

# Fiqh of Fasting

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A BRIEF INTRODUCTION TO RULES OF FASTING

BY

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# The Fasts of Ramadhan are Fardh

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

O you who believe! the fasts have been enjoined upon you as they were enjoined upon those before you, so that you may be God-fearing. (Baqarah: 183)

فَمَن شَهِدَ مِنكُمُ الشَّهْرَ فَلْيَصُمْهُ

“So those of you who witness the month must fast in it.” (Baqarah:185)



# Virtues of Fasting in Ramadhan

- Sahl bin Sa'ad reported that Rasullulah ﷺ Said: In Paradise there is a gate which is called **Rayyan**, through which only the people who fast would enter on the Day on Resurrection. No one else would enter along with them. It would be announced: Where are the people who fast that they should be admitted into it? And when the last of them would enter, it would be closed, and no one would enter it. (Muslim)
- Abu Huraira narrated that Rasullulah ﷺ Said that Allah Almighty says: The Fast is for Me and I will give the reward for it, as he leaves his sexual desire, food and drink for My Sake. Fasting is a **shield** (from Hellfire) and there are two pleasures for a fasting person, one at the time of breaking his fast, and the other at the time **when he will meet his Lord**. And the smell of the mouth of a fasting person is better in Allah's Sight than the smell of musk." (Bukhari)

# You can never make up for neglecting the fast of Ramadhan

عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَنْ أَفْطَرَ يَوْمًا مِنْ رَمَضَانَ مِنْ غَيْرِ رُخْصَةٍ وَلَا مَرَضٍ لَمْ يَقْضِ عَنْهُ صَوْمُ الدَّهْرِ كُلِّهِ وَإِنْ صَامَهُ "

Rasullulah ﷺ Said:

"Whoever does not fast one day in Ramadhan without having a concession allowing that or illness, fasting for a lifetime will not make up for that." (Abu Dawood, Tirmizi, Ibn Majah)

# Fasting is obligatory for a person if they fulfil five conditions

1. Islam



2. Accountable Mukallaf



3. Able to Fast



5. There are no obstacles to fast e.g. menstruation, lochia/Nifaas

4. Muqem

“but if any of you are **ill** or on a **journey**, the same number (should be made up) from other days”

Being unable to fast falls into two categories:

- a) Temporary inability
- b) Permanent inability.

“And as for those who can fast with difficulty, they have to feed a poor person.” (Baqarah 2:184)

# IMPORTANT

- **Note:** If fasting is likely to be harmful for anyone, and a knowledgeable and trustworthy doctor tells them that it will harm them, then it is forbidden for them to fast, because Allah says: **وَلَا تَقْتُلُوا أَنْفُسَكُمْ** “**And do not kill yourselves**” (al-Nisa: 29)
- **Note:** Fidyah for the fast of Ramadhan cannot be given before Ramadhan; it must be given after Ramadhan starts. (Ahsan ul Fatawa Vol 4 Pg.. 445)
- More details on fidya later

# Conclusion: Five Excuses For Being Exempt From Fasting...

1. Illness- after recovery Qadha or Fidya if illness is chronic
2. Pregnancy or breast feeding- where the woman feels that fasting will put the life of the child in danger. Qadha necessary
3. Shar'ee travel/Safar- Qadha necessary
4. Old age- a person has become so weak due to old age that he can't fast- Fidya necessary
5. Period/bleeding after child birth. Qadha necessary

## Note

- If a woman did not fast due to periods or had to break the fast during the day, due to periods, she should not eat and drink openly.
- If she became clean during the day then it is waajib for her not to eat or drink until the time of sunset. (Ahsan ul Fatwa Vol 4 Pg.. 438)

# Suhoor

- Eating suhoor is following the Sunnah:

قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - تَسَحَّرُوا فَإِنَّ فِي السَّحُورِ بَرَكَاتًا

Anas ibn Maalik narrated that Rasulullah ﷺ said: "Eat suhoor, for in suhoor there is blessing." (Bukhari)

Rasulullah ﷺ said, "Suhoor is a blessed meal, so do not abandon it even if you take only a sip of water. Verily, Allah and his angels send blessings upon those who take the pre-fasting meal." (Musnad Ahmad)

- To delay the suhoor to near the time of Subh Sadiq is Mustahab
- If someone fasted without eating Suhoor, it would be valid, but one missed out on a Sunnah.

