

By

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CONTEMPORARY MEDICAL RELATED MATTERS THAT INVALIDATE THE FAST



**Contemporary Medical
Related Matters that
Invalidate the Fast**

Shaykh

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ARABIC SYMBOLS

(ﷻ) Subḥānahu wa Ta‘ālā – “The Exalted.”

(ﷺ) Ṣalla-Allāhu ‘Alayhi wa Sallam – “Blessings and peace be upon him.”

(ﷻ) Raḍiya-Allāhu ‘Anhu – “Allah be pleased with him.”

(ﷻ) Raḍiya-Allāhu ‘Anhā – “Allah be pleased with her.”

(ﷻ) Raḥimahu-Allāh – “Allah have mercy upon him.”

(ﷻ) Raḥimahuma-Allāh – “Allah have mercy upon them both.”

(ﷻ) Raḥimahu-Allāh – “Allah have mercy upon them all.”

LIST OF TRANSLITERATION

Table of the system of transliteration of Arabic words and names.

ب = B	ز = Z	ف = f
ت = t	س = s	ق = q
ث = th	ش = sh	ك = k
ج = j	ص = ṣ	ل = l
ح = ḥ	ض = ḍ	م = m
خ = kh	ط = ṭ	ن = n
د = d	ظ = ḏ	ه = h
ذ = dh	ع = ʿ	و = w
ر = r	غ = gh	ي = y

Short: a = َ ; i = ِ ; u = ُ

Long: ā = ِ ; ī = ِي ; ū = ُو

Diphthong: ay = اِي ; aw = اُو

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Most Beneficent, the Most Merciful

About the Author

Shaykh Khālīd bin ‘Alī al-Mushayqīḥ is from the Qassim region of Saudi Arabia. A renowned scholar and *faqīḥ* (jurist), he currently serves as a professor at Qassim University. The Shaykh is known as one of the foremost disciples of his teacher, the esteemed Shaykh Muḥammad bin Ṣāliḥ al-‘Uthaymīn (رحمته الله) and has greatly contributed in bringing the latter’s teachings into publication.

Having become a scholar and a jurist in his own right, Shaykh Khālīd has taught a huge number of students from around the world. He currently holds a seat as a teacher in both al-Masjid al-Ḥarām in Makkah and al-Masjid al-Nabawī in Madinah. He is also a prolific author having written many books and commentaries and developed encyclopaedias in the various disciplines of the Islamic sciences of *Fiqh*, *Uṣūl al-Fiqh*, *al-Qawā’id al-Fiqhiyyah*, *Ḥadīth* and *‘Aqīdah*.

Translator's Forward

Fasting is the third pillar of Islam and it is therefore of the utmost importance for every Muslim to learn the rulings pertaining to it. These rulings are usually discussed at length by the scholars of Islam – both past and present – in the ‘Book of Fasting’ in their *Fiqh* (jurisprudential) works and encyclopaedias. Perhaps the most important part of the ‘Book of Fasting’ is the discussion on the matters that invalidate the fast. As such, scholars have paid special attention to this subject, highlighting those matters that have been mentioned in the Qur’an and Sunnah as invalidating the fast, and then discussing new matters which have emerged since the time of the Prophet (ﷺ) which would also appear to invalidate the fast, clarifying what would invalidate it and what would not.

Amidst the current Coronavirus (COVID-19) Pandemic that has overwhelmed the world, with many Muslims becoming infected and admitted to hospitals, and with Ramadan at our doorstep, it is the need of the hour to learn about contemporary medical-related issues and how they affect the fast. This is not just something crucial for Muslim patients to learn, but also for all medical and health professionals who deal with Muslim patients on a regular basis. It was with this in mind that I decided to translate this piece of work and make it available to the English-speaking audience.

The work before us is actually a small booklet that was prepared by the Religious Affairs Department of the King Fahd Specialist Hospital in Buraidah, Qassim. The contents of this booklet were taken from lessons the Shaykh would deliver in his mosque, explaining the

renowned *Fiqh* text *Zād al-Mustaqni'*,¹ of the Ḥanbali school of Islamic law.

Rendering this piece of work into English was particularly challenging due to the medical terminology involved. I would therefore like to thank my dear sister, Dr. Marium Ahmad, for going through the translation and verifying the accuracy of the translation of the medical terms and adding her valuable input. Her notes are denoted by DN (doctor's note), whereas my own are denoted by TN (translator's note).

