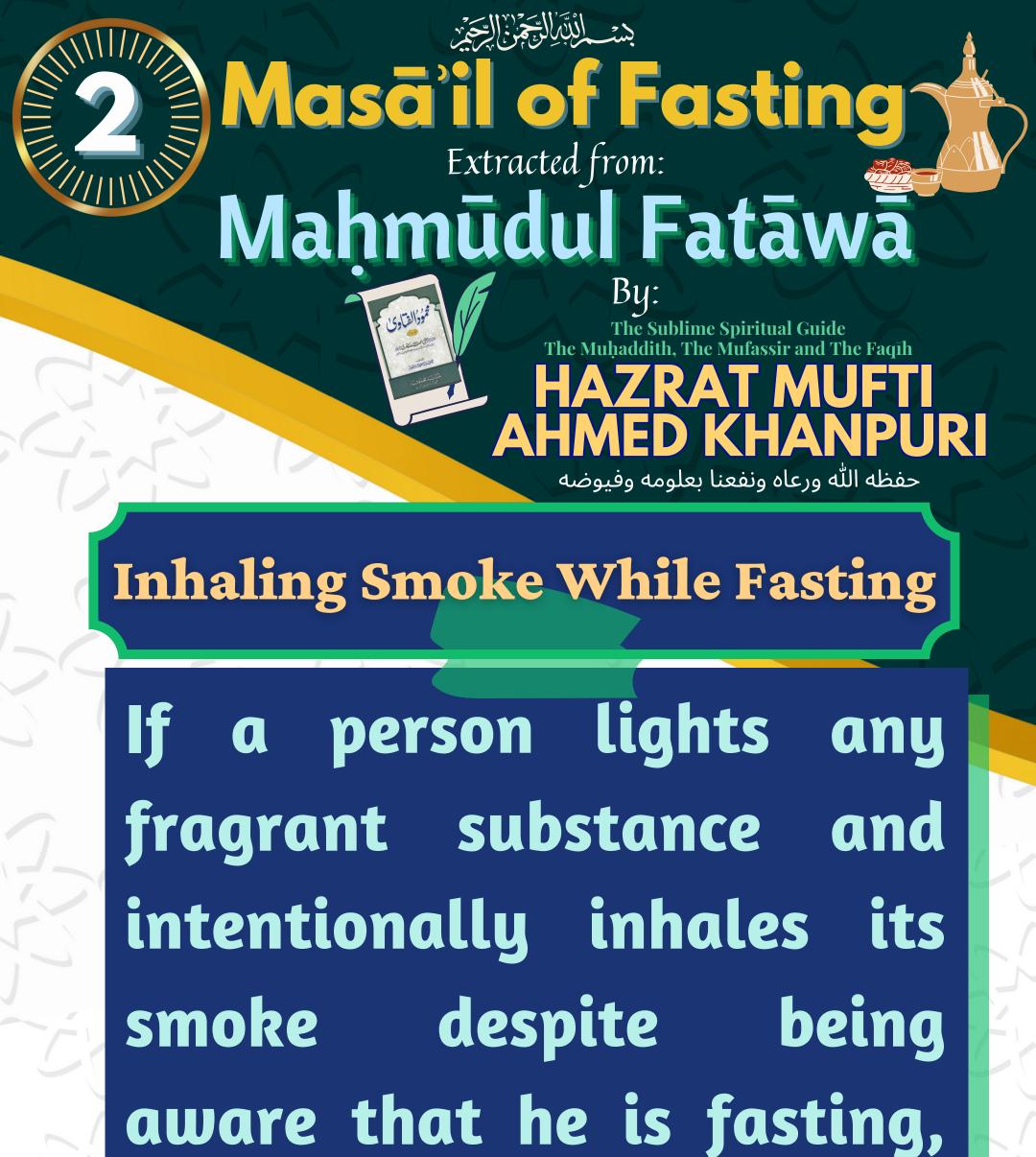


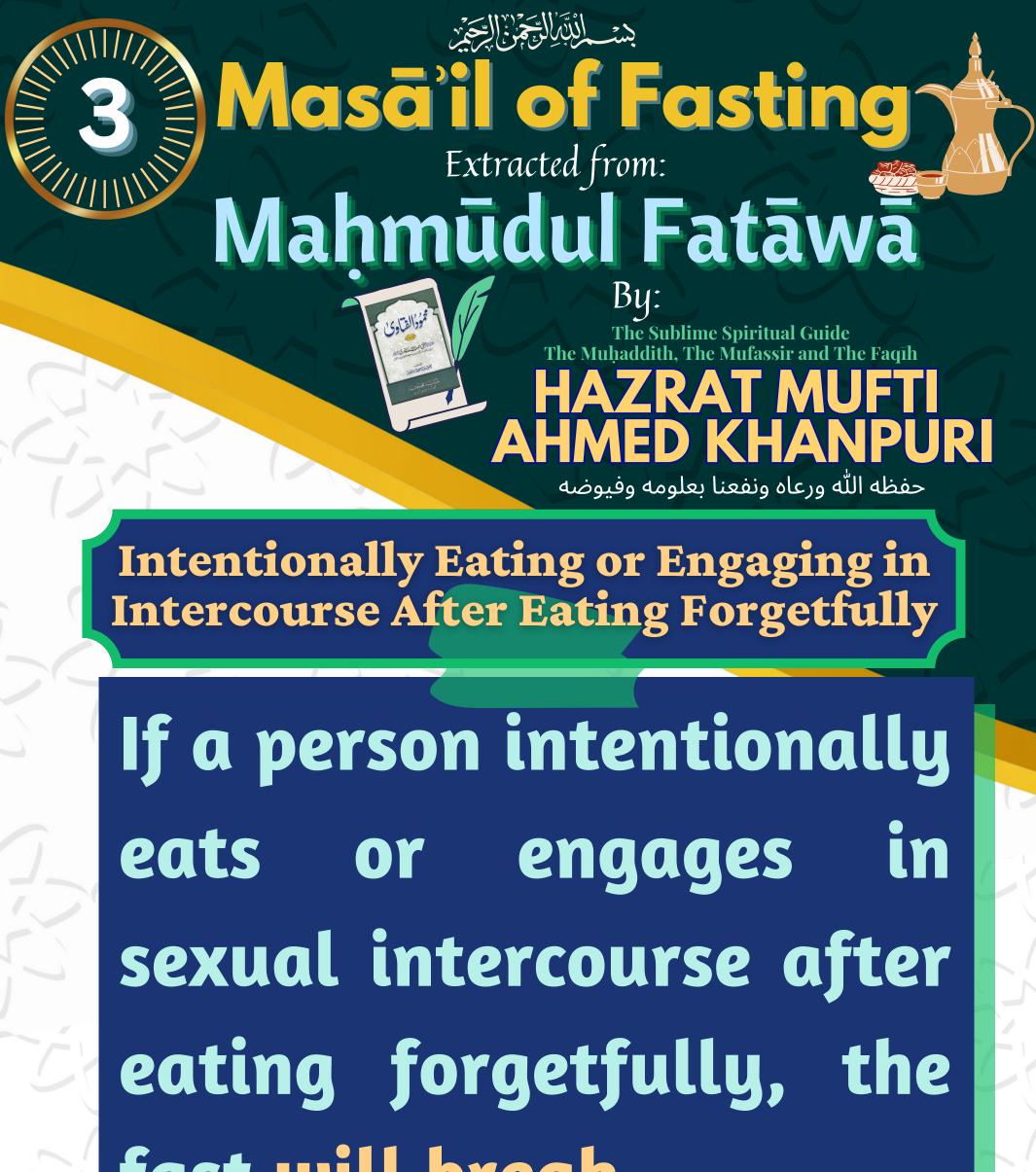
If a person's job is such, it is <u>necessary</u> for him to fast and take a break from work.





