

Rulings of the Jurisprudence Between the Inquirer and the Respondent

**Based on the Divine Rulings of the Jurisprudence which have
been clarified by Imam Ahmad Al-Hassan (h)**

Volume Three

Part 1- Fasting

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For additional information concerning the Call of Imam
Ahmad Al-Hassan (h), the following websites:

www.the-savior.com
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In the name of Allah the Most Gracious the Most Merciful, Praise be to Allah Lord of the Worlds. Prayers and Blessings of Allah be upon Muhammad and the Purified family of Muhammad, the Imams and Mahdis.

Praise be to Allah who knows best where to place His Message, and unto Him are the favor and gratitude in the success of allegiance to his successors on His earth, and the masters of all of them, Muhammad and his Purified family the Imams and Mahdis.

As he is from the chosen family of Muhammad, from whom Allah has removed impurity and purified them thoroughly, I stand perplexed in introducing Allah's rulings which have been clarified by him, may my soul be sacrificed for him. And what has astonished me is the intensity of his mercy to people, whether his Ansar¹ or others from the truth seekers, no rather all people, as what concerns him is the clarification of Allah's jurisprudence for them while the adversaries announce their war against him, and we announce our outrageous shortcoming to him.

He is Ahmad Al-Hassan the unknown Imam and the awaited Qaim, the purified blossom from the paradise of Muhammad (p) and the leafy branch from his goodly tree. He says, despite all he suffers,

"The important matter now is to write a simplified book of jurisprudence which all people understand. It includes all the matters of jurisprudence which I have clarified for you, and if you find that there are matters which you need to ask about, then you may ask as well."

Thus this book (volume of Fasting) is a response to his request (h) that it would perhaps result in achieving part of this objective, by the permission of Allah (s), and it is in a dialogue form in the rulings of the upright religion, derived from the book "*Jurisprudence of Islam*" by Imam Ahmad

¹supporters

Al-Hassan (h), and the book “*Answers of Jurisprudence – Fasting*” that he (h) published recently.

The reason for the use of dialogue or question and answer form is that some people may find difficulty in understanding the phrasing of the book of jurisprudence, or they may find difficulty in obtaining a wanted answer because the text is long and it includes more than one section. Also the matters of fasting are divided between two books, (“Jurisprudence of Islam” and “Answers of Jurisprudence”) we refer to both of them when there is a need for a ruling. That might cause difficulty for the believers. Therefore, clarification of rulings of the jurisprudence in this book is in dialogue form and contains questions and answers for everything that the Imam (h) has presented and answered.

In this book I do not intend to take the reader too far away from the phrasing of the *Jurisprudence of Islam*, yet I have not copied the books; instead, I divided them into sections, derived the matters included, singled out the branches, and rearranged some content as well. I also added some numbering, and replaced some words with their synonyms or whatever would clarify them in order to make them easier to understand, by the help of Allah, or at least decrease the amount of vagueness. I have strived by the favour of Allah to make the phrasing moderate so that the reading of this dialogue would make it easier to understand the phrasing of *The Jurisprudence of Islam* InshAllah at least to a certain extent.

And I implore Allah (s) to support His believing servants to work in what He wants from His jurisprudence that has been clarified by His oppressed successor and Hujja, and that He guides those who have strayed away from the right way from among His creation.

O My Lord, I seek Your forgiveness, I seek Your forgiveness, I seek Your forgiveness. Praise be to Allah Lord of the Worlds, Prayers and Blessings of Allah be upon Muhammad and the purified family of Muhammad, the Imams and Mahdis.

6th of Jamadi Al-Thaniah 1432 Hijri
Alaa Al-Salim

Book of Fasting

Sheikh Al-Sadooq (rest his soul) narrated in his book (*Man la yahduruhu al-Faqih*, Volume 2, Page 74) the following:

1770 – Abu Jafar (h) said, “Islam was built upon five things: prayer, Zakat, pilgrimage, fasting and allegiance [to the successor].”

1771 – And the Messenger of Allah (p) said, “Fasting is a shield from hellfire”

1772 – And the Messenger of Allah (p) said, “The one who is fasting is in a state of worship even if sleeping in his bed, unless he backbites a Muslim.”

1773 – And he (p) said, “Allah (s) said, “Fasting is for Me and I reward for it, and the one who fasts shall have two joys, one when he breaks his fast and the other when he meets Allah (s), I swear by He that has the soul of Muhammad in His hands that the smell of the fasting person’s breath is more pleasant to Allah (s) than the smell of musk.”

1774 – And the Messenger of Allah (p) said to his companions, “Shall I inform you of something that will distance Satan from you just as the East is distanced from the West?” They said, “Yes, Oh Messenger of Allah.” He said, “Fasting blackens his face and charity breaks his back, and love for the sake of Allah (s) and persistence in righteous acts cut his root, and repentance cuts his aorta, for everything there is a Zakat, and the Zakat of the body is fasting.”

1775 – And Al-Sadiq (h) said to Ali Ibn Abd Al-Aziz, “Shall I inform you of the root of Islam and its branch, peak and culmination?” He said, “Yes.” He continued, “Its root is prayer and its branch is Zakat, and its peak and culmination is striving (jihad) in the cause of Allah (s) shall I inform you of the gates of benefit? Fasting is the shield from hellfire.”

1776– And he (h) said about the saying of Allah (s) And seek help in patience and prayer², he said, “The meaning of patience is fasting.”

1777 – And he (h) said, “If calamity or hardship should befall a man then he should fast, hence Allah (s) said, And seek help in patience and prayer³.”

1778 – And the Prophet (p) said, “Allah (s) and all the Angels are making dua for those fasting and he (p) said, “ Gabriel (h) told me that his Lord (s) said, “ I have not commanded the angels to make dua for any of My creatures without answering them.”

1779 – And Al-Sadiq (h) said, “Allah (s) inspired Moses (h) with, “What prevents you from supplicating to Me?” He said, “Oh Lord I have delayed my supplication because of the smell of the fasting person’s breath, so Allah (s) inspired Moses with, “The smell of the fasting person’s breath is more pleasant to Me than the smell of musk.”

1780 – And Al-Sadiq (h) said, “For the fasting person are two joys, the joy at the time of breaking the fast and the joy at the time of meeting their Lord (s).”

² The Quran 2:45

³ The Quran 2:45

1781 – And he (h) said, “He who fasts to Allah (s) in a day of extreme heat that makes him thirsty, Allah authorizes a thousand angels for him to wipe his face and inform him of glad tidings until he breaks his fast.” Allah (s) said, “There is no smell or soul more pleasant. Oh My angels bear witness that I have forgiven him.”

1782 – And Abu Al-Hassan the First (h) said, “Take a nap, for Allah (s) will give the fasting person food and drink in his sleep.”

1783 – And Al-Sadiq (h) said, “The sleep of a fasting person is worship, and his silence is praise [of Allah], and his work is accepted and his dua is answered”

This is the end of what Al-Sadooq (rest his soul) transmitted, and what remains is to inform that the meaning of “*Fasting is for Me and I am the reward for it*”⁴ is not what was intended in its apparent form, but rather as Imam Ahmad Al-Hassan (h) says,

“The reading “*I reward for it*” (Ojzee) is incorrect as He (s) rewards His servants for all worship and there is no specificity for fasting as this incorrect reading suggests.

The correct reading is “*I am the reward for it*”, (Ojzaa) by changing the last letter “â” to “ee”, and what is meant by fasting is the fasting of Mary (peace be upon her) and more, “I have vowed a fast unto the Beneficent, and may not speak this day to any human.”⁵

This means that a person would be isolated from creatures, enjoying the company of Allah (s), rather this is the beginning and the end, the

⁴Hadeeth Qudsi (the saying of Allah S) transmitted by Mohammed p)

⁵The Quran 19:26

outcome being that Allah is the reward for fasting, that is, the fasting from *Ego*, and this is when the servant walks on the right path, and he knows and believes and sees that his given existence and remaining is due to the defect of void and darkness which is mixed with light. And this is the guilt that never parts from the servant. And it is his past, his present and his future, so if the servant abstains from *Ego* and sincerely asks for the removal of the page of darkness and void, and Allah responds to his dua, then nothing remains but Allah the One, the Conqueror, and the earth is brightened by the light of its Lord, and the book was brought, and it was said, Praise be to Allah Lord of the worlds.⁶

The groundwork of fasting includes three main issues:

1. The pillars of fasting, and they are four: fasting, things that void the fast, the times of fasting, and the fasting person.
2. The divisions of fasting, and they are four: the obligatory, the favored, the forbidden and the unfavored.
3. The additional components of fasting, which include some matters and verdicts.

Here shall be the matters regarding these three issues, by Allah's help.

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⁶The Similitudes (Al-Motashabehat) Vol.1 Q.13

Glossary of Terms⁷

- **Janaba:** Sexual impurity after emitting semen or engaging in sexual intercourse. A state of Janaba obligates ghusl of Janaba.
- **Ghusl:** Shower
- **Ghusl of Janaba:** Purification shower which needs a special procedure.
- **Vow:** Vowing to Allah (s) to commit any act of worship (such as fasting three days in case of recovery of illness)
- **Days of Tashreeq:** the 11th 12th and 13th of Thul-Hujja.
- **Itekaf:** State of voluntary solitude in worship.
- **Zawal:** The time of noon (Dhuhur) prayer.

Zawal is determined by the increase of the shadow's length after its decrease. Everything has a shadow which its length decreases the closer we get to noon, and then it reaches a certain point when it starts to increase. The moment that happens, Zawal begins.

- **Midnight:** the middle of the time between sunset and true dawn. Meaning it's the middle of the time between Maghrib prayer and Fajr (dawn) prayer.
- **True dawn:** when the light of the sun is spread in the horizon and it's linked to the horizon.

[1]

⁷ Added by the translation team from Ansar Imam Ahmad Al-Hassan (h)

Pillars of Fasting

As mentioned, the pillars of fasting are four and we will start by clarifying the first pillar.

1. Fasting

Q. What is fasting?

A. It is [defined as] abstaining from the things which void the fast and making the intention to do so [to fast].

Q. What is the intention of fasting in the month of Ramadan and other times?

A. It is enough in the month of Ramadan and other months for a person to intend to fast for the purpose of drawing closer to Allah (س)

Q. Is the time for making the intention to fast at night or near dawn?

A. The time of the intention ranges from night time until Zawal of the following day.

Q. In the case of forgetting to make the intention at night, what should a person do?

A. A person should make his intention in the daytime before Zawal (the time period for making the intention ends at Zawal). If the sun passes its zenith and he has not made his intention to fast, then it is too late for both obligatory and favored fasting.

