

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In His Name, The Most Gracious, The Most Merciful

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

MAHE RAMADHAN IMPORTANT MASAELS.

condensed

(According to FATAWA of Ayatullah AI-Uzma Seyyid Ali-Husaini Seestani Dama-Dhilluhu)

Compiled by Yusuf G. Kermalli - E-mail: ykabana@gmail.com

Fasting is a protection from the fire and the alms (zakaat) of the body, and through it a servant enters Paradise. The sleep of the person fasting is worship, his breath and his silence are glorification of Allah (tasbih), his actions are accepted and his supplication is answered. The odor of his mouth, in the sight of Allah, the Exalted, is sweeter than the fragrance of musk. The angels pray for him until he breaks his fast, and he has two joys – the joy when he breaks the fast and the joy when he will meet Allah, the Exalted. (Minhaj Al-Salihin of Ayatullah AI-Sistani)

FASTING ON “YAUMUL SHAK”

(Doubtful whether it is the last day of Sha’baan or the first day of Ramadhan)

If one doubts whether it is the last day of Sha’baan or the first day of Ramadhan then the fast on that day is not obligatory. However, if one wants to fast on that day he cannot do so with the intention of observing the Ramadhan fast, but if he makes an intention that if it is Ramadhan then it is the Ramadhan fast and if it is not Ramadhan then it is *qadha’* fast or some other fast like that, his fast will be valid. But it is better to observe the fast with the intention of *qadha’* fast or some other fast, and if it is known later that it was Ramadhan then it will automatically be Ramadhan fast. And if he learns on the same day before *Maghrib* that it is the first day of Ramadhan, then he should convert the intention to the Ramadhan fast.

NOTE: AS LONG AS A PERSON HAS A QADHA FAST HE/SHE CANNOT FAST A MUSTAHAB FAST.

If you are NOT fasting on the 30th day Shaaban, then you are required to act as follows:

- If you get the news after sunset of 30th Shaaban or later that the moon was sighted on 29th Shaaban, then you have to keep *qadha* of 1st Ramadhan after the month of Ramadhan.
- If you get the news of moon sighting after *zawal* time (Islamic mid-day), then you should observe precaution by abstaining from eating for the rest of the day with the intention of absolute nearness (*qurbat*), and perform its *qadha* after the month of Ramadhan.
- If you get the news of moon sighting before *zawal* time (Islamic mid-day), then:
 - a) if you have not eaten or drunk anything or done anything which breaks fast, you must immediately do the *niyyah* of fasting of Ramadhan for that day.
 - b) if you have eaten or drunk something or have done anything which breaks fast, then you should observe precaution by abstaining from eating for the rest of the day with the intention of absolute nearness (*qurbat*), and perform its *qadha* after that.

1) PEOPLE ON WHOM FASTING IS NOT OBLIGATORY DURING THE MONTH OF RAMADHAN.

- (a) A person who cannot fast because of old age, or for whom fasting causes extreme hardship. But in the latter case, he should give *Fidya* (redemption from certain

religious obligations by a material donation or ritual act) of one *mudd* (3/4 kg. [750 gms.] of food-stuff, like, wheat or barley or bread, etc.) to a poor person for every fast. However, if he becomes capable of fasting later, he should, on the basis of recommended precaution, give the *qadha'*

- (b) A person who suffers from a disease which causes excessive thirst, making it unbearable, or full of hardship. But in the latter case, that is, hardship, he should give one *mudd* (3/4 kg. [750 gms.]) of food to a poor person for every fast. At the same time, as a recommended precaution, such a person may not drink water in a quantity more than essential. If he recovers later, enabling him to fast, then as a recommended precaution, he should give *qadha'*.

Note: Weakness is not a sufficient excuse for the permissibility of not fasting, even if excessive, unless it is distressing. In that case breaking the fast is permissible and it is obligatory to perform its *qadha* after the month of Ramadhan. Similarly breaking the fast is permissible if the weakness leads to the inability of doing the work necessary to earn one's living and one is unable to do any other work, or if the worker cannot continue with the fast due to being overcome by thirst. It is necessarily more prudent for them to restrict their eating and drinking to the necessary amount and restrain themselves from eating more than necessary.

- (c) A woman who is in advanced stage of pregnancy, for whom fasting is harmful or for the child she carries. For every day, however, she should give one *mudd* (3/4 kg. [750 gms.]) of food to poor. In both the cases, she has to give *qadha'* for the fasts left out.
- (d) If a woman is suckling a child and the quantity of her milk is small, and if fasting is harmful to her or to the child, [provided that she was the only source of her child's suckling]. She will give one *mudd* (3/4 kg. [750 gms.]) of food per day to poor. In both the cases, she will later give *qadha'* for the fasts left out.
- (e) A woman who is in the state of *Haidh* or *Nifas*. She has to give *qadha'* for the fasts left out.
- (f) If a person knows that fasting is not harmful to him, he should fast and his fast will be valid even if his doctor advises him that it is harmful. And if a person is certain or has a strong feeling that fasting is harmful to him, he should not fast even if the doctor advises for it. He/she is required to give *qadha'* for the fasts left out.

It is permissible to break the fast on the basis of a doctor's statement, if it induces the presumption (*zann*) or possibility of harm resulting in actual fear. If it is not so, then it is not permissible to break the fast based on his statement. If the doctor says that there is no harm in fasting and the person under an obligation to fast is afraid, then it is permissible for him to break the fast. In fact, it is obligatory if the suspected harm is to a forbidden degree. Otherwise it is permissible for him to fast in the hope of divine acceptance (*raja'*), and to be content with it if it later becomes evident that it was not harmful.

Note: If a person, without any *shari'i* reason does not observe *qadha* of the fasts left out during Mahe Ramadhan till next Ramadhan, then in addition to offering the *qadha* of the fasts he/she left, on the basis of obligatory precaution, he/she will give *fidya* of one *mudd* (3/4 kg. [750 gms.]) of food to poor for each fast left out.

