

Fasting (Part I of II)

Fasting means that a person must, in obedience to the commands of Allah, from the time of Adhan for Fajr prayers up to Maghrib, avoid nine things which will be mentioned later.

Niyyat for Fasting

Issue 1559: * It is not necessary for a person to pass the niyyat for fasting through his mind or to say that he would be fasting on the following day. In fact, it is sufficient for him to decide that in obedience to the command of Allah he will not perform from the time of Adhan for Fajr prayers up to Maghrib, any act which may invalidate the fast. And in order to ensure that he has been fasting throughout this time he should begin abstaining earlier than the Adhan for Fajr prayers, and continue to refrain for some time after sunset from acts which invalidate a fast.

Issue 1560: A person can make niyyat every night of the holy month of Ramadhan that he would be fasting on the following day, and it is better to make niyyat on the first night of Ramadhan that he would fast throughout that month.

Issue 1561: * The last time for making niyyat to observe a fast of Ramadhan for a conscious person, is moments before Adhan of Fajr prayers. This means he must be intent upon fasting at that time, even if he later became heedless of his intention due to sleep etc.

Issue 1562: * As for Mustahab fast one can make its niyyat at any time in the day, even moments before Maghrib – provided he has not committed any such act which invalidates the fast.

Issue 1563: * If a person sleeps before Adhan for Fajr prayers in Ramadhan or any other day fixed for an obligatory fast without making a niyyat, and wakes up before Zuhr to make a niyyat of fast, his fast will be in order. But if he wakes up after Zuhr, as a precaution, he should continue with the abstinence with the niyyat of Qurbat and then give its qadha also.

Issue 1564: * If a person intends to keep a fast other than the fast of Ramadhan, he should specify that fast; for example, he should specify it as the qadha fast or a fast to fulfil a vow. On the other hand, it is

not necessary that a person should specify in his niyyat that he is going to observe a fast of Ramadhan. If a person is not aware or forgets that it is the month of Ramadhan and makes a niyyat to observe some other fast it will be considered to be the fast of Ramadhan.

Issue 1565: * If a person knows that it is the month of Ramadhan, yet intentionally makes an intention of observing a fast other than the fast of the month of Ramadhan his fast will not be reckoned a fast of the month of Ramadhan nor the fast of which he made the niyyat.

Issue 1566: If a person observes fast with the niyyat of the first day of the month and understands later that it was the second or third of the month, his fast is in order.

Issue 1567: If a person makes an intention before Adhan for dawn prayers to observe a fast and then becomes unconscious and regains his senses during the day time, he should, on the basis of obligatory precaution, complete the fast on that day, and if he does not complete it, he should observe its qadha.

Issue 1568: If a person makes niyyat before the Adhan for Fajr prayers to observe a fast and then gets intoxicated and comes to senses during the day he should, on the basis of obligatory precaution, complete the fast of that day and should also give its qadha.

Issue 1569: If a person makes a niyyat before the Adhan for Fajr prayers to observe a fast, and then goes to sleep, and wakes up after Maghrib his fast is in order.

Issue 1570: * If a person did not know or forgot that it was the month of Ramadhan, and takes notice of this before Zuhr and if he has performed some act which will invalidate a fast, his fast is void. But, he should not perform any act till Maghrib which invalidates a fast and should also observe qadha of that fast after Ramadhan. The same rule applies if he learns after Zuhr that it is the month of Ramadhan. But if he learns before Zuhr, and if he has not done anything which would invalidate his fast, his fast will be valid.

Issue 1571: * If a child reaches the age of puberty before the Adhan for Fajr prayers in the month of Ramadhan he/she should keep fast and if he/she reaches the age of puberty after the Fajr Adhan, the fast of that day is not obligatory for him/her except if he/she intended to observe a Mustahab fast on that day, then he/she should complete it as a precaution.

