

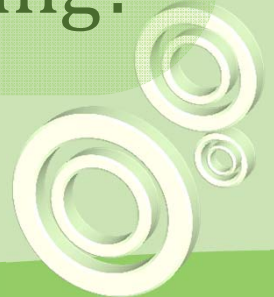


# Rules of Fasting in the Month of Ramadhan

According to Fatawa of Ayatullah  
Sistani and Ayatullah Khomeini (qs)  
July 2013

# What We'll Cover insha'Allah

- Do I need to fast?
  - If I don't need to fast, are there any consequences?
- When do I fast?
- How should I fast?
- What are the consequences of not fasting?

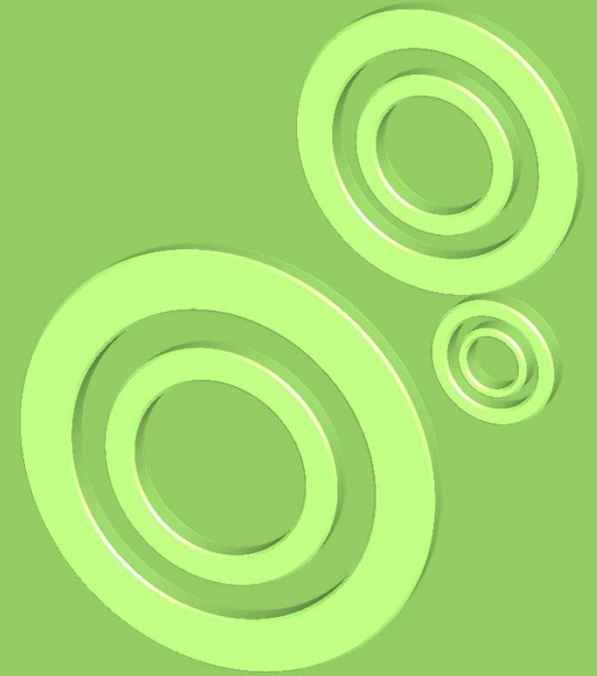


## Sources for this presentation

- *Minhaaj al-Saliheen* of Ayat. Sistani
- *Ajwibatul Istiftaa'aat* of Ayat. Khomeini
- *Sharh of Urwatul Wuthqa* of Ayat. Sistani
- *Tahrir al-Wasilah* of Imam Khumayni
- Q & A's on leader.ir and sistani.org and answers received to questions mailed to respective offices



Do I Need to Fast?



# Fasting is an Obligation

- O you who have faith! Prescribed for you is fasting as it was prescribed for those who were before you, so that you may be God wary. (2:183)
- So let those of you who witness [the month of Ramadhan] fast in it (2:185)
- Imam al-Baqir (a): Islam is founded upon five: salaah, zakaat, hajj, sawm, and walayah. (*al-Kafi*)



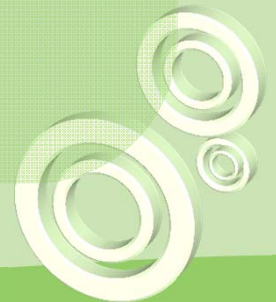
Fasting during the month of Ramadhan is compulsory on every *mukallaf* who is:

- *Mukallaf* → Sane and Baligh
- Not traveling (more details later)
- Women only: Clean from *haydh* and *nifaas*
- Not being ill (explained later)
- Able to keep the fast (explained later)
- Other rare conditions mentioned in books



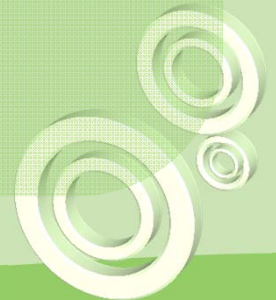
# Fasting of a non-baaligh

- Imam Sadiq (peace be upon him) said: “And at the age of 7, we ask our children to fast to their capability, either half of the day or more or less, and we order them to break their fast when they become hungry or thirsty. This is so that they become used to fasting. Thus you should ask your [male] children to fast at the age of 9, and tell them to break their fast when they are thirsty or hungry.” (*Usul al-Kafi*)
- See “Introducing Islam to our children” on [IslamicInsights.com](http://IslamicInsights.com)



