



Miscellaneous Laws Of Fasting

**By : Mufti Waseem Khan
(May Allah protect him)**

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Fasting in Islam according to the laws of the Shariah is to abstain/refrain during the day (from the true dawn until sunset), from intentionally (deliberately) or mistakenly (accidentally) entering / inserting anything into the stomach or that which has the ruling of being internal, like the brain, and abstaining from fulfilling sexual desires, with the intention of a worship to Allah, from one who is fit/qualified to observe the fast'.¹

The above definition explains that fasting in Islam is to abstain from all breakers of the fast with an intention for the sake of Allah during the time for the fast. The great Jurist, Allama Ala Ad Deen Abideen (D. 1306 AH) has also given the definition, stating that it is to abstain from eating, drinking , sexual relations and all other breakers of fast from the beginning of true dawn until sunset for the sake of Allah (that is, as a form of worship to Allah).²

The fast of Ramadhan is a personal obligation upon one who meets the following conditions:-

- 1. Being a Muslim.** This means that it is not compulsory upon one who is not a Muslim and does not follow the religion of Islam.
- 2. Sanity.** That is, it is not compulsory upon one who is insane or suffers from mental disorder.

¹ Tahtawi Ala Maraqi Al Falah, Pg. 632, Qadeemi Karachi

² Al Hadyiyah Al Alaa'iyah, Pg.275, Abu Zahra Press 2024

3. Adulthood. This means that it is not compulsory upon one who has not reached puberty or the age of puberty.

THOSE EXCUSED FROM OBSERVING THE FAST

Those excused/exempted from observing the fast in Ramadhan (in its proper time), but must make up for the missed days at a later time are:-

1. A sick person. This may fall into the following categories:-

- a. One who is sick with such a sickness, that one fears that by observing the fast, one's health , body or a limb/organ can be severely harmed or it can lead to death.
- b. One is sick at the moment, and fears that by observing the fast, his sickness may increase.
- c. One is presently sick, and fears that if he observes the fast, his sickness will be prolonged, and achieving relief and cure can be delayed.
- d. One may not be sick at the moment, however, on account of one's condition, a reliable and trustworthy Muslim medical expert has given the opinion that if that person observes the fast, he/she will become sick.³

In the above four conditions, one will be allowed to miss the Ramadhan fast on account of sickness but must make up for the missed fasts at a later time when one recovers. It must be understood that simply on account of one's thought, suspicion or opinion, the allowance of missing the fast of Ramadhan due to

³ *Badaa'i As Sanaa'l, Vol.2, Pg.630, Darul Hadith Cairo 2005*

sickness and ill-health is not allowed. One must seek advice from a Muslim medical expert to be guided correctly.⁴

Women in the state of Haidh (menses) and in the state of Nifaas (lochia- postnatal bleeding) will also be excused from observing the fast of Ramadhan but will be required to make up for the missed days at another time.⁵

2. A Traveler. Here, a traveler refers to one who fulfills the guidelines of the Shariah with respect to being termed a 'Traveler'. Once one is termed a traveler according to the laws of Islam, one would be allowed to delay (miss) the Ramadhan fast and make up for the missed days afterwards. If however, one is able to observe the fast on journey without encountering difficulties, then it will be better for him to observe the fast in Ramadhan rather than delaying it.⁶

INTENTION TO OBSERVE THE FAST

Fasting in Ramadhan is a very virtuous act of Ibadah (worship) which Allah has made compulsory upon the believers, both males and females.

Like all other acts of worship, an intention for observing the fast is essential for the validity of the fast of Ramadhan.

Intention is the decisiveness of the heart that one intends to observe that particular day of fast in the month of Ramadhan for the sake of Allah.

⁴ *Kitabul Fatawa, Vol.3, Pg.406, Zam Zam Karachi*

⁵ *Fatawa Al Hindiya, Vol.1, Pg.207, Maktaba Rasheediya Queta*

⁶ *Badaa'i As Sanaa'l, Vol.2, Pg.630, Darul Hadith Cairo 2005*

Seeing that an intention is the firm determination and decision of the heart upon an action, it is sufficient to have this intention in one's heart (mind) that one intends to observe the fast, and it is not a condition or requirement for one to utter this intention with the tongue. However, a number of scholars have recommended that one should utter the intention on the tongue, since in saying the intention (with the tongue) brings focus of the heart and mind. In fact, the Fuqaha (Jurist experts) have stated, Whoever cannot focus his heart to intend with it, or has doubts in forming/acquiring an intention, it is sufficient for him to utter the intention with the tongue because Allah does not burden a soul beyond what it can bear.⁷

Therefore, an intention uttered with the tongue after having firm resolve in the heart, helps in bringing comfort, satisfaction, clarity and firmness in one's mind regarding what one intends to do. It is for this reason, many scholars have recommended that one utters the intention with the tongue also, although it is not essential.

