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Fasting

Bismillah ir rehman ir raheem

Definition of Fasting

Fasting is called **SAUM** in Arabic.

In dictionary it means: to refrain or abstain from something.

Terminological Meaning

To avoid eating, drinking and few other things.

How long?

From the Morning prayers till the Maghrib prayers.

But why?

To fulfill Almighty Allah's orders.

Qs # 1: Why is it called *ROZA*?

ANS: Because this act of worship is to be performed in daytime and not at night and day is called *roz* in Persian therefore it is called *roza*.

Types Of Fasting

Obligatory/*Wajib* fast (e.g.: fasting in the month of Ramadhan)

Recommended/*Mustahib* fast (e.g.: fasting in the month of *Rajab* or *Shaban*)

Undesirable/*Makrooh* fast (e.g. : to fast on the day of *Aashur*)

Prohibited/*Haram* fast (e.g. :to fast on *Ramadhan Eid* and *Eid*-e-*Qurban*)

ATTENTION:

If it is known that fasting is **harmful** then the obligatory fasting will also become prohibited.

Example of harmfulness:

If one knows that he will die if he fasts

OR

The illness will prolong

Qs # 2 : How would one know this?

ANS: Through personal satisfaction

OR

In the light of past experiences

OR

As stated by a credible **doctor**

OR

By any other valid logical reason

Case : Doctor says that:

Fasting is harmful. I am satisfied that there is no such problem.

Or

Keep fast. There is no problem at all. While I am satisfied that fasting is harmful for me.

QS # 3: In both cases, whose opinion will be considered effective? Mine or doctor's?

ANS: Your opinion. You will **follow your own satisfaction**.

Examples Of Obligatory Fasts

Fasting in the month of Ramadhan

Delayed/Qadha fasts

Penalty Fasting/Kaffara

Mother and Father's qadha fasts on the eldest son

Fasts becoming obligatory because of oblations/*nadhr* etc.

Third day fast for the one who is observing *l'tekaf*.

Fast to be observed in place of Sacrifice of Hajj-e-Tamattau

(For details, check *Manasik-e-Hajj*)

Intention For Fasting

Q # 1 : Is the intention for fasting compulsory?

ANS: Yes. Fasting is a worshipping act (*ibadat*) and worship can not be done without intention.

Q # 2 : Is intention anything like saying some words?

ANS: No. It is just to intend in heart.

Q # 3 : What should this intend be?

ANS: I *From Morning till Maghrib prayers

*Am fasting *Qurbat-an-ilAllah

QS # 4 : Qurbat-an-ilAllah means?

ANS: To fulfill the **order of Almighty Allah**. As a result of which Allah's nearness is definitely achieved.

QS # 5: What is **meant** by the **morning prayers**? 15 minutes after the commencement of time of Fajar Prayers, Summons to Prayers from my neighborhood mosque is called. Will my fast begin with that summon?

ANS : No. By morning prayers the **very first time** of Fajr Prayer is meant.

NOTE: To **ascertain** this, it is necessary that:

Stop eating, drinking etc. a **few minutes before** this time

Avoid these things few minutes even after Maghrib.

Attention: During the month of Ramadhan, if one **changes his Intention** or purposely intend to do any such work that breaks the fast, then the fast will be considered void **even if he does not commit that**

act.

QS # 6: The kept fast is which one? Is it necessary to decide? Means can the fast be kept without deciding and afterwards by choice it is determined as the *qadha* or the expiated fast?

ANS: No rather it is **necessary to decide** if the fasting is being observed as *qadha* or expiated or for any other purpose.

Attention: It is naturally decided in the month of Ramadhan that the kept fast is of the month of Ramadhan because in this month no other fast can be observed.

QS # 7: I forget that tomorrow is either 15th or 16th of Ramadhan. Does this affect fast too?

ANS: No. This does not affect fast.

QS # 8: I have not yet decided for tomorrow's fast. Till what time can I intend?

