

## Fasting (Part II of II)

### Things which are Makrooh for a Person Observing Fast

**Issue 1666:** \* Certain things are Makrooh for a person observing fast, some of them are mentioned below :

- (i) Using eyedrops and applying Surma if its taste or smell reaches the throat.
- (ii) Performing an act, which causes weakness, like blood-letting (extracting the blood from the body) or going for hot bath.
- (iii) Inhaling a snuff if one is not aware that it might reach the throat; and if one is aware that it will reach the throat its use is not permissible.
- (iv) Smelling fragrant herbs.
- (v) For women, to sit in the water.
- (vi) Using suppository, that is, letting into rectum a stimulant for bowels.
- (vii) Wetting the dress which one is wearing.
- (viii) Getting a tooth extracted or doing something as a result of which there is bleeding in the mouth.
- (ix) Cleaning the teeth with a wet toothbrush.
- (x) Putting water or any other liquid in the mouth without a good cause.

It is also Makrooh for a fasting person to court or woo his wife without the intention of ejaculation; or to do something which excites him sexually. And if he does it with the intention of ejaculation, and no ejaculation takes place, his fast, as an obligatory precaution, will be deemed void.

## Obligatory Qadha Fast and Kaffarah

**Issue 1667:** \* In the following situations, both qadha and Kaffarah become obligatory, provided these acts are committed intentionally, voluntarily and without any force or pressure, during the fasts of Ramadhan:

- (i) Eating
- (ii) Drinking
- (iii) Sexual Intercourse
- (iv) Masturbation
- (v) Staying in the state of Janabat till the time of Fajr prayers

And as a recommended precaution, invalidating the fast due to reasons other than those mentioned above, should also be recompensed with Kaffarah, besides the obligatory qadha.

**Issue 1668:** \* If a person commits any of the foregoing acts with an absolute certitude that it does not invalidate fast, Kaffarah will not be obligatory on him.

## Kaffarah for Fast

**Issue 1669:** \* The Kaffarah of leaving out a fast of Ramadhan is 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.) of food-stuff, like, wheat or barley or bread etc. to each of them. And if it is not possible for him to fulfil any of these, he should give Sadaqa according to his means and seek Divine forgiveness. And the obligatory precaution is that he should give Kaffarah as and when he is capable to do so.

**Issue 1670:** A person who intends fasting for two months as a Kaffarah for a fast of Ramadhan, should fast continuously for one month and one day, and it would not matter if he did not maintain continuity for completion of the remaining fasts.

**Issue 1671:** \* A person who intends fasting for two months as a Kaffarah for a fast of Ramadhan, should not commence fasting at such time when he knows that within a month and one day, days like Eid-ul-Azha will fall when it would be haraam to fast.

**Issue 1672:** If a person who must fast continuously, fails to fast on any day in the period without any just excuse, he should commence fasting all over again.

**Issue 1673:** \* If a person who must fast continuously, is unable to maintain the continuity due to an

excuse beyond control, like, Haidh or Nifas or a journey, which one is obliged to undertake, it will not be obligatory on him/her after the excuse is removed, to commence fasting again from the beginning. He/she should proceed to observe the remaining fasts.

**Issue 1674:** \* If a person breaks his fast with something haraam, whether it is haraam in itself, like, wine or adultery or has become haraam due to some reason like, any food which is normally permissible but it is injurious to his health, or if he has sexual intercourse with his wife during Haidth, he will have to observe all the three Kaffarah, as a recommended precaution. It means that he should set free a slave, fast for two months and also feed sixty poor to their fill, or give one mudd of wheat, barley, bread etc. to each of them. If it is not possible for him to give all the three Kaffarah, he should perform any one Kaffarah which he can possibly give.

**Issue 1675:** \* If a fasting person intentionally imputes lies to Allah or the Holy Prophet (s.a.w.a.), the recommended precaution is that he should give all the three Kaffarah as detailed above.

**Issue 1676:** \* If a fasting person engages in sexual intercourse several times a day during Ramadhan or commits masturbation, one Kaffarah becomes obligatory on him. But, as a recommended precaution, he should give a Kaffarah each time he engages in sexual intercourse.