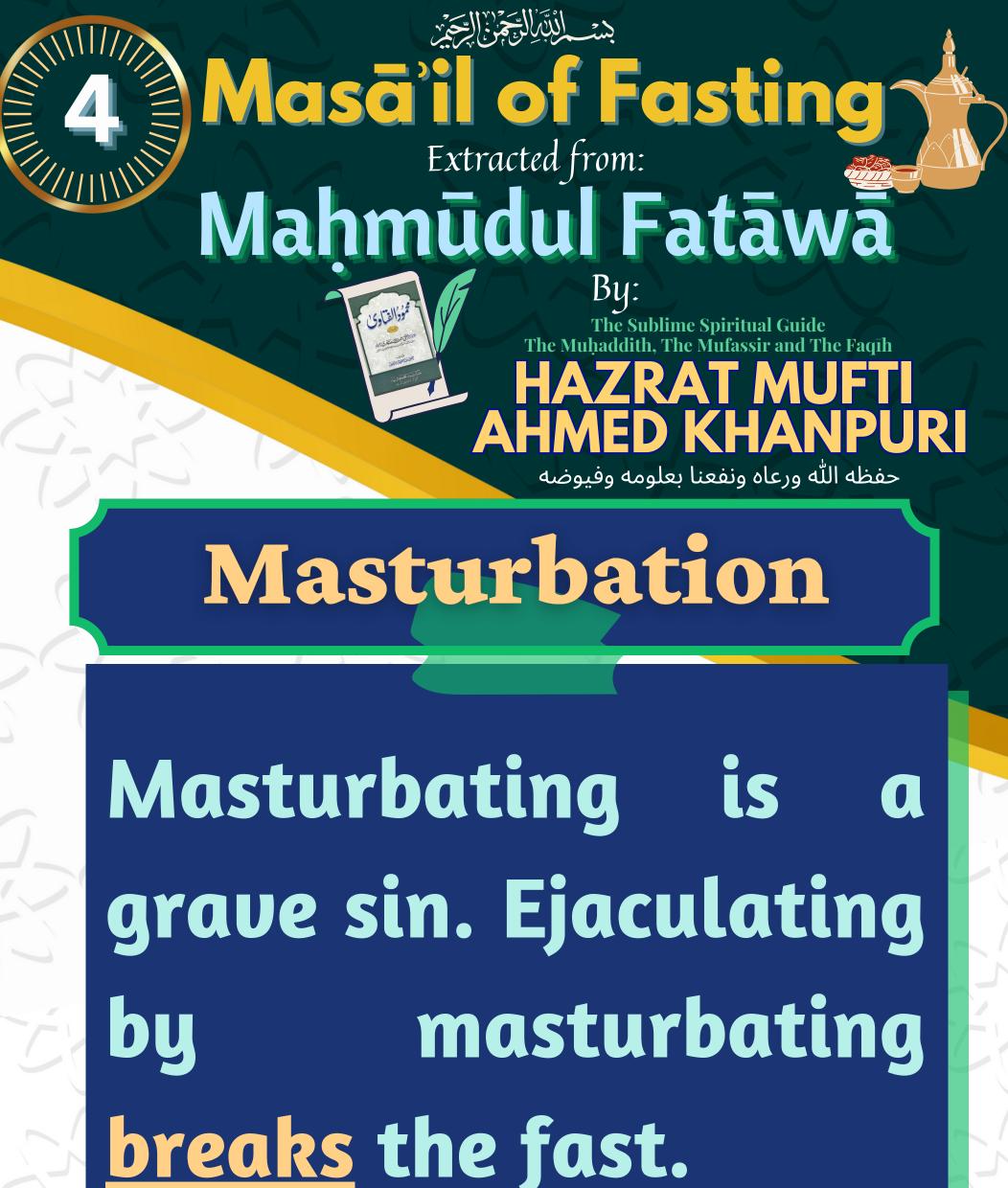
his fast <u>will break</u> in all cases regardless of if the smoke is from amber, incense or anything else.





