

The Analytical Study of Medication during Fasting in the Perspective of Shariah Rulings

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Abstract

The beauty of religion Islam is not only to provide the complete life style and charter for one to lead his life smoothly but it flourishes the human life with its eternal directions and commands full of hidden pleasures coupled with physical and spiritual care of human body. In fact, the everlasting religion comprised of such rulings that help individuals in every walk of life until and unless these rulings are implemented and executed in a proper way according to the prescribed codes of Almighty Allah and his Messenger, Prophet Muhammad PBUH. The thorough study of Shariah rulings reveals the fact that to protect the man's life or even to make it in comfort and ease, the gradual and steady relaxation has been observed like the one unable to perform prayer in standing position, legitimate for him to sit or even through gestures according to the status of his illness and disease. Similarly, the fasting is important part of Worship, obligation upon Muslim to observe fasting during Ramadan with intentions to get Allah's pleasure and piousness. This research study emphasis on highlighting the shariah rulings about the medication during fasting in order to know the extent of use, specification in drugs like injections and drips along with some relevant discussion about the spirit of medicine permission. The study will be the real addition to the knowledge and will be fine guidance for the Practiced Muslims.

Keywords: Fasting, Shariah Rulings, Medication

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Introduction:

It is not necessary for mankind came to know the logic and philosophy of every command of Almighty *Allah* and to understand the rationality of every *Shariah* Ruling is beyond the obligation of one having the faith of monotheism. *Islam* doesn't discourage to think in the creation but promote the efforts striving to explore the Universe hidden blessing of creator in the form of different resources. The rulings about the worships are of different nature. Almost all the rulings vary according to the situation and status of performer. The spirit behind it is to put the followers in relaxation and comfort.

It is pertinent to mention the *shariah* rulings about the medication during fasting as the layman faces numerous hesitation and confusion in this regard. Very first, it seems pertinent to cited relevancies from classical literature and sayings of different jurists regarding the interpretations of different *Nasus* [verses/quotes from revelation/Messenger or secondary *shariah* sources].

The Word “*Sowm*” and its Interpretations

The literal meaning of word “*Sowm*” refers for fasting is to stop or to prevent oneself. In *Shariah*, it means to prevent oneself from dawn to dusks from eating, drinking and sexual intercourse. The classical literature defines the fasting as;

مطلق الامساك، في الشرع: عبارة عن امساك مخصوص، وهو الامساك عن الاكل والشرب

والجماء من الصبح الى مغرب مع النية¹

Meaning of *Sowm* is to stop or prevent. In *Shariah*, fasting is the name of preventing oneself from eating, drinking and sexual intercourse from dawn to dusk

Fast is the third pillar of Islamic worship and counts in the category of worships performed through using the human body, called as *Badni Ibadaha* [Worship Performed by human body]. The liability of fasting is not only that one keeps oneself hungry and thirsty during fast but along with it, he also keep himself away from irrelevant conversation and useless deeds with

purpose to get piousness and righteous. The reason is that when a person remains hungry and thirsty throughout a day, it makes him realize to sense the pitiable condition of the poor who spend their whole life without the basic needs of life i.e. Shelter, food and water. So he gets the message of patience and courage coupled with the sense of caring the needy people and remains always to lead life in conformity with *Shariah* Standards.

The jurists have told the condition which are to be observed during fast. These are the requirements which are observed from dawn to dusk for the completion of fast. These conditions are supposed to be considered during fasting, on violation of it, the fasting become null and void. In contemporary era, a number of daily life transaction used to perform by all of us and in a distinct way. The numerous issues and problems may face by anyone anywhere, on urgency basis a number of first aid actions has been taken to tackle the situation. Among these issues, one of the core issues which normally faces by every second person is the medication during fasting. In case the person get serious while he is fasting so what would be the *shariah* teachings to deal the patient according with. Normally, during sudden pain or suffering from fever, the patient need to take injections or related medication through drip is common and prevailed practice of the society.

