

FASTING

I' TEKAF

ADVENT OF MOON

FITRAH

(ACCORDING TO FOUR MARAJA'E)

COMPILED BY: MUHAMMAD RAZA DAWOODANI.

WWW.DAWOODANI.COM

طالبانِ جہان

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

عزیزم مولانا محمد رفیع داؤد دینی ان فوجیانِ علماء میں ہیں جو
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 میری دعا ہے کہ تم ہرگز نہیں کہہ سکتے کہ تمہیں معلوم ہے مولانا
 داؤد دینی کو ذمہ علم و دین کو خوشحالی ہے۔

الحمد لله

(TRANSLATION FROM URDU)

Bismillah-ir-Rahman-ir-Raheem

My dear Maulana Muhammad Raza Dawoodani is among those young scholars who try to present laws of Shariah in the easiest possible manner and consider it their responsibility to do so. This sense of responsibility is such an act of piety which needs to be encouraged and is praise worthy. May Allah increase his taufeeq.

This booklet consists of those issues which believers come across during the month of Ramadhan and Eid. They are presented beautifully in an extreme easy way. I hope people with academic taste will benefit from this work. Benefit would have been enhanced if interpretation of few more jurists is included.

I pray to Allah, the Almighty for the continuous taufeeq of Maulana Dawoodani to serve this science and religion for the sake of infallible imams (A.S.).

TALIB JOHRI

(Sd./-)

BISMILLAH-IR-RAHMAN-IR-RAHEEM

FOREWORD

Assalam-o-Alaikum Wa-Rahmat-ulllah Wa-Barakatuhu

- All praise is for Allah (swt). In the next few pages, you will read rituals and decrees associated with **FASTING & I’TEKAF**.
- Decrees regarding **FITRAH & MOON** have already being distributed earlier by few Momineen in the form of pamphlet. It was felt appropriate to include them at the end of the book as well.
- The verdicts of following 4 Mujtahids have been considered in this book.
 1. Late Ayatullah **Khoi** (ra)
 2. Late Imam **Khomeini** (ra)
 3. Ayatullah **Seestani** (db)
 4. Respected Leader Ayatullah **Khamenei** (db)
- Care has been taken to sideline the differences in verdicts of these Mujtahids except where necessary. Every care has been taken to narrate the **precautionary aspect** of their verdicts.

- Those interested in details please refer to *Tozeeh-ul-Masail* and other books.
- To make the book **reader friendly**, easy and familiar words have been used so that the reader does not feel any inconvenience to understand.
- **Recommended acts** stated in this booklet can be performed with the intention of *Rijay-e-Matloobiat*.
 - ❖ *Rijay-e-Matloobiat* means: On the **hope** that this act is desired by Almighty Allah.

EXPRESSION OF THANKS

1. In preparing this book:
 - i. Hujjatul Islam Wal-Muslimeen **Muhammed Husain Falah Zadeh**'s book '*AAMOZESH-E-FIQH*' (high level),
 - ii. Hujjatul Islam Wal-Muslimeen **Muhammed Raza Mushfiqpur**'s book '*AHKAAM AAMOZISHI*' (Ibadaat, Level 3) and
 - iii. Hujjatul Islam Wal-Muslimeen **Syed Mujtaba Husaini**'s book '*AHKAAM ROZA*' were highly utilized and benefitted.
2. Respected Teacher Hujjatul Islam Wal-Muslimeen **Maulana Ali Raza Swalehi** suggested appropriate corrections & amendments.
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4. I am grateful to my brother **Abid Ali Dawoodani** and his wife, sister **Samana Abid Dawoodani** for translating this work into English. Brother **Shahid Rawjani** reviewed the translation and gave valuable suggestions.

I am thankful to all of them and pray for them.

Muhammad Raza Dawoodani.

TABLE OF CONTENTS

Fasting	10
Definition Of Fasting	10
Terminological Meaning	10
Types Of Fasting.....	10
Examples Of Obligatory Fasts.....	12
Intention For Fasting	13
How Delayed The Intention Can Be?.....	16
Fast Abolishers.....	19
1. Eating/Drinking:.....	20
Use Of Injection:.....	22
Usage Of Drip:.....	22
Bleeding Gums:	22
To Gargle:	23
Tooth Treatment:	23
Use Of Toothpaste:	23
Use Of Tooth Picks Or Dental Floss:	24
Use Of Eye Drops And Nasal Drops:	24
Use Of Perfumes And Itr (Fragrance):	24
Use Of Shampoo And Soap:.....	24
Oiling Hairs Or Applying Any Cream:	24
Use Of Lipstick:.....	25
Blood Donation:.....	25
To Gurgle:	25
2. Letting Thick Dust Reach Throat:	26
Use Of Cigarette Etc.:	27
Use Of Inhaler:	27
Use Of Balm On Head Or Chest:.....	27
Taking Steam:.....	28

Vapours Caused Because Of Warm Water In The Bathroom:.....	28
Smoke Of Buses And Cars:	28
3. Ascribing False Things To Almighty Allah, Prophets (A.S.) Or To The Infallibles (A.S.)	29
Ways Of Relating Falsehood:	29
4. Immersing Complete Head In Water:	31
5. Vomiting:	32
6. Masturbation:	33
7. Sexual Intercourse (Establishing Sexual Relations):	35
8. Remaining In The State Of Janabat (Ceremonial Uncleanliness) Till The Call For Fajr Prayers.....	36
Bath For Touching Dead Body And Fast:	38
9. For A Woman, After The End Of Menstruation (Haidh Or Nifas), Non-Performance Of Bath (Ghusl) Before The Call For Fajr Prayers:	39
Istihaza And Fast:	40
10. Enema With Liquids:	41
Some General Rules	42
Expiation (Kaffara) For The Month Of Ramadhan	43
Few More Points:.....	45
Expiation For Invalidating Qadha Fast Of The Month Of Ramadhan	48
Expiation For Delaying.....	50
Fidya Means “Alternative” Or “Compensation”	52
Who Will Give Fidya?	52
1. Old Age Man Or Woman:.....	53
2. People Suffering From The Disease Of Excessive Thirst:.....	53
3. Pregnant Woman:	54

4. Woman Suckling A Child:	54
5. Prolonged Illness:	55
Few More Things About Qadha Fasts	57
Two Important Points	59
Mother & Father's Delayed Fasts.....	61
Fasting By A Traveller	63
Few Points:	63
Recommended Fast	65
I'tekaf.....	66
Conditions For I'tekaf:	66
Decrees For I'tekaf:.....	68
Prohibited During I'tekaf:.....	70
Questions Related To The Moon Of Eid	71
Summary	75
Fitrah	76

BISMILLAH IR REHMAN IR RAHEEM

FASTING

DEFINITION OF FASTING

- Fasting is called *SAUM* in Arabic.
- In dictionary it means: to **refrain or abstain** from something.