Q. If a person does not make his intention by the time of Zawal, i.e. he forgets during the night and does not make his intention by Zawal, what should he do if the fasting is obligatory, such as in the month of Ramadan or fasting due to a specified vow?

A. If he did not make the intention to fast by Zawal then his obligatory or favored fast is void and he is obligated to make up the fast. If he did this purposely then he must make up the fast and make expiation.

Q. If the intention to fast was not made at night, and when he awoke he made his intention to fast regardless of whether the fast was obligatory or favored, is that valid?

A. It is valid just as we mentioned earlier. The time period for making the intention lasts until Zawal and as long as he did not void the fast he may make the intention before this time.

Q. Is it possible for the intention to precede the fast?

A. The month of Ramadan is unique in that the intention may be made before the month begins, so for example if a person makes the intention on the last day of Shaban to fast the month of Ramadan in order to draw closer to Allah (سُبْحَانَكَ اللَّهُمَّ رَبِّ الْعَالَمِينَ), then his intention to fast is enough for the entire month of Ramadan.

Q. If a person forgot to make his intention after Ramadan began and he did fast, and he made the intention for the month of Ramadan prior to the beginning of the month, is that sufficient?

A. The first intention made is sufficient.

Q. Is one intention to fast the entire month of Ramadan sufficient (such as the intention being made to fast the entire month after seeing the crescent of the Ramadan)?

A. One intention is sufficient for the entire month, so if a person forgot to make the intention for some of the days of Ramadan then his previous intention is sufficient for him.

Q. Is it permissible to fast a different fast in Ramadan other than its fast.

A. It is not permissible.

Q. What if a person made an intention for a fast other than the fast of Ramadan for the month of Ramadan?

A. It will be counted as the fast of Ramadan, whether his intention was for an obligatory or favorable fast.

Q. Is it permissible for a person to make an intention to fast and include both obligatory and favored fasting in the same intention?

A. It is not permissible, rather he must specify whether it is obligatory or favored, or he must specify that the intention of fasting is to draw closer to Allah absolutely⁸.

Q. What if a person fasted the last day of Shaban intending for obligatory fasting of Ramadan even though he had doubt about whether or not it was Ramadan, would that day be counted toward Ramadan or Shaban?

A. It is counted toward neither.

⁸Absolute intention: meaning he would make the intention to fast in order to draw closer to Allah S without specifying whether the fast was obligatory or favorable

Q. What if a person made the intention to complete a favored fast on the day in which he had doubt about whether or not it was the month of Ramadan?

A. It is counted as a Ramadan fast if it was later determined to be a day of Ramadan.

Q. If a person is fasting and he makes the intention for an obligatory fast just in case it is Ramadan and also makes an intention for a favored fast in case it is Shaban, is this permitted?

A. It is not permitted and he must make up the fast for this day after the month of Ramadan.

Q. If a person awoke on the day of doubt not intending to fast, and then it turned out to be the first day of Ramadan, what should he do?

A. He should make the intention to fast in the morning, and his fasting is then valid and rewarded. (As mentioned earlier, the time period of the intention lasts until Zawal).

Q. If a person verified that it was the first day of Ramadan after Zawal (meaning the time for making the intention had already passed), what is the verdict?

A. He abstains from food and drink during the day, and he must make up the fast after Ramadan is over.

Q. If a person did not make the intention to fast, and he intended to break his fast on a certain day of Ramadan (but he did not break the fast), and then he made the intention to fast before Zawal, what is the verdict concerning his fast?

A. His fast is valid.

Q. What if a person made the intention to fast, and then intended to void the fast but did not, then renewed the intention to fast before Zawal?

A. His fast is valid.

Q. If a person intended to void his fast and afterwards he wanted to renew his intention to fast, is the verdict different whether his intention to fast was made before or after Zawal?

A. If he made the intention to fast and then made an intention to void the fast but did not do so, then his fasting was correct whether the intention to void the fast was before or Zawal.

Q. What is the verdict on the intention and the fast of a young discerning boy? Is the fasting valid or just counted as practice as some say?

A. His intention is correct and his fasting is valid.

2. Things that Void the Fast:

The things which void the fast are nine, and they can either be intentional or unintentional. These things which void the fast will require a person in some situations to both make up the fast and make expiation, or to only make up the fast in others. All of these situations will be clarified in the following questions and answers.

Q. What are the forbidden things which void the fast and which a fasting person must abstain from?

A. It is obligatory to abstain from:

1. That which is edible.

Q. What are the edible things which void the fast?

A. Anything which can be eaten, whether usual (like bread and fruits) or unusual (like stones or hail).

2. Drink

Q. What are the drinks which void the fast?

A. Any drink whether usual or unusual (like the liquid from flowers or juice from trees).

3. Intercourse

Q. Does anal or vaginal intercourse void the fast?

A. Both would void the fast.

Q. Does homosexual intercourse or bestiality void the fast?

A. Both would void the fast.

4. Lying upon Allah, His messenger, the Imams and the Mahdis (t)

Q. Does this include denying the good visions and the visions while awake, denying the narrations of the progeny of Mohammad (t), and denying their righteous proven status or truth, God forbid?

A. "Lying upon" is different from denying or disbelieving. "Lying upon" voids the fast while denying does not, although it is a sin. Lying about

visions and kashef⁹ does not void the fast although it is a sin. For an individual to be described as a liar the truth has to be clear to him and he has to intentionally oppose it following his desires, self-purpose, or to imitate others, etc. An individual who is unsure, has forgotten, or is unaware is not to be described as a liar.

5. Diving in water (The full submergence of the body, including the head, in water)

Q. Does diving void the fast in all situations?

A. It is forbidden and voids the fast when it is performed for the purpose of sport. However, when an occupation requires the act of diving, or when the act of diving is performed for the purpose of retrieving an item from water, diving is not forbidden and does not void the fast, and the fast is valid.

6. The reaching of dust to the throat.

Q. What is the verdict?

A. It is forbidden and voids the fast.

Q. Is it obligatory for a fasting person to be vigilant about the possibility of dust reaching the throat unintentionally, such as in the situation of extremely dusty weather?

A. It is not obligatory for a person to be vigilant yet it is more desirable in order to avoid dust reaching the throat.

⁹ Visions during wake

Q. Does smoke arising from the burning fuel of cars, machines, and the like, affect the fast and thus is one obligated to avoid it?

A. It does not affect the fast, and avoiding it is not obligatory.

7. Smoking

Q. Does smoking void the fast because it is thick dust?

A. It voids the fast but not because it is thick dust.

Q. Is smoking in general (at times other than fasting) allowed or forbidden, especially if someone were to claim that they do it just for fun and that they are not 'real smokers'?

A. If a person is susceptible to the harm caused by smoking, it is forbidden for him to smoke. There is no such thing as a 'real smoker' or someone who smokes only for fun. Smoking is just a bad habit which anyone can quit just by fighting his desires for a little while.

8. Staying in the state of Janaba intentionally until dawn without necessity.

Q. If a person performs an act for him/her to be in the state of Janaba and then sleeps and does not notice the rise of dawn, what is the verdict concerning the fast?

A. If a person did not intend to perform ghusl, the fast is voided. However, if he intended to perform ghusl, the fast is valid.

Q. If a person was in a state of Janaba due to an act done by him/her, and slept but made the intention to perform ghusl, then briefly awoke and slept a second time with the intention of performing ghusl, but dawn came and he/she was still sleeping, (it was dawn and the person was still in a

state of Janaba without ghusl) what is the verdict?

A. The fast is void, and the person has to make up the fast.

Q. What is the verdict of a fasting person if he ejaculates (emitting semen by an act done by him), or has physical contact [sexual intercourse] with a woman which causes him to ejaculate?

A. His fast is voided.

Q. If a person encountered nocturnal emission (involuntary emission of semen whether asleep or awake) after making the intention to fast that day, does this void the fast?

A. His fasting is valid.

Q. And is it obligatory for him to immediately make ghusl if nocturnal emission occurred during the day?

A. it is not obligatory [for immediate initiation of ghusl].

Q. What is the verdict of an individual who has looked at a woman and emitted semen, or has heard her voice and then emitted semen?

A. His fast is not voided.

9. Liquid suppositories

Q. What is meant by that [liquid suppositories]?

A. Rectal liquid suppositories are used for the treatment of some diseases.

Q. What is the verdict concerning liquid suppositories for a fasting person?

A. Usage of liquid suppositories is forbidden and voids the fast.

Q. Do liquid suppositories which are used for cleaning the uterus (known as "uterine wash"), or suppositories inserted in the male urethra for the treatment of certain disease void the fast?

A. Suppositories that are frontally inserted do not void the fast (urethra for men, urethra or vagina for women). In addition, muscular or intravenous injections do not void the fast. Intravenous administration of fluids, however, does void the fast. In addition, liquid rectal suppositories (such as the ones used to clean the colon prior to medical diagnosis or treatment) void the fast.

Q. Do medicinal ear drops or nose drops have the same verdict as liquid suppositories in terms of voiding the fast or not?

A. The fast is not void unless it reaches the person's throat.

Q. What is the verdict of solid suppositories?

A. They are permissible, and they do not void the fast.

Q. Do muscular or intravenous injections void the fast?

A. They do not void the fast.

Q. What is the verdict of intravenous fluid administration? [Fluid administered directly through the veins].

A. It voids the fast.

Q. Is it permissible to transfuse blood (to and from the adult) during fasting?

A. It is permissible and does not void the fast.

- In addition to the matters that void the fast:

Q. Is it obligatory for a person whose fasting was voided by any of the above acts to abstain from food and drink for the remainder of the day?

A. It is not obligatory but it is favorable to do so.

Q. Do all things mentioned which void the fast do so whether intentional or unintentional?

A. Everything mentioned above voids the fast if it is done intentionally, whether the person knew the verdict or not [for example if a person intentionally smokes while fasting, his fast is voided whether he was aware of the verdict on smoking while fasting or not]. However, it does not void the fast if it was done unintentionally.

Q. Is it only the obligatory fasting which is not voided by unintentional acts?

A. If the act that voids the fast occurred unintentionally it does not void the fast, whether it was obligatory or favored.

Q. What if a person was forced to break the fast or that which voids the fast was forcibly inserted in his throat?

A. It does not void the fast, whether it was obligatory or favored.

Q. Does sucking on a ring [sucking on the holy stones attached to rings], chewing food for a child [grinding food with teeth to assist in eating], bird-feeding with the mouth [placing food in a person's mouth for a bird to pick up with its beak], and tasting food [usually with the tip of the tongue] affect the fast?