Shariah rulings about the said issue and jurist's opinions are as under; Allah says in Holy Quran:

يا ايها الذين امنوا كتب عليكم الصيام كما كتب على الذين من قبلكم لعلكم تتقون۔²

O you believe, the fasts have been enjoined upon you as it was enjoined upon those before you, so that you may be God-fearing.

Juristic's Opinions and Evidential Disparities

Religious Scholar, Muhammad Shafi interprets the above mentioned verse as "The Muslims have been commanded about the obligation of fast with a specific example. It is also mentioned with the commandment in the Holy Quran that fasts are not only

obligatory for the previous nations (*Ummah*). It highlights the importance of fast and it also encourages the Muslims that through fast are a painstaking job, yet it is not a new duty. But the former nations also carried out this commandment.”³

Mufti Muhammad Shafi has also given detail of other commandments about fast in the light of the above mentioned verse. But the issue under decision is injection during fast; he has not mentioned this interpretation. However, he has stated it in his other book. He writes that the doctors has experimented and researched this thing in present era that the dose goes into the body through injection and it mines with the blood. It does not go to the stomach and brain directly. So the fast does not break. If it went to the stomach and brain directly, the fast would break. Since the dose goes into the body through veins, so fast does not become invalid due to injection. He further argues that the jurists have two types of opinions which endorse this solution. The first opinion is that the jurists have not declared null and void to put medicine on the wound, but it is attached with the limitations of stomach and skull. Because there are two types of wounds through which medicine directly reaches the stomach and brain. Otherwise, medicine also goes into the body. The second thing, according to the jurists is that medicine reached the body, but it did not reach the stomach and brain through mouth. So it cannot be called a fast breaking thing like putting oil on the anus is not fast breaking in accordance with the three jurists.⁴

Mufti Muhammad Shafi has stated while mentioning *Ibn-e-AbdeenShami*:

حيث قال وافاد انه لواقعي في قسبة الزكر لا يفسد اتفاقا⁵

If medicine is put in the urethra of penis, it does not break the fast. Writing about the difference among the three major jurists, *Mufti Muhammad Shafi* says, that if medicine reaches the urinary bladder, it breaks the fast in the opinion of *Imam Abu Hanifa*, *Imam Muhammad* and *Imam Abu Yousuf*. The reason behind this

logic is that if it is known that there is a way between stomach and urinary bladder and medicine reaches the stomach via it. If it reaches the urinary bladder only, it does not break the fast.⁶

According to the *Al-Hidaya fi Sharah Al Bidaya*:

فكانه وقع عند ابي يوسف ان بينه وبين الجوف منفذا ولهذا يخرج منه البول ووقع عند ابي

حنيفة ان المثانة بينهما حائل والبول يترشح منه⁷

As per the rulings of the student of Jurist *Abu-Hanifah*, *Abu-Yousef* narrates as; there is a way between urinary bladder and stomach. That is why urine excretes from penis. On the other hand, Jurist *Abu-Hanifah* says urinary bladder is situated between urethra of penis and stomach and waste matters seeps. Along with it, there is another sort of discussion and the issue was ruled out by Jurist *Ibn-e-Hamam Kamal*, he has interpretation about the said subject matter as

يفيد انه لا خلاف لو اتفقوا على تشريح هذا العضو فان قول ابي يوسف بالافساد انما هو على

بنائى قيام المنفذ بين المثانة والجوف، والى قول، قال فى شرح الكنز، وبعضهم جعل المثانة نفسها والجوفا

عند ابي يوسف وحكى بعضهم الخلاف ما دام فى قصبه الزكر وليس بشئ انتهى⁸ -

“If they agree on the interpretation of this organ. And there is a statement of Imam *Abu Yousef* about the breakage of fast because he holds the opinion that there is a way between the stomach and the urinary bladder and *Sharah-ul-Kanz* also supports this opinion. Some jurists have said while mentioning Imam *Abu Hanifah* that urinary bladder itself is the stomach. While others have mentioned Imam *Abu Hanifah* by differing with this opinion. Until it is in the urethra of penis. Another proof of this point is that if water is put in the ear, fast does not become invalid. *Al-Shami* has also endorsed it.