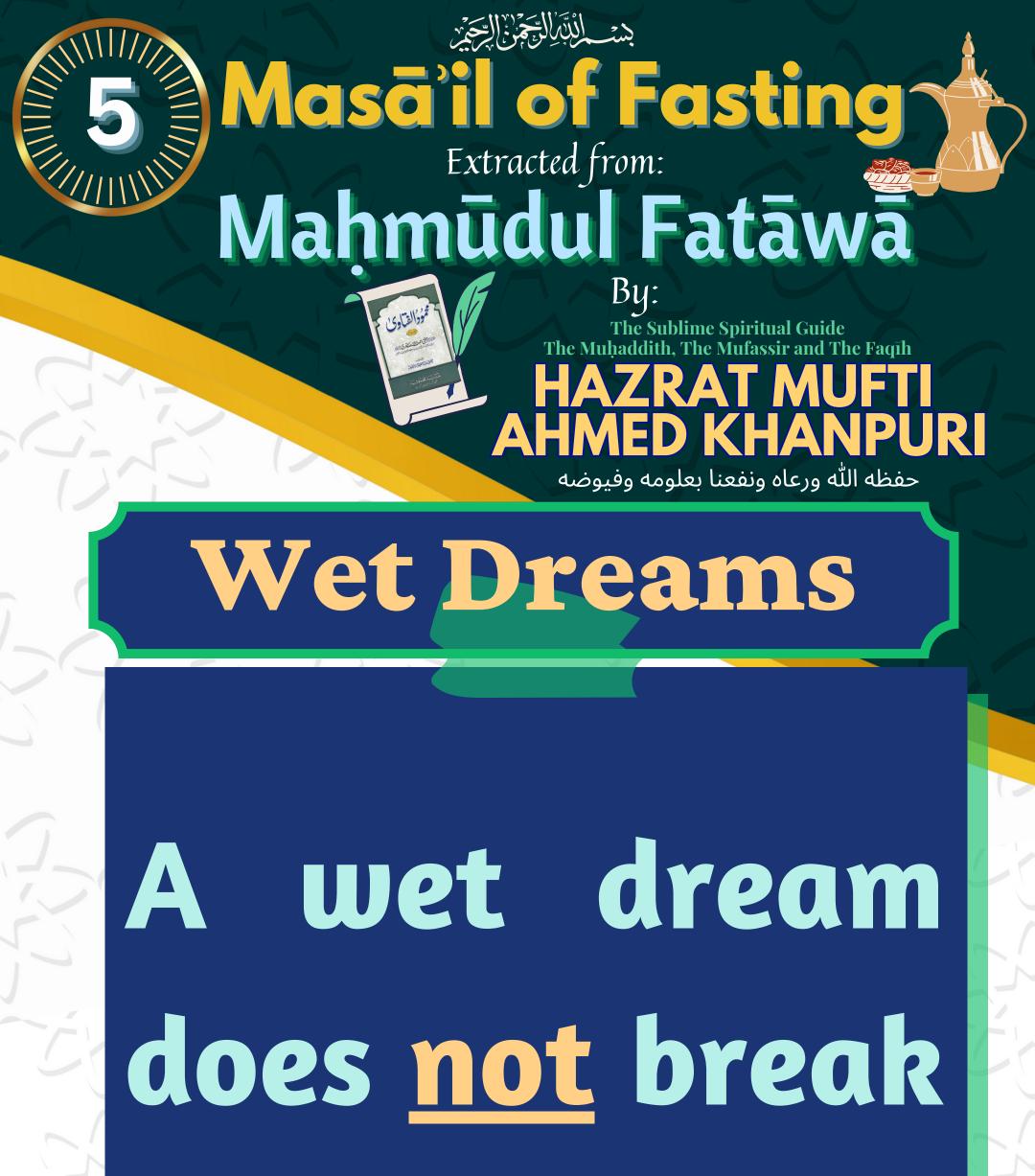
fast <u>will break</u>. Only qadā' will be wājib. Kaffārah will <u>not</u> be wājib.





Qadā' is wājib. Kaffārah is <u>not</u> wājib.





