

# Guidelines & Fataawa Related to Sickness and Medical Practice

الأحكام والفتاوى الشرعية لكثير من المسائل الطبية



Ibn-Taymiyyah  
Ibn-al-Qayyim  
Shaikh bin-Baaz  
Shaikh 'Uthaimen  
And The Permanent Committee



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Compiled by  
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﴿فَمَنْ كَانَ يَرْجُو لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا﴾

«So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord.»

The Noble *Qur'an* - *Soorah al-Kahf*, *Aayah* 110

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## Table Of Contents

<b>Table Of Contents</b> .....	<b>3</b>
<b>Translator’s Note</b> .....	<b>13</b>
<b>Publisher’s Note</b> .....	<b>16</b>
<b>Introduction</b> .....	<b>18</b>
What Some Doctors Have Said .....	20
Words Of Advice For The Doctor .....	22
Words Of Advice For The Patient .....	24
Definition Of Sickness .....	26
Types Of Sickness .....	27
Types Of Medicine .....	31
The Prophet’s ﷺ Guidance In Treatment .....	33
Ahaadeeth Encouraging Seeking Of Cure And Connecting Between Effects And Their Causes .....	35
Seeking For Cure Does Not Negate Tawakkul .....	38
The Prophet’s ﷺ On Seeking Treatment From An Expert Doctor .....	41
<b>The Expert Doctor</b> .....	<b>44</b>
Whoever Treats People While He Is Not An Expert Doctor Should Bear The Consequences .....	47
Types Of Compensation Upon A Physician .....	49
<b>Causes For Using Artificial Insemination</b> .....	<b>52</b>
Artificial Insemination: .....	52
Is It Lawful To Demand From A Man To Find Out His Sperm Count As A Pre-Condition To Marriage? .....	52
<b>Test-Tube Babies</b> .....	<b>58</b>
Convention Of The Conference Of Islamic Jurisprudence .....	58
<b>Transplanting The Organ Of A Person To The Body Of Another, Living Or Dead</b> .....	<b>60</b>

<b>Medical Motives Leading To Abortion .....</b>	<b>64</b>
<b>The Ruling Concerning Performing A Caesarean Section .....</b>	<b>69</b>
<b>The Ruling Concerning Transplanting Cornea</b>	
General Secretary Of The Agency Of The Prominent Scholars .....	72
<b>Birth-Control (Family-Planning).....</b>	<b>74</b>
Decision Of The Conference For Islamic Researches In Cairo: .....	77
Decision Of The Muslim World League: .....	77
Ruling Of The Committee Of Eminent Scholars In Saudi Arabia (Ruling No. 42 Dated 13/4/1396).....	80
<b>The Effect Of Infection In Transmitting Diseases.....</b>	<b>82</b>
<b>Fataawaa On Aqeedah, Purification, Salaat, Fasting &amp; Hajj</b>	
<b>Aqeedah (Creed) .....</b>	<b>89</b>
1 – The Position Of Islam On Herbalists And Traditional Doctors....	89
2 – Psychological Disturbances Can Not Be Cured Through Amulets: .....	90
3 –The Ruling On Undoing Sihr (Sorcery) With Sihr .....	90
4 – Writing Amulets, Spells And Incantations .....	92
5 – The Forbidden And Permissible <i>Ruqyaa</i> (Exorcism) .....	94
6 – Receiving Treatment From Sorcerers .....	95
7 – Receiving Treatment From Sorcerers .....	97
8 – What Is The Ruling Concerning Treatment And Exorcism With The Qur’an, And The Ruling On Using Charms And Amulets .....	99
9 – Should We Believe That A Doctor Knows What Is In The Wombs? .....	100
10 – Asking A Diviner Or A Sorcery For A Cure .....	102
11 – What Is The Ruling On <i>Ruqyaa</i> (Exorcism)? What Is The Ruling On Writing Verses (Of The Qur’an) And Hanging Them On The Neck Of A Patient?.....	104
12 – What Is The Ruling On Wearing A Bracelet To Cure Rheumatism.....	105
<b>Purification .....</b>	<b>107</b>
1 – Rulings On The Purification Of A Sick Person.....	107
2 – How Does A Sick Person Purify Himself?.....	114
3 – The Ruling On Using Perfume Containing Alcohol In Cleaning Wounds .....	115

4 – The Ruling Concerning One Who Releases Air Incessantly .....	118
5 – Delusion Regarding Urine .....	119
6 – The Ruling Concerning One Who Is Unable To Wash A Limb Or Rub It.....	120
7 – The Ruling On Performing <i>Tayammum</i> On A Carpet By A Sick Person.....	122
8 – The Ruling On Ghusl Janaabah Or Haidh For One Whose Head Will Be Harmed By It .....	123
9 – The Ruling On <i>Tayammum</i> With Tiles For The Sick .....	124
10 – Is Oil Considered A Barrier Which Prevents Water From Reaching The Skin?.....	125
11- Performing Ablution Due To Catarrh.....	127
12 – How Should A Wounded Person Perform Ghusl .....	128
13 –Incessant Release Of Wind.....	129
14 – One Suffering From ‘ <i>Salisul Baul</i> ’ (Incessant Release Of Urine) .....	130
15 – Should A Pregnant Lady Suffering From Continuous Release Of Urine Stop Praying? .....	131
16 – Removing Artificial Teeth To Rinse The Mouth When Performing Ablution.....	132
17 – The Ruling Concerning Creams Which Cover The Skin.....	132
18 – How Does One Having An Artificial Limb Perform Ablution?.....	133
19 – The Ruling On Rubbing On Plaster, Bandage (Etc):.....	134
20 –The Limit Of A Plaster For A Fracture.....	135
21 – A Combination Of Ablution And Rubbing On A Plaster .....	136
22 – Rubbing The Entire Plaster.....	136
23 – What Comes Out Of Other Than The Two (Normal) Outlets ....	137
24 – Is Blood Pure Or Not? .....	138
25 – Does Losing Consciousness Nullify Ablution? .....	139
26- Does The Use Of Hair Oil And Lips Moisturizers Nullify Ablution?.....	140
27 – Does Touching The Penis And Testes Of A Patient Nullify Ablution?.....	140
28 – If There Is <i>Najasah</i> – (Physical) Impurity - On The Body Of A Patient, Does He Have To Perform <i>Tayammum</i> For That? .....	140
29 – If A Patient Is In Janabah But Can’t Use Water, Can He Perform <i>Tayammum</i> ?.....	141
30 – Should A Sick Person Who Could Not Get Sand, Perform <i>Tayammum</i> On The Wall, Or On The Beddings, Etc? .....	143

31 – What Is The Ruling Concerning The Use Of Alcohol In Sterilizing Wounds And Mixing Some Drugs With Alcohol? .....	143
32 – If A Lady Suffers From Abnormal Bleeding How Does She Pray And When Does She Fast?.....	149
33 – What Is The Ruling Concerning Blood Coming Out Of A Pregnant Lady?.....	149
34 – What Is The Ruling Concerning A Lady Who Took A Drug To Draw Her Period And Stopped Praying? Should She Repay It Or Not? .....	150
35 – Should Blood Resulting From Operation Be Considered Haidh? .....	151
36 – What Is The Ruling Concerning The Use Of Pills To Prevent <i>Haidh</i> ? .....	152
37 – If A Woman Miscarries In The 3 <sup>rd</sup> Month, Should She Pray Or Not?.....	153
38 – What Is The Ruling Concerning The Blood Coming Out After Miscarriage?.....	153
39 – Intermittent Flow Of Blood .....	154
40 – The Ruling On Using Pills To Prevent <i>Haidh</i> During <i>Hajj</i> And <i>Ramadhan</i> .....	155
41 – If A Lady Miscarries, Should She Pray? .....	155
<b>Salaat</b> .....	<b>159</b>
<b>Fataawah On Salaat</b> .....	<b>163</b>
1 – The Prayer Of A Sick Person.....	163
2- The Imamate Of A Person Who Is (Always) In Doubt About The Release Of Wind .....	164
3 - Imamate Of One Who Has Problems With Continual Leakage Of Urine.....	165
4 - Imamate Of A One Legged Person .....	166
5 – If The Imam Falls Sick During <i>Khutbah</i> On Friday .....	166
6 – One Who Neglected Some Prayers As A Result Of Unconsciousness .....	167
7 – Should A Sick Lady Who Can’t Stand, Sit-Down And Pray?....	168
8 – If A Sick Person Misses Several Prayers, How Does He Make Them Up? .....	168
<b>Fasting</b> .....	<b>171</b>
<b>Fataawaa On Fasting</b> .....	<b>175</b>
1 – Should A Person Suffering From Tuberculosis Fast?.....	175

2 – One Whose Blood Was Taken While Fasting .....	176
3 – Kaffarah For Breaking The Fast Of Ramadhaan .....	176
4 – Repaying Fasting After A Long Period Of Sickness .....	177
5 – One Who Did Not Repay (Missed Days Of) Ramaadhan Out Of Ignorance .....	179
6 – Unable To Fast For Four Years Due To Illness .....	180
7 – Vomiting During Fasting .....	182
8 – Vomiting Unintentionally Does Not Corrupt The Fast .....	182
9 – One Who Could Not Fast Due To Old-Age .....	183
10 – The Sick Person Upon Whom Fasting Is Too Difficult .....	184
11 - One Who Could Not Fast Due To A Sickness .....	185
12 – Injection During Fasting .....	186
13 – Taking An Injection Whilst Fasting .....	186
14 – Using An Inhaler While Fasting .....	187
15 – Sniffing A Medication During Fasting By A Person Suffering From Asthma .....	187
16 – Do Eye Or Ear-Drops Break The Fast? .....	188
17 – Using Toothpaste, Ear Nose and Eye Drops Whilst Fasting .....	189
18 – Drops Do Not Corrupt The Fast .....	189
19 – Using Eye Drops and Ointment/Liniment For The Eyes Whilst Fasting .....	191
20 – Does A Person Who Losses His Sense Have To Repay The Fast? .....	191
21 – It Is Legal For A Patient To Break His Fast .....	192
22 – Using Pills To Stop Haidh In Ramadhaan .....	193
23 – The Fasting Of A Woman With Post-Childbirth Bleeding .....	194
24 – The Woman Whose Bleeding Returns Whilst She Is Fasting ....	194
25 – If The Pregnant Woman And The Breast-Feeding Woman Fear For Themselves Or Their Children .....	195
26 – If The Pregnant Woman Breaks Her Fast, She Only Makes Up For The Fast .....	196
27 – One Who Missed A Fast Due To Sickness But Dies Without Repaying It .....	197
28 – One Who Fell Sick, Missed Certain Days And Directed That It Should Be Repaid .....	198
29 – A Patient Who Suffers In Fasting .....	198
30 – One Who Attempts To Fast But Failed Due To A Sickness .....	199
31 – An Ulcer Patient Forbidden From Fasting By A Doctor .....	200
32 – Does A Patient Suffering From A Sickness In The Kidney Fast? .....	201



33 – A Person With A Kidney Illness And Fasting .....	202
34 – The Ruling On The Fasting Person Donating Blood .....	203
35 – The Blood That Corrupts The Fast .....	203
36 – The Ruling Regarding The Cupper And The Cupped .....	204
37 – When Does Blood Flowing Out Nullify The Fast .....	204
38 – Blood Flowing From Between The Teeth Accidentally .....	205
39 – Suffering From Blood Flowing From Between The Teeth Whenever I Touch Them .....	205
40 – Going To The Dentist Whilst Fasting .....	206
41 – Having A Tooth Pulled Out Whilst Fasting .....	206
42 – Vomiting Whilst Fasting .....	207
<b>Hajj</b> .....	<b>209</b>
<b>Fataawa On Hajj</b> .....	<b>211</b>
1 – The Ruling On Taking Pills To Stop <i>Haidh</i> During Hajj .....	211
2 – The Ruling On <i>Tawaaf Al-Wadaa’</i> For A Sick Person Or One Who Is Unable To Do It .....	211
3 – Appointing Someone To Stone On Behalf Of The Sick Person, The Woman And The Child .....	212
4 – The <i>Tawwaf</i> Suffices With The Intention Of It Being For The Person Carrying Someone And The One Being Carried .....	213
5 – He Left Off Spending The Night In Mina Due To His Illness .....	213
6 – If The Woman Gets Her Menses Or Has Post-Natal Bleeding After Assuming <i>Ihraam</i> .....	214
7 – The Ruling Of Delaying <i>Tawaful-Ifadhah</i> For The Menstruating Woman And The Woman With Post-Natal Bleeding Until After The Months Of <i>Hajj</i> .....	215
8 – If The Woman Has Post-Natal Bleeding During The 8 <sup>th</sup> Day Of <i>Thul-Hijjah</i> And She Becomes Pure After Ten Days .....	216
9 – The Menstruating Women And Women With Post-Natal Bleeding Are Not Required To Perform <i>Tawaful-Wada’</i> .....	217
<b>Fataawa On Miscellaneous Issues</b> .....	<b>219</b>
1 - Does A Woman Become Prohibited From A Person Who Donates Blood To Her? .....	219
2 - Does Donating Blood Affect Marriage? .....	220
3 - Treatment With Intoxicants .....	221
4 - Treatment With Forbidden Things .....	222
5 – The Ruling On Using Medicine With Alcohol .....	223
6 – Alcohol Is Not A Cure .....	224
7 – The Ruling On Using Alcohol As a Medicine .....	225

8 - The Ruling Concerning A Bitter Substance Available In Perfume Shops.....	226
9 - Donating Sperm .....	226
10 – Donating Blood .....	227
11 - Blood Donation Between Followers Of Different Religions .....	228
12 – Replacing An Organ For A Muslim Obtained From A Non Muslim Person.....	229
13 – Using A Gold Tooth .....	230
14 – He Fell Sick But Was Told That It Is Due To His Religiosity ...	230
15 – Cosmetic Surgery .....	232
16 – Plastic Surgery For Males.....	233
17 – On A Doctor Seing The Awrah Of A Lady Without Necessity..	234
18 – What Is The Legal Ruling Concerning Family Planning.....	234
19 – Taking Drugs To Reduce Sexual Desire.....	237
20 – The Ruling On A Wife Taking Contraceptives .....	237
21 – There is No Nessecity For A Medical Examination Before Marriage .....	237
22 – Impotence And Marriage.....	238
23 – The Ruling On Sterilization And Being Childless.....	239
24 – The Disabled Child, And Being Pleased With The Divine Decree And Destiny .....	241
25 – Leaving Disabled Children In Centres For The Disabled.....	242
26 – Performing The <i>Aqeeqah</i> For A Miscarried Foetus.....	242
27 – The <i>Aqeeqah</i> For A Misscaried Foetus And Other Issues .....	243
28 – The <i>Aqeeqah</i> Of A StillBorn Child .....	245
29 – The Ruling On Using Gold Teeth.....	246
30 – What Is The Ruling Concerning Filling Or Coating Teeth With Gold To Remove Mite? What Of Filling A Space In The Teeth With Gold? .....	246
31 – Removing Defects From The Body .....	247
32 – Hair Transplants .....	247
33 – Use Of Artificial Hair .....	248
34 – The Ruling On Piercing The Ear Or Nose Of A Girl For Decoration .....	248
35 – Kidney Transplants.....	249
36 – The Believer And Mental Illness .....	250
37 – Nervous Disorders .....	252
38 – The Ruling On Opening The Corpse Of A Muslim For Medical Reasons.....	253

39 – The Ruling On Opening The Corpse Of The Deceased For Learning.....	255
40 – A Woman Lowered Into The Grave By Someone Other Than Her <i>Mahram</i> .....	256
41 – Teaching The Deaf And Dumb.....	257
<b>General Remarks And Conclusions</b>	
<b>Lessons And Advices.....</b>	<b>261</b>
Lesson 1 – The Difference Between Nifass And Haidh .....	261
Lesson 2 – Types Of Bloods Which Occur To A Woman .....	261
Lesson 3 – Giving Injection To A Fasting Person.....	262
Lesson 4.....	263
<b>Warnings For The Patient.....</b>	<b>264</b>
Warning No. 1: .....	264
Warning No. 2: .....	266
<b>To Which Of These Groups Do You Belong.....</b>	<b>268</b>
<b>My Brother Patient .....</b>	<b>270</b>
<b>Errors And Reminders To Some Patients.....</b>	<b>271</b>
<b>Appendices On Circumcision, Visiting The Sick And Ruqya Treatments And Protection Against The Evil-Eye And Magic</b>	
<b>Circumcision.....</b>	<b>275</b>
Description .....	275
Its Legislation.....	275
The Time for Circumcision .....	277
Circumcision Of Females .....	280
Description .....	280
Ruling.....	280
Islamic Texts On Female Circumcision .....	280
Going To extremes .....	281
<i>For Men</i> .....	281
<i>For Women</i> .....	282
The Wisdom Of Circumcision.....	283
The Benefits Of Circumcision.....	283
1 - Issues Regarding Circumcision.....	286
2 - The Rulings Of Circumcision.....	288
3 - The Timing For Circumcision.....	289
4 - To Hold A Celebration At The Event Of Circumcision.....	290

5 - To Circumcise A Child after Its Death.....	291
6 - Is Circumcision Permissible In The Month Of safar? .....	291
<b>Visiting The Sick .....</b>	<b>293</b>
Virtues Of Visiting The sick.....	294
The Relative .....	296
The Neighbour.....	296
The One In Need .....	296
Visiting Sinners And Innovators .....	296
Visiting A Non Muslim .....	297
Visiting The ignorant or Common People.....	297
Visiting One who Is Unconscious .....	298
Visiting Children .....	298
Visiting Members Of The Opposite Sex .....	299
Visiting someone Who Has a Contagious Disease .....	301
Giving Hope .....	302
Considerations While visiting .....	305
<b>Ruqya Treatments And Protection Against The Evil-Eye And Magic..</b>	<b>309</b>
1 – Warning against Using Non Shari’ Ruqyas .....	310
2 – Ruling On Wearing Amulets .....	313
3 – Treatment Of Possession By Burning .....	315
4 – The Legality Of Beating And Strangling During Ruqyas.....	315
5 – Prohibition Of seeking Ruqya From Those Who Appeal To Other Than Allaah .....	316
6 – Writing Invocations For seeking Refuge.....	316
7 – The Meaning Of The Hadeeth ‘ <i>Ruqyas, Amulets And Love     Charms Are acts Of Shirk</i> ’ .....	318
8 – Doing Recitations Unto Water, Oil And Ointment And Using Saffron In Writing prayers.....	320
9 – Using Prayers Other Than The Prophets .....	321
10 – Using Any Ruqyas Provided They are Void Of shirk .....	323
11 – Putting Written Qur’anic Verses Into Water To Be Drunk .....	324
12 – Ruqyas Using The Qur’an And Established Prayers (Suplications).....	327
13 – Doing <i>Nafth</i> Unto Water.....	328
14 – Writing Qur’anic Verses On Leaves To Be Soaked In Water To Drink And To Rub Painful Spots With .....	329
15 – Writing Qur’anic Verses In A Bowl To Be Washed With Water Which Patients Drink.....	329

16 – Transporting Zamzam Water To Other Countries For Treatment Purposes .....	330
17 – The Muslim Treating Himself By Means Of Recitation And <i>Nafth</i> Into Water.....	330
18 – Using The Qur’an In Treating Physical Illnesses .....	331
19 – Psychological Illnesses Cannot Be Cured By Means Of Amulets .....	332
20 – Recitaing Onto Zamzam Water By A Specific Person For The Purpose Of Healing .....	333
21 – Reciting Surah Al-Ikhlaas, Al-Falaq And An-Naas As A Treatment.....	335
22 – Touching A Painful Spot During The Ruqya .....	336
23 – How To Overcome Anxiety And Nervousness .....	338
24 – Employment Of The Jinn And Confinement Of Patients .....	340
25 – Is The Evil Eye Effective? Does This Contradict The Qur’an?..	342
26 – Treating The Evil Eye By Burning Incense .....	343
27 – How To Protect Oneself And Family From Envy .....	343
28 – How To Treat The Effects Of The Evil Eye And Guarding Against The Evil Eye vs Trust In Allaah.....	344
29 – Sihr (Magic) Is To Be Treated Only With Legal Ruqyas.....	347
30 – Devil-Possession And Rabt (Causing Male Impotence) Are real.....	349
31 – Treating Rabt (Sexual Impotence Due To Bewitchment).....	350
32 – How The Believer Can Protect Himself against Sihr (Sorcery).....	352
<b>Bibliography .....</b>	<b>361</b>
<b>About Us (Invitation To Islam).....</b>	<b>362</b>
<b>An Urgent Request For our brother.....</b>	<b>365</b>

## Translator's Note

All praise and thanks are due to Allaah. We praise Him and seek His assistance and we seek refuge with Allaah against the evils of ourselves, and that of our misdeeds. Whoever Allaah guides none can lead astray, and whoever He leaves to stray, there is none who can guide him.

I testify that there is none worthy of worship except Allaah, Alone without partners, and I testify that Muhammad ﷺ is His servant and messenger.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ﴾

﴿O you who have believed, fear Allaah as He should be feared and do not die except as Muslims﴾ (Aal-Imran: 102)

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا﴾

﴿O mankind, fear your Lord, Who created you from one soul and created from it its mate and dispersed from both of them many men and

women. And fear Allaah, through Whom you demand your mutual (rights) and (do not cut the relations of) the wombs (kinship). Indeed, Allaah is ever an observer over you.)

(An-Nissa: 1)

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا﴾ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا

﴿O you who have believed, fear Allaah and speak words of appropriate justice. He will (then) Amend for you your deeds and forgive you your sins. And whoever obeys Allaah and His messenger has certainly attained a great attainment.﴾ (Al-Ahzaab:70-71)

To proceed, verily all newly introduced things in religion are innovations, and all innovations are a going astray, and all going astray ends in hell fire.

This is an English translation of the book called “Al Ahkaam wal Fataawaa as Shar’iyyah li Katheerin minal Massailit Tibbiyyah” (Guidelines and Fataawa Related to Sickness and Medical Practice) compiled by Dr. Aliy Sulaimaan Ar-Rumaikhaan; may Allaah reward him abundantly.

I did my best to render the book into English retaining as much as possible of its originality, without adopting a word-to-word translation. In addition, I added some comments as footnotes in certain places, in order to make the issue clearer or to draw attention to certain points that might assist the reader in understanding the context and message.

In conclusion, I strongly advise all medical practitioners, every patient and any English speaker, to carefully study this book and keep it as a useful reference.

May Allaah reward those who contributed in any way towards the achievement of this task and place that reward in their scale of good deeds.

May the peace and blessings of Allah be with the Prophet ﷺ, his household and his companions.

Abu Mubarak B. A. Aliyu.  
8<sup>th</sup> Jimaadaa II, 1424H  
(August 6, 2003)



## Publishers Note

All praise is due to Allaah, We praise Him and Seek His assistance and we seek refuge with Allaah against the evils of our souls, and our evil deeds. Whoever Allah guides, none can misguide, and whoever He leaves to stray, none can guide him.

I testify that there is none worthy of worship except Allaah alone without partners. And I testify that Muhammad ﷺ is his servant and messenger.

We have chosen to present this very beneficial work to the English reader for a number of reasons, the foremost of which is that we felt there was a great and urgent need for such material. Many times you hear people asking if transplants are permissible in Islaam or what are the rulings regarding blood transfusions or what about cosmetic surgery etc. Hence this work aims to answer these and many more questions.

The author has done a great job in compiling various rulings and regulations regarding many aspects of sickness and medical treatment. He has taken these rulings from the leading scholars of their times, both past and present.<sup>1</sup> However while I was referencing some of the hadeeth for the English version I came across other works and fataawa regarding medical issues, I felt that this book would be more beneficial if these additional fataawa were included into this work. I have added the following marking {P} at the end of all the title headings of any fataawa that has been added by the publisher, thus the reader can distinguish any additional fataawa from those in the original work.

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<sup>1</sup> Regarding the Fataawa of Ibn Jibreen used in this work, than to the best of my knowledge, they were issued prior to him leaving the IFTA Committee.

Further more I have added three appendices at the end of the book. These are on the following topics. 'Visiting the Sick', 'Circumcision' and 'Ruqya Treatments and Protection Against the Evil-Eye and Magic'.

We would like to take this opportunity to thank everyone who has assisted in the production of this book, especially the translator Abu Mubarak B. A. Aliyu, and those who helped with donations towards the printing of this work. We would also like to thank Umm Hanin for her efforts towards this work. May Allaah reward them all with good in this world and the Hereafter.

May Allaah send his *Salaat* and peace upon the Messenger ﷺ, his family, companions and all who follow their example.

## Introduction

In the Name of Allaah, may the peace and salutations be upon the best of creation, our Prophet Muhammad, the son of Abdillaah, his family, his companions and all those who love him.

To proceed, this is a book for which I gave all of my energy and effort in gathering and arranging its contents. Between the covers of this book are medical facts, guidelines and advice which make it an extremely valuable reference, not just for the common reader, but also for the learned scholar, medical doctor and patient. It will light the way for each of them and provide them with the best of medical benefits, as the need arises.

To every person lying on a white bed (sick-bed) I dedicate the words in this book. I pray to my Lord, beseeching His Mercy that He hasten their cure, that they may find their needs satisfied in this book as to issues which bother and disturb them, issues for which they have been looking for one who will give them a clear-cut verdict concerning their worship and purification and as to all other obligatory duties, should they fall sick and find themselves in difficulty.

To every doctor, considerate and kind to his patients, I dedicate this book, in which he will – by the will of Allaah – find the anticipated benefit concerning what faces him on enquiries he wishes to answer from a legal point of view, which will soothe the mind and comfort the soul.

To the scholar and to every student in pursuit of knowledge, I present this book, that he may find a collection of the fataawaa of our learned scholars in the fields of medicine, in addition to fataawaa on those confusing aspects of medicine.

I am not saying that this book is all-inclusive; rather it may be subject to deficiency. Thus, I request you, my dear brothers and sisters, to send any observation or enquiry you may have, or any point that you feel should be addressed, by post, and – by the Grace of Allaah – I will answer every question and correct any error so that we all may benefit.

In conclusion, I wish to offer my profound thanks to As-Shaikh Abdul Azeez bin Muhammad bin Abdillaah as-Sadhaan for the corrections and additions he has made, in addition to the useful references he has provided. May Allaah reward him with the best of rewards for what he has done and taught, and may He place them in his scales of good deeds. Amen.

Finally, I ask that Allaah accepts our action purely for His sake, free from Riyaa and seeking fame, that He bless it and make it useful to all people, that it proves to be beneficial to them in their religion, for verily He has power over that, and it is His. May the peace and salutations be with the Prophet ﷺ, his family and his companions.

**Dr. Aliy Sulaimaan Ar-Rumaikhaan**

## What Some Scholars Have Said

Medicine is afforded a prestigious position, as Imaam as-Shafi'iy briefly explained,

*“Knowledge is only one of two things: Knowledge of religion and that of this world. Religious knowledge is Fiqh – Islamic Jurisprudence – while worldly knowledge is medicine.”*

In another narration he said,

*“I don't know anything – apart from Halaal and Haraam<sup>2</sup> - more noble than medicine, but, unfortunately the people of the book have superseded us in it.”*

In a third narration, it was stated that he was burning with fury about the negligence of the Muslims as regards medicine and said,

*“They have neglected a third of knowledge and left it the ‘people of the book’.”*

**Imam an-Nawawiy says:**

*“It is permissible (for a patient) to rely upon his personal experience in issues concerning whether or not a sickness is serious enough to warrant lessening the rules concerning Tayammum (dry ablution). Else, he should rely on the saying of one reliable, expert, adult, just (Muslim) doctor. But if he (the doctor) is not as such, it is not allowed to rely upon him...”<sup>3</sup>*

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<sup>2</sup> Knowledge of the lawful and forbidden.

<sup>3</sup> An-Nawawiy, Al Majmu'u p 311, vol 2.

As a form of advice we say, *“There are some doctors who have little or no fear of Allah, who want to take more than their due, or even strip their patients of all their possessions. Nay, in fact there are some of these private hospitals which were purposely set up for material purposes only, that is to rake-in profits, make-it-rich-quick. They aim to strip the patient of all of his possessions and if they had the chance, they would have stripped his bones from the flesh that covers it.”*<sup>4</sup>

It is from Allah that we seek sincerity in deeds and words, in secret and in the open, for He Hears and Answers.

Finally, may the salaam and salaam be with Muhammad ﷺ, his household and his companions.

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<sup>4</sup> Memoirs of Tantaawiy, vol. 4 p231

## Words Of Advice For The Doctor

In the name of Allaah all praise is accorded Allaah, may His peace and salutations be upon the Prophet ﷺ.

To proceed, my dear brother and colleague, Muslim doctor! O you who seeks reward from Allaah and fears His punishment, I wish to direct this call and request to you. My brother! Your profession is the noblest and most honourable one, once it is surrounded by the fear of Allaah and associated with His consciousness, as the patient comes to you with full confidence in what you say and what you prescribe as treatment. You are thus a trusted person, which makes it compulsory upon you to be sincere and not uselessly waste your time and effort, as well as the patient's time and money.

My brother, medical doctor, you should prescribe the treatment for the patient whenever he needs treatment and cure, and you should be sincere to him and advise him as to what will preserve his health.

My brother medical doctor, I remind and ask you to select the best, cheapest cure, only prescribing what he truly needs. You should also do your best to minimize the use of those drugs you know to have a side effect on the human body. This is why Ibnul Qayyim - may Allaah have mercy on him – said, *“A doctor should not be obsessed with giving his patients medication, since should the medication not find a sickness in the body to eliminate, or meet a sickness which does not match it, or matches it but its quantity or quality is more than necessary, then it affects the health and tampers with it.”* Certainly, my dear reader, when you consider this carefully you will find it correct and sincere.

Furthermore, he says, *“There is a consensus among doctors that whenever it is possible to treat an ailment through dieting, drugs shouldn’t be used, and when a simple treatment can work, no complex ones should be employed.”*

Hence, my brother, you are responsible in the sight of Allaah as to what you prescribe and what you say to your patient, so fear Allaah in that.

My doctor brother, do not restrict your treatment of patients to physical treatment, rather, you should also cure their hearts with words which will please and encourage their souls and activate their bodies, removing grief and distress from them, taking the physician of all mankind, Prophet Muhammad ﷺ as your role model. Hence you should connect your patients to Allaah ﷻ and inform them that what has befallen them is from Allaah, and that they will be rewarded for it, because – dear brother – once the heart is linked to the Lord of the worlds, the creator of diseases and their cures, the controller of the universe, it gets another form of treatment, different from the treatment obtained by a soul which is distant from Allaah, indifferent to Him. It has already been known that whenever souls and minds are strong they help one another in removing and eradicating a sickness and overcoming it.

In conclusion, my dear doctor colleague, I pray to Allaah that He safeguard your steps and refer you to a very important section of this book that gives a description of a good doctor; you should read and reflect over it.

Wassalamu Alaikum wa Rahmatullah wa Barakaatuh.



## Words Of Advice For The Patient

My Brother, may Allaah cure and protect you from all ailments. May He return you to your family healthy and cured. It is part of Allaah's pattern with His creatures to test them with tribulations and calamities, which may either be in their bodies, wealth or children. You know that health and peace of the body are most sought after things in the life of a person, even if it causes him to spend all of his wealth in the course of attaining that.

My brother, Allaah the Exalted and Glorious says:

﴿وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ﴾

﴿Whatever of calamity befalls you is the result of what your hands have gained...﴾<sup>5</sup>

this verse indicates that calamity or sickness is a punishment from Allaah, due to the disobedience of the servant with His Creator.

The Prophet ﷺ says: *“Nothing of fatigue, grief, anger or fury befalls a Muslim – even if it were a thorn which pricks him – save Allaah erases his sins with it.”*<sup>6</sup> (Bukhari and Muslim).

Thus, in this Hadeeth there is an indication of the fact that sickness or calamity is the cleansing of some sins committed by the servant.

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<sup>5</sup> Surah Ash-Shoora : 30

<sup>6</sup> Bukhari and Muslim

The Prophet ﷺ also says, *“Whoever He (Allaah) intends good for, He afflicts.”*<sup>7</sup>

From this Hadeeth we can understand that sickness or calamity may be the means that will result in raising the position of the servant in the hereafter. Thus, you should repent and regret what has passed if you were a sinner, or increase your obedience if you are righteous. In short, it is good for a person to know that there is no way all his likes will be granted, for in every nook and corner there may be obstacles, for where else does patience happen save in fate. How rare it is that fate coincides with human wishes. Thus, the sensible one is he who consoles himself with patience by thinking about the promise of reward. He is the one who carefully overlooks his calamities in order to pass the trial safely, without complaint, then seeks Allaah’s assistance and prays to Him for safety. The one who despairs does not know the greatness of Allaah. We pray to Allaah against such ignorance!!

My brother patient, the best of creation (Prophet Muhammad ﷺ) and other Prophets were made ill and tried with tribulation, but that did not increase them in anything save the love and pleasure of Allaah’s decree. Mus’ab bin Sa’ad reports from his father that, *‘I said to the Prophet ﷺ: “Who among people are the most tried?” He said, “Prophets, then the best in ranks, then those next to them. A person is tried in accordance with his religiosity, and calamities will not stop befalling a person till he gets to a stage where he will be walking sinless on the face of the earth.”*<sup>8</sup>

So, congratulations to anyone who perseveres and hopes for reward from Allaah, and continues thus, till he attains His pleasure and reward. May Allaah hasten your recovery – dear brother – and return you to your family safely and cured.

Wassalaamu Alaikum wa Rahmatullah wa Barakaatuh.

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<sup>7</sup> Reported by Bukhari

<sup>8</sup> Reported by Tirmizi

## Definition of Sickness

Sickness is a deviation or drifting away from the special balance in a human being. And this is of two forms:

*The First* – Physical or Bodily which is referred to in the saying of Allah:

﴿وَلَا عَلَى الْمَرِيضِ حَرَجٌ...﴾

﴿Nor is there any blame on the sick...﴾<sup>9</sup>.

*The Second* – refers to evil inclinations and bad habits such as ignorance, cowardice, miserliness and hypocrisy. This is referred to in the saying of Allah:

﴿فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا﴾

﴿ In their hearts was a sickness, so Allah increased them in sickness...﴾<sup>10</sup>.

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<sup>9</sup> Surah Al-Fath : 17.

<sup>10</sup> Surah Al-Bakarah : 10.

## Types of Sickness

Ibnul Qayyim states that sickness is of two kinds that of the heart and that of the body.

**Sickness of the Heart is also of two kinds:** obscurity and doubt or lust and sin, and both of them are contained in the Qur'an. Allaah says:

﴿فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا﴾

«In their hearts was a sickness, so Allaah increased them in sickness...»<sup>11</sup>.

And on the sickness due to lust, Allaah says:

﴿يَا نِسَاءَ النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِنَ النِّسَاءِ إِنِ اتَّقَيْتُنَّ فَلَا تَخْضَعْنَ  
بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ﴾

«O wives of the Prophet! You are not like any other women. If you fear Allaah, then do not be soft in speech [to men] lest he in whose heart is a disease should be moved with desire...»<sup>12</sup>

this is the sickness of lust – adultery – and Allaah knows best.

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<sup>11</sup> Surah Al-Baqarah :10

<sup>12</sup> Surah Al-Ahzaab : 32

And on bodily sickness, Allaah says:

﴿يَسْ عَلَى الْأَعْمَى حَرَجٌ وَلَا عَلَى الْأَعْرَجِ حَرَجٌ وَلَا عَلَى الْمَرِيضِ حَرَجٌ﴾

﴿...there is no blame upon the blind, nor upon the lame, nor is there any blame on the sick...﴾<sup>13</sup>

He also mentioned bodily illness as regards the Hajj, Fasting and Ablution due to a great secret which indicates the greatness of the Qur'an, and that it is sufficient without need for other than it. This is because basic principles of medicine are three: maintain health, prevention against harm and removal of harmful things. Allah mentioned these three in three places.

In the verse of fasting, He said:

﴿فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ﴾

﴿... so whoever among you is sick or on a journey then (he should repay) an equal number of days ...﴾<sup>14</sup>

He thus allowed the ill to break the fast due to illness and for the traveller in order to preserve his health, so that fasting would not diminish his health and strength, the result of a combination of intensity of movement – which leads to an increase in digestion - and a lack of nutrition which replaces digested food. He becomes weak due to a decreased energy level. He permitted a traveller to break the fast to preserve his health and strength from that which might weaken them.

<sup>13</sup> Surah An-Noor: 61

<sup>14</sup> Surah Al-Baqarah : 184

In the verse of Hajj, He said:

﴿فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ بِهِ أَذًى مِنْ رَأْسِهِ فَفِدْيَةٌ مِنْ صِيَامٍ أَوْ  
صَدَقَةٍ أَوْ نُسُكٍ﴾

﴿... whoever among you has an ailment of the head [making shaving necessary must offer] a ransom of fasting [three days] or charity or sacrifice﴾<sup>15</sup>

He permitted one who has lice or suffers from rashes etc to shave his head in the state of Ihraam, to remove the harmful vapours which cause the sickness by hiding under the skin. If he shaves his hair the pores open up and those vapours are released. This kind of release can be applied to any thing which harms a person by remaining in the body. Things that are harmful if left in the body are ten: blood, after it has been released; sperm, after it has been released: urine, feces, gas, vomit, sneeze, sleep, hunger and thirst. Each of these cause an illness if retained.

Allaah, the Exalted, by allowing the release of the least of these – which is the vapour retained in the head – has drawn attention to removing what is more difficult, as is the Qur'anic approach of drawing attention to a greater thing through a lesser one.

On prevention, Allaah, the Exalted, says:

﴿... وَإِنْ كُنْتُمْ مَرْضَى أَوْ عَلَى سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِرُءُوسِكُمْ وَأَيْدِيكُمْ إِنَّ اللَّهَ كَانَ عَفُورًا غَفُورًا﴾

<sup>15</sup> Surah Al-Baqarah : 196

﴿But if you are sick, on a journey or one of you has come back from the seclusion or have had intercourse (with your) women and could not get water then go to a clean surface of the earth and rub your faces and hands from it.﴾<sup>16</sup>

He allowed the ill to replace water with sand, to prevent affliction with what might cause harm. This draws attention to prevention of any harmful thing, internal or external.

With this, He has guided mankind to the basic principles of medicine and its most general rules. We will explain the Prophet's ﷺ guidance in that and show that it is the best form of guidance, and the most perfect.

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<sup>16</sup> Surah An-Nissa : 43

## Types of Medicine

Medicine is of two kinds, medicine of the heart and that of the body.

The first is left to the Prophets ﷺ and there is no way to attain it except from them (their guidance). This is because the health of hearts means that they become knowledgeable of its Lord, His Names and Attributes, His Actions and Rules. That it prefers His pleasure and His likes, avoiding His prohibitions and wrath. There can never be health or life for it except through that and there is no way to attain that except from the Prophet ﷺ. In fact, what is assumed of health for the heart without following Him is but mere imagination it is nothing but life similar to that of beasts, life of lust and far from health and strength. Whosoever does not differentiate between this and that should weep over the death of his heart and the loss of his light, for certainly he is among the dead, and blindly living in darkness.

As for medicine of the bodies, it – too – is of three kinds:

**The first:** a kind that Allaah has naturally built into the innate nature of all beings, human and animals. Thus, this does not need a doctor, it is that which is such as the cure of hunger, thirst, cold and fatigue, which is cured by doing what negates and eradicates them.

**The second:** what needs thinking and reflecting, such as overcoming confusing sicknesses resulting from change in body mixture balance, resulting in a rise in temperature, or cold, or dryness, or moisture; or that which results from a combination of two of these, which is also of two kinds: quantitative or qualitative. Either of them is the result of the release of a substance, or due to the occurrence of a



certain condition. The difference between the two is that sickness resulting from qualitative changes remains even after the removal of the substance causing it, leaving its traces in the quality of the balance.

Quantitative sicknesses go with their causes, and whenever a sickness goes along with its cause, the first thing to look at is the cause, then the sickness, and lastly the cure.

**The third:** Sprains, fractures, and dislocations:- that is whatever changes a muscle or an organ from its natural form, either deforming it, or changing its functions or movement, or hardness, or touch or number or size or position. This is because when these organs are well, they remain in harmony (with neighboring organs) and once they go out of this balance they result in fractures or sprains and dislocations – a situation which is considered a sickness when it causes pain and harm to the person...<sup>17</sup>

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<sup>17</sup> Ibnul Qayyim, Zaad ul Ma'ad fee Hady Khairil Ebaad, vol 1

## The Prophet's ﷺ Guidance In Treatment

Part of his guidance is that he used to treat his ailments and directed those among his companions who suffered from any disease to do so. However, it was not part of his guidance or that of his companions in recommending the use of compound treatment. The majority of their medicine was basic rather than compound, though they may have sometimes added to these simple medication what either supported them or reduced their strength. This is the medication of most nations, regardless of their difference in race; even Indians used simple medication. It was only the Romans and Greek who were fascinated by complex, compounded medication.

In addition, there is consensus among doctors that whenever it is possible to treat an ailment through dieting, drugs should not be used, and when a simple treatment can work, no complex ones should be employed.

They say that any disease that can be eradicated through dieting and vaccination, then drugs shouldn't be used in their eradication.

They say that it does not befit a doctor to become obsessed with prescribing drugs, because when the drug doesn't find a disease in the body to deal with, or find a disease it cannot overcome, or meet what it can cure, but their quantity (or quality) is less than what is required to effect the cure, it affects the health of the body and tampers with it.

Thus, expert medical doctors make most of their treatment based on basic, uncomplicated substances, and they are one of the three parts of treatment.

The fact is, medication are closely related to feeding habits, thus, any nation or people whose food is primarily made up of single items will have fewer ailments, and their medication will be in the form of single items. Urban people, who usually take a lot of complex and combined diets, need complex medication, the reason being that their ailments are mainly complex. They need more complex medication; whereas the ailments of people of the suburbs and deserts are generally simple, thus simple medication are enough for their cure. This is proof of the excellence of medical practice. Whenever a heart or soul is in contact with the Lord of the worlds, the Creator of disease and its cure, the Sustainer of nature and the One who changes it according to His will, then he will have other medication different from the medication that a heart which is far from and indifferent about Him may have.

It is well-known that whenever the mind is courageous, the soul is strong and the nature conducive, they join together in preventing ailment or in overcoming it. How can we reject the premise that whoever has a strong soul and nature, and who is happy with his soul's closeness to its Creator, its enjoyment of His presence, its love for Him, and its pleasure in His remembrance; turning its entire strength to Him and seeking His assistance, relying and putting its trust in Him, that it will have the greatest form of medication and that these things will automatically guarantee the absolute removal of the ailment; nobody will reject this except the most ignorant of people, the most heavily veiled (from the truth), the thickest, impenetrable soul; he who is the furthest from Allah and the reality of man!

## Ahaadeeth Encouraging Seeking Of Cure And Connecting Between Effects And Their Causes

Muslim narrated in his Sahih from Abuz Zubair from Jabir bin Abdillah that the Prophet ﷺ said, *“every ailment has a cure, and whenever the cure of the ailment is secured, it becomes cured by the permission of Allah”*<sup>18</sup>

Also, in the two *Sahih*'s from Ataa' from Abu Hurairah that the Prophet ﷺ said *“there is no ailment save that it has a cure”*<sup>19</sup>.

And in the Musnad of Imam Ahmad, from Ziyad bin Alaqaah from Usamah bin Sharik, that he said, *“I was with the Prophet ﷺ when some Bedouins came to him, and said, “O Prophet of Allah! Should we take medicine”? He said, “Yes, O servants of Allah! Seek for cure, for Allah did not place any ailment save that He has placed its cure, except one single ailment.” They said what is it? He said, “Old age”*<sup>20</sup>

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<sup>18</sup> Reported by Muslim in the book of Salaam, the chapter on “Every Ailment Has A Cure And The Encouragement On Seeking For Cure” (no. 2204)

<sup>19</sup> Reported by Bukhari (vol. 10 p 113) in the chapter on: “Allah Has Never Placed An Ailment Except He Has Placed Its Cure.’ However, the author was mistaken in saying that it was reported by Muslim, when it is in fact reported in the Sunan of Ibn Majah (3439).

<sup>20</sup> Reported by Ahmad (vol. 4, no. 287), Ibn Majah (3436) and Abu Dawud (3855) at the beginning of the Book of Medicine, and Tirmizi (2039) in the Book of Medicine, the Chapter on “What was Reported on Cure and Encouragement in Seeking a Cure.” Its chain is authentic and Ibn Hibban said it is authentic (1395) similarly, Albusairiy (1024) in his “Zawa'id.”

In another version, he said, *“Allaah has never sent down an ailment save that He has sent down its cure. This is known to some and unknown to others.”*<sup>21</sup>

Also in the Musnad and Sunan, from Abi Khuzamah, that he said, *“O Prophet of Allaah! What do you think of Ruqaa’ – exorcism – we do, medication we use for cure and preventive measures we take? Do they cast off anything of the Qadr – divine decree – of Allaah?”* He said, *“They are part of the Qadr of Allaah.”*

These Hadeeths have consisted of a confirmation of causes and their results, and refute the saying of those who reject them. His statement, *“Every ailment has a cure”* is either general, that is, covering all ailments including fatal diseases and those which no doctor can treat, in which case the meaning is that Allaah has placed a cure for them but has hidden such knowledge from humans, and has not given them a way to it, because there is no knowledge with the creatures except what Allaah has taught them. That is why the Prophet ﷺ attached the occurrence of cure to the coincidence between the medication and the ailment. For there is nothing in life, except that which has an opposite, and every ailment has what opposes it of medication and cures for it. Hence the Prophet ﷺ attached the occurrence of cure to the matching of the medication with the ailment, which is a degree above the mere existence of the remedy, since once medication exceeds the required level in quantity or quality, it changes it to another ailment, and when it is less than that, it is incapable of counteracting it and the treatment becomes inadequate. Should the season not be conducive to such a medication, it would not be beneficial. Further, if the body is not ready to accept the medication or its strength is too weak to bear it, or there is an obstacle preventing it from responding to its effect, then a cure will not occur because of the lack of concurrence. However, once there is this coincidence, the cure occurs by the permission of Allaah, unfaillingly. This is the better of the two interpretations of the Hadeeth.

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<sup>21</sup> Reported Ahmad (3578), (3922), (4267), (4334) and Ibn Majah (3438) with a sound chain of narrators, it was also authenticated by Busairiy in his “Zawaaid” and by Al-Haakim 4/196, Az-Zahabiy has agreed with that.

The generality of the Hadeeth is a specific form, since what the Hadeeth includes outweighs what it does not include by far. Thus, the meaning of the Hadeeth is that Allaah has never placed any curable ailment save that He has placed its cure, in which case incurable diseases are not included in this Hadeeth. This is similar to the statement of Allaah the Exalted:

﴿تُدْمِرُ كُلَّ شَيْءٍ بِأَمْرِ رَبِّهَا...﴾

﴿Destroying everything by the permission of its Lord...﴾<sup>22</sup>

That is anything which could be destroyed by wind. Similar statements abound (in the Quran and the Sunnah).

Whoever considers the creation of opposites in this universe, and how part of it is counteracted with another, and how some are made to overcome others, the Powers of Allaah the Exalted, His Wisdom, His Perfection in creation, His Matchlessness in Lordship, and His Oneness, His Overpowering, become vivid to him and he realizes that everything apart from Him has an opposite, something which counteracts it, just as He is the Self-sufficient, and all other than Him rely on Him.

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<sup>22</sup> Surah Al- Ahqaaf :25

## Seeking for Cure Does Not Negate Tawakkul

Many Hadeeths have been narrated commanding believers to seek treatment and that this does not negate Tawakkul just like removing hunger, thirst, heat and cold, etc. by taking their opposite does not negate it. In fact, it is not possible to attain true monotheism except by taking the necessary measures set by Allaah as means to their goals. In fact, ignoring these not only shows a defect in Tawakkul and in the command and the wisdom of it, whereas the person thinks avoiding them is stronger in Tawakkul, since deliberately doing so negates the reality of Tawakkul whose reality is the reliance of the heart on Allaah for the occurrence of what may benefit it and protecting it from what may harm it, in its religion or in this world; and it is compulsory to take the necessary measures in addition to this reliance on Allaah. So nobody should turn his inability into Tawakkul or make his Tawakkul an inability.

Similarly, these Hadeeths refute the claim of those who refuse treatment, claiming that, "If the cure has been decreed for me, then the treatment is of no use, so also is the case if it has not been decreed. This is because the sickness occurred as a result of Allaah's decree, and Allaah's decree cannot be repelled or reversed."

This kind of question is what the Bedouin raised to the Prophet ﷺ, but respected Companions are above such a question as a result of their full knowledge of Allaah and His Wisdom and Attributes. The Prophet ﷺ answered them with what was sufficient and satisfying saying, *"These medications, supplications and preventive measures are part of the decree of Allaah"*, thus nothing ever goes out of His decree. In fact, His decree has been removed by His decree, which also is part of His decree. Thus, there is no way to go out of His decree at all. This is like the removal of the decree of

(the attack of) hunger, thirst, heat and cold with their opposites, and others similar, such as repelling the decree of (the attack of) enemies through Jihad. All of these are part of Allaah's decree, the person repelling, the repelled and the repellent.

It should also be said to the aforementioned enquirer, "You should stop taking any means to achieve any benefit or remove any harm, because the benefit or harm, once decreed for or against you, cannot be changed, and if they have not been decreed they can never happen." This is of course the beginning of destruction of life and religion, and none will take this view save one who rejects the truth, arrogantly mentioning the decree of Allaah to reject the proof against him, just as the polytheists said:

﴿سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا وَلَا آبَاؤُنَا...﴾

﴿... if Allaah had decreed, we wouldn't have committed Shirk, nor would have our parents...﴾<sup>23</sup>

and

﴿وَقَالَ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا عَبَدْنَا مِنْ دُونِهِ مِنْ شَيْءٍ نَحْنُ وَلَا آبَاؤُنَا...﴾

﴿... if Allaah had so willed, we wouldn't have worshipped anything apart from Him, neither ourselves nor our parents...﴾<sup>24</sup>.

This is what they said in rejecting the proof of Allaah against them by the Prophets ﷺ.

<sup>23</sup> Surah Al-An'aam :148

<sup>24</sup> Surah An-Nahl : 35



The answer to this question is, “There is a third option you did not mention, which is that Allaah has decreed such and such with this cause, so if you come up with the cause the goal is attained, otherwise it wouldn’t be.”

If he says, “If the cause has been decreed for me, I will perform it, otherwise I can’t do it.”

It will be answered, “Will you accept this kind of excuse from your servant, son or employee, if you command him to do something or prevent him from something, but he contradicts your command? If you accept his excuse then you should not blame anyone who disobeys you. If otherwise, you should not accept his excuse, how then can that be an excuse for you in the sight of your Lord. There is narration among the Israelites that Ibraheem Al-Khaleel asked, “O Lord! From whom is ailment?” He said, “From Me.” He said, “And from whom is the cure?” He said, “From Me.” He asked, “Then what is the need of a doctor?” He answered, “He is a person to whom I send the cure in his hands.”

In the saying of the Prophet ﷺ, “*Every ailment has a cure*”, contains encouragement to both the patient and the doctor, urging them to search for such a cure. This is because once the patient knows that there is a cure for his ailment, he becomes filled with courage and forsakes despair, which opens up the gates of hope and energizes the nature of the body and soul that makes him strong enough to overcome the sickness.

Similarly, if the doctor knows that there is cure for this ailment, he begins seeking it through research. Physical ailments are like diseases of the heart, for Allaah has not set a disease except that He has set a cure for it. When the patient knows the cure, he applies it, and when it coincides with the heart it is cured with the permission of Allaah.

## The Prophet ﷺ On Seeking Treatment From An Expert Doctor

Imaam Maalik reported from Zaid bin Aslam that a man was wounded during the time of the Prophet ﷺ, and the wound clotted blood, then the man called two people from Banu Anmaar, who looked at him and claimed that the Prophet ﷺ said to them, *“Who amongst you is the best physician?”* They said, *“Is there anyone better (than another) in medicine?”* He answered, *“He Who sent down the ailment is the One Who sent down the cure.”*<sup>25</sup>

This Hadeeth indicates that it is best to refer to experts in every field of knowledge, because that will ensure success.

It is also compulsory for any one who seeks a fatwaa to refer to the one who is most knowledgeable in the particular situation he finds himself in, as he is closer to ascertaining the most correct opinion.

Similarly, one who is confused about the Qiblah should follow the example of the most knowledgeable person he finds, this is how Allaah created mankind; just as a traveller on land or sea will only acquire peace of mind and comfort if he follows the more knowledgeable of two guides, it is this he follows and on him he relies. This is something the Shar’iyyah, Fitrah and human sense are in agreement with.

The Prophet’s ﷺ statement that: *“He Who sent down the ailment is the One Who sent down the cure,”* has often been mentioned in several other Hadeeths. Among them is that reported by Umar bin Dinaar,

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<sup>25</sup> Malik bin Anas, Al-Muwattaa’, 4/328, (Sharhuz Zarqaaniy) but the chain of narrators is broken.

from Hilaal bin Yassaaf, who said that, *'the Prophet ﷺ entered upon a patient to visit him, and said "Send for a doctor", but someone said: 'Even you say this O Prophet of Allaah ﷺ?!' He replied: 'Yes! Certainly Allaah has never sent down a sickness unless He has sent down its cure.'*

Abu Hurairah reported from the Prophet ﷺ that *"Allah has never sent down a disease, unless He sent down its cure"* <sup>26</sup> and many other hadeeths already mentioned.

Some scholars have said, what is meant by sending them down is creating them, just as the mention in the other Hadeeth which states that, *"Allaah placed any ailment, save that He has placed a cure for it."* Thus, sending down is more specific than creating and placing, hence its meaning should not be overlooked without reason.

Some others have said, "they were sent down via the angels in charge of the creation of disease and cures, as angels are in charge of this world, including the affairs of man from the time of his birth till his death," so sending down cure and ailment are with the angels, which is the closest meaning.

Yet others have said, "all disease and cures are as the result of sending down rain from the heavens, the results of which are: food, nutrients, medications, ailments, including basis, constituents and means used in them. Thus, the mineral components contained in descent from mountains while medication are from rivers and fruits and are included in this statement (by implication and this kind of expression is common in Arabic and other literature)

This explanation is better than the preceding one. Also, this is part of the perfection of the Wisdom of Allaah, and His Lordship, for just as He tries His servants through disease, He provides an easy means to medicines, and as He tries them with sins, He assists them with repentance; as He tries them with evil souls from the devils, He assists with an army of good souls; as He tries them with lusts and

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<sup>26</sup> Reported by Bukhari and Muslim

desires, He assists them in satisfying them with what He has made easy for them legally and within the reality of interesting and sweet things. He has never tried them with a thing except that He has provided them with what will help in that trial, overcome with it, and the relationship between them remains in their knowledge of that, and their knowledge of how to reach it. And Allaah is the source of support.<sup>27</sup>

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<sup>27</sup> Ibnul Qayyim, *Zaad Al-Ma'aad*, vol 1.

## The Expert Doctor

The expert doctor is one who observes twenty things in his practice:

1. The disease, what type is it?
2. The root cause, which one is it? The direct cause what is it?
3. The strength of the patient, and whether or not it is possible for him to overcome the ailment. If he discovers that the body defence system can overcome the ailment, he leaves it with the ailment and does not apply any drug or treatment.
4. The natural body mixture, what is it?
5. The newly formed unnatural body mixture, what is it?
6. Age of the patient.
7. His habits and attitudes.
8. The season of the year and what is suitable for it.
9. The country of the patient and the nature of its soil.
10. The weather at the time of the ailment.
11. The medication which counteracts such a cause,
12. The strength of the medication and its level, in comparison with the patient's strength.
13. That his goal is not merely to remove the ailment, but rather to eradicate it in a way he can be sure nothing more complicated than it will result. Thus, when removal of it will lead to the occurrence of what maybe worse then leaving it, for lessening it is his duty.
14. That he treats it with the simplest treatment than that which is more complex. Thus, he should not leave treatment by dieting to the use of medications, except when it is not possible, nor should he change to complex medication except when it is not possible to use an

elementary one. It is part of the expertise of any physician that he treat through dieting not medication and with basic medication, not complex ones.

15. That he looks at the ailment, is it curable or not? If it is not curable, he should preserve his profession and honour, not follow his greed and enter into a treatment he knows will be not beneficial. If it is curable, then he should study whether or not it can be eradicated? If he knows that it cannot, then he should consider lessening it, if it is possible? If he finds that the only possibility is to stop it and block its increase, then he should aim for that, support the (patient's) energy and weaken the cause.
16. That he should not remove a mixture before it is fully formed, rather he should wait till it is due, then rushing to remove it.
17. That he should have experience with the diseases of the hearts and souls; as that is very important in the treatment of bodies, as the reaction of the body and its nature with hearts and souls is vividly clear to all, thus when a doctor knows the heart and soul and their cures, he is then the perfect doctor. One who does not have any idea of that, but only knows how to treat bodies is but half a doctor. For, the doctor who does not treat the patient by studying his heart and its health, strengthening his soul through charity and good deeds, kindness and turning towards Allaah and the hereafter is not a physician, rather he is deficient and derelict in his duty.

One of the greatest forms of treatment for illness is doing good and performing kindness, Zikr and Du'a, praying earnestly and profusely to Allaah and asking for forgiveness (making repentance). All these things have an effect in removing ailments, bringing about recovery and is the best natural treatment, but it depends upon how prepared the soul is, its belief in that and its benefits from it.

