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FIQH OF FASTING

According to the Ḥanafī & Shāfiʿī schools

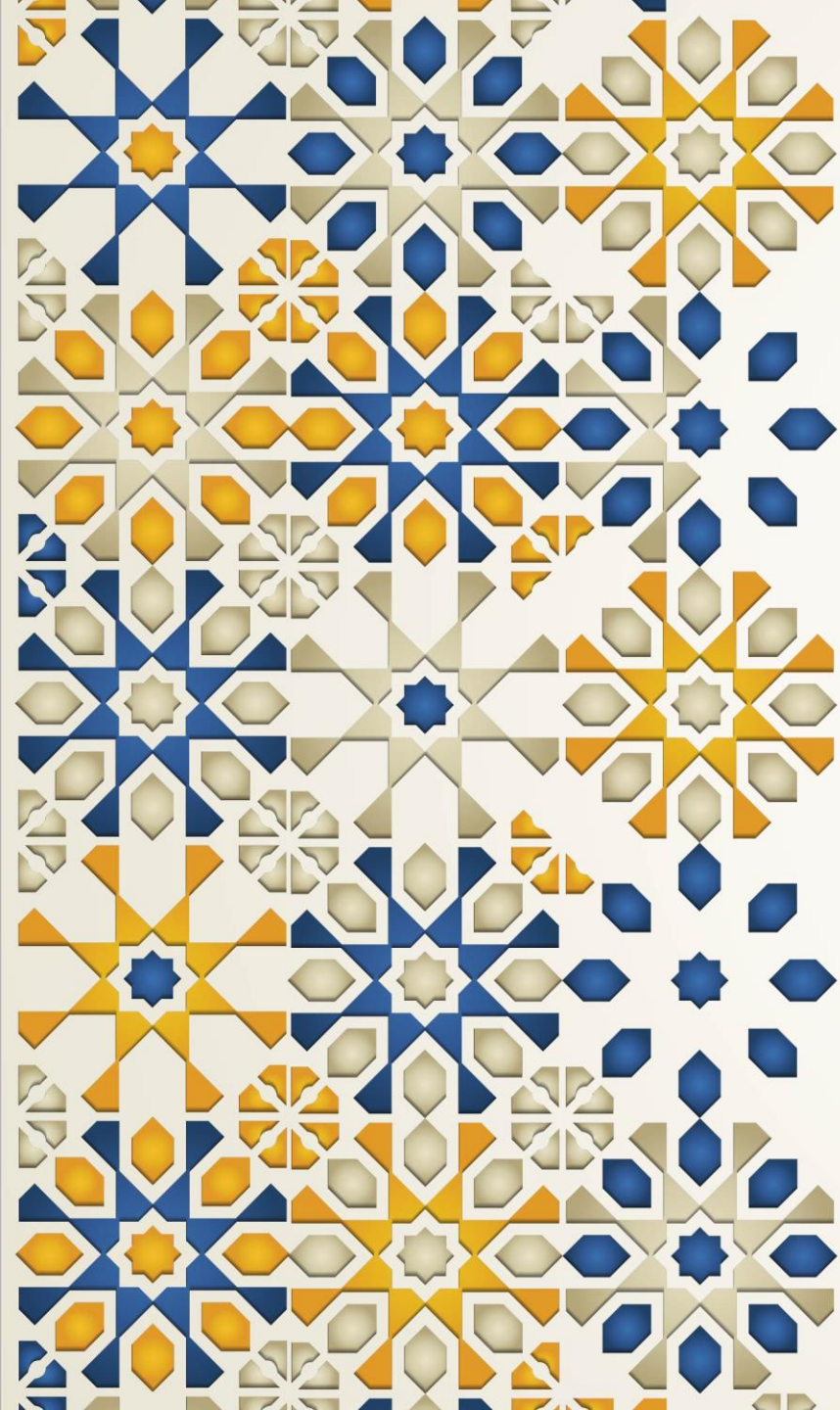
فقر الصوم
عند الحنفية و الشافعية

Ustādh Haadi al-Ḥātīmī

17th & 18th April 2021

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DEFINITION OF FASTING

Literal Meaning:

Fasting literally means to **abstain**.

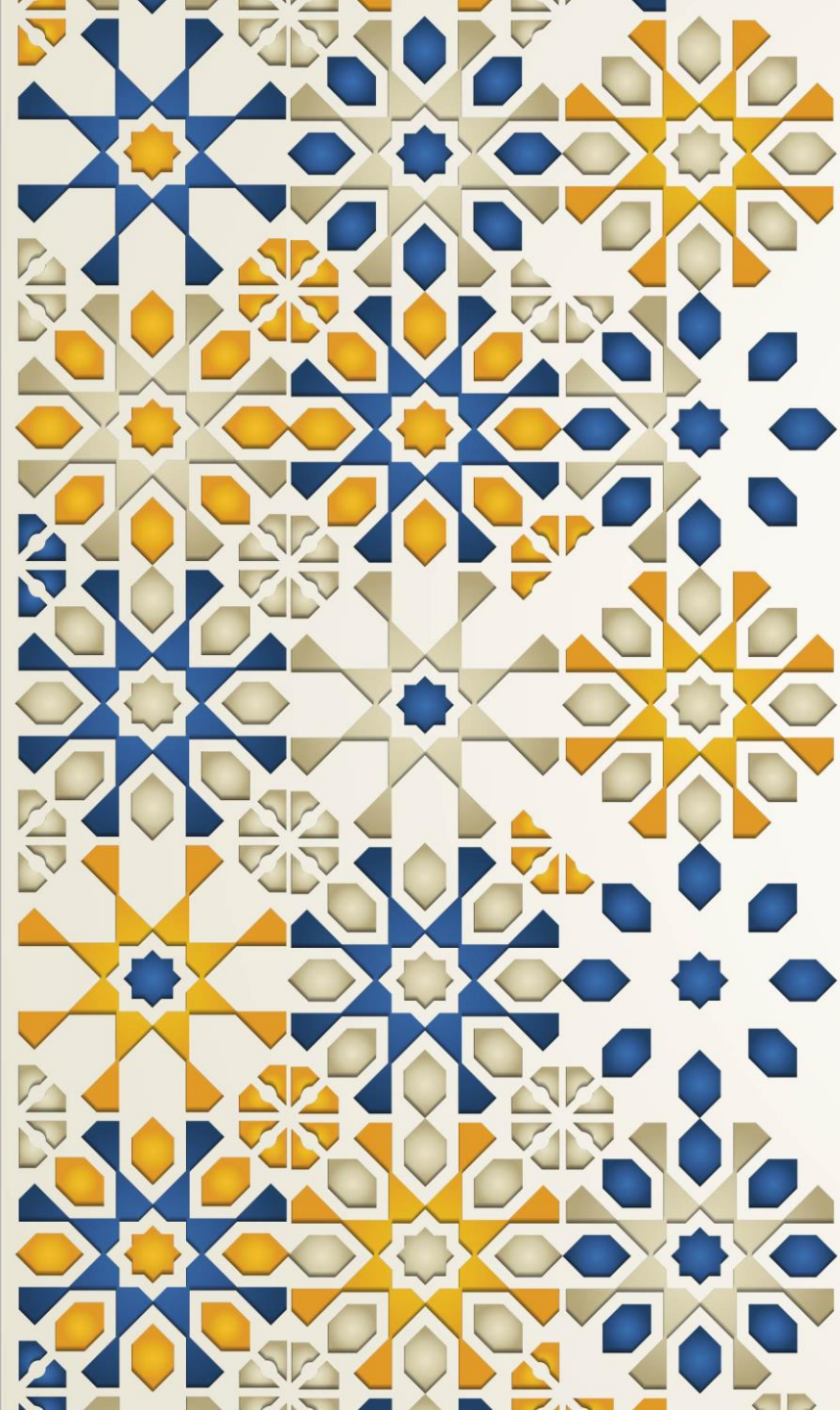


إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ أُكَلِّمَ الْيَوْمَ إِنْسِيًّا

I have pledged a fast (of silence) to the Most Gracious – I will therefore not speak to any human today

Shar'ī Meaning:

1. To abstain from everything that will invalidate the fast
2. From true dawn (Fajr) until sunset
3. With the intention to gain closeness to Allāh ﷻ

