



**Resolutions and Recommendations
of the International Islamic Fiqh Academy**

concerning

**Fasting and the Month of Ramadan
(1406-1441 / 1985-2019)**

Resolution No. 23 (11/3) :

Answering the Questions of the International Institute of Islamic Thought in Washington, DC

Resolution No. 18 (6/3) :

The Unification of the Beginning of Lunar Months

Resolution No. 93 (1/10):

Invalidators of Fasting in Medical Treatments

Resolution No. 183 (9/19):

Diabetes and Fasting

Resolution No. 219 (23/3):

Invalidators of Fasting in the field of Therapeutics

(Unofficial Translation)

In the Name of Allah, the Entirely Merciful, the Especially Merciful

Praise is due to Allah, Lord of the worlds, may the blessings and peace be upon our master Muhammad, the last of prophets, on his family, and all his companions

Resolution No. 23 (11/3)

on

Answering the Questions of the International Institute of Islamic Thought in Washington, DC

The Council of the International Islamic Fiqh Academy, holding its third session in Amman, Hashemite Kingdom of Jordan, on 8-13 Safar 1407H (11-16 October 1986),

Having examined the questions submitted by the International Institute of Islamic Thought in Washington, DC (USA), and the answers prepared by some members and experts of the Academy,

Resolves

To entrust the Secretariat General of the Academy to transmit to the abovementioned Institute the answers of the Council of the Academy,

In the name of Allah, the Entirely Merciful, the Especially Merciful,

Answers¹ approved by the Academy

Question 3:

What is the ruling regarding marriage between a Muslim woman and a non-Muslim man, especially if she hopes that the marriage may be instrumental in him embracing Islam? Many women claim that, most of the time, not enough compatible Muslim men are available and that without marriage, they run the risk of going astray or living under extreme hardship.

Answer:

Marriage between a Muslim woman and a non-Muslim man is prohibited by the Quran, the Sunnah of the Prophet (PBUH), and the consensus of Muslim jurists. It is void, even if it has already taken place. It will not have the consequences of a valid marriage. The children from such a marriage are not considered legitimate. The hope that a non-Muslim husband will embrace Islam does not change this rule.

Question 4:

What is the ruling if a marital relationship continues between a wife who has embraced Islam while her husband has remained non-Muslim? She has children with him, and she is afraid of losing them to disbelief and deviation if she separates. Furthermore, she hopes and expects that her husband may embrace Islam if the marriage relationship continues between them. Would

¹ Answers postponed for question 1, 2, 7, 15, & 22.

the ruling be different if she had no hope in him accepting Islam and treating her well, and she may not find a Muslim husband if she leaves him?

Answer:

A marriage is suspended simply by a wife embracing Islam and her husband refusing to do so. It is not permissible for her to continue a marriage relationship with him. However, she must wait for him during the waiting period (Iddah). If he accepts Islam during this period, she must join him under the suspended marriage contract.

However, if the Iddah period expires and he has not embraced Islam, then the marriage is dissolved. If he later accepts Islam and desires to go back to their marriage, he will do so under a new marriage contract. The good or bad treatment she receives from her husband is of no relevance in permitting the continuation of the marriage.

Question 5:

We are not allowed to bury our dead except in licensed cemeteries. What is the ruling concerning burying Muslims in non-Muslim cemeteries if Muslim cemeteries are not available, which is the case in most American and European countries?

Answer:

Burial of Muslims in non-Muslim graveyards is permissible as a necessity in non-Muslim countries.

Question 6:

What is the ruling concerning selling a mosque “if Muslims leave the area where it is located, and the mosque may deteriorate or may be expropriated as a result”? Often, Muslims buy a house and turn it into a mosque, and when the majority of the Muslim community living in that area leave for work-related reasons, the mosque is deserted or neglected, and others might take it over. Is it possible to sell it and build another mosque in another location where there is a Muslim population? What is the ruling concerning such a sale or replacement? If it is not possible to replace it with another mosque, what is the most appropriate way to use the funds from the sale?