Issue 1572: * If a person who has been hired to observe the fasts of a dead person or has fasts of Kaffarah upon him as an obligation, observes Mustahab fasts, there is no harm in it. However, if a person has his own qadha of fasts, he cannot observe Mustahab fasts. If he forgets this and observes a Mustahab fast and remembers it before Zuhr his Mustahab fast will be void and he can convert his intention to the fast of qadha, and if he takes notice of the situation after Zuhr his fast is void as a precaution, and similarly if he remembers this after Maghrib, the validity of his fast is a matter of Ishkal.

Issue 1573: * If it is obligatory for a person to observe a specific fast other than the fast of the month of

Ramadhan, for example , if he has vowed that he would observe fast on a particular day, and he does not make an intention purposely till the Adhan for Fajr prayers, his fast is void. And if he does not know that it is obligatory for him to fast on that day or forgets about it and remembers it before midday, and if he has not performed any act which invalidates the fast and makes an intention to fast, his fast is in order, and if he remembers after Zuhr, he should follow the precaution applied to the fast of Ramadhan.

Issue 1574: If a person does not make an intention till near Zuhr for an obligatory fast which has no fixed time, like a fast of Kaffarah, there is no harm in it. In fact, if he had decided before making a niyyat that he would not fast, or was undecided as to whether he should or should not fast, if he has not performed any act which invalidates a fast, and decides before Zuhr to fast, his fast will be in order.

Issue 1575: * If a non-Muslim embraces Islam in the month of Ramadhan before Zuhr, he should, on the basis of obligatory precaution, make an intention to fast, and complete it provided that he had not committed any act which would make a fast void. And if he does not observe fast on that day he should give its qadha.

Issue 1576: * If a patient recovers from his illness in the middle of a day in the month of Ramadhan, before Zuhr, and if he has not done anything to invalidate the fast, he should make niyyat and fast. But if he recovers after Zuhr, it will not be obligatory on him to fast on that day.

Issue 1577: * If one doubts whether it is the last day of Sha'ban or the first day of Ramadhan then the fast on that day is not obligatory. If however, somebody wants to observe fast on that day he cannot do so with the intention of observing the Ramadhan fast, but if he makes an intention that if it is Ramadhan then it is the Ramadhan fast and if it is not Ramadhan then it is qadha fast or some other fast like that, his fast will be valid. But it is better to observe the fast with the intention of qadha fast or some other fast, and if it is known later that it was Ramadhan then it will automatically be Ramadhan fast. And even if he makes a niyyat of a natural fast, and later it becomes known that it is Ramadhan, it will be sufficient (i.e. that fast will be counted as the Ramadhan fast).

Issue 1578: If it is doubtful whether it is the last day of Sha'ban or the first of Ramadhan, and a person observes a qadha or a Mustahab fast or some other fast on that day, and later comes to know the same day that it is the first of Ramadhan, then he should convert the intention to the Ramadhan fast.

Issue 1579: * If somebody is undecided in his niyyat whether to break or not an obligatory fixed fast, like that of Ramadhan, or decides to do so, immediately his fast becomes invalid even if he does not actually break it or is repentant of his intention.

Issue 1580: * If, while observing a Mustahab fast or an obligatory fast the time of which is not fixed (e.g. a fast for Kaffarah) a person intends to break the fast or wavers whether or not he should do so, and if he does not break it, he should make a fresh niyyat before Zuhr in the case of an obligatory fast, and before Maghrib in the case of a Mustahab fast. That way his fast will be in order.

