is valid.

80. While eating, one finds out that it is morning, what should he do?

A: He should take out the food. If he swallows the food on purpose, his fast is void.

During Fast Something Comes up to the Mouth

81. Sometimes I get acid reflux and something come up to my mouth. While fasting, if I swallow it, does it affect my fast?

A: If one swallows it on purpose and intentionally after its coming to oral cavity, the fast is void. However doing so inadvertently does not invalidate the fast.

To Swallow Mucus while Fasting

82. While suffering from a cold, some mucus gathered in my mouth and I swallowed it instead of spitting it out. Was my fast valid? Also, once, staying for some days with one of my relatives during the blessed month of Ramadan, I had a cold and felt shy to perform ghusl of janābah, so I did tayammum instead and did not perform

ghusl until sometime before noon. This happened for several days. Were my fasts for those days valid? If not, do I have to pay the kaffārah as well?

A: Swallowing the mucus (from head /lung) does not make one liable to anything. However, after the mucus enters the mouth, one should — by obligatory caution — avoid swallowing it. As for not performing ghusl of janābah before dawn and performing tayammum instead, if the tayammum was done because of some sharʿī excuse or done at the last moment due to shortness of time, then your fasting is valid. Otherwise your fasts for those days are void.

To Swallow Bits of Food Remained in the Mouth

83. Once in the holy month of Ramadan, I forgot to brush my teeth, and some tiny bits of food remained in my mouth. I swallowed the bits unintentionally. Do I have to perform the qaḍāʾ for that day's fast?

A: If you did not know that some bits of food remained between the teeth, or you did not know that they have reached the throat, and they were swallowed unknowingly and unintentionally, then you are not liable to make qaḍāʾ of the fast.

Using Toothpicks

84. What is the rule on using toothpicks after the meal for a person who wants to fast the next day?

A: For a person who wants to fast the next day, it is not obligatory to remove the bits of food by a toothpick even in case he thinks not doing so may lead to their entering the throat. Later, if the bits enter the throat inadvertently, the fast is not void. Of course, if he is sure that not using a toothpick leads to their entering the throat, it is obligatory to use a toothpick and in case he neglects it, his fast is void if the bits enter; rather it is void, by obligatory caution, even if they do not enter.

To Brush One's Teeth Using Toothpaste

85. While fasting, is it permissible to brush my teeth Using toothpaste?

A: It is no problem. However, one should prevent from saliva mixed with toothpaste and water to be swallowed.

To Use Dental Floss

86. What is the rule on using dental floss — containing fluoride and peppermint flavor — for a fasting person?

A: If he does not swallow the saliva, it is no problem.

To Use Chewing Gum or to Suck Frankincense

87. What is the rule on using chewing gum and sucking frankincense while fasting?

A: It is no problem provided that nothing enters the throat, but sucking frankincense invalidates fast.

To Invalidate Fast due to Insistence of Somebody Else

88. When I was fasting, my mother forced me to eat and drink. Did it invalidate my fast?

A: Eating and drinking invalidates fast, even if it is done at the request or insistence of someone else.

To Be Forced to Perform an Invalidator

89. If something is forced into the mouth of someone, or his head is forcibly submerged in water, does it invalidate the fast? If they are forced to break their fast, e.g. they are told you break your fast or you/your property will be harmed and they eat something in order to evade the danger, is their fast valid?

A: Forcing food into another's mouth without their consent does not invalidate their fast and neither does submerging their head in water in the same way. However, if they break the fast themselves when forced or threatened, the fasting becomes void.

To Break One's Fast Inattentively

90. While fasting, if he forgets and eats, is it obligatory to remind him?

A: No, To remind him is not obligatory.

Drinking Water by Fasting Pilot/Hostess

91. The pilot or a crewmember aboard an airplane flying at a high altitude and bound for a distant city — a 2 to 3 hour journey — has to drink water every 20 minutes to maintain his equilibrium. Does he/she have to pay kaffārah in addition to performing the qaḍā'?

A: If fasting is harmful for them, they can break the fast to drink water. They will have to perform its qaḍā', but kaffārah will not be obligatory for them in this case.

To Gargle or to Rinse the Mouth

92. In order to remove his thirst, a fasting person takes water in his mouth, turns it around and spits it out allowing no water to enter the throat. What is the rule on his fast?

A: In the given case, it is no problem.

93. After rinsing one's mouth —whether for wuḍū' or something else — while fasting in Ramadan month, is it a must to spit out three times?

A: Such an act is not obligatory. What is obligatory is to drive water out of mouth. If he is sure that water has exited, nothing else is obligatory.

94. What is the rule on gargling for a fasting person?

A: While gargling, if water goes down the throat, the wuḍū' is void.

To Take out One's Mouth While Fasting

95. To send out the saliva and take it in again make fast invalid, what about taking out one's tongue? Does it invalidate our fast if we take out our tongue for whatever reason?

A: The mere doing so does not harm fast validity.

To Feel Some Food in the Mouth

96. In the month of Ramadan, while we go inside sugar factory, we feel sugar has entered our mouth, does our fast become void?

A: The mere feeling that sugar has entered the mouth — and even its actual entering the mouth without swallowing it, does not harm fast validity.

Sex

Conjugal Relation during Fast

97. A man cannot fast, is he allowed to have sex with his wife?

A: No, it is not permissible.

Foreplay with One's Wife While Fasting

98. A man has foreplay with his wife during the day in the month of Ramadan, does it invalidate his fast?

A: As long as it does not result in ejaculation, his fast is not affected.

Sex between Spouses While Fasting

99. During the month of Ramadan a man had sexual intercourse with his wife with her consent. What is the rule concerning them?

A: The rule of intentional breaking of the fast applies to both of them. Hence it is obligatory for both of them to perform its qaḍā' along with kaffārah.

Sex Forgetting Fast

100. If someone forgets his fast and has sex, is his fast valid?

A: If he forgets that he is fasting and has sex, his fast is in order. However, as soon as he remembers, he should terminate it; otherwise his fast is not valid.

To Remain Junub until Morning Adhān

101. During Ramadan month, if someone becomes junub, he should make ghusl before morning adhān. If he does not make ghusl before adhān, his fast is not valid. The same rule applies to qaḍā' fast of Ramadan even if it is unintentional.

102. In Ramadan, if one becomes junub at night but does not make ghusl before morning adhān inadvertently, e.g. he becomes junub in sleep and wakes up after morning adhān, his fast is in order.

103. If a person becomes junub while he is awake or wakes up after becoming junub in his sleep, and knows that if he sleeps again will not awake before morning adhān to make ghusl, he should not sleep unless makes ghusl. However, if he sleeps and does not make ghusl before morning adhān, his fast is void. Of course, if he thinks he may wake up before morning adhān and wants to make ghusl, his fast is in order even if he does not wake up. If he [wakes up and] sleeps again but does not wake up before morning adhān, he should make qaḍā' fast of this day.

104. In Ramadan, one whose duty is to make ghusl before morning adhān but is unable to do so, e.g. as the time is too short or water is harmful for him, he should make tayammum instead of ghusl.

105. To become junub in sleep during the day does not invalidate the fast.

106. For a fasting person who becomes junub in sleep — whether during Ramadan or not — is not obligatory to make ghusl as soon as he wakes up.

107. A woman who finishes menses or nifās ('puerperium') and should makes ghusl, her fast is void unless she makes ghusl before morning adhān.

108. If a woman starts menses or gives birth to a child, her fast becomes void.

To Make Oneself Junub While Ghusl Is Impossible

109. Is it permissible for one to intentionally become junub during the night in the month of Ramadan even if he does not have water or has some other excuse (except shortness of time)?

A: It is permissible if his obligation is to perform tayammum and he has sufficient time to perform it.

To Delay Ghusl and Make Ghusl in Shortage of Time

110. One becomes junub in sleep and wakes up before morning adhān, can he neglect ghusl and makes tayammum just before adhān?

A: If he delays ghusl until it is too short to make ghusl, he has committed a sin. In this case, he should make tayammum and his fast is valid.

111. In Ramadan, if a junub delays ghusl until it is too short to make ghusl, and makes tayammum, what about his fast?

A: His fast is valid although he has committed a sin in the given case.

Not to Make Ghusl before Adhān Inadvertently

112. If one forgets to perform the janābah ghusl before morning adhān — whether during the month of Ramadan

or not — and remembers during the day, what is the rule in this case?

A: During the month of Ramadan, if one forgets to perform the ghusl of janābah at night before morning adhān, his fast is void. As per caution, the same rule applies to the qaḍā' of Ramadan fasts. However, other fasts do not become void if one forgets to perform ghusl of janābah before morning adhān.

To Notice Janābah after Adhān

113. A person woke up before the morning adhān but did not realize that he was junub and went back to sleep. Later, he woke up during the morning adhān and realized that he has been junub. What is the ruling concerning his fast?

A: Before the morning adhān, if he did not realize that he was junub, then his fast is valid.

Doubted Janābah before Adhān

114. During the month of Ramadan, a person doubts before morning adhān whether he is junub or not. Then, he sleeps without ascertaining the case. After the morning adhān, he wakes up again to realize that he was junub before morning adhān. What is the ruling concerning his fast?

A: After waking up for the first time, If he observes no sign of janābah, although there is only unconfirmed suspicion without realizing anything, and he sleeps again until the morning adhān, then his fast is valid even if he finds later that he was junub before morning adhān.

To Fast While Being Junub at Morning Adhān

115. If one remains junub (because of some difficulty) until the morning adhān, can he/she fast the following day?

A: There is no problem if one is performing a fast other than that of Ramadan or its qaḍā'. However, while performing Ramadan fast or its qaḍā', if one has a lawful excuse for not performing ghusl, then it is obligatory to perform tayammum. And if he does not perform tayammum either, the fast is invalid.

116. Is it permissible for a junub person to perform the ghusl of janābah after sunrise and then perform a qaḍā' or mustahabb fast?

A: If one deliberately remains junub until morning adhān, then his fast is not valid if it is a fast of Ramadan or its qaḍā'. However, it is strongly probable that other fasts are valid, especially mustahabb ones.

A Junub Sleeps until Morning Adhān

117. During the month of Ramadan, a person wakes up before morning adhān and realizes that he is junub. Then, he sleeps again to rise sometime after sunrise. He performs the ghusl only after the noon adhān, and says the noon and afternoon prayers. What is the ruling regarding his fast on that day?

A: In the given case, which is the first sleep, his fasting is correct. However, if he [wakes up again and] sleeps again and does not wake up before fajr, he should fast again.

118. Last year, I became junub before morning adhān and decided to make tayammum instead of ghusl in shortage of time but I fell asleep. What should I do?

Although you decided to do your duty in shortage of time you should perform its qaḍā'. Of course, if your duty had been to make tayammum and you had decided to do it before morning adhān but you had fallen asleep, your fast would have been valid after first sleep.

Fajr Adhān in the Middle of Ghusl

119. One wakes up several minutes before fajr adhān and finds out that he is junub, but adhān starts in the middle of ghusl, is his fast valid?

A: If he started ghusl while he was sure or thought that he had enough time to make ghusl, it is sufficient and the fast is valid.