ANS: It has to be checked that the **fast is of what type**. Whether it's obligatory or recommended? If it is obligatory then what type of obligatory fast it is? This is being explained in the following but **please note** that:

In few cases you will see that even after the morning summons, it is permitted to intend. This is **only** allowed in such case when from morning summons till that time **no such act is committed that breaks** a fast.

Example: Intention for **recommended fast** can be made even a **minute before** the time of Maghrib but one who had his **lunch** can not keep this fast.

Important question # 1:

The day of **29th Shaban has ended**. It is not known whether the moon has been sighted or not? What shall I do?

ANSWER: * If the moon is sighted then tomorrow will be the first day of Ramadhan. It is obligatory to fast.

- * If the moon is not sighted then tomorrow will be the 30th of Shaban. It is not obligatory to fast.
- * If there is doubt whether the moon has been sighted or not even then it is not obligatory to fast.

QS # 2 : In state of doubt, fasting was not observed. Later it was known that the moon did appear. Then?

ANS: You did not commit any sin but you have to later observe a *qadha* for this fast.

QS # 3: I want to observe fast on this **day of doubt**. With what intention shall I fast? Can I intend that **if** it is the month of Ramadhan than the fast shall be considered of it **otherwise** for the month of Shaban?

ANS: Do not intend like this. Instead **if** any *qadha* fast is due on you then make intention for that **otherwise** observe fast with the intention for a recommended fast.

Benefit:

In this case the benefit will be that later on if it is established that the moon was sighted then that fast would **automatically** be assumed as the first fast for the month of Ramadhan.

QS # 4 : I kept fast with the intention for *Qadha* or Recommended Fast but **during daytime I came to know** that the moon was sighted and today is the first of the month of Ramadhan. What shall I do?

ANS: Just change your intention to the fast for the month of Ramadhan. That is enough.

Fast Abolishers

(Things which make a Fast void)

Eating and Drinking

Letting Thick **Dust** Reach Throat

Ascribing false things to Almighty Allah, Prophets (A.S.) or to the Infallibles (A.S.)

Immersing complete head in water

To **vomit** intentionally

Masturbation (*Istimna*)

Sexual **Intercourse** (establishing sexual relations)

Remaining in condition of Janabat (ceremonial uncleanliness) till the Call for Fajr prayers

For a women, after the end of **menstruation**(*Haidh* or *Nifas*), **non**– performance of **bath** (*Ghusl*) before the Call for *Fajr* prayers

Enema with liquids

Fast abolishers - few details

Eating/drinking:

means to take down from throat

Throat: from where the sound of Arabic alphabet $\dot{\tau}$ (KHA) comes out

Attention: Only tasting something by keeping it on tongue does not abolish a fast.

Different cases

Something was remained **in between teeth**, swallowed it Fast is void.

intentionally.

2 Forgot and ate or drank something.

3 Intentionally swallowed saliva.

Saw some delicious food, **mouth got watered** and drank it

tintentionally.

Fast is valid.

Fast is valid.

Fast is valid.

Fast is valid. Fast is valid.

(Ayatullah **Seestani**)

Fast is void as per obligatory

precaution.

(Ayatullah Khoi, Imam

Khomeini, Ayatullah Khamenei)

⁵ Intentionally swallowed **phlegm before** coming upto mouth Intentionally swallowed **phlegm after** coming into mouth

QS # 1: I will get weak if I do not eat and drink. Can I avoid fasting?

ANS: No

QS # 2 : Weakness will seriously increase. **Un-bearable weakness**?

ANS: Then leave the fast and observe Qadha later on.

Use of injection:

As a **medicine** in illness.

Permitted

To **anaesthetize** any organ of body

Permitted

To control lack of **nutrition** or end the feeling of hunger Not permitted

Usage of drip:

Either for medicine

Or

To control lack of nutrition

Bleeding gums:

QS # 3 : Gums started bleeding but was not attentive and swallowed. Fast is valid or not?

ANS: If attention was not there and swallowed **unintentionally** then the fast is not affected.

QS # 4 : The blood that came out from gums **ended after mixing up with saliva**. Can it be swallowed?

