

AlFatawa Ash-Shazlia

**The Book of Fasting
and *Iatikaaf***

Written by:
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Alhamdulillah by the grace of the Almighty Allah, 14th book of FALAAH-U-DARAIN series of free books is in your hands. This book is a selection from my previously written five thousand (5000) English fatawas. This effort has been made so that those who are not comfortable with reading Urdu can be benefited. The basic aim of this book is to enlighten the people about the basic problems of purification in an easy way. However, if there is any query, please feel free to contact us by post at address of “Tooba Welfare Trust” or can post their questions on our web site;

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May Allah accept this effort and reward all those who helped me in producing this book.

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In the name of Allah, the most gracious, the merciful

All praise be to Allah, the Lord of universe and mercy and salutation be upon the Chief of the Apostles and Messengers and upon his sacred family and companions and all those who followed him.

Question No. 1

Why is the month of *Ramadaan* so important in Islam? Please write down some of the virtues of fasting?

Answer with the help of Almighty Allah

The holy month of *Ramadaan* is a great mercy of Exalted Allah upon Muslim *Ummah* and it trains Muslim *Ummah* to upgrade their lives here and hereafter. A number of verses and prophetic narrations show its greatness; some of them are given below:

The virtues of the month of Ramadaan

Allah revealed the holy Quran in the month of Ramadaan:

Allah says;

شَهْرَ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ
وَالْفُرْقَانِ

(Albaqarah Verse: 185)

Translation: “The month of Ramdhaan in which Quran was sent down, the direction for the people and guidance and clear signs of judgment.”

Fasting in the month of Ramadaan is a pillar of Islam:

Ibn Umar (*Radi Allahu anhu*) reported that the Messenger of Allaah (*sallallaahu alayhi wa aalihi wasallam*) said, “Islam is based on five (pillars): testifying that none is worthy of being worshipped except Allah and that Muhammad, (*sallallaahu alayhi wa aalihi wasallam*) is His Slave and Messenger; performing the prayers; paying *Zakah*; fasting during the month of *Ramadaan*; and performing Hajj to the House [of Allah (*Ka`bah*)].” (*Al-Bukhaari & Muslim*)

The night of great value (Laila-tul-Qadr) has been placed in it;

Allah placed the night of *Al-Qadr* as one of the nights of this month, and this night is better in reward than the worship of one thousand months. Allah says;

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ۚ وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ تَنزَّلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِّنْ كُلِّ مَكَانٍ سَلَامٌ هِيَ حَتَّىٰ مَطْلَعِ الْفَجْرِ

(Al-Qadr)

Translation: “Undoubtedly, We sent it down in the blessed and valuable night. And what you know, what the blessed night is? The blessed and valuable Night is better than a thousand months. Therein descend angels and the Spirit (Jibril) by the command of their Lord for every affair. That is all peace till the rising of the dawn.”

Forgiveness of sins:

Abu Hurairah (*Radi Allahu anhu*) reported that the Messenger of Allah (*sallallaahu alayhi wa aalihi wasallam*) said: “Whoever fasts in the month of *Ramadaan* faithfully, hoping to attain Allah's rewards, all his past sins will be forgiven.” (*Al-Bukhaari & Muslim*)

Gates of paradise are opened:

Abu Hurairah (*Radi Allahu anhu*) reported that the Messenger of Allah (*sallallaahu alayhi wa aalihi wasallam*) said: “When *Ramadaan* begins, the gates of Paradise are opened, the gates of Hell are closed, and the devils are chained.” (*Al-Bukhaari & Muslim*)

People are freed from Hell and supplications are responded:

Abu Umaamah (*Radi Allahu anhu*) reported that the Messenger of Allah (*sallallaahu alayhi wa aalihi wasallam*) said: “Allah frees a number of people every night when it is time for breaking the fast (i.e. sunset).” (*Ahmad*).

In another narration he, (*sallallaahu alayhi wa aalihi wasallam*)

said: “Allah frees a number of people every day and night (i.e. during the month of *Ramadaan*) and each slave has a supplication that will be responded to”.

Expiation of sins:

Abu Umaamah (*Radi Allahu anhu*) reported that the Messenger of Allah (*sallallaahu alayhi wa aalihi wasallam*) said: “The five (daily) prayers, and from one *Jumu`ah* prayer to the (next) *Jumu`ah* prayer, and from *Ramadaan* to *Ramadaan* are times of expiations for the (sins) committed in between their intervals; provided the major great sins are not committed”. (*Muslim*)

Fasting of a complete year:

Abu Ayyub (*Radi Allahu anhu*) reported that the Messenger of Allah (*sallallaahu alayhi wa aalihi wasallam*) said: “He who fasts in the month of *Ramadaan*, then fasts for six days in the month of *Shawwaal*, is as if he has fasted for the whole year.” (*Muslim*)

Hajj with the Apostle of Allah: (sallallahu alaihi wasallam)

Ibn Abbaas (*Radi Allahu anhu*) reported that the Messenger of Allah (*sallallaahu alayhi wa aalihi wasallam*) said to one of the women from the *Ansaar*: “What prevented you from performing Hajj with us?” She said, “We only had two camels which we used to get water on and my husband and son went on one of them to Hajj and left me and the rest of the family the other one to get water with.” Thereupon he (*sallallaahu alayhi wa aalihi wasallam*) said, “When *Ramadaan* comes, go and perform ‘Umrah, as doing so is equivalent to performing Hajj” (*Al-Bukhaari & Muslim*)

In another narration he (*sallallaahu alayhi wa aalihi wasallam*) said: “it is equivalent to performing Hajj with me”

Fasting does not have a specified reward; rather it is for Allah to allocate its reward:

Abu Hurayrah (*Radi Allahu anhu*) reported that the Messenger of Allah (*Radi Allahu anhu*) said: “Every act of the son of Adam is for him, every good deed is multiplied in reward by seven hundred times; Allah the Exalted and Majestic said: except fasting. It is (exclusively) meant for Me and I (alone) will reward it, he has

abstained from food and drink, and sexual pleasures for My sake”.
(*Al-Bukhaari and Muslim*)