120. I start making ghusl before adhān but in the middle of ghusl (e.g. while washing head and neck or the right half

of my body), I hear adhān, is my fast valid?

A: If you maintained you had enough time to make ghusl, your fast is valid.

To Neglect Ghusl and Remain Junub due to Shyness

121. We live in a cold area where there is no bathroom or any place for bathing. At times, we wake up in a state of janābah before the morning adhān during the blessed month of Ramadan. As it is shameful for youths to get up at midnight before the eyes of the people and to take a bath with the water of a water-skin or a pool, and water is also cold at that time, what is our duty concerning fasting on the next day in such a condition? Is tayammum permissible? And what is the rule if one were not to fast for not having performed the ghusl?

A: Sole its difficulty or that it is considered as a fault is not a shar'ī excuse. Rather, one is obligated to take ghusl in any manner that he can, as long as it does not involve unbearable hardship on the mukallaf or harm. In case it is harmful or unbearably difficult, he can perform tayammum instead. If he does tayammum instead of ghusl before the fajr adhān, his fast is valid, and if he does not do tayammum, his fast would be invalid; but it is obligatory for him anyway to refrain from eating and drinking throughout the day.

122. A person staying as a guest in his host's house becomes junub at night during the month of Ramadan. As he is a guest and does not have any extra clothes, he decides to travel the following day to avoid fasting. He takes off after the morning adhān with the intention to travel without breaking the fast. The question is, does his intention to travel relieve him of the kaffārah or not?

A: Neither mere intention at night to travel nor travel in the day is sufficient to relieve one of the kaffārah if one becomes junub and knows that he is junub without making an immediate attempt to perform ghusl or tayammum before fajr.

123. While staying for some days with one of my relatives during the blessed month of Ramadan, I felt shy to perform ghusl of janābah, so I did tayammum instead and did not perform ghusl until sometime before noon. This happened for several days. Were my fasts for those days valid?

A: As to not performing ghusl of janābah before fajr and performing tayammum instead, if the tayammum was done because of some shar'ī excuse or done at the last moment due to shortness of time, then your fasting is valid. Otherwise your fasts for those days are void.

Not Knowing How to Make Ghusl or Its Being Obligatory

Fast of an Ignorant of the Necessity of Ghusl or Its Quality

124. Someone reaches the age of shar'ī puberty but does not know that ghusl is obligatory and how to make it; and in this way he passes about ten years before coming to know about taqlīd and that ghusl is obligatory? What is his duty concerning qaḍā' of his previous fasts and prayers?

A: It is obligatory for him to do qaḍā' of the prayers offered in the state of janābah. Also it is obligatory to redo the fasts if he knew that he was junub but did not know that ghusl is obligatory for him for fasting.

125. A junub person fasts for some days without knowing that being free from janābah is required for a valid fast. Do they have to pay kaffārah for the days fasted in the state of janābah, or it is enough to perform the qaḍā' of those fasts?

A: In the given case, it is enough to perform their qaḍā'.

126. A youth has been masturbating due to ignorance before, and after, reaching fourteen. As he did not know that discharging semen makes him junub and he is required to do ghusl for praying and fasting, he did not perform the ghusl after the discharge of semen. What is his duty? Is it obligatory for him to perform the ghusls of this period during which he was masturbating and had seminal discharge? Are all his prayers and fasts made during this period and until now invalid and should he repeat them?

A: A single ghusl of janābah is sufficient for all the past discharges of semen. And it is obligatory for him to make qaḍā' of all prayers he is certain he offered in the state of janābah. As to the fasts, if he was doing this act at night and did not know, the nights before, that he was junub, he would not be obligated to make up these fasts and they would be ruled as valid. But if he knew that he had had a discharge of semen and had been junub without knowing that ghusl is necessary for the validity of his fast, it would be obligatory for him to make qaḍā' of the days he had fasted in the state of janābah.

127. Does sexual intercourse count as a sign of shar'ī puberty which, in turn, leads to the upholding of obligatory religious duties? If the person in question was not aware of the law, until several years later, should they perform ghusl? Would those acts of worship they performed during this period, whose acceptability is dependent on their being ritually pure, be considered void?

A: Having a sexual intercourse per se, i.e. without ejaculation, should not count among the signs of shar'ī puberty. However, it is a good reason for having ghusl, which should be performed once the person is mature. Moreover, should there not be at least one sign of shar'ī puberty, they cannot be declared mature by shar'ī. Therefore, they are not duty-bound to embark on any religious obligations. If the person, who was not yet mature, became junub by way of a sexual intercourse and performed prayer and fasting without performing ghusl after becoming mature, it is obligatory for them only to repeat the prayers — not fasting — provided that they were not aware of janābah.

To Fast after an Invalid Ghusl

128. I used to do ghusl of janābah in this order: first, the right side of the body, then the head, and thirdly the left side. What is my duty in regard to the prayers I offered and the fasts I kept, taking into consideration that I had dealt with this issue with negligence and did not ask and investigate about it?

A: ghusl performed in the mentioned manner is invalid and does not remove the state of janābah. Accordingly, the prayers performed with such a ghusl are invalid and making their qaḍā' is obligatory. As for the fasts, they are considered valid as you believed that ghusl in the said manner was valid and you had not remained junub intentionally.

129. What is the ruling on the prayers and fasts of a person who for some time, due to ignorance of the ruling, did not observe the proper order in performing his ghusl?

A: If he was performing his ghusl in a manner which is void according to Islamic law, he would be obligated to do qaḍā' of all his prayers that he prayed without ghusl. But regarding fasts, if he thought that his ghusl was correct, his fasts are ruled to be correct.

130. About two years ago, I found the fatwā of the leader of Muslims as follows: one should wash the right side of the body first by obligatory caution. Therefore, I referred to another marji' who said it is mustaḥabb caution. Now I find out that it is a fatwā and not a matter of caution. What should I do regarding my prayers and fasts during these two years?

A: The previous prayers and fasts are valid.

To Find out Invalidity of One of Ghusls

131. If a person performed janābah ghusl three times in the month of Ramadan, say for example, on the twentieth, twenty-fifth and twenty-seventh of the month, and afterwards becomes certain that one of these ghusls was incorrect, what is the ruling with respect to his prayers and his fast?

A: His fast is correct, but it is based on caution that he must perform the qaḍā' of some prayers so that one becomes certain that he has discharged his obligations.

Fasts after Ghusl Using Najis Water

132. A person uses najis water to perform ghusl during the month of Ramadan. A week later, he remembers that the water was najis. What is the ruling concerning his prayers and fasts during that period?

A: His prayers are void and he is liable to their qaḍā', but his fasts are valid.

Duty of a Junub Doubting Discharge of Semen While Fasting

133. A person suffers from incontinence for a limited duration, i.e., it continues for an hour or more after passing urine. What is the ruling concerning his fast if he is junub in some nights and he might wake up an hour before the morning adhān and it is probable that semen may come out with urine afterwards? What is he to do to start the fast in a state of ṭahārah?

A: If he performs the ghusl or tayammum before morning adhān, his fast is valid, even if there is an involuntarily discharge of semen afterwards.

Masturbation

134. If a fasting person does something intentionally which leads to discharge of semen, the fast is void.

Kaffārah of Masturbation While Fasting

135. Someone masturbated although he knew that masturbation would invalidate the fast. Does he have to offer the two-fold kaffārah?

A: The two-fold kaffārah is not obligatory for him if he masturbated intentionally and ejaculated, although it is a recommended caution to pay the two-fold kaffārah.

The Habit of Masturbation and rule of Fast

136. For a number of years, a person was in the habit of masturbating during the month of Ramadan and at other times. What is the rule regarding his prayers and fasts?

A: Masturbation is absolutely prohibited. When it leads to discharge of semen, it makes one junub. To masturbate while fasting amounts to breaking the fast by ḥarām means. If one performs prayers and fasts in the state of janābah, i.e., without performing ghusl or tayammum, his prayers and fasting are void and he must perform their qaḍā'.

To Watch Erotic Scenes While Fasting

137. someone who is fasting looks at a sexually arousing scene during the month of Ramadan and becomes junub, does it invalidate his fast?

A: If he looks in order to ejaculate, he knows that he will become junub if he looks at it, or he is in the habit of that yet looks at it intentionally and becomes junub, then, the rule of intentionally becoming junub applies to him. So he should observe both qaḍā' and kaffārah.

To Become Junub due to Talking to a Non-maḥram

138. I had an emission of semen during the blessed month of Ramadan for no reason other than excitement that I felt during a telephone conversation with a non-maḥram woman. If the phone conversation was not for the purpose of pleasure, is my fast invalid? And if it is, do I have to pay kaffārah as well?

A: If you had not been in the habit of having emission while conversing with a woman and the semen was discharged involuntarily, then your fast is valid and you are not liable to anything.

Wet Dream While Fasting

139. Wet dream does not invalidate fast. There is no need to avoid sleeping if he knows he will have wet dream while sleeping.

140. If one wakes up while semen is discharging, he is not obligated to prevent it.

141. During the month of Ramadan, a fasting person sleeps after morning/noon prayer but experiences wet dream, what should he do? Is his fast void?

A: His fast is valid.

To Have a Wet Dream and Wakes up After Fajr

142. A person sleeps prior to, or after, morning adhān. He becomes junub, realizing it after morning adhān. How much time does he have to perform ghusl?

A: Being junub under the mentioned condition does not invalidate that day's fast. However, it is obligatory for him

to perform *ghusl* for prayers, and he may delay it until the time of prayers.

Wet Dream after *Fajr* in Ramadan

143. If I have wet dream after *fajr* in Ramadan, What should I do?

A: Your fast is valid but you should make *ghusl* for noon prayer.

To Attribute a Lie to Allah, the Prophets and the Infallible

144. To attribute a lie to Allah, the prophets S.A.W and the infallible as, by obligatory caution, invalidates fast although on repents later and declare that it was a lie.

To Attribute a Lie to Fatimah Al-Zahra as

145. Is the fast valid if someone attributes a lie to Fatimah Al-Zahra?

A: Yes, by obligatory caution, it makes fast invalid.

To Attribute the Tradition of the Cloak to Fatimah Al-Zahra as

146. Is the tradition of the Cloak [Kisā'], which is narrated by Faṭimah al-Zahrā (a.), a reliable tradition? Is it permissible to attribute it to her during fasting?

A: If the tradition is attributed quoting the books where it has been reported, there is no problem with it.

To Recite Supplications in Ramadan Doubting Its Authenticity

147. There are certain supplications for the month of Ramadan each of which is specified for a day in a sequence, starting with the supplication for the first day, followed by the one for the second day and so on. What is the rule on reciting them if there is a doubt as to their authenticity?

A: There is no problem in reciting them in the hope of being desired in shar'.

Not To Make Thick Dust Reach the Throat

By obligatory caution, a fasting person should not swallow the thick dust raised by sweeping a dusty ground. Swallowing smoke of cigarettes and other tobacco products invalidates fast by obligatory caution.

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Swallowing Dust by a Fasting Person

148. I work in an iron ore mine and the nature of my work requires me to enter the mine daily. While working with mining equipment dust enters my mouth. This is my daily routine throughout the year. What is my duty? Is my fast valid?