Insha-Allah, to be continued next week

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MAHE RAMADHAN ESSENTIAL MASAELS.

condensed

(According to FATAWA of Ayatullah Al-Uzma Seyyid Ali-Husaini Seestani Dama-Dhilluhu)

Compiled by Yusuf G. Kermalli - E-mail: ykabana@gmail.com

One who while fasting does not guard his tongue from telling lies and does not refrain from bad deeds, is not respecting his fast. Allah does not approve of mere abstention from food. [Holy Prophet (s.a.w.w.)]
The prayer of a fasting person at the time of Iftar is never rejected [Imam Ali (a.s.)]

FIDYAH

If one has *qadha* fasts to make up but does not make them up before the next month of Ramadan intentionally, **the person is still held religiously liable to fast the days missed at a later day** and for each day of fast missed, it is obligatory for him to give one *Mudd* of food equivalent of at least 750 grams (1.65 lbs.) of wheat, rice or dates as redemption (*fidya*). It is best to give wheat, and to give 2 *Mudd*. **Feeding people will not take the place of giving one *Mudd* for the redemption, and it makes no difference what foods are given as *fidya*.**

It is not sufficient to give the value of the redemption (*fidyah*). However, One can pay to the intermediary persons or agencies in cash with the purpose of buying the actual flour or rice. The main point is that the recipient at the end -- the mustahaq -- should get it in kind, and not in cash.

Note: It is permissible to give the *fidya* of several days of one month and several months to one person.

It is not sufficient to give the value of the redemption (*fidya*). Rather, the goods must be given i.e. the food.

- Q) Can *Fidya* be paid in cash of the price of 750 grams of flour or rice?
- A) One can pay to the intermediary persons or agencies in cash with the purpose of buying the actual flour or rice. The main point is that the recipient at the end -- the mustahaq -- should get it in kind, and not in cash.
- Q) Can *Fidya* be paid to other than Shia Ithna-Asheri?
- A) The primary recipient of the *fidya* is the Shi'a Muslim. Of course, if one knows of a person who has no hatred of the Ahlul Bayt (a.s.) and there is a possibility of being inclined to the faith, then that person also can be helped by *kaffara* or *fidya* or *zakat*.
- Q) If a person on whom "*Fidya*" becomes Wajib is poor and cannot afford to pay "*Fidya*" is he/she exempted from paying "*Fidya*". If the answer is in the affirmative, does this Wajibat remain on him/her so that in the event later he/she is able to pay, he/she is required to pay his/her "*Fidya*" which had become due before?
- A) *Fidya* is wajib on those who can afford. If they can't, it is not wajib on them.
- A) Received from Seestani.Org:
Fidya is Wajib Muwasa (remains obligatory until it is paid off)

2) INVALIDATING A FAST OF MAHE RAMADHAN INTENTIONALLY

If a person intentionally and voluntarily commits an act which invalidates fast, his/her fast becomes void and **besides giving qadha** he/she is also required to give *kaffara*. However, if a person who is fasting eats or drinks something forgetfully, his/her fast remains valid.

3) **KAFFARAH**

The *Kaffarah* of leaving out a fast of Mahe Ramadhan intentionally is, besides the obligatory *qadha*, he is required to:

- (a) free a slave, or
- (b) fast for two months, or
- (c) feed sixty poor to their fill or give one *mudd* (3/4 kg. [750 gms.]) of food-stuff to each of them.

The primary recipient of the *kaffarah* is the Shi'a Muslim. Of course, if one knows of a person who has no hatred of the Ahlul Bayt (a.s.) and there is a possibility of being inclined to the faith, then that person also can be helped by *kaffara* or *fidya* or *zakat*.

If a person breaks his/her fast with something *haraam* he/she will have to observe all the three *kaffarah*, as a recommended precaution. The *kaffarah* of emancipating a slave is waived when it is no more possible.

Note: If it is not possible for him/her to fulfill any of the above, he/she should give *sadaqa* according to his/her means and seek Divine forgiveness. And the obligatory precaution is that he/she should give *kaffarah* as and when he/she is capable to do so.

4) **NIYYAT FOR FASTING.**

- (a) Fasting means that a person must, in obedience to the commands of Allah, from the time of *Adhan* for *Fajr* prayers up to the time of *Adhan* for *Maghrib* prayers, avoid nine things which will be mentioned later.
- (b) It is not necessary for a person to pass the *Niyyat* for fasting through his mind or to say that he would be fasting on the following day. In fact, it is sufficient for him to decide that in obedience to the command of Allah he will not perform from the time of *Adhan* for *Fajr* prayers up to the time of *Adhan* for *Maghrib* prayers, any act which may invalidate the fast. And in order to ensure that he has been fasting throughout this time he should begin abstaining earlier than the time of *Adhan* for *Fajr* prayers, and continue to refrain for some time after the *Adhan* for *Maghrib* prayers from acts which invalidate a fast.
- (c) A person can make *Niyyat* every night of the holy month of Ramadhan that he would be fasting on the following day, and it is better to make *Niyyat* on the first night of Ramadhan that he would fast throughout that month.
- (d) The last time for making *Niyyat* to observe a fast of Ramadhan for a conscious person, is moments before the time of *Adhan* for *Fajr* prayers.
- (e) If a person sleeps before the time for *Fajr* prayers in Ramadhan without making a *Niyyat*, and wakes up before *Zuhr* to make a *Niyyat* of fast, his fast will be in order. But if he wakes up after *Zuhr*, as a precaution, he should continue with the abstinence with the *Niyyat* of *Qurbat* and then give its *Qadha'* also.

PAPER # 03

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A person gets the same reward by reciting in this month, one verse of the Holy Qur'an, as others do by reciting the whole of the Qur'an in other months. [Holy Prophet (s.a.w.w.)] The sleep of a fasting person is worship, his silence is glorification (of Allah), his prayers are answered and his actions are multiplied. [Imam Ali (a.s.)]

5) THINGS WHICH MAKES A FAST VOID.