The fasting person rejoices twice:

Abu Hurayrah (*Radi Allahu anhu*) narrated that the Messenger of Allah (*sallallaahu alayhi wa aalihi wasallam*) said: The fasting person has two occasions for joy, one when he breaks his fast because of his breaking it (and thus enjoys what he had to abstain from) and the other when he meets his Lord because of the reward for his fast. (*Al-Bukhaari & Muslim*)

The smell of the mouth of the fasting person is better than the fragrance of musk:

Abu Hurayrah (*Radi Allahu anhu*) narrated that the Messenger of Allah (*sallallaahu alayhi wa aalihi wasallam*) said: “Surely, the breath of one who observes fasting smells better to Allah than the fragrance of musk.” (*Al-Bukhaari & Muslim*)

One enters through a gate that is exclusively for people fasting:

Sahl Ibn Sa`d (*Radi Allahu anhu*) reported that the Prophet, (*sallallaahu alayhi wa aalihi wasallam*) said, “In Paradise there is a gate which is called *Ar-Rayyaan* through which only those who observe fast will enter on the Day of Resurrection. None else will enter through it. It will be called out: `Where are those who observe fasting?` So they will stand up and proceed towards it. When the last of them will have entered, the gate will be closed and then no one will enter through that gate.” (*Muslim*)

It distances the fasting person seventy years from Hell:

Abu Sa`eed Al-Khudri (*Radi Allahu anhu*) reported that the Messenger of Allah (*sallallaahu alayhi wa aalihi wasallam*) said, “The face of every slave of Allah who observes fasting for one day for the sake of Allah, will be drawn farther from Hell-fire to the extent of a distance to be covered in seventy years.” (*Al-Bukhaari & Muslim*)

The person fasting is protected from the Hellfire:

Abu Hurayrah (*Radi Allahu anhu*) narrated that the Messenger of Allah (*sallallaahu alayhi wa aalihi wasallam*) said, “Fasting is a

protection (from Hellfire).” (Al-Bukhaari & Muslim)

It is a means for expiating sins:

Hudhayfah (Radi Allahu anhu) reported that the Messenger of Allah (sallallahu alayhi wa aalihi wasallam) said: “The wrongdoing of the person with his spouse, children and neighbors, is expiated by his prayers, fasting, spending in charity and enjoining what is good and forbidding what is evil” (Al-Bukhaari & Muslim)

It intercedes for the person fasting:

Abdullaah Ibn Amr (Radi Allahu anhu) narrated that the Messenger of Allah (sallallahu alayhi wa aalihi wasallam) said, “Fasting and (reciting) Quran will intercede for the person: Fasting will say, O Lord I forbade him from eating and drinking so let me intercede for him. And the Quran will say: I deprived him from his sleep at night so let me intercede for him,” He (sallallahu alayhi wa aalihi wasallam) then said: “So their intercession will be accepted.” (Ahmad)

Shariah rulings of Fasting

Question No.2

What does Almighty Allah say about fasting?

Answer with the help of Almighty Allah

Allah Almighty says in the holy Quran;

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ۝ أَيَّامًا مَّعْدُودَاتٍ ۝ فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ۝ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ ۝ فَمَن تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَّهُ ۝ وَأَن تَصُومُوا خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ۝ شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ ۚ فَمَن شَهِدَ مِنكُمُ الشَّهْرَ فَلْيَصُمْهُ ۝ وَمَن كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ۗ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ ۝ وَإِذَا

سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ
 فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ ۝ أَحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ
 الرَّقَّتُ إِلَى نِسَائِكُمْ ۝ هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَّهُنَّ ۝ عَلِمَ اللَّهُ
 أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ فَالْآنَ بَاشِرُوهُمْ
 وَأَبْغُوا مَا كَتَبَ اللَّهُ لَكُمْ ۝ وَكُلُوا وَاشْرَبُوا حَتَّىٰ يَتَبَيَّنَ لَكُمُ الْخَيْطُ
 الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ۖ ثُمَّ أَتِمُّوا الصِّيَامَ إِلَى اللَّيْلِ وَلَا
 تُبَشِّرُوهُمْ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسْجِدِ ۝ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا ۝
 كَذَلِكَ يُبَيِّنُ اللَّهُ لِّلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ ۝

(Albaqarah Verse: 183 to 187)

Translation: “O Believers! Fasting has been made obligatory upon you as were made obligatory upon those before you, so that you may become pious. The days are counted. Then who so among you is ill or on a journey then same number of fasting in other days, and those who have no strength, they should give in ransom meal to a needy: then who so does more good voluntarily, then that is better for him, and fasting is better for you if you know. The month of Ramadaan in which Quran was sent down, the direction for the people and guidance and clear signs of judgment; that whoso of you finds this month, necessarily, he should fast in it, and whoso is ill or on a journey then same number of fasting in other days; Allah desires facility for you and desires not hardship and for this, that you should complete the counting and speak of the Greatness of Allah, as He guided you and so that you may be grateful. And O beloved, when My bondsmen ask you about Me, then I am indeed near, accept the call of the caller when he calls upon Me; then they should obey My Commands and believe in Me, so that they may get the way. It was made lawful for you to go near your women in the nights of fasting. They are your garments and you are their garments. Allah knows that you used to put your souls in

defalcation, then He accepted your repentance and pardoned you; then now copulate (Intercourse) with them and seek what Allah has written in your destiny and eat and drink until white thread becomes distinct to you from the black thread at the dawn; then complete the fasts till coming of night, and do not touch the women when you remain in the masjid, for devotion. These are the limits of Allah, do not approach them. Allah thus describes His Signs to the people, so that they may become pious.”

Definition of Fasting

Question No.3

What is the definition of fasting in Islam?

Answer with the help of Almighty Allah

Fasting is the abstention of a Muslim, with an intention of worship, from eating, drinking and sexual intercourse during the daytime i.e. from the rising of the second dawn until the setting of the sun.