A. All are permissible.

Q. What is the verdict concerning a man immersing himself in water (submerging the body, except the head, in water)?

A. It is permissible.

Q. What is the verdict concerning the use of Miswak¹⁰ before praying for a fasting individual?

A. Using Miswak before praying is favored, whether it is wet or dry.

Q. What is the verdict for a fasting person who brushes his teeth using a toothbrush and toothpaste, especially if it is used for treating oral diseases?

A. It is permissible.

- **Compensation and Expiation**

Q. When is it obligatory to make up the fast, and when is making expiation required?¹¹

A. It is obligatory to both make up the fast and make expiation in the following situations:

¹⁰Miswak is a teeth cleaning twig made from a twig of the *Salvadora persica* tree

¹¹ the expiation for intentionally breaking the fast in the month of Ramadan is freeing a slave or fasting two consecutive months, or feeding sixty poor people

1. Consumption of common and uncommon food and drink.
2. Sexual intercourse.
3. Intentionally remaining in a state of Janaba until dawn.
4. Sleeping until dawn while in a state of Janaba with no intention to perform ghusl.
5. Ejaculation (emission of semen).
6. Dust reaching the throat
7. Smoking.
8. Lying upon Allah, his Messenger, the Imams and the Mahdis (t).
9. Diving in water (the full submergence of the body, including the head in water) which voids the fast.

Q. Does making expiation apply only when a person knowingly breaks his fast? Or does it also apply if he breaks it unknowingly?

A. It does not apply if he breaks the fast unknowingly.

Q. In what types of fasting is making expiation obligatory?

A. Making expiation is only obligatory in the following situations:

1. The Fast of Ramadan. There are three options for making expiation which were mentioned earlier.¹²
2. The Fast of making up the missed days of Ramadan if it is voided after Zawal. The expiation made in this case is to feed ten poor individuals and if a person is unable to do so, the expiation is to fast three consecutive days. If he breaks the fast before Zawal, expiation is not required.

¹²The expiation for intentionally breaking the fast in the month of Ramadan is freeing a slave, or fasting two consecutive months, or feeding sixty poor people.

3. Specified Vow Fasting. An example would be if a person had the intention to fast the third day of the month of Shaban and he did not fast that specified day, then he is obligated to make up the fast and make expiation as well. The expiation is the same as for intentionally breaking a Ramadan fast.
4. The Fasting of Itekaf in which Itekaf is for three days. When a person fasts for two days, it is obligatory for him to fast the third. If he breaks the fast on the third day, making expiation is obligatory.

Q. Is it obligatory to make expiation for breaking the fast under any circumstances other than the above four?

A. Making expiation is not obligatory except in the four circumstances mentioned above. (In contrast, fasting as expiation, unspecified vow fasting, and favored fasting do not require making expiation even if the fast is voided).

Q. If a person forgets and eats while fasting and thinks his fast was invalid and therefore intentionally breaks his fast, does he have to make up the fast and make expiation?

A. His fasting is void and he has to make up the fast. He does not have to make expiation.

Q. Will a person's fast be voided if food is forced into his throat involuntarily?

A. His fast is not voided.

Q. What if a person is threatened with death if he does not break his fast and he therefore breaks it?

A. Making up the fast is obligatory and making expiation is not required.

Q. What is the expiation required for breaking the fast in the month of Ramadan?

A. The expiation for breaking the fast in the month of Ramadan is freeing a slave or fasting two consecutive months, or feeding sixty poor people. A person can choose from any of the three.

Q. Is the expiation for a person who breaks the fast with what is forbidden (such as sexual intercourse with a woman who is forbidden to him, or eating pork) different from the expiation for breaking the fast with what is allowed (such as sexual intercourse with his wife, or eating bread)?

A. It is obligatory to make all three forms of expiation when a person breaks the fast with what is forbidden (freeing a slave, and fasting two consecutive months and feeding sixty poor people). If he breaks the fast with what is allowed (halal) he must make expiation with only one of the three options (freeing a slave, or fasting two consecutive months, or feeding sixty poor people).

Q. One of the options for making expiation is to free a slave. What should a person do if he wants to free a slave but is unable to find one?

A. He pays the equivalent amount to the Imam (h)

Q. What is the price of freeing a slave nowadays?

A. Determining the price, reducing it or waiving the cost is up to the Imam (h)

Q. Another option for making expiation is to feed the poor. Is there anything specific required, or is food sufficient in any form (cooked food, different

types of bread, pastries, fruits, dairy products, vegetables or anything similar)?

A. It should be from the common types of food, such as wheat, barley, flour, rice, dates, fruits, etc. It is also permissible for it to be cooked or canned, for example canned food, pastry or cooked rice, etc.

Q. Is it permissible to feed one poor person more than once per expiation?

A. No, but if a person is required to make expiation multiple times then it is permissible to feed the same person once per expiation¹³.

Q. What is the expiation required for a person who is making up a missed day of Ramadan and breaks it after Zawal?

A. The expiation for making up a missed day of Ramadan is to feed ten poor people and if a person is unable to do so, then he must fast three consecutive days. It is a conditional expiation in which he is obligated to make expiation with the first option (feeding ten poor people) unless he is unable to do so, in which case he would make the expiation with the second option (fasting three consecutive days).

Q. What is the expiation made for breaking the fast of a specified vow?

A. If a person breaks a fast which he specified to fast as a vow (meaning that he intended to fast a specific date as a vow, for example certain days of a certain month of a certain year), he has to make up for that fast and make expiation of his choice (freeing a slave or fasting two consecutive months or feeding sixty poor people).

¹³An example would be a person who broke his fast three different days in the month of Ramadan, the expiation required would be the feeding of sixty poor people for each of the three days missed. It would be permissible in this instance to feed the same individual three times only.

Q. Lying upon Allah, His Messenger, the Imams and the Mahdis (ت) has been mentioned earlier as an act in which making up the fast and making expiation are both obligatory. There is no doubt in the sanctity of that, but what is the meaning of what has been mentioned?

A. Lying upon Allah, His messenger, the Imams and the Mahdis (ت) is forbidden for the fasting and non-fasting person, although this act in particular is emphasized for the fasting person. By committing this sin he must make up the fast and make the expiation.

Q. What is the required expiation for such an act?

A. It is the same expiation that is required for breaking a Ramadan fast (freeing a slave or fasting two consecutive months, or feeding sixty poor people).

Q. What about diving in water?

A. Making up the fast along with making expiation are obligatory for the type of diving which voids the fast (as mentioned earlier).

Q. Does breaking the fast with suppositories require making up the fast and making expiation?

A. Solid suppositories are permissible, however, liquid suppositories are forbidden. It is obligatory to make up the fast but making expiation is not required.

Q. What is the verdict concerning fasting if a person does something which puts him in a state of Janaba, and he then sleeps with the intention of performing ghusl, briefly awakens, then sleeps a second time with the

intention of performing ghusl, and he again briefly awakens and then sleeps a third time until dawn though he had intended to perform ghusl?

A. It is obligatory for him to make up the fast but making expiation is not required.

Q. When is it required to make up the fast when the missed fast is obligatory (such as in Ramadan)?

A. Making up the fast is obligatory in the following situations:

1. When one voids the fast because he did not check for the appearance of dawn although the person had the ability to do so.
2. When one voids the fast because he relied on someone informing him that dawn had not appeared yet while it actually had, and the fasting person had the ability to investigate himself.
3. When one disregards the statement of a person, who informed him of the appearance of dawn, thinking that he is a liar.
4. When one breaks the fast by following another, taking his word that night has begun, and then it is proven otherwise (that it was not yet time to break the fast).
5. When one breaks the fast due to darkness that suggests that night has begun (for example, when the sky is very cloudy and it appears to be night time but it is not).

Q. What is the verdict of a person who had reason to believe that night time had begun, and it was proven later that it had not?

A. He did not break his fast nor is it void.

6. When one intentionally vomits.

Q. What is the verdict if vomiting occurs involuntarily?

A. He did not break his fast nor is it void. Making expiation is not required.

7. When one uses liquid suppositories.

8. When water enters the throat during the act of cooling off (water is placed in the mouth for the purpose of cooling off and a person spits it out but water reaches his throat unintentionally; in that case the fast is void and making expiation is obligatory).

Q. What if water that entered the throat was for the purpose of rinsing the mouth for ablution, does that void the fast and is making expiation required?

A. Making up the fast is not obligatory and his fasting is correct. Making expiation is not required.

9. When a person who is in the state of Janaba (sexual impurity) goes back to sleep again until the appearance of dawn, with the intention to perform ghusl (in the case of nocturnal emission, sleeping with the intention to perform ghusl) then he briefly awakens but sleeps a second time with the intention of performing ghusl before dawn, but dawn appears before he is able to perform ghusl, then the verdict is that making up the fast is obligatory.

10. When ejaculation (emission of semen) occurs due to looking at what is forbidden with lust. Making up the fast is also obligatory in this instance.

Q. What if the woman a man looked at was allowed (halal) for him, is making up the fast obligatory?

A. Making up the fast is not obligatory and his fasting is correct.

Q. Does everything that requires ghusl void the fast, including touching the deceased?

A. That which voids the fast was previously mentioned. As for touching the deceased, it does not void the fast.

* * *

- Other issues related to fasting which include invalidating the fast, compensation, and expiation:

Q. If a person gargles with medicine (needing the medicine due to an infection in the oral cavity) or has placed a bead in his mouth, etc, and it enters the throat, does that void the fast?

A. It does not void the fast if there is a valid reason for it, and if there is not then he must make up the fast.

Q. What is the verdict for the one who is fasting and swallows food particles in between the teeth?

A. It is forbidden for him to swallow them. If the swallowing was intentional then he has to make up the fast and make expiation. If it occurred because he was not paying attention then his fasting is valid.

Q. It was previously mentioned that the fast is voided by what reaches the stomach through the throat. Does what reaches the stomach without passing through the throat void the fast?

A. Whatever reaches the stomach without passing through the throat voids the fast except for in the case of a muscular or intravenous injection. Also rectal fluid suppositories void the fast.

Q. Does introducing medication into the urethra void the fast?

A. It does not void the fast.

Q. Is it allowed to extract a tooth electively or to treat it while fasting; knowing that it is usually difficult to control what enters your throat? In general, does it void the fast to swallow blood with saliva?

A. Swallowing blood intentionally is forbidden and voids the fast but if it is unintentional it does not void the fast. Extracting teeth, treating them, oral surgery and whatever is similar is forbidden when one is fasting if he knows for certain that it will lead to swallowing blood or residue.

Q. Does it break the fast to use an asthma inhaler for emergencies in the month of Ramadan?

A. It does not break the fast.

Q. There are chronic diseases which require medical treatment. Do they justify breaking the fast? How does one compensate if the condition lasts throughout the year?

