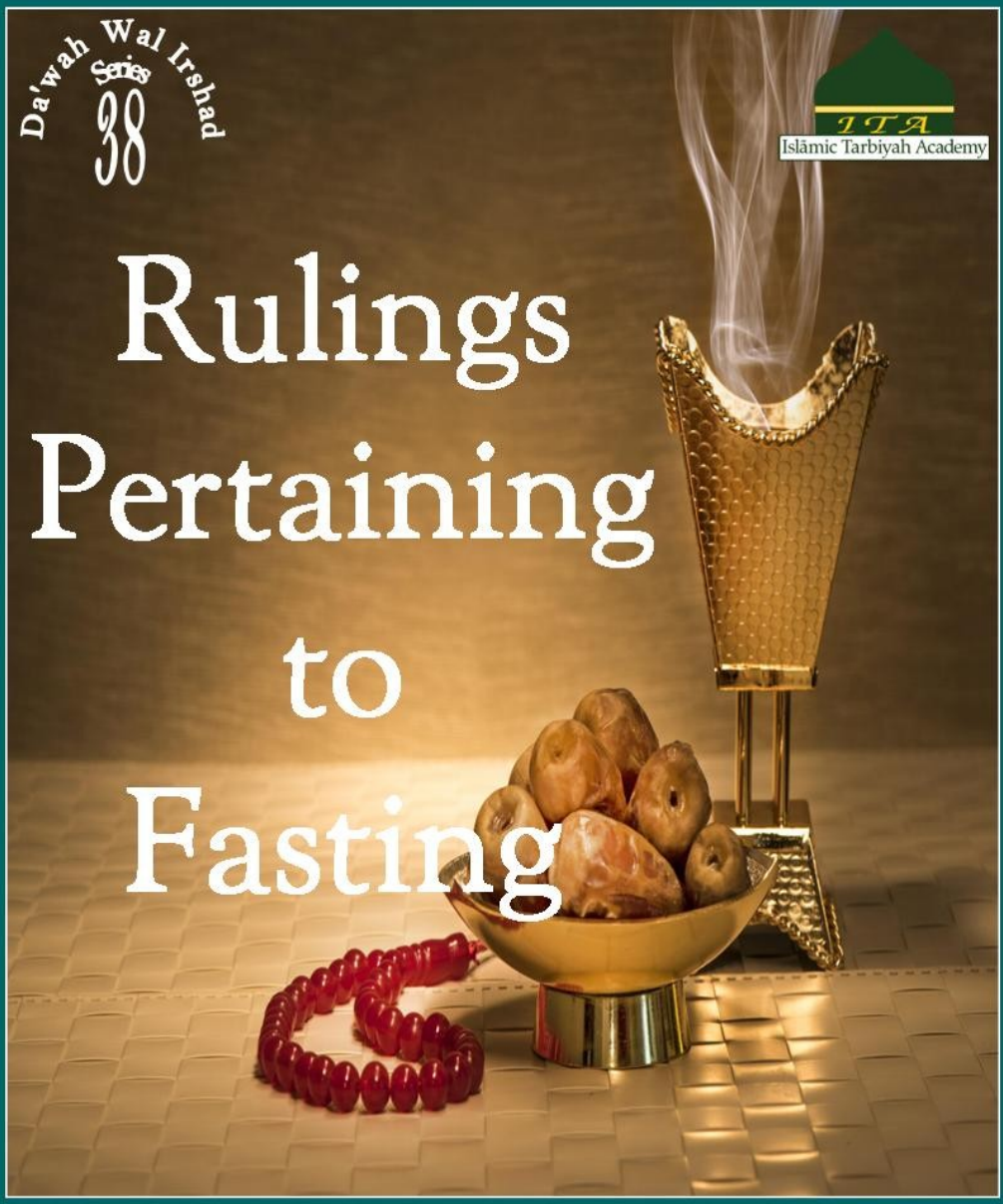
Da'wah Wal Irshad Series 38

ITA
Islāmic Tarbiyah Academy

Rulings Pertaining to Fasting



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بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