Grades of Fasting

Question No.4

What are the grades of fasting?

Answer with the help of Almighty Allah

Fasting is of three grades. First the fasting of common people that is to abstain from eating, drinking and sexual intercourse. Second the fasting of special people that is to abstain their ear, eye, tongue, hand, foot and all other body organs from sins as well. Third the fasting of the most special people that is to separate from all others save Allah and to divert their attentions towards Him, Almighty.

Kinds of Fasting

Question No.5

Kindly mention what are the kinds of fasting?

Answer with the help of Almighty Allah

Fasting is of five kinds;

1. Obligatory
2. Incumbent
3. Voluntary
4. *Makrooh Tanzeehi*
5. *Makrooh Tahreemi*

Obligatory fasting

There are two types of obligatory fasting;

1. **Obligatory specific fasting** like the obligatory fasting during the month of the *Ramadaan*.
2. **Obligatory nonspecific fasting** like the makeup (*Qadha*) of *Ramadaan* fasting.

Incumbent fasting

It is also of two types;

1. **Incumbent specific fasting** like the fasting of a specific vow (*Nazar*).
2. **Incumbent nonspecific fasting** like the fasting of an absolute vow.

Voluntary fasting

There are two types of voluntary fasting;

1. **Traditional voluntary fasting** like the fasting of 9th and 10th of *Muharram*, fasting of 13th, 14th and 15th of every month, fasting on the day of *Arafah* i.e. 9th of *Dhul-Hajj*, fasting of every Monday and Thursday, fasting of six days after *Eid-ul-Fitr*.
2. **Meritorious voluntary fasting** like to fast for attaining the will of Allah in normal days.

Makrooh tanzeehi fasting

For example fasting of Saturday and without breaking this fast to start the fasting of the next day.

Makrooh tahreemi fasting

For example, fasting in the days of *Eid* and *Tashreeq*.

Intention of fasting

Question No.6

Is it necessary to pronounce the intention of fasting?

Answer with the help of Almighty Allah

As it is known that intention refers to, the aim of heart and to pronounce it is not condition hence same rulings apply in case of fasting but, no doubt, speaking of intention is a meritorious act.

Time of intention

Question No.7

When can we intend for fasting? Tell me some important rulings regarding its intention?

Answer with the help of Almighty Allah

1. The time of intention for the fasting during the month of *Ramadaan*, fasting of specific vow and voluntary fasting is from sun setting to the middle of the next day (*Dahwa kubra*). Therefore, if the intention of mentioned above types of fasting takes place during the mentioned period of time, the intention will be valid and fasting will commence. Although the intention of the three above mentioned types of fasting is valid after dawn to the middle of the day but to intend in night is meritorious.
2. If one intends for fasting in between dawn and the middle of day, he must intend that I am fasting from dawn. On the contrary if he intends that I start my fast from now, his fast will not be valid.
3. It should be kept in mind that the basic condition of intending during the dawn to the middle of the day is that he would not have committed intentionally any act, which breaks the fast.
4. If one intended for fasting in night but thereafter he ate or drank something, intention performed in night will not finish rather it is enough for the fasting and he does not need to intend again.
5. If a woman during her menstrual or postpartum intended in night for fasting of the next day and she attained purity from menses/postpartum before the dawn so her fasting is valid.
6. Eating *suhur* (*Sehri*) is also intention of fasting whether it is eaten

for fasting during *Ramadaan* or for any other fasting but if he eats with intention that he will not fast so this eating of *suhur* is not enough for fasting.

7. The three above-mentioned types of fasts i.e. fasting during the month of *Ramadaan*, fasting of specific vow and voluntary fasting, are valid with the absolute intention of fasting. It is not necessary to intend for them especially, likewise, they are valid even with the intention of voluntary fasting rather if a healthy person or a person who is not travelling intended during *Ramadaan* for any other type of fasting save *Ramadaan*, it would be fast of *Ramadaan*. On the other hand, if a patient or a traveler intends during *Ramadaan* for any other fasting else *Ramadaan*, it would be what he fasted for. However, if they fast with the absolute intention, it will be of *Ramadaan*.

8. Except the fasting during the month of *Ramadaan*, fasting of specific vow and voluntary fasting all other types of fasting like makeup of *Ramadaan*, nonspecific vow, makeup of voluntary fasting, makeup of specific vow, fasting of expiation etc are necessary to be intended in night as well as must be specified in intention. If these types of fasting are intended after dawn they would be voluntary fasts but now they will be necessary to complete.

Yaumush-shak

Question No.8

What is Yaumush-shak? Can we fast in that day?

Answer with the help of Almighty Allah

The 30th day of *Sha'baan* is called *Yaumush-shak*. It is lawful to fast on the 30th of *Sha'baan* with the intention of voluntary fasting and it is *makrooh* if he fasts with any other intention whether with the intention of obligatory fast or incumbent, whether with the intention of specific fasting or nonspecific fasting. And if he fasts with the intention of coming Ramadan it is *makrooh-tahreemi* i.e. near to *haram*.

SIGHTING THE CRESCENT

Question No.9

What do the Quran and Hadith say regarding moon sighting?

Answer with the help of Almighty Allah

Almighty Allah says,

يَسْأَلُونَكَ عَنِ الْأَهْلِةِ ۚ قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ ۚ

(Albaqarah Verse: 189)

Translation: “They ask you about the new moons. Say you, 'They are the signs of time for the people and pilgrimage (Hajj)’”.

Abdullah bin Omar (*Radi Allahu anhum*) narrated that the Prophet (*sallallahu alayhi wa aalihi wasallam*) said: Do not fast until you see the crescent and do not end your fast until you see it, but if it was obscured from you then estimate for it. (*Al-Bukhaari & Muslim*)

Imam Bukhari reported in his Sahih through a different chain of narrators on the authority of Abdullah bin Omar (*Radi Allahu anhum*) that the Prophet (*sallallahu alayhi wa aalihi wasallam*) said: The month is twenty nine days, so do not fast until you see it [the crescent], but if it was obscured from you then complete your count to thirty.