ANS: Yes. Swallowing that does not invalidate the fast.

He is eating forgetfully!

QS # 5 : While fasting, a person eats something **forgetfully**. Is it necessary for me to stop him?

ANS: No

To gargle:

Is permitted but if the water goes down the throat then the fast will become void.

Tooth treatment:

QS # 6: Can a **dentist** do filling of teeth and other related works in the month of Ramadhan?

ANS: Yes

QS # 7 : And there is no problem for the **patient** as well?

ANS: If the patient is **satisfied** that the blood, water or any other thing will not go down the throat then he can take the treatment during the fast **otherwise** not.

Use of toothpaste:

No problem. Only the toothpaste cannot be swallowed.

Use of tooth picks or dental floss:

Permitted but with a condition that nothing is swallowed means anything must not go down the throat

Use of eye drops and nasal drops:

The standard is the same here as well. If the medicine is not reaching down the throat then the use is permitted.

Use of perfumes and itr (fragrance):

The use of perfumes and *itr* does not affect the fast rather it is **recommended** for the person who is fasting.

Use of shampoo and soap:

Permitted.

Oiling hairs or applying any cream:

Allowed.
Use of lipstick:
This should also not go down the throat otherwise permitted.
Blood donation:
Permitted but If it causes weakness then it is not advisable. Not prohibited in either case.
To gurgle:
While gurgling if water goes down the throat unintentionally, fast is void except that:
Forgot about fasting.
Gurgling for ablution (Wudhu) of obligatory prayers.
Letting thick dust reach throat:
Allowing thick dust to reach throat makes fast void.
Source of dust is not relevant. Originally it may or may not be permissible to eat.
Like flour which is permissible to eat.
Or like sand which is forbidden to consume.
QS # 1: There is dust but not thick . Allowing this to reach throat will also invalidate the fast?
ANS : No (Imam Khomeini , Ayatullah Seestani , Ayatullah Khamenei)
Void as an obligatory precaution.
(Ayatullah Khoi)
Attention: In the following conditions the fast does not become void:
Dust does not reach the throat (only enters the mouth).
Was not carried intentionally.

QS # 2 : I work in a flour mill and the thick dust of flour reaches the throat. Can I do this work when I

Forgot that was fasting

Has **doubt** whether it reached the throat or not.

am in state of fasting?

ANS: Use **mask** or other similar thing while you work so that the clouds of dust do not reach the throat otherwise the fast will become void.

Use of cigarette etc.:

Cigarette, cigar, huqqa, shisha and pipe are generally used in such a manner; that invalidates the fast.

Use of inhaler:

QS # 3: I am an asthma patient. Use of inhaler is compulsion. Does it invalidate fast?

ANS: * No. In this case, the fast will remain valid.

(Ayatullah **Khoi**, Imam **Khomeini**, Ayatullah **Seestani**)

* If the fast can be kept after the month of Ramadhan without inhaler or spray, then as an obligatory precaution *Qadha* shall be kept.

(Ayatullah **Khamenei**)

Use of balm on head or chest:

No problem. Fast will remain valid.

Taking steam:

QS # 4: Taking steam for medication invalidates the fast?

ANS: * Concentrated vapors should not go down the throat.

* If these vapors take the form of water after accumulating in the mouth then they are also not permitted to be swallowed.

Vapours caused because of warm water in the bathroom:

If such vapors go inside the body with the breathe, there is no problem.

Smoke of buses and cars:

If one is satisfied that this smoke would not go down the throat and goes by chance then does not matter. Fast is in order.

Ascribing false things to almighty allah, prophets (a.s.) or to the infallibles (a.s.)

Either in the state of fast or not:

To tell a lie is forbidden.

To relate **falsehood** with anyone is also forbidden.

To relate any **falsehood** with **Infallibles** (AS) is even a bigger sin.

QS # 1: Among the above which makes a fast void?