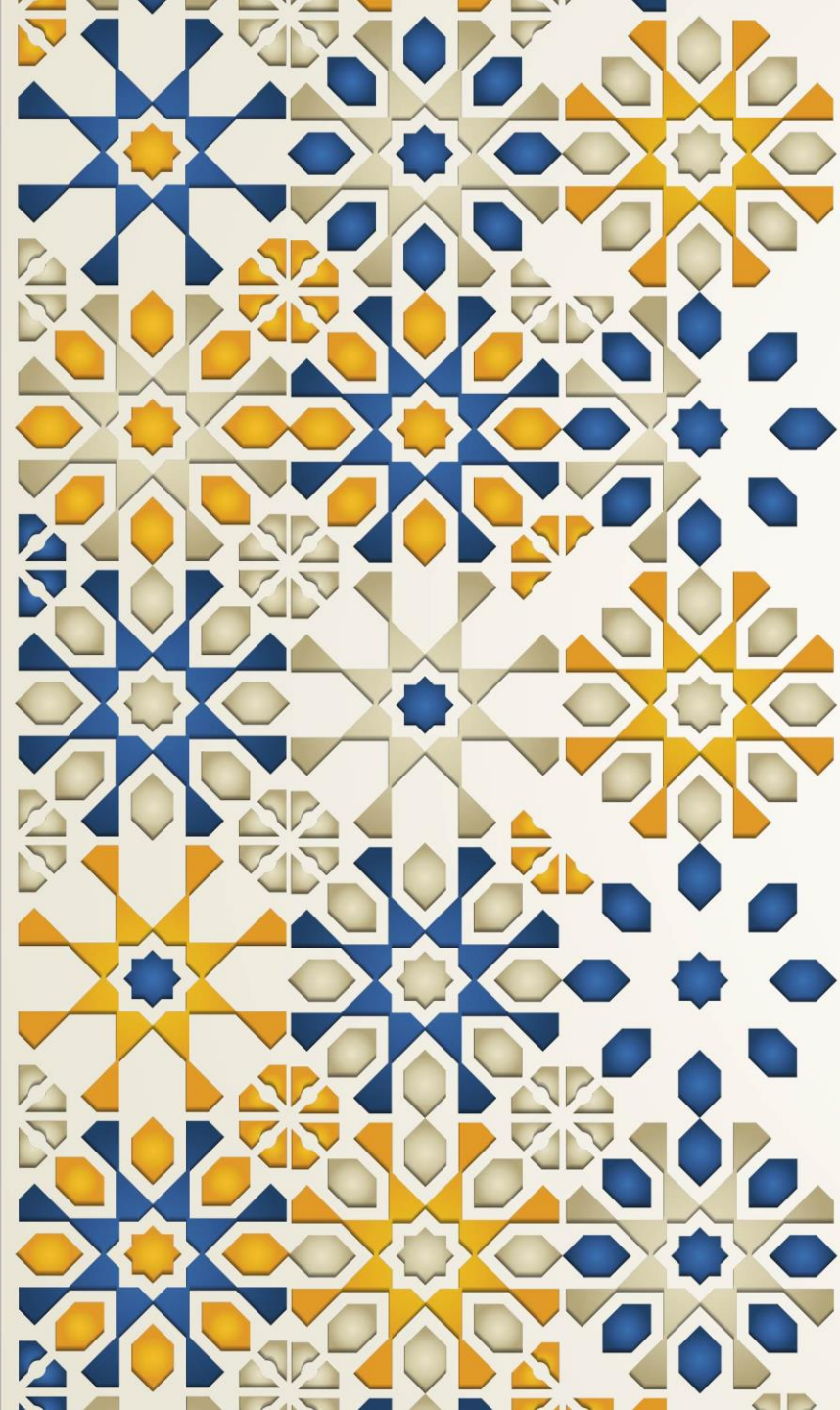


TYPES OF FASTS

Fasts are of 4 Types

(6 According to Ḥanafī School)

1. Farḍ [eg Ramaḍān]
2. Ḥarām [5 days – ʿĪd al-Fitr + Aḍḥa + Ayyām al-Tashrīq]
3. Makrūh [eg– to single Friday , Saturday or Sunday alone]
4. Sunnah
 - On 9 and 10 Muḥarram (or 10/11)
 - On six days of the month of Shawwāl
 - Three white days of every lunar month
 - Mondays and Thursdays
 - On the first nine days of Dhul Ḥijja
 - On every other day, Sawm of Dāwūd ﷺ
5. Mustahab [According to Ḥanafī school]
6. Wājib [eg Nadhr] - To vow to keep a fast on a specific day upon the fulfilment of a wish or desire



VIRTUES OF FASTING

One Ḥadīth, narrated by al-Bukhārī & Muslim, encompasses the core virtues

عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:

" كُلُّ عَمَلٍ ابْنِ آدَمَ يُضَاعَفُ، الْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا إِلَى سَبْعِمِائَةٍ
ضِعْفٍ، قَالَ اللَّهُ تَعَالَى: إِلَّا الصَّوْمَ فَإِنَّهُ لِي وَأَنَا أَجْزِي بِهِ، يَدْعُ شَهْوَتَهُ
وَطَعَامَهُ مِنْ أَجْلِي لِلصَّائِمِ فَرِحَتَانِ: فَرِحَةٌ عِنْدَ فِطْرِهِ وَفَرِحَةٌ عِنْدَ لِقَاءِ رَبِّهِ
وَلِخُلُوفٍ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ الْمِسْكِ وَالصِّيَامُ جُنَّةٌ.... "

Abū Hurayrah رضي الله عنه reported that the Messenger of Allāh ﷺ said:

"The reward of every (good) deed of a person is multiplied, from ten to seven hundred times. Allāh ﷻ says: 'Except for fasting; for indeed it is for Me, and I Alone will give its reward. The person fasting abstains from food and drink only for My sake.' The fasting person has two joyous occasions, one at the time of breaking his fast, and the other at the time of meeting his Rabb. Surely, the breath of one fasting is better smelling to Allāh than the fragrance of musk, and fasting is a shield..."

1. Linking of the fast to Allāh

إِلَّا الصَّوْمَ فَإِنَّهُ لِي

2. The reward of fasting

وَأَنَا أُجْزِي بِهِ

3. The two joyous occasions

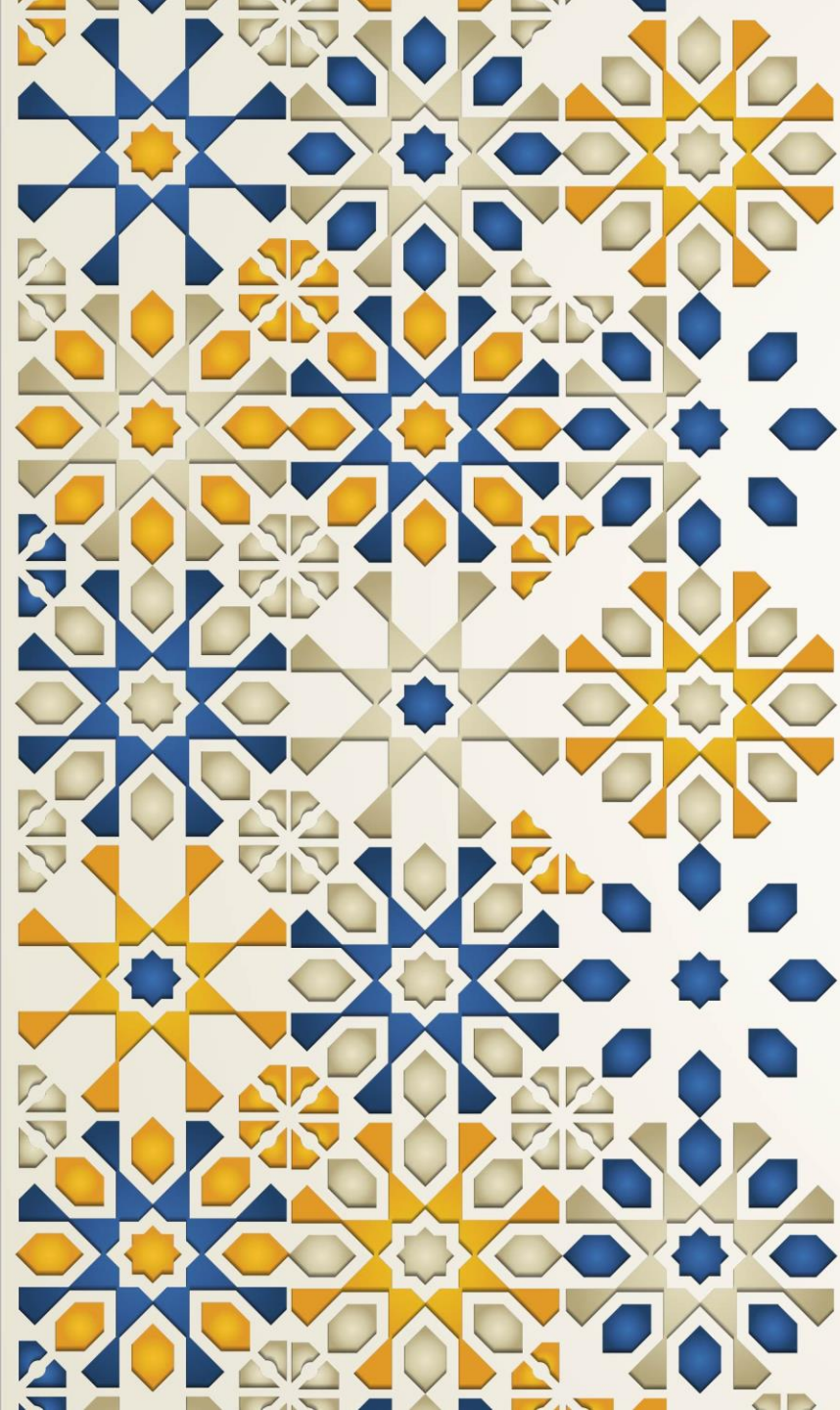
لِلصَّائِمِ فَرِحَتَانِ

4. The breath of one fasting

أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ الْمِسْكِ

5. Fasting is a shield

وَالصِّيَامُ جُنَّةٌ



OBLIGATION
OF
FASTING
DURING
RAMADĀN

- Made an obligation in the 2nd year of Hijra, during the month of Sha'bān

Allāh ﷻ says the Qur'ān:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ... أَيَّامًا مَّعْدُودَاتٍ

Oh you who have believed, fasting has been prescribed upon you as it was prescribed upon those before you, so you may attain God-consciousness...A fixed number of days. [2:183-184]