# Delay the Suhoor- Hasten with Iftar

Rasulullah ﷺ said:

**"The people will remain on the right path as long as they hasten the breaking of the fast." (Bukhari)**

Rasulullah ﷺ said:

**"We the Ambiya, were commanded to hasten iftar, delay suhoor and to place our right hand over our left hand in Salah"**

(Sahih Ibn Hibban; Al Mu'jamul Kabir; Al Mu'jamul Awsat)

# Rules Of Fasting- Intention

” إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ ”

"Actions are judged according to intentions". (Bukhari)

- Intention is **obligatory**, one will intend for each fast every day. Intention is from the heart, the 'suhoor' that is eaten for beginning the fast would also suffice. Just the saying of: 'I will fast' will suffice for the intention.
- Intention can be made **from the night**; and can be made until the 'Shar'ee mid-day'. (for Ramadhan, Nazar Muayyin and nafl fast)
- If one has intended; but wants to eat or drink before Subh sadiq it is permissible. As the fast commences from Subh Sadiq.

# If a woman becomes clean after Subh Sadiq, does she need to fast?

- No, she cannot fast, but will act as though she is a fasting person...
- During the time she is on her periods she may eat or drink but not in front of anyone. (Ahsan ul Fatawaa Vol 4 Pg. 438)
- If she became clean before Subh Sadiq then...
  - a) If she had become clean after completing ten days, then whether she has time for ghusl or not, she has to fast.
  - b) If she has become clean before the ten days then, she would need to determine as to whether she can take a bath before Subh Sadiq or not?

If she can, then the fast would be obligatory on her; otherwise the fast of the day is not obligatory for her, she will keep Qadha of it.

(Kitab ul Masa'il pg. 74).

# A woman has to keep the Qadha of the fast missed...

Ayesha RA narrated:

"We would menstruate during the time of Rasulullah ﷺ then when we became pure:

فَيَأْمُرُنَا بِقَضَاءِ الصَّوْمِ وَلَا يَأْمُرُنَا بِقَضَاءِ الصَّلَاةِ .

We were ordered to make up the fasts, but we were not ordered to make up the Salah." (Nasa'i, Tirmizi)

# Things that do not break the fast

- To eat and drink **unknowingly**.
- To **vomit unintentionally**, even if is a mouthful **Note:** A “**mouthful of vomit**” is defined as such an amount that one cannot hold back in one’s mouth without difficulty.
- If one **unintentionally** swallowed vomit.
- If one Intentionally vomited less than a mouthful.
- If blood came out from the teeth but did not go into the stomach.
- If food less than a gram-seed (chana) was stuck in between the teeth and one swallows it. If one took it out and then put it back in, fast will break.
- If one is the state of ‘Janabat’ takes a bath after Subh Sadiq.

# Things that do not break the fast...

- A wet dream.
- To bathe for the sake of cooling one's self.
- A person sniffing in such a way that the mucus goes down his throat.
- To do Miswaak. (flavoured miswaak must be avoided)
- Blood test
- If oxygen is given without any medicine mixed in.
- Applying of Surma (kohl) into the eyes.
- To put medicine into the eyes.
- Cupping

# Hadith on Cupping...

عن ابنِ عَبَّاسٍ - رَضِيَ اللهُ عَنْهُمَا - قَالَ اخْتَجَمَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَهُوَ صَائِمٌ

Ibn `Abbas RA Narrated that: Rasulallah ﷺ was cupped while he was fasting. (Bukhari)

Abu Sa'eed Al-Khudri RA narrated that: Rasulallah ﷺ said: "Three things do not break the fast of the fasting person: Cupping, vomiting, and the wet dream. (Tirmizi)

# Those things that do not break the fast...

- A mosquito, fly or any other object going down the throat unintentionally.
- Water entering the ears
- Swallowing one's own saliva.
- A few tears going into the mouth won't break the fast; if there are so many that the taste of the tears is felt and quite a bit gathers in the mouth and one swallows that, it will break the fast. (Masaail Roza pg 60)
- Taking an injection. **Covid/Flu** vaccine can be taken whilst fasting.