A. An ill person is permitted to break his fast if he cannot go without treatment during his fast or cannot be treated with a muscular or intravenous injection instead of oral medication. If his illness persists until the next Ramadan he does not have to make up the fast, and he compensates by giving one ration¹⁴ of food for each day missed.

¹⁴ ration of food = $\frac{3}{4}$ Kg of food

Q Can the food ration be of any type as long as it is $\frac{3}{4}$ of a kilogram?

A. It should be from the common types of food, such as wheat, barley, flour, rice, dates, fruits, etc. It is also permissible for it to be cooked, like cooked rice, or canned food, or pastry, etc.

Q. If a person was required to compensate for fasting and prayer while he was in good health but then becomes ill, what is the verdict for compensating or making expiation?

A. An ill person who was required to compensate for fasting and prayer while he was in good health and then becomes ill but expects his condition to improve must wait until his recovery in order to make up the missing days and make expiation. If the expiation was to feed poor people then he should begin to do so before his recovery. If his illness is chronic and he cannot fast he must compensate by giving a ration of $\frac{3}{4}$ Kg of food for each day he missed.

Q. There are medicines which can be swallowed without drinking water such as small pills and the like. Do they void the fast?

A. Swallowing pills voids the fast.

Q. Is the fast affected if you swallow phlegm or saliva that is in the mouth?

A. If it does not exit the mouth then it does not void the fast even if it was intentional. If it exits and then comes back into the mouth and is swallowed, the fast is voided

Q. For further clarification, if the phlegm separates from its site and goes inside the mouth, is swallowing the phlegm allowed even if it is intentional?

A. It is allowed as long as it does not exit the mouth.

Q. What is the verdict of swallowing secretions from the nasopharynx (nasal/oral passages or sinuses) which pass the throat?

A. If they are swallowed unintentionally it does not void the fast (for example if a person has a cold and secretions from the nasopharynx reach the mouth and are swallowed unintentionally then it does not void the fast). If he does it intentionally (i.e. he actively draws the secretions out from the nasopharynx and swallows the material) the fast is void.

Q. Does flavored chewing gum affect the fast?

A. It voids the fast.

Q. What is the verdict concerning chewing gum for a non-fasting person? Does watered chewing gum or bitter chewing gum have the same verdict?

A. It is permissible for a woman but disliked for a man. The bitter chewing gum which is used for medicinal purposes is permissible.

Q. If dawn appears and a person still has food in his mouth, what should he do? What is the verdict if he swallows it?

A. He must spit it out or take it out of his mouth. If he swallows it then he must make up the fast and make expiation.

Q. What is the verdict for a person who breaks his fast because he alone saw the crescent of the moon in the month of Ramadan?

A. He must make up the fast and make expiation.

Q. If a person wants to fast, until when is he allowed to have sexual intercourse with his wife? What is the verdict if he knows that only a short time is left until dawn and he still has intercourse with her?

A. He is allowed to have sexual intercourse with his wife but must give himself enough time before dawn to do so and also perform ghusl afterwards. If he is certain that there is only a short time left and he still has intercourse with her then his fasting is void and he must make it up and make expiation.

Q. If a person has sexual intercourse thinking that there is enough time [before dawn] and it later turns out to be otherwise, and dawn appears before he can make ghusl, what is the verdict concerning his fast?

A. If it was coupled with consideration and inspection beforehand (by investigating how much time was left until dawn and how much time he would need to perform ghusl) then his fasting is valid. If he neglected it (he didn't investigate how much time was left until dawn, the distance of the bathroom from his house or the availability of water, etc) he must make up the fast.

Q. Is making expiation duplicated if a fasting person does something which obligates making expiation twice?

A. Making expiation is repeated for as many times as the fast is voided on different days, regardless of the particular act which voids the fast. For example, if a person deliberately ate one day of Ramadan, and deliberately drank another day, then the expiation made is doubled. But if something which would obligate making an expiation happened twice in the same day then expiation is not repeated; this is the case whether the act which voided the fast was the same (e.g., eating twice in the same day) or different (e.g., eating and intercourse in the same day).

Q. If someone does something that requires making expiation while fasting (such as eating and the like) and then they are no longer obligated to fast on the same day (due to travelling, menstruation etc), would that mean that expiation is no longer required?

A. The expiation is still obligatory.

Q. What is the verdict of a person who doesn't fast in the month of Ramadan deliberately and repetitively?

A. He will be disciplined by lashing, and if he repeats it again he will be lashed again, and if he does it once more he is killed.

Q. What is the verdict for the one who has sexual intercourse with his wife against her will during Ramadan while they are both fasting?

A. He has to make up his fast and make expiation and she does not have to do either.

Q. If the wife agreed to sexual intercourse, what is the verdict for both of them?

A. The fast for both of them is void, and each of them has to make expiation individually and will be lashed 25 times each.

Q. If a man forced a stranger¹⁵ to have sexual intercourse (he raped her) while she was fasting, what is the verdict?

A. Her fasting is valid. She does not make up the fast or make expiation. He must make up the fast and make expiation.

¹⁵A woman who is not his wife and she is forbidden to him.

Q. For every person who is obligated to fast for two consecutive months, but then is unable to fast, what does he do?

A. He must fast for eighteen days, and if he is unable to do so, he will need to ask Allah for forgiveness and that is expiation for him.

Q. Is it conditional to fast consecutively for the eighteen days?

A. It is not conditional.

Q. If a person made expiation by repenting and afterwards was able to perform one of the three forms of expiation (such as freeing a slave or feeding sixty poor people, or fasting for two consecutive months), what is the verdict?

A. If he made expiation then he is not obligated to do more, even if he made expiation by repenting (asking Allah for forgiveness).

Q. Is it allowed for someone to volunteer to make expiation on behalf of another person, who is obligated to so?

A. It is not allowed, unless the volunteer gives him the money or the food, and the one who is required to make expiation does so himself.

Q. Is it allowed to make expiation for the deceased person?

A. Making expiation for the deceased person is permissible even it is to fast on his behalf, not just by freeing a slave or feeding the poor.

- **The unfavorable acts for a fasting person**

Q. What are the unfavorable acts for a fasting person?

A. There are nine things:

1. Having intimate physical contact with women such as kissing, touching, etc.
2. Using eyeliner which includes aloe¹⁶ or musk.
3. Blood extraction which causes weakness to the fasting person, such as extracting impure blood such as in cupping or extracting his tooth.
4. Entering [using] the bathroom.
5. Nasal medicine that does not pass the throat.
6. Smelling flowers. It is particularly unfavorable to smell narcissus (a type of flower).
7. Solid suppositories.
8. Wetting clothes (while on the body).
9. A female's sitting in water.

* * *

3. Time period of the fast:

This is the third pillar from the pillars of fasting.

Q. What is the time period of the fast?

A. It is from dawn to sunset.

Q. Is it permitted to stop the fast of Ramadan if the crescent of Shawwal¹⁷ appears?

¹⁶Aloe: a very bitter fruit. Its juice is mixed with eyeliner for treatment of some eye diseases.

¹⁷The Hijri (lunar) month directly following Ramadan.

A. A person must fast every day in the month of Ramadan. This includes the last day of Ramadan, even if he sees the crescent of Shawwal before sunset.

Q. And Allah s said, Complete your fasting until night¹⁸. Is “night” defined by the appearance of the first star in the sky indicating that night has started so the one who is fasting can break his fast?

A. A person is allowed to break his fast when the time of Maghrib¹⁹ prayer begins.

Q. If a person vows to fast at night, will his vow be valid and is he obligated to fulfill it?

A. His vow is not correct and it is not obligatory to fast.

Q. Will the vow to fast be valid if he adjoins night and day in his vow, meaning that he vowed to fast for the day and the night?

A. It will not be correct as well and it is not obligatory to fast.

Q. What is the ruling for fasting the 2 Eids (Eid Al-Fitr and Eid Al-Ath’ha)?²⁰

A. Fasting on either day of Eid is invalid.

Q. If a person vowed to fast on them [the two Eids], would the vow be valid?

A. It would not be correct.

¹⁸The Quran 2:187

¹⁹The fourth prayer of the day.

²⁰Eid Al-Fitr: The Eid following Ramadan on 1st Shawwal. Eid Al-Ath’ha: The Eid on the 10th of the month of Thul-Hujja

Q. What is the verdict if a person vowed to fast on a specified day and Eid happened to be on the same day (for example if he vowed to fast the day his brother was released from jail and Eid was on the same day)?

A. His fasting is not correct.

Q. Is it obligatory for a person to make up the day which he vowed to fast?

A. It is not obligatory to make it up although it is favorable to do so.

Q. Is it valid for a person in Mina to vow to fast the days of Tashreeq?

A. The vow is not correct since fasting is not allowed on the days of Tashreeq for whoever is in Mina.

Q. What if he made a vow to fast a specified day and it happened to be during the days of Tashreeq and he was in Mina?

A. It is not correct and he is not obligated to make up the fast.

Q. In order to know the precise time for fasting, is it allowed to rely on what we have in some Islamic countries of television or the like to determine beginning of dawn? Or must we check for ourselves? What if a person does not have knowledge of how to determine these times?

A. Television or any other media outlet, just like the prayer timetables, must have some of its timings examined in order to confirm their accuracy and whether they are identical to the actual timings or not. If they are identical then it is permissible to work by them or else you should not. Therefore these timetables must be examined and inspected to verify that they are identical to the actual timings before working by them.

* * *

4. Whose fasting is valid:

Meaning the fasting person, and in order to know whose fasting is valid we mention its verdicts:

Q. Whose fasting is valid?

A. The rational believer. Puberty is not a condition.

Q. Is the fasting of the disbeliever valid?

A. The fasting of the disbeliever (who disbelieves in the messenger, the Imams or the Mahdis (t) is invalid even though it is his obligation.

Q. Can the one who is mentally disabled fast?

A. His fast is not correct.

Q. If a person intended to fast and then became unconscious, would his fasting be valid?

A. It is valid as long as his intention was made before he became unconscious.

Q. What is the verdict of the fast of the discerning boy?

A. His fast is valid.

Q. If the discerning boy volunteered to make up the fast on behalf of a deceased parent whose eldest son failed to do so, would his fast be valid?

A. His fast is valid and it is rewarded.

Q. Is the fast of the sleeping person valid?

A. The fast of the sleeping person is valid as long as his intention preceded his sleep even if his sleep continued until night time. If he did not make the intention for an obligatory fast and then dawn appeared while he was sleeping and he continued sleeping until Zawal, then he must make up the fast, except for the fast of Ramadan, because it is enough to make the intention in the beginning of the month and his fasting is valid even if he did not repeat the intention for that day before his sleep and continued to sleep until sunset.