I would also like to thank my close friend, Nasim Chowdhury, for going through the final draft, reviewing it and editing whatever required amendment.

May Allah reward all those involved in this humble project, and may He reward Shaykh Khālīd al-Mushayqīḥ for his efforts and make this piece of work heavy on his scale of good deeds, and also make it a source of benefit to the Ummah. Amīn.

Kamil Ahmad

29th of Shab'ān, 1441 AH

¹ These were lessons that I personally had the privilege of attending, having completed the entire book with the Shaykh during my time in Qassim.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Most Beneficent, the Most Merciful

Preface

All praise is due to Allah. We praise Him, we seek His aid, we seek forgiveness from Him, and we seek refuge in Allah from the evils in ourselves and the evils of our actions. Whomsoever Allah guides, none can misguide, and whomever He leads astray, none can guide. I bear witness that there is no deity worthy of worship except Allah; I also bear witness that Muḥammad (ﷺ) is his slave and final messenger. May Allah's praise, blessings and peace be upon our Prophet Muḥammad.

To proceed: The scholars have unanimously agreed over four matters that invalidate the fast:

- 1) Eating.
- 2) Drinking.¹
- 3) Sexual intercourse.
- 4) Menstruation and post-natal bleeding.

Concerning eating, drinking and sexual intercourse, Allah (ﷻ) has clarified this in His statement:

¹ Eating and drinking includes oral administration of any kind of medication, whether it is capable of being chewed or directly swallowed; including pills, tablets, capsules and syrups (TN).

﴿ فَأَلْزَمْنَا بَشَرَهُنَّ وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ ۖ وَكُلُوا وَاشْرَبُوا حَتَّىٰ يَتَبَيَّنَ لَكُمُ
الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ۗ ﴾

“So now you may be intimate with them (your wives) and seek what Allah has decreed for you. And [you may] eat and drink until you see the light of dawn breaking the darkness of night.”

[Sūrah al-Baqarah (2):187]

As for the fourth matter that invalidates the fast, the Prophet (ﷺ) clarified it as narrated in the Ḥadīth of ‘Ā’ishah (رضي الله عنها):

“Is it not the case that when a woman menstruates, she neither prays nor fasts?”¹

Our discussion here, however, will focus on contemporary matters that invalidate the fast, and in particular new medical-related matters that have been invented in the modern era, clarifying which among them invalidate the fast and which do not.

¹ Agreed upon; narrated by Bukhārī (no. 1951) and Muslim (no. 79).

Issue #1: Asthma Inhalers

These inhalers are made of a canister that consists of a medicinal solution that comprises three ingredients: water, oxygen, and some medicinal compounds.¹

These inhalers do not invalidate the fast. This is the view of Shaykh ‘Abdul-‘Azīz bin Bāz, Shaykh Muḥammad al-‘Uthaymīn, Shaykh ‘Abdullāh bin Jibrīn (ﷺ) and the Permanent Committee for *Iftā’*.

They cited as evidence the following:

Firstly: The fasting person is permitted to rinse his mouth and nose (as in *wudhū’*) by scholarly consensus. When he rinses his mouth, some traces of the water will remain in the mouth, and when swallowing some saliva, those traces of water will enter the stomach. The amount that enters from the asthma inhaler to the esophagus, and then on to the stomach, is very little.² So, we would compare this to the remaining water after rinsing the mouth (during *wudhū’*), and thus apply the same ruling.³

¹ There are different types of ways to deliver asthma medications to the lungs, including aerosol or metered dose inhalers (MDIs), dry-powder inhalers (DPIs) and nebulizers. MDIs consist of a canister that contains the medication suspended in a propellant. DPIs deliver the medication in a dry powder form. The nebulizer device turns asthma medication into a fine mist breathed in through a mouthpiece or mask worn over the nose and mouth (DN).

² All types of methods deliver the medication directly to the lungs, however only a small proportion of the dosage actually reaches the lungs and most of the dosage often ends up in the throat and is swallowed into the stomach, especially when not taken correctly. So, although most of the medication may end up in the stomach, the total amount is so small and insignificant (DN).

³ Meaning that such small inconsiderable amounts are pardoned, just like the water that remains after rinsing the mouth (during *wudhū’*) is also pardoned (TN).