**Note:** Injection only breaks the fast if it is going directly into the stomach or brain.

# Those things that do not break fast...

- Glucose drip will not break the fast, as it is going through the veins.
- All types of intravenous injections do not break the fast, irrespective of their ingredients
- Dialysis will not break the fast. As it is a means of cleaning the blood and doesn't go directly into the stomach or brain.
- Rubbing oil onto the body or hair.
- Brushing the teeth without tooth paste e.g. using a Miswaak etc.
- Applying Itr or perfume.

**Note:** It is not permitted to inhale the smoke of Lobaan or incense whilst fasting. It is also not permitted to smoke cigarettes or inhale its smoke.

# Things that DO break your fast

- There are two categories of things that break the fast:
  1. Those things/acts that break the fast but makes only '**Qadha**' obligatory.
  2. Those things/acts that break the fast and makes '**Qadha**' and '**kaffarah**' obligatory.

# Qadha and Kaffarah

- 1. Qadha means to keep one fast in place of the one that was missed or broken.**
- 2. Kaffarah for breaking the fast of Ramadhan is:**
  - To fast for sixty consecutive days.
  - If a person does not have the strength to keep these 60 fasts then he should feed sixty poor people (Adults) twice a day or one person for sixty days with a full meal.
  - He may also give grain to the value of Sadaqat ul Fitr to sixty poor people or to one poor person for sixty days. One may also give money to the value of Sadaqat ul Fitr. (More Masa'il on Kaffarah on slides 36-39)

# Those things that break your fast and makes Qadha Wajib (obligatory)

- Anything put by force into the mouth of a fasting person.
- Smoking a cigarette or shisha or to inhale smoke of an incense stick, lobaan. (Kitab ul Masail Pg.. 88.)
- Using an inhaler
- Water goes down the throat whilst being aware that one is fasting.
- To vomit a mouthful intentionally.
- If one knowingly swallowed more than a gram-seed (chana) of vomit, fast will break. (Ahsan ul Fatwa Vol 4 Pg.. 443)

# Those things that break your fast and makes Qadha Wajib...

- Intentionally swallowing a pebble, piece of paper or any item that is not used as food or medicine.
- Swallowing something edible, equal to or bigger than a grain of gram which was stuck between the teeth. However, if it is first taken out of the mouth and then swallowed, fast will break whatever the size.
- Putting oil into the ear or nose. Some of the present day jurist are of the opinion that oil or medicine in the ear **will not break** the fast as it does not have direct access to the brain or stomach. But caution demands abstention.
- Inhaling snuff into the nostrils.

# Those things that break your fast and makes Qadha Wajib...

- Swallowing the blood from the gums if the blood is more than the saliva or equal to it or, one can taste blood whilst swallowing the saliva.
- To eat and drink in forgetfulness and thereafter thinking that the fast is broken, to eat and drink again.
- To eat and drink after Fajr or to break the fast before sunset due to a faulty watch or following the TV and then realizing one's fault.
- Sitting near a person who is smoking and inhaling the smoke of the cigarette. (Fatawa Darul Uloom Zakaria Vol3 Pg. 285)
- Inhaling snuff into the nostrils.

# Those things that break your fast and makes Qadha Wajib...

- Full flavoured miswaaks will break the fast if the taste reaches the stomach.
- Husband and wife becoming intimate and results in ejaculation without intercourse.
- Ejaculation after stimulation of sexual areas.
- Periods
- If a person breaks a fast due to extreme illness or travel.

# Masa'il pertaining to Inserting medicine through the Front or back passage

- If medicine/water was entered through the back passage of a male or female it will break the fast.
- If some medicine is inserted into the male urinary tract, the fast does not break.
- As regards to any medicine/water/wet finger/instrument which has gel, being inserted in the front female organ; the verdict of the early Hanafi scholars was that the fast would break.
- But the contemporary Fuqaha have opined that since the female private organ has no connection to the digestive system, the fast should not break by inserting something therein. (Mufti Rafi' Usmani, Dabit al-Mufattirat p, 33-34) Caution demands abstention.

# Those things that break your fast and makes Qadha and Kaffarah Wajib (obligatory)

- Breaking the fast by consuming food, medicine or drinking **intentionally**.
- To engage in sexual intercourse whether ejaculation happens or not.
- Husband swallowing the saliva of the wife or vice versa.
- In some cases smoking will make Qadha and Kaffarah waajib. This is when a person smokes thinking it as beneficial. (Fatawa Darul Uloom Deoband Vol 6 pg.265, Fatawa Darul Uloom Zakaria Vol 3 Pg.. 285)

# Makrooh (disliked) acts while fasting.

- To **chew gum, rubber, plastic items or other such things** (which are chewed, but not swallowed, and nothing reaches the stomach, as otherwise the fast would be broken).
- To taste any article of food or drink and spit it out (without anything being swallowed).
- To collect one's saliva in the mouth and then to swallow it.
- To delay a bath that has become **obligatory** intentionally until after Fajr time.
- To use **Toothpaste** or tooth powder to clean one's teeth, as there is the fear that it may go down the throat.

