

THINGS THAT ARE FORBIDDEN IN FASTING (MUFTIRĀTU 'S- SAWM)

(A) Related to Head & Mouth:

1. Eating.
2. Drinking.
3. Intentionally letting the thick dust or smoke enter the throat.
4. Vomiting intentionally (even if it is for a medical purpose).
5. Submerging the head completely into the water.

(B) Related to Private Parts:

6. Sexual intercourse.
7. Intentionally remaining in state of janābat* till the time of fajr.

A person becomes junub* & goes to sleep:

(a) with intention of not doing ghusl before dawn
= fast is bātil.

(b) with intention of doing ghusl before dawn:

i. but did not wake up before dawn = fast is o.k.

ii. woke up once & went back to sleep till fajr
= fast + do qaza.

iii. woke up twice & went back to sleep till fajr
= fast + do qaza + it is recommended to pay kaffārah.

Similarly, intentionally remaining in state of hayz (period) for a woman whose bleeding has stopped and has enough time to do ghusl or, at least, tayammum before fajr.

8. Doing anything that would cause discharge of semen.
9. Using liquid enema.

(C) Moral/Ethical

10. *Kizb* (lying) of the highest type —falsely attributing a statement to Allāh, the Prophets, and the Imams— makes the fast bātil.

Note: If a person does any of the muftirāt intentionally, then the fast will become bātil (null/void). However, doing any of these unintentionally does not harm the validity of fasting.

**Janābat* is a state of ritual impurity (*najāsāt*) caused by sexual intercourse or discharge of semen. “*Junub*” means the person on whom ghusl-e janābat is wājib.

Qaza means to make up the fast during other days after Ramadhān.

Kaffārah means penalty.

For more information/question, please call Sayyid Muhammad Rizvi at (905) 737-9577

THOSE EXEMPTED FROM FASTING

An **elderly person** who cannot fast at all or it causes great difficulty for him/her. There is no qaza for them at all.

However, they have to pay *fidya*.

(Fidya is different from kaffārah. Fidya is compensation whereas kaffārah is a fine.)

Fidya for each day of fasting: 750 grams of wheat or rice;

although giving 1.5 kg of wheat or rice is better.

A person whose **medical condition** does not allow him/her to stay thirsty (e.g., diabetic).

If this person recovers from the medical problem, then it is wajib for him to do qaza. Such a person also has to pay *fidya* for each day of fasting.

A **pregnant** or a **nursing woman** if fasting would harm her or the child.

Such a woman has to do qaza; and also pay *fidya*.

If a **traveler** stays for ten days continuously in one city, then he can fast;

but if he is going to stay in one city for less than ten days,

then he cannot fast—he will have to make up (do qaza) the days he missed after the month of Ramadhān.

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.

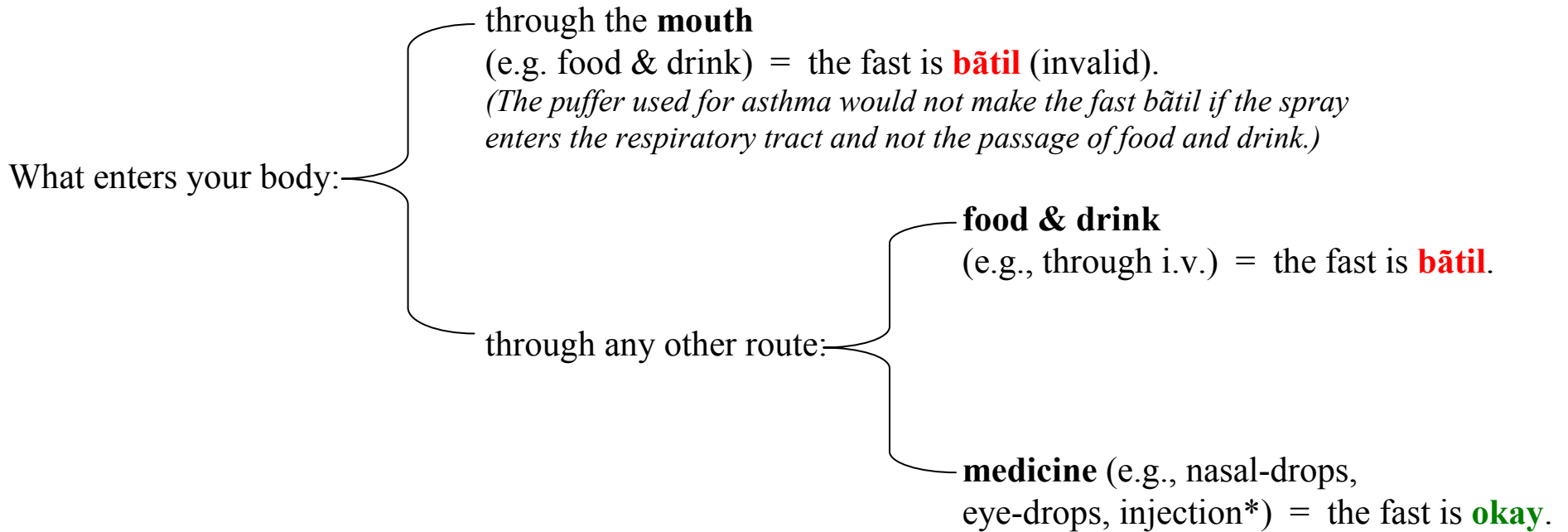
21st to 30th: 30 raka‘āt (2 rak‘at x 15) each of the ten nights.

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 Shí‘a Islamic perspective, cannot be said in congregational form (jamā‘at); it can only be said in individual form (furāda).

The Prophet (s.a.w.) said, “...I recommend you to say prayers in your homes because the best of a person’s prayers is in his home except for the obligatory (prayers).”

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FASTING & USE OF MEDICINE



Note: When the fast becomes bātil because of medical reason,
then one has only to do the qaza; there is no kaffārah in that case.

* except liquid enema which makes the fasting bātil.

If you have any question, please do not hesitate to contact me at mosque (905) 707-8594 or home (905) 737-9577.

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