



FIQH OF FASTING

A brief introduction to rules of Fasting by Imam Muhammad Shoyaib Nurgat



Notes

Fast of the month of Ramadhan are Fardh

O you who believe! Fasting is prescribed for you as it was prescribed for those before you, that you may become righteous. (Baqarah: 183)

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

Virtues of Fasting in the blessed month of Ramadhan.

Sahl bin Sa'ad  reported that Rasullulah  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  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)

One can never make up for neglecting the fast of Ramadhan

Rasullulah  Said: “Whoever breaks the fast on one day in Ramadan, with no concession and no sickness, fasting an entire lifetime will not make up for it, even if he fasts it” Abu Dawood

On whom is fasting obligatory

Fasting is obligatory for a person if he fulfils five conditions:

1. He is a Muslim
2. He is accountable. The one who is accountable/mukallaf is one who has reached the age of puberty and is of sound mind. (a minor or one who is insane is not accountable.)
3. He is able to fast.

Being unable to fast falls into two categories:

- I. Temporary inability: Temporary inability is that individual who is sick hopes to recover. A traveller, a pregnant lady or one who is breastfeeding her child can come under this category. These people are allowed not to fast when the excuse is there, but they have to make up what they missed.
- II. Permanent inability. Those who are permanently unable to fast, such as one who is sick and has no hope of recovery, or those who are elderly and are unable to fast, as mentioned in the verse:

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

Note: If fasting is likely to be harmful for a person and a knowledgeable and trustworthy doctor tells him that it will harm him, then it is forbidden for him 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

1. He is a Muqem (not travelling)

فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ

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

2. There are no obstacles to fasting: This applies specifically to women. Women who are menstruating or bleeding following childbirth (post-partum bleeding or lochia) should not fast, because Rasullulah ﷺ said:

وَعَنْ أَبِي سَعِيدٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - الْبَيْتِ إِذَا خَاضَتْ لَمْ تُصَلِّ وَلَمْ تَصُمْ؟ مُتَّفَقٌ عَلَيْهِ

Abu Saeed Khudri رضي الله عنه reported that Rasullulah ﷺ Said: "Is it not the case that when a woman menstruates, she neither prays nor fasts?" (Bukhari and Muslim-part of a long Hadith)

Fast is not valid according to scholarly consensus in this case. And she must make up the days missed, also according to scholarly consensus.

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)

Rules of Fasting

Suhoor

- Eating suhoor is following the Sunnah:

وَعَنْ أَنَسِ بْنِ مَالِكٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - تَسَحَّرُوا فَإِنَّ فِي السُّحُورِ بَرَكَةً. مُتَّفَقٌ عَلَيْهِ

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

- 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 but 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)

Masnoon words to be said at the time of breaking the fast

Mu'adh ibn Zuhrah narrated that, when he broke his fast Rasulullah ﷺ used to say: O Allah, for you I have fasted, and with your provision I have broken my fast. (Tirmizi)

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.
- 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 she must act as though she is a fasting person, meaning she should abstain from eating and drinking etc.

During the time she is on her periods she may eat or drink but not in front of anyone. Ahsan ul Fatawaa Vol4 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 before Subh Sadiq, 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; and if she can't because she became clean just minutes before Subh Sadiq, then 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

It was narrated from Muadhah Al-Adawiyah that a woman asked Aishah RA: "Should a menstruating woman make up the prayers when she becomes pure?" she said: "Are you a Haruri? We used to menstruate at the time of Rasulullah ﷺ then we would become pure. He told us to make up the fast, but he did not tell us to make up the prayers."

Those things that do not break 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’/major uncleanness and one takes a bath after Subh Sadiq.
- 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 won’t break the fast.
- To do Miswaak. (flavoured miswaak must be avoided)
- Blood test
- If oxygen is given without any medicine mixed in.
- Cupping-- Ibn `Abbas RA Narrated that: Rasulullah ﷺ was cupped while he was fasting. (Bukhari)
- Taking an injection. Covid/Flu vaccine can be taken whilst fasting.
- Applying of Surma (kohl) into the eyes.
- To put medicine into the eyes.
- A mosquito fly or any other object going down the throat unintentionally.
- Water entering the ears (unintentionally). If someone Intentionally put water into the ears; then the there is a difference of opinion amongst the jurist. Some say it will break; some say it won’t. so, one must practice caution.
- Dust or dirt going down the throat.
- 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. (Masail Roza pg 60)
- Taking an injection. (If the injection is going directly into the stomach or brain it will break the fast).
- Glucose drip will not break the fast, as it is going through the veins, not directly into the stomach or brain
- 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.
- Applying Itr or perfume. 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.
- Brushing the teeth without tooth paste or powder e.g. using a Miswaak, etc.