Regulation regarding moon sighting

Question No.10

Please write down some important rulings of moon sighting?

Answer with the help of Almighty Allah

1. It is incumbent (*Wajibul Kifaya*) to seek the moon of five months i.e. *Shabaan, Ramadaan, Shawwaal, Dhiqad and Dhilhajj*. Seeking the moon of *Shabaan* is incumbent because if it is obscured from them on 29th of *Shabaan*, they complete the counting of *Shabaan* as thirty days and then fast. The moon of *Ramadaan* is incumbent to be sighted because they may start fasting. And moon of *Shawwaal* is incumbent to be sighted because fasting may be ended. And the moon of *Dhiqad* is incumbent to be sighted for *Dhilhajj* and moon of *Dhilhajj* for *Eidul-Adha*.

2. It is necessary for the people to seek the new crescent on the 29th day of Sha`ban. Then, if they see it, they fast the following day, but if it is obscured from them, they complete the counting of *Shabaan* as thirty days and then fast after that.

3. Whoever sights the new crescent of *Ramadaan* alone fasts, even if the imam does not accept his testimony.

4. If there is some obstruction in the sky, the imam accepts the testimony of one upright (Muslim) whether that may be male or female, freeman or slave for the sighting of the crescent. But, if there is no obstruction in the sky, one individual's testimony is not accepted until a large multitude sights it, by whose report certain knowledge is attained.

5. The testimony of a disobedient Muslim is not acceptable.

Things that do not break the fast

Question No.11

What are the things, which do not break the fast?

Answer with the help of Almighty Allah

Abu Hurairah (*Radi Allahu anhu*) narrated that the Messenger of Allah (*sallallaahu alayhi wa aalihi wasallam*) said, "The fasting one who ate and drank out of forgetfulness, must complete his fast because Allah has got him eaten and drunk ." (*Bukhaari & Muslim*)

Abu Hurairah (*Radi Allahu anhu*) narrated that the Messenger of Allah (*sallallaahu alayhi wa aalihi wasallam*) said, "The fasting one whom vomiting overwhelmed will not make up his fast and one who intentionally vomited will have to make up his fast." (*AbuDawood, Tirmidhi & Ibnu Majah*)

Anas (*Radi Allahu anhu*) narrated that a man came to the Holy Prophet (*sallallaahu alayhi wa aalihi wasallam*) and asked that I have a disease in my eyes so can I use antimony? The Holy Prophet (*sallallaahu alayhi wa aalihi wasallam*) replied, "Yes". (*Tirmidhi*)

Rulings

Under this heading we will mention only those things which do not break the fast, instead of concerning whether these actions are lawful or unlawful, whether these actions make the fast makrooh

or not.

1. If a fasting person ate or drank or had sexual intercourse out of forgetfulness that he is fasting, his fast will not break whether it was an obligatory fast or a voluntary. However, if he continued his act of eating or drinking or any other action, which breaks the fast, in spite of being alerted by someone, his fast will break. Our prominent scholars say if anybody finds a fasting person eating or drinking, he must alert him if the fasting person is healthy and strong and if he is weak, then let him eat and drink.

2. The fast does not break if bee, smoke, or dust enters into throat. On the contrary if he enters intentionally such a thing his fast will break.

3. If he underwent bleeding or oiled his head or used antimony in his eyes, his fast is not broken though he felt the taste of oil or antimony in his throat Even if the color of antimony appeared in his saliva, his fast is not broken.

4. If he kissed but did not ejaculate, his fast is not broken. Likewise if he looked at a woman rather watched her hind parts but did not touch her and he ejaculated only because of watching her, though he watched her again and again or ejaculated due to erotic thought, his fast is not broken.

5. If he bathed and felt the cold of water inside his body or rinsed his mouth and excreted the whole water from his mouth or kept some wetness in his mouth and he swallowed it along with saliva, his fast is not broken.

6. A tiny thing or a tiny particle of food remained in mouth and entered his throat, his fast is not broken. Likewise, his saliva gathered in his mouth and he swallowed it, his fast is not broken. On the contrary if he brought his saliva outside the mouth on his hand then he swallowed it, his fast is broken.

7. If he was busy in sexual intercourse out of forgetfulness but as he remembered he immediately separated himself or he was busy in sexual intercourse before the beginning time of fast and he separated himself immediately as the time of fast started, his fast is

not broken though he ejaculated in both cases after his separation because the movement of separation from sexual intercourse is not a sexual intercourse.

8. If he was having sexual intercourse at a place save two passages (frontal or back hind parts) his fast will not break until he ejaculates. Likewise, the case of masturbation, his fast will not break until he ejaculates though (God forbid) masturbation is a sin and its committer has been cursed.

9. If he experienced sexual intercourse with an animal or with a dead but did not ejaculate, his fast is not broken though these acts are forbidden.

10. The fast does not break because of erotic dream and back-biting though back-biting is a major sin.

11. If he started his fast in state of major ritual impurity rather he passed his whole day in the same state, his fast will not break though it is forbidden to be so late that the prayer become Qaza and according to a prophetic narration, the angels of mercy do not enter the home where there is person found in state of major ritual impurity.

Things that break the fast

Question No.12

What are the things, which break the fast?

Answer with the help of Almighty Allah

Abu Hurairah (*Radi Allahu anhu*) narrated that the Messenger of Allah (*sallallaahu alayhi wa aalihi wasallam*) said, “The one who leaves even one fast of *Ramadaan* without any true reason or disease, the fasting of entire age cannot make it up.” (*Bukhaari, Ahmad, Abudawood, Tirmidhi, IbnuMajah*)

Abdullah bin Abbas (*Radi Allahu anhuma*) narrated that the Holy Prophet (*sallallaahu alayhi wa aalihi wasallam*) said, “The fundamentals of the fold of Islam or religion of Islam are three and the basis of Islam have been strengthen upon them. Whoever leaves any of them, he is an infidel and his blood is lawful to shed. That is

witness of *Kalima-tut-tauheed*, obligatory prayer and the fasting in the month of *Ramadaan*. And according to another narration whoever denies any of them he denies Allah Almighty hence neither his obligatory act nor his voluntary act are accepted.