O People of Imãn! Siyãm (fasting) has been ordained for you just as it was ordained for those before you so that you attain Taqwa!
[Surah Baqarah Verse 183]

The Messenger of Allah (ﷺ) said: 'Allah said, "All the deeds of Adam's sons (people) are for them, except fasting which is for Me, and I will give the reward for it…. There are two pleasures for the fasting person, one at the time of breaking his fast, and the other at the time when he will meet his Lord; then he will be pleased because of his fasting.' (Sahih AlBukhãri)

Siyãm is among the fundamental acts of Ibãdat. It has been ordained by Allah Ta'ãla and its correct execution is imperative for it to be accepted. Every believer who desires to discharge this obligation correctly must possess knowledge of the rules of fasting. This simple booklet aims to provide the necessary rulings of fasting.

1. Fasting in the month of Ramadhãn is fardh on every Muslim who is not a lunatic nor an immature person (minor). As long as there is no valid excuse, it is not permissible to abstain from fasting. If a person vows to fast, fasting becomes fardh on him on account of this vow. The qadã and kaffãrah fasts are also fardh. Apart from this, all other fasts are nafl - if a person keeps them he will be rewarded, and if he does not do so, there will be no sin on him. However, the fasts of Eid ul-fitr, Eid ul-ad'hã, and the three days following Eid ul-ad'hã are all Harãm.
2. Once the time of Fajr Salãh approaches (i.e. dawn) until the time of sunset, a person should make the intention of fasting and abstain from all food, drink, and sexual intercourse. This is known as fasting in the Shariah.
3. It is not necessary to make a verbal intention. Instead, once a person

has this in his heart that today he is fasting and he does not eat or drink anything, nor does he indulge in sexual intercourse - his fast will be valid. If a person makes a verbal intention by saying: "O Allah! I will fast for Your pleasure tomorrow even then there is no harm in this.

4. A person did not eat nor drink anything the entire day and remained hungry and thirsty from morning till evening. However, in his heart he did not have the intention of fasting but merely abstained from food due to a lack of hunger, or, for some reason or the other he did not get the opportunity of eating anything - in such a case his fast will not be valid. Had he made the intention of fasting in his heart, his fast would have become valid.
5. According to the Shariah, the time of fasting commences from subah sãdiq. Therefore, as long as the subah sãdiq time does not expire, eating, drinking, etc. is permissible.

The Fasts of Ramadhãn

1. If the intention of fasting for the fast of Ramadhãn is made at night, the fast will be valid. The intention was not made at night and even in the morning one decided not to fast on that day. The day progressed considerably and only thereafter the person realized that it is not good to leave out a fard duty and therefore made the intention of fasting - even then his fast will be valid. But if he has already consumed some food in the morning, he cannot make the intention of fasting.
2. If a person has not consumed any food or drink, then for the fasts of Ramadhãn he can make the intention of fasting until one hour before mid-day.
3. For the fasts of Ramadhãn, the following intention is sufficient: "I am fasting today". Alternatively, at night one could say: "Tomorrow I will fast". By making this intention, the fasts of Ramadhãn will be valid. When making the intention, a person did not specify as to whether it is a fast of Ramadhãn or a fard fast. Even then the fast will be valid.

4. A person had missed a few fasts of the previous Ramadhãn. The whole year passed without his making qadhã of these missed fasts as yet. When the next Ramadhãn commenced, he made the intention of making qadhã of those missed fasts. Even then, the fasts of this Ramadhãn will be considered and the qadhã fasts will not be valid. He will have to keep those qadhã fasts after Ramadhãn.
5. In short, if any other intention is made in the month of Ramadhãn, the fast of Ramadhãn will be considered. All other fasts will not be valid.