This is explained by the fact that the small canister of the inhaler consists of ten millilitres of medicinal solution, and this amount is set for two hundred puffs, so one puff absorbs a half tenth of a millilitre, which is a very small amount.

Secondly: Something entering the stomach from the asthma inhaler is not certain, but rather presumed; and the basic rule is that the fast remains valid, because what is certain can never be removed by what is presumed.

Thirdly: Doctors mention that the *miswāk* (a type of wooden tooth-stick) consists of eight chemical substances, and it is permissible for the fasting person to use it at any time based on the more correct scholarly view, and there is no doubt that a tiny amount from this *miswāk* will enter the stomach. Thus, what goes down the throat of this solution from the inhaler is the same as what goes down of the particles of the *miswāk*.

Issue #2: Oxygen therapy (supplemental oxygen)

There are two forms in which oxygen can be delivered to the lungs via various devices:¹

First: Devices that provide oxygen without adding liquid substances. Using this does not invalidate the fast.

Second: Devices that provide oxygen through a liquid substance that moistens it, and the patient inhales it through his nose, a facemask, or a tube placed in the trachea (windpipe). Nothing of this reaches the stomach, but rather reaches the lungs through the trachea

¹ Oxygen therapy can be delivered to the lungs for people who still have the ability to ventilate on their own through tubes resting in the nose, a facemask, or a tube placed in the trachea (windpipe) (DN).

(windpipe). Based on this, it does not invalidate the fast because it does not reach the stomach. As for something of the liquid substance reaching the stomach, this is not certain and only presumed; and the basic rule is that the fast remains valid, because what is certain can never be removed by what is presumed.

Note: If the patient inhales the oxygen through his mouth, then some drops gather up, he must not swallow it, but rather discharge it.

Issue #3: Sublingual tablets

What is meant here are those tablets that are placed under the tongue,¹ for example to treat some heart patients.² They dissolve immediately and the remnants are transferred via the blood to the heart, thus halting the sudden attack that the heart may otherwise experience.³

Using these tablets does not invalidate the fast because nothing of it enters the stomach, but rather dissolves in the mouth. However, if some of it enters the stomach then it does invalidate the fast.

Issue #4: Gastroscopy

The gastroscope is a medical instrument that enters through the mouth, goes on to the pharynx, on to the esophagus, then to the stomach. Its purpose is to take images of what may exist in the

¹ Peak blood levels of products absorbed sublingually are generally much faster than when those same drugs are absorbed orally (DN).

² Sublingual medications also exist for conditions and illnesses other than the heart, but nitroglycerin tablets used in heart patients are the most commonly known (DN).

³ The medication (nitroglycerin) dissolves immediately and is transferred to the blood, where it relaxes the blood vessels and increases the supply of oxygen and blood to the heart, while reducing its workload (DN).

stomach of ulcers, or take samples of parts of the stomach for examination, or any other medical issues (related to the stomach).

It appears that it does not invalidate the fast, because the Qur'an and Sunnah prove that whatever provides nourishment invalidates the fast, and whatever does not provide nourishment does not invalidate the fast. However, the exception here would be if the doctor places a nutritional fatty substance on the gastroscope to facilitate its entry into the stomach, in which case it would invalidate the fast.

Issue #5: Anoscopy and Proctoscopy

The anoscope or proctoscope is a medical instrument that the doctor inserts into the opening of the anus to examine the anal cavity or rectum. The discussion of whether it invalidates the fast or not would be the same as the previous discussion concerning gastroscopy.

Issue #6: Cystoscopy

The cystoscope is a medical instrument that is inserted into the urinary bladder via the urethra. Modern medicine has confirmed that there is no relation between the urinary tract and the digestive system. Thus, any instruments, solutions or medications that enter through the urethra do not invalidate the fast. This is the view of the majority of scholars.

Issue #7: Laryngoscopy¹

The laryngoscope is a tube-like medical instrument that is inserted into the mouth,² then on to the throat, to perform a diagnosis

¹ The procedure is used to examine the larynx (voice box), including the vocal cords, as well as nearby structures at the back of the throat (DN).

² In direct laryngoscopy, the laryngoscope may be inserted via the nose or the mouth into the throat. In indirect laryngoscopy, an instrument is not inserted into

of a particular medical condition in the throat and surrounding organs. It does not invalidate the fast unless it is covered with ointments, creams, or similar liquid substances.