**Issue 1677:** \* If a fasting person repeats an act which invalidates fast of Ramadhan other than sexual intercourse and masturbation, one Kaffarah will be sufficient for all.

**Issue 1678:** \* If a fasting person commits an act which invalidates a fast other than sexual intercourse, and then has sexual intercourse with his wife, one Kaffarah will suffice for both the acts.

**Issue 1679:** \* If a fasting person commits a halal act to invalidate a fast, like, if he drinks water and thereafter commits another act which is haraam and invalidates a fast, like, if he eats haraam food, one Kaffarah will suffice.

**Issue 1680:** \* If a fasting person belches and swallows intentionally that which comes in his mouth, his fast becomes void, and he should give its qadha and Kaffarah also. And if the thing which comes to his mouth is haraam to consume, like, blood or some food which no more looks like food, and he swallows it intentionally, he will give the qadha of that fast, and as a recommended precaution, give all the three Kaffarah.

**Issue 1681:** If a person takes a vow that he would fast on a particular day, and if he invalidates his fast intentionally on that day, he should give Kaffarah, the one for which one becomes liable upon breaking a vow. The details will come in the relevant Chapter.

**Issue 1682:** If a fasting person breaks his fast when someone unreliable informs him that Maghrib has set in, and he later learns that Maghrib had not set in, or doubts whether it had set in or not, it is obligatory on him to give qadha and Kaffarah.

**Issue 1683:** If a person who has intentionally invalidated his fast travels after Zuhr or before Zuhr to escape the Kaffarah, he will not be exempted from the Kaffarah. In fact, if he has to proceed unexpectedly on a journey before Zuhr, even then it is obligatory for him to give Kaffarah.

**Issue 1684:** If a person invalidates the fast intentionally and then an excuse like Haidth, Nifas or sickness arises, the recommended precaution is that he/she should give a Kaffarah.

**Issue 1685:** If a person was certain that it was the first day of Ramadhan and invalidated his fast intentionally, and it transpired later that it was the last day of Sha'ban it would not be obligatory on him to give Kaffarah.

**Issue 1686:** If a person doubts whether it is the last day of Ramadhan or the first day of Shawwal and invalidates his fast intentionally, and it transpires later that it is the first day of Shawwal, it will not be obligatory on him to give Kaffarah.

**Issue 1687:** \* If a man who is fasting in the month of Ramadhan has sexual intercourse with his wife who is also fasting and if he has compelled her for that, he should give Kaffarah for his own fast and as a precaution, also for his wife's. And if she had wilfully consented to the sexual intercourse, a Kaffarah becomes obligatory on each of them.

**Issue 1688:** If a woman compels her fasting husband to have sexual intercourse with her, it is not obligatory on her to give Kaffarah for her husband's fast.

**Issue 1689:** If a man who is fasting in Ramadhan compels his wife for sexual intercourse, and if the woman expresses her agreement during the intercourse, the man should, on the basis of obligatory precaution, give two Kaffarah and the woman should give one Kaffarah.

**Issue 1690:** If a man who is observing fast in Ramadhan has sexual intercourse with his fasting wife who is asleep, one Kaffarah becomes obligatory on him. But the wife's fast is in order and she will not give any Kaffarah.

**Issue 1691:** If a man compels his wife or a woman compels her husband to commit an act which makes the fast void, other than the sexual intercourse, it will not be obligatory upon any of them to give any Kaffarah.

**Issue 1692:** A man who does not observe fast due to travelling or illness, cannot compel his fasting wife to have sexual intercourse. But, if he compels her, Kaffarah will not be obligatory on him either.

**Issue 1693:** One should not be negligent about giving Kaffarah. But, it is not necessary to give it immediately.

**Issue 1694:** If Kaffarah has become obligatory on a person and if he fails to fulfil it for some years, no increase in the Kaffarah takes place.