18. Being gentle to the patient and treating him with kindness, as you deal with a child.
19. That he makes use of natural and divine remedies, and also uses treatment through imagination, for expert doctors have done surprising things in imaginary remedies, which medication have not attained, so the better doctor is he who makes use of any useful thing against the ailment.
20. This is the most important, general principle of medicine: that he makes his treatment and efforts within six things: preserving existing health, recovering lost health as much as possible, removing or reducing the ailment to the best of his ability, enduring the lesser of two evils by removing the worst, forfeiting the least of two benefits in order to attain the higher benefit. On these six things, lies medicine, and any doctor who does not make these his closest friends, to whom he always refers, is not a genuine doctor. And Allaah knows best.

## Whoever Treats People While He Is Not An Expert Doctor, Should Bear The Consequences

Amr bin Shu'aib reported that his father said that his grandfather said that the Prophet ﷺ said, *“Whoever treats people whereas he was not known with medical practice prior to that, then he must bear the consequences.”*<sup>28</sup>

This Hadeeth has to do with three things: linguistic, jurisdictional and medical.

Etymologically there is an indication of the fact that the person who is not an expert in the field is a sham, (and practicing by trial and error – not out of knowledge).

From the legislative point of view, there is a ruling concerning the fact that any charlatan (i.e. anyone not qualified to practice medicine) will bear the full responsibilities of his practice, as one who goes into medical practice without knowledge, nor prior experience has deliberately gone into the destruction of life and gone ahead with that of which he has no knowledge of, in which case he has put the life of the patient at risk and thus must compensate for that. This is in accordance with the consensus of the scholars.

Al-Khattaabi says: *“I don't know of any difference of opinion of the fact that when a physician transgresses, resulting in the death of the patient, he must compensate; and whoever practices what he has no knowledge of is a*

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<sup>28</sup> Reported by Abu Dawood (4586), the Chapter on “One who Treats People Without Knowledge”; Nasa'iy 8/53 in the Chapter on “Al-Qasaamah” and Ibn Majah (3466) on “Medicine: On one who treats people whereas he was not known with medical practice”. Its chain of narrators is good.



*transgressor, thus, if death results from his action he must pay the full ransom, and there is no Qisaas<sup>29</sup> on him, because he did not have that chance without the permission of the patient. And the crime of a quack is upon his kinsmen”.<sup>30</sup>*

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<sup>29</sup> Retaliation

<sup>30</sup> Collective responsibility upon the relatives of a person who killed someone unintentionally.

## Types of Compensation upon a Physician

There are five categories:

**The first:** An expert physician who gave the profession its due and did not transgress, but the loss of a part, or death, or loss of an attribute occurs as the result of conducting his rightful duty with the permission of the patient. There is no compensation whatsoever on this, according to the consensus of scholars, as this is the spread of a permitted action, such as when a physician performs circumcision for a child at the right time, and whose age is due, taking all the necessary steps, but the organ became 'condemned', or the child dies, he does not make compensation.

The general rule here – taking all the different views into consideration - is that the spread of the effect of an unauthorized action must be compensated, according to consensus, while that of an authorized action is waived according to consensus, but between the two there are differences of opinion. According to Abu Haneefah, it must be compensated in all cases; Malik and Ahmad waive it, whereas Imaam Shafi'iy differentiates between quantifiable – which is waived – and unquantifiable which has to be compensated.

**The Second:** An ignorant charlatan who handles a patient, resulting in loss. In this case, if the victim knew that he was unqualified having no medical knowledge, there is no compensation for him. This case does not contradict the obvious meaning of the Hadeeth because the context indicates that he deceived the patient and pretended to be an expert, whereas he was not. However, if the patient thought him to be a physician and hence permitted him due to his (presumed) knowledge, the supposed physician must compensate what his hands caused. It also applies in the case of the prescription of

medication, which the patient thought was made with knowledge and experience, but which resulted in loss (of limb or person); the patient must be compensated, the Hadeeth being clear on this.

**The Third:** an expert physician, working with permission, who gave the operation its due, but his hands erred, going beyond their limits to a healthy part, destroying it. In this situation, where the hand of a physician performing the circumcision reaches the organ, it must be compensated for, as it is an involuntary transgression. Hence, if it is up to a third (of full compensation) or more then it is upon his kinsmen, but where there aren't any, should it be upon taken from his wealth or from the Baitul Maal<sup>31</sup>? These are two opinions reported from Ahmad. Another view is that if the physician is a covenanted person<sup>32</sup> then it should be from his wealth, but if he is a Muslim, then according to the two prior views. However, when there is no Baitul-Maal, or it is not possible for it to bear the burden, should compensation be waived, or must be paid from the wealth of the physician? There are two views, the most popular of which is that it is waived.

**The Fourth:** an expert, knowledgeable physician who did his best in prescribing medication for his patient, but made a mistake in the effort, resulting in death. This can be deduced in accordance with two narrations (from Imaam Ahmad). The first: that he has to pay compensation from the Baitul-Maal and the other that it is upon him from his kinsmen, and these were explicitly mentioned by Imaam Ahmad in the case of the mistake of a Judge, or Ruler.

**The Fifth:** an expert physician who gave the profession its due, but removed a sebaceous cyst<sup>33</sup> from a man (or a child or an insane person), without permission from him or his guardian; or performed circumcision on a child without permission from his guardian, resulting in damage or loss. The view is that he must pay

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<sup>31</sup> Public Treasury

<sup>32</sup> A Christian or Jew living under covenant in an Islamic state.

<sup>33</sup> An abnormal growth in the body...

compensation, as it was the result of an unauthorised action. However, if an adult or the guardian of a child, or that of an insane person authorised him, he doesn't make any compensation. It is also possible that he does not have to pay compensation in all cases, since he is benevolent, and there is no blame upon him. Further, if he is a transgressor then the permission of the guardian does not change anything vis-à-vis the compensation. If on the other hand, he is not a transgressor then there is no way to make him compensate, but if you say that he is transgressor where there is no permission and not a transgressor when permitted. I say: the question of transgression or not goes back to his action, and is not effected by permission. This however, is subject to discussion.

## Causes for Using Artificial Insemination

### Artificial Insemination:

Artificial Insemination refers to introducing sperm from a male into a female by the use of an injection.

### Artificial Insemination is used in the following situations:

- When the sperm count of the husband is low.
- When the acidity of the vagina kills the spermatozoa in an abnormal manner.
- When there is opposition between the cells of the vagina and the spermatozoa, in such a way that they are destroyed.
- When the secretions from the fallopian tube prevent the entry of the spermatozoa.
- When the husband is affected by a sickness, which led to his being unable to have sexual intercourse even though he has the ability to ejaculate healthy spermatozoa.<sup>34</sup>

### Is It Lawful To Demand From A Man To Find Out His Sperm Count As A Pre-Condition To Marriage?

#### Question:

A young man sought the hand of a lady for marriage from her father, but he requested him to bring an authentic medical report from a reliable hospital or laboratory testifying to the fact that he is not having a low sperm-count. But, the young man refused claiming that it is not allowed in Islam to lay down such a condition. So, what exactly is the ruling?

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<sup>34</sup> “*Mushkilatul Ijbaadh: Dirasaatun Tibbiyyatun Fiqhiyyab*” (The Problem of Abortion: A Medical and Jurisprudential Study), Dr. Muhammad bin Aliy Al-Baar.

**Answer:**

It is permissible to lay down such a condition.

From the general point of view, it is legal for the father or guardian of a lady to lay down any condition he knows is of benefit to him or his ward, so far as that condition does not negate any Islamic ruling. This is based on the saying of the Prophet ﷺ: *“Muslims are upon their conditions, except such conditions which illegalise the lawful, or vice-versa”*<sup>35</sup>

From a specific point of view, it is legal for the father or guardian or a lady to lay down a condition he sees “beneficial” to her when signing her marital contract, so far as the condition does not go against any Islamic ruling, based on the saying of the Prophet ﷺ, *“The most deserving conditions of your fulfilment are those you took in legalising sexual relations,”* as reported by Uqbah bin Aamir ؓ<sup>36</sup>

**Conditions for the benefit of a wife are of three kinds:**

1. Where the parent or guardian makes a condition upon the husband, which goes against the rules of Shar’iyyah. Examples of this are:
  - Where the fiancée’s father demands him to divorce his other wife. This kind of condition is forbidden, and illegal, because of the saying of the Prophet ﷺ: *“It is not permissible for a woman to demand the divorce of another, to spoil her portion. Certainly, she has no more than what has been decreed for her.”*<sup>37</sup> Or
  - Where she demands that he favours her in the (number of) days he spends with her or in provision or other similar things, because this involves a contradiction of the justice commanded by Allaah with regards to wives where he says:

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<sup>35</sup> Fathul Baariy, Ibn Hajr Al-Asqalaaniy, 4/528.

<sup>36</sup> Fathul Baariy, Ibn Hajr Al-Asqalaaniy, 5/380.

<sup>37</sup> Fathul Baariy, Ibn Hajr Al-Asqalaaniy, 9/126

﴿فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً...﴾

﴿...but if you fear that you may not be just, then (marry only) one ...﴾.<sup>38</sup>

Or

- Where the guardian demands the husband to forsake his parents, or to give her a specific portion of his estate (other than what she deserves in Islam), or other similar conditions, which go against the rulings of Shar'iyah or its goals.
2. Where the parent or guardian requests an additional and specific burden such as an increase in the dowry or in her provision, or lays down conditions which limit his (the husband's) freedom in certain issues, such as demanding that he should not marry another wife or that he should not take her out of her country (or town) to another.

These conditions are among those with which scholars have a difference of opinion as to whether or not they are binding.

- Imam Maalik is of the opinion that even if such conditions are laid down, they are not binding upon the husband, except where they involve a vow or an oath leading to divorce or freeing a slave, in which case it is binding upon him to divorce or free the slave he vowed upon, while the first condition is not binding. This is also the view of Abu Haneefah, As-Shafi'ee and Abu Yusuf. Their reason for that is the hadeeth of A'isha (may Allaah be pleased with her), that the Prophet ﷺ said, "*Any condition not in the Book of Allaah is void, even if it were a hundred conditions.*"<sup>39</sup>

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<sup>38</sup> Surah An-Nisaa :3

<sup>39</sup> Bidaayatul Mujtahid, Ibn Rushd 2/59. See also Minahul Jaleel by Shaikh 'Ulais, 2/471-472

- Conversely, in the Hanbali Madhab, it is compulsory to fulfill such agreements. Their reason is the earlier mentioned hadeeth: *“The most deserving conditions of your fulfilment are those you took in legalizing sexual relations...”* It was also reported that a man married a woman on condition that he would leave her at home, but later on wanted to take her away, thus he was brought before Omar bin Khattab (may Allaah be pleased with him), who said, *“Her condition holds”*, but the man said in that case he would divorce her. Omar replied, *“Rights end where conditions start.”* This is the view of many of the Companions (may Allaah be pleased with them), including Sa’ad bin Abi Waqqas, Mu’awiyah bin Abi Sufyaan and Amr bin Al-Aas. It was also the view of Omar bin Abdil Azeez, Taawoos and Al-Awzaa’iy.
  - The reason for their divergent view according to Imam Ibn Rush, is the fact that the hadeeth of A’isha (which is general as to the fact that any condition contrary to the book of Allaah is void) seems to contradict that of Uqbah bin Aamir (which is specific in compelling all to fulfill conditions legalizing sexual relations). The rule among scholars of the Usool Fiqh (principles of jurisprudence) is that the specific is given preference upon the general,<sup>40</sup> hence the condition agreed upon holds.
3. Where the father lays down a condition that removes a possible harm from her, such as knowing the man’s fertility, or his being free of disease, such as leprosy, or a condition, such as a low sperm-count (which is the point of discussion here), or any other disease that may be transferred to her from him, and hence expose her life to danger<sup>41</sup>. The general rule is to remove any harm whenever possible, because the father (or whoever stands in his position) is trusted with the care of his

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<sup>40</sup> Bidaayatul Mujtahid, Ibn Rush, 2/59

<sup>41</sup> Such as AIDS (HIV) in our times. (Translator)



daughter (or ward), thus, if he fears that she may be infected with any disease from the husband, it is compulsory upon him to take preventive measures against it from the outset, by verifying that the husband is free from such things.

Since the effects of certain diseases do not appear except after a long period of time, and since verifying its existence or otherwise requires a blood test, it becomes legal for the father (or whoever stands in his position) to demand of anyone who proposes to his daughter to prove his being free of them. In fact, it is compulsory upon the person who wants to get married to investigate what he may be infected with, or of what he has of defects he may have. Umar (may Allaah be pleased with him) sent a man to collect Zakah, and subsequently, he married a woman, despite the fact that he was barren. Umar said to him, *“Did you inform her that you are barren?”* He said, *“No”*. Umar said, *“Go and inform her, then give her a choice (either to remain with you or be divorced).”*

Abu Muhammad, the Companion of Abu Haneefah said:

*“The husband should be free of all defects which the wife cannot live with, except in harm, such as lunacy and leprosy. In fact, making such a condition valid in her case is more emphatic than the case of the man. This is because he may remove the harm by divorcing her, since he has full right of divorce, whereas the woman cannot do that since she does not have control over divorce.”*<sup>42</sup>

Shaikhul Islam Ibn Taimiyyah is of the view that the general rule concerning conditions is that they are binding, except where an explicit text proves otherwise. Furthermore, he mentioned the opinion which sees conditions as not binding except when it is proven otherwise, and explained that the correct view is that it is binding, as far as the condition does not contradict the book of Allaah.

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<sup>42</sup> Musannaf Abdir Razzaaq, 6/162.

In short, it is proper for a father (or whoever stands in his position) to lay down a condition upon whoever proposes to his daughter to prove his being free from low sperm-count, and that if it is discovered after the marriage that the husband suffers from this or any other infectious disease, the wife has a right to request for the nullification of the marriage. If, on the other hand, the disease is not infectious but incurable, she has a choice (either to remain with him or seek divorce). The same is the case with the husband if the wife is ill.

**Question:**

But, one may ask, what if the man also requests that the woman be proven free from disease, especially if she is a divorcee?

**Answer:**

It is legal for him to do so.

Thus, the ruling is the same in both cases, so far as the goal is precaution against an incurable disease that may infect either of the couple.

And Allaah knows best.

**(Mujallatul Buhuthul Fiqhiyyah al-Mu'aasirah)**

## Test-Tube Babies

### Convention of the Conference of Islamic Fiqh (Law)

Praise is due to Allaah, Lord of the worlds, may the *Salaat and Salaam* be with our master Muhammad, the last of Prophets, his family and his companions.

#### Decision No. (4) dated 03/07/1986 On Test-Tube Babies

The committee of the Islamic Conference in its third sitting at Amman, the capital of the Royal Hashemite Republic of Jordan, from 8<sup>th</sup> to 13<sup>th</sup> Safar, 1407H (11<sup>th</sup> to 16<sup>th</sup> October, 1986), after deliberations on the topic of artificial insemination (test-tube babies), reviewing the research papers presented and listening to explanations from experts and doctors, and after much deliberation, arrived at the following:

#### There are seven known methods of Artificial Insemination: -

1. Where fertilization takes place between the sperm of a man and an egg from another woman, not his wife, then later (the fertilized egg is) planted in the womb of the man's wife.
2. Where the fertilization is done between the sperm of a man other than the husband and the egg of the woman and then later (the fertilized egg) is planted in the womb of the wife.
3. Where the fertilization takes place between the seeds of a couple, then later (the fertilized egg) planted in the womb of a woman volunteer to carry it.

4. Where the fertilization takes place externally between the seeds of two alien (not married) persons and then later (the fertilized egg) planted in the womb of the wife.
5. Where the fertilization takes place externally between the seeds of a couple, then later (the fertilized egg) planted in the womb of the man's other wife.
6. Where the sperm and egg are taken from a couple, fertilized externally and then later (the fertilized egg) planted in the womb of the wife.
7. Where the seed of the man is taken in a syringe and placed within the correct position in the vagina of his wife or her womb, as an internal fertilization.

The first five situations above are forbidden according to Shar'iyyah and totally disallowed, either in themselves or because of what results from them of mixing up genealogy, negating motherhood and other similar forbidden things in Islam.

However, as regards the last two methods aforementioned – the 6<sup>th</sup> and 7<sup>th</sup> – the conference sees nothing wrong in resorting to them when necessary after taking all necessary precautions, and Allaah is the provider of guidance.<sup>43</sup>

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<sup>43</sup> The Journal of Islamic Jurisprudence, vol's 3 and 4, 1408H.

## Transplanting An Organ Of A Person To The Body Of Another, Living Or Dead

Praise is due to Allaah, Lord of the worlds, may the *Salaat and Salaam* be with our master Muhammad, the final Prophet, his family and his companions.

**Decision No. (1) dated 04/08/1988**

The committee of the Islamic Conference in its fourth sitting at Jeddah in the Kingdom of Saudi Arabia from 18<sup>th</sup> to 23<sup>rd</sup> Jimaadaa Al-Akhar, 1407H (11<sup>th</sup> to 16<sup>th</sup> October, 1986), after reviewing the medical and research papers presented concerning the topic "*Transplanting the organ of a person to another, whether alive or dead*", concurred that:

In the light of the deliberations which drew attention to the fact that the topic is something forced upon all by recent developments in the fields of science and medicine, which have brought about many benefits, but which are in most cases mixed with a lot of personal and societal evils, which result from undertaking them (these scientific researches) void of any Islamic principles and guidelines with which human dignity is protected, nor applying *Maqaasid Shar'iyyah* (goals and objectives based on which Islam lays down its regulations) which are capable of bringing about all that which is good and beneficial to the individual and to society, and which foster compassion with one another and selflessness.

Thus, after having trimmed the topic to some specific points, which clearly indicate the point of discussion, organised the various branches and situations in the issue, based on which the ruling differs;

**The conference thus states as follows:**

On the issue of branches and sub-grouping:

1. "Organ" here refers to any part of the human body, tissues, cells, blood, and similar things such as eyebrows attached to it or separated from it.
2. What is meant here by 'benefiting' is that which concerns a benefit necessitated by the need of the recipient in order to save his life, or the proper functioning of the body such as sight and similar things, on condition that the recipient has a life that is honoured according to Shar'iyah.<sup>44</sup>
3. These benefits can be categorized as follows:
  - A. Transplanting the organ from a living person,
  - B. Transplanting the organ from a dead person,
  - C. Transplanting from a foetus.

**The first category, in which the organ is transplanted from a living person, consists of the following situations: -**

- a. Transplanting an organ from one part of a body to another part of the same body, such as transplanting the skin, cartilage, bones, veins, blood, etc.
- b. Transplanting an organ from a living body to another living body, in which case the organ sub divides into: what life depends upon and what it does not depend upon.

**As for what life depends upon**, it may either be one or more, the former such as the heart and liver, and the latter such as kidneys and lungs.

**Whereas there are those which life doesn't depend upon** and are either performing a basic function in the body or not. Some are also replaced continuously like blood, while others are not. Some

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<sup>44</sup> A life that is honoured according to Shar'iyah is that which is possessed by a person who has not been sentenced to death due to any of the causes of capital punishment...

affect genealogy, heritage and general character, such as the testicles, ovaries, and cells of the reproductive system, while some others have no such an effect.

**The second category: transplanting an organ from a dead person,** note that death here encompasses both:

- a. Death of the brain, where its entire functions stop permanently, without any hope for recovery, medically.
- b. Where the heart stops beating and breathing stops completely, without any hope for its return, medically.

Both of the two situations (above) were taken into consideration in the decision of the conference in its third sitting.

**The third category, transplanting from foetus,** this is usually applied in one of three situations:

- a. When the foetus comes out automatically,
- b. When the foetus comes out as a result of a medical or criminal act,
- c. When the foetus are grown outside the womb.

**Thus, as far as the rulings are concerned:**

**One:** it is permissible to transplant an organ from one place to another in the same body, on condition that the benefit expected from such an operation is higher than the harm which may result from it, AND on condition that such an operation is performed to produce a missing organ or to recover its normal form or function, or to rectify a defect or remove a deformation which causes psychological or physical harm to the person.

**Two:** it is permissible to transfer an organ from one person to another, if that organ replenishes continuously, such as blood and skin, on condition that the donor is fully equipped and after ascertaining all pre-conditions laid down by Shar'iyyah.

**Three:** it is permissible for another person to benefit from an organ removed from a sick person, such as taking the eyebrows for any person when removed from a patient due to a sickness.

**Four:** it is forbidden to transplant any organ on which life depends, such as transplanting the heart of a living person to another.

**Five:** it is forbidden to transplant an organ from a living person the removal of which leads to the loss of a basic life function even if it does not lead to loss of life, such as transplanting the cornea of the two eyes. However, if the transfer (only) leads to a partial loss of the basic function, then the issue is still under research and consideration, as will be seen in the coming (8<sup>th</sup>) paragraph.

**Six:** it is permissible to transplant an organ from a dead to a living person whose life, or the safety of a fundamental function in it depends upon that, on the condition that the deceased gives permission, or his heirs or the overall leader of the Muslims, if the deceased is of unknown identity.

**Seven:** it must be noted that, in situations above where there is consensus about the permissibility of transplanting an organ as explained, the condition is that this does not take place based on the sale of the organ, because it is not permissible to subject any organ, among the organs of the human body for sale, in any situation.

**Eight:** any other situations and conditions apart from those mentioned above, which may be related to the main topic, are still under research and consideration, and must be presented in the next conference, in accordance with the provisions of medical practice and the rulings of Shar'iyah.



## Medical Motives Leading to Abortion

1. Chronic illnesses of the kidneys and a rise in uraemia ratio in the blood, or chronic inflammation of the kidneys or bladder which attends dropsy of the kidneys, might be one reason necessitating abortion.
  - However, chronic kidney inflammation does not worsen with pregnancy, except if it involves a strong microbic infection, or poisoning of the pregnancy.
2. **Heart diseases:** a patient suffering from heart disease does not require an abortion, as long as the illness is class I or II. Medically, this is not considered a cause for abortion.
  - If it reaches class III, or if the patient is suffering from auricular fibrillation or suffers from coronary occlusion ... had previously undergone a valvotomy, and the problem returned, then abortion in this case is considered medically feasible.
  - If a patient reaches class IV, then her situation does not permit the operation, and she must be treated until her health improves.
  - Blood pressure, on the other hand, rarely affects pregnancy and in most cases it is possible to treat it without resorting to abortion. Abortion is never needed except in cases where there is a medical history of bleeding during pregnancy resulting from high blood pressure, especially in the nervous system or the occurrence of bleeding in the depth of the eye. Such cases may call for abortion.

- Conversely, poisoning during pregnancy does not occur except in late months of pregnancy and necessitates early delivery, not abortion.
3. **Diseases of the Respiratory System:** When the lungs are affected by a chronic illness such as emphysema or in the inability of the lungs to function properly, abortion may be necessitated.
    - Tuberculosis of the lungs no longer necessitates abortion, as its cure is available and simple – praise and thanks go to Allaah.
    - Similarly, inflammation of the lungs does not call for abortion.
  4. **Diseases such as urinary sugar:** Sugar in the urine does not call for abortion, except in some rare cases where the patient is prone to the danger of loss of sight, or chronic kidney disease, (as in the case of Kimme Istiel-Wilson where the patient became blind or in a case where the kidney disease proceeded to a terminal state; in which case there is no benefit expected from the abortion.
  5. **Blood related diseases:** some blood related diseases, which involve coagulation and defects in haemoglobin, and other defects involving coagulation are considered viable reasons calling for abortion.
  6. **Some chronic diseases:** such as breast cancer, or that of the neck of the womb that worsens with pregnancy (as a result of the presence of the hormone called oestrogen occurring in large quantities during pregnancy) is considered a reason for permitting abortion.

- Such is the case of *Hodgkin's Disease*, as its treatment requires the use of radiation, which may lead to the death, or deformation of the foetus.
- 7. However, *leukaemia* (blood cancer) and cancer of the intestines or thyroid glands are not considered amongst that which calls for abortion.
- 8. **Psychological and Mental Illnesses:** Here, gynaecologists differ with the psychophysicists. Psychophysicists generally tend towards allowing abortion in most cases of physiological cases, however, gynaecologists are of the view that few mental and physiological cases really call for abortion, and are limited to certain types of lunacy such as schizophrenia and some types of lunacy because the patient does not have the ability to look after her child.
- 9. **Illnesses during pregnancy and child delivery:** such as German Measles which causes foetal deformation, especially if the patient was affected in the first or second month of the pregnancy; whereas in the third month the percentage of deformity is reduced to about 20%. After that, the percentage is so low that it usually never calls for abortion.
- 10. **Deformation of the baby** is considered among the most important things calling for abortion, and this can be ascertained by taking a sample from the amniotic fluid surrounding the baby or photographing the baby with ultrasound waves. If the child is found to be deformed it is possible to perform the abortion and terminate the pregnancy. Of course, this must be with the permission of the parents.
- 11. **There are other surgical cases calling for abortion** such as the collapse of the womb, or the existence of a slit between the bladder and either the womb or the

vagina, especially if surgery was performed prior to the pregnancy in such cases, as the occurrence of pregnancy and delivery quite often leads to the return of the condition, which may worsen.

12. **Diseases of the physiology of the mother:** which may make delivery very difficult, such as Marifaaan disease, partial formation of bones or curvature of the spine (hunchback). These situations may call for abortion, even though in most cases they don't; rather, they necessitate removing the child through a Caesarean section.
13. **Sicknesses to do with a weak or fluctuating immune system of the mother:** such as a reduction in normal immunity, sickness of the red corpuscles, or inflammation of the joints opposite the lungs.
14. **Hereditary diseases:** there are certain hereditary conditions that may be transmitted to the baby such as Huntington's disease, Tay Sacs, other hereditary diseases, or defects which affect the chromosomes such as Down syndrome, which was formally known as Mongolism, or other diseases.
  - Their presence may be confirmed through tests or by taking a sample of the amniotic fluid or by other medical procedures such as ultrasound scanning.
  - Similarly, some of these conditions have become easy to treat with the baby still in its mother's womb, such as the existence of dropsy in the head, which makes terminating the pregnancy through abortion, no longer medically necessary.
  - Most hereditary diseases, conditions and physical deformity resulting from defects in the chromosomes are still beyond medical knowledge. Thus, doctors advise in such situations, (which is very rare – Alhamdu-lillah) an

abortion if the two parents agree to that. An example is the case of a child without a brain, a child with no kidneys, with a seriously damaged spinal cord, or with a severe deformity of the heart.

(Dr. Muhammad Manaar) stated in his book, "*Controlling Human Fertility*",<sup>45</sup> that:

"The doctor must not just rely on considering the illness as hereditary, he should seek the opinion of specialists in hereditary disease to ascertain the extent the foetus may possibly be affected, before taking any sample from the amniotic fluid, as taking a sample may increase the risk of abortion, though the percentage of risk is low.

Similarly, he must know the position of the patient, whether or not she wants abortion in case a particular hereditary disease affects her child, such as sickle cell anaemia. Therefore, if the mother does not want an abortion, there is no need to take the sample in the first place.

As for radiation used in diagnosis and pills such as aspirin and Cortisone that a pregnant lady may take, the danger of the child being deformed (as a result) is negligent and hence is not considered a reason to perform an abortion."<sup>46</sup>

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<sup>45</sup> At-Tahakkum fi Alkhusuubatul Insaaniyyah, pp 242-243

<sup>46</sup> Taken from the book: "Mushkilatul Ijhaadh: Diraasatun Tibbiyyah Fiqhiyyah", Dr. Muhammad Manaar.

## The Ruling Concerning Performing a Caesarean Section

This issue occurs in one of four situations:

1. **That the mother is alive and the baby is alive:** In which case it not permissible to do any surgical operation except under necessity such as when delivery becomes difficult, etc. This is because it is not permissible to perform operation when there is no need, as the body is a trust that must be cared for by every person. He must not do anything that threatens it except for a more useful goal, because the operation may harm the child.
2. **That both mother and child are dead:** Here, it is not permissible to perform the operation for there is no benefit in it.
3. **That the mother is alive while the child is dead:** Here it is permissible to perform operation to remove it. Because, obviously – and Allaah knows best – it will not be removed except by an operation.
  - If there is a fear for the mother with the operation, it is not permissible to perform the operation as the fear of the harm prevents doing what may benefit.
  - If the possibility of harm is very low, and the child may continue to remain in her womb, then there is no problem with the operation, because the continued existence of the baby in her womb prevents her from pregnancy.
4. **That the mother is dead while the baby is alive.** Hanbali scholars have stated that it is forbidden to operate in order to remove the child. Their reason for this ruling is that it involves mutilation and a transgression upon an honour that is existent for the sake of a life supposed to be existent,

except where part of the child has started coming out, in which case it is allowed to operate to bring out the rest. They said, *'it is allowed for a midwife to pounce on it so as to force it out'*.

Ibnul-Qayyim stated in his book<sup>47</sup> - *I'laam al-Muwaqqi'een* - that it was said to Imam Ahmad that Sufyaan was asked concerning a woman who died with a baby moving in her womb, that he said: *"I don't see anything wrong with slitting her stomach to remove it."* On hearing this, Ahmad said: *'Evil indeed is what he said.'* And he continued to repeat that, saying *'Subhaanallaah – glory be to Allaah, 'Evil indeed is what he said.'*

I say<sup>48</sup>, the reasoning of our scholars, which is that this involves mutilation, implies that it should be permissible in these days since the operation does not involve any mutilation.

- Based on this, the correct view is that of Sufyaan, which is that it is compulsory (*Waaajib*) to operate if there is a high probability of the baby's safety,
- Or strongly encouraged (*Mustahab*), if it is likely that he survives,
- And permissible (*Mubaah*), where there is a low chance of its survival.

**This is so because of many reasons:**

**One:** Because it is based on that which was forbidden by our scholars, their reason no longer existent as, once the stomach is incised and then stitched back, after removing the baby, there is no mutilation.

**Two:** The honour of the living is greater than that of the dead. So, if we were to assume that incising her stomach involves dishonouring her, then doing that is less than dishonouring the living (baby which is exposed to death).

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<sup>47</sup> IbnulQayyim, *I'laam al-Muwaqqi'een*, 3/413

<sup>48</sup> The author

**Three:** The baby is a living and honourable human being exposed to death, and operating to remove it involves saving a human soul from death, which is compulsory, as the benefit can be achieved without any harm.

**Four:** That our scholars have permitted operating the case of a child who is half into the world, to remove the rest - based on the reason that his life is known (for sure), whereas before it comes out its life is only imaginary - implies that there shouldn't be a difference between the two situations, before or after it has started coming out, so **long as we are sure of its life.**

**Five:** The benefit in it outweighs the harm and it is well known that Islam either compels Muslims or encourages them (to do things) whenever their benefit is higher than their harm; For there is no doubt that incising the stomach of a dead, pregnant woman, to save her baby is a benefit that outweighs the harm in it. Hence, the thing boils down to either being compulsory or encouraged, or (at worst) permissible, according to the level of hope in saving the life of the child, or otherwise.<sup>49</sup>

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<sup>49</sup> Ibn Uthaimen, Al muntaqaa min Faraa'id al-Fawaa'id.



## The Ruling Concerning Transplanting Cornea

### General Secretary of the Agency of the Prominent Scholars

#### Decision No. 62 dated 25/10/1398H

Praise is due to Allaah, may the Salaat and salaam be on His Prophet ﷺ, his family and his companions. To proceed:

During the 13<sup>th</sup> meeting of the Agency of Prominent Scholars which occurred in the city of Ta'if in the second half of Shawwal in 1398H, the conference reviewed research presented (on transplanting cornea from the eye of one human being to another), by the Permanent Committee on Islamic Researches and Issuing Fatwaa, based on a suggestion from the overall head of the Directorate of Research and Fatwaa, Call and Guidance in his letter (ref: d 1/2/4572); and after going through what was mentioned by specialist ophthalmologists on the degree of success of such an operation, and that the level of success lies between 50% to 95%, according to differences in situations and conditions.

After adequate study, discussion, and exchange of views, the conference reached the following decisions, by majority:

**One:** It is permissible to remove the cornea of an eye, after (the person's) death has been confirmed, and to transplant it in the eye of a Muslim who has an urgent need to do it, if there is high probability of success in it, so long as his guardian or next of kin allows it.

- This ruling is based upon the principle of achieving the highest of two benefits and taking the lesser of two evils, and in order to give preference to the benefit of the living upon that of the dead, since it (recovering his sight) is

possible for the living, after losing it, and with it, he may benefit himself and the Ummah<sup>50</sup> may benefit too, whereas there is no loss to the deceased if his cornea is removed, as his eyes will eventually decompose. There is no physical mutilation in removing his cornea, since the eye is covered by the closed eyelids.

**Two:** It is permissible to transfer a healthy cornea from the eye of a person who has been medically advised to remove it so as to save him from any danger that may result from it, and to transplant it in the eye of another Muslim in dire need of it. This is because removing it was done originally to safeguard the health of the owner, and there is no harm that may befall him as a result of transplanting it to the eye of another person, and because transplanting it on another person involves a benefit to him, hence this becomes the ruling of Islam, and the demand of humanity.

And with Allaah lies success, may the Salaat and Salaam be with our Prophet Muhammad ﷺ, his family and his companions.

(Committee of Eminent Scholars.)

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<sup>50</sup> The Muslim Nation , (the aggregate of all of the world's Muslims).

## **Birth-Control (Family-Planning)**

**Following, my dear reader, are the reasons for birth control:**

- 1. Fear for the life of the mother or her health**, if it has been established through experience or by the statement of a reliable doctor that either the pregnancy or delivery may adversely affect her.
- 2. Fear of falling into worldly difficulty**, which may lead to difficulty in religion, ending up in sin and transgression as a result of the children.
- 3. Fear for the children**, that their health or care and training may be affected.
- 4. A fear for the infant from a new baby.**  
Imam Ahmad and others have confirmed that (birth control) may be practiced if the wife agrees since she has a right to (sexual) pleasure and birth... but it was reported from Umar that he prevented people from practicing coitus-interruptus except with the wife's permission.

**My dear reader, the following are the fataawaa of eminent scholars on birth control (family planning):**

### **Question:**

Is there any text in the Qur'aan or the Sunnah that prohibits the use of pills, such as contraceptive pills? What is your opinion on birth control (family planning), and what are its consequences when we consider the fact that population growth supersedes the food availability ratio. Thus, should we say that there is consensus amongst

the scholars and doctors (on prohibiting it) as was the case in the time of the companions (if there was any such thing)? Please kindly explain this to me.

**Answer:**

The decision of the Committee of Eminent Scholars at its eighth sitting held in Riyadh dated Rabiul Auwal, 1396H on the ruling on preventing, controlling or planning birth, the meaning of which is that:

1. It is forbidden to practice birth control (or family planning) in all forms because
  - it is contrary to human *Fitrab*<sup>51</sup> which loves and encourages childbirth,
  - because it leads to weakening the defence of the Muslims, by reducing their numbers,
  - because it bears similitude with the habit of the people of *Jabiliyyah*<sup>52</sup>, and
  - because it involves harbouring evil thoughts towards Allaah.
2. In addition, it is completely forbidden to practice birth control (or family planning) if the motive behind it is the fear of poverty, since that involves harbouring evil thoughts towards Allaah, and He – the Glorious and Exalted – has said:

﴿إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ﴾

﴿Certainly Allaah is the (continual) Provider, the firm Possessor of Strength, the Most Powerful﴾<sup>53</sup>

<sup>51</sup> Inbuilt, pure, and unadulterated nature

<sup>52</sup> Pre-Islamic period of ignorance in Arabia

<sup>53</sup> Surah Ath-Thariyaat : 58

and He said,

﴿وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا﴾

«There is no living thing on earth save that its sustenance is with Allaah»<sup>54</sup>

3. But, if pregnancy is prevented due to a necessity, then it is permissible, such as a situation where the lady does not deliver normally, but has to undergo surgery (Caesarean section) to deliver the child.
4. Similarly, taking pills to delay pregnancy by a certain interval, due to a certain benefit that may accrue to the wife is permissible, such as due to her weakness, such that she cannot be able to bear the pregnancy and may even fall into harm.
  - In fact, in some instances, pregnancy must be delayed, till she regains her strength, or even completely prevented, if there is certainty about the harm, because the religion of Islam leads to the realization of benefits and the eradication of harm, through giving preference the highest of two benefits and avoiding the worst of two evils/harms, whenever they are in contradiction.

May the Salaat and salaam be with our leader Muhammad ﷺ, his family and his companions.

Signed:

**The Permanent Committee for Islamic Research and Fatwaa:**

Abdul Aziz bin Abdillah bin Baaz

Head

Abdur Razzaq 'Afeefiy

Deputy

Abdullaah bin Hasan bin Qa'ud

Member

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<sup>54</sup> Surah Hood : 6

## **Decision of the Conference for Islamic Researches in Cairo:**

During its 2<sup>nd</sup> meeting, held in 1385H (1965) the Conference ruled as follows: -

- That Islam encourages procreation and giving birth to several children, because number of children increases the Muslim nation socially, economically, during times of war and provides it with immunity and strength.
- That if there is a cause which necessitates birth control, then it is permissible for the couple to do so, within limits of the necessity, and determining the extent of this necessity is left to their conscience and fear of Allaah.
- It is forbidden, In Islam, to enact laws that force people to observe birth control, in whatever form.
- Abortion with the intention of birth control and the use of those means which lead to infertility for such purpose is forbidden to all, be they couples or not.

## **Decision of the Muslim World League:**

In its 16<sup>th</sup> sitting, the League ruled that birth control is forbidden. Following is the full text of the ruling: -

“The conference studied the issue of Birth Control (or planning, as its proponents prefer to call it) and the members agreed unanimously that the idea was could adversely affect the Muslim nation, that some of those who support it amongst Muslims have fallen prey to some misunderstanding of religious principles, and that birth control could possibly lead to adverse consequences, politically, economically, socially and in terms of defence, for Muslim countries.

Various reliable and eminent scholars, prohibiting birth control, issued several fataawaa and that it goes against the principles of Islam. This is because all Muslims are unanimously agreed upon the fact that one of the goals of Islam in marriage is procreation, and there are authentic narrations from the Prophet ﷺ, to the effect that a woman who delivers is better than one who is barren, because he said, *“Marry loving and fertile women, for verily I shall be proud of you in front of (other) nations on the Day of Resurrection.”*

Similarly, there is no difference of opinion among the scholars of jurisprudence on the fact that terminating pregnancy after the sperm has taken form is a crime and a forbidden action which is included in the saying of Allaah

﴿وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ إِمْلَاقٍ نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ﴾

﴿And kill not your children because of poverty, We provide sustenance for you and for them.﴾<sup>55</sup>

﴿وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ...﴾

﴿And kill not your children in fear of poverty, We it is Who provide them and you...﴾<sup>56</sup>

It is also a kind of infanticide that was practiced by people of Jahiliyyah.

In addition, most of them ruled that it is forbidden to abort (fertilized) spermatozoa even if it is yet to take any form.

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<sup>55</sup> Surah Al- An'aam : 151

<sup>56</sup> Surah Al-Israa : 31

- It has been medically established that taking contraceptives or any chemical that prevents pregnancy causes terrible harm to the women or their children if the effort is not successful in preventing the pregnancy and they deliver.
- Therefore attention should not be made to the baseless reasons mentioned by proponents of birth control such as the fear of over population, food shortage or being unable to train children. In fact, the noble verse answers these. Provision is with Allaah, and is taken care of; natural resources are many in Muslim countries; the fields of work are wide; and the places for resettling people are extensive;

﴿...وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ۖ وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ...﴾

﴿...And whosoever fears Allaah, He will provide an exit for him. And provide him from whence he does not expect...﴾<sup>57</sup>

Furthermore, this (birth) control is a transgression against religion, against personal freedom and human rights.

Thus, the conference feels sad at the fact that some Muslim countries have possibly been deceived, leading them to support (birth) control, and have permitted the sale of contraceptive pills or those leading to abortion in their markets, and that developed countries are not merely content with their own children, but open their gates freely for many to take their nationality.

Thus, the conference hereby advises the General Secretariat to take all means possible in counteracting such an erroneous idea.

<sup>57</sup> Surah At-Talaaq : 2 - 3



## **Ruling of the Committee of Eminent Scholars in Saudi Arabia (Ruling no. 42 dated 13/4/1396)**

In consideration of the fact that Islamic law encourages procreation and increasing it, and that progeny is considered a great favour and blessing from Allaah, which He bestows upon His servants and it is (in accordance with) the example of the Prophet ﷺ.

Furthermore, having gone through the research presented to it by its Permanent Committee for Islamic Research and Fatwaa, and considering the fact that the call for birth-control or preventing pregnancy goes contrary to the *Fitrah* (pure, unadulterated, innate nature) of man; and contrary to Islamic shariah which was chosen and approved of by Allaah for His worshippers, and considering that those calling for Birth-Control are a group whose goal is to plot against the Muslims in general, and in particular the Muslim Arabs, so that they can have the ability to colonize the land and people, and since taking such a step is a kind of agonistic attitude, harbouring bad thoughts about Allaah and weakening the strength of Islam, which is made up of the multitudes of human blocks, strongly attached to one another. Because of all the preceding, the Committee rules as follows:

- It is forbidden to practice Birth-Control at all, nor is it permissible to prevent pregnancy if the motive behind that is fear of poverty, because Allaah the Exalted is Certainly the (continual) Provider, the firm Possessor of Strength, the Most Powerful, for no animal is there on earth, save that its provision lies with Allaah.
- But if the prevention of pregnancy is as a result of a verified harm, such as where the woman cannot deliver normally, but needs a surgical operation to remove the child;
- Or if the delay in pregnancy is called for by a benefit the couple expect, then there is nothing wrong with delaying the pregnancy or preventing it, in accordance with what was stated in authentic Hadeeth and what was reported by a lot

of the Companions (may Allaah be pleased with them), that it is permissible to practice coitus-interruptus, and in accordance with what was stated by some scholars that it is permissible to take medication aimed at ejecting the fertilized spermatozoa before it is forty days old. In fact it may become compulsory to prevent the pregnancy when it is certain that there is harm in it.

- Shaikh Abdullaah bin Gudayyaan was undecided on the issue of the exception.

May the Salaat and salaam be with our Prophet Muhammad ﷺ and his family.

Thus, dear reader, I – the Author - say that the call for Birth-Control, especially in Muslim countries, is a Zionist campaign, aimed at destroying Islam and its followers. So, you should not be deceived by these campaigns, have confidence in Allaah, and know that Allaah has power over all things.

## The Effect of Infection in Transmitting Diseases

It was reported by Bukhari in his Sahih, that:

“Umar bin al-Khattab travelled on a journey to As-Shaam<sup>58</sup>, but when he reached *Sarig*<sup>59</sup> he was met by Abu Ubaidah bin al-Jarrah and his companions, who informed him that there was the outbreak of an epidemic in As-Shaam. Subsequently, there was divergence of opinions. Umar said to Abdullah bin Abbas, *“Go and call the first among the Muhaajiroon”*.<sup>60</sup> When he did, Umar told them that there was an outbreak of an epidemic in as-Sham, but they differed, some of them saying, *‘You came out for a purpose, hence we do not suggest that you go back and leave it.’* Others said, *‘You are with the leftover of the Companions of the Prophet ﷺ, thus, we do not suggest that you take them into such an epidemic.’* Umar said to them, *‘Depart from me.’*

Then he said to Ibn Abbas *‘Call the Ansaar<sup>61</sup> for me.’* When he called them, they - too - differed as the former. He said, *‘Depart from me.’*

Then he said, *‘Call me those present among the oldmen of Quraish among those who migrated during Fat’b’*,<sup>62</sup> and none of them had a different view, They all said, *‘We think you should go back with the people, and do not take them into this epidemic.’*

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<sup>58</sup> Syria

<sup>59</sup> This is the name of a place.

<sup>60</sup> Emigrants, a title given to Companions of the Prophet ﷺ who migrated from Makkah to Madinah

<sup>61</sup> Helpers, a title given to Companions of the Prophet ﷺ resident in Medina, who gave refuge to him and the Muhaajiroon.

<sup>62</sup> The conquest of Makkah

Hence Umar commanded for departure of the people, but Abu Ubaidah bin al-Jarrah said to him, ‘O leader of the faithful! Are you running away from the decree of Allaah, the Exalted?’ Umar replied, ‘I wish it was someone else not you – O Abu Ubaidah - who said this. Surely we are running away from the decree of Allaah, to (another) decree of Allaah, the Exalted. Let me ask you. If you had a herd of camels and came across a valley where there are two banks, fertile and arid. Don’t you know that whether you took your herd to the arid or fertile bank, you will be grazing it according to Allaah’s decree?’

Then Abdur Rahman bin Awf - who was away all along – came back from where he was and said, “I have knowledge on that, I heard the Prophet ﷺ, saying that, “if it occurs in a land you are within, then do not leave, running away from it. But, if you heard of it before going in, do not go in.”<sup>63</sup>

The Prophet ﷺ has (thus) combined the perfect way of avoiding infectious diseases when he prevented those outside the affected area from entering it, and prevented those within from leaving. This is because, entering such an infected area involves exposure to infection, meeting it within its dominion and assisting one’s enemy against oneself. This, definitely, contradicts Shar’iyyah and common sense. In fact avoiding going into such a place is part of the preventive measures Allaah has guided towards, and is part of prevention against dangerous places and trends.

On the other hand, his prohibition on going out of the infected areas involves two meanings:

**First:** training souls in having confidence in Allaah, putting their trust in Him, and being patient upon His decrees, plus submitting to them.

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<sup>63</sup> Reported by Bukhari in the Section on Medicine, Chapter on what was mentioned about Epidemics 10/154, 157; And Muslim in the Section on Salaam, a Chapter on Epidemics

**Second:** what was said by great physicians that, 'It is compulsory upon anyone who wishes to safeguard himself against an epidemic to remove all excess moisture, minimize his diet, and turn towards all forms of actions leading to drying up in all forms except physical exercise and sauna baths. This is because these last two are part of what must be avoided, since the body in most cases, is never free from some harmful remnants stored in it, which may be disturbed by exercise or sauna, causing it to combine into a mixture which may lead to illness. Thus, tranquillity and composure are compulsory whenever there is an epidemic, in addition to calming any thing down that may lead to mixing up (of internal systems and fluids). However, leaving a quarantined (epidemic) area and travelling involves heavy motions which are very harmful.' This is the opinion of modern physicians, so we can see the medical interpretation of the Prophet's ﷺ hadeeth, in addition to what it involves of treatment and benefit for both the heart and body.

But if it is asked: the Prophet's ﷺ statement: "*Do not leave, running away from it...*" rejects the interpretation you gave, and that this shows that one is not disallowed from leaving for a necessity nor is a traveller prevented from departing on his journey...?

The answer is:

Nobody, neither a doctor nor anyone else, has ever said that people should stop movement during epidemic, and that they should become rigid like non-living things, rather, what they advise is that there should be as little movement as possible, and one running away from it has no motive behind his movement except the mere departure, whereas his tranquillity and calmness are more useful to his body and soul, is closer to putting trust in Allaah and submitting to His decree.

As to one who cannot do without movement, such as a labourer, a craftsman, a traveller, a postmaster, etc. no one will say to them, 'stop movement completely', rather they are directed to avoid any unnecessary movements such as the movement of one who is running away (from the epidemic). Allaah, the Most Exalted knows best.

**Preventing those outside from entering any land in which there is epidemic involves a lot of wisdom:**

**One:** Distancing oneself from harmful means and avoiding them.

**Two:** Taking relief measures, which is the foundation of this life and the next.

**Three:** So that they do not inhale polluted air that may make them ill.

**Four:** That they may not mingle with patients suffering from the epidemic, resulting in their falling victim to the disease.

**Five:** Safeguarding souls against superstition and (belief in) infection, both of which affect the soul, because (the effect of) superstition befalls one who believes it. In short, prohibiting entering involves guidance to caution, defence and prevention against exposure to causes of danger. Whereas stopping those within from leaving is a command to put trust in and submit (to Allaah).

Thus, the former is training and guidance, while the latter is submission and acceptance.



## Collection Of Fataawa on

- Aqeedah
- Purification
- Salaat
- Fasting
- Hajj
- Fataawa on Miscellaneous  
Medical Issues





## AQEEDAH (CREED)

### 1 – The Position of Islam on Herbalists and Traditional Doctors

**Question:**

What is the position of Islam on traditional doctors?

**Answer:**

There is no harm in learning and practicing it. It was reported in a hadeeth that: *“Allaah has never sent down a disease except that He has sent down its cure, known to some and unknown to others.”*<sup>64</sup>

Herbalists learned these medication, through experience, and referred to books written by knowledgeable scholars in that field, and this is a field among the numerous fields of knowledge, in which some people have specialized before, during and after the time of the Prophet ﷺ.

These people learned the combination of medication, their properties and method of application, in addition to their belief that such things are means to recovery, and that Allaah the Exalted is the real source of recovery.

Thus, there is nothing wrong with practicing it. But, it is strongly recommended for the questioner to read the book of Ibnul Qayyim called ‘*Attibbun Nabawiy*’ (the Prophet’s ﷺ Medication) and that of Az-Zahbiy, and the book called ‘*Al-Aadaabus Shar’iyyah*’ (the Islamic Ethics) by Ibn Muflih, and the book called ‘*Tasbeelul Manaafi*’ (Simplifying Benefits) and others.

(Shaikh Ibn Jibreel)

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<sup>64</sup> Bukhari

## 2 – Psychological Disturbances Can Not be Cured Through Amulets:<sup>65</sup>

### Question:

Is it permissible for me to hang an amulet because I am suffering from psychological disturbances?

### Answer:

It is not permissible to hang amulets because of the said hadeeth and others, but it is allowed to perform exorcism with (portions of) the Qur'an and authentically reported supplications, and with a lot of *Zikr* (remembrance) of Allaah and righteous deeds, and seeking refuge against Satan and by keeping away from sins and those who commit it. All the preceding things bring about peace of mind and rest and success in life.

(Shaikh Ibn Jibreen)

## 3 –The Ruling on Undoing Sihr (Sorcery) with Sihr

### Question:

I have a friend whose wife was bewitched and no treatment has benefited her. At last, we were directed to a person who counteracts sorcery with sorcery... Now, does a person commit sin in practicing Sihr to benefit others and never harms others with it?

Has my friend also committed any sin because he went to this sorcerer in order to cure his wife from what had befallen her?

### Answer:

I wish to explain that Sihr (Sorcery) is one of the greatest sins; in fact it is an act of Kufr if the sorcerer makes use of satanic influences; it is shirk (associating partners with Allaah). Similarly,

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<sup>65</sup> [publishers note] for a more detailed collection of fataawa on Ruqya (exorcism), amulets and protection against the evil-eye and magic please see appendix 3 at the end of this book.

learning Sihr (Sorcery) is also Kufr (disbelief), and it is compulsory to distance oneself from it and beware of it, so that one does not fall into Kufr, which takes one out of Islam, as for removing the spell of one affected by magic, it can be divided into two types. The first type is through the use of permitted invocations from the Qur'an, this is allowed and there is no objection to it. Amongst the best things to be recited in counteracting magic is:

﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ...﴾

﴿Say: "Seek refuge in the Lord of the daybreak....">66

And

﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ...﴾

﴿Say: "Seek refuge in the Lord of mankind....">67

The second type is counteracting Sihr with Sihr, there are two views of both contemporary and past scholars about it. Some of scholars have permitted it, because it involves removal of evil/harm from the bewitched, but others prohibit it. The Prophet ﷺ, when asked about undoing Sihr, said, "*It is part of the work of Satan.*"<sup>68</sup>

It is the work of Satan when it involves Sihr, but if it is through permissible supplications, there is no problem with that, nor is it forbidden. In addition, whosoever is afflicted with such a thing should have patience and recite the Qur'an and other permissible supplications very often, until Allaah cures him from it.

But, believing in Sihr is of two types:

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<sup>66</sup> Surah Al-Falak

<sup>67</sup> Surah An-Naas

<sup>68</sup> Abu Dawwood

- The First is to believe that it has an effect, and it is permissible to do so, because this is part of reality.
- The Second is to believe in, support and accept it, which is forbidden and not permissible.

(Shaikh Ibn Uthaimen)

## 4 – Writing Amulets, Spells and Incantations

It is permissible to perform *Ruqya* (exorcism) with the Qur'an and other lawful supplications, so long as it does not involve Shirk or unintelligible babblings because of what was reported by Muslim in his authentic collection from Awn bin Maalik (may Allaah be pleased with him), that he said, *“During Jabiliyyah, we used to perform Ruqya (exorcism), so we said to the Prophet ﷺ, how are we to do that?”* He said, *“Let me see (how you perform) your Ruqya (exorcism), for there is nothing wrong with Ruqya (exorcism), so long as it does not involve Shirk.”*<sup>69</sup>

There is a consensus of scholars on the permissibility of *Ruqyaa* (exorcism) if it is in the form just mentioned, believing fully that it is only a means that has no effect except with the permission of Allaah, the Exalted.

On the other hand, hanging something on the neck or tying it to any other organ of the body of a person, if it is from other than the Qur'an, is forbidden, in fact it is an act of Shirk, this is based on what was reported by Imam Ahmad in his Musnad from Imran bin Hussein (may Allaah be pleased with him), that the Prophet ﷺ saw a person wearing a bracelet made of brass, on which he asked: *“what is this?”* The man said, *“it is due to febleness”*. The Prophet ﷺ then said, *“Remove it, for it will not increase you in anything except febleness. Most certainly, had you died wearing it, you will never have succeeded (in the hereafter).”*<sup>70</sup> In another narration by Ahmad (too), *“Whoever hangs an amulet has committed Shirk.”*<sup>71</sup>

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<sup>69</sup> Muslim

<sup>70</sup> Ibn Majah

<sup>71</sup> Ahmad

Ahmad reported from Ibn Abbas and Abu Dawood that Ibn Mas'ud (may Allaah be pleased with him) said, "I heard the Prophet ﷺ saying, "Verily, incantations, amulets and love potions are Shirk."<sup>72</sup>

If what is hung is a part of the Qur'an, then the correct view is that it is also not permissible for three reasons:

1. The generalisation in the hadeeth prohibiting hanging amulets, and there is no exception to that,
2. To block the route, since it leads to hanging what is not part of the Qur'an,
3. That whatever is hung is exposed to degradation when the person visits the toilet, etc.

As to writing verses or chapters of the Qur'an on tablets, boards, or clay etc., and washing it with water or saffron and other things, and drinking the washing water to seek blessings or to increase knowledge or gain wealth, health or relief etc., we do not know that the Prophet ﷺ ever did so for himself or others, allow any of his companions nor permit it for his Ummah despite the existence of reasons warranting such permission.

From the foregoing, the best thing to do is to avoid it, that we become satisfied with *Ruqyaa* (exorcism) with the Qur'an and beautiful Names and Perfect Attributes of Allaah, or authentically reported supplications from the Prophet ﷺ and other supplications which have intelligible meanings, containing no iota of Shirk. Let all seek closeness to Allaah with what He has legalized hoping for reward, relief from hardship, removal of grief and to be granted useful knowledge. Certainly that is enough and sufficient, for Allaah will suffice whosoever is satisfied with what He has legalized, and make him independent of anything else. And Allaah is the Guide to the Truth.

(The Permanent Committee - Al-Buhuth, 12)

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<sup>72</sup> Abu Dawood

## 5 – The Forbidden and Permissible *Ruqya* (exorcism)

### Question:

Abdullah bin Mas'ud (may Allaah be pleased with him) said, *“I heard the Prophet ﷺ saying: ‘Verily, incantations, amulets and love potions are Shirk.’ ”*<sup>73</sup>

Jabir (may Allaah be pleased with him) said, *“I had an uncle who used to perform Ruqya (exorcism) when one was stung by a scorpion, but the Prophet ﷺ, prohibited Ruqya, hence, he came to him and said O Prophet of Allah! You have prohibited Ruqya, and I perform Ruqya from scorpion (stings). The Prophet ﷺ then said, ‘Whoever can benefit his brother let him do so.’ ”*<sup>74</sup>

How can we combine the two hadeeths on *Ruqya* (one prohibiting and the other permitting), and what is the ruling on hanging *Ruqya* from the Qur'an on the chest of an afflicted person?

### Answer:

The forbidden *Ruqya* is that which involves Shirk or seeking closeness to other than Allaah or contains unintelligible expressions.

However, any *Ruqya* that is free of the aforementioned is permissible and legally allowed, in fact it is one of the best means of gaining cure because of the saying of the Prophet ﷺ: *“There nothing wrong with Ruqya (exorcism) so long as it does not involve Shirk.”*<sup>75</sup> And because of his saying: *“Whoever can benefit his brother let him do so.”*<sup>76</sup> And he ﷺ also said, *“There is no Ruqya except from the evil eye or a sting.”*<sup>77</sup> Which means is that there is no *Ruqya* (exorcism) that is better and most effective in curing better than in these two situations, and the Prophet ﷺ himself did *Ruqya* (exorcism) and it was done for him.