It must be understood however, that merely uttering an intention with the tongue, without having a firm resolve in the heart (to observe the fast) will not be sufficient and valid.

Instead, while saying the intention with the tongue, one must have the firm understanding and decision in his mind/heart that one intends to observe the fast of Ramadhan.⁸

⁷ At *Tahqeeq Al Bahir - Sharh Al Ashbah Wan Nadh'air*, Vol.1, Pg.540, Dar Al Lubab, Istanbul 2021

⁸ At *Tahqeeq Al Bahir - Sharh Al Ashbah Wan Nadh'air*, Vol.1, Pg. 540, Dar Al Lubab, Istanbul 2021

It must be noted that it is not permissible to make an intention to fast for the entire month at the beginning of the month or from the first day of Ramadhan. Instead, it is essential for one to make a separate intention for the fast of each day in Ramadhan. ⁹

This intention can be made/formed during the night (from after Maghrib) until shortly before the Islamic midday (the Islamic midday is the half-way point between the time Fajr enters to the time Maghrib enters). Therefore, making the intention after eating Suhoor (Sehri) falls within this time of the night.

If this time passes and one did not yet make an intention, like in the case of one who slept away and got up after the time for Fajr Salah, he can still make the intention to observe the fast, since the allowance is given until shortly before the Islamic midday to make the intention for that day's fast.¹⁰

EATING, DRINKING AND SEXUAL RELATIONS FORGETFULLY WHILE FASTING

Eating, drinking or having sexual relations forgetfully does not break the fast.¹¹

If the forgetful person who engages in sexual relations, remembers that he is fasting while in the act, then he must immediately withdraw himself. If he remains in that state even though he remembered that he is fasting, his fast will be broken, and Qadha alone will be necessary. Kaffarah will not be essential. If he becomes

⁹ *Badaa'i As Sanaa'i*, Vol.2, Pg.605, Dar Al Hadith, Cairo 2005

¹⁰ *Tahtawi Ala Maraqi Al Falah*, Pg.642-643, Qadeemi, Karachi

¹¹ *Al Hadiyyah Al Alaa'iyya*, Pg.288, Abu Zahra Press 2024 / *Tahtawi Ala Maraqi Al Falah*, Pg.657, Qadeemi, Karachi

active and does not withdraw, or withdraws and then re-enters to continue his act, then his fast will be broken and both Qadha and Kaffarah will be essential upon him. This equally applies to if he had a seminal discharge or not.¹²

As for the one who forgetfully eats while fasting, and he has the ability to properly observe the fast until sunset, then he should be reminded by one who sees him eating, that he is fasting and should refrain from doing so. It will be Makrooh (disliked) for a person to 'not remind him' in this case. If the forgetful person who eats, is reminded by someone that he is fasting, and he does not take the reminder to refrain from eating, then the fast will be broken and Qadha will be essential upon him. Kaffarah will not be required.¹³

KISSING ONE'S SPOUSE WHILE OBSERVING THE FAST

It is permissible for a person to kiss his wife while fasting, provided that the kiss is not a passionate one and he has control over himself that the kiss will not lead to other actions which can eventually break the fast. If one has no control over oneself and a simple kiss may lead to becoming a passionate and romantic one, then it will not be permissible.¹⁴

Lustful kissing (by sucking the lips) and lustful contact is Makrooh (abominable) even if one feels secure from emitting sperm or sexual relations.¹⁵

¹² *Tahtawi Ala Maraqi Al Falah, Pg. 658, Qadeemi Karachi*

¹³ *Tahtawi Ala Maraqi Al Falah, Pg.658, Qadeemi*

¹⁴ *Badaa'i As Sanaa'i, Vol.2, Pg.664, Dar Al Hadith, Cairo 2005*

¹⁵ *Al Hadiyyah Al Alaa'iya pg. 306, Abu Zahra Press 2024*

It must be understood that in the case of lustful kissing between the husband and wife, if the saliva of one party was swallowed by the other, then the fast would be broken, and Qadha and Kaffarah would be required. If swallowing the saliva of the other party did not take place, then the fast will not be broken.¹⁶

If there is the emission of seminal discharge by kissing, touching or fondling with one's spouse, then the fast will be broken and Qadha will be necessary (Kaffarah will not be essential).¹⁷

VOMITTING WHILE FASTING

If one vomits without causing it to happen, then this will not break the fast even though it is a mouthful. However, if one intentionally causes the vomit to come out, then the fast will be broken when it is a mouthful. (Induced vomiting breaks the fast when it is a mouthful).¹⁸