Continuing fasting is *not obligatory* if I experience unbearable thirst / hunger

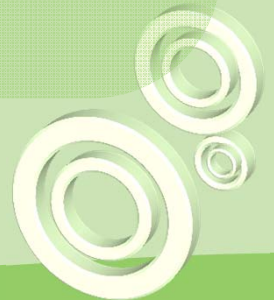
- But in such a circumstance, one has to fast until such hunger / thirst is experienced, and then only eat / drink the amount necessary.
- Consequence: Qadha
- Example: I'm used to eating a full meal for *suhoor* but today I wasn't able to wake up. Am I allowed to take a raincheck on today's fast?



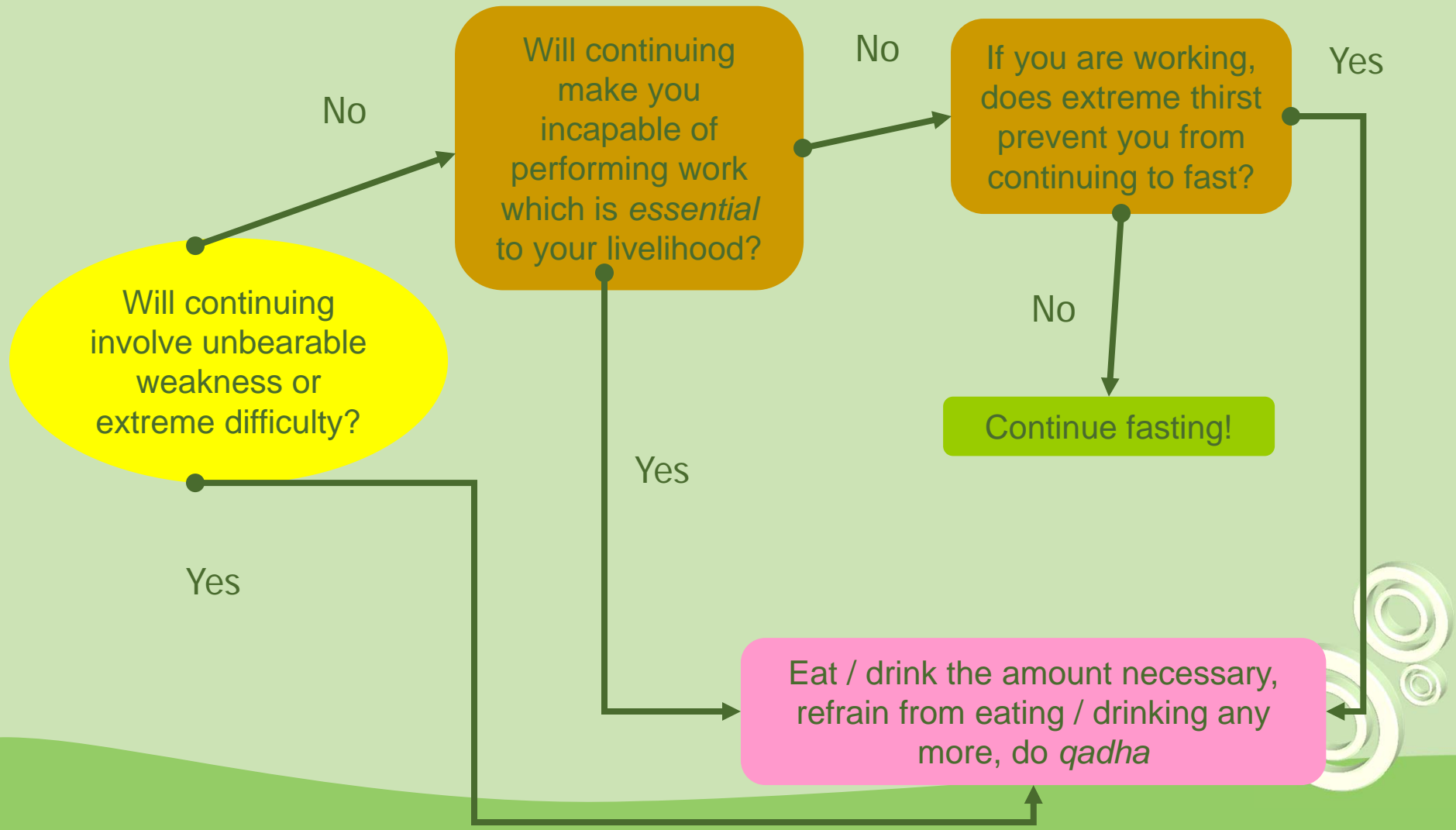


Fasting is *not obligatory* if I can't fast because

- It makes me feel so weak that fasting would normally be considered unbearable
- Consequence: Qadhaa

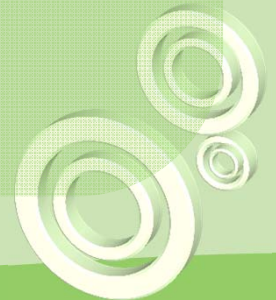


# What if I'm fasting and I feel weak or unbearable hunger / thirst?



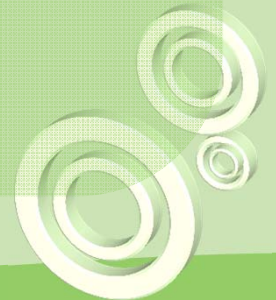
# Fasting is *not obligatory and invalid* if I'm sick and...

- I know or think or even just fear (based on rational grounds) that I will be *considerably harmed* by fasting
- Harm can be due to when fasting will
  - intensify my sickness or
  - prolong my recovery or
  - increase the pain.
- Examples on next slide
- Consequence: Qadhaa



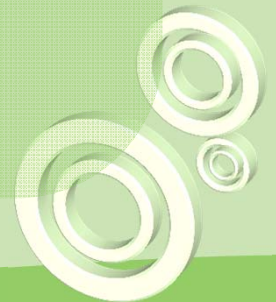
# Examples of one's responsibility when sick

- Example where fasting is invalid: I am sick and I need to constantly drink fluids to get better.