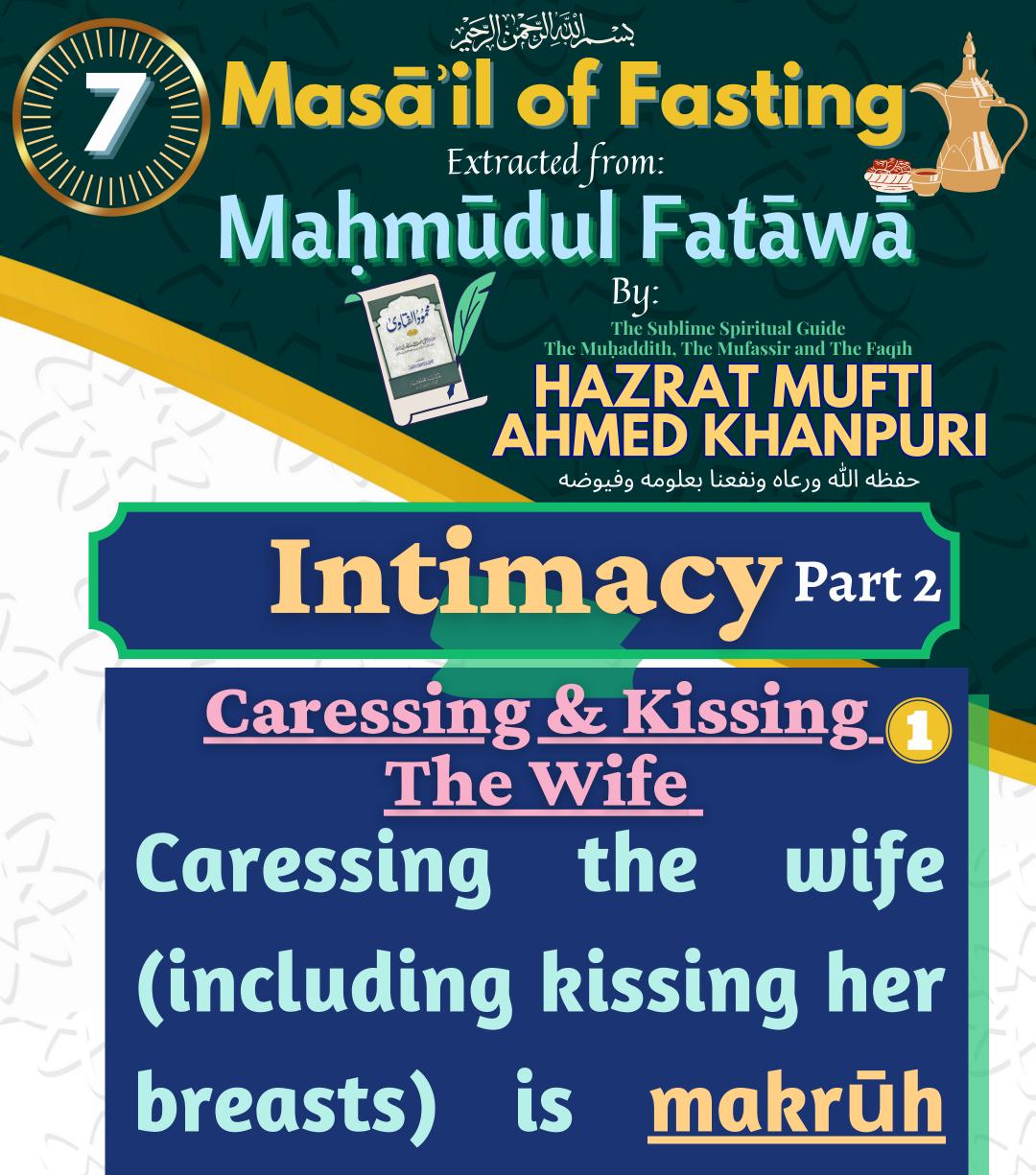
the fast.





