

Book of Fasting

- I. It is **obligatory** in **Ramadan** on those who fulfill the following **conditions**:
 - A. Muslim
 - B. *Mukallaf* (pubescent and sane)
 - C. Able
 1. If someone **cannot** due to **old age** or a **permanent sickness**, then they are **not** required to fast
- II. Ramadan can **only** be determined by either **sighting the new moon** (*hilar*) or by **completing the month of *Sha'ban*** if the moon was **not** sighted
 - A. Calculations are **not** considered at all
 - B. Even if **one upright Muslim** saw it **anywhere** in the **world**, it would **suffice** for the rest of the Muslim world
 1. So Hanbalis follow **global sighting**
 2. Upright means: he does **not** commit major sins and does **not insist** on minor ones and **respects** the customs of the people
 - a) No other condition is required: could be free, slave, woman, man, etc.
(1) However, non-*Mukallaf* are **not** included
 3. However, to determine the **end** of the month of Ramadan you need at least **two upright Muslims**
 - a) Because **stopping** an **obligatory worship** requires **more caution** than starting it
 - C. During the **30th night of *Sha'ban***, if conditions **obstruct** the new moon from being sighted, then out of **caution** one **must** fast the following day:
 1. Obstruction examples: cloudy, mountain blocking the view, prisoners without access to the sky, foggy, dusty atmosphere, etc.
 2. Because out of **caution** of **missing** an **obligatory worship**
- III. If the *hilar* is **seen** during the **day** time on the 29th of *Sha'ban*, then it **belongs** to the **next night**
 - A. Meaning do **not** think you **messed** the first of Ramadan and that it started the previous night. It will be considered to belong to the coming night
 - B. This phenomenon does **not** effect any rulings on its own, you will still look for the moon at night
- IV. **During Ramadan**, the people in the **following** cases must **stop** eating **immediately** for the **rest of the day** and **make up** the day **plus** any other day(s) they missed:
 - A. If someone becomes from those who are **required** to fast
 1. Ex: child reaches puberty, insane becomes sane, sick becomes healed, non-Muslim converts to Islam, etc.
 - B. Traveler becomes *muqem*
 1. The traveler is **only allowed** to break the fast in Ramadan while **on the road** and **not** when he/she reaches his/her destination
 - a) Such a person should **stop** eating once he/she gets to his/her **destination** or returns back **home** and make up the missed day(s) **after** Ramadan
 - C. Woman on menses becomes clean
- V. If someone fasted 30th of *Ramadan* **without legal (*shari'*) evidence**, this person's fasting is **not** valid **even** if it turned out to be correct and he **must** make up the day