A: Swallowing thick dust invalidates the fast by obligatory caution. Therefore, one must guard against it. However, the entering of dust into the mouth and the nose does not invalidate the fast unless it reaches the throat.

Fast of Cigarette Addicts

149. I am addicted to smoking. No matter how much I try not to be irritable in the blessed month of Ramadan, I can not abstain from conduct that disrupts the peace of my family and puts me into a nervous state. What is my duty in this situation?

A: It is obligatory for you to fast in the month of Ramadan and it is not permissible for you to smoke while fasting. You should not treat others harshly without justification either.

150. Can an addict to cigarettes, who should smoke some cigarettes per day, fast? Is his fast valid?

A: By obligatory caution, one should avoid smoking tobacco products during fast. Compulsion does not remove obligation of fasting.

Smoking/Using Drugs

151. Please, give your opinion concerning smoking by a person who is fasting.

A: By obligatory caution, one has to avoid taking in cigarette smoke and the like while fasting. The same rule is applied to drugs absorbed through nose or put under the tongue.

To Use Nās while Fasting

152. Some people use 'nās,' which is made up of tobacco and other constituents, and they put it under their tongues for a few minutes, then they spit it out. Does that void the fast?

A: By obligatory caution, a fasting person should avoid all tobacco products as well as drugs absorbed through nose or (under the) tongue.

Immersing One's Head into Water

153. Immersing one's head completely into water invalidates fast by obligatory caution and one should perform its qaḍā' later.

154. As far as the rule mentioned in the previous issue is concerned, it makes no difference whether or not one's body is inside the water while he puts the whole head under water.

155. If one immerses one half of his head into water and takes it out to put the other half under water, the fast is valid.

156. If the whole head is under water but some hairs are above water, the fast is void.

157. If one doubts whether or not the whole head is under water, the fast is valid.

158. If a fasting person falls into water unintentionally so that the whole head is under water, the fast is not void but he should bring his head out of water right away. Also, if he forgets that he is fasting and immerses his head under water, the fast is valid. However, he should take it out as soon as he remembers.

To Immerse One's Head under Muḍāf Water

159. Does immersing the head under muḍāf water invalidate fast?

A: It does not invalidate fast except for rosewater. By obligatory caution, one should not immerse his head into rosewater.

To Immerse into Water Wearing Diving Suits

160. What rule applies to someone who immerses himself in water wearing waterproof clothing such as a diving suit which does not allow the body to become wet?

A: If the clothing has close contact with his head, it is problematic to say his fast is valid. Hence, as an obligatory caution he should perform its qaḍā'.

To Pour Water over the Head

161. The gums of a person who is fasting bleed a lot. Does that invalidate his fast? Moreover, is it permissible to pour water over one's head with a jug?

A: Bleeding of gums does not invalidate the fast unless the blood is swallowed. Also one's fast is not affected by pouring water over one's head with a jug or the like.

Ghusl by Immersion due to Forgetfulness

162. A fasting person is unaware that he is junub. In the afternoon, he notices and performs ghusl by immersion. Does this invalidate his fast? And if he realizes what he has done only after performing the ghusl, does he have to perform the qaḍā' of the fast?

A: If one performs ghusl by immersion out of forgetfulness (of the fact that he is fasting) or inadvertently, then both his fast and ghusl are valid; thus, he does not have to perform the qaḍā' of the fast.

To Enema

163. To enema invalidates fast even in case, it is necessary for treatment.

To Use Vaginal Suppositories

164. There are certain medicines (suppositories) for feminine illnesses that are applied through the vagina. Does their use invalidate the fast?

A: The use of such medicine does not invalidate the fast.

165. I am a married woman. As a pregnant woman, it was difficult for me to fast. I had been advised to use some suppositories, is it obligatory for me to perform qada' of the fasts during which I used suppositories?

A: Using suppositories does not invalidate fast.

Vomiting

166. If one vomits on purpose, the fast is void even in case, he is forced to do so due to an illness or the like. However, if it happens inadvertently or involuntarily, it is no problem.

167. If something comes up to the mouth while burping, one should pour it out. However, if it is swallowed involuntarily, the fast is valid.

To Vomit in a State of Nausea

168. A fasting person vomits as he is in a state of nausea, what about his fast?

A: It is no problem if it occurs involuntarily. If he vomits on purpose, the fast is void.

Some Rules on Fast Invalidators

169. Fast becomes void due to fast invalidators only if one does so on purpose and voluntarily. However, if it is not on purpose and willful, e.g. one slips and his whole head goes under water, one eats because one forgets that he is fasting, they pour food inside his throat by force, then his fast is valid.

170. If they make a fasting person to eat, e.g. tell him if you do not eat we injure you or damage your property and he eats to prevent the loss, his fast is void.

171. If a fasting person does a fast invalidator inadvertently and then thinking his fast is void does a fast invalidator on purpose, his fast becomes void.

To Use Perfume while Fasting

172. What is the rule on fast in Ramadan while wearing perfumes?

A: It is *mustahabb* to wear perfume; but smelling the scent of plants is *makrūh*.

A Physician Forbids Fasting

The Criterion for Validity of a Physician's Forbidding

173. Considering that some physicians are not aware of Islamic laws, should the patient obey a physician's order if he forbids fasting?

A: If the physician's statement makes the patient certain that fasting is harmful for him or he fears of harm in fasting — either on the basis of his statements or on some other reasonable grounds — then it is not obligatory for him to fast.

Interdiction by an Untrustworthy Physician

174. Some physicians who are not truly committed to Islamic laws forbid their patients to fast, claiming that fasting is detrimental to their health. Should their orders be acted upon or not?

A: If the physician is not trustworthy and his statements are not relied upon to the extent that the patient fears harm due to fasting, then his statements are not worthy of notice. Otherwise, they should not fast.

To Fast Despite of the Physician's Interdiction

175. An ophthalmologist ordered me not to fast due to an eye disease. But, I did not pay attention to his order and began fasting. However, while fasting I felt a pain in the afternoons on some days. Now, I wonder whether I should refrain from fasting or bear the pain until sunset. Basically, is it obligatory for me to fast? And should I maintain the fast on the days when I am not certain whether I can continue fasting until sunset or not? What should my intention be?

A: If you are confident — due to what your physician said — that fasting is harmful for your health or you fear so, then it is not obligatory for you to fast. In fact, it is not permissible for you to fast in such a situation, and the intention to fast is not correct when there is fear of harm. When there is no fear of harm, the fasting intention is not problematic, but the validity of your fast depends on the actual absence of harm.

176. Last year, I had surgery on my kidneys, and the surgeon ordered me not to fast for the rest of my life. However, I eat and drink normally and do not feel any signs of illness. What is my duty?

A: If you personally do not fear any harm in fasting and there is no shar'ī ground for that, you are obligated to fast during the month of Ramadan.

Not to Fast due to a Physician's Order but to Find out Otherwise

177. A physician told a patient that fasting is harmful for his health. However, after a few years, he realized that fasting was not harmful for him and the physician was wrong in excusing him from fasting. Does he have to pay kaffarah in addition to performing qaḍā'?

A: If he had refrained from fasting due to fear for his health based on an experienced and reliable physician's diagnosis or some other reasonable basis, he has only to perform the qaḍā' of the missed fasting.

Fear of Harm

The Criterion for Fear of Harm due to Fast

178. My mother is seriously sick, and my father is also physically weak. Nevertheless, both of them fast. Sometimes, it is quite evident that fasting aggravates their illness. So far, I have not been able to persuade them to refrain from fasting at least at times when their illness is serious. Please guide us concerning the rule that applies to their fasting?

A: The criterion in determining the inability to fast, or whether fasting causes illness, or aggravates it, is the opinion of the fasting person himself. However, if he knows that fasting is harmful for him or fears of harm and he still decides to fast, it is *ḥarām*.

To Break Fast due to Fear of Harm

179. Someone with a strong excuse doubted — 50% probability — that fasting was not obligatory for him, so he did not fast. Later it became clear to him that fasting was obligatory for him at that time. What is the ruling in respect of performing the *qaḍā'* and paying *kaffārah*?

A: If one breaks a fast in the month of Ramadan, merely due to the possibility that fasting is not obligatory for him, then he must carry out its *qaḍā'* and pay the *kaffārah* as well. However, if one did not fast out of rational fear that fasting would be harmful for him, then it is not necessary for him to pay *kaffārah*, but he must perform the *qaḍā'*.

Fast of Special Patients

Fast of Kidney Patients

180. I am a kidney stone former and the doctors have prohibited me from fasting. In fact, it suffices to drink three glasses of water either once or three times a day. what is my duty regarding fasting during the blessed month of Ramadan?

A: If preventing from your illness requires that you drink water and other fluids during the day, it is not obligatory for you to fast; rather, it is not permissible. By drinking water, the fast becomes void.

Fast of Diabetics

181. Diabetics are required to take insulin injections once or twice a day. Also, their meals should not be delayed or taken at long intervals; otherwise they might go into a coma or get fits. That is why physicians advise them to have four meals a day. Please give your opinion concerning their fasting.

A: If abstaining from eating and drinking from dawn to sunset is harmful to their health or they fear of harm, fasting is not obligatory for them. In fact, it is not permissible for them to fast.

To Take Pills While Fasting

182. Is it permissible to take pills for high blood pressure during fasting?

A: If taking these pills during Ramadan is necessary for treating high blood pressure, it is permissible, but it invalidates the fast.

183. If we think taking tablets for treatment is not regarded as eating or drinking in the common view, would taking them void the fast?

A: Taking tablets through the mouth invalidates the fast.

The Exigency of Using Medicine

184. A person is sick and should take pills, prescribed by the physician, three times a day; can he fast?

A: No, he cannot fast.

Artificial Respiration

185. Does receiving artificial respiration, done by a mechanical device, invalidate fast?

A: No, it does not make fast invalid.

To Use Asthma Spray

186. There is a medicine for asthma patients, which is in the form of a spray containing a vapor-borne powder which enters the patient's lungs through the mouth providing him relief. At times, asthma patients need to use it several times a day. Is it permissible to fast while using such a spray?

A: If it is used only to open respiratory tract, it does not validate fast.

187. I am suffering from a lung disease and cannot avoid the medicine, especially when it is aggravated. I use spray as a medicine and in severe situations use some device as well. Can I use medicine while fasting?

A: If it is used only to open respiratory tract, it does not validate fast.

Injection While Fasting

Vaccination

188. What is the rule on hepatitis vaccination while fasting? Does it invalidate fast?

A: If it is intramuscular injection, it is no problem.

Infusions/Injections

189. Please explain your view on having injections while fasting during the blessed month of Ramadan?

A: It is based on obligatory precaution for the fasting person to avoid having any kind of supportive, nutritional or intravenous injections. The same rule is applied to all kinds of intravenous fluid infusions. However, there is no objection to using anesthetic injections and intramuscular ones for treatment purposes.

190. What is the rule on receiving infusion during the month of Ramadan?

A: By obligatory caution, one should avoid intravenous fluid infusions, whether it is supportive, nutritional or the like, including those used for treatment purposes.