Q. What is the ruling for fasting during the menstrual or post partum bleeding period?

A. It is not correct to fast for either, even if the bleeding occurred (menstruation and post partum) before sunset (for example if a woman was fasting and saw blood before sunset, the fast for that day becomes invalid), or if bleeding stopped after dawn (for example she was in her menses and the blood stopped after the appearance of dawn, it is not correct for her to fast that day).

Q. Is fasting correct for a woman during non-menstrual bleeding?

A. The fast is correct if she performed the obligatory ghusls (if her non-menstrual bleeding was excessive it is more than one ghusl) or ghusl (if her non-menstrual bleeding was moderate it is only one ghusl) as what was mentioned in the purity jurisprudence.

Q. Is it correct to fast during travel?

A. Obligatory fasting it is not correct for the traveler that must shorten his prayer except for three types:

1. The three day fast in exchange for the sacrifice²¹ (whoever does not have a sacrifice during pilgrimage or cannot pay for it must fast three days even if travelling)
2. The eighteen-day fast in exchange for the sacrifice if a person leaves Arafah intentionally before sunset (a pilgrim has to stay on the mountain of Arafah on the 9th of Thul-Hujja until sunset. If he leaves Arafah intentionally before sunset has to make expiation by slaughtering a camel).. If he cannot pay for the sacrifice, he must fast eighteen days in exchange.
3. The specified vow which of which fasting is a condition whether in travel or at his residence (for example someone would vow to fast the first week of Shaban whether he was travelling or at his residence). He must fulfill the vow and fast even if he is travelling.

Q. Is it permissible to fast the favored days while travelling?

A. It is permissible except fasting in the month of Ramadan.

Q. What is the verdict of fasting for a person who falls in the category of a country's resident (someone who intended to stay ten days in the country, or someone who has spent 30 days traveling back and forth to another country (He did not intend to stay in any of those two countries but has spent 30 days traveling back and forth between them) , or someone who travels constantly for a living (such as a driver or merchant), or someone who travels for futility (His traveling is for a sinful purpose)?

²¹Slaughtering an animal as a sacrifice in pilgrimage

A. It is permissible, whether the fast is obligatory or favored.

Q. Is it permissible to fast in the state of Janaba if ghusl was neglected on purpose (although he was able) until dawn?

A. It is not permissible, and it is obligatory to make up the fast and make expiation.

Q. If a person wakes up after dawn in a state of Janaba and is fasting either to complete: 1) a make up fast of Ramadan 2) a favorable fast 3) a Ramadan fast or 4) a certain vow, what is the verdict?

A. It is void if his fasting is to make up the fast of Ramadan, but it is valid if it is favorable, for Ramadan, or for a certain vow.

Q. Is it permissible for an ill person to fast?

A. It is permissible if it does not cause harm.

Q. Who determines whether it is harmful or not, the patient himself or the doctor? What if they disagree on the diagnosis? Is the doctor's word acceptable even if the patient does not agree?

A. The harm is determined by the doctor or the past experience of the fasting person, and if both are available the he has the option to either.

- Other matters:

Q. How is puberty (which makes worship obligatory) defined?

A. Puberty is defined by nocturnal (semen) emission, thick pubic hair, fourteen going on fifteen years of age for men, and nine going on ten years of age for women.

Q. What is the verdict for the young girl who reaches puberty but does not follow the laws of fasting because of her young age, which may lead her to intentionally void the fast knowing of the verdict or not? And if she is grown up now, should she make up for the past with expiation? How many days should she make up and make expiation if she does not know how many days of voided fasting occurred?

A. The mature person (post pubertal) who voids the fast purposely has to make up the voided days and make expiation²². If making up the days is neglected until the following Ramadan then it is an obligation to make an additional expiation by giving a ration ($\frac{3}{4}$ Kg) of food. However if it was voided out of ignorance then they are only required to make up the voided days.

Q. What is the verdict if she matures and wants to fast on extremely hot days which are only completed with great difficulty?

A. It is permissible and her fasting is correct unless fasting causes her harm, then she has to break the fast.

Q. At what age should young children practice fasting?

A. Young boys and girls should practice before they reach puberty. It is emphasized upon when they are seven years of age as long as they have energy and endurance.

²²Making expiation in this case is freeing a slave, fasting two consecutive months or feeding sixty poor people.

Q. According to the holy jurisprudence, how should the parents deal with a son or daughter who does not fast even if they are obligated to do so?

A. Parents should introduce fasting to the young before puberty, and urge them to fulfill their obligations and avoid the forbidden, overseeing them until they are eighteen years of age.

* * *

[2]

Types of Fasting

They are: Obligatory, Favored, Unfavored and Forbidden.

1. Obligatory Fasting:

Which is six types:

- 1- 1-Fasting of Ramadan
- 2- Expiation fasting
- 3- 3-Fasting in exchange for a sacrifice in Hajj Al-Tamatu²³
- 4- Fasting a vow
- 5- Fasting of Itekaf upon consistency.
- 6- Fasting of obligatory missed days

Q. What is fasting in exchange for a sacrifice in Hajj Al-Tamatu?

A. It is in exchange for the slaughter of Hajj Al-Tamatu, so if a person is unable to slaughter a sacrifice then he is obligated to fast for ten days.

Q. What is the fasting of Itekaf upon consistency?

A. Itekaf fast is three days in duration, so if only two days are spent in Itekaf, the third day of fasting is obligatory. But if a person leaves before two days pass then fasting is not obligatory. So “upon consistency” means that if two days are spent in Itekaf then the third day of fasting is obligatory.

(Fasting of the Month of Ramadan)

²³Hajj Al-Tamatu: combining Omrah and Hajj with a break in between

There are three important points related to fasting in Ramadan: its beginning, conditions and verdicts.

- **Signs of Ramadan**

Q. What is the verdict for sighting the crescent [new moon] for Muslim believers?

A. It is an obligation upon all believers. If it is fulfilled by believers whose testimony is trusted, it is not an obligation upon the rest of the believers.

Q. When should sighting the crescent for Ramadan begin?

A. The time to start sighting the crescent is after Zawal on the 29th of the previous month (Shaban in this case), and sighting continues until midnight, even if even if it is usually sighted after sunset and before twilight ends.

Q. What are the characteristics of a person who sights the crescent?

A. He must be mature, rational and honest.

Q. How do we know that the month of Ramadan has begun?

A. Ramadan is known by seeing the crescent.

Q. What if a person is the only one who sees it? Should he fast?

A. Whoever sees the crescent should fast even if he is the only one who sees it.

Q. What is the verdict if a person sees it and testifies by that but his testimony is not accepted?

A. He should still fast.

Q. What if he is the only one who sees the crescent of Shawwal?

A. He stops his fast of Ramadan even if he is the only who sees it.

Q. What if a person does not see the crescent, should he still fast?

A. He is not obligated to fast until thirty days of Shaban pass, or the crescent is seen by the majority. So if that does not occur and instead two honest witnesses see it then their testimony is accepted and fasting is an obligation.

Q. Should the crescent only be seen with the naked eye or can telescopes or modern equipment be used?

A. Modern equipment can be used to determine the location, direction and elevation; however it is not confirmed unless it is seen with the naked eye.

Q. Is it necessary to have the testimony of two people of seeing the crescent, or is one person reporting the testimony of two enough. So if a believer reports that two people have seen the crescent, does that mean it is the beginning of the month according to his statement?

A. No, it does not.

Q. What is the verdict if a person hearing the news of the start of the month could not confirm it for a certain reason (such as imprisonment, etc), but he suspected that the month had begun based on what he heard from his source, is it sufficient for a person to fast according to that word?

A. It is sufficient for him unless it was shown to him to be otherwise in the future.

Q. Regarding the testimony of two people seeing the crescent, is it accepted only if they are residents of the country?

A. It is accepted whether they are residents or not.

Q. What if the crescent was seen in places that are in close proximity to one another, such as Cairo and Alexandria, should all of the residents fast?

A. Yes, all of the residents are obligated to fast.

Q. What if the countries are further apart, such as Iraq and Egypt, what is the verdict?

A. All the residents are obligated to fast.

Q. What if the crescent is confirmed to be seen in a certain country, to what geographical extent is this sighting valid?

A. It is valid in all geographical areas/countries with a time zone difference of no more than six hours.

Q. What about countries that are ahead or behind one another by more than six hours (for example, if the crescent is confirmed to be seen in the Middle East Thursday night, making Friday the first day of Ramadan, and Australia which is ahead by more than 6 hours) when is their first day?

A. Each country abides by its own sighting, or by the sighting of countries within the geographical region as mentioned earlier. If the Imam (h) is present then his verdict of the first day applies to all countries.

Q. Assuming that the horizon in the area of the crescent sighting is cloudy and the crescent cannot be seen with the naked eye, do we complete the full thirty days of Shaban?

A. There are other solutions which were mentioned, such as sighting the crescent in countries within the geographical region as mentioned.

Q. Can the crescent sighting be confirmed by the testimony of women or the testimony of one man?

A. The crescent can be confirmed by the testimony of women but it cannot be confirmed by the testimony of one man.

Q. Does the testimony of two women count as one so that four testimonies are needed?

A. The crescent sighting is confirmed by the testimonies of one man and two women.

Q. It is said, “The crescent sighting cannot be confirmed by the testimony of one man.” Is it valid if his testimony provides assurance for the receiver of the news?

A. Sighting is not confirmed by the testimony of one person.

Q. The crescent sighting verdicts mentioned above include the common sighting, which is the crescent being seen by many people. The question is, does that mean they have to be believers or can it be anyone?

A. The common sighting does not only include believers.

Q. What about the common sighting through media? Does it confirm the sighting?

A. Common sighting involves people who see it for themselves. So if you asked them, a great number of them would say they had seen it for themselves, so you would be assured that they are not fabricators.

Q. Should we rely on the calendar for confirming the sighting of the crescent and determining the first of the month?

A. No.

Q. What is the verdict of relying on counting the days (to assume that Shaban is always twenty-nine days and Ramadan is always thirty days in duration)?

A. It is not taken in consideration.

Q. Sometimes the crescent is gone after twilight, so can that be considered a sign that the crescent is two nights in duration?

A. The absence of the crescent after twilight is not taken into consideration. Meaning that a crescent wouldn't be considered of two nights in duration if it stayed in the sky after twilight.

Q. What if the crescent is seen on the thirtieth day of the month before Zawal, does that indicate that this is the first of the next month?

A. There is no significance in seeing it on the thirtieth day of the month before Zawal (So if it is seen on the thirtieth of Shaban before Zawa, that does not mean it is the first of Ramadan).

Q. Is the halo of the moon (the circular faint light around the moon) considered a sign that the crescent is two nights in duration?