There are nine acts which invalidate fasts:

- (i) Eating and drinking.
- (ii) Sexual intercourse.
- (iii) *Istimna* which means self abuse, resulting in ejaculation.
- (iv) Ascribing false things to Almighty Allah, or His Prophet or to the successors of the Holy Prophet.
- (v) Swallowing thick dust.
- (vi) Immersing one's head completely in water according to the common opinion (among Jurists).
- (vii) Remaining in *Janabat* or *Haidh* or *Nifas* till the *Adhan* for *Fajr* prayers.
- (viii) Enema with liquids.
- (ix) Vomiting.

Details of these acts will be explained in the following articles:

(i) EATING AND DRINKING.

- (a) If a person eats or drinks something intentionally, while being conscious of fasting, his fast becomes void, irrespective of whether the thing which he ate or drank was something normally eaten or drunk or whether it was small or large amount; even if a person, who is fasting, takes the tooth brush out of his mouth and then puts it back into his mouth, swallowing its liquid, his fast will be void, unless the moisture in the tooth brush mixes up with the saliva in such a way that it may no longer be called an external wetness.
- (b) If a person who is fasting eats or drinks something forgetfully, his fast does not become invalid but the moment he realizes he should immediately throw out the food or drink from his mouth.
- (c) If a person observing fast intentionally swallows something which remained in between his teeth, his fast will be invalidated.

Note: If a person knows that some particles of food which has remained in between his teeth, will go down into his stomach during the day, then he must clean his teeth with toothpick.

- (d) Swallowing saliva does not invalidate a fast, although it may have collected in one's mouth owing to thoughts about sour things, etc..

- (e) There is no harm in swallowing one's phlegm or mucous from head and chest as long as it does not come up to one's mouth. However, if it reaches one's mouth, the recommended precaution is that one should not swallow it.

(ii) SEXUAL INTERCOURSE.

- (a) Sexual intercourse invalidates the fast, even if the penetration of the male organ was only up to the point of circumcision, and even if there has been no ejaculation.

(iii) ISTIMNA (self abuse, resulting in ejaculation).

- (a) If a person, who is observing fast, performs *Istimna*, his fast becomes void.
- (b) If a person involves himself in *Istimna* with the intention of allowing semen to be discharged, even if he does not discharge, his fast will be void.
- (c) If semen is discharged from the body of a person involuntarily, his fast does not become void.
- (d) If a fasting person indulges in courtship without the intention of allowing semen to be discharged, and also, if he is sure that semen will not be discharged, his fast is in order, even if semen may be discharged unexpectedly. However, if he is not sure about the discharge and it takes place, then his fast is void.

(iv) ASCRIBING LIES TO ALLAH, HIS PROPHET AND TO THE SUCCESSORS OF THE HOLY PROPHET.

- (a) If a person who is observing fast, intentionally ascribes something false to Allah, the Holy Prophet (s.a.w.w.) or his vicegerents (a.s.), verbally or in writing or by making a sign, his fast becomes void, even if he may at once retract and say that he has uttered a lie or may repent for it. And, as a recommended precaution, he should refrain from imputing lies to Bibi Fatema Zahra (a.s.) and the rest of the Prophets and their successors.
- (b) If a person quotes something as the word of Allah or of the Holy Prophet with the belief that it is true, but realizes later that it is false, his fast does not become void.

(v) LETTING DUST REACH ONE'S THROAT.

- (a) On the basis of obligatory precaution, allowing thick dust to reach one's throat makes one's fast void, whether the dust is of something which is *Halal* to eat, like flour, or something which is *Haram* to consume like dust or earth.
- (b) Allowing thin dust to reach one's throat will not invalidate the fast.
- (c) As an obligatory precaution, a person who is observing fast, should not allow the smoke of cigarettes, tobacco, and other similar things to reach his throat.

to be continued, insha-Allah, next week

PAPER # 04

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Unfortunate is the person who is deprived of the forgiveness of Allah during this great month (of Ramadhan) [Holy Prophet (s.a.w.w.)]
The sleep of a fasting person is worship, his silence is glorification (of Allah), his prayers are answered and his actions are multiplied. [Imam Ali (a.s.)]
Fasting is a protection from the fire. [Imam Ja`far as-Sadiq (a.s.)]
The day of your fast should not be like any ordinary day. When you fast, all your senses - eyes, ears, tongue, hands and feet must fast with you. [Imam Ja`far as-Sadiq (a.s.)]

(vi) IMMERSING ONE'S HEAD IN WATER.

- (a) If a fasting person intentionally immerses his entire head in the water, his fast is known to be void according to the common opinion (among Jurists), even if the rest of his body remains out of water. But, according to the ruling of Ayatullah As-Seestani Dama Dhilluhu, this act does not invalidate the fast; it is certainly a *makrooh* act, and as a measure of precaution, should be avoided.
- (b) If a fasting person immerses his head under water with the *niyyat* of *Ghusl*, both his fast and *Ghusl* will be in order.

(vii) REMAINING IN JANABAT OR HAIDH OR NIFAS TILL FAJR TIME.

- (a) If a person in *Janabat* does not take *Ghusl* intentionally till the time of *Fajr* prayers, his/her fast becomes void. And if a person, whose obligation is to do *Tayammum*, willfully does not do it, his/her fast will also be void.
- (b) If a person gets into the state of *Janabat* during a night in the month of Ramadhan, and does not take *Ghusl* intentionally till the time left before *Adhan* is short, he/she should perform *Tayammum* and observe the fast. However, it is a recommended precaution that its *Qadha* is also given.
- (c) If a person is in *Janabat* during a night in Ramadhan and knows that if he goes to sleep he will not wake up till *Fajr*, he should not sleep before performing *Ghusl* and if he sleeps without performing *Ghusl* and does not wake up till *Fajr*, his fast is void, and *Qadha* and *Kaffarah* become obligatory on him.
- (d) When a person in *Janabat* goes to sleep in a night of Ramadhan and then wakes up, the obligatory precaution is that if he is not sure about waking up again, he should not go to sleep before performing *Ghusl*, even if he has a faint hope that he might wake up before *Fajr* if he sleeps again.
- (e) If a person in *Janabat* in the night of Ramadhan feels certain or fairly hopeful that if he goes to sleep he will wake up before the time of *Fajr* prayers, and is

determined to do *Ghusl* upon waking up, and oversleeps with that determination till the time of *Fajr* prayers, his fast will be in order.

