



*Go down ....*

## **Index**

- Introduction
- Definition of a fast
- Types of fasts
- Command of fast
- Conditions for a fast to become compulsory
- Conditions for the fast to be valid
- The intention of fasting
- What is Fardh in fast
- What is Sunnah and commendable in fast
- Those things, which invalidate a fast
- Those things, which make both Qaza and Kaffara compulsory
- Conditions for Kaffara to be Wajib
- Explanation of Kaffara
- Those things which make only Qaza Wajib
- Some situations in which the fast will not invalidated
- Respecting Ramadhan
- Those acts, which are undesirable while fasting
- Those things which are allowed while fasting
- Valid reasons for not keeping a fast
- Situations in which one might break a fast

## **Introduction:**

Fasting is the 4<sup>th</sup> pillar of Islam. As it involves staying away from food, drink and sexual relations, which is difficult, the wisdom of Allah Ta'ala ordained that first a light labor should be given i.e. Salaat, then a moderate one i.e. Zakaat, then the more difficult one i.e. fasting. The Holy Quran indicates this order:

Surely the submissive men and the submissive women, and the believing men and the believing women, and the obedient men and the obedient women, and the truthful men and the truthful women, and the steadfast men and the steadfast women, and the humble men and the humble women, and the men who give alms and the women who give alms, and the men who fast and the women who fast, and the men who guard their chastity and the women who guard their chastity, and the men who remember Allah excessively and the women who remember Allah very much — Allah has prepared for all of them forgiveness and a mighty reward. Surah Ahzaab (33:35)

In the Hadith, in which the 5 pillars of Islam are mentioned, this is the order followed:

Translation of Hadith: .....offering Salaat, giving Zakaat and fasting in Ramadhan.

In the Holy Quran and the Hadith, after Iman, first Salaat is mentioned, then Zakaat and then fasting. Thus, the Imams of the Shariah have also followed this order. For this reason, fasting is the 4<sup>th</sup> pillar of Islam and like the second and third pillars, Salaat and Zakaat, it is very important. The Shariah describes its excellence and emphasizes it. The Holy Quran says:

O Believers! Fasting is prescribed for you as it was prescribed for the people before you so that you may become pious. Surah Baqarah (2:183)

The month of Ramadan (is that) in which the Qur'an has been sent down as guidance for mankind containing clear Signs which lead (to the straight road) and distinguish (the Truth from falsehood). Therefore, he who witnesses this month must fast it, and he who is ill or on a journey should complete the count by (fasting on equal number of) other days. Allah desires ease for you and does not desire hardship for you so that you complete the prescribed number of fasting days, and that you glorify Him for the guidance which He has blessed you with, and that you may become grateful. Surah Baqarah (2:185)

It is given in the Hadith that the Holy Prophet (Sallallahu alaihi wa sallam) said:

1. When the first night of Ramadhan comes i.e. the night before the first day of Ramadhan, all the devils and rebellious genie are imprisoned and the doors of hell are closed. No door of it remains open and the doors of Jannah are opened, no door of it remains closed. A crier calls out: O one who desires good, move forward! O one who desires mischief, stay back! Allah Ta'ala frees people from hell and this call and this freeing from hell happens every night.
2. Hadhrat Salman Farsi (May Allah be well pleased with him) says: Once, the Holy Prophet (Sallallahu alaihi wa sallam) gave a sermon (*Khutba*) on the last day of Shabaan and said in the sermon: O people, a great month has dawned on you. That month is full of blessings. That month is such that there is a great night in it which is better than a thousand months. Allah Ta'ala has declared this month's fasts as Obligatory (Farz) and the praying of night as Sunnah (Taraweeh). Any person who performs an optional act in this month is like the one who performed an obligatory act in any other month. And the one who performs an obligatory act in this month is like the one who performed 70 obligatory acts in any other month. It is a month of patience and the reward of patience is Jannah. It is a month of sympathy. It is a month in which the sustenance (rizq) of a Momin is increased. In this month whoever provides a fasting person with means to break his/her fast, the sins of that person are forgiven and it becomes a reason to set free the person from Hell. That person will be given a reward equal to the fasting person without any decrease from the reward of the one who fasts. We said: O Prophet of Allah (Sallallahu alaihi wa sallam), Everyone among us does not have the means to do so. The Holy Prophet (Sallallahu alaihi wa sallam) said, Allah Ta'ala gives this reward to the person who provides the fasting person a sip of milk or a date or even a sip of water to break the fast; and the person who satisfies a fasting person completely, Allah Ta'ala will give that person such a sip from My houz (i.e. houz e kouthar); he/she will never feel thirsty till he enters Jannah. This is such a month in which the first 10 days are of mercy, the next 10 days are of forgiveness and the last 10 days are for freedom from Hell. Whoever lessens the load of his/her slave (subordinate), Allah Ta'ala will forgive that person and free him from Hell.
3. The Holy Prophet (Sallallahu alaihi wa sallam) said: Every good deed of the progeny of Adam is given a reward of 10-fold to 700-fold, but about the fast, Allah Ta'ala says: Fast is for Me and I only will give its reward. A worshipper stays from his or her desires and abandons eating and drinking for My sake. Maulana Bahr Ul Uloom writes *Arkan* that all the people of spiritual insight (Ahle Kashf) are in agreement that fasting is especially for Allah Ta'ala and its reward is the Lord Almighty Himself. This means the vision of Allah Ta'ala, which the fasting person will have in Jannah. There are 2 kinds of happiness for the person who fasts. One happiness is at the time of Iftaar and the second happiness is when this person meets the Lord Almighty. Indeed! The smell from the mouth of the fasting person is more loved by Allah Ta'ala than the fragrance of musk. Fast is a shield for safety from hell. The fasting person should not speak indecently and should not argue/quarrel with anyone. If someone does so, the fasting person should say: I am fasting.
4. A certain companion of the Holy Prophet (Sallallahu alaihi wa sallam) requested the Holy Prophet (Sallallahu alaihi wa sallam) thus: O Prophet of Allah (Sallallahu alaihi wa sallam)! Please recommend a good deed (especially). The Holy Prophet (Sallallahu alaihi wa sallam) said: Make fasting compulsory for yourself. There is no good deed equal to this. The companion again requested:

Recommend me a good deed. The Holy Prophet (Sallallahu alaihi wa sallam) again said: Make fasting compulsory. There is no good deed equal to this. The companion again requested and again received the same reply.

5. It is mentioned in a Hadith that the Holy Prophet (Sallallahu alaihi wa sallam) said: If my Ummah get to know what Ramadhan is, they would wish that the whole year is Ramadhan.
6. It is mentioned in a Hadith that Ramadhan is the leader of all months.
7. It is mentioned in a Hadith that everything has its Zakaat (for purification) and the Zakaat of the body is fasting.
8. It is mentioned in a Hadith that the sleep of the fasting person is worship, their silence equal to Tasbeeh (praising Allah Ta'ala) and their prayers are all accepted.
9. It is mentioned in a Hadith that if someone misses a fast of Ramadhan without any reason, which the Shariah declares as valid, then even if that person fasts for the whole life, it cannot be made up for. (meaning that that reward can never be gotten)
10. The companions of the Holy Prophet (Sallallahu alaihi wa sallam) would even make their small children fast. Those who could not bear hunger, would start to cry. A person was presented before Hadhrat Umar (May Allah be well pleased with him) who had taken some intoxicant in Ramadhan. Hadhrat Umar (May Allah be well pleased with him) said: Woe to you! Even our children are fasting and gave him the punishment as prescribed by the Shariah.

Now all this was the excellence of fasting and the stress on it. If we consider the benefits from fasting, it becomes clear that the least benefit is relief of the stomach and the stomach i.e. the digestive system is the one on which the health of a human being depends. Usually, for 11 months, people eat various kinds of food and the digestive is always working to digest them. This tires out the digestive system. It becomes necessary to provide relief to the digestive system in some way to rejuvenate it. The Holy Prophet (Sallallahu alaihi wa sallam) said: The stomach is the base for all diseases and refraining (from eating) is the greatest cure. This is the great Hadith on which medical science and all sciences relating to the body depend. This is normally seen that physicians instruct their patients to stay away from eating some kinds of food and advise them that refraining from eating (dieting) is a great way to drive away diseases. It is written in the books of medicine that there are many diseases, which go away without any treatment by only refraining from eating. Thus, Allah Ta'ala Himself has made the arrangements to set right the digestive system and start making it work like new by making fasting in Ramadhan obligatory (Fardh) on us. After the grinding schedule of 11 months, this 1 month the digestive system is rested in this month and it regains its strength to work for the next 11 months. The digestive system improves, we stay active and focused and all the organs and senses work at their optimum level, etc. All this is usually realized after Ramadhan. These are the physical benefits of the fast and the spiritual/behavioral benefits are that the base self (*Nafs Ammara*) is suppressed and the inclination towards sins is lessened. Sexual desire and anger are moderated. Softness and refinement is achieved in our behavior and mood. We become aware of the difficulties by our less affluent brethren. The emotions of mercy and sympathy are aroused. We develop the habit of putting up with difficulties in difficult times. We learn