# Makrooh acts while fasting...

- To be intimate with one's wife and there is fear that it may lead to ghusl becoming obligatory.
- To do something that may lead to one being forced to break the fast.
- To complain of hunger and thirst.
- To take too much water up the nostrils when cleaning the nose or, gargle more than necessary.
- To quarrel, argue, use filthy or indecent words (no swearing).
- To backbite, tell a lie and swear are sinful acts even when one is not fasting. Therefore, they become even worse when fasting.

# Keep Away from Lies and Sin Whilst Fasting...

عن أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ " مَنْ لَمْ يَدَعْ قَوْلَ  
الزُّورِ وَالْعَمَلَ بِهِ وَالْجَهْلَ فَلَيْسَ لِلَّهِ حَاجَةٌ أَنْ يَدَعَ طَعَامَهُ وَشَرَابَهُ "

Abu Huraira RA narrates that Rasulullah ﷺ said, "Whoever does not give up false statements (i.e. telling lies), and evil deeds, and speaking bad words to others, Allah is not in need of his leaving his food and drink." (Sahih Bukhari)

# Masnoon words for Iftaar

- Mu'adh ibn Zuhrah narrated that, when he broke his fast Rasulullah ﷺ used to say:

" اللَّهُمَّ لَكَ صُومْتُ وَعَلَى رِزْقِكَ أَفْطَرْتُ "

*O Allah, for you I have fasted, and with your provision I have broken my fast.* (Tirmizi)

# Mustahab acts in fasting

- To hasten Iftar
- To do iftar with fresh dates or dry dates otherwise water.

عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُفْطِرُ قَبْلَ أَنْ يُصَلِّيَ عَلَى رُطَبَاتٍ  
فَإِنْ لَمْ تَكُنْ رُطَبَاتٌ فَتُمَيْرَاتٍ فَإِنْ لَمْ تَكُنْ تُمَيْرَاتٍ حَسَا حَسَوَاتٍ مِنْ مَاءٍ

Anas bin Malik narrated that Rasulullah ﷺ would break the fast with fresh dates before performing Salah. If there were no fresh dates then (he would break the fast) with dried dates, and if there were no dried dates then he would take a few sips of water." Tirmizi

# Mustahab acts in fasting...

- To recite the dua. "اللَّهُمَّ لَكَ صُومْتُ وَعَلَىٰ رِزْقِكَ أَفْطَرْتُ"
- To partake of suhoor even if it is a small amount of water.
- Not to delay suhoor to the extent that there is fear that Subh Sadiq will occur.
- To safeguard the tongue from backbiting, slander, vulgar and obscene language.
- To give Sadaqah to one's relatives, poor and the needy.
- To remain busy in the recitation of the Holy Qur'aan, Zikrullah, Durood Shareef or in seeking knowledge.
- To do I'tikaaf

(Kitab ul Masa'il Vol 2 Pg.. 98)

# Masa'il on Fidya

- Fidya for the fast of Ramadhan cannot be given before Ramadhan; it must be given after Ramadhan starts. (Ahsan ul Fatawa Vol 4 Pg.. 445)
- One fidya can be distributed amongst a few. (Fatawa Mahmoodiya V11 pg. 96)
- Numerous fidyas can be given to one person (Fatawa Rahimiya Vol 5 Pg..198.)
- If a person is so poor that he/she cannot pay fidya, then they must make the intention that whenever they will be able to pay, they will pay. (Ahsan ul Fatawa V4 pg,459)
- If after giving the Fidya, a person recovers then they will need to make up the missed fasts. The Fidya that was given will be counted as Sadaqah.
- If the person is near to death and unable to make Qadha (of the missed fasts), it will be obligatory to make a wasiyah/bequest for the Fidya to be paid for the missed fasts from the third of his wealth.

