

Q 1: Which fasts are "Waajib" fasts?

A. The fasts of "Nazar" i.e. "Shar'ee Mannat" (lawful vow) which one vows to observe irrespective of determining the time of observance are "Waajib" (essential) to be observed by the one who makes "Mannat". There are two kinds of these fasts: (1). "Waajib Mo'aieyan" like the fasts of "Nazar-e-Mo'aieyan" (fixed) and (2). "Waajib Ghair Mo'aieyan" i.e. the fasts of "Nazar-e-Mutlaq" (unfixed). There are also other fasts whose observance is Waajib. An account of this to follow.

Q 2: How many conditions for "Nazar Shar'ee" are there?

A. There are some conditions for "Nazar" or "Shar'ee Mannat" whose fulfillment is Waajib if one makes: 1. "Mannat" should be made about such thing that comes under Waajib acts. Hence Mannat about inquiring after a sick man or going to a mosque or accompanying a funeral procession will not be valid. 2. The worship which is to be observed in regard to Mannat should not be a means to some other worship. So Mannat about performing ablution and bath will not be correct. 3. Mannat should not be made about such thing which is already Waajib or will be Waajib later upon one (under Shari'ah) like offering "Zuhr" prayer of today or any other obligatory prayer. 4. The thing about which Mannat is made should not be a sin in itself. But if it carries a sin because of some other reason then Mannat will be valid. For example, observance of fast on Eid day is forbidden but if one makes Mannat for it, his Mannat will be correct. The injunction to this effect is that fast should not be observed on this day but on any other day, for, this Mannat is flexible due to falling on Eid day. Fast itself is a lawful thing, though. 5. Mannat should not be made about such thing that is impossible to attain to, for instance, to vow that I will fast "yesterday". This Mannat is not valid.

Q 3: Which fast is called "Mannat" fast and how many kinds of it are there?

A. To intend observance of fast on fulfillment of one's need is called "Mannat" fast that is also termed as "Nazar" fast. There are two kinds of it: 1. Linking the observance of fast with the condition of fulfillment of need. For example, one says that if his such and such need is fulfilled or a sick man says if he recovers, he will fast. In such cases, if the aspirant had his desire fulfilled, observance of as many fasts as he had intended to would be Waajib. But in case one links the observance of fast with such a work which he does not want to do, for instance, he says if I go to your house so many fasts will be due to me. It means he does not intend to go to. If he goes to, fasts will become due. In this case, it is optional for one to either fast or pay Kaffarah on violating his oath. Injunctions concerning "Qasam" (oath) are applicable to some cases of Mannat. These forms of Nazar are called "Nazr Mo'allaq". 2. The second kind of "Nazar" is "Nazar Ghair Mo'allaq" i.e. not to link Mannat with any condition. If one makes Mannat about offering prayer or observance of fast or performance of Hajj or 'Umrah, in this case he will have to fulfill his Mannat.

Q 4: One wanted to say something else but uttered the word of "Mannat" involuntarily. Will the injunction of Mannat apply to this case or not?

A. It is not essential for Mannat that the intention of one should conform to his words. If one wanted to say something else but uttered the word of Mannat involuntarily, in such case Mannat would stand correct and have to be fulfilled. Or one wanted to say "I will observe a fast for the sake of Allah" but spoke "one month's fasts" involuntarily then he would have to fast for a month as the injunctions of Mannat apply to words not to intention.

Q 5: What about "Mannat" of "Aieyaam-e-Manheey"?

A. If one makes Mannat to observe fast(s) on "Aieyaam-e-Manheey" (the days on which fasting is forbidden) i.e. Eidul Fitr, Eidul Adha (Azha) and 11th, 12th and 13th of Zilhijj, his Mannat will be correct. But it is sinful to fast on these days for showing disregard for the Divine boon as the said days are the days of Divine hospitality to the believers. The fasts of Mannat should not be observed on these days but on other days as Qada. If he fasts on these days his Mannat will be fulfilled but he will incur sin.

Q 6: How many fasts should one observe if he makes Mannat of full month's fasts?

A. If one has not determined any particular month for fasts then he should observe full thirty fasts even though the month in which he fasts is of 29 days and in case he has determined a month for the purpose like Rajab or Sha'baan then he should fast for the full month uninterruptedly irrespective of whether the month is of 29 days or of 30.

Q 7: What injunction is there to the effect that one makes Mannat of fasting for a month but any fast of them is omitted, dropped unintentionally?

A. If any of full month's fasts is omitted that one can be observed later. There is no need to fast afresh for a month.

Q.8: What injunction is there to the effect that one makes Mannat of fasting for a month uninterruptedly but omits any fast of them?

A. The one who makes Mannat to fast for a month uninterruptedly can not omit any fast of them. If does, he will have to fast afresh for a month to fulfill his Mannat.

Q.9: What injunction is there for a woman who makes Mannat to fast for a month?

A. If a woman makes Mannat to observe fasts of full one month she should observe thirty fasts during the time she is free from menstruation. If she does not and has menstruation during the observance of fasts, in such case she shall have to fast afresh for 30 days after the natural period is over. And in case it is normal with her to have menstruation before the completion of month (i.e. she can not remain purified for full 30 days) then she should observe remaining fasts uninterruptedly immediately after the natural period is over to complete the total of 30 fasts.