TERMINOLOGICAL MEANING

- To avoid eating, drinking and few other things.
- How long?
From the **Morning** prayers till the **Maghrib** prayers.
- But why?
To fulfill **Almighty Allah's orders**.

Qs # 1 : Why is it called **ROZA**?

ANS : Because this act of worship is to be performed in daytime and not at night and day is called **ROZ** in Persian therefore it is called **ROZA**.

TYPES OF FASTING

1. **Obligatory/Wajib** fast (e.g.: fasting in the month of Ramadhan)

2. **Recommended/Mustahib** fast (e.g.: fasting in the month of *Rajab* or *Shaban*)
3. **Undesirable/Makrooh** fast (e.g. : to fast on the day of *Aashur*)
4. **Prohibited/Haram** fast (e.g. :to fast on *Ramadhan Eid* and *Eid-e-Qurban*)

ATTENTION:

- If it is known that fasting is **harmful** then the obligatory fasting will also become prohibited.

EXAMPLE OF HARMFULNESS:

1. If one knows that he will **die** if he fasts
- OR**
2. The **illness will prolong**

Qs # 2 : How would one know this?

ANS : Through personal **satisfaction**

OR

In the light of past **experiences**

OR

As stated by a credible **doctor**

OR

By any other valid **logical reason**

Case : **Doctor** says that:

1. Fasting is harmful. **I** am satisfied that there is no such problem.
- Or
2. Keep fast. There is no problem at all. While I am satisfied that fasting is harmful for me.

QS # 3 :In both cases, whose opinion will be **considered effective**? Mine or doctor's?

ANS :Your opinion. You will **follow your own satisfaction**.

EXAMPLES OF OBLIGATORY FASTS

1. Fasting in the month of **Ramadhan**
2. Delayed/*Qadha* fasts
3. Penalty Fasting/*Kaffara*
4. **Mother and Father's qadha fasts** on the eldest son
5. Fasts becoming obligatory because of oblations/*nadhr* etc.
6. **Third** day fast for the one who is observing *I'tekaf*.
7. Fast to be observed **in place of Sacrifice** of *Hajj-e-Tamattau*

(For details, check *Manasik-e-Hajj*)

INTENTION FOR FASTING

Q # 1 : Is the intention for fasting compulsory?

ANS : Yes. Fasting is a worshipping act (*ibadat*) and worship can not be done without intention.

Q # 2 : Is intention anything like saying some **words**?

ANS : No. It is just to **intend in heart**.

Q # 3 : What should this intend be?

ANS : **I** *From **Morning** till **Maghrib** prayers

*Am fasting **Qurbat-an-ilAllah*

QS # 4 : *Qurbat-an-ilAllah* means?

ANS : To fulfill the **order of Almighty Allah**. As a result of which Allah's nearness is definitely achieved.

QS # 5 : What is **meant** by the **morning prayers**? 15 minutes after the commencement of time of Fajar Prayers, Summons to Prayers from my neighborhood mosque is called. Will my fast begin with that summon?

ANS : No. By morning prayers the **very first time** of Fajr Prayer is meant.

NOTE: To **ascertain** this, it is necessary that:

- i. Stop eating, drinking etc. a **few minutes before** this time
- ii. Avoid these things few minutes even **after Maghrib**.

ATTENTION: During the month of Ramadhan, if one **changes his Intention** or purposely intend to do any such work that breaks the fast, then the fast will be considered void **even if he does not commit that act.**

QS # 6 : The kept fast is which one? Is it necessary to decide? Means can the fast be kept without deciding and afterwards by choice it is determined as the *qadha* or the expiated fast?

ANS : No rather it is **necessary to decide** if the fasting is being observed as *qadha* or expiated or for any other purpose.

ATTENTION: It is naturally decided in the month of Ramadhan that the kept fast is of the month of Ramadhan because in this month no other fast can be observed.

QS # 7 : I forget that tomorrow is **either 15th or 16th** of Ramadhan. Does this affect fast too?

ANS : No. This does not affect fast.

QS # 8 : I have not yet decided for tomorrow's fast. Till **what time can I intend?**

ANS : It has to be checked that the **fast is of what type.** Whether it's obligatory or recommended? If it is obligatory then what type of obligatory fast it is? This is being explained in the following but **please note that:**

In few cases you will see that even after the morning summons, it is permitted to intend. This is **only allowed** in such case when from morning summons till that time **no such act is committed that breaks a fast.**

Example: Intention for **recommended fast** can be made even a **minute before** the time of Maghrib but one who had his **lunch** can not keep this fast.

HOW DELAYED THE INTENTION CAN BE?

TYPES OF FASTS	BEFORE MORNING SUMMONS	BEFORE ZUHR (DELAYED INTENTIONLY)	BEFORE ZUHR (FORGOT/WAS NOT INFORMED)	AFTER ZUHR
1. RECOMMENDED FAST	✓	✓	✓	✓ (valid even a minute before Maghrib)
1. OBLIGATORY FIXED FAST EXAMPLE: <ul style="list-style-type: none"> • fasting in the month of Ramadhan • fasting for fixed oblation 	✓	✗	✓	✗
2. OBLIGATORY UNFIXED FAST EXAMPLE: <ul style="list-style-type: none"> • delayed fast • fasting for unfixed oblation 	✓	✓	✓	✗

FIXED = whose time is fixed

UNFIXED = whose time is not fixed



= Intention can be made, Fast is valid



= Intention can not be made, Time is over

IMPORTANT QUESTION # 1:

The day of **29th Shaban has ended**. It is not known whether the moon has been sighted or not? What shall I do?

- ANSWER: *
- * **If the moon is sighted** then tomorrow will be the first day of Ramadhan. It is obligatory to fast.
 - * **If the moon is not sighted** then tomorrow will be the 30th of Shaban. It is not obligatory to fast.
 - * **If there is doubt** whether the moon has been sighted or not even then it is not obligatory to fast.