the value of sustenance (*Rizq*) and truly thank the Ultimate Giver. These are those attributes, which make a man a perfect human being.

In short, fasting is a means of protection of health, of reforming the self, an instruction in sympathy, a lesson in patience and perseverance, an exhortation towards thanking Allah Ta'ala and is blessing (*Barakah*) and wisdom in itself.

### **Defining fast:**

Staying away from food, drink and sex from sunrise to sunset, with the intention of worship, is fast.

### **Types of fasts:**

There are 8 kinds of fasts:

Fardh Mu'ayyan (fixed Fardh), Fardh Gair-Mu'ayyan (Non-Fixed Fardh), Wajib Mu'ayyan (Fixed Wajib)

Wajib Gair Mu'ayyan (Non-Fixed Wajib), Sunnah, Nafil (optional), Makruh Tanzeehi (undesirable), Makruh Tahreemi (Undesirable to the point of being forbidden)

**Fardh Mu'ayyan:** Fasts of the month of Ramadhan.

**Fardh Gair-Mu'ayyan:** Qaza (missed) fasts of the month of Ramadhan.

**Wajib Mu'ayyan:** Fasts on fulfillment of a wish (*Nazar*), i.e. if somebody makes a promise to fast on a particular day/date on fulfillment of a wish, then fasting on that day/date is Wajib.

If somebody sees the moon of Ramadhan or Eid (signaling the start or end of Ramadhan), but because of some reason, his/her testimony is not accepted, then for that person fasting on these 2 days is Wajib.

**Wajib Gair Mu'ayyan:** Fasts of atonement (*Kaffara*). Fasts on fulfillment of a promise, in which the day/date was not specified. The Qaza of those optional fasts, which were started but broken because of some reason.

**Sunnah:** The fast of the 10<sup>th</sup> of Muharram (A'ashura) and along with it of the 9<sup>th</sup> as well. The fast of Arafah (9<sup>th</sup> of Dhul Hijjah). Fasts of the 13<sup>th</sup>, 14<sup>th</sup> and 15<sup>th</sup> of every Islamic month (*Ayyam-e-Baiz*)

**Nafil:** The 6 fasts of the month of Shawwal. The fast of the 15<sup>th</sup> of Shabaan. The fast of Friday. The fast of Monday and Thursday. The fasts of Prophet Dawood (Peace be upon him) i.e. fasting on alternate days.

**Makruh Tanzeehi:** Fasting only on the 10<sup>th</sup> of Muharram. Fasting only on Saturday. Fasting continuously without any break. A woman performing Nafil fasts without the permission of her husband.

**Makruh Tahreemi:** Fasting on Eid Ul Fitr, fasting on Eid-Ul Azha, fasting on 11<sup>th</sup>, 12<sup>th</sup> and 13<sup>th</sup> of Dhul Hijjah (*Ayyam Tashreeq*).

**The command of fasting:** The fasts of Ramadhan are Fardh on every sane and adult Muslim, on both men and women, provided the lady is free of menses or postpartum blood. The person who denies the obligation of fasts is out of Islam (*Kafir*). The person who misses fasts without any valid reason is a big sinner.

**Conditions for the fast to be Wajib:** The following are the conditions for fast to be Wajib:

Being a Muslim, being sane, being an adult, being healthy and being a "Muqem" (Either being in one's native place or being in a different place for more than 15 days. Even if somebody has the intention of staying in a place for more than 15 days, that person is considered Muqem)

On children, fasts are not obligatory, but to habituate them, they should be made to fast as per their strength

**Conditions for the fast to be valid:** The following are the conditions for the fast to be valid:

Of a woman to be free of menses and postpartum blood. If the woman is any of these conditions, then her fast is not valid. Intention to fast. If someone does not eat or drink for the whole day, but there is no intention to fast, then it will not be considered a fast.