**Issue 1695:** \* When a person is required to feed sixty poor by way of Kaffarah for one fast, and if he has access to all of them, he cannot give to any one of them more than one mudd of food, or feed a poor man more than once, calculating it as feeding more than one person. However, he can give to a poor person one mudd of food for each member of his family, even if they may be minors.

**Issue 1696:** \* If a person offering qadha of a fast of Ramadhan intentionally breaks his fast after Zuhr, he should give food to ten poor persons, one mudd to each, and if he cannot do this, he should observe fast for three days.

## **Occasions on which it is Obligatory to Observe the Qadha Only**

**Issue 1697:** \* In the following cases it is obligatory on a person to observe a qadha fast only and it is not obligatory on him to give a Kaffarah:

(i) If a person is in Janabat during a night of Ramadhan and as detailed in rule no. 1639 does not wake up from his second sleep till the time of Fajr prayers.

(ii) If he does not commit an act which invalidates a fast but did not make Niyyat to observe fast, or fasts to show off intends not to fast at all, or decides to commit an act which invalidates a fast, then as an obligatory precaution, he must give its qadha.

(iii) If he forgets to do Ghushl of Janabat during the month of Ramadhan and fasts for one or more days in the state of Janabat.

(iv) If in the month of Ramadhan, a man without investigating as to whether Fajr has set in or not commits an act, which invalidates a fast, and it becomes known later that it was Fajr, he should as a precaution and with the Niyyat of Qurbat, refrain from committing any further acts which invalidate the fast, and give its qadha also.

(v) If someone else informs that it is not Fajr yet, and on the basis of his statement one commits an act which invalidates a fast and it is later found out that it was Fajr.

(vi) If someone informs that it is Fajr and not believing his word or thinking that the fellow is joking, he commits, without investigating, an act which invalidates a fast and it becomes known later that it was Fajr.

(vii) If a blind person, or any one like him, breaks his fast relying on the statement of another person, and it is known later that Maghrib had not set in.

(viii) When a person is certain that Maghrib has set in, and breaks his fast accordingly, and later he learns that it was not Maghrib, he must give qadha. But if he believed that Maghrib had set in because of cloudy weather, and broke his fast, and later it became evident that Maghrib had not set in, he will

observe qadha of that fast as a precautionary measure.

(ix) When one rinses his mouth with water because it has dried due to thirst and the water uncontrollably goes down one's throat, qadha has to be given. Similarly, as a recommended precaution, one should give a qadha if the mouthwash was for a wudhu for Mustahab prayers, and the water went down the throat. But if he forgets that he has kept a fast, or if he does the mouthwash, not because of thirst, but for a wudhu for an obligatory prayers and water is uncontrollably swallowed, there will be no qadha.

(x) If a person breaks his fast due to duress, helplessness or taqayyah, he will observe qadha of the fast, but it is not obligatory on him to give a Kaffarah.

**Issue 1698:** If a fasting person puts something other than water in his mouth and it goes down the throat involuntarily, or puts water in his nose and it goes down involuntarily, it will not be obligatory on him to observe qadha of the fast.

**Issue 1699:** It is Makrooh to do excessive mouth washing for a fasting person, and after the mouthwash if he wishes to swallow saliva, it is better that he spits it out three times before doing so.

**Issue 1700:** \* If a person knows or feels that if he does a mouthwash water will seep down his throat involuntarily, he should avoid it. And as an obligatory precaution, he should avoid the mouthwash if he knows or feels that water may trickle down his throat due to his own forgetfulness.

**Issue 1701:** \* If in the month of Ramadhan, a person becomes sure after investigation that it is not Fajr and commits an act which invalidates a fast, and it is later known that it was Fajr already, it will not be necessary for him to offer qadha of that fast.

**Issue 1702:** If a person doubts whether or not Maghrib has set in, he cannot break his fast. But if he doubts whether or not it is Fajr he can commit, even before investigation, an act which invalidates a fast.

## Rules Regarding the Qadha Fasts

**Issue 1703:** If an insane recovers and becomes sane, it will not be obligatory on him to offer qadha for the fasts which he did not observe when he was insane.