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<sup>73</sup> Abu Dawood

<sup>74</sup> Muslim

<sup>75</sup> Muslim

<sup>76</sup> Muslim

<sup>77</sup> Bukhari and Muslim

Hanging spells upon a patient or children, is not permissible, for this is what is called an amulet (or trinket). The correct view is that it is forbidden and is one of the types of Shirk because of the following sayings of the Prophet ﷺ: *“Whoever wears an amulet may Allaah not fulfil his goal, and whoever hangs a sea shell, may Allaah not leave him (in peace).”*<sup>78</sup> ; *“Whoever wears an amulet has verily committed Shirk.”*<sup>79</sup> ; *“Verily, Incantations, Amulets and Love potions are Shirk.”*<sup>80</sup>

Scholars have differing opinions regarding an amulet made from portions of the Qur’an, or made of permissible supplications, whether it, too, is forbidden or permissible. The correct view is that it is forbidden for two reasons:

**One:** the generalization in the aforementioned hadeeths since they include all amulets, made from the Qur’an or not.

**Two:** to block the route which leads to Shirk, because by permitting those amulets made from the Qur’an, they will be mixed up with other amulets and the issue becomes confusing, opening up the gateway to Shirk through wearing all amulets, and it is known that one of the greatest principles of Shar’iyyah is blocking the routes leading to Shirk and transgression. Allaah is the source of guidance.

(Shaikh Ibn Baaz, Ad-Da’awah, 928)

## 6 – Receiving Treatment From Sorcerers

### Question:

There are some people who claim to practice traditional medicine. I went to one of them and he said to me, ‘Write down your name and that of your mother and then come back tomorrow.’ When I returned to him he said, ‘you are suffering from such and such, and

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<sup>78</sup> Ahmad and Abu Ya’la

<sup>79</sup> Ahmad and Al-Haakim

<sup>80</sup> Abu Dawood, Ahmad and Al-Haakim



your treatment is such and such.’ Also, one of those claiming to practice traditional medicine says that he uses the words of Allaah in the treatment.

What is your view on these people and what is the ruling on going to them?

**Answer:**

Whoever does this kind of thing in his treatment, clearly indicates that he engages the services of the *Jinn* and claims the knowledge of the unseen. It is not permissible to seek treatment from him, as it is not permissible to go to them nor ask them, because of the saying of the Prophet ﷺ on this kind of people: *“Whoever goes to a soothsayer and asks him about anything, his Salaat will not be accepted for forty days.”*<sup>81</sup>

Also it is reliably reported from him ﷺ in several ahadeeth that he ﷺ prohibited going to the sorcerers, soothsayers and magicians, or asking any of them and he ﷺ said: *“Whoever goes to a sorcerer or a soothsayer and believes what he says, has disbelieved in what was revealed to Muhammad ﷺ.”*<sup>82</sup> In addition, whoever claims to have knowledge of the hidden by patting the surface of the earth, or using cowries or drawing lines on the soil, or by asking the patient about his name and the name of his mother or that of his relatives, all these are indications on the fact that (such a person) is among the soothsayers and sorcerers whom the Prophet ﷺ warned against asking or believing them.

(Shaikh Ibn Bazz – Ad-Da’awah, 948)

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<sup>81</sup> Reported by Muslim in his saheeh.

<sup>82</sup> Reported by Imaam Ahmad and the four collectors of Hadeeth with a good chain of narrators.

## 7 – Receiving Treatment from Sorcerers

### Question:

Some people when they have patients suffering from epilepsy go to certain Arab physicians. These physicians perform some action and some strange movements emanate from them. They veil the patient for some time, claiming that he is afflicted by the Jinn or Sihr, etc. Such persons do cure the patients and receive huge amounts of money for doing so. What is the ruling of the Shari'ah concerning that?

Also, what is the ruling on the use of talismans on which verses of the Qur'an are written and then put in water then drunk?

### Answer:

There is no problem in treating an epileptic patient or a victim of *sibr* using verses of the Qur'an and permissible supplications, if that is done by a person known to be of sound belief and abiding with the guidelines of the Shari'ah.

But, receiving treatment at the hands of those who claim the knowledge of the unseen, or invite the presence of *Jinn*, or others like them among the sorcerers or strange persons whose condition or method of treatment is unknown, it is not permissible to go to them nor to ask them nor take treatment from them, because of the saying of Prophet ﷺ, "*Whoever goes to a sorcerer and asks him about anything, then nor Salaat will not be accepted from him for forty days*"<sup>83</sup> and his saying ﷺ: "*Whoever goes to a sorcerer or a soothsayer and believes what he says, has disbelieved in what was revealed to Mubammad*"<sup>84</sup> Other ahadeeth on the same issue, indicating the prohibition of asking or believing fortune-tellers and soothsayers, who are people claiming the knowledge of the unseen or employing the services of the *Jinn*, as confirmed by some of their

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<sup>83</sup> Reported by Muslim in his *sabeeh*.

<sup>84</sup> Reported by Imaam Ahmad and the four collectors of Hadeeth with a good chain of narrators.

actions and sayings. The popular hadeeth reported by Imam Ahmad from Jabir (may Allaah be pleased with him) was mentioned regarding such persons. The Prophet ﷺ was asked about *An-Nushrah* - undoing Sihr, upon which he said, "*It is part of Satan's work.*"<sup>85</sup> The scholars explained that *An-Nushrah* meant here is that which was practiced in Jahiliyyah whereby Sihr is counteracted with Sihr. So is the case with any treatment in which the services of fortune-tellers and astrologers, liars and Sorcerers are engaged.

From what is mentioned above, it is clear that treatment of all ailments, and all forms of epileptic fits, is only permissible using legally allowed means, one of which is reciting (the Qur'an) upon the patient and blowing upon him the verses, and authentic ahadeeth and supplications legalized by Shariah, because the Prophet ﷺ said, "*There is nothing wrong with Ruqya so long as it is not Shirk.*"<sup>86</sup> And he said: "*O worshippers of Allaah! Seek cure, but do not use the baraam*"<sup>87</sup> *in treatment.*"<sup>88</sup>

As for writing verses of the Qur'an (or other authentic supplications in Shariah) with saffron in a clean bowl or on sheets of paper, then washing them off and giving them to a patient, there is nothing wrong with that because it was practiced by many of the Salaf – pious predecessors – of this Ummah, as explained by the Eminent scholar, such as Ibnul Qayyim - (may Allaah have mercy on him) in his book *Zaad ul Ma'aad* and others, if the person doing it is among those known with uprightness. And with Allaah lies true guidance.

(Shaikh Ibn Baaz – Ad-Da'awah 997)

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<sup>85</sup> Abu Dawood

<sup>86</sup> Muslim

<sup>87</sup> Forbidden/impure things.

<sup>88</sup> Abu Dawood

## 8 – What Is The Ruling Concerning Treatment And Exorcism With The Qur'an And The Ruling On Using Charms And Amulets

### Answer:

It is permissible to use the Qur'an in treatment because of what was authentically reported by Bukhari and Muslim from Abu Sa'eed Al-Khudriy who said that: *“A small group of people among the Prophet's Companions went on a journey till they arrived at a settlement of some Arabs, and they requested them to give them reception (as is the custom) but they refused.*

*Then, the leader of the settlement was stung by a scorpion, and despite all efforts, they could not help him. Hence one of them said, ‘Why don't you go to those people who arrived and ask them, you may get something from them.’ So, they went to them and said, ‘O men! Our leader has been stung and we have taken every effort, but to no avail. Does anyone of you have anything?’ One of them said, ‘I do. Certainly I perform Ruqyaa (exorcism), but we sought reception from you, and you refused. Thus, I will not do anything for him until you promise us a reward.’ Hence, they promised them a bunch of goats. Then, the man started spitting upon the leader and reciting ‘Alhamdu lillahi Rabbil Aalamen.’<sup>89</sup> Suddenly, he got up and started walking, as if he has been released from chains, feeling no pains at all.*

*The people then fulfilled their promise and gave them what was agreed upon. Thereupon, some of them said, ‘Divide it up.’ But, the person who did the Ruqyaa said, ‘Don't do so, until we meet the Prophet ﷺ’.*

*When they mentioned that to him ﷺ, he said (to the man), “How did you know that it (Surah Al-Fatiba) is (effective in) Ruqya (exorcism)?” Then he said, “You did the right thing, divide it up and give me a share of it, too.”<sup>90</sup>*

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<sup>89</sup> Chapter One of the Holy Qur'an, also called *Al-Faatibah*, the Opening.

<sup>90</sup> Bukhari, Muslim, Abu Dawood and At-Tirmizi

This hadeeth shows that it is permissible to treat patients with the Qur'an.

On the other hand, making amulets from it is not permissible according to the most authentic view of scholars. In fact, there is a *Fatwaa* of the Permanent Committee for Islamic Research and Fatwaa on that. With Allaah lies true guidance. May the Salaat and salaam be with our Prophet Muhammad, his family and his companions.

(The Permanent Committee - Ad-Da'awah, 830)

## 9 – Should We Believe That A Doctor Knows What Is In The Womb?

### Question:

In the Questions and Answer section of '*Al-Adad al-Arabiyy*' vol. 205 page 15, it was established that, "it is the man who determines the sex of a baby." What is the Islamic view on this and does anybody know *Ghaib* - the hidden other than Allaah?

### Answer:

It is Allaah Alone Who gives form to a child in the womb, as He wishes, making it male or female, perfect or defective, and other things related to the foetus, and nobody has any power over that except Him.

﴿هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ  
الْحَكِيمُ﴾

﴿He it is who gives you forms in the wombs in any way He wishes; there is no deity (worthy of worship) except Him, the Exalted, the Wise.﴾<sup>91</sup>

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<sup>91</sup> Surah Aali-Imran: 6

And He said:

﴿لِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ يَخْلُقُ مَا يَشَاءُ يَهَبُ لِمَنْ يَشَاءُ إِنَاثًا وَيَهَبُ لِمَنْ يَشَاءُ الذُّكُورَ ۖ أَوْ يُزَوِّجُهُمْ ذُكْرَانًا وَإِنَاثًا وَيَجْعَلُ مَنْ يَشَاءُ عَقِيمًا إِنَّهُ عَلِيمٌ قَدِيرٌ﴾

﴿The dominion of the Heavens and the Earth is Allaah's (Alone). He creates what He wishes, gives whom He wills female (children), and gives whom He wills male (children), or He mixes them males and females, and He makes whom He wills barren. Verily He is the All-Knower, Able to do all things.﴾<sup>92</sup>

So Allaah, the Exalted, has informed that it is Him, Alone, Who possesses the dominion of the Heavens and the Earth, and that He creates what He wishes, controlling the foetus in the womb the way He wishes – making it male or female, in whatever situation He wishes - deformity or perfection, beauty and handsomeness, or ugliness and repulsiveness, and other things to do with a child. No one else does any such things except for Him, nor does He have a partner in that.

Thus, claiming that a husband or a doctor or a philosopher has the ability to specify the sex of the child is a false claim. A husband and whoever else does nothing other than aiming for the time of fertilization when he meets his wife, hoping for pregnancy, which may be achieved by the permission of Allaah, or may not, either due to low sperm-count or because of the existence of a barrier or infertility or a trial from Allaah to His servant.

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<sup>92</sup> Surah Ash- Shooraa: 49 - 50

This is because means do not bring about any effects independently; rather they have effects according to the decree of Allaah, if He assigns their outcome to them. In fact fertilization is a physical act, of which no *Mukallaf*<sup>93</sup> has a part except his action with the permission of Allaah. Rather, changing, fashioning, subjugating, controlling and materializing their outcomes all these are with Allaah, Alone, with no partners.

Thus, whosoever studies and reflects on the situation of people, their sayings and actions, it will become clear to him that they go to extremes in making claims, lies, baseless talk and actions, out of ignorance, exceeding limits concerning modern science, and going beyond limits in taking means into consideration. Whosoever gives things their proper importance will be able to differentiate between what is Unique to Allaah, and what Allaah has left within the bounds of the power of His creatures, according to His decree, Glory be to Him!!

(The Permanent Committee)

## 10 – Asking a Divinator or a Sorcerer for a Cure

### Question:

One of our readers whose initials are F.A.A. from Riyadh, sent us a question saying:

“My father was sick, suffering from mental illness, for a long period in which he visited hospitals, but some relatives advised us to visit a lady whom they said knows the cure for such cases, and added, ‘just give her the name, and she will tell you what is worrying him and prescribe the treatment.’

Is it lawful for us to go to this lady? Please answer us, may Allaah reward you.”

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<sup>93</sup> Mukallaf: a legally responsible person, that is one who has attained maturity and is in his full sense.

**Answer:**

It is not permissible to ask such a woman, nor believe her, because she is among those who divine and use sorcery that claim knowledge of the unseen, and engage the services of the Jinn in treating their patients and in their narrations. It was authentically reported from the Prophet ﷺ that he said, *“Whoever goes to a sooth-sayer or a magician, and believes what he says, has certainly disbelieved in what was revealed upon Muhammad ﷺ.”*<sup>94</sup> And there are many other ahadeeth like this.

Opposing such people and those who patronize them is compulsory; they should never be consulted. (Should they persist) they should be reported to the authorities so that relevant measures can be taken against them, as leaving them without punishment and not reporting them harms society and assists in deluding people into going to and believing in them.

The Prophet ﷺ said, *“Whosoever amongst you saw a distasteful act, let him change it with his hand, but if he can’t, then with his tongue, and if he can’t, then with his heart, which is the least form of Imaan (faith).”*<sup>95</sup>

Of course, there is no doubt whatsoever that reporting them to the relevant authorities is a form of objection to them by the tongue, and is part of helping one another in righteousness and piety. May Allaah guide all Muslims to what improves their well-being and gives them safety from all forms of evil.

(Shaikh Ibn Baaz – Ad-Da’awah, 999)

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<sup>94</sup> Abu Dawood, Tirmizi, Ibn Majah and Ahmad

<sup>95</sup> Reported by Muslim in his Saheeh.



## 11 – What Is The Ruling On *Ruqya* (Exorcism)? What Is The Ruling On Writing Verses (Of The Qur'an) And Hanging Them On The Neck Of A Patient?

**Answer:**

*Ruqya* (exorcism) for a patient affected with Sihr (magic) or other sicknesses is permissible if the *Ruqyaa* is from the Qur'an or permissible supplications, because it was authentically reported from the Prophet ﷺ that he used to perform *Ruqyaa* for his companions.

There are many supplications mentioned by scholars, taken from the narrations reported from the Prophet ﷺ. Some of the supplications used by the Prophet ﷺ in his *Ruqyaa* are:

"رَبُّنَا الَّذِي فِي السَّمَاءِ تَقَدَّسَ اسْمُكَ ، أَمْرُكَ فِي السَّمَاءِ وَالْأَرْضِ،  
كَمَا رَحْمَتُكَ فِي السَّمَاءِ فَاجْعَلْ رَحْمَتَكَ فِي الْأَرْضِ، أَنْزِلْ رَحْمَةً  
مِّنْ رَحْمَتِكَ وَأَشْفِ مِن شِفَائِكَ عَلَى هَذَا الْوَجَعِ ."

*O Allaah! Our Lord Who is above the Heavens; Glorified is Your Name, Your decree (runs) in the Heavens and the Earth. As Your Mercy is in the Heavens, place Your Mercy on Earth. Send down Mercy out of Your Mercies and cure out of Your Cure upon this sickness.*

"بِسْمِ اللَّهِ أُرْفِيكَ مِنْ كُلِّ دَاءٍ يُؤْذِيكَ مِنْ شَرِّ كُلِّ نَفْسٍ أَوْ عَيْنٍ  
حَاسِدٍ، اللَّهُ يَشْفِيكَ، بِسْمِ اللَّهِ أُرْفِيكَ"

*I pray for you in the Name of Allaah, from any sickness afflicting you, and from the evil of any envious soul or evil eye. May Allaah cure you, I pray for you in the Name of Allaah!*

Another form is for the patient to place his hand on the part of the body paining him and say:

"أَعُوذُ بِاللَّهِ وَعِزَّتِهِ مِنْ شَرِّ مَا أَجِدُ وَأُحَاذِرُ"

*I seek refuge with Allaah and His Majesty from the evil of what I feel and what I fear.*

As for writing verses and supplications and hanging them, there is a difference of opinion between the scholars on that, some legalizing it, others prohibiting it. But, the latter is the closest view (to the truth). This is because doing that was not reported from the Prophet ﷺ, rather it was reported that he used to recite the Qur'an on the sick, but not hanging verses or supplications on the patient's neck or his hand or under his pillow, etc., as all of these are amongst the forbidden according to the strongest viewpoint, since none was reported (from the Prophet ﷺ); and whosoever makes something a means for attaining another without the permission of Allaah, his action is considered a form of Shirk, because it involves assigning a means not specified by Allaah as a means.

(Shaikh Ibn Uthaimen)

## 12 – What Is The Ruling On Wearing A Bracelet To Cure Rheumatism

**Answer:**

It should be known that drugs/medication are a means of attaining cure, but the one who makes the means effective is Allaah the Exalted. Thus, there are no means, except what Allaah has decreed, and these are of different kinds:

### The First:

Legally prescribed means, such as the Glorious Qur'an and supplication, as the Prophet ﷺ said concerning Suratul-Fatiha<sup>96</sup>, "*How did you know that it could be used in Ruqya (exorcism)?*"<sup>97</sup> And as the Prophet ﷺ used to perform *Ruqyaa* (exorcism) for the sick through praying for them as a result of which Allaah cures them from their sickness.

### The Second:

Physical substances such as drugs or medication, (which were discovered) by revelation like honey, or through experience, such as many drugs. In this kind, it must have a direct effect not an assumed or imagined one. Once its tangible physical effect has been established it is correct to take it as a cure with which recovery may be attained, by the permission of Allaah.

If it is pure imagination and conjectures imagined by the patient, as result of which he attains psychological relief, based on such beliefs, making the ailment less than it is, or (at certain times), the patient achieves internal happiness, which removes the ailment, in such a case it is not permissible to rely on it, nor is it allowed to take it as a cure so that one does not become carried away by imagination and conjecture.

This is why it was forbidden to tie a string, or wear a bracelet, etc., to remove an ailment, or to prevent its occurrence, because it is not a means, neither legally, nor physically, as long as it has not been established that it is a means either legally or through practical experience, as this involves one way of competing with Allaah in His dominion, and associating partners with Him by associating others with Allaah in specifying means and their effects.

That is why Shaikh Muhammad bin Abdulwahhab addressed this issue in his book, *Kitaabut Tawheed*, as follows, "*It is part of Shirk to wear a bracelet or string, etc. in order to prevent or remove calamity.*"

(Shaikh Ibn Uthaimen)

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<sup>96</sup> The first chapter of the Qur'an.

<sup>97</sup> Bukhari, Muslim, Abu Dawood and Tirmizi

## PURIFICATION

### 1 – Rulings on the Purification of a Sick Person

All praise is due to Allaah, Lord of the Worlds, may the Salaat and Salaam be on the noblest of Prophets and messengers, our Prophet, Muhammad ﷺ, his family and his companions.

To proceed: Allaah, the Glorified, has demanded purification for each prayer, because removing physical impurity from the body, the place and the clothing of the person who wants to pray are preconditions of accepting prayers.

Thus, when a Muslim wants to pray, it is compulsory for him to perform ablution if he is in a state of lesser impurity, or a ritual bath, if his impurity is the greater one. In addition, if he's been to the toilet or has urinated, before the ablution, he must use water to cleanse himself, or use tiny stones (*Al-Istinjaar*), so that his cleanliness and purification may be complete. Following are some of the rulings on it:

- It is compulsory to perform *Al-Istinjaa* (cleaning oneself with water) whenever something comes out of one of the two openings like urine and stool, but it is not necessary for one who releases air or wakes-up from sleep to do so. All he has to do is to perform ablution. This is because *Al-Istinjaa* was only made compulsory in order to remove the impurity, and there is none here.
- *Al-Istinjaar* may be done with tiny stones, (or any other substitute), and they must be three clean stones because of what was reported about the Prophet ﷺ, that he said,

*“Whoever does Al-Istijmaar, let him make (the number of stones, etc) odd”* <sup>98</sup> and because he said, *“Whenever one of you goes to the toilet, he should carry with him three stones, for that will be sufficient for him.”* <sup>99</sup> And because he disallowed performing *Al-Istijmaar* with less than three stones. <sup>100</sup>

- It is not permissible to perform *Al-Istijmaar* with animal dung, bones, food or anything valuable. The best way is to use stones and things such as tissue paper, then follow it with water, because stones remove the impurity while water cleans the place hence making it better.
- One has a choice between performing *Al-Istinjaa* and *Al-Istijmaar*. Anas (may Allaah be pleased with him) reported that, ‘the Prophet ﷺ used to go to a secluded place (to answer the call of nature) and we (I and a youth like me) would carry a jug of water with which he performed *Al-Istinjaa* with the water.’ <sup>101</sup> Also A’isha (may Allaah be pleased with her) was reported as saying to a group of women: *“Direct your husbands to clean themselves with water, for I feel shy (to tell them to do so), because the Prophet ﷺ used to do so.”* <sup>102</sup>
- If he wishes to use only one, then water is better because it cleans the place and removes the impurity and its trace, which is better in terms of cleanliness.
- If however, he does *Al-Istijmaar* only, then it is sufficient if he uses three stones and they clean the place. Otherwise, he should use a fourth and a fifth, till the place becomes

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<sup>98</sup> Abu Dawood and Ibn Majah

<sup>99</sup> Reported by Abu Daawood.

<sup>100</sup> Reported by Muslim

<sup>101</sup> Reported by Bukhari and Muslim.

<sup>102</sup> Tirmizi said, ‘this is an authentic hadeeth.’

clean. But, it is better that he makes (the number of stones) odd because of the saying of the Prophet ﷺ, *“Whoever does Al-Istijmaar, let him make (the number of stones, etc.) odd.”*<sup>103</sup>

- In addition, it is not permissible to use the right hand in *Al-Istijmaar* because of the hadeeth reported by Salmaan that, *“The Prophet ﷺ prohibited us from performing Al-Istinjaa (cleaning oneself with water) with the right hand,”*
- and the saying of the Prophet ﷺ: *“Let none of you touch his private parts with his right hand when he urinates, nor should he clean himself in the toilet with his right hand (after answering the call of nature).”*<sup>104</sup>
- However, if he is one handed, with only the right hand, or the left hand is broken or non-functioning etc., he can perform *Al-Istijmaar* with the right hand due to necessity, and there is nothing wrong with that.

## General Guidelines for the Ill:

Since Islamic Law was built upon simplicity and ease, Allaah, the Glorified and Exalted, has lessened the rule of worship for people with valid excuses, according to their excuses, so that they may be able to worship Him without any difficulty or hardship. Allaah, the Glorified and Exalted, said:

﴿وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ﴾

﴿... and (He) has not placed upon you in the religion any difficulty...﴾<sup>105</sup>

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<sup>103</sup> Abu Dawood and Ibn Majah

<sup>104</sup> Bukhari and Muslim

<sup>105</sup> Surah Al-Hajj : 78

and He said,

﴿يُرِيدُ اللَّهُ بِكُمْ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ﴾

﴿Allaah wishes ease for you, and He does not wish hardship﴾<sup>106</sup>

and said,

﴿فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ﴾

﴿... so fear Allaah to the best of your ability﴾<sup>107</sup>

and the Prophet ﷺ said, “Whenever I direct you to do something, do it to the best of your ability”<sup>108</sup>; and said, “Certainly the religion is easy.”<sup>109</sup>

Thus, an ill person who cannot purify himself with water when in the state of major or minor impurity, either because he cannot do so at all, or because he is afraid that it will worsen the illness, or delay his recovery, should perform *Tayammum* (dry ablution). That is, he should hit his two palms on the clean surface of the earth, once, then rub his face with the inner parts of his fingers and rub his hands with the palms, because of the saying of Allaah:

﴿وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ...﴾

<sup>106</sup> Surah Al-Baqarah : 18

<sup>107</sup> Surah At-Tagaabun : 16

<sup>108</sup> Bukhari and Muslim

<sup>109</sup> Bukhari

﴿But if you are ill or on a journey or one of you comes from the place of relieving himself or you have contacted women<sup>110</sup> and do not find water, then seek clean earth and wipe over your faces and hands with it...﴾<sup>111</sup>

The ruling for one who cannot use water is similar to that of one who could not obtain water because of the saying of the Prophet ﷺ, “*Actions will be judged according to intentions, and every person will be rewarded for what he intended.*”<sup>112</sup>

### An ill person has different situations:

- a. If his illness is minor and use of water will not cause a loss of limb, nor cause an illness which may lead to loss of life or a limb, or loss of its function, nor does it lead to an increase in pain, such as headache, toothache, etc.; OR
- b. If he can use warm water without any harm, then it is not allowed for him to perform *tayammum*, because the permission (on *Tayammum*) is to remove harm, and there is no harm in this case, and since he has water, hence it is compulsory for him to use it.
- c. If he has an illness which may lead to a loss of life or a limb or cause an illness which may lead to loss of life, a limb or its function, it is permissible for him to perform *tayammum*, because of Allaah’s saying:

﴿وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا﴾

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<sup>110</sup> i.e. had sexual intercourse

<sup>111</sup> Surah Al-Ma'idah: 6

<sup>112</sup> Bukhari



﴿Kill not yourself! Verily Allaah is Merciful to you﴾<sup>113</sup>.

- d. If he has an illness that does not allow him to move and could not get anyone to bring him water, it is permissible for him to perform *tayammum*.
- e. One who has wounds, boils, a fracture, or an illness which may worsen with the use of water, if he is in the state of *Janaabah*,<sup>114</sup> then it is permissible for him to perform *tayammum* because of the preceding citations, but, if he can wash the healthy part of his body, then it is compulsory for him to wash that and perform *tayammum* on the rest.
- f. A sick person in a place where he could not get water or sand nor could he get anyone who could bring any one of them to him, should pray as he is, and it is not permissible for him to delay the prayer because of the saying of Allaah:

﴿فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ﴾

﴿Fear Allaah to the best of your ability.﴾<sup>115</sup>

- g. A patient suffering from continuous flow of urine or a lady with VVF<sup>116</sup> and could not be cured from it; should perform ablution for each prayer when its time is due, wash what is on their bodies and wear a clean dress for salaah, if it is not too difficult for him or her, otherwise he or she does not have to do so, because of the saying of Allaah

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<sup>113</sup> Surah An-Nisaa : 29

<sup>114</sup> Sexual impurity

<sup>115</sup> Surah At-Taghaabun : 16

<sup>116</sup> Vesico Vaginal Fistula

﴿... وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ...﴾

﴿... And (He) has not placed upon you in the religion any difficulty...﴾<sup>117</sup>

and his saying

﴿... يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ...﴾

﴿...Allaah wishes ease for you, and He does not wish hardship...﴾<sup>118</sup>

and the Prophet ﷺ said, “*Whenever I direct you to do something, do it to the best of your ability.*”<sup>119</sup> But, (s)he should take precautions to prevent the urine from spreading on his (her) clothes, body or place of prayer.

- h. *Tayammum* is nullified by anything which nullifies ablution; or getting water if it were not available, or by the return of the ability to use it. And Allaah knows best.

(Shaikh Ibn Baaz)

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<sup>117</sup> Surah Al-Hajj : 78

<sup>118</sup> Surah Al-Baqarah : 185

<sup>119</sup> Bukhari and Muslim

## 2 – How Does a sick Person Purify Himself?

1. It is compulsory for every ill person to perform ablution for minor impurity and take bath for major impurity.
2. If one cannot use water for purification, either due to inability or fear of an increase in illness or a delay in recovery, he should perform ablution.
3. The manner of performing *Tayammum* is hitting the surface of the earth with two hands and rubbing the whole face with them, then rubbing the two hands, one with the other.
4. If one could not perform purification by himself, someone else should assist him to perform either ablution or *Tayammum*.
5. If some of the limbs of ablution<sup>120</sup> are wounded, they should be washed with water, but if washing with water harms, they should be rubbed lightly; that is wet hands with water should be passed over the limb(s), but, if the rubbing affects it, then he should perform *Tayammum* instead.
6. If a part of his limb is fractured and tied with a bandage or plaster, then it should be rubbed with water instead of washing it, and there is no need to perform *Tayammum*, as it is a substitute for washing.
7. It is permissible to perform *Tayammum* on a wall or any clean thing on which there is dust, but if the wall is plastered with something other than what is like the surface of the earth, like paint, one should not perform *Tayammum* with it except if it has dust (on it).
8. If it is not possible to perform *Tayammum* on the earth or a wall or anything else covered with dust, there is nothing wrong with placing sand in a container or a handkerchief and perform *Tayammum* with it.

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<sup>120</sup> They are: the face, the hands, the head and the feet.

9. If one performs *Tayammum* for Salaat, and remains pure till the time of another, one may pray with the first *Tayammum* and should not repeat the *Tayammum* for the second, because one is still pure and nothing has occurred to nullify it.
10. It is compulsory for a patient to clean his body from impurities, but if he cannot, he should pray in his situation; his Salaat is valid, he needs not repeat it.
11. It is compulsory upon an ill person to pray in clean clothes, so if his clothes are impure, they must be washed or replaced with a clean set of clothes, but if there is none he should pray as he is, and his Salaat is valid, he does not need to repeat it.
12. It is compulsory upon the ill to pray on something clean, so if the place is impure, it must be washed or replaced with a clean set of bed sheets, but if there is none he should pray as it is, and his Salaat is valid, he does not need to repeat it.
13. It is not allowed for a patient to delay any Salaat from its time because of an inability to perform purification, rather he should purify himself according to his ability, then perform the Salaat when due, even if there is an impurity on his body, clothes, or place which he could not remove.

(Shaikh Ibn Uthaimen)

### 3 – The Ruling On Using Perfume Containing Alcohol In Cleaning Wounds

**Question:**

Is external application of scents and perfumes, etc. containing alcohol in cleaning wounds permissible?

**Answer:**

Answering this question requires explaining two things:

**One:** Are intoxicants (wine, beer, etc) impure (*Najis*)<sup>121</sup> or not? On this, there are two views of the scholars, most of them say that it is impure, a physical impurity, meaning that if it touches cloth, it must be purified from it. Whereas other scholars say that it is not a physical impurity, because (ruling that something is a) physical impurity is something that requires proof (from the Qur'an or Sunnah), and there is no such proof. Thus, since there is no legal proof that it is a physical impurity, then it follows the general rule, which counts it among pure things.

**Question:**

But, Somebody might cite the saying of Allaah the Exalted,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ  
مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ﴾

﴿O you who believe, Indeed, intoxicants, gambling, (sacrificing on) stone alters, and divining arrows are but Rijs (defilements, impurities) from the work of Satan, so avoid it that you may be successful.﴾<sup>122</sup>

because *Rijs* is used to refer to physical impurities because of the saying of Allaah the Exalted,

﴿قُلْ لَا أَجِدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ إِلَّا أَنْ  
يَكُونَ مَيْتَةً أَوْ دَمًا مَسْفُوحًا أَوْ لَحْمَ خَنْزِيرٍ فَإِنَّهُ رِجْسٌ أَوْ فِسْقًا أُهْلٌ  
لِّغَيْرِ اللَّهِ بِهِ...﴾

<sup>121</sup> *Najis* (impurity) according to Islamic Law is of two kinds, a physical and an abstract one...

<sup>122</sup> Surah Al-Maa'idah : 90

﴿Say: ‘I do not find within that which was revealed to me [anything] forbidden for one who would eat it unless it be a dead animal or blood spilled out or the flesh of swine – indeed, it is Rijs (impure) or it be (that slaughtered in) disobedience, dedicated to other than Allaah ...﴾<sup>123</sup>

The things mentioned in the verse – dead meat, pork, and blood – are all Rijs, which is physical impurity, because the Prophet ﷺ said, concerning the skin of dead animals, “*It is purified by water,*” which shows that it was impure, as is known to every scholar.

**Answer:**

This can be answered by saying that *Rijs* here is abstract, not physical, because of the saying of Allaah,

﴿...رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ...﴾

﴿ ... *Rijs* (defilements, impurities) from the work of Satan...﴾<sup>124</sup>

Gambling, stone altars and divining arrows are not physical impurities and the statement is a narration about four things: intoxicants, gambling, stone altars and divining arrows, hence it renders a ruling upon all four, in which they are similar.

In addition, those saying intoxicants are not physical impurities have another proof from the Sunnah, that when the prohibition of intoxicants was revealed, the Prophet ﷺ did not give orders directing people to wash their bowls (and other utensils) from it. Further, the Companions spilled it in the market places, and if it had been a physical impurity, they would not have done so, because of the natural implication of such an action, which is defiling passers-by and making them impure with that.

<sup>123</sup> Surah Al-An'am : 145

<sup>124</sup> Surah Al-Maa'idah :90

**Two:** Having established that intoxicants are not physical impurities, which is the strongest view to me, then let it be known that alcohol cannot be considered a physical impurity, rather it is an abstract impurity, because intoxicating alcohol is part of what the Prophet Allaah ﷺ has said, “*Every intoxicant is Khamr*”<sup>125</sup>,<sup>126</sup>. Thus, using *Khamr* in any food or drink, or by mixing it with anything which may be affected by it, is forbidden by explicit texts and Ijamaa’.<sup>127</sup>

Using it for other purposes such as disinfection is subject to research, but avoiding it is safer. I cannot say it is forbidden, but I, personally don’t use it except under necessity like in sterilizing wounds and such like.

(Shaikh Ibn Uthaimen)

## 4 – The Ruling Concerning One Who Releases Air Incessantly

### Question:

A Muslim is suffering from a sickness which compels him to release air strongly from his anus, and the person faces a lot of difficulty in trying to control it. If the air comes out while he is praying does that nullify his ablution and Salaat or not, as is the case with one who suffers from continuous flow of urine?

### Answer:

It is compulsory for him to try and retain his purification to the best of his ability. Thus, if the air does not come out incessantly, but at certain times only, then it nullifies his ablution. On the other hand, if it is incessant and at all times, never stopping, at meetings and in bed, on a ride or travelling, nor does he have the ability to control it and faces difficulty in trying to stop it, then he is excused,

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<sup>125</sup> Wine, beer, intoxicants, etc.

<sup>126</sup> Muslim

<sup>127</sup> Consensus of Scholars.

his abulution is not nullified by the mere release of the air even if during salaah. Thus, his ruling is similar to that of one suffering from continuous flow of urine, by analogy.

But, he must perform abulution for each *Salaah* after its time has entered.

(Shaikh Ibn Jibreel)

## 5 – Delusion Regarding Urine

### Question:

Whenever I finish urinating, some drops come out, and this sickness has been with me for five months. I have been to hospitals without any improvement. I perform my prayers like this, but should I go on praying or not? What do I do? Please guide me, may Allaah reward you.

### Answer:

Dear brother, you must take extra care in your purification, by performing abulution before the time of Salaah enters by half an hour. Secondly, after urinating, you should always wash your private parts with cold water, because it stops the urination and helps in stopping the urine and in preventing drops from coming out.

But if the drops are as a result of delusion, illusion or doubt, you should always pour some water on your pants/trousers after *Al-Istinjaa* (cleaning oneself with water) so that Satan would not put you in doubt when you see the moisture to think that it is urine, since it is clear now that the moisture is from the water you poured on the cloth.

If, on the other hand, this sickness you are complaining about involves incessant urinating or dripping of urine, never ceasing for a period of time, then it is *Salisul-Baul* (incontinence of urine), the ruling of which is that of one whose impurity is permanent, he should not perform abulution until the time for prayer is due, that he performs abulution for each prayer, and there is no problem even if the urine



comes out after he has performed ablution at the time, even if it touches his cloth, after he has done his best to control it and remain clean, but Allah knows best.

(Shaikh Ibn Jibreen)

## 6 – The Ruling Concerning One Who Is Unable To Wash A Limb Or Rub It

### Question:

A person has wounds on his hands, to the extent that he cannot apply water to them during ablution, but performs *Tayammum* instead, to substitute it. One day, he came to pray, but forgot to perform *Tayammum* and started praying, but he remembered his condition during his prayer, he thus performed *Tayammum* and carried on with his Salaat. What is the ruling on that Salaat? Is it invalid or acceptable?

### Answer:

If there is a wound on a part among the parts of ablution such that he can neither wash nor rub it, because it leads to worsening of the wound or a delay in its cure, then he should perform *Tayammum*.

Thus, one who performed ablution but forgot the *Tayammum*, and remembers in the course of his Salaat, should repeat his salaat after performing *Tayammum*. This is because what has passed of his prayer before the *Tayammum* is invalid, including Takbeeratul-Ihraam (the Opening Takbeer<sup>128</sup>). Thus, his Salaat was invalid right from the onset, since purification is a pre-condition for the validity of Salaat and leaving a part or a portion from the parts of ablution, then the ablution is not valid.

When the Prophet ﷺ saw a man with a portion on his foot, about the size of a Dirham (a coin), unwashed, he commanded him to go and repeat his ablution.

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<sup>128</sup> The first Allaahu Akbar in Salaat.

Thus, since the questioner was unable to wash or rub, it became compulsory for him to come up with a substitute that is *Tayammum*, because of the generalization in the saying of Allaah the Glorious and Exalted .....

﴿...وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا...﴾

﴿...and if you are ill or on a journey or one of you comes from the place of relieving himself or you have contacted women (i.e., had sexual intercourse) and find no water, than seek clean earth and wipe over your faces and your hands (with it) ... ﴾<sup>129</sup>

..... and because of the story of the wounded person as reported by Ibn Majah from Ibn Abbas that the Prophet ﷺ said “*Why didn’t he wash his body and leave out his head since it was wounded?*”<sup>130</sup> In fact, it was mentioned in another report by Abu Dawood from Jaabir, that the Prophet ﷺ said, “*It would have sufficed him to perform Tayammum.*”

Thus, if the person in question has not re-performed the Salaat, he should do so.

(The Permanent Committee)

<sup>129</sup> Surah An-Nisaa : 43

<sup>130</sup> Abu Dawood

## 7 – The Ruling on Performing *Tayammum* on a Carpet by a Sick Person.

### Question:

A patient in hospital unable to perform ablution performed *Tayammum* for his Salaat, but he did the *Tayammum* on a carpet. Is his Salaah valid?

### Answer:

A sick person must perform ablution if he can. If he can't, he should perform *Tayammum* with sand which has dust if he can get it. However, if he can't find any, he may perform it on the tile, if it is covered with dust, or on his bedding if they are covered with dust.

If on the other hand, there is no dust on it, he should do so on the closest thing to the earth possible or what is next to it because of the saying of Allaah:

﴿فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ﴾

﴿Fear Allaah to the best of your ability﴾<sup>131</sup>

and His saying,

﴿لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا...﴾

﴿Allaah does not burden a soul except with what it can bear﴾<sup>132</sup>.

(Shaikh Ibn Jibreen)

<sup>131</sup> Surah At-Taghaabun : 16

<sup>132</sup> Surah Al-Baqarah : 286

## 8 – The Ruling On Ghusl Janaabah Or Haidh For One Whose Head Will Be Harmed By It

### Question:

I am a married woman suffering from allergy of the chest and I experience catarrh all year round. Should I take bath without washing my head, rubbing it?

Note that I experience the catarrh whenever I wash my head several times in a week, and often, I have to leave Salaat because I can't wash my head, but rub it only.

I am fully disturbed, worried and confused despite the fact that Islam is easy. Thus I want you to give a final and satisfactory answer, so that I can be able to live in peace and perform all my obligatory duties.

Note that I am a teacher and have to go to work everyday as a result of which I become affected by the wind which leads to my staying in bed and sick. Allaah knows that I am confused between carrying along with my marital life which is obedience to my husband and above all obedience to Allaah.

### Answer:

If washing your head during *Janaba* or *Menstrual* bath harms you, it is sufficient for you to rub it and perform *Tayammum* because of the saying of Allaah,

﴿فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ﴾

﴿... fear Allaah to the best of your ability...﴾<sup>133</sup>

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<sup>133</sup> Surah At-Taghaabun : 16

and the saying of the Prophet ﷺ *“Whatever I prohibit, avoid it; and whatever I command you, do it to the best of your ability.”*<sup>134</sup>

(Shaikh Ibn Baaz)

## 9 – The Ruling On *Tayammum* With Tiles For The Sick

### Question:

Is it permissible to perform *Tayammum* with a stone that does not leave dust on the palms, what are the limbs covered by *Tayammum* and how many prayers can be performed with a single *Tayammum*?

### Answer:

Some scholars make it a pre-condition for *Tayammum* that it is done on sand with dust which clings to the hand, quoting the saying of Allaah:

﴿...فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ...﴾

﴿... wipe over your faces and hands with it...﴾<sup>135</sup>

and one which has no dust should not be rubbed from. But the correct view is that it is not a necessary condition that there has to be dust. Rather, the necessary and sufficient condition is that it should be pure because of the saying of Allaah:

﴿...فَتَيَمَّمُوا صَعِيدًا طَيِّبًا...﴾

﴿... then (perform *Tayammum* with) a pure surface of the earth...﴾<sup>136</sup>

<sup>134</sup> Bukhari and Muslim

<sup>135</sup> Surah Al-Maa'idah : 6

<sup>136</sup> Surah An-Nissa : 43

The surface of the earth here indicates that it is permissible to perform *Tayammum* with sand which has dust, as it is also permissible to use silt and other similar things. However, as regards a prisoner or a sick person who cannot find other than tiled floors, and cannot go out, it is permissible for him to perform *Tayammum* on the tiles or on bedding even if there is no dust on them, since he cannot find sand, because of the saying of Allaah

﴿...فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ...﴾

﴿... fear Allaah to the best of your ability..﴾<sup>137</sup>.

As for the limbs of *Tayammum*, they are the face and palms. Thus, he should rub his entire face with his palms, then rub each of the hands with the other, stroking between the fingers. He does not have to go beyond the wrists, but if he rubs up to his elbows, there is nothing wrong. Hitting the earth once is enough, but if he does so twice, it is permissible.

It is better for him to perform *Tayammum* for each prayer except those that are combined at the same time<sup>138</sup>, for which he may perform a single *Tayammum*. He may pray several Salaats with a single ablution so long as he has not invalidated it.

(Shaikh Ibn Jibrin)

## 10 – Is Oil Considered A Barrier Which Prevents Water From Reaching The Skin?

### Question:

A brother inquired, saying, “I heard one of the scholars saying that oil is considered a barrier which prevents water from reaching the skin during ablution. But, sometimes when I cook, some oil spills on

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<sup>137</sup> Surah At-Taghaabun : 16

<sup>138</sup> Such as Zuhr and ‘Asr, or Magrib and Isha’ under certain circumstances.

my hair and body. Does that mean I have to wash the parts with soap before washing them (in ablution and ritual bath) so that water can reach the skin? Similarly, I used to apply some oil to my hair as a treatment to it, what do I do? Please explain to me.”

**Answer:**

Before answering this question, I wish to explain that Allaah the Exalted and Glorious has stated in the Qur'an:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُؤُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ﴾

﴿O you who believe! When you get up to pray, wash your faces, your hands to the elbows, and rub your heads and your feet to the ankles﴾<sup>139</sup>

The command to wash or rub the above-mentioned parts necessitates the removal of whatever may prevent water from reaching them, because if there is something preventing water from reaching them, then washing them is not possible.

Consequently, I say that if a person has applied oil to his limbs, at the places washed during ablution, the oil either covers the surface, in which case it has to be removed before performing ablution, or it does not cover the surface, but only leaves its traces, in which case it does not harm. But, in the latter situation, one should take extra care to pass his hands over the limbs during ablution because oil is immiscible with water, hence it may not reach all the places he must wash.

Thus, I say to the questioner, if oil settles on the skin and exists in such a way that it prevents water from reaching the skin, it should be removed before performing ablution, but if it is not so, then

<sup>139</sup> Surah Al-Maa'idah : 6

there is nothing wrong with you performing ablution even if you do not wash it with soap, but you must pass your hands over the limbs when you wash them to make sure the water does not just slide over it.

(Shaikh Ibn Uthaimen)

## 11- Performing Ablution Due to Catarrh (having a cold/flu)

### Question:

I am sick, suffering from continuous catarrh and no medication has benefited me, so is it correct for me to perform *Tayammum*? What is the ruling in the case of Janaabah?

### Answer:

If a person is sick and using water may affect him through an increase in the sickness or a delay in recovery, it is permissible for him to perform *Tayammum* because of the saying of Allaah,

﴿...وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ...﴾

﴿... But if you are sick, on a journey or one of you has come back from the seclusion or have had intercourse (with your) women and could not get water then go to a clean surface of the earth and rub your faces and hands from it...﴾<sup>140</sup>

<sup>140</sup> Surah Al-Maa'idah : 6



But, if the catarrh is continuous with you, it seems that water will not affect it, neither through increase in sickness nor delay in recovery, so long as it is incessant.

Thus, once it is clear that water does not affect it, then it is compulsory upon you to purify yourself with water both in ablution and bath, because even if you performed *Tayammum* it will not be of benefit to you at all. But, you must present your case to a physician. If he says that using water will harm you, then it is permissible for you to perform *Tayammum* in that case, otherwise, you must perform purification with water.

(Shaikh Ibn Uthaimen)

## 12 – How Should A Wounded Person Perform Ghusl

### Question:

I am a lady who was wounded on my arm near the shoulder, resulting in a surgical operation. The doctor prohibited me from bathing so that it would not become septic, but after a while, I finished my period, but was confused about what to do.

Should I wash my body excluding this place because I know that purification is not complete except when the entire body is washed, in addition to the fact that it is difficult to prevent water from reaching this place?

### Answer:

It is compulsory upon you when performing ghusl from haidh, etc., to wash whatever you can of your body. As for the wound and what surrounds it, you should cover it with a plaster or something similar and wash the other areas, but if that is too difficult then wash what is below it by pouring water with your hands, and complete the washing of the remaining parts of the body which are not wounded.

(Shaikh Ibn Jibreen)

## 13 –Incessant Release of Wind

### Question:

I am a patient suffering from an illness as a result of which I can't hold on to my ablution, and as a result, it is difficult for me to pray or (recite) Qur'an or any other act of worship which requires ablution. This happens without my choice, and uncontrollably and the wind does not come out except when ablution water touches my skin.

As a result, I am seriously troubled, when attending prayers where one must sit (for a long time) such as Juma'ah and 'Eid, the five daily prayers and recitation of the Qur'an; I don't find ease of mind until I invalidate my ablution hence my Salaat is devoid of tranquillity because I am concerned about my ablution.

Thus, is there any Rukhsah – an exceptional lessening of the rule - or permission for me, even if based on analogy with the case of semi-paralysis? Please reply, may Allaah reward you.

### Answer:

It seems that this is part of the delusions that many people suffer from in ablution and Salaat. If your case is as you stated, then you have a valid excuse, analogous to the case of one who has incessant impurity, such as suffering from continuous release of urine. All you have to do is to perform ablution when the time of Salaat has entered or when it is about time for it to begin, then do your best to retain your ablution, but if you cannot control the release of wind, your Salaat is valid – *insha-Allaah* - because of the existence of this thing which is beyond your control, and close to compulsion. Allaah knows best.<sup>141</sup>

(Shaikh Ibn Jibreen – Al-Yamamiyyah, 875)

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<sup>141</sup> Refer to fatwaah No. 5 on Pg 119 – 'Delusion Regarding Urine' in this book for details on how to solve the problem.

## 14 – One Suffering From ‘*Salisul Baul*’ (Incessant Release Of Urine)

### Question:

Is it permissible for a person suffering from ‘*Salisul-Baul*’ to delay urinating till the end of the Salaat?

### Answer:

Whoever is suffering from ‘*Salisul-Baul*’ should seek a cure for it. If it is doubt and confusion from Satan, then he should not bother with it rather, he should build upon certainty, that it is the fact that he is pure, until he is certain of the release of things which nullify ablution.

If urine comes out incessantly, never stopping, he should pray as he is, but if he can reduce its release he should do so, even if by using a piece of cloth, etc. on the tip of his penis, by using cotton, or wrapping it with a piece of cloth, which will reduce the urine and prevent it from spoiling his clothing.

If it does not come out except after urinating, then he should urinate before Salaat by a period sufficient for it to stop dripping and wash his private parts with water, or he may wash it with cold water which will stop its dripping. He should do his best not to make the period of his urinating too long, so that he does not miss the Salaat, but if he is afraid that it will take long and result in missing the Salaat, he is allowed to delay it till after the Salaat, on condition that it does not lead to its disturbing him during his Salaat. Allah knows best.

(Shaikh Ibn Jibreen – *Al-Yamamiyyah*, 278)

## 15 – Should A Pregnant Lady Suffering From Continuous Release of Urine Stop Praying?

### Question:

A pregnant lady in her ninth month suffers from continuous release of urine every moment, hence she stopped praying in the last month, is this considered 'Tarkus-Salaat' (forsaking Salaat)? What she should she do?

### Answer:

It is not permissible for the said lady nor for others like her to stop praying. Rather, it is compulsory for her to pray as she is; she should perform ablution when the time of each Salaat is due, and she is allowed to perform voluntary prayers (Nawaafil) within the time. She may, if she wishes, combine between each of Zuhr & 'Asr and Maghrib & Isha', like a *Mustahadba*,<sup>142</sup> Allaah says:

﴿فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ﴾

﴿Fear Allaah to the best of your ability.﴾<sup>143</sup>

She must also make-up what she has missed of her prayers in addition to repenting to Allaah, by seeking forgiveness for what she did, intending never to go back to that, because of Allaah's saying,

﴿وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَا الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ﴾

﴿And repent to Allaah - all of you - O believers! That you may succeed.﴾<sup>144</sup>

(Shaikh Ibn Baaz – Ad-Da'awah, 965)

<sup>142</sup> The *Mustahadba* is the woman with *Istihadba*. *Istihadba* is either a prolonged flow of blood (called menorrhagia in English) or bleeding outside of the menses (called metrorrhagia in English). In some cases, especially where the bleeding is prolonged, it may be a symptom of some other disorder.

<sup>143</sup> Surah At-Taghaabun : 16

<sup>144</sup> Surah An-Nur : 31

## 16 – Removing Artificial Teeth to Rinse the Mouth when Performing Ablution

### Question:

What is the ruling concerning the removal of artificial teeth to rinse the mouth when performing ablution?

### Answer:

If one has artificial teeth, it is not necessary for him to remove them. They are like a ring - which does not have to be removed in ablution, rather he is only advised to rotate it, not compelled to do so – because the Prophet ﷺ used to wear it but it was never reported that he used to remove it to perform ablution, and it is clear that it is more likely to prevent water from reaching the parts of ablution than the artificial teeth, especially since some people find it difficult to remove and reinstall these artificial teeth.

(Shaikh Ibn Uthaimen)

## 17 – The Ruling Concerning Creams That Cover the Skin

### Question:

Is it valid to perform ablution after applying body oil covering the traces of leprosy? It should be remembered that it prevents water from reaching the skin!

### Answer:

It is not permissible to use a medication that prevents water from reaching the skin, because this kind of medication does not cure or remove leprosy. However, if it is a medication which removes it then there is nothing wrong in using it since it is for a short period, but if it is something that covers it and prevents water from reaching the skin, then it is not valid for him to perform ablution after applying it.

In fact, this is rare amongst people – Alhamdu-lillah - and once one has become used to it, is easy for him. Thus, it is only difficult for him the first time it appears, but once he has become used to it, and people start seeing it, this kind of feeling vanishes.

(Shaikh Ibn Uthaimen)

## 18 – How does One Having an Artificial Limb Perform Ablution?

### Question:

How does one who lost a limb perform ablution? If he has an artificial one how does he wash it?

### Answer:

If a person loses a limb among his parts of ablution, then he is no longer required to wash it, nor to perform *Tayammum*, because he does not have the place which must be washed, hence it is no longer compulsory to do so. Even if an artificial one was used to replace the natural, it is not compulsory to wash it; nor should it be considered similar to the case of rubbing upon *Khuff*<sup>145</sup> – socks made of leather – which must be rubbed, because *Khuff* are worn over existing feet which must be washed; but as for this (artificial limb), in fact, it was made for him in place of the non-existing one (and hence should not be wiped).

Scholars say that, if the amputated part is from the joint then he should wash the top of the limb, for example if the limb was cut at the elbow, he should wash the tip of the upper arm. Similarly, if the foot was removed at the ankle, then he should wash the tip of the shin. With Allaah lies all knowledge.

(Shaikh Ibn Uthaimen)

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<sup>145</sup> Leather socks

## 19 – The Ruling On Rubbing On Plaster, Bandage (etc):

### Question:

{What is the ruling on rubbing upon a Jabeerah?}<sup>146</sup>

### Answer:

First we need to define what is meant by '*Jabeerah*' (translated here as bandage, plaster, etc).

Al-Jabeerah originally meant that which was used in tying a fracture. Technically, when scholars refer to Jabeerah, they mean: "*Whatever is placed on the parts of ablution under necessity*", such as the plaster placed on a fracture, or a bandage placed on wounds, or on a painful spot on the back, etc. Rubbing over it replaces washing the place. For example, if there were a bandage on the arm of a person, which he requires, then he should rub it instead of washing it, and his ablution is complete. Then, suppose that the person removes the bandage after that, his ablution would still be valid, as it was completed in a legally correct form.

There is no legal evidence that removing it nullifies ablution or ghusl, nor is there any evidence on the issue of rubbing upon Jabeerah, or any legal text free from indictment. Yes, there are weak ahaadeeth upon which some scholars have relied, saying that their collection makes them sound and suitable for citation.

Other scholars say that they can't be relied upon due to their weakness. They too, differed amongst themselves, with some saying that rubbing the place of the bandage is waived due to his inability, while others state that he should perform *Tayammum*, not rub it.

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<sup>146</sup> The author did not mention a question here, but came up with an answer, hence I included this question. (Translator)

But, the closest view to the general principles of Shar'iyyah, ignoring all the ahaadeeth on the issue, is that he should rub it, and this rubbing is sufficient, no need for *Tayammum*.

Based on the proceeding, I say, when there is a wound on a limb among the limbs of ablution, there are several levels to it:

**Level One:** When it is exposed and is not affected by washing. In this case, it must be washed if it is amongst the washed parts<sup>147</sup>.

**Level Two:** When it is exposed and is affected by washing not rubbing; he must rub it in this case, but not wash it.

**Level Three:** When it is exposed and will be harmed by both washing and rubbing it. Here, it is compulsory for him to perform *Tayammum* for it.

**Level Four:** When it is covered by a plaster, (or similar thing) and it is necessary. In this case, he should rub the cover and this is sufficient, he doesn't need to wash the limb nor perform *Tayammum*.

(Shaikh Ibn Uthaimen)

## 20 –The Limit of A Plaster For a Fracture

### Question:

Is it necessary that a plaster should not be in excess of the need?

### Answer:

It is only permissible to rub on a plaster when necessary, but it should be gauged in accordance with need. The need does not mean the exact location of the pain or wound only. Rather, whatever is needed in order to put this plaster or bandage in place is also included

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<sup>147</sup> Parts of ablution are either washed or rubbed; washed parts are the face, hands, and feet while rubbed parts are the head and ears.



in the need. Thus, for example, if the fracture were on a finger, but it became necessary to tie the entire arm to give rest to the hand, this is also part of the need.

(Shaikh Ibn Uthaimen)

## 21 – A Combination of Ablution and Rubbing on a Plaster

### Question:

Is it compulsory to combine *Tayammum* and rubbing upon a Plaster, or not?

### Answer:

It is not compulsory to combine rubbing and *Tayammum* because compelling (a person to) combine two forms of purification goes against the established principles of Shar'iyyah, as it is only compulsory to purify the part either by this or that, but for us to compel him with the two together, contradicts the general principles of Shar'iyyah and there is no such ruling in Shar'iyyah, nor does Allaah burden a soul with two separate acts of worship for the same cause.

(Shaikh Ibn Uthaimen)

## 22 – Rubbing the Entire Plaster

### Question:

Is it compulsory for a person to rub the entire plaster when he rubs it?

### Answer:

Yes it is compulsory to do so, because the general principle is that 'a substitute takes the rulings concerning the substituted so long as no legal text has come to the contrary.' Thus here, rubbing is a substitute for washing, so just as it is compulsory to wash the entire part, so it is also the case with rubbing, it should cover the entire plaster.

As for rubbing the Khuff, it is only a *Rukhsah* - an exceptional lessening of the rule – and there are explicit texts to the fact that it is sufficient to rub part of it only.

(Shaikh Ibn Uthaimen)

## 23 – What Comes Out of Other Than the Two (Normal) Outlets

### Question:

Does what comes out of other than the two (normal) outlets - such as saliva, blood, pus, etc - nullify ablution?

### Answer:

What comes out of other than the two outlets does not nullify ablution even if it is in large quantities except urine and stool. This is because the general rule is that it does not nullify it, so whosoever claims that it does, should be required to give citations to that fact.

Once a person is in a state of purity according to Shar'iyah, it cannot be nullified except with a – valid, explicit – text, and we never go beyond what the Qur'an and Sunnah of the Prophet ﷺ have indicated, because, we are required to follow the Shar'iyah – guidelines, rules and regulations – of Allaah, not our personal desires, thus, it is not permissible for us to compel Allaah's servants with a purification not compelled upon them, nor should we nullify a purification they have already performed.

Someone might say, 'but it was reported that the Prophet ﷺ vomited and (after that) performed ablution'?

We say, most scholars of hadeeth have ruled that this hadeeth is weak. In addition, we say that this is just speaking about an action, and (the occurrence of) an action alone does not indicate its being compulsory, because it is free of a command. Similarly, it contradicts another hadeeth which - though it is also weak – states that the Prophet ﷺ prayed after cupping without performing ablution, which indicates that performing ablution after vomiting is not compulsory.

This view – which is that what comes out of other than the two (normal openings) does not nullify ablution even if in large quantities, be it saliva, blood or pus or anything else – is the strongest, except if what comes out is urine or stool, such as the case where an opening is made to remove them from the body, in which case ablution becomes nullified by their exit from it.

