

Ilm Essentials

Sawm Lesson 3

Non-Nullifiers of the Fast

Acts Which Do Not Break the Fast

3

- Eating, drinking or having relations forgetfully
 - ▣ “If a fasting person eats forgetfully, it is only provision Allah put forth to him, there is no makeup upon him” (Bukhāri)
- If you see someone eating forgetfully
 - ▣ Remind him of his fast
 - Makrūh not to do so
 - ▣ Unless it is someone weak or feeble
 - Better not to remind them
 - Permissible if you do
 - ▣ Once he is reminded, if he continues
 - His fast will break

Acts Which Do Not Break the Fast

4

- Ejaculation while sleeping
 - ▣ Regardless of whether day or night
- Applying kohl, eyeliner or eye drops to the eye
 - ▣ Even if its taste is felt in the throat
 - Regardless of what science says
- Having blood drawn
 - ▣ Makrūh if it causes one to get weak
- Backbiting or committing other sins

Acts Which Do Not Break the Fast

5

- Entering of smoke or dust into the nose or throat unintentionally
 - ▣ Or anything which has a perceptible body
- Swallowing a fly/mosquito accidentally
- Being in a state of major ritual impurity in the morning

Acts Which Do Not Break the Fast

6

- The coming of mucus into the nose
 - ▣ And then sniffing it back up
- Unintentional vomiting
 - ▣ Even if it is more than a mouthful
 - Provided it is not swallowed intentionally
- Eating that which is between the teeth
 - ▣ Provided it is less than the measure of a chick pea

Acts Which Do Not Break the Fast

7

- Taking an injection or IV drip
 - ▣ Even if it has nutritional value
 - Also includes insulin
- Using miswāk
 - ▣ Using artificially flavored miswāk is makrūh
 - If the artificial flavor reaches the stomach
 - The fast will break
 - ▣ If you swallow the bits of any miswāk
 - The fast will break
 - Using a moist miswāk minimizes this possibility

Acts Which Do Not Break the Fast

8

- Using toothpaste
 - ▣ This is makrūh
 - If the flavor goes down your throat
 - The fast will break

Recommended and Disliked Acts While Fasting

Makrūh Acts While Fasting

10

- Tasting anything, without the taste entering the throat
 - ▣ If something was felt in the throat, the fast will break
- Chewing anything without an excuse
 - ▣ Chewing on your pen
 - Except miswāk
- Kissing on the cheek or hugging
 - ▣ Provided there is fear or uncertainty that it will lead to emission or intercourse or the like
 - Otherwise it is permissible
- Kissing on the lips
 - Regardless of fear that it will lead to more
 - Due to the risk of exchanging saliva

Mustahabb Acts While Fasting

11

- Having suhūr
 - ▣ For its blessings
 - In order to strengthen yourself for fasting
- Delaying suhūr until a little before dawn
 - ▣ Fajr time and 15 vs. 18 degrees
- Having iftār immediately after sunset
- Breaking your fast with dates
 - ▣ If dates are not available, then with water
 - Or with something similar to dates
- Making your intention at night

Duās When Breaking the Fast

12

اَللّٰهُمَّ لَكَ صُيَّمْتُ وَ عَلَى رِزْقِكَ افْطَرْتُ

“Oh Allah, for You have I fasted, and by what (food) You have blessed me with I have broken it” (Abū Dāwūd)

اَللّٰهُمَّ اِنِّيْ اَسْأَلُكَ بِرَحْمَتِكَ الَّتِيْ وَسِعَتْ كُلَّ شَيْءٍ اَنْ تَغْفِرَ لِيْ

“Oh Allah, verily I ask You, by Your mercy which encompasses everything, to forgive me”

ذَهَبَ الظَّمَاُ وَاَبْتَلَّتِ الْعُرُوْقُ وَثَبَتَ الْاَجْرُ اِنْ شَاءَ اللّٰهُ

“The thirst has vanished, the veins have been quenched and the reward is established, inshāAllah” (Abū Dāwūd)

6 Fasts of Shawwāl

13

- “Whoever fasts Ramadān, then follows it with six days from Shawwāl, it is like they fasted the entire year” (Muslim)
- ▣ Combining intentions
 - Primary intention for qadā
 - “Secondary” intention for Shawwāl
 - Essentially just keeping in mind that it is Shawwāl
- ▣ Better not to combine intention
 - Since some hold that you cannot combine

Those Excused from Fasting During Ramadān

Those Excused from Fasting

15

- A sick person who has reasonable certainty that fasting will aggravate his illness or delay his recovery
 - ▣ “Reasonable certainty” is based on
 - Past experience
 - An obvious sign of potential harm
 - Opinion of an upright, knowledgeable Muslim doctor
- A person who recovered from his illness, but still feels weak, and has reasonable certainty that if he fasts, he will get sick again
- A pregnant or nursing woman (includes wet nurse) who has reasonable certainty of fear of harm for herself or the child
- Someone who has reasonable certainty that his fasting will cause death or harm (a laborer on a hot day)

Those Excused from Fasting

16

- The previous 4 can be excuses to either
 - ▣ Not fast in the first place or
 - Break the fast once it has started
- A traveler
 - ▣ Provided you are already in the state of travel when Fajr begins
 - Better to fast if it will not cause harm
 - Or if the journey is not difficult
 - ▣ The excuse of traveling allows you not to fast
 - But a traveler cannot break his fast due to travel

Those Excused from Fasting

17

- A woman in her menses or nifās
 - ▣ Fard upon all of the above to make qadā
- A person who is too weak/sick to fast
 - ▣ And there is no likelihood of recovering strength enough to fast
 - They will give fidyah
 - ▣ Otherwise they will offer qadā
- A child who became mature, or the unbeliever who accepted Islām, during the day
 - ▣ They will not perform qadā of that day

Giving the Appearance of FASTER

18

- One who nullified a current Ramadān fast
 - ▣ Wājib that he continue to abstain, like a fasting person, from eating, drinking and relations
 - Doesn't matter whether the fast was broken accidentally, purposefully or under coercion
- A woman who was in her menses or nifās and then became pure during the day
 - ▣ She must also abstain
 - However a woman who was fasting and then became impure
 - She does not have to abstain
 - Recommended for her to eat, but not publicly
- A traveler who was not fasting
 - ▣ And has now returned to his residence
- All of the above must perform qadā of that fast later

Giving the Appearance of Fasting

19

- A child who became mature, or the unbeliever who accepted Islām, during the day
 - ▣ They must also abstain

Fidyah - Expiatory Payment

20

- An old person who does not have the strength to fast or
 - ▣ A sick person who has no hope of recovering after Ramadān
 - Must pay fidyah for each fast missed in Ramadān
 - 1 fidyah is the same amount as sadaqah al-fitr
 - Not permissible to pay before Ramadān
- If he later gains strength or recovers
 - ▣ He must keep all the fasts he missed
- No one is allowed to fast for another person
 - ▣ Regardless of whether they are healthy or sick

Making Up Missed Fasts

21

- Not necessary to complete qadā fasts consecutively or before the next Ramadān
 - ▣ They can be completed at any time
- So long as a person has the ability to fast
 - ▣ Or the possibility of having that ability later
 - They must fast themselves and cannot pay fidyah
 - If one paid anyways, it does not absolve them
- Anyone who has fasts due upon them should make a wasiyyah for those fasts
 - ▣ Up to one-third of your wealth may be bequeathed for this purpose