

Q.1: What is meant by intention of fast?

A. As it has been explained in the chapter of prayer that "Niyat" means to have firm intention of offering prayer in the heart. Expression of words by the tongue is not essential but desirable to harmonise the intention of the tongue with the heart. So is the case with the intention (Niyat) of fasts.

Q.2: What is the wording of Niyat?

A. If one makes "Niyat" (intention) of fast during the night he should say: "Nawaietu Un Asooma Ghadan Lillaahi Ta'aalaa Min Faradi Ramadaan Haazaa" (I intended for the sake of Allah that I will observe obligatory fast of this Ramadaan tomorrow) and common wording of intention which is in vogue is: "Wa Bisaumay Ghadin Nawaietu Insha Allaahu Ta'aalaa". In case of making intention during the day, one should say: "Nawaietu Un Asooma Haazal-yauma Lillaahi Ta'aalaa Min Faradi Ramadaan Haazaa" (I intended for the sake of Allah that I will observe obligatory fast of Ramadaan today). Adding "Insha Allaahu Ta'aalaa" to the wording of Niyat is desirable act provided that it is done with the intention of seeking Allah's help and grace. Niyat must be firm. If wavering, fast will not be deemed to have been observed.

Q.3: What time should Niyat be made?

A. The time for Niyat of obligatory fasts of Ramadaan, "Nazar Mo'aie-yan" and "Nafil" fasts begins at the sunset and lasts till the sun reaches meridian Shar'ee i.e. one should form Niyat (intention) of fast at least 39 minutes and at most 48 minutes before "Zawaal" (decline of the sun). The intention of these three kinds of fasts can also be made in the day but it is commendable to do so during the night.

Q.4: Will Niyat remain intact if one eats or drinks after making intention?

A. If one made intention of fast in the night and ate or drank something after it in the night his intention would not be vitiated but would remain valid. So there is no need to renew the intention.

Q. 5: Will fast remain valid or not if one intends to break it before time?

A. Fast is not vitiated by mere intention of breaking it before time unless a vitiating act is committed like that of prayer which is not vitiated if the worshipper intended to speak but did not and in case one made intention of observing fast in the night but later withdrew and formed firm Niyat of not observing fast, in such situation his earlier intention got vitiated. If he fasted whole the day in this condition without renewing Niyat, his fast would not be deemed to have been observed.

Q.6: Is "Sa-hari" counted in Niyat or not?

A. Taking "Sa-hari" (pre-dawn meal for fast) is also counted in Niyat irrespective of Ramadaan fast or other fasts. But if one intends not to fast while taking "Sa-hari" then this "Sa-hari" is no intention for fast.

Q.7: Is it necessary or not to name the kind of fast in Niyat?

A. It is not necessary for these three kinds of fasts i.e. obligatory fasts of Ramadaan, Nafil (regardless of Sunnat or Mustahab) and "Nazar Mo'aie-yan" to specify them in Niyat. Mere intention of fasting even the intention of Nafil fasts will serve the purpose. If somebody, excepting the sick and traveller, makes intention of any Waajib fast in Ramadaan even then it will be fast of Ramadaan not Waajib one. But the fast of the sick and traveller will be counted in whichever fast he intends to observe not of Ramadaan. And if one forms Niyat of only fast in Ramadaan even then it will be of Ramadaan.

Q.8: What time should Niyat of missed,omitted fasts of Ramadaan be made?

A. Niyat of fasts (other than obligatory fasts of Ramadaan, "Nazar Mo'aie-yan" and Nafil fasts) such as Qada, Qaza (missed, omitted) fast(s) of Ramadaan, "Nazar Ghair Mo'aie-yan" and Qada of Nafil fast (i.e. Qada of a Nafil fast which was observed but broken before time), Qada of Nazar Mo'aie-yan and Qada of the fast of atonement etc. should necessarily be made either in the night or just at dawn. One should also specify in Niyat as to which fast he intends to observe. In case, Niyat of such fasts is made in day, the fast will become Nafil but it should be completed not broken before time otherwise Qada will become due.

Q.9: How should one make Niyat for fast of 30th if Moon is not sighted on 29th Sha'baan?

A. If Moon is not sighted on the night of 30th Sha'baan (night followed by 29th day of Sha'baan) due to sky's being overcast, fast can be observed on 30th Sha'baan (which is called "Yaumul Shak" [the day of doubt]) with the Niyat of mere Nafil fast. Observing any other fast on this day than Nafil is Makrooh. If the sighting of moon is proved later this fast will become the fast of Ramadaan for the resident but for traveller, it will be counted in whichever fast he intended to observe. In case, one observed fast with the intention of Nafil but he occasionally thought that it might be the first day of Ramadaan, it would not spoil his fast.