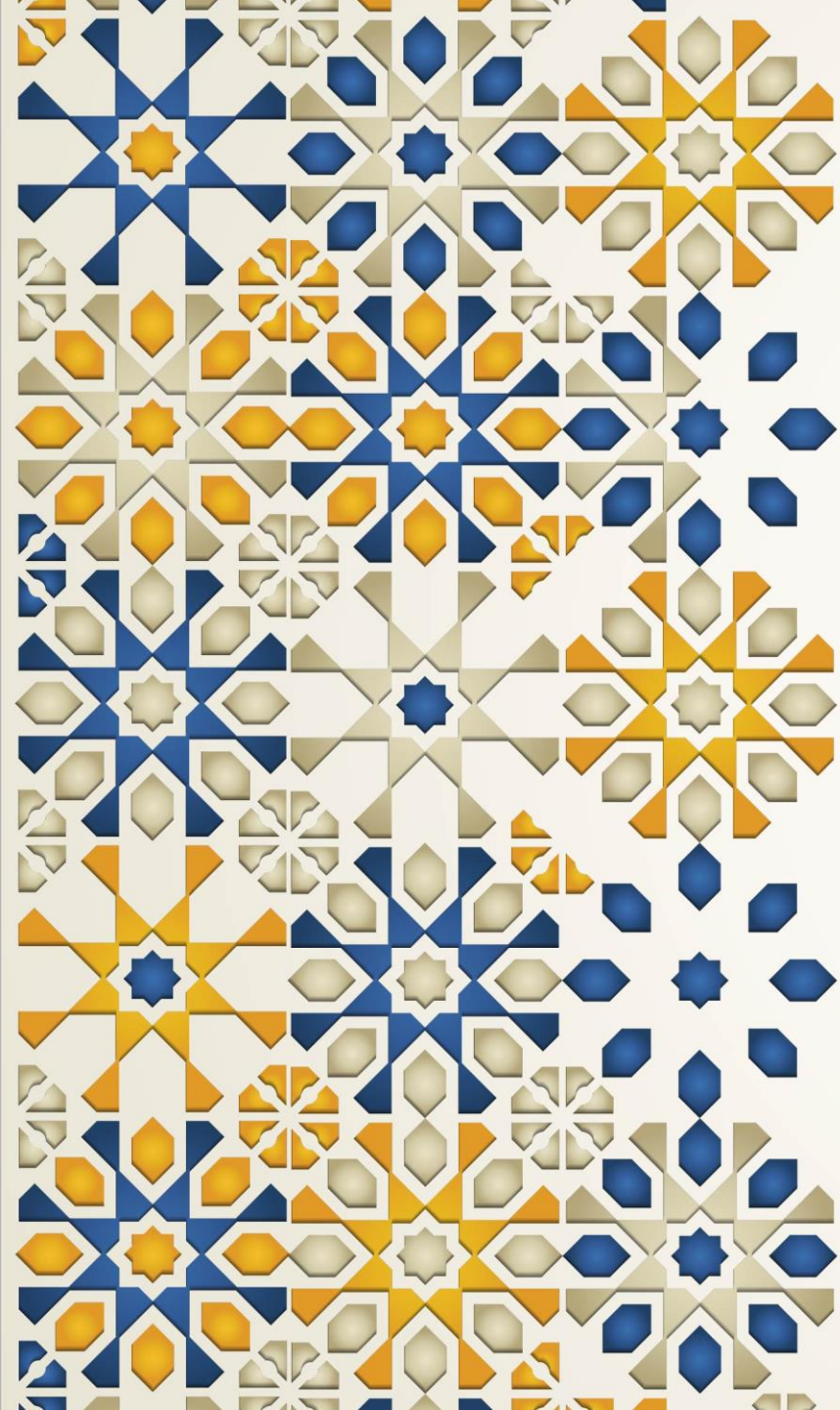
شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَى وَالْفُرْقَانِ فَمَن شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ

Ramaḍān is the month in which the Quran was revealed as a guide for humanity with clear proofs of guidance and the standard [to distinguish between right and wrong]. So whoever sights [the new moon of this] month, let them fast it. {2:185}

The Prophet ﷺ said :

بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامُ الصَّلَاةِ، وَإِيتَاءُ الزَّكَاةِ، وَصَوْمُ رَمَضَانَ، وَحَجُّ الْبَيْتِ

"Islam is based upon five: the testimony of Lā Ilāha Illallāh, and that Muḥammad is the Messenger of Allāh, the establishment of the Ṣalāt, giving the Zakāt, fasting (the month of) Ramaḍān, and performing Hajj to the House." [Tirmidhī 2609]



THE GOAL OF FASTING

1. **At-Taqwā** – Which is performing commands and staying away from prohibitions

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

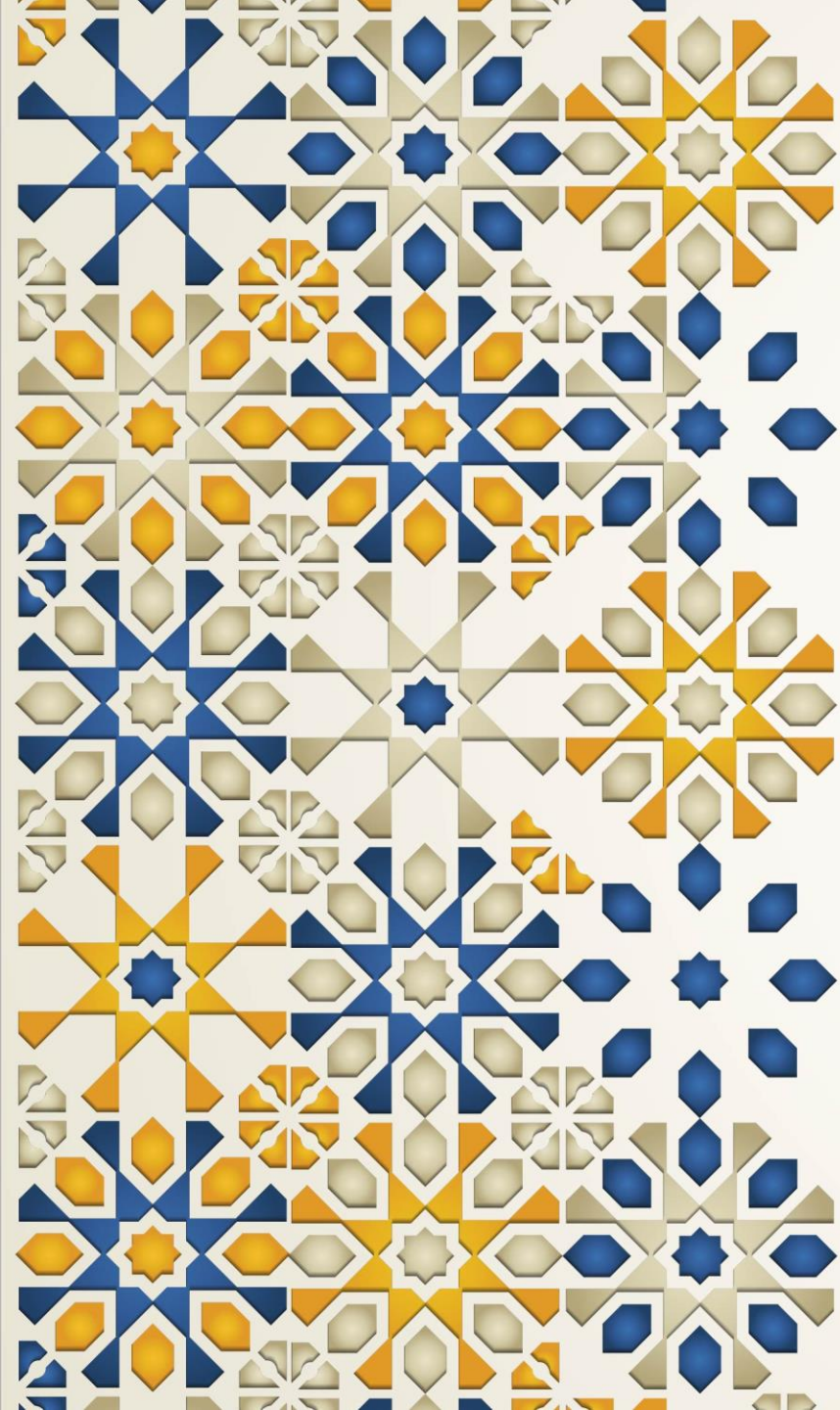
Oh you who have believed, fasting has been prescribed upon you as it was prescribed upon those before you, so you may attain God-consciousness [2:183]

2. **Abstinence / Modesty**

The Prophet ﷺ :

يَا مَعْشَرَ الشَّبَابِ مَنِ اسْتَطَاعَ الْبَاءَةَ فَلْيَتَزَوَّجْ، فَإِنَّهُ أَغْضُ لِلْبَصَرِ، وَأَخْصَنُ
لِلْفَرْجِ، وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ، فَإِنَّهُ لَهُ وَجَاءٌ

O young people! Whoever among you can marry, should marry, because it helps him lower his gaze and guard his modesty, and whoever is not able to marry, should fast, as fasting is a shield for them.



WHO
MUST
FAST

Conditions for the obligation & validity of fasting

Fasting in the month of Ramadhan is obligatory for every :

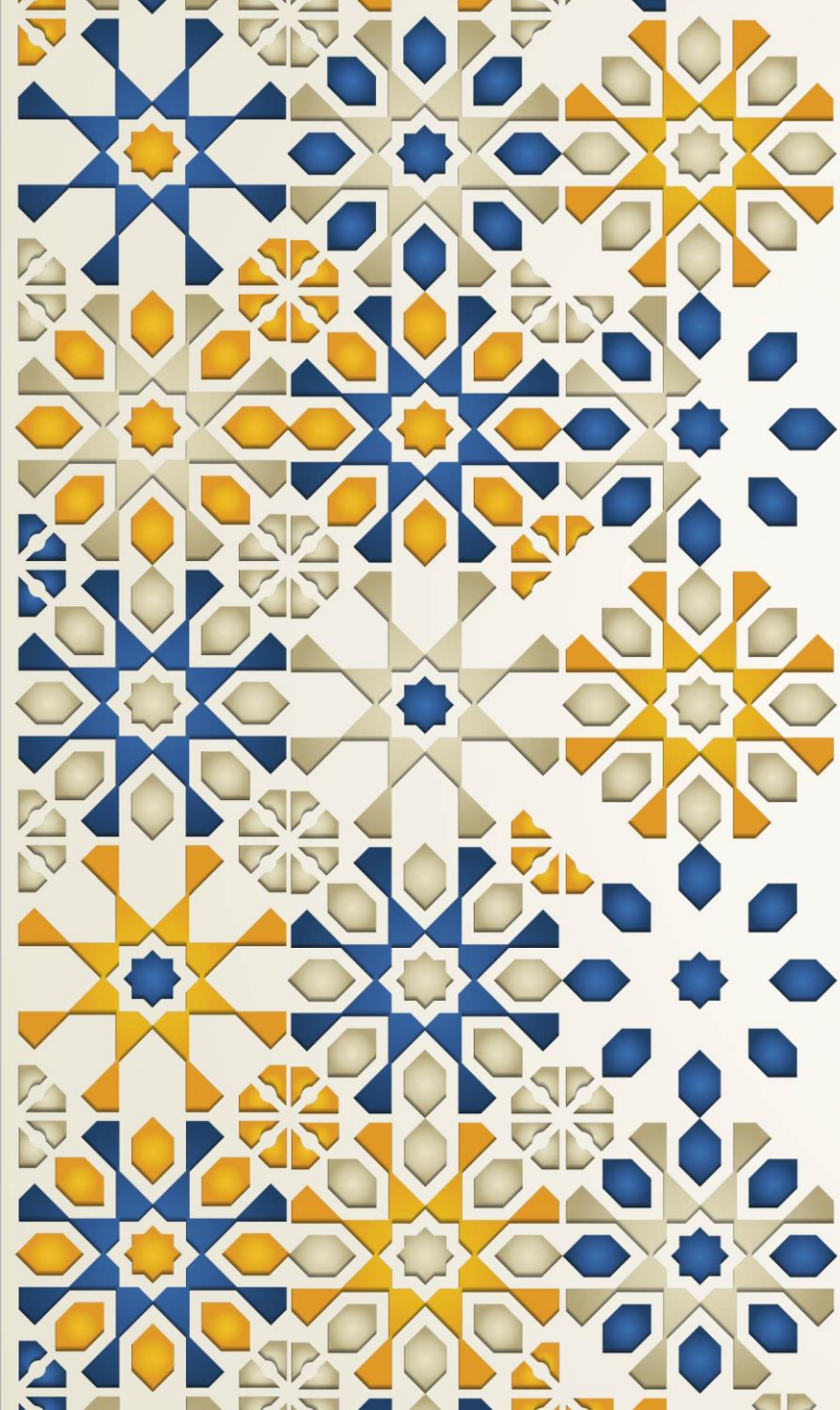
1. **Muslim** – Fasting is a form or worship
2. **Adult** - Male or Female
3. **If Female** – Not on Monthly cycle or postnatal bleeding
4. **Sanity** - Mentally healthy / Conscious
5. **Ability / Strength** – Not compulsory upon the weak

