

Quranverses about fasting
Al Baquarah 184

- (2:184)

[Observing Saum (fasts)] for a fixed number of days, but if any of you is ill or on a journey, the same number (should be made up) from other days. And as for those who can fast with difficulty, (e.g. an old man, etc.), they have (a choice either to fast or) to feed a Miskin (poor person) (for every day). But whoever does good of his own accord, it is better for him. And that you fast, it is better for you if only you know.



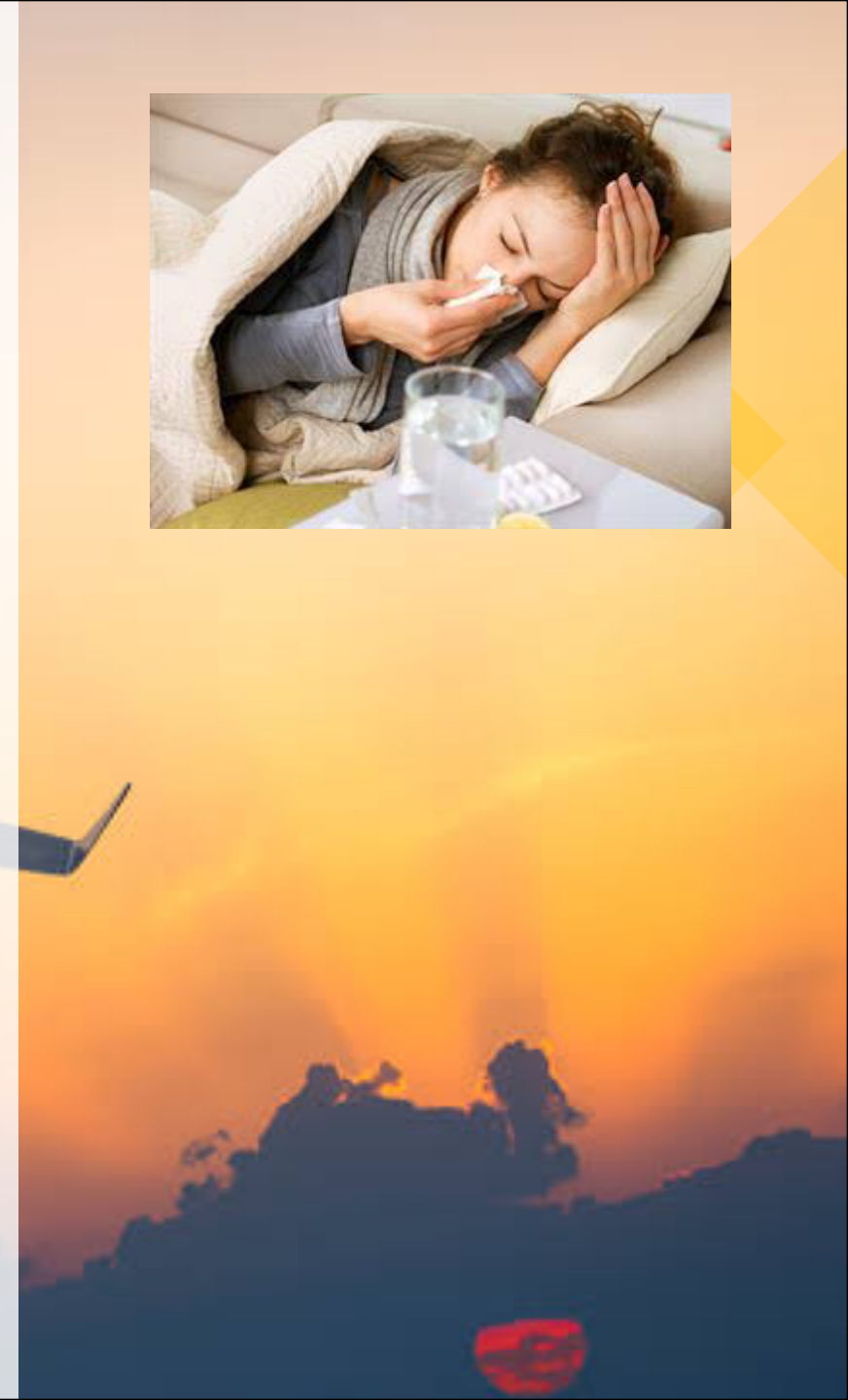
Fast for a fixed number of days

- by a lunar month, which is the time between the first appearance of the new moon and the day it next occurs



but if any of you is ill or on a journey

- Every illness and every journey permits the breaking of the fast provided that the sick person makes it up as soon as he recovers and the traveler as soon as he has a permanent place of residence.



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- This depends neither on the severity of an illness nor on the hardship of a journey, but on the fact of the illness and the journey in general, with the intention of making it easy for the person and not difficult.



Aisha (r.a) said:

"Whenever Allah's Apostle was given the choice of one of two matters, he would choose the easier of the two, as long as it was not sinful to do so, but if it was sinful to do so, he would not approach it."