**Issue 1704:** If an unbeliever becomes a Muslim, it is not obligatory on him to offer qadha for the fasts of the period during which he was an unbeliever. However, if a Muslim apostatises and becomes Muslim again, he must observe qadha for the fasts of the period during which he remained an apostate.

**Issue 1705:** A person must offer qadha for the fasts left out due to being intoxicated, even if the intoxicant was taken by him for the purpose of medical treatment.

**Issue 1706:** 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 travelled 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 travelled in the last days of the month of Ramadhan and returned after Ramadhan, and now does not remember whether he travelled 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.

**Issue 1707:** If a person has to give qadha for Ramadhan fasts of several years, he can begin with the qadha of Ramadhan of any year as he likes. But, if the time for qadha fasts of the last Ramadhan is short, like, if he has to observe five qadha fasts of the last Ramadhan and only five days are left before the commencement of approaching Ramadhan, it is better to observe qadha fasts of last Ramadhan.

**Issue 1708:** If a person has qadha fasts of the month of Ramadhan for several years, and while making Niyat he does not specify to which year the fasts belong, they will not be reckoned to be the qadha of the last year.

**Issue 1709:** A person who observes a qadha for the fast of Ramadhan can break his fast before Zuhr. However, if the time for qadha fast is short, it is better not to break it.

**Issue 1710:** If a person observes qadha fast of a dead person, it is better not to break the fast after Zuhr.

**Issue 1711:** \* If a person does not observe the fasts of the month of Ramadhan due to illness, Haidh or Nifas and dies before he/she can give qadha in time, he/she will not have any qadha liability.

**Issue 1712:** \* If a person does not fast in the month of Ramadhan due to illness and his illness continues till next Ramadhan, it is not obligatory on him to observe qadha of the fasts which he had not observed, but for each fast he should give one mudd of food like, wheat, barley, bread etc. to poor. And if he did not observe fast owing to some other excuse, like, if he did not fast because of travelling and his excuse continued till next Ramadhan, he should observe its qadha fasts, and the obligatory precaution is that for each day he should give one mudd of food to poor.

**Issue 1713:** If a person did not fast in Ramadhan due to illness, and his illness ended after Ramadhan, but there emerged another excuse due to which he could not observe the qadha fasts till next Ramadhan, he should offer qadha for the fasts which he did not observe. Also, if he had an excuse other than illness during Ramadhan, and that excuse ended after Ramadhan, but he then fell ill and could not give qadha till next Ramadhan because of that illness, he will offer the qadha for the fasts he did not observe and, on the basis of obligatory precaution, he will give one mudd of food to poor for each day.

**Issue 1714:** If a person does not observe fasts in the month of Ramadhan owing to some excuse and his excuse is removed after Ramadhan, yet he does not observe the qadha fasts intentionally till next Ramadhan, he has to give qadha of the fasts and should also give one mudd of food to poor for each

fast.

**Issue 1715:** \* If a person deliberately ignores observing qadha till the time left is short, and during that short time he develops an excuse, he has to give qadha and as a precaution, give one mudd of food to poor for each day. Similarly, if after the excuse is over, he firmly decides to give qadha, but is unable to do so because of some fresh excuse during that short time, he will follow the above rule.

**Issue 1716:** If the illness of a person continues for very long, protracted over many years, he should, after being cured, observe the qadha fasts of the last Ramadhan, and for each day of the earlier years he should give one mudd of food to poor.

**Issue 1717:** A person who has to give one mudd of food to poor for each day, can give food of Kaffarah of a few days to one poor person.

**Issue 1718:** If a person delays observing qadha fasts of the month of Ramadhan for a few years, he should give the qadha and should on account of delay in the first year, give one mudd of food to a poor person for each day. As for the delay in the subsequent years, nothing is obligatory on him.

**Issue 1719:** \* If a person does not observe fasts of the month of Ramadhan intentionally, he should give their qadha and for each day left out, he should observe fast for two months or feed sixty poor persons or set a slave free, and if he does not observe the qadha till next Ramadhan, he should also give one mudd of food for each day as a Kaffarah.

