

The Rules of Fasting

The Obligation of Fasting

Issue 546: In every year it is obligatory for each adult to fast one month of blessed Ramadhaan with the explanations that will be mentioned in the up coming issues.

Issue 547: Fasting is that to which God has commanded man for obedience to restrain from those things which invalidate the fast, from the Azaan of the morning prayer (Fajr) until evening prayer (Maghrib). The explanation of which is coming in the following issues.

The obligatory matters of fasting

Issue 548: Fasting is one of the types of worship and it is necessary to perform it with intention (Niyah). The occurrence of intention does not require that it be spoken by the tongue or be settled in one's heart. This intention is sufficed in any measure by which one leaves the actions that invalidate the fast from the Azaan of morning prayer to evening prayer in order to obey the command of God.

Issue 549: It suffices that each evening in the blessed month of Ramadhaan that the intention of fasting be made. However, it is better, in addition to this, that in the beginning of the month, the intention for fasting the whole month is also made.

Issue 550: Intention does not have a specific time, rather, any time intention is made before the Azaan of morning prayer is sufficient. This (making of intention) is that for eating the Suhoor (light morning meal before beginning the fast) one rises (from bed) and if he is asked what's your purpose (in rising)? He says: I have the intention of fasting.

Issue 551: The time of intention for a recommended fast continues the entire day even if a brief time remains until Maghrib. As long as actions which invalidate the fast are not performed, he is able to make the intention of a recommended fast and his fast is correct.

Issue 552: The person who is obligated to perform a missed fast (Qadhaa') of the month of Ramadhaan

or another obligatory fast which he is liable for, making a recommended fast is not permitted. If he had forgotten and made a recommended fast, if in the case he comes to remember before Zuhr (noon), he is able to make his intention for an obligatory fast. However, if it is after Zuhr, his fast is invalid.

Issue 553: A person who has taken a payment to perform the fast of a person who is deceased, he is able to perform a recommended fast for himself.

Issue 554: Anytime a non-specific (Ghair-e-Mu'ayyin) obligatory fast is his duty, for example the Qadhaa' of the month of Ramadhaan or the fast of a Kaffarah, the time of intention remains until Zuhr. Meaning, in the event, he had not done anything which invalidates the fast and before Zuhr he makes the intention, his fast is correct.

Issue 555: The day of doubt (Yaum Ash-Shakk), meaning a day that people have doubt that it is the end of the month of Sha'baan or the beginning of the month of Ramadhaan, that fast is not obligatory. If one desires to fast, he must make the intention of the month of Sha'baan or if he has a Qadhaa' fast as his duty, he makes the intention of Qadhaa'. In the event that it had become known afterward to be the month of Ramadhaan, he counts (this fast as one of the fasts) of Ramadhaan. However, if during the day he comes to know (it is Ramadhaan), he must immediately change his intention to the fast of the month of Ramadhaan.

Actions which render the fast invalid

Issue 556: Actions which render the fast invalid, according to precaution, as nine things:

- Eating and drinking
- intercourse
- masturbation
- lying on God, the Prophet (S) and the Imams (AS)
- allowing thick dust to reach the throat
- immersing the entire head in water
- remaining in the state of ritual impurity or menstruation or the bleeding of childbirth until the Azaan
- of the morning prayer
- taking a fluid enema
- intentionally vomiting.

God willing, the explanation of these issues will be explained.

1) Eating and Drinking

Eating and drinking intentionally renders the fast invalid, whether eating familiar things, like bread and water, or unfamiliar things like the bark of a tree, be it of small quantity or large. Even if a toothbrush is taken out of the mouth and again entered into the mouth and that moisture is swallowed, his fast becomes invalid except if that moisture of the toothbrush is little and goes in with the water of the mouth.

Issue 558: Eating and drinking inadvertently and in forgetfulness does not invalidate the fast.