Things which make a Fast void

Issue 1581: * There are nine acts which invalidate fast:

- (i) Eating and drinking
- (ii) Sexual intercourse
- (iii) Masturbation (Istimna) which means self abuse, resulting in ejaculation
- (iv) Ascribing false things to Almighty Allah, or his Prophet or to the successors of the Holy Prophet
- (v) Swallowing thick dust
- (vi) Immersing one's complete head in water
- (vii) Remaining in Janabat or Haidh or Nifas till the Adhan for Fajr prayers
- (viii) Enema with liquids
- (ix) Vomiting

Details of these acts will be explained in the following articles:-

I. Eating and Drinking

Issue 1582: If a person eats or drinks something intentionally, while being conscious of fasting, his fast becomes void, irrespective of whether the thing which he ate or drank was usually eaten or drunk (for example bread with water) or not (for example earth or the juice of a tree) and whether it is more or less; even if a person, who is fasting, takes the tooth brush (Miswak) out of his mouth and then puts it back into his mouth, swallowing its liquid, his fast will be void, unless the moisture in the tooth brush mixes up with the saliva in such a way that it may no longer be called an external wetness.

Issue 1583: If while eating and drinking, a person realises that it is Fajr, he should throw the food out of his mouth, and if he swallows it intentionally, his fast is void, and according to the rules which will be mentioned later, it also becomes obligatory on him to give Kaffarah.

Issue 1584: If a person who is fasting eats or drinks something forgetfully, his fast does not become invalid.

Issue 1585: There is no objection to an injection which anaesthetises one's limb or is used for some other purpose being given to a person, who is observing fast, but it is better that the injections which are

given as medicine or food are avoided.

Issue 1586: If a person observing fast intentionally swallows something which remained in between his teeth, his fast is invalidated.

Issue 1587: * If a person wishes to observe a fast, it is not necessary for him to use a toothpick before the Adhan of Fajr prayers. However, if he knows that some particles of food which have remained in between his teeth, will go down into his stomach during the day, then he must clean his teeth with toothpick.

Issue 1588: Swallowing saliva does not invalidate a fast, although it may have collected in one's mouth owing to thoughts about sour things etc.

Issue 1589: There is no harm in swallowing one's phlegm or mucous from head and chest as long as it does not come upto one's mouth. However, if it reaches one's mouth, the obligatory precaution is that one should not swallow it.

Issue 1590: * If a person observing fast becomes so thirsty that he fears that he may die of thirst or sustain some harm or extreme hardship, he can drink as much water as would ensure that the fear is averted. However, his fast becomes invalid, and if it is the month of Ramadhan, as an obligatory precaution, he should not drink more than that, and then for the rest of the day, refrain from all acts which would invalidate the fast.

Issue 1591: Chewing food to feed a child or a bird and tasting food etc. which does not usually go down the throat, will not invalidate the fast, even if it happens to reach there inadvertently. However, if a person knows beforehand that it will reach the throat, his fast becomes void, and he should observe its qadha and it is also obligatory upon him to give Kaffarah.

Issue 1592: A person cannot abandon fast on account of weakness. However, if his weakness is to such an extent that fasting becomes totally unbearable, there is no harm in breaking the fast.

II. Sexual Intercourse

Issue 1593: Sexual intercourse invalidates the fast, even if the penetration is as little as the tip of the male organ, and even if there has been no ejaculation.

Issue 1594: * If the penetration is less than the tip of the male organ, so that it cannot be said that intercourse has taken place, also if no ejaculation takes place, the fast does not become invalid. This applies to both, circumcised and uncircumcised men.

Issue 1595: If a person commits sexual intercourse intentionally and then doubts whether penetration was upto the point of circumcision or not his fast, as an obligatory precaution, becomes invalid, and it is necessary for him to observe its qadha. It is not, however, obligatory on him to give Kaffarah.

Issue 1596: If a person forgets that he is observing fast and commits sexual intercourse or he is compelled to have sexual intercourse in a manner that makes him helpless, his fast does not become void. However, if he remembers (that he is observing fast) or ceases to be helpless during sexual intercourse, he should withdraw from the sexual intercourse at once, and if he does not, his fast becomes void.

III. Istimna (Masturbation)

Issue 1597: If a person, who is observing fast, performs masturbation (Istimna), his fast becomes void (The explanation of istimna has been given in rule 1581/iii).

Issue 1598: If semen is discharged from the body of a person involuntarily, his fast does not become void.