INHALING SCENTED SMOKE

Inhaling smoke or scented smoke intentionally/deliberately from incense or Oud sticks to the extent that it enters the throat of a person, will cause the fast to be nullified. If the smoke or scented smoke enters his mouth or nose on its own, and then enters the throat without the intention or action of a person, then the fast

¹⁶ *Tahtawi Ala Maraqi Al Falah, Pg.667, Qadeemi Karachi*

¹⁷ *Al Hidaya, Vol.1, Pg.217, Maktaba Shirkah Ilmiyah Multan / Fatawa Darul Uloom Zakariya, Vol.3, Pg.308, Zam Zam Karachi*

¹⁸ *Hashiya Tahtawi, Ala Al Maraqi Al Falah, Pg.662, Qadeemi*

will not be broken. It will only be broken when the person causes the smoke to enter his throat through his own action.¹⁹

This means that smoking a cigarette and vaping with the vape device will cause the fast to be broken.

EXTRACTING A TOOTH WHILE FASTING

Extracting a tooth from the mouth does not break the fast, however, in general cases when a tooth is extracted, blood begins to come out from the gum which can then go down the throat. If this happens, the fast will be broken. As such, if there is no dire need to extract a tooth while fasting, one should refrain from doing so, since this can lead to the invalidation of one's fast. The scholars have written that without having a severe toothache or a pressing need, extracting one's tooth while fasting in Ramadhan will be considered Makrooh (reprehensible) since it can become a cause for one's fast to be broken, and whatever becomes a reason for the breaking of one's fast, it is not free from at least being detestable (Makrooh).²⁰

Similarly, while fasting, one should refrain from doing dental works in the mouth like cleaning the teeth, dental filling, whitening, tooth bonding etc. In these cases, liquid medication and/or water which is used to wash the area, easily goes down the throat, which will render the fast invalid, even though the suction is placed in the mouth.

¹⁹ Hashiya Tahtawi Ala Maraqi, Al Falah Pg.660, Qadeemi

²⁰ Kitabul Fatawa, Vol.3, Pg.397-398, Zam Zam Karachi

If blood comes from the gum or from a tooth, one must not swallow it. One should spit it out from the mouth.

If the blood mixes with the saliva and goes down the throat and the saliva in the mouth is more than the blood, then the fast will not be broken, since what was swallowed will be regarded as saliva. If however, the blood is more than the saliva or equal to the saliva, (in that which was swallowed), the fast will be broken and a Qadha fast must be observed for that day.

If, (when the gum or tooth bled in the mouth), the person tasted the blood clearly, and it went into the throat, the fast will be broken.²¹

BLOOD CUPPING (HIJAMAH) WHILE FASTING

Doing Hijamah while observing the fast will not break the fast. It is permissible to be done and is not Makrooh (disliked).²²

However, it will be Makrooh to do it while fasting if the Hijamah weakens a person. In this case, one can do it after breaking the fast and not while observing the fast.²³

In this regard, the Fuqaha (Jurist experts) have stated that whatever brings about, or causes weakness in a person while observing the fast, these will be Makrooh (reprehensible) for the fasting person to do.²⁴

²¹ *Kitabul Fatawa, Vol.3, Pg.382, Zam Zam Karachi / Hashiya Radd Al Muhtar, Vol.2, Pg.396, HM Saeed Karachi*

²² *Badaa'i As Sanaa'i, Vol.2, Pg.664, Dar Al Hadith Cairo 2005*

²³ *Al Hadiyyah Al Alaa'iya, Pg.306, Abu Zahra Press 2024*

²⁴ *Al Hadiyyah Al Alaa'iyya, Pg.306, Abu Zahra Press 2024*

SWALLOWING SALIVA GATHERED IN THE MOUTH

Similarly, to gather saliva in the mouth and then swallow it will be Makrooh (disliked).²⁵

EMISSION OF SEMINAL DISCHARGE UPON LOOKING AND MASTURBATION

If semen emits from a person's private part on account of looking at someone/something or thinking about something, the fast will not be broken. This act however, is unlawful and must be avoided.²⁶

If one masturbates on account of which there is seminal discharge, the fast will be broken and one will be required to do Qadha for the broken fast.²⁷

TRIMMING THE HAIR, NAILS ETC, AND DOING MISWAK

One is allowed to trim the hair, pare the nails etc. while fasting. These acts do not nullify the fast.