**Issue 1720:** \* If a person does not observe fast of the month of Ramadhan intentionally, and commits sexual intercourse or masturbation several times during the day, the Kaffarah does not multiply together with it. Similarly, if he performs other acts which invalidate the fast, like eating several times, one Kaffarah will suffice.

**Issue 1721:** \* After the death of a person his eldest son, as an obligatory precaution, should observe his qadha fasts as explained in connection with the prayers earlier.

**Issue 1722:** \* If a father had not observed obligatory fasts other than the fasts of the month of Ramadhan, like, a fast of Nadhr, the recommended precaution is that his eldest son should observe its qadha. However, if the father was hired for observing fasts on behalf of a dead person, but he did not observe them, it is not obligatory for the eldest son to offer them.

## **Fasting by a Traveller**

**Issue 1723:** A traveller for whom it is obligatory to shorten a four Rak'ats prayers to two Rak'ats, should not fast. However, a traveller who offers full prayers, like, a person who is a traveller by profession or who goes on a journey for a haraam purpose, should fast while travelling.



**Issue 1724:** There is no harm in travelling during the month of Ramadhan, but it is Makrooh to travel during the month to evade fasting. And similarly, it is Makrooh to travel before the 24th of Ramadhan unless travelling is undertaken for the purpose of Hajj or Umrah or for some important work.

**Issue 1725:** \* If it is obligatory on a person to observe a particular fast other than the fasts of Ramadhan, like, if he has undertaken to fast on behalf of someone against payment, or if it is the fast of the third day of I'tekaf, he cannot travel on that day, and if he is already on journey then he should make a Niyyat to stay there for ten days, if possible, and keep the fast. And if it is an obligatory fast of Nadhr, travelling on that day is permissible, and it is not necessary to make an intention of staying there for ten days. Though, it is better not to travel unless it is absolutely necessary, and if he is already on a journey, he should have the Niyyat to stay there for 10 days.

**Issue 1726:** If a person makes a vow to observe a Mustahab fast and does not specify any day for it, he cannot keep the fast while travelling. However, if he makes a vow that he will observe fast on a particular day during a journey, he should observe that fast during the journey. Also, if he makes a vow that he will observe a fast on a particular day, whether he is journeying on that day or not, he should observe the fasts on that day even if he travels.

**Issue 1727:** A traveller can observe Mustahab fasts in Madinah for three days with the Niyyat of praying for the fulfilment of his wish, and as a precaution, those three days be Wednesday, Thursday and Friday.

**Issue 1728:** If a person does not know that the fast of a traveller 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.

**Issue 1729:** If a person forgets that he is a traveller or forgets that the fast of a traveller is void, and observes fast while journeying, his fast is invalid.

**Issue 1730:** \* If a fasting person travels after Zuhr, he should, as a precaution, complete his fast. If he 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.

**Issue 1731:** If a traveller in the month of Ramadhan, regardless of whether he was travelling before Fajr, or was fasting and then undertook the journey, reaches his hometown before Zuhr or a place where he intends to stay for ten days, and if he has not committed an act which invalidates a fast, he should fast on that day. But if he has committed such an act, it is not obligatory on him to fast on that day.

**Issue 1732:** \* If a traveller reaches his hometown after Zuhr, or a place where he intends to stay for ten days, he cannot fast on that day.

**Issue 1733:** It is Makrooh for a traveller and for a person who cannot fast owing to some excuse, to have sexual intercourse or to eat or drink to his fill, during the day time in Ramadhan.

## People on Whom Fasting is Not Obligatory

**Issue 1734:** Fasting is not obligatory on a person who cannot fast because of old age, or for whom fasting causes extreme hardship. But in latter case, he should give one mudd food to a poor person for every fast.

**Issue 1735:** If a person who did not fast during the month of Ramadhan owing to old age, becomes capable of fasting later, he should, on the basis of recommended precaution, give the qadha.

**Issue 1736:** \* Fasting is not obligatory on 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, of hardship, he should give one mudd of food to poor, 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 for the fast.