Acts which break or do not break the fast

- If a fasting person forgetfully eats, drinks or has sexual intercourse, the fast will not break. If he eats and drinks a full-stomach, even then the fast will not break. If he forgetfully eats or drinks several times in the day, the fast will still not break.
- If water enters the mouth while gargling in wudhu, the fast will become invalid. Only qadhã is necessary.
- Nose drops will break the fast. Only qadhã is necessary.
- Ejaculating due to masturbation (Harãm), or during foreplay. Only qadhã is necessary.
- Use of nasal sprays, asthmatic inhalers (wet or dry). Only qadhã is necessary.
- Incense sticks were burnt and the person went and sat near them and inhaled the smoke. The fast will break. In the same way, the fast breaks by smoking cigarettes, E-cigarettes, Vaping etc. Apart from this smoke, it is permissible to inhale the fragrance of perfumes which do not have any smoke.
- Ear and Eye drops are permissible whilst fasting.
- To have a blood test/donate blood is also permissible while fasting provided it does not cause severe weakness.
- Applying lip balm to the lips externally does not break the fast as long as the contents are not swallowed.
- Injections do not invalidate the fast as long as it is not injected into

the stomach.

- Taking insulin does not invalidate the fast as long as it is not injected into the stomach.
- Application of nicotine patches will not invalidate the fast.
- Angiography will not break the fast.
- A person slept away during the day. He saw a dream which made ghusl compulsory on him. (i.e. he had a wet-dream) In such a case, the fast does not break.
- Denture adhesive will not break the fast as long as no part of the adhesive is swallowed.
- During the day, it is permissible to apply surmah (antimony), oil, and to inhale any fragrance. The fast is not affected by such acts irrespective of when this is done. In fact, after applying surmah, if the colour of the surmah appears in one's saliva or mucus in the nose, even then the fast will not break nor will it become makruh.
- It is permissible for a man to sleep next to his wife, to touch her and to kiss her. However, if, due to the passions of youth, there is the fear that these acts would lead to sexual intercourse, they should be abstained from. It will then be makruh to carry out such acts.
- A fly went down the throat, or some smoke or dust went down the throat on its own. In such a case, the fast will not break. However, if one did this intentionally, the fast will break.
- A fibre of meat or fragments of food, etc. was stuck in the teeth. Due to cleansing the teeth, this fibre released itself from in between the teeth and the person ate it. However, he did not remove it from his mouth. It went down his throat on its own. If this fibre is less than the size of a gram-seed, the fast will not break. If it is equal to or more than the size of a gram-seed, the fast will break. However, if the person removed this fibre from his mouth and thereafter swallowed it, his fast will break irrespective of whether it was smaller or larger than a gram-seed. In both cases the fast will break.
- By swallowing one's saliva, the fast does not break irrespective of the amount swallowed.
- Ghusl became compulsory at night. However, the person did not

have a bath and only took a bath during the day. The fast will be valid. In fact, even if he does not bath the entire day, the fast will still be valid. However, he will still be sinning for not bathing.

- A person sniffed in such a way that the mucus of his nose went down his throat. His fast will not break. Similarly, the fast does not break by sniffing and swallowing the saliva that is in the mouth.
- While rinsing the mouth, water went down the throat and the person knew that he was fasting. His fast will break, qadhã will be wãjib, but there will be no kaffãrah on him.
- A person vomited unintentionally. The fast will not break irrespective of the amount. However, if he vomited intentionally, his fast will break if the vomit was a full-mouth. But if it is less than a mouth full, the fast will not break.
- A small amount of vomit came out but it returned down the throat on its own. The fast will not break. However, if the person swallows it intentionally, his fast will break.
- A person ate a pebble, a piece of steel or some other object which is not normally eaten nor is it consumed for medicinal purposes. His fast will break but there will be no kaffãrah on him. And if he eats or drinks something that is normally consumed, or, it is not normally consumed but is used for medicinal purposes, his fast will break and qadhã and kaffãrah will be wãjib on him.
- When a person has sexual intercourse, the fast will break, qadhã will become wãjib, and it will also be wãjib to observe kaffãrah. Once the head of the penis enters the vagina, the fast breaks and qadhã and kaffãrah become wãjib. This is irrespective of whether ejaculation takes place or not.
- When a fast is broken, kaffãrah only becomes wãjib when the fast of Ramadhãn is broken. Kaffãrah does not become wãjib by breaking any other fast irrespective of the manner in which the fast is broken. This applies even if the fast is a qadhã of a Ramadhãn fast. However, if the intention was not made at night (i.e. before dawn) for such a fast, or, a woman gets her haidh on that very day after breaking her fast; then by breaking the fast, kaffarah will not

become wãjib.