QS # 2 : In state of doubt, fasting was not observed. Later it was known that the moon did appear. Then?

ANS : You did not commit any sin but you have to later observe a *qadha* for this fast.

QS # 3 : I want to observe fast on this **day of doubt**. With what intention shall I fast? Can I intend that **if** it is the month of Ramadhan than the fast shall be considered of it **otherwise** for the month of Shaban?

ANS : Do not intend like this. Instead **if** any *qadha* fast is due on you then make intention for that **otherwise** observe fast with the intention for a recommended fast.

BENEFIT:

In this case the benefit will be that later on if it is established that the moon was sighted then that fast would **automatically** be assumed as the first fast for the month of Ramadhan.

QS # 4 : I kept fast with the intention for *Qadha* or Recommended Fast but **during daytime I came to know** that the moon was sighted and today is the first of the month of Ramadhan. What shall I do?

ANS : Just change your intention to the fast for the month of Ramadhan. That is enough.

FAST ABOLISHERS

(Things which make a Fast void)

LIST:

1. **Eating and Drinking**
2. Letting Thick **Dust** Reach Throat
3. **Ascribing false** things to Almighty Allah, Prophets (A.S.) or to the Infallibles (A.S.)
4. Immersing complete **head** in **water**
5. To **vomit** intentionally
6. **Masturbation** (*Istimna*)
7. Sexual **Intercourse** (establishing sexual relations)
8. Remaining in condition of **Janabat** (ceremonial uncleanness) till **the Call for Fajr** prayers
9. For a women, after the end of **menstruation**(*Haidh* or *Nifas*), **non-performance of bath** (*Ghusl*) before the Call for *Fajr* prayers
10. **Enema** with liquids

FAST ABOLISHERS - FEW DETAILS

1. EATING/DRINKING:

- means to take down from throat
- **THROAT:** from where the sound of Arabic

alphabet  (KHEY) comes out

ATTENTION: Only **tasting** something by keeping it on tongue does not abolish a fast.

DIFFERENT CASES

1	Something was remained in between teeth , swallowed it intentionally.	Fast is void.
2	Forgot and ate or drank something.	Fast is valid.
3	Intentionally swallowed saliva .	Fast is valid.
4	Saw some delicious food, mouth got watered and drank it intentionally.	Fast is valid.

5	<ul style="list-style-type: none"> • Intentionally swallowed phlegm before coming upto mouth 	Fast is valid.
	<ul style="list-style-type: none"> • Intentionally swallowed phlegm after coming into mouth 	<ul style="list-style-type: none"> • Fast is valid. (Ayatullah Seestani) • Fast is void as per obligatory precaution. (Ayatullah Khoi, Imam Khomeini, Ayatullah Khamenei)

QS # 1 : I will **get weak** if I do not eat and drink. Can I avoid fasting?

ANS : No

QS # 2 : Weakness will seriously increase. **Un-bearable weakness?**

ANS : Then leave the fast and **observe Qadha later on.**

USE OF INJECTION:

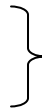
1. As a medicine in illness.	Permitted
2. To anaesthetize any organ of body	Permitted
3. To control lack of nutrition or end the feeling of hunger	Not permitted

USAGE OF DRIP:

Either for **medicine**

Or

To control **lack of nutrition**



Fast will be void in both the cases

BLEEDING GUMS:

QS # 3 :Gums started bleeding but was not attentive and swallowed. Fast is valid or not?

ANS :If attention was not there and swallowed **unintentionally** then the fast is not affected.

QS # 4 : The blood that came out from gums **ended after mixing up with saliva**. Can it be swallowed?

ANS :Yes. Swallowing that does not invalidate the fast.

HE IS EATING FORGETFULLY!

QS # 5 :While fasting, a person eats something **forgetfully**. Is it necessary for me to stop him?

ANS : No

TO GARGLE:

Is permitted but if the water goes down the throat then the fast will become void.

TOOTH TREATMENT:

QS # 6 :Can a **dentist** do filling of teeth and other related works in the month of Ramadhan?

ANS : Yes

QS # 7 :And there is no problem for the **patient** as well?

ANS : If the patient is **satisfied** that the blood, water or any other thing will not go down the throat then he can take the treatment during the fast **otherwise** not.

USE OF TOOTHPASTE:

No problem. Only the toothpaste cannot be swallowed.

USE OF TOOTH PICKS OR DENTAL FLOSS:

Permitted but with a condition that nothing is swallowed means anything must not go down the throat

USE OF EYE DROPS AND NASAL DROPS:

The standard is the same here as well. If the medicine is not reaching down the throat then the use is permitted.

USE OF PERFUMES AND *ITR* (FRAGRANCE):

The use of perfumes and *itr* does not affect the fast rather it is **recommended** for the person who is fasting.

USE OF SHAMPOO AND SOAP:

Permitted.

OILING HAIRS OR APPLYING ANY CREAM:

Allowed.

USE OF LIPSTICK:

This should also not go down the throat otherwise permitted.

BLOOD DONATION:

Permitted but If it causes **weakness** then it is not advisable. Not prohibited in either case.

TO GURGLE:

While gurgling if water goes down the throat unintentionally, fast is void except that:

- **Forgot** about fasting.
- Gurgling for **ablution** (*Wudhu*) of **obligatory prayers**.

2. LETTING THICK DUST REACH THROAT:

- Allowing **thick dust** to reach throat makes fast void.
- Source of dust is not relevant. Originally it may or may not be permissible to eat.
 - ❖ **Like flour** which is permissible to eat.
 - ❖ Or **like sand** which is forbidden to consume.

QS # 1 : There is dust but **not thick**. Allowing this to reach throat will also invalidate the fast?

ANS : No (Imam **Khomeini**, Ayatullah **Seestani**,
Ayatullah **Khamenei**)
Void as an obligatory precaution.
(Ayatullah **Khoi**)

ATTENTION: In the following conditions the fast does not become void:

- i. Dust does not reach the throat (**only enters the mouth**).
- ii. Was **not** carried **intentionally**.
- iii. **Forgot** that was fasting
- iv. Has **doubt** whether it reached the throat or not.