Issue 559: Obligatory precaution is that the fasting person restrains himself from injections and serums which are used in place of food and medicine. However, injections that are given in the limbs to numb the feelings, there is no objection.

Issue 560: People are not able to, with fear of weakness, to ruin their fasts. However, if finds a degree of weakness which it brings causes him great difficulty, he is able to break his fast. In this same manner if he has fear of illness.

2) Intercourse

Issue 561: Intercourse (Jimaa') renders the fast of both sides invalid although penetration was only in the amount up to the place of circumcision and semen had also not emerged. If it is less than that and also no semen has emerged the fast is not invalid. In the case of doubt that this measure had be penetrated or not his fast is correct.

Issue 562: If by way of forgetfulness intercourse occurs or by way of compulsion in a manner of having no choice, the fast is not invalidated. However, in the event that during the intercourse it is remembered or the compulsion becomes eliminated, the intercourse must be left immediately, otherwise, his fast is invalid.

3) Masturbation

Issue 563: If a fasting person by his own actions caused semen to emerge from himself, his fast becomes invalidated. Regarding if involuntarily in the state of sleeping or wakefulness semen emerges, the fast is not invalidated.

Issue 564: Whenever a fasting person knows that if in the day he sleeps he will have a wet dream, meaning in sleep semen emerges from him, it is permissible for him to sleep. In the event he has a wet dream, there is no objection to his fast.

Issue 565: If a fasting person, without intention, had semen emerge for example their mate were playing and jesting in circumstances that are customary that in this amount of playing and jesting semen does not emerge from him, his fast is correct. However, if coincidentally, semen emerged, his fast has some

objection. Except that before this, he was certain that semen had not emerged from him.

4) To tell a lie against God and the Messenger

Issue 566: Whenever a fasting person tells a lie against God and the Noble Messenger and his infallible successors (AS) whether it is attributed by saying or by writing or by indication and similar to that, according to obligatory precaution, his fast is invalid, although he immediately made penance. Lying against the remaining prophets and Fatimah-e-Zahra (AS) also has the same ruling.

Issue 567: Whenever a report is desired to be transmitted be it right or false that does not have information, it is necessary to mention the person whom that report is related or a book in which it was written. For example, so and so is the narrator of this same report or in so and so's book that very report has been written that the Prophet (S) has stated.

5) Allowing thick dust to reach the throat

Issue 568: Allowing thick dust to reach the throat whenever it is changed to slime and is swallowed, the fast is invalidated. In other circumstances than these, the fast is correct whether it be the smoke of something whose eating is lawful, for example flour or the smoke of something whose eating is unlawful.

Issue 569: Whenever, by means of wind or sweeping the ground, thick smoke rises and caution is not taken that the traces are reaching the throat, his fast becomes invalid (in explanation of that which has been said in the issue before).

Issue 570: The obligatory precaution is that the fasting person refrain from cigars and tobacco and remaining tobacco products and thick steam also should not reach the throat. However, going to the bath house has no objection whenever the space of the bath house is filled with the steam.

6) Immersing the head in water

Issue 571: According to obligatory precaution, the fasting person does not intentionally immerse his entire head under water, even if the remainder of his body is out of the water. Regarding is the whole body and a part of the head has gone under water, however, a portion of the head out of the water, the fast is not invalid. The immersion of the head in any fluid like rosewater or other mixed waters have the ruling of pure water.

Issue 572: A person that for the saving of a drowning person is compelled to immerse the head in water, his fast has some objection. However, on the pretext of saving a Muslim's soul, this action is obligatory and afterward Qadhaa' is made.

Issue 573: Divers, if they cover their heads in a headcovering and with that they go under water, their fasts are correct.

Issue 574: If a fasting person involuntarily falls in the water or his is thrown into the water and his head goes under water or he forgets that he is fasting and his head is immersed in the water, his fast is not invalidated. However, if he remembers, according to obligatory precaution, it is necessary to immediately remove the head from the water.