One is also allowed to rub his teeth with the Miswak while fasting whether it is dry or moist. This does not break the fast. Similarly, one can brush one's teeth with a toothbrush.²⁸

²⁵ *Al Hadiyyah Al Alaa'iyah, Pg. 306, Abu Zahra Press 2024*

²⁶ *Hashiya Tahtawi Ala Maraqa Al Falah, Pg.660, Qadeemi*

²⁷ *Hashiya Radd Al Muhtaar, Vol.2, Pg.399, HM Saeed Karachi / Fath Al Qadeer - Sharh Al Hidayah, Vol.2, Pg.320, Darul Fikr / Fatawa Darul Uloom Zakariya, Vol.4, Pg.307, Zam Zam Karachi*

²⁸ *Kitabul Fatawa, Vol.3, Pg.384, Zam Zam Karachi*

SWALLOWING ONE'S MUCUS AND PHLEGM

The fast is not broken if mucus descends into the nose, even if it is into the tip of the nose, and is deliberately sniffed back such that it enters the throat. Similarly, if phlegm is swallowed after coughing it up from the throat to the mouth, the fast is not broken. One should however, try to avoid swallowing it.²⁹

APPLYING SURMA (KOHL) ETC. AND EYE DROPS WHILE FASTING

Applying Surma (Kohl) or Kajal to the eyes will not break the fast. These can be done while fasting, even if the taste is felt in the mouth or throat or it is seen in one's saliva.³⁰

It is also permissible to apply eye drops or medicine in the eyes while fasting, whether these are liquid eye drops, liquid gel or eye lubricant. These do not break the fast, even if one gets the taste of the medicine in one's mouth or throat, or its color is visible in one's phlegm or saliva. What is tasted or seen, is only the effects of the medicine and not the medicine itself.³¹

Women can also apply eyeliner in the eyes while fasting. This will not break the fast.

APPLYING MEDICATED BALM ON THE BODY WHILE FASTING

It is permissible for one to apply Vicks or any other balm on the body while observing the fast. This will not break the fast, since it is

²⁹ *Al Hadiyyah Al Alaa'iyah, Pg. 290, Abu Zahra Press*

³⁰ *Hashiya Radd Al Muhtaar, Vol.2, Pg.395, HM Saeed Karachi*

³¹ *Jadeed Fiqhi Masaa'il, Vol.1, Pg.18,3 Naeemiya Deoband*

only the effects of the balm which is inhaled and not the balm itself.³²

PLACING OIL AND EARDROPS IN THE EAR

Many authoritative books of Fiqh have stated that it is not permissible to pour oil or eardrops in the ear. If one does this, his/her fast will be broken.³³

However, research and investigation done by some reliable contemporary Islamic scholars show that oil/medicine poured in the ears should not break the fast. The reason for this as mentioned by these scholars, is that some medical doctors have opined that there is no direct passage between the ears and the brain or the stomach through which any substance can reach when poured in the ears.

On this topic, the great scholar Mufti Rafi Uthmani (may Allah have mercy on him) stated in his 'Al Maqaalat Al Fiqhiya' that the fast should not be considered broken by pouring eardrops or oil in the ear.³⁴

The reputed scholar, Mufti Khalid Saifullah Rahmani (DB) has also written 'The Fuqaha (Jurists) have stated that if someone pours oil, medicine etc. in the ears, then one's fast is broken. However, this is an issue which is directly connected to medicine and medical

³² *Fatawa Darul Uloom Zakariyya, Vol.3, Page 283, Zam Zam 2020 / Kitabul Fatawa, Vol.3, Pg.394, Zam Zam Karachi*

³³ *Al Bahr Ar Raiq, Vol.2, Pg.278, Maktaba Rasheediya Queta / Shami, Vol. 2, Page 396, H.M Saeed Comp. Karachi / Tahtawi, Pg.672, Maktaba Rasheediya*

³⁴ *Al Maqalat Al Fiqhiya, Pg.110-114, Darul Uloom Karachi*

science. From research done by different doctors, it is seen that between the ear and stomach/brain, there is no direct passage. Instead, the path leading to these organs is blocked. Hence, based on this, the fast should not be broken by pouring oil or medicine in the ear’.

‘In contrast to this, there is the presence of a passage from the eyes to the throat. As such, from experience, it is seen that when medicine is poured in the ear, a person does not get the taste of it, whereas when medicine is placed in the eye, one immediately gets the taste of it in the throat. Based on this, it should have been that liquid medicine placed in the eyes is a breaker of the fast, and medicine poured in the ear should also be considered as a breaker of fast on account of precaution’.³⁵

It should be noted however, that medical experts have acknowledged that there is a passage between the ear and the throat and that medicine poured in the ear can reach to the throat, which may then go through the throat and enter the stomach.