Mufti Muhammad Shafi writes that if only reaching of something in body break the fast, anus itself is a part of stomach and urinary bladder is a very important part of stomach. Ear and throat are also parts of stomach. So without any difference, reaching of something to them is the breakage of fast. So it is proved that if

forbidden things go into the body in the manner that doesn't reach to the stomach and brain directly, it does not break the fast unless they reach the stomach and brain.

Fatwa's Contexts and Secondary Perspectives

It is pertinent to mention that all the *fatwas* are based on the evidential proves of different juristic school of thoughts and their difference of opinion is also based on perception of derivation from primary sources of *Shariah*, although clearly depicts the fact that disagreements are not to that extent of *Haram* and *Halal* but on the foundations of preferences.

The best representative of *Hanafi* School of thought, *Ibn-e-AabdeenShami* says in this connection:

قال في البحر والتحقيق ان بين الجوف الراس وجوف المعدة منفدا اصليا فما وصل الى الجوف

الرأس وصل الى الجوف البطن.⁹

“The writer of *Behr-ur-Ra'iqs* says that the main thing is the way between the stomach and brain. So if something reaches the brain, it also reaches the stomach”

Mufti Muhammad Shafi explains this point that it has become clear from this writing that body means stomach and reaching of medicine from brain to stomach is a must. Therefore, it also considers the reaching of medicine into the stomach as void. Similarly enema is clearly declared as fast breaking.

A statement of *Fatwa-e-Qazi Khan* is reported in the explanatory note of *Fatwa-e-Alamgiriy*:

اما الحقنة والوجور فلانة وصل الى الجوف ما فيه صلاح البدن وفي القطور والسعوط لانه

وصل الى الراس ما فيه صلاح البدن.¹⁰

After all, dropping medicine in the mouth and anus, reaches the stomach. It is also a source of reforming the body. The medicine which reaches the brain is also a source of reforming the body. It is clear from this writing that those parts which break a fast, they are stomach and brain if medicine reach to them.

The writer of *Fatawa-e-Qazi Khan* is referred in this case which is in accordance with the Holy *Quran* and tradition (*Hadiths*)

وما وصل الى جوف الراس والبطن من الاذن والالنف والدبر فهو مفطر بالاجماع وفيه القضاء وهي

مسائل الافطار في الاذن والسعوط والوجود. والحقنة وكذا من الجائفة والامة عند ابي حنيفة.¹¹

And whatever reaches the brain and stomach via ear and anus is fast breaker. There is a consensus of opinion of all the Imams on this issue. There is penance of fast. The issue like putting drops in the ear and nose are part of the issues of enema and according to *Imam Abu Hanifah* they are issues related to stomach and brain. According to *Fatawa-e-Alamgiri*:

وفي دواء الجائفة والامة. اكثر المشائخ على ان العبرة الوصول الى الجوف والدماء -¹²

Many religious scholars have the opinion that, depend on this thing for putting medicine on the wounds of stomach and brain that it must reach the stomach and brain.

Mufti Muhammad Shafi refers *Badaai-us-Sanaai* for further clarity and explanation:

وهي هذا وما وصل الى الجوف او الدماغ من المخارِق الاصلية كالالنف والاذن والدبر بان

استعط او احتقن او اقطر في اذنه فوصل الى الجوف او الى الدماغ فسد صومه وما اذا وصل الى الدماغ لانه له

منفذ الى الجوف فكان بمنزلة زاوية من زوايا الجوف الى قوله واما اذا وصل الى الجوف او الى الدماغ من

غير المخارِق الصلية بان دواء الجائفة والامة فان دواها بدواء يابس لا يفسد لانه لم يصل الى الجوف

ولا الى الدماغ ولو علم انه وصل يفسد في قول ابي حنيفة -¹³

Something reaches the stomach and brain through the natural holes of body like nose, ear etc. e.g. putting medicine in nose or enema or drops in the ear and it reaches the stomach or brain, breaks the fast. The fast also will become invalid if medicine reaches the brain because the brain has a way to the stomach. If a dried medicine reaches the stomach or brain instead of natural holes, and it does not go inside the brain and stomach, fast does not break. According to *Imam Abu Hanifa*, if it goes inside the brain and stomach, fast breaks.