7) Remaining ritually impure until the Azaan of morning prayer

Issue 575: If a ritually impure (Junub) person intentionally does not bathe until the morning, according to obligatory precaution, his fast is invalid. If he does not have the ability to bathe or the time is limited, he makes Tayammum. Regarding if it was not intentional, his fast is correct. Women who do not become purified from menstruation (Haidh) or the bleeding of child birth (Nifaas) until the Azaan of morning prayer and not bathing are in the ruling of a person who remains in the state of ritual impurity.

Issue 576: The fast becomes invalid with remembering remaining in ritual impurity, particularly the fast of the month of Ramadhaan and the Qadhaa' of Ramadhaan. In other fasts, the obligation does not become invalidated.

Issue 577: If the Junub in the month of Ramadhaan forgot a bath and after one or a number of days his memory comes to him, it is necessary that however many days he is certain he had been Junub he makes Qadhaa'. For example, if he does not know for three or four days he had been Junub, it is necessary to make Qadhaa' for three days and the Qadhaa' of the fourth day is a recommended precaution.

Issue 578: A person who is Junub in the night of the month of Ramadhaan and he knows that if he sleeps until morning he will not wake up, he must not sleep. In the event he sleeps and does not wake up, his fast has some objection. According to obligatory precaution, he must perform Qadhaa' and Kaffarah. Regarding if he has a probability of awakening, he is permitted to sleep. Regarding the precaution in this is that in the second instance that he awakens, he does not sleep until he bathes.

Issue 579: Whenever, in the month of Ramadhaan he wakes up after the Azaan of morning prayer and sees that he had a wet dream, his fast is correct whether he knows before the Azaan he had a wet dream or after that or he has doubt.

Issue 580: A woman which is in the state of Istihaadhah, she performs her bath according to the details mentioned in the rulings of Istihaadhah and her fast will be correct.

Issue 581: A person who has touched a dead person and the bath of touching a dead became obligatory, he is able, without the bath of touching a dead, to fast. If in the state of fasting he touches a dead body, his fast is not invalidated. However, for prayer he is required to bathe.

8) Enema with fluids

Issue 582: The purging enema with fluids renders the fast invalid although for treatment of a sick person or being helpless. However using the solid enema for treatment has no objection. The obligatory precaution is to avoid the solid enema used as a food.

9) Vomiting

Issue 583: Vomiting intentionally renders the fast invalid, although it is for salvation from poisons or remedy for an illness and things similar to that. However, vomiting involuntarily or inadvertently does not invalidate the fast.

Issue 584: Whenever one of the nine matters previously mentioned are performed inadvertently or involuntarily, the fast is correct. However, if the Junub sleeps and until the Azaan of morning prayer does not bathe, his fast has some objection, according to that which had been previously stated.

Issue 585: If a fasting person inadvertently performs one of the actions which the fast invalid, and afterward, in the belief that his fast is invalid, he performs one of those acts intentionally a second time, his fast is not invalidated, however, the recommended precaution is Qadhaa' of that fast.

Issue 586: If someone forced something into the throat of a fasting person or they put his head underwater, his fast is not invalidated. However, if there is compulsion for him that he breaks the fast himself, for example, they say to him: if you don't eat your life will be harmed or we will take your property and in order to prevent harm he ate food, his fast is invalid.

Actions Which are Makrooh for the Fasting Person

Issue 587: A number of actions are Makrooh (disliked) for the fasting person, among them are:

- Mixing medicine in the eye
- applying Khol in a manner that the taste or smell of that enters into the throat
- performing an action which causes weakness such as extracting blood and going to the bath house
- using snuff if it is not known that it will reach the throat, however, if he knows it will reach the throat, it is not allowed
- smelling fragrant flowers
- a woman sitting in water, according to precaution
- using a solid enema, according to precaution

- wetting the clothes on the body
- pulling teeth and every action that is a cause for blood emerging from the mouth and brings about weakness
- brushing (the teeth) with a new piece of wood (Miswak)
- kissing the mate without intending the emergence of semen and every action whose movement produces desire.