In this regard, human anatomy experts have written, ‘The ear and throat, despite appearing distinct are directly linked within the head. This primary anatomical structure connecting the ear and the throat is the Eustachian tube, also known as the auditory tube. These slender passages extend from the middle ear to the upper part of the throat, the nasopharynx. In adults, each Eustachian tube measures approximately 35 to 38 millimeters long and about 3 millimeters in diameter. The Eustachian tubes perform important functions for healthy ear operation and comfortable hearing. Their

³⁵ *Jadeed Fiqhi Masaa'il, Vol.Pg.183-185, Kutub Khana Na'eemiya, Deoband 1998*

main role is to equalize air pressure between the middle ear and the external environment. Another function is the drainage of fluid and mucus from the middle ear into the back of the throat, where it is swallowed. This continuous drainage helps prevent fluid buildup and infection'.³⁶

Similarly, Dr. Don J. Beasley, MD who is a board – certified otolaryngologist and has been practicing ear, nose and throat medicine for over 20 years, writes, 'The ear, nose and throat are interconnected through a network of passages, including the Eustachian tube that links the ear and the throat'.

'The ear consists of three distinct parts; the outer ear, the middle ear, and the inner ear. It is the middle ear, which links the upper part at the back of the throat via a passage called Eustachian tube'.³⁷

From the above explanations, as well as other statements from medical experts, it is evident that the ear and throat are connected and linked through a direct link within head. Based on this established fact, it will be medically wrong to say that the ear is not connected to the throat and that the passage between the ear and the throat is blocked.

The other question that comes before us is 'Can medicine poured into the ears reach the throat?'

While answering this question, medical experts have stated, 'The simple answer is Yes; under certain conditions, ear drops can drain

³⁶ How is the Ear connected to the Throat – Biology insights 15th August 2025 – <https://biologyinsights.com>

³⁷ BOISE ENT sinus and snoring specialists – <https://boisent.com/blog/how-your-ear-nose-throat-are-connected>

into the throat. This is more likely to occur if there is an underlying issue affecting the integrity of the eardrum or if excessive liquid is introduced into the ear canal.'

'When you administer ear drops, they typically remain in the outer ear canal. However, if there is perforation in the air drum – often due to infection or trauma – the drops can pass through this opening and enter the middle ear. From there, they may find their way into the throat. Additionally, excessive use of ear drops can lead to overflow. If too much liquid is put into the ear canal at once, it may not at all stay in place and could trickle down towards the throat.'³⁸

The above explanation shows that ear drops/medicine placed in the ear can drain into the throat even if there is no perforation in the air drum, and from the throat it can easily enter the stomach. Therefore, in light of what has been established that there is a passage that links the ear to the throat, and medicine poured into the ears can drain into the throat, the Islamic ruling which should be accepted and adopted is that which has been ruled upon by the overwhelming majority of the early grand Fuqaha (Jurist experts) through the ages, that oil/medicine poured into the ears would invalidate the fast. Even the reputed scholar, Mufti Khalid Saifullah Rahmani (DB) himself has stated, 'Medicine poured in the ear should also be considered a breaker of fast, on account of precaution.'³⁹

³⁸ [https://snuggymom.com/can ear drops drain into the throat](https://snuggymom.com/can-ear-drops-drain-into-the-throat)

³⁹ *Jadeed Fiqhi Masaa'il, Vol.1, Pg.183, Na'eemiya*

MEDICINE IN THE NOSE

Pouring medicine into the nose will break the fast since there is a passage from the nasal passage to the throat.⁴⁰

TAKING OXYGEN WHILE FASTING

If while fasting, one is required to take oxygen through the mask, then his fast will not be broken since oxygen is actually the air one breathes and it is not like food, drink or medication one takes.⁴¹

THE USE OF INHALERS BY ASTHMA PATIENTS

With respect to the use of inhalers by Asthma patients while observing the fast, the scholars have given the following opinion:

‘Through the inhalers, the medication itself either goes into the throat, or it may take the form of ‘gas’ (aerosol), and then enters the throat’.

‘For those who are in dire need of using the inhalers while fasting, they should observe the fast since in this way, they will be fulfilling Allah’s command to the best of their ability. If they are able to pay fidya, then they should pay the fidya for each day of the fast, even though they are observing the fast. The fidya will make up for the fast if it is considered to be broken.’

‘This precautionary measure should be adopted since by using the inhalers, medicine goes through the mouth into the throat and also at times, it may be placed in the nose, which also reaches to the

⁴⁰ *Tahtawi Ala Maraqi Al Falah, Pg.672, Qadeemi, Karachi*

⁴¹ *Jadeed Fiqhi Masa’il, Vol.1, Pg.188, Kutub Khana Na’eemiya, Saharanpur 1998*

throat. In both cases, the fast is broken and for this reason, people who cannot do without the inhalers can use it while fasting, but they should also pay a fidya for those days on which they used the inhaler'.⁴²

The great Mufti and Scholar, Mufti Ridha'ul Haqq has also given a similar fatwa, but has stated that those Asthma patients who use the inhalers continuously/permanently and cannot do without it, they would observe the fast everyday and use the inhalers while fasting. However, they will pay a fidya for every day's fast. In this way, they will be able to fulfill the law of Allah to the extent of their ability.