(Shaikh Ibn Uthaimen)

## 24 – Is Blood Pure or Not?

### Answer:

In this issue there is need for further explanations and categorizations:

**One:** the blood coming out of an impure animal is impure, no matter how little. Example of this is the blood of a pig or a dog. This is impure, in all quantities, little or much, without exception, dead or alive.

**Two:** the blood coming out of a live animal is in impure if such an animal is pure when alive but impure after its death (without being slaughtered), but a minute quantity of it is overlooked. An example of this is sheep and camels. These are pure in their lives but impure after their death (if not slaughtered). The reason for their impurity after death is the saying of Allaah the Exalted:

﴿قُلْ لَا أَجِدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ إِلَّا أَنْ يَكُونَ مَيْتَةً أَوْ دَمًا مَسْفُوحًا أَوْ لَحْمَ خِنزِيرٍ فَإِنَّهُ رِجْسٌ﴾

«Say I don't find – in what was revealed to me – anything forbidden for a person to eat except carcass, or spilled blood, or pork, for that is impure...»<sup>148</sup>

<sup>148</sup> Surah Al-An'aam : 145

**Three:** the blood coming out of an animal that is pure dead or alive. This is pure except what most scholars have said concerning the blood of a human being. Since the human blood comes out of one who is pure dead or alive, but despite that, majority of the scholars consider it impure, except that a minute quantity of it is forgiven.

**Four:** the blood coming out of the two (normal) outlets – the front and the back – is impure and not even a minute quantity of it is forgiven, because the Prophet ﷺ when asked by women about the blood of Haidh which touches a cloth, directed them to wash it – without any categorizations or explanations.

(Shaikh Ibn Uthaimen)

## 25 – Does Losing Consciousness Nullify Ablution?

**Answer:**

Yes, losing consciousness nullifies ablution. This is because it is higher than sleep, and sleep nullifies ablution if it is heavy, to the extent that the sleeper does not know if something had come out of him.

A light sleep, in which the person may feel the occurrence of something to him, does not nullify the ablution, whether the person was lying down on his sides or sitting down resting on something, or just sitting down, resting on nothing (or any other situation), so long as he will feel if anything happens.

Since falling unconscious is higher than sleep, then if one falls in coma he must perform ablution after regaining consciousness.

(Shaikh Ibn Uthaimen)

## 26- Does the Use of Hair Oil and Lip Moisturizers Nullify Ablution?

**Answer:**

The use of cream or any form of oil, by a lady, does not nullify ablution, nor does it nullify fasting. Such is the case with lotions applied to the lips, they neither nullify ablution nor fasting, because they are not applied in a manner which takes their taste inside (her stomach).

(Shaikh Ibn Uthaimen)

## 27 – Does Touching the Penis and Testis of a patient Nullify Ablution?

**Answer:**

Touching the penis or testis of a patient does not nullify ablution based on the strongest opinion.

(Shaikh Ibn Uthaimen)

## 28 – If There Is *Najasah* – (Physical) Impurity - On The Body Of A Patient, Does He Have To Perform *Tayammum* For That?

**Answer:**

He does not have to perform *Tayammum* for that. If the patient can wash the impurity, he should do so, otherwise he should pray as he is without performing *Tayammum*. This is because *Tayammum* does not have any affect on the removal of (physical) impurity, since the aim is to remove the impurity from the body, and even if he performs *Tayammum* for the impurity, it will not go away from the body, and since there is no text supporting performing *Tayammum* for physical impurity, and all acts of worship are only based on following (the example of the Prophet ﷺ)

(Shaikh Ibn Uthaimen)

## 29 – If A Patient Is In Janabah, But Can't Use Water, Can He Perform *Tayammum*?

### Answer:

If a man or a woman is in Janabah and cannot use water due to a sickness, then in this situation he can perform *Tayammum* because of the saying of Allaah the Blessed and Exalted:

﴿...وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِرُءُوسِكُمْ وَأَيْدِيكُمْ مِنْهُ...﴾

﴿...But if you are sick, on a journey or one of you has come back from the seclusion or have had intercourse (with your) women and could not get water then go to a clean surface of the earth and rub your faces and hands from it...﴾<sup>149</sup>

Once he performs *Tayammum* for this Janabah he does not have to repeat *Tayammum* for it at any other time, except when another Janabah occurs to him, but he should perform a *Tayammum* in place of ablution whenever his ablution becomes nullified.

*Tayammum* removes impurity and purifies the person who performs it because of Allaah's saying after - mentioning *Tayammum* – having mentioned Ghusl and ablution earlier:

﴿...مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ﴾

<sup>149</sup> Surah Al-Maa'idah : 6

﴿...Allaah does not intend to place any burden upon you, but seeks to purify you, and to complete his bounties upon you that you may be grateful.﴾<sup>150</sup>

It has also been authentically reported from the Prophet ﷺ that he said, *“The earth has been made a place of worship for me, and a Taboor.”* *Taboor* in Arabic means what a person uses in purifying himself.

The purification of *Tayammum* is one that is restricted to the time when the barrier against the use of water is removed, and as soon as the barrier is removed, as a result of the patient being cured or water is found by one who couldn't get it, then it is compulsory upon him to take bath if *Tayammum* was done due to a *Janabah*. If the *Tayammum* was due to a minor impurity, he should perform ablution instead.

This is what is contained in the hadeeth reported by Bukhari from Imraan bin Husain that: *“... The Prophet ﷺ saw a man sitting by himself, not praying with the congregation, and when he asked him why, he said, “O Prophet Of Allaah ﷺ! I am in Janabah and there is no water.” Then the Prophet ﷺ said, “Then turn to the earth's surface, for that is sufficient for you.”* Later, water was brought to the Prophet ﷺ, and after people had drank from it and left some, he said to the man: *“Take the water and pour it over your body.”*<sup>151</sup>

This is therefore a citation to the fact that *Tayammum* is a purifier and a substitute to water, but so long as water is not obtained and as soon as water becomes available, it becomes compulsory to use it.

That is why the Prophet ﷺ directed him to pour it over his body even without falling in *Janabah* for a second time. This is the strongest among differing opinions of scholars.

(Shaikh Ibn Uthaimen)

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<sup>150</sup> Surah Al-Maa'idah : 6

<sup>151</sup> Bukhari

### 30 – Should A Sick Person Who Was Not Able to Get Sand, Perform *Tayammum* On The Wall, Or On The Bedding, Etc?

**Answer:**

A wall is part of the (natural) surface of the earth that can be used in performing *Tayammum*. Thus if the wall is built from the earth's surface – be it made of stone or mud – then it is permissible to perform ablution on it.

However, if the wall is covered with wood or paint and if there is dust on it, he can perform *Tayammum* on it without any problem. In this case, he is like one who performs *Tayammum* on the earth's surface, because dust is a substance from the earth, but if there is no dust on the wall, then it is not a surface of the earth at all; hence he should not perform *Tayammum* with it.

Concerning bedding, I say, if there is dust on it, then he may perform *Tayammum* on it, otherwise, he shouldn't since it is not a surface of the earth.

(Shaikh Ibn Uthaimen)

### 31 – What is the Ruling Concerning The Use of Alcohol In Sterilizing Wounds and Mixing Some Drugs with Alcohol?

**Answer:**

Using Alcohol for sterilization is permissible due to necessity. If it is true that alcohol renders one senseless without necessarily making the person drunk, as claimed by some, then it is not *Khamr* (forbidden intoxicant); Otherwise, if it intoxicates, then it is this which prohibits drinking it according to explicit texts and consensus of scholars.



When we look at the saying of Allaah,

﴿إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ  
وَالْمَيْسِرِ وَيُصَدِّكُمُ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنتَهُونَ﴾

﴿It is only the Satan trying to cause enmity and hatred between you, through intoxicants and gambling and to prevent you from the remembrance of Allaah and Salaat. so will you not desist?﴾<sup>152</sup>

We can say that using it for other than drinking is permissible since it does not contain the meaning that led to the prohibition. Based on this, my view is that we should avoid using it in perfumes, but for sterilization, there is nothing wrong with that because of the necessity, and due to a lack of any text prohibiting it.

Shaikhul Islam Ibn Taimiyyah stated in his Fataawaa<sup>153</sup>:

*“Treatment by eating pork is not permissible, but rubbing the body with it then later washing it is based on the permission to handle Najaasah outside Salaat, on which there is a popular difference of opinions (between scholars). The correct view is that it is permissible due to necessity, and whatever is permitted due to a necessity can be used in treating a sickness.”*

Thus, Shaikhul Islam Ibn Taimiyyah – may Allaah have mercy on him - has differentiated between eating and other uses in the case of handling an impure substance, moreso of alcohol which is not impure? This is because if it is not *Khamr* (intoxicant), then there is no ambiguity about its purity; and even if it is *Khamr*, the correct view is that it is not impure (*Najaasah*) from two points of view:

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<sup>152</sup> Surah Al-Maa'idah : 91

<sup>153</sup> Ibn Taimiyyah, Majmu'ul Fataawa, vol. 24, p. 270.

**One:** because there is no text on its being impure and as long as there is no text to that effect, the general ruling is that it is pure, since it is not necessarily that whatever is forbidden is impure. Poison for example is forbidden, but it is not impure. On the other hand, the saying of Allaah: **﴿...for that is impure﴾** means here that it is not a physical but a symbolic impurity, as it was used in describing what cannot be said to be physically impure such as gambling, idols and (divining) arrows, and because the impurity was described as beeing **﴿of the handiwork of Satan﴾**, and that Satan aims at **﴿causing hatred and enmity (among the believers)﴾**, which shows that this is not a physical but an abstract impurity.

**Two:** that the Sunnah indicates the physical purity of *Khamr*. In the Sahih collection by Muslim<sup>154</sup>, Ibn Abbas mentioned that a man gave the Prophet ﷺ a gift of a barrel of wine, but the Prophet ﷺ said to him ***“Did you know that Allaah has forbidden it?”*** He said, “No.” Then he whispered to someone, and the Prophet ﷺ asked, ***“What did you whisper to him?”*** He said, ***“I ordered him to sell it.”*** Then the Prophet ﷺ said, ***“The One Who prohibited drinking it has prohibited selling it.”*** He (Anas) said, ***“So he opened the container and poured it away, completely.”***

Also in the Sahih collection by Al-Bukhari<sup>155</sup>, it was reported by Anas that he was the attendant (serving wine) to a group of people in the house of Abu Talha (his step-father), when the Prophet ﷺ ordered someone to announce that ***‘Wine has certainly been forbidden.’*** Anas said, ***“So Abu Talha said to me, ‘Go out and pour it away.’ Thus I went and poured it away, and it flowed in the alleys of Madinah.”***

If wine was physically impure, then the Prophet ﷺ would have directed the owner of the barrel to wash his barrel as is the case when donkey meat was forbidden at the Campaign of Khaibar, when the

<sup>154</sup> Al-Labiy Edition, edited by Fu’ad Abdul Baaqee, p. 1206.

<sup>155</sup> (As Salfiyyah Edition), vol. 5 p. 112.

Prophet ﷺ said, **“Pour it away and break the pots.”** But they asked: *‘should we throw (the meat away) and wash the pots?’* And he said, **“If you wish.”**

If wine had been a physical impurity, it would not have been spilled by Muslims in the markets of Madinah since it is not permissible to throw impurity on the roads of Muslims.

**Shaikh Muhammad Rasheed Ridha said in his fataawaa<sup>156</sup>:**

*“In short, alcohol is a pure and purifying substance and a pillar in pharmacology and medical treatment and other manufactures. It is used in uncountable number of drugs. That forbidding Muslims from using it will prevent them from mastering several arts, sciences and many works. It is one of the greatest causes behind the excellence of the Europeans upon them (Muslims) such as in chemistry, pharmacy, medicine, cure and manufacture. Certainly prohibiting its use in those things can lead to the death of many sick and wounded persons, or lead to increase in their period of illness and their pains.”*

Indeed this is a nice and strong statement – may Allaah have mercy on him.

Mixing certain drugs with alcohol does not mean they are forbidden if the concentration is of such a minute amount that its effects do not appear in the mixture, as mentioned by scholars.

**Ibn Qudaamah said in Al-Mughniy<sup>157</sup>:**

*“If a person mixes flour and makes paste with it (meaning wine), then bakes and eats it, he is not to be punished because the fire has burned away the wine removing its effect.”<sup>158</sup>*

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<sup>156</sup> M. R. Ridha, Majmuatu Fataawa Al-Manaar; p. 1631

<sup>157</sup> Ibn Qudaamah, Al-Mughniy, Al-Manaar ed.; vol. 8, p. 306

<sup>158</sup> This does not mean that the person is not a sinner, rather, what it means is that the condition for **hadd** (Islamic Punishment) has not been fulfilled, hence it will be waived, but may be punished with a lesser one as a deterrent measure.

In Al-Iqnaa'<sup>159</sup> it is stated that:

*“If the drinker were to mix it with water to the extent that he neutralized intoxicating effect, and turns the mixture such that it can bear the name of water, or treats his wounds with it (wine), he will not be caned (hadd), because he did not take it as a drink nor in a similar manner.”*

This is also the implication deduced from hadeeth and in accordance with Qiyaas (legal analogy).

A hadeeth was reported from the Prophet ﷺ that he said, *“Water is pure, nothing makes it impure, except when changed in its smell, taste or colour, by a Najasah which occurs in it.”* Even though the second part of the hadeeth (i.e. *“except...”*) is weak, but there is a consensus of scholars on abiding by its contents. The point of interest in the hadeeth is that when Najaasah falls into it but does not change it, it retains its purity. Similarly, if wine is mixed with a Halal substance, but does not affect it, then it remains Halal.

There is a Ta'aleeq<sup>160</sup> In the Sahih of Al-Bukhari<sup>161</sup> which states that: Abud Dar'daa' said concerning *Almuriy*<sup>162</sup> 'wine and sunshine have slaughtered whales.'

The meaning of this statement (of Abud Dardaa') is that the fish - as a result of the salt placed on it and the sunshine it was exposed to, which removed the effect of the wine, hence making it halal - is lawful to eat.

In addition, this view agrees with valid Qiyaas (legal analogy) because: Wine (and all intoxicants) was prohibited due to the effect it causes, (i.e. intoxication). Whenever such an effect vanishes, the prohibition is removed. This is because rulings go hand-in-hand with their causes, as whenever the cause is certain and precise, as mentioned in a text or based on consensus, as is the case here.

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<sup>159</sup> Vol. 4, p. 71

<sup>160</sup> i.e. a narration without a complete chain of narrators

<sup>161</sup> vol. 9, p. 64

<sup>162</sup> salted fish: This is a meal made from salted fish placed in wine and spread under the sun, hence it changes to a taste other than that of the wine.

Some people mistakenly thought that whatever is mixed with wine is forbidden, even if the quantity of the wine in the mixture is such that it does not have any observable effect in the mixture. They thought that this was the meaning of the hadeeth which states: ***“Whatever intoxicates in large quantities, then its small quantity is also forbidden.”*** They said, “In this (mixture) there is a little of the wine (intoxicant) which intoxicates in large quantities, hence it becomes forbidden”.

They can, however, be answered as follows: that this small amount of wine was neutralized by something else, leaving it with no effects, neither in its qualities, nor on the ruling. The ruling thus goes to the overwhelming majority. As to the hadeeth that says, ***“Whatever intoxicates in large quantities, then its small quantity is also forbidden.”*** means that if a drink is such that when taken in large quantities it intoxicates, and if taken in small quantities does not, then even small quantities of it is forbidden, because taking small quantities even though it does not intoxicate, leads to taking larger quantities. This is clearly explained in the hadeeth reported by A’isha – may Allaah have mercy on her – that the Prophet ﷺ said, ***“Every intoxicant is forbidden, and whatever intoxicates (if) a Faraq<sup>163</sup> of it (is taken) then a handful of it is forbidden.”***

The meaning of the hadeeth is that if an intoxicating drink is such that only a *Faraq* of it intoxicates, even a handful of it is forbidden, which is exactly the meaning of the previous hadeeth. ***“Whatever intoxicates in large quantities, then its small quantity is also forbidden.”***

(Shaikh Ibn Uthaimen)

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<sup>163</sup> A Faraq is equal to 19 cubits.

## 32 – If a Lady Suffers From Abnormal Bleeding How Does She Pray and When Does She Fast?

### Answer:

The ruling for a woman such as this, suffering from abnormal bleeding, is that she should stay away from prayer for the period of her previous, normal menstrual cycle, prior to the occurrence of this bleeding she suffers from. Thus, if her period used to be the first six days of every month, for example, then she should not pray nor fast within this period, but, as soon as the period is over, she should take bath, pray and fast.

As to the manner of Salaat for this lady, she should wash her private parts completely and block the blood (using a pad for example) when the time of Salaat is due, and she should not do so before it is time, then, she should pray as she is. This is also what she should do when she wants to perform voluntary prayers at times other than the time of the five daily prayers.

Further, due to the difficulty involved, she is allowed to combine Zuhr & 'Asr and Maghrib & Isha', (at the time of one of them) so that she will do so only once for Zuhar and 'Asr, and once for Maghrib and Isha', and once for Subh; that is she prays three instead of five times. And with Allaah lies true guidance.

(Shaikh Ibn Uthaimen)

## 33 – What Is the Ruling Concerning Blood Coming Out of a Pregnant Lady?

### Answer:

A pregnant lady does not menstruate, that is why Imam Ahmad – may Allaah have mercy on him - said, "*It is by missing their periods that women know when they are pregnant*". Scholars have also said that menstruation was created by Allaah the Glorious and Exalted, to serve as a source of nutrition to the baby in its mother's womb, thus once pregnancy starts, menstruation stops.

In some women the blood continues even during pregnancy, in exactly the same manner she used to see it during her period. For these women, the ruling is that they should take this blood as a genuine menstruation because her blood continued and was not affected by her pregnancy. This *Haidh* forbids her from all the things a menstruating lady is prevented from<sup>164</sup>, obligates her with all that they are obliged to do<sup>165</sup>, and relieves them of all that is relieved by menstruation<sup>166</sup>.

In short, the blood that comes out of a pregnant lady is one of two kinds:

**The First Type:** Is considered *Haidh* – menstruation – which is when the blood continues as it was before the pregnancy, because it indicates that the pregnancy did not affect her and is considered *Haidh*.

**The Second Type:** Blood that occurs to pregnant lady either as a result of an accident or due to (her) lifting something, or falling from the top of something, etc. This is not *Haidh*, rather it is blood coming out of a vein, hence it should not prevent her from Salaat or Fasting. In fact, for her the ruling is the same as that of women not in their period.

(Shaikh Ibn Uthaimen)

### 34 – What is the Ruling Concerning a Lady Who Took a Drug to Draw Her Period and Stopped Praying? Should She Repay It or Not?

**Answer:**

A lady who draws her menstruation closer does not have to reperform the Salaat, because *Haidh* is blood which whenever present, its ruling is applied. Similarly, if she took something to prevent *Haidh*

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<sup>164</sup> Such as salat, fasting and staying in a mosque.

<sup>165</sup> Such as taking bath when it stops and repaying the missed fasting.

<sup>166</sup> Such as Salat, during their periods, since they neither pray, nor make them up.

and the blood does not come, then she should pray and fast; and she does not have to make-up the fasting, because she is not menstruating (in this case). Thus, the ruling goes hand in hand with its cause. Allaah says:

﴿وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذَى﴾

﴿And they ask you concerning menstrual blood, say it is an impurity﴾<sup>167</sup>

So whenever this impurity is present, the ruling applies, and vice-versa.

(Shaikh Ibn Uthaimen)

## 35 – Should Blood Resulting From Operation Be Considered Haidh?

### Question:

A lady underwent a surgical procedure, after which, for four or five days of her period, she saw dark blood, not the normal menstrual blood, immediately after she started her normal period for seven days. Should those days before the period be counted as part of the period?

### Answer:

The ruling on this relies upon medical opinion, as it seems that the blood experienced by this woman is a result of the operation, and blood resulting from an operation does not carry the ruling concerning *Haidh* because of the saying of the Prophet ﷺ to the lady suffering from *Istihaadha* (continuous bleeding or prolonged period): “*That is blood from a vein,*” which indicates that when the blood coming out is that (as a result) of a vein - and this includes blood due to an operation – it is not considered *Haidh*, so it does not forbid what is forbidden by *Haidh*. Salaat and fasting are compulsory during that period, if it is in the month of Ramadhaan.

(Shaikh Ibn Uthaimen)

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<sup>167</sup> Surah Al-Baqarah : 222



## 36 – What is the ruling concerning the use of pills to prevent *Haidh*?

### Answer:

There is nothing wrong with the use of pills to prevent *Haidh*, if it does not harm her medically and on the condition that her husband permits her to do so.

According to my knowledge, these pills are harmful to women. It is also known that *Haidh* is a natural flow of blood, and any natural thing when prevented from flowing at its normal time must cause physical harm for the person whom it is prevented from.

In addition, part of the problem associated with such pills is that they confuse a lady concerning her period as a result of which she ends up confused and disturbed about her Salaat, having intercourse, etc. The result of these, even though I don't say it is *haraam* (forbidden); I prefer that ladies avoid using them (the pills) to avoid the side effects.

Furthermore, I say: 'It is better for a woman to accept what Allaah has decreed and designed for her, because the Prophet ﷺ during his farewell pilgrimage entered upon A'isha – may Allaah be pleased with her – and found her crying after entering *Ibraam* for *Umrab*, thus he said to her: "*Why are you crying, have you started menstruating?*" She said, "Yes". He then said, "*This is something decreed upon daughters of Adam by Allaah.*"<sup>168</sup>

Thus, a lady should be patient and persevere, seeking reward from Allaah and if she were not able to perform Salaat and Fasting as a result of *Haidh*, then (she should remember that) the gates of Zikr – remembrance of Allaah – are open, *Alhamdu-lillah*. She should thus remember Allaah and exalt Him, the Exalted and Glorified. She should give charity and be kind to people, both in words and action. These are the best of deeds.

(Shaikh Ibn Uthaimen)

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<sup>168</sup> Bukhari and Muslim

### 37 – If a Woman Miscarries in the 3<sup>rd</sup> Month, Should She Pray or Not?

**Answer:**

It is commonly known between scholars that a lady who miscarries in the third month does not pray, as when a lady miscarries a baby which already has the features of a human being, then the blood which comes with it is *Nifass*<sup>169</sup> and she should not pray in this period.

Scholars say that the features of a human being appear in a foetus after it has completed exactly 81 days, which is less than 3 months. Thus, if she is sure that the baby was miscarried at 3 months, then the blood that accompanies it is *Nifass*. However, if it is before 81 days, then this blood is abnormal bleeding and she should not leave her Salaat as a result.

The lady in question should remember, if the miscarriage happened in less than 81 days, then she should repay her Salaat, but if she does not know how many Salaats she missed, then she should guess and try, reperforming as many Salaat as will give her strong belief that she has done what is required of her.

(Shaikh Ibn Uthaimen)

### 38 – What is the Ruling Concerning Bleeding After a Miscarriage?

**Answer:**

When a baby is delivered and blood comes after it, and if the baby has already started showing human features such as his hands and legs and other parts of the body, then the blood is *Nifass*, she should stop praying and fasting till it stops flowing. If no such features

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<sup>169</sup> Bleeding which accompanies childbirth.

have appeared, then it is not *Nifass and* she should pray and fast except on the days that coincide with her normal monthly period, in which case she should not pray or fast till the period ends.

(Shaikh Ibn Uthaimen)

## 39 – Intermittent Flow of Blood

### Question:

I am a 42-year-old lady and sometimes during my monthly period, I menstruate for 4 days, then stop for 3 days. On the 7<sup>th</sup> day, it returns in a lighter manner, and then it changes to a brownish colour till the 12<sup>th</sup> day. I had suffered from abnormal bleeding, but it has been cured, *alhamdu-lillab*.

I sought the advice of a medical doctor – among the righteous and upright doctors – concerning my situation and he advised me to purify myself after the 7<sup>th</sup> day and to perform Salaat and Fast. Naturally, I carried out what he advised me, for 2 years. However, some ladies advised me to wait for 8 days. I want you to guide me to the right thing (to do).

### Answer:

All the days you mentioned – the four and the [six]<sup>170</sup> – are days of *Haidh*, thus you should stop praying and fasting within them, and it is not permissible for your husband to have intercourse with you in those days. You should take a bath and pray after the four days, then your husband may have intercourse with you within the period of cleanliness between the 4<sup>th</sup> and [7<sup>th</sup>] days. Similarly, you are allowed to fast those (three) days (in between).

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<sup>170</sup> What is contained in the parenthesis ([ ]) in this fatwaa are from the context of the question, whereas in the original, 'eight' is mentioned in both places, which is out of context, and Allah knows best. (Translator)

If that were in Ramadhaan, then it is compulsory for you to fast them, and after purification (after the 12<sup>th</sup> days), you should perform *Ghusl*, pray and fast like any other period of purity. This is because the monthly period may increase or decrease, and its days may be continuous or interrupted.

(Shaikh Ibn Baaz)

## 40 – The Ruling on Using Pills to Prevent *Haidh* During *Hajj* and Ramadhaan

### Question:

There are some drugs that prevent the monthly period of ladies or delay it. Is it permissible to use such drugs during *Hajj* only, to avoid the period?

### Answer:

It is permissible for a lady to use such pills that prevent *Haidh* during *Hajj* to avoid the monthly period, but this should be after seeking medical advice concerning the safety of the health of the lady from a specialist. So also is the case with Ramadhaan if she wishes to fast along with the rest of the Muslims.

(The Permanent Committee)

## 41 – If A Lady Miscarries, Should She Pray?

### Question:

Some pregnant ladies face miscarriage and some of the babies are delivered after all their features have been completed, while some are delivered earlier. Please explain the ruling on *Salaat* in both of the situations.

### Answer:

If a lady miscarries a baby after its (human) features have appeared, such as the hands, the head, or legs, etc., then it is *Nifass*

which carries all its rulings. Thus, she should not pray nor fast nor should her husband have intercourse with her till she becomes pure or completes forty days.

If she becomes pure in less than forty days, she should take bath, pray and fast in the month of Ramadhaan, and her husband may have intercourse with her.

There is no limit to the minimum length of the *Nifass* period. Thus, if she were to become pure after only ten days from delivery, or even less, she should perform *Ghusl* and all the rules mentioned above apply to her.

Any blood she sees after forty days, (is not *Nifass*, rather it) is abnormal bleeding, so she should fast and pray and her husband may have intercourse with her, but she should perform ablution at the time of each Salaat, like a *Mustabaadha*, because of the saying of the Prophet ﷺ to Fatimah bint Hubaish who was a *Mustabaadha*: “*Perform Ablution at the time of each Salaat.*”<sup>171</sup>

On the other hand, when the blood coming out of her after forty days coincides with the period of *Haidh*, then she relies on the ruling of a woman in *Haidh*, and all those concerning a woman in *Haidh* apply to her, hence Salaat, fasting and sexual intercourse with her become forbidden till she is pure.

If what is delivered by a lady does not show human features, such as a case where she delivers a lump of flesh, with no clear design in it, or blood only, in this case she takes the ruling of a *Mustabaadha* not that of *Haidh* or *Nifass*. She should therefore pray and fast in Ramadhaan and her husband is allowed to have intercourse with her. She should also perform ablution for every Salaat at the time of the Salaat in addition to taking measures to stop the blood using cotton, etc., just as a *Mustabaadha* until she attains purity.

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<sup>171</sup> Bukhari and Muslim with a slight change in wording

She is also allowed to combine the Zuhr & 'Asr and Maghrib & Isha' prayers. She may also take bath for the two combined prayers and for Subh (if she wishes) as mentioned in the authentic hadeeth of Fatimah bint Hubaish, because she falls under the same ruling of *Mustabaadha*, according to scholars. And with Allaah lies true guidance.

(Shaikh Ibn Baaz)



## SALAAT

Salaat is the most compulsory thing upon patients, as it strengthens their certainty in Allaah, renews their hope in what is with Him and gives them peace of mind, rest and full belief in the Decree of Allaah. This makes their treatment most effective, for it comforts them in their loneliness, calms them in their difficulty, in addition to the fact that its compulsion never becomes waived so long as a person is in his senses, but he must perform it according to his ability.

It is known to all that standing is a pillar among the pillars of Salaat because of the saying of Allaah the Exalted:

﴿...وَقُومُوا لِلَّهِ قَانِتِينَ﴾

﴿...And stand up to Allaah in (silent) devotion﴾<sup>172</sup>

If one cannot pray while standing, he should do so sitting down either with his legs crossed or folded as he sits during *Tashabbud*, according to what is possible for him, even if it means extending his legs in front of him.

Similarly, if he can stand but can't bow down or prostrate, then he should do what he can, but bow down and prostrate according to his ability. It is wrong for him to take a cushion or something like that in order to place his forehead on it, because the Prophet ﷺ has directed against doing so. Thus, he either prostrates on the earth or indicates so with his head.

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<sup>172</sup> Surah Al-Baqarah : 238



The following should be noted concerning patients with eye problems:

- A.** There is a consensus amongst doctors, both past and present, to the fact that any patient who has undergone a surgical operation in his eye(s) should not prostrate, nor should he place his forehead on the ground. Thus, such a person should indicate only.
- B.** If he cannot pray sitting down, he should pray on his back, such as a patient directed by a physician to lie on his back, whether he is suffering from a sickness of the bones, eyes or anything else, moving his head in Ruku' and Sujud, making the former higher than the latter.
- C.** If he can't move his head, or was directed not to do so, then he should indicate with his eyebrows, or go over the different stages of Salaat in his heart, reciting where recitation is due and glorifying in their places. This also is the manner of Salaat during combat, because there is no Ruku' or Sujud in it, nor any indication, just as the case of one being chased by an enemy such as a lion, etc.
- D.** When he prays on his back, he should be placed in such a way that his legs are extended towards the Qiblah<sup>173</sup>, because in this case, his face will be facing the Qiblah.
- E.** If the position of his bed, or if he is ill in his house or on a stretcher, or in an aeroplane, and it is not possible to place him in such a position, then he should pray in whatever position he is as Allaah the Exalted said:

﴿...فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهَ اللَّهِ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ﴾

﴿..wherever you turn, there is the Face of Allaah. Indeed, Allaah is all- Encompassing and Knowing﴾<sup>174</sup>.

<sup>173</sup> The direction faced by Muslims in prayers, i.e. towards Makkah in Saudi Arabia.

<sup>174</sup> Surah Al-Baqarah : 115

**F.** As for voluntary prayers, during trips, there is no problem at all - he may turn to any direction. The Prophet ﷺ used to perform voluntary prayers in his journeys upon his ride, wherever it turned with him. It is also the case with travellers in ships and aeroplanes if they do not combine between two prayers prior to the journey and are afraid that the time of prayer will end before they reach their destination. They should pray in whatever situation they may be, whether facing the Qiblah or not.

(Shaikh Atiyyah Muhammad Saalim, 'With the Patients')



## FATAAWA ON SALAAT

### 1 - The Prayer of the Sick Person {P}

**Question:**

How should the sick person pray?

**Answer:**

1. The sick person must perform the obligatory prayers standing even if bending or leaning against a wall or a stick.
2. If he is unable to stand, then he may pray sitting, and it is better for him to sit cross legged during the standing and bowing positions.
3. If he is unable to pray sitting, then he should pray on his side, facing the *Qiblah*, and on the right side is better. If he is unable to face the *Qiblah*, he can pray in whichever direction he is facing and his prayer is valid and he does not have to repeat it.
4. If he is unable to pray on his side, then he may pray on his back, with his feet towards the *Qiblah*, and it is better for him to raise his head a little, so that he can face the *Qiblah*. If he is unable to direct his feet towards the *Qiblah*, then he may pray in whichever direction he is facing and he does not have to repeat his prayer.
5. The sick person must bow and prostrate in prayer, but if he is unable to, he should indicate them by inclining his head, making the prostration lower than the bowing. If he is able to bow but not prostrate, then he should bow at the time of bowing and incline his head at the time of prostration. If he is able to prostrate, but not to bow, then he should prostrate at the time of prostration and incline his head at the time of bowing.
6. If he is unable to incline his head in bowing and prostration, he should indicate with his eyes, closing them a little for bowing and

closing them more tightly for the prostration. As for indicating with the finger, as some invalids do, it is not correct, and I know of no basis for it in the Book (of Allaah) or the Sunnah or the sayings of the scholars.

7. If he is unable to incline his head or indicate with his eyes, he should pray with his heart (intentions), making the *Takbir*, reciting and intending the bowing and the prostration in his heart – and every person will have what he intended.
8. The sick person must offer each prayer at its stated time and do every obligation he is capable of. If it is difficult for him to perform every prayer at its stated time, then he may combine *Zuhr* and *Asr* prayers to the time of the *Zuhr* and the *'Isha'* prayer to the time of the *Magrib* prayer, or by delaying the *Zuhr* prayer to the time of the *Asr* prayer and the *Magrib* prayer to the time of the *'Isha'* prayer – whichever is easier for him. As for the *Fajr* prayer, it cannot be combined with the prayer before it, nor the prayer after it.

(Shaikh Ibn 'Uthaimen)

## 2 - The Imamate Of A Person Who Is (Always) In Doubt About The Release Of Wind

### Question:

I am suffering from a protracted sickness of my colon the result of which I release a lot of wind, especially during Salaat, and due to its enormity I have become doubtful, to the extent that even when I smell an odour from any source I suppose it to be coming from me, so what do I do? Must I perform ablution whenever the doubt occurs? Is it permissible for me to lead the congregation if I know that there is nobody who can read the Qur'an correctly among them?

### Answer:

The general rule is that you are still in a state of purity and should complete your prayer, and not affirm those doubts till you are certain that something did come out of you, by hearing the sound or

smelling of odour. As is mentioned in the saying of the Prophet ﷺ when asked about one who feels something in his Salaat, *“He should not go away until he bears a sound or smells an odour.”*<sup>175</sup>

There is nothing wrong for you to be the Imam if you are better than the rest in recitation, so long as the impurity is not a continuous one, but comes at certain times, not others.

Once the impurity occurs, your Salaat becomes nullified, whether you are the Imam, alone or following a congregation. Thus, if the impurity occurs while you are leading the prayer, you should replace yourself with another person to conclude the remaining part of the prayer for them, among the best of those behind you... we seek health and pardon from Allaah for all of us.

(Shaikh Ibn Baaz, Ad-Da’awah: 964)

### 3 - The Imammate of One Who Has Problems with Continual Leakage of Urine {P}

#### Question:

Is it permissible for one who has incontinence of urine to lead the congregation in prayer? And is it permissible for him to wipe over his socks? And how is this accomplished?

#### Answer:

It is not permissible for one who has incontinence to lead the people in prayer, even others like himself, this is because purification is completely lost. But he is allowed to pray with the congregation in the mosque, if there is no fear that he will soil the mosque. He may wipe over his leather socks or thick socks.

(Shaikh Ibn Jibreen)

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<sup>175</sup> Reported by Bukhari and Muslim

## 4 - Imamate Of A One Legged Person

### Question:

I am a man who has lost his leg in an accident, leading to its been cut off from the المعطف (just below the knee). Is it permissible for me to lead people in Salaat when the Imam is not around? Is it also permissible for me to rub on it when I perform ablution for Salaat?

### Answer:

If the cut does not prevent you from praying while standing, then there is nothing wrong with your leading the congregation in Salaat, if you satisfy the rest of the conditions for Imamate.

As to rubbing on the foot, it is alright if part of the foot is still remaining and you wear socks or a *khuff* after a complete purification, and it covers all of the foot. This is allowed for a maximum period of a day and a night at home, or three days and three nights on a journey, as established by the Sunnah of the Prophet ﷺ.

If the foot was cut above the ankle, then there is neither rubbing nor washing upon you on that leg, because what is above the ankles is not a part to be washed or rubbed (in ablution).

May Allaah substitute it for you with what is better, strengthen you in your calamity and give you patience and good intention.

(Shaikh Ibn Baaz, Ad-Da'awah: 932)

## 5 – If The Imam Falls Sick During Khutbah On Friday

### Question:

An Imam was presenting the Khutbah on Friday when a sickness overtook him during the last Khutbah, and he came down and could not stand up because of the intensity of the sickness. How does he repay the Salaat, as Juma'ah or Zuhr? It should be noted that he recovered within the time of the prayer, before the time elapsed.

**Answer:**

Whoever does not meet a Rak'ah with the Imam must perform it as Zuhr because of the hadeeth that states that: "*Whoever meets a Rak'ah from Juma'ah prayer has met the Salaat.*" As this person did not enter the Salaat with the Imam at all he must pray it as Zuhr.

(Shaikh Ibn Baaz, Ad-Da'awah: 979)

## 6 – One Who Neglected Some Prayers as a Result of Unconsciousness

**Question:**

A man died after neglecting some prayers that he missed during an illness where he fell unconscious. Is it compulsory upon his relatives, males or females, to repay these Salaat? Or is it waived for the deceased due to his losing consciousness? Must his inheritors repay these obligatory prayers?

**Answer:**

If a person misses obligatory prayers as a result of his being unconscious, even if the rest of his body was not sick, there is nothing upon him, as the prayers have been waived for him due to his losing consciousness; consequently, there is nothing upon his inheritors.

If on the other hand, one misses prayers while in his full senses, whether or not he is physically sick, then he is a sinner as result of leaving the Salaat, his case is with Allaah, and nobody should repay the Salaat on his behalf.

(The Permanent Committee)



## 7 – Should A Sick Lady Who Can't Stand, Sit Down And Pray?

### Question:

There is a sick lady having a fracture and a dislocation in her back, hence plaster was placed on her, the result being that she cannot stand up to pray as normal. She has been sitting down for a period of one month, bowing down (by indication). Is her Salaat valid or not?

### Answer:

Yes, her Salaat is valid since she can't stand up. Standing up is a compulsory act in obligatory prayers, if one is able, but if she can't stand up due to the dislocation in her back, then she should pray while sitting. If on the other hand, she can stand up by holding on to a stick or the wall, then she should pray standing.

Hence, the Salaat of this lady in the past period is valid, as she could not stand up. The Prophet ﷺ said to Imraaan bin Husain: *“Pray while standing, but if you can't then sitting, and if you can't then on your side.”*<sup>176</sup>

(Shaikh Ibn Baaz)

## 8 – If A Sick Person Misses Several Prayers, How Does He Make Them Up?

### Question:

A sick person who went through a surgical operation missed a number of obligatory prayers, should he make them up together after recovery or should he make them up each at its corresponding time, i.e. make-up his missed Subh together with the present Subh, etc.?

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<sup>176</sup> Bukhari

**Answer:**

He should make them up all at one time, because when the Prophet ﷺ missed 'Asr prayer during the Battle of the Khandaq he made it up before praying Maghrib. It is compulsory upon anyone who missed some prayers to make them up together without delay.

**(Shaikh Ibn Uthaimen)**



## FASTING

Even though Fasting in Ramadhaan is one of the pillars of Islam, there is *Rukhsah* – an exceptional lessening of the rule – in it, by allowing one to miss (some or all of) it, on condition that he makes it up by fasting other days after Ramadhaan, because of the words of Allaah

﴿...فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ...﴾

﴿...so whoever among you is sick or on a journey, then he should repay an equal number of days in other days (than Ramadhaan)...﴾<sup>177</sup>

On the issue of an ill person not fasting in Ramadhaan, there are several issues:

The extent of the sickness which allows him to miss fasting is similar to what was mentioned concerning *Tayammum*, i.e. where the fasting will harm him or delay the time of his recovery, whether he is the one who knows that by himself or he was informed by a reliable, trustworthy and truthful medical doctor. There is however, a general guideline that approximates the situation: Whoever could not stand up to pray and had to pray, sitting, may miss fasting.

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<sup>177</sup> Surah Al- Baqarah : 184

### **Treatment permissible to an ill person capable of fasting:**

1. Every surgical treatment such as cutting, stitching, cleansing, etc.
2. Any intra-muscular injection because it does not reach the intestines (or stomach). This is analogous with treatment of a wound, even if the wound has a depth in the muscle deeper than where the injection reaches. Despite the fact that drugs may be applied to such wounds, even those which may nullify the fast had they been taken orally.
3. Among the new issues brought about by developments in the present day, is the issue of taking blood samples for tests, whether it is taken from a vein or skin. Similar to it is blood transfusion, because majority of the scholars are of the opinion that all this does not contradict the essence of fasting, the only different opinion is with the Hanbali scholars on the issue of الحجامه (cupping), which is that if he has to do it, then he should delay it till night.
4. Removing a tooth, cutting a bunion, and nose bleeding are amongst the things people frequently ask questions about, but none of these contradict the essence of fasting.
5. What leads to the stomach via an opening such as eye and eardrops, or ointment. If such substances reach the throat then that has gone against the essence of fasting. Thus, if the patient is in dire need of the treatment, he should break his fast and take it. Otherwise, he should wait till sunset.
6. Whoever falls unconscious and remains so from Fajr to Maghrib, such as one on resuscitation or under the effect of anaesthesia, or in some cases of car accidents that lead to a wound in the head, etc., then there is no Salaat or fasting incumbent on them.

One who returns to his senses for part of the time should make it up, such as a person who meets part of the day before sunset, he should make-up the fast of that day and the Salaat of that time, i.e. 'Asr prayer. Some scholars say that he has to repay Zuhr also, because they share the same time since it is allowed to combine the two in the time of one of them (on a journey, or when sick for example).

**(Shaikh Atiyyah Muhammad Saalim, 'With the Patients')**



## FATAAWA ON FASTING

### 1 – Should a Person Suffering from Tuberculosis Fast?

#### Question:

A person suffering from tuberculosis finds it difficult to fast in Ramadhaan and had missed the fasting of the preceding Ramadhaan, must he feed the poor instead? It should be noted that there is no hope for his being cured, and he has never been cured except for a brief period, (such as month), when he comes down from his village to stay in town, stays briefly and goes back.

#### Answer:

If such a person cannot fast in Ramadhaan and there is no hope for his recovery, then fasting is waived for him, but he must feed a needy person to compensate for every day he misses, by giving half of a Saa<sup>178</sup> of wheat or rice, etc, of the food he usually eats with his family, if he has the means to do so; similar to the case of a very old man or woman who cannot fast.

(The Permanent Committee – Al-Buhuuth, 12)

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<sup>178</sup> a measure of food. It is approximately equivalent to three kilograms of specific types of foods. In reality, it is four times what a person can hold when he cups both of his hands together.



## 2 – One whose blood was taken while fasting

### Question:

What is the ruling concerning a person whose blood was drawn while fasting in Ramadhaan, for the purpose of tests, from his right hand and its quantity is a medium syringe?

### Answer:

Such tests do not nullify fasting, rather they are forgiven because they are part of what is necessitated by need and is not part of the known category of things that nullify fasting according to the pristine laws of Shar'iyah.

(Shaikh Ibn Baaz – Ad-Da'awaah: 979)

## 3 – Kaffarah For Breaking The Fast Of Ramadhaan

Praise is due to Allaah, may the peace and salutations of Allaah be with the final Prophet. To proceed,

The Permanent Committee for Research and Fatwaa has seen the question sent to the Head of the committee by a sister, and which was referred to the committee by the office of the Secretary General of the Committee of Eminent Scholars that contains the following:

### Question:

I fell sick and the situation worsened, so my brother took me to hospital in Mecca, and during my stay in the hospital, the month of Ramadhaan entered twice, then I was taken to Riyadh and the month of Ramadhaan came again, but I was better then, so I fasted the whole month and nothing remains except the two previous Ramadhaans. Note that I fast 3 days every month, what should I do? Should I give charity or what? Must I take the charity from my old father, who is very poor since he is not employed nor does he own a house, rather he rents, and I am a very weak lady, I can't work nor give the charity. What do I do?

**Answer:**

What is compulsory upon the lady in question is to repay the two months of the fast of Ramadhaan because of the general statement in the saying of Allaah the Exalted:

﴿...فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ...﴾

﴿...so whoever among you is sick or on a journey, then he should repay an equal number of days in other days (than Ramadhaan...)﴾<sup>179</sup>.

As for what the lady mentioned concerning her fasting three days of every month, if her intention is to repay what she missed of Ramadhaan, then her intention is correct and all she has to do is to come up with what remains of fasting of the two months. If her intention is voluntary fasting, then that does not take the place of the obligatory fast, hence she should fast two complete months and she does not have to feed any needy person apart from fasting, since she has a valid excuse in delaying the fast due to her illness.

May the peace and salutations of Allaah be with the Prophet Muhammad (ﷺ), his family and his companions.

(The Permanent Committee)

## 4 – Repaying Fasting After A Long Period Of Sickness

Praise is due to Allaah, may the Salaat and salaam be upon his Prophet (ﷺ), his family and his companions.

To proceed, The Permanent Committee for Research and Fatwaa has seen the question sent to the Head of the committee by the Head of the Agency For Promoting Virtue and Preventing Vice,

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<sup>179</sup> Surah Al-Baqarah : 184

and which was referred to the committee by the office of the Secretary General with reference number 1938/2 dated 22/11/96 and which contains the following:

**Question:**

There is a lady who has been suffering from a mental problem, high temper, etc., as a result of which she stopped fasting for almost four years. Should one in such a situation make-up the fast, or what is the ruling concerning her?

The Committee has replied as follows:

**Answer:**

If she left fasting due to her inability to fast, then she should make-up what she missed of Ramadhaan in the four years, as soon as she has the ability to do so. Allaah the Exalted says:

﴿... وَمَنْ كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ﴾

﴿..So whoever among you is sick or on a journey, then he should repay an equal number of days in other days (than Ramadhaan). Allaah wishes ease for you, and He does not wish hardship for you, and that you may complete the (prescribed) number and that you may Exalt Allaah for what He has guided you to and that you may be grateful.﴾<sup>180</sup>

However, if the sickness and inability to fast is such that there is no hope for its cure, according to the expectations of doctors, then she should feed a needy person one Saa' of wheat, dates, or rice, etc., of

<sup>180</sup> Surah Al-Baqarah : 185

what her family usually eats in place of each day she missed, like an old man or woman who is fatigued by fasting that puts them in serious difficulty, and there is no fasting to be made-up by her.

May the peace and salutations of Allaah be with the Prophet Muhammad ﷺ, his family and his companions.

(The Permanent Committee)

## 5 – One Who Did Not Repay (Missed Days Of) Ramadhan Out Of Ignorance

### Question:

My mother delivered a child in 1382H (1960CE) in the month of Ramadhan and it is known that a nursing mother should not fast in the month of Ramadhan for fear of the health of her child, but they did not know that she has to make-up the fast of Ramadhan after the child has grown, because they live in a remote area where only little is known about (the rulings of) Islam.

Today, after knowledge has spread, she has learned that whoever missed Ramadhan must repay it. Now, she missed the fast in 1382H for a valid reason, which is nursing her baby and the child has grown-up and is now 24, and the fasting has not been made-up since, and I swear to Allaah that it is due to ignorance, not out of indifference or deliberate disobedience. I hope you will answer me.

### Answer:

It is compulsory upon her to hurry and make-up that month as soon as possible, and she should do so, even if bit-by-bit, according to the number of days fasted by Muslims that year. In addition, she should feed a needy person for each day she missed as atonement for the delay in not making-up the fast, as whoever delays making-up his fasting till the arrival of another Ramadhan must feed the needy in addition to the missed fasting. Thus, a bag of rice (45Kg) will suffice for the whole month.

In addition, she ought to have asked (scholars) concerning her religion because this issue is common and known among most people. Also, though she did not fast due to an excuse, she should quickly make it up, without delay, for she is not allowed to delay it.

As for her not fasting due to nursing, the excuse may either be fear for herself, that she will be harmed by combining fasting and nursing, in which case she only needs to compensate for the fast immediately. Or as a result of the child, when she fears that it will be faced with hunger and sickness and breaks the fast, in which case she has to feed the needy in addition to making-up the fast, according to the number of days she missed, even if she made it up in the same year.

Thus, if her missing the fast was for the sake of the child, and she delayed making it up, then she has to feed the needy twice. And Allaah knows best.

(Shaikh Ibn Jibreen – Al-Yamamah, 892)

## 6 - Unable to Fast for Four Years Due to Illness {P}

### Question:

A man was struck by a chronic illness, so the doctors advised him not to fast. He was cured of this illness after a period of four years. What should he do now that Allaah has cured him? Should he make up that which has passed?

### Answer:

Anyone who does not fast because of an illness then, after the illness has passed and he is able, it is obligatory for him to make those days up which he was unable to fast. This was mentioned by Allaah (*subhaanahu wa-ta'aala*):

﴿فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ﴾

«(Fasting) for a fixed number of days, but if any of you is ill or on a journey, the same number (should be made up) from other days,»<sup>181</sup>

For he who had not fasted for four consecutive Ramadhans and has now been cured, then it is obligatory upon him to make up the days missed (in order). However, he should distance the days from each other according to his ability to (make up the) fast, until he makes up all that he needs to so that he relieves himself of the responsibility. It is not obligatory for him to make up the days all at once, as that which is mentioned by Allaah (*subhaanahu wa-ta'aala*):

﴿فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَأَسْمِعُوا وَأَطِيعُوا وَأَنْفِقُوا خَيْرًا لَأَنْفُسِكُمْ  
وَمَنْ يُوقَ شُحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ﴾

«So keep your duty to Allaah and fear Him as much as you can; listen and obey; and spend in charity, that is better for yourselves. And whosoever is saved from his own covetousness, then they are the successful ones»<sup>182</sup>

This is the case since the time for making up the fasts is plenty.

(Shaikh Saalih Ibn Fawzaan)

<sup>181</sup> Surah Al-Baqarah : 184

<sup>182</sup> Surah At-Taghaabun : 16

## 7 – Vomiting During Fasting

### Question:

My sister vomited while fasting, then she deliberately ate, what should she do?

### Answer:

It is forbidden for a person to deliberately vomit while fasting, such as by putting his hand in his mouth or under his stomach or smelling something which causes him to vomit what is in his stomach, etc. Once a person does one of such things, he must make-up the fast if it is obligatory.

As for this lady, she erred, first by deliberately vomiting, and secondly by eating deliberately after that. This is because, a person whose fasting is nullified due to deliberately committing one of the forbidden things which nullify fasting, it is not permissible for him eat or drink, etc. Rather, he should abstain throughout the rest of the day, even though he has to repay the fast. She may have felt some weakness or sickness in her body. In any case she has to make-up the fast of a single day, without any atonement. But, Allah knows best.

(Shaikh Ibn Jibreen – Al-Muslimoon, 54)

## 8 - Vomiting Unintentionally Does Not Corrupt the Fast {P}

### Question:

Does vomiting corrupt the fast?

### Answer:

Many things happen to the fasting person that he does not intend, such as wounds or nosebleeds or vomiting or water going into his throat or gasoline fumes going into his throat, all against his will. Thus, all of these matters do not corrupt the fast. This is due to the Prophet's statement:

*“Whoever is overcome by vomiting, he does not have to make up for the day of fasting and whoever makes himself vomit, he must make up for the day of fasting”*<sup>183</sup>

(Shaikh Ibn Baaz)

## 9 – One Who Could Not Fast Due To Old-Age

### Question:

I have an uncle, a full brother of my father, who has reached very old age and has reached a stage where he does not know anything or anyone, not even the four basic directions, nor does he know anything of his affairs, in fact he is just like an infant in his actions to the extent that he can neither pray nor fast. I want to know if I must give something in place of his fasting which he can't observe, such as feeding the needy or giving charity, etc. I really wish to know how to free myself of responsibility and do some good for his sake.

### Answer:

If the situation is as you have stated, that your uncle does not identify people, nor does he identify the four basic directions, etc. and that you sincerely wish to do whatever is compulsory on his behalf, then neither salaah nor fasting nor feeding the needy is compulsory upon him.

May the peace and salutations of Allaah be with the Prophet Muhammad ﷺ, his family and his companions.

(The Permanent Committee – Al-Buhuuth, 6)

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<sup>183</sup> Abu Dawud no 2380, At-Tirmithi no 720 and Ibn Majah no 2366



## 10 - The Sick Person Upon Whom Fasting Is Too Difficult {P}

### Question:

I am a woman who is ill and I did not fast some days last Ramadhan. I am not able to make up for these days due to my illness. So, what is the expiation for that? Likewise, I will definitely not be able to fast Ramadhan this year, so what is the expiation of that also? May Allaah reward you with good.

### Answer:

It is legislated for the sick person upon whom fasting is too difficult to break his fast, and whenever Allaah cures him, he makes up for whatever is due upon him of fasting. This is due to Allaah's Statement:

﴿فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ﴾

﴿And whoever is ill or on a journey, then (he may fast the days from) a number of other days.﴾<sup>184</sup>

O you questioner, there is no sin upon you in breaking your fast during this month (Ramadhan) as long as illness still remains. This is because breaking the fast is a concession from Allaah for the sick person and the traveller, and Allaah loves for his concessions to be taken just like He hates for disobedience of Him to be done. There is no expiation on you, but whenever Allaah cures you, you must make up for the days. May Allaah cure you from every evil and expiate the sins from you and us.

(Shaikh Ibn Baaz)

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<sup>184</sup> Surah Al-Baqarah : 184

## 11 - One Who Could Not Fast Due To Sickness

### Question:

My mother who is very old fell ill a few days before Ramadhaan and was fatigued by the illness. She fasted for 15 days of the month and could not fast the rest, nor could she repay the fast. Is it correct for her to give charity every day, in place of what she missed? In addition, as I am the one who caters to her, is it allowed for me to give the charity on her behalf, when she does not have what must be given in charity?

### Answer:

Whoever can not fast due to old age or an illness that is not likely to be cured, should feed a needy person in place of each day he misses because of the saying of Allaah,

﴿...وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ...﴾

﴿.. and upon those who are able [to fast, but with hardship] – a ransom [as substitute] of feeding a poor person [for each day...]﴾<sup>185</sup>

Ibn Abbas – may Allaah be pleased with him – said, *'it was revealed as a Rukhsah – an exceptional lessening of the rule – for a very old man or woman who cannot fast, to feed a needy person for every day they miss.'*<sup>186</sup>

Thus your mother must feed a needy person for each day she missed, and the quantity is one Muud<sup>187</sup> of wheat, but, if she does not have what is required to feed the needy person and you did it on her

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<sup>185</sup> Surah Al-Baqarah : 184

<sup>186</sup> Reported by Bukhari.

<sup>187</sup> A *Muud* is a measure of food. It is approximately equivalent to 750grams of specific types of foods. In reality, it is what an average person can hold when he cups both of his hands together.

behalf, then this is one of the ways of kindness and Allaah loves those who are kind.

(The Permanent Committee – The Muslim Soldier)

## 12 – Injection During Fasting

### Question:

Does injection affect fasting when given during the day in Ramadhaan?

### Answer:

Injections are of two types:

**One:** What is done with the aim of nutrition, and suffices in place of food or drink because it takes their place. These nullify the fast, because whenever the wisdom behind legal texts is found in any case, then the case takes the same ruling as those cited in the texts.

**Two:** Injections which do not nourish, meaning that they do not stand in place of food or drink. These do not nullify the fast, because they are neither contained in the texts nor do they carry the meaning of what the texts contain. Thus, they are neither food nor are they drinks, and the general rule is that the fast is valid till what nullifies it has been established in accordance with a legal citation.

(Shaikh Ibn Uthaimen – Al-Muslimoon)

## 13 - Taking an Injection Whilst Fasting {P}

### Question:

I took an injection in my vein during the day in Ramadhaan. Is my fast for this day valid or is it obligatory upon me to make up this day?

**Answer:**

If this injection was nutritional (in any form) then it nullifies the fast whether it is in the vein or other than that. If, however, it is a tranquiliser or an analgesic for pain or that which is similar to it then this does not break the fast.

(Shaikh Ibn Jibreen)

## 14 – Using An Inhaler While Fasting

**Question:**

Does the fast become nullified by the use of an inhaler?

**Answer:**

It does not nullify it, so long as you do not swallow it. But do not use it unless there is absolute necessity, and your fast is not broken so long as nothing of it goes into your stomach.

(Shaikh Ibn Uthaimen – Al-Muslimoon)

## 15 – Sniffing A Medication During Fasting By A Person Suffering From Asthma

**Question:**

There is a medication used by asthma patients that is sniffed through the nose, does that nullify the fast?

**Answer:**

The committee answered the preceding question as follows:

The medication sniffed by patient suffering from asthma goes to the lungs via the oesophagus not to the stomach, thus it is neither food nor drink, nor is it similar to them in ruling. Rather it is similar to what is dripped into the urethra and what is used in curing a wound in the head which either exposes the brain or does not, and similar to kohl and injection, and other similar things which reach the brain or body through other than the mouth and nose.

On these issues, there is a difference of opinion between the scholars on whether or not they nullify the fast, some saying that none of them nullifies the fast, while others say that some nullify while others do not, even though they all agree that the use of any of them can neither be called eating nor drinking.

But, those who say all or some of them nullify, gave them the ruling of eating and drinking due to the fact that both of them reach the interior willingly, because of what was reliably gathered from the Prophet ﷺ that he said, *“You should go to the limit in sniffing water,<sup>188</sup> except when you are fasting.”<sup>189</sup>* Where the Prophet ﷺ excluded one who is fasting from that in fear of the water reaching his throat or stomach by going to the extreme in sniffing it, and hence, nullifying his fast; which indicates that anything which voluntarily reaches the interior nullifies the fast.

(The Permanent Committee)

## 16 – Do Eye Or Eardrops Break The Fast?

### Question:

Does applying eye-drops during the day in Ramadhaan break the fast?