Fidya

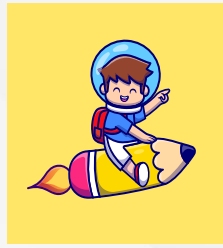
Shāfi'iyyah = 1 mudd of food for everyday missed
Mudd = 0.51L (approx. 900g)

Ḥanafiyyah = Half of a Sā' (2 mudd) of food for everyday missed.

The fidya for a fast is 1.75kg= of wheat or 3.5kg of barley or its equivalent in cash.



THOSE
EXEMPTED



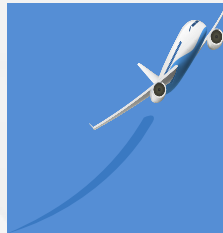
Fasting is not compulsory on children



Fasting is not compulsory on those with a mental illness



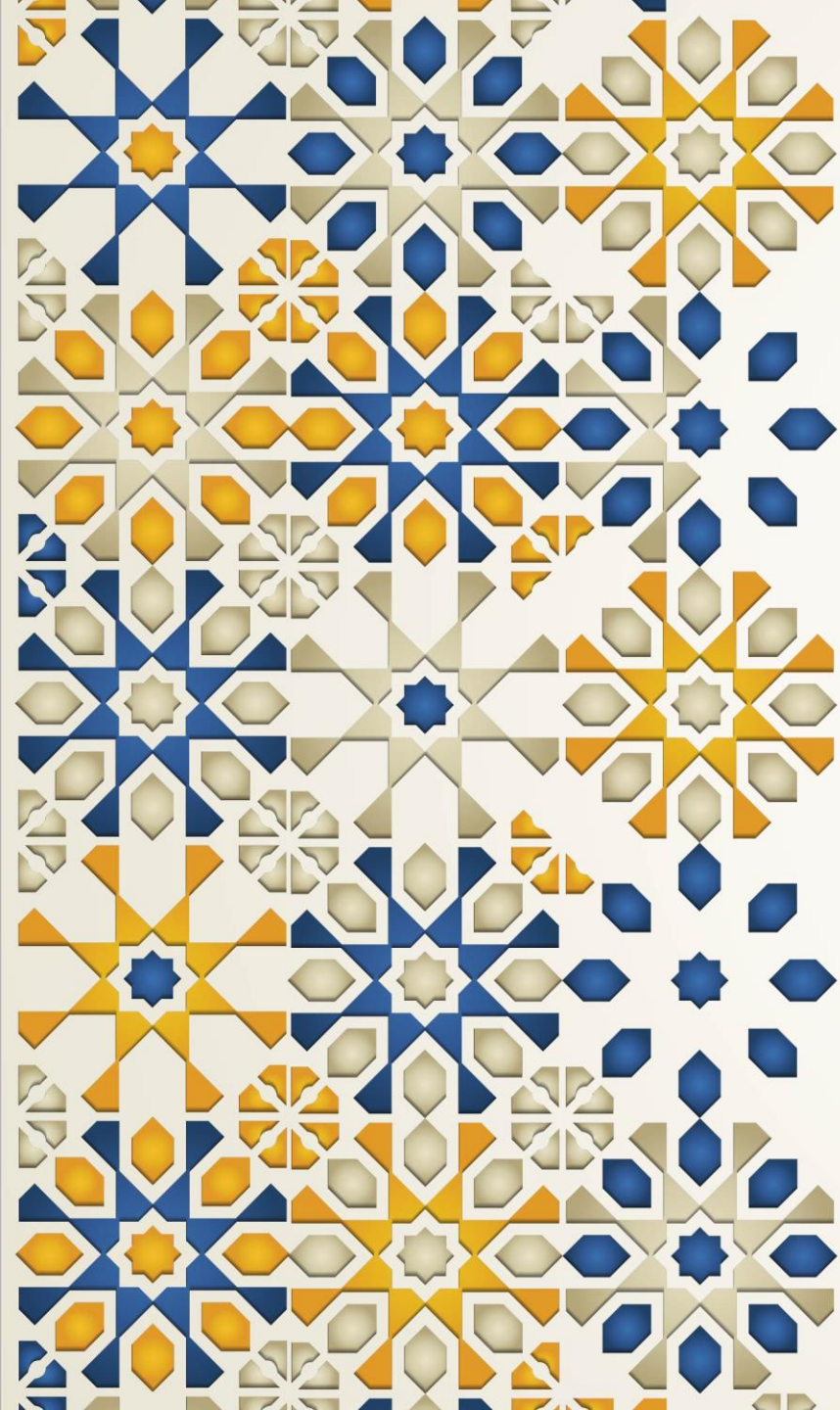
Fasting is not compulsory on those with a weakening illness that prevents fasting



Fasting is not compulsory upon the traveler



The pregnant or breastfeeding woman



SIGHTING OF THE NEW MOON

How does one determine the beginning and end of Ramaḍān?

The Prophet ﷺ said:

إِذَا رَأَيْتُمُ الْهَيْلَالَ فَصُومُوا وَإِذَا رَأَيْتُمُوهُ فَأَفْطِرُوا فَإِنْ غَمَّ عَلَيْكُمْ فَأَكْمِلُوا الْعِدَّةَ ثَلَاثِينَ

When you see the new crescent then fast, and when you see it, then stop fasting, and if it is obscured from you (too cloudy), then complete thirty days.

Start of Ramaḍān = The testimony of a single upright man is enough to establish the start of Ramaḍān

Ḥanafi's – if no overcast, then there must be a large group of people who see the moon for Ramaḍān or eid

End of Ramaḍān = For Shawwāl and other months, there must be two upright, male witnesses (or 1 man and two females)

Complete 30 days of Sha'bān

Moon being sighted from another land!

Shāfi'iyyah = The correct opinion of the school is to follow local sightings / those closest

Ḥanafiiyyah = Both local and global are sound opinions, but global is sounder and more precautionary

WHAT DO YOU DO ??



Question 1

Zaid fasted 30 days and travelled... went to a country still who are still fasting, what will he do?

Answer

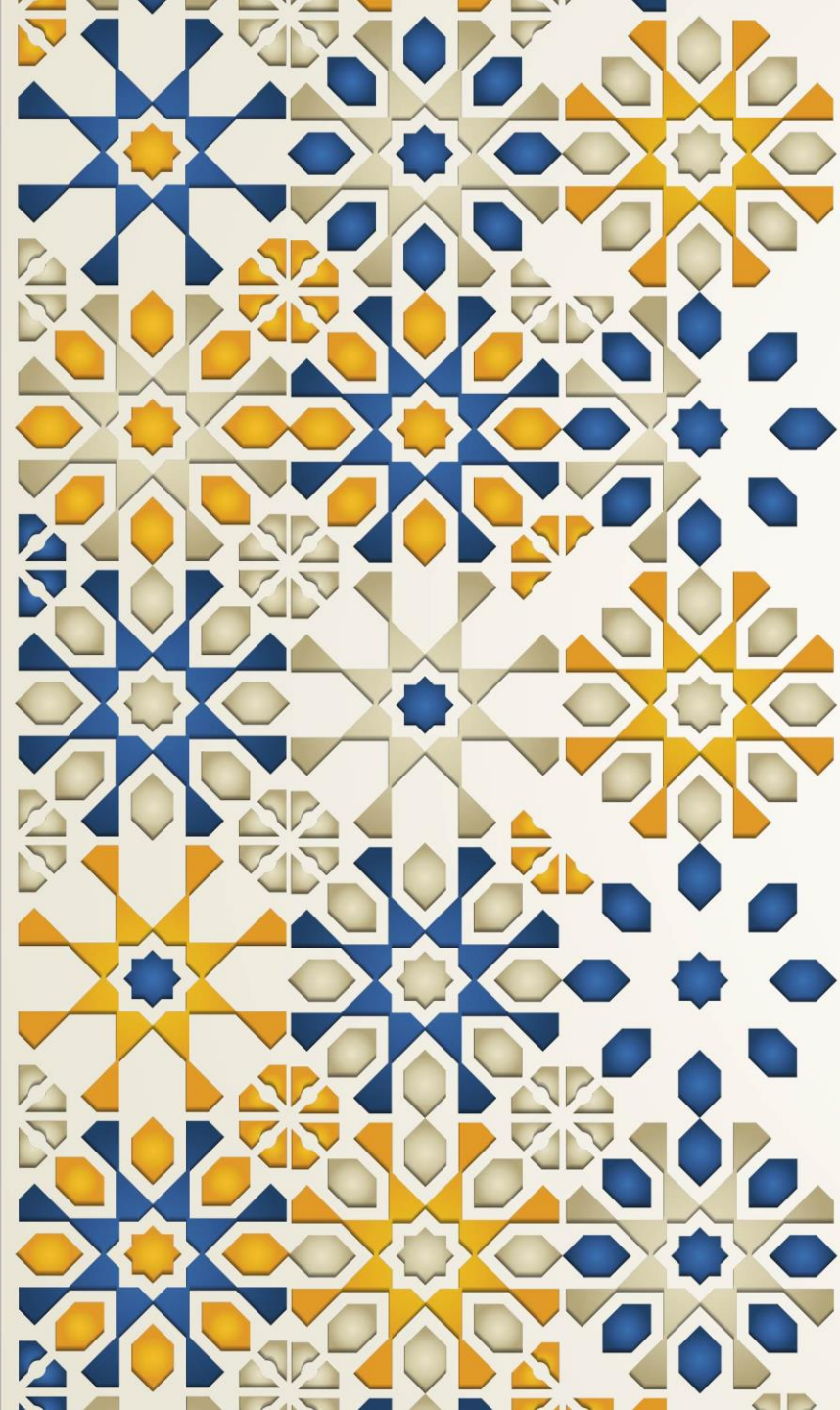
He will continue fasting, even if it means he fasted 31 days, then perform eid with the country

Question 2

Zaid fasted 28 days and travelled... went to a country who will celebrate eid the next day, what will he do?