QS # 2 : I work in a **flour mill** and the thick dust of flour reaches the throat. Can I do this work when I am in state of fasting?

ANS : Use **mask** or other similar thing while you work so that the clouds of dust do not reach the throat otherwise the fast will become void.

USE OF CIGARETTE ETC.:

Cigarette, cigar, *huqqa,shisha* and pipe are generally used in such a manner; that invalidates the fast.

USE OF INHALER:

QS # 3 : I am an **asthma** patient. Use of inhaler is compulsion. Does it invalidate fast?

ANS : * No. In this case, the fast will remain valid.

(Ayatullah **Khoi**, Imam **Khomeini**,
Ayatullah **Seestani**)

- * If the fast can be kept after the month of Ramadhan without inhaler or spray, then as an obligatory precaution *Qadha* shall be kept.

(Ayatullah **Khamenei**)

USE OF BALM ON HEAD OR CHEST:

No problem. Fast will remain valid.

TAKING STEAM:

QS # 4 : Taking steam for medication invalidates the fast?

ANS : * Concentrated vapors should not go down the throat.

- * If these vapors take the form of **water after accumulating in the mouth** then they are also not permitted to be swallowed.

VAPOURS CAUSED BECAUSE OF WARM WATER IN THE BATHROOM:

If such vapors go inside the body with the breathe, there is no problem.

SMOKE OF BUSES AND CARS:

If one is satisfied that this smoke would not go down the throat and goes by chance then does not matter. Fast is in order.

3. ASCRIBING FALSE THINGS TO ALMIGHTY ALLAH, PROPHETS (A.S.) OR TO THE INFALLIBLES (A.S.)

Either in the state of fast or not:

- A. To tell a lie is forbidden.
- B. To relate **falsehood** with anyone is also forbidden.
- C. To relate any **falsehood** with **Infallibles** (AS) is even a bigger sin.

QS # 1 : Among the above which makes a fast void?

ANS : **Almighty Allah**
Prophets (AS)
14 Infallibles (AS) } relating falsehood
with them
invalidates a fast.

WAYS OF RELATING FALSEHOOD:

Saying, writing, by making an expression, as an answer to any question, to send/forward an Email or SMS, to endorse someone's falsehood etc.

ATTENTION:

- Relating falsehood **intentionally** invalidates a fast.
- Quoting something by assuming **as truth**, later known that it was false: fast is valid.
- Do not know **whether it is true or false**: Such thing must be quoted with the reference.

INCORRECT RECITATION OF HOLY QURAN

QS # 2 : I recite Holy Quran in state of fasting. But my **recitation is weak**. I have no intention to relate falsehood with Allah. My intention is to seek reward. Will this affect my fast?

ANS : **No** but try to **improve** your *qiraat*/recitation.

4. IMMERSING COMPLETE HEAD IN WATER:

Intentionally immersing entire head in water invalidates a fast.

ATTENTION: In the following cases, fast does not become void:

- i. Was done **forgetfully**.
- ii. Entire head was not immersed but a **part of it**.
- iii. **Half of the head** once and other half was immersed later.
- iv. Fell in water **involuntarily** and entire head went into the water.
- v. Someone else **forcefully** immersed in water.
- vi. Has **doubt** if whole head was immersed or not.
- vii. Likewise washing head under **tap** or **shower** does not invalidate the fast.
- viii. After wearing **swimming dress** which also covers the head
Or
Going under water while wearing **swimming cap**
Or
Travelling in a **submarine**

In these conditions too, the fast remains in order

NOTE: According to **Ayatullah Seestani**, immersing complete head in water in the state of fasting is **highly undesirable**. Means reward is lessened but **neither is it prohibited nor it invalidates the fast**.

5. VOMITING:

- Vomiting **intentionally** invalidates a fast. Though one may have been obliged to do so on account of sickness. However, the fast does not become void, if one vomits **involuntarily**.
- If one **forgets** that he is fasting and vomits even then the fast does not become void.

QS # 1 : Is **belching** intentionally while fasting permitted?

ANS : Yes. But if something comes into the mouth, then it is not permitted to swallow it intentionally.

6. MASTURBATION:

QS # 1 : What does it mean?

ANS : Besides intercourse doing such an act with oneself that results in **discharge of one's own semen**.

NOTE : It does not make any difference if the help was taken from something or someone or not.

ATTENTION:

- This act is prohibited **even if one is not fasting**. However, the case of **husband and wife** is exceptional.
- Because of this act, **bath for Janabat** (ceremonial uncleanliness) is also to be performed.
- While fasting, if this act is done, the **fast will become void** even if it was the result of husband-wife inter relationship.

QS # 2 : Does the fast become void by **just looking at a Non-Mehram?**

ANS : Prohibited sight is after all prohibited. But just because of sighting, the fast does not become void.

QS # 3 : Viewing **lust** provoking movies voids a fast?

ANS : * Such movies are prohibited to watch in all cases either it is the month of Ramadhan or any other month.

* If viewed with an **intention of masturbation** and semen is discharged then the fast would become void.

CASE : During fasting, if semen is discharged **involuntarily** for example while **sleeping**.

QS # 4 : Will the fast become void then?

ANS : No.

QS # 5 : In such case, is it mandatory for the fasting person to perform **bath (Ghusl) immediately?**

ANS : * No.

* Bath will be necessary before performing **prayers**.

* Although performing bath early is definitely **better**.

QS # 6 : A fasting person knows that **if he sleeps, semen would discharge**, is it permissible for him to sleep?

ANS : **Yes**. Even then he may sleep.

7. SEXUAL INTERCOURSE (ESTABLISHING SEXUAL RELATIONS):

- This also Invalidates the fast, regardless of whether the semen is discharged or not.
- There is no harm for a married couple to indulge in **courtship** with each other without involving in sexual intercourse.
- **Liquids** discharged **other** than semen does not invalidate the fast.

QS # 1 : Husband is not fasting while wife is observing obligatory fast. Can husband **force** the wife to **have intercourse**?

ANS : No

QS # 2 : A newly wedded couple went for **honeymoon** to some other city in the month of Ramadhan. Can they establish **matrimonial relations during daytime**?

ANS : * If the stay is for **less than 10 days** then the decrees for a traveler would be applicable. Means they cannot fast. In this case matrimonial relations can be established during daytime but it is not advisable (*Makrooh*).