**Issue 1737:** \* Fasting is not obligatory on a woman 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 of food to poor. In both the cases, she has to give qadha for the fasts which are left out.

**Issue 1738:** \* If a woman is suckling a child, whether she is the mother or a nurse, or suckles it free, and the quantity of her milk is small, and if fasting is harmful to her or to the child, it will not be obligatory on her to fast. And she should give one mudd of food per day to poor. In both the cases, she will later give qadha for the fasts left out. But this rule is specifically applicable in a circumstance where this is the only way of feeding milk to the child – (as an obligatory precaution). But if there is an alternative, like, when more than one woman offer to suckle the child, then establishing this rule is a matter of Ishkal.

## Method of Ascertaining the First Day of a Month

**Issue 1739:** \* The 1st day of a month is established in the following four ways:

- (i) If a person himself sights the moon.
- (ii) If a number of persons confirm to have sighted the moon and their words assure or satisfy a person. Similarly, every other thing which assures or satisfies him about moon having being sighted.
- (iii) If two just (Adil) persons say that they have sighted the moon at night. The first day of the month will not be established if they differ about the details of the new moon. This difference can be either explicit or even implied. For example, when a group of people goes out in search of a new moon and none but two Adils claim to have seen the new moon, though, among those who did not see, there were other

Adils equally capable and knowledgeable, then the testimony by the first two Adils will not prove the advent of a new month.

(iv) If 30 days pass from the first of Sha'ban , the 1st of Ramadhan will be established, and if 30 days pass from the 1st of Ramadhan the 1st of Shawwal will be established.

**Issue 1740:** The 1st day of any month will not be proved by the verdict of a Mujtahed and it is better to observe precaution.

**Issue 1741:** The first day of a month will not be proved by the prediction made by the astronomers. However, if a person derives full satisfaction and certitude from their findings, he should act accordingly.

**Issue 1742:** \* If the moon is high up in the sky, or sets late, it is not an indication that the previous night was the first night of the month. Similarly, if there is a halo round it, it is not a proof that the new moon appeared in the previous night.

**Issue 1743:** If the first day of the month of Ramadhan is not proved for a person and he does not observe fast, and if it is proved later that the preceding night was infact the night of Ramadhan, he should observe qadha of that day.

**Issue 1744:** \* If the first day of a month is proved in a city, it is also proved in other cities if they are united in their horizon. And the meaning of having a common horizon in this matter is that if new moon was sighted in a city, there would be a distinct possibility of sighting it in the other cities, if there were no impediments, like, the clouds etc.

**Issue 1745:** The first day of a month is not proved by a telegram except when one is sure that the telegram is based on the testimony of two Adils, or on a source which is reliable in the eyes of Shariah.

**Issue 1746:** If a person does not know whether it is the last day of Ramadhan or the first of Shawwal, he should observe fast on that day, and if he comes to know during the day that it is the first of Shawwal, he should break the fast.

**Issue 1747:** \* If a prisoner cannot ascertain the advent of Ramadhan, he should act on probability and he should act on a probability which in his estimation is stronger. But if even that is not possible, he may consider a month which he strongly feels to be Ramadhan and fast; however, he should keep that month in view so that if it later transpires that he kept fasts before Ramadhan, he will give the qadha. And if it transpired that it was Ramadhan or after it, he does not have any liability of qadha.

## **Haraam and Makrooh Fasts**

**Issue 1748:** It is haraam to fast on the day of Eid-ul-Fitr and Eid-ul-Azha. It is also haraam to fast with the Niyat of first fast of Ramadhan on a day about which he is not sure whether it is the last day of

Sha'ban or the first of Ramadhan.

**Issue 1749:** It is haraam for a wife to keep a Mustahab fast if by so doing she would not be able to attend to her duties to her husband. And the obligatory precaution is that even if she can attend to her duties towards her husband, she should not observe a Mustahab fast without his permission.

**Issue 1750:** \* It is haraam for the children to observe a Mustahab fast if it causes emotional suffering to their parents.

**Issue 1751:** \* If a son observes a Mustahab fast without the permission of his father, and his father prohibits him from it during the day time, the son should break the fast if his disobedience would hurt the feeling of his father.