- While fasting, a person took an enema without taking any medicine orally. The fast will break. However, only qadha will be wãjib and not kaffãrah.
- While fasting, it is not permissible for a woman to insert any medicine, oil, etc. in her vagina. If she inserts any medicine into the vagina, the fast will break, qadhã will be wãjib but not kaffãrah.
- Because of some reason, the doctor inserts his finger into the vagina, or, the woman inserts her own finger. Thereafter, he or she removes part of the finger or the entire finger and then re-inserts the finger. The fast will break but kaffãrah will not be wãjib. If the finger was not re-inserted, the fast will not break. However, if the finger was wet or moist before inserting it the first time, and then it is inserted, the fast will break the first time it is inserted.
- Blood comes out from the mouth. It is then swallowed together with saliva. The fast will break. However, if the quantity of blood is less than that of the saliva and its taste is not felt when it goes down the throat, the fast will not break.
- If a person tastes something with his mouth and thereafter spits it out, the fast will not break.
- It is makruh to soften any food with one's mouth and feed it to a child. However, if this becomes necessary and there is no alternative, it will not be makruh.
- It is makruh to cleanse the teeth with coal or tooth-powder. If any of these things go down the throat, the fast will break. It is permissible to clean the teeth with a miswãk. This is irrespective of whether it is a dry miswãk or a fresh one.
- A person ate something forgetfully and thought that since he has eaten, his fast is now broken. He therefore ate something intentionally. His fast will now break, qadhã will be wãjib on him, but not kaffãrah.
- A person vomited involuntarily and thought that his fast is now broken. He therefore consumed some food. His fast will break, qadhã will be wãjib, and not kaffãrah.

- A person had no intention of fasting on any day in the month of Ramadhãn. He therefore continued eating and drinking the entire day. Kaffãrah will not be wãjib on such a person. Kaffãrah only becomes wãjib when one makes an intention to fast and thereafter breaks the fast.

Sehri and Iftãr

1. It is sunnah to make sehri. If a person is not hungry, he should at least eat a few dates or anything else no matter how little it may be. If he does not want to have anything at all, he should at least drink some water.
2. As far as is possible, sehri should be delayed. However, it should not be delayed to the extent that the time of dawn commences and one begins to have a doubt in one's fast.
3. If one's eyes did not open for sehri and all the members of the household fell asleep, they should fast despite not having made sehri. To leave out the fast on account of not making sehri is a sign of lack of dedication and also a major sin.
4. As long as it is not dawn and the time of Fajr Salãh does not commence, it is permissible to continue with the sehri. Once this time expires, sehri is not permissible.
5. A person woke up a bit late and thought that there is some time left. On this assumption, he made sehri. Later he learnt that he had actually made sehri after dawn. His fast will not be valid. He should make qadhã but kaffãrah will not be wãjib. However, he should still abstain from eating or drinking anything and remain like any normal fasting person. In the same way, if a person thinks that the sun has set and opens his fast and thereafter the sun appears, his fast will break. He will have to make qadhã of this but there will be no kaffãrah on him. After having learnt that the sun has not set as yet, he should abstain from consuming anything until sunset.
6. When a person is sure that the sun has set, it is mustahab for him to open his fast immediately. It is makruh to delay in opening the fast.
7. As long as there is a doubt as to whether the sun has set or not, it is not permissible to make iftãr.