Mufti Muhammad Shafi Derivations

According to him in the light of cited above discussions and *shariah* sources there are two major narratives; firstly nothing breaks the fast if it enters the body; but there are two conditions for it. First, it reaches the stomach or brain through natural course. If something enters the stomach through other than natural courses, it is not fast breaking. Of course, medicine affects the whole body through injection but it is not through natural course. For example, if someone takes a bath in summer with fresh water, it mitigates thirst because ingredients of water go inside the body through pores, but none has considered it fast breaking. So this doubt is also removed that some glucose injections provide energy to the body. Their main purpose is to provide nutrition. So the answer is clear that providing energy is not fast breaking, as coolness is not fast breaking. Anything which reaches the stomach or body through natural course is fast breaking. It is not injection, through it provides energy.¹⁴

After describing the arguments, commandments and opinions of the *Mufti Muhammad Shafi* gives a clear example about the religious solution to this problem. He says that injection was neither available in the era of the Holy Prophet, Muhammad PBUH nor in the epoch of Imams or *Mujtahideen*, so there is no clear statement neither in *Hadiths* nor in the writings of *Imams*. However, religious commandment can be found out by doing *Qiyas* on basic rules and precedents. For example, if a scorpion or a snake bites someone, poison goes inside the body. Snake bite often affects brain. Sometime, animals' bite cause swelling in the body due to which poison is certain to go inside the body, but no jurist has declared it as fast breaking.

Shariah Rulings about Injection during Fast

Allah says in Holy *Quran*:

¹⁵ يا ايها الذين امنوا كتب عليكم الصيام كما كتب على الذين من قبلكم لعلكم تتقون.

O you believer, the fasts have been enjoined upon you as they were enjoined upon those before you, so that you may be God-fearing.

After describing this verse, *Allama Saeedi* says in his interpretation about the issue; “Commandment of injection in fast”. He says that according to research injection breaks the fast. There was no complete research of human body or its parts in the era of premature jurists. Their ideas were just based on hypotheses. They did not observe or experiment human body properly. Modern research and experiment have proved their ideas incorrect. For example, it was their hypothesis that there is path between stomach and brain. So anything can go from stomach to brain or from brain to stomach. However, there is no path (course) between stomach and brain. Moreover, their hypothesis was that there is a path (course) between ear and stomach. However, there is no such path (course) between ear and stomach. On the basis of these hypotheses, they said that if something goes inside the stomach or brain, fast breaks. Unfortunately, the jurists were unaware in this case, because there was no complete knowledge about human body through post mortem. Similarly, stomach was considered to be the main source of providing medicine or nutrition to body. That is why; they said that if medicine or food reaches the stomach, it breaks the fast. When we take medicine orally, it reaches in the blood after digesting in the stomach and there is no effect when it mines in the blood. Formerly, it was the only way of benefiting from medicine, but now medical science has developed a lot. Now medicine is directly injected in the blood. Sometimes, the stomach stop working due to some disease and there is no effect of taking medicine. Sometime there is vomiting and medicine comes out. Formerly, there was no solution to this problem. But if the stomach does not work in present time or if it does not accept something and effect of the medicine is needed at once, so the medicine is injected directly. Therefore, benefit which is

needed by taking medicine through mouth; it is got by injecting medicine in the blood. The difference is that, oral medicine reaches in the blood after digesting in the stomach, while through injection it reaches in the blood immediately and starts its effects. So the fast breaks due to injection as it breaks by taking medicine through mouth.

