



RAMADHAN FAQ

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Q: To whom does the Ayat of fasting apply?

A: Fasting is an act of worship (ibadat). It is one of the Fundamental Principles (Pillars) of Islam. Allah says: "O you who believe, fasting is prescribed for you as it was prescribed to those before you that you may attain Taqwa (God-Fearing). Allah says O you who believe. This is a general command for every Muslim.

Q: Does a minor child have to fast?

A: Fasting is not obligatory on a minor. However, if by the age of 15 lunar years, the male or female did not become baaligh, they will be regarded as adults and have to fast and fulfil all obligations of Shariah.

Q: Does a sick person have to fast?

A: A sick person is exempted from fasting altogether if there is a genuine reason to believe that the current illness will intensify by fasting or that he will suffer another illness as a result of fasting or that his recovery will be prolonged due to fasting.

Q: Can a traveller omit fasting?

A: A Shar'i musafir (traveller) who embarked on his journey prior to dawn is permitted to omit the fast of that day. As long as he is a Shar'i musafir, he may omit fasting.

Q: What about travelling during the day?

A: If a person embarked on a journey during the day after Subh Sadiq, he/she will have to fast that day.

Q: Will the application of eye drops break the fast?

A: Using eye drops will not break the fast.

Q: Can ear drops be used?

A: If a person's eardrum is imperforated, he may use ear drops. If someone has perforated ear drums, it will not be permissible to use ear drops.

Q: Can we use insulin injections whilst fasting?

A: It is permissible to use insulin injections. Injections do not break the fast. Intravenous, intramuscular injections do not also break the fast.

Q: Will a nasal spray break the fast?

A: Yes, a nasal spray will break the fast. If one takes medication through the nose (nose drops) and the medication reaches the throat, that will invalidate the fast. In such a situation only qadha [make up] of the broken fast will be compulsory. If the nasal spray remains on the surface of the nose and the medication does not reach the throat, the fast will be valid. However, it is most likely that the nasal spray will reach the throat. [Raddul Muhtar 402/2 – Fikr]

Q: Is it permissible to brush teeth and use toothpaste or mouthwash?

A: It is makruh to use toothpaste or mouthwash whilst fasting. One may use a toothbrush or miswak. If the toothpaste or mouthwash

goes down the throat, it will invalidate the fast. [Tahtawi Ala Maraql Falah; Pg. 679 – DKl, Raddul Muhtar 416/2 – Fikr]

Q: Can an addicted smoker smoke whilst fasting?

A: Smoking will result in Qadhā and Kaffārah.

Q: What is the ruling for using suppositories?

A: Insertion of suppositories into the rear passage will invalidate the fast.

Q: By mistake I swallowed water whilst doing wudhu? How are these different if the person making wudhu forgets he's fasting and swallows water to the person who forgets he's fasting and eats?

A: Your confusion stems from misunderstanding the wording used in the two rulings. The ruling does not change based on whether a person ate or drank. Rather, the difference in ruling is based on *forgetfully* or *mistakenly* eating, drinking or indulging in intimacy.

There is a difference between a person forgetfully consuming something and a person mistakenly consuming something. *Forgetfully* consuming something refers to a situation when a person has completely forgotten that he is fasting and he consumes something in this condition. Whilst *mistakenly* consuming something means, that a person is conscious of the fact that he is fasting, yet he unintentionally swallows something. Eating or drinking forgetfully will not nullify a person's fast, whereas mistakenly doing so will nullify it.

Q: I forgetfully ate whilst fasting?

A: If one was totally unaware that he was fasting, the fast will not be broken regardless of what was consumed.

Q: What if a person must break the fast due to an asthma attack?

A: If a person suffers from an illness or has an asthma attack and there is no option but to have medicine or an inhaler, it will be permissible to break the fast. However, he will have to do Qadhā.

Q: I engaged in intercourse with my spouse?

A: Intercourse will invalidate the fast and will make Qadhā and Kaffārah compulsory.

Q: I had a wet dream whilst fasting. Is my fast broken?

A: A wet dream will not invalidate the fast.

Q: During Ramadhan one slept until sunrise and didn't partake of the Suhoor meal, if one continues to fast is the fast valid?

A: The fast will be valid.

Q: When will Kaffārah be binding?

A: Kaffarah becomes binding if one deliberately breaks his fast by eating or drinking or having intercourse.

Q: Can a sick person pay fidyah instead of fasting?