**The intention of fasting:**

Intention (*Niyyah*) is the name of a firm resolve. Speaking it out is not a condition. However, articulating as per the *Niyyah* in one's heart is Mustahab (commendable). If the intention for fasting is made in the night, then the following words should be used:

**Transliteration:** *Nawaytu An Asauma Ghadal Lillahi Ta'ala Min Saumi Ramadhan.*

Or briefly:

Transliteration: *Nawaytu Bi Saumi Ghadin*

Translation: I have made the intention that for the sake of Allah Ta'ala, I will keep a fast of Ramadhan tomorrow.

Or the smaller one:

Translation: I have made the *Niyyah* for tomorrow's fast.

If the *Niyyah* is being made in the day, then the following words should be said:

Transliteration: *Nawaytu An Asauma Li Hadhal Yaum*

Translation: I am making the *Niyyah* for today's fast.

There is no problem if the words "Insha Allah Ta'ala" are added as a form of blessing.

Having Sehri is also equal to intention, as Sehri is taken only with the intention of fasting. However, it will not be considered as a *Niyyah* if while having Sehri or after Sehri, one makes the intention of not fasting.

If someone makes the *Niyyah* in the heart while in Salaat, that *Niyyah* is also valid.

It is necessary to make a separate *Niyyah* for every fast in Ramadhan. One *Niyyah* for all the fasts is not correct.

For the fasts of Ramadhan, Wajib Mu'ayyan fasts and Nafl fasts, the time for *Niyyah* is from sunset (previous) to sometime before the Shariah Midday (Nisf Nahar Shara'ee). If someone makes the *Niyyah* within this time, it is valid. After this, there cannot be any *Niyyah* for fasts. However, it is Mustahab (commendable) that the intention should be made in the night itself. Also, for these fasts, it is not necessary to specify it that this is the fast of Ramadhan or a Wajib Mu'ayyan or Nafl. Regardless of whether it is specified or simply the intention of fast is (or Nafl) is made, in Ramadhan, the fasts of Ramadhan will be kept. On the day of Wajib Mu'ayyan, those fasts will be done and in other days Nafl. However, it is better to specify it.

The Shariah day is from true dawn (*Subah Sadiq*) to sunset. The customary day is from sunrise to sunset. For example if true dawn is at 4 o'clock and sunset is at 6 o'clock, then the Shariah Day is of 14 hours and the *Niyyah* should be made before 11 o'clock.

In Qaza fasts (of Ramadhan), Wajib Gair Mu'ayyan fasts, the fasts of atonement/expiation (*Kaffara*) and in the Qaza of those Nafl fasts, which were started, but not completed for some reason, it is necessary to make the *Niyyah* before the sunrise. Also, for these fasts, it is necessary to specify these fasts while making *Niyyah*.

Making the *Niyyah* for any fast before sunset (for the fast of the next day) is not correct.

There should be no doubt in *Niyyah*, otherwise the fast will not be valid. For example, thinking that if tomorrow there is a function, I will not fast, if there is no function, I will fast.

Making the *Niyyah* of Iftaar (breaking the fast) while fasting does not make the *Niyyah* of fasting invalid, until the Iftaar is not done.

**What is Fardh in fast**

Not eating anything from the starting of true dawn to sunset.

Not drinking anything from starting of true dawn to sunset.

Not having sex from starting of true dawn to sunset.

Here sunset means when the sun sets completely.

### **What is Sunnah and commendable in fast**

The following are Sunnah in fast:

Having Sehri (Pre dawn meal). This is a Sunnah and a means of blessing. The Hadith mention great reward for this. Even if there is no hunger, some morsels should be taken, at least a sip of water should be taken.

Having Sehri late. The time for Sehri is the last part of the night, i.e. just before true dawn. Thus, Sehri should be taken before true dawn. Taking it so late that dawn is suspected is Makruh.

Making the *Niyyah* for the fast from the night itself.

Making haste for Iftaar, when there is complete certainty that the sun has set. Waiting so much that stars appear is Makruh. The sign that the sun has set is from the east, darkness starts disappearing. However, it is not commendable when there are clouds.