Issue #8: Nasal drops

Drops that are inserted through the nostrils invalidate the fast, based on what seems closer to the truth. Both Shaykh Ibn Bāz and Shaykh Ibn ‘Uthaymīn (رحمهما الله) held this opinion. They cited as evidence the Ḥadīth of Laqīṭ bin Ṣabirah (رضي الله عنه) in which the Prophet (ﷺ) commanded him saying:

“And sniff water deep into the nose (during *wudhū*) except when you are fasting.”¹

So this is evidence that the nose is an access point to the stomach,² and the prohibition of the Prophet (ﷺ) to sniff water deeply into the nose includes the prohibition of inserting anything through the nose, even if it is an inconsiderably small amount, because the water that enters through sniffing deeply is a very small amount.

Issue #9: Nasal sprays

Nasal sprays are of two kinds:

the throat; rather the vocal cords are observed indirectly using a mirror held at the back of the throat (DN).

¹ Narrated by Abū Dāwūd (no. 2366), Tirmidhī (no. 788), Nasā’ī (no. 87), Ibn Mājah (no. 407) and Aḥmad (no. 16427).

² It is an opening through which food and water may enter the body, unlike the eyes and ears for instance (DN).

First: Those similar to asthma inhalers and which are also used like asthma inhalers.¹ These do not invalidate the fast.

Second: Those that come in the form of drops that are sprayed into the nose. These are like nasal drops, and thus invalidate the fast.

Issue #10: Anesthesia

There are different kinds of anesthesia:

First: Partial anesthesia via inhalation:

This is when the patient inhales a gaseous substance² that affects his nerves, thus becoming anesthetized. This does not invalidate the fast, because the gaseous substance that enters the nose is not a mass and does not consist of nutritional substances.

Second: Partial acupuncture anesthesia:

This is administered by penetrating dry needles into sensory points underneath the skin which stimulates a type of gland to release endorphins that the body contains, thereby causing the patient to lose his ability to feel pain.

This does not affect the fast as long as it is a regional anesthesia and not a general anesthesia, and because nothing enters the stomach.

Third: Partial anesthesia via injection

This is administered via intravenous injection of fast-acting drugs which results in the unconsciousness of the patient after only a

¹ The medication is delivered via a fine mist through inhalation into the nose or mouth (DN).

² Such as nitrous oxide (DN).

few seconds of administration.¹ As long as it is a regional anesthesia and not a general anesthesia, and does not enter the stomach, it does not invalidate the fast.

Fourth: General anesthesia:

The scholars have differed over this. Earlier scholars would discuss this under the issue of one who loses consciousness; whether his fast is valid or not. This comes under one of two scenarios:

One: Losing consciousness for the entire day whereby one does not gain consciousness for any part of the day. This person's fast is not valid according to the majority of scholars. The evidence for this is in the Hadith Qudsī where Allah (ﷻ) says:

“He (the fasting person) abandons his food, drink and lustful desires for My sake.”²

So, Allah attributes refraining (from eating, drinking and sexual relations) to the fasting person, and this is unconceivable for an unconscious person.

Two: Not losing consciousness for the entire day. The correct view is that if an unconscious person gains consciousness for a part of the day, his fast remains valid, because the intention for refraining (from eating, drinking and sexual relations) was made during a part of the day. The same applies to general anesthesia.

¹ Also known as sedation, it is often used for minor surgeries or shorter, less complex procedures. It puts the person into a state where they can tolerate unpleasant procedures while still maintaining cardiorespiratory function. The medications depress the person's central nervous system, thus reducing their awareness to their surroundings (DN).

² Agreed upon; narrated by Bukhārī (no. 1894) and Muslim (no. 1151).

Issue #11: Ear drops

These are medicinal compounds that are liquid-based and non-nutritional. Modern medicine has confirmed that there is no channel connecting the ear to the brain¹ allowing liquids to reach it, except under one circumstance: if a rupture occurs in the tympanic membrane (eardrum). Based on this, the correct view is that ear drops do not invalidate the fast. Both Shaykh al-Islam Ibn Taymiyyah and Ibn Ḥazm (رحمهما الله) held this opinion.

Point of benefit: If there is a rupture in the tympanic membrane (eardrum) and treatment for it is administered via the nose, the ruling on how the fast is affected would be the same as what has preceded in the discussion on nasal drops and nasal sprays.