- (f) If a person in *Janabat* sleeps and wakes up during a night of Ramadhan and is certain or fairly hopeful that if he sleeps again, he will wake up before the time of *Fajr* prayers, with full determination to do *Ghusl* after waking up, and oversleeps till the time of *Fajr*, he should observe the *Qadha* of the fast of that day. And if he wakes up from his second sleep and goes to sleep for the third time and does not wake up till the time of *Fajr* prayers, it is obligatory on him to observe the *Qadha* as well as give the *Kaffarah*, as a recommended precaution.
- (g) When a person becomes *Mohtalim* during sleep, the first, second and third sleep means the sleep after waking up; and the sleep in which he became *Mohtalim* will not be reckoned to be the first sleep.
- (h) If a person observing fast becomes *Mohtalim* during day time his fast remains valid and it is not obligatory on him to do *Ghusl* at once.
- (i) When a person wakes up in the month of Ramadhan after the *Fajr* prayers and finds that he has become *Mohtalim* his fast is in order, even if he knows that he became *Mohtalim* before the *Fajr* prayers.
- (j) If a person whose obligation is *Tayammum* after getting into the state of *Janabat*, after performing *Tayammum* it is not necessary for him/her to stay awake till the time of *Fajr* prayers.
- (j) A person who has touched a dead body can observe fast without having done *Ghusl* for touching a dead body, and his fast does not become void even if he touches the dead body during the fast.

FOR WOMEN ONLY

- (l) If a woman becomes *Paak* from *Haidh* or *Nifas* before the time of *Fajr* prayers in the month of Ramadhan and does not do *Ghusl* before *Fajr* - or in the case of time being short, *Tayammum* - intentionally, her fast will be void.
- (m) If a woman becomes *Paak* from *Haidh* or *Nifas* just near the time of *Fajr* prayers in the month of Ramadhan, and has no time left for *Ghusl* or *Tayammum*, her fast is valid.
- (n) If a woman becomes *Paak* from *Haidh* or *Nifas* after the *Fajr* or if *Haidh* or *Nifas* begins during the day, even just before the *Maghrib* time, her fast is void.
- (o) If a woman forgets to do *Ghusl* for *Haidh* or *Nifas* and remembers it after a day or more, the fasts that she has observed will be valid.
- (p) If a woman is in a state of medium or excessive *Istihadha*, her fast will be valid even if she does not carry out the rules of *Ghusls* she is normally required to undertake when she is in the state of medium or excessive *Istihadha*.

Insha-Allah, to be continued next week

Preserve your tongue from idle talk because majority of the sins committed by the son of Adam is due to the tongue only. No other part of the body commits more sins than the tongue. Silence is one of the gates of wisdom. (Usul-e-Kafi)

(viii) **ENEMA.**

- (a) If liquid enema is taken by a fasting person, his fast becomes void even if he/she is obliged to take it for the sake of treatment.

(ix) **VOMITING.**

- (a) If a fasting person vomits intentionally his fast becomes void, though he may have been obliged to do so on account of sickness. However, the fast does not become void, if one vomits forgetfully or involuntarily.
- (b) If a fasting person is certain that if he belches, something will come out from the throat, he should not, as a precaution, belch intentionally, but there is no harm in his belching if he is not certain about it.
- (c) If a fasting person belches and something comes from his throat into the mouth, he should throw it out, and if it is swallowed unintentionally, his fast is in order.

6) **FASTING BY A TRAVELLER.**

- (a) A traveler for whom it is obligatory to shorten a four *Rak'ats* prayers to two *Rak'ats*, should not fast. However, a traveler who offers full prayers, like, a person who is a traveler by profession or who goes on a journey for a *Haraam* purpose, should fast while traveling.
- (b) If a person does not know that the fast of a traveler is invalid and observes fast while journeying, and learns about the rule during the day, his fast becomes void, but if he does not learn about the rule till *Maghrib*, his fast is valid.
- (c) If a person forgets that he is a traveler or forgets that the fast of a traveler is void, and observes fast while journeying, his fast is invalid.
- (d) If a fasting person travels after *Zuhr*, he should, as a precaution, complete his fast.
- (e) If a fasting person travels before *Zuhr* and had an intention from the previous night to do so, he cannot fast on that day. As a precaution, he cannot fast on that day even if he had no intention to travel from the previous night. In both the cases, he cannot break the fast till he has reached the limit of *Tarakkhus*. If he does, he will be liable to give *Kaffarah*.

Note: *Masaels* relating to the limit of *Tarakkhus* can be obtained from your Resident Aalim or refer to Taudhihul Masa'el book in the section of Prayers of a traveler.)

- (f) If a traveler reaches his hometown or a place where he intends to stay for ten days or more before *Zuhr*, and if he has not committed an act which invalidates a fast, he should fast on that day. But if he reaches after *Zuhr*, he cannot fast on that day.

7) RULES FOR THE *QADHA* FASTS OF MAHE RAMADHAN

- (a) It is not obligatory to perform the *qadha* fasts immediately, although it is more prudent – commendably - not to delay performing the *qadha* of the month of Ramadan until the next Ramadan.
- (b) It is obligatory for the eldest son of the deceased to perform the *qadha* fasts missed by his father due to an excuse.

Note: As regards those fasts that the deceased missed intentionally or performed incorrectly, there is *ishkal* and in fact prohibition in attaching them to those missed by him due to an excuse. If the deceased missed fasts whose *qadha* is not obligatory for him, such as if he died during his illness, it is not necessary to perform the *qadha*.