Source: bukhari (Book 56, Hadith 760)

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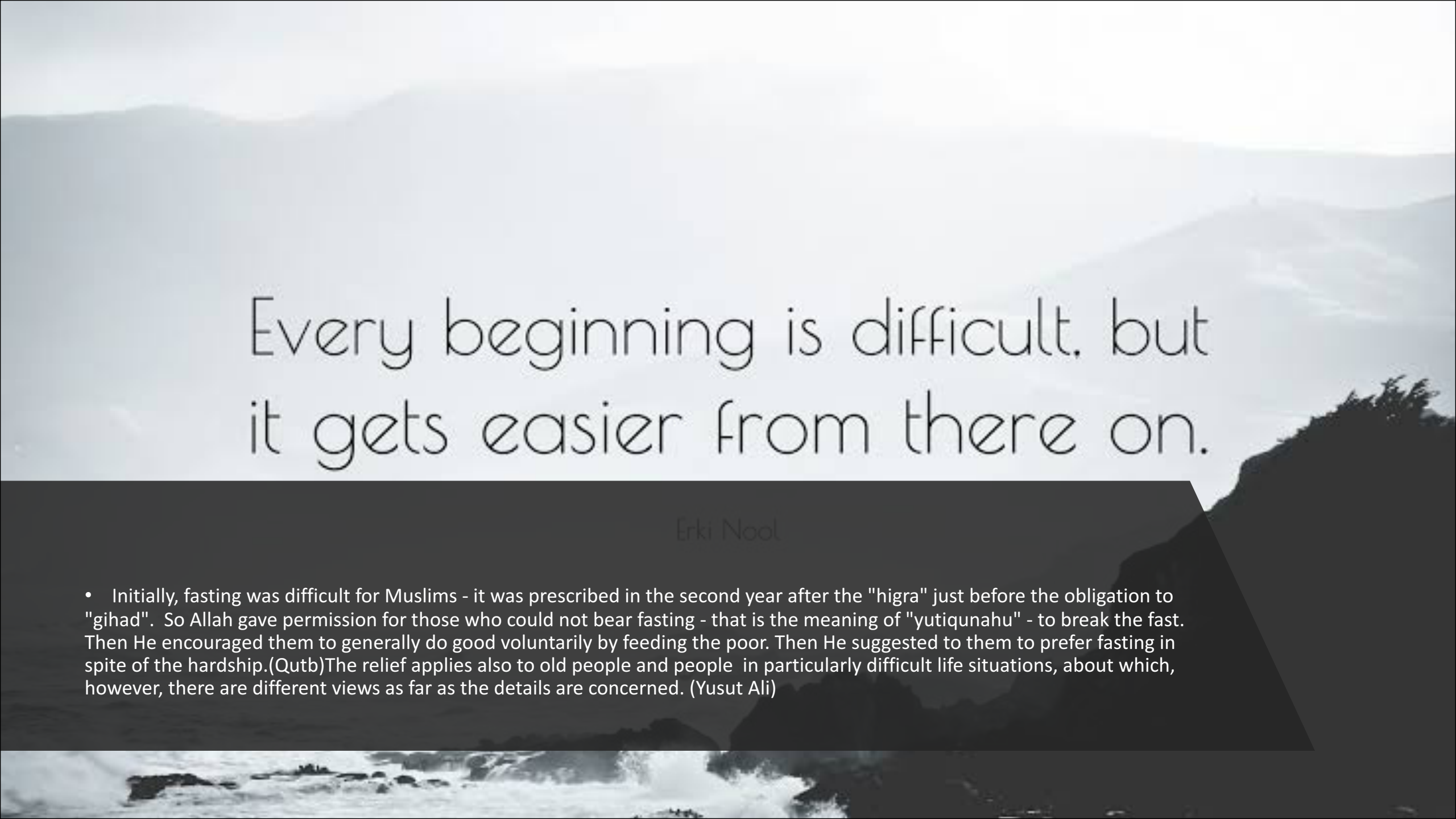
- This is a privilege, not a requirement. Those who are ill or traveling can postpone fasting until after Ramadan, but do not have to; so everyone is free to do so.

- **Hadith:**

- *Anas »Ibn Malik said:

- The Messenger of Allah - *Allah bless him and grant him peace - said: ***Allah is Exalted He took half the prayer from the traveler and allowed him to break the fast: he allowed (also) nursing and pregnant women if they fear for their child."**

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- And as for those who can fast with difficulty, (e.g., an old man),



Every beginning is difficult, but
it gets easier from there on.

Erki Nool

- Initially, fasting was difficult for Muslims - it was prescribed in the second year after the "higra" just before the obligation to "gihad". So Allah gave permission for those who could not bear fasting - that is the meaning of "yutiqunahu" - to break the fast. Then He encouraged them to generally do good voluntarily by feeding the poor. Then He suggested to them to prefer fasting in spite of the hardship.(Qutb)The relief applies also to old people and people in particularly difficult life situations, about which, however, there are different views as far as the details are concerned. (Yusuf Ali)

- they have (a choice either to fast or) to feed a Miskin (poor person) (for every day). But whoever does good of his own accord, it is better for him. And that you fast, it is better for you if only you know.