- A. Ex: if someone used **calculations** to **determine** and fast the 30th of Ramadan or the 1st of Ramadan because calculations are **not** considered *shari'* evidence in the Hanbali school
- VI. If someone is **required** to fast but could **not** do so because of **old age** or a **permanent illness**, they are **allowed** to **break** their fast but **must** feed **one poor person a day** as compensation
- A. **One** meal a day from the **normal** meals of your day
- B. If there is an **excuse**, then such a person can **wait** until the **end** of the month of Ramadan and feed 29 or 30 poor people, depending on the days of Ramadan for that year, all at once, otherwise, it should be done **daily**
1. Because in general **obligations** should be performed **immediately**
 2. But if you do it in **advance**, then it is fine
 - a) Ex: during the first night of Ramadan, a person in such a condition feeds **30 poor people**
- C. It is **not** allowed to fast on their behalf in such cases
- VII. It is **recommended** for the following **two** to **break** the fast in **Ramadan** and make it up **later**:
- A. If someone is **sick** and finds **difficulty** in fasting, it is **disliked** for him to fast
- B. A **traveler** who is traveling enough distance which will allow him to **shorten the prayer**
1. Referring to those who are **on the road** and **not** when he reaches his destination
 2. A traveler can break his fast as soon as he **leaves the houses of his city**
 3. Does **not** matter if the travel itself is difficult or not
 - a) The permission is due to **traveling** and **not** the difficulty it may or may not cause
- VIII. If a **pregnant** woman or a **breastfeeding** woman are **not** able to fast in **Ramadan** and **fear harm** fall under one of **two** categories:
- A. She fears for **herself** only
1. Meaning she fears she will be harmed if she continues fasting
 2. In this case, she can break her fast and is **only** required to **make up the day(s)** later on
- B. She fears for the **baby** only
1. Meaning she fears the baby will be harmed if she continues fasting
 2. In this case, she can break her fast but she **must** make up the day(s) **plus** the **one financially responsible** for the baby **must** feed **one poor person** for **each day** she misses
 - a) This is either the father of the child or its guardian
- IX. If someone **faints** a **whole** day of **Ramadan**, their fast will **not** be counted
- A. Ex: someone faints before *fajr* and regains consciousness after *maghrib*
- B. He **must** make it up
- C. If he faints **part of the day**, then his fast is **valid** provided he has **not** broken it in any way
- D. However, **sleeping** all day will not invalidate it
- X. If someone goes **insane** a **whole** day of **Ramadan**, then he is **not** required to make up the day because he is **not** considered *mukallaf*
- A. If he goes insane **part of the day**, then his fast is **valid** provided he has **not** broken it in any way
1. Ex: someone goes insane after *fajr* and heals at *asr* and he has **not** done anything all day that would break the fast
- XI. For an **obligatory fast**, you **must** make the **specific intention** to fast the **night before**
- XII. For a **voluntary fast**, you can make the intention to fast **during** the day at **any time** as long as you have **not** done anything to **break** the fast
- A. Can be **any** part of the day, **even** an hour before *maghrib*

- B. Ex: someone who has neither ate nor drank anything all day can make the intention to fast at any time

Invalidators of Fasting

- I. The following **break** your fast:
- A. Putting **anything inside** of your **body** through a **hollow** opening
 - 1. Includes non-food related items as well like a thread, edge of a knife, etc.
 - 2. Whether he did it himself or it was done to him by another **without** force
 - 3. Whether via a normal or abnormal tract
 - a) Normal ex: throat
 - b) Abnormal ex: anus, ear, eye, a hole in your head, etc.
 - (1) Ex: you put *kohl* in your eye and feel its taste in your throat, this breaks the fast
 - 4. **Exception:** if anything enters into your **penis** from the outside
 - a) Because this does not lead to the stomach but to the bladder
 - B. If **phlegm** reaches your **mouth** and you **swallow** it back down
 - 1. Because the **mouth** is considered an **external** part of your body
 - C. **Forcing** yourself to vomit
 - D. Masturbation **resulting** in ejaculation
 - 1. Ejaculation while **sleeping** will **not** (i.e. wet dream)
 - E. Foreplay **resulting** in **ejaculation** or **madhi** (Pre-ejaculatory fluid)
 - F. Ejaculation through **constant looking**
 - 1. If ejaculation occurs after only **one look**, then it will **not**
 - 2. But if constant **looking only** results in **madhi** then it will **not**
 - G. **Intending** to **break** the fast
 - H. Doing **cupping on someone else** or **getting it done yourself** with **following** conditions:
 - 1. You **intentionally** did it
 - 2. You were **not** forced
 - 3. You were **aware** that you are in a state of fasting
 - a) Meaning you did **not** forget
- II. Following will **not** break the fast:
- A. If someone **imagines** something in their **mind** and then ejaculates
 - 1. Treated like a wet dream
 - B. While **rinsing** your **mouth** or **nose** for **wudu** something **unintentionally enters** into your **throat**
 - 1. **Even** if you used **lots** of water or **increased** the number of washings to four
 - 2. This is because this is seen as being **forced** to do so as a **requirement** for *wudu* and **not** by choice

Penalty For Intercourse in Ramadan While Fasting

- I. If someone has **intercourse** during the **day** in **Ramadan** while **fasting**, then this breaks the fast and he/she will have to **make up the day** and **pay kaffara (compensation)** in **all cases**
- A. **All cases** meaning whether it was done out of forgetfulness, ignorance, or by mistake