However, those asthma patients who do not use the inhalers continuously and are able to observe the fast at times without having the need to use the inhalers, they will not pay the fidya for the days when they use the inhalers. Instead, they will be required to make Qadha for those days.⁴³

This is the better opinion to adopt in this matter.

WET DREAM WHILE FASTING

If a person has a 'wet dream'(nocturnal emission) while asleep, it will not break the fast.⁴⁴

⁴² *Kitabul Fatawa, Vol.3, Pg.392, Zam Zam Publishers, Karachi 2008*

⁴³ *Fatawa Darul Uloom Zakariya, Vol.3 Pg.290, Zam Zam 2020*

⁴⁴ *Kitabul Fatawa, Vol.3, Pg.395, Zam Zam / Shami, Vol.2, Pg.396, HM Saeed Karachi*

WATER IN THE EAR'S WHILE FASTING

If water goes in the ear while taking a bath without a person doing anything that caused it to happen, the fast will not be broken. In a similar manner, if one intentionally pours water into his ear, then according to the preferred and correct opinion, the fast will not be broken.⁴⁵

So too, if a person takes a bath in the sea or river (while swimming and diving), and water goes in the ear, the fast will not be broken. ⁴⁶

USING TOOTHPASTE WHILE FASTING

Toothpaste has a taste in it and while fasting, it is disliked to taste anything, including that of toothpaste. As such, one should refrain from using toothpaste while in the state of fast. If one uses it, then it will not invalidate the fast, but will be considered to be Makrooh (reprehensible). If the toothpaste itself goes down the throat, the fast will be broken.⁴⁷

DONATING BLOOD OR EXTRACTING BLOOD WHILE FASTING

Extracting blood from the body, whether it is for the sake of donating it to a sick person or taking it out for the sake of a blood test, will not break the fast. However, if one fears that he can become weak by donating blood and may not be able to continue

⁴⁵ *Al Fatawa Hindiya, Vol.1, Pg.204 / Kitabul Fatawa Vol.3, Pg.396, Zam Zam Publishers 2008*

⁴⁶ *Tahtawi Ala Maraqi Al Falah, Pg.672, Qadeemi, Karachi*

⁴⁷ *Tahtawi Ala Maraqi Al Falah, Pg.679, Qadeemi Karachi / Kitabul Fatawa, Vol.3, Pg.399, Zam Zam Karachi*

with that day's fast, then, it will be Makrooh for him to donate blood.⁴⁸

USING OIL OR LOTION ON THE HEAD WHILE FASTING

While fasting, it is permissible for one to apply/massage oil on the head and the body. It is also permissible to apply cream on the head and on the body also.⁴⁹

If one has fever, headache etc. and needs to apply Limacol or any other similar lotion, this is also permissible. The fast will not be broken by using these.

SMELLING PERFUME AND ITR, AND INHALING THE SWEET SCENT

It is permissible for one to apply Itr, perfume, spray etc. while in the state of fast. The sweet scent that is smelled through the nose does not bring about any dislike in the fast. The Jurist experts have written, 'It is not Makrooh (disliked) for the fasting person to smell the scent of musk and rose and similar things that are not a connected substance like smoke'.⁵⁰

This, however, is totally different from inhaling scented smoke, and one cannot use the allowance given for the above to apply it for smelling the scented smoke of Bakhoor (Oud, Ambar etc) which people may have at their homes , Masajid etc. In the case of deliberately inhaling scented smoke, the Jurist experts have stated, 'If someone burns/uses incense (Bakhoor), and inhales the smoke

⁴⁸ *Kitabul Fatawa, Vol.3, Pg.399, Zam Zam 2008*

⁴⁹ *Hashiya Radd Al Muhtaar, Vol.2, Pg.395, HM Saeed*

⁵⁰ *Tahtawi Ala Maraqa Al Falah, Pg.659, Qadeemi Karachi*

intentionally, while remembering one is fasting, then the fast would be broken, since it was possible for the person to avoid inhaling the smoke into his stomach and brain'. They have further stated, 'This is something many people are unmindful about, so be aware! One must not think that it is like smelling a rose flower or its water or musk, for certainly there is a clear difference between being perfumed with the scent of musk and its like, and the substance of smoke'.⁵¹

BEGINNING THE FAST IN AN IMPURE STATE

If one wakes up in the morning after having a 'wet dream', then he can begin his fast in that state even before taking a ghusl (bath). It is not essential for him to take a bath and be in the state of purity before beginning the fast.