- Example where fasting is valid and necessary: I have a mild cough and fasting might keep my throat drier and prevent the cough from healing faster.
- Ayat Sistani: If the harm is not only considerable but also extreme, fasting is a sin! Ayat. Khomeini: Fasting is a sin if the harm is considerable whether or not it's extreme.



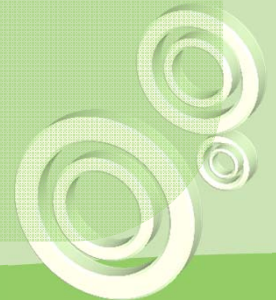
## Fasting is invalid if I'm not sick but...

- I am certain or I fear (based on rational grounds) I will get significantly sick by fasting.
- Example: I just recovered from an infection and today is my day to recuperate. If I fast, I fear that I won't recuperate properly and the infection will come back.
- Consequence: Qadhaa



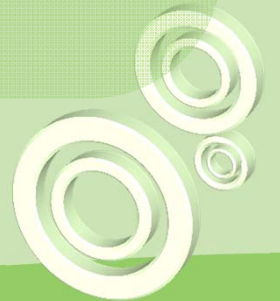
## Fasting is invalid if I'm not sick but...

- I am certain or I fear (based on rational grounds) that I will be harmed by fasting.
  - Example: By fasting, I won't be able to take some heart medicine at the right time which could in turn result in heart issues.
- Fasting is prohibited in such a situation:
  - when the harm is extreme and would not normally be tolerated (Ayat. Sistani)
  - Regardless (Ayat Khomeini)
- Consequence: Qadhaa



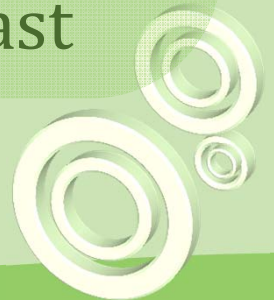
## What if I fast despite the fear of harm?

- If there is harm (and the harm is extreme: Sistani), I have sinned and the fast is invalid.
- Otherwise, if I turn out to be okay, the fast is valid.



