

## Ruling on Fasting for Diabetics & Asthma Medications



*In the name of Allah, the Most-Merciful, the All-Compassionate*

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

*"May the Peace and Blessings of Allah be Upon You"*

*Praise be to Allah, we seek His help and His forgiveness. We seek refuge with Allah from the evil of our own souls and from our bad deeds. Whomsoever Allah guides will never be led astray, and whomsoever Allah leaves astray, no one can guide. I bear witness that there is no god but Allah, and I bear witness that Muhammad is His slave and Messenger.*



*Bismillah Walhamdulillah Was Salaatu Was Salaam 'ala Rasulillah  
As-Salaam Alaikum Wa-Rahmatullahi Wa-Barakatuhu*



## Ruling on Fasting for one who is Diabetic, and when is it permissible for him not to fast ?

I have diabetes typell wich is NIDM non insulin depend diabetes, I don't use any medicine, I only controll diet and I do litle phisical exercise to keep in right level of my sugar(blood).

I have this decease one year and two monhts. Last Ramadan I fasted some days but I could not continue do to my low level of sugar(blood) . This year I feel good (Alhamdu Lillah)I ONLY feel pain in my brain during fasting!?! So my question is, is it my DUTY to fast dispite my desease? Can test my blood during fasting times; "causing blood to come from my fingers"?

It is prescribed for sick people not to fast in Ramadaan, if fasting will cause harm or make the sickness worse, or if they need treatment during the day in the form of medicine or pills that must be swallowed, because Allaah says (interpretation of the meaning):

“and whoever is ill or on a journey, the same number [of days which one did not observe Sawm (fasts) must be made up] from other days”[al-Baqarah 2:185]

And the Prophet (peace and blessings of Allaah be upon him) said: **“Allaah loves people to avail themselves of His concessions (rukhsah) just as He hates them to commit sin.”**

According to another version, **“As He loves His commands to be obeyed.”**

With regard to taking blood from veins for testing etc., the correct view is that this does not break the fast, but if it is done often, it is better to leave it until night-time. If it is done during the day then to be on the safe side that day should be made up, because this is akin to cupping.”

(Fatwa of Shaykh Ibn Baaz (may Allaah have mercy on him), from Fataawa Islamiyyah, vol. 2, p. 139)

### **Sickness is of various kinds:**

1: That which does not affect the fast, such as a light cold or mild headache or toothache, and the like. In this case it is not permissible to break the fast, even though some of the scholars permitted that because of the aayah (interpretation of the meaning):

“and whoever is ill...” [al-Baqarah 2:185]

But we say that this ruling is based on a reason, which is that not fasting is easier. If that is the case, then we would say that not fasting is better, but if fasting does not have an effect on him then it is not permissible to break the fast, and he has to fast.

2 : If fasting is difficult for the sick person, but it does not harm him, then it is makrooh for him to fast and it is Sunnah for him to break his fast.

3 : If fasting is difficult for him and will cause him harm, such as a man who has kidney disease or diabetes and similar cases where fasting will cause harm. In this case fasting is HARAAM.

**Hence we may see that some mujtahids and sick people make a mistake when fasting is difficult for them and may harm them, but they refuse to break their fast. We say that they are mistaken because they refuse to accept the kindness of Allah and the concession that He has given to them, and they are harming themselves, although Allah says (interpretation of the meaning):**

“And do not kill yourselves”[al-Nisa 4:29]

al-Sharh al-Mumti by Shaykh Ibn ‘Uthaymeen, vol. 6, 352-254. <http://www.islam-qa.com/en/ref/1319/>

### **He has diabetes and does not fast:**

I have diabetes and I have to inject myself with insulin twice a day. Hence I do not fast and I pay the fidyah in cash for the number of days I do not fast. It is permissible to pay the fidyah in this way, i.e., in cash, especially since I break my fast in the restaurant and I am not married? Can this fidyah be distributed to three or more poor people, because I cannot find anyone who needs to be fed at the time of iftaar?

If you are able to fast, then you must fast, and in this case it is not permissible for you to break your fast and feed others.

Insulin injections do not break the fast; you can fast and take the insulin injections. And you have to make up the fasts that you have missed.

But if fasting will harm you, or it will cause you great difficulty, or you need to take medicine during the day, then it is permissible for you not to fast in that case. If you will never be able to make up the fasts in the future, then you have to feed one poor person for each day.

It is not permissible for you to pay the fidyah in cash, rather you have to give food, because Allah says (interpretation of the meaning):

“And as for those who can fast with difficulty, (e.g. an old man), they have (a choice either to fast or) to feed a Miskeen (poor person) (for every day)” [al-Baqarah 2:184]

So you have to look for poor people so that you can do what is required of you, or give money to someone who can buy food and make sure it reaches the poor on your behalf.