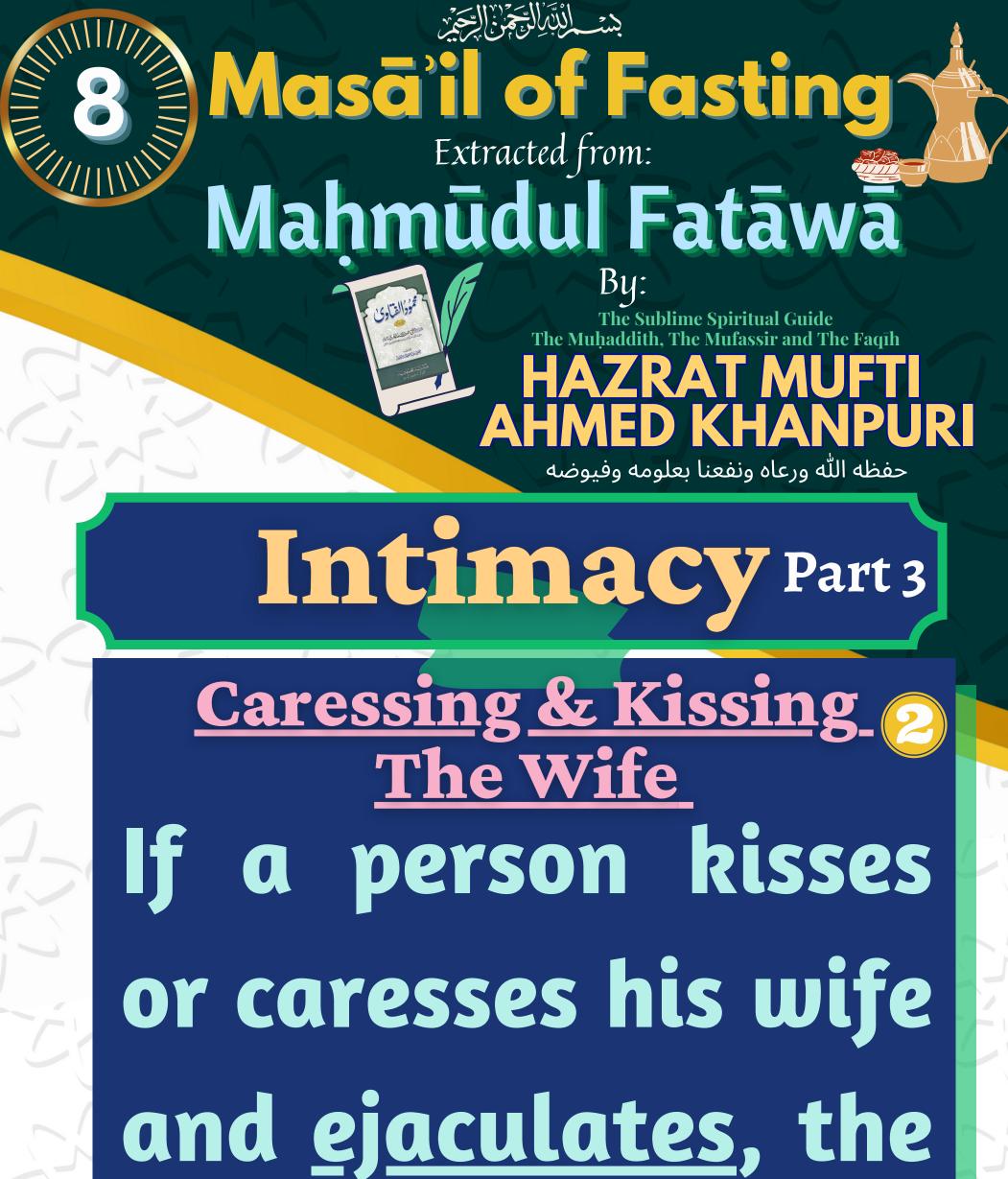
his fast <u>will break</u>. Only qadā' is wājib. Kaffārah is <u>not</u> wājib.





(reprehensible) when there is a fear of ejaculating.





fast <u>will break</u>. Only qaḍā' will be wājib. Kaffārah will <u>not</u> be wājib.





Masail of Fasting Extracted from: Mahmūdul Fatāwā By:

والقتادى

Intimacy Part 4

Sublime Spiritual Guide

حفظه الله ورعاه ونفعنا بعلومه وفيوضه

RA

<u>Caressing & Kissing</u> The Wife

If he does not ejaculate immediately, fluid however, a viscous is discharged after a while and he is unable to identify whether this substance is manī*, madhī*, wadī* or urine drops, the fast will <u>not</u> break. Ghusl will also not be wājib.

*manī: seminal fluid *madhī: preseminal fluid *wadī: thick white fluid discharged after urinating



د. د. الْآبَرالَّ مِنْ الْتِحَمْرِ الْمَ Masa'il of Fasting Extracted from: Mahmūdul Fatāwā RA حفظه الله ورعاه ونفعنا بعلومه وفيوضه Intimacy Part 5

Fondling The Husband's Private Part If the wife fondles the husband's private part whilst fasting and:

- **1.** He ejaculates immediately.
- 2. He ejaculates after a while.
- His fast <u>will break</u>.

Only qadā' will be wājib.

Kaffārah will <u>not</u> be wājib. Note: Engaging in this activity whilst fasting is a sin. Both the husband and wife should repent and seek forgiveness. ejaculate does **3.He** not immediately nor after a while. • His fast will <u>not</u> break.