### Answer:

The correct view is that eye-drops do not break fast, even though there is a different opinion with some scholars, where some are of the view that if the taste reaches the throat, then it nullifies the fast. The correct view, as stated earlier, is that it does not nullify the fast, because the eye is not an inlet, but if the person repeats the fast, out of caution, then that is good, even though the correct view is that it does not nullify the fast be it an eye or ear-drop.

(Shaikh Ibn Baaz)

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<sup>188</sup> During Wudu (Ablution)

<sup>189</sup> Abu Dawood, At-Tirmizi, An-Nasai, Ibn Majah and others

## 17 - Using Toothpaste, Ear, Nose and Eye Drops Whilst Fasting {P}

### Question:

What is the ruling concerning toothpaste, ear drops, nose drops and eye drops for one who is fasting?

### Answer:

In the Name of Allaah and all Praise is for Allaah. Cleaning the teeth with toothpaste does not break the fast just as using the *miswaak* doesn't. He needs to be careful that nothing passes down (his throat) to his stomach. However, if this happens without intention, he does not have to make this fast up. The same applies to eye and ear drops, that is, they do not break the fast according to the correct of the two opinions. But, should he find the taste of these drops in his throat, it is safer to make up this fast although it is not obligatory. This (being not obligatory) is because they (the eyes and the ears) are not an inlet for food and drink. As for nose drops, then these are not permissible, as they are an inlet. Because of this, the Prophet ﷺ said:

*“Exaggerate in taking water into the nose (during ablution) except if you are fasting”*

So, one who does this must make up (the fast) due to this *badeeth* and that which constitutes this and thus finds its taste in his throat.

And Allaah is the Provider of Success.

(Shaikh Ibn Baaz)

## 18 - Drops Do Not Corrupt the Fast {P}

### Question:

In the book *Adb-Dhiya'ul-Lami'*, a statement is mentioned in a Khutbah (sermon) specifically related to the month of Ramadhan and that which pertains to fasting. The text of the statement say:

“And he also does not break his fast if he is overcome by vomiting and if he applies medicine to his eyes or ear or he put drops in them.”  
What do you all think about this?

**Answer:**

What he said concerning the person who puts drops in his eyes or ears for medical treatment not corrupting the fast by that is correct. This is because this (application of drops) is not called eating or drinking – not according to the general custom, nor according to the speech of the Islamic law. This is also because it enters through an entrance that is not the normal entrance for food or drink. If the person delays applying drops in his eyes and ears until night time that is safer to avoid the difference of opinion. Likewise, whoever is overcome by vomiting, he has not corrupted his fast by it coming out. This is because Allaah does not burden a soul except with what he can bear and the Islamic law is based upon removing hardship. This is due to the Statement of Allaah, the Most High:

﴿وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ﴾

﴿And He (Allaah) did not place any hardship upon you all in the religion﴾<sup>190</sup>

And there are other evidences besides this as well. This is also due to the Messenger’s statement:

*“Whoever is forced to vomit, he does not have to make up for the fast and whoever makes himself vomit, he must make up for the fast”*<sup>191</sup>

(The Permanent Committee)

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<sup>190</sup> Surah Al-Hajj : 78

<sup>191</sup> Abu Dawud no 2380, At-Tirmithi no 720 and Ibn Majah no 2366

## 19 - Using Eye Drops and Ointment/Liniment for the Eyes Whilst Fasting {P}

### Question:

What is the ruling regarding (putting) eye drops and ointment/liniment in the eyes?

### Answer:

It is no problem for one who fasts to apply kohl to his eyes and likewise eye drops and (also) ears drops even if he finds the taste of them (reach) his throat. This does not break his fast. This is because it is neither food or drink and nor does it constitute food or drink. Rather, the evidence prohibits eating and drinking, so that which does not constitute this cannot be regarded as such. What we have mentioned is the opinion of Shaykh al-Islaam Ibn Taymiyyah and it is correct.

(Shaikh Ibn 'Uthaimen)

## 20 – Does A Person Who Losses His Senses Have to Repay The Fast?

### Question:

My 30-year-old daughter – who has children - suffers from a mental problem for the past 14 years. At first, the problem used to attack her for a period, and then go away, but this time around, the attack has not gone away as normal for the past 3 months. She is in such a situation that she does not know how to pray or perform ablution, except if someone directs her on what and how to do that. Now, after the start of the month of Ramadan she fasted for only one day and even that not properly, and left out the rest. Please advise me – may Allaah reward you – on this issue, what must be done concerning her, since I am her guardian.



**Answer:**

If her situation is as you described, then neither Salaat nor fasting are compulsory upon her, nor is she required to repay them, and there is nothing upon you as her guardian except taking care of her. It has been authentically reported from the Prophet ﷺ that he said, *“Each one of you is a shepherd and each of you will be questioned about his herd...”*

But, if it happens that she comes back to her senses at certain times, then she should perform the Salaat due at that period. Similarly, if she happens to come back to her senses for day or more within the month of Ramadhaan then she should fast the day(s) she recovered in. May the peace and salutations of Allaah be with the Prophet ﷺ, his family and companions.

(The Permanent Committee – The Muslim Soldier)

## 21 – It Is Legal For A Patient To Break His Fast

**Question:**

Somebody sent a question from Riyadh saying, ‘I am 16 years old receiving treatment at King Faisal Specialist Hospital for almost five years, and in the month of Ramadhaan, last year, the doctor prescribed a treatment for me which is a chemical injected intravenously while I am fasting. But, the drug was very strong and affected the stomach and the entire body, and in the same day I took the injection, I felt strong hunger, and it was only about seven hours after dawn. By the time it was ‘Asr, I had acute pains and almost died, but did not break the fast till the sunset.

Now, in this year’s Ramadhaan, the doctor will prescribe the same treatment, so, should I break the fast of that day or not? And if I do not break the fast, must I repay the fast? Also, does taking blood from the vein or taking the injection I mentioned above break the fast or not?

**Answer:**

The correct thing for a patient to do is to break his fast in the month of Ramadhaan if fasting harms him or it put him in great difficulty or needs to take some tablets or syrups during the day, or anything that is eaten or drunk because of the saying of Allaah:

﴿...فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ...﴾

﴿...so whoever among you is sick or on a journey, then he should repay an equal number of days in other days (than Ramadhaan...)﴾<sup>192</sup>

And because of the saying of the Prophet ﷺ, “*Verily Allaah loves that His permission be applied as He dislikes one going against His commands.*”<sup>193</sup>

As for drawing blood from the vein for tests or other purposes, the correct view is that it does not nullify the fast, but, if it is a large quantity, then, the best thing is to delay it till night. Thus, the precautionary measure is to repay it, in analogy to the case of cupping.

(Shaikh Ibn Baaz – Ad-Da’waah: 944)

## 22 – Using Pills To Stop Haidh in Ramadhaan

**Question:**

Is it permissible for a lady to use pills to prevent her period in the month of Ramadhaan or not?

**Answer:**

It is permissible for a lady to use medication to prevent her monthly period if experienced doctors give her the assurance that it will not harm her reproductive system, but the best thing for her is to

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<sup>192</sup> Surah Al-Baqarah : 184

<sup>193</sup> Ahmad

avoid that, and Allaah has permitted her to break the fast whenever the period comes in Ramadhaan, demanding a replacement of the days she missed, and is pleased with her if she does that.

(Shaikh Ibn Baaz – Ad-Da’awaah: 797)

## 23 - The Fasting of the Woman With Post-Childbirth Bleeding {P}

### Question:

If I give birth a week before Ramadhan, for example, and I become pure before completing the forty days, is it obligatory upon me to fast?

### Answer:

Yes, whenever the woman with post-childbirth bleeding becomes pure and that which she knows to be a sign of purity becomes apparent to her, which is the white pad or total cleanliness, then she fasts and prays. It makes no difference if it is even a day or a week after giving birth. For verily, there is no limit for the minimum amount of postnatal bleeding. Some women do not see any blood at all after giving birth. Reaching a period of forty days is not a condition. And Allaah knows best.

(Shaikh Ibn Jibreen)

## 24 - The Woman Whose Bleeding Returns While She Is Fasting {P}

### Question:

If the woman with postnatal bleeding becomes pure within a week, then she fasts with the Muslims during Ramadhan for a number of days, then her bleeding returns, does she break her fast in this situation? Does she have to make up for the days that she fasted and the days that she broke her fast?

**Answer:**

If the woman with postnatal bleeding becomes pure within forty days and she fasts some days, then her bleeding returns during the forty days, her fast is correct. She must leave off the prayer and fasting during the days that her bleeding returned – because it is postnatal bleeding – until she becomes pure or completes the forty days. When she completes the forty days she must bathe, even if she does not think she is pure, because the forty days is the end of the postnatal bleeding according to the correct view between the two opinions of the scholars. After that she must make *Wudhu'* for the time of each prayer until the bleeding stops, as the Prophet ﷺ commanded the woman with a prolonged flow of menstrual blood to do. Her husband may enjoy sexual relations with her after the forty days, even if she does not think she is pure. This is because the (postnatal) blood and the situation mentioned is not (postnatal) blood that does not prevent the prayer and fasting, nor does it prevent the husband from his sexual enjoyment with his wife. However, if after the forty days the bleeding coincides with her normal time of menstruation, then she leaves off the prayer and fasting and she considers it a menstrual cycle. And Allaah is the Giver of success.

(Shaikh Ibn Jibreen)

## 25 - If The Pregnant Woman and the Breast-Feeding Woman Fear For Themselves or Their Children {P}

**Question:**

If the pregnant woman or the breast-feeding woman fear for herself or the child during the month of Ramadhan and she breaks her fast, what is due on her? Does she break her fast, give food, and make up for the fast; or does she break her fast, make up for the fast, and not give food; or does she break the fast and give food without making up for the fast? What is the correct position between these three?

**Answer:**

If the pregnant woman fears for herself or her unborn child from fasting Ramadhan, she breaks her fast and she is only obligated to make up for the fast. Her situation in this is the situation of the one who is not strong enough to fast or fears some harm for him from fasting. Allaah said:

﴿وَمَنْ كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ﴾

﴿And whoever is ill or on a journey, then (he may fast the days from) a number of other days.﴾<sup>194</sup>

The same applies to the breast-feeding woman if she fears for herself while breast-feeding her child during Ramadhan or she fears for the child if she fasts and does not breast feed him. She breaks her fast and she is only obligated to make up for the fast. And success is from Allaah.

(The Permanent Committee)

## 26 - If The Pregnant Woman Breaks Her Fast, She Only Makes Up For the Fast {P}

**Question:**

I was pregnant during the month of *Ramadhan*, so I broke my fast and I fasted other days in place of these days completing what was due on me and I gave charity. Than I became pregnant a second time in the month of *Ramadhan*, so I broke my fast and I fasted other days in place of these days from another month. I made up for the fasts by fasting every other day for two months. However, I did not give charity. Is there anything in this situation that makes it obligatory upon me to give charity?

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<sup>194</sup> Surah Al-Baqarah : 185

**Answer:**

If the pregnant woman fears for herself or her child in her womb from fasting, she breaks her fast and she is only obligated to make up for the fast. Her situation in that is that situation of the sick person who is not strong enough to fast or who fears for himself from fasting. Allaah said:

﴿وَمَنْ كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ﴾

﴿And whoever is ill or on a journey, then (he may fast the days from) a number of other days.﴾<sup>195</sup>

(The Permanent Committee)

## 27 – One Who Missed A Fast Due To Sickness But Dies Without Repaying it

**Question:**

A man died on the day of 'Eid after Ramadhaan, and the sickness started on the first or second of Ramadhaan, hence the whole month passed with him not fasting. Now must his heirs fast on his behalf after his death? Or should they feed the needy? Or there is nothing upon them?

**Answer:**

If this patient missed the fast as a result of his inability to fast and could not get the chance to repay it as a result of his death on 'Eid day, then it was not compulsory upon him to fast right at its time, right from the onset, nor does he have to repay because he did not have the chance by his death on 'Eid day, neither is there any fasting on his heirs nor feeding the needy on his behalf.

(Shaikh Ibn Baaz – Ad-Da'awaah: 805)

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<sup>195</sup> Surah Al-Baqarah : 185

## 28 – One Who Fell Sick, Missed Certain Days And Directed That It should Be Repaid

### Question:

My father died after a sickness that attacked him and prevented him from fasting for half of the month of Ramadhaan, and he has directed me to fast those days on his behalf (after his death). Is it compulsory for me to do that, or do I just feed on his behalf?

### Answer:

If the situation is as you stated, then it is not compulsory upon you to fast on his behalf, nor is it necessary to feed in place of the days he missed because of the generality of the statement of Allaah:

﴿لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا...﴾

﴿Allaah does not burden a soul except with what it can bear...﴾<sup>196</sup>

And since your father did not have the chance to fast nor to repay it, then there is nothing upon him.

(The Permanent Committee – The Muslim Soldier)

## 29 – A Patient Who Suffers In Fasting

### Question:

I am a sick lady and have missed some days in Ramadhaan and have not been able to repay them due to my sickness, so what is the atonement for that?

In addition, I cannot fast in this year's Ramadhaan, so how do I expiate for that, too? May Allah reward you.

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<sup>196</sup> Surah Al-Baqarah : 286

**Answer:**

It is permissible for the patient who suffers in fasting to break the fast and after recovery he repays the missed days, according to the saying of Allaah,

﴿...وَمَنْ كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ...﴾

﴿... and whoever is sick or on a journey, then an equal number of other days (are to be made up)...﴾<sup>197</sup>

and there is nothing upon you, the questioner, for breaking the fast in this month so long as your sickness is still with you, because breaking the fast is a permission from Allaah for the sick and the traveller, and Allaah the Exalted loves that His permission be applied as He hates disobeying Him. And there is not expiation upon you. But, once you are cured – by the permission of Allaah – you should repay the missed fast. May Allaah cure you and erase all our sins and yours.

(Shaikh Ibn Baaz – Ad-Da’awaah: 901)

## 30 – One Who Attempts To Fast But Failed Due To A Sickness

**Question:**

I am a sick lady who could not fast in the month of Ramadhāan, and when I felt better I tried to fast the missed month but I could not fast all of it, I only fasted for 12 days.

I have tried to complete the rest, but I could not do so due to pains, what do I do? May Allaah reward you.

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<sup>197</sup> Surah Al-Baqarah : 185



**Answer:**

You should try to fast whenever you get the ability to do so, and take patience on the difficulty because it is more rewarding. But, if you could not because it is too hard for you or it causes an increase in sickness, and there is no hope for recovery from the sickness, it is sufficient for you to expiate in the form of feeding a needy in place of each day. But, if the sickness goes away afterwards, then it is better to repay the fast as a precaution, and with Allaah lies cure.

(Shaikh Ibn Jibrin – Al-Yamaamiyah, 895)

## 31 – An Ulcer Patient Forbidden From Fasting By A Doctor

**Question:**

A patient suffering from Ulcer was forbidden from fasting for a period of five years, what does he do?

**Answer:**

If the doctor who forbade him from fasting is reliable, trustworthy and experienced in his practice, then it is compulsory upon the patient to obey the instructions, that is by not fasting in Ramadhaan till he gets the ability to fast, Allaah ﷻ says,

﴿...وَمَنْ كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ...﴾

﴿... and whoever is sick or on a journey, then an equal number of other days (are to be made up)...﴾<sup>198</sup>

and He says:

﴿لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا...﴾

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<sup>198</sup> Suratul Baqarah : 185

﴿Allaah does not burden a soul except with what it can bear...﴾<sup>199</sup>

And the Prophet ﷺ said, *“Whenever I command you with something, then do it to the best of your ability.”*<sup>200</sup>

But, when he is cured from his sickness, he should repay the months of Ramadhaan he missed. We solicit Allaah for his health and that of all Muslims, may He also guide them to what He loves and is pleased with, and may the peace and salutations be with the Prophet, his family and companions.

(The Permanent Committee – The Muslim Soldier)

## 32 – Does A Patient Suffering From A Sickness In The Kidney Fast?

### Question:

I was afflicted by a kidney disorder and two surgical operations were conducted on me, resulting in doctors advising me to drink water day and night, and said that fasting or leaving drinks for three consecutive hours would expose me to danger. Should I abide by their instructions? Or should I put my trust in Allaah and fast despite the fact that they emphasize that I have a high probability of appendicitis. If I do not fast, what is the compensation I should pay?

### Answer:

If the illness or condition is as you mentioned and those doctors are experts, then the legal ruling is that you should not fast, to preserve your health and safeguard against harm to yourself, but, when you are cured and have the strength to fast without any problem, then you must repay the fast.

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<sup>199</sup> Surah Al-Baqarah : 286

<sup>200</sup> Bukhari and Muslim

If the illness you are suffering from persists or the danger of being afflicted with appendicitis if you stop drinking water continuously, and doctors confirm that there is no hope for your recovery, then it is compulsory upon you to feed a needy person in place of each missed day. May the peace and blessings of Allaah be with the prophet, his family and his companions.

(The Permanent Committee – The Muslim Soldier)

### 33 - A Person with a Kidney Illness and Fasting {P}

#### Question:

I suffer from an illness in my kidney and the doctors have advised me not to fast. However, I do not obey what they say. Therefore, I fast but my pain increases. Is there any sin on me if I break my fast and what is the expiation of that?

#### Answer:

Whenever the fast becomes difficult for you, and it increases the illness, and a Muslim doctor who is known to be correct, advises you and informs you that the fast will harm your health and increase the pain and that you are endangering yourself, then it is allowed for you to break the fast. You must then feed a poor person for each day and you do not have to make up for the fasting due to your inability to do so. However, if it is decreed that the illness goes away, and you become well, and your health returns, then after that you must fast the next month (of *Ramadhan*) like others. You are not required to make up for the previous years during which you did not fast and you expiated for breaking the fast.

(Shaikh Ibn Jibreen)

## 34 - The Ruling on the Fasting Person Donating Blood {P}

### Question:

Is donating blood during the daytime in Ramadhan permissible or does it break the fast?

### Answer:

If a person donates blood and a large amount of it is taken from him, this invalidates his fast based on an analogy with cupping. This is by blood being drawn from him through the veins to save the sick person or to preserve the blood for emergencies. However, if the amount that is taken from him is a small amount, then it does not break the fast. This is like the amount that is taken by way of needles and syringes to do blood tests and examinations.

(Shaikh Ibn Jibreen)

## 35 - The Blood that Corrupts the Fast {P}

### Question:

What is the general rule concerning the blood that comes out of the body that corrupts the fast?

### Answer:

The blood that corrupts the fast is the blood that comes out by cupping. This is due to the Prophets Statement:

*“The person who performs cupping and the person who gets cupped both break their fast”<sup>201</sup>*

An analogy is made between cupping and whatever has the same meaning from what a person does by his choice and thus a lot of blood comes out of him causing weakness in the body. Verily, this

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<sup>201</sup> Abu Dawud no 2367

corrupts the fast just like cupping, because the Islamic law does not separate between two similar things just like it does not combine two different things. In the reference to what comes out of the person unintentionally, like a nose bleed and a wound to the body by knife while one is cutting meat or the person stepping on glass or anything similar to that, this does not corrupt the fast. It makes no difference if a lot of blood comes from him and likewise if a small amount of blood comes out. This does not have the same effect as cupping. Like the blood that is taken for a blood test, this does not corrupt the fast.

(Shaikh Ibn 'Uthaimen)

### 36 - The Ruling Regarding the Cupper and the Cupped {P}

**Question:**

Is the fast of the cupper and the cupped broken during the day in Ramadhaan? What is the ruling, do they continue with their fast broken or make up for that which has passed or what?

**Answer:**

The fast of the cupper and the cupped is broken and they must refrain from all that which breaks the fast, and they must make up this day. That which the Prophet ﷺ said is:

*"The cupper and the cupped have broken their fast".*

(The Permanent Committee)

### 37 - When Does Blood Flowing Out Nullify the Fast? {P}

**Question:**

With respect to blood flowing out, what are the situations in which it nullifies the fast?

**Answer:**

The fast is not nullified except by cupping according to that which is correct. There is a strong difference of opinion in this and many see that the fast is not nullified even by cupping. However, the consensus is that cupping nullifies the fast.

(Shaikh Ibn Baaz)

## 38 - Blood Flowing From Between the Teeth Accidentally {P}

**Question:**

Does the blood that comes out from between the teeth accidentally, break the fast? What if it is from other than himself, i.e. that someone had hit him accidentally?

**Answer:**

Blood which comes out from between the teeth accidentally does not break the fast, whether it is from oneself or having been hit.

(The Permanent Committee)

## 39 - Suffering from Blood Flowing from Between the Teeth Whenever I Touch Them {P}

**Question:**

During one of the days in Ramadhaan, about fifteen minutes before *Maghrib*, I wiped my teeth with a tissue and some blood began flowing but I had not intended this. I have had this illness for some time and even when I brush my teeth with a *miswaak* (tooth stick), blood begins to flow as a result. Is my fast sound/correct?

**Answer:**

Yes, your fast is sound. This blood that flows from your gums when you wipe them and when you brush them does not affect your fast.

(The Permanent Committee)

## 40 - Going to the Dentist Whilst Fasting {P}

### Question:

If one felt pain in his teeth and went to the dentist who either cleaned them or removed one of his teeth, does any of this have any effect on his fast? If the dentist gave him an anesthetic injection, does this affect the fast?

### Answer:

None of that which is mentioned in the question has any affect on the validity of the fast, rather it is an exemption and he must be aware that this injection has no affect on his fast, (i.e.) that it does not constitute what is understood as nutritional. Basically, his fast is correct and free from any defect.

(Shaikh Ibn Baaz)

## 41 - Having a Tooth Pulled Out Whilst Fasting {P}

### Question:

If one causes blood to flow, such as having his molar tooth pulled out?

### Answer:

There is no problem, because he did not have his tooth pulled out to cause blood flow, rather, because of pain. So therefore, he wished to have his tooth removed. Then it is the norm that blood will flow after having the tooth removed. However, it is very little blood and does not amount to cupping.

(Shaikh Ibn Uthaimen)

## 42 - Vomiting Whilst Fasting {P}

### Question:

What is the ruling of one who vomits whilst fasting, does he have to make up his fast or not?

### Answer:

It's ruling is that he does not have to make it up. As for the one who intentionally vomits, then he must make up his fast, as the Prophet ﷺ said:

*“One who vomits, then he does not have to make it up, and he who intentionally vomits, then he has to make it up”*<sup>202</sup>

(Shaikh Ibn Baaz)

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<sup>202</sup> Abu Dawood, Ahmad and others





## HAJJ

In the first place, Hajj is not compulsory upon a sick person because part of the conditions for its compulsion is the ability to perform it, and a patient is one who is unable. One may commence hajj healthy, but fall sick after entering the state of *Ibram*.

Such a patient should perform what he can of the rites of Hajj, starting from *Tawaaf* - Circumambulation. If he can do it by himself he should do so, otherwise, he may ride or be carried.

He should also point towards the Black Stone whenever he passes it, and pray the two Rak'ah of *Tawaaf* sitting down or on his back, as mentioned earlier. It is also the case with Sa'ey.

It should also be understood that no illness ever takes one out of his *Ibram*, until he performs *Tawaaf*. Except in a situation where he has taken *Ibram* and laid condition that

"فَإِنْ حَبَسَنِي حَابِسٌ فَمَحَلِّي حَيْثُ حَبَسْتَنِي"

*"if any obstacle prevents me (from completing it) then my point of exit is where You stopped me".<sup>203</sup>*

In this case, it is permissible for him to take himself out of *Ibram* when he sees that the illness will take too long. He should slaughter an animal to be on the safe side.

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<sup>203</sup> Bukhari and Muslim

If he is compelled to contradict one of the forbidden things in *Ihram*, such as wearing sewn cloth made in the form of a part of the body, or to shave his hair due to lice, etc in his head, or a wound on the head, and other things mentioned by scholars; if he does so for the expected benefit then there is no sin upon him, but he must slaughter an animal in place of it.

If, on the other hand, the day of Arafat comes while he is ill and he is able to go to the place (Arafat) in an ambulance or along with his people, and meets a portion of the day or night, that is sufficient for him.

If after leaving Arafat, he has to return directly to Makkah, deputizing another in throwing the pebbles, there is no problem, notwithstanding whether he shaves at Meena or in Makkah. If he were to perform the Tawaaf al-Ifaadha and travel it suffices.

On the other hand, if he is not able to perform Tawaaf al-Ifaadha and wishes to return to his country, knowing that it is easy for him to come back to Makkah after recovering his health, to perform Tawaaf al-Ifaadha, then there is no problem. He should guard against what remains upon him concerning the forbidden things in *Ihram*, which is having sexual intercourse only.<sup>204</sup>

(Shaikh Atiyyah Muhammad Saalim, 'With the Patients')

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<sup>204</sup> Atiyyah Muhammad Salim, With the Patients.

## FATAAWA ON HAJJ

### 1 – The Ruling On Taking Pills To Stop *Haidh* During Hajj

**Question:**

There are some drugs which prevent womens monthly periods or delays it. Is it permissible to use such drugs during Hajj only, to avoid the period?

**Answer:**

It is permissible for a lady to use such pills which prevent *Haidh* during Hajj to avoid the monthly period, but this should be after seeking medical advice concerning the safety of the health of the lady from a specialist. As is the case with Ramadhaan, if she wishes to fast along with the rest of the Muslims.

(The Permanent Committee)

### 2 – The Ruling On *Tawaaf Al-Wadaa'* For An Ill Person Or One Who Is Unable To Do It

**Question:**

Is it compulsory for a lady in her *Haidh* or *Nifass* period, or an ill person who can't do so, to perform *Tawaaf al-Wadaa'*? It should be noted that I asked scholars when this happened at Meena, but there was difference of opinion, some saying it was not compulsory upon her, while others said it was.

**Answer:**

It is not compulsory for a lady in *Haidh* or *Nifass* to perform *Tawaaf* al Wadaa'. As for one who can't do it herself, she should be taken around (on shoulders, etc) so also is the case of an ill person because of the saying of the Prophet ﷺ, "**None of you should go away until he makes his last activity at the Ka'abab.**"<sup>205</sup> Further, it is in the Saheehain<sup>206</sup> from Ibn Abbas who said that: "**People were commanded to make it (Tawaaf) their last activity. But (the ruling was) lessened for a lady in her Haidh.**" In another hadeeth there is an indication of the fact that women in *Nifass* do not have to perform *Tawaaf* al-Wadaa like, those in *Haidh*.

### 3 - Appointing Someone to Stone On Behalf of the Sick Person, the Woman and the Child {P}

**Question:**

What is the ruling on appointing someone to stone on behalf of the sick person, the woman and the child?

**Answer:**

There is no harm in appointing someone to stone on behalf of the sick person, the woman who is not able, like the pregnant woman, the heavy woman and the weak woman who cannot stone the pillars. There is no harm in appointing someone to throw stones for them. Concerning the strong and active woman, she must throw the stones for herself. Whoever is not able to do it during the day after midday, he may throw the stones at night. Whoever is not able to throw the stones on the day of the '*Eid*' (the 10<sup>th</sup> of Thul-Hijjah), he may throw them that night, which is the 11<sup>th</sup> night on the day of the '*Eid*'. Whoever is not able to throw on the 11<sup>th</sup> day, he may throw on that night, which is the 12<sup>th</sup> night. Whoever is not able to throw on the 12<sup>th</sup> day or he missed throwing after midday, he may throw on that night, which is the 13<sup>th</sup> night, and the stoning does not end until the

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<sup>205</sup> Muslim and Ahmad

<sup>206</sup> The authentic books of hadeeth compiled by Bukhari and Muslim.

coming of *Fajr* time (on the morning of the 13<sup>th</sup> of Thul-Hijjah). In reference to the day, the person may not stone the pillars until after midday during the days of *Tashreeq*.

(Shaikh Ibn Baaz)

#### 4 - The *Tawaf* Suffices with the Intention of it Being for the Person Carrying Someone and the One Being Carried {P}

**Question:**

If the person performing *Sa'y* or *Tawaf* is carrying a small infant or a sick person, is the *Sa'y* or *Tawaf* sufficient for both the carrier and the one being carried or not?

**Answer:**

It suffices both of them with the intention of the carrier and the intention of the one being carried who is of the age of distinguishing according to the most correct view of the two opinions of the scholars. May Allaah send blessings and peace on our Prophet Muhammad, his family and his Companions.

(The Permanent Committee)

#### 5 - He Left Off Spending the Night in Mina Due to His Illness {P}

**Question:**

What is the ruling on whoever left off spending the night in Mina for one night, which was the 11<sup>th</sup> night (i.e. the night of the 10<sup>th</sup> of Thul-Hijjah)? This was due to the Hajj pilgrim being ill and he was not able to spend the night in Mina during that night. However, he stoned the pillars during the day after midday, meaning he stoned on the 11<sup>th</sup> day (of Thul-Hijjah) during the days of *At-Tashreeq*, along with the stoning of the pillars on the 12<sup>th</sup> day during the daytime after midday. Is he required to slaughter an animal in this case, since he left

off spending the 11<sup>th</sup> night in Mina, even though he spent the 12<sup>th</sup> night in Mina and stoned the pillars after midday for that day, then he travelled from Mina to Makkah?. We hope for some clarification concerning this along with mentioning the evidence.

**Answer:**

As long as leaving off spending the night in Mina was for one night due to the excuse of illness, there is no sin on him. This is due to Allaah's Statement:

﴿فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ﴾

﴿So fear Allaah as much as you are able﴾<sup>207</sup>

This is also because the Prophet ﷺ exempted the people responsible for supplying water and the shepherds from spending the night in Mina due to their providing water and guarding animals. And Allaah knows best.

(Shaikh Ibn Baaz)

## 6 - If The Woman Gets Her Menses or Has Postnatal Bleeding After Assuming Ihram {P}

**Question:**

If the woman gets her menses or has postnatal bleeding after assuming her *Ihram* is it correct for her to make *Tawaf* around the House (the *Ka'bah*) or what should she do? Does she have to perform the Farewell *Tawaf* (*Tawaful-Wada'*)?

**Answer:**

If she has postnatal bleeding or gets her menses when she arrives for *'Umrah*, she she refrains from that (*Tawaf*) until she becomes pure, she performs *Tawaf* and *Sa'y*, cuts her hair and completes her *'Umrah*. If this occurred after the *Umrah*, or after she assumed *Ihram*

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<sup>207</sup> Surah At-Taghaabun : 16

for *Hajj* on the 8<sup>th</sup> day (of Thul-Hijjah), then she does the acts of *Hajj*, such as standing at 'Arafat, staying at Muzdalifah, stoning the pillars and other things as well, such as saying the *Talbiyyah* and remembering Allaah. Then, when she becomes pure, she performs *Tawaf* and *Sa'y* for *Hajj*, and all praise is due to Allaah. If she gets her menses after the *Tawaf* and the *Sa'y*, and before the Farewell *Tawaf*, she is not required to perform the Farewell *Tawaf*, because the menstruating woman and the woman with postnatal bleeding are not obliged to perform the Farewell *Tawaf*.

(Shaikh Ibn Baaz)

## 7 - The Ruling On Delaying *Tawaful-Ifadhah* For the Menstruating Woman and the Woman With Post-Natal Bleeding Until After the Months of *Hajj* {P}

### Question:

If the woman gets her menses before she performs *Tawaful-Ifadhah*, what is the ruling? This is while knowing that she did all the rest of the *Hajj* rites and her menses continued until after the days of *At-Tashreeq*.

### Answer:

If the woman gets her menses or postnatal bleeding before *Tawaful-Hajj*, then she is still responsible for the *Tawaf* until she becomes pure. So, when she becomes pure, she should bathe and perform the *Tawaf* for her *Hajj*, even if it is some days after the *Hajj* – even if it is in (the month of) Al-Muharram or even (the month of) Safar – according to what is easy. Its performance does not have a fixed time. Some of the people of knowledge held the opinion that it is not permissible to delay it until after (the month of) Thul-Hijjah. However, it is a saying that has no proof to support it. Rather, the correct opinion is the permissibility of delaying it. Nonetheless, hastening to perform it is more proper, if one has the ability to do so. If it is delayed beyond Thul-Hijjah, it is accredited and there is no sacrifice required.



The woman in menses and the one having postnatal bleeding are both excused. So, there is no blame in them (for such delay), since they have no power in this matter. Hence, when they become pure, they should perform the *Tawaf*, whether that is in Thul-Hijjah or Al-Muharram.

(Shaikh Ibn Baaz)

## 8 - If The Woman Has Post-Natal Bleeding During the 8<sup>th</sup> Day of Thul-Hijjah And She Becomes Pure After Ten Days {P}

### Question:

If a woman with postnatal bleeding begins her bleeding stage on the day of *Tarwiyah* (8<sup>th</sup> of Thul-Hijjah) and she completes the pillars of *Hajj* other than *Tawaf* and *Sa'y*, but she notices she initially became pure after 10 days, does she clean herself, bathe and perform the remaining pillar, which is the *Tawaf* of *Hajj*?

### Answer:

Yes, if she gets postnatal bleeding on the 8<sup>th</sup>, for example, she may perform *Hajj* and stand with the people at 'Arafat and Muzdalifah. She may also do whatever the people do of stoning the pillars, cutting her hair, sacrificing an animal and other things. The only thing that remains due on her is the *Tawaf* and *Sa'y*, which she delays until she becomes pure. Then, when she becomes pure after 10 days or more or less, she bathes, prays, fasts and performs *Tawaf* and *Sa'y*. There is no minimum limit for the time of postnatal bleeding. She may become pure in ten days or less than that or more. However, its end is forty days. If she completes forty days and the bleeding has not stopped, she considers herself as having the ruling of the pure women. She bathes, prays, fasts and considers the blood that remains with her as false blood – according to the correct view. She may pray with this blood, and fast, and she is considered lawful for her husband (for sexual intercourse). However, she must strive to guard against it by using cotton or something similar and she must perform *Wudhu'*

for the time of every prayer. There is no harm if she combines the prayers of *Az-Zuhr* and *Al-'Asr*, the *Al-Magrib* and *Al-'Isba'*, as the Prophet ﷺ advised Hamnah bint Jahsh to do so.

(Shaikh Ibn Baaz)

## 9 - The Menstruating Women and Women with Post-Natal Bleeding are not Required to Perform *Tawaful-Wada'* {P}

### Question:

Are the menstruating women, the women with postnatal bleeding, the person who is unable and the sick person all required to perform *Tawaful-Wada'*? This is while knowing that when this happened in Mina, I asked about it, but the scholars did not agree. Some of them said that they are not required to perform *Tawaful-Wada'* and some of them said that they are required to perform *Tawaful-Wada'*.

### Answer:

The menstruating women and women with postnatal bleeding are not required to perform *Tawaful-Wada'*. However, concerning the person who is unable, *Tawaf* is to be made while carrying him, and like wise, the sick person. This is due to the Prophet's statement:

*"No one should leave until his last act is at the House (the Ka'bab)"*<sup>208</sup>

This is also due to what is confirmed in the two *Sabihs* from Ibn Abbas that he said *"The people were commanded to make their last act at the House (the Ka'bab), but the matter was lightened for the menstruating women"*. The proof has come in another report which shows that the women with postnatal bleeding is similar to the women in menses, in that it is not obligatory for her to perform *Tawaful-Wada'*.

(The Permanent Committee)

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<sup>208</sup> Muslim no 1327 and Ahmad no1/222



## FATAAWA ON MISCELLANEOUS MEDICAL ISSUES

### 1 - Does A Woman Become Prohibited From A Person Who Donates Blood To Her?

**Question:**

His wife was sick and in serious need of blood, and the hospital has taken his blood for her, and he asks if that will affect his marital life with his wife?

**Answer:**

Probably the questioner drew an analogy between blood and breast milk, which causes prohibition; but this is not analogous for two reasons.

**One:** because blood is not nourishment like milk. And

**Two:** the only case where prohibition occurs according to the texts is milk, under two conditions: that the number of suckings reaches five or more, and that it takes place within the first two years (of the child's life).

Thus, there is no problem whatsoever with donating blood to your wife, nor does it affect your marital relationship in any way. And with Allah lies the true guidance, may the Salaat and salaam be with the Prophet Muhammad ﷺ and his companions.

(The Permanent Committee – Al-Buhuth, 4)

## 2 - Does Donating Blood Affect Marriage?

### Question:

If I donate blood, a tissue or a limb to my fiancée will it still be lawful for me to marry her?

### Answer:

Allah prohibited marriage to the Mahaarim – very close relatives – such as one’s mother, daughter or sister and so on, and prohibited marriage to the foster mother, her daughter, etc., and prohibited the mother of one’s wife and her daughter and the wife of one’s child and the wife of one’s father<sup>209</sup>; then He said:

﴿...وَأَحِلَّ لَكُمْ مَا وَرَاءَ ذَلِكَ...﴾

﴿...And anything apart from those have been made lawful unto you...﴾<sup>210</sup>

Thus, if a man donates his blood, or any part of his body to his wife, that does not cause prohibition, because it was not stated (as a cause for prohibition) nor does it carry the same implications. Amongst the conditions for prohibition through breast feeding is that it takes place within the child’s first two years, because it makes flesh and bone to grow, unlike the case of blood, even if it was donated during childhood – not considering the fact that life and strength may be improved through it, for that does not prohibit the wife according to what seems obvious, and Allah knows best.

(Shaikh Ibn Jibreen, Al-Yamaamiyah 887)

<sup>209</sup> This refers to the saying of Allaah in the Qur’an: (Surah An-Nisa 4: )

<sup>210</sup> Surah An-Nisaa: 24.

### 3 - Treatment With Intoxicants

#### Question:

What is the Islamic ruling on drinking alcohol when in dire need such as a person directed by a physician to do so?

#### Answer:

It is prohibited to use alcohol for treatment or anything else that Allah has prohibited according to the view of the majority of scholars.

Wa'il bin Hajar reported that Tariq bin Suwaid al Ju'feey asked the Prophet ﷺ concerning alcohol but he prohibited it, so he said, '*we use it for cure*' but the Prophet ﷺ said, "***It is not a cure, rather it is an ailment***"<sup>211</sup>. Similarly, Abu Dardaa' said that the Prophet ﷺ said, "***Certainly, Allah sent down cures and diseases, and set a cure for each disease! So, seek for cures! But, do not treat diseases with the prohibited.***"<sup>212</sup>

Also from Abu Hurairah that: the Prophet ﷺ prohibited the use of filth in treatment. In another similar report, "***he means poison***".<sup>213</sup>

Also, Bukhari mentioned in his collection of Sahih, from Ibn Mas'ud, that he said, "***Allah has not placed your cure in what He prohibited upon you.***"<sup>214</sup> This had also been reported by Ibn Abi Hatim and Ibn Hibban, from the Prophet ﷺ.

Thus, these texts and others like them which are clear on prohibiting the use of impure things as a cure, clearly indicate the prohibition on the use of intoxicants for treatment, because intoxicants are the worst among the impure things, and the source of all evil.

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<sup>211</sup> Reported by Ahmad and Muslim.

<sup>212</sup> Reported by Abu Dawood.

<sup>213</sup> Reported by Ahmad and Tirmizi and Ibn Maajah.

<sup>214</sup> Bukhari

Even those who allowed using them for treatment did so based on analogy with the rule on eating dead meat – carcass – in the face of starvation.

This is in addition to the fact that it is in contradiction with the preceding texts, is an analogy deduced from two things which are not analogous, since eating carcass and blood repels hunger and saves the person's life, unlike taking intoxicant as a treatment, for it will not assist him in curing the disease, rather, the Prophet ﷺ has informed that it is an ailment, not a cure. Furthermore, it is not the only means of treatment (so, how can it be compared to using a carcass which is the only way out of such a situation?).

May Allah have mercy on any Muslim who treats his ailment by using what Allah has permitted among pure and healthy things, not going beyond that to what Allah - the Exalted - has forbidden among the impure and unlawful.

May the peace and blessings of Allah be with the Prophet ﷺ, his household and his companions.

(The Permanent Committee – Ad-Da'awah: 836)

## 4 - Treatment With Forbidden Things

### Question:

I am a doctor, and my duty makes it mandatory to use intoxicants in treatment at certain times such as morphine or cocaine or valium. What is the Islamic ruling on that and on post-mortem operations?

### Answer:

It is not permissible to use forbidden things for treatment based on various texts, which indicate the prohibition of that, among which are:

*“Certainly, Allah sent down cures and diseases, and set a cure for each disease, so, seek for cures but do not treat diseases with the prohibited.”<sup>215</sup>*

Similarly, Bukhari mentioned in his Sahih from Abu Hurairah ؓ that he said, *“The Prophet ﷺ prohibited the use of filth in treating an ailment.”<sup>216</sup>*

Also, in Muslim’s Sahih, from Abu Suwaid, Tariq bin Suwaid al Hadhramiy, that he asked the Prophet ﷺ about including alcohol in a drug, but he said, *“it is not a cure”<sup>217</sup>*

Further, in Muslim’s Sahih, from Abu Suwaid, Tariq bin Suwaid al Hadhramiy that he said, *“I said O Prophet! In our land there are some roots we squeeze and drink from’ but he said, “No” (don’t do so)’, and I enquired further, saying, ‘we use it in treating the sick’ but he said, “That is not a cure, rather it is an ailment.”<sup>218</sup>*

(The Permanent Committee – Ad-Da’awah: 844)

## 5 - The Ruling on Using Alcohol with Medicine {P}

### Question:

Sometimes alcohol is added during the process of making some medicines and drugs. If it is confirmed that alcohol has been added in the process of making certain medicine, it is permissible to use it if it is described as a treatment for a certain illness?

### Answer:

If the amount of alcohol mixed with the medicine is little and it is essential in order to preserve the substance, then it is permissible to use the medicine with it. But if it is a lot and it is not essential, then it is not permissible, no matter what the treatment is.

(Shaikh Ibn Jibreen)

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<sup>215</sup> Reported by Abu Dawood.

<sup>216</sup> Bukhari

<sup>217</sup> Reported by Muslim, Abu Dawood and Tirmizi

<sup>218</sup> Muslim



## 6 - Alcohol is Not a Cure {P}

### Question:

What is the ruling on a person who was about to die and it was not possible to cure him with anything except alcohol?

### Answer:

Seeking treatment is something which is lawful, but it must be by something which Allaah, the Almighty, the All-Powerful and His Messenger ﷺ have legislated. Because it is only in this that it is possible to find a cure. As for that which Allaah has forbidden, there is no cure therein. Among the proofs for the prohibition of seeking treatment with the prohibited medicines in general, and alcohol in particular, is the narration of Al-Bukhari in his *Sabih* in disconnected form, on the authority of Ibn Mas'ud, may Allaah be pleased with him,

***“Verily, Allaah has not made a cure for you in that which He has forbidden to you.”***<sup>219</sup>

It was attributed to the Prophet ﷺ by At-Tabarani with a chain of narrators who are reliable. It was also narrated by Ahmed, Ibn Hibban in his *Sabih*, Al-Bazzar, Abu Ya'la, and At-Tabarani; and the men in the Abu Ya'la's chain of narrators are all reliable, reporting on the authority of Umm Salamah, may Allaah be pleased with her.

Abu Dawud narrated it in his *Sunan* from the *Hadith* of Abu Ad-Darda', may Allaah be pleased with him, in which he said that Allaah's Messenger ﷺ said:

***“Verily, Allaah sent down the disease and the cure and He created a cure for every disease, so seek treatment, but do not seek treatment which is forbidden.”***<sup>220</sup>

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<sup>219</sup> Bukhari no 5614

<sup>220</sup> Abu Dawud no 3874 and Al-Baihaqi no 10/5

It is also reported in *Sahih Muslim*, that Tariq bin Suwaid Al Ja'fi, may Allaah be pleased with him, asked the Prophet ﷺ about *Al-Khamr* and he forbade him. The Prophet ﷺ also expressed dislike that he should make it, so he (i.e. Tariq) said: “*I only make it as a medicine*” The Prophet ﷺ replied:

***“It is not a medicine, but it is a sickness.”***

It is worth pointing out that when Allaah commands something it is either for some manifest benefit, or because the benefit of it outweighs the harm. When He forbids something, it is either due to some manifest harm, or because the harm outweighs the benefit.

And Allaah, the All-Powerful, Most High is Most Wise and All-knowing. And the belief that the disease cannot be cured except by drinking alcohol is pure fancy, because medicines are plentiful, both religious and natural. Also, the medicine does not cure the disease, it is only from Allaah, the All-Powerful, Most High that wellness is obtained when one takes medicine. So undertaking the lawful means (to achieve something) might be accompanied by one depending on it, and it might be associated with making it the means while depending upon Allaah, the All-Powerful, Most High, along with the belief that the means might benefit or it might not. This is what is required by the Islamic Law. As for absolutely relying upon the means, this is *shirk*.

May Allaah send blessings and peace on our Prophet Muhammad, his family and his Companions.

(The Permanent Committee)

## 7 - The Ruling on Using Alcohol as a Medicine {P}

### Question:

Is it permissible for a believing person to drink alcohol, claiming it to be a treatment for pain?

**Answer;**

Alcohol is forbidden and it is not permissible to use it as a medicine; the Prophet ﷺ said:

*“O servants of Allaah! Seek treatment, but do not seek treatment with that which is forbidden. For Allaah has not placed a cure for my people in that which has been forbidden.”*

(The Permanent Committee)

## 8 - The Ruling Concerning A Bitter Substance Available In Perfume Shops

**Question:**

Is it lawful to use the bitter substance available in some perfume shops in treating an ailment? In addition, some people say that Angels do not enter a home where this substance is found.

**Answer:**

That bitter substance is halal, lawful because the general principle is that it is lawful, and there is no reason – as far as we know – which prohibits it. As for the other thing you mentioned about Angels not entering a home where this substance is found, we don't know its basis at all; rather, it is wrong, baseless and unfounded.

(The Permanent Committee - Al-Buhuuth, 6)

## 9 - Donating Sperm

**Question:**

Is it permissible for a man to donate his spermatozoa or the woman her ovary?

**Answer:**

It is not permissible to do so according to our understanding because of what it involves of touching private parts, dealing with

filthy things and touching *Najasab* in addition to the fact that it is not something we can be sure of, since it is only Allah Who does what He wills:

﴿...يَهَبُ لِمَنْ يَشَاءُ إِنَاثًا وَيَهَبُ لِمَنْ يَشَاءُ الذُّكُورَ ﴿٢٢١﴾ أَوْ يَزُوجُهُمْ  
ذُرِّيَّاتًا وَإِنَّا لَإِنَّا وَيَجْعَلُ مَنْ يَشَاءُ عَقِيمًا...﴾

﴿He gives female to whom He wills, gives males to whom He wills ﴿٢٢١﴾ or mix them up, males and females, And He makes whom He wills barren﴾<sup>221</sup>

and there is no dire necessity – which may force the use of such a method – Inshaa-Allaah.

So, it is compulsory on one to accept the decree of Allah and what He has given him.

(Ibn Jibreen, Al-Yamaamah, 898)

## 10 - Donating Blood {P}

### Question:

In our local hospital, there is a man who is sick and needs blood. We are aware that blood is considered impure, but is there an exception in this case, where the man desperately in need of it?

### Answer:

The rule for a cure is that it be with what is allowed in the Shari'ah, but if there is no means for the ill to recover or to be rejuvenated, except by the use of the blood from a donor, and this means the blood being used is to cure him from his illness or weakness, and it is considered most probable to be beneficial by those familiar with this field: then there is no harm in his usage of another person's blood to alleviate his illness or weakness.

<sup>221</sup> Surah Ash-Shoorah : 49 - 50

(Allaah, the exalted, says: )\_

﴿إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخنزِيرِ وَمَا أُهْلَ بِهِ لِغَيْرِ اللَّهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ﴾

﴿He has forbidden you only the Maytah (dead animals), and blood, and the flesh of swine, and that which is slaughtered as a sacrifice for other than Allaah. But if one is forced by necessity without willful disobedience nor transgressing due limits, then there is no sin on him. Truly Allaah is Oft-Forgiving, Most Merciful.﴾<sup>222</sup>

He also said:

﴿وَقَدْ فَصَّلَ لَكُمْ مَا حَرَّمَ عَلَيْكُمْ إِلَّا مَا اضْطُرِرْتُمْ إِلَيْهِ﴾

﴿He has explained to you in detail what is forbidden to you, except under compulsion of necessity.﴾<sup>223</sup>

(The Permanent Committee)

## 11 - Blood Donation Between Followers Of Different Religions

A question came to the Permanent Committee as follows:

**Question:**

Is it permissible to donate blood from one person to another even though their religion is different?

<sup>222</sup> Surah Al-Baqarah : 173

<sup>223</sup> Surah Al-An'aam : 119

**Answer:**

When a person is sick and his weakness worsens, and there is no way to treat or strengthen him except through blood transfusion, etc., and that becomes the only way to save his life, in addition to the fact that specialists are optimistic that he will benefit from that, then there is nothing wrong with transfusing blood from another person even if their religion is different. So, it is permissible to transfer blood from a non-Muslim even if from an enemy camp, and it may be transferred from a Muslim to a non-Muslim, if he is not from an enemy camp.

May the peace and blessings of Allah be with the Prophet ﷺ, his household and his companions.

(The Permanent Committee – Ad-Da'awah 789)

## 12 – Replacing An Organ For A Muslim Obtained From a Non Muslim Person

**Question:**

What is the ruling concerning a Muslim who went abroad for a surgical operation to replace one of his damaged internal organs with that of non-Muslim donor?

**Answer:**

There is no problem with that – insha-Allaah – even though it be from a non-Muslim, because a person is only questionable as whole – the body and soul together – and on the day of judgement all organs will be returned to their origin to receive reward or punishment.

(Shaikh Ibn Jibreen – Al-Muslimoon, 54)

## 13 – Using A Gold Tooth

### Question:

It was said that it is permissible for a man to tie his teeth with gold or silver, but what is the ruling concerning capping or replacing them with gold or silver ones? Please cite reasons from the Qur'an and Sunnah on the permissibility or otherwise.

### Answer:

The general rule confirmed by the saying and action of the Prophet ﷺ is prohibition of the use of gold and silver for a man, be it in drinking or eating in containers made of them or wearing clothes adorned with them and similar things, except what was exempted by an explicit reason from this general rule, such as a silver ring or electroplating containers with them. But, making gold or silver teeth or nose or covering the teeth with them were not included in the exception, hence they should be left with the general rule – prohibition – except if done out of absolute necessity where it becomes permissible to cover or make or tie the teeth with either of them due to the necessity. And with Allaah lies true guidance, May the peace and blessings of Allah be with the Prophet ﷺ, his household and companions.

(The Permanent Committee – Ad-Da'awah)

## 14 – He Fell Sick But Was Told That It Is Due To His Religiosity

### Question:

There is a person in our city that is an upright person, highly religious, who was affected by a mental problem, as a result of which some people said it was due to his religiosity. Consequently, he shaved his beard and no longer performs Salaat regularly as he used to. Is it permissible to say that a sickness is as a result of religiosity and his abiding by the teachings of Islam? In addition, does a person who says so become apostate by this statement?

**Answer:**

Religiosity is not the cause of any sickness, rather, it is the means to every good in this world and the hereafter, and it is not permissible for a Muslim to follow the foolish when they say this kind of things. So, it is not permissible for him to shave his beard or trim it, nor forsake the congregational prayers, rather, it is compulsory upon him to stay firmly on the truth and to avoid all what Allaah has forbidden, in obedience to Allaah the Exalted and to His Prophet ﷺ, and in fear of His wrath and punishment. Allaah the Exalted said,

﴿...وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿٢٢٤﴾ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا فِيهَا وَلَهُ عَذَابٌ مُهِينٌ﴾

﴿...whosoever obeys Allaah and His Prophet, He will place him in a garden beneath which rivers flow, dwelling therein forever, and that indeed is great felicitation ﴿٢٢٤﴾ But whosoever disobeys Allaah and His Prophet, He will place him in a fire, dwelling therein forever, and he will have a degrading punishment﴾<sup>224</sup>

And he said,

﴿...وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ...﴾

﴿...Whosoever obeys Allaah, He will provide an exit for him, and provide him from where he does not expect. Whoever puts his trust in Allaah, then He is sufficient for him...﴾<sup>225</sup>

<sup>224</sup> Surah An-Nisaa : 13 - 14

<sup>225</sup> Surah At Talaq : 2 - 3



And he said:

﴿... وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مِنْ أَمْرِهِ يُسْرًا﴾

﴿... And whoever obeys Allaah, He will make his affairs easy.﴾<sup>226</sup>

And there are many verses like these.

As for the person who made such a statement, that the sickness which afflicted the religious person is as a result of his abiding by the teachings of Islam, that is an ignorant person and must be warned against doing so, and taught that religiosity does not bring anything other than good, and that whatever detestable thing befalls a Muslim, it is a means of forgiving his sins and waiving his mistakes.

But, on the issue of the said person becoming apostate, there is the need for further clarifications that can be learned from the chapter on the rulings concerning the apostate in the books of Islamic Jurisprudence. And with Allaah lies true guidance.

(Shaikh Ibn Baaz – Ad-Da’awaah: 930)

## 15 - Cosmetic Surgery {P}

**Question:**

What is the ruling on cosmetic surgery? And what about specializing in this field?

**Answer:**

There are two kinds of cosmetic surgery. The first occurs when someone wishes to remove a defect that resulted from some kind of accident. This kind of surgery is allowable; after a battle, a man lost a part of his nose, and the prophet ﷺ allowed him to cover the area with gold that was chiseled into the shape of a nose.

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<sup>226</sup> Surah At-Talaaq : 4

The second kind involves, not removing a defect, but someone trying to further beautify himself; this kind of surgery is forbidden. The messenger ﷺ cursed the woman who remove hair from the face and the one who asks others to remove it; and he ﷺ cursed the one who attaches false hair to the end of one's natural hair and he cursed the woman who asks another to do it for her; and he ﷺ cursed the person who tattoos or one who asked to have it done. All these are forms of beautification that are done for other than the reason of correcting a defect.

If a student doctor, as a part of his studies, learns about cosmetic surgery, he may learn it as long as he does not apply its forbidden aspects. Moreover, he should warn his patients against undergoing cosmetic surgery merely to beautify themselves; this warning, coming from a doctor, may have a more potent effect.

(Shaikh Ibn 'Uthaimen)

## 16 – Plastic Surgery For Males

### Question:

I am an 18-year-old youth, and four years ago an abnormal growth happened to my breast and some pains accompanied it. But, after a while, the pains stopped – praise and thanks to Allaah – but the bulging of the breasts remained, and it is conspicuous even from beneath clothes. I have asked a specialist on that and he has said that it is very easy to remove this bulging through plastic surgery. Is it permissible to conduct such an operation? Note that this bulging causes a lot of inconvenience for me in front of others.

### Answer:

It is permissible for you to undergo such an operation in order to remove this bulging on condition that there is a high probability of success in the operation and no side effect worse than or equal to the benefit of removing it will result. May the peace and blessings of Allah be with the Prophet ﷺ, his household and his companions.

(Shaikh Ibn Baaz – Ad-Da'awaah: 911)

## 17 – On A Doctor Seeing The Awrah<sup>227</sup> Of A Lady Without Necessity

### Question:

I have been married for more than 4 years, but my wife is yet to conceive, so we decided to visit a doctor, who tested me first and the result was OK on my side – Alhamdulillah – and now my wife remains. Is it a sin if I take her to the (male) doctor to check her?

### Answer:

It is not allowed for a man to check a lady in what has to do with the Awrah except under absolute necessity and unavoidable circumstances, whereas here there is no such necessity, since it is possible for the test to be delayed till a lady doctor is found who has knowledge of female issues, and they are many within and outside the country.

(Shaikh Ibn Jibreen – Al-Yamaamiyah, 891)

## 18 – What Is The Legal Ruling Concerning Family Planning

### Question:

Is there any text in the Qur'aan or the Sunnah which prohibits the use of pills such as contraceptive pills? What is your opinion on birth-control (family-planning), and what are its consequences when we consider the fact that there is population growth that supersedes

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<sup>227</sup> Awrah – nudity, nakedness, genital, private parts – in Islamic terms is of two kinds, Minor and Major. The Minor Awrah of a man is between his navel and knees while his Major Awrah are the private parts. For a lady, her whole body is considered Awrah and must be covered, except the face and palms, on which there is a difference of opinions on whether or not they may be exposed, under safe conditions. The Major Awrah must be fully covered and must not be exposed except to one's wife or husband, except under very strong necessity and within strict limits, for medical reasons as state in this and other fatawaa. (Translator)

the food availability ratio. Thus, should we say that there is a consensus of the scholars and doctors (on prohibiting it) as was the case with the time of the Companions (if there was any such a thing)? Please kindly explain this to me.