Blood Transfusion

191. I am suffering from thalassemia and should receive blood during fast. Is my fast valid or I should perform its qadā'?

A: To be a recipient in blood transfusion invalidates fast.

To Bleed While Fasting

192. Does it invalidate my fast if I make my body bleed or give blood?

A: It is not among fast invalidators. However, it is *makrūh* for a fasting person, if it leads to — in bloodletting, etc. — his weakness.

Rules of Dentistry

Dental Restorations/ Extractions for a Fasting Person

193. Do dentistry acts, like extractions, root canal therapy, anesthesia, and fillings make fast invalid?

A: If nothing enters the throat, the fast is valid.

Bleeding in the Mouth While Fasting

194. If a person who is fasting bleeds in the mouth, does it invalidate his fast?

A: Bleeding in the mouth does not void a fast. However, it is obligatory to prevent blood from reaching the throat.

Blood of Gums and Teeth

195. In Ramadan month, should I purify/rinse inside my mouth if my gums/mouth bleeds?

A: It is not permissible to swallow it. It is ruled as breaking fast with ḥarām if one does so on purpose during fast. However, rinsing inside the mouth is not necessary.

To Doubt Swallowing Gums Blood

196. My gums often bleed and the blood gets mixed with saliva. At times I am not sure whether the saliva that enters my throat is mixed with blood or not. Please tell me what I am supposed to do to overcome this problem.

A: If the blood from your gums dissolves in the saliva, then the saliva is pure and can be swallowed. If you are not sure whether the saliva is mixed with blood or not, it can still be swallowed without affecting the fast.

Using Orthodontic Retainers

197. While fasting, may I use a movable orthodontic retainer?

A: There is no objection to it.

Rules during pregnancy and breastfeeding

Fast of a Pregnant Woman

198. A pregnant woman does not know whether fasting will harm the baby or not. Does she have to fast?

A: If she has reasonable grounds to fear that fasting would harm her baby, then, it is not obligatory for her to fast, otherwise she must fast.

Fasting of a Breastfeeding/Pregnant Woman Fearing of Harm

199. A woman was pregnant during two consecutive Ramadans and could not fast during those two years. Now that she is able to fast, what is her duty? Does she only have to perform the qaḍā' for the two months, or does she have to carry out the twofold kaffārah as well? What is the rule concerning her delaying the fasting?

A: If she did not fast during the month of Ramadan due to a shar'ī excuse, she is only liable for their qaḍā'. However, if she did not fast because she feared it might harm the fetus or the baby, she has to give fidyah, i.e. one mudd (750 grams) of food for each day, in addition to making their qaḍā'. And if she delayed the qaḍā' beyond the following Ramadan without a shar'ī excuse, another fidyah is obligatory for her as well, i.e. she should give one mudd [750 grams] of food to a poor person for each day.

If her excuse was fearing of harm for herself, rules of other cases of fearing of harm are applied, i.e. if the fear continues to the next Ramadan, she is not to perform qaḍā' and she is only required to pay one mudd (750 gm.) of food as fidyah.

200. If fasting during the month of Ramadan is harmful for a breastfeeding/pregnant woman and it continues like that until the next Ramadan, does it suffice to pay fidyah without performing the missed fast like a patient?

A: The rules of a patient are applied here.

Menses

To Experience Menses While Fasting

201. If a woman's periods begin two hours or more before the maghrib prayers in the month of Ramadan, will her fast be null and void for that day?

A: Her fast is void.

202. If a woman's menstrual cycle starts while she is fasting on the specific day that she had made a nadhr to perform, what should she do?

A: Her fast is void because of the menstrual cycle, and she has to perform its qaḍā' after she is clean again.

203. If during her keeping 60 fasts as kaffārah, the menstrual period of the woman or something like that starts, what should she do?

A: After she becomes clean, she may continue with the kaffārah fasts. She is not required to start it from the beginning.

Becoming Clean of Menses before Morning Adhān

204. If a woman becomes clean of her menses before morning adhān, what is her duty?

A: If there is enough time to take ghusl, she should take it; otherwise, she should do tayammum and her fast will be valid. However, if she does not take ghusl or tayammum on purpose, her fast becomes void and she has to observe kaffārah for it.

To Discover That She Is Clean of Menses only during the Day of Ramadan

205. A woman does not take ghusl before morning adhān during the month of Ramadan, because she is not confident about her being clean. However, she discovers during the day that she had become clean, should she abstain from fast invalidators till maghrib?

A: In the given situation, if she did not commit anything which may break fast, she should intend fasting. Anyhow, it is an obligatory caution that she make up for this fast in qaḍā' later. However, if she did a fast invalidator, she will not be required to observe kaffārah for this missed fast.

Conditions for Zakat ul-Fitrah to Be Obligatory

Zakat ul-Fitrah of the Guests

225. What is the ruling of zakat ul-fitrah of a guest who comes to our home at the night before Eid ul-Fitr?

A: Paying his zakat ul-fitrah is not the duty of the host.

226. If one, who has some guests at the night, discovers the next morning that it is Eid ul-Fitr, is he required to pay the guests' zakat ul-fitrah?

A: Not being aware of moon sighting does not affect the ruling of paying zakat ul-fitrah. Anyhow, as said before, paying zakat ul-fitrah of a one-night guest is their own duty.

227. If the guest pays his own zakat ul-fitrah, does that release the host from this obligation?

A: In a case that guest is considered the host's dependent, if they pays their own zakat ul-fitrah on the behalf of the host and by his permission, the host is released from paying it.

Zakat ul-Fitrah of the Needy

228. Is a person, who is financially needy, required to pay zakat ul-fitrah?

A: If one is needy, they are not required to pay zakat ul-fitrah. However, if they have 3 kg. of wheat or the like or its value, it is mustahabb that they pay it as zakat ul-fitrah. Anyhow, if one has family members who are dependent on him, it is mustahabb that he pays zakat ul-fitrah to one of them, the latter pays it to another one and so on. It is also mustahabb that the last person pays zakat ul-fitrah to a person who is not among the family members.

Zakat ul-Fitrah of a Woman Who Provides for Her Family's Living

229. If a woman helps her husband to provide for their family's living, who should pay their zakat ul-fitrah?

A: If the wife is dependent on her husband, the husband should pay his and her zakat ul-fitrah provided that he affords it. Anyhow, if the wife is neither dependent on her husband nor on any other person, she should pay her zakat ul-fitrah herself.

Zakat ul-Fitrah of a Nāshizah Wife

230. In case the wife does not yield to her husband's sexual needs, is her husband exempted from paying her zakat ul-fitrah?

A: No, her husband is required to pay her zakat ul-fitrah unless she is dependent on another person.

Wife's and Children's Duty if One Does not Pay Zakat ul-Fitrah

231. What is the duty of one's wife and children if he does not pay zakat ul-fitrah?

A: They have no duty. They are not required to pay zakat ul-fitrah.

What Is to Be Paid as Zakat ul-Fitrah and How Much

What Is to Be Paid as Zakat ul-Fitrah

232. Should zakat ul-fitrah be paid from the usually consumed food or the sharʿī one?

A: If they pay wheat, barley, date, rice or the like, it is enough. It is not necessary to be paid from the main daily food item of the giver.

The Amount of Zakat ul-Fitrah

233. How much should one pay as zakat ul-fitrah?

A: One should give a deserving needy person one sā` (3 kg.) of food (wheat, barely, date, rice, currant, corn, or the like) or its value as zakat ul-fitrah for themselves and each individual who are dependent on them.

Time and Place of Paying Zakat ul-Fitrah

Time of Putting Zakat ul-Fitrah aside

234. When should one put zakat ul-fitrah aside?

A: One may put zakat ul-fitrah aside when the moon of the month of Shawwāl is sighted. For a person who offers Eid ul-Fitr prayer, it is an obligatory caution to pay or put aside zakat ul-fitrah before Eid prayer. However, if one does not offer the prayer, they may delay fitrah payment until 'noon'.

Putting Zakat ul-Fitrah aside and Making Use of It

235. If one puts some amount aside as zakat ul-fitrah, can they use it and then put another amount in its place?

A: No, they should pay the same amount they put aside as zakat ul-fitrah.

Paying Zakat ul-Fitrah before the Month of Ramadan

236. Is it allowed to pay zakat ul-fitrah to the needy person before the month of Ramadan?

A: No, that is invalid. However, one may give him the amount as a loan and on Eid day consider it as zakat ul-fitrah.

Sending Zakat ul-Fitrah to Another City

237. May we pay zakat ul-fitrah at another city?

A: Unless there is a deserving person in one's city, they may send their zakat ul-fitrah to another city.

To Pay Zakat ul-Fitrah prior to Eid Ul-Fitr

238. If at another city or country, there are people more deserving and needy, are we allowed to pay zakat ul-fitrah some days before Eid so that we can send it to them? What is the ruling if we phone somebody there to pay them with the intention to pay him the same amount any time we meet him?

A: There is no problem in giving the power of attorney to somebody to pay zakat ul-fitrah on your behalf with no difference between what is mentioned in the question. However, it is a must to pay zakat ul-fitrah at its specific time.

To Forget Paying Zakat ul-Fitrah

239. We forgot to pay zakat ul-fitrah. What should we do?

A: If you did not pay zakat ul-fitrah, you will not be exempted from paying it. In such a case, you should put it aside and pay it without intending being adā' or qaḍā'.

Areas of Spending Zakat ul-Fitrah

How to Pay Zakat ul-Fitrah

240. Can one pay zakat ul-fitrah to the family of a non-religious needy person?

A: `Adālah (justice) of the zakat ul-fitrah receiver is not conditional. However, according to caution, one should not pay it to a person who openly commits major sins.

To Pay Zakat ul-Fitrah to Whom We Are Required to Maintain

241. Can a father pay his zakat ul-fitrah to his deserving son who is a student?

A: If the children are needy, the parents are required by shar` to provide for their living and not allowed to pay them zakat ul-fitrah for covering their life needs. However, there is no problem in doing so for settling their loan or providing them with those needs whose providing is not the parents' duty.

Collecting Zakat ul-Fitrah and Distributing Equally among the Needy

242. As a charity for helping the needy and orphans, we collect zakat ul-fitrah after Eid prayer in the main masjid of our village. As you know the value of each sâ` (share) varies. Our question: can we distribute the whole collected amount among the needy equally, e.g. to give each needy person 20.5 sâ` (more or less)?

A: As per the obligatory caution each needy person should not receive lesser than one sâ` or its value no matter whether or not all the needy receive zakat ul-fitrah. One may pay each needy person several sâ`s or even an amount which covers their yearly expenses. It is a caution not to give a needy person, and the latter not to receive, an amount which exceeds their yearly expenses.

Paying Zakat ul-Fitrah to One's Relatives

243. Is it permissible to pay zakat ul-fitrah to one's honorable deserving relative as a gift?

A: One may give it to them as a gift without being necessary to tell them that it is zakat ul-fitrah. However, one should pay it to them with the intention of zakat ul-fitrah.