Rulings

1. The fast breaks because of eating, drinking and sexual intercourse if he remembers he is fasting.
2. Smoking breaks the fast though the smoker thinks that smoke did not reach the throat. Likewise eating tobacco also breaks the fasting because its tiny particles reach the throat.
2. If he put in his mouth sugar or anything, which melts in mouth, and he swallowed saliva, fast will break. Likewise if anything equal to gram (i.e. in urdu chana) was in his teeth, he ate it, his fast will break. Likewise blood released from teeth and entered in throat if he felt taste of blood in his throat, his fast will break whether the quantity of blood was equal to the saliva or less than it or it was more than saliva. On the contrary, if he did not feel taste of blood in his throat, the fast will not break.
3. If the fasting one removed, his tooth so the blood released from that place then entered into throat, his fast will break though he was sleeping.
4. If he inserted something in his anus but one corner of that thing remained outside of anus, his fast is not broken. However, if the entire thing was inserted in anus and nothing remained outside or it was a wet thing and its wetness reached inside the anus, his fast is broken. Likewise, same rulings are applied in case of frontal hidden part of a woman. If he applied drops inside his urethra, his fast is not broken.
5. If he kissed, touched, caressed, or embraced and he ejaculated, his fast will break. Moreover, if he touched a woman from over a thick cloth which does not allow feeling the heat of body, his fast is not broken though he ejaculated.
6. If he deliberately made himself vomit and it was a mouthful, his fast is broken in case he remembered that he is a fasting person.

And if it was less than mouthful, his fast is not broken.

The things that break the fast & require make-up only

Question No.13

When does make-up of the fast becomes obligatory?

Answer with the help of Almighty Allah

1. If he ejaculated on account of a kiss or touch, then make-up is due upon him.
2. Makeup is due, but not expiation, for someone who had intercourse in other than the private parts and ejaculated.
3. If one deliberately made himself vomit a mouthful then makeup is due upon him.
4. The fast of someone who swallows pebbles or iron is broken.
5. Whoever had an anal enema, or applied nose-drops, or ear-drops, or treated a torn belly or a skull-fracture with medicine such that it reached his body cavity or his brain, his fast is broken.
6. If someone had suhur (*Sehri*) thinking the dawn had not yet risen, or he ended his fast thinking the sun had set, and then it turned out that the dawn had risen, or that the sun had not set, makes up that day, but there is no expiation due on him.
7. If an insane person regained sanity with part of *Ramadaan* remaining, he makes up what passed of it.
8. If a woman menstruates, she stops fasting and makes up fasting for the days of menstruation.
9. Whoever enters into an optional fast, or an optional prayer, and then spoils it he will have to make it up.
10. If a person was compelled to eat or drink forcefully, his fast is broken and he will make up his fast.
11. If he ate or drank or had a sexual intercourse forgetfully or he ejaculated due to watching or ejaculated in dream (*Ihtilaam*) or he vomited so in all of these mentioned cases he thought, because of lack of knowledge, that his fasting is broken hence he ate now deliberately, he will make up his fasting but does not need to expiate.

12. If a child reaches the age of ten, as well as he has strength of fasting hence he should be incited to fast. If he denies to fast he must be compelled forcefully.

The things that require expiation also

Question No.14

What are the cases when expiation of fasting becomes obligatory?

Answer with the help of Almighty Allah

1. Expiation is due on someone who deliberately has sexual intercourse in one of the two passages (frontal or posterior private parts), eats, or drinks something, which provides nutrition, or is used for treatment.
2. It should be known that there is no expiation for spoiling a fast other than in Ramadan.
3. In the month of *Ramadaan*, if a *mukallaf* residing person fasted with the intention of performing the fast of *Ramadaan* and he had a sexual intercourse in frontal or posterior part of a person worthy of lust, whether he ejaculated or not, his fast is broken and its make-up and expiation is due upon him.
4. Expiation becomes necessary only in breaking those fasts, which have been started at the time of dawn. Therefore, if a traveler reached his home in the morning, before the mid of day and intended for the fasting then afterwards he broke his fast, he will only make-up his fast and do not need to expiate.
5. It is also necessary for expiation to be incumbent that after breaking a fast, nothing would be experienced, which negates the fasting. For example a woman experienced menses in the same day when she broke her fast or he, in the same day when he broke his fast, experienced a disease which allows leaving fasting, so he/she needs not to expiate.
6. It is not necessary for expiation to be incumbent that he ate to the extent that he finishes his appetite rather it is incumbent if he ate in a very small quantity.
7. If he ejected his saliva from his mouth then swallowed it again or

swallowed the saliva of a other person, his fast is broken and requires only make-up. On the other hand, if he swallows the saliva of his beloved one for enjoyment or saliva of a pious to attain *barakah*, his fast is broken, he needs to make it up as well as expiate it.

Expiation of spoiling a fast of Ramadaan

Question No.15

How the fast of *Ramadaan* can be expiated?

Answer with the help of Almighty Allah

If possible, he should free a slave whether it is male or female. If he cannot do so as it is impossible now a day, then he should fast for sixty consecutive days. Moreover, if it is also not possible for him then he should serve food to sixty destitute persons for two times i.e. morning and evening. In case of fasting of sixty consecutive days, no fast must be left, if he leaves fasting of even a single day, whether it is left because of a disease or any other reason, he has to restart his sixty fasts. Yes, if a woman leaves some fasts due to menstruation or postpartum, she is allowed to sum up all those fasts which she observed before her menstruation or postpartum and after it.

If he spoiled two, three, or more fasts of a *Ramadaan* and he did not expiate up till now, he will expiate only once for all spoiled fasts of a *Ramadaan*. If the spoiled fasts belonged to two *Ramadaans*, he will have to expiate two times.