**Answer:**

The decision of the Committee of Eminent Scholars at its eighth meeting held in Riyadh, in Rabiul Auwal, 1396H on the ruling on preventing, controlling or planning birth, the meaning of which is that:

1. It is forbidden to practice birth-control (or family-planning) in all forms because
  - it goes contrary to human *Fitrah*<sup>228</sup> which loves and encourages childbirth,
  - because it leads to weakening the defense of the Muslims, through reducing their numbers,
  - because it bears similitude with the habit of the people of *Jabaliyyah*<sup>229</sup>, and
  - because it involves harbouring evil thoughts towards Allaah.
2. In addition, it is completely forbidden to practice birth-control (or family-planning) if the motive behind it is the fear of poverty, since that involves harbouring evil thoughts towards Allaah, and He – the Glorious and Exalted – has said,

﴿...إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ﴾

﴿...Certainly Allaah is the (continual) Provider, the firm Possessor of Strength, the Most Powerful﴾<sup>230</sup>

<sup>228</sup> Inbuilt, pure, and unadulterated nature

<sup>229</sup> Pre-Islamic period of Ignorance in Arabia

<sup>230</sup> Surah Ath-Thariyaat : 58

and He said:

﴿وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا...﴾

«There is no living thing on earth save that its sustenance is with Allaah...»<sup>231</sup>

3. But, if pregnancy is prevented due to necessity, then it is permissible; such as a situation where the lady does not deliver normally, but has to undergo a surgical operation to deliver the child.
4. Similarly, taking pills to delay pregnancy by a certain interval, due to a certain benefit that may accrue to the wife is permissible, such as due to her weakness, such that she cannot be able to bear the pregnancy and may even fall into harm.
  - In fact, in some instances, pregnancy must be delayed, till she regains her strength, or even completely prevented, if there is certainty about the harm, because the religion of Islam leads to the realisation of benefits and the eradication of harm, through giving preference to the highest of two benefits and avoiding the worst of two evils/harms, whenever they are in contradiction.

May the Salaat and Salaam be with our leader Muhammad ﷺ, his family and his companions.

Signed:

**The Permanent Committee for Islamic Researches and Fatwaa:**

Abdul Aziz bin Abdillah bin Baaz

Head

Abdur Razzaq 'Afeefiy

Deputy

Abdullaah bin Hasan bin Qa'ud

Member

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<sup>231</sup> Surah Hood : 6

## 19 – Taking Drugs To Reduce Sexual Desire

**Question:**

Is it permissible for a man to take some drugs to reduce sexual desire?

**Answer:**

There is no problem with that, but it is not permissible for him to take what may terminate it completely. As for reducing it, there is no problem with that due to what it contains of obvious benefit.

(Shaikh Ibn Baaz – AL-Muslimoon: 12)

## 20 – The Ruling On A Wife Taking Contraceptives

**Question:**

What is the ruling concerning a wife taking contraceptives?

**Answer:**

It is not permissible for a lady to take contraceptive pills out of hatred of an abundance of children, or in fear of providing for them, but it is permissible to take them to prevent pregnancy due to illness which may harm the pregnancy or because she does not deliver ordinarily except through Caesarean section, etc. Thus, in such a situation, she may take contraceptives except if specialists tell her that they will harm her in one way or another.

## 21 - There is no Necessity for a Medical Examination Before Marriage {P}

**Question:**

I want to marry my paternal uncle's daughter, but she and some of my close companions advised me to have a medical examination so that we may rest assured regarding the genes of heredity. Does this involve any interference in Allaah's Decree and His Divine Predestination? And what is the ruling of the religion on this examination, may Allaah grant you success?

**Answer:**

There is no need for this examination and you should both have a good opinion of Allaah, for Allaah, Most Glorified says, in the narration attributed to Him by the Prophet ﷺ:

**“I am according to how My servant perceives Me”<sup>232</sup>**

And also because the examination might give an untrue result. May Allaah free us and you from every evil.

(Shaikh Ibn Baaz)

## 22 - Impotence and Marriage {P}

**Question:**

I am a young man of twenty two years of age and I am afflicted by impotence – sexual weakness, which is approximately thirty five percent. After medical examinations, I was prescribed some medicines to invigorate me, and in truth, they do stimulate sometimes. For this reason, I am asking if I would be guilty of sin in using these medicines? And I am also asking if I would be guilty of sin if I married a lawful girl?

**Answer:**

You must accept what Allaah, Most high has created and ordained, because there exists a great difference in the levels of desire found in mankind. Some have intense physical desires and strong lusts and other a little or a lot less so. There are also those without any physical desires. I do not think that these medicines will provide an effect which will last for your whole life; they only increase desire for a short time. Then the normal state returns. If you have the desire for marriage, even if it be slight, then you may marry, and it is sufficient that you are able to perform sexual intercourse, even if only once in a month or once in two months.

(Shaikh Ibn Jibreen)

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<sup>232</sup> Bukhari no 7575 and Muslim no 2675

## 23 - The Ruling on Sterilization and Being Childless {P}

### Question:

What do the scholars of Islam and the scholars of Islamic Jurisprudence say regarding the question of birth control, human sterilisation and vasectomy – whether voluntary or compulsory? Is it permissible in Allaah's religion? Please give clear explanation in the light of the Qur'an and *Sunnah*, may Allaah reward you, because the scholars in our country, India, have differed regarding this question, some of them declaring permissible, while others declared it forbidden, and still others remain silent. We, the Muslims in India are in doubt regarding this matter and we do not know whether it affects our religion or not.

And is this behaviour an interference in the Muslim's religion or not? And is it permissible for any government which calls for freedom of religion and non interference in religious affairs to forcefully implant birth control and to concentrate on the Muslims in this matter, whether voluntary or by force? Please explain and educate, may the Inventor of all things reward you with the best of rewards. And may the peace of Allaah and His mercy and blessings be upon you.

### Answer:

All praise and thanks be to Allaah alone, and may peace and blessings be upon him after whom there is no Prophet and upon his family and Companions. As for what follows:

It is well known in the Islamic religion that the action mentioned in the question is detested and an act of injustice towards the Muslim peoples. Indeed, it is an injustice against all mankind. It is not permissible for any government – whether Islamic or otherwise – to implement it, because sterilisation for men or women is a great injustice which includes many kinds of corruption and evil consequences. It contradicts the legal evidences from the book (of



Allaah) and the *Sunnab*, and it goes against the innate nature upon which Allaah created His creatures, and it contradicts that which is demanded by sound intellect, which implores seeking the general good of mankind.

If this occurs among the Muslims, there lies therein a great harm. It causes reduction in their numbers, against their enemies, and it contradicts the established authentic *Hadiths* from the Messenger of Allaah ﷺ in which there is guidance to embrace the increase of population. He ﷺ said that he will have the largest number of followers on the Day of Resurrection.

Likewise therein (i.e., in birth control) there is a reduction in the number of those who worship Allaah Alone and call to His Law, and help in the establishment of justice in the land. In short, the aforementioned sterilisation is one of the most evil acts of injustice and Allaah, the Almighty, the All-Powerful has said:

﴿وَمَنْ يَظْلِمْ مِنْكُمْ نُدِقَهُ عَذَابًا كَبِيرًا﴾

﴿And whoever among you does wrong (i.e. sets up rivals to Allaah), We shall make him taste a great torment.﴾<sup>233</sup>

and the Prophet ﷺ said:

“Beware of injustice, because injustice is darkness on the Day of Resurrection.”<sup>234</sup>

The proofs for the prohibition of sterilisation , and that it is a form of injustice – the performance of which is forbidden by the Book (of Allaah) and the *Sunnab* – are very numerous.

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<sup>233</sup> Surah Al-Furqan

<sup>234</sup> Muslim no 2578

So we ask Allaah to guide whoever does this detested deed to return to what is correct, and to grant success to the Muslims in every place to achieve what strengthens them and unites their voices upon the Truth, and to help them against those who violate the Command of their Lord. Verily, He is All-hearing, Near. And may peace and blessings be upon his servants and His Messenger, our Prophet, Muhammad ﷺ.

(Shaikh Ibn Baaz)

## 24 - The Disabled Child, and Being Pleased with the Divine Decree and Destiny. {P}

### Question:

What is the ruling of using certain phrases that one of the parents of a disabled child might say to him in acceptance of this divine decree?

### Answer:

There is nothing to prevent speaking to a disabled child with words that would lighten his sadness. Similarly, there is no harm in one of them saying to the people such words as:

- This is the decree of Allaah and that which He has created.
- There is no reversing that which He has destined and decreed.
- We are pleased with His decree.
- Whatever Allaah wills is and that which He does not will is not.
- Allaah has decreed and Whatever He wills He does, so there is no reversing his decree and there is no reviewer of his verdict.
- He creates whatever He wishes as He wishes.

He has distinguished between His creations so that His blessings may be recognized and those who are healthy may give thanks to Him, and acknowledge His bestowments upon them. The parents may be afflicted with sadness at the birth of this disabled child who is deficient in his creation but it is obligatory upon them to be pleased with the decree and fate of Allaah The Most High. It is

forbidden to oppose Allaah concerning His creation and to become angry at His bestowments. Instead a person should have patience and content himself so that he may be bestowed a great reward for his perseverance, endurance of harm, tiredness and hardship. In this there is much good.

(Shaikh Ibn Jibreen)

## 25 - Leaving Disabled Children in Centers For The Disabled {P}

### Question:

Some parents have a specific approach towards disabled children. They leave them in disabled children centers within the country. What is the stance of Islaam towards this approach?

### Answer:

There is no harm in this, for the government has paid great attention to the issue of the disabled, they have commissioned centers for their education, feeding, fostering and the tending of their needs. Parents should register their disabled children at such governmental centers, so that these children can rest, be sheltered and cared for. Hence the parents would not be burdened by their expenditure, raising and medical treatment etc. He who chooses to home his disabled child in another centre or tend to him himself, there is no blame upon him. Islaam does not forbid the housing of these children in such centers national or international.

(Shaikh Ibn Jibreen)

## 26 - Performing the *Aqeeqah* for a Miscarried Foetus {P}

### Question:

A child of mine was stillborn through an unnatural birth during the seventh month and eighth day, do the rulings of a normal child apply to him?

**Answer:**

Yes, the correct opinion is that if a foetus is born after four months then the rulings of a live child apply to it, rather it is alive because when four months have passed after it's conception the soul is blown into it. So if a miscarriage occurs after this, the foetus is to be washed, shrouded, prayed upon and buried in the graveyard of the Muslims. The scholars state: It should be named, if it is known that it is a male it is given a male name.

If it is known that it is a female it is given a female name. If its gender is unknown then it is given a name that suits both sexes such as Hibatullaah or a similar name. Based upon this an *Aqeeqah* is to be performed for it because it will be gathered on the Day of Judgment.

(Shaikh Ibn Uthaimen)

## 27 - The *Aqeeqah* for a Miscarried Foetus and Other Issues. {P}

**Question:**

Should an *Aqeeqah* be performed for the miscarried foetus that is clearly a male or female? If the child is born then it dies after a few days and an *Aqeeqah* was not performed for it during its short life, should it be performed after its death? If a month, two months, six months or a year passes after the birth of the child or he grows up and his *Aqeeqah* has not been performed should it be performed or not?

**Answer:**

The majority of the scholars hold that the *Aqeeqah* is *Sunnah* for it has been narrated by Ahmad, Bukhari and the compilers of the *Sunan*<sup>235</sup> upon the authority of Salmaan Ibn 'Aamir that the Prophet ﷺ said:

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<sup>235</sup> The compilers of the *Sunan* are: Abu Dawood, Tirmizi, Nasai and Ibn Majah.

***“With the child is an Aqeeqah, so spill blood (sacrifice) upon his behalf and remove from him the harmful”<sup>236</sup> ”***

Also due to the narration of Al-Hasan upon the authority of Samrah that the Prophet ﷺ said:

***“Every child is a pledge subject to its Aqeeqah, an animal is sacrificed upon its behalf on its seventh day, its head shaved and it is there forth named”.***

Similarly narrated by Ahmad, compilers of the *Sunan* and authenticated by Tirmizi.

Furthermore the narration of ‘Amaru Ibn Shu'ayb from his father upon the authority of his grandfather, that the Prophet ﷺ said:

***“He amongst you who likes to sacrifice on behalf of his child then let him do so, on behalf of a boy two equivalent sheep, and on behalf of a girl, one sheep”<sup>237</sup>***

There is no *Aqeeqah* for a miscarried foetus before the soul is blown into it even if it is clearly male or female this is because it is not yet defined as a child. The *Aqeeqah* is sacrificed on the seventh day after the birth. If the foetus is born alive and then it dies before the seventh day, it is the *Sunnah* to perform its *Aqeeqah* on the seventh day. If the seventh day passes and the child's *Aqeeqah* is not performed, some scholars are of the opinion that it is not from the *Sunnah* to perform it after this time because the prophet ﷺ designated the seventh day for it. The *Haanbaly*<sup>238</sup> and another group of scholars

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<sup>236</sup> The removing of harm from him is as mentioned by some scholars the shaving of his head, however this phrase is more general, encompassing this and other meanings. It is therefore more befitting to interpret its meaning as being more general. [See *Fathul-Baary*: 9/740 by Ibn Hajr].

<sup>237</sup> Abu Dawood, Ahmad and An-Nasai

<sup>238</sup> The *Hanbaly Ma'hibab*: Based upon the legal opinions of the great scholar of Hadeeth *Imaam* Ahmad Ibn Hanbal, 164-241 *Hijry*. He studied underneath great

hold that it is from the *Sunnah* to perform the *Aqeeqah* even after a month or a year or more after the birth due to the generality of these authentic *Abaadeeth*. Also due to the narration of Bayhaqy upon the authority of Anas رضي الله عنه, that the Messenger of Allaah صلى الله عليه وسلم performed his own *Aqeeqah* after he was raised as a Prophet, this is the safer opinion.

(The Permanent Committee)

## 28 - The *Aqeeqah* of a Stillborn Child. {P}

### Question:

What is the ruling of the *Aqeeqah* of a child that is born on its expected delivery date, but dies a short period before the birth?

### Answer:

If the child is born dead, some scholars hold that there is no *Aqeeqah* for it, because the *Aqeeqah* is legislated on the seventh day. Other scholars are of the opinion that an *Aqeeqah* should be performed because this child which has had a soul blown into it will be raised on the Day of Judgment. In this issue, I am of the opinion that it is better to perform an *Aqeeqah* on its behalf, but the preference of performing an *Aqeeqah* under these circumstances is not like its preference if the child were to live until the seventh day. This is because the *Aqeeqah* is to be sacrificed on the seventh day. If the *Aqeeqah* is not performed on this day it is performed on the fourteenth and if this is missed then on the twenty-first day. This is what the scholars have mentioned and if these days are missed then on any subsequent day after this.

(Shaikh Ibn Uthaimen)

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scholars such as: *Imaam* Shaafi'ee, Sufyaan Ibn 'Uyaynah and Waqee'. Of his more famous students: Bukhaari, Muslim and Abu Daawood. Compiler of the famous collection of *Abaadeeth* named *Al-Musnad*.

## 29 – The Ruling On Using Gold Teeth

### Question:

What is the ruling concerning using gold teeth?

### Answer:

It is not permissible for men to use gold teeth except in absolute necessity, because it is forbidden for men to wear gold or adorn themselves with it. But for women, if it is a custom for a lady to adorn herself with golden teeth then there is no problem in doing that, she may cap her teeth with gold if that is one of their customs for decoration and it does not involve extravagance, due to the saying of the Prophet ﷺ *“Gold and Silk have been permitted for the females of my Ummah – followers”*. If a lady or a man dies after using a gold tooth out of absolute necessity, then it must be removed except where mutilation may occur, that is it is feared that the gum may become destroyed in which case it should be left. This is because gold is considered part of wealth, and wealth is to be inherited by the heirs after his death, and leaving it on the corpse and burying him with it has no benefit and is a kind of extravagance and waste of wealth.

(Shaikh Ibn Uthaimen)

## 30 – What Is The Ruling Concerning Filling Or Coating Teeth With Gold To Remove mite? What of Filling a Space In The Teeth With Gold?

### Answer:

If it is not possible to remove the mite except by covering the teeth with gold, then there is nothing wrong with doing that, but if it can be done without using gold, then it is not permissible.

As for filling the a space in the teeth with gold, that is not permissible except after fulfilling two conditions:

**One:** that it is not possible to fill it with anything apart from gold,

**Two:** that the existence of the space makes the mouth ugly.

## 31 – Removing Defects From The Body

### Question:

What is the ruling concerning removal of defects from the body?

### Answer:

There is nothing wrong with removing defects from the body, such as a person who has an addition finger or similar things and undergoes an operation to remove it, so far there is no danger in that. There is nothing wrong with that because it is part of removal of an unusual defect and with Allah lies true guidance.

(Shaikh Ibn Uthaimen – Al-Muslimoon)

## 32 - Hair Transplants {P}

### Question:

In America, when a person is afflicted with baldness, the doctor takes hair from the back of his head, and “plants” it in the affected area. Is this practice permitted?

### Answer:

Yes, since this operation consists of returning Allaah’s creation to what it was, to removing a defect, and not to beautify, or add to what Allaah Almighty created, then it does not fall under the category of changing the creation of Allaah. Rather it is a form of rectifying a deficiency and removing a defect.

The prophet ﷺ related a story about three men, one of whom was bald. One of them wanted Allaah Almighty to return his hair to him; the angel rubbed him, and Allaah Almighty gave him nice hair.

(Shaikh Ibn ‘Uthaimen)



### 33 – Use of Artificial Hair

**Question:**

Is it permissible for a woman to use a wig (artificial hair)?

**Answer:**

It is forbidden to use a wig because it is part of *Wesaal* – attaching fake hair – Or because it makes the hair of a woman appear longer than it actually is, hence is similar to *Wesaal* and the Prophet ﷺ has cursed both the hair dresser who does that and the lady who seeks that to be done for her.

But, if there is no hair at all on the head of a lady, or she is baldheaded, then there is nothing wrong with using a wig to cover this defect, because removing defects is permissible, that is why the Prophet ﷺ permitted the person whose nose was cut during a battle to use a golden nose. Thus, the issue is more general than that, including issues of beautification and plastic surgery. So whatever is done to remove a defect is not forbidden, such as one who has a deformation in his nose and it was adjusted for him, or the removal of a black spot for example, then there is nothing wrong with that. But, if it is for other than removing a defect, such as making tattoos or shaving the eyebrow, then this is forbidden.

(Shaikh Ibn Uthaimen – Al-Muslimoon)

### 34 – The Ruling On Piercing The Ear or Nose Of A Girl For Decoration

**Question:**

What is the ruling concerning piercing the ear of a girl or her nose for decoration?

**Answer:**

The correct opinion is that it is permissible to do so because this is one of the means through which a permissible form of decoration can be achieved, and it has been authentically reported that

women used to have earrings they wear for decoration and this kind of torture is a minor one, and once the hole is made during childhood, the wound heals fast.

As for piercing the nose, I cannot recall anything from past scholars on this issue, but I see that it involves mutilation and distortion of creation but may be someone else may think otherwise. So, if a lady is in a community where adornment on the nose is considered part of beauty, then there is no problem in piercing the nose to hang jewels on it.

### 35 - Kidney Transplants {P}

#### Question:

A friend of mine donated her kidney to her brother, who was suffering from kidney failure. She was told, however, that what she was doing is unlawful, unlawful because the body we have been given is a trust, and we will be asked about that trust on the Day of Judgement.

#### Answer:

If the doctors that specialise in that field decided that she would not be harmed by the removal of her kidney, and if they believed the kidney to be of use to her brother, there is nothing wrong with what she did. On the contrary, she will be rewarded - if Allaah wills - because she has helped to save another human being; Allaah Almighty says:

﴿وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ﴾

﴿And do good. Truly, Allaah loves the doers of good.﴾<sup>239</sup>

And the Messenger of Allaah ﷺ said:

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<sup>239</sup> Surah Al-Baqarah : 195

**“Allaah Almighty helps His servant as long as His servant helps his brother.”<sup>240</sup>**

And with Allaah is the facilitation to do what is right.

(Shaikh Ibn Baaz)

## 36 - The Believer and Mental Illness {P}

### Question:

Does a believer become affected by mental illness? What is the cure for mental illness, considering that modern medicines and chemicals are only present day theories to cure it?

### Answer;

For sure, man is often beset with worries regarding the future and sadness regarding the past. Some forms of mental illnesses are more detrimental to the body than physical ailments are. The cure to these diseases are better achieved by what the *Shari'ah* prescribed – the *Ruqya*<sup>241</sup> – much more so than by the use of modern medicine. Among its cures is what is mentioned in the authentic *Hadith* related by Ibn Mas'ud, may Allaah be pleased with him.

No believer says the following invocation when suffering anxiety, sadness, or worry, except that Allaah will give him a way out of his worries:

اللَّهُمَّ إِنِّي عَبْدُكَ ابْنُ عَبْدِكَ ابْنُ أُمَّتِكَ نَاصِيَتِي بِيَدِكَ ، مَاضٍ فِيَّ  
حُكْمُكَ ، عَدْلٌ فِيَّ قَضَائِكَ أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ سَمَّيْتَ بِهِ  
نَفْسَكَ أَوْ أَنْزَلْتَهُ فِي كِتَابِكَ ، أَوْ عَلَّمْتَهُ أَحَدًا مِنْ خَلْقِكَ أَوْ  
اسْتَأْثَرْتَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ أَنْ تَجْعَلَ الْقُرْآنَ رَبِيعَ قَلْبِي ،  
وَتُورَ صَدْرِي وَجَلَاءَ حُزْنِي وَذَهَابَ هَمِّي .

<sup>240</sup> Muslin no. 2699

<sup>241</sup> Reading over a sick person, usually a portion of Qur'an is used

*“O Allaah, I am Your servant, son of Your servant, son of Your maidservant, my forelock is in Your Hand, Your command over me is forever executed and Your decree over me is just. I ask You O Allaah – by every name belonging to You which You named Yourself with, or revealed in Your Book, or You taught to any of Your creation, or You have preserved in the knowledge of the unseen with You. That You make the Qur’an the life of my heart and the light of my breast and a departure for my sorrow and a release for my anxiety.”<sup>242</sup>*

One should also say:

﴿لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ﴾

«None has the right to be worshipped but You (O Allaah); how perfect You are! Indeed, I have been from the wrongdoers.»<sup>243</sup>

If one desires more than this, he may refer to the books of the scholars on the topics of remembrance. Examples include *Al-Wabil As-Sayyib*, by Ibn Al-Qayyim; *Al-Kalim At-Tayyib*, by Shaykh al-Islam Ibn Taymiyyah; *Al-Athkaar*, by An-Nawawi; and also *Zad Al-Ma’ad*, by Ibn Al-Qayyim.

But when faith weakens, so weakens the self acceptance of *Shari’ah* cures. People nowadays place more trust in physical remedies than remedies prescribed by the *Shari’ah*. When a persons faith is strong, the *Shari’ah* remedy is more effective and faster in results than other cures.

We all know the story when the Prophet ﷺ sent a man to lead an expedition, the expedition arrived at a Bedouin tribe of people, and received no hospitality from them. Then Allaah Almighty willed for

<sup>242</sup> Ahmad 1/452, 391

<sup>243</sup> Surah Al-Anbiya : 87

the leader of the tribe to be bitten by a snake. The people of the tribe, after consulting one another, decided to go to the newcomers, hoping that there is a person who can make *Ruqya* among them. The Prophet's Companions, may Allaah be pleased with them, refused to help them unless they gave them a number of sheep, a proposal which they thought acceptable. One of the Companions read *Surat Al-Fatihah* over the leader of the tribe, who in turn became active and normal, as if he was never bitten in the first place. This is the effect of reading *Surat Al-Fatihah*, but we must remember that it was a man whose heart was replete with faith who read it. When the expedition returned, the Prophet ﷺ said.

*“How did you know that it (Al-Fatihah) wasa Ruqya?”*<sup>244</sup>

In these times, weakness in religion and faith are common, and people place their full trust in apparent matters only. Contrary to them, another group has emerged who by magic and playing with the minds of people, have managed to swindle and dupe many of those who are gullible. Thus are people separated by two extremes, but then again there are still those who are in the middle.

(Shaikh Ibn ‘Uthaimen)

### 37 - Nervous Disorders {P}

#### Question:

A person I know is afflicted with a nervous disorder, one doctor described him as being chronic. His illness has caused him many problems: He shouts at his parents, he is not on speaking terms with his relatives, and he is constantly anxious, nervous and afraid. Is this person excused because of his illness both for his actions and compulsory deeds, such as prayer and the fast? What advice would you give to such a person?

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<sup>244</sup> Bukhari no 2276 and Muslim no 2201

**Answer:**

As long as he is sane, he is not exempted from the *Shari'ah* ruling. But if he loses his mind, in such a way that he has no control over his mind or actions, then in that case, he is excused. I advise him to supplicate to Allaah Almighty frequently, seek His forgiveness, and seek refuge in Him from the accursed *Shaytan* – thus if he becomes angry, perhaps Allaah will remove his anger from him.

(Shaikh Ibn 'Uthaimen)

### 38 - The Ruling on Opening the Corpse of the Muslim for a Medical Reason {P}

All praise is due to Allaah alone, and may Allaah send blessings and peace upon he whom there is no Prophet after him – Muhammad – and upon his family and Companions. To proceed:

In the ninth session of the Council of the Senior Scholars Board, which was held in the city of At-Ta'if, during th month of Sha'ban, in the year 1396 AH, a letter from His Eminence, the Minister of justice was reviewed. It was letter number 3231/2/*Kha*, which was based upon the letter number 34/1/2/13446/3 dated Sha'ban 6, 1385 AH. The letter was accompanied by a copy of a memorandum from the Malaysian Embassy in Jeddah. The memo contained the embassy's request concerning the view and position of the Kingdom of Saudi Arabia regarding surgical operations (autopsies) performed on a deceased Muslim if they are performed for reasons and benefits of medical services.

There was an examination of the presented research concerning that from the Permanent Committee for Scientific Research and Religious Verdicts, and it was apparent that the mater is divided into three categories:

**The first:** Opening the body for the purpose of investigating and verifying an allegation of a crime

**The second:** Opening the body for the purpose of investigating some contagious diseases in order to take protective measures in defence against them.

**The third:** Opening the body for an educational purpose of teaching and learning.

After an exchange of views, debate and study of the presented research from the aforementioned committee, the council decided the following:

In reference to the first two categories, the council thinks that in their performance is a realisation of many benefits in the area of safety, justice and protection of the society from contagious diseases. The evil of dishonouring the opened corpse is out weighed by the numerous public benefits that are realised in this. For this reason, the council unanimously agreed to the permissibility of autopsies for these two reasons, regardless of whether the opened corpse is considered a sacred corpse (i.e., the Muslim, the non-Muslim living under the Muslim's protection, etc.) or not.

In reference to the third category, which is autopsies for educational purposes, different things were looked at. It was kept in mind that the Islamic law came to bring about benefits and increase them and repel evils and decrease them. The Islamic law came with the concept of taking the least of two harms in order to avoid the greater of the two. If the benefits are in opposition to each other, the best of them is taken. It was also considered that autopsies on creatures other than humans from the animals do not suffice in the place of autopsies on humans, and in the autopsies are many benefits that have become obvious for the advancement of various fields of medical education. Therefore, the council holds the view that autopsies on the corpses of human beings in general are permissible. However, there is a point to be considered that the Islamic law preserves the honour of the deceased Muslim just as it preserves his honour while alive. This is due to what Ahmad, Abu Dawud and Ibn Majah recorded from 'A'ishah, may Allaah be pleased with her, who said that the Prophet ﷺ said:

*“Breaking the bone of the deceased is like breaking it while he is alive”* <sup>245</sup>

It was also taken into consideration that opening the body of the deceased contains disrespect for the person’s honour. Since the necessity of this is removed by the ease of acquiring bodies of dead people that are considered non-sacred, the council thinks that it is sufficient to perform autopsies on these types of corpses. Thus, the corpse of the deceased who were considered sacred (i.e., protected by the Islamic society) should not be used for this purpose. And Allaah is the Giver of success. May Allaah send blessing and peace upon our Prophet Muhammad, his family and Companions.

(The Board Of Senior Scholars)

### 39 - The Ruling on Opening the Corpse of the Deceased for Learning {P}

#### Question:

I have noticed that in the Faculty of Medicine in Cairo in the place of opening the bodies of human beings, there is a group of corpses comprised of men, women and children for the purpose of opening the bodies and cutting their parts (i.e., dissection). This is done for the sake of practical knowledge. Is the likes of this religiously permissible due to necessity, and in particular the man opening the parts of the woman, and vice versa? And is it permissible to cut off parts and limbs of the human being?

#### Answer:

If the deceased was sacred and protected in his life regardless of whether he was a Muslim or disbeliever, and regardless of whether it was a man or woman, it is not permissible to open their body. This is due to what this contains of mistreatment to the deceased and disrespect of his honour. It has been confirmed from the messenger of Allaah ﷺ that he said:

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<sup>245</sup> Abu Dawood



*“Breaking the bone of the deceased is like breaking it while he is alive”*<sup>246</sup>

However, if the person was not sacred and protected, like an apostate (from Islam) and one who fights against Muslims, then I do not know of any harm in opening his body for medical benefits. And Allaah, Who is free of imperfections and Most High, knows best.

(Shaikh Ibn Baaz)

## 40 - A Woman Lowered into the Grave by Someone Other than Her *Mahram* {P}

### Question:

I am a man whose leg is cut off and I had a wife who was afflicted with an illness. She was moved to a hospital in the Kingdom (of Saudi Arabia) and I was with her until she died. Then, after her death, she was taken to the graveyard by an ambulance and some of the hospital staff went along and I was with them. When it was time to lower her into the grave, these men (i.e. the hospital workers) who were not related to her lowered her into the grave by themselves. I was unable to do it because of my leg. I am uncertain about this matter. Is there any sin on me for this and is there anything wrong with men who are not related to a woman lowering her into the grave? Please benefit me with a reply.

### Answer:

There is no harm if someone other than a woman's *Maharim* (the plural of *Mabram*) lowers her into the grave. The *Mabram* has only been made a condition for the woman to travel and not for lowering her into her grave. And Allaah is the Giver of success.

(Shaikh Ibn Baaz)

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<sup>246</sup> Abu Dawood

## 41 - Teaching the Deaf and Dumb. {P}

### Question:

I have a brother who is deaf and dumb, so he does not hear or speak. Naturally he does not know anything about the prayer, *Zakaat*, the rules of the religion nor does not know anything about the *Quraan*. How can he be instructed whilst in this condition?

### Answer:

He should be tested with signaling if he can see, as to determine whether his mind is sound or not. If it is established that he has a sound mind, he should be taught the prayer through actions. His guardian or others should pray with him and indicate to him that he should follow their actions. The prayer times are taught to him in such a fashion that he understands, or by teaching him the prayer at every time by action. If he knows how to read, the reality of the Islamic belief and the pillars of Islaam are written for him, alongside the meaning of the testimony of faith. In a similar manner he is taught the rest of the rules of the *Sharee'ah* that is through reading. He is taught the rules of prayer, *Wudhu*, *Ghusl* (bathing from major ritual impurity), the times of the prayer, it's pillars, it's obligations and that legislated in it. It is clarified for him the *Sunnah* prayers, the *Dhuhaa* prayer, the *Witr* prayer and such matters which a person who is responsible for his deeds requires, it could be that he benefits from such reading. When it is established by any means, that he has a sound mind and he has reached puberty through one of its well-known signs he is responsible for his actions. The rules of those responsible for their actions then apply to him according to his knowledge and capability. Whereas if it is apparent from his condition that he does not have a sound mind then there is no blame upon him because he is not responsible for his actions, as it has been stated in an authentic *Hadeeth*:

*“The pen has been lifted from three: the child until he reaches puberty, the insane until he is cured and the one who is sleeping until he awakens”*

(Shaikh Ibn Baaz)



# GENERAL REMARKS AND CONCLUSIONS



## LESSONS AND ADVICES

### Lesson 1 – The Difference Between Nifass And Haidh

**Nifass differs from Haidh in seven different things:**

1. It is not one of the signs of attaining puberty.
2. Its period is not counted against a Mu'lee.<sup>247</sup>
3. It is not advisable to mate with her within the period even after attaining cleanliness.
4. If it comes back after the termination of its period, then it is doubtful.
5. That it is not taken into consideration in Eddah – waiting period.
6. That is there no lower limit to its period.
7. It does not have a fixed age. (at which it occurs)

### Lesson 2 – Types Of Bloods Which Occur To A Woman

According to some scholars, the bloods which appears in a woman are of five types:

**One - Damu Fasaad:** This is the blood which cannot be Haidh by any means, such as the blood of a pregnant woman which is not Nifass, or the blood of a girl under the age of nine or a lady above fifty, and the blood which is not up to the minimum (quantity) of Haidh. None of the rules of Haidh applies to this. Rather, she should behave in Salaat such as one with ceaseless urine, and it is permissible for her husband

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<sup>247</sup> A person who refrains from, or swears not to have, sexual relations with his wife (see Qur'an 2:226).

to have sex with her even if he is not afraid of falling into difficulty (disobedience or adultery). The only exception is a Muftada'ah – a first timer – for she should observe the rules concerning Haidh until her situation becomes clear.

But, in the case of a pregnant lady who observes a flow of blood, they said that she is strongly advised to perform Ghusl, when it has stopped, unlike the other types of *Dam fasaad*, for they did not recommend that, whereas analogy based on their argument shows that there shouldn't be any difference between them.

**Two - *Damul Istibaadbah*:** which refers to the blood that exceeds the maximum period of Haidh in a woman who normally can observe Haidh.

**Three - *Damul Haidh*:** which is the blood that comes in the period within which a woman may menstruate and it qualifies as Haidh in such a way that it has not exceeded nor is it less than the least period of Haidh.

**Four: *Confusing*,** which is the blood of a first timer (Muftada'ah) that exceeds the least days of Haidh and the Nifass blood which has come back within the period of Nifass, after it had stopped. In this case she should fast and pray and should not have sexual intercourse with her husband. She should also repay the fast later, except in a situation where the first-timer becomes Aayesah – a woman who has despaired from Haidh – without experiencing a recurrence of the blood.

**Five - *Damun Nifass*:** blood due to childbirth.

### Lesson 3 – Giving Injection To A Fasting Person

Our scholars – may Allah have mercy on them – said that if a fasting person takes an injection, then his fast is nullified, but Shaikh Taqiyuddeen said, “No”, and that is better according to Qiyaas – deduction of rules through analogy – based on their verdict on

breastfeeding, because they said that *“prohibition does not spread through injection because according to them, it is neither breastfeeding nor is it a source of nourishment”*, similarly, we say concerning injection, that: *“it is neither food nor a drink, nor is it a source of nourishment”* thus it is not included in the (prohibition) about them.

#### Lesson 4

Shaikhul Islam stated in his book on ‘Haqiqatus Sawm’ (the real meaning of fasting), p70:

*“There is no proof among the citations which supports that what nullifies fast is ‘whatever reaches the brain, the body or enters via any of the inlets, or reaches the interior, etc, this issues which these scholars say are the basis for such rulings from Allah and His Prophet ﷺ”*

And on p. 79, he wrote, *“But if somebody asks: nay, kohl may go down in the interior and change to blood”, he will be answered thus: “this can also be said about smoke which gets to the stomach through the nose and is changed to blood, or like the ointment which is absorbed by the body, But, the only prohibited aspect in it is what reaches the stomach and is thus changed into blood, and distributed in the body.”*



## WARNINGS FOR THE PATIENT

My brother patient! Beware of and guard against the following issues:

### Warning No. 1:

Some patients - may Allah guide them to the truth - look for anything they can use in treating their ailments. But, despite the fact that it is allowed to seek for cure, that has to be done within the guidelines of the *Shar'iyyah* because the Prophet ﷺ said "*certainly Allah has created diseases and their cures, so take medication, but do not use the forbidden – haram – as a cure.*"<sup>248</sup>

And among the errors into which some patients fall, may Allah guide them, whenever they learn of a person who treats patients, they rush to him without asking whether or not the person is of good character. As a result, some of them do not differentiate between one and another, rather, they consider everybody equally, and here lies the calamity.

Here, I am referring to those who treat patients through exorcism – *Ruqyaa* – and some recitations – *az-Zikr* – for these are in two categories:

**One:** those who recite the Qur'an on the patients and blow upon them some permitted incantations, and some times use some natural herbs, these are conducting something permissible.

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<sup>248</sup> Reported by at-Tabaraaniy, see as-Saheehah no. 1633

**Two:** others ask for some names, such as those of the patients' parents, or one of them, then write them down on a sheet, after which they start asking several questions, also he may say "bring along your such and such cloth, or such and such things", and so on. So be ware of such people and avoid them lest they mislead you from your religion.

Let me quote this question and answer to you as provided by His Excellency, Shaikh Abdul Aziz bin Abdullah bin Baaz (may Allah have mercy on him).

**Question:**

There are some people who claim to be traditional medical doctors, but when I went to one of them he said to me "write your name and that of your mother and contact us two days later". Whenever a person contacts them later, they tell him that: you are suffering from such and such disease, and its cure is such and such." And some of them say that they use the word of Allah in treating the patients.

What then is your view on this and what is the Islamic ruling on going to such persons?

**Answer:**

Whoever does this kind of things, it is a proof that he is making use of the *Jinn* and that he is claiming the knowledge of the hidden (*Gaib*). So, it is forbidden for anybody to visit them even with the intention of mere enquiry because of the saying the Prophet ﷺ: *"whoever goes to a fortune teller and asks him about anything, his Salaat will not be accept for forty days."*<sup>249</sup>

And it has been reported through authentic sources that the Prophet ﷺ prohibited visiting a sorcerer or a fortune-teller in several hadeeth, asking them or believing in their claims, saying: *"whoever visits a sorcerer and believes in what he claims, then he has*

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<sup>249</sup> Narrated by Muslim

*disbelieved in that which was revealed upon Mubammad ﷺ*<sup>250</sup>. And whosoever claims the knowledge of *Gaib* through the use of pebbles, or rings or by drawing lines on the sand or via asking the patient about the names of his mother or relatives all of these are proofs that such a person is among the fortune-tellers and Sorcerers against whom the Prophet ﷺ warned and prohibit consulting them or believing them.

Thus, the answer is to beware of them and avoid consulting them or seeking treatment from them, even though they may claim that they use the Qur'an, because it is part of the practice of those gone astray, to hide behind such claims and deceit. Thus, it is unlawful to believe them in whatever they claim, rather, it is a duty of anybody who knows of such persons to report them to the authorities in charge such as Judges, chiefs or the centres for Amr bil Ma'roof<sup>251</sup> in any town they may be, so that they can be punished according to the book of Allah, and so that Muslims will be saved from their evils and mischief, and from the money they consume unjustly.

And in Allah we seek assistance and there is no might and no power save by Allah's permission.

(Shaikh Ibn Baaz - Ad-Daawah, pp22-23)

### Warning No. 2:

Some patients may Allah guide them aright, whenever their ailment becomes terrible, they wish for death, so that they may rest from their suffering, and pains.

But this is prohibited completely, because he does not know, since those pains may be better for him, in fact they are indeed better for him, if he has the good intention and patiently perseveres seeking the reward from Allah ﷻ.

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<sup>250</sup> Narrated by Ahmad and Al-Hakim

<sup>251</sup> Commanding what is good and forbidding what is wrong.

As for a person wishing to die, this is prohibited, according to the Prophet ﷺ when he said, *“None of you should long for death. If he is doing good, he might increase, and if he is doing bad, he may repent.”*<sup>252</sup>

Similarly, he said, *“Let not anyone of you wish for death as a result of some calamity that befell him. But if he must, let him say: O Allah! Keep me alive so long as life is better for me, and take my soul whenever death is the best for me.”*<sup>253</sup>

And he said, *“Let not anyone of you wish for death, nor pray for it before it comes to him. Certainly, whenever one of you dies, his deeds stop, and definitely the life of a believer increases him in aught but good.”*<sup>254</sup>

Thus, from these hadeeth we derive great lessons, amongst them:

- That sickness is a reminder for the patient to review his deeds and blame his soul upon its shortcomings, if he is such or to give him the push to increase in his good deeds if he is cured by Allah’s grace.
- That it is not allowed for a person to wish for death unconditionally, but only when death is the best for him.
- That the period a person remains sick is a source of increase for him in terms of good deeds, if he sincerely intends and seeks Allah’s reward.

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<sup>252</sup> Reported by Bukhari

<sup>253</sup> Reported by Bukhari and Muslim

<sup>254</sup> Reported by Muslim

## TO WHICH OF THESE GROUPS DO YOU BELONG?

My brother patient, have a look at this fatwaa and its answer so that you decide where you belong among the following categories.

### Question:

Shaikh Muhammad bin Saleh al-Uthaimen was asked concerning a person who complains and laments whenever he is inflicted with a sickness. He answered

### Answer:

There are four situations with people, when calamities befall them:

The first is Anger and disgust. And this is of different categories:

1. With the heart, such as one who is disgusted with his Lord because of what He decreed upon him. This is forbidden, and it may lead to apostasy, may Allah safeguard us. Allah ﷻ says,

﴿وَمِنَ النَّاسِ مَنْ يَعْْبُدُ اللَّهَ عَلَىٰ حَرْفٍ فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ وَإِنْ أَصَابَتْهُ فِتْنَةٌ انْقَلَبَ عَلَىٰ وَجْهِهِ خَسِرَ الدُّنْيَا وَالْآخِرَةَ...﴾

﴿And of the people is he who worships Allaah on an edge. If he is touched by good, he is reassured by it; but if he is struck by trial, he turns on his face (to the other direction). he has lost (this) world and the Hereafter....﴾<sup>255</sup>

<sup>255</sup> Suratul Hajj : 11

2. With the tongue, such as one who curses himself or invites destruction upon himself, etc.
3. With the limbs, such as slapping one's face or tearing ones clothes, or things like that. All these are forbidden and contrary to the patience recommended in such a situation.

The second situation is **Patience**, and according to the adage, “*it is bitter at first, sweet in the end.*” Thus, the person sees this thing as a heavy burden, but bears it patiently, though he dislikes it, but his faith prevents him from disgust and anger. Thus, its occurrence does not equal its lack of occurrence. Patience is compulsory, as Allah has said:

﴿...وَأَصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ﴾

﴿...Be patient, most certainly Allah is with those who persevere.﴾<sup>256</sup>

The third situation is **Acceptance**. That is for him to submit to the calamities to such an extent that its occurrence equals its absence to him, he does not see it as a heavy burden. This attitude is preferred but is not compulsory, according to the strongest view (of the scholars). The difference between this and the previous stage is very clear, since occurrence of the calamity or lack of it is the same to this vis-à-vis his acceptance, whereas the former has difficulty in facing calamities, but he perseveres.

The fourth situation is **Gratitude**. This is the loftiest of these stages, and that is achieved through being grateful to Allah upon what has befallen him of calamities, because he knows that they cause forgiveness of sins and may lead to an increase in his good deeds. The Prophet ﷺ said, “*No calamity befalls a Muslim even if it is a thorn that pricks him, save Allah forgives him as a result of that.*”<sup>257</sup>

(Al-Majmu'us-Thamen, vol. 2 pp. 161-162)

<sup>256</sup> Surah Al-Anfal : 46

<sup>257</sup> Reported by Bukhari

## MY BROTHER PATIENT

Before I bid you farewell, I will love to remind you of something that is: that this sickness of yours no matter how serious it may be, is considered as a minor ailment in comparison to your other sickness.

Do you know what your other sickness is? It is the disease of the heart. But, I am not referring to a sickness in that muscle, (or lump of flesh) such as narrowness of its channels or increase in heartbeat rates. NO! No, I am not referring to that at all!!

## ERRORS AND REMINDERS TO SOME PATIENTS

- ❖ Some patients miss several prayers and do not perform them except at their prescribed time in the following day, which is a terrible mistake. It is obligatory upon such patients to repay the prayers they missed as soon as they remembered them because of the saying of the Prophet ﷺ: *“Whoever forgot a prayer or missed it due to sleep, then its atonement is perform it as soon as he remembers it.”*<sup>258</sup>
- ❖ Some patients pray sitting down while they can stand. Some of them when suffering from headache pray sitting down throughout even though standing up will not harm them at all.  
Others suffering from a sickness in the nose as a result of which the doctor forbade him from prostrating because it will lead to an increase in his sickness, but such a patient prays throughout from the sitting position.  
But, we say to this and anybody in a similar situation that: whoever can stand but is unable to bow down or prostrate, then he is not exempted from standing according to the majority of scholars, rather he should pray, standing, but making signs in place of bowing and sit down, making signs in place of prostrating
- ❖ Some patients are prevented from applying water to certain particular limbs, but they forsake the use of water completely, resorting to *Tayammum*. This too is a mistake; what he should do is to use water in purification but avoid the particular limb, and then perform *Tayammum* in its place.
- ❖ Some others cannot perform ablution nor do they have somebody to assist them, but he allows the prayer time to come and go without praying. This also is a mistake. What he should do is to pray as he is before the time lapses, and this is known in the circle of scholars as *‘Faaqidut Ta hoorain’*

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<sup>258</sup> Reported by Bukhari and Muslim.



- i.e. one who has no means of performing either of the two forms of purification – and this (view) is in accordance with the saying of Allaah, **«Allaah does not burden a soul except with what it can cope.»**
- ❖ Some patients have an appointment for a medical surgery, which may take several hours and his recovery from anaesthesia may take another long period, as a result of which he misses prayer(s). We say to such a patient, it is permissible for him to combine prayers that can be combined at the time of one of them, such as ‘Asr with Zuhr and Magrib with Isha’, thus praying and avoiding the problem of missing them.
  - ❖ It is not permissible for a patient to place a pillow or any raised thing in order to prostrate upon it. He should either prostrate on the earth or indicate through a sign.
  - ❖ Some patients adamantly insist on fasting even though it may become an obstacle towards their cure and full recovery. However, if the treatment is not affected by the fast, then (they may go ahead); otherwise, the patient has a lessening of the rule from Allaah to break the fast and repay at a later date.
  - ❖ Some patients suffering from mental problems go to psychophysicists, and some of these physicians who have been affected by western ideologies prescribing treatment by music and that it relieves the chest and removes grief. All these – my brother – is a lie and deceit; it has nothing to do with relief. Thus, it is compulsory upon you, my dear reader, not to listen to such babblings and useless talk, rather the benefit and cure lies in what the Prophet ﷺ has guided us to, by following what will please Allaah and avoiding what will displease Him, and – my dear brother - you should recite the Qur’an and reflect over its meanings, for in it there is a way out of every difficulty and grief.

All praise be to Allaah and may His prayers and blessings be upon the Prophet Muhammad, his family, his companions and all those that follow him until the last day (Ameen).

# APPENDICES

1 - Circumcision

2 - Visiting The Sick

3 - Ruqya Treatments And Protection  
Against The Evil-Eye And Magic



## Circumcision

### Description

Circumcision is a minor surgical procedure for removing the foreskin off of the penis, resulting in the complete exposure of the glans (head). During the surgery, the surgeon/doctor cuts all the way around the frenar band and removes the foreskin; he than splits the frenum and pushes it back until the crown of flesh is fully uncovered, sometimes blood is drawn out of the wound to help with the healing. Finally, ointment and bandages are applied to the wound.

### Its legislation

The scholars hold two views regarding the ruling for circumcision, some say that it is a recommended Sunnah; they base their proof on the following Hadeeth:

*“Circumcision is a Sunnah for men, a noble action for women”*<sup>259</sup>

and that he ﷺ linked it with other recommended actions in the hadeeth of the fitrah. This is the view of Hasan al-Basri and Abu Haneefah. It is reported that Hasan al-Basri said *“That all peoples, white and black, Romans, Persians and Abyssinians accepted Islam in the time of the Messenger ﷺ and none of them was investigated (concerning circumcision)”*

The second view, and the correct one, is that it is an obligation, if Allaah wills.

The proofs for the legislation of circumcision are many. From them is what has been reported by al-Bukhari and Muslim from Abu Hurayrah ؓ who reported that Allaah’s Messenger ﷺ said:

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<sup>259</sup> Ahmad and al-Baihaqee – and its chain of narration contains weakness. See ad-Da’eefah No.1497

***“The fitrah is five: Circumcision, shaving the private parts, trimming the moustache, clipping the nails and plucking the hair from the armpits”***<sup>260</sup>

So in this hadeeth circumcision is the first of the acts of fitrah that is quoted. Ibn al-Qayyim said *“These are from the fitrah, since the fitrah, is the true religion; that of Ibraheem, and these actions were ordered by Ibraheem, and they were words by which he was tested”*<sup>261</sup>

The Prophet ﷺ commanded Kulyb al-Juhani to get circumcised when he embraced Islam. He reports that he came to the Prophet ﷺ when he embraced Islam. The Prophet ﷺ then commanded him:

***“Shave off the hair of kufr, and get circumcised”***<sup>262</sup>

Below we have summarised some of the most important points that some scholars, including Ibn al-Qayyim<sup>263</sup> and Ibn Hajar, have mentioned as a proof for the obligation of circumcision.

1. Allaah commanded the Prophet ﷺ to follow the pure creed of Ibraheem in his saying,

﴿ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنْ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا﴾

﴿Then, We have inspired you (O Muhammad saying):  
Follow the religion of Ibraheem Hanifan﴾<sup>264</sup>

and circumcision is from his religion, and this nation is commanded with whatever its Prophet ﷺ was commanded with, unless there is further proof to show that it is something particular to him.

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<sup>260</sup> Bukhari and Muslim

<sup>261</sup> Tuhfa tul-Mawdood

<sup>262</sup> Abu Dawood and Ahmed, verified authentic by al-Albani

<sup>263</sup> Tuhfat ul-Mawdood

<sup>264</sup> Surah An-Nahl : 123

2. He ordered Kulyb al-Juhani (as mentioned above) to get circumcised when he accepted Islam.
3. it is one of the distinguishing features of a Muslim. Hence, al-Khathabee mentioned that if a circumcised persons corpse is found on the battle field, amongst the corpses of uncircumcised men – then he should be prayed over and buried in the Muslim cemetery.<sup>265</sup>
4. It is possible that the uncircumcised persons purification and prayers will be nullified, this is because the foreskin covers the penis and urine may collect under it, hence a full purification may not be achieved. In this case the correctness of his prayer would depend upon him being circumcised. Ibn Abbas ؓ said “*Prayer is not accepted from him*”. Since that which is essential for the fulfilment of an obligation is in itself obligatory.
5. Circumcision causes pain and can result in serious complications. This would not be allowed for the sake of a non-obligatory act.
6. Islam forbids exposing ones Awrah, or looking at someone else’s Awrah or touching it without a necessity. Yet these three prohibitions are committed when performing a circumcision. This would not be allowed unless circumcision was obligatory.
7. Islam forbids the cutting of any part of the Human body unless it has been commanded by Allaah. Therefore, circumcision must be obligatory to make it allowable for the person performing it to cut off the foreskin.

### The Time For Circumcision

Concerning the timescale for performing circumcision, Al-Mawardi said:

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<sup>265</sup> Ibn Hajar Fath ul-Baari

*“Circumcision has two dates; an obligatory date and a recommended date. The obligatory date is upon the attainment of puberty. And the recommended date is on the seventh day after its birth. One is urged not to delay it past its recommended date without an excuse”*<sup>266</sup>

***Recommended Time:***

It is recommended that the circumcision of the male child should be performed on the seventh day after his birth (i.e. on the day of Aq).

However some scholar, such as Imam Maalik, disliked performing circumcision on the seventh day because this resembles the practice of the Jews.<sup>267</sup>

Imam Ahmad said:

*“Performing circumcision on the seventh day is permissible. Al-Hasan (al-Basri) disliked it only for fear of resembling the Jews. But this is not apparent...”*<sup>268</sup>

When Wahb ibn Munabbih was asked about the wisdom of performing circumcision on the seventh day, he said:

*“It is recommended to do it on the seventh day because it is easier for the baby. A baby is born with numbness in all of its body and cannot feel pain for seven days. If he is not circumcised before that, than let him grow stronger before you do it.”*<sup>269</sup>

There are two hadeeth reported about the recommendation of performing the circumcision on the seventh day, the first is the hadeeth of Jaabir who said:

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<sup>266</sup> Ibn Hajar Fath ul-Baari

<sup>267</sup> Ibn Taymiyyah's Majmu al-Fataawa

<sup>268</sup> Tuhfat ul-Mawdood

<sup>269</sup> Tuhfat ul-Mawdood

*“Allaah’s messenger ﷺ performed the Aq (Aqiqa) of al-Hasan and al-Hussain and circumcised them on the seventh day”<sup>270</sup>*

and the second is the hadeeth of Ibn Abbas:

*“There are seven practices that are part of the Sunnah for a male baby on its seventh day. He should be named...and circumcised...”<sup>271</sup>*

Both the above hadeeth have been declared weak by Al-Albani who said *“However, each hadeeth supports the other since they are reported by different narrators, and neither is reported by anyone accused of lying, and it is accepted by the Shaafi’ee who hold that it is therefore recommended to circumcise the child on the seventh day after the birth”<sup>272</sup>*

Hence, we can conclude from the above that it is recommended to perform the circumcision on the seventh day after the child’s birth, but it can also be performed before or after this date depending on circumstances.

### ***Obligatory Time:***

It becomes obligatory, for the one who approaches puberty, to be circumcised. Since puberty is the time when the actions of worship (purification, prayers etc) become obligatory, and they are not correct unless he is circumcised. In advising fathers, Ibn al-Qayyim said:

*“It is obligatory upon the guardian to circumcise the child, so that he attains puberty and has been circumcised, since this is something essential for the accomplishment of an obligation”<sup>273</sup>*

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<sup>270</sup> At-Tabarane and Al-Baihaqi

<sup>271</sup> At-Tabarani

<sup>272</sup> Tamaam ul-Minnah

<sup>273</sup> Tuhfat ul-Mawdood



## Circumcision of Females

### Description

Just like the foreskin covers the glans, the clitoris is surrounded by a small hood connected to two flaps of skin called the 'Labia minora'. Female circumcision involves the surgical removal of part or all of the clitoral hood and the labia minora.

### Ruling

With regards to the circumcision of females, there are three opinions amongst the scholars.

**Firstly:** Some scholars, such as the Shaafi'ees, and a narration from Ahmad hold that it is obligatory upon the females.

**Secondly:** The majority, such as the Hanafees, the Malikees, the Hanbalees and others; hold that it is prescribed for women and is recommended (mustahab).

**Thirdly:** Others hold that it is not prescribed for them. And this is a weak opinion.

### Islamic Texts on Female Circumcision

In the hadeeth of Umm Attiyah it is reported that the Prophet ﷺ said to a women who used to circumcise women:

*“When you circumcise do not cut severely, since that is better for her and more pleasing to the husband”*<sup>274</sup>

Aishah reported that the Messenger of Allaah ﷺ said:

*“When the two circumcised parts meet, Ghusl”<sup>275</sup> becomes obligatory”*<sup>276</sup>

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<sup>274</sup> Abu Dawood and al-Baihaqi, declared Hasan by al-Albani

<sup>275</sup> Ritual bath required after intercourse

<sup>276</sup> Ahmad and al-Baihaqi, declare authentic by al-Albani

Concerning this hadeeth Ahmad said *“This shows that women used to be circumcised”*<sup>277</sup>

Aishah also reported that Allaah Messenger ﷺ said:

*“Once he sits between her four limbs and his area of circumcision touches her area of circumcision, then Ghusl becomes obligatory”*<sup>278</sup>

In this hadeeth Allaah’s Messenger refers to both the Male and female sexual organs as ‘Khithaan’ which means ‘area of circumcision’. This shows that female circumcision was a known and accepted practice.

As for what has proceeded, than it highlights the prescription and permissibility of female circumcision. As for those that say it is an obligation, then the reply to them is: Rather the order refers to the men and it is incorrect to apply the ruling to the women, since they differ to men in their nature and constitution, and there is no proof for its obligation upon them except for an analogy; and that cannot be applied here. As for the hadeeth of Umm Attiyah, than that only shows an allowance, not an obligation – and Allaah knows best.

### Going to Extremes

The benefits of circumcision, when done correctly, are many, (and we will discuss this further, Insha-Allaah) and they have been attested to by a large number of doctors. But, unfortunately there is a practice that is prevalent in the cultures of some Islamic lands where circumcision leads to great harm and disfigurement.

#### *For Men:*

In some African countries the circumcision of boys is performed when the child reaches puberty. On this occasion the whole village gathers to witness the act. This is contrary to the teachings of Islam, for we are forbidden from exposing the Awrah or looking at someone else’s Awrah.

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<sup>277</sup> Tuhfat ul-Mawdood

<sup>278</sup> Tirmizi, Ibn Majah and Ahmad. Declared authentic by al-Albani

Secondly, the circumcision itself is not performed according to Islamic rites and the circumcisers go to extremes in the amount of skin they cut off from the penis. In some cases the skin is completely removed from the whole shaft. This is a very dangerous practice that causes much pain and distress to the child and can lead to serious complications in the form of excessive bleeding or infections.

***For Women:***

Again in many of the African countries, particularly Sudan and Egypt, there is trend in the female circumcisers to perform the 'Pharaonic circumcision'. This involves the cutting out of the clitoris. The labia minora and the fleshy layers of the labia majora. The remaining outer edges of the labia majora are then brought together so that after healing they fuse together. This leaves only a pin hole sized opening through which the woman has to accomplish urination and menstruation.

This is a barbaric practice, as not only does it make urination and menstruation difficult to accomplish, but it also makes it very difficult for the woman to engage in sexual intercourse with their husbands.

This type of circumcision is so brutal that it is referred to as 'Female Genital Mutilation'. This goes in complete opposition to the teachings of Islam, for it is reported that the Prophet ﷺ said to a woman who used to circumcise women:

*"When you circumcise do not cut severely...."*<sup>279</sup>

So when we consider the harm in both cases (male and female circumcision), we find that it is not caused by the circumcision itself, but rather by contradicting the text forbidding cutting excessively, or by using unhygienic instruments.