Issue 1599: Even if a person observing fast knows that if he sleeps during the day time he will become Mohtalim (i.e. semen will be discharged from his body during sleep) it is permissible for him to sleep, even if he may not be inconvenienced by not sleeping. And if he becomes Mohtalim, his fast does not become void.

Issue 1600: If a person who is observing fast, wakes up from sleep while ejaculation is taking place, it is not obligatory on him to stop it.

Issue 1601: A fasting person who has become Mohtalim can urinate even if he knows that by urinating the remaining semen will flow from his body.

Issue 1602: * If a fasting person who has become Mohtalim, knows that some semen has remained in his body and if he does not urinate before taking Ghusl, it will come out after Ghusl, he should on the basis of recommended precaution, urinate before taking Ghusl.

Issue 1603: * A person who indulges in courtship with an intention to allow semen to be discharged, will complete his fast and also observe its qadha, even if semen is not discharged.

Issue 1604: If a fasting person indulges in courtship without the intention of allowing the semen to be discharged, and also, if he is sure that semen will not be discharged, his fast is in order, even if semen may be discharged unexpectedly. However, if he is not sure about the discharge and it takes place, then his fast is void.

IV. Ascribing Lies to Allah and His Prophet

Issue 1605: * If a person who is observing fast, intentionally ascribes something false to Allah and the Prophet (s.a.w.a.) and his vicegerents (a.s.), verbally or in writing or by making a sign, his fast becomes void, even if he may at once retract and say that he has uttered a lie or may repent for it. And, as a recommended precaution, he should refrain from imputing lies to Bibi Fatema Zahra (a.s.) and all the

Prophets and their successors.

Issue 1606: * If a person observing fast wishes to quote something about which he has no authority or he does not know whether it is true or false, he should, as an obligatory precaution, give a reference of the person who reported it, or of the book in which it is written.

Issue 1607: * If a person quotes something as the word of Allah or of the Holy Prophet with the belief that it is true, but realises later that it is false, his fast does not become void.

Issue 1608: If a person ascribes something to Almighty Allah or the Holy Prophet knowing it to be false and understands later that it was true, as an obligatory precaution, he should complete his fast and should also observe its qadha.

Issue 1609: * If a person intentionally ascribes to Allah or the Holy Prophet or the successors of the Holy Prophet a falsehood fabricated by some other person, his fast becomes void. However, if he quotes the person who has fabricated that falsehood, his fast will not be affected.

Issue 1610: * If a person who is observing fast, is asked whether the Holy Prophet said such and such thing and he intentionally says 'No' where he should say 'Yes' or intentionally says 'Yes' where he should say 'No', his fast becomes void, as an obligatory precaution.

Issue 1611: * If a person quotes a true word of Allah or of the Holy Prophet, and later says that he had uttered a lie, or if he ascribed something false to them at night, and says on the following day when he is observing fast, that what he said on the previous night was true, his fast becomes void, except when his intention is to convey his newly acquired information.

V. Letting Dust Reach One's Throat

Issue 1612: * On the basis of obligatory precaution, allowing thick dust to reach one's throat makes one's fast void, whether the dust is of something which is halal to eat, like flour, or of something which is haraam to consume like dust or earth.

Issue 1613: * Allowing thin dust to reach one's throat will not invalidate the fast.

Issue 1614: * If thick dust is whipped up by the wind and if a person does not take care in spite of taking notice of it, allowing the dust to reach his throat, his fast becomes void on the basis of obligatory precaution.

Issue 1615: * As an obligatory precaution, a person who is observing fasts, should not allow the smoke of cigarettes, tobacco, and other similar things to reach his throat.

Issue 1616: * If a person does not take care to prevent dust, smoke, etc. from entering his throat, and if he was quiet sure that these things would not reach his throat, his fast is in order; but if he only felt that

they might not reach his throat, it is better that he should observe that fast again as qadha.

Issue 1617: If a person forgets that he is fasting and does not exercise care, or if dust or any other similar thing enters his throat involuntarily, his fast does not become void.