Issue #12: Ear irrigation

The ruling on ear irrigation is the same as the ruling on ear drops, except that the scholars have mentioned that if the tympanic membrane (eardrum) is perforated, the amount of liquid that enters the ear (during ear irrigation) is a large quantity.² This invalidates the fast because the ear in this case is considered an access point to the stomach.

Thus, ear irrigation comes under two categories:

First: If the eardrum is not ruptured, the fast remains valid.

¹ According to earlier scholars, anything that enters the brain invalidates the fast. This is based on their view that there is a channel between the brain and stomach whereby nourishment can occur by something entering via the brain (TN).

² However, ear irrigation is contraindicated, and should not be done, in the presence of a perforated tympanic membrane. Thus, this scenario will rarely occur. (DN).

Second: If there is an eardrum rupture, the fast is no longer valid, because the amount of liquid inserted into the ear is a lot.

Issue #13: Eye drops

Eye drops do not invalidate the fast. This view was held by Shaykh Ibn Bāz and Shaykh Ibn ‘Uthaymīn (رحمهما الله), as well as others.

They cited as evidence that one eye drop is proportionate to 0.05 cubic centimeters, and that such a volume will not reach the stomach, because as the eye drop passes through the tear duct it dissolves entirely and does not reach the pharynx. If (for argument’s sake), we were to say that something of the eye drops reached the stomach, then it would still be a very small inconsiderable amount, and such small inconsiderable amounts are pardoned, just like the water that remains after rinsing the mouth (during *wudhū’*) is also pardoned. Also, eye drops are not mentioned in scriptural texts (Qur’an and Sunnah), nor do they come under the category of what is mentioned in scriptural texts.

Based on this, the correct view concerning eye drops is that they do not invalidate the fast. As for drawing an analogy to *kohl* (a type of eyeliner), this is invalid, because:

Firstly: It is not verified that *kohl* invalidates the fast, and the Ḥadīth mentioning this is weak.¹

¹ Reference of the Ḥadīth: The Prophet (ﷺ) commanded the application of collyrium mixed with musk when going to sleep, and said, “The fasting person should abstain from it.” Narrated by Abū Dāwūd (no. 2377), who added: Yahyā bin Ma‘īn said to me, “It, meaning the Ḥadīth of *Kohl*, is a munkar Ḥadīth (i.e. contradicts the sound Ḥadīths on the subject).” (TN)

Secondly: It is an analogy done on something that there is scholarly disagreement on.

Note: Contact lenses and contact lens solution takes the same ruling as eye drops.

Issue #14: Therapeutic injections

These injections are three kinds: intradermal, intramuscular and intravenous.¹

As for non-nutritional intradermal and intramuscular injections,² they do not invalidate the fast according to most contemporary scholars. Shaykh Ibn Bāz and Shaykh Ibn ‘Uthaymīn (ﷺ) have both favored this view. The evidence is that the basic rule is the validity of the fast until there is evidence to prove otherwise. Also, such injections are not considered eating and drinking, nor do they come under the meaning of eating and drinking.

As for nutritional³ intravenous (IV) injections,⁴ they invalidate the fast. This is the view held by Shaykh Sa‘dī, Shaykh Ibn Bāz, Shaykh Ibn ‘Uthaymīn (ﷺ) and the Islamic Fiqh Council.

¹ A fourth kind are subcutaneous injections which are applied underneath the skin (DN).

² This includes non-nutritional subcutaneous injections (DN).

³ Such as normal saline, dextrose, or parenteral nutrition. Other medications that are administered via intravenous injection that are non-nutritional are excluded here (DN).

⁴ This includes nutritional subcutaneous injections as well, which are known as hypodermoclysis, or subcutaneous infusion. These can be used to administer fluids (saline or glucose solutions) into the body where a slower rate of fluid uptake is required compared to intravenous infusion (DN).

The evidence is that such injections entail eating and drinking as the one who receives them can therefore go without eating and drinking. Also, the cause behind it invalidating the fast is not that something has reached the stomach, but that the body has received nourishment, and this occurs via this injection. Finally, modern medicine has confirmed that the veins are an access point for nourishment, and that any nutritional substances that enter via the veins provide nourishment to the body and allow it to do without food and drink.

Issue #15: Insulin needles

These are needles that a diabetic patient takes. They do not invalidate the fast because they are not nutritional.