Answer

He will perform eid with the locals and make up an extra day, as he would've only fasted 28 days



PILLARS

OF FASTING

Niyyah

Staying away from things which break ones fast

Definition:

Means to intend something and its location is the heart

Ruling:

It is a “**MUST**” to have intention of fasting. No fast, whether fardh or sunnah will be valid without it.

Conditions:

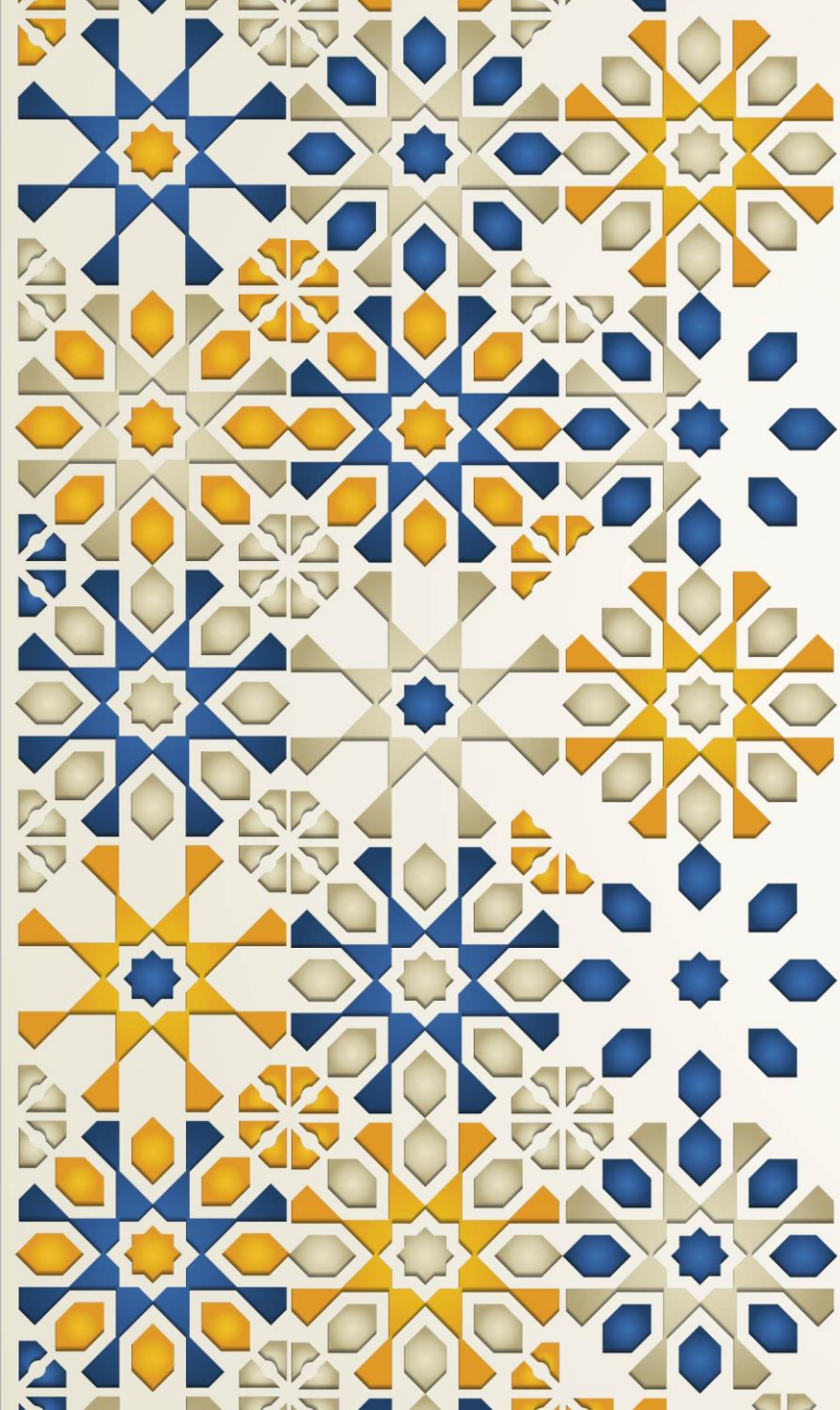
Shāfi'iyyah

Must be made the night prior
Must be repeated Every night

One must specify the type of fast

Hanafiyyah

One has until Mid-day (not for qadhā)
Making intention to fast full month is sufficient



THINGS WHICH
INVALIDATE
THE FAST

1. Eating & Drinking – Intentionally!

2. Anything that reaches the body's cavity (the stomach) (Must be nutritious according to the Ḥanafi school)

3. Deliberate vomiting & Swallowing back mucus if one can spit it out (according to Shāfi'ī school)

4. Intercourse (if deliberate, even if there is no orgasm), & Masturbation

5. Haidh & Nifās

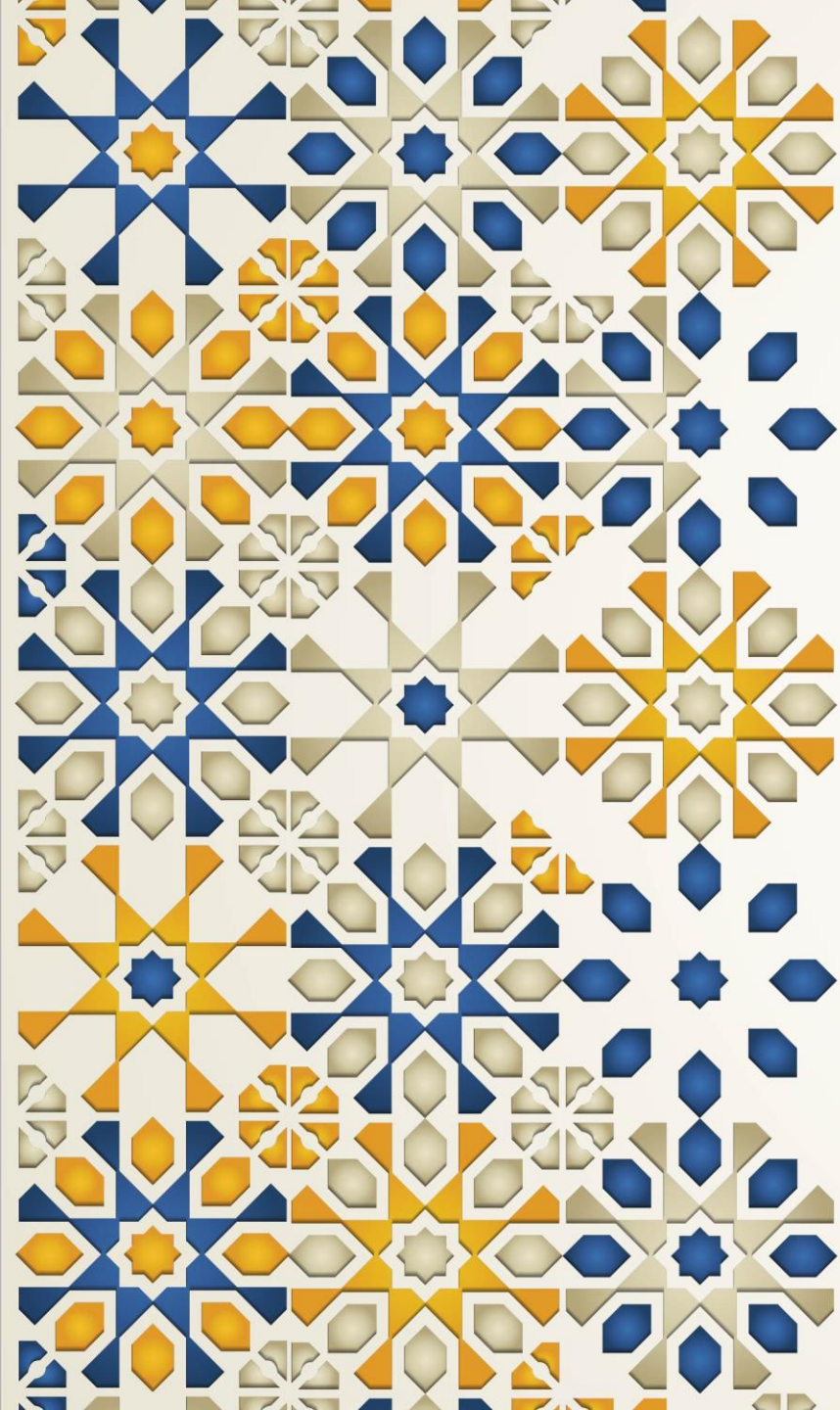
6. Swallowing saliva that has left the mouth (according to Shāfi'ī school)