- B. **Exception:** someone has *shabaq*, such as, a disease that gets better with intercourse, etc.
 - 1. In such a case, the person **must still make up the day** but is **not** required to pay compensation
- C. The **woman**, however, will **not** pay **compensation** in the following cases but **still** is **required** to **make up** the day. If she had sex **without** any **one** of the following cases, then she **must** pay compensation as well:
 - 1. Man had sex with her while she was **asleep**
 - 2. She was **forced**
 - a) This excuse is **only** allowed for a **woman** because a man **cannot** be forced to have an erection for sex
 - 3. She **forgot** she was fasting
 - 4. She was **ignorant** of the ruling
- II. The **compensation paid** is as follows and **must** follow the **order** mentioned below
 - A. Free a slave
 - 1. **Must** be Muslim that does **not** have **physical** or **mental** issues
 - B. If unable, then fast **two months consecutively**
 - C. If unable, then **feed 60 miskeen** (poor people)
 - 1. **1 mudd** of wheat or **two mudds** of **anything** else
 - D. If unable, then the compensation obligation **drops** completely
 - 1. Even if you were able to later on

Disliked Actions While Fasting

- I. To **gather** your **saliva** in your mouth and then **swallow** it altogether
- II. To taste food
 - A. If you feel the taste in your **throat**, then it **breaks** the fast
 - 1. Because it means it has **entered** into your throat
- III. To chew **flavorless gum** that does **not dissolve**
 - A. If you feel the taste of such a gum in your **throat**, then it **breaks** the fast
 - 1. Because it means it has **entered** into your throat
 - B. If it dissolves or has flavor then it is **haram** to chew it
- IV. Kissing or foreplay (with spouse) that will cause sexual desires to be **incited**
 - A. If kissing and foreplay will **not** incite sexual desires, then it is **not** disliked

Prohibited Actions While Fasting

- I. **Foreplay** which he **thinks** will lead to **ejaculation**
 - A. Meaning if he thinks that kissing and fondling his wife will **definitely** or **more than likely** lead to **ejaculation** or **madhi** (pre-ejaculatory fluid), then it is **prohibited** for him to kiss or fondle his wife while fasting
- II. Chewing **gum** that **dissolves**
 - A. Because it goes to the stomach
- III. Sins of the tongue
 - A. Lying, backbiting, *nameemah*, cursing, etc.

1. *Nameemah* refers to the act of conveying the information of a conversation with one person to another with the intent that mischief, hatred, and enmity is caused between the two

Sunnah Actions While Fasting

- I. To **break** your fast as **soon as possible** after *maghrib* comes in
- II. To **delay** your *sahoor* (pre-dawn) meal as **late as possible**
 - A. Close to the time of *fajr* as possible
- III. **Recite** the **recommended supplication(s)** narrated in the sunnah at the time of **breaking** the fast
- IV. To **make up** the days you **missed** in Ramadan **consecutively** and **immediately**
 - A. Meaning try to make them up **right after Ramadan** is over as soon as possible **without** delay
 1. It is **prohibited** to delay it **until** the **next Ramadan** enters **without** an **excuse**
 - a) If you do this **without an excuse**, then you **must** make up the day **plus** feed a poor person for each day missed
 2. If someone who was supposed to make up the missed days but did not and **died** before he could so so, then we **must** feed a poor person from his **inheritance** for **each day** that he missed and we **cannot** fast on his behalf
 - a) This is in reference to the one who was **neglectful** and **delayed** the make up days on **purpose** though he could have done so if he wanted
 - (1) Even though delaying on purpose is **not** sinful per se
 - b) If there **was** an **excuse**, then **nothing** should be paid
 - (1) Ex: he became sick, he was on travel, she was breastfeeding, she became pregnant, etc.
 - c) Fasting on a person's behalf is **only** allowed when the person **makes** it **obligatory** on **himself** through a **vow** but dies **before** fulfilling it and **cannot** be done for what Allah has obligated on him (i.e. fasting in Ramadan)