Those things that 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 means to keep one fast in place of the one that was missed or broken.

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 twice a day with a full meal. He may also give grain to sixty poor people or to one poor person for sixty days. He must give each poor person grain to the value of Sadaqat ul Fitr. One may also give money to the value of Sadaqat ul Fitr. If wheat is given as Sadaqat ul fitr then 1.75 kgs or its value must be given to each individual.

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

- Anything put by force into the mouth of fasting persons.
- Smoking a cigarette or shisha or to inhale smoke of an incense stick or lobaan. (Kitab ul Masail Pg. 88.) (Ulama have also opined that smoking a cigarette will result in both Qadha and Kaffarah. (Fatawa Darul Uloom Zakaria Vol3 Pg. 285)
- Using an inhaler
- Water goes down the throat whilst gargling whilst one is aware that one is fasting.
- To vomit mouthful intentionally.
- If one knowingly swallowed more than a gram-seed (chana) of vomit, fast will break. (Ahsan ul Fatwa Vol 4 Pg. 443)
- 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 swallowed, it will break the fast whether it is smaller or bigger than the size of a gram.
- 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.
- Swallowing the blood from the gums if the blood is more than the saliva or equal to it.
- To eat and drink forgetting that one is fasting 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 cloudy sky or a faulty watch etc. and then realizing one's fault.

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

- If medicine was entered through the back passage of 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 whilst kissing
- 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. It is permitted to use a miswak of any permissible fresh branch or root (tooth stick).
- To be intimate with one's wife and there is fear that it may lead to ghusl becoming fardh.
- 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 (because if any water goes down the throat, even accidentally, the fast is invalidated).
- To quarrel, argue, use filthy or indecent words.
- To backbite, tell a lie and swear are sinful acts even when one is not fasting. Therefore, they become even worse when fasting.

Abu Huraira رضي الله عنه narrates that Rasulullah ﷺ said, "Whoever does not give up lies and evil actions, Allah is not in need of him leaving his food and drink (i.e. Allah will not accept his fasting.)" (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 recite the dua
- To do iftar with fresh dates or dry dates otherwise water.
Anas bin Malik ؓ narrated that Rasulallah ﷺ would break the fast with fresh dates before performing Salat. 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
- To do iftar with odd number of dates.
- To recite the dua : *O Allah, for you I have fasted, and with your provision I have broken my fast*
- 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. 80 Bahishti Zewar pg. 332
- 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.

Masa'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.

- Kaffarah only becomes Wajib for intentionally breaking a fast of Ramadhan by consuming food or medicine or engaging in intercourse. (Mas'alah for eating or taking medicine due to genuine need has passed.)
- If a Muslim deliberately misses a fast during Ramadhan, then only Qadha becomes wajib of the missed fast, no Kaffarah (expiation) will occur in this situation.
- In addition to the sixty days of Kaffarah a Qadha fast will also need to be kept.
- 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 Eid or the three days after Eid al-Adha (days of Tashreeq) interrupting the fasts. (because it is forbidden to fast on these five days)

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

- 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)
- If a person becomes severely ill during the sixty days and one is unable to fast, then one would have to start again.
- 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.
- It is important to note that one does not have a choice between fasting sixty days and feeding sixty poor people. Rather, one is obliged to fast for sixty days, unless one is unable to fast the sixty days due to a legitimate Shar'ee reason e.g., old age or a chronic illness that makes fasting very hard then the person can do one of the following:
 - he should feed sixty poor people twice a day with a full meal.
 - Feed one poor person two meals a day for sixty days
 - He may also give grain equal to 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. If wheat is given as Sadaqat ul Fitr then 1.75 kgs or its value must be given to each individual. (or 3.5kgs of dry dates, barley or its value in cash)

Important Masa'lah

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

and whoever is ill or on a journey, the same number [of days which one did not observe Sawm (fasts) must be made up] from other days" [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.
- If a person embarked on a journey during the day after Subh Sadiq, he/she will have to fast that day. If he broke the fast whilst he is a traveller, he will need to keep a Qadha, Kaffarah will not apply.
- 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. If a person has completed his 30 fasts in a country and now travels to a country where they are still on the 29th day; should he fast on the 30th day with them, as this will be his 31st fast?

A. Yes, he will fast on the 30th 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. 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. 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.

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. 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.