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<sup>279</sup> Abu Dawood and al-Baihaqi, declared Hasan by al-Albani

## The Wisdom of Circumcision

From the wisdom behind circumcision mentioned by some scholars are:

- It is the first thing that is mentioned in the characteristics of the fitrah which is prescribed for the followers of the true religion. It is done by command from Allaah and guidance from His Messenger ﷺ. Ibn al-Qayyim said *“Circumcision is one of the beauties of the legislations that Allaah ordained for His servants. It completes the fitrah upon which He created them.”*<sup>280</sup>
- It is a sign of ones submission to Allaah. Sometimes you find that a part of an earlobe or similar is cut off of a slave as a sign of his enslavement, or the scaring of the face of certain African tribes as a sign of their tribal attachment. So it should not be denied that circumcision is a sign of ones submission to Allaah and his ascription to being a slave of Allaah upon the true religion.<sup>281</sup>
- The foreskin is a place of impurity and filth, urine can collect under it; and Shaytaan (Satan) loves filth and impurity. Therefore when the foreskin is removed then so is the place of this impurity. Additionally, correct purification is essential for the establishment of the Salaah (prayer). Ibn al-Qayyim said: *“It is obligatory upon the guardian to circumcise the child, so that he attains puberty and has been circumcised, since this is something essential for the accomplishment of an obligation”*<sup>282</sup>

## The Benefits of Circumcision

The medical profession is unanimously agreed on the benefits of male circumcision, a summary of which include:

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<sup>280</sup> Tuhfat ul-Mawdood

<sup>281</sup> Tuhfat ul-Mawdood

<sup>282</sup> Tuhfat ul-Mawdood

- Circumcision prevents infections that are caused by the build up of microbes, this is due to the retention of urine under the foreskin and the narrowing of the urinary exit.<sup>283</sup>
- Circumcision greatly reduces the number of dangerous diseases that can harm a man if he were not circumcised, such as inflammation or cancer of the penis (infact it can result in an almost complete elimination of penile cancer)<sup>284</sup>. It has been medically proven that in the majority of the cases of penile cancer the victims were uncircumcised, and only a small percentage of those affected were circumcised.
- Circumcision also reduces lust and sexual urges and the ill effects caused by them.
- Circumcision helps to reduce premature ejaculation.
- And because circumcision greatly reduces the possibility of infections or diseases for the male, than this also greatly reduces the chances of him infecting his wife. Statistically, women married to circumcised men have fewer incidences of cancer than those married to uncircumcised men.<sup>285</sup>

Ibn al-Qayyim said *“Circumcision comprises cleanliness, purification, health, regulation of desires and beatification of ones appearance”*<sup>286</sup>

Female Circumcision carries many of the benefits that are mentioned regarding male circumcision. For example, it has been shown that it reduces the number of infections from the build up of microbes under the clitoral hood, it helps to regulate sexual urges etc.

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<sup>283</sup> Ginsburg CM, McCracken GH. Urinary tract infections in young children. *Pediatrics* 1982; 69: 409-412.

<sup>284</sup> Lannon CM, Bailey AGD, Fleischman AR, Kaplan GW, Shoemaker CT, Swanson JT, Coustan D. Circumcision policy statement. *Pediatrics* 1999; 103: 686-693.

<sup>285</sup> ‘Circumcision and modern illness’

<sup>286</sup> Tuhfat ul-Mawdood

The number of attacks of herpes and genital warts are less severe and less harmful in the cases of men and women who are circumcised as opposed to those who aren't.<sup>287</sup>

From what has proceeded it is clear that circumcision, if done correctly, so that the cutting is limited and the proper hygienic instruments are used, than it is something that produces physical and psychological benefits; and is far from being harmful and dangerous.

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<sup>287</sup> 'Circumcision and modern illness'

## 1 - Issues Regarding Circumcision<sup>288</sup>

### The definition of circumcision

Circumcision is both a practice from the *Fitra*<sup>289</sup> and some thing that distinguishes Muslims. In the two *Sabihs* it is recorded that Abu Hurairah said that Allaah's Messenger ﷺ said:

*"The (acts of the) Fitra are five: Circumcision, shaving the pubic hair, and cutting the moustache short, clipping the finger nails and depleting the hair of the armpits."*<sup>290</sup>

So the Prophet ﷺ began with circumcision, and informed us that it is one of the practices of the *Fitra*.

### The *Shari'ah* definition of circumcision

Circumcision is to cut off only the foreskin of the male sexual organ, and not to cut off more than that nor even a part of the private part, as practiced in certain primitive lands. While those that cut off more than the foreskin claim that they are performing circumcision according to Islamic principles, they are in reality performing it according to *Shaytan's* guidance, in order to torture the person who is being circumcised and in order to go contrary to the Sunnah of the Prophet ﷺ and the *Shari'ah* of Islam, which teaches the principles of ease, comfort and preservation of life.

The practice of cutting off more than the foreskin is unlawful for the following:

1. We are taught from the Sunnah to cut off only the foreskin
2. Cutting off more than the foreskin is both a form of torture and disfigurement. The Prophet ﷺ prohibited harming animals in such a manner or severing any of their limbs. Therefore the prohibition of doing so with humans is even more emphasised.

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<sup>288</sup> By Shaikh Abdul-Aziz Bin Abdulla Bin Baz (RahamAllaah)

<sup>289</sup> Something that is naturally good, and practiced by all the Prophets

<sup>290</sup> Bukhari no 5891 and Muslim no 257

3. Doing so goes against the principles of gentleness and of doing things well. The messenger of Allaah ﷺ said,

*“Indeed, Allaah has ordered doing well (performance of good deeds and kind acts) over all things.”*<sup>291</sup>

4. Cutting off more than what is necessary may lead to a great deal of harm, even death. Allaah Almighty says:

﴿وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ﴾

﴿And do not throw yourselves into destruction.﴾<sup>292</sup>

He also said:

﴿وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا﴾

﴿And do not kill your selves (nor kill one another). Surely, Allaah is Most Merciful to you.﴾<sup>293</sup>

This is why many scholars say that it is not compulsory to perform circumcision on an adult if we fear that doing so may harm him.

Finally, in some cultures, males and females gather together to witness a child’s circumcision. This is wrong because the private part is exposed, which is unlawful, and also because men and women mix together at such gatherings, which is also unlawful.

(Shaikh Ibn Baaz)

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<sup>291</sup> Muslim no 1955

<sup>292</sup> Surah Al-Baqara : 195

<sup>293</sup> Surah An-Nisa : 29



## 2 - The Rulings of Circumcision. {P}

### Question:

What is the ruling of circumcision for men and women?

### Answer:

The ruling of circumcision is an issue differed in by the scholars. The most correct of the opinions is that it is obligatory upon men and *Sunnah* for women. The reason for this differentiation between the genders is that there is a benefit for men which returns to a condition from the conditions of prayer and purification. That is when urine exits from the hole in the penis a small amount remains in the foreskin if it is not removed. This then, causes inflammation or contamination of clothing with urine, for every time it is moved urine seeps out. As in regards to a woman, the greatest benefit that it consists of is that it lessens the sexual appetite this is to seek perfection and not to remove harm. The scholars have stipulated that in order for circumcision to be obligatory upon a person he should not fear for himself. For if he fears for himself from death or sickness then it is not obligatory, as obligatory deeds are not obligatory under conditions of incapacity, fear of destruction or incurring definite harm. The evidence that obligates circumcision as in regards to men is as follows:

**Firstly:** It is narrated in many *Abaadeeth* that the Prophet ﷺ ordered he who entered into Islaam with circumcision and the basis of an order is that the ordered is obligatory.

**Secondly:** Circumcision is a distinguishing feature between the Muslims and the Christians to the extent that the Muslims knew their slain ones in battles due to circumcision. For they said: "*Circumcision is a trait, and if it is a trait then it is obligatory due to the fact that it is obligatory to be able to differentiate between a disbeliever and a Muslim*". Due to this fact it is forbidden to imitate the disbelievers, the Prophet ﷺ has said:

*"He who imitates a people is truly of them"*

**Thirdly:** Circumcision is the amputation of part of the body and the amputation of part of the body is forbidden. The forbidden is not allowed, except for in attaining something else that is obligatory. Hence building upon this circumcision is obligatory.

**Fourthly:** Circumcision is the responsibility of the guardian of an orphan and it is literally a form on infringement upon his wealth because he will pay the circumciser his fee. If, it was not obligatory then it would not be permissible to infringe upon wealth and body.

These are the traditional and theoretical proofs that indicate that circumcision is obligatory upon men. As for its obligation upon women, that is disputable, so the most correct opinion is that it is obligatory upon men and not so upon women. There is a weak *Hadeeth* that states:

“Circumcision is Sunnah in regards to men and a noble trait in regards to women”

If this *Hadeeth* were to be authentic it would be decisive.

(Shaik Ibn Uthaimen)

### 3 - The Timing for Circumcision. {P}

#### Question:

Is it permissible to circumcise a child before it is seven days old? This is in reference to some hospitals that perform the operation of circumcision before this. Somebody told me that it is forbidden before seven days and that it is disliked after that.

#### Answer:

All praise be to Allaah alone and may His blessings and peace be upon the Messenger ﷺ, his family and companions. To commence: The circumcision of a child is *Sunnab*, it is not forbidden or disliked to advance it before the seventh day, nor is it forbidden or disliked to delay it after that. The matter is open bearing in mind the welfare of the child due to the saying of the Prophet ﷺ:

*“Five are from the instinctive Sunnah: circumcision, to remove pubic hair, to trim the moustache, to trim nails, and to pluck the hairs of the armpits”* <sup>294</sup>

(The Permanent Committee)

#### 4 - To Hold a Celebration at the Event of Circumcision. {P}

##### Question:

It is a running custom with some people to perform the operation of circumcision on the birthday of the Prophet ﷺ. They sacrifice some animals and invite a number of families. After this they present the child with gifts of money. Is there a specific way to celebrate the event of circumcision?

##### Answer:

All praise be to Allaah alone and may His blessing and peace be upon the Messenger, his family and companions. To commence:

**Firstly:** Circumcision is from the instinctive *Sunnah* to which the Prophet ﷺ has guided.

**Secondly:** There is no celebrating of circumcision in Islaam and to specify the birthday of the Prophet ﷺ as a day to circumcise on and celebrate is an innovation. The Prophet ﷺ has said:

*“He who innovates in this affair of ours something that is not from it will have it rejected”* <sup>295</sup>

(The Permanent Committee)

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<sup>294</sup> Bukhari and Muslim.

<sup>295</sup> Bukhari and Muslim

## 5 - To Circumcise the Child after it's Death. {P}

### Question:

There was a man to whom Allaah bestowed a child. The child lived for only eleven days until his inevitable term came before his father could circumcise him. The father then proceeded to circumcise his dead son in deep concern that he should not fall into sin. Bearing in mind that he did this out of ignorance what is the ruling? Is there expiation upon him? Please enlighten us. May Allaah reward you with good.

### Answer:

All praise be to Allaah alone and may His blessings and peace be upon the Messenger, his family and companions. To commence: If the matter is as mentioned then there is no sin upon him because he was ignorant and he should not repeat this a second time after a death.

(The Permanent Committee)

## 6 - Is Circumcision Permissible in the Month of Safr? {P}

### Question:

We have heard that there are certain beliefs stating that marriage, circumcision and other similar matters are not permissible during the month of *Safr*. We hope that you can inform us in accordance to the *Sharee'ah* concerning this, may Allaah protect you.

### Answer:

All praise be to Allaah alone, and may His blessings and peace be upon the Messenger, his family and companions. To commence: The aforementioned of not marrying or not performing circumcision in the month of *Safr* is a type of superstition, and the seeing of evil omens in months, days, birds and other such animals. This is not permissible due to the *Hadeeth* narrated by Bukhari and Muslim upon the authority of Abu Hurayrah رضي الله عنه that the Prophet صلى الله عليه وسلم said:

*“There are no contagious diseases (except with Allaah's permission), nor are there any bad omens from birds, vermin or Safr”*<sup>296</sup>

The seeing of the month of *Safr* as an evil omen is a type of evil omen seeing that is forbidden. It is from the deeds of ignorance and Islaam has falsified it. May Allaah bless and send peace upon the Prophet Muhammad, his family and companions.

(The Permanent Committee)

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<sup>296</sup> Bukhari and Muslim

## Visiting the sick.<sup>297</sup>

Visiting the sick is one of the mutual rights among the Muslims. It brings hope and remembrance to the heart of the sick person. It also helps Muslims to increase their good deeds through making Du'a for him and helping him in various ways. Al-Bara bin Azib رضي الله عنه reported:

*“Allaah’s Messenger ﷺ commanded us to visit the sick, walk with the funeral, make Tashmit<sup>298</sup> For the one who sneezes, help one fulfil his oath, support the oppressed, accept invitations, and spread the Salaam”<sup>299</sup>*

Abu Hurayrah رضي الله عنه reported that the Messenger ﷺ said:

*“There are five rights of a Muslim upon other Muslims, to answer the Sallaam, visit the sick, walk with the funerals, accept invitations, and make Tashmit for the one who sneezes”<sup>300</sup>*

Abu Sa’id al-Khudri رضي الله عنه reported that the Messenger ﷺ commanded:

*“Visit the sick and follow the funerals, for that reminds you of the hereafter”<sup>301</sup>*

And Abu Musa al-Ash’ari رضي الله عنه reported that the Messenger ﷺ commanded:

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<sup>297</sup> Adapted from ‘The Inevitable Journey’ vol. 1

<sup>298</sup> Tashmit is to say “Yarhamuk Allaah – May Allaah have mercy on you” to the one who sneezes and says “Al-humdu lillah- may Allaah be praised”

<sup>299</sup> Bukhari and Muslim

<sup>300</sup> Bukhari and Muslim

<sup>301</sup> Bukhari in al-Adab ul-Mufrad, Verified Authentic by al-Albani

***“Visit the sick, feed the hungry, and free the captives”***<sup>302</sup>

Based upon the above Ahadith, many of the Scholars have said that it is *Wajib* to visit the sick, while others claim that it is a confirmed optional Sunnah. The correct opinion in this regard is that it is a Fard Kifayah, and must be performed by at least a few Muslims who are close to the sick person.

### **Virtues of Visiting the Sick**

One of the noblest reports in regards to visiting the sick is the Qudsi Hadeeth narrated by Abu Hurayrah رضي الله عنه that the Messenger ﷺ said:

*“On the Day of Resurrection, Allaah will say, “O son of Adam, I was sick but you did not visit Me!” He will reply, “How would I visit You when You are the Lord of the people?” Allaah will answer, “Don’t you recall that my servant so and so was sick but you did not visit him? Indeed, had you visited him, you would have found Me there!”*

*Allaah would then say “O son of Adam, I asked you for food, but you refused to feed Me!” He will reply, “How would I feed You when You are the Lord of the people?” Allaah will answer, “Don’t you recall that my servant so and so asked you for food but you refused to feed him? Indeed, had you fed him, you would have found {the reward of} that with Me!”*

*He will then say, “O son of Adam, I asked you for a drink, but you refused to give it to Me!” He will reply, “How would I give You a drink when You are the Lord of the people?” Allaah will answer, “Don’t you recall that my servant so and so asked you for a drink but you refused to give it to him? Indeed, had you given it to him, you would have found {the reward of} that with Me!”*<sup>303</sup>

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<sup>302</sup> Bukhari

<sup>303</sup> Muslim

Visiting the sick has many rewards; Thawban ﷺ reported that the Messenger ﷺ said

*“When one visits a sick Muslim, he enjoys the fruits of Jannah (paradise) until he leaves”*<sup>304</sup>

And Ali ﷺ narrated that the Messenger of Allaah ﷺ said

*“When one visits his sick Muslim brother, he walks through the fruit gardens of Jannah until he sits; when he sits, the mercy encompasses him. If it is in the morning, seventy thousand angels supplicate for him until the evening; and if it is in the evening, seventy thousand angels supplicate for him until the morning”*<sup>305</sup>

Abu Hurayrah ﷺ narrated that Allaah’s Messenger ﷺ said

*“When one visits a sick person, or visits a brother for the sake of Allaah, a caller from the heavens says, “Good are you, and good is your walking. A position in Jannah is secured for you”*<sup>306</sup>

And Abu Hurayrah ﷺ reported that Allaah Messenger ﷺ asked

*“Which one amongst you is fasting today?”* Abu Bakr answered *“I am.”* He ﷺ asked *“Which one amongst you visited a sick person today?”* Abu Bakr answered *“I did.”* He ﷺ asked *“Which one amongst you walked with a funeral today?”* Abu Bakr answered *“I did.”* He ﷺ then said *“Never would these qualities be fulfilled by one man in one day, except he will enter Jannah”*<sup>307</sup>

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<sup>304</sup> Muslim

<sup>305</sup> Ibn Majah, at-Tirmizi and others, and declared authentic by al-Albani

<sup>306</sup> Ibn Majah and others, declared authentic by al-Albani

<sup>307</sup> Muslim and others



The obligation to visit the sick becomes more emphasised in certain circumstances such as visiting relatives, neighbours or the needy:

### The Relatives

Of the people that have the highest of rights upon us are our parents, children, Husbands, Wives, uncles, aunts, in short our relatives. These rights are further confirmed when any of them becomes sick.

### The Neighbour

Allaah has commanded the Muslim to take special care of the close Neighbours. Thus it is incumbent upon the Muslim that if their neighbour should become sick they should notice it early on and be able to help.

### The One in Need

The Muslim must make the utmost effort in visiting and helping his fellow Muslim who falls sick and is in need, either because they are so sick that they are physically unable to move in order to fulfil their needs, such as being able to cook or look after the children. Or they may need assistance in performing acts of worship, such as making Wudu or performing the Salaah. Thus the Muslims are obliged to visit and help them to the best of their ability and may be sinful if they do not.

### Visiting Sinners and Innovators

Some Scholars declare that it is not recommended to visit a sick person if he is a *Fasiq*<sup>308</sup>. They base their verdict on a Hadith narrated by Abdullah bin 'Amr bin al-'Aas that the Prophet ﷺ said "Do not visit those who drink *Khamr* when they get sick." However, this Hadith is not authentic.<sup>309</sup>

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<sup>308</sup> One who openly commits sins

<sup>309</sup> This is discussed by al-Albani in *Da'if ul-Adab il-Mufrad*.

The position in this regard remains in accordance with the general rule that it is recommended to visit the sick. However, care must be taken with respect to Commanding the Good and Forbidding the Evil. But if one fears that the *Fasiqs* sinning will have an adverse effect upon him, then he should avoid visiting him.

If the sick person is known to be an innovator in Islam who calls others to his innovation, it is recommended to visit him only if the visit is expected to bring some benefit or cause him to repent because of it. But if this is not the case, it is better to avoid visiting him, lest it is looked upon as an approval of his innovations.

### Visiting a Non-Muslim

It is permissible for a Muslim to visit a sick non-Muslim person. In the chapter, "Visiting a Sick Polytheist," Bukhari says: It is narrated on the authority of Anas that "*a Jewish boy, who used to serve the Prophet, peace be upon him, once fell ill. The Prophet, peace be upon him, visited him and invited him to Islam, saying: 'Submit to Allaah's will.' So he accepted Islam.*"

Similarly Bukhari narrates from Sa'id ibn al-Musayyab that he reported from his father that "*when Abu Talib (the Prophet's uncle and an idolater) was on his deathbed, the Prophet, peace be upon him, visited him.*"

### Visiting the Ignorant or Common people

Ibn Abbas رضي الله عنه reported that Allaah's Messenger ﷺ went to visit a sick Bedouin, and said to him,

لَا بَأْسَ طَهُورٌ إِنْ شَاءَ اللَّهُ

*"No harm (may befall you; may this sickness be a purification (of your sins), with Allaah's will"*

the Bedouin responded "*This is a purification!?* No! Rather, it is a surging fever, attacking an old man, in order to take him to the grave." And the prophet ﷺ said, "*So be it then!*" And the man died soon after.<sup>310</sup>

<sup>310</sup> Bukhari and others

## Visiting One Who is Unconscious

Jaabir bin Abdullah رضي الله عنه narrated that:

*"I fell sick, and the Prophet ﷺ came walking with Abu Bakr to visit me. They found me unconscious. The Prophet ﷺ performed Wudu, poured the remaining water over me, and I came back to my senses."<sup>311</sup>*

As discussed earlier it is very beneficial to visit the sick, even if they are unconscious. For, although the unconscious person may not be aware that some one has come to visit him or her, their family will be aware, and this will help to build their hopes and to give them comfort. Also it will present the one who is visiting to make supplication for the sick person, and to be rewarded for visiting the sick.

Ibn Hajar said *"The legislation of visiting a sick person is not conditional upon the that sick person being conscious of his visitors. When a visitor comes, there are other benefits: the sick persons family is consoled; blessings are hoped for from the supplications of the visitor..."*

## Visiting Children

It is reported by Usama bin Zayd رضي الله عنه that the granddaughter of the Messenger ﷺ became sick and was close to death, so her mother sent for the messenger ﷺ. He ﷺ said to the envoy

*"Go tell her,*

إِنَّ لِلَّهِ مَا أَخَذَ وَمَا أَعْطَىٰ وَكُلُّ شَيْءٍ عِنْدَهُ مُسَمًّى فَلْتَحْتَسِبْ  
وَلْتَصْبِرْ

*"To Allaah belongs what He took, and to Him belongs what He gave. Everything is (recorded) with Him for an appointed term." And tell her to hope for Allaah's reward (for her affliction) and remain patient."*

<sup>311</sup> Bukhari

The envoy conveyed this message to her, and she sent him back to her father ﷺ, saying that he must come. So the prophet ﷺ went to her with some of his companions, including Sa'd bin Ubadah. He ﷺ held the child, hearing from its chest an echoing sound. His eyes shed tears, and Sa'd exclaimed, "Are you weeping, and you are Allaah's Messenger!?" He ﷺ replied:

*"This is mercy which Allaah placed in the hearts of whomsoever He pleases from His slaves. And Allah does not have mercy on anyone from among His slaves except for the merciful ones."*<sup>312</sup>

### Visiting Members of the Opposite Sex

It is permissible to visit the sick among the opposite sex if they are *Mabrams*, or if the visit would not involve something prohibited such as *Khulwa*,<sup>313</sup> flirting, gazing etc.

Jaabir ؓ reported that the Messenger ﷺ visited a woman called Umm as-Saa'ib while she was sick. He asked her:

*"Why are you shivering, O Umm as-Saa'ib?"* She replied "Because of the fever, May Allaah not bless it." He said "Do not curse the fever! It takes away the sins of the human as the bellows remove the impurities from the iron."<sup>314</sup>

It is narrated from Aishah ؓ that she said: "When the Messenger of Allaah, peace be upon him, migrated to Madinah, both Abu Bakr and Bilal fell sick. So I went to see them, and I said: 'O dear father! How are you (now)?' And, 'O Bilal! How are you now?'" She (further) said: "When Abu Bakr had high fever he would chant:

*"Every man is amongst his family, yet death is closer to him than his shoe laces".*

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<sup>312</sup> Bukhari, Muslim and others

<sup>313</sup> Being alone with a member of the opposite sex.

<sup>314</sup> Muslim

*And when Bilal recovered from fever, he would recite:*

*"Would that I could stay overnight in a valley wherein I should be surrounded by idhkbir and jalil (kinds of fragrant grass). Would that one day I could drink of the water of Majinna,<sup>315</sup> and would that (the two mountains) Shama and Tafil<sup>316</sup> would appear to me."*

*And he would continue*

*"O Allaah, curse Utbah bin Rabi'ah, Shaybah bin Rabi'ah and Umayyah bin Kalaf, because they drove us out to the land of disease"*

Aishah added: *"Then I went to Allaah's Messenger and told him about it, whereupon the Prophet ﷺ said: "O Allaah! Bestow on us the love of Madinah as we love Makkah, or even more than that. O Allaah! Make it healthy and bless its sa' and mudd (measures of food) for us, and divert its fever to (the place called) al-Juhfab."*<sup>317</sup>

Also, the women would visit the Prophet ﷺ during his final illness, as it is reported that his wives and daughter Faatima visited him.

Narrated Aishah ؓ:

*"When the Prophet became seriously ill and his disease became aggravated he asked for permission from his wives to be nursed in my house and he was allowed. He came out with the help of two men and his legs were dragging on the ground. He was between Al-'Abbas and another man."*

*'Ubaidullah said, "I told Ibn 'Abbas what 'Aishah had narrated and he said, 'Do you know who was the (second) man whose name 'Aishah did not mention?' I said, 'No.' Ibn 'Abbas said, 'He was 'Ali Ibn Abi Talib.'"*<sup>318</sup>

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<sup>315</sup> A water source near Makkah

<sup>316</sup> Two mountains near Makkah

<sup>317</sup> Bukhari

<sup>318</sup> Bukhari

Aishah, may Allaah be pleased with her, also narrated that:

*"When the Prophet became ill, some of his wives talked about a church which they had seen in Ethiopia and it was called Mariya. Umm Salma and Umm Habiba had been to Ethiopia, and both of them narrated its (the Church's) beauty and the pictures it contained. The Prophet raised his head and said, "Those are the people who, whenever a pious man dies amongst them, make a place of worship at his grave and then they make those pictures in it. Those are the worst creatures in the Sight of Allaah."*"<sup>319</sup>

It is reported in the Sahih of al-Bukhari that Umm ad-Darda visited a sick man from the Ansaar who used to come to the masjid.<sup>320</sup>

However, it has to be stressed that visiting the sick members of the opposite sex must only be done if there is no harm expected, such as *Khulwa*, flirting, seeing anything of the *Awrah* etc.

It has been narrated that once Abdullah bin Masood رضي الله عنه and a group of men visited a sick man. A woman was present in the house, and one of the men started looking at her. So, Abdullah bin Masood said to him *"It would be better for you if your eye is gouged out (than to make these impermissible glances)."*<sup>321</sup>

### Visiting Someone Who Has a Contagious Disease

If the Sick person happens to be one who has a contagious disease, then it is not required to visit him, rather it is recommended to avoid contact with him.

Abu Hurayrah رضي الله عنه narrated that the Prophet صلى الله عليه وسلم said:

***"Do not bring a sick person in contact with a healthy one"***<sup>322</sup>

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<sup>319</sup> Bukhari

<sup>320</sup> Reported by Bukhari in his Sahih under the chapter 'Women Visiting Sick Men'

<sup>321</sup> Bukhari in *al-Adab ul-Mufrad*. Verified authentic by al-Albani

<sup>322</sup> Bukhari and Muslim

Abu Hurayrah ؓ also narrated that the Prophet ﷺ said:

***“Run away from a leper as you would run from a lion”***<sup>323</sup>

Umar ؓ narrated that the Prophet ﷺ said:

***“If you hear that the plague is in a certain land, do not go there. And if it strikes the land where you are, do not run away from it”***<sup>324</sup>

All of these warnings serve to stop the spread of a contagion, and thus the welfare of the general population is protected. Therefore, it is sufficient to find out about the wellbeing of the sick person (who has a contagious disease) by asking his relatives. Also one can send his messages of goodwill to the sick via his relatives. However, in some cases it may be possible to visit the sick person and see them from behind a glass barrier or wear some sort of protective clothing; and in some circumstances the patient may be enclosed in a protective tent.

### Giving Hope

When visiting the sick one should take the opportunity to raise the patients hope in Allaah’s reward.

Abu Sa’eed al-Khudri ؓ reported that the Prophet ﷺ said:

***“Whenever a Muslim is afflicted with a hardship, sadness, worry or depression, even the prick of a thorn; Allaah wipes his sins because of it”***<sup>325</sup>

Abu Hurayrah ؓ reported that the Prophet ﷺ said:

***“Whenever a Muslim is afflicted with harm from sickness or other matters, Allaah drops his sins because of it, just like a tree sheds its leaves”***<sup>326</sup>

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<sup>323</sup> Bukhari

<sup>324</sup> Bukhari and Muslim

<sup>325</sup> Bukhari, Muslim and others

Aishah, may Allaah be pleased with her, narrated that some pain had afflicted the Prophet ﷺ, this suffering caused him to become restless in his bed. She said *“Had one of us done this, you would have rebuked him”*. He replied:

*“The sickness is intensified for the righteous. Whenever a believer is afflicted with a hardship, be it a thorn or more, a sin is taken off him because of it, and he is elevated one level (in Jannah)”*<sup>327</sup>

Anas ؓ reported that the Prophet ﷺ said:

*“The magnitude of the reward is in accordance with the magnitude of the affliction. When Allaah loves some people, He afflicts them.”*<sup>328</sup>

Jaabir ؓ reported that the Messenger ﷺ visited a woman called Umm as-Saa’ib while she was sick. He asked her:

*“why are you shivering, O Umm as-Saa’ib?”* She replied *“Because of the fever, May Allaah not bless it.”* He said *“Do not curse the fever! It takes away the sins of the human as the bellows remove the impurities from the iron.”*<sup>329</sup>

The Sick person should also be reminded to have patience and accept Allaah’s decree, as this is what is required to achieve further rewards from Allaah.

It has been reported by Ata bin Rabah that ibn Abbas ؓ said *“Do you want to see a woman from the people of Jannah?”* He said *“Yes.”* He (ibn Abbas) said *“It is this black woman, she came to the Prophet ﷺ saying “I have seizures, and I get exposed, so supplicate to Allaah for me.”* He ؓ replied *“If you wish, be patient, and you will be granted Jannah; or if*

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<sup>326</sup> Bukhari and Muslim

<sup>327</sup> Ahmad. Verified authentic by al-Albani

<sup>328</sup> Tirmizi and others. Verified authentic by al-Albani

<sup>329</sup> Muslim



*you wish, I will ask Allaah to cure you.” She replied “I will be patient. But my body becomes exposed (due to the seizures), so supplicate to Allaah that I do not become exposed.” And he ﷺ did so.”<sup>330</sup>*

With regards to having patience and acceptance, ibn Hajar says:

*“The authentic ahadith are clear that the rewards are recorded once an affliction strikes a Muslim. As for patience and acceptance, they are virtues for which a person gets rewards additional to those for the affliction.”<sup>331</sup>*

Abu Hurayrah ﷺ narrated that the Prophet ﷺ said:

*“A strong believer is better and more beloved to Allaah than a weak believer, and there is good in both of them. Hold tight to what benefits you, and ask Allaah for help, and do not falter. If you are afflicted with a mishap, do not say “If only I had done such and such, such and such would have happened.” Rather say “Allaah willed, and He does as He wills.” For “If only” opens the way for the work of Satan”.<sup>332</sup>*

Abu Hurayrah ﷺ narrated that the Prophet ﷺ said:

*“Afflictions continue to befall believing men and women in their body, family and property, until they meet Allaah burdened with no sins.”<sup>333</sup>*

Abu Hurayrah ﷺ narrated that the Prophet ﷺ said:

*“Whenever Allaah wills good for a person, He subjects him to adversity.”<sup>334</sup>*

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<sup>330</sup> Bukhari, Muslim and others

<sup>331</sup> Fath al-Bari

<sup>332</sup> Muslim

<sup>333</sup> Tirmizi and others. Verified authentic by al-Albani

<sup>334</sup> Bukhari and others

## Considerations While Visiting

The Muslim should bear in mind that the one he is visiting may be fatigued, in pain or in a different state of mind to his usual self. Therefore the Muslim should be considerate when he goes to visit the sick. When visiting, the Muslim should sit besides the patients head. Ibn Abbas said *“when the Prophet would visit a sick person, He would sit beside his head...”*<sup>335</sup>

And Ar-Rabee ibn Abdullah said *“I went with Al-Hasan to visit Qataadah, who was ill. Al-Hasan sat beside his head, asked him how he was feeling, than he supplicated for him...”*<sup>336</sup>

Among the first things that he should do is to supplicate for the sick, it is reported by ibn Abbas that, when visiting a patient the Prophet used to say,

لَا بَأْسَ طَهُورٌ إِنْ شَاءَ اللَّهُ

*“No harm (may befall you; may this sickness be a purification (of your sins), with Allaah’s will”*<sup>337</sup>

Ibn Abbas also reported that when the Prophet said:

*“When one visits a sick person who is not at the brink of death, and says in his presence:*

أَسْأَلُ اللَّهَ الْعَظِيمَ رَبَّ الْعَرْشِ الْعَظِيمِ أَنْ يَشْفِيكَ

*“I ask Allaah the Great, the Lord of the Great Throne, to cure you” (seven times), Allaah will cure him of his sickness.”*<sup>338</sup>

<sup>335</sup> Bukhari in Adaab Al-Mufrad. Verified authentic by Al-Albani

<sup>336</sup> Bukhari in Adaab Al-Mufrad. Verified authentic by Al-Albani

<sup>337</sup> Bukhari

Aishah, may Allaah be pleased with her, reported that, when visiting a sick member of his family or a sick person, the Prophet ﷺ would say:

أَذْهَبِ الْبَاسَ رَبَّ النَّاسِ اشْفِ وَأَنْتَ الشَّافِي لَا شِفَاءَ إِلَّا شِفَاؤُكَ  
شِفَاءً لَا يُغَادِرُ سَقَمًا

*“I beg You to remove the suffering, O Allaah, Lord of Mankind!. I beg You, as You are the Healer, and there is no healing but yours, a healing that leaves behind no ailment”.*<sup>339</sup>

Abu Sa’eed al-Khudri reported that Jibreel عليه السلام visited the Prophet ﷺ while he was sick and asked him “O Muhammad, are you suffering (from pain)?” He replied “yes.” Jibreel then said:

بِاسْمِ اللَّهِ أَرْقِيكَ مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ مِنْ شَرِّ كُلِّ نَفْسٍ أَوْ عَيْنٍ  
حَاسِدٍ اللَّهُ يَشْفِيكَ بِاسْمِ اللَّهِ أَرْقِيكَ

*“With Allaah’s name I shelter you, from all that ails you, from the evil of any soul, and that of the envious eyes. May Allaah cure you; with Allaah’s name I shelter you”*<sup>340</sup>

Sa’d bin Abi Waqas narrated that the Prophet ﷺ visited him when he was sick and said:

اللَّهُمَّ اشْفِ سَعْدًا

*“O Allaah, cure Sa’d”*<sup>341</sup>

<sup>338</sup> Abu Dawood and at-Tirmizi. Verified authentic by al-Albani

<sup>339</sup> Bukhari and Muslim.

<sup>340</sup> Muslim and others

<sup>341</sup> Bukhari, and in Muslims narration, he ﷺ repeated this three times.

During the visit, the Muslim should also be aware as to what he says and the topics that are spoken about, because he must refrain from speaking about things that will grieve or cause undue worries for the patient. Conversation should be light and uplifting, giving hope to the sick. The visitor should sit close to the patient and speak gently without raising his voice. Ibn Abbas رضي الله عنه reported that the when the Prophet ﷺ visited a sick person, he would sit by his head.<sup>342</sup>

The visitor should also take this opportunity to impart kind advice to the sick. He should remind him of Allaah's favours and should encourage him to have hope in Allaah's mercy. He should also advice the sick to ask for Allaah's forgiveness for past sins.

Finally, he should do what ever is within his means to assist his fellow Muslim brother/sister, whether it be in assisting them in some of their daily affairs, such as looking after children, picking up the groceries etc; or in assisting them in getting the medical treatment that they need. Jabir رضي الله عنه reported that the Prophet ﷺ said:

*"Let any of you who can benefit his brother do so"*<sup>343</sup>

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<sup>342</sup> Bukhari in *al-Adab ul-Mufrad*. Verified authentic by al-Albani

<sup>343</sup> Muslim



## Ruqya Treatments and Protection Against the Evil-Eye and Magic

The issue of treatment with Ruqya seems to be at the centre of debate, this is because of the increases in the number of diseases and illnesses that modern medicine has failed to treat, such as, possession. Witchcraft and the effects of the evil-eye. In-fact modern medicine goes so far as to deny the existence of such matters; but we as Muslims know that they are a fact.

In most cases the symptoms exhibited by those effected by either possession, witchcraft or the evil-eye can mimic those of various other diseases. Thus they are misdiagnosed and, therefore, the medicines and treatments issued have no real effect upon the patient.

And it is in these circumstances that we find more and more people turning to unconventional medicines and treatments, and it is in this regard that we find an upsurge in the number of people turning towards Ruqya treatments.

This situation has led to some opportunists to exploit the dire needs of some patients for a cure or treatment. These charlatans, soothsayers and sorcerers use forms of treatments that are of no benefit to the patient, and worst of all, in most cases, their treatments are full of Shirk, and Allaah does not put a cure in that which He has prohibited.

Unfortunately, against this backdrop, the Muslims have become confused regarding legal Ruqya's and those that are not sanctioned by the Shar'ia. Hence, the following compilation of fataawa are a humble effort to try to enlighten the Muslims about the Shar'i method of treating with Ruqyas, and how to protect oneself against the evil effects of magic and the evil-eye.

Before the reader proceeds any further we advise him/her to read the section on the prohibition of receiving Ruqya treatment from soothsayers and charlatans, and the prohibition of treating magic with counter-magic. These rulings can be found on pages 89-105 of this book.

## 1 - Warning Against Using Non-Shar'i Ruqyas

**From:** Abdul-Aziz Ibn Abdulla Ibn Baz

**To:** Whom it may concern in Al-Fara and other areas of Madina. May Allaah guide them to religious knowledge. Ameen!

May Allaah's peace and blessings be upon you.

I have been told that in your area there is a ruqya for treating stings from scorpion and other poisonous creatures, and that it contains elements of shirk. Therefore it is my duty to alert you to it and warn you not to use it. What follows is an extract from that ruqya:

"In the name of Allaah, O reading of Allaah, in the name of the seven heavens, the sent Ayahs, which control, but are never controlled, O you Sulaiman ar-Rafa'i, who suppresses the poison of snakes in the name of Ar-Rafa'i, both male and female, long and short, yellow and black, red and white, big and small, and crawling at night or by day, I hereby seek against them the help of Allaah, Allaah's ayahs, ninety-nine apostles, Fatima, the daughter of the Prophet ﷺ, and her offspring..."

The above extract is some of what I have heard. It takes a variety of forms and contains elements of shirk, such as, "in the name of the seven heavens", "O you Sulaiman ar-Rafa'i, who suppresses the poison of snakes in the name of Ar-Rafa'i" and "I hereby seek against them the help of Allaah, Allaah's ayahs, ninety-nine apostles, Fatima, the daughter of the Prophet ﷺ, and her offspring..."

The Glorious Qur'an and the Prophets Sunnah state that Allaah is the only One Who rightly deserves to be worshipped, that none but He must be inoked, none but He must be asked for help. In the Fathiha we read:

﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾

﴿Thee (alone) we worship; Thee we ask for help﴾<sup>344</sup>

Allaah says:

﴿وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا﴾

﴿And the places of worship are only for Allaah, so pray not unto anyone along with Allaah﴾<sup>345</sup>

The Prophet ﷺ said:

*“Prayers are acts of Worship”*

He further said:

*“If you want to ask, ask none but Him (Allaah), and if you seek help, seek from none but Him”*<sup>346</sup>

There are many more Ayahs and ahadeeth that express that meaning.

There is consensus among the scholars that it is not allowed to seek help from non-living things, such as the heavens, planets, idols, trees etc. in fact to do so is a kind of shirk. It is not allowed to invoke the dead, seek their help or ask them to rescue you, etc, even if they are prophets or saintly people. As the Prophet ﷺ said:

<sup>344</sup> Surah Al-Fathiha : 5

<sup>345</sup> Surah Al-Jinn : 18

<sup>346</sup> Tirmizi and Ahmad



*“Once someone dies, their deeds cease, except three things; an ongoing charity, knowledge that benefits the people (even after ones death) and a righteous son/daughter to pray (makes dua) for him/her”*<sup>347</sup>

The above mentioned ruqya involves seeking help from the heavens, a lot of dead people, prophets as well as others, and from Al-Rafa’i, which is all shirk. Therefore all Muslims have to guard against such a ruqya and other ruqyas containing shirk, and should encourage each other to stop them and to warn people against them. Instead they must use legitimate ruqyas and invocations, which are rich in content and are appropriate, such as, Ayat-ul-Kursi. Surah Al-Ikhlaas, Al-Falaq and An-Naas as well as other Qur’anic verses.

Examples of legitimate invocations and prayers are:

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ

*“I seek refuge in the perfect words of Allaah from the evil of what He has created”* (Muslim)

بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّهُ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ  
وَهُوَ السَّمِيعُ الْعَلِيمُ

*“In the name of Allaah, with Whose Name nothing in the heavens or on earth can cause harm, and He is the All-Hearing, All-Knowing”* (Tirmizi) (This can be repeated three times in the morning and three times in the evening).

اللَّهُمَّ رَبَّ النَّاسِ أَذْهَبِ الْبَاسَ اشْفِهِ وَأَنْتَ الشَّافِي لَا شِفَاءَ إِلَّا  
شِفَاؤُكَ شِفَاءَ لَا يُعَادِرُ سَقَمًا

<sup>347</sup> Muslim

***“O Allaah Lord of mankind, I beg You to remove the suffering. I beg you, as You are The Healer, and there is no healing but Yours, to bring about a healing that leaves no ailment”***<sup>348</sup>

بِسْمِ اللَّهِ أَرْقِيكَ مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ مِنْ شَرِّ كُلِّ نَفْسٍ أَوْ عَيْنٍ  
حَاسِدٍ اللَّهُ يَشْفِيكَ بِاسْمِ اللَّهِ أَرْقِيكَ

*“In the name of Allaah I am doing this ruqya unto you to get rid of what is harming you and the evil of evil eyes. May Allaah cure you! In the name of Allaah I am doing this ruqya unto you.”*<sup>349</sup>

For sting and bites, recitation of Al-Fathiha unto patients is considered a most effective treatment, particularly when repeated with sincerity, and faithfully intended to invoke Allaah, being the only One Who cures all diseases, to bring about healing. May He be exalted.

I do beg Him to guide us and all other Muslims to awareness of and adherence to His religion, and to protect us from all that violates His Shari’a. He is indeed the Most Generous. May His peace and blessings be upon you.

(Shaikh Ibn Baaz)

## 2 - Ruling On Wearing Amulets

### Question:

Does wearing an amulet with verse of the Qur’an or other than that make a person a disbeliever?

### Answer:

Amulets that people wear fall into two categories:

<sup>348</sup> Bukhari No. 5675

<sup>349</sup> Sahih Muslim No.2186

**One:** Those that contain verses of the Qur'an

**Two:** Those that contain other than verses of the Qur'an

As for the first type, it is not permissible to wear them. This is the view of Ibn Mas'us and Ibn 'Abbas, and it appears to be the view of Huthayfah, 'Uqbah bin 'Amr and Ibn 'Ukaym. It is also the view of Ibn Mas'ud. It is also the view of a host of Tabi'in, among them are the companions of Ibn Mas'ud. It is a reported view of Ahmad that is chosen by most of his followers, and the latter generations of them are firm on it. This view is based upon what is narrated by Imam Abu Dawud and others that Ibn Mas'ud said that he heard Allah's Messenger ﷺ saying:

*“Verily, incantations amulets and Tiwalab<sup>350</sup> are Shirk.”<sup>351</sup>*

Shaykh 'Abdur-Rahman bin Hasan Aal Ash-Shaykh, may Allah have mercy upon him, said: *“I say that this is correct due to three points that indicate it:*

1. *The generality of the proof without any restricting texts.*
2. *Closing off the means that would lead to wearing the things that are not the same (in ruling with ones made with verses of the Qur'an).*
3. *While wearing such things, there is no doubt that one will carry it when using the bathroom, cleaning the private parts, etc.”*

The second view is that these are allowed. This is the view of 'Abdullah bin 'Amr bin Al-'As, and it is apparent from what is reported from 'A'ishah, may Allah be pleased with her. It is also the view of Abu Ja'far Al-Baqir and Ahmad according to one narration from him. As for the Hadith:

*“Verily, incantations amulets and Tiwalab are Shirk.”<sup>352</sup>*

They consider it to refer only to the types that contain Shirk.

(The Permanent Committee)

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<sup>350</sup> Love spells/potions

<sup>351</sup> Abu Dawud no 3883, Ahmad no. 1:381 and Ibn Majah no 3530

<sup>352</sup> Abu Dawud no 3883, Ahmad no. 1:381 and Ibn Majah no 3530

### 3 - Treatment of Possession by Burning

**Question:**

There is a Muslim Woman Suffering from epilepsy. She is possessed by a female Jinn. The Jinn does not respond to beatings, nor does she want to leave the woman's body. Is it allowed in such a case to burn the woman with fire to make her (Jinn) leave the woman?

**Answer:**

It is absolutely forbidden to burn her with fire, for it is only Allaah who has the authority to punish with fire.

(The Permanent Committee)

### 4 - The Legality of Beating and Strangling During Ruqyas

**Question:**

Is the raqi, using the Qur'an, allowed to beat, strangle or speak to the possessing Jinn?

**Answer:**

Things of this sort were done by some of the scholars in the past, such as ibn Taymiyyah, who would address the Jinn, strangle and beat it till it was driven out. However too much of these things, as practiced by some raqis, have no basis.<sup>353</sup>

(The Permanent Committee)

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<sup>353</sup> Publishers Note: There are well documented methods of performing ruqya from the Sunnah or examples from the salaf and righteous scholars. Thus it is best to stick to these methods. However there are reports of some scholars who use beatings as a method of driving out the Jinn, but it is best to avoid using this method, especially by those raqi's who have little experience. Too often we hear about people being misdiagnosed as being possessed, the raqi's then proceed to deliver a beating. And this leads to the patient being hospitalized, or, as in some cases, it leads to their death.

## 5 - Prohibition Of Seeking Treatment By Those Who Appeal To Other Than Allaah

### Question:

A man fell ill, and his illness grew worse. He went to all available doctors, but to no avail; Allaah did not destine his cure through them. However, the man went to one of those who invoke the help and blessings of the dead, and Allaah allowed him to be cured at the hand of such an idolater. Is it allowed to seek treatment by such a man?

Incidents like that have become frequent, so they have been taken as a proof of the man's ability to cure people by means involving acts of shirk. What is the religious ruling on that?

### Answer:

It is prohibited to seek treatment by those who perform acts of shirk, such as praying to the dead and appealing for their aid in healing their patients. The prohibition stands regardless of any benefit that may be gained. However, that treatment may coincide with Allaah's destiny. Such coincidences may be mistaken as being a result of the acts involving shirk. The patient's illness may be the work of devils who tempt him to seek help from their associates in return for stopping the harm they are inflicting on him.

(The Permanent Committee)

## 6 - Writing Invocations for Seeking Refuge

### Question:

Is it an act of shirk to write invocations, for seeking refuge, using (Ayahs) from the Qur'an or other than that and wear them around the neck?

### Answer:

It is verified by several hadeeth – by several narrators, but with the same meaning – that the Prophet ﷺ said:

*“(Illegal) Ruqyas, amulets and love charms are acts of shirk”*<sup>354</sup>

He ﷺ also said:

*“If one wears an amulet, may Allaah grant him no success;  
and if one wears a shell, may Allaah grant him no peace”*<sup>355</sup>

In another version he said:

*“Whoever wears an amulet has committed an act of shirk”*<sup>356</sup>

An amulet is what people wear for protection from the evil eye, Jinn or diseases, etc. it is sometimes called ‘Hirz’ (that which protects) or ‘Al-Jami’ah’ (that which is inclusive). There are two types of amulets. One type consists of the names of devils, bones, nails, tiny beads, talismans or incomprehensible inscriptions. This type is undoubtedly forbidden, and there is a great deal of evidence to its prohibition. In fact, it is considered as minor shirk according to the mentioned ahadeeth, and as major shirk if the amulet is believed to bring about protection or healing without Allaah’s permission.

The other type consists of Qur’anic verses, prayers the Prophet ﷺ used to say and good supplications. This type is allowed by some scholars, and disallowed by others. Those who allow it consider it as a legal ruqya. Those who disallow it base their argument on two points. The first point is the generality of the ban on amulets as stated in the relevant sound ahadeeth that consider amulets as an act of shirk; therefore, no exception can be made to the general ban unless there is a Shar’i evidence. And there is no such evidence.

Unlike amulets, ruqya’s using the Qur’an and legally established prayers (supplications) – as stated in sound ahadeeth – are allowed. ruqya’s have to be comprehensible, and the raqi<sup>357</sup> and the patient must believe that healing occurs by Allaah’s permission. The Prophet ﷺ said:

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<sup>354</sup> Abu Dawood No.3883

<sup>355</sup> Ahmad No. 4/154

<sup>356</sup> Ahmad No. 4/156

<sup>357</sup> Raqi - The one who performs the Ruqya

*“Ruqya’s are valid so long as they are void of shirk”* <sup>358</sup>

He performed ruqya’s and so did some of his companions. He also said:

*“Nothing is as good as ruqya for treating the evil eye and the sting/bite”* <sup>359</sup>

There are numerous hadeeth licensing such ruqya’s, but there are none allowing any type of amulet. Therefore the general ban on amulets remain.

The second point in the argument for the general ban on amulets is the advantage of preventing practices involving shirk. If we were to allow amulets with non-objectionable content, the door would be left wide open for amulets containing shirk to get in, and it would become difficult to distinguish between them. Therefore the general ban is the safest way to close the avenues of shirk, and we believe it is the right thing to do.

May Allaah grant us success

(Shaikh Ibn Baaz)

## 7 - The Meaning Of The Hadeeth *“Ruqyas, Amulets And Love Charms Are Acts Of Shirk”* <sup>360</sup>

**Question:**

What is the meaning of the Hadeeth *“Ruqyas, Amulets And Love Charms Are Acts Of Shirk”*?

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<sup>358</sup> Muslim

<sup>359</sup> Abu Dawood

<sup>360</sup> Ahmed and Abu Dawood

**Answer:**

As mentioned by Ahmad and Abu Dawood on the authority of Ibn Masood, the mentioned Hadeeth is well documented. According to the scholars it means: the ruqyas that are incomprehensible and contain devils names, etc., are forbidden; the love charm is a kind of sorcery known as 'separation and matching'; amulets are for protection against the evil eye and Jinn, and they can be hung of children, adults and the sick as well as on animals, such as camels; amulets for people or animals are banned as shirk. In one of the battles the Prophet ﷺ sent these instructions to the Muslim army;

*“There must be no Watars (amulets for animals) around the necks of your camels. They must all be cut off”.*

This statement is sufficient for banning all amulets, be they Qur’anic or otherwise.

In the case of ruqyas, they are banned in incomprehensible, but allowed if comprehensible and containing no elements of shirk or violations of Sharia, for the Prophet ﷺ performed and received ruqyas; He said:

*“Ruqyas are valid as long as they don’t contain shirk”<sup>361</sup>*

The same applies to ruqyas done on water to be drunk by patients or to wash with. The Prophet ﷺ is confirmed to have done that; as narrated by Abu Dawood in his Sunan, the Prophet ﷺ did ruqya recitation on some water, which was then poured on Thabit ibn Qais ibn Shammās. It is worth mentioning that the Salaf, too, followed that practice.

(The permanent Committee)

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<sup>361</sup> Muslim



## 8 - Doing Recitation unto Water, Oil and Ointment and Using Saffron in writing Prayers

### Question:

Some Raqis do recitation unto water, oil, ointment or cream. They also write prayers in saffron on a piece of paper, soak the piece of paper in water and have the patients drink the water or wash their bodies with it. Pieces of paper with such prayers are called Aza'im (incantations).

What is the validity of making and using such Aza'im?

### Answer:

According to a hadeeth interpreted by Muhammad ibn Abd-Wahab, the Prophet ﷺ said:

*“Aza'im, Tama'im (amulets) and Tawlas (love charms, worn by wives seeking their husbands' love) are shirk”*<sup>362</sup>

Only non-shirk ruqyas are allowed. The Prophet is confirmed to have said:

*“Let me check your ruqyas. They are valid as long as they do not contain shirk”*<sup>363</sup>

He is also reported to have said:

*“Whoever can benefit his brethren should do so”*<sup>364</sup>

The Prophet ﷺ performed ruqyas on some of his companions, and he himself – having had a spell cast on him by a Jew- received a ruqyah from Angel Jibreel ؑ. He used to do ruqyahs unto himself by doing Naftħ into his palms and reciting Ayatul-Kursi and the Suras Al-Ikħlaas, An-Naas and Al-Falaq, then passing his palm over the parts of the body he could reach in front.

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<sup>362</sup> Abu Dawood

<sup>363</sup> Muslim

<sup>364</sup> Muslim

It is also true that the salaf recited Qur’anic verse unto water and drank or washed with it, seeking alleviation or elimination of pain, for the Qur’an being Allaah’s word is a healing:

﴿قُلْ هُوَ لِلَّذِينَ آمَنُوا هُدًى وَشِفَاءٌ وَالَّذِينَ لَا يُؤْمِنُونَ﴾

﴿Say: it (the Qur’an) is for those who believe (in it) a guidance and a healing.﴾<sup>365</sup>

Similarly it is allowed to use Allaah’s words and His Prophets (supplications) for recitation unto water to be drunk or wash with, oil or cream to rub the body with, or food to be eaten.

Not only can ruqyas be recited unto such things, but they can also be written on pieces of paper, and then washed in water to be drunk by patients for treatment. It does not matter what material is used for writing, be it saffron, water or others. What matters is that they fulfil the Prophets demand that:

*“Ruqyas are valid as long as they do not contain shirk”*<sup>366</sup>

In other words, they must comply with the Qur’an and Sunnah.  
(Shaikh Ibn Jibreen)

## 9 - Using Prayers Other Than the Prophets

### Question:

Is the ruqya valid if the raqi uses prayers not known to have been used by the Prophet ﷺ, even if they were void of shirk?

Is it also valid if the Surahs or Ayahs recited are not among those mentioned in the Sunnah, but are simply appreciated by the raqi, who repeats them a certain number of times, believing that the number of times does not affect healing?

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<sup>365</sup> Surah Fussilat : 44

<sup>366</sup> Muslim

**Answer:**

Legally, ruqyas are not restricted to specific Suras, Ayahs or prayers. The only restriction is that they be void of shirk. According to the Prophet ﷺ:

*“Ruqyas are valid as long as they don’t contain shirk”*<sup>367</sup>

For example, recitation should not be intended to the Jinn or satan, and sacrifices, however insignificant they may seem, must not be offered to other than Allaah. Also, validity of ruqyas requires that they do not involve non-Islamic activities, such as eating unclean (Haram) foods or neglecting prayers.

If void of shirk and non-Islamic activities, ruqyas are valid, for Allaah describes all of the Qur’an, not just specific parts of it as a healing and a mercy for those who believe in it. He commands us:

﴿وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ﴾

﴿Pray unto me and I will hear your prayers﴾<sup>368</sup>

He also commanded us:

﴿ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ﴾

﴿Call upon your lord humbly and in secret﴾<sup>369</sup>

Allaah has not demanded that certain expressions be used for prayers. It is allowed to repeat the Ayahs and prayers several times, for Allaah’s words are a healing.

(Shaikh Ibn Jibreen)

<sup>367</sup> Muslim

<sup>368</sup> Surah Ghafir : 60

<sup>369</sup> Surah Al-A’raaf : 55

## 10 - Using Any Ruqyas Provided They Are Void of Shirk

### Question A:

Is it allowed to administer treatment with any type of ruqya?

### Answer:

It is allowed to administer treatment with a ruqya so long as it is void of shirk, and vice versa. Qur'anic verses and the prayers proven to have been said by the Prophet ﷺ are examples of valid (non-shirk) ruqyas, whereas involving the names of Jinns or supposedly righteous people is an example of shirk. Incomprehensible ruqyas are to be avoided lest they should contain elements of shirk. According to the Prophet ﷺ:

*“Ruqyas are valid as long as they don't contain shirk”*<sup>370</sup>

### Question B:

Is it allowed to invoke Allaah's attributes for treatment?

### Answer:

It is allowed to do so, for Allaah says

﴿وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا﴾

﴿Allaah's are the fairest names. Invoke him by them﴾<sup>371</sup>

In some of his ruqyas, the Prophet ﷺ recited some of Allaah's attributes to invoke his blessings, as in these supplications:

اللَّهُمَّ رَبَّ النَّاسِ أَذْهِبِ الْبَاسَ اشْفِهِ وَأَنْتَ الشَّافِي لَا شِفَاءَ إِلَّا  
شِفَاؤُكَ شِفَاءً لَا يُعَادِرُ سَقَمًا

<sup>370</sup> Muslim

<sup>371</sup> Surah Al-A'raaf : 180

*“O Allaah Lord of mankind, I beg You to remove the suffering. I beg you, as You are THE HEALER, and there is no healing but Yours, to bring about a healing that leaves no ailment”*<sup>372</sup>

May Allaah’s prayers and peace be upon Prophet Muhammad, his kin and companions.

(The Permanent Committee)

## 11 - Putting Written Qur’anic Verses Into water To Be Drunk

### Question:

A sick man asks for a ruqya treatment. The Raqi writes some Qur’anic verses. He gives the writing to the patient and tells him to soak it in water, and then drink the water. Is this valid?