A. There is no significance to that.

Q. Can the crescent of the current year be calculated by counting forward five days from last year's first day? So for example if last year's crescent was seen on a Sunday, this year would be on Thursday. Can Eid also be calculated in similar fashion?

A. There is no consideration for that, and it is not proof for the beginning of the month.

Q. What is the consideration for the astrologists' predictions and such for determining the beginning and the end of the month?

A. It can be used to facilitate sighting with the naked eye.

Q. Does the uniformity of the horizon or its divergence contribute to the determination of the crescent?

A. The birth of the crescent is not related to the horizon for the person seeing it. As for seeing it with the naked eye, it is definitely affected by the horizon, because it is related to the location of the person seeing it. So if the Imam (h) announced the beginning or the end of the lunar month then it is confirmed for all of the people on earth regardless of whether they are able to see it or not.

Q. Can different countries have different dates for Ramadan or Eid and if so, how?

A. Yes, they can have different dates depending on the confirmation of the sighting via the methods mentioned earlier. However, if the Imam (h) is

present and announces the beginning of the month then it is valid in all countries.

Q. What is the intention of fasting the last day of Shaban?

A. It is favored to fast the 30th day of Shaban, making the intention of a favored fast.

Q. What if it turns out to be Ramadan instead? What is the verdict?

A. It counts as a fast of Ramadan.

Q. What if he fasted the thirtieth day with a Ramadan intention based on a sign that he had (this sign suggested that it was the first of Ramadan but the sign was not enough to confirm it, just as the testimony of one believer does not confirm it), and it actually turned out to be Ramadan, does it count as a fast of Ramadan?

A. Yes it does, and it is better and more favorable to fast the 30th of Shaban making the intention of a favored fast, so that if it is declared as Ramadan then it counts as a fast of Ramadan.

Q. What if he did not fast on the thirtieth of Shaban and the crescent of Shawwal was seen on the 29th of Ramadan, what is the verdict?

A. He has to make up the fast of the missed day because the lunar calendar cannot be twenty-eight days.

Q. And what if he did not fast on the thirtieth of Shaban and the crescent of Ramadan was seen on the thirtieth of Shaban, what is the verdict?

A. He has to make up the fast of the missed day after Ramadan.

Q. What if the crescent sighting was not confirmed?

A. For every month that the sighting is not confirmed, the previous month is considered to be thirty days.

Q. What about cloudy months in some countries? How can Ramadan be determined?

A. Ramadan is considered thirty days and the same is true for Thul-Qeda and Thul-Hujja and Rajab. Other months are either twenty-nine or thirty days.

Q. Can two consecutive lunar months be twenty-nine days in duration?

A. The first day of the month is determined by sighting, so there is no problem having two consecutive months lasting twenty-nine days.

Q. What about those who cannot find out when the first day is, such as the prisoner, how should he fast?

A. He can fast a month according to his estimation that it is Ramadan, and if the confusion in determining the month continues (without confirmation of whether his fasting was right or wrong) then he is innocent without guilt, and if his fasting was in Ramadan or after it then it counts for him as Ramadan, and if it turns out that his fasting was before Ramadan then he makes up for it.

- What is left is to mention is the timings of abstaining from food and drink and breaking the fast:

Q. What is the time of abstaining from food and drink and breaking the fast?

A. The time of abstaining is the coming of the second dawn (the true dawn), and the time of breaking the fast is sunset. Sunset time is when the sun's lower edge touches the horizon until the upper edge touches the horizon too.

Q. Should we wait until the disappearance of the eastern redness?

A. Yes, it is better to wait until the redness is gone from the east to make sure the sphere has dropped completely.

Q. If a person wants to delay breaking his fast until after sunset, what is the verdict?

A. It is favored to delay breaking the fast until after Maghreb prayer, because the best dua is from a fasting person at Maghrib prayer before he breaks his fast. This is unless he is extremely hungry or thirsty or has somebody waiting for him to break the fast.

Q. What about Laylatul Qadr? When is its beginning and end?

A. It is on the 23rd of Ramadan, from sunset until dawn.

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- **The Conditions Which Make Fasting Obligatory in Ramadan**

Q. What are the conditions which make fasting obligatory in Ramadan?

A. There are seven conditions:

1. Puberty. Its signs have already been mentioned.
2. Rationality. A young boy or a mentally disabled person is not obligated to fast.

Q. What if rationality is acquired before dawn?

A. If it is acquired before dawn then fasting is obligatory. If it is acquired after dawn, then it is not obligatory to fast.

Q. Must an unconscious person fast?

A. The same verdict applies as that for a young boy or a mad person. If he becomes conscious before dawn, he must fast.

3. Health

Q. What if an ill man recovered before Zawal and did not eat or drink, must he fast in this case?

A. Yes, he must fast.

Q. What if an ill man broke his fast or he recovered from his illness after Zawal? Must he fast on that day?

A. His fast is not obligatory but it is favored that he abstains from food and drink. He must make up the fast later on.

4,5. Residency or the one to whom the verdict applies

Q. Must a travelling person fast in Ramadan? If he does fast, will it be valid?

A. He must not fast and if he does then his fast is voided. He must make up the fast later on.

Q. What if he (the travelling person) already did fast in Ramadan, what is the verdict?

A. If he knew that fasting while travelling in Ramadan was invalid then he must make up the fast later on. If he did not know then he does not have to make up the fast.

Q. What is the verdict of a person who travels to a country intending to reside there for ten days?

A. His verdict is the same as an ill man after recovery. That is, if he arrived in his country or resided in a place for more than ten days before the Zawal and he did not void his fast, then he must fast. Otherwise it is favored for him to abstain from food and drink, and he must make up the fast later on.

Q. The meaning of *Residence* is clear, but what is the meaning of *to whom the verdict applies*?

A. The ones to whom the verdict applies as people of Residence are the ones who travel frequently such as drivers who are hired to travel from one place to another, and sailors who work on ships and the like (such as a merchant who travels frequently for work). Therefore, the ones who travel frequently have the same previously mentioned verdicts as the ones who reside in one place.

6,7. Absence of Menstruation or the Postnatal Bleeding Period

Q. What is the verdict of the fast of a woman during menstruation or the postnatal bleeding period?

A. She is not obligated to fast and if she does then it is voided. She must make up the fast later on.

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- **The conditions that obligate making up the fast of Ramadan and its verdicts:**

Q. What are the conditions that obligate making up the fast?

A. There are three conditions: reaching puberty, rationality and belief.

Q. What is the verdict of making up the fast in regards to a young boy or a mentally disabled man?

A. They are not obligated to make up the fast unless the young boy reaches puberty before Zawal, and the same applies to the mentally disabled.

Q. If the disbeliever becomes a Muslim, must he make up the fast?

A. He is not obligated to make up the fast even if it was obligatory fasting, except for the day in which he witnesses its dawn as a Muslim (if he became a Muslim before the dawn of Thursday, and he did not fast that day, he must make up for that day).

Q. What is his verdict if he became a Muslim during the day (meaning after Zawal)?

A. It is favored that he abstains from food and drink, and he is obligated to fast the following days.

Q. Concerning one who has missed the month of Ramadan or a part of it because he still has not reached puberty or due to mental disability or genuine disbelief (meaning he did not apostate) or due to unconsciousness, must he make up the fast?

A. He is not obligated to make up the fast.

Q. What is the verdict of those who believed in the Yamani Call of Truth after the 13th of Rajab, and have missed days to make up the fast?

A. They are obligated to make up the fast.

Q. Who are the people who are obligated to make up the missed fasts of Ramadan?

A. Making up the fast is obligatory for:

1. The one who apostates whether he was originally Muslim (i.e. he was originally Muslim and then apostated) or originally a disbeliever (i.e. he was a disbeliever, then became a Muslim, and then apostated).
2. A woman going through menstruation or the postnatal bleeding period.
3. Whoever abandoned obligatory fasting and has nothing other than making up the fast to compensate for it.

Q. What is the meaning of the phrase “has nothing other than making up the fast to compensate for it.”?

A. It means that nothing would compensate for the fast other than fasting. For example, in the expiation of the month of Ramadan fasting can be replaced by freeing a slave or feeding the poor.

Q. How does one make up the fast? Is it one day of fasting in exchange for each day he did not fast?

A. He would make up the fast by completing one day of fasting for each day he did not fast.

Q. Is it obligatory that missed days of fasting are made up consecutively? (I.e. they are made up one after the other)?

A. It is favored for them to be continuous, and it is allowed for them to be separated.

Q. Concerning a person who missed the month of Ramadan or part of it due to illness, must he make up the missed days?

A. If a person died during the time of his illness it is not obligatory for someone to make up the missed days on his behalf, yet it is favored to do so. Also, if he remained ill until the following Ramadan then he is not obligated to compensate, and he will have to make the expiation for each day of Ramadan that he missed. This is done by giving a ration ($\frac{3}{4}$ Kg) of food.

Q. If he recovered from his illness before the following Ramadan, and he delayed making up the missed days though he was determined to do so, what is the verdict?

A. It is obligatory for him to make up the missed days, and he does not have to make expiation.

Q. What if, due to his carelessness, he did not make up the missed days before the arrival of the following Ramadan? What is the verdict?

A. It is obligatory for him to make up the missed days, and he has to make expiation for each of the missed days by giving a ration of ($\frac{3}{4}$ Kg) of food.

Q. Concerning the illness which makes fasting non obligatory but requires making up the fast, is it severe illness which leads to death in less than one year? Or is it any illness that leads to death, even if after many years?

A. If any illness results in the inability to fast during the month of Ramadan, with the illness persisting until the following Ramadan comes, the person is not obligated to make up what he missed from the previous Ramadan and he simply makes the expiation for each of the missed days by giving a ration ($\frac{3}{4}$ Kg) of food.

Q. Some illnesses take a long time to recover from, and sometimes the patient may lose some level of awareness, for example he might not even know the timings of prayer or what invalidates the fast. An example is an illness such as a stroke or whatever is similar. In such cases, would the patient still have to pray and fast or make compensation? Or should his custodian perform them on his behalf?

A. The verdict of fasting has been clarified above. If, for example, a person's illness persisted for five years and he did not recover, and he did not fast during Ramadan for the entire five years of his illness then he is not obligated to make up the missed days, but he must make expiation for each day by giving a ration ($\frac{3}{4}$ Kg) of food. As for prayer, he must do the prayer in whatever way is possible and suitable to his condition, or he should make up his prayers if he missed them, or someone else should make them up on his behalf, or *Sadaqa*²⁴ should be paid on his behalf after his death. Let us not neglect the compensation during Laylatul Qadr²⁵ which has been bestowed upon us by Allah's generosity (s).