Answer:

It is permissible to sell a mosque that is not being in use or when Muslims have emigrated from the area where it is located or when it is threatened with expropriation by non-Muslims, provided the proceeds of the sale are used to buy another mosque in another place.

Question 8:

Some women and young girls are forced by work conditions or education to live alone or with other women who are not Muslim. What is the ruling concerning such a mode of living?

Answer:

According to Shariah, it is not permissible for a Muslim woman to live alone in a foreign land.

Question 9:

Most women living in the United States say that the most they can cover their bodies is all except the face and hands. Some of them are even forbidden by their employers to cover their heads. What parts of her body can a woman expose in front of strangers in places of work or study?

Answer:

The hijab of a Muslim woman – according to the four schools of Islamic law – is to cover her entire body except for her face and hands, provided she does not expect to be harassed. If, however, she expects to be harassed, she must cover them as well.

Question 10 & 11:

Many Muslim students in this country (USA) are compelled to work to cover their educational expenses because, for the majority of them, money received from their relatives is not enough; thus, work becomes a necessity for them that they cannot do without. In most cases, they cannot find job except in restaurants or shops that sell alcoholic drinks or serve food containing pork or other prohibited products. What is the ruling concerning working in such places?

What is the ruling concerning a Muslim who sells alcoholic beverages or pork or distills intoxicants and sells them to non-Muslims? Please note that some Muslims in this country have made it their profession.

Answer:

It is permissible for a Muslim to work in restaurants owned by non-Muslims only if he cannot find any other work that is permissible by Shariah and provided he does not directly serve, carry, manufacture or trade in alcoholic beverages. The ruling is the same with regard to serving pork or other forbidden things.

Question 12:

Many medicines contain different quantities of alcohol, ranging between 1% to 25%, and most of these medicines are for the treatment of colds, coughs, sore throats, and other such symptoms of common diseases. Approximately 95% of medicines for these diseases contain alcohol, which makes finding alcohol-free medicines very difficult or nearly impossible. What is the ruling concerning the use of such medicines?

Answer :

It is permissible for a Muslim to take medicine containing a percentage of alcohol if he or she cannot find any other medicine free from this substance, provided it is prescribed by a trustworthy and competent physician.

Question 13:

Some yeasts and gelatins contain a very small amounts of substances extracted from swine. Is it permissible to use such yeasts or gelatins?

Answer:

It is not permissible for a Muslim to use yeasts or gelatins containing extracts from swine in foodstuffs. Yeasts and gelatins extracted from vegetables or permissible animals are a good enough substitute.

Question 14:

Many Muslims are compelled to celebrate their daughters' wedding ceremonies in mosques. Often these ceremonies include dancing and singing. There is no other place that is available to them and large enough to hold such ceremonies. What is the ruling concerning celebrating such ceremonies in mosques?

Answer:

It is recommended to conclude the marriage contract in mosques. However, it is not permissible to conduct wedding ceremonies in mosques if these include prohibited acts, such as men and women freely mixing or women flaunting, dancing or singing.

Question 16:

What is the ruling concerning the marriage of a Muslim student (man or woman) that the contracting parties do not intend to keep permanently? Their intention is to terminate it at the end of their studies and return to their permanent place of residence. However, the marriage contract, typically, is a normal contract and of the same form as for a permanent marriage.

Answer :

The presumptions in a marriage contract are continuity, permanence and the formation of an everlasting family bond until and unless something causes its dissolution.

Question 17:

What is the ruling concerning a woman who appears in places of work or education having plucked hair from her eyebrows and applied kohl to her eyes?

Answer :

The wearing of kohl is permissible by Shariah for men and for women. However, plucking hair from the eyebrows is not permissible unless its presence truly disfigures a woman's appearance.

Question 18:

Some Muslim women feel alienated by refusing to shake hands with men who come to their workplace or schools. Thus, they shake hands with them to avoid embarrassment. What is the ruling concerning such handshakes?

The same is true for Muslim men when non-Muslim women want to shake hands with them. According to what they say, when they refuse to do so, they feel embarrassed for themselves and for these non-Muslim women.