Objecting to the doubt of some theologians, *Allama Saeedi* writes that some theologians say why fast does not break by the bite of Mosquito or any insect. Answer to this doubt is that:

Breaking of fast depends upon the man, if he intentionally takes some medicine or food, whereas biting by Mosquito or any insect does not include the intention of man. Secondly, poison is not medicine or food. It doesn't give any benefit to human body but only loss. So only the injection of glucose or medicine breaks fast. It demands only refasting and not penance. It is fast breaking in its shape or function, then refasting and penance become compulsory. If it is fast breaking in its shape or function, then only refasting is compulsory and not penance. Injection of glucose or medicine is a fast breaking in function and not in its appearance.¹⁶

Allama Saeedi takes help from traditions of the Holy Prophet, Muhammad PBUH from his book "*Sharrah-e-Saheeh-e-Muslim*" to prove his case. He says that it should be kept in brain that the condition of reaching food or medicine in the stomach or brain is due to the reasoning of the jurists. It is clearly commanded in the sayings of the Holy Prophet, Muhammad PBUH (اللفظ مما دخل) entry of anything breaks the fast.¹⁷

It means that anything which enters the body except in those parts which have been exempted by the Holy Prophet (SAWW). E.g. taking brush, putting water into nose and mouth etc. So if medicine or food goes in the body except the above mentioned parts, fast breaks.

Hafiz Al-Husaimi says in the support of this point.

عن عائشة قالت دخل رسول الله ﷺ فقال يا عائشة هل من كسرة: فأتته بقرض فوصفتة على

فمه: وقال يا عائشة هل دخل بطني منه شئى كذالك قبله الصائرا انها الافطار مما دخل وليس مما خرج¹⁸
Aysha says, the Holy Prophet, Muhammad PBUH came and said, Aysha, is there any piece of bread? I came to the Holy Prophet, Muhammad PBUH with a piece of bread. The Holy Prophet placed it on his mouth and said, "O Aysha tell, has anything come in my stomach out of it? It means the matter is about kissing of a faster

Allama Saeedi makes analogy (Qiyas) on these commandments that when glucose or medicine is injected in a faster's body through injection or dropper, fast breaks. So he is bound to fast again.

He further support his view with the elaboration as; Those who say that fast does not break due to injection whether it is of physical strength or of sexual strength, whether it is a drop of glucose or medicine, they should keep in mind that *Allah* has forbidden eating and drinking in fast. *Allah* wants him to be hungry and thirsty. As a result, his physical strength decreases. Now if a person takes glucose drop, he will refresh himself by getting energy. Is that person not trying to fail the religion system made by God?¹⁹

To support his above mentioned statement, *Allama Saeedi* quotes a saying of the Holy Prophet, *Muhammad PBUH* from *Musnad* of Imam Bukhari.

عن عبد الله بن مسعود كنا مع النبي ﷺ شبابا لا تجد شيئا: فقال لنا رسول الله ﷺ يا معشر الشباب

من استطاع منكرو الباءة فانه اغض للبصر واحسن المفرج ومن لم يستطع فعليه بالصوم فانه له وجاء²⁰
Abdullah states, "We were with the Holy Prophet, Muhammad PBUH while we were young and had no wealth whatever. The Holy Prophet, Muhammad PBUH told us, "O young men! Whoever among you can afford to marry, he should marry because it protects his faith and he remains pious. Whoever

cannot afford to marry, he should keep fasts because fast will decrease his sexual power.

It is clear in this tradition that sexual power decline in fast. Now suppose, a person keeps fast and he takes sexual power by injection in fasts. And he says that the saying of the Holy Prophet, *Muhammad* PBUH has proved because he kept fast and his sexual power did not lessen. It is a very strong objection. Its correct answer can only be possible if it is accepted that fast breaks when a person gets a syringe injected into his body. Then it can be said to the man that he did not keep fasts because after taking a syringe, his fast broke. Therefore, if it requires verbal confirmation, it will have to be admitted that injection breaks fast.