# What does the doctor say?

- Doctor's opinion can be the source of the fear of harm
  - Example: I go for a checkup and the doctor tells me that fasting is not good for my diabetes situation. His/her word causes me to fear that fasting will cause me harm.
- But, if I'm certain fasting won't cause me any harm despite what the doctor says, I must fast

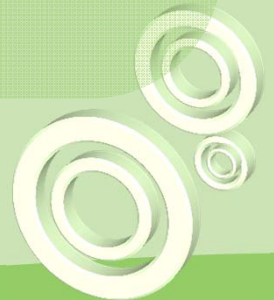




I am exempted from fasting if..

- I am elderly and fasting is extremely difficult or impossible.

Consequence: Described in upcoming slide



## If a woman is expecting

If she knows, thinks, or fears (based on rational grounds) that fasting will harm her or the child's health, fasting is not obligatory. And if this harm is dangerous, fasting is prohibited.

Ayat. Khomeini: In the case of harm, fasting is prohibited.

Example: After the ultrasound she is told by the doctor to eat frequent meals to ensure proper growth of the child.

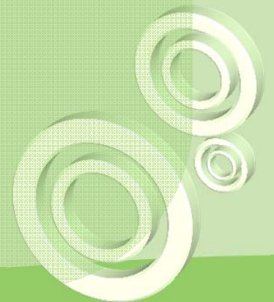


If a woman is expecting,

Consequence of woman not fasting in scenario describe on previous slide:

If she is close to delivery: qadhaa + fidyah

If she is not close to delivery: qadhaa

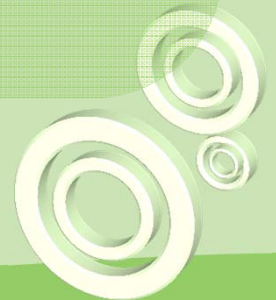


If a woman is breastfeeding and her milk supply is low,

If she knows, thinks, or fears (based on rational grounds) that fasting will harm her or the child's health, fasting is not obligatory.

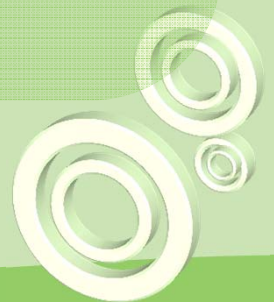
Ayat. Sistani / Imam Khumayni: *Ihtiyaat waajib* for her to use an alternative if available.

Consequence: qadhaa + fidyah.



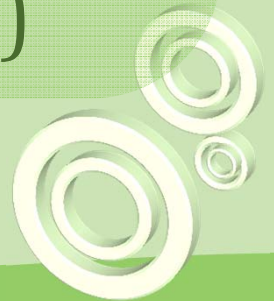
# Am I allowed to travel during the month of Ramadhan?

- Yes, although doing so can be *makrooh* in some circumstances
- It is *ihtiyaat mustahab* for a traveler to stay away from food, drink, and sexual intercourse during the daytime of the month of Ramadhan



If I travel, I am exempted from fasting and my fasting is invalid unless...

- I am planning to stay in a place for ten days or more
- I am considered to be a 'frequent traveler'
- The travel is sinful
- More about this later (time permitting)



I must keep my fast if I travel and

- I cross the city boundary\* while departing from my hometown after *dhuhr*

OR

- I cross into the city boundary in my hometown or place of temporary residency before *dhuhr* and I haven't committing any act that would break a fast



# I am allowed to break my fast when traveling

- As soon as I intend to travel the required distance (approx. 22 km) away from the city border and I have crossed the *hadd al-tarakkhus* (where a traveler has gone far enough to be hidden from the sight of city-dwellers)
  - Note: The ruling is slightly different if I am traveling away from a place of temporary residency.





# Making up qadhaa fasts

- If I'm unsure whether I have to make up, for example, 10 or 15 fasts, 10 is *wajib*
- Do I have to make up a qadhaa fast before the next month of Ramadhan?
  - Ayat. Sistani: *mustahab*. Imam Khumayni: *ihtiyaat waajib*. But in either case, if next month of Ramadhan comes, *fidyah* will be *wajib* as well. Example: In Ramadhan 1433 I missed a fast due to illness. If I'm able to make it up before Ramadhan 1434 but I don't, I will still owe the qadhaa fast as well as *fidyah*.