Reciting the following Dua before Iftaar-

*Allahumma Laka Sumtu Wa Bika Amantu Wa 'Alaika Tawakkaltu Wa 'Ala Rizqika Aftartu Wa Bi Saumil Ghadi Min Shahri Ramadhana Nawaytu Faghfirli Ma Qaddamtu Wa Ma Akhhartu*

Refraining from backbiting, slander, gossip, abusing, indecency, etc. during a fast, as the reward of the fast will be wasted with all this.

Performing profuse worship, especially in the last 10 days of Ramadhan, spending the nights in prayer and performing Itikaaf in the Masjid.

### **Those things, which invalidate a fast:**

Those things, which invalidate (*Fasid*) a fast are of 2 types – One with which only Qaza (making up with another fast) becomes compulsory and the other, with which both Qaza and Kaffara (expiation) become compulsory. Kaffara is to fast 1 day for that fast and set a slave free. If that is not possible, then one has to fast for 60 days in a row. If this is also not possible, then feeding 60 needy people twice. Both of these will be described separately.

### **Those things, which make both Qaza and Kaffara compulsory:**

The fasting person deliberately eats or drinks a thing, which is used as food, drink or as something pleasurable. For e.g. sucking the saliva of one's beloved or if someone is addicted to eating soil and that person eats it or using tobacco, etc.

Deliberately having sex, provided the woman is old enough for sex and regardless of whether ejaculation occurred or not, Qaza and Kaffara are compulsory for both partners. Sodomy also comes under this.

Doing something, which does not invalidate the fast, like applying surma to the eyes or using Miswak or bloodletting, and thinking that the fast is broken, deliberately eating, drinking or having sex. In these cases, Qaza and Kaffara, both are compulsory.

### **Conditions for Kaffara to be Wajib:**

There are 9 conditions for Kaffara to be Wajib:

1. The fasting person should be sane and an adult.
2. The fast should be of Ramadhan.
3. The *Niyyah* should have been made in the (previous) night.
4. In the *Niyyah*, it should have been specified, i.e. it should have been said that: I keep this fast of Ramadhan.
5. The fast should have been broken without any valid reasons like illness, menses, postpartum blood, etc.
6. The decision to break the fast should have been without anybody's forcing one to, out of our own free will.
7. The fast should have been broken by sex, food or medicine or such things.
8. Before invalidating the fast, no such thing should have been done by mistake which would invalidate the fast.
9. Before or after invalidating the fast, no such reason should be no such compelling reason that the fast had to be broken anyway, like menses, etc. Journey is not included in this, as starting or not starting a journey is under one's control.

If even one of these 9 conditions is not fulfilled, then Kaffara is not compulsory, only the Qaza of the fast is Wajib.

### **Explanation of Kaffara:**

The Kaffara (expiation) of fasting is to set free a slave. If this is not possible, then 60 consecutive fasts should be kept. For women, they are excused in their menses, etc. If this is not possible, then 60 needy people should be fed twice for a day. Raw grain also can be given. If wheat is being given, then per person half-a-Sa'a should be given. As per modern standards, 1/2 Sa'a amounts to 1 Kg and 106 Gm. If wheat is given as Sadqa Fitr, then 1.25 Kg should be given to be on the safe side. If dates or barley are given, then it is 1 sa'a.

If in 1 Ramadhan, many fasts are broken and Kaffara has not been given for any of them, then for all, 1 Kaffara is enough. However, Qaza should be performed separately for each fast.

### **Those things which make only Qaza Wajib:**

Mistakenly eating, drinking or having sex (i.e. those things, which invalidate the fast) and thinking that the fast is invalidated and then deliberately indulging in the same

If water enters the throat by chance while gargling, diving, etc.

Using snuff (*Naas*)

Putting medicine in the ear or eyes.

The medicine applied to a wound in the head or stomach reaching the brain or entering the stomach.

Using Hookah (*Huqqa*)

Deliberately vomiting a mouthful.

Mistakenly doing the Sehri after true dawn

Thinking that the sun has set and performing Iftaar before sunset.

Swallowing pebbles, paper, grass, etc.

Thinking that the fast has been invalidated on having a wet dream and eating and/or drinking.

Somebody's forcing someone to drink water or pouring it into the throat while sleeping.

Droplets of sweat or tears entering the mouth in such a quantity that their salty taste is felt in the whole mouth.

Inhaling the smoke of a fragrant substance like oud, etc.

Removing something stuck in the teeth, larger than a nut, with the tongue and swallowing it or smaller than a nut, but taking it out of the mouth and then again swallowing it.