VI. Immersing One's Head in Water

Issue 1618: * If a fasting person intentionally immerses his entire head in the water, his fast is known to be void, even if the rest of his body remains out of water. But this act does not invalidate the fast; it is a Makrooh act, and as a measure of precaution, should be avoided.

Issue 1619: * If a person immerses half of his head in the water once, and the other half the second time, his fast is not affected.

Issue 1620: * If the entire head is immersed under the water, leaving some hair out, the rule applied will be that mentioned above in 1618.

Issue 1621: * There is no harm in immersing one's head in liquids other than water like, in milk. Similarly, fast is not affected by immersing one's head in mixed water that is, Mudhaaf.

Issue 1622: * If a fasting person falls into the water involuntarily, and his entire head goes into the water, or if he forgets that he is fasting and immerses his head in the water, his fast is not affected.

Issue 1623: * If a person throws himself into the water thinking that his entire head will not go down into the water, and water covers his entire head, his fast remains in order.

Issue 1624: * If a person forgets that he is fasting and immerses his head in the water, and he remembers under the water that he is fasting, it is better that he takes his head out of water at once, but if he does not do so, his fast will not be void.

Issue 1625: * If a person is pushed into water and his head is immersed in water, the fast is not affected at all. But if the fellow who pushed him and forced his head under water releases him, it is better that he raises his head out of water immediately.

Issue 1626: * If a fasting person immerses his head under water with the Niyat of Ghusl, both his fast and Ghusl will be in order.

Issue 1627: * If a person dives headlong in the water to save some one from drowning, although it may be obligatory to save that person, as a recommended precaution, he should give qadha for that fast.

VII. Remaining in Janabat or Haidh or Nifas Till Fajr Time

Issue 1628: * If a person in Janabat does not take Ghusl intentionally till the time of Fajr prayers, his/her fast becomes void. And if a person whose obligation is to do tayammum, wilfully does not do it, his/her

fast will be also void. This rules apply to the qadha of the fasts of Ramadhan, also.

Issue 1629: If a person in Janabat does not take Ghushl intentionally till the time of Fajr prayers, for obligatory fasts other than those of the month of Ramadhan and their qadha, those fasts which have fixed days, like those of Ramadhan, his/her fast will be in order.

Issue 1630: * If a person enters the state of Janabat during a night in the month of Ramadhan, and does not take Ghushl intentionally till the time left before Adhan is short, he/she should perform tayammum and observe the fast. However, it is a recommended precaution that its qadha is also given.

Issue 1631: If a person in Janabat in the month of Ramadhan forgets to take Ghushl and remembers it after one day, he should observe the qadha of the fast of that day. And if he remembers it after a number of days he should observe the qadha of the fasts of all those days, during which he is certain to have been in Janabat. For example, if he is not sure whether he was in Janabat for three days or four, he should observe the qadha of three days.

Issue 1632: If a person who does not have time for Ghushl or performing tayammum in a night of Ramadhan gets into state of Janabat, his fast will be void and it will be obligatory upon him to give qadha of that fast, as well as Kaffarah.

Issue 1633: * If a person investigates whether or not he has enough time at his disposal, and believing that he has time for Ghushl, goes into state of Janabat and when he learns later that actually the time was short, he performs tayammum, his fast will be in order. And if he presumes without any investigation that he has enough time at his disposal and gets into Janabat and when he learns later that the time was short, keeps the fast with tayammum, he should, as a recommended precaution, observe the qadha of that fast.

Issue 1634: * If a person is in Janabat during a night in Ramadhan and knows that if he goes to sleep he will not wake up till Fajr, he should not sleep before Ghushl and if he sleeps before Ghushl and does not wake up till Fajr, his fast is void, and qadha and Kaffarah become obligatory on him.

Issue 1635: When a person in Janabat goes to sleep in a night of Ramadhan and then wakes up, the obligatory precaution is that if he is not sure about waking up again, he should not go to sleep before Ghushl, even if he has a faint hope that he might wake up before Fajr if he sleeps again.