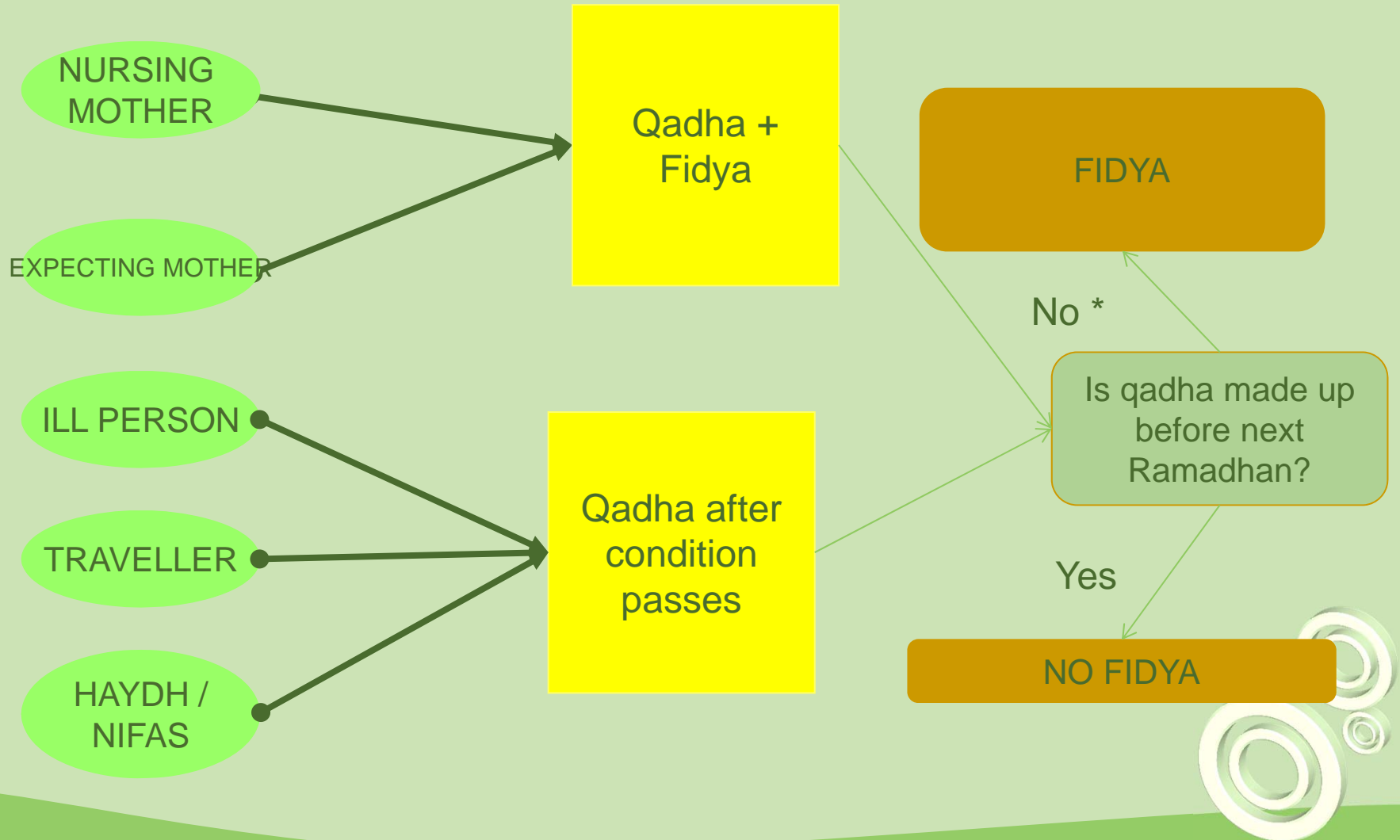


## Those who don't have to give *qadhaa*

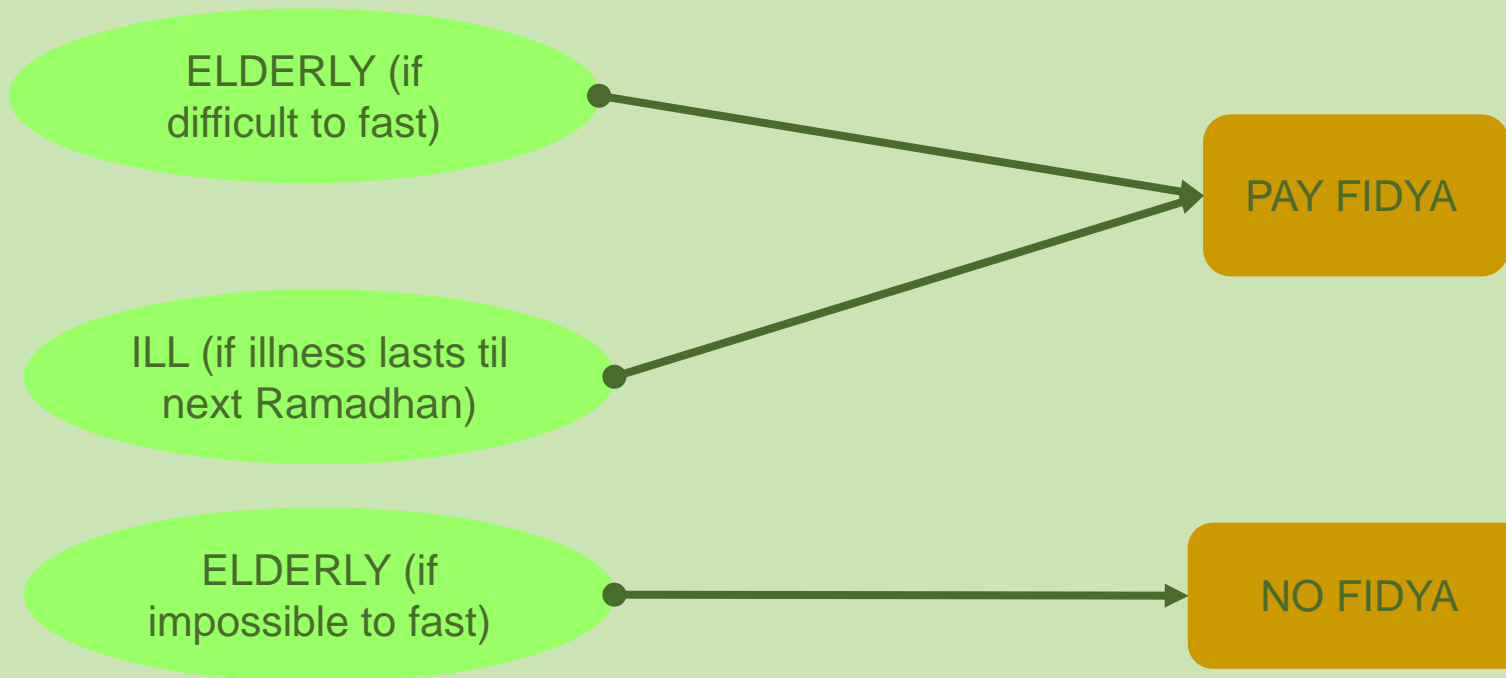
- Non-believer for fasts missed before accepting Islam
- A *mustabsir* who fasted according to his madhab's rulings with a correct niyyah
- One who experiences periods of insanity
- One who misses a fast due to illness and stays ill til the next Ramadhan



# Those who do have to give qadhaa



# Those who have to give fidyah but no qadhaa



Note: According to Ayat. Khomeinii, if an elderly person regains ability to fast, it is ihtiyaate waajib to make up the fasts that are missed.



# About fidyah

- Fidyah is one mudd = 3/4 kg of food (better to give wheat) to a poor Muslim shi`ah \*
  - This is different than just feeding someone a meal
- Fidyah for multiple days can be given to one person
- Must be delivered as food (not as money to buy food)
  - Exception (Ayat. Khomeini): when the recipient can be trusted as a *wakeel*
- Can appoint a *wakeel* (like a trusted charity) who will take money and distribute
- Does not need to be given right away but shouldn't be delayed negligently