Things that are Disliked (makrooh) in Fasting

Question No.16

What are the things, which are disliked during fasting?

Answer with the help of Almighty Allah

Abu Hurairah (*Radi Allahu anhu*) narrated that the Holy Prophet of Allah (*sallallaahu alayhi wa aalihi wasallam*) said, “The one who does not abstain from bad sayings and practice upon it, Allah does not need his abstaining from eating and drinking.” (*Bukhaari*)

& *Abudawood*)

Abu Hurairah (*Radi Allahu anhu*) narrated that the Holy Prophet of Allah (*sallallaahu alayhi wa aalihi wasallam*) said, “There are many fasting persons who do not get anything by their fasting except hunger and thirst and there are many people who do not get anything by their prayers in night except awakening. (*IbnuMajah*)

Abu Hurairah (*Radi Allahu anhu*) narrated that the Holy Prophet of Allah (*sallallaahu alayhi wa aalihi wasallam*) said, “Fast is a shield until it is torn.” Someone asked, “By which thing he will tear it?” He replied, “By telling a lie and backbiting.”

Rulings

1. Backbiting, telling a lie, calling names, offensive language and tease someone is already forbidden but during fasting it is more forbidden and it causes aversion in fasting.
2. If someone tastes something with his tongue, his fast is not broken, but it is disliked for him to do that without true reason. The true reason for tasting food is that if her husband is an emotional man and gets angry due to the taste of food so she is allowed to taste it. It should be kept in mind that tasting a food means to touch it with the tip of tongue only; it does not mean to eat something from food. If eating or drinking takes place instead of tasting, the fast is broken.
3. It is disliked for a woman to chew the food for her infant if she has some alternative.
4. If he purchased a thing and its tasting by tongue is necessary otherwise there is a chance of loss so he is allowed to taste it.
4. Chewing gum does not break the person’s fast, but it is disliked.
5. Kissing own wife, embracing her or touching her body is disliked if there is a fear of ejaculation or involving in sexual intercourse. Likewise sucking her lips or tongue is absolutely disliked.
6. To brush teeth with *Miswak* (twig) during fast is an act of sunnah. It does not harm the fast rather causes virtues.

7. It is disliked for a fasting one to make exaggeration in rinsing mouth and nose.
8. It is disliked to gather saliva in mouth then swallow it.

Suhur & Iftaar

Question No.17

What is the importance of Suhur and Iftaar?

Answer with the help of Almighty Allah

Anas (*Radi Allahu anhu*) narrated that Apostle of Allah (*sallallaahu alayhi wa aalihi wasallam*) said, “Eat *suhur* because it causes *barakah*.” (*Bukhaari & Muslim*)

Amar bin Al-aas (*Radi Allahu anhu*) narrated that Apostle of Allah (*sallallaahu alayhi wa aalihi wasallam*) said, “The difference between our fasting and in the fasting of people of the Book (*Ahlul Kitaab*) is eating of *suhur*.” (*Muslim & Tirmidhi*)

Abdullah bin Umar (*Radi Allahu anhuma*) narrated that Apostle of Allah said, “Allah and his angels shower mercy upon those who eat *suhur*.” (*Tabaraani*)

Abdullah bin Abbas (*Radi Allahu anhuma*) narrated that Apostle of Allah said, “Insha Allah, three persons would not be asked about their food if they ate lawful, 1. The fasting one, 2. The one who eats *suhur*, 3. The one who ties his horse on border.” (*Tabaraani*)

Abu Saeed (*Radi Allahu anhu*) narrated that Apostle of Allah (*sallallaahu alayhi wa aalihi wasallam*) said, “*Suhur* is totally *barakah*, don’t miss it, even if it is drinking a glass of water because Allah and his angels shower mercy upon those who eat *suhur*.” (*Tabaraani*)

Sahl bin Saad (*Radi Allahu anhu*) narrated that Apostle of Allah (*sallallaahu alayhi wa aalihi wasallam*) said, “People always remain righteous if they hurry with Iftaar. (*Bukhaari & Muslim*)

It has been narrated by Sahl bin Saad (*Radi Allahu anhu*) that the Apostle of Allah (*sallallaahu alayhi wa aalihi wasallam*) said,

“My *ummah* will remain steadfast on my tradition till they do not wait for stars in Iftaar.” (*Ibnu Hibban*)

Abu Hurairah (*Radi Allahu anhu*) narrated that Apostle of Allah (*sallallaahu alayhi wa aalihi wasallam*) said, “Allah Almighty said that the most beloved near me among my servants is he who is quick in Iftaar.” (*Tirmidhi*)

Salman bin Amir (*Radi Allahu anhu*) narrated that the Apostle of Allah said, “Whoever among you wants to end his fast he should end his fast by fresh date or dry date because that is *barakaah* and if does not find it then by water because it purifies.” (*Abudawood & Tirmidhi*)

Imam Abu Dawood narrated that the Holy Prophet (*sallallaahu alayhi wa aalihi wasallam*) used to recite following supplication at the time of Iftaar.

اللهم لك صمت وعلى رزقك أفطرت

Translation: “O Allah! I fasted for you and I ended my fast by your provision.”

Excuses for postponing fasting

Question No.18

What are the excuses for postponing the fasting?

Answer with the help of Almighty Allah

1. Someone who is sick in Ramadan, and fears that if he fasts his sickness will increase, breaks his fast and makes it up later.
2. If he feels hunger or thirst so high that he fears his life or wisdom like chronic patient of sugar, he is allowed to postpone his fast.
3. If one is a traveler who is not harmed by fasting, then for him to fast is preferable, but if he does not fast and makes it up later it is permissible.
4. The pregnant or nursing woman, if they fear for their children, do not fast and make it up and there is no redemption due upon them.
5. If a snake or any other thing bit him and he feels fear of his life, he is allowed to break his fast and make it up later.

Making up missed fasts

Question No.19

What are the rulings of making-up the missed fasts?