A: A person who cannot fast due to a chronic or terminal illness may give fidyah. As long as a person's condition remains such that they cannot fast, they will keep giving fidyah for each fast. If there is improvement to such a degree that they can fast, they will have to do Qadhā of all the previous fasts. The value of fidya is the same as that of sadaqah al-fitr.

Q: What is the Kaffārah?

A: A Kaffārah is expiation for a violation. It is fasting for 60 days consecutively without any interruption for those capable of fasting. If one cannot fast, he will have to give monetary Kaffarah.

Q: Can one use a miswaak while fasting?

A: It is sunnah to utilise the miswaak while fasting, as long as it is natural and not fragranced.

Q: Can a diabetic patient check their sugar through their blood whilst in the state of fasting? Also can they have an insulin injection before breaking a fast?

A: It is permissible to withdraw some blood to check the sugar reading while fasting. It is also permissible to take an insulin injection while fasting, as long as it is not taken directly into the stomach. However, you should consult a Muslim doctor on whether it is advisable for you to fast or not. (Jadeed Fiqhi masail)

Q: Can a person take a blood test whilst fasting?

A: It is permissible to do so, and the fast will not break. However, if a person becomes extremely weak due to the blood test, it is disliked (makruh) for him to do so while fasting. If he is not weakened by it, the detestability will fall away. In either scenario, the fast will be valid. (Hashiyah al-Tahtawi ala al-Maraqil Falah)

Q: Sometimes a little blood comes out from my nose. Will this break my fast?

A: Bleeding from the nose does not invalidate the fast.

Q: Does using eye drops while fasting break the fast?

A: Using eye drops in the state of fasting is permissible. It does not invalidate the fast even though one experiences its effect in one's throat. [Maraqil Falah; Pg. 239 – Beirut]

Q: Is it Ok to apply surmah whilst fasting?

A: It is permissible to use surmah in Ramadhan. The particles of Surma that come out from the nose or mouth will not nullify the fast. (Hindiyyah)

Q: Is it allowed to use hair products, oil or body spray while fasting?

A: It is permissible to use halaal hair products and body spray whilst fasting.

Q: What if one mistakenly eats during the fast?

A: When a person mistakenly eats or drinks while fasting, the fast is valid and should be continued. (Fatawa Rahimiyyah)

Q: Is smelling perfume allowed whilst fasting?

A: Smelling incense or perfume that has a perceptible body intentionally will break one's fast. [Tahtawi Ala Maraqil Falah; Pg. 660 – DKI]

Q: Will a gynaecology exam involving a vaginal ultrasound break the fast during Ramadhan?

A: The infertility testing through vaginal ultrasound does not invalidate the fast.

Q: What is the punishment for intentionally breaking the fast during Ramadhan?

A: Fasting in the month of Ramadhan is Fardh (compulsory) on every Muslim who is neither a lunatic nor immature (a minor). The person who does not fast in the month of Ramadhan without any valid excuse is committing a major sin. If a person intentionally breaks the fast of Ramadhan, he will have to make qadha and give kaffarah. Kaffarah is, he will have to fast for two months (60 days) consecutively or if he is unable to fast then he will have to feed sixty poor people twice a day with a full meal. The one qadha must also be kept jointly or separately. (Please note- kaffarah is only wajib for someone who breaks a fast of Ramadhan. If one willingly breaks a fast out of Ramadhan, then only Qadha should be kept without Kaffarah. (Bahishti Zewar)

Q: Does cupping break the fast?

A: Cupping (hijamah) does not break the fast of the fasting person nor of the one administering it. However, it is makruh (disliked) for a person to have cupping done on himself if he fears that this will weaken him in his fast. If there is no such fear, then it will not be makruh. [Tahtawi Ala Maraqil Falah; Pg. 660 – DKI]

Q: Does donating blood invalidate the fast?

A: Donating blood or receiving blood into one's circulation intravenously does not break the fast. However, one must be careful of one's health when donating blood.

Q: Is it permissible to cut the hair or clip one's nails whilst fasting?

A: Cutting the hair or clipping the nails does not break the fast.

Q: Is it permissible to go for a tooth extraction whilst fasting?