* If the stay is for **10 days or more** then it is obligatory to fast. Establishing matrimonial relations will be **prohibited**.

8. REMAINING IN THE STATE OF *JANABAT* (CEREMONIAL UNCLEANLINESS) TILL THE CALL FOR *FAJR* PRAYERS

- After being *Junub* (ceremonially unclean), if a person does **not take *Ghusl* (bath) till the time for *Fajr* prayers** or if his responsibility is to do *tayammum* and he does not perform that, then in few conditions his fast will become void.

EXPLANATION:

- If he does not take *ghusl/tayammum* intentionally, then if:
 - ❖ the fast is of the **month of Ramadhan**
 - Or
 - ❖ for the ***qadha*** of the month of Ramadhan } fast is void.
- ❖ It is a **recommended** fast: } fast remains in order.

QS # 1 : If a person **forgets** to perform ***Ghusl-e-Janabat* (bath for ceremonial uncleanliness)** in the month of Ramadhan and remembers it after few days, then?

ANS : For all those **fasts** }
And } will perform ***qadha***
For all **prayers** as well }

CASE : It is the month of Ramadhan. Zaid went into the state of *Janabat*. Knows that if he goes to sleep he will **not wake up before Fajr**,

QS # 2 : Can he sleep?

ANS : * No. It is obligatory for him to perform *ghusl* **first**.

* If he sleeps without performing *ghusl* and wakes up after *Fajr* summons, his fast will be void.

QS # 3 : It is the night of the month of Ramadhan. Zaid is not in the state of *Janabat*. He went to sleep and wakes up after the *Fajr* summons and finds that he has become *Junub* in sleep. **Does not know whether the semen discharged before or after the Fajr summons**. What is his responsibility?

ANS : In any case, his fast remains **valid**.

QS # 4 : *Ghusl* was **delayed intentionally** till the time for *fajr* summons remained so less that now *ghusl* **cannot be performed**. What should he do?

ANS : He committed a **sin**. But it is obligatory for him to fast after performing *tayammum*.

QS # 5 : Can he offer his *Fajr* prayers with the same *tayammum*?

ANS : No. When the water is available and time is also sufficient then it is necessary to perform *Ghusl*.

BATH FOR TOUCHING DEAD BODY AND FAST:

- This *Ghusl* becomes obligatory because of bringing part of one's body **in contact with a dead body** with some conditions.
- One **can fast** without performing this obligatory *ghusl*.
- **Prayers** cannot be offered until this *ghusl* is performed.

9. FOR A WOMAN, AFTER THE END OF MENSTRUATION (*Haidh* OR *Nifas*), NON-PERFORMANCE OF BATH (*Ghusl*) BEFORE THE CALL FOR *FAJR* PRAYERS:

If a woman gets pure from *Haidh* or *Nifas* before the call for *Fajr* prayers in the month of Ramadhan then it is necessary for her to:

- A. { * Perform ***ghusl*** before the *Fajr* summons.
* If time is short; *ghusl* is not possible then perform ***tayammum***.
- B. Keep **fast** on that day

QS # 1 : Can *Fajr* prayers be also performed with that *tayammum*?

ANS : No. if water is available then *ghusl* has to be performed.

QS # 2 : If one does not perform *tayammum* too, will the fast become void?

- ANS : • Incase of the Month of Ramadhan
and
• *Qadha* Fast } Fast will become void
- **Recommended fast** remains **valid** even without *tayammum*.

QS # 3 : If a woman gets **pure** during the **daytime** then?

ANS : She can not fast on that day, keep *qadha* later.

QS # 4 : If the condition of *haidh* or *nifas* begins **during fasting** then?

ANS : Fast is void even if *Maghrib* is very near. Keep *qadha* for that fast. Please note that in this case the woman has not committed any sin.

QS # 5 : A woman gets pure before morning summons but the **time is too short** for performing either *ghusl* or *tayammum*?

ANS : Then the fast is valid even without performing *ghusl* and *tayammum*.

QS # 6 : If a woman comes to know after the *Fajr* summons that she has already got pure before the call for prayer then?

ANS : If any of the fast abolisher has not been performed yet then the fast is valid otherwise it is void. Keep *qadha* later on.

QS # 7 : Can women use tablets etc. to **change** their **periodical cycle**?

ANS : Permitted if they are **not harmful** for them.

ISTIHAZA AND FAST:

In this case if a woman performs all of the obligatory baths then her fast is absolutely valid.

NOTE :Details for this are available in *Tozeeh-ul-Masail*.

10. ENEMA WITH LIQUIDS:

- **ENEMA**: means to insert medicine from the **place of rectum** in order to remove **constipation**. This medicine can be solid as well as liquid.
- Taking enema with a **liquid** invalidates a fast, even if he is obliged to take it for the sake of treatment.

ATTENTION: Taking enema with **solids** does not invalidate a fast.

SOME GENERAL RULES

1. If any of the fast abolishers is performed **forgetfully** then the fast does not become void.
2. If a fasting person forgetfully commits an act which invalidates fast and thinks **that since fast has already become void**, intentionally eats or drinks or commits any other act which invalidates fast, his fast will be void now.
3. If a fasting person is **forced** for example something is dropped forcibly down the throat or forcefully pushed in water and as a result complete head is immersed even then the **fast does not become void**.

But

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

ATTENTION:

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

- His fast is void
- But it is **not permissible to eat or drink** till Maghrib.
- Neither **any other act** is permitted which invalidates a fast.

EXPIATION (*KAFFARA*) FOR THE MONTH OF RAMADHAN

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

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

ANS :

A. To free a **slave**

Or

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

Or

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

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

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

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

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

ANS :

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

Or

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

NOTE:

- Giving **money** to these poor will not fulfill the task.
- If the money is to be given then they must be **restricted to buy wheat** etc.
- This has to be **ensured** that they will follow the instructions.

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

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

QS # 5 : When does expiation become obligatory?

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

- | | | |
|---|---|--|
| <ul style="list-style-type: none">❖ This work is done intentionally and❖ Is done by one's own will. Is not forced by someone else. and❖ There is no Shariat accepted excuse for example any illness etc. | } | <p>In such a case,
BOTH:
a) qadha of the fast must be kept and
b) expiation must also be given.</p> |
|---|---|--|

ATTENTION:

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

In these two conditions the fast will be void and expiation will also have to be given along with *qadha*.