Allama Saeedi writes that it has been proved in the eyes of the jurists that fast breaks if something goes inside the body by mean of any other way apart mouth. Because it refresh body. According to the jurists, fast does not break if water goes in the ear. On the other hand, fast breaks if someone puts oil in the ear because water does not refresh the body while oil does. He also mentions the statement of *Allama Al Murghinani* in this connection.

ولو اقتر في اذنيه الماء او دخلهما لا يفسد صومه لانعدام المعنى والصورة، بخلاف ما اذا دخله الدهن²¹

If a fast observer puts water in his ear or it goes itself, his fast will not break because it is the appearance of breaking but not the act of breaking fast. On the contrary, fast breaks if oil is put in the ear.

Derivation of Medical Research

To support his views regarding Fast, *Allama Saeedi* added some modern medical research. He says that it has been proved by the modern medical research that there is no hole in the eardrum and there is no way of ear towards stomach or brain. As the expert told.

The eardrum, also called the tympanic membrane or myringa, is a thin, cone-shaped membrane that separates the external ear from the middle ear. Its function is to transmit sound from the air to the ossicles inside the middle ear, and then to the oval window in the fluid-filled cochlea. Hence, it ultimately converts and amplifies vibration in air to vibration in fluid. The malleus bone bridges the gap between the eardrum and the other ossicles²²

Human anatomy says about the structure and work of human bladder as under

The urinary bladder is a hollow muscular organ in many animals, that collects and stores urine from the kidneys before disposal by urination. In the human the bladder is a hollow muscular, and distensible (or elastic) organ, which sits on the pelvic floor. Urine enters the bladder via the ureters and exits via the urethra.²³

When oil or medicine is put in the ear, it does not go to the stomach or brain. Despite this, all the jurists agree on it that putting oil or medicine breaks fast. Similarly the reason behind breaking the fast by injection is that when medicine or glucose is injected in the body through syringe, the fast breaks, whether it reaches the stomach and brain or not. He further discusses on it that injection will break the fast. So refasting is binding and compulsory and did not penance. Because dosage or food reaches the blood. It also fulfills the same purpose when it reaches the stomach via mouth to go into the blood. Therefore injection also fulfills the same purpose which food or dosage does. So the fast will break by taking an Injection.²⁴

So far as the purpose of fast is concerned, it trains a person for submission. It keeps him in such a condition for 14 to 16 hours during the whole hot month that he cannot eat or drink anything without the consent of Allah. The real purpose of the observance of fast is to create this very state and to enhance it. Fasting is not just stoppage from eating, drinking or sexual intercourse. This state is better for the completion of fast. If a person keeps fast with such unwise way that he kept avoiding fast braking things.

But he also kept doing such deeds which are invalid. His fast will be like a dead body which cannot be called a fast Observer.

The Holy Prophet, *Muhammad* PBUH said the same thing, whoever has not given up lying and acting upon it. *Allah* has nothing to do with him that he does not eat and drink.

Conclusion

As mentioned before that fasting aims to be righteous and piousness. The said objectives can only be accomplished if the Almighty *Allah* commands obeyed by the followers according to the messenger's guidance of Shariah, though the sources are primary like sacred book and prophetic sayings or secondary sources like *Ijma* and *Qiyas*. After analysis of all mentioned commandments of fast while have been clearly stated by Islamic jurisprudence they are bound to be acted upon and those things should be avoided which are fast breaking. It should also be kept in mind that those deeds should be taken great care of, which creates doubts in brain directly or leads towards confusion along with acceptance of Jurists disagreements upon the interpretations of different *Nasoos*. That is some Jurists went for legitimacy and permit the medication during fasting and some were in the favor not to take medication as it spoil the spirit of Fast based on their evidences and derivations. Conclusively, it has been unanimously narrated that medication through injection affect the Fast or not also depend on the intentions and status of Fast observer.

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