A: In view of the practical procedure of extracting a tooth, there is a strong possibility of some substance, such as water from the cleaning dispenser, going down the throat, thus invalidating the fast. Therefore, it is advisable to postpone the tooth extraction. If there is severe need, one should try his utmost best that the blood does not enter the throat. If blood enters

the throat, the fast will be nullified if the amount of blood exceeds the amount of saliva or if both are equal. Similarly, if one can perceive the taste of blood, the fast will be nullified. If the content of saliva is more, then the fast will remain intact. [Raddul Muhtar 396/2 – HM Saeed, Ahsanul Fatawa; 4/ 426 HM Saeed]

Q: What is the ruling regarding fasting for a breastfeeding woman?

A: If a breastfeeding woman has been advised by a doctor that fasting during Ramadhan will affect the child, the Shariah has offered her the laxity not to fast. She will have to make up for the fasts missed. However, if there is no fear of harm to the child, she should fast. (Noorul Iedhaah)

Q: Is it permissible to take a bath whilst fasting?

A: Having a bath or shower does not break the fast as long as water does not go down the throat and nose. In an obligatory fast, a fasting person does not have to make the water reach the entire mouth thoroughly, nor does he have to make water reach the fleshy part of the nose. Rinsing the mouth and the nose lightly and carefully without letting the water reach the throat or top portion of the nose is sufficient. [Tahtawi Ala Maraqil Falah; Pg. 100 – DKI]

Q: Does vomiting break the fast?

A: The fast is only broken if one vomits a mouthful involuntarily and then swallows it voluntarily or if one had voluntarily (induced) vomited a mouthful whether swallowed or not. *Mouthful: A mouthful is that which cannot be kept in the mouth except with difficulty. [Ahsanul Fatawa 443/4 – HM Saeed]

Q: Until what time can we make intention for the fast of Ramadan? And what is the intention that has to be made?

A: One can make intention for the fast of Ramadan until Dahwatul Kubra (midday). The method of calculating midday is by looking at the beginning time of Fajr Salah (dawn) and the beginning time of Maghrib Salah (sunset), half of that time will be Dahwatul Kubra (midday). For example: Fajr Salah starts at 6 AM and Maghrib Salah starts at 19:00 PM which is 13

hours. Half the time between Fajr and Maghrib (i.e. 13 hours) which is 7.5 hours and add that to the beginning time of Fajr, this will give you the time of Dahwatul Kubra (midday) which in this case is 13.30 PM. Some of the books of Fiqh state that the following intention can be made, if one is making an intention at night:

نَوَيْتُ أَنْ أَصُومَ غَدًا لِلَّهِ تَعَالَى مِنْ فَرَضِ رَمَضَانَ

Translation: "I intend to fast the Fardh fast of Ramadan tomorrow for Allah the Exalted"

If a person is making an intention in the morning i.e. before Fajr until Dahwatul Kubra (midday) one may make the following intention:

نَوَيْتُ أَنْ أَصُومَ هَذَا الْيَوْمَ لِلَّهِ تَعَالَى مِنْ فَرَضِ رَمَضَانَ

Translation: "I intend to fast the Fardh fast today for Allah the Exalted"

Note: it is not a requirement for the validity of one's fast to use the above words. Any intention in any language which comprises of the same meaning will be sufficient. Infact an intention from the heart will suffice.

Q: Am I allowed to taste the food whilst fasting?

A: Tasting food unnecessarily is Makruh (disliked). If any trace of the food or item is ingested and goes down the throat, it will invalidate the fast. [Badaai-us-Sanaai'; V. 2, Pg. 106- DKI]

Q: Does taking the covid test break the fast - the test involves a throat or nose swab but does not have any medication on the swab itself?

A: Inserting a dry object into the mouth and throat does not nullify a fast. Accordingly, the Covid-19 test will not nullify the fast.

Q: If a person receives an aesthetic through the spine for a procedure and this reaches the brain, would this nullify the fast as it reaches the brain?

A: In principle, a fast will be nullified if medication reaches the stomach or the Umm-ud-Dimaagh (Meninges). Meninges are membranes that cover and protect the brain and spinal cord. There are three layers of meninges: Dura mater (closest to the bone), Arachnoid loosely around

the brain, Pia mater is closely attached to the brain and spinal cord surface.

After consulting a medical expert specialised in the field of anaesthesia, it was ascertained that the spinal anaesthetic has a very minimal chance of reaching the meninges. If the medication were to reach the meninges, the patient would lose consciousness. Accordingly, if the patient is still conscious after administering the medication, the fast will remain intact. However, if the patient loses consciousness, this is an indication that the medication has reached the meninges and the fast will be nullified. In this case, only Qadha will be necessary. There is no Kaffarah.