<http://www.islam-qa.com/en/ref/38334/diabetes>

### **Insulin injections taken by a diabetic do not invalidate the fast:**

There is a man who has diabetes, and he has subcutaneous injections. If he does not take this injection his blood sugar levels will rise. Is it permissible for him to take these injections during the month of Ramadaan?

There is nothing wrong with you taking these injections during the day for the purpose of medical treatment, and you do not have to make up those fasts. If you can take them at night without that causing you any hardship, that is better.

Standing Committee for Academic Research and Issuing Fatwas, 10/252.

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### **Types of Asthma Medication & Ruling on taking them during the day in Ramadaan:**

There are many kinds of medication for asthma, some of which break the fast and some do not. The most well known of these medicines and treatments are puffers, oxygen, vaporizers and capsules.

#### **Puffer:**

The puffer uses a compressed gas that is used by the patient, which reaches the lungs via the trachea to expand the lungs. It is not food or drink or anything resembling them. The scholars of the Standing

Committee have ruled that the fast is NOT broken by using this kind of medicine. This is also the ruling of Shaykh Ibn Uthaymeen and most of our scholars.

#### **Shaykh Ibn Uthaymeen said:**

This puffer evaporates and does not reach the stomach, so in this case we say that there is nothing wrong with using this puffer when you are fasting, and you do not break your fast by doing that. Fataawa Arkaan al-Islam, p. 475

#### **The scholars of the Standing Committee said:**

The asthma medication that the patient uses by inhaling it reaches the lungs via the trachea and does not reach the stomach, so it is not food or drink or anything of the sort... So it seems that the fast is not broken by using this medicine.

Fataawa Islamiyyah, 1/130

#### **Oxygen:**

With regard to oxygen, it too is neither food nor drink. Based on this, it may be used when fasting with no problems.

#### **Vaporizers:**

With regard to vaporizers, these are usually devices which change the medicine – which is usually carried in a sodium base – from liquid to gas and fine particles. The medicine is placed in a small vessel and when the device is activated, air is blown at high speed which causes the medicine to turn into a gaseous form, so it can be inhaled by the patient either via a mask that is placed over the mouth, or by means of a small tube that is placed inside the mouth.

It is inevitable that some drops of water and salt will reach the stomach via this device, and the patient will not be able to avoid that. Based on this, if he uses this method, he should break his fast and he should make up that day later on.

#### **Capsules:**

Capsules contain the medicine in the form of a fine powder. These capsules are placed inside a special device which crushes the capsules in order to release the medicine, which is inhaled from the device via the mouth. Using these capsules invalidates the fast, because some of this powder mixes with the saliva and goes down into the stomach.

Shaykh Muhammad al-Saalih al-Uthaymeen (may Allaah have mercy on him) was asked:

***Some people have asthma and need to use puffers when fasting. What is the ruling on that?***

#### **He replied:**

Some people are affected by constriction of breathing which is known as asthma. We ask Allaah to keep us and them safe and sound.

Two types of medicine are used, one of which is known as capsules. This type breaks the fast because it is a powder that has substance and can enter the stomach. The fasting person should not use it in Ramadaan except in the case of necessity. If he uses it in the case of necessity then he has broken his fast and may eat and drink for the rest of the day, and make up another day in its place. If it so happens

that this sickness is ongoing, then he is like an old man who has to feed one poor person for each day, and he does not have to fast.

The second type of asthma medicine is a gas which contains nothing but air which opens the airways so that the person can breathe easily. This does not break the fast; the fasting person may use it and his fast is valid.

**The Shaykh (may Allaah have mercy on him) was asked:**

*There is a person who has asthma and cannot read Quraan without using oxygen. Can he use it during the day in Ramadaan?*

**He replied:**

If it is not essential for him to use oxygen, then it is better for him not to use it. The fasting person is not obliged to read Quraan such that we would say that he should use it in order to read Quraan. But some of those who are afflicted with this sickness say, "I cannot stop using it, and if I do not use it I fear that I may not be able to breathe." So we say there is nothing wrong with using this oxygen, because according to what we have heard it does not reach the stomach, rather it reaches the veins and makes it easy to breathe. If that is the case, there is nothing wrong with it.

But there is a type of pill that is given to asthma patients, which is a capsule that contains powder. It is not permissible to use this when observing an obligatory fast, because when it is mixed with saliva it reaches the stomach, in which case it breaks the fast. If a person has to use it, then he should break his fast and make up that day later on. If he has to use it all the time, then he should break his fast and feed one poor person for each day.

And Allaah knows best.

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