Answer :

The handshake of a man to a non-mahram woman who is pubescent is forbidden by the Sharia, as is the ruling for the handshake between a woman and a non-mahram and pubescent man.

Question 19:

What is the ruling concerning the renting of churches for performing the five prayers, the Friday prayer or Eid prayer, with statues and other things usually found in a church being present? It is to be noted that churches are – mostly – the least expensive places that can be hired from Christians and using some of them is permissible free of charge by some universities and charitable organizations.

Answer:

Renting churches for performing prayers is permissible if necessary. The prayer should not be performed in front of statues and pictures, which should be covered if they are in the Qibla direction.

Question 20:

What is the ruling concerning slaughter by the People of the Book – the Jews and the Christians – and the food offered in their restaurants, noting that we do not know their pronouncing the name of Allah at the time of slaughter?

Answer:

Slaughter by the People of the Book is permissible if performed in a manner acceptable to Shariah. The Academy recommends a more detailed report on the subject for consideration in the forthcoming session.²

Question 21:

Many gatherings where Muslims are invited serve alcohol or have a mixed crowd of men and women, and Muslims' isolation from such occasions may lead to separation from other members of society and a loss of privileges. What is the ruling concerning attending such gatherings without participating in drinking alcohol, dancing or eating pork?

Answer:

² Resolution no. 94 (3/10), Par. 6.

It is not permissible for a Muslim, male or female, to attend gatherings in which intoxicants are served or to participate in meetings causing sins and disobedience.

Question 23:

In most parts of North America and Europe, the sighting of the lunar crescent, for the months of Ramadan and Shawal, is either impossible or very difficult. The advanced technology and scientific knowledge available in most of these countries enable the prediction, based on astronomical calculations, with great accuracy, the birth of the lunar crescent. Is it permissible to rely on these calculations in these countries? Is it permissible to obtain assistance from observatories and accept the word of a non-Muslim scientist working there, noting that it is more probable that they will be telling the truth in such matters?

It should be noted that this issue has caused much division among Muslims in Europe, the USA, and Eastern countries regarding fasting and the end of fasting. This has spoiled the important benefits of Eid and caused endless problems, whereas, according to some points of views, the use of astronomical calculations may put an end or help to mitigate these divisions.

Answer:

It is an obligation to rely on the sighting in addition to seeking assistance from astronomical calculations and observatories, in compliance with the tradition of the Prophet (PBUH) and scientific facts.

If the sighting in one country is confirmed, all Muslims in that country must abide by it. The difference of horizons is irrelevant because of the generality of the command to start and end fasting.³

Question 24:

What is the ruling concerning a Muslim's employment in the USA or any other non-Muslim government ministry or any other agency, especially in such important industrial fields as atomic energy or strategic studies, etc.?

Answer:

It is allowed for a Muslim to accept a job, permitted by Shariah, in a non-Muslim government agency or department, provided that such a job does not cause any harm to Muslims.

Question 25 & 26:

What is the ruling concerning a Muslim architect who designs buildings for non-Muslims, such as churches, etc., noting that such is part of his assignment in the company in which he works and in case of his refusal, he may lose his job?

³ Resolution no. 18 (6/3).

What is the ruling concerning a Muslim individual or organization donating to an educational Christian missionary organization or church?

Answer:

It is not permissible for a Muslim to design or build places of worship for non-Muslims or contribute financially or physically to the like.

Question 27:

In many Muslim families, men engage in selling liquor, pork and similar wares. Their wives and children disapprove this practice. Noting that their livelihood depends on the earnings of the men, are they committing a sin?

Answer:

A wife or children who are unable to earn their living by halal (lawful) means can gain sustenance from the husband's or father's haram (unlawful) earnings from the sale of liquor, pork or other haram sources, as a matter of necessity, and after having tried to convince him to find another job and earn a living by halal means.

Question 28:

What is the ruling concerning the purchase of a house to live in, a car for personal use or furniture for the house through a loan from a bank or institution that imposes a fixed profit on such loans and uses such assets as collateral for the repayment, noting that, in the case of a house, a car or furniture, the alternative to the purchase is generally leasing on monthly installments, which are usually higher than the monthly installments charged by the bank?