# Masa'il of Qadha

- One should not delay in keeping the missed fast, as soon as one gets better one should keep them. It is a sin to unnecessarily delay the fast.
- It is not necessary to keep the Qadha **fast consecutively**.
- When making intention for Qadha fast it **is not necessary** to mention the exact day/dates of the missed fast. Rather keep the number of fast missed. If the Qadha is due for several Ramadhan, then to mention the year for which the Qadha is being kept is necessary. E.g. I am keeping the fast of the year 1440. (Masa'il Roza pg. 85 Bahishti Zewar part 3 pg. 7)
- The intention for Qadha fast needs to be made **before Subh Sadiq**.
- If one's Qadha fast are due from the previous Ramadhan and the years Ramadhan commences, then one will keep the fast of the present Ramadhan and keep the fast of the previous Ramadhan afterwards.

# Masaa'il of Kaffarah

- Kaffarah for breaking the fast of Ramadhan is:
- To fast for sixty consecutive days.
- If a person does not have the strength to keep these 60 fasts then he should feed sixty poor people (Adults) twice a day or one person for sixty days with a full meal.
- He may also give grain to the value of Sadaqat ul Fitr to sixty poor people or to one poor person for sixty days. One may also give money to the value of Sadaqat ul Fitr.
- In the case of giving grain or money to one individual, it has to be done on sixty separate days. One cannot give all the sixty days worth in one day, as it will be counted as only one day's amount. (Fatawa Darul Uloom Deoband Vol 6 pg. 282 Bahishti Zewar pt. 3 pg. 10 Masa'il Roza pg.94)

(Fidya for the whole month for those who are unable to fast, can be given to one person on the same day)

**Note:** One does not have a choice between fasting sixty days and feeding sixty poor people; rather, **one is obliged to fast for sixty days**. Only when one is unable to fast due to a legitimate Shar'ee reasons e.g., old age, chronic illness; would one have the other options.

# Masa'il of Kaffarah...

- In addition to the sixty days of Kaffarah a Qadha fast will also need to be kept.
- If one starts the fast at the 1<sup>st</sup> of the Islamic month then one will fast for two consecutive months; it won't be according to days. If one did not start from the 1<sup>st</sup> of the month then one needs to finish sixty days. (Ahsan ul Fatawa V4Pg 460)
- The Kaffarah is to fast for sixty consecutive days in the year without any interruption. One must choose a time where one can fast these sixty days without the days of Eidain or the three days after Eid al-Adha (days of Tashreeq) interrupting the fasts.

**Note: It is forbidden to fast on these five days: Eidain and the three days after Eid al-Adha 11<sup>th</sup>, 12<sup>th</sup> ad 13<sup>th</sup> of Dhul Hijjah.**

# Masa'il of Kaffarah

- If the sixty days is interrupted without a legitimate Shar'ee reason, then one will have to recommence the sixty days.
- If a woman starts her sixty days of fasting and she experiences her periods, then that is a legitimate Shar'ee excuse, she will continue the fast immediately after she becomes clean. If she was to wait for a day or two after she became clean, she will need to start again.
- Nifas in the middle of the sixty days is not an excuse, if a woman experiences nifas she will need to start again. ( periods is a monthly occurrence upon which a woman has no control over, whilst nifas is only after childbirth that could occur yearly)

# Masa'il of Kaffarah...

- If a person becomes severely ill during the sixty days and missed a fast, then one would have to start again. (Ahsan ul Fatawa V4 Pg. 448)
- If more than one fast of Ramadhan is broken by eating or drinking or intercourse with the spouse, one Kaffarah will suffice. If the kaffarah from previous Ramadhan was due and one broke the fast again in the present Ramadhan, even then one Kaffarah will suffice. (Fatawa Darul Uloom Zakaria Vol 3 pg.306) There is also an opinion of two separate kaffarah, if fast was broken due to intercourse in two separate Ramadhans. (Bahishti Zewar pt. 11, pg. 106, Ahsan ul Fatawa V4 pg,434)
- If one purposely breaks a fast again in the future after fulfilling one Kaffarah, a new Kaffarah will be due.