Issue 1636: * If a person in Janabat in the night of Ramadhan feels certain that if he goes to sleep he will wake up before the time of Fajr prayers, and is determined to do Ghushl upon waking up, and oversleeps with that determination till the time of Fajr prayers, his fast will be in order. And the same rule applies to a person who, though not absolutely certain, is hopeful about waking up before the time of Fajr prayers.

Issue 1637: If a person in Janabat in a night of Ramadhan is certain or reasonably hopeful that if he

sleeps he will wake up before the time of Fajr prayers but he is not heedful of the fact that after waking up he would do Ghusl , if he oversleeps till the time of Fajr prayers, the qadha of that fast will be obligatory on him as a precaution.

Issue 1638: * If a person in Janabat in a night of Ramadhan is sure or fairly hopeful that if he sleeps he will wake up before the time of Fajr prayers, but he does not intend to do Ghusl then, or is undecided about it , his fast is void.. And if he sleeps and does not wake up the qadha and Kaffarah will be obligatory on him.

Issue 1639: * If a person in Janabat sleeps and wakes up during a night of Ramadhan and is certain or fairly hopeful that if he sleeps again, he will wake up before the time of Fajr prayers, with full determination to do Ghusl after waking up, and oversleeps till the time of Fajr, he should observe the qadha of the fast of that day. And if he goes to sleep for the third time and does not wake up till the time of Fajr prayers, it is obligatory on him to observe the qadha as well as give the kaffarah, as a recommended precaution.

Issue 1640: When a person becomes Mohtalim during sleep, the first, second and third sleep means the sleep after waking up; and the sleep in which he became Mohtalim will not be reckoned to be the first sleep.

Issue 1641: If a person observing fast becomes Mohtalim during day time, it is not obligatory on him to do Ghusl at once.

Issue 1642: When a person wakes up in the month of Ramadhan after the Fajr prayers and finds that he has become Mohtalim his fast is in order, even if he knows that he became Mohtalim before the Fajr prayers.

Issue 1643: * When a person who wants to observe the qadha of Ramadhan, remains in Janabat intentionally till the time of Fajr prayers, he cannot fast on that day. And if it was not intentional, he can fast, but as a precaution, it should be avoided.

Issue 1644: * If a person wants to observe the qadha of Ramadhan and wakes up after the time of Fajr prayers finding himself Mohtalim, and knows that he became Mohtalim before the time Fajr prayers, he can fast on that day with the niyyat of qadha.

Issue 1645: If a person remains in Janabat intentionally till the time of Fajr prayers in an obligatory fast which does not have fixed days, like, the fast of Kaffarah, apparently his fast is in order, but it is better that he should observe fast on some other day.

Issue 1646: * If a woman becomes Clean (tahir/pak) from Haidth or Nifas before the time of Fajr prayers in the month of Ramadhan or, as a precaution, on a day she wants to give qadha of Ramadhan, and does not do Ghusl – or in the case of time being short, tayammum – intentionally, her fast will be void.

And if it is not the fast of Ramadhan or its qadha, her fast will be in order, but as a precaution, she should do Ghusl. And if the obligation of a woman is tayammum instead of Ghusl for Haidh or Nifas and she does not do it intentionally, in the month of Ramadhan or for its qadha, before the time of Fajr prayers, her fast is void.

Issue 1647: * If a woman becomes Clean (tahir/pak) from Haidh or Nifas before the time of Fajr prayers in the month of Ramadhan and she has no time to do Ghusl, she should perform tayammum. But it is not necessary for her to remain awake till the time of Fajr prayers. The same rule applies to a person whose obligation is tayammum after getting into the state of Janabat.

Issue 1648: If a woman gets Clean (tahir/pak) from Haidh or Nifas just near the time of Fajr prayers in the month of Ramadhan, and has no time left for Ghusl or tayammum, her fast is valid.