Q: If a person applies a nasal spray at the time of sehri but it takes a few minutes for the medication to reach the throat passage which may be once the fast has commenced, would the fast be nullified (explanation from ENT below) Nasal sprays have different properties.

1. In the way they are aerosolized. As a spray aerosolizes it may pass directly through the nasal cavity to the back of the nose(nasopharynx). This process could be immediate/within seconds. It may then pass down to the throat (oropharynx and hypopharynx). This is when it may be tasted and may pass into the food pipe/oesophagus and then to stomach.

2. In the way they 'attach' to the mucosa. Some are designed to 'stick' onto the mucosa/lining of the nose thus increasing their efficacy in the nasal cavity. Some of the drug may then be slowly carried by the ciliary activity of the mucosa toward the nasopharynx etc. This would be a delayed effect over minutes. As per an anaesthetist: Spinal anaesthetic is when they insert medication into the spinal fluid of the spinal cord generally for lower abdominal procedures. The spinal fluid is linked to the fluid surrounding the brain. While the medication doesn't always reach the fluid around the brain, it is possible to reach

A: In principle, if something is sprayed into the throat whilst fasting, the fast will be nullified

once the medication goes down the throat. In the event the nasal spray is administered before the fast commences, if the effect of the spray is immediate (as outlined in the first type of nasal spray), then provided the medication is administered before the fast commences, the fast will be valid. On the other hand, if the nasal spray is such that it attaches itself to the lining of the nose and is slowly released into the throat, the fast will be nullified. A Qadha will have to be kept along with a Kaffarah. However, if the spray is used in case of an emergency (which may be rare), then only a Qadha will become wajib without kaffarah.

As a matter of precaution, one must administer the spray, whichever type it is, an adequate amount of time before the fast commences. There is no difficulty in doing so.

Q: What is the view regarding taking a nicotine spray and a tnt while fasting? Both are placed under the tongue and nothing goes down the throat. It dissolves within 10 seconds of use. Is it permissible to use whilst fasting?

A: A nicotine spray delivers nicotine into the mouth. The nicotine is then absorbed through the lining of the mouth and enters the bloodstream. Any nicotine that is swallowed is broken down in the stomach and will not be effective. For best results, one should not inhale while spraying to avoid getting spray down your throat. One should not swallow for a few minutes. In principle, if the nicotine spray does not go down the throat and into the stomach, the fast will not be nullified. However, if one swallows the nicotine spray, the fast will be nullified. If it was done intentionally, both Qadha and Kaffarah will be necessary. If one swallowed it mistakenly, only Qadha will be necessary. Nevertheless, nicotine sprays can be tasted in the mouth. Therefore, it is makrooh (disliked) to use nicotine sprays whilst fasting.

Q: A female starts menstruating while fasting. How should she conduct herself? What if she stops menstruating during fasting? Is there a difference when a woman must eat when her menses begin and end during a fast and when

a woman is already in menses and cannot fast?

A: There are three aspects to your query:

1. A woman already in menses before the time of fast can begin.
2. A woman who starts the fast and then her menses begin during the fast.
3. A woman whose menses end during the time of fast.

The ruling for No. 1 is that she shouldn't fast. The ruling for No. 2 is that she should eat and break their fast. However, keeping in mind the sacredness / honour of fasting and Ramadhan, she should not eat openly. The ruling for No. 3 is that once her menses end during the day, it is incumbent for her to remain like a fasting person and refrain from eating, drinking etc. for the remainder of the day.

Q: In ramadan or whenever we fast, we wake up for sehri and eat food and then pray fajr and go to sleep. If after this a male was to have a wet dream, how do we perform ghusl without breaking our fast? Because ghusl requires water rinse all of the mouth and water to go up to the back of the nose - both of these acts can incidentally lead to water going down our throat and thereby negating our fast.

A: In principle, the mouth and nostrils have to be rinsed for the ghusl to be valid. However, gargling the mouth is not necessary in ghusl. Merely, rinsing the mouth fully is sufficient. Likewise, when passing water through the nostrils, it is sufficient for the water to reach the tip of the bone. Water does not have to reach beyond that. It is Makrooh (disliked) for a fasting person to excessively rinse his mouth and nostrils. If ghusal is needed, one should rinse the mouth and nostrils lightly so that water does not go down the throat.

**And Allah Ta'ala Knows best,
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