- (c) If a person misses all or some of the fasts of the month of Ramadan due to an illness, and that illness continues till the following Ramadan, his *qadha* fasts are annulled. Instead, he should give *fidya* of one *Mudd* for each fast he missed. But if he missed the fasts due to an excuse other than illness, the *qadha* is obligatory on him and he must also give the redemption (*fidya*).
- (d) If the illness continues, for example, for 3 Ramadhans it is obligatory to give the *fidyah* once for the first and once for the second. So also if it continues for 4 Ramadhans it is obligatory to give a third time for the third Ramadan, and so on.
- (e) If a person, without any *shari'i* reason does not observe *qadha* of the fasts left out during Mahe Ramadhan till next Ramadhan, then in addition to offering the *qadha* of the fasts he/she left, on the basis of obligatory precaution, he/she will give *fidya* of one *mudd* of food to poor for each fast left out.

THE SPECIAL *NAWĀFIL* OF RAMADHĀN

The special *Nawāfil* (recommended or supererogatory prayers) for the month of Ramadhān are to be recited as follows:

1st to 20th day: 20 Raka'āt (2 Rak'at x 10) each night.

19th, 21st & 23rd: 100 Raka'āt (2 Rak'at x 50) each of the three eves.

21st to 30th: 30 raka'āt (2 rak'at x 15) each of the ten nights.

The total numbers of the special *Nawāfil* of Ramadhān comes to 1000 Rak'āt. However, it is important to note that these *Nawāfil* prayers, from the Shī'a Islamic perspective, cannot be said in congregational form (Jamā'at); it can only be said in individual form (furāda).

to be continued, insha-Allah, next week

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

MAHE RAMADHAN IMPORTANT MASAELS.

condensed

(According to FATAWA of Ayatullah Al-Uzma Seyyid Ali-Husaini Seestani Dama-Dhilluhu)

Compiled by Yusuf G. Kermalli - E-mail: ykabana@gmail.com

O Jabir! Whoever during the month of Ramadhan, fasts in its days, stands up for prayers in parts of the night, controls his desires and emotions, puts a rein on his tongue, keeps his eyes down, and does not injure the feelings of others, will become as free of sins as the day he was born.

[Imam Muhammad al-Baqir (a.s.)]

**Questions Asked - Answers obtained from Islamic Laws of
Ayatullah al-Uzma Sayyid Ali al-Husayni Al-Seestani Dama-Dhilluhu**

Question: A believer fasts but does not know that intentionally getting into **state of *janābat*** invalidates fasting—what should he do [when he finds out]?

Answer: It is obligatory on him to make up those fasts; however, there is no penalty on him as long as he was [erroneously] convinced that being in a state of *janābat* does not invalidate fast or was unaware of that ruling.

Question: Can a person fast who knows that fasting is not harmful to his health but his Doctor advises him against fasting?

Answer: If a person knows that fasting is not harmful to him, he should fast even if his doctor advises him that it is harmful. And if a person is certain or has a strong feeling that fasting is harmful to him, he should not fast even if the doctor advises for it. He/she is required to give *qadha'* for the fasts left out.

Question: Is there any *kaffarah* due as a result of a person not having completed his *qadha* of the fasts left out during last Mahe Ramadhan till the next Mahe Ramadhan?

Answer: If a person, without any *shari'i* reason does not observe *qadha* of the fasts left out during Mahe Ramadhan till next Ramadhan, then in addition to offering the *qadha* of the fasts he/she left, on the basis of obligatory precaution, he/she will give one *mudd* (3/4 kg.) of food to poor for each fast left out.

Question: If a person sleeps at night without making a *niyyah* to fast during the month of Ramadhan and does not wake up until next day, can he still fast on that day?

Answer: If a person sleeps before the time for *fajr* prayers in Ramadhan without making a *niyyah*, and wakes up before *zuhr* to make a *niyyah* of fast, his fast will be in order. But if he wakes up after *Zuhr*, as a precaution, he should continue with the abstinence with the *niyyah* of *qurbat* and then give its *qadha'* also.

Question: How about a person having made *niyyah* before *Fajr* prayers, then sleeps and does not wake up until after *Maghrib*. Is his fast valid?

Answer: If a person makes a *niyyah* before the time of *Adhan* for *Fajr* prayers to observe a fast, and then goes to sleep, and wakes up after *Maghrib* his fast is in order.

Question: If a person decides to break his fast but then he decides not to do so and continue his fasting, what happens to his fast?

Answer: If somebody is undecided in his *niyyat* whether to break the fast or not, or decides to do so, immediately his fast becomes invalid even if he does not actually break it or is repentant of his intention.

Question: Does the fast of a person remain valid if he forgot that he was fasting and eats or drinks?

Answer: If a person who is fasting eats or drinks something forgetfully, his fast does not become invalid but the moment he realizes he should immediately throw out the food or drink from his mouth.

Question: If some food particles remained in between his teeth, can he swallow it while he is in the state of fasting?

Answer: If a person observing fast intentionally swallows something which remained in between his teeth, his fast will be invalidated. If a person knows that some particles of food which have remained in between his teeth, will go down into his stomach during the day, then he must clean his teeth with toothpick.

Question: Can a person indulge in courtship with his wife while he is in the state of fasting?

Answer: If a fasting person indulges in courtship without the intention of allowing semen to be discharged, his fast is in order, even if semen may be discharged unexpectedly. However, if he is not sure about the discharge and it takes place, then his fast is void.

Insha-Allah, to be continued next week.

PAPER # 07

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

MAHE RAMADHAN IMPORTANT MASAELS.

Compiled by Yusuf G. Kermalli - E-mail: ykabana@gmail.com

A God-fearing man's tongue should be behind his heart. First, he should think, then he should speak justly. Otherwise he should keep quiet. A Munafik acts just the opposite of this. He keeps talking rubbish. He is not worried about what he is talking. (Nahjul Balagah)

Questions Asked - Answers obtained from Islamic Laws of Ayatullah al-Uzma Sayyid Ali al-Husayni Al-Seestani Dama-Dhilluhu

Question: Does the fast of a person remain valid if he attributes lies to Allah, his Prophet (s.a.w.w.) or the infallible Imams (a.s.)?