Q10: Should one who makes Mannat of uninterrupted fasting for a month, drop fast(s) if "Aieyaam-e-Manheey" fall during the course of observing these fasts?

A. One should not fast on "Aieyaam-e-Manheey" (the days on which fasting is forbidden) even though he has made Mannat of uninterrupted fasting for a month if fall during the course of these fasts. But should observe Qada of them uninterruptedly beginning the very next day (of Aieyaam-e-Manheey). If he omits any fast now then he will have to observe fasts afresh for a month.

Q11: How many fasts should one observe who makes Mannat about fasting during the current month?

A. One who makes Mannat about fasting during the current month is not required to fast for a month but he should fast on the remaining days of the current month. If it is the month of Ramadaan then his Mannat will not be correct as the fasts of Ramadaan are themselves "Fard".

Q12: When does it become compulsory to honour one's Shar'ee Mannat?

A. Mannat is of two kinds i.e. "Mo'allaq" and "Ghair Mo'allaq". One can not honour his "Nazar Mo'allaq" unless it is fulfilled. If he fasted for Mannat first and then it is fulfilled. These fasts will not substitute for the fasts he has to observe after his Mannat's (Nazar's) fulfillment. He will have to fast again. And in case of "Ghair Mo'allaq" it is not required that fasts should be observed or prayer offered (as the case may be) after Mannat's fulfillment even though one has determined time or place for the purpose. Honouring Mannat before its fulfillment or before time will also serve the purpose.

Q13: When should one who makes Mannat of one or two fasts, observe fasts?

A. The one who makes Mannat to observe one or two or three fasts can observe these fasts on whatever days he want to except for "Aieyaam-e-Manheey". But in case, he makes Mannat to observe fasts consecutively then he will have to do so otherwise it is optional for him to observe fasts one after another or on alternate days or intermittantly.

Q14: Can one who made Mannat of fasts on different occasions, observe fasts consecutively or not?

A. It is permissible for one to observe fasts consecutively who made Mannat of fasts on different occasions, for instance, he vowed to fast for ten days or vowed on different occasions to observe fasts.

Q15: What injunction is there to the effect that a sick man dies before observing fasts of his Mannat?

A. If a sick man made Mannat to fast for a month but died before recovery then no fast is due to him. But in case, he recovered only for a day and then died without fasting on that day then he must make a will for the payment of "Fidyah" of full month's fasts before death and if he fasted on the day and then died even then he should make a will for Fidyah of the remaining fasts.

Q16: What injunction is there to the effect that a healthy man dies without observing fasts of his Mannat?

A. If a healthy man made Mannat to fast for a month but died before the passage of the month then a month's fasts would become due. He is required to make a will for the payment of Fidyah of the remaining fasts before death.

Q17: When will fast become due if one makes Mannat to fast for the sake of Allah on the day when such-and-such person will come to him?

A. If the person in question comes (to the one who made Mannat) before meridian Shar'ee or after lunch time or the Mannat making-person is a lady who has menstruation on the day, in such case no fast is due as the Mannat-making person did not find that day for the fast.

Q18: What injunction is there if one makes Mannat to always fast on a particular day?

A. If one uttered thus: I will always fast for the sake of Allah on the day when such-and-such person will come. In such case, if the person in question comes after lunch time then the fast of that day will not be due but he is required to fast regularly every week. For example, the requisite person came on Monday then fasting on every Monday will become due.

Q19: What should one do if two Mannats fall on the same day?

A. If one makes Mannat to fast always on the day when such-and-such person will come and in other Mannat he vows to fast always on the day when such-and-such sick man will recover and by chance both the Mannats are fulfilled on the same day i.e. the person in question came to and the sick man recovered, in such situation he is required to fast regularly on that particular day every week. Thus both the Mannats will be honoured.

Q20: Will fast be due or not if one intends to fast while making Mannat but does not utter the word of fasting?

A. If one makes Mannat intending to fast but does not utter the word of fasting then he should observe as many fast as he intended to and in case he intended to fast but did not determine the number of fasts then he should observe three fasts.

Q21: Which fasts other than "Nazar" fasts are Waajib?

A. 1. If one begins to observe a "Nafil" fast intentionally then it is incumbent (Waajib) upon him to complete it. 2. If a Nafil fast is broken before time due to some inevitable situation like a woman has menstruation during fasting even then observance of its Qada is Waajib (essential). 3. If one intends to observe "Etikaaf" (retirement to mosque for a certain time) then he must fast for it. 4. Breaking a Nafil fast before time will make "Qada" of it Waajib. 5. If one makes Mannat to fast on Aieyaam-e-Manheey i.e. Eidul Fitr, Eidul Adha (Azha) and 11th, 12th and 13th of Zilhijj then it is Waajib to honour it but he should observe Qada of these fasts on some other days.

Q22: What injunction is there to the effect that one fasts on prohibited days without a Mannat?

A. If one observes a Nafil fast on Aieyaam-e-Manheey (the days on which fasting is forbidden), he should break it before time thereby to save oneself from being ingrate to the Divine hospitality (to the believers). In the given situation no Qada thereof will be due.