244. May one pay zakat ul-fitrah to their brother?

A: If they are needy, there is no problem in that. Rather, to pay zakat ul-fitrah to one's relatives, neighbors, those who left their countries for religious goals, Islamic scholars, wise men, and other people with priority is mustahabb.

Spending Zakat ul-Fitrah on Cultural Affairs

245. Can we spend zakat ul-fitrah on cultural and religious affairs aiming for propagating Islamic teachings?

A: There is no problem in spending zakat ul-fitrah for propagating Islamic teachings. Anyhow, it is a caution to give it to the needy.

Zakat ul-Fitrah of Sayyids

246. My wife is a sayyid woman. In view of the fact that I am a non-sayyid, paying her zakat ul-fitrah rests with me and zakat ul-fitrah of sayyids are separately collected, should I put my wife's fitrah in the place special for sayyids' fitrah?

A: The criterion in paying zakat ul-fitrah is the family provider not family members. Therefore, you are not allowed to put your zakat ul-fitrah in the sayyids' box even though your wife is sayyid.

Paying Zakat ul-Fitrah to Needy Sayyids

247. Can we pay zakat ul-fitrah to needy sayyids?

A: Non-sayyids are not allowed to pay their zakat ul-fitrah to sayyids.

Spending Zakat ul-Fitrah on Treating Needy Patients

248. The treatment of the ill daughter of a financially poor person costs a lot of money, can we give him zakat ul-fitrah for this goal? What if we discover later that he was not deserving help?

A: If he is needy, he is not required to pay zakat ul-fitrah and you may pay him your own fitrah. If you understand later that he was not needy, then in case the money you paid him is still untouched, you may claim it and pay it again to whoever deserves it. However, if you fail to take it back, you should repay zakat ul-fitrah to the needy.

Eid ul-Fitr Prayer

Eid ul-Fitr Prayer in the Time of Occultation of the 12th Imam (a.s.)

249. What kind of obligatory duties are the two Eid prayers and Friday prayer in your opinion?

A: The two Eid (Fitr and Adha) prayers are not obligatory, rather they are *mustahabb* in the present time but the Friday prayer is an optional (*takhyīrī*) obligation.

Leading Eid Prayer by an Imam Who Is not Appointed by the Jurist Leader

250. In the present time — that the jurist leader has an authority — is leading Eid prayer only possible for the jurist leader and his authorized representatives or other imams of congregational prayer in masjids and other places can lead it?

A: There is no problem in leading Eid prayer by those who are not appointed by the jurist leader hoping being desired by shar' (with *rajā'* intention) and not for its being mentioned in the Islamic tradition. That said, although it is better not to be led by them.

Leading Eid Prayer by Imams of Congregational Prayer in Masjids

251. In the past, every imam of congregational prayers used to perform Eid ul-Fitr prayers in his masjid. Is it permissible for imams of the masjids in the current time to hold the two Eid prayers?

A: At the time being, it is permissible for the representatives of the Jurist Leader — who are permitted by him to hold Eid prayers — and also for the Friday prayer imams, who have been appointed by him, to hold Eid prayers in congregation. As for any other individual, it is based on caution to perform them individually. It is no problem if they perform the two prayers in congregation as something hopefully — not surely required — desired in Islamic law. If it is deemed necessary/beneficial that only one Eid prayer be held in a city, it is preferable not to be led by anyone other than the Imam of Friday prayer appointed by the Jurist Leader.

Saying Iqāmah before Eid Prayer

252. Does Eid ul-Fitr prayer have any iqāmah?

A: It does not have any iqāmah.

253. If an imam of congregational prayer recites iqāmah for Eid ul-Fitr prayer, what will be the rule of his prayers and that of others who are praying behind him?

A: It harms neither the Eid prayer of the imam nor those of the followers.

To Join Friday or Eid Prayer during the 2nd Rak'ah

254. If someone joins the prayer of Eid ul-Fitr/ Eid ul-Adha or Friday prayer during the 2nd rak'ah, what is their duty?

A: They should complete the remaining part of the prayer individually.

To Make more or less Qunūts in Eid Prayer

255. Does any increase or decrease in the qunūt of Eid prayers make them invalid?

A: Prayers are not invalidated by this if by increase or decrease it is meant to elongate or shorten the qunūt itself. While if it means increase or decrease in the number of the qunūts, one should offer the Eid prayer as it is mentioned within the books of jurisprudence.

To Doubt the Qunūt of Eid Prayer

256. If one doubts the number of qunūts in Eid ul-Fitr or Eid ul-Adha prayer, i.e. unsure whether he has done four or five qunūts, what shall he do?

A: Unless he passed its place, he should consider the lesser number.

To Delay Eid Prayer for Unity Purpose

257. Is it alright, for the purpose of maintaining unity and solidarity, to offer Eid prayer on the 2nd of Shawwāl especially with the presence of some hadiths which indicate the permissibility of offering Eid prayer on the 2nd or 3rd day of Shawwāl?

A: Whatever the case is, to offer Eid prayer on the 2nd day of the month of Shawwāl as something hopefully desired in Islam is no problem.

Making up for Eid Prayer in Qaḍā'

258. Is there any qaḍā' for Eid ul-Fitr prayer?

A: It does not have any qaḍā'.

Missed Fasts which Requires Qaḍā' Only

259. A person, who does not intend to fast in Ramadan or fasts to show off without committing any act which invalidates fasting, should make up for the fast of that day in qaḍā' without being required to observe kaffārah.

260. If a junub individual forgets to take ghusl of janābah during the month of Ramadan and fasts once or several days in a state of janābah, he should make up for these fasts in qaḍā'.

261. If one, without investigating about fajr arrival, does something that invalidates fast and then they come to know that fajr had been arrived, they should make up for this fast in qaḍā'. But if after investigation they become sure that fajr has not arrived and eat something to discover later that it was fajr time, they are not required to make up for it.

262. If during the day of the month of Ramadan one becomes sure — due to darkness in the sky — that it is maghrib or somebody — whose telling is reliable by shar' — tells that maghrib has arrived and one breaks fasts depending on that yet he comes to know later that maghrib had not arrived, one should make up for that fast in qaḍā'.

263. If one due to cloudy weather thinks that it is maghrib and breaks his fast but comes to know later that maghrib had not arrived, one is not required to make up for this fast in qaḍā'.

264. In the month of Ramadan, unless one is sure that fajr time arrives, they may perform any fast invalidator but if they come to know later that it was fajr time, the ruling is made clear in issue 261.

265. In the month of Ramadan during the day time, unless one is sure that maghrib has arrived, one is not allowed to break his fast. Anyhow, if one becomes sure that maghrib has arrived and breaks fast to come to know later that maghrib had not arrived, the ruling is mentioned in issues 262 and 263.

266. If a fasting person rinses out their mouth for wuḍū' of an obligatory prayer and some water is swallowed involuntarily, one's fast is in order and they are not required to make up for it. But if one does the same not for wuḍū' of an obligatory prayer, they should — by obligatory caution — make for this fast in qaḍā'.

Rules of Making up for Fast in Qaḍā'

267. If, during the month of Ramadan, a person remains unconscious or in coma for a day or several days and they miss one or several fasts, they are not required to make up for the fast/s in qaḍā'.

268. If somebody misses one fast of Ramadan out of intoxication (e.g. being intoxicated, they do not make the intention of fast), they should make up for this fast in qaḍā' even though they abstain from fast invalidators for the whole day.

269. If somebody makes the intention to fast but becomes intoxicated afterward for the whole day or a part of it, they should – by obligatory caution – make up for this fast in qaḍā', especially in sever intoxication states which affect one's reason. It makes no difference, for this and the previous issues, whether consuming the intoxicating material is ḥarām for the person or it is ruled ḥalāl for them due to an illness or as they do not know that it is intoxicant/alcohol.

270. A woman, who does not fast due to menstruation or after giving birth to a baby, should make up for these missed fasts in qaḍā' after the month of Ramadan.

271. A person missed some fasts of Ramadan due to some excuse, but he does not know how many fast he missed, e.g. he does not know he started his journey on the 25th of Ramadan so that he missed six fasts or on the 26th to owe five fasts. In this case, he may perform five fasts. However, if he knows the onset of his excuse, e.g. he started his journey on the 5th but does not remember whether he returned on the 10th or 11th so that he missed five or six fasts respectively, he should — by caution — consider the bigger number.

272. If one has missed fasts of several Ramadan months, he may compensate for the one he wants first. However, if the time for the last Ramadan's missed fasts is too short, say he missed five fasts during the last Ramadan and the next Ramadan will start after five days, by caution he performs the missed fasts of the last Ramadan first.

273. While observing qaḍā' of missed fast of Ramadan, one may break his fast before 'noon' unless the time is too short, i.e. the number of last Ramadan's missed fasts equals that of the days remains to the next Ramadan. In this case, by caution he does not break his fast even before 'noon'.

274. One who does not fast in Ramadan due to an illness is exempted from their qaḍā' — provided that his illness continues to the next Ramadan — but should pay one mudd of food for each fast.

275. If one does not fast in Ramadan due to traveling and his travel continues until next Ramadan, performing qaḍā' fasts does not cease to be obligatory and he should fast later. It is mustaḥabb caution to pay one mudd (750 gm.) of food for each fast as kaffārah.

276. If one does not fast in Ramadan due to an excuse and does not make its qaḍā' before the next Ramadan either while he is not excused any more, he should make its qaḍā' and pay one mudd (750 gm.) of food for each fast.

277. If one delays qaḍā' of a Ramadan fast for several years, he should make its qaḍā' and pay one mudd (750 gm.) of food as kaffārah for delay of the first year but he has no other duty for the delay of the following years.

278. A person, who should pay one mudd for each fast, may pay kaffārah of several days to one poor person.

279. If the father — and the mother by obligatory caution — does not fast because of an excuse — other than travel — and does not make its qaḍā' either although he/she is able to, it is obligatory for the elder son to perform its qaḍā' — or hire someone else to do so — after the death of the parent. However, as to missed fasts due to traveling, it is obligatory for the elder son to perform its qaḍā' even if they find no opportunity to make its qaḍā'.

280. The eldest son should — by caution — make qaḍā' of the fasts his parents did not observe on purpose either individually or through hiring another person to do it.

To Observe a Mustahabb/Nadhr Fast while Owing Qaḍā' Fasts

281. A person owes some obligatory fasts, can he observe mustahabb fasts?

A: Whoever owes qaḍā' of the fasts of Ramadan month cannot fast a mustahabb one.

282. A person owes qaḍā' fasts of Ramadan month, can he make nadhr to fast?

A: If he wants to observe nadhr fast after qaḍā' fasts, his nadhr is in order.

Qaḍā' of Fasts Missed due to Traveling

283. Due to a journey made for an important religious mission, I became liable for the qaḍā' of eighteen days of Ramadan. What is my duty? Is it obligatory for me to perform qaḍā' of the missed fasting?

A: You must perform qaḍā' of the Ramadan fasts missed due to traveling.

To Break Fast due to Ignorance

284. Due to ignorance of the rules, a person does something that invalidates his fast, should he only perform qaḍā' of the fasting or should he pay the kaffārah as well?