ANS: Almighty Allah

Prophets (AS)

14 Infallibles (AS)

Ways of relating falsehood:

Saying, writing, by making an expression, as an answer to any question, to send/forward an Email or SMS, to endorse someone's falsehood etc.

Attention:

Relating falsehood **intentionally** invalidates a fast.

Quoting something by assuming as truth, later known that it was false: fast is valid.

Do not know whether it is true or false: Such thing must be quoted with the reference.

Incorrect recitation of holy quran

QS # 2 : I recite Holy Quran in state of fasting. But my **recitation is weak**. I have no intention to relate falsehood with Allah. My intention is to seek reward. Will this affect my fast?

ANS : **No** but try to **improve** your *qiraat/* recitation.

Immersing complete head in water:

Intentionally immersing entire head in water invalidates a fast.

Attention: In the following cases, fast does not become void:

Was done forgetfully.

Entire head was not immersed but a part of it.

Half of the head once and other half was immersed later.

Fell in water **involuntarily** and entire head went into the water.

Someone else **forcefully** immersed in water.

Has **doubt** if whole head was immersed or not.

Likewise washing head under tap or shower does not invalidate the fast.

NOTE: According to **Ayatullah Seestani**, immersing complete head in water in the state of fasting is **highly undesirable**. Means reward is lessened but **neither is it prohibited nor it invalidates the fast**.

VOMITING:

Vomiting **intentionally** invalidates a fast. Though one may have been obliged to do so on account of sickness. However, the fast does not become void, if one vomits **involuntarily**.

If one **forgets** that he is fasting and vomits even then the fast does not become void.

QS # 1 : Is **belching** intentionally while fasting permitted?

ANS: Yes. But if something comes into the mouth, then it is not permitted to swallow it intentionally.

Masturbation:

QS # 1: What does it mean?

ANS: Besides intercourse doing such an act with oneself that results in **discharge of one's own semen**.

NOTE: It does not make any difference if the help was taken from something or someone or not.

Attention:

This act is prohibited **even if one is not fasting**. However, the case of **husband** and **wife** is exceptional.

Because of this act, **bath for** *Janabat* (ceremonial uncleanliness) is also to be performed.

While fasting, if this act is done, the **fast will become void** even if it was the results of husband-wife inter relationship.

QS # 2 : Does the fast become void by **just looking at a** *Non-Mehram*?

ANS: Prohibited sight is after all prohibited. But just because of sighting, the fast does not become void.

QS # 3 : Viewing **lust** provoking movies voids a fast?

ANS: Such movies are prohibited to watch in all cases either it is the month of Ramadhan or any other month.

If viewed with an **intention of masturbation** and semen is discharged then the fast would become void.

Case: During fasting, if semen is discharged **involuntarily** for example while **sleeping**.

QS # 4: Will the fast become void then?

ANS: No.

QS # 5: In such case, is it mandatory for the fasting person to perform bath (Ghusl) immediately?

ANS: No.

Bath will be necessary before performing **prayers**.

Although performing bath early is definitely **better**.

QS # 6 : A fasting person knows that **if he sleeps, semen would discharge**, is it permissible for him to sleep?

ANS: Yes. Even then he may sleep.

Sexual intercourse (establishing sexual relations):

This also Invalidates the fast, regardless of whether the semen is discharged or not.

There is no harm for a married couple to indulge in **courtship** with each other without involving in sexual intercourse.

Liquids discharged **other** than semen does not invalidate the fast.

QS # 1 : Husband is not fasting while wife is observing obligatory fast. Can husband **force** the wife **to** have intercourse?

ANS: No

QS # 2 : A newly wedded couple went for **honeymoon** to some other city in the month of Ramadhan. Can they establish **matrimonial relations during daytime**?

ANS: If the stay is for **less than 10 days** then the decrees for a traveler would be applicable. Means they cannot fast. In this case matrimonial relations can be established during daytime but it is not advisable (*Makrooh*).

If the stay is for **10 days or more** then it is obligatory to fast. Establishing matrimonial relations will be

prohibited.