❖ **Negligence** in the understanding of the decree and at the time of performance of that act slightest of the clue was there that the fast would be invalidated because of it.

Or

❖ Ascribed a **falsehood** with **Allah** and **Infallibles (AS)** and did not know that the fast would be void because of it.

FEW MORE POINTS:

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

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

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

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

ANS : No

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

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

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

ANS : No.

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

ANS :

- Feed as many **poor as you can** and ask forgiveness from Allah by saying ***Astaghfirullah***
- If even a single poor cannot be fed then only seek forgiveness by saying ***Astaghfirullah***
- Later on complete this expiation **whenever possible**.

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

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

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

ANS : **Momin**: Twelver Shia

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

EXPIATION FOR INVALIDATING *QADHA* FAST OF THE MONTH OF RAMADHAN

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

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

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

But

- It is not permissible to break this fast **after *Zuhr*.**
- In case of invalidating the fast, **expiation** will also have to be given.

ATTENTION:

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

But

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

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

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

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

ANS :

- { Feed **10 Momin poor fellows to their fill.**
Or
- { Give each of them **750 grams of wheat or rice** etc.

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

NOTE:

- Giving **money** to these poor will not suffice.
- If the money is to be given then they must be **restricted to buy wheat** etc.
- This has to be ensured that they will **follow the instructions**.
- It is necessary to **complete the figure of 10**. One person can not be given 10 expiations.

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

ANS : **Momin**: Twelver Shia

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

EXPIATION FOR DELAYING

- As stated earlier, fast delayed in this month of Ramadhan are necessary to be kept before the upcoming month of Ramadhan.
- Zaid was ill. He could not keep **5** fasts of the month of Ramadhan. After the month of Ramadhan:
 - ❖ Zaid became alright. But he did not keep the *Qadha* fast till the next month of Ramadhan came

Or

 - ❖ **5** days were left to the next month of Ramadhan. It is obvious that **5** fasts were *Qadha*. Zaid also wants to fast but he became ill and could not keep.
 - In both the cases it is necessary for Zaid to give **expiation for delay** and keep *Qadha* Fasts.

ATTENTION:

- i. We have discussed the illness of Zaid as just an example. If there is any problem other than illness like travel etc. then the decree will remain the same.
- ii. If someone did not fast or made the fast void intentionally then his responsibility to keep the *Qadha* fasts before the next month of Ramadhan remains at its place. If not done so, he would be required to **give expiation for delay as well in addition to the bigger expiation** discussed earlier.

QS # 1 : What is the expiation for delay?

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

NOTE:

- Giving **money** will not suffice.
- If the money is to be given then must be restricted to **buy wheat** etc.
- This has to be ensured that he will follow the instructions.
- Expiations for many days can be given to a single person.
- Expiation for delay is applicable only once. If **one more year is delayed** then the expiation for delay does not increase.

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

ANS : **Momin:** Twelver Shia

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

***FIDYA* MEANS “ALTERNATIVE” OR “COMPENSATION”**

Qs # 1 : Alternative of What? Compensation of What?
ANS : **Alternative or compensation for not fasting.**
It has few conditions:

WHO WILL GIVE *FIDYA*?

- i. **Old Age** man or woman.
- ii. People suffering from the disease of **excessive thirst.**
- iii. **Pregnant** woman.
- iv. Woman **suckling** a child.
- v. That person who did not fast because of illness and the **illness prolonged till the next month of Ramadhan.**

FEW DETAILS

1. OLD AGE MAN OR WOMAN:

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

- do not have **energy** to fast
 - Or
 - fasting is **very difficult** for them
- } It is not obligatory for them to fast. They will give *fidya* for each fast.

ATTENTION:

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

2. PEOPLE SUFFERING FROM THE DISEASE OF EXCESSIVE THIRST:

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

- do not have **energy** to fast
 - Or
 - fasting is **very difficult** for them
- } It is not obligatory for them to fast as well. They too will give *fidya* for each fast.

ATTENTION:

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

3. PREGNANT WOMAN:

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

- | | |
|--|--|
| Is harmful for
herself
Or
For the child | } <ul style="list-style-type: none">• They are not permitted to fast.• Give <i>fidya</i> for each fast.• Keep <i>Qadha</i> too if becomes capable of fasting later |
|--|--|

4. WOMAN SUCKLING A CHILD:

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

- | | |
|--|--|
| Is harmful for
herself
Or
For the child | } <ul style="list-style-type: none">• They are not permitted to fast.• Give <i>fidya</i> for each fast.• Keep <i>Qadha</i> too if becomes capable of fasting later |
|--|--|

5. PROLONGED ILLNESS:

Person who did not fast because of illness and His illness **prolonged till the next month of Ramadhan** } *Qadha* is not obligatory for them. They will only give ***fidya*** for each fast.

ATTENTION:

1. **If for some other reason, for example travelling**, fast was not kept and was in travel during the whole year till the next month of Ramadhan arrived then only *Qadha* is obligatory on him. *Fidya* will not become obligatory for him.
2. Likewise if the **reason changes** for example did not fast because of illness. Later on he became alright and its place was taken by travel till next month of Ramadhan arrived. In this case too, only *Qadha* will be obligatory and *fidya* will not become obligatory for him.

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

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

NOTE:

- Giving **money** will not suffice.

- If the money is to be given then they must be **restricted** to **buy wheat** etc.
- This has to be ensured that they will follow the **instructions**.
- *Fidya* for many days can be given to a **single person**.
- ***Fidya* is applicable only once.** *Fidya* will not increase due to further delay.
- Explanation of ***Momin* poor** has been stated earlier at quite few places.

FEW MORE THINGS ABOUT *QADHA* FASTS

1. If an **insane recovers** and becomes sane, it will not be obligatory on him to offer *qadha* for the fasts which he did not observe when he was insane.
2. If a **non-Muslim becomes a Muslim**, it is not obligatory on him to offer *qadha* for the fasts of the period during which he was not Muslim.

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

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

ATTENTION: It does not make any difference that:

- i. This unconsciousness was because of consuming **alcohol** or any **medicine** or any other reason.
- ii. Was consumed **intentionally**, as a **medication** or for any other reason.