Fulfilling Vows of the Deceased

- I. If the deceased **vowed** a worship (*hajj*, fast, *salah*, etc.) but **died** before fulfilling it, it is **recommended** for one of his **relatives** to make it up on his behalf
- II. If the deceased has an **inheritance** and a relative **cannot** or **does not** fulfill the vow, then it is **obligatory** on the relative to **use it** to fulfill the vow
 - A. Ex: the deceased **vowed** to fast **10 days** but died **before** fulfilling it but no relative is willing or available to fulfill it on his behalf, therefore, the family will pay from the deceased's **inheritance** a poor person for each day vowed (10 poor people)

Recommended Fasting

- I. To fast **three** days of every **lunar** month
 - A. **Any** three days but **more recommended** to do the 13th, 14th, and 15th
- II. Mondays

- III. Thursdays
- IV. Six days of *Shawwal*
 - A. They do **not** have to be consecutive
 - B. The intention for it **cannot** be **combined** with making up an **obligatory** fast
 - 1. Meaning you **cannot intend** it to be one of the six days of *Shawwal* as a voluntary fast **plus** making up a missed obligatory fast. An obligatory and voluntary worship **cannot** be **combined in one intention**
- V. Month of *Muharram*
 - A. The 10th (day of *Ashura*) of it is even **more recommended** and **then** the 9th
 - B. **Best** is to **combine** three days 9th, 10th, and 11th of *Muharram*
 - 1. Then 9th and 10th
 - 2. Then 10th and 11th
 - 3. Then only the 10th
- VI. First **nine days** of *Dhul Hijjah*
 - A. **Highest recommended day** to fast in this month is the day of *Arafah* (9th of *Dhul Hijjah*) for those who are **not on Hajj**
 - 1. For those who are on *Hajj*, it is **not recommended** for them to fast
- VII. Best type of fasting: to fast **every other day**
 - A. The fast of Prophet Dawud (pbuh)

Disliked Fasting

- I. To fast the **whole month** of *Rajab*
 - A. It is **permissible** if one of two things occur:
 - 1. You **break** your fast for at least **one day** in the month
 - 2. You fast **another month** with *Rajab* either before or after it
- II. Fasting **Friday** by **itself**
- III. Fasting **Saturday** by **itself**
- IV. Fasting on the day of doubt (**30th of *Sha'ban***) by **itself**
 - A. **Even** if you are doing it **voluntarily**
 - 1. **Unless** you fast the day before it as well
 - B. Referring to when the night was **clear** and the moon for Ramadan was **not** sighted. This is called the day of doubt
 - 1. As discussed earlier, if the moon was **not** sightable due to cloudiness, dust, rain, mountains, etc., then it is **not** disliked to fast
- V. On *Eid* days of the disbelievers
 - A. If you **think** it is **recommended** to do this or your intention is to **honor** their *Eids* then it is **prohibited** for you to fast on their *Eids*
 - B. Ex: someone fasting on Christmas or Easter
- VI. Fasting a day or two **before** Ramadan **unless** these days are **coincidental** to your usual fasting **habit**
 - A. Ex: someone has a habit of fasting every Friday and Saturday and these two days just **happen** to fall on the 29th and 30th of *Sha'ban* one year
 - B. The **same** principle applies to the other disliked days mentioned above as well

Prohibited Fasting

- I. *Eid al-Fitr* and *Eid al-Adha*
- II. Days of *tashreeq* (13th, 14th, 15th of Dhul Hijjah)
 - A. **Except** if done as a **compensation** by someone who is **unable** to offer a sacrifice for *hajj tamattu'* or *hajj qiraan*

Fardh Muwassa'