Remaining in the state of *janabat* (ceremonial uncleanliness) till the call for *fair* prayers

After being *Junub* (ceremonially unclean), if a person does **not take** *Ghusl* (bath) till the time for *Fajr* prayers or if his responsibility is to do *tayammum* and he does not perform that, then in few conditions his fast will become void.

EXPLANATION:

If he does not take *ghusl/tayammum* intentionally, then if:

QS # 1 : If a person **forgets** to perform **Ghusl-e-Janabat** (bath for ceremonial uncleanliness) in the month of Ramadhan and remembers it after few days, then?

ANS: For all those fasts

And will perform qadha

For all prayers as well

Case: It is the month of Ramadhan. Zaid went into the state of *Janabat*. Knows that if he goes to **sleep** he will **not wake up before** *Fajr*,

QS # 2 : Can he sleep?

ANS : No. It is obligatory for him to perform *ghusl* first.

If he sleeps without performing ghusl and wakes up after Fajr summons, his fast will be void.

QS # 3: It is the night of the month of Ramadhan. Zaid is not in the state of *Janabat*. He went to sleep and wakes up after the *Fajr* summons and finds that he has become *Junub* in sleep. **Does not know whether the semen discharged before or after the** *Fajr* **summons**. What is his responsibility?

ANS: In any case, his fast remains valid.

QS # 4 : *Ghusl* was **delayed intentionally** till the time for *fajr* summons remained so less that now ghusl **cannot be performed**. What should he do?

ANS: He committed a sin. But it is obligatory for him to fast after performing tayammum.

QS # 5 : Can he offer his *Fajr* prayers with the same *tayammum*?

ANS: No. When the water is available and time is also sufficient then it is necessary to perform Ghusl.

Bath for touching dead body and fast:

This *Ghusl* becomes obligatory because of bringing part of one's body **in contact with a dead body** with some conditions.

One **can fast** without performing this obligatory *ghusl*.

Prayers cannot be offered until this *ghus*l is performed.

For a woman, after the end of menstruation (*haidh* or *nifas*), non-performance of bath (*ghusl*) before the call for *fajr* prayers:

If a woman gets pure from *Haidh* or *Nifas* before the call for *Fajr* prayers in the month of Ramadhan then it is necessary for her to:

* Perform *ghusl* before the *Fajr* summons.

* If time is short; *ghusl* is not possible then perform *tayammum*.

Keep fast on that day

QS # 1 : Can Fajr prayers be also performed with that tayammum?

ANS : No. if water is available then *ghusl* has to be performed.

QS # 2 : If one does not perform tayammum too, will the fast become void?

ANS:

Recommended fast remains **valid** even without *tayammum*.

QS # 3 : If a woman gets **pure** during the **daytime** then?

ANS: She can not fast on that day, keep *qadha* later.

QS # 4 : If the condition of *haidh* or *nifas* begins **during fasting** then?

ANS: Fast is void even if *Maghrib* is very near. Keep *qadha* for that fast. Please note that in this case the woman has not committed any sin.

QS # 5 : A woman gets pure before morning summons but the **time is too short** for performing either ghusl or *tayammum*?

ANS: Then the fast is valid even without performing *ghusl* and *tayammum*.

QS # 6 : If a woman comes to know after the *Fajr* summons that she has already got pure before the call for prayer then?

ANS: If any of the fast abolisher has not been performed yet then the fast is valid otherwise it is void. Keep *qadha* later on.

QS # 7 : Can women use tablets etc. to change their periodical cycle?

ANS: Permitted if they are **not harmful** for them.

Istihaza and fast:

In this case if a woman performs all of the obligatory baths then her fast is absolutely valid.

Note: Details for this are available in *Tozeeh-ul-Masail*.

ENEMA WITH LIQUIDS:

Enema: means to insert medicine from the **place of rectum** in order to remove **constipation**. This medicine can be solid as well as liquid.

Taking enema with a **liquid** invalidates a fast, even if he is obliged to take it for the sake of treatment.

Attention: Taking enema with **solids** does not invalidate a fast.

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