### Answer:

The Permanent Committee for Scientific Research and Ifta has already answered a similar question. This is the answer: The treatment by writing Qur’anic verses on a piece of paper or a container, washing it with water, then drinking the water is valid. This is based on the general Qur’anic statement:

﴿وَنُنزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ﴾

﴿And we reveal of the Qur’an that which is a healing and a mercy for the believers﴾<sup>373</sup>

The Quran is a healing for psychological and physical diseases, In Ibn Majah’s Sunan and al-Hakimm’s al-Mustadrak, Ibn Masood narrated that the Prophet ﷺ said:

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<sup>372</sup> Bukhari No. 5675

<sup>373</sup> Surah Al-Israa : 82

**“Use the two cures; honey and the Qur’an”**<sup>374</sup>

According to Ibn Majah, Ali narrated that the Prophet ﷺ said:

**“The best cure is the Qur’an”**<sup>375</sup>

According to Ibn Assinni, Ibn Abbas said *“If delivery is too difficult, take a clean pan and write on it (from within) these verses:*

﴿كَانَهُمْ يَوْمَ يَرَوْنَ مَا يُوعَدُونَ لَمْ يَلْبُثُوا إِلَّا سَاعَةً مِنْ نَهَارٍ﴾

﴿On the day that they see that which they are promised (it will seem to them) as though they had tarried but an hour of daylight﴾<sup>376</sup>

﴿كَانَهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبُثُوا إِلَّا عَشِيَّةً أَوْ ضُحَاهَا﴾

﴿On the day when they behold it, it be as if they had but tarried for an evening or the morn thereof﴾<sup>377</sup>

﴿لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِأُولِي الْأَلْبَابِ﴾

﴿In their history verily there is a lesson for men of understanding﴾<sup>378</sup>

*Then, wash the pan with water. Some of the wash water is to be given to the woman in labour to drink, and some to be sprinkled on her abdomen and face.”*

<sup>374</sup> Ibn Majah

<sup>375</sup> Ibn Majah

<sup>376</sup> Surah Al-Ahqaaf : 35

<sup>377</sup> Surah An-Nazi’at : 46

<sup>378</sup> Surah Yusuf : 111

As mentioned in Ibn Al-Qayyim's *Zad-Al-Ma'ad*, Vol.3, p.381, Al-Khallal reported that Abdullah ibn Ahmad said "I saw my father – if he got a case of difficult delivery- write on a white bowl or something clean these prayers and Qur'anic verses as related by Ibn Abbas,

لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ، سُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ الْعَظِيمِ، الْحَمْدُ  
لِلَّهِ رَبِّ الْعَالَمِينَ

"There is non worthy of worship but Allaah, the Gracious, the Generous; May Allaah, Lord of the Glorious Throne, be exalted"

﴿كَانَتْهُمْ يَوْمَ يَرَوْنَ مَا يُوعَدُونَ لَمْ يَلْبَثُوا إِلَّا سَاعَةً مِنْ نَهَارٍ﴾

﴿On the day that they see that which they are promised (it will seem to them) as though they had tarried but an hour of daylight ﴾<sup>379</sup>

﴿كَانَتْهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوا إِلَّا عَشِيَّةً أَوْ ضُحَاهَا﴾

﴿On the day when they behold it, it be as if they had but tarried for an evening or the morn thereof ﴾<sup>380</sup>

Al-Khallal also reported that Abu Bakr al-Marwathi said "Abu Abdillab was approached by some man who said 'O Abu Abdillab, will you write (a ruqya) for a woman who has been in difficult labour for the last two days?' Abu Abdillab replied 'Let him bring a big bowl and some saffron.' I have seen him write for more then one person."

According to Ibn al-Qayyim, a group of Salaf recommended the drinking of the wash water of soaked Qur'anic verses, wash the writing with water, and have patients drink it; and Abu Qulabab made a similar recommendation.

(The Permanent Committee)

<sup>379</sup> Surah Al-Ahqaaf : 35

<sup>380</sup> Surah An-Nazi'at : 46

## 12 - Ruqyas Using the Qur'an and Established Prayers (Supplications)

### Question:

What is the legality of ruqyas with the Qur'an and the Prophet's established prayers (supplications)?

### Answer:

It Is allowed to perform ruqya's with the Qur'an and the Prophet's established prayers for purposes of protection and healing from diseases. For example, as a ruqya, one can recite from the Qur'an, ayat al-Kursi and Surah al-Ikhlaas, al-Falaq, an-Naas and al-Fathiha. Of the Prophets prayers can say;

اللَّهُمَّ رَبَّ النَّاسِ أَذْهِبِ الْبَاسَ اشْفِهِ وَأَنْتَ الشَّافِي لَا شِفَاءَ إِلَّا  
شِفَاؤُكَ شِفَاءً لَا يُعَادِرُ سَقَمًا

*"O Allaah Lord of mankind, I beg You to remove the suffering. I beg you, as You are The Healer, and there is no healing but Yours, to bring about a healing that leaves no ailment"* <sup>381</sup>

One can also say:

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ وَمِنْ كُلِّ عَيْنٍ لَامَّةٍ

*"I seek refuge in Allaah's perfect words from the evil of all that He has created, from all devils and harmful creature, and from all envious eyes."* <sup>382</sup>

There are several other established prayers (supplications) that one can say.

(The Permanent Committee)

<sup>381</sup> Bukhari 5675

<sup>382</sup> Bukhari 3371



## 13 - Doing *Nafth*<sup>383</sup> Unto Water

### Question:

What is the validity of doing Nafth unto water?

### Answer:

There are two types of Nafth. One type is intended to seek the blessing of the one who does Nafth. This is definitely forbidden as a type of Shirk, for one's saliva is not a source of blessing. In fact blessing is not to be sought in anybody's traces except Prophet Muhammad's. It was true in his lifetime, and is still true on condition that his traces are there. Umm Salama kept some hair's of the Prophet in a silver container, and when a patient asked for treatment, she washed the hair with water which was given to the patient to drink. Except for the Prophet's case, no blessing is to be sought in anybody's saliva, sweat, garment etc. Therefore, Nafth on water is considered a type of shirk if the aim is to get the blessings of the raqi's saliva, for if one attributes causes to other than Allaah, it is considered a type of shirk.

In the other type of Nafth, the raqi does Nafth on a container of water on which Qur'anic recitations were done. For example Surah al-Fathiha – what a great cure al-Fathiha is – can be recited, and then Nafth can be done. This type of ruqya was done by some of the Salaf, and it has been proved effective by Allaah's permission. When the Prophet ﷺ went to bed, he used to recite Sura al-Ikhlaas, al-Falaq and an-Naas, and do Nafth into his own palms, which he passed over his face and whatever parts of his body his palms could reach.

(The Permanent Committee)

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<sup>383</sup> Publishers Note: Nafth, to blow lightly unto the water, but while blowing, one also emits a light spattering of spittle.

## 14 - Writing Qur'anic Verses On Leaves To Be Soaked In Water To Drink And To Rub Painful Spots With

### Question:

Some patients take from a righteous man some Qur'anic writings as a treatment for diseases from which they are suffering. The Qur'anic verses are written on a piece of paper. The paper is to be soaked in water until the writing dissolves. The patient drinks from the water three times and rubs the painful spot with the rest of the water.

What is the legality of such a practice?

### Answer:

Priority should be given to performing recitations and Nafl on the patients body or painful spots; this is the legal ruqya. If the recitation is done unto water, and the patient drinks the water, it is valid as well, for this is in accordance with the hadeeth.

However, several scholars have allowed the practice of writing Qur'anic verses on a leaf to be soaked in water, in which the writing dissolves, and the solution is drunk. This is based on the generality of seeking treatment by means of the glorious Qur'an, for Allaah says that it is a healing. Thus, that practice is valid with the will of Allaah. Yet, the preferred option is direct recitation on patients or water to be drunk.

(Shaikh Saalih Al-Fawzaan)

## 15 - Writing Qur'anic Verses In A Bowl To Be Washed With Water Which Patients Drink

### Question:

Is it allowed to write Qur'anic verses in a bowl to be washed with water, which is then given to patients to drink?

**Answer:**

It is allowed to do that. In this respect, Ibn al-Qayyim mentioned that some of the Salaf recommended having Qur'anic verses written, then washed with water to be drunk by the patient. Also Mujahid recommends the same prescription, and so does Abu Qulaba. Ibn Abbas is reported to have ordered such a prescription for a pregnant woman in difficult labour.

(Shaikh Muhammad ibn Ibraheem Aal ash-Shaikh)

## 16 - Transporting Zamzam Water to Other Countries For Treatment Purposes

**Question:**

Is it allowed to transport Zamzam water to other countries for treatment purposes? If transported, will the water still retain its properties?

**Answer:**

Yes, it is allowed to take Zamzam water to other countries, and the water will retain its properties.

(Shaikh Ibn Uthaimen)

## 17 - The Muslim Treating Himself By Means Of Recitation And Nafth Into Water

According to Aishah, if the Prophet ﷺ fell ill, he did Nafth (three times) into his own hands and recited Surahs Al-Ikhlaas, Al-Falaq and An-Naas. With every recitation and Nafth, he rubbed his body with his hands, starting with his head, the face and then the chest. Also, Jibreel – using water – treated him with this ruqya:

بِسْمِ اللَّهِ أَرْقِيكَ مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ مِنْ شَرِّ كُلِّ نَفْسٍ أَوْ عَيْنٍ  
حَاسِدٍ اللَّهُ يَشْفِيكَ بِاسْمِ اللَّهِ أَرْقِيكَ

*“In the name of Allaah I am doing this ruqya unto you to get rid of what is harming you and the evil of evil eyes. May Allaah cure you! In the name of Allaah I am doing this ruqya unto you.”<sup>384</sup>*

He repeated it three times. This ruqya is beneficial as well as legal.

As narrated by abu Dawood, when Thabit ibn Qais fell ill, the Prophet ﷺ did recitation unto some water and had it poured on Thabit. The Prophet ﷺ also treated some patients with this ruqya:

اللَّهُمَّ رَبَّ النَّاسِ أَذْهَبِ الْبَاسَ اشْفِهِ وَأَنْتَ الشَّافِي لَا شِفَاءَ إِلَّا  
شِفَاؤُكَ شِفَاءً لَا يُعَادِرُ سَقَمًا

*“O Allaah Lord of mankind, I beg You to remove the suffering. I beg you, as You are The Healer, and there is no healing but Yours, to bring about a healing that leaves no ailment”<sup>385</sup>*

(Shaikh Ibn Baaz)

## 18 - Using The Qur'an in Treating Physical Illnesses

### Question:

Can treatment with the Qur'an cure physical illnesses, such as cancer, as effectively as it does psychological ones, such as the evil eye and possession by Jinn? Is there any evidence? May Allaah reward you.

### Answer:

There is in the Qur'an and supplications – by Allaah's permission – healing from all evil. This is supported by a great deal of evidence in the Qur'an and Sunnah. For example, Allaah says in the Qur'an:

<sup>384</sup> Sahih Muslim No.2186

<sup>385</sup> Bukhari 5675

﴿قُلْ هُوَ الَّذِي آمَنُوا هُدًى وَشِفَاءً﴾

﴿Say: It (the Qur'an) is for those who believe (in it) a guidance and a healing﴾<sup>386</sup>

﴿وَنَزَّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ﴾

﴿And we revealed of the Qur'an that which is a healing and a mercy for believers....﴾<sup>387</sup>

According to the Sunnah, whenever the Prophet ﷺ fell ill, he would, upon going to bed, recite three times into his own palms the Surah's Al-Ikhlaas, Al-Falaq and An-Naas. After each recitation, he would rub with his hands whatever parts of his body he could reach, starting with the head, then the face and the chest. This was narrated by Aishah.

(Shaikh Ibn Baaz)

## 19 - Psychological Disturbances Cannot Be Cured By Means Of Amulets

### Question;

I am psychologically disturbed. Is it right for me to wear an amulet?

### Answer:

Amulets are not allowed, for there are statements banning them. Allowed treatment is by ruqyas using the Qur'an, established prayers and supplications, remembrance of Allaah a lot and seeking refuge in Allaah from Satan. Also, one should do as much good as one can and must shun sins and sinful company. All these bring about comfort, security and happiness, with Allaah's permission.

(Shaikh Ibn Jibreen)

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<sup>386</sup> Surah Fussilat : 44

<sup>387</sup> Surah Al-Isra : 82

## 20 - Reciting Onto Zamzam Water by a Specific Person For The Purpose of Healing

### Question:

What is the validity of having a specific person recite on Zamzam water, to be given to someone for healing or other purposes?

### Answer:

The Prophet ﷺ is reported to have drunk Zamzam water, carried it and encouraged Muslims to drink it. He said:

*“Zamzam water is for that which one intends to achieve by drinking it”*<sup>388</sup>

Ibn Abbas narrated that:

*“The Prophet ﷺ came to some people who were providing drinking water and asked for a drink. So al-Abbas instructed Fadhl “O Fadhl, go to your mother and get the Prophet ﷺ a drink,” but the Prophet ﷺ said to the water providers “Give me a drink of water”. Al-Abbas said “O Messenger of Allaah, they put their hands in it”. The Prophet ﷺ repeated “Give me a drink.” When given the water he drank it, then went to the well of Zamzam from which the water providers were drawing water, with their hands dipped in it. He said to them “Carry on. What you are doing is good work”, and he added “If I did not see that it would inconvenience you, I would come down and draw the water with you”*<sup>389</sup>

Ibn Abbas also narrated that the Prophet ﷺ said:

*“Zamzam water is good for the drinkers intention. If you drink it seeking healing, Allaah will give you healing. If you drink it to satisfy your hunger, Allaah will satisfy your*

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<sup>388</sup> Ahmad

<sup>389</sup> Bukhari

*hunger, if you drink it to quench your thirst, Allaah will quench your thirst. Jibreel dug it (the well of Zamzam) for Isma'eel to drink from”*<sup>390</sup>

It is reported by Aishah that she used to carry water from Zamzam, as did the Prophet ﷺ.<sup>391</sup> The Qualities and blessings of Zamzam are cited in a number of ahadeeth as well. For example the Prophet ﷺ is reported to have said:

*“It (Zamzam) is blessed water and good food”*<sup>392</sup>

Abu Dawoods<sup>393</sup> version of the hadeeth says:

*“It (Zamzam) is blessed water, good food and healing from ailment”*<sup>394</sup>

Although some of the ahadeeth regarding Zamzam water are questionable, some of the scholars have judged them to be Sahih (sound), and they have been applied since the companions time.

Despite the Prophets blessed status, his love and concern for people, and his visits to Zamzam before and after the Hijra, there is no evidence to suggest that the Prophet ﷺ did any recitations on water from Zamzam for any of his companions to drink, or massage with, for the sake of healing or other purposes. He is not reported to have instructed any of his companions to do so, otherwise, they would have done that and conveyed it to others. Thus, it can be concluded that if recitation on Zamzam water for the mentioned purposes were allowed, the Prophet ﷺ would have done that and conveyed it to his Ummah as usual. However, since recitation is allowed on ordinary water for healing purposes, Zamzam water. Because of its blessed and healing qualities mentioned in the above ahadeeth, must be more deserving of such recitations.

**(The Permanent Committee)**

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<sup>390</sup> Ad-Daar Qutni

<sup>391</sup> Tirmizi who declared it Hasan Garib

<sup>392</sup> Muslim

<sup>393</sup> At-Taylissi

<sup>394</sup> Musnad At-Taylissi

## 21 - Reciting Surah Al-Ikhlaas, Al-Falaq and An-Naas as a Treatment

### Question:

Is reciting Surah Al-Ikhlaas, Al-Falaq and An-Naas for healing purposes allowed or not? Did Allaah's Messenger or any of the Salaf do that? Please let us know.

### Answer:

Reciting Surah Al-Ikhlaas, Al-Falaq, An-Naas and Al-Faathiha or any other Sursahs unto patients is a valid ruqya which Allaah's Messenger ﷺ legalised by his own actions and by approving those of his companions.

As mentioned by Al-Bukhar and Muslim on the authority of Mu'amar, Az-Zuhri and Urwa, Aishah narrated:

*"The Prophet, during the illness leading to his death, used to do Naftħ unto himself reciting Surah Al-Ikhlaas, Al-Falaq and An-Naas. When his illness got worse, I did that for him, but using his own hands for the sake of their blessing." Mu'amar asked az-Zuhri, "How did he (the Prophet) do Naftħ?" Az-Zuhri replied, "He used to blow onto his palms, then wipe them over his face"<sup>395</sup>*

Also, according to Bukhari, Abu Saeed al-Khudri narrated:

*"Some of the Prophets companions came across one of the Arab tribes, but the tribe did not host them. While they were in that state, the tribes chief was stung. The tribesmen said to them, "Have you got any medicine or is there a raqi amongst you?" The companions said "Since you hve refused to host us, we will not treat your chief unless you pay us for it." So the tribe agreed to pay them a flock of sheep. One of the companions started reciting Surah Al-Fathiha, gathering his saliva and spitting it onto the location of the sting. The patient was cured and his people brought the sheep, but the companions said*

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<sup>395</sup> Bukhari and Muslim



*“We will not take the sheep till we ask the Prophet ﷺ if it is allowed.” When they asked him, he smiled and said “How did you know Al-Fatbiha is a ruqya? Take the sheep and assign a share for me.”<sup>396</sup>*

The former hadeeth proves how the Prophet ﷺ recited those Surahs unto himself during his illness, and the latter hadeeth shows his approval of his companions recitation of Surah Al-Ikhlaas as a ruqya.

(The Permanent Committee)

## 22 - Touching a painful spot during the Ruqya

### Question:

There is some one who performs legal Ruqyas in accordance with the Prophet Mohammad’s Sunnah, as mentioned by Ibn-Taimiyah and Ibn-Qayyim. The patient receiving his Ruqya suffers from physical diseases, such as cancer and ulcers. That Raqi (performer of Ruqyas) recites some Qur’anic verses, Ruqyas proven to have been recited by Prophet Mohammed ﷺ and other practised Ruqyas that are Islamically valid. After locating the painful spot, the Raqi does what the Prophet ﷺ used to do when performing Ruqyas unto his own family: he recites the Ruqya, does Naft (puffing-out breath with little saliva) into his right hand and rubs the painful spot while uttering these prayers:

اللَّهُمَّ رَبَّ النَّاسِ أَذْهِبِ الْبَاسَ اشْفِهِ وَأَنْتَ الشَّافِي لَا شِفَاءَ إِلَّا  
شِفَاؤُكَ لَا يُعَادِرُ سَقَمًا

*“O Allaah, Lord of Mankind! I beg You to remove the suffering. I beg You, as You are the Healer, and there is no healing but yours, a healing that leaves behind no ailment”<sup>397</sup>*

<sup>396</sup> Bukhari and Muslim

<sup>397</sup> Sahih Al-Bukhari, Kitab Al-Mardha (Book of Patients), Hadith No 5675 & Sahih Muslim, Kitab Assalam (Book of Peace), Hadith No. 2191.

On another occasion, when Uthman Ibn-Abil-Aas complained of a pain from which he had been suffering since adopting Islam, the Prophet ﷺ instructed him,

*“Put your hand on the painful spot and say,*

بِسْمِ اللَّهِ. (ثَلَاثًا)

*“In the name of Allaah” - three times, then say,*

أَعُوذُ بِاللَّهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا أَجِدُ وَأُحَاذِرُ

*“I seek refuge in Allaah’s Might and Ability against the evil from which I am suffering and which I fear” - seven times”.*<sup>398</sup>

Is it valid for the Raqi to put his hand on the painful spot while performing the Ruqya? Does the Prophet’s ﷺ instruction to Uthman to put his hand on the painful spot imply that putting the hand as such is a condition for cure? Evidently, it has been done a lot, and several patients have been cured that way by Allaah’s permission.

**Answer:**

The Ruqya done as mentioned above is valid; the Qu’ran has a healing effect, for it is described by Allaah as a cure when He says:

﴿قُلْ هُوَ لِلَّذِينَ آمَنُوا هُدًى وَشِفَاءٌ﴾

﴿Say: “It (the Qu’ran) is for those who believe [in it] guidance and a healing.”﴾<sup>399</sup>

<sup>398</sup> Sahih Muslim, Kitab Assalam (Book of Peace), Hadith No. 2202.

<sup>399</sup> Surah Fussilat : 44

It is also valid to put the hand on the painful spot and rub it gently after doing Nafth directly all over the body and on the painful spot. The Ruqya basically involves acts of recitation, supplication, Nafth and passing the hand several times on the painful spot. Performance of these acts is expected to result in healing by Allaah's permission.<sup>400</sup>

(Shaikh Ibn Jibreen)

## 23 - How to Overcome Anxiety and Nervousness

### Question:

Because of the problems of our times, much has been said about nervous anxiety and mental disease. What can help to remove these diseases? And is a Muslim allowed to read certain invocations (*Ruqya*) over himself?

### Answer:

First, we must know that the anxiety one suffers from falls under the category of things for which one's sins are expiated. If he is patient, seeking a reward from Allaah, he will be duly rewarded. Nevertheless, there is nothing wrong with someone reading those prophetic invocations that help dispel anxiety and nervousness, invocations such as the following:

اللَّهُمَّ إِنِّي عَبْدُكَ ابْنُ عَبْدِكَ ابْنُ أُمَّتِكَ نَاصِيَتِي بِيَدِكَ ، مَاضٍ فِيَّ  
حُكْمُكَ ، عَدْلٌ فِيَّ قَضَائِكَ أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ سَمَّيْتَ بِهِ  
نَفْسَكَ أَوْ أَنْزَلْتَهُ فِي كِتَابِكَ ، أَوْ عَلَّمْتَهُ أَحَدًا مِنْ خَلْقِكَ أَوْ  
اسْتَأْثَرْتَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ أَنْ تَجْعَلَ الْقُرْآنَ رَبِيعَ قَلْبِي ،  
وَتُورَ صَدْرِي وَجَلَاءَ حُزْنِي وَذَهَابَ هَمِّي

<sup>400</sup> A Fatwa by Al-Jibreen, signed by him.

*“O Allaah, I am Your servant, son of Your servant, son of Your maidservant, my forelock is in Your Hand, Your command over me is forever executed and Your decree over me is just. I ask You O Allaah – by every name belonging to You which You named Yourself with, or revealed in Your Book, or You taught to any of Your creation, or You have preserved in the knowledge of the unseen with You. That You make the Qur’an the life of my heart and the light of my breast and a departure for my sorrow and a release for my anxiety .”<sup>401</sup>*

Allaah Almighty said:

﴿لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ﴾

«None has the right to be worshipped but You (O Allaah); how perfect You are! Indeed, I have been from the wrongdoers.»<sup>402</sup>

He also said:

﴿فَاسْتَجَبْنَا لَهُ وَنَجَّيْنَاهُ مِنَ الْعَمِّ وَكَذَلِكَ نُنْجِي الْمُؤْمِنِينَ﴾

«So We answerd his call, and delivered him from the distress. And thus We do deliver the believers.»<sup>403</sup>

There is nothing wrong with performing *Ruqya* over yourself, for the Messenger of Allaah ﷺ used to do so when he would read the last three chapters of the Qur’an, blow on his hands, and then pass those hands over his face and the rest of the body.

(Shaikh Ibn ‘Uthaimen)

<sup>401</sup> Ahmad 1/452, 391

<sup>402</sup> Surah Al-Anbiya : 87

<sup>403</sup> Surah Al-Anbiya : 88

## 24 - Employment of The Jinn And Confinement of Patients

### Question:

This is a question sent by Humud Jabir al-Mubarak from Riyadh:

Sometimes, if a person falls ill with Sara' (Epilepsy/Madness), his family take him to those who employ the Jinn and who perform strange activities. For example, they put the patient into solitary confinement for a period of time, after which they say that he is possessed, under the effect of magic or something in that line of diagnosis. After treatment and after the patient is healed, wages are paid to those who administered the treatment. What is the legality of all this?

What is the legality of treatment with incantations in which Qur'anic verses are written and soaked into water to be drunk?

### Answer:

The treatment of Sara' and magic with Qur'anic verses and allowed remedies is valid so long as it is administered by a person known for good faith and committed to Shari'a teachings.

However, those who claim to know the unseen or employ the Jinn as sorcerers and those whose status and treatment methods are shrouded with mysteries must not be consulted or approached for treatment. About such people the Prophet ﷺ said:

*“If one consults a soothsayer, his prayers will not be accepted for forty days”*<sup>404</sup>

He also said:

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<sup>404</sup> Muslim

*“If one consults soothsayers or charlatans and believes what they tell him, he is a disbeliever in what has been revealed to Mubammad”*<sup>405</sup>

Besides, there are other hadeeth on that issue. All of them prohibit consulting or believing soothsayers and charlatans, who claim to know the unseen or employ the Jinn, and whose activities are indicative of their alien thoughts. It is such people that are condemned in the hadeeth narrated by Jabir:

*“The Prophet ﷺ was asked about the legality of an-nashrah, and he said “It is from Satan””*<sup>406</sup>

By ‘an-nashrah’ is meant the magical practices prevalent in the Jahili (pre-Islamic) era, such as treating magic with counter magic and treatment sought from soothsayers, charlatans and sorcerers.

Thus, treatment of diseases, including Sara’, is valid only by Shar’i (lawful) means, of which are Qur’anic recitations, Nafth and the Prophets established prayers. In this respect the Prophet ﷺ said:

*“Ruqyas are valid as long as they are void of shirk”*<sup>407</sup>

He also said:

*“O slave of Allaah, seek medications (for your illnesses), but do not use forbidden materials”*<sup>408</sup>

As for writing Qur’anic verses or established prayers, using, for example, saffron, in a clean bowl or on clean paper, to be washed by water, which is to be drunk by the patient, it is allowed so long as it is done by those known for their righteousness and good behaviour. Such treatment was done by many of the Salaf, as explained by Ibn al-Qayyim in *Zad al-Ma’ad* and in other books.

(The Permanent Committee)

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<sup>405</sup> Tirmizi

<sup>406</sup> Abu Dawood

<sup>407</sup> Muslim

<sup>408</sup> Abu Dawood

## 25 - Is The Evil Eye Effective? Does This Contradict The Qur'an?

### Question:

Some people agree that the evil eye has no effect because claiming such effects contradict the Qur'an. What is the truth?

### Answer:

The truth is what the Prophet ﷺ says about it, *“The evil eye is real”*<sup>409</sup> This has been verified by real experiences. I am not aware of any Ayahs that contradict that Hadith. How then can those people claim any contradiction with the Qur'an?! In fact, Allaah has created causes for all phenomena. The word 'Eyes' are interpreted as the evil eye in this Ayah:

﴿وَإِنْ يَكَادُ الَّذِينَ كَفَرُوا لَيُزْلِقُونَكَ بِأَبْصَارِهِمْ لَمَّا سَمِعُوا الذِّكْرَ﴾

﴿And verily, those who disbelieve would almost make you slip with their eyes through hatred when they hear the Reminder (the Qur'an)...﴾<sup>410</sup>

However, irrespective of the meaning of the ayah, the evil eye is an undisputed fact, which has been verified by real experiences since the time of Allaah's messenger ﷺ.

If effected by the evil eye, what must one do?

The evil eye must be treated with ruqyas, but if the eye-caster is identified, he should be asked to do ablution, and the was-water is to be given to the eye-receiver to pour on his head and back and to drink some of it. This results in healing, by Allaah's permission. It has been customary to take some of the eye-casters clothes, particularly the ones touching his body, such as a hat, and wash it in water to be

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<sup>409</sup> Muslim

<sup>410</sup> Surah Al-Qalam : 51

drunk by the eye-receiver. This has proved to be beneficial according to documented incidents. Therefore, this prescription can be used, for the cause is valid since it is verifiable in real or legal terms; whatever has no real or legal terms has to be rejected, such as the wearing of amulets for the protection against the evil eye. There are no Qur'anic statements to support the use of amulets. However, Qur'anic amulets have been allowed by some of the salaf, particularly if there is a real need for them.

(The Permanent Committee)

## 26 - Treating The Evil Eye by Burning Incense

### Question:

Is it allowed to burn alum, herbs and leaves as a means of treating the effects of the evil eye?

### Answer:

This way is not allowed for treating the effects of the evil eye, for it is not a compatible means of treating such effects. It is feared that incense burning may be meant as a way of pleasing the Jinn for the sake of utilising them in bringing about healing.

The appropriate method of treatment is by Shar'i ruqyas, as verified by sound Ahadith.

(The Permanent Committee)

## 27 - How To Protect Oneself And Family From Envy

### Question:

How can one protect himself and his family from envy?

### Answer;

Envy is to desire the termination of a blessing given to someone. It is a condemned trait typical of Iblees (Satan), the Jews and evil humans present and past. It represents a challenge to Allaah's will and destiny.



For the Muslim to avoid being envious, he has to accept Allaah's will and destiny and love for his brethren what he loves for himself, as the Prophet ﷺ demands of Muslims in his saying:

*"None of you will truly believe till he loves for his brother what he loves for himself"* <sup>411</sup>

He should also take the necessary measures conducive to good and preventative of evil, while firmly trusting in Allaah and his blessings.

Protecting oneself and family from the evil of envy is by seeking refuge in Allaah from it, as Allaah commands in Surah Al-Falaq. It can be accomplished also by good deeds, charity and alms to the poor and the needy, particularly when one receives money in the presence of some needy person. In such a particular situation, one should give a charity to suppress the needy person's envious desire, which may be aroused by the money one is receiving in his presence.

(Shaikh Saalih Al-Fawzaan)

## 28 - How to treat the Effects of the Evil-Eye and Guarding against the Evil Eye vs. Trust in Allaah

**Question:**

Does the evil eye effect people? How can its effects be treated? Is guarding against the evil eye incompatible with trust in Allaah?

**Answer:**

We believe that the evil eye is true both legally and physically. Allaah says:

﴿وَإِنْ يَكَادُ الَّذِينَ كَفَرُوا لِيُزْلِقُونَكَ بِأَبْصَارِهِمْ﴾

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<sup>411</sup> Bukhari

﴿And verily, Those who disbelieve would almost make you slip with their eyes....﴾<sup>412</sup>

This is interpreted by Ibn-Abbas as well as others to mean the casting of the evil eye by the disbelievers. Also, the Prophet ﷺ said,

*“The evil eye is a fact. Should anything precede destiny, it would be the evil eye.”*<sup>413</sup>

As narrated by An-Nasa’i and Ibn-Majah:

*“Amir Ibn-Rabee’ah saw Sahl Ibn-Hunayf doing a ghusl (washing his body) and said, “I have not seen the like of what I see today, not even the skin of a maiden who has never been out of doors.” Sahl fell to the ground. The Messenger of Allaah was approached and was asked, “Messenger of Allaah, can you do anything about Sahl? He has fallen to the ground.” He said, “Do you suspect anything?” They said, “We suspect Amir Ibn-Rabee’ah”. The Messenger of Allaah said, “Why does one of you kill his brother? If you see something you admire in your brother, you should ask Allaah to bless him”. He summoned Amir and said to him “Do Ghusl”. Amir washed his face, hands, elbows, knees, the end of his feet, and inside his lower garment in a vessel. Then he poured it over him (Sahl)...”*<sup>414</sup>

Sahl was healed. This is a well-documented incident testifying to the reality of the evil eye, which cannot be denied.

This is how to treat the effects of the evil eye according to Shari’ah:

### 1. With Ruqyas

The Prophet ﷺ says:

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<sup>412</sup> Surah Al-Qalam : 51

<sup>413</sup> Muslim

<sup>414</sup> Sunan Ibn-Majah, Kitab Attib (Book of Medicine), Hadith no. 3509

*“Nothing is as good as Ruqyas for treating evil eyes stings/bites.”*<sup>415</sup>

Angel Jibreel عليه السلام used to do a Ruqya on the Prophet ﷺ by saying

بِاسْمِ اللَّهِ أَرْفِيكَ مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ مِنْ شَرِّ كُلِّ نَفْسٍ أَوْ عَيْنٍ  
حَاسِدٍ اللَّهُ يَشْفِيكَ بِاسْمِ اللَّهِ أَرْفِيكَ

*“In the name of Allaah I am doing this ruqya unto you to get rid of what is harming you and the evil of evil eyes. May Allaah cure you! In the name of Allaah I am doing this ruqya unto you.”*<sup>416</sup>

## 2. With the eye-caster’s Ghusul

An example of such Ghusul is what was done by Amir in the incident of the above mentioned Hadith.

Regarding the eye-caster’s urine and stool, there is no foundation for such use or for the use of any other traces. What is valid is the washing of the body parts or the inside of the garments or other dress articles, such as hats and headscarves.

It is legitimate to take preventive measures against evil eyes. This is not in contradiction with trust in Allaah. In fact, it is an act of trust in Him, for it involves relying on Allaah while taking the steps He permitted or commanded to be taken. The Prophet ﷺ did that for Al-Hassan and Al-Hussein by praying,

أُعِيدُكُمْ بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ وَمِنْ كُلِّ  
عَيْنٍ لَامَّةٍ

<sup>415</sup> Sunan Abu-Dawood, Kitab Attib (Book of Medicine), Hadith no. 3889

<sup>416</sup> Sahih Muslim No.2186

*“I seek protection for you in Allaah’s perfect Words from every Satan, crawling creatures and evil eyes,”*

and he said:

*“This is how Prophet Ibrabeem used to seek protection for Is’baaq and Isma’eel (Issac and Ishmael)- may His Peace be upon them.”<sup>417</sup>*

(The Permanent Committee)

## 29 - Sihr (Magic) Is To Be Treated Only With Legal Ruqyas

### Question:

What is the shar’i treatment of Sihr? Are tranquilizers allowed in the treatment of psychological diseases, even though they contain sedatives?

What should we do with our mother, whom we have advised that what she is doing is a kind of shirk? Can she really be considered a polytheist though she gets fits of *Waswasab* (Satanic whisperings)?

If you saw her in her state of illness, you would think she is mad. However, she seems very wise when she is not ill.

### Answer:

1. Sihr must not be treated with Sihr. Instead it has to be treated by means of ruqyas from the Qur’an, the Prophets established prayers, supplications and asking for healing from Allaah. You can find a lot of relevant prayers in Ibn Taymiya’s *Al-Kalim at-Tayyib*, Ibn al-Qyyim’s *al-Wabil as-Sayyib*, An-Nawawi’s *Riyadh as-Salibein* and *al-Adhkaar an-Nawawiyah*.

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<sup>417</sup> Bukhari

2. It is necessary to continue advising her and nicely pointing out to her what is wrong with her behaviour. Nonetheless, you ought to treat her as kindly as Allaah demands in these verses:

﴿وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَىٰ وَهْنٍ وَفِصَالُهُ فِي عَامَيْنِ أَنِ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ ﴿٤١﴾ وَإِنْ جَاهَدَاكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفًا وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ثُمَّ إِلَيَّ مَرْجِعُكُمْ﴾

﴿And We have enjoined upon man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years. Give thanks unto Me and unto your parents. Unto me is the final destination. But if they (both) strive with you to make you join in worship with me others that of which you have no knowledge, then obey them not, but behave with them in the world kindly, and follow the path of him who turns to me in repentance....﴾<sup>418</sup>

3. If, as you have mentioned in your question, she suffers so much that she behaves insanely, she may qualify for Allaah's forgiveness for what she does in her illness.

Allaah is the One Who heals and guides to the straight path. May His prayers and peace be upon Prophet Muhammad, his kin and his companions.

(The Permanent Committee)

<sup>418</sup> Surah Luqman : 14-15

## 30 - Devil-Possession And Rabt (Causing Male Impotence) Are Real

### Question:

Some people fall ill, and they start saying strange things, hence they are described as being possessed by the Jinn. Is this possible? That patient is treated by a Qur'anic reciter, who does Qur'anic recitation unto him until he recovers.

It is also said that on a couple's wedding day, a certain magic spell can be deliberately executed to make the groom unable to have sexual intercourse. Is this possible?

### Answer:

Firstly, the Jinn are a type of Allaah's creatures. They are mentioned in the Qur'an and the Sunnah. They are accountable for their own deeds. According to the judgement of their beliefs and deeds, the believers among them will go to Heaven, while the disbelievers (devils) will go to Hell.

That humans can be possessed by the Jinn is known to be real. For treating possession cases, Shar'I methods are to be used, such as Qur'anic recitations unto the patient and established prayers.

Secondly, the spell done on a couple's wedding night to make the groom unable to attain an erection and have intercourse is a type of sorcery, which is forbidden by the Qur'an and the Sunnah. In fact, a sorcerer's punishment is execution.

(The Permanent Committee)

## 31 - Treating Rabt (Sexual Impotence Due To Bewitchment)

Of all the types of bewitchment, this is the severest, the most painful and the most torturous; may Allaah protect us from it. Regarding its treatment, this is what sheikh Abdul-Aziz Ibn Baz has said:

Grind seven leaves of the Sidr/Nabk tree. Put the ground leaves in a clean bowl, and the add enough water to wash the bowl with. On the bowl of water and ground leaves recite Ayat Al-Kursi and Surah Al-Kaafiroon, Al-Ikhlaas, Al-Falaq and An-Naas.

Also recite the Ayats on magic in Surah Al-A'raaf, Yunus and Ta-Ha.

﴿وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَلْقِ عَصَاكَ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ ﴿١٧٠﴾  
 ﴿فَوَقَعَ الْحَقُّ وَبَطَلَ مَا كَانُوا يَعْمَلُونَ ﴿١٧١﴾ ﴿فَغَلَبُوا هُنَالِكَ وَانْقَلَبُوا ﴿١٧٢﴾  
 صَاغِرِينَ ﴿١٧٣﴾ وَالْقِيَ السَّحَرَةُ سَاجِدِينَ ﴿١٧٤﴾ قَالُوا آمَنَّا بِرَبِّ الْعَالَمِينَ ﴿١٧٥﴾  
 ﴿رَبِّ مُوسَىٰ وَهَارُونَ﴾﴾

﴿We inspired Moses (saying): "Throw (now) thy rod": and behold! it swallows up straightway all the falsehoods which they fake! Thus truth was confirmed. And all that they did was made of no effect. So the (great ones) were vanquished there and then, and were made to look small. But the sorcerers fell down prostrate in adoration, Saying: "We believe in the Lord of the Worlds, "The Lord of Moses and Aaron."﴾<sup>419</sup>

﴿وَقَالَ فِرْعَوْنُ أَتُونِي بِكُلِّ سَاحِرٍ عَلِيمٍ ﴿١٧٠﴾ فَلَمَّا جَاءَ السَّحَرَةُ قَالَ ﴿١٧١﴾ لَهُمْ مُوسَىٰ أَلْقُوا مَا أَنْتُمْ مُلْقُونَ ﴿١٧٢﴾ فَلَمَّا أَلْقَوْا قَالَ مُوسَىٰ مَا جِئْتُمْ بِهِ

<sup>419</sup> Surah Al-A'raaf : 117-122

السَّحْرُ إِنَّ اللَّهَ سَيُّظْلُهُ إِنَّ اللَّهَ لَا يُصْلِحُ عَمَلَ الْمُفْسِدِينَ  
 ﴿ وَيُحِقُّ اللَّهُ الْحَقَّ بِكَلِمَاتِهِ وَلَوْ كَرِهَ الْمُجْرِمُونَ ﴾

﴿And Pharaoh said: "Bring me every sorcerer well-versed." When the sorcerers came, Moses said to them: "Throw what you (wish) to throw!" When they had had their throw, Moses said: "What you have brought is sorcery: Allaah will surely make it of no effect: for Allaah prospers not the work of those who make mischief. "And Allaah will vindicate the truth by His Words, however much the Sinners may hate it!"﴾<sup>420</sup>

﴿قَالُوا يَا مُوسَى إِمَّا أَنْ تُلْقِيَ وَإِمَّا أَنْ نَكُونَ أَوَّلَ مَنْ أَلْقَى ﴿ قَالَ بَلْ أَلْقُوا فَإِذَا حِبَالُهُمْ وَعِصِيُّهُمْ يُخَيَّلُ إِلَيْهِ مِنْ سِحْرِهِمْ أَنَّهَا تَسْعَى ﴿ فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً مُوسَى ﴿ قُلْنَا لَا تَخَفْ إِنَّكَ أَنْتَ الْأَعْلَى ﴿ وَأَلْقَ مَا فِي يَمِينِكَ تَلْقَفَ مَا صَنَعُوا إِنَّمَا صَنَعُوا كَيْدٌ سَاحِرٍ وَلَا يُفْلِحُ السَّاحِرُ حَيْثُ أَتَى ﴾

﴿They said "O Moses! Either throw first, or let us be the first to throw?" He said "Nay, You throw (first)!" Then behold, their ropes and their sticks – by their magic – appeared to him as though they moved fast. So Moses conceived a fear in himself. We (Allaah) said fear not! Surely, you will have the upper hand, And throw that which is in your right hand! It will swallow up that which they have made. That which they have made is only a magicians trick, and the magician will never be successful, no matter whatever amount (of skill) he may attain."﴾<sup>421</sup>

<sup>420</sup> Surah Yunus : 79-82

<sup>421</sup> Surah Ta-Ha : 65-69



After having done the recitation on the bowl's content, the patient is to drink some of the water and wash his body with the rest. This will get rid of the impediment by Allaah's permission. If the need arises, this can be repeated till the healing occurs.

(Shaikh Ibn Baaz)

## 32 - How the Believer Can Protect Himself Against Sihr (Sorcery)

### Question:

How can Atf, Sarf and Sihr be treated? How can the believer protect himself from them? Are there any supplications from the Qur'an and the Sunnah for this purpose?

### Answer:

There are a variety of treatments:

1. A search has to be undertaken to identify the sorcerers work. If, for example it is known that he put some hairs in a certain place, or writings on combs, that item has to be removed from that place and destroyed. As a result, the magic is rendered ineffective, and the sorcerers plan is foiled.
2. if the sorcerer is known, he must be forced to remove his magic. In fact, he has to be threatened; Unless you remove your magic, your neck will be struck with the sword. Even if he removes his magic, he has to be executed, for this is his due punishment, without having to persuade him to repent. The Prophet ﷺ said:

*"The sorcerers punishment is a strike of the sword"*<sup>422</sup>

3. Ruqya treatment can be administered. It is effective in removing Sihr. It involves doing Qur'anic recitations straight onto the patient, or onto water in a container. The Raqi is to recite: Ayat-

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<sup>422</sup> Tirmizi

ul-Kursi, the Sihr verses in Sura Al-A'raaf, Yunus and Ta-Ha and the (complete) Surah Al-Kaafiroon, Al-Ikhlaas, Al-Falaq and An-Naas. Then he is to pray for the patients healing. It is recommended to use the Prophets established supplications, such as:

اللَّهُمَّ رَبَّ النَّاسِ أَذْهِبِ الْبَاسَ اشْفِهِ وَأَنْتَ الشَّافِي لَا شِفَاءَ إِلَّا  
شِفَاؤُكَ شِفَاءً لَا يُعَادِرُ سَقَمًا

*“O Allaah Lord of mankind, I beg You to remove the suffering. I beg you, as You are The Healer, and there is no healing but Yours, to bring about a healing that leaves no ailment”*<sup>423</sup>

He should also says Jibreel's ruqya that he performed on the Prophet ﷺ

بِاسْمِ اللَّهِ أَرْقِيكَ مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ مِنْ شَرِّ كُلِّ نَفْسٍ أَوْ عَيْنٍ  
حَاسِدٍ اللَّهُ يَشْفِيكَ بِاسْمِ اللَّهِ أَرْقِيكَ

*“In the name of Allaah I am doing this ruqya unto you to get rid of what is harming you and the evil of evil eyes. May Allaah cure you! In the name of Allaah I am doing this ruqya unto you.”*<sup>424</sup>

The ruqya should be repeated three times, and so should the Surahs Al-Ikhlaas, Al-Falaq and An-Naas.

As mentioned earlier, the recitation can be done onto water in a container. The patient drinks some of the water and washes himself with the rest, once or more times if necessary. With Allaah's permission the ailment will be removed. That ruqya

<sup>423</sup> Bukhari No. 5675

<sup>424</sup> Sahih Muslim No.2186

treatment has been mentioned by the scholars, for example, Shaikh Abdur-Rahmaan Ibn Hasan mentioned it in the chapter on An-Nashrah in his book *Fath-al-Majeed Fi Sharh Kitab at-Tawheed*.

4. Sihr can also be treated this way. Grind seven green Sidr leaves into water; recite unto the water containing the Sidr leaves, the above mentioned Ayahs and Suras; say the mentioned prayers; then have the patient drink some of the water and wash his body with the rest. This treatment is also beneficial in cases of Rabt (causing male impotence by sorcery), were a husband is so bewitched that he is unable to have intercourse with his wife. The following are the Surahs and Ayat to be recited in the ruqya treatment of Sihr and Rabt:

﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿۱﴾ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿۲﴾ الرَّحْمَانَ  
الرَّحِيمِ ﴿۳﴾ مَالِكِ يَوْمِ الدِّينِ ﴿۴﴾ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿۵﴾ اهْدِنَا  
الصِّرَاطَ الْمُسْتَقِيمَ ﴿۶﴾ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ  
عَلَيْهِمْ وَلَا الضَّالِّينَ﴾

﴿In the name of Allaah, Most Beneficent, the Most Merciful. All praises and thanks be to Allaah, the lord of the Aalameen (mankind, Jinn and all that exists); the Most Beneficent, the Most Merciful; Master of the Day of Judgment. You (alone) we worship, and You (alone) we ask for help, Guide us to the straight path, The way of those on whom You have bestowed Your Grace, not of those who earned Your anger, nor of those who went astray﴾<sup>425</sup>

﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي  
السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا

<sup>425</sup> Surah Al-Fathiha : 1-7

بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ  
وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ  
الْعَظِيمُ ﴿٤٢٧﴾

﴿Allaah! None has the right to be worshipped but He, the ever living, the one who sustains and protects all that exists. Neither slumber nor sleep overtakes Him. To Him belongs whatever is in the heavens or on the earth. Who is he that can intercede with Him except with His permission? He knows what happens to them (his creatures) in this world, and what will happen to them in the Hereafter. And they will never compass anything of His knowledge except that which He wills. His Kursi<sup>426</sup> extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great.﴾<sup>427</sup>

﴿قَالَ إِنْ كُنْتَ جِئْتَ بِآيَةٍ فَأْتِ بِهَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿٤٢٦﴾ فَأَلْقَى  
عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُبِينٌ ﴿٤٢٧﴾ وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضَاءُ لِلنَّاظِرِينَ  
﴿٤٢٨﴾ قَالَ الْمَلَأُ مِنْ قَوْمِ فِرْعَوْنَ إِنَّ هَذَا لَسَاحِرٌ عَلِيمٌ ﴿٤٢٩﴾ يُرِيدُ أَنْ  
يُخْرِجَكُم مِّنْ أَرْضِكُمْ فَمَاذَا تَأْمُرُونَ ﴿٤٣٠﴾ قَالُوا أَرْجِهْ وَأَخَاهُ وَأَرْسِلْ فِي  
الْمَدَائِنِ حَاشِرِينَ ﴿٤٣١﴾ يَا ثُوكَّ بِكُلِّ سَاحِرٍ عَلِيمٍ ﴿٤٣٢﴾ وَجَاءَ السَّحَرَةُ  
فِرْعَوْنَ قَالُوا إِنَّ لَنَا لَأَجْرًا إِنْ كُنَّا نَحْنُ الْغَالِبِينَ ﴿٤٣٣﴾ قَالَ نَعَمْ وَإِنَّكُمْ  
لَمِنَ الْمُقَرَّبِينَ ﴿٤٣٤﴾ قَالُوا يَا مُوسَى إِمَّا أَنْ تُلْقِيَ وَإِمَّا أَنْ نَكُونَ نَحْنُ  
الْمُلْقِينَ ﴿٤٣٥﴾ قَالَ أَلْقُوا فَلَمَّا أَلْقَوْا سَحَرُوا أَعْيُنَ النَّاسِ وَاسْتَرَهُهُمْ

<sup>426</sup> *Kursi* literally means a footstool or chair. It must not be confused with Allaah's throne which is referred to as *Arsb*

<sup>427</sup> Surah Al-Baqarah : 255 (known as Ayat-Al-Kursi)

وَجَاءُوا بِسِحْرِ عَظِيمٍ ﴿٤٢٨﴾ وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَلْقِ عَصَاكَ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ ﴿٤٢٩﴾ فَوَقَعَ الْحَقُّ وَبَطَلَ مَا كَانُوا يَعْمَلُونَ ﴿٤٣٠﴾ فَعُلُّوا هُنَالِكَ وَانْقَلَبُوا صَاغِرِينَ ﴿٤٣١﴾ وَأَلْقَى السَّحْرَةَ سَاجِدِينَ ﴿٤٣٢﴾ قَالُوا آمَنَّا بِرَبِّ الْعَالَمِينَ ﴿٤٣٣﴾ رَبِّ مُوسَىٰ وَهَارُونَ ﴿٤٣٤﴾

﴿(Pharaoh) said “If you have come with a sign, show it forth, - if you are one of those who tell the truth” Then (Moses) threw his stick and behold! It was a serpent, manifest! And he drew out his hand, and behold! It was white (with radiance) for the beholders. The chiefs of the people of Pharaoh said “This is indeed a well versed sorcerer; he wants to get you out of your land, so what do you advise?” They said “put him and his brother off (for a time), and send callers (men) to the cities to collect (and) that they bring to you all well versed sorcerers” And so the sorcerers came to Pharaoh. They said “Indeed there will be a good reward for us if we are the victors.” He said “Yes, and moreover you will (in that case) be the nearest (to me).” They said “O Moses! Either you throw (first), or shall we have the (first) throw?” He (Moses) said “Throw you (first).” So when they threw, they bewitched the eyes of the people, and struck terror into them, and they displayed a great magic. And We inspired Moses (saying): "Throw (now) thy rod": and behold! it swallows up straightway all the falsehoods which they fake! Thus truth was confirmed. And all that they did was made of no effect. So the (great ones) were vanquished there and then, and were made to look small. But the sorcerers fell down prostrate in adoration, Saying: "We believe in the Lord of the Worlds, "The Lord of Moses and Aaron." ﴾<sup>428</sup>

<sup>428</sup> Surah Al-A'raaf : 106-122

﴿وَقَالَ فِرْعَوْنُ أَتُونِي بِكُلِّ سَاحِرٍ عَلِيمٍ ﴿٤٢٨﴾ فَلَمَّا جَاءَ السَّحَرَةُ قَالَ لَهُمْ مُوسَى أَلْقُوا مَا أَنْتُمْ مُلْقُونَ ﴿٤٢٩﴾ فَلَمَّا أَلْقَوْا قَالَ مُوسَى مَا جِئْتُمْ بِهِ السِّحْرُ إِنَّ اللَّهَ سَيُبْطِلُهُ إِنَّ اللَّهَ لَا يُصْلِحُ عَمَلَ الْمُفْسِدِينَ ﴿٤٣٠﴾ وَيُحِقُّ اللَّهُ الْحَقَّ بِكَلِمَاتِهِ وَلَوْ كَرِهَ الْمُجْرِمُونَ﴾

﴿And Pharaoh said: "Bring me every sorcerer well-versed." When the sorcerers came, Moses said to them: "Throw what you (wish) to throw!" When they had had their throw, Moses said: "What you have brought is sorcery: Allaah will surely make it of no effect: for Allaah prospers not the work of those who make mischief. "And Allaah will vindicate the truth by His Words, however much the Sinners may hate it!"﴾<sup>429</sup>

﴿قَالُوا يَا مُوسَى إِمَّا أَنْ تُلْقِيَ وَإِمَّا أَنْ نَكُونَ أَوَّلَ مَنْ أَلْقَى ﴿٤٣١﴾ قَالَ بَلْ أَلْقُوا فَإِذَا حَبَالُهُمْ وَعَصِيُّهُمْ يُخَيَّلُ إِلَيْهِ مِنْ سِحْرِهِمْ أَنَّهَا تَسْعَى ﴿٤٣٢﴾ فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً مُوسَى ﴿٤٣٣﴾ قُلْنَا لَا تَخَفْ إِنَّكَ أَنْتَ الْأَعْلَى ﴿٤٣٤﴾ وَأَلْقِ مَا فِي يَمِينِكَ تَلْقَفْ مَا صَنَعُوا إِنَّمَا صَنَعُوا كَيْدٌ سَاحِرٍ وَلَا يُفْلِحُ السَّاحِرُ حَيْثُ أَتَى﴾

﴿They said "O Moses! Either throw first, or let us be the first to throw?" He said "Nay, You throw (first)!" Then behold, their ropes and their sticks – by their magic – appeared to him as though they moved fast. So Moses conceived a fear in himself. We (Allaah) said fear not! Surely, you will have the upper hand, And throw that which is in your right hand! It will swallow up that which they have made. That which they have made is

<sup>429</sup> Surah Yunus : 79-82

only a magicians trick, and the magician will never be successful, no matter whatever amount (of skill) he may attain.”<sup>430</sup>

﴿قُلْ يَا أَيُّهَا الْكَافِرُونَ ﴿١﴾ لَا أَعْبُدُ مَا تَعْبُدُونَ ﴿٢﴾ وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ﴿٣﴾ وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ ﴿٤﴾ وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ﴿٥﴾ لَكُمْ دِينُكُمْ وَلِيَ دِينِ ﴿٦﴾﴾

﴿Say: “O Al-Kaafiroon(disbelievers) I worship not that which you worship, nor will you worship that which I worship. And I shall not worship that which you are worshipping. Nor will you worship that which I worship. To you be your religion, and to me my religion (Islam)”<sup>431</sup>﴾

The following Surahs (Al-Ikhlaas, Al-Falaq and An-Naas) should be repeated three times.

﴿قُلْ هُوَ اللَّهُ أَحَدٌ ﴿١﴾ اللَّهُ الصَّمَدُ ﴿٢﴾ لَمْ يَلِدْ وَلَمْ يُولَدْ ﴿٣﴾ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ﴿٤﴾﴾

﴿Say: (O Muhammad) “He is Allaah, (the) One. Allaah as-Samad (The Self-Sufficient Master, Whom all creatures need, He neither eats nor drinks). He begets not, nor was He begotten; and there is none co-equal or comparable to Him”<sup>432</sup>﴾

﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴿١﴾ مِنْ شَرِّ مَا خَلَقَ ﴿٢﴾ وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ﴿٣﴾ وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ﴿٤﴾ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ﴿٥﴾﴾

<sup>430</sup> Surah Ta-Ha : 65-69

<sup>431</sup> Surah Al-Kaafiroon : 1-6

<sup>432</sup> Surah Al-Ikhlaas : 1-4

﴿Say: “I seek refuge with (Allaah) the Lord of the day-break, from the evil of what He has created; and from the evil of the darkening (night) as it comes with its darkness; (or the moon as it sets or goes away). And from the evil of the witchcrafts when they blow in the knots, and from the evil of the envier when he envies”﴾<sup>433</sup>

﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴿١﴾ مَلِكِ النَّاسِ ﴿٢﴾ إِلَهِ النَّاسِ ﴿٣﴾ مِنْ شَرِّ  
الْوَسْوَاسِ الْخَنَّاسِ ﴿٤﴾ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ﴿٥﴾ مِنَ الْجِنَّةِ  
وَالنَّاسِ ﴿٦﴾﴾

﴿Say: “I seek refuge with (Allaah) the Lord of mankind, the King of mankind, from the evil of the whisperer (devil who whispers evil into the hearts of men) who withdraws (from his whisperings, after one remembers Allaah), who whispers in the breasts of mankind, of Jinn and man”﴾<sup>434</sup>

Also saying some Shar’i prayers – preferably three times, - such as:

اللَّهُمَّ رَبَّ النَّاسِ أَذْهَبِ الْبَاسَ اشْفِهِ وَأَنْتَ الشَّافِي لَا شِفَاءَ إِلَّا  
شِفَاؤُكَ شِفَاءً لَا يُعَادِرُ سَقَمًا

“O Allaah Lord of mankind, I beg You to remove the suffering. I beg you, as You are The Healer, and there is no healing but Yours, to bring about a healing that leaves no ailment”<sup>435</sup>

<sup>433</sup> Surah Al-Falaq : 1-5

<sup>434</sup> Surah An-Naas : 1-6

<sup>435</sup> Bukhari No. 5675



بِاسْمِ اللَّهِ أَرْفِيكَ مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ مِنْ شَرِّ كُلِّ نَفْسٍ أَوْ عَيْنٍ  
حَاسِدٍ اللَّهُ يَشْفِيكَ بِاسْمِ اللَّهِ أَرْفِيكَ

*“In the name of Allaah I am doing this ruqya unto you to get rid of what is harming you and the evil of evil eyes. May Allaah cure you! In the name of Allaah I am doing this ruqya unto you.”<sup>436</sup>*

If the prescribed recitations and supplications are done straight unto the patient, and if Nafth is done unto his head or chest, he will – by Allaah’s permission – be cured of Sihr.

**(Shaikh Ibn Baaz)**

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<sup>436</sup> Sahih Muslim No.2186

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- 5) Khalqul Insaan bainat Tibbi wal Qur'an, *Dr. Muhammad Aliy Al-Baar*
- 6) Mushkilatul Ijhaadh: Diraasatun Tibbiyyatun Fiqhiyyah, *Dr. Muhammad Aliy Al-Baar*
- 7) Fataawaa Hai'atu Kibaarul Ulamaa'
- 8) Fataawaa Islaamiyyah, compiled by *Abdul Azeez al-Musnid*
- 9) Fataawa al-Majmu'us Thamen, *Ibn Uthaimen*
- 10) Fawaa'idul Fawaa'id, *Ibn Uthaimen*
- 11) Fataawaa Nurun Aladdarb, compiled by *Musa Abu Shaikhah*
- 12) Ma'al Mardha, *Shaikh Atiyyah Muhammad Saalim*
- 13) Akhiy al-Mareedh, *Shaikh Abdul Azeezus Sadhaan*
- 14) Majallatul Buhuthul Islaamiyyah, Vols. 1-14
- 15) Al Islaamu wa Tanzheemul Usrah
- 16) Tanzheemun Nasli wa mawqifus Sharee'ah al Islaamiyyah minhu, *Dr. Abdul