

# Notes of Lectures on Fiqh by Maulana Sadiq Hasan Lecture # 32 (Thursday 23 October 2003)

## PERSONS EXEMPTED FROM FASTING IN RAMADAN

☀ Persons on whom fasting is not wajib in the month of Ramadan are:

- (1) **Na-baligh person** (No qaza is wajib)
- (2) **Insane person** (No qaza is wajib)
- (3) **Traveller**, but qaza fast is wajib as explained in previous Note #31
- (4) **Sick person**, with conditions as explained below
- (5) **Woman in state of Haiz** (Menstruation), but qaza fast is wajib after Ramadan, and if she does not keep qaza before next year's Ramadan, then she has to do qaza as well as pay a Fidyah (750 grams of grains) to poor for each missed fast
- (6) **Aged person**, if he/she does not have strength for fasting. (No qaza is wajib even if he/she gains strength after Ramadan)
- (7) **Pregnant woman**, if fasting is harmful to her baby alone, not herself. But qaza fast is wajib after Ramadan, and she has to pay a Fidyah (750 grams of grains) to poor for each missed fast.
- (8) **Breast-feeding woman**, if fasting is harmful to the baby alone, not herself. But qaza fast is wajib after Ramadan, and she has to pay a Fidyah (750 grams of grains) to poor for each missed fast

## FASTING FOR A SICK PERSON

☀ For a sick person, fasting is not wajib (and sometimes is also haram) on one of the following conditions:

- (a) if the person himself is 100% sure or has more than 95% satisfaction (Itminan) that the fasting is harmful to him (even if doctor advises that it is not harmful),
- (b) if the person is not sure that fasting is harmful to him but a reliable doctor advises him that the fasting will be harmful to his sickness

☀ If the person is sick on a continual basis and can not fast during Ramadan, but gets well and is able to keep fast after Ramadan for a certain number of days (e.g. in shorter days of winter), then he must keep qaza fasts during those days.

☀ But qaza is not wajib for a person, who is so sick that sickness continues even after Ramadan for the next 11 months (i.e. until the start of next Ramadan).

## TYPES OF FASTS IN ISLAM

☀ Following types of fasts are valid in Islam:

- |                   |                           |                    |
|-------------------|---------------------------|--------------------|
| (a) Ramadan Fasts | (b) Qaza Fasts            | (c) Mustahab Fasts |
| (d) Kaffara Fasts | (e) Fasts for Vow or Nazr |                    |

## THINGS WHICH MAKE FASTING INVALID (BATIL)

☀ If you are fasting, then the following things will break your fast or will make fast invalid if performed intentionally:

- [1] Eating or drinking anything
- [2] Vomiting
- [3] Allowing thick dust reach one's throat (e.g. smoking)
- [4] Taking liquid enema
- [5] Ascribing lies to Allah and His Prophet and Masoomeen
- [6] Sexual intercourse
- [7] Masturbation (Istimna)
- [8] Not Doing Wajib Ghushl Till Dawn (Fajr) Time
- [9] Immersing head in water (but Ayatullah Seestani says fast is not affected by this act)

☀ If Ghusle Janabat becomes wajib, it is wajib to perform Ghusle Janabat **before Dawn** for Ramadan fasts as well as for Qaza fasts of Ramadan. For Mustahab fasts, it is not necessary to perform wajib ghushl before Dawn

☀ If Ghusle Haiz has become wajib on a woman, then it is wajib on her to do Ghusle Haiz **before Dawn** only during Ramadan fasts. But doing this ghushl **before Dawn** is not necessary when keeping Qaza fasts of Ramadan or any other fasts according to Ayatullah Khoi. But other Mujtahids say it is necessary to do such ghushl before Dawn for Qaza of Ramadan on the basis of ihtiyate wajib; so their followers can follow Ayatullah Khoi on this matter.

☀ If a person did not know how to perform Ghusle Janabat correctly, and has kept Ramadan fasts by performing Ghusle Janabat incorrectly (or forgot performing at all), then it is wajib on him/her to do Qaza fasts of all those Ramadan fasts with correct Ghusle Janabat. But qaza is not wajib if a woman has kept Ramadan fasts by performing Ghusle Haiz incorrectly (or forgot performing at all).

☀ Ascribing lies (or any wrong statement or a wrong hadith) to Allah, the Prophet or Masoomeen (AS) is haram at any time and if it is done during fasting, then the fast becomes batil (invalid). But if it is done unintentionally, then the fast is valid.

☀ If vomiting comes automatically or unintentionally during fasting, then fast is not affected.

☀ Allowing thick or coarse dust or smoke in the throat will break fast. But hot steam in shower will not break fast.

☀ Brushing teeth with toothpaste or rinsing your mouth with water during fasting is OK if no liquid goes into the throat. If wetness remains in the mouth, fast is not affected.

☀ Tasting food (by putting it on the tongue) is OK during fasting if it does not go into the throat.

☀ Putting liquid medicine in eyes, ears or nose is OK if it does not go into your throat.

### **KAFFARA (PENALTY) FOR NOT FASTING**

☀ If a fast is not kept or if a fast is broken without a valid reason in Ramadan, then the person has to do qaza for each missed fast, **plus** he has to pay kaffara for each missed fast. The kaffara for **each** missed fast is either (a) feeding 60 poor persons, or (b) keeping 60 fasts.

☀ If a fast is broken by a haram act or thing in Ramadan (e.g. ascribing lies to Allah or 14 Masoomeen AS, or drinking alcohol, or masturbation), then, in addition to qaza, both types of kaffara (i.e. feeding 60 poor persons and keeping 60 fasts) must be paid for that fast on the basis of ihtiyate wajib. However, according to Ayatullah Seestani, both types of kaffara is not wajib in any case.