Answer:

This kind of transaction is not permissible in Shariah.

Indeed,

Allah is All-Knowing.

In the Name of Allah, the Entirely Merciful, the Especially Merciful

Praise is due to Allah, Lord of the worlds, may the blessings and peace be upon our master Muhammad, the last of prophets, on his family, and all his companions

Resolution No. 18 (6/3)
on
The Unification of the Beginning of Lunar Months

The Council of the International Islamic Fiqh Academy, holding its third session in Amman, Hashemite Kingdom of Jordan, on 8-13 Safar 1407H (11-16 October 1986),

Having reviewed the two issues mentioned below concerning the Unification of the Beginning of Lunar Months:

1. The extent of the effect of differences in horizons on the unifications of the beginning of lunar months.
2. The Shariah ruling on the determination of the first day of a lunar month using astronomical calculations.

Having listened to the discussions of the members and the experts of the Academy,

Resolves

First: If the sighting of the lunar crescent is established in one country, all Muslims in that country must abide by it. The difference in horizons is not relevant because of the generality of the command to start and end fasting.

Second: It is mandatory to use the sighting; however, one may get assistance from astronomical calculations and observatories with due consideration of the ahadith of the Prophet (PBUH) and scientific facts.

Indeed,

Allah is All-Knowing.

In the Name of Allah, the Entirely Merciful, the Especially Merciful

Praise is due to Allah, Lord of the worlds, may the blessings and peace be upon our master Muhammad, the last of prophets, on his family, and all his companions

Resolution No. 93 (1/10)
on
Invalidators of Fasting in Medical Treatments

The Council of the International Islamic Fiqh Academy, holding its Tenth session in Jeddah, Kingdom of Saudi Arabia, on 23-28 Safar 1418H (28 June-3 July 1997),

Having examined the research papers submitted to the Academy concerning the Invalidators of Fasting in Medical Treatments and the recommendations of the 9th Medical Fiqh Symposium organized by the Islamic Organization for Medical Sciences of Kuwait, in cooperation with the Academy and other institutions, which was held in Casablanca, Morocco, on 9-12 Safar 1418 H (14-17 June 1997),

Having listened to the discussions on the subject, with the participation of Fiqh scholars and medical specialists,

Having considered the legal proofs of the Holy Quran and the Sunnah of the Prophet (PBUH) and the opinions of Fiqh scholars,

Resolves

First: The following substances do not invalidate fasting

1. A drop in the eye or the ear, ear washing, nasal drop or spray as long as the substance reaching the throat is not swallowed.
2. Tablets placed under the tongue to treat chest angina or another illness, provided nothing is swallowed.
3. Anything introduced into the uterus, be it suppositories, lotion, ureteroscope or pelvic examination.
4. Introduction of a ureteroscope into the uterus, an intra-uterine device (IUD) or any other similar device.
5. Anything introduced into the urinary tract of a man or a woman: probe, ureteroscope, radiopaque substances, liquid for bowel cleansing.
6. Tooth removal or cleaning teeth with a toothpick, a toothbrush or a miswak, provided nothing is swallowed.
7. Mouthwash, gargle, mouth-spray, provided nothing is swallowed.

8. Subcutaneous, intramuscular, or intravenous injections, excluding any perfusions and injection of nutritious fluids (serums).
9. Oxygen
10. Anesthesia by vaporization, provided that nutritious fluids are not injected to the patient.
11. Anything penetrating the body through the skin, like creams, ointments or cutaneous patches containing medicinal or chemical substances.
12. Introduction of catheter for coronagraphs of heart vessels or other organs.
13. Fiberscopy by laparoscopy to examine the intestines for surgery.
14. Biopsy of the liver or other organs without addition of liquids (fluids) or other substances.
15. Fiberscopy or gastroscopy without addition of liquids or other substances.
16. Introduction of any instrument or substance into the brain or spinal cord for treatment.
17. Involuntary vomiting, other than deliberate vomiting.