7. Dripping oil into the ear canal (F: such that it goes beyond the ear drum).

8. Inhaling snuff into the nostrils.

9. Swallowing saliva that has been made impure by contact with filth (Najāsa)

10. Apostasy and mental health



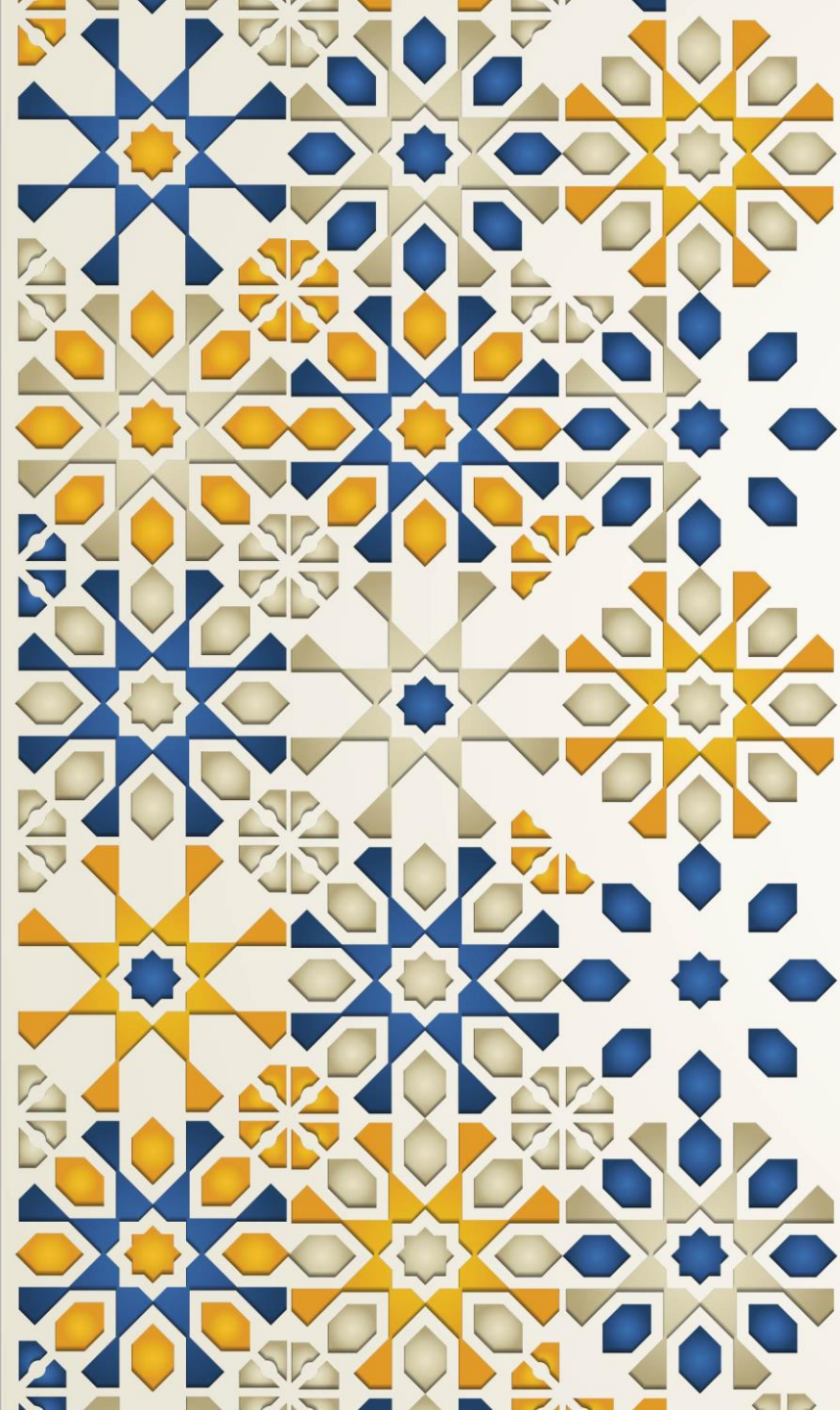
RECOMMENDED

ACTS WHILE

FASTING

It is recommended in Ramaḍān:

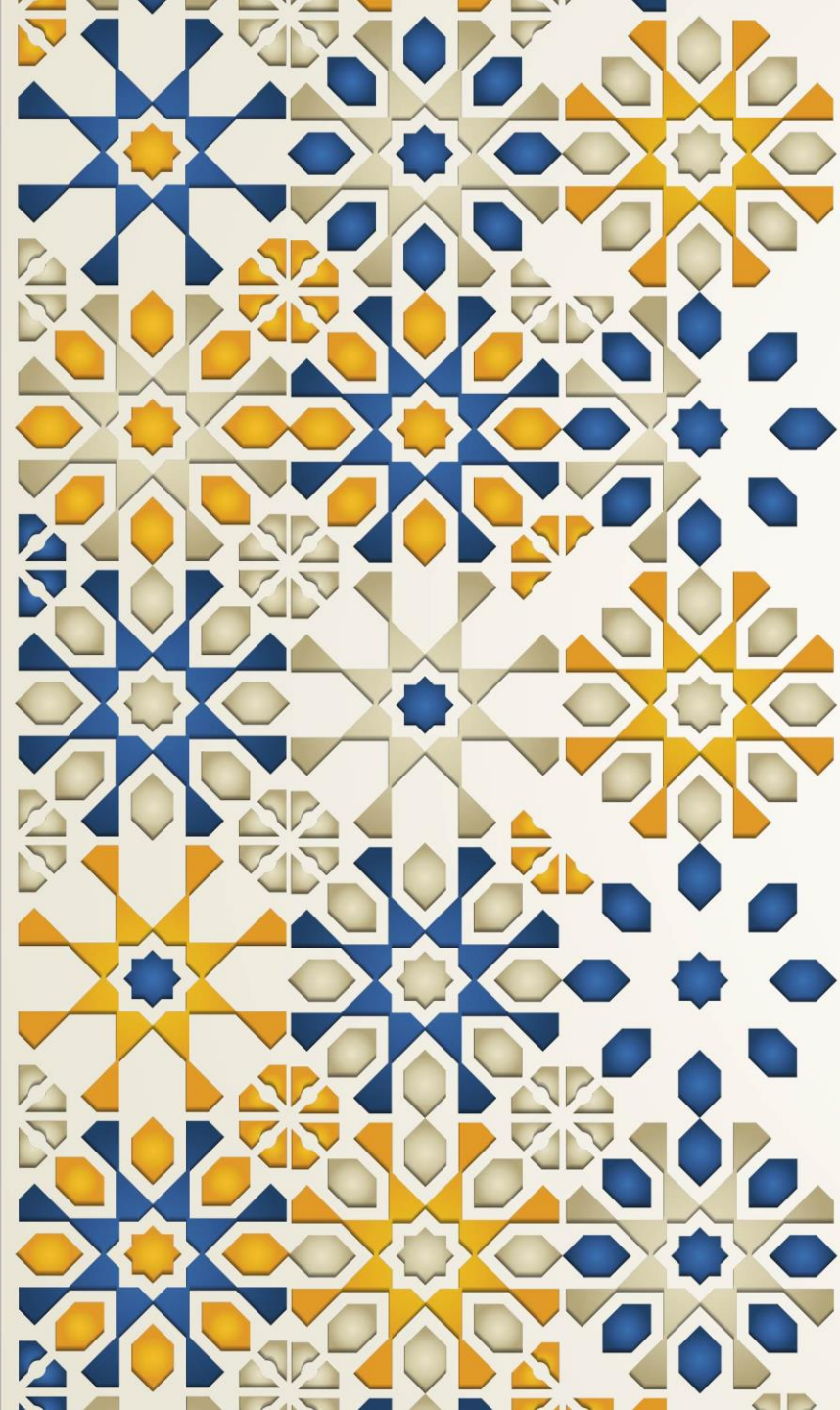
1. To delay one's Suhūr
2. To hasten breaking of the fast
3. To break one's fast with fresh dates, if none available, then dried ones, if none available then a few sips of water
4. To be especially generous
5. To improve one's relations with family and relatives;
6. To recite the Qur'ān much;
7. To spend periods of spiritual retreat (i'tikāf) in the mosque, especially during the last ten days of Ramaḍān;
8. To break the fast of others after sunset, even if only with water



DISLIKED
ACTS WHILE
FASTING

The below acts are disliked for the one fasting:

1. Tasting Food
2. Kissing
3. Sawm al-Wiṣāl – Continuous Fasting
4. Ḥijāmah
5. Slander, lying and foul language
6. Exaggeration in rinsing the nose and mouth
7. Using Miswāk after midday (according to Shāfi'ī school)



MAKING UP FASTS & EXPIATION

Things that break one's fast are of two kinds

Some only require making up (**Qadhā**), whilst others require both a makeup and expiation (**Kaffāra**) compulsory.

- Kaffāra** = 1. Freeing a slave
2. [if one cant] To fast two consecutive months
3. [if one cant] To feed 60 poor people

Shāfi'iyyah

Qadhā

The traveler
A sick patient
Pregnant / Breastfeeding Woman
Menstruating / Postpartum woman
One who does any of the acts which
break the fast

Kaffāra + Qadhā

If one has intercourse
(This is due upon the man only!)