Answer: If a person who is observing fast, intentionally ascribes something false to Allah, the Holy Prophet (s.a.w.w.) or his vicegerents (a.s.), verbally or in writing or by making a sign, his fast becomes void, even if he may at once retract and say that he has uttered a lie or may repent for it. And, as a recommended precaution, he should refrain from imputing lies to Bibi Fatema Zahra (a.s.) and all the Prophets and their successors.

Question: How about if someone quotes Ahadith of the Prophet (s.a.w.w.) with the understanding that it is a true Ahadith?

Answer: If a person quotes something as the word of Allah or of the Holy Prophet with the belief that it is true, but realizes later that it is false, his fast does not become void.

Question: I need explanation as to how a person in *janabat* should go about, if it occurs at night, to ensure that his fast on the following day will remain valid?

Answer: If a person in *janabat* in the night of Ramadhan feels certain or fairly hopeful that if he goes to sleep he will wake up before the time of *fajr* prayers, and is determined to do *ghusl* upon waking up, and oversleeps with that determination till the time of *fajr* prayer, his fast will be in order.

If he goes to sleep for the second time and does not wake up till the time of *fajr* prayer, it is obligatory on him to observe the *qadha* of the fast of that day.

And if he goes to sleep for the third time and does not wake up till the time of *fajr* prayer, it is obligatory on him to observe the *qadha* as well as give the *kaffarah*, as a recommended precaution.

When a person becomes *mohtalim* during sleep, the first, second and third sleep means the sleep after waking up; and the sleep in which he became *mohtalim* will not be reckoned to be the first sleep.

Question: If a fasting person gets into the state of *janabat* while he is sleeping during daytime, does it adversely affect his fast?

Answer: When a person wakes up in the month of Ramadhan after the *fajr* prayers and finds that he has become *mohtalim* his fast is in order, even if he knows that he became *mohtalim* before the *fajr* prayers and it is not obligatory on him to do *ghusl* at once.

Question: If a fasting person gets into a state of *janabat* at night, and because of sickness he cannot perform *ghusl*, he will, therefore, perform *tayammum*. In this situation is he required to stay awake until *fajr* prayers?

Answer: If a person whose obligation is *tayammum* after getting into the state of *janabat*, after performing *tayammum* it is not necessary for him/her to stay awake till the time of *fajr* prayers.

Question: If person touches a dead body, is he required to perform *ghusl mas-e-meyyit* before *fajr* prayers?

Answer: A person who has touched a dead body can observe fast without having done *ghusl* for touching a dead body, and his fast does not become void even if he touches the dead body during the fast.

Question: If it becomes medically necessary for a fasting person to take enema, does his fast become void?

Answer: If liquid enema is taken by a fasting person, his fast becomes void even if he/she is obliged to take it for the sake of treatment.

Question: Kindly explain to me the ruling in relation to vomiting by a fasting person?

Answer: If a fasting person vomits intentionally his fast becomes void, though he may have been obliged to do so on account of sickness. However, the fast does not become void, if one vomits forgetfully or involuntarily.

to be continued, insha-Allah, next week

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
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MAHE RAMADHAN IMPORTANT MASAELS.

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Son! First weigh, then speak. First test your words on the crucible of intelligence. If the talk is for Allah, then speak. Otherwise keep quiet. Absolutely quiet. Better still become dumb. All the parts of our body are complaining to the tongue that if 'speaking' and 'remaining silent' are compared, than speech is like silver while silence is like gold.

(Usul-e-kafi)

QUESTIONS AND ANSWERS

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Question : I am ill now and I cannot fast. What should I do, if my illness continues until the next Ramadhan. How should I go about it?

Answer : You won't be required to do *qadha*, if your illness continues until the next Ramadhan. Instead, *fidyah* (redemption from certain religious obligations by a material donation or ritual act), becomes due. In this case, you should give to the poor by way of sadaqah 750 gm of food for each day that you missed.

Question : Can I immerse my head in water, taking precautions, in the process, not to let water find its way to my stomach?

Answer : Yes, you can do that, albeit it is absolutely makrooh.

Question : Should someone fear that fasting may harm him, what should he do?

Answer : He who fears for himself of falling ill as a result of fasting is not required to fast. Nor is he who believes that fasting would worsen his poor state of health in any way, be it hampering his recovery or increasing his pain. This should, however, be commensurate with what is generally accepted in these circumstances. He will be required to give *qadha* for the fasts missed.

Question : I did not know whether it will be the start of Ramadhan, and I intend to fast tomorrow. How would this day be treated?

Answer : You make your *niyyah* as though this day was of Sha'ban. If, however, during the day it was announced that it was the first day of Ramadhan, you rectify the *niyyah* and your fast shall be in order; i.e. there shall be no need for you to fast instead.

Question : A believer fasts but does not know that intentionally getting into state of janābat invalidates fasting—what should he do [when he finds out]?

Answer : It is obligatory on him to make up those fasts; however, there is no penalty on him as long as he was [erroneously] convinced that being in a state of janābat does not invalidate fast or was unaware of that ruling.

Question : Does phlegm, which is developed in the throat, invalidate fast?

Answer : It is preferable for the fasting person not to swallow phlegm that has reached the mouth, although it is permissible for him to swallow it. Similarly, it is permissible for him to swallow the saliva that has gathered in the mouth, even in large quantities.

Question : What is your ruling on brushing the teeth with brush and toothpaste?

Answer : Brushing the teeth with brush and toothpaste does not invalidate the fast as long as the person does not swallow the saliva that has mixed with the toothpaste. However, the lingering flavor or taste of the paste that mixes with the saliva does not affect the fasting.

Question : According to some jurists, a person who intentionally invalidates his fast during the month of Ramadhān by committing a sin has to pay all three kinds of penalty [that is, fasting for sixty days, feeding sixty poor people, and emancipating a slave]. What should a person therefore do during our time when emancipating a slave is impossible since there are virtually no slaves?

Answer : The penalty of emancipating a slave is waived when it is no more possible. It should, however, be clarified that in our view, it is not obligatory to pay all three kinds of penalty for invalidating a fast during Ramadhān by committing a sin. And Allāh knows the best.