- I. Def: A type of *fardh* (obligation) which allows **flexibility**
 - A. Ex: when time for *salah* comes in, you have until the next prayer (or until the **end of time of choice** for *asr* and *isha*) and do **not** have to pray immediately; if you need to make up Ramadan fasts, you have until the next Ramadan and do **not** have to start doing it immediately after Ramadan; etc.
- II. If you **start** a *fardh muwassa'*, it is **prohibited** to cut it off in the middle except with an **excuse**
 - A. Ex: if you are making up a Ramadan fast outside of Ramadan, you **cannot** cut it off in the middle of the day without an excuse
 - B. This is **contrary** to the ruling on voluntary worship
 1. If it is a **voluntary** worship, then it is **disliked** to cut it off in the middle without an **excuse**
 - a) Except a voluntary *Hajj* or *Umrah*, they are **required** to be completed and **cannot** be cut off in the middle once started

I'tikaaf

- I. Def: to **stay** in the **mosque** for the **purpose** of obeying Allah
 - A. Regardless of the gender, it **must** be done in a mosque for it to be valid
- II. It is a **recommended** form of worship
 - A. Unless someone **obligates** it on himself by taking a **vow**
- III. A person on whom the congregational prayer is **obligatory** can **only** do so in a mosque that **regularly** performs the **five daily prayers** in congregation
 - A. So **cannot** be a deserted mosque because this would require him to **constantly** leave such a mosque to perform the five prayers in congregation which goes **against** the purpose of *i'tikaaf*, which is to **remain** in the mosque
 - B. It is **not** required that the mosque perform Friday prayer as well because that is viewed as something that is a **necessity** for which the one performing *i'tikaaf* can **leave** the mosque to attend it. Also, it is only once a week
 - C. **Exception**: if he wanted to do *i'tikaaf* at a time when there is no prayer, then he can do so even in a deserted mosque
 1. Ex: after *isha* until *fajr*, after *fajr* until *dhuhr*, between *dhuhr* and *asr*, etc.
- IV. It is a **condition** for *i'tikaaf* to be **valid** that the person must be **pure** from any **major** ritual impurity **requiring** a bath
 - A. So if a person **requires** a bath, then he/she **must** shower **before** beginning *i'tikaaf*

- V. If a person **vowed** to pray or do *i'tikaaf* in a **particular** mosque, then he can fulfill it by doing it in **any** mosque in the world because they are all considered **equal**
- A. **Exception:** if the person **vowed** to pray or do *i'tikaaf* in one of the **three major mosques** (sacred mosque in Mecca, Prophet's mosque in Medina, or Al-Aqsa mosque in Jerusalem), then he is **required** to do so
1. Because these **three** are **more virtuous** than all other mosques
 - a) Meccan mosque is the **best** in virtue, then Medina's mosque, then Jerusalem's
 2. Such a person **can** fulfill his vow by **either** going to the **vowed** mosque or the **more virtuous** one but **not** the **less virtuous**
 - a) Ex: if someone vowed to make *i'tikaaf* in Medina at the Prophet's mosque, he can fulfill it by either doing it at the sacred mosque in Mecca or the Prophet's mosque in Medina but **not** Al-Aqsa in Jerusalem
- VI. If someone **vowed** to do a **multi-day** *i'tikaaf*, then he **cannot** leave the mosque except due to **necessity**
- A. **Exception:** if someone vowed a **condition** into it allowing him to leave the mosque
1. Ex: someone vows that he will perform *i'tikaaf* for 5 days in the mosque and will **only** leave to visit a sick Muslim. In this case, he is **only** allowed to leave the mosque in order to visit a sick Muslim or due to a **necessity** like going to the bathroom that is located outside of the mosque
- B. If he leaves **without** necessity, then it will **invalidate** his *i'tikaaf*
- C. For a **voluntary** *i'tikaaf* you can interrupt it as much as you like by leaving but this is **disliked**
- VII. Having **intercourse** will **invalidate** the *i'tikaaf* whether done inside or outside of the mosque
- A. **Ejaculation** through foreplay will also **invalidate** it
- VIII. You are **required** to pay **kaffara (compensation) for breaking an oath** if you **invalidate** an **obligatory** *i'tikaaf* in any way
- IX. Highly **recommended** to busy oneself with **doing** good deeds to get closer to Allah and **avoiding** what does not concern you while doing *i'tikaaf*