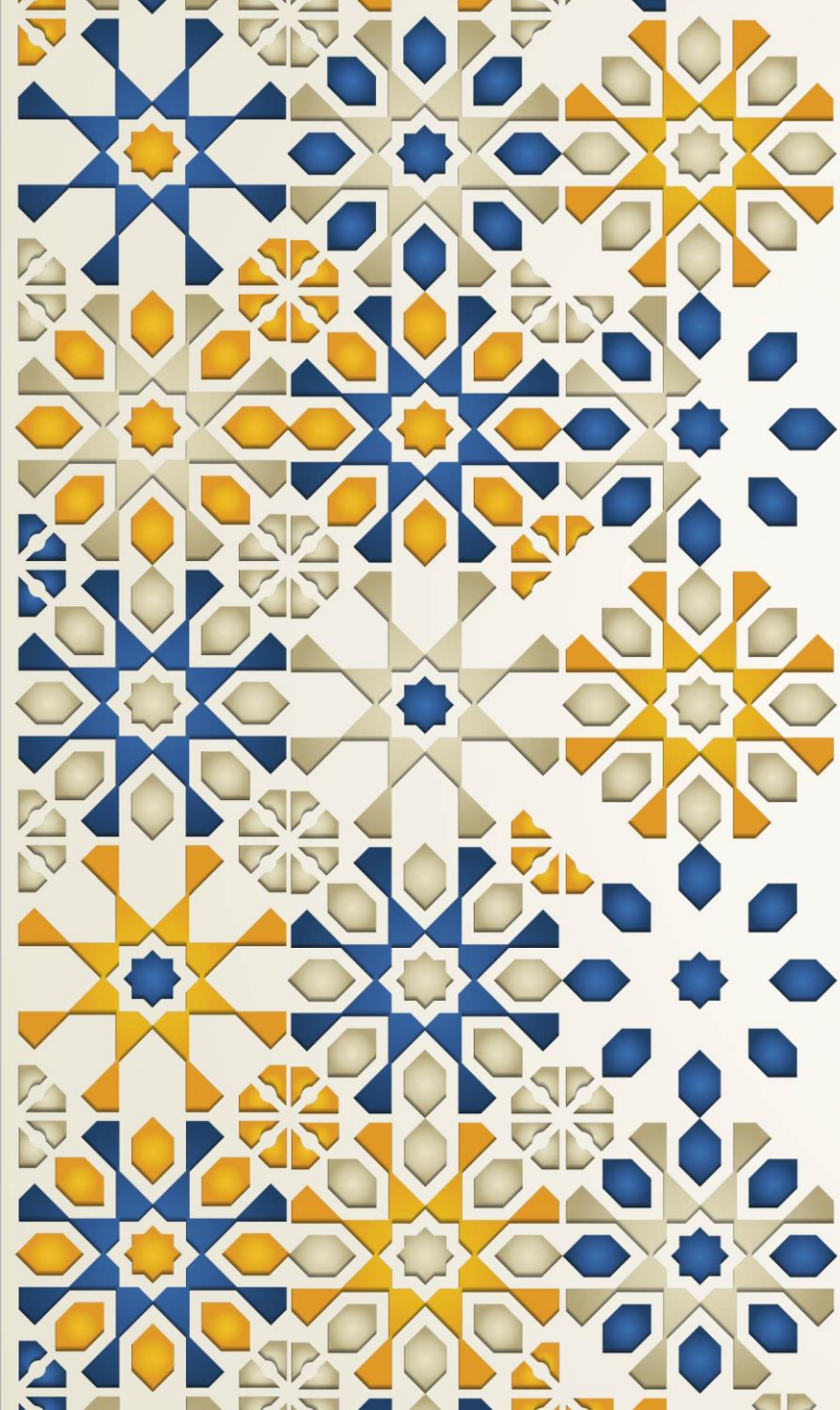
Hanafiiyyah

Qadhā

The traveler
A sick patient
Pregnant / Breastfeeding Woman
Menstruating / Postpartum woman
Forced to eat
One who does any of the acts which
break the fast**

Kaffāra + Qadhā

Intentionally eating, drinking or breaking
the fast in any other manner (such as
smoking etc)



TARĀWĪH

Why is it called Tarāwīh?

Because the companions used to rest after every four Rak'āt.

The Ruling:

It is considered a sunnah mu'akkadah (mustahab according to Ḥanafi school)

The Evidence :

The Prophet ﷺ said : “Who ever stands (prays) in Ramaḍān with Īmān and anticipation of reward (from Allāh), will be forgiven for what has past” [Muslim 760]

Its Method & Number of Rak'āt:

It is prayed in two's. 20 rak'āt with 10 taslīmāt, every single night in the month of Ramaḍān.

Recommended to pray in Congregation and to complete the Qur'ān behind the Imām.

!! Benefit !!

Every Tarawīh is a Qiyām al-layl,
but not every Qiyām al-layl is
Tarawih!!



Witr Ṣalāh

Shāfi'iyyah

Minimum 1 Rak'ah

Qunūt is read **after**
Rukū' of last rak'ah

Imām read out loud
and followers
respond

Optimal way it to perform
2 Salāms, but even one is
valid (eg. Praying 3 rak'ah all in
one go with one salām at the end)

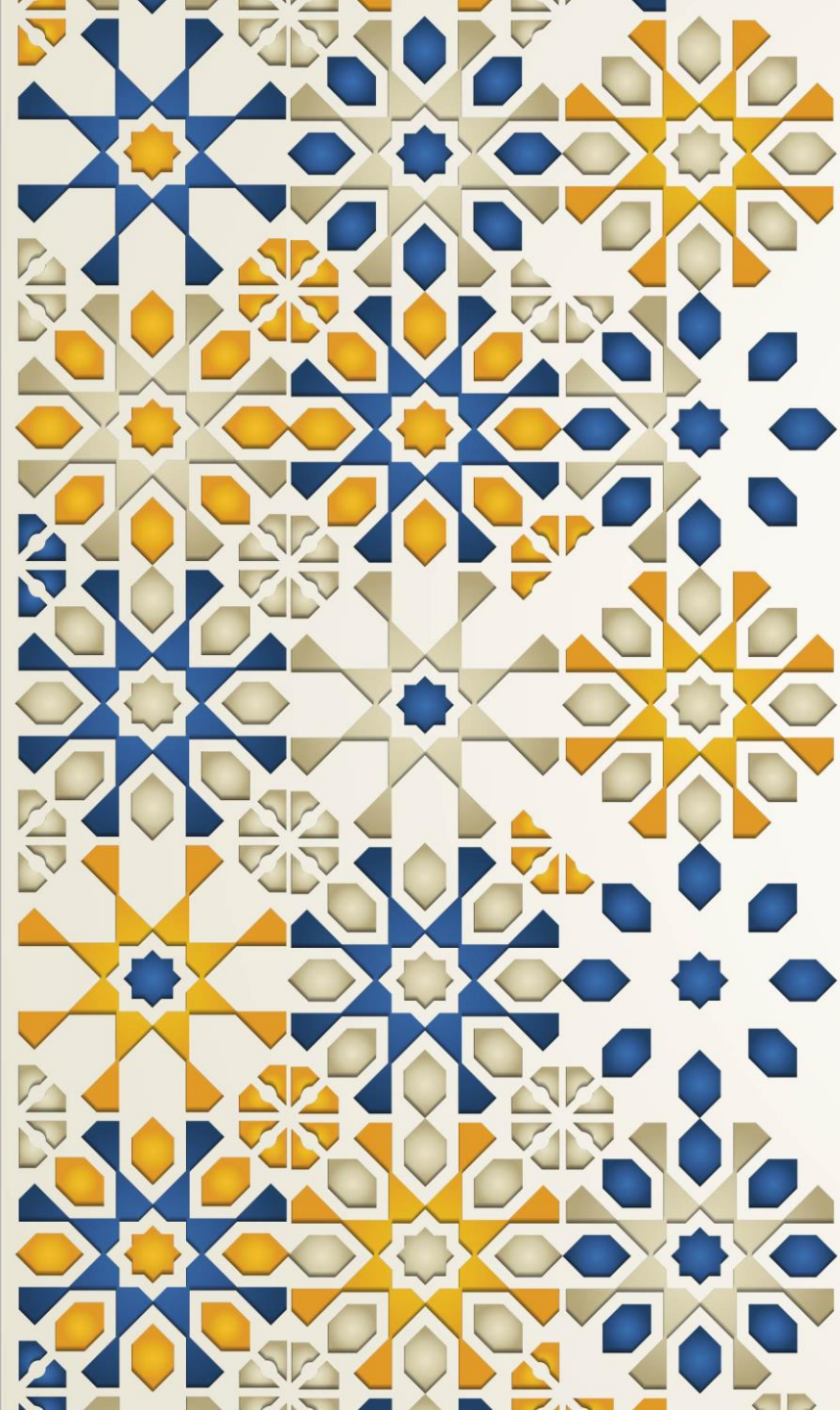
Hanafiyyah

Minimum 3 Rak'āt

Qunūt is read **before**
Rukū' of last rak'ah

After Imām does
takbir, everyone
reads the qunūt
themselves, quietly

Optimal way it to perform
only one salām (eg.
Resembling maghrib prayer, one
salām at the end)



THE NIGHT OF POWER

THE GREATEST NIGHT OF THE YEAR!

Allāh ﷻ said regarding it :

لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ

The night of power, which is greater than a thousand months. [97:3]

The Prophet ﷺ said :