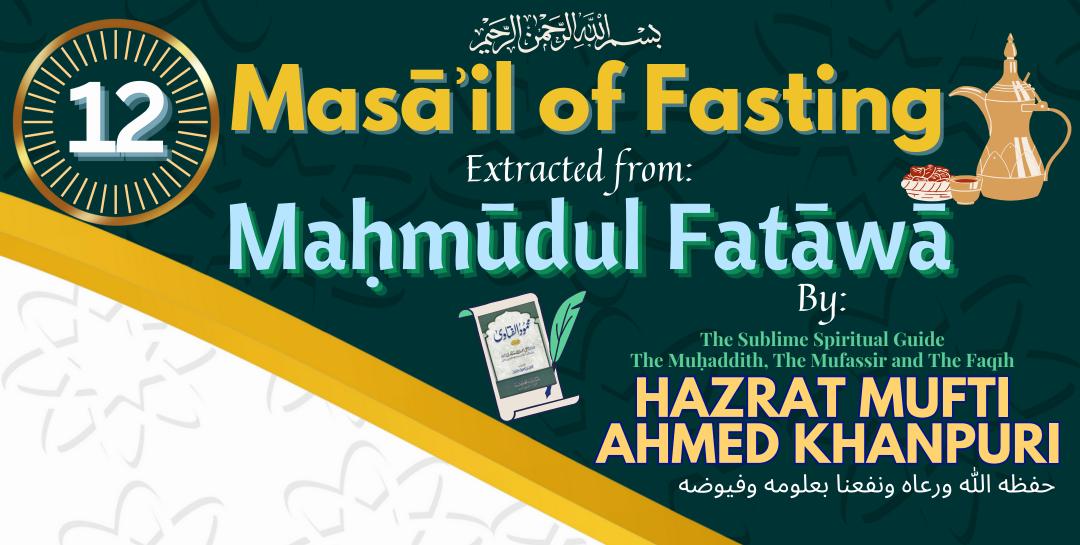




of whether madhī was discharged or not. [i.e., The discharge of madhī* does <u>not</u> break the fast.]

*madhī: preseminal fluid





Summary of Husband & Wife **Caressing & Kissing**

Fear of Ejaculating

Makrūh

Does Not Ejaculate Immediately nor Later

Fast Does Not Break

Ejaculates Immediately

Does Not Ejaculate But Madhī Discharged

Fast Breaks

Fast Does Not Break

Ejaculates After a While

Does Not Ejaculate Immediately. Later an unidentifiable fluid discharged [Either manī, madhī, wadī* or urine drops]

Fast Breaks

Fast Does Not Break

*manī: seminal fluid *madhī: preseminal fluid wadi: thick white fluid discharged after urinating



Compensation For A Fast That Was Not Observed

حفظه الله ورعاه ونفعنا بعلومه وفيوضه

A person who is afflicted with an illness due to which the Sharīʿah gives concession not to fast, is not sinful for not fasting during Ramaḍān.

Only qaḍā' is wājib for the fasts missed.

It is a major sin for a resident who is not afflicted with such an illness to not fast

during Ramaḍān. It is necessary for him to repent, cry and seek forgiveness for this sin. Even in this case, only qaḍā' of the missed fast is wājib. Kaffārah is not wājib. "Whoever does not fast a day in Ramaḍān without any concession which Allāh has granted, fasting for a lifetime will not atone for it." Note were to be not fast a day in Ramaḍān without any concession which Allāh has granted, fasting for a lifetime will not atone for it." Note were to be not fast a day in Ramaḍān without any concession which Allāh has granted, fasting for a lifetime will not atone for it."



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حفظه الله ورعاه ونفعنا بعلومه وفيوضه

Combining Qaḍā ' Fasts With The 6 Optional Fasts of Shawwāl

Some respectable fuqahā' have permitted it.

It is mentioned in 'Fathul Qadīr': "If one fasts on the Day of 'Arafah (an obligatory fast) like a qaḍā', or kaffārah fast or a [fast in fulfilment of a] vow, and coupled with this, one also intends the (nafl) fast of the Day of 'Arafah, some scholars have issued the fatwā of the validity (of the obligatory fast) and acquisition [of rewards] of the nafl fast." However, caution lies in only intending the qadā' fast.



الله التحرز التحمير Masa'il of Fasting Extracted from: Mahmūdul Fatāwā By: P

Iftar Dinner At The Masjid

حفظه الله ورعاه ونفعنا بعلومه وفيوضه

Providing an iftār dinner for those fasting during Ramadān is very virtuous. There is nothing wrong in bringing food for iftar from home to the courtyard of the Masjid with the objective that travellers, the poor and needy who do not have the means to prepare their own iftār can also partake of it and coupled with this, the rewards of providing iftār can also be reaped.. However, it is not appropriate (for a resident who is not in i'tikāf) to partake of the iftār within the boundaries the Shar'ī masjid where salāh with jamā'ah of (congregation) is performed. One may partake of the iftār dinner beyond the boundaries of the Shar'ī masjid. Additionally, it is important to ensure that there is no chaos. It should also not be considered necessary upon everyone to bring a dish to the extent that those who do not bring a dish are ridiculed or regarded as inferior. If such is the case, this practice should be banned.