²⁴ Money in charity for the poor

²⁵ It is on the 23rd of Ramadan, from sunset until dawn.

Q. If a person dies without making up obligatory fasts such as those of Ramadan, how should they be made up by someone else on his behalf?

A. His custodian (eldest son) is obligated to make up any obligatory fasts which the deceased (his parent) had missed, whether it was Ramadan or another fast (such as vows or the fast in exchange of the sacrifice of pilgrimage), regardless of the reason for the missed fast, for example due to illness or something else (such as travelling or not knowing that fasting is obligatory, etc).

Q. Should the eldest son compensate for everything that the deceased parent had missed (whether he was able to compensate for what was missed before his death and neglected it or he was not able to do it) or should he only compensate for what the parent was able to do but neglected?

A. The custodian only compensates for what the deceased person was able to do but neglected (for example if he was ill in the last week of Ramadan and he passed away in the beginning of Shawwal then the custodian does not have to make up for that, because the deceased did not have time to make up the missed days nor did he neglect them), an exception would be what the deceased had missed due to travelling, in that situation the custodian must make up the missed days on behalf of the deceased even if he died during travel and had no chance to return home and make up the missed days himself.

Q. What if the deceased was able to make up some of what he had missed (for example he became ill in the last week of Ramadan and he recovered by the first day of Shawwal, and he passed away on the 5th of Shawwal), in that case must the custodian make up for what the deceased had missed (which is one week in this example)?

A. The custodian only makes up for what the deceased was able to make up but neglected. For example, if the deceased was able to make up two days of the week but he did not and he then passed away, his custodian must only make up for the two days the deceased missed, etc.

Q. If the deceased had expiations or other obligations which he did not fulfill (for example pilgrimage or Khums or Zakat or returning rights to their owners) must they also be fulfilled by the custodian (the eldest son)?

A. It is not the responsibility of the eldest son in particular.

Q. It has been mentioned earlier that the custodian is the eldest son of the deceased, what if his eldest child is a female, must she also compensate on behalf of the deceased?

A. It is not obligatory for her to do so.

Q. What if the deceased had two custodians or more, which one of them should do the compensation?

A. If they were exactly the same age (born at the very same moment, such as twins born together, or they were children from more than one wife who were born at the same hour and same moment) then they all have equal obligations to compensate on behalf of the deceased. However, if one of the custodians is older than the other one even by a moment, then he is the custodian of the deceased and he is the only one obligated to compensate.

Q. If the custodians are of the same age, how are they equally obligated to make compensation? Should they distribute the compensation equally? Or is it enough to make compensation even if one of them did more than the others?

A. They are equally obligated to compensate on behalf of the deceased, therefore none of them are to make compensation without the others nor should any of them compensate more than the rest. It should be divided equally among them. If one of them volunteers to make compensation for what has been missed by the deceased, it is accepted and the rest will not be required to compensate.

Q. If one of them volunteers to make compensation on behalf of the deceased, does that mean that the eldest child is no longer obligated to compensate?

A. Yes, he is no longer obligated to compensate.

Q. For further clarification: Regarding the eldest boy who has to make compensation for what his parents had missed from fasting and prayer, can anyone help him in his obligation? What if a person had donated to make compensation on their behalf? Would it be a sin in that case, whether the volunteering was after his shortcoming [the eldest boy] or not?

A. As we previously mentioned, if one or more people volunteer to compensate on behalf of the deceased, the eldest boy is no longer obligated to do so. If the volunteering had not come due to his shortcoming, he has not sinned. If the eldest boy had neglected to make compensation for what his parents had not done he has sinned.

Q. What if he (the eldest) was a shortcomer and did not make compensation for what his parents had not done, and another child (for example, the daughter of the deceased) wanted to give charity to make compensation for them, can she do so?

A. She can.

Q. Who makes up the missed fasts of the mother?

A. The eldest son.

Q. What about the remaining children of the deceased? Are they obligated to do something about the parents' missed days of fasting or prayer?

A. It is favored that all the children make up for what the parents have missed, and it is from kindness towards parents. In fact it is the best form of kindness, and neglecting it is forbidden ingratitude.

Q. Does the forbidden ingratitude pertain to grandparents as well?

A. It pertains to parents only.

Q. If grandchildren discover that their grandparents had missed fasts and prayer, and they had no custodian to make up for what was missed on their behalf nor did they have any money left after their death to be donated in charity on their behalf, what is the verdict?

A. It is favored for the grandchildren to make compensation or give charity on their behalf.

Q. What if the deceased had no custodian or the eldest child was a female? What is the verdict?

A. In this case, there is no obligation to make compensation on his behalf. And (3/4 Kg) of food, paid for from the money of the deceased, has to be donated for each missed day of fasting.

Q. What if the deceased had two consecutive months of obligatory fasting to make up, what should his custodian do?

A. The custodian fasts one month, and pays charity from the money of the deceased on his behalf for the other month.

Q. Can a person when making up missed Ramadan fasts break his fast during the day with or without an excuse?

A. When making up missed Ramadan fasts it is not forbidden to break the fast before Zawal whether there is an excuse or not. It is forbidden to break it after Zawal.

Q. What if he breaks it after Zawal? What is his verdict?

A. He has to make up the missed fast and make compensation as well. The compensation in this case is feeding ten poor people (one ration of food per person), and if he cannot, then he must fast for three days.

Q. What if he forgot to perform the ghusl of janaba and a few days of the month or the entire month passed? What is the verdict on his fasting?

A. His fasting is correct, and he only has to compensate his prayer.

Q. What if he fasted the 30th day of Ramadan, and it turned out that the crescent was seen the night before (meaning he was fasting the first day of Eid Al-Fitr unknowingly)? What should he do then?

A. If he finds out before Zawal then he must break his fast and pray Eid prayer. If he finds out after Zawal, he must break his fast. As for prayer the time would have had already passed.

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- **Expiation Fasting**

Q. What are the divisions of expiation fasting?

A. There are four divisions:

❖ That which obligates fasting along with additional forms of expiation, and they are:

1- The expiation of premeditated murder, and the expiation of one who intentionally breaks the fast in Ramadan by doing something which is forbidden (such as committing adultery or drinking alcohol). The expiation includes freeing a slave, fasting two consecutive months, and feeding sixty poor people. All three are obligatory.

❖ That which obligates fasting after inability to do other works, and they are six:

2- Unintentional murder and Thehar²⁶. Thehar is forbidden and it requires making expiation if it is made, and the expiation is the same as for unintentional murder. The expiation is freeing a slave, and if he is unable then the expiation is fasting two consecutive months, and if he is unable then feeding sixty poor people is required [as expiation].

3- Breaking the make up fast after Zawal for a Ramadan missed fast. The expiation is feeding ten poor people, and if he is unable then he must fast three consecutive days.

4- Making expiation for swearing by Allah over something false. The expiation is freeing a slave or feeding ten poor people or providing them with clothes. If one is unable to do any of the three, then he must fast three days.

²⁶Thehar: For a man to say to his wife “you are as forbidden to me as my mother is”.

- 5- Intentionally Leaving Arafat before sunset and the expiation is slaughtering a camel , and if he is unable then he fasts for eighteen days.
 - 6- Expiation for hunting during pilgrimage. Each individual hunt requires making expiation. Fasting as a form of expiation only occurs if one is unable to other forms of expiation, as clarified in the book of pilgrimage in (The Jurisprudence). It shall be further clarified in the Research of Pilgrimage InshAllah.
 - 7- The expiation for a man tearing his clothes up (in grief over the death of his wife or son) and the expiation for a woman scratching her face or plucking the hair on her head (in grief over the death of a beloved). It is th same as the expiation for swearing falsely, which is freeing a slave or feeding ten poor people, or providing them with clothes, and if one is unable to do so then he must fast for three days.
- ❖ The circumstances which give the person the choice of fasting or doing other works in expiation, they are five:
- 8- Breaking the fast of Ramadan intentionally. The expiation is freeing a slave or fasting two consecutive months, or feeding sixty poor people.
 - 9- Breaking a vow or a pledge. The expiation is the same as the previous one [number 8 above], i.e. any of the three choices.
 - 10-Obligatory Itekaf. The form of expiation is the same as the previous one. A woman shaving her head during calamity (such as death of son, husband etc). The form of expiation is the same as the previous one.
 - 11-Atonement of a woman shaving her head during grief. As the previous ones.
 - 12-Shaving one's head during Ehram. The expiation made is slaughtering a sheep or feeding ten poor people one ration each or fasting for three days.)

❖ That which obligates fasting when one cannot do a primary work, and he therefore has a choice of fasting or another work, and this is one case:

13- The expiation for a man who had sexual intercourse with a servant of his who is forbidden to him, and the expiation is (a camel or a cow or a sheep, and if he is unable to do this then he must fast for three days) so in this case, fasting is only obligatory if one is unable to slaughter a cow or a camel or a sheep, and he therefore has the option to either fast or slaughter a sheep.

Q. Is it required for the [expiation] fasting mentioned above to be consecutive?

A. Each fast must be consecutive except four, and they are:

1. The fasting for a vow which does not mention sequence as a condition of the vow. [That is, if someone had vowed to Allah that he would fast for three days, he can do the fasts individually as long as he did not make it a condition in his vow for them to be consecutive]. This also applies to swearing, for example if someone swears to fast three days he can do the fasts individually as long as sequence was not a condition which he made for himself.
2. The fasting of making up the days of Ramadan
3. Fasting as expiation for hunting.
4. The seven-day fast in exchange for a sacrifice. (Fasting seven days when unable to slaughter a sacrifice during pilgrimage after returning to his family).

Q. What is the verdict of someone who breaks a day of the fast which is required to be consecutive?

A. If he has a legitimate excuse then he can continue after that excuse no longer applies (for example, if he is required to fast for three consecutive days and he completes two but then becomes ill, he can complete the third day after his illness resolves), and if he has no excuse or reason to break it then he must start over from the beginning, except for under three conditions.

Q. What are the three conditions?

A. They are:

1. If someone was obligated to fast two consecutive months, and he completed one month and at least a day from the second month, and he broke his fast after that and wanted to continue, then he could continue from where he left off. But if he broke it before fasting a *single day* from the second month, he must start over from the beginning.
2. If a person has to fast one consecutive month (for a vow) and he fasts fifteen days and then breaks it, he can continue from where he left off and complete the month. But if he breaks the fast before the first fifteen days [are completed] he must start from the beginning.
3. Fasting three consecutive days in exchange for a sacrifice. If a person fasted the Day of Tarwiyah²⁷ and the Day of Arafah²⁸, but he did not fast the Day of Al-Naher²⁹, he is permitted to resume the fast after the

²⁷Day of Tarwiyah: the 8th of Thul-Hujja

²⁸Day of Arafah: the 9th of Thul-Hujja

²⁹Day of Al-Naher: the 10th of Thul-Hujja, it is the day of Eid and fasting it is prohibited.