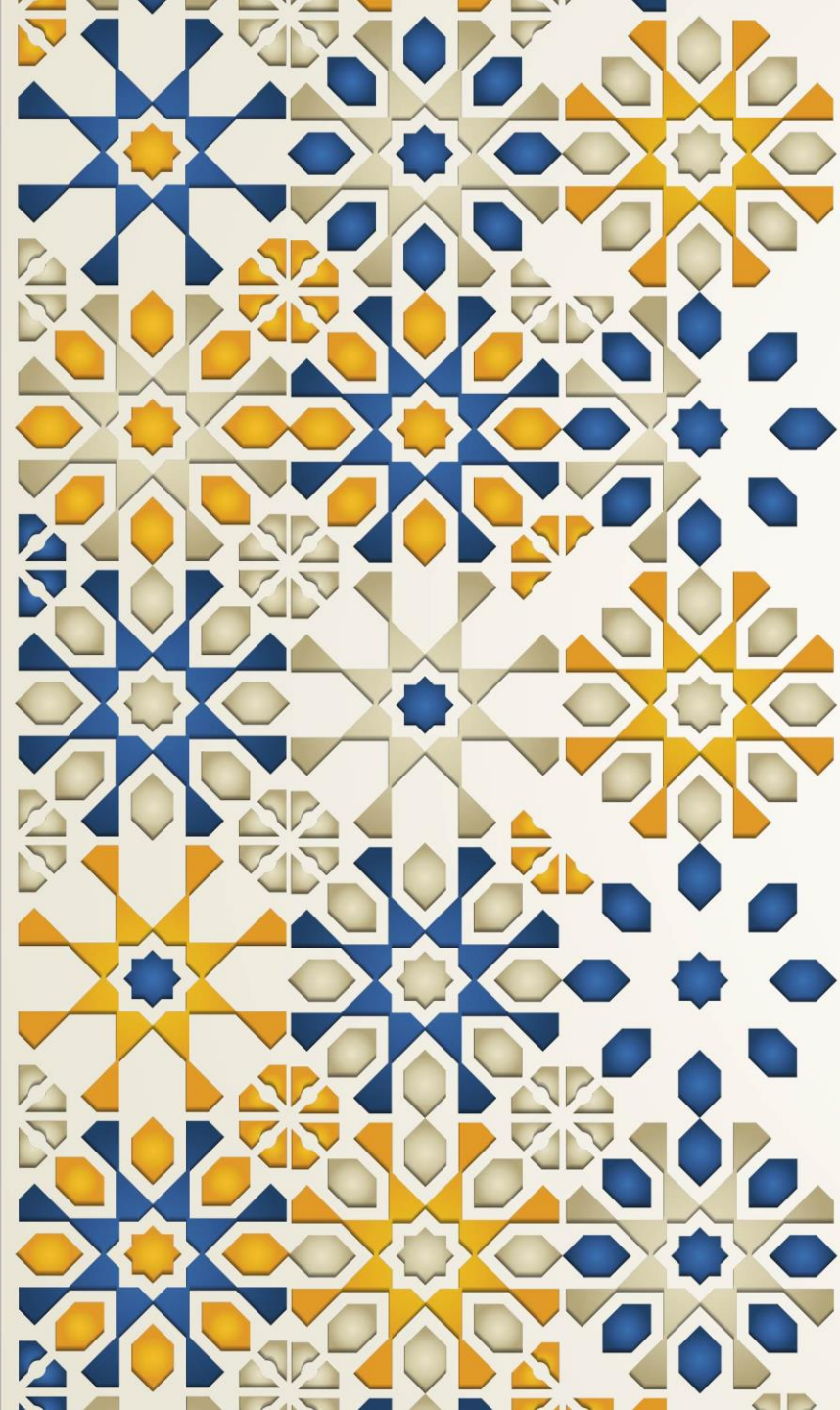
“Who ever stands (prays) on the night of power with Īmān and anticipation of reward (from Allāh), will be forgiven for what has past” [Muslim 760]

What day is it on?

Most well-known opinion to the masses is that it is “definitely” on an odd night !

The Prophet ﷺ said, "Seek it in the last seven days [of Ramaḍān] [Bukhārī 6991]

The Prophet ﷺ said :... 'I swiftly came to you to tell you about the Night of Power. I forgot it in the time it took me to get to you, so look for it in the last ten nights (of Ramaḍān).'" [Adab ul-Mufrad 813 /Bukhārī 2017]



I'TIKĀF

(SPIRITUAL RETREAT)

Literal Meaning:

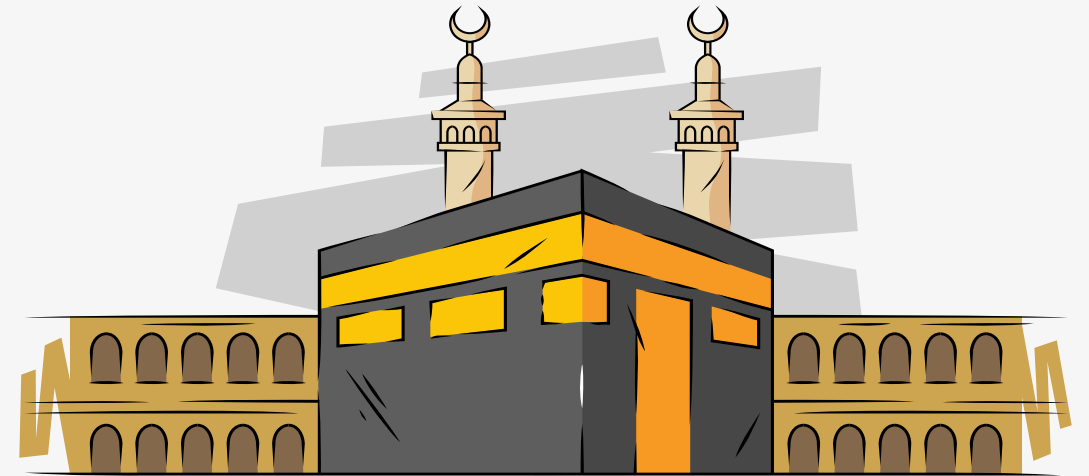
To cling to / or devote oneself to something

إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا هَذِهِ التَّمَاثِيلُ الَّتِي أَنْتُمْ لَهَا عَاكِفُونَ

When (Ibrāhīm) had said to his father and his people: “What are these statues to which you are devoted to [in worship]”? [21:52]

Shar’ī Meaning:

1. To remain in a specific masjid
2. With a specific intention



The Ruling:

It is considered highly recommended (Sunnah Mu'akkadah kifāyah according to Ḥanafi school)

Time & Place:

Can be performed at anytime, but ***MUST*** be in a masjid!

This is the rule for both males and females. (Women can do it in her muṣallā at home according to Ḥanafi School)

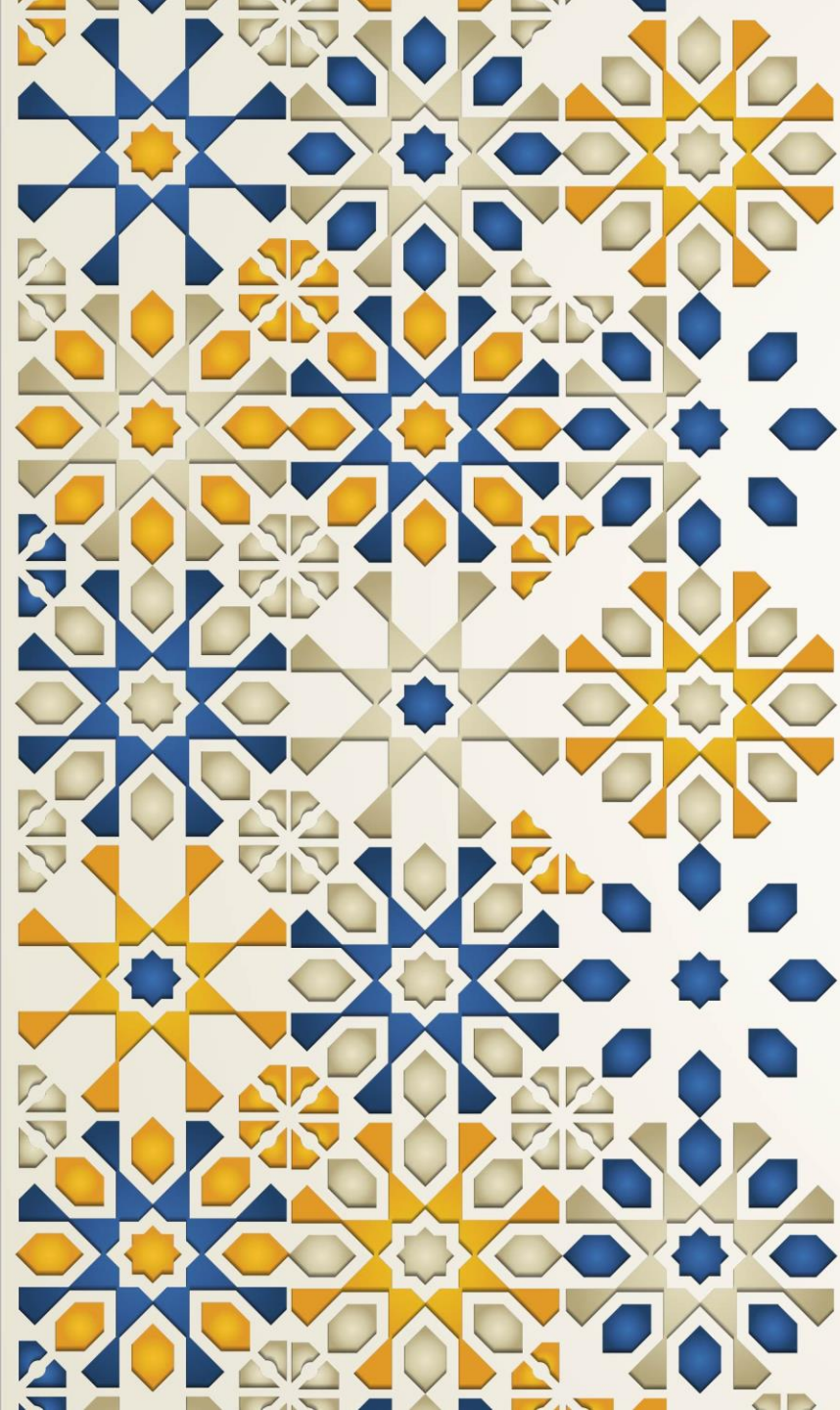
Pillars & Nullifiers of 'itikāf:

Pillars

Islām
Sanity
Ṭaharā
Intention
Masjid
Remaining inside the Masjid

Nullifiers

Apostasy
Loss of Consciousness
Haidh & Nifās
Intentionally leaving the Masjid
Sleeping with spouse



ZAKĀT UL-FITR

Where and how should it be given?

It is the unanimous opinion of Scholars that since it is a special (kind) of charity, it cannot be given to any charitable cause. Zakāt ul'Fitr must be treated like Zakāh and spent on causes which are appropriate for the Zakāh.

Abdullah Ibn 'Umar رضي الله عنه narrates, 'Prophet Muhammad صلى الله عليه وسلم enjoined the payment of one Sā' of dates or one Sā' of barley as Zakāt-ul-fitr on every Muslim slave or free, male or female, young or old, and he ordered that it be paid before the people went out to offer the 'Eid prayer.' [Al-Bukhari]

Shāfi'iyyah

its payment becomes obligatory upon sunset of the last day of Ramadan.

It becomes obligatory upon every Muslim to pay it if they have enough provisions for one day

Should be given as actual food

Can be given from the start of Ramaḍān

Hanafiyyah

its payment becomes obligatory upon the arrival of dawn of the day of 'Eid.

It becomes obligatory upon every Muslim to pay it when their wealth reaches the nisāb

There is no harm in giving out zakāt-ul-fitr in cash.

Can be given from the start of Ramaḍān



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والحمد لله رب العالمين



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