Answer with the help of Almighty Allah

1. The makeup of Ramadan may be performed separately if one wishes, or consecutively if one wishes.
2. If one delayed it until another Ramadan entered, he fasts the second Ramadan, and makes up the first after it, and there is no redemption due upon him.
3. If the invalid or the traveler dies while they are in that condition, makeup is not incumbent upon them. But, if the invalid recovers, or the traveler takes up residence, and then they die, makeup is incumbent upon them for the extent of the health or residence.

Redemption (Fidyah)

Question No.20

Is there any solution for aged people who cannot fast?

Answer with the help of Almighty Allah

1. The aged man who is not capable of fasting does not fast, so for every day he feeds a poor person, just as one feeds in expiations. Likewise the ruling pertains to a chronic patient who does not seem to be cured.
2. If an aged man who is not capable of fasting in summer but he can fast in winter, he is not allowed to pay *fidyah* rather he will have to fast in winter.
3. If a chronic patient got cured or an aged man attained the capability of fasting after paying *fidyah*, their *fidyah* will become voluntary charity (*Nafli Sadqa*) and they will make up their fasts.
4. Whoever died with makeup fasts of *Ramadaan* due upon him, and bequeathed for it, his guardian, on his behalf, feeds for every day to one poor person: half a *sa`* of wheat (i.e. 2kg & 50g), or one *sa`* of dates (i.e. 4kg & 100g), or one *sa`* of barley (i.e. 4kg & 100g) or its price.

5. It is optional to give *fidyah* of thirty days in the beginning of *Ramadaan* or in the last of *Ramadaan*.

Seclusion (Iatikaaf)

Question No.21

What are the virtues of *Iatikaaf*?

Answer with the help of Almighty Allah

Allah the Exalted says,

وَلَا تُبَشِّرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ

(*Albaqarah Verse: 187*)

Translation: and do not touch the women when you remain in the *masajid*, for devotion.

The mother of the believers, Ayesha (*Radi Allahu anha*) narrated that the Holy Prophet (*sallallaahu alayhi wa aalihi wasallam*) used to seclude in the last ten days of *Ramadaan*. (*Bukhaari & Muslim*)

Abu Dawood narrated from her (*Radi Allahu anha*) that it is an act of *sunnah* for a secluded one (*Muatakif*) that he should neither visit a patient, nor attend a funeral prayer, nor touch a woman, nor have sexual intercourse with her, nor exit for any other need except for a need which is compulsory for him. And seclusion (*Iatikaaf*) cannot be performed without fasting and he must seclude in a mosque where prayers are performed congregationally.

Ibn Abbas (*Radi Allahu anhuma*) narrated that the Holy Prophet of Allah (*sallallaahu alayhi wa aalihi wasallam*) said about a secluded person (*Muatakif*), “He abstains from sins and attains so much rewards as if he performed all virtues.” (*Ibn Majah*)

Imam Husain (*Radi Allahu anhu*) narrated that the Messenger of Allah (*sallallaahu alayhi wa aalihi wasallam*) said, “One who secludes in ten days of *Ramadaan* he is as if performed two Hajj and two Umrah.” (*Baihaqi*)

Definition of seclusion (Iatikaaf)

Question No.22

How the seclusion can be defined?

Answer with the help of Almighty Allah

1. To stay in *masjid* with the intention of seclusion for sake of Allah is called *Iatikaaf*. To be a muslim, sane and free from menstruation are the basic conditions of *Iatikaaf*. Maturity is not a condition rather an immature who can differentiate between right and wrong can seclude.

2. To be in a *Jumu`ah majid* is not a condition for the validity of *Iatikaaf* rather it can performed in a *majid-ul-jamaat* i.e a *masjid* where an Imam and *Muazzin* (who utters *Adhaan*) is appointed though daily five prayers are not performed in it with *Jamaat*. Imam Ibn Aabdeen (*rahmatullahi alaihi*) says that for the facility of muslims it is allowed in every *masjid*, especially in this time there are many *masajid* where no Imam and *Muazzin* have been appointed.

Question No.23

Is it allowed for woman to seclude?

Answer with the help of Almighty Allah

3. Seclusion of a woman in a *masjid* is disliked (*makrooh*) rather she should seclude in her home at a place where she performs her daily prayers and this place is called *masjid-ul-bait* (*masjid* of home). If she did not specifies a particular place for daily prayer up till now, she can specify now if she wants to seclude.

Types of seclusion (*Iatikaaf*)

Question No.24

What are the kinds of *Iatikaaf*?

Answer with the help of Almighty Allah

There are types of *Iatikaaf*;

1. Incumbent seclusion (*Wajib Istikaaf*): If someone vow for seclusion then to fulfill this vow is incumbent. He must pronounce his vow by his tongue otherwise merely intending by heart is not sufficient for a vow.

Fasting is a basic condition for incumbent seclusion; even if a person vowed for the seclusion of one month and said he will not fast, fasting is incumbent upon him.

Voluntary fasting is not sufficient for incumbent seclusion.

If a woman vowed for the seclusion of a month, her husband can stop her to fulfill her vow. Therefore, she will fulfill her vow after divorce or death of her husband.

If her husband permitted her to seclude and she started her seclusion, now he cannot stop her.

2. Traditional seclusion (*Assunnah-tul-muakkadah Iatikaaf*):

This Iatikaaf is performed in last ten days of *Ramadaan* means to enter a *masjid* before the sunset of 20th *Ramadaan* with the intention of *Iatikaaf* and to exit from it after the sunset of 30th *Ramadaan* or after the moon sighting on 29th *Ramadaan*. If he intended for *Iatikaaf* on 20th of *Ramadaan* after *Maghrib*, *Assunnah-tul-muakkadah Iatikaaf* is not performed. However, this *Iatikaaf* is *sunna-tul-kifaya* means if all of the people of a city did not perform it, they all would be asked about it and if one of them performed it all of them would be free from its responsibility.