Question : Does the nutrition given, intravenously invalidate fast irrespective of whether or not it was absolutely necessary for the patient?

Answer : In both the cases, it does not invalidate the fasting.

Question : Would use of a nozzle spray that facilitates breathing invalidate the fast?

Answer : If the spray that comes out of the nozzle enters the respiratory tract and not the passage of food and drink, it does not invalidate fast

Question : Is it permissible to inject a needle and the nutrient during the state of fasting?

Answer : Injecting a medicine or other via a needle in a muscle or the jugular vein does not invalidate the fast. Similarly using liquid drops in the ear or the eye does not invalidate the fast even if it caused an appearance of color or taste in the mouth. Also the fast is not invalidated by using the spray that facilitates the respiratory process if the substance goes in the wind pipe and not the food pipe.

to be continued, insha-Allah, next week

PAPER # 09

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

MAHE RAMADHAN IMPORTANT MASAELS.

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Always protect your tongue. Say only those words which will take you to paradise. As long as a god-fearing man remains silent, he is counted amongst good people. A person, who desires safety in this world and the world hereafter, should remain silent. The only reason man will go to hell face downwards is because of his tongue. When Allah wishes to bless His servant, then He helps him in controlling his tongue. Instead of finding faults in others, Allah keeps him busy in looking at his own defects. Those who speak less, their intelligence is complete and their hearts are pure. Those who speak more, their intelligence is incomplete and their hearts are hard. (Nahjul Balagah)

A collection of relevant Masails in the form of Questions/Answers on Mahe Ramadhan according to the Fatawa of Ayatullah al-Uzma Sayyid Ali al-Husayni Al-Seestani Dama-Dhilluhu from the 4 books: Islamic laws, Jurisprudence Made easy , Contemporary Legal Rulings & Current Legal Issues + Questions & Answers –Sayyid Muhammad Rizvi

Question: Can a person travel during the month of Ramadhan for whatever reason?

Answer: There is no harm in traveling during the month of Ramadhan, but it is makrooh to travel during the month to avoid fasting. And similarly, it is makrooh to travel before the 24th of Ramadhan unless traveling is undertaken for the purpose of Hajj or Umrah or for some important work.

Question: If a person is ignorant of the *Mas'ala* that a traveler cannot fast and he observes fast while traveling, is his fast valid?

Answer: If a person does not know that the fast of a traveler is invalid and observes fast while journeying, and learns about the rule during the day, his fast becomes void, but if he does not learn about the rule till maghrib, his fast is valid. However, if he is aware of the rule but he forgets that he is a traveler or forgets that the fast of a traveler is void, and observes fast while journeying, his fast is invalid.

Question: Can a traveler fast on the day he/she reaches his hometown after Zuhr if he has not done anything which breaks a fast?

Answer: If a traveler reaches his hometown after Zuhr, or a place where he intends to stay for ten days, he cannot fast on that day.

Question: Can a traveler fast on the day he/she reaches his hometown before Zuhr if he has not done anything which breaks a fast?

Answer: If a traveler reaches his hometown or a place where he intends to stay for ten days before Zuhr, and if he has not committed an act which invalidates a fast, he should fast on that day. He should make niyyah of fasting and abstain from any act that render fast that day invalid. He is, therefore, not required to fast in lieu.

Question: What shall become of the obligatory fasting of someone on a day when he travels after zawal?

Answer: He should carry on with his fast. His fast remains valid.

Question: Should he make the journey before zawal, having intended to do so the night before, can he still fast?

Answer: [No, fasting should not be observed on that day]; he should, therefore, break his fast upon getting to hadd-e-tarakkhus. He should fast later to make up for that day. The same ruling applies to such people as making the journey without niyyah the night before.

Question: Someone returning from a trip arrived in his hometown after zawal. Does he have to observe abstinence (*imsak*) for the rest of the day?

Answer: Although not obligatory, it is advisable for him to abstain from food and drink for the rest of the day. The same applies to him who arrived before *zawal* and was not fasting because of travel.

Question: If a person did not fast for some days because of a valid Shari'i reason and then he is doubtful about the number of days he did not fast, when offering *qadha*, is he required to base his calculation estimated on a higher number or lesser number of days?

Answer: If a person did not fast on certain days because of some excuse and later doubts about the exact date on which the excuse was over, it will not be obligatory on him to offer *qadha* basing his calculation on the higher number. For example, if a person traveled before the commencement of the month of Ramadhan, and now does not remember whether he returned on the 5th of Ramadhan or on the 6th, or if he traveled in the last days of the month of Ramadhan and returned after Ramadhan, and now does not remember whether he traveled on the 25th of Ramadhan or on the 26th, in both the cases, he can observe *qadha* based on the lesser number of days, that is, five days. However, the recommended precaution is that he should offer *qadha* for the higher number of days, that is, six days.

Question: Suppose someone commutes daily to the place where he works, studies, or goes about his business; the place happens to be over 22 km. away from where he lives. What form of prayer should he perform, and does he have to fast?

Answer: He should offer complete (*tamam*) prayers and observe the fasts.

Question: Should the journeying be irregular, say three times a week the year round, and the nature of business of the person concerned was not of that which involves travel?

Answer: He should perform complete prayers and observe the fasts, since, given his situation he is considered a frequent traveler according to convention (*ëurf*). If he were to travel twice a week and stay five days in his hometown [then it is obligatory for him to offer both the short (*qasr*) and the complete (prayers); and, in the month of Ramadhan, to combine observance of the fasts in it (Ramadhan) and their *qadha* after it]. (FM, p. 401)

- Q) In reference to fasting, I have read that if it is very difficult for one to fast they may pay a recompensation instead like feeding the poor etc. What type of difficulty is acceptable in order not to fast? for example, a woman tending to a large family, who works, attends university, tends to the home, children, cooking, cleaning and is anemic, finds herself extremely exhausted when fasting. So much so that the fast feels like a burden. Is this woman obligated to fast?
- A) The activities that the lady has described is part of life and would not be justified exemption from fasting. She should learn how to manage her time during Ramadhan, and may be do some work at night when she can eat and drink. (SMR)

to be continued, insha-Allah, next week

PAPER # 10 – Final Paper

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

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By keeping silent, you don't have to be ashamed nor there is need to repent, but by speaking, sometimes, you have to repent in this world as well as in the next world. (Mustadarkul Wasail)

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Archives » Questions and Answers on Sawm (Fasting)

Question 1 – Is it permitted to swim in the sea or a pond during the day in the month of Ramadhan?

