

Regarding the considered opinion in fasting breakers

Shaykh Aboo `Abd-al-Mu`iz `Alee Farkous al-Qoobee

Article taken and slightly adapted from: ferkous.com

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allaah, the Most Merciful, the Bestower of Mercy

Question: What is the ruling regarding insulin injections taken by the diabetics during Ramadhaan? May Allaah reward you with what is best?

Answer: All praise is due to Allaah, the Lord of the Worlds. Peace and blessing be upon whom Allaah sent as a mercy to the Worlds, upon his Family, his Companions and his Brothers till the Day of Resurrection.

What is considered in breaking the fast by eating or drinking is to introduce deliberately something that breaks the fast into the stomach, through the usual way which is the mouth or through the nostril, according to the saying of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: "**Exaggerate in sniffing water into the nose (i.e. during ablution) except when you are fasting**"¹, whether the introduced thing is useful or useless, or is neither useful nor useless. The religious text stated that the breaking of fasting happens by eating or drinking, which doesn't occur except through the usual way. Apart from this way, all the other things are not considered to be food or drink, and we do not intend, through them, to eat or drink.

The Shaykh of Islaam Ibn Taymeeyah said, about using kohl, injections, drops, smell perfume and curing of Al-Ma'muma (a wound in the brain) and Al-Jaa'ifa (a penetrating thrust) among things which may be introduced in the body through the unusual way, the following: "what is more relevant is that fasting is not broken with such things, because fasting is an integral part of the religion of the Muslims that they all need to know, whether ordinary or of the elite. Moreover, if these things were among what Allaah عَزَّ وَجَلَّ and His Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had forbidden as regards fasting, and fasting would be invalidated because of them, the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, then, should have informed us. If this had been stated, the Companions would know it and convey it to the nation, as they did with all his Sharee'ah رَضِيَ اللهُ عَنْهُمْ. As the scholars have not reported from the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ any hadeeth, whether authentic or weak, Musnad (linked narration) or Mursal, we know that the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ didn't state anything of that. However, the hadeeth reported about kohl is weak. It is narrated by Aboo Dawood in his "Sunan". In addition, this hadeeth has not been narrated by others^{2,3}.

¹ Reported by Aboo Dawood, chapter of "fasting", concerning pouring water by a fasting person on himself due to thirst and exaggerating in doing it (hadeeth 2366), and Al-Haakim in "Al-Mustadrak" (hadeeth 525), and Al-Baihaquee in "As-Sunnan Al-Kubra" (hadeeth 525), according to the hadeeth of Laqet Ibn Sabira رَضِيَ اللهُ عَنْهُ. This hadeeth has been authenticated by Al-Albaanee in "Al-Irwaa'" (hadeeth 935) and Al-Waadi'ee in "As-Saheeh Al-Musnad" (hadeeth 1104).

² The hadeeth is reported by Aboo Dawood in his "Sunan"; chapter of "fasting"; concerning the use of kohl by the fasting person when going to bed (hadeeth 2377), that the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ordered to use the kohl which contains

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Finally, the cause of breaking fast is not necessarily limited to nourishment. However, it implies a composition of nourishment and getting pleasure with food in order to reach the objective of breaking fast; as we know, the patient may be nourished with injections and still longs for food and drinks. For that reason, all nutritive and non-nutritive injections don't break fast, due to the absence of the compound cause, because: "***If the ruling depends on two attributes, it does not stand with just one***", as it is stated in the science of fundamentals of jurisprudence.

The perfect knowledge belongs to Allaah سبحانه وتعالى. Our last prayer is all praise is due to Allaah, the Lord of the Worlds. Peace and blessing be upon our Prophet, his Family, his Companions and his Brothers till the Day of Resurrection.

Algiers, Sha'baan 26th, 1428 H. Corresponding to September 8th, 2007

perfume when going to bed and said about it "Let the fasting person avoid it". It is also reported by At-Tabaraanee in "Al-Kabeer" (20/341), according to the hadeeth reported by Ma`bad Ibn Hauda Al-Ansaaree. Aboo Dawood said in his "Sunan" (7/4): Yahya Ibn Ma`een told me: "It is a Munkar (denounced) hadeeth". This hadeeth has been weakened by Al-Albaanee in "Al-Irwa'" (hadeeth 936) and "Ad-Dha'eefa" (hadeeth 1014).

³ Majmoo` Al-Fataawaa (Collection of Fatwas) of Ibn Taymeeyah (25/234).

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