Days of Tashreeq³⁰, which means he will complete the third day of fasting on the 14th of Thul-Hujja.

Q. What is the verdict if a person fasts less than that, i.e. he only fasts the day of Arafah, and does not fast on the Day of Al-Naher and the Days of Tashreeq? Is it valid to fast the two remaining days as a continuation of the first day that he fasted?

A. It is not correct, and he has to start the fast over again.

Q. What if he separated the second and third day by a day in which it was not forbidden to fast? (for example he fasted the 7th and 8th of Thul-Hujja and he did not fast on the Day of Arafah), so what is the verdict?

A. He has to start the fast over again.

Q. If a person is obligated to fast one consecutive month, and he fasted fifteen days and then broke his fast, and wanted to continue upon what he had completed, is it obligatory that the second fifteen days are also consecutive or can they be separated?

A. It is sufficient for him to fast the remaining days separately.

Q. Can a person who is obligated to fast consecutively begin fasting at any time?

A. It is forbidden to start his fast at a time when it cannot be performed consecutively as previously mentioned. For example, it is not permissible for a person who is obligated to fast two consecutive months to fast the month of Shaban only unless he begins his fast before Shaban by at least one day

³⁰Days of Tashreeq: (the 11th, 12th and 13th of Thul-Hujja. It is forbidden to fast them to the one in Mina)

(one month + one day). In this case the sequence of the fast will be fulfilled and then he can complete the rest of his two month fast after Ramadan.

Q. Is it sufficient to fast Shawwal plus a day from Thul-Qeda, then pause and continue later on?

A. It is not sufficient because it is forbidden to fast the first day of Shawwal since it is Eid. If a person wants to make the fast consecutive, he must add two days from Thul-Qeda and then pause and continue later on.

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2. Favored Fasting:

Q. What is favored fasting?

A. Some favored fasts are not be specified to a particular period of time. That is because fasting in general is a shield from hellfire. And some favored fasts are specific to certain days.

Q. What are some examples of specific days?

A. The fast of three days in each month, those three days are the first Thursday, the last Thursday and the first Wednesday from the second 10 days of the month.

Q. Is it possible for a person who did not fast these three days of the month to make up for them later?

A. It is favored to do so.

Q. Is it permissible for a person to postpone fasting these three days in the summer and fast them in the winter instead voluntarily (meaning with no reason for postponing them)? What if he was unable to fast?

A. It is permissible for him to postpone the fast voluntarily from summer to winter, and it is favored for him to give one ration of food in exchange for each day he was not able to fast.

Q. Are there more examples of favored fasting that are specific to certain days?

A. Yes, such as:

1. Fasting the White Days (the 13th, 14th and 15th of each lunar month).
2. Fasting the Day of Ghadeer (18th of Thul-Hujja).
3. Fasting the Day of Prophet's Birth (17th of Rabee Al-Awwal) and the day of his dispatch (27th of Rajab).
4. Fasting the Day of levelling the Earth (25th of Thul-Qedah).
5. Fasting the Day of Arafah as long as a person verified the crescent and fasting wouldn't make him too weak for dua.
6. Fasting the Day of Ashurah in grief over the calamity of Imam Al-Hussain (h).
7. Fasting the Day of Mubahalah (24th of Thul-Hujja).
8. Fasting each Thursday and Friday.
9. Fasting the first of Thul-Hujja.
10. Fasting the two months of Rajab and Shaban.

Q. What is meant by Fasting the Day of Arafah as long as a person saw the crescent and fasting wouldn't make him too weak for dua?

A. It means that fasting on the Day of Arafah is favored if two conditions apply, these conditions are that fasting would not make a person too weak to make dua and that he would verify the crescent in order to have assurance that he does not fast on the day of Al-Naher , on which it is forbidden to fast. If the crescent is not verified it is better not to fast the day of Arafah, in case it turned out to be the Day of Al-Naher.

Q. Is it favored for whoever is unable to fast in these ten situations to make up for them later or give rations of food in exchange for each of them?

A. It is favored for him to give rations of food in exchange.

Q. Are there situations where abstaining from food and drink is favored as a discipline (while not having the intention of legitimate fast)?

A. It is favored to abstain from food and drink as a discipline even if it is not a legitimate fast in seven situations:

1. The traveler if he arrived (after Zawal) back to his country or to a country where he intends to stay for ten days or more (this also applies if he arrived before Zawal but already broke his fast).

Q. What is the verdict if he arrived to his country before Zawal and he did not break his fast?

A. He is obligated to fast.

2. The ill person if he recovered (after Zawal). (This also applies if he recovered before Zawal but already broke his fast).

Q. What is the verdict if he recovered before Zawal and he didn't break his fast?

A. He is obligated to fast.

3. The woman who is menstruating or post partum if she stops bleeding during the day.
4. The disbeliever if he became Muslim.
5. The boy if he reached puberty.
6. The mentally disabled if he recovered.
7. The unconscious if he regained consciousness.

In all of the above situations it is favored to abstain from food and drink during the day even if it is not counted as a fast for them and they still have to make up the fast.

Q. What is the verdict if the justification for not fasting (such as illness, mental disability or unconsciousness) was gone before Zawal and the person had not broke his fast?

A. They are obligated to fast.

Q. Is it obligatory to complete the favored fast if a person had already started it?

A. The voluntary fast does not become obligatory by just starting it. A person can break the fast at anytime he chooses, before Zawal or after, even shortly before sunset, but it is unfavored for him to break his fast after Zawal.

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3. Unfavored fasting:

Q. What is the unfavored fasting?

A. Fasting is unfavored under five conditions, they are:

1. Fasting on the day Arafah resulting in weakness while making dua (this verdict is because dua has a greater reward than fasting in the day of Arafah, as mentioned in the narrations of Ahlul Beit ؑ), and if there is uncertainty about the crescent of Thul-Hujja (this verdict is also because a person might fast the day of Al-Naher which is forbidden).
2. Fasting the voluntary fast during travel, except the three days in Medina with the intention of fulfilling a need.
3. The favorable fast of the guest without the permission of his host.
4. The fast of the boy without the permission of his father.
5. The favored fast of the one who is invited for food.

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4. The forbidden Fasting:

Q. When is fasting forbidden?

A. Fasting is forbidden in nine situations, they are:

1. Fasting the two Eids (Eid Al-Fitr and Eid Al-Adha)³¹.
2. Fasting the Days of Tashreeq while in the city of Mina.
3. Fasting the thirtieth day of Shaban with the intention of an obligatory fast for Ramadan.
4. Fasting as a vow for a sin (for example vowing to fast a day if a person finds wine to drink).
5. The fast of silence (meaning not speaking to anyone).
6. The continuous fast, that is to fast two days as well as the night in between. (For example a continuous fast for over 24 hours)
7. The favored fast of a woman with the disapproval of her husband.
8. The fast of a slave with the disapproval of his master.
9. Fasting the obligatory fast during travel. (except for what has been clarified earlier in this book)

Q. What are the exceptions of the obligatory fast during travel?

A. They are fasting three days instead of the sacrifice (in pilgrimage), or fasting eighteen days instead of the sacrifice of a camel in pilgrimage, or fasting the vow which has travelling as a condition to it.

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³¹Eid Al-Adha has been previously referred to as Day of Al-Naher

[3] **Additional components of fasting**

These are also matters related to fasting

Q. What type of illness obligates breaking the fast?

A. Illness that is feared to worsen by fasting, this is determined by a doctor or by the past experience of the fasting person.

Q. What is the verdict of the ill person who fasts enduring the harm caused to him by it?

A. He is obligated to make up the fast.

Q. If the conditions for shortening the prayer apply to a traveler, is he obligated to break his fast?

A. Yes, he is obligated to break his fast.

Q. If he fasts, what is the verdict?

A. If he knew that breaking his fast is obligatory then he must make up the fast. If he did not know then he doesn't have to make up the fast.

Q. If the traveler were to fast, is it forbidden for him to do so and would it be a sin if he did?

A. He is sinned as long as he knew about the legitimate verdict. He is sinned because he is deliberately going against the verdict of Allah (س) , either because he underestimates Allah's jurisprudence or that he underestimates

and denies the man conveying the jurisprudence, and that man is the successor of Allah (s).

Q. Do the conditions which obligate shortening the prayer also obligate breaking the fast?

A. Yes. Any travel which obligates shortening the prayer also obligates breaking the fast.

Q. In order for breaking the fast to be obligatory, is it sufficient that a person travels before Zawal, or must he have the intention to travel the night before?

A. It is sufficient that he travels before Zawal in order for breaking the fast to become obligatory.

Q. As for those who are obligated to complete their prayers during travel³², do they fast in their travel?

A. They are obligated to fast.

Q. When does the traveller break his fast?

A. The traveler does not break his fast until the Athan³³ of his country is no longer audible, so if he breaks his fast before that he should make up the fast and make expiation.

Q. Can the old man, the old woman and the sick person, who are harmed by thirst, break their fast during Ramadan?

³²The ones to whom the verdict applies as people of Residence are the ones who travel frequently such as drivers who are hired to travel from one place to another, and sailors who work on ships and the like (such as a merchant who travels frequently for work). Therefore, the ones who travel frequently do not shorten their prayers and they are obligated to fast.

³³Call for prayer

A. They break their fast during Ramadan and make expiation of a ration of food for each day. They are also obligated to make up the fast if able, and they are not able to do so then they are not obligated to make up the fast.

Q. If an old man or woman are unable to fast, what is the verdict?

A. They are not obligated to fast nor should they make expiation (by giving a ration of food for each day).

Q. If a person is obligated to give a ration of food as expiation but cannot afford it due to poverty, what is the verdict?

A. He must ask Allah (s) for forgiveness.

Q. Are the pregnant woman who is close to giving birth and the breast feeding woman who has little milk required to fast?

A. They are not required to fast in the month of Ramadan and they make expiation by giving a ration of food for each day missed.

Q. Does the mentally disabled or unconscious person make up missed days of fasting?

A. Neither of them is obligated to make up missed days of fasting, whether it [mental disability or unconsciousness] was for many or a few days, and whether the intention was made to fast prior to Ramadan or not, whether he was treated with things that void the fast (such as food, drink or liquid suppositories) or was treated with things that do not void the fast (such as cauterization and the like).

Q. If a person is not obligated to fast during the month of Ramadan, and he eats and practices sexual intercourse frequently according to his desires, what is the verdict?

A. It is unfavored for him to frequently eat, drink or engage in sexual intercourse.

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