Second:

The Muslim doctor should recommend to his or her patient to postpone any of the above-mentioned treatments until breaking fast, should such a delay do no harm to his or her health.

Third:

To postpone issuing a resolution on the below-mentioned cases pending further study and research regarding their effect on fasting, focusing the ahadith of the Prophet and the accounts of his Companions in regard to their rulings.

1. Bronchodilatory vaporization and inhalation of medicinal sprays.
2. Hijama (phlebotomy) and safd (bloodletting).
3. Blood sampling for analysis and blood transfusion (for the donor as well as for the receiver).
4. Peritoneal hemodialysis, which involves placing a tube into the abdomen to inject an appropriate ionic solution to replace the blood ions (through the peritoneum) or from artificial kidneys.
5. Introducing anything into the anus such as rectal injection, suppositories, rectoscopes or rectal exams during a medical consultation.
6. Surgery under general anaesthesia, when the patient has previously declared his or her intention to fast and has not received any solution or nutritive fluids.

Indeed,

Allah is All-Knowing.

In the Name of Allah, the Entirely Merciful, the Especially Merciful

Praise is due to Allah, Lord of the worlds, may the blessings and peace be upon our master Muhammad, the last of prophets, on his family, and all his companions

Resolution No. 183 (9/19)
on
Diabetes and Fasting

The Council of the International Islamic Fiqh Academy (IIFA) of the Organization of Islamic Cooperation (OIC), in its 19th Session held in Sharjah (U. A. E) during the period 1– 5 Jumada I, 1430H (April 26 – 30, 2009),

Based on the document on cooperation between the Islamic Organization for Medical Sciences (IOMS) and IIFA, pursuant to the agreement signed between the two institutions,

And following the request of IIFA to IOMS to prepare a study on “Diabetes and Fasting of the Month of *Ramadan*”,

And in view of the deliverables of the two seminars, which IOMS organized on 2 *Rabi al-Thani*, 1429H (November 3, 2007) and (April 8, 2008),

And having reviewed the research papers submitted to IIFA on Conclusion of Discussion on the issue of “*Diabetes and Fasting*”, and listened to discussions on the subject,

And on reviewing the medical and *Fiqh* aspects pertaining to effect of diabetes on diabetic patients, Resolved the following:

Firstly: Brief Definition on Diabetes

Diabetes is a pathological disorder in ratio of sugar in blood, especially when this ratio surpasses the normal range. Diabetes originates from lack of the insulin hormone secreted by special cells (type B) in the pancreas; insulin insufficiency; or insufficient response of the cells of the body to insulin in some cases.

Secondly: Types of Diabetes

Under the title diabetes, there are different types of the disease that carry sharp differences with regard to causes and methods of medication. As per the denotations and classifications adopted by the International Medical Organization specializing in diabetes, types of diabetes include the following:

- (1) Diabetes Mellitus Type I, which necessitates depending on several doses of insulin daily.
- (2) Diabetes Type II, which does not require depending on insulin.
- (3) Gestational Diabetes.
- (4) Other types including:
 - (a) Diabetes caused by some of the pancreas diseases.
 - (b) Diabetes resulting from harmonic disorders, especially in the adrenal and pituitary glands and the pancreas cells.
 - (c) Diabetes caused by some medicines.

Thirdly: Medical Classification of Diabetic Patients

First Category:

Patients with very high probability to encounter serious complications on fasting, as medically confirmed. The sickness state of a patient of this category falls under one or more of the following cases:

- Patients who face severe decline of sugar during the three months preceding the month of *Ramadan*.
- Patients who face repetitive ups and downs in the ratio of blood sugar.

- Patients who encounter the problem of (loss of sensation of sugar decline) a state which strikes some diabetic patients, especially those who are classifiable under type I who face repetitive sugar declines for long periods.
- Patients who are known for facing difficulty in controlling diabetes for long periods.
- In case of “Acidosis Diabetic Ketoacidosis” complication or (Diabetic Coma) complication.
- Patients of diabetes type I.
- Patients who suffer from other severe diseases that accompany diabetes.
- Diabetic patients who have to do works that require hard physical effort.
- Diabetic patients who undergo dialysis.
- Diabetic female during pregnancy.