Breaking any fast apart from the fast of Ramadhan, even though they may be the Qaza fasts of Ramadhan.

In all these cases, only Qaza (making up i.e. fasting one day in lieu of that day) of the fast is compulsory and not Kaffara (expiation/atonement).

#### **Some situations in which the fast will not invalidated:**

Forgetting that one is fasting and eating, drinking or having sex and no one reminds that person also. It is Wajib for others to warn the fasting person if he/she is doing anything against the fast provided that person is not excessively weak and feeble.

Involuntarily vomiting, even though it is a mouthful.

Having a wet dream.

Blood from the teeth enters the throat, provided saliva is more than blood.

In all these cases the fast does not break.

#### **Respecting Ramadhan:**

In Ramadhan, if the fast is invalidated for some reason, it is necessary that the whole day should be spent like a fasting person, i.e. one should stay away from eating, drinking and having sex, to maintain the propriety and respect of Ramadhan. In the same way, if a traveler reaches home, a child attains puberty, the menstrual blood of a lady ceases, a lunatic becomes sane, a sick person becomes healthy or a non-Muslim becomes a Muslim, then in all these cases, he/she/they should spend the rest of the day like a fasting person. If this happens before the Shariah midday, it is compulsory for them to fast, provided they have not eaten anything after true dawn that day.

#### **Those acts, which are undesirable while fasting:**

The following things are Makruh (undesirable) while fasting:

Tasting or chewing something without a reason. If it is out of fear of the husband or the ruler/government, then it is not Makruh.

Going overboard in rinsing the nose or mouth/gargling.

Keeping water in the mouth for a long time.

Allowing saliva to collect in the mouth and swallowing it.

Having Sehri so late that there is a danger of dawn.

Chewing coal and cleaning teeth with it.

Having Iftaar very late.

Backbiting, lying, abusing, indecent talk, etc. is Makruh while fasting. All this is bad enough in normal days, but it is worse while fasting.

#### **Those things which are allowed while fasting:**

The following things are Mubah (allowed) while fasting:

Applying Surma to the eyes.

Using Miswak, regardless of whether it is wet or dry, even though it maybe after midday.

Applying perfume or smelling it.

Cupping/bloodletting.

Applying oil to the head/body.

Pouring water in the ears.

Putting medicine in the eyes.

Swallowing one's own saliva.

Swallowing the moisture left in the mouth after rinsing it.

Swallowing something, which is stuck in the teeth without taking it outside the mouth, provided it is smaller than a nut.

### **Valid reasons for not keeping a fast:**

These are the valid reasons for not keeping a fast:

Journey, whether it is for a valid reason or invalid reason, whether it is taxing (like by foot, etc.) or comfortable (like a train/plane). However in a comfortable mode of travel, it is better to fast. Here travel means travel as per the Shariah, which is equivalent to a 3-day journey. If the journey starts after the *Niyyah* of the fast was made, then completing the fast is compulsory. If it is broken, then Kaffara will not become Wajib, only Qaza. If someone breaks the fast and starts the journey after breaking the fast, then Qaza and Kaffara both become Wajib.

If a sick person feels that by fasting, the disease will worsen or the person will regain his/her health after a long time. This the sick person knows by his/her own experience or by some sign or by a Muslim physician, who does not openly break rules of Islam. If a healthy person thinks that by fasting, he/she will fall ill, then they are also included in the same rule.

Pregnancy, if the lady thinks that she or her child will be at risk by fasting.

A lady who is nursing, regardless of whether as a mother or a nurse, if she thinks that she or the child will be at risk.

If someone cannot bear hunger/thirst and there is a danger of their death.

Old age, in which weakness increases day by day and there is no strength to fast.

Force, i.e. someone is forcing one to not fast, provided there is extreme danger, like death.

### **Situations in which one might break a fast:**

If the fasting person suddenly falls, for e.g. has a sudden fever or headache, stomachache or a snake/scorpion bites that person or a pregnant lady faces something, which makes it risky for her or her child or if the fasting person faces such hunger or thirst that there is danger of death or if someone forces the fasting person to break a fast, provided there is a real danger of death or extreme loss. In all these cases, breaking the fast is allowed.

In all the above cases, Qaza of the fasts is Wajib, excepting for old age, where for missed fasts 1 Sadqa Fitr for each fast has to be given or a needy person can be fed twice a day.

\*\*\*\*\*