Fasting is a basic condition of traditional seclusion, Therefore if a patient or a traveler secluded without fasting, in the last ten days of *Ramadaan*, their traditional seclusion is invalid rather it is voluntary seclusion.

3. Voluntary seclusion (*NaflI Iatikaaf*): Any other *Iatikaaf* except above mentioned two *Iatikaafs* is called voluntary *Iatikaaf* (*NaflI Iatikaaf*) and it is meritorious and *Assunnah ghair-ul-muakkadah*. Neither fasting, nor a specific period is necessary for voluntary seclusion (*NaflI Iatikaaf*) rather when he enters in a *masjid*, intends for *Iatikaaf*, his *Iatikaaf* begins and when he exits, *Iatikaaf* ends. Virtues can be attained without any struggle but just for intention, so do not lose it.

General rulings

Question No.25

Is it allowed for a secluded one to exit from the *masjid*?

Answer with the help of Almighty Allah

It is prohibited to exit from *masjid* without true reason for one who is performing traditional seclusion or incumbent seclusion. If

he exits from masjid, his *Iatikaaf* is invalidated though he exited because of forgetfulness.

There are two excuses of exit from the *masjid*, for the secluded one (*Muatakif*);

1. Physical Need: It is a need, which cannot be fulfilled in *masjid* like answering the call of nature, ablution (Wudu) and bath (Ghusl). However, if there is a specific place for these purposes as toilets and bathrooms are found now a day, in most of *masajid*, he cannot go elsewhere from *masjid* to fulfill his physical needs, if he will exit his seclusion will be invalidated.

2. Sharaee Need: For example, getting out from *masjid* to go for *Jumu`ah*, if *Jumu`ah* prayer is not performed in his *masjid*. Likewise, he can go to minaret for uttering *Adhaan*, if the passage of minaret lies out of *masjid*. On the contrary, if the passage of minaret lies inside of the *masjid* he cannot go out for this purpose.

If the *masjid* is demolished or someone exited him forcefully from the *masjid*, he should, immediately, go to another *masjid*, his seclusion will not be invalidated.

If he goes out from *masjid* to save a drowning or burning one or for witnessing a decision, or for answering the call of *Jihaad*, or visiting a patient, or leading the funeral prayer though no one is there to lead it, his seclusion will be invalidated though these all acts are virtuous.

If a woman was in *Iatikaaf* in a *masjid* and she was divorced, she should go to home and complete her *Iatikaaf* at home.

Question No.26

Kindly tell us some important rulings regarding seclusion?

Answer with the help of Almighty Allah

A secluded one (*Muatakif*) is prohibited from sexual intercourse, kissing a woman, touching and embracing her. However, his *Iatikaaf* will be invalidated due to sexual intercourse whether he ejaculated or not, whether it happened in *masjid* or out of it, whether he did it deliberately or forgetfully, whether it happened in day or night. Except sexual intercourse in all other

cases, *Iatikaaf* is invalidated if he ejaculated otherwise not. *Iatikaaf* is not invalidated because of wet dream (*Ihtilaam*) and ejaculation due to watching only.

If the secluded one (*muatakif*) ate or drank during his fasting out of forgetfulness, his *Iatikaaf* is not invalidated.

Iatikaaf is not invalidate because of quarrels and calling names but it loses its spirit and *barakah*.

The secluded one (*muatakif*) can marry and divorce but he cannot go out of *masjid* for these purposes.

If he ate forbidden thing or intoxicated during night, his *Iatikaaf* is not invalidated but he committed sin hence he must repent.

He should eat and drink in *masjid*, if he goes out for this purpose his *Iatikaaf* is invalidated but he must be careful about the cleanliness of *masjid*.

The secluded one (*Muatakif*) can sell and purchase in *masjid* for his needs or his family needs with the condition that object of sale must not be present in *masjid* or if it is in *masjid* then it must be in a little quantity so that it may not occupy any space in *masjid*. On the contrary if he sells or buys for trading then it is unlawful whether he brought it in *masjid* or not.

If the secluded one kept silence with the intention of worship means silence causes for virtues, it is severely disliked (*makrooh Tahreemi*) and if he kept silence because of useless and bad speaking so it is not disliked rather it is a meritorious act. Moreover, the conversation which neither causes for virtue nor for vice, is also disliked for the secluded one because speaking without any need in a *masjid* ruins the virtues as the fire burns dry wood.

Question No.27

What should do the secluded one if he neither can keep silence nor can speak?

Answer with the help of Almighty Allah

He should recite the holy Quran, study the books of *Hadith*, recite *sslaah* (Darood Shareef) on the holy Prophet (*sallallaahu alayhi wa aalihi wasallam*), keep himself busy with learning and

teaching religion, read the life history (*Seerah*) of our beloved Prophet (*sallallaahu alayhi wa aalihi wasallam*) and other Prophets of Allah (*alaihimus salam*), stories of Awliya Allah (*Rahmatullahi alaihim*). Moreover, he should specify some time for *Zikrullah* and if he is a scholar, he should write books for Muslim *Ummah*.

Makeup of seclusion

Question No.28

What should do if a person invalidate his *Iatikaaf*?

Answer with the help of Almighty Allah

1. There is no need of makeup for voluntary seclusion (*Nafl* *Iatikaaf*) rather it ends when he exits from the *masjid*.

2. If he invalidated traditional seclusion i.e. *Iatikaaf* of the last ten days of *Ramadaan*, he does not need to make up for complete ten days or for all remaining days rather he makes up only for the last day when he invalidated it. For making up a traditional seclusion, he will seclude for one day and night with fasting.

3. If he invalidated an incumbent seclusion i.e. seclusion obliged by a vow, then there are two forms of this seclusion;

a. If it was a seclusion of a specified month, so he makes up for the remaining days.

b. If it was a seclusion of consecutive days, so he makes it up from the beginning, means he will restart it for all consecutive days.

Note: It should be known that the makeup of seclusion is incumbent whether it was invalidated deliberately or because of a true reason, for example, as he got sickness or a woman experienced menstruation etc.