A: If someone does something that invalidates his fast due to lack of knowledge about the shar'ī rule, e.g., he does not know that taking medicine like taking food invalidates fasting and takes medicine in Ramadan month during the day, his fasting is void. He should perform its qaḍā' but paying kaffārah is not required.

Not to Know the Number of Missed Fasts

285. A person does not know the exact number of days he has failed to fast or how many prayers he missed. What should he do? And what rule applies if he does not know whether he missed the fast intentionally or due to a shar'ī excuse?

A: It is permissible for him to perform only the qaḍā' of the prayers and fasts he is sure he missed. When there is doubt as to whether the fast was broken intentionally or not, kaffārah is not required.

To Doubt Making up Qaḍā' Fasts

286. If one is not sure whether they have done the qaḍā' of all missed fasts, what is their duty?

A: If they are sure they were obligated to perform qaḍā' of some fasts in the past, then it is obligatory to ascertain that they have fulfilled their duty.

Being Unable to Make up Qaḍā' Fasts

287. Due to misguiding propaganda of communists, some people did not perform their prayers and other obligatory duties for some years. But, after reading Imam Khomeini's letter to the leaders of the USSR, they repented. Now they are not able to make up for their missed obligations. What is the rule regarding them?

A: It is obligatory for them to make up for the missed obligatory prayers and fasts as much as possible and to make a will for those whose qaḍā' they are not able to perform.

To Miss Fasts due to not Knowing Signs of Puberty

288. It has been about six months since I reached the age of shar'ī puberty. Up until some weeks before my age of

sharʿī puberty I was under the impression that there was only one sign of ritual maturity, i.e. the completion of fifteen lunar years. Then I happened to read a book which spoke of the signs of maturity for boys. I read there of other signs of maturity which I really possessed but do not know the date of their occurrence. So, do I now have to perform the qaḍāʾ of my prayers and fasts? Taking into consideration that I would sometimes perform prayers and that I fasted the whole of Ramadan last year, what is the ruling in this case?

A: It is obligatory to perform the qaḍāʾ of all the prayers and fasts that you are certain you missed after becoming ritually mature.

289. I experienced wet dream before the age of fourteen but I did not know that it is one of the signs of sharʿī puberty. Therefore, I did not fast until I was fifteen years old. Is qaḍāʾ of fasts sufficient or I have to observe kaffārah as well?

A: Qaḍāʾ of fasts is obligatory.

Qaḍā' Fasts of a Sick

Illness Continues from This Ramadan to the Next Ramadan

290. I wear medical glasses and at the present, my eyes are too weak. The doctors tell me that if I do not strengthen my physique my eyesight will get weaker. If I am unable to perform the Ramadan fasts, what is my duty?

A: If fasting is harmful for your eyes, you are not obligated to fast; in fact, it is obligatory that you refrain from fasting. And if your illness continues until the next Ramadan, then your duty is to give one mudd [750 grams] of food to the needy for every day that you did not fast.

Qaḍā' of Fasts while Illness Continues for Several Years

291. My mother was ill for a period of almost 13 years and could not fast. I know for certain that what prevented her from this duty was her need to take medicine. Please tell us if it is obligatory for her to perform the qaḍā' for these missed fasts.

A: If she was not able to fast due to her illness, she does not have to perform the qaḍā' for those days.

Qaḍā' Prayer/Fast of Alzheimer's Patients

292. An alzheimer's patient passed away. Was fast/prayer obligatory for him? What is our duty in this regard?

A: If his illness did not reach the level of being mad, he had to pray and fast. If he did not, his elder son should do its qaḍā' unless he had made a will in this regard and its value does not exceed one third of his estate. In case of will, they may hire someone to perform his qaḍā' prayer/fast.

Qaḍā' Prayer/Fast of the Parents

Qaḍā' Prayer/Fast of the Parents

293. If the eldest child of a deceased person is a female and his/her second child is male, is it obligatory for this son to perform the missed prayers and fasts of the mother and the father?

A: The criterion is that the male child is the eldest among the sons, if the father has any sons. As for the assumption in question, it is obligatory for the son, i.e. the father's second child, to perform his father's missed prayers and fasts. By obligatory caution the same rule is applied to his mother's missed prayers and fasts as well.

Qaḍā' of Intentionally Missed Fast of the Father

294. If a father forsakes all of his worship duties intentionally, will it be obligatory for his eldest son to perform all of the prayers and fasts his father missed over 50 years?

A: Even in the given case, caution goes with the performance of the missed prayers and fast.

Qaḍā' Fast of the Father Missed after a Brain Stroke

295. My father had a brain stroke. As a result, he remained ill for two years and was unable to distinguish between good and bad. That is to say, he lost his mental senses. During this two year period, he was not able to perform his prayers or fasts. Since I am the family's eldest son, is it obligatory for me to perform his missed prayers and fasts? Of course, I know that if he had been fine, it would have been obligatory for me to perform those missed prayers. I would appreciate your advice in this regard.

A: If his mental defect did not reach the level of insanity and he was not unconscious throughout the whole time of prayers, you would be obliged to make qaḍā' of his missed prayers and fasts, otherwise there is nothing obligatory for you.

No Priority between One's Qaḍā' Fast and That of the Father

296. If the eldest son already has the obligation to perform some missed prayers and fasts of his own when the performance of his father's missed prayers and fasts is also added to his obligations, which one of the two will have priority?

A: He has the choice in this situation; therefore, it is correct for him to start performing either of them.

Death of the Elder Son

297. If the eldest son — whether mature or not — dies before his father, will it become obligatory for any of the other sons to perform the missed prayers of his father?

A: The performance of the father's missed prayers and fasts is obligatory for the eldest son who is alive when his father dies, even if he is not the father's first child or son.

298. If the eldest son who had the obligation to offer his father's missed prayers dies, will this obligation pass on to the eldest son's inheritor or to the grandfather's second eldest son (the brother of the eldest son)?

A: The performance of the father's missed prayers and fasts, which were obligatory for his eldest son, will not become obligatory for the latter's son or brother upon his death after that of his father.

Doubted Qaḍā' Fast of the Father

299. My father missed fasts for some years. I do not know whether he performed them or not. What is the duty of the elder son in this regard?

A: If the elder son is sure that his father had to perform some qaḍā' fast, he should compensate for them.

300. I am the eldest son of the family. Is it obligatory for me to investigate and acquire information from my father about his missed prayers so that I can perform them for him? Or should he inform me of the numbers outstanding and if he does not, what will my duty be?

A: It is not obligatory for you to investigate, but it is obligatory for the father to perform them while he is alive or, if he could not, to specify it in his will. In any case, it is a duty of the eldest son, after the father's death, to perform fasts and prayers he is certain his father missed.

The Duty of a Daughter Regarding Her Father's Missed Fasts

302. If a father has daughters only, is his missed fast obligatory for his elder daughter?

A: No, it is not obligatory.

Qaḍā' of His Father's Missed Prayer/Fast While the Son Is Minor or Does not Inherit

304. Is it obligatory for the minor child or that who is not eligible by shar' to receive inheritance to perform missed prayer/fast of his father?

A: Upon death of the father, it is obligatory for his elder son to perform his missed prayers/fasts. To be mature at the time of father's death is not conditional. Therefore, it is obligatory — when he becomes mature — for a minor to do so. To receive inheritance is not conditional either; so he should do it even if he does not receive inheritance as a killer/kāfir.

Delay and Negligence in Qaḍā' Fasts

Delay in Qaḍā' Fasts out of Ignorance

305. What is the rule on a person who delays his/her qaḍā' fasts as he does not know he should do it before next Ramadan?

A: Fidyah, on the delay of qaḍā' fasts until next Ramadan, is not removed due to his ignorance.

Rule on Negligence in Qaḍā' Fasts

306. A person neglected performing qaḍā' of fasts he missed in Ramadan and now he is not able to perform them due to illness, what should he do?

A: If he neglected performing qaḍā' fasts and now he is not able to perform them before next Ramadan, he should give one mudd (750 gr.) of food to a poor person for each fast and perform their qaḍā' when he can.

To Break Qaḍā' Fasts

307. Can one break his qaḍā' fast for one reason or another?

A: He may do so before 'noon'. However, it is not permissible to break it after 'noon'; if he does so, he should observe kaffārah, i.e. to give food to ten poor persons, one mudd (750 gr.) to each person. If he does not have it, he should fast for three — by obligatory caution, consecutive — days.

Hired Fasts

To Perform Qaḍā' Fasts on behalf of a Living Person

308. My father has some qaḍā' prayers due but he cannot offer them and I am the family's eldest son. Is it permissible — while he is still alive — that I perform his missed prayers or hire someone to perform them?

A: It is not correct to perform the missed prayers and fast on behalf of a living person.

To Pay from the Father's Estate for His Fasts

309. Someone dies while owning only a house where his children live and he has some missed prayers and fasts to perform. His oldest son cannot do so for him because of his daily occupations, is it obligatory to sell the house and have his missed prayers and fasts performed?

A: In the given case, it is not obligatory to sell the house. But the performance of the missed prayers and fasting, which were obligatory for the father, is the duty of his eldest son in all cases except if the deceased person ordered in his will that someone be hired by the one-third of his estate for that purpose and that amount is sufficient for all of the prayers and fasts that are obligatory for him. In this case, it will be obligatory to spend one third of the property left for this purpose.

Duty of the Eldest Son as to Willed Fasts

310. I am the eldest son of my father, hence I am responsible for performing any outstanding prayer and fast my father owed. However, my father has directed in his will that one-year of prayer and fast should be performed. How should I go about the fact that more than one year of prayer and fast is outstanding?

A: The instructions of the deceased to clear any outstanding prayer and fast should be catered for from his share of one-third of the estate if he has directed thus. Accordingly, it is within your right to hire a person to perform the outstanding prayer and fast. Should the outstanding duration be more than what he directed in his will, you have to perform it on his behalf, albeit by hiring a person to do it with money paid from your own pocket.

Estate's Insufficiency for Qaḍā' Fasts

311. A person died while he had to perform the qaḍā' of some fasts of Ramadan and some prayers. He has no son. However, he left behind a certain amount of wealth. If this wealth is spent for the performance of the qaḍā' of his missed fasts, the qaḍā' of his prayers will remain outstanding and vice versa. In this situation, which one of the two should be given priority over the other?

A: None of the fasts and the prayers has any priority. It is not obligatory for the heirs to spend his wealth for making qaḍā' of his fasts and prayers unless he left a will that someone is hired, out of the one third of his wealth, to perform of his qaḍā' prayers and fasts as much as 1/3 of his wealth can afford.

Elder Son's Hiring Someone for His Father's Qaḍā' Fasts

312. If eldest son wants to hire someone to perform his father's qaḍā' fasts, can he pay from his father's estate?

A: No, he should perform them himself or pay from his own pocket to hire someone else to fast. He has no right to use his father's estate unless the father had made a will (to this effect).

To Be Hired While Owing Kaffārah of Nadhr or Swear

313. A person owes some fasts due to kaffārah of nadhr or swear, can he accept the request to be hired to fast on behalf of another person?

A: There is no objection to it.