Regarding if (these actions are done) with the intention of allowing semen to emerge, the fast is invalidated.

Instances in which the Qadhaa' and Kaffarah are Obligatory

Issue 588: Actions which render the fast invalid, if they are performed intentionally and with knowledge and information. In addition to this that his fast becomes invalid and he has Qadhaa' (as a duty) and he has Kaffarah also. However, if were that he did not know the issue, he does have (the duty of) Kaffarah, however, the precaution of that is to make Qadhaa'.

Issue 589: Whenever, by means of lack of information and not knowing an issue, an action is performed that is known to be unlawful, however, he does not know that it will invalidate the fast, according to precaution, the Kaffarah is obligatory upon him.

The Kaffarah of Fasting

Issue 590: The Kaffarah of fasting is one of three things: freeing a slave or two months fasting or feeding sixty indigents fully. Or if for each, one Mudd, which is approximately 750 grams of wheat or barley or something similar to that, is given, it is sufficient. In our time, in which freeing a slave has no place, the choice is between the two other things. In place of wheat, he is able to give the amount of bread the measure of which is one Mudd.

Issue 591: Whenever neither one of these three actions are not possible he is, however, able to give a Mudd to feed the indigent. If he is unable eighteen days of fasting are required. If he is, however, unable, he is able to perform the fast one day. If he is unable (to do so), he seeks forgiveness in the measure that in the heart he says: I seek Allah's forgiveness, it is sufficient. It is not obligatory afterward that he find the quantity to give the Kaffarah.

Issue 592: A person who selected sixty days for Kaffarah, the obligatory precaution is that he fast 31 consecutive days. However, observing the consecutiveness when one's duty is 18 days is not obligatory.

Issue 593: If a fasting person rendered his fast invalid with something unlawful, according to obligatory

precaution, he must give all of the Kaffarah. Meaning freeing a slave, also two months of fasting and also fully feeding sixty indigents (or feeding each one of them with a Mudd of food of approximately 750 grams weight. In the case each three are not possible, each one which is possible must be performed (although the unlawful thing, like drinking alcohol and fornication or like having intercourse with one's own mate in menstruation.

Issue 594: If a vow (Nazr) is made a specified fast, for the sake of God is to be made, in the event that the fast is not made intentionally or the fast is made invalid, the Kaffarah is required to be given (and the Kaffarah of that is like the Kaffarah of the month of Ramadhaan).

Issue 595: Whenever the saying of someone that dependency upon his words is not acceptable and he says it has become Maghrib and break the fast and afterward it is understood it had not become Maghrib, Qadhaa' and Kaffarah is obligatory upon him.

Issue 596: Whenever a fasting person, in the month of Ramadhaan has intercourse with his fasting wife, in the case where she was forced, it is necessary for him to give the Kaffarah on behalf of both. If she had been agreed with the intercourse, the Kaffarah is obligatory on each one. However, If another compelled them to break the fast, a sin has been committed. Regarding the Kaffarah upon each one, it is not obligatory. Regarding the person whom his fast had been ruined, he is required to make Qadhaa'.

Instances in which only qadha is required

Issue 597: In a few circumstances only the Qadhaa' of the fast is required and Kaffarah is not obligatory.

1. In the circumstance that in the night of the month of Ramadhaan one is Junub and sleeps and awakens. For a second or third time, he sleeps and does not awaken. In that situation, the Qadhaa' of the fast it is an obligatory precaution. As for the first sleeping, if he does not awaken, he has no Kaffarah and his fast is correct.
2. Whenever an action which makes the fast invalid is not performed, but there had been no intention to fast or the intention is made to ruin his own fast or by eye service the fast becomes invalid.
3. Whenever, in the month of Ramadhaan, the bath of Janaabah is forgotten and in that same state, fasts for one or more days, according to obligatory precaution.
4. In the month of Ramadhaan, without verification that it had become morning or not, an action which invalidates the fast was performed, after having known it had become morning, in the same manner if after verifying, there was doubt or belief the it had become morning, but after verifying, certainty was gained that it had not become morning, and nothing was eaten after knowing it had become morning, Qadhaa' is not obligatory.