Issue #16: Therapeutic dyes, ointments and transdermal patches

There are blood vessels inside the skin that absorb whatever is placed on the surface of the skin via capillaries, and such an absorption is very slow.

Based on this, do treatments placed on the skin (like transdermal patches) invalidate the fast? Shaykh al-Islam Ibn Taymiyyah (رحمته الله) discussed this issue and mentioned that it does not invalidate the fast. This is also the view adopted by the Islamic Fiqh Council. In fact, some have even cited contemporary scholarly consensus on this.

Moreover, the skin is not an access point to the stomach. Likewise, is the ruling for skin treatment using laser.

Issue #17: Arterial catheterization

An arterial catheter is a thin tube that is placed into the arteries for the purpose of treatment or recording images.

The Islamic Fiqh Council holds the view that it does not invalidate the fast, because it does not enter the stomach, nor is it considered food or drink, or anything that comes under the meaning of food or drink.

Issue #18: Dialysis¹

There are two procedures for dialysis:

First: Hemodialysis, which is by using a machine often referred to as an artificial kidney. The blood is pumped through this machine which then filters out harmful substances, and then returns the blood to the body via its veins. During this process, the body requires nutritional liquids which are given through its veins. So, this procedure invalidates the fast.

Second: Peritoneal dialysis,² which is via the peritoneal membrane in the abdomen. This is done by inserting a small tube into the abdominal wall above the navel. Then usually two litres of liquids that contain a high percentage of glucose are inserted into the abdomen, remaining therein for a period of time, then drawn out. This process is repeated several times in the day.

Shaykh Ibn Bāz (رحمته الله), as well as the Fatwa of the Permanent Committee for *Iftā'*, view this procedure as invalidating the fast. This is what seems closer to the truth.

Point of benefit: If the procedure were merely purification of the blood alone, without adding any nutritional substances, salts or

¹ A procedure to remove waste products and excess fluids from the blood when the kidneys stop functioning properly (DN).

² Peritoneal dialysis uses a fluid (dialysate) to remove impurities and excess fluid from the body (DN).

anything else, then it would not invalidate the fast. However, in a dialysis, these substances are added.

Issue #19: Vaginal suppositories

The same goes for vaginal douching. Modern medicine has confirmed that there is no access point between the reproductive system of a woman and her stomach. Based on this, none of these things invalidate the fast.

Issue #20: Rectal suppositories

These are used for a number of medical purposes¹ to reduce the body's temperature and reduce the pain of hemorrhoids. The same goes for rectal injections.

What seems closer to the truth is that none of these invalidate the fast. This was the view of Shaykh Ibn 'Uthaymīn (رحمته الله). That is because these (suppositories and injections) consist of various medicinal substances, and none of them are nutritional solutions. So, they are not considered food or drink, or anything that comes under the meaning of food or drink.

Issue #21: Blood donation

The more correct view is that blood donation invalidates the fast since it weakens the body. This is based on the Ḥadīth concerning *ḥijāmah* (cupping) invalidating the fast.² Based on this, it is not

¹ It is another route that can be used for the delivery of certain medications to the body (DN).

² The Prophet (ﷺ) said, "The one who cups and the one who is being cupped have both invalidated their fast." Narrated by Abū Dāwūd (no. 2367), Tirmidhī (no. 774), Ibn Mājah (1679) and Aḥmad (no. 22382) (TN).

permissible for a fasting person to donate his blood except out of necessity.

Issue #22: Blood tests

Blood sampling may be from veins (venous blood sampling), and they may be from the skin whereby the skin is punctured and a sample is taken from it (capillary blood sampling).

Taking a sample from the veins by thrusting a needle into the veins and extracting blood into one or two test tubes does not invalidate the fast, based on the correct view.

Likewise, extracting a blood sample via the skin by puncturing the skin with a scalpel or similar instrument, causing drops of blood to come out, also does not invalidate the fast, based on the correct view.

Both of these issues are based on the issue of *hijāmah* (cupping). But the amount of blood extracted here is not the same as the amount extracted through *hijāmah*, and thus does not weaken the body.

Issue #23: Blood transfusion

There is disagreement among the scholars concerning blood transfusion or blood injections. However, what seems closer to the truth is that they invalidate the fast. This is because the veins are an access point for providing nourishment to the body, and this blood that enters via these veins carries digested nutritional substances from the intestines and transports them to the body's cells to supply them with the necessary substances for their nourishment.