To Be Hired While Owing Kaffārah/ Qaḍā' Fasts

314. A person owes kaffārah/qaḍā' fasts, can he fast on behalf of others for free/for compensation?

A: It is no problem to be hired to do so while doing so for free is problematic.

Attorney's/Agent's Negligence in Performing Qaḍā' Fasts/Prayers

315. Someone acted as an attorney in hiring other people to perform certain acts of worship, such as prayer and fasting, on behalf of the deceased. He betrayed the trust, i.e. he did not hire anybody and took the money for himself. Having shown remorse, he wants to pay back his dues. What should he do? Should he hire some people to do the job or return the money to the respective owners at the current rate? Or is he required to return only the amounts he originally received from the people who asked him to do the job? And what is the view if this person himself was hired to do the job, but died before getting it over and done with?

A: If the contract of being attorney has already expired before hiring anybody to perform the prayer and fasting, he should be made to pay compensation equal to the amount of money he received for getting the job done. Otherwise, he has the choice between hiring someone to perform prayer and fasting with the money he received or canceling the contract and returning the money to the owners. In case, there was a change in money value, it is a caution that both parties reach reconciliation.

As for the hired person, if he was hired to do it himself, the contract is automatically cancelled with the death of the person. It would then be obligatory that the money he received be paid back from his estate. If he was hired either to do the job or to have it done, he would still be responsible for discharging the work itself. In this case, his inheritors have to hire someone to discharge the work with money set aside from his estate if he has such estate. Otherwise, they do not have to do anything.

Kaffārah of Breaking Fast by a Hired Person

316. A person was hired to perform qaḍā' fasts of the month of Ramadan for somebody else, and he breaks the fast in the afternoon. Does he have to pay the kaffārah?

A: No kaffārah is required.

To Make a Will as to Qaḍā' Fast by Someone Other than One's Heirs

317. A martyr had made a will asking his friend to perform the qaḍā' of some fasts on his behalf as caution. However, the martyr's heirs do not give significance to such issues and it is not possible to put the matter before them. Moreover, fasting would involve hardship for that friend. Is there any other solution?

A: If the martyr had made a will asking the very friend to fast on his behalf, the martyr's heirs do not have any obligation in this regard. If it is too difficult for the friend to fast, he also does not have any obligation.

Obligation of Kaffārah and Its Cases

318. Upon committing a fast invalidator on purpose and intentionally, one should observe kaffārah in addition to qaḍā' fast.

319. If someone becomes junub in Ramadan at night and then — thinking he will wake up before fajr to make ghusl — sleeps but wakes up after fajr, he is not required to perform qaḍā' fast.

320. If a person commits a fast invalidator thinking it does not make fast void — e.g. he does not know taking medicine like eating food invalidates fast, so takes some medicine, his fast is void and he is required to perform qaḍā' fast without need to pay any kaffārah.

321. If it becomes permissible or obligatory for someone to break his fast — e.g., he is forced to do a fast invalidator, or jumps into water to save a drowning person, he is required to perform qaḍā' fast without need to pay any kaffārah.

322. There are three kinds of kaffārah for a Ramadan fast:

- a) To free a slave;
- b) To fast for two months;
- c) Or to feed sixty poor people.

Because at the time being, apparently there is no slave to be freed, one should do one of the two other options.

323. In order to feed sixty poor persons, there are two options: to give them so much as they eat to satisfaction or to give each person 750 gm. (one mudd) of wheat, flour, bread, rice or the like.

324. If one is not able to perform any of the three duties, he should feed as many poor persons as he can and — by caution — to ask Allah for forgiveness. If he can give food to nobody, he should say from the bottom of his heart: O', Allah, I ask you for forgiveness.

325. If a person, whose duty is to ask Allah for forgiveness — as he can neither fast nor feed the poor, becomes able to fast or to feed the poor, he does so by caution although it is not remote to say to ask Allah for forgiveness is sufficient.

326. To fast for two months as kaffārah of Ramadan fast, one should fast for one month and one day consecutively. However, there is no problem if there is any interruption among the rest of the fasts.

327. A woman who wants to fast two month as kaffārah, but menstruates or the like in between, continues her fast as soon as menstruation ends. So, it is not necessary to start the fasts from the beginning.

328. A person who breaks his/her fast eating/drinking ḥarām food/drink or having ḥarām sex, should — by caution — perform all three kinds of kaffārah. If he cannot do all the three, he should do the possible one/s. Anyhow, it is not remote that this caution is not obligatory.

329. If a fasting person commits one of the fast invalidators several times in a Ramadan day, he should observe only one kaffārah. Of course, if he masturbates or has sex several times, he should — by obligatory caution — observe

kaffārah as much as he did so.

330. If something comes up from stomach to the oral cavity, a fasting person should not swallow it. If he swallows it intentionally, it is obligatory for him to perform both qaḍā' and kaffārah.

331. If one makes nadhr to fast on a certain day but breaks his fast or does not fast on purpose, he should pay nadhr kaffārah which is the same as swear kaffārah, i.e. to feed ten poor persons to satisfaction or to give them clothes.

332. If a fasting person breaks his fast — relying on an untruthful person who says it is maghrib — and then comes to know it was not maghrib, it is obligatory for him to perform both qaḍā' and kaffārah.

333. Someone who breaks his fast intentionally should observe kaffārah. Traveling after breaking fast does not remove obligation of kaffārah.

334. When kaffārah becomes obligatory, it is not necessary to observe it right away. Yet, one should not delay it too much so that it is considered as negligence in fulfilling one's duty.

335. Not observing obligatory kaffārah for several years does not add anything to it.

336. Someone who wants to give food to sixty poor person as kaffārah — we mentioned the details in previous issues — cannot give more than one mudd to one person if sixty poor persons are available; rather, it is necessary to give sixty people so that everybody receives one mudd of food. Of course, a poor person can receive food for his family in proportion to their number — e.g. three mudds for three children — to give it to them. When they are poor, it makes no difference whether they are men, women or children.

337. If a person, who fasts qaḍā' of Ramadan, breaks his fast in the afternoon, should feed ten poor persons. If he cannot, he fasts for three days.

Difference between a Patient's Kaffārah and That of Intentional Breaking of Fast

338. Is there any difference between a patient's kaffārah and that of intentional breaking of fast?

A: Yes, there are two differences: a) in amount b) in receiver. For every intentional breaking of fast, one should fast for two months or feed to satisfaction sixty poor person or give them food (one mudd to each person) as Kaffārah. But a patient gives one mudd of food to a poor person for each fast if his illness continues to the next Ramadan.

In intentional breaking of fast, one cannot give more than one mudd of food to every poor person if sixty poor persons are available but in a patient's Kaffārah, there is no problem in that.

Kaffārah of Intentionally Breaking of Qaḍā' Fast

339. A person was liable to perform the qaḍā' of ten Ramadan fasts and he started them on the 20th of Sha'bān. Can he break the fast intentionally before or after the noon? And, if he does, what is the kaffārah for breaking it before or after the noon?

A: In this case, it is not permissible — by caution — for him to break his fast intentionally. However, if he does break his fast intentionally before noon, he does not have to pay any kaffārah. But if he breaks it intentionally in the afternoon, his kaffārah is to feed ten needy persons. If he cannot afford to do so, he shall fast for three days.

Not to Fast in Ramadan Month

340. A person did not fast for 120 days. What must he do? Does he have to fast for 60 days for every missed fast, and does he have to pay kaffārah?

A: He has to perform qaḍā' for the Ramadan fasts he missed. If he broke the fast intentionally and not for some shar'ī reason, then he has, in addition to performing their qaḍā', to pay the kaffārah, which is fasting for sixty days

or feeding 60 needy persons, or giving one mudd (750 grams) of food to each of the sixty.

To Break Fast at the Place of Ten-Day-Stay

341. Someone travels to a place and intends to stay there for ten days. Then he changes his decision in order to return to his hometown before Ramadan begins. Due to a problem in transportation he cannot return but breaks his fast there. What should he do?

A: It depends on whether or not he has offered a four-rak'ah prayer after intention of ten-day-stay and before the change in his decision. In case of offering the four-rak'ah prayer, he should fast and breaking his fast amounts to the kaffārah of fasting for sixty days or feeding 60 needy persons to become obligatory. However, if it happens before the intention of ten-day-stay is established by offering a four-rak'ah prayer, he has no duty.

To Invalidate Fast by a Ḥarām Act

342. A person breaks his fast by masturbation, ḥarām sexual intercourse, or taking ḥarām food/drink. What is the ruling?

A: In the given case, he should fast for sixty days or feed sixty poor persons. It is a mustaḥabb caution to do both.

343. Someone masturbated although he knew that masturbation would invalidate the fast. Does he have to offer the two-fold kaffārah?

A: The two-fold kaffārah is not obligatory for him even if he masturbated intentionally and ejaculated, although it is a recommended caution to pay the two-fold kaffārah.

To Repeat Fast Invalidators

344. Someone repeatedly breaks the fast on the same day. What should he do?

A: This only entails one kaffārah. However, if he breaks fasting by masturbation or sexual intercourse, it is an obligatory caution to pay as many kaffārah as he masturbated or had sexual intercourse.

To Vomit on Purpose

345. Does vomiting on purpose make kaffārah obligatory?

A: One should observe kaffārah upon vomiting on purpose.

How to Observe Kaffārah

Kaffārah Is Not an Immediate Obligation

346. Should we observe kaffārah immediately or we can do it later?

A: To observe kaffārah — giving food or fasting — is not an immediate obligation. You may do it in the future but you should not neglect it.

Interruption in Kaffārah Fasts

347. It was obligatory for me to fast sixty days as obligatory kaffārah . The 29th of the first 31 coincided with Eid Al-Adha on which fasting is ḥarām. I did not fast any more. Can I consider the observed fast as the last fast of the sixty fasts and fast 31 days consecutively?

A: In the given case, the previous fasts are not valid. You should observe the order, i.e. to fast 31 days consecutively and then the rest.

Doubt about Consecutiveness of Kaffārah

348. In Ramadan month, my fast is invalidated and I should fast sixty days as kaffārah of which the first 31 fasts should be consecutively. I performed all of them. But I am not sure whether 30 days or 31 days were consecutively. What should I do now?

A: If you performed kaffārah fasts and at the time of fasting you have paid attention to the rule that 31 fasts should be consecutive, the current doubt has no effect.

No Order between Fast kaffārah/ Qaḍā'

349. Someone has to perform qaḍā' and give kaffārah, must he observe their sequence?

A: It is not obligatory.

350. Should I perform qaḍā' and give kaffārah of my fast consecutively?

A: As far as qaḍā' fasts are concerned, there is no need to perform them consecutively. However, if one chooses to fast for kaffārah, he should fast one month and one day consecutively.

How to Calculate One Month in Kaffārah

351. How can we calculate one month for kaffārah?

A: If one starts his fast from the first day of a lunar month, two lunar months — although each month is less than thirty days — is enough. If he starts on the 7th day of a lunar month, it is enough to continue up to the 6th day of the third lunar month. Otherwise, he should fast for sixty days.

To Pay Kaffārah in Installments

352. It is several years that I owe kaffārah of fast. Can I pay it several times within a year?

A: It is no problem.