Answer 1 – It is allowed as long as you do not swallow the water.

Question 2 – Is it permissible to put on facial creams while fasting?

Answer 2 – It does not affect fasting.

Question 3 – Are you allowed to swallow your saliva even if it was in your mouth?

Answer 3 – It is permissible.

Question 4 – If a person brushes his teeth with toothpaste but accidentally swallows the paste?

Answer 4 – His fast is not void if he was confident with himself during rinsing.

Question 5 – If a person rinsed his mouth so that he can wash it but accidentally swallowed water?

Answer 5 – His fast is not void if he was confident with himself during rinsing.

Question 6 – I work in construction and can't work and fast at the same time because of the hot weather, so what do I do?

Answer 6 – It is compulsory to fast, but if your thirst reached a limit where you fear you might harm yourself or collapse and in a difficult situation then drink only what is necessary and hold your fast for the rest of the day, but also make up for this fast after Ramadhan.

Question 7 – Does putting on kohl and perfume break your fast?

Answer 7 – It does not break your fast.

Question 8 – Can the baker drink water during the holy month of Ramadhan?

Answer 8 – If he became thirsty to the extent he feared for himself from harm or collapsing and in a difficult situation it is permissible for him to drink but he must make up for it later on. It is an obligatory precaution to suffice on what is necessary and holding the fast for the rest of the day.

Question 9 – A person was sure that he had performed Ghusl (ritual ablution) and so fasted the month of Ramadhan, but after some time he realized that he hadn't performed Ghusl, so what is the ruling of his fast?

Answer 9 – His fast is correct.

Question 10 – What is the ruling of one who narrates a weak tradition while fasting without relating it to whom or who narrates it?

Answer 10 – His fast does not become void.

Question 11– A person is fasting and forgot that he is fasting, and asked from another person to provide him with water. Is it permissible to provide him with water or the person providing the water should remind him of his fasting?

Answer 11– It is permissible to provide him with water.

Question 12– I am suffering from physical weakness and poor health when fasting during the whole year and am unable to practice my daily work properly while fasting, and I stay in psychological constriction till the end of the month and I don't have the Islamic ruling because I am an engineer and my work involves engineering projects.

Answer 12– It is not permissible to break the fast just for the weakness except if it harms you or causes an illness or unbearable awkwardness. But if working while fasting is the cause to that weakness, then one should change the working hours or reduce them or search for another job etc.

Question 13– Is there a harm on the validity of the fast in applying cosmetics on the body, and also the powder?

Answer 13– there is no harm

Question 14– Am I allowed during the obligatory and recommended fasts to use tooth brush and tooth paste or is it from the things that invalidate the fast.

Answer 14– It is permissible only if nothing descends in the abdomen.

Question 15– Is it permissible for a fasting person to gargle with water and other.

Answer 15– It is permissible for a fasting person to gargle with water with the intention of wudhu (ablution), and for other reasons, only if he/she does not swallow any water deliberately, and he/she must spit out his/her saliva after the gargle three times.

Question 16– Is it permissible to use a Miswak (tooth stick) during the state of fasting?

Answer 16– It is permissible for a fasting person to use a tooth stick, but if the person took out the Miswak (tooth stick) from his/her mouth, he/she must not return it to ones mouth when it

contains moisture except if the person spits out whatever is in the mouth from saliva, after returning it to the mouth, or the moisture that's on the Miswak (tooth stick) vanishes in the saliva.

Question 17– Is it permissible to inject a needle and the nutrient during the state of fasting?

Answer 17– Injecting a medicine or other via a needle in a muscle or the jugular vein does not invalidate the fast. Similarly using liquid drops in the ear or the eye does not invalidate the fast even if it caused an appearance of colour or taste in the mouth. Also the fast is not invalidated by using the spray that facilitates the respiratory process if the substance goes in the wind pipe and not the food pipe.

Question 18– An aeroplane pilot is imposed, at the end of his working hours, to drink water in every while, what is the ruling of his fasting?

Answer 18– If the mentioned work during the month of ramadhan is necessary to secure his salary and leaving it will cause awkwardness, then there is no harm in drinking a necessary amount of water and do qadha (fasting the day later in the year) of that day and there is no kaffara (a penance) to be paid by him.

Question 19– If someone was forced to work and was required to drink water, either for necessity like the example of the pilot or due to the extreme heat in the weather. What is he/she to do in the hold month of ramadhan?

Answer 19– If the mentioned work during the month of ramadhan is necessary to secure his salary and leaving it will cause extreme hardship and awkwardness, then there is no harm in drinking a necessary amount of water and do qadha (fasting the day later in the year) of that day and there is no kaffara (a penance) to be paid by him.

Question 20– We are in Boden city in northern Sweden where the night in this place does not exceed an hour and a half, that is from about 12am to 2am with the visibility of the redness of the sunrise is present, clear and polish and there is no evidence of darkness of the night, so we are in confusion in terms of the timings of the Maghrib, Isha'a and morning prayers. This is in terms of the timings, in terms of the month of Ramadhan, if it begins during these days, what will the fasting procedure be?

Answer 20– If the sunrise redness does not disappear at all, then Maghrib (sunset) is after the whole moon is covered completely and making sure of this is a must. The time for morning prayer is before the sunrise and one must fast the whole of this day with the ability to do so. If one falls in unbearable awkward situation, then breaking the fast is permissible and doing qadha (fasting the day later in the year) after that.

Concluded; *Wal-Hamdu Lilla-h*