5. Whenever a person says that it had not become morning and time yet remains and a person, according to his saying, performs an action invalidating the fast and after knowing it had become morning, there also, the Qadhaa' is required.
6. A person says it had become morning and a person does not gain certainty by his saying or he imagines or jokes and an action which invalidates the fast is performed after being known it had become morning.
7. Whenever a just person gives a report of it having become Maghrib and he breaks the fast, afterward it had become known it had not become Maghrib.
8. Whenever in clear skies certainty is gained that it had become Maghrib by means of darkness and the fast is broken, afterward it became known that it had not become Maghrib.
9. Whenever for refreshment or without intention, water is put in the mouth and involuntarily it is swallowed, Qadhaa' is necessary. As for if it had be forgotten there is a fast (being observed) and water is swallowed, he has no Qadhaa'. Likewise, if for Wudhu' water is put in the mouth and involuntarily it becomes swallowed, Qadhaa' is not obligatory for him.
10. A person who is playing with his wife and without intention he masturbates and semen emerges from him, however, if he had certainty that by this action semen would not emerge and by coincidence it emerged, his fast is proper and he does not have Qadhaa'.

Rules of the Qadha Fast

Issue 598: Whenever, by means of illness, the fast of the month of Ramadhaan is not performed and the illness becomes lengthy until the month of Ramadhan of the following year, the fasts which he had not performed are not obligatory. It is only required to give one Mudd (approximately 750 Grams) of wheat or Barley and things similar to that to an indigent. If by means of another excuse (for example, for the sake of traveling) the fast had not been performed and his excuse remained until the following Ramadhan, the obligatory precaution for that is that the fasts which he had not performed, he makes Qadhaa' after Ramadhaan and for each day he gives one Mudd of food to an indigent. Likewise, if the fast had been abandoned for fear of illness, after the illness had been removed and another excuse, for example, traveling has come forward.

Issue 599: Whenever, by means of an excuse, fasts of the month of Ramadhaan are not performed and until the next Ramadhaan the Qadhaa' of that had intentionally not been intended and he in a situation in which his excuse had been removed, it is required afterward to make the Qadhaa' of the fasts and for each day, one Mudd of food is given as a Kaffaarah. Likewise, if in the Qadhaa' of the fast, there is a short time until the time becomes restricted and in the restricted time an excuse appears, it becomes necessary afterward to perform the same Qadhaa' and Kaffaarah. Regarding if it had not become a

short time or it coincided with the restricted time that an excuse appeared, only Qadhaa' is required.

Rules of fasting of a traveling person

Issue 600: A traveling person (having the conditions which have been mentioned in the issues of the traveler's prayers) is not required to fast. As a general rule, in every instance that the prayer is shorted, the fast is required to be abandoned. In the place where the prayer is required to be prayed in full (for example, a person that his occupation is traveling or he intends to stay in a place for ten days) he is required to fast, except in instances which have been mentioned in other instances.

Issue 601: Traveling in the month of Ramadhaan is not forbidden. However, if it is for escaping fasting, it is Makrooh.

Issue 602: Whenever a fasting person undertakes a journey after Zuhr, he is required to complete his fast. If he undertakes a journey before Zuhr, his fast is invalid. However, before he arrives at the limit of the border, he is not able to break the fast. If he had broken his fast before that, Kaffarah is obligatory for him. The intention of limit of the boarder is the place where the sound of the Azaan of the town is not heard or the place where he arrives that the people of the town are hidden from view.