# Important Mas'alah...

- If Azaan is given before sunset mistakenly, and people do iftar following the Azaan, the fast won't count. If the iftar was done on basis of thinking (zann e ghaalib) that it was iftar time, only Qadha will be waajib. If there was a doubt as to whether it was iftar time or not then, both Qadha and Kaffarah will be waajib. (Ahsan ul Fatawa V4 pg,456)
- If a person intentionally broke a fast then became ill, only Qadha will become waajib.
- If a person intentionally broke a fast **then** left for a journey, then both Qadha and Kaffarah will be waajib. (Ahsan ul Fatawa V4 pg,459)

(If he breaks the fast during the journey only Qadha is waajib)

# Masa'il concerning the traveller

**“should any one of you be sick or on a journey, then (he should fast) a number of other days” (equal to the missed ones)[al-Baqarah 2:185]**

- In principle, it is not compulsory for a person to fast in Ramadan if he/she is a Shar'ee traveller.
- If a traveller did not fast in Ramadan, he/she will have to make up for the missed fast later.
- If one is traveling by air, and wishes to fast, he may rely on the time zone of the area he is flying on.
- Nowadays, due to modern transportation, traveling relatively short distances (such as 48/54 miles or more) is easy. As a result, if one does not face undue difficulties then it will be better to fast to benefit from the virtues of fasting in the month of Ramadan.
- If a traveller kept the fast of Ramadhan and later in the day, he broke it one Qadha is required. Kaffarah will not apply. Ilm ul Fiqh pg. 450

# Q&A

- **Q.** If a person has completed his 30 fasts in a country and now travels to a country where they are still on the 29<sup>th</sup> day; should he fast on the 30<sup>th</sup> day with them, as this will be his 31<sup>st</sup> fast?
- **A.** Yes, he will fast on the 30<sup>th</sup> day with them. (Fatawa Rahimiya Vol 5 Pg.. 181/Ahsan ul Fatawa Vol 4 Pg.. 433)
- **Q.** If a person has kept 28 fasts and he travels to a country where they are celebrating Eid after having completed their 29 fasts; should the person celebrate Eid with them?
- **A.** He will celebrate Eid with them and keep one fast after Eid as a month is not less than 29 days. (Fatawa Rahimiya Vol 5 Pg.. 181)

## Q&A

**Q.** Can I visit the Dentist for tooth extractions or fillings etc., whilst I'm fasting?

**A.** Yes, Provided that the water, blood or any other substance does not go down the throat, if it does, fast will break.

**Q.** If after keeping the fast I lost consciousness, would it break my fast?

**A.** Unconsciousness will not break the fast.

# Q&A-Diabetes Query

- Q. I am a diabetic patient. Over the years I have been fasting in Ramadhan, now some people are saying: “Diabetics don’t need to fast, they can just give Fidyah”, is this correct?
- A. Many Diabetics are able to fast, but don’t, because of a misconception. Many a times only an adjustment in medication may be needed. They should consult a good Muslim doctor and explain their situation to him. If the doctor feels that they may fast if the medication is adjusted accordingly, they should fast.
- If the doctor advises that fasting will be detrimental to one’s health, and one will not even be able to make up for the missed fasts in the short days of winter then, it will be permissible for one not to fast. They will give fidya for each missed fast.

# Q&A--Diabetes Query

**Note:** if the Doctor's advice has not been sought, or the Doctor did not say anything and the person has some past experience or noticed certain signs whereby his heart says that fasting will be detrimental to his health, he should not fast. If he has no past experience, nor does he know anything about this sickness, then his thinking alone is not considered acceptable. (Bahishti Zewar- conditions which permit one not to fast: Masalah No 3)

- **Q.** If I did fast, I will need to continue to check my blood sugars regularly in the day, to make sure I do not have a 'Hypo'. This involves pricking my finger and extracting a few drops of blood; will this break my fast or affect it in anyway?
- **A.** It is permissible to check your blood sugars whilst fasting; checking your blood sugars will not affect your fast in anyway, nor will it break it. (Fataawa Darul Uloom Zakaria Vol 3 Pg. 290)

# Q&A--Diabetes Query

**Q.** Whilst fasting, if I find that my blood sugars are very low, or I am having a Hypo what do I do?

**A.** You will break your fast straight away. Only a Qadha will be necessary after Ramadhan. (Fatawa Aalamgeeri Vol 1 Pg. 307)

**Please be aware that you will NOT be sinful for breaking the fast. It will be obligatory for you to break the fast as self harm is not permissible in Islam.**

# Questions From Attendees?

**Please Make Duas for me, my family and all those who have made this Programme possible and for the Ummah as whole in this very difficult time we are all going through.**