Issue 1649: If a woman gets Clean (tahir/pak) from Haidh or Nifas after the Fajr or if Haidh or Nifas begins during the day though just near the Maghrib time, her fast is void.

Issue 1650: If a woman forgets to do Ghusl for Haidh or Nifas and remembers it after a day or more, the fasts that she has observed will be valid.

Issue 1651: * If a woman gets Clean (tahir/pak) from Haidh or Nifas before the time of Fajr prayers in the month of Ramadhan but neglects her obligation and does not do Ghusl before Fajr, nor does she resort to tayammum as time becomes short, her fast will be void. But if she is not negligent, like when she waits for her turn in a public bath, then even if she sleeps three times without doing Ghusl till Fajr, her fast will be valid if she does not ignore tayammum.

Issue 1652: * If a woman is in a state of excessive Istihadha, her fast will be valid even if she does not carry out the rules of Ghusls as explained in rule no. 402. Similarly, her fast will be in order if she does not do the Ghusls prescribed for medium Istihadha.

Issue 1653: A person who has touched a dead body (i.e. has brought any part of his own body in contact with it) can observe fast without having done Ghusl for touching a dead body, and his fast does not become void even if he touches the dead body during the fast.

VIII. Enema

Issue 1654: If liquid enema is taken by a fasting person, his fast becomes void even if he is obliged to take it for the sake of treatment.

IX. Vomiting

Issue 1655: If a fasting person vomits intentionally his fast becomes void, though he may have been obliged to do so on account of sickness. However, the fast does not become void, if one vomits forgetfully or involuntarily.

Issue 1656: * If a person eats something at night knowing that it will cause vomiting during the day time, the recommended precaution is that he should give the qadha of that fast.

Issue 1657: * If a fasting person can stop vomiting without causing any harm or inconvenience to himself, he should exercise restraint.

Issue 1658: * If a fly enters the throat of a fasting person, it will not be necessary to throw it out if it has gone deep down the gullet, and his fast will be valid. But if it has not descended deep down, it must be coughed out, even by vomiting, if it is not harmful to do so. If one does not do so, fast will be void.

Issue 1659: If a person swallows something by mistake and remembers before it reaches the stomach that he is fasting, it is not necessary for him to throw it out, and his fast is in order.

Issue 1660: If a fasting person is certain that if he belches, something will come out from the throat, he should not, as a precaution, belch intentionally, but there is no harm in his belching if he is not certain about it.

Issue 1661: If a fasting person belches and something comes from his throat or into the mouth, he should throw it out, and if it is swallowed unintentionally, his fast is in order.

Rules Regarding Things which Invalidate a Fast

Issue 1662: * If a person intentionally and voluntarily commits an act which invalidates fast, his fast becomes void, but if he does not commit such an act intentionally, there is no harm in it (i.e. his fast is valid). However, if a person in Janabat sleeps and does not do Ghusl till the time of Fajr prayers, as detailed in rule no. 1639, his fast is void. Similarly, if a person due to utter ignorance of the rule that a certain act will invalidate the fast, or due to reliance upon some authority which he thought was genuine, unhesitatingly commits an act which invalidates the fast, his fast will not be void, except in the cases of eating, drinking and sexual intercourse.

Issue 1663: * If a fasting person forgetfully commits an act which invalidates fast and thinking that since his fast has become void, commits intentionally another act which invalidates fast, his fast will be void.

Issue 1664: * If something is dropped forcibly down the throat of a fasting person, his fast does not become void. But, if he is compelled to break his fast by intimidation, like, if he is warned that his life or wealth would be at stake, and he willingly breaks the fast to ward off the danger, his fast will be void.

Issue 1665: * A fasting person should not go to a place where he knows that something will be put down his throat or that he will be compelled to break his fast by his own hands. And if he goes there and he is compelled to commit an act by his own hands which invalidates a fast, his fast will be void. The same will apply, as an obligatory precaution, if something is forcibly put down his throat.

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