Second Category:

This category includes patients who have relatively high probability of encountering complications on fasting, and physicians are of the opinion that they will, most likely, be vulnerable to complications if they fast. The sickness status of a patients of this category falls under one or more of the following cases:

- Those who suffer high ratio of blood sugar as when the range is [(180 – 300 mg. /dcl, (10 mm. – 16.5mm)] and the ratio of cumulative hemoglobin (glycated hemoglobin) exceeds 10%.
- Those who suffer renal insufficiency.
- Those who suffer large artery diseases (such as cardiovascular diseases).
- Those who live alone and receive medication through injection of insulin or by sugar control medicines, which reduce sugar through stimulation of the insulin producing cells in the pancreas.
- Those who suffer other diseases that result in additional risks.
- The elderly who suffer other diseases.
- Patients who receive medical treatments that affect the brain.

Shariah Ruling Regarding Patients in Categories I & II:

Cases of these two categories are based on certainty or “supremacy of suspicion” that fasting will cause grave harm to them, as per judgment of concerned (and trustworthy) physician. Therefore, a patient who faces any of the cases cited above for identification of patients in these two categories should not fast. It is impermissible for him to fast in order to avoid inflicting harm upon himself. God the Almighty said: **“And make not your own hands contribute to your destruction”** [Al-Baqarah: 195] and He also said: **“Nor kill (or destroy) yourselves for verily God hath been to you Most Merciful”** [Al-Nisa'a: 29]. Concerned physician should explain to patients of these two categories how fasting is risky for them and enlighten them about the high probability that they may face complications which could – most likely – be serious to their health or lives.

Physician should also do all suitable medical procedures, which could enable the patient to fast without facing harm,

Rulings that relate to fast-breaking during the month of *Ramadan* because of sickness should be applied to patients in categories I & II in compliance with the directives of God the Almighty Who said: **“But if any of you is ill, or on a journey, the prescribed number (should be made up) from days later”** [Al-Baqarah: 184].

If a patient of these two categories fasts in spite of the harm, he is considered to have committed a sin while his fasting is valid.

Third Category:

These are patients who have medium probability to encounter complications because of fasting. This category includes diabetic patients whose cases are stable and well controlled through suitable medicines that reduce sugar by stimulating the insulin producing cells in the pancreas.

Fourth category:

Patients who have low probability to encounter complications because of fasting. This category includes diabetic patients whose cases are stable and well controlled through diet only, or by using medicines that reduce sugar by increasing the efficacy of the insulin in the body without stimulating the insulin producing cells in the pancreas.

Shari'ah Ruling Regarding Patients in Categories III & IV:

Fast-breaking during the month of *Ramadan* is not allowed for patients in these two categories, since medical findings do not indicate harmful complications that could affect their health or lives. Contrarily, some of these patient could even benefit from fasting.

Physician has to stick to these rulings and decide suitable treatment for each case separately.

And recommends the following:

- (1) Physicians are required to have a suitable degree of knowledge about *Shari'ah* rulings relating to this subject. This necessitates preparation of such material by relevant bodies and disseminating it among those who need it.
- (2) *Fiqh* scholars and Islamic preachers are requested to advise *fatwa* seekers to consult physicians who know medical and religious dimensions of fasting and who fear God the Almighty in providing advice on a case by case basis.
- (3) Due to severity and seriousness of dangers that could originate from complications of diabetes in case fasting, and which could badly affect the health and lives of diabetic patients, guidance and information should be provided through all possible means including sermons of mosques and mass media, in order to enlighten patients about the preceding rulings. the level of awareness about the disease and the way it can be dealt with is essential to mitigate its effects, and make it easy to accept *Shari'ah* rulings and medical advice pertaining to it.
- (4) IOMS, in cooperation with IIFA, should assume the task of preparing an information booklet on this subject in Arabic and other languages and work for its dissemination among physicians and *Fiqh* scholars, and make it available online for patients.
- (5) Calling upon ministries of health in Islamic countries to launch national programs in the area of prevention, medication and awareness about diabetes and the *Shari'ah* rulings relating to it.