4. Number Of *Qadha* Fasts:

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

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

5. Sequence In *Qadha* Fasts:

On me **5** of the month of
Ramadhan of **1427 AH**

And

4 of the month of Ramadhan
of **1428 AH**

} Fasts are left.

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

ANS :

- If 4 days are left to the month of Ramadhan of 1429 AH then it is obligatory to keep the 4 fasts of 1428 AH first.
- **If this is not the case, then the sequence needs not to be taken care of.**

6. **Case:**

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

And

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

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

ANS : No

TWO IMPORTANT POINTS

1. **Case:**

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

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

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

2. **Case:**

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

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

ANS : No

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

ANS :

- No.
- Make a **will** so that after death the heirs can take steps in this regard.
- If desirable, make a **will** to spend **1/3 from the inheritance** on keeping the fasts against payment after death.

MOTHER & FATHER'S DELAYED FASTS

1. It is obligatory for the **eldest son** to observe the **qadha fasts of mother and father** or make someone responsible to keep. (even by spending money)
2. **Eldest Son Means:**
 - The eldest among the alive sons **at the time of the death** of mother or father.
 - The eldest might be younger than the brother who had **already died** in the life of the mother or father.
 - There is no responsibility of **daughters**.
3.
 - Only those fasts of mother or father are obligatory on the eldest son that has been **certainly** lapsed.
 - Ones which are **doubtful** are not obligatory.
4. If the eldest son does not keep those lapsed fasts or die before he keeps then there is no responsibility of the **other sons**.

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

ANS :

- There is **no sequence** in both of them. Any of them can be kept first **but:**
- If your *Qadha* fast are of the last month of Ramadhan and the next month of Ramadhan is about to come means the days left are

equal to the no. of your *Qadha* fasts then
**your *Qadha* fasts are necessary to be kept
first.**

FASTING BY A TRAVELLER

If conditions fulfill, for a traveller:

- A) Prayers of **4 rakat** (*zuhr, asar, isha*)
Shortens to **2 rakats**.

And

- B) **Fasting becomes prohibited**. Keeping them afterwards becomes obligatory.

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

FEW POINTS:

1. There is no harm in travelling during the month of Ramadhan but it is not advisable (*Makrooh*) **to travel** to evade fasting.
2. It is inappropriate for a traveller and similarly for a person who cannot fast in the month of Ramadhan, **to have sexual intercourse or to eat to his fill**.
3. If a fasting person travels **after zuhr**, then it is obligatory for him to complete that day's fast.
4. If travels **before zuhr** then the fast becomes void. It does not make difference whether he had decided from night or not.
 - ❖ In this condition too, he cannot eat or drink etc. until he reaches the **limit of Tarakkhus**.

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

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

5. **Before zuhr:**

If a traveller reaches his **hometown**

OR

Reaches a place where he intends to **stay for ten days**

- Then if he has not committed any of the **fast abolishers**, it is obligatory to fast.
- If any such act is committed or he enters **after zuhr** then that day fast can not be kept and delay fast shall be observed later on.

RECOMMENDED FAST

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

ANS : No.

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

ANS : Yes (Ayatullah Khoi, Ayatullah Sistani)
No (Imam Khomeini, Ayatullah Khamenei)

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

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

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

ANS : No

I'TEKAF

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

MUTAKIF means: One observing *I'tekaf*

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

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

CONDITIONS FOR *I'TEKAF*:

1. *Mutakif* should be **Sane**: *I'tekaf* of a **mentally unstable person** is not valid.
2. **Intention**:
 - ***Qurbat-an-ilAllah***. means performing *I'tekaf* for the purpose of fulfilling one of Allah's recommended orders.
 - It should be clear that ***niyyat*** is the name of **intention**. To speak some words using tongue is not necessary.
3. **Fasting** During *I'tekaf*:
 - *I'tekaf* can not be observed without fast.
 - This fast may be of the month of Ramadhan or in other months with the intention of *Qadha* or recommended. This does not make difference.

4. **Duration** of *I'tekaf*: At least **3 days**. No limit for maximum.
5. In **which mosque** *I'tekaf* can be observed?
1. **Masjid-ul-Haram** (the mosque around ***Kaaba***)
 2. **Masjid-e-Nabawi** (the place where the **shrine of Holy Prophet** (S.A.W.W.) is)
 3. **Masjid-e-Kufa**
 4. **Masjid-e-Basra**
 5. Apart from that, in the **Central Mosques** of the city, *I'tekaf* can be performed with the intention of ***Rijay-e-Matloobiat***.

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

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

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

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

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

ANS : No

6. For few people, it is necessary to seek **permission**:
For example:
- i. If **wife** wants to observe *I'tekaf* then it is compulsory to take permission from **husband**.

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

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

DECREES FOR I'TEKAF:

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

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

- *I'tekaf* will **commence** from **Wednesday's morning summons.**
 - ❖ Means reach mosque before this and make intention.
- *I'tekaf* will end on **Friday's Maghrib.**
- Means you have to stay in mosque for **three days** and **two nights.**

Summary:

- | | | |
|---|---|--|
| i. Wednesday
(starting with
morning summons) | } | It is necessary to
stay in mosque
for the whole
duration. |
| ii. Thursday | | |
| iii. Friday (ending
with <i>Maghrib</i>
summons) | | |

2.

- Recommended *I'tekaf* **can be made void** on first and second day.
- *I'tekaf* cannot be made void after the start of the **third day**.
- Likewise can be made void on fourth and fifth day. After the commencement of sixth day, it cannot be made void.
- **Summary: *I'tekaf* cannot be made void on every third day.**

3. During *I'tekaf* went out of the mosque:

- | | | |
|---------------------|---|--|
| (A) Intentionally | } | <i>I'tekaf</i> is void whether the decree was known or not. |
| And | | |
| (B) By his own will | } | |

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

- a) some **Logical** reason
example: For the **toilet**
- b) Necessities which the **religion** dictates
example: To perform **bath for Janabat**
- c) Necessity deemed so by the **general consensus**
example: To **see an ill** or
To **attend funeral**

PROHIBITED DURING *I' TEKAF*:

1. **Sexual intercourse** (to establish sexual relations)
2. Deriving **sexual pleasure** in any way even touching with sexual desire is also forbidden
3. **Masturbation**
4. Use of **fragrance**
5. **Buying and selling**
6. If bound to purchase any edible then it is permitted.
7. **Trading** (Business)
8. **Discussion and argument to prove that he is better or smarter or to dominate.**
9. To argue on **religious matters** in order to seek **Allah's pleasure** is permissible.
10. To make some one **stand by force** and sitting in his place is also prohibited. Likewise to sleep on **encroached bed** is also prohibited.