**Issue 1752:** \* If a person knows that fasting is not harmful to him, he should fast even if his doctor advises that it is harmful. And if a person is certain or has a feeling that fasting is harmful to him, he should not fast even if the doctor advises for it, and if he fasts in these circumstances, his fast will not be valid if it turns out that the fast was actually harmful, or if it was not kept with the Niyyat of Qurbat.

**Issue 1753:** \* If a person has a strong feeling that it is harmful for him to fast, and owing to that feeling, fear is created in his mind, and if that feeling is commonly acceptable, he should not observe fast, and if he does, it will not be valid in the way described in the foregoing rule.

**Issue 1754:** If a person who believes that fasting is not harmful to him, observes fast and realises after Maghrib that it was considerably harmful to him, he should, on the basis of obligatory precaution, give the qadha of that day.

**Issue 1755:** Besides the fasts mentioned herein, there are other haraam fasts also, the details of which are found in relevant books.

**Issue 1756:** It is Makrooh to fast on 'Ashura (10th of Muharram). It is also Makrooh to fast on the day about which one is not sure whether it is the day of 'Arafa or Eid-ul-Azha.

## Mustahab Fasts

**Issue 1757:** \* Fasting is Mustahab on every day of a year except those on which it is haraam or Makrooh to observe a fast. Some of them which have been strongly recommended, are mentioned here:

(i) The first and last Thursday of every month and the first Wednesday after the 10th of a month. If a person does not observe these fasts it is Mustahab that he gives their qadha. And if he is incapable of fasting, it is Mustahab for him to give one mudd of food or prescribed coined silver to poor.

(ii) 13th, 14th and 15th day of every month.

- (iii) On all days of Rajab and Shaban or on as many days as it is possible to fast, even though it may be one day only.
- (iv) The day of Eid Nawroz.
- (v) From the 4th up to the 9th of the month of Shawwal.
- (vi) The 25th and 29th day of the month of Zi qa'da.
- (vii) From the 1st day to the 9th day (i.e. 'Arafa day) of the month of Zil hajj. But if, it is not possible for one to recite the Duas of 'Arafa due to weakness caused by fasting, it is Makrooh to fast on that day.
- (viii) The auspicious day of Ghadir (18th Zil hajj).
- (ix) The auspicious day of Mubahala (24th Zil hajj).
- (x) The 1st, 3rd and 7th day of Muharram.
- (xi) The birthday of the Holy Prophet (17th Rabi'ul awwal).
- (xii) 15th day of Jumadi'ul oola.

Fasting is also recommended on 27th of Rajab – the day the Prophet (s.a.w.a.) declared his Prophethood.

If a person observes a Mustahab fast, it is not obligatory on him to complete it. In fact, if one of his brethren-in-faith invites him to a meal, it is Mustahab that he accepts the invitation and breaks the fast during the day time even if it may be after Zuhr.

## Mustahab Precautions

**Issue 1758:** It is Mustahab for the following persons that even if they may not be fasting, they should refrain from those acts in the month of Ramadhan which invalidate a fast:

- (i) A traveller who has committed an act during his journey which makes a fast void and reaches his hometown before Zuhr, or the place where he intends to stay for ten days.
- (ii) A traveller who reaches home after Zuhr or at a place where he intends to stay for ten days. The same rule applies if he reaches such places before Zuhr and if he has already broken his fast while journeying.
- (iii) A patient who recovers after Zuhr or even if he recovers before noon, though he may have committed acts which invalidate fast. And if he has not committed any such act, then his obligation has been explained in rule no. 1576.

(iv) A woman who becomes Clean (tahir/pak) from Haidh or Nifas during day time.

**Issue 1759:** It is Mustahab that a person breaks his fast after offering Maghrib and Isha prayers. However, if he feels terribly inclined to eat, so much that he cannot concentrate on the prayers, or if someone is waiting for him, it is better that he should break his fast first and offer the prayers later. However, as far as possible, he should try to offer the prayers during the prime time (Fadheelat).

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