Indeed,

Allah is All-Knowing.

In the Name of Allah, the Entirely Merciful, the Especially Merciful

**Praise be to Allah, Lord of the Worlds, Blessing and Peace be upon our master Muhammad,
the seal of Prophets, on his family, and all his companions.**

Resolution No. 219 (23/3)

on

Invalidators of Fasting in the field of Therapeutics (a Completion of the Previous Resolution)

The Council of the International Islamic Fiqh Academy of the Organization of Islamic Cooperation, held in its twenty-third session in al-Madinah al-Munawarah from 19 to 23 Safar 1440 H, corresponding to 28 October-01 November 2018.

Continuing the resolution of the International Islamic Fiqh Academy no. 93 (1/10) on *Invalidators of Fasting in the Field of Therapeutics*, that identified the issues required for research in this session, which are the following:

- 1-Asthma inhaler.
- 2-Bloodletting and cupping.
- 3-Taking a blood sample for laboratory examination, transfusion of the blood, or receiving a blood transfusion.
- 4-Hemodialysis and peritoneal dialysis.
- 5-Devices penetrating the anus, such as enema, suppositories or endoscopes.
- 6-General anaesthesia surgeries.

After the council reviewed the research papers submitted to the Academy on the subject of medical errors and after listening to the extensive discussions,

Resolves the following

- Invalidators are deliberate eating, drinking, and marital intercourse (and so forth) and vomiting.
- The inner part of the body which invalidates fasting due to what reaches it, is: whatever exceeds the throat to the digestive system, and reaches the stomach whether it is nutritious or non-nutritious and through a usual or unusual method.

A-Things that do not invalidate fasting:

1-Asthma inhaler does not affect the validity of fasting, as it targets the respiratory system, and its medication reaching the stomach is superficial, unintentional, and lesser than what reaches the stomach from the remains of mouth rinsing during ablutions and from brushing teeth with miswak (natural arak toothbrush).

2-Blood extractions for laboratory analysis or donation.

3-Anything entering through the anus such as injections, suppositories, endoscopes, and ointments, except for nutrient injections.

4-Hunger suppressant plaster.

5-Liposuction unless accompanied by nutrient fluids.

6-Endoscopes or finger medical examination

7-Bloodletting and cupping

8-Loss of consciousness due to general anaesthesia during a part of the day, even if unconsciousness persists the remaining time of the day, and also if anaesthesia has been performed while fasting, and has not been accompanied by fluids.

B-Invalidators of Fasting:

1-All that enters the digestive system, exceeds the mouth and pharynx and whatever digests food, i.e. esophagus and intestines.

2-All that nurtures the body of the fasting person, through any natural outlet, such as nutrient injections, because it falls within the realm of nourishment, and it contradicts the high purpose of fasting.

3- Respiratory gas humidification for the treatment of asthma is an invalidator because the amount reaching the stomach is much larger than the amount which is pardoned.

4- Blood transfer as it contains a large quantity of water.

5-Hemodialysis, and peritoneal dialysis because of their transmission of a large amount of water, salts, and sucrose.

6-Asthma inhaler capsules containing a dry powder because a portion from it reaches the stomach.

Recommendations

1-The doctor plays a critical role in determining the necessity or the need for the execution of therapeutic or diagnostic interventions which may invalidate fasting. If such a procedure is not necessary, and can be postponed to the time of eating, the doctor must point it out to his patient.

2-Work on raising awareness of patients on everything pertaining to their acts of worship in a correct and rewarded manner based on Shariah. Also, call to consult reliable scholars to clarify misunderstandings and issues they encounter during fasting.

3-Advise renal failure patients, unexpected of recovery, not to fast in order to preserve their health, and that they are excused, and should pay a *fidya* (donation) of feeding a needy person per every day that has not been fasted.

**Indeed,
Allah is All-Knowing.**