499515 - Ruling on Appetite Suppressant Patches While Fasting

the question

What is the ruling on a fasting person using a patch to remove the feeling of hunger and thirst? And does the ruling differ between someone who is unable to fast without it and someone who can?

Detailed answer

Praise be to Allah.

Firstly:

The patch for removing the sensation of hunger and thirst is a medical patch known as (diet patches) that is placed on the skin and consists of several chemical substances that work to remove the sensation of appetite and reduce the amount of water lost by the body, and is mostly used for the purpose of weight loss in dieting.

Specialists have mentioned that the basic and active substances of the typical medical patch consist of several substances, each with a role to play, and together these substances enable the patch to remove the sensation of hunger and thirst and reduce appetite (see: Al-Muftirat At-Tibbiyyah Al-Mu`asirah, p. 333-334).

Secondly:

The majority of Jurists have opined that what enters the body through absorption by the skin pores does not break the fast of the person fasting, and they cited the Hadith of 'Aishah and Umm Salamah (may Allah be pleased with them): "The Messenger of Allah (peace and blessings be upon him) would be overtaken by dawn in a state of janabah (major ritual impurity) from his family, then he would perform ghusl and fast," reported by Al-Bukhari (1825) and Muslim (1109). The point of

evidence is that water penetrates the pores, and if it broke the fast, the Prophet (peace and blessings be upon him) would not have done it while fasting, and would have done it before dawn.

They also cited the report from Ibn Mas`ud in which he said: "When it is a fasting day for one of you, let him wake up oiled and combed," reported by Al-Bukhari in a suspended form, Book of Fasting, Chapter on the ghusl of the fasting person.

And they also cited the report of Abu Hurairah in which he said: "When one of you is fasting, let him apply oil so that the effects of his fasting are not visible on him," reported by Ibn Abi Shaybah, (9755).

Al-Zaila`i (may Allah have mercy on him) said in his discussion of what does not invalidate the fast: "Or if he applied oil... he did not break the fast," "Tabyin Al-Haqa'iq Sharh Kanz Al-Daqa'iq" (1/322).

The members of the Fiqh Council unanimously agreed that ointments, creams, and medical patches do not break the fast. (See: Statement of the Islamic Fiqh Council, Journal of the Islamic Fiqh Council, Issue 10, Vol. 2, p. 454.)

Modern medicine has also established that there is no relationship between what enters through the pores of the head or otherwise and the digestive system, and what a person finds in terms of taste in his throat is from the taste buds and not due to the substance reaching the throat. (Journal of the Islamic Fiqh Council, previous reference, Vol. 2, p.262).

Thirdly:

The patch for removing the sensation of hunger and thirst does not break the fast, for the following reasons:

1. What enters through the pores does not affect the validity of the fast as previously determined, and this is the reality of this patch.

2. It is neither eating nor drinking, nor does it serve their purpose by nourishing the body.

3. Intending not to feel hunger and thirst does not affect the validity of the fast, as it is proven that the Prophet (peace and blessings be upon him) would cool himself with water while fasting to remove the sensation of fatigue. It is established in Abu Dawud: "The Prophet (peace and blessings be upon him) would pour water over his head while fasting due to thirst or heat," reported by Abu Dawud (2365) and authenticated by Al-Albani.

It is also proven that the Companions (may Allah be pleased with them) used to do that, as Al-Bukhari reported "that Ibn `Umar (may Allah be pleased with him) would wet a garment and place it on himself while fasting," reported by Al-Bukhari in a suspended form, Book of Fasting, Chapter on the ghusl of the fasting person.

And Anas ibn Malik (may Allah be pleased with him) said: "I had a small pool that I would plunge into while I was fasting." Reported by Al-Bukhari in a suspended form, Book of Fasting, Chapter on the ghusl of the fasting person.

If the Prophet (peace and blessings be upon him) and the noble Companions (may Allah be pleased with them) intended to alleviate the burden of fasting, then the patch that removes the sensation of hunger and thirst is similar to this situation.

4. The argument for prohibition due to its contradiction to wisdom is not accepted, as the objectives are derived purposes, and the rulings are not linked to them, but rather to the causes which are apparent and regulated characteristics. (See: Al-Muftirat At-Tibbiyyah Al-Mu`asirah, p. 333-338).

5. In the decision of the Fiqh Council (No. 219) in its twenty-third session in Medina, during the period from 19-23 Safar 1440 AH, concluding the decision of the Council of the International Islamic Fiqh Academy No. 93(10/1) regarding nullifiers of the fast in the field of treatment.

What does not invalidate the fast:

4- The patch for removing the sensation of hunger.

And Allah knows best.