Since eating and drinking invalidates the fast by scholarly consensus, whatever comes under eating and drinking also invalidates the fast.

Issue #24: Therapeutic mouthwashes

These are medications that the doctor gives the patient to rinse his mouth with, either for the purpose of cleansing after a surgical procedure in the mouth, or after removing a tooth, or for treating certain illnesses.

The correct view is that it does not invalidate the fast, but it is disliked for the fasting person because the Prophet (ﷺ) forbade sniffing water deep into the nose (as in *wudhū*)¹ out of fear that the water would proceed to the throat, and then to the stomach; and these medications have a strong impact. Therefore, it is best to delay its administration till after the sun sets. However, if the fasting person needs it (during the day), then the ruling of dislike is dismissed due to need.

On the other hand, if one is certain that something proceeds to the throat, and then on to the stomach, then it invalidates the fast. However, if one is doubtful, then it does not invalidate the fast.

Issue #25: Gargling therapy

This is where the patient gargles a medication in his mouth, either for the purpose of treatment or purification after a surgical procedure in the mouth, and other such purposes.

The correct view is that if this gargling causes the liquid to reach the throat without reaching the stomach, then it does not invalidate the fast. However, if it reaches the stomach, and one is certain of that, then it invalidates the fast. On the other hand, if one is doubtful, then it does not invalidate the fast.

¹ See the Ḥadīth quoted on page 15 (TN).

Issue #26: Toothpaste

Toothpaste does not invalidate the fast, because the mouth takes the ruling of the outer part of the body. However, it is best for a fasting person not to use it except after *ifṭār* (breaking the fast), as its impact is strong. Moreover, one can do without it by using a *miswāk* or a toothbrush without toothpaste.

As for scented *miswāks*, they take the same ruling as toothpastes.

Issue #27: Dental drilling

This is a dental procedure that is carried out with a drilling instrument made specifically for that.¹

To know its ruling concerning the fast, certain things must be mentioned:

Firstly: Regional anesthesia: it was previously clarified that it does not invalidate the fast.

Secondly: Bleeding: some blood may come out during this drilling, and it was previously mentioned that the correct view, which is the view of the majority of scholars, is that bloodletting does not invalidate the fast unless large volumes come out (as in *ḥijāmah*); and large volumes do not come out with dental drilling. Thus, the bleeding that results from this drilling does not invalidate the fast.

Thirdly: Therapeutic mouthwash: the dentist may ask the patient to rinse his mouth with some therapeutic mouthwashes, which

¹ A dental drill is a hand-held, mechanical instrument used to perform a variety of common dental procedures, including decay removal, polishing fillings and performing cosmetic dentistry (DN).

may be more than once; and it was previously mentioned that it is disliked for the fasting person to do so except in the case of need.

Fourthly: The mouth takes the ruling of the outer part of the body, which is by scholarly agreement, and that whatever is in the mouth does not invalidate the fast.

Based on the above, dental drilling does not invalidate the fast, but it is best if a fasting person delays that until after the sun sets.

Issue #28: Dental extraction

Discussion concerning dental extraction is similar to the discussion concerning dental drilling, so there is nothing wrong with it other than the fact that therapeutic mouthwash is disliked, as previously mentioned. Thus, dental extraction is disliked for a fasting person unless one needs it due to extreme pain, in which case the ruling of dislike is removed. However, if one is certain that something reached the stomach, he must make up for the fast of that day.

Issue #29: Dental laser treatment

Treating the teeth with laser does not affect the fast because the mouth takes the ruling of the outer part of the body. However, if one swallows some medication that is placed in the mouth during such a treatment, then it invalidates the fast.

Issue #30: Dental implants

There are two procedures for dental implants:

First: To scrape the roots of the existing teeth and then implant a tooth or more. This procedure takes the same ruling as dental drilling.

Second: When there is no tooth to begin with, and a replacement tooth or more is implanted by making an incision into the jaw and

implanting the tooth in that incision. The discussion concerning this is the same as that concerning dental drilling, thus not invalidating the fast.

Issue #31: Dentures

These are artificial teeth that can be removed and then remounted again. When they are remounted, there are one of two scenarios:

First: To be returned to the mouth after being cleaned and dried, and not having any medications applied to them. This does not affect the fast in any way.

Second: To be returned to the mouth after having some liquid solutions applied to them. If these liquid solutions are swallowed, and it is verified that they reached the stomach, then some contemporary scholars have mentioned that this invalidates the fast.