Delay in Observing Kaffārah

353. Someone delays fast Kaffārah for several years. Does it add anything to it?

A: No, it does not increase.

Being Unable to Pay Kaffārah

354. A person did not perform prayers or fast for about 10 years due to ignorance. Now he has repented, turning to

Allah, the Exalted, and has decided to compensate for his past. But he cannot perform the qaḍā' of all the days he did not fast, nor has he the means to pay for the kaffārah. Is it enough for him to ask for forgiveness alone?

A: He is not relieved from the duty of performing the qaḍā' of the missed fasts by any means. As to the kaffārah for each day that he did not fast, if he is not able to fast for 60 days nor to feed 60 needy persons, he should feed as many poor persons as he can and — by caution — to ask Allah for forgiveness. If he can give food to nobody, he should say from the bottom of his heart: O', Allah, I ask you for forgiveness.

355. One is too weak and sick to fast sixty days as kaffārah of every fast he broke intentionally and does not earn independently to pay, what is his duty?

A: It is obligatory for him to perform qaḍā' of the fasts. As far as kaffārah of intentionally broken fasts is concerned, it is mentioned in the previous answer.

To become Able to Pay Kaffārah after Asking Allah for Forgiveness

356. Due to lack of financial and physical power, I failed to perform obligatory kaffārah, i.e. to fast or to feed the poor. As a result, I asked Allah for forgiveness. Due to Allah's grace, now I am able to fast and feed the poor. What should I do?

A: In the given case, it is not necessary to perform kaffārah, although it is a mustaḥabb caution.

Fidyah and Kaffārah of Delay

Criterion for Feeding the Needy in Fidyah

357. 'Ulama say four groups should pay fidyah: an old man/woman, a sick whose thirsty is not removed by drinking water, a pregnant/breastfeeding woman. At the same time some 'ulama say: to feed a poor person to satisfaction is not enough and we should give him one mudd (750 gm.) of food as mentioned in the Holy Qur'an, in sura Baqarah: "fidyatun ta'āmu miskīn" not "it'āmu miskīn". What is your opinion?

A: Those who are allowed to break their fasts in Ramadan month but should give fidyah for each day cannot feed the poor person to satisfaction. Rather, they should give one mudd of food to a poor person for each day.

Fidyah and Kaffārah of Delay for a Pregnant/Breastfeeding Woman

358. Upon delivery, Allah Almighty blessed me with a son who is being breast-fed. The blessed month of Ramadan is approaching, and at present, I am capable of fasting. However, if I fast, my milk will dry up, as I have a weak constitution — and my baby wants milk every ten minutes. What should I do?

A: If there is fear of harm to your baby due to a decrease in the quantity of milk or its drying up caused by fasting, it is permissible for you to break the fast. And for every day you miss the fast, you have to give one mudd [750 grams] of food to the poor, in addition to performing the qaḍā' of the missed fasts, later.

359. A woman is breastfeeding and fasting is harmful for her. If she does not fast, should she observe kaffārah as well?

A: If she fears harm to her baby, she should give one mudd of food (approximately 750 gm. of bread, rice, wheat, or the like) to a poor person and perform the qaḍā' of the missed fasts. If she fears harm to herself, the rules of a patient are applied.

360. A pregnant/breastfeeding woman breaks her fasts as she fears harm to her baby/herself and it continues to the next Ramadan. Should they pay two fidyahs for each fast or one fidyah is sufficient?

A: In case, her excuse continues to the next Ramadan, only one fidyah is obligatory for her.

361. A woman was pregnant during two consecutive Ramadans and could not fast during those two years. Now that she is able to fast, what is her duty? Does she only have to perform the qaḍā' for the two months, or does she have to carry out the twofold kaffārah as well? What is the rule concerning her delaying the fasting?

A: If she did not fast during the month of Ramadan due to a shar'ī excuse, she is only liable for their qaḍā'. However, if she did not fast because she feared it might harm the fetus or the baby, she has to give fidyah, i.e. one mudd (750 grams) of food for each day, in addition to making their qaḍā'. And if she delayed the qaḍā' beyond the following Ramadan without a shar'ī excuse, another fidyah is obligatory for her as well, i.e. she should give one mudd [750 grams] of food to a poor person for each day.

If her excuse was fearing of harm for herself, rules of other cases of fearing of harm apply, i.e. if the fear continues to the next Ramadan, she is not to perform qaḍā' and she is only required to pay one mudd (750 gm.) of food as fidyah.

362. A woman could not fast due to pregnancy and the approaching delivery. She knew that after delivery she must, before the next Ramadan, perform qaḍā' for the days she did not fast. However, she did not fast after delivery, intentionally or otherwise, for several years. Does she have to pay only the kaffārah for that year or for all the years she delayed the fasting?

A: Although performing the qaḍā' fasts has been delayed for several years, it is obligatory to pay only one fidyah

i.e. one mudd (750 grams) of food for each day. Fidyah is required only if the qaḍā' is delayed until the next Ramadan due to negligence and without any shar'ī excuse. If one has an excuse for the delay preventing them from performing valid fasts, no fidyah is required.

Excuse of Traveling Continues to the Next Ramadan

363. Some people could not fast due to their journey for religious missions during the month of Ramadan and now want to make up for it after years of delay; do they have to pay any kaffārah?

A: If delaying the qaḍā' of Ramadan fasts until the next Ramadan was due to a continuing legitimate excuse, then they should perform only the qaḍā' of the missed fasts and no fidyah, i.e. one mudd of food for each day, is required, although caution lies in giving fidyah as well. But, if the delay was out of negligence and without any excuse, then they are liable to their qaḍā' as well as fidyah.

A Patient's Kaffārah of Fast

364. I could neither fast nor perform its qaḍā' for three years due to illness and taking tablets. I did not pay fidyah either. However, this year I am very well and able to pay fidyah as well. What should I do for the last three years? (It is worth mentioning that my father was paying my expenses and I am employed just now).

A: For the fasts of Ramadan you missed due to illness and it continued till next Ramadan, you should pay one mudd (about 750 gm.) of food to a poor person for each fast as fidyah. You are not to perform their qaḍā' except for the missed fast of the last Ramadan provided that you were very well and could fast before the next Ramadan. In this case, if you did not perform their qaḍā' before the next Ramadan, you should perform their qaḍā' in addition to giving one mudd of food for each fast.

365. My mother was ill for a period of almost 13 years and could not fast. I know for certain that what prevented her from this duty was her need to take medicine. Please tell us if it is obligatory for her to perform the qaḍā' for these missed fasts.

A: If she was not able to fast due to her illness, she does not have to perform the qaḍā' for those days.

366. A person was ill and could neither fast nor perform their qaḍā' for several years. What is his duty?

A: When he recovers, if he has enough time and able to perform qaḍā' of the missed fasts of the last Ramadan, he should perform them. However, he is not obligated to perform qaḍā' of previous years' fasts. It suffices to pay one mudd of food to a poor person for every fast.

An Ophthalmologist Interdicts Fasting

367. I wear medical glasses and at the present, my eyes are too weak. The doctors tell me that if I do not strengthen my physique, my eyesight will get weaker. If I am unable to perform the Ramadan fasts, what is my duty?

A: If fasting is harmful for your eyes, you are not obligated to fast; in fact, it is obligatory that you refrain from fasting. And if your illness continues until the next Ramadan, then your duty is to give one mudd [750 grams] of food to the needy for every day that you did not fast.

Delay in Paying Fidyah

368. If one does not pay fidyah for several years, What is his duty? Does it increase?

A: Nothing is added to it. By the way, it is not obligatory to pay it right away.

Who to Pay the Fidyah of an Ill Wife

369. A women could not fast due to illness. She could not perform the qaḍā' before the next Ramadan either. Does she or her husband have to pay kaffārah?

A: If she did not fast nor performed its qaḍā' before next Ramadan, both due to illness, she should pay fidyah, i.e. one mudd (750 grams) of food for each day. Her husband has no duty.

How to Spend kaffārah

Giving Kaffārah to a Person Whose Maintenance Is to Be Paid by Us

370. Can I give Kaffārah of fast to a person whose maintenance is to be paid by me?

A: You cannot pay Kaffārah of fast to them. However, you may give it to your poor relatives.

Giving Kaffārah to a Sayyid

371. Can a non-sayyid give Kaffārah of fast to a sayyid?

A: Yes, it is no problem. However, it is better not to give it to a sayyid.

To Spend Kaffārah on Cultural Affairs

372. Can we spend kaffārah of fast on cultural affairs, like marriage ceremonies?

A: No, it is impermissible to do so. One should use it on feeding the poor persons.

How to Feed the Poor as Kaffārah

373. To observe kaffārah [of an intentionally broken fast], can we feed one poor person sixty times instead of feeding sixty poor persons? Can we give money equivalent to its value to a poor person to buy food for himself?

A: One cannot feed one poor person to satisfaction more than once or to give him more than one mudd of food.

374. Is it sufficient to give a needy person the money to buy one mudd (750 grams) of food instead of giving them the food itself?

A: If you are sure that the needy person who receives the money will buy the food on your behalf and then take it as kaffārah, there is no problem in it.

To Give Macaroni Instead of Bread

375. Can we give poor people macaroni instead of bread — which are almost of the same material — as kaffārah?

A: It is no problem.

To Pay the Cook Who Prepares the Kaffārah Food

376. A person was appointed attorney to feed a group of needy persons. Can he take his wages for the work and cooking he does from the kaffārah money with which he was entrusted?

A: He can demand the wages for his work and for the cooking. But he cannot take it from the kaffārah.

Qaḍā' of Missed Prayer/Fast and Its Kaffārah

377. Unfortunately, due to negligence I failed to perform qaḍā' prayers and fasts I missed during previous years. Now how can I perform them?

A: As to the fasts you were excused to break, you should perform their qaḍā'. In addition to their qaḍā', you should — in this case that you did not perform their qaḍā' before the next Ramadan — give one mudd of food (750 gm. wheat, barely, flour, or the like) to a poor person for each fast. For the fasts which were broken intentionally, fast sixty days or feed sixty poor persons — in addition to their qaḍā' — as Kaffārah. If sixty poor persons are not available in your city, it is obligatory to send it to another city. In case, it is not possible either, you wait until you find them in your city in the future. If they are less than sixty, you may give them food repeatedly to complete the sixty. It is caution that repetition occurs in different days. As to prayer, you should perform their qaḍā' and there is no kaffārah.

Kaffārah of a Child

378. It became obligatory for me to observe kaffārah as a child living in my father's house. Who should give kaffārah?

A: Kaffārah is not obligatory for a person before reaching puberty. If it becomes obligatory for one after puberty, it is his duty but it is not necessary to pay it right away.

A Late Father's Kaffārah of Fast

379. Who should give the kaffārah for missed fasts of a person after he dies? Is it obligatory for the sons and daughters of the deceased person to give the kaffārah or could somebody else give it as well?

A: With respect to the kaffārah of missed fasts that was due on the father, if he could have the choice between fasting or feeding, the kaffārah should be taken out of the wealth he has left if possible; otherwise, the fasting — by caution — rests with the eldest son.