Kaffãrah

1. The kaffãrah for breaking the fast of Ramadhãn is that the person must fast for two consecutive months. It is not permissible to keep a few fasts, stop fasting for a few days, and recommence fasting. If for some reason or the other, one or two fasts in-between are missed out, then the fast for two months will have to be restarted. However, the fasts that a woman misses due to her monthly periods, are forgiven. By not fasting on these days, no harm is caused to the kaffãrah. However, once she is purified from her haidh, she should immediately recommence with the fasting and complete the sixty days.
2. If a few fasts are missed because of nifãs, and the full sixty days could not be kept consecutively, the kaffãrah will still not be correct. The fasts will have to be started all over again.
3. If a few fasts of kaffãrah are missed due to some problem or sickness, even then the fasts will have to be re-started once the person is cured from that sickness.
4. If the month of Ramadhãn comes in-between the kaffãrah fasts, the kaffarah will not be valid.
5. If a person does not have the strength to keep the fasts, he should feed sixty poor persons twice a day with a full meal. They must be allowed to eat as much as possible.
6. If there are a few children included among these poor persons, this will not be permissible. One will have to feed additional poor persons in place of these children.
7. If there is bread made of wheat, it is permissible to feed it to them even if it is dry. If the bread is made of barley, millet, corn, etc. they should also be given some gravy with which they could eat the bread.
8. If the person does not feed them with any food, but instead he gives grain to sixty poor persons, this will also be permissible. He should give each poor person grain equal to the value of sadaqatul fitr.
9. It is also permissible to give money equal to the value of the grain.
10. If a person asks someone else to fulfil this kaffãrah on his behalf by

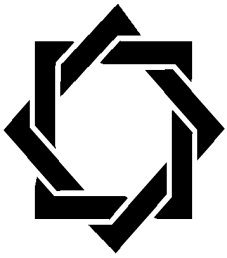
feeding sixty poor persons and the person fulfils his request or he gives the grain, the kaffãrah will be fulfilled. But if the person gives the kaffãrah without being asked to do so, it will not be valid.

11. If a person feeds one poor person for sixty days every morning and evening, or continues giving him grain for the next sixty days, or gives him money that equals the value of that grain, the kaffãrah will be valid.
12. If the person did not feed the poor person for sixty consecutive days, but missed out a few days in between, there is no harm in this. This is also permissible (as long as he completes the sixty days).
13. If a person gives the poor person grain that will last him for sixty days at one time, the kaffãrah will not be valid. Similarly, if he gives one poor person sixty times in one day, it will still be regarded as giving for one day only. He will then have to give to 59 additional poor persons. The same rule applies when giving money. That is, it is not permissible to give money to one poor person in one day as a compensation for more than one fast.
14. If he gives a poor person kaffãrah that is less than the sadaqatul fitr, the kaffãrah will not be valid.
15. If a person breaks a few fasts in the same Ramadhãn, only one kaffãrah will be wajib. But if two fasts are for the Ramadhãns of two different years, he will have to give kaffãrah for each fast.

Fidyah

1. The person who is extremely old and does not have the strength of fasting, and the person who is extremely ill and does not have any hope of recovering nor the strength to fast will have to give grain to a poor person equivalent to the amount stipulated for sadaqatul fitr in place of every fast that such people miss. Alternatively, they could feed one poor person with two complete meals for each fast that they miss. In the Shariah this is known as fidyah. It is also permissible for such persons to give the value of the grain in cash.
2. It is also permissible to distribute this grain of fidyah among several poor persons.

3. If the old person happens to regain some of his strength, or the sick person recovers from his illness, they will have to keep qadhã for all the fasts which they had missed. As for the fidyah which they had paid, they will be rewarded separately for that.
4. 4. A person had to keep qadhã of several fasts. At the time of death he made a bequest that fidyah be paid in place of all his missed fasts. This fidyah will have to be paid by his inheritors from his wealth. After paying for the deceased person's funeral arrangements, his debts, etc. if one third of his left over wealth will be sufficient to pay the fidyah, then it will be wajib to pay this fidyah.
5. If the person did not make a bequest but his inheritors paid the fidyah out of their own wealth, even then one should have the hope that this act will be accepted by Allah Ta'ãla and that He will not make one accountable for the missed fasts. It should be borne in mind that it is not permissible for the inheritors to pay the fidyah from the deceased person's wealth if the latter did not make a bequest in that respect. Similarly, if the fidyah is more than one third of his wealth, then despite his making a bequest in this regard, it will not be permissible to utilise the balance of his money without the permission and consent of all the inheritors.



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