Issue #32: Artificial insemination

Some couples who have not been successful at conceiving a child naturally may require artificial insemination.

The Islamic Fiqh Council has mentioned that there are different techniques for artificial insemination; some forbidden and others permissible.

Among the permissible techniques is where some of the man's semen is taken along with some of the woman's eggs. One of the eggs is fertilized with sperm from the semen, and then the fertilized egg is transferred back to the woman's uterus to be implanted therein.

Taking semen from the man comes under one of two scenarios:

First: The man ejaculates semen himself. This issue is based on the issue of masturbation; does it invalidate the fast or not?

The majority of scholars consider it to invalidate the fast due to the Ḥadīth Qudsī where Allah (ﷻ) says:

“He (the fasting person) abandons his food, drink and lustful desires for My sake.”¹

If that is the case, then it invalidates the fast.

Second: Semen is extracted from the testicles. The scholars mention that releasing semen invalidates the fast, whether it is out of lustful desire or without lustful desire, as opposed to if the semen is released on its own, like if it released while asleep. But if one intentionally releases it, it invalidates the fast. Based on this, semen extraction invalidates the fast in this case.

As for the woman, artificial insemination does not affect her fast because modern anatomy has confirmed that there is no relation between the reproductive organs and the stomach.

Issue: Inserting sperm into a woman’s uterus after the fertilization of the egg does not take the ruling of sexual intercourse for the fasting person. Thus, the woman’s fast would not be invalidated by that.

Issue #33: Hysteroscopy

The hysteroscope is a medical instrument that enters through the woman’s vagina to the uterus.² Its purpose is to either diagnose an

¹ Agreed upon; narrated by Bukhārī (no. 1894) and Muslim (no. 1151).

² The hysteroscope transmits an image of your uterus onto a screen. Other instruments may be used along with a hysteroscope for treatment if needed (DN).

illness, treat certain conditions, or clean and remove certain filth, and the like.

The correct view is that this procedure does not invalidate the fast, even if it (the hysteroscope) is covered with some ointments, creams, or other similar substances; because modern anatomy has confirmed that there is no relation or access point between a woman's uterus and her stomach.

Issue #34: Intrauterine device (IUD)

The IUD is a device that is placed through the vagina into the uterus to prevent pregnancy.

The issue of inserting it while fasting is based on the previous issue. Modern medicine has confirmed that there is no relation between a woman's uterus and her stomach. Based on this, inserting the IUD does not invalidate the fast.

Issue #35: Abdomen and brain treatment¹

Modern medicine has confirmed that there is no relation between the brain and abdomen on the one hand, and the digestive system on the other, unless the treatment was for the stomach and intestines specifically. Based on this, treating the head and abdomen does not affect the fast unless the treatment is for the stomach or intestines specifically, in which case it would invalidate the fast.

¹ The reason for mentioning brain treatment here is because according to earlier scholars, anything that enters the brain invalidates the fast. This is based on their view that there is a channel between the brain and stomach whereby nourishment can occur by something entering via the brain (TN).

Issue #36: Smoking tobacco

Smoking cigarettes is forbidden in Islam due to the harm it consists of. Allah (ﷻ) says:

﴿وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا﴾

“And do not kill yourselves. Surely Allah is ever Merciful to you.”

[Sūrah al-Nisā’ (4):187]

Moreover, the *fuqahā’* (jurists) all agree that smoking cigarettes invalidates the fast. The famous Ḥanbalī jurist, Al-Bahūtī (ﷻ), states, “Whoever intentionally swallows smoke has invalidated his fast.”¹

Issue #37: Hypnotherapy

Hypnosis is a condition similar to sleep and used therapeutically to treat certain psychological disorders or organic diseases. It is of two types:

First: light sleep whereby the patient retains some awareness and speech, and is mostly for a short period. Its ruling is the ruling of sleep, and a sleeping person’s fast is valid.

Second: hypnosis which reaches the level of anesthesia whereby one loses consciousness and awareness, and is used in conducting surgical procedures. Its ruling is that of losing consciousness, which has already been previously discussed.²

¹ *Kashshāf al-Qinā’*, Al-Bahūtī (3/370).

² See page 17 (TN).

And Allah knows best.

May Allah's blessings and peace be upon our Prophet Muhammad, his family and companions.