Issue 603: Whenever, a traveler arrives before Zuhr to his city or to a place which he intends to stay for ten days and any action which renders the fast invalid had not been performed, he is required to fast. If something (invalidating the fast) had been performed, Qadhaa' is required afterward. It is Mustahabb to remain that day abstaining. However, if after Zuhr he arrives he is not able to fast.

Persons upon whom fasting is not obligatory

Issue 604: Elderly men and women whom fasting is difficult for them, they are able to abandon fasting. However, they are required to give one Mudd (Approximately 750 Grams) of wheat or barley and similar to these to an indigent. It is better that in the place of wheat and barley, bread is selected. In this situation, the obligatory precaution of this is that it is in the measure of wheat is in the quantity of one Mudd.

Issue 605: The fast of persons who are inflicted with the illness of hydropsy, meaning they become excessively thirsty and they are not able to fast or it is extremely difficult for them, it is not obligatory. However, for each day one Mudd of food, which is indicated in the previous issue, is given as a Kaffarah. It is better that water is not drunk in more than the quantity of necessity. If, afterward, they are able to make the Qadhaa', the obligatory precaution is to perform the Qadhaa'.

Issue 606: A pregnant woman who is close to delivery and fasting has injury to the pregnancy, fasting for her is not obligatory. However, the Kaffarah mentioned in the previous issue is required to be given. Regarding if the fast is injurious to her, it is not obligatory for her and she also has no Kaffarah.

Afterward, she makes Qadhaa'.

Issue 607: Women who are (breast) feeding a child milk, whether they be the mother of the child or a wet nurse. If fasting is reason of her insufficient milk and the child becomes bothered, the fast is not obligatory upon her. However, for each day, the same Kaffarah (one Mudd of food) is obligatory and afterward also the Qadhaa' of the fast is required. Regarding, that if for themselves fasting is injurious, no fasting is obligatory nor any Kaffarah. However, it is required afterward that the fasts which were not performed, the Qadhaa' is performed.

The method of Establishing the Beginning of the Month

Issue 608: The beginning of the month is established by six methods:

1. Sighting the moon with the eye. Regarding (sighting) with a telescope and other means of this kind, it does not suffice.
2. The witness of a large number that from the statements of them certainty becomes apparent (although they are not just). Likewise is all that brings about certainty.
3. The witness of two just males. However, if these two witnesses differ from one another in mentioning the description of the moon or the signs which they give are ambiguous, their statements do not establish the beginning of the month.
4. The passing of thirty complete days from the beginning of the month of Shabaaan with which the beginning of the month of Ramadhaan can become established. Or the passing of thirty complete days from the beginning of the month of Ramadhaan with which the beginning of the month of Shawwal can become established. (of course, this is in the situation that the beginning of the previous month has complied with this same method of becoming established.
5. The ruling of the Religious Jurist. In this situation, it is for the just Mujtahid to establish the beginning of the month. Afterward, he makes a ruling that that day is the beginning of the month. In this situation, following is required for everyone, except a person who has certainty that he has made a mistake.

The forbidden Fasts

Issue 609: Two days in the year, fasting is forbidden: Eidul-Fitr (the beginning of the month of Shawwal) and Eidul-Qurbaani (the tenth of the month of Zil-Hijjah).

Issue 610: The fasting of a woman (Mustahabb Fast) in the situation which the rights of her husband are ruined. Without his permission, it is not permissible. If his right is not ruined, (according to obligation precaution) also the permission of the husband is required. Likewise, the Mustahabb fast of children, if it causes harm for the father and mother, it is not permissible. However, getting permission from them is

not required.

Issue 611: A person who knows that fasting is injurious for him, it is necessary to abandon the fast. If he fasts, it is not correct. Likewise, if he does not have certainty. Regarding having probability that the fast is injurious, whether this probability is obtained from the experience of persons or from the statement of a doctor.

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