In a similar manner, if a person happens to be in the state of 'Janabah' (major ritual impurity) at the time of beginning the fast in the morning, then he/she can begin the fast in this state and then take a bath for the Fajr Salah.⁵²

WOMEN IN HAIDH (MENSES) AND NIFAAS (POSTNATAL BLEEDING)

A woman who is in her Haidh (menses) is prohibited from observing the fast, and will be required to make up for the missed days at a later time.

⁵¹ *Tahtawi Ala Maraqi Al Falah, Pg.660, Qadeemi Karachi*

⁵² *Kitabul Fatawa, Vol.3, Pg.426, Zam Zam Publishers 2008*

During the days of her Haidh (menses) in Ramadhan, she must not liken herself to a fasting person by refraining from food and drink. Instead, she should continue to eat and drink as she would normally do at other times. The same is applicable to a woman who experiences Nifaas (Postnatal Bleeding). This is so because fasting in the state of Haidh or Nifaas is totally Haram (prohibited), and a woman in these states must not try to imitate a fasting person by staying away from eats and drinks during the day in the month of Ramadhan. In fact, to refrain intentionally from eating and drinking during the day (in Ramadhan) in the state of menses (Haidh) or Post Natal bleeding (Nifaas) is Haram for a woman.⁵³

It should be noted that although the above women are allowed to eat and drink, they should refrain from doing so openly and publicly, in order to show respect to the blessed month of Ramadhan. When they have the need to consume anything, they should do so privately.⁵⁴

If the woman in Haidh (menses) or in Nifaas (Postnatal bleeding) gains purity during the day in Ramadhan, she must refrain from eating and drinking for the rest of the day until sunset. The same is applicable to all those whose fasts became broken or invalid during the day in Ramadhan, and is also applied to those who started the day by not fasting due to a valid excuse, and then the excuse did not remain for the rest of the day in Ramadhan. It is Mustahab (commendable) for all the above persons to refrain from eating/drinking and other breakers of fast for the rest of the day, in

⁵³ *Tahtawi Ala Maraqi Al Falah, Pg.678, Qadeemi Karachi*

⁵⁴ *Kitabul Fatawa, Vol.3, Pg.404, Zam Zam Karachi*

order to show respect for the blessedness of the month of Ramadhan.⁵⁵

If however, a woman began her day with fast and then her menses started during that day (even it is just before sunset), then her fast will become broken and she will be required to observe that day's fast as a Qadha. However, seeing that she has entered into the state of menses, she should eat and drink as she would normally do out of Ramadhan privately, and must not conduct herself like a fasting person by staying away from eats and drinks.⁵⁶

A NURSING WOMAN

A mother who nurses her baby can delay the fast of Ramadhan if she fears harm upon herself. In other words, if she fears that by fasting, she would not have sufficient milk to breastfeed her baby and the baby can be affected, then it is allowed for her to delay her Ramadhan fast, but make up for it at a later time. She is not allowed to pay fidya for the missed fasts, but must personally observe the fast as Qadha, as long as she has the health and strength to do so.⁵⁷

A WOMAN IN THE STATE OF PREGNANCY

A woman who is pregnant and fears that observing the fast of Ramadhan may cause harm to her pregnancy, can delay the fast and make up for it at a later time. She is not allowed to pay fidya for the

⁵⁵ *Tahtawi Al Mara'iqi Al Falah, Pg.678, Qadeemi Karachi*

⁵⁶ *Kitabul Fatawa, Vol.3, Pg.405, Zam Zam Karachi / Tahtawi Ala Mara'iqi Al Falah, Pg.678, Qadeemi Karachi*

⁵⁷ *Badaa'i As Sanaa'i, Vol.2, Pg.636, Darul Hadith Cairo*

missed fasts, but must personally observe the fast as Qadha, as long as she has the health and strength to do so.⁵⁸

OLD AGE AND FASTING

A person who is very old and does not have the strength to keep the fast will be allowed to miss the Ramadhan fast, but will pay a fidya for every day that is missed.⁵⁹

'TERMINAL ILLNESS' AND 'CHRONIC ILLNESS'

One who is afflicted with 'Terminal Illness' or 'Chronic Illness', which makes it extremely difficult to observe the fast of Ramadhan, and has no hope of recovering from that state, will be allowed to miss the Ramadhan fast and pay fidya for each day which is missed.⁶⁰

MENTAL ILLNESS AND DISORDER

If a person suffers from a mental illness or disorder to such an extent that he has no awareness and consciousness of fasting in Ramadhan, and this state remains with him for the entire month of Ramadhan, then he will not be required to do Qadha for those missed fasts or pay fidya for them.