QUESTIONS RELATED TO THE MOON OF EID

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

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

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

- In the next few pages, it has been tried to clear this ambiguity.
- I am thankful to Hujjat-ul-Islam Wal-Muslimeen **Maulana Shahid Kashifi** for his valuable advice about this part of the book.

- Dawoodani

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

ANS : No

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

ANS : No.

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

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

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

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

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

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

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

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

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

ANS : Not obligatory.

QS # 7 : **Vermicelli?**

ANS : Nothing is obligatory.

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

ANS :

- i. If **satisfaction** is obtained through the **statement of a single person** then the advent of the moon will be proven.
- ii. **Two just (*Adil*) persons give witness** about moon sighting then the advent of the moon will be proven.
- iii. **Numbers of persons** confirm to have sighted the moon that assure or satisfy a person.

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

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

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

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

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

ANS : What is the problem in that?

QS # 12: She will do *sehri* and I will stare at her face.

She will do *iftari* and I will see all that?

ANS : Only fasting has been made forbidden for you.

At *sehri* time you may have the breakfast.

Her *iftari* will be your dinner.

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

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

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

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

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

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

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

ANS : For example?

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

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

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

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

SUMMARY

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

i. Moon is sighted	<ul style="list-style-type: none"> • Tomorrow is the first of Shawwal. • Celebrate Eid. • Prohibited to fast. • Give <i>fitrah</i>.
ii. Moon is not sighted iii. Not known whether the moon appeared or not	<ul style="list-style-type: none"> • Tomorrow is 30th of Ramadhan. • Keep fast. • It is obligatory. • Celebrate Eid day after tomorrow

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

ANS : Invalidate the fast and give *fitrah*.

FITRAH

- *Fitrah* is a type of **Zakat**.
- This guarantees **acceptance** of the fasts of the holy month of Ramadhan and **peace & security** till the next year. (*Mafatih-ul-Jinan*)
- In next few pages, Decrees regarding *fitrah* are explained **briefly** in such a manner that *Momineen* may easily fulfill their responsibilities. For details, refer to the books of Jurisprudence.
- Hujjat-ul-Islam Wal-Muslimeen **Maulana Ali Nasir Mehdavi** had a look and gave valuable suggestions regarding this part of the booklet. I am thankful to him.

- Dawoodani

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

ANS : The one who fulfills the following conditions:

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

And

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

And

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

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

And

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

And

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

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

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

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

ANS

: No

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

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

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

ANS : No

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

ANS :

<p>3 kg wheat</p> <p>or</p> <p>Its cash value</p>
--

Or

<p>3 kg rice</p> <p>or</p> <p>Its cash value</p>

NOTE:

- i. In case of giving money it should be known that whether the price of wheat is being given or of rice.
- ii. It must be clear that other commodities **apart from wheat and rice** can be given as *fitrah*. But there are details that are stated in major books.

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

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

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

And

- ii. Not an **alcoholic**

And

- iii. Not the one **who does not say his daily prayers**

And

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

And

- v. Not known to **use the *Fitrah* in sinful way**

Note:

- a) Giving *fitrah* to such a person fulfills the responsibility.
- b) ***Fitrah* of a Non-Syed cannot be given to a Syed.**

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

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

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

ANS :

- **Before the Eid prayers** if being offered,
- **Otherwise before Zuhr.**

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

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

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

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

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

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

WALHAMD-U-LILLAH-E-RABBIL AALAMEEN

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

Awaiting your comments & suggestions

Muhammad Raza Dawoodani www.dawoodani.com
dawoodani@gmail.com

(TRANSLATION FROM URDU)

**WORDS BY HUJJAT-UL-ISLAM MOLANA
ALI RAZA SWALEHI**

In the name of Allah

I have gone through this booklet compiled by Maulana Muhammad Raza Dawoodani. He has tried to present Fiqh rulings in a unique style. This is a new trend in Urdu language. He has focused on following four points:

1. To discuss the rulings which believers generally come across
2. To use friendly language spoken in daily life
3. To set a side the differences of interpretation and mention the precautionary aspect where ever possible
4. To follow logical sequence without getting into the details.

There are always merits and demerits in innovations. So is the case with this booklet. This booklet will be helpful to many brothers in faith in solving their problems but since it explains the precautionary angle, can cause extra physical and financial efforts. Generally, *Momineen* refer to rulings for their practical needs. This booklet will be the best assistant on any such occasion.

In the end, I pray for the acceptance of Agha Muhammad Raza Dawoodani's this effort and hope this

will please Imam-e-Zamana (AS.). May Allah grant him further *Taufeeq* to work on other chapters of *Fiqh* in a similar fashion.

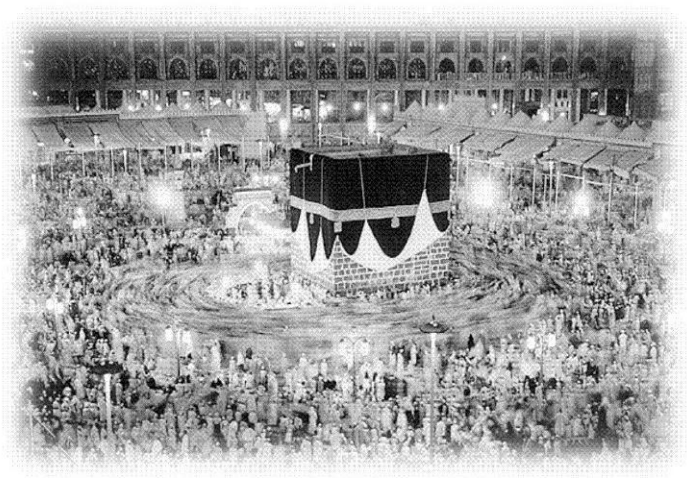
Wassalam ...

(Sd./-)

Ali Raza Swalehi

1st Mah-e-Ramadhan 1429 AH.

Caravan-e-Safa for HAJJ



Contact:

0322-2573545, 0333-3151575

info@al-safa.org