If however, he gained sanity in some of the days of Ramadhan, but did not fast for those days, then he will do Qadha for those fasts.⁶¹

⁵⁸ *Badaa'i As Sanaa'i*, Vol.2, Pg.636, Darul Hadith Cairo 2005

⁵⁹ *Al Hadiyyah Al Alaa'iyyah*, Pg.309, Abu Zahra Press 2024

⁶⁰ *Al Hadiyyah Al Alaa'iyyah*, Pg.309, Abu Zahra Press 2024

⁶¹ *Kitab An Nawazil*, Vol.6, Pg.338, Darul Isha'at Karachi

THE USE OF NITROGLYCERIN PATCHES BY HEART PATIENTS

It is permissible for a heart patient to use the nitroglycerin patch for Angina pain. This can be placed on the body (the arm or chest), and will not cause the fast to be broken.

However, it will not be permissible for a person to use the Nitroglycerin spray to spray under the tongue for relief from angina pain, since the medication in the aerosol form mixes with saliva and goes into the throat which will cause the fast to be broken.

In a similar manner, it will not be permissible for one to use Nitroglycerin sublingual (tablet) which is placed under the tongue for angina pain relief. When placed under the tongue, the tablet mixes with the saliva and goes into the throat which breaks the fast.

It should be noted that although the Nitroglycerin tablet and spray (placed under the tongue) become absorbed through the mouth tissue on its own, it is a fact that these dissolve with the saliva and then go down the throat. Thus, particles of the medication is mixed with the saliva and swallowed by the person. It is about this, the great Jurist expert, Mufti Muhammad Salman Mansoopuri, while discussing the law regarding placing the Nitroglycerin tablet under the tongue, wrote, 'However, if the particles of this medication mixes with the saliva and goes down the throat, the fast will be broken'.⁶²

Based on this, if a heart patient experiences angina pain while observing the fast, he should attach the Nitroglycerin patch on his arm or chest for relief, instead of using the tablet or aerosol spray.

⁶² *Kitab An Nawazil, Vol.6, Pg.385, Darul Isha'at Karachi*

TAKING AN INJECTION WHILE FASTING

If while observing the fast, one needs to take an injection, it will be permissible to do so, regardless of the type of injection. It will also be permissible to use IV drips while fasting. These do not break the fast.

In a similar manner, it will be permissible for one to use Insulin injection while observing the fast.⁶³

FASTING WHILE ONE IS VERY WEAK

If one reaches a state where he becomes very weak and feeble, and he possesses no strength and ability to observe the fast at the moment and in future, then it is permissible for him not to observe the Ramadhan fast and pay a fidya for everyday he misses.⁶⁴

If however, the state of extreme weakness is temporary and a person knows that he will soon overcome it, then it will be allowed for him to miss the Ramadhan fast, but make up for the missed days afterwards.⁶⁵

EXPERIENCING UNBEARABLE HARDSHIPS WHILE OBSERVING THE FAST

In a case where one observes the fast of Ramadhan, but due to his laborious work and the severe heat of the Sun, continuing the fast becomes extremely difficult and unbearable for him, then it is

⁶³ *Kitab An Nawazil, Vol.6, Pg.366, Darul Isha'at Karachi*

⁶⁴ *Fatawa Darul Uloom Zakariyya, Vol.3, Pg.292, Zam Zam Karachi*

⁶⁵ *Kitabul Fatawa, Vol.3, Pg.408, Zam Zam Karachi*

permissible for him to break the fast during the day and make up for it afterwards as a Qadha fast. In cases like these , the Fuqaha (Jurist experts) have encouraged such people to take vacation or time-off from work during the month of Ramadhan, so that they can fulfill the law of Allah of observing the fast of Ramadhan. If this is not permissible, they can practice on the allowance mentioned above. This however, does not allow them to begin the day by missing the fast. Instead, they are required to begin the day by observing the fast, and when the unbearable situation comes upon them during the day, only at that time they are permitted to break the fast.⁶⁶

In a similar manner, (it is permissible to break the fast) if while observing the fast, one is struck with severe thirst or hunger which makes it unbearable to continue the fast and he fears destruction upon himself or impairment of his reason and sanity.⁶⁷

⁶⁶ *Fatawa Hindiya, Vol.1, Pg.208, Maktaba Rasheediya Queta / Minhatul Khaliq Ala Hamish Al Bahr Ar Ra'iq, Vol.2, Pg.281 Makataba Rasheediya Queta / Fatawa Darul Uloom Zakariya, Vol.3, Pg.302, Zam Zam Karachi*

⁶⁷ *Fatawa Al Hindiya, Vol.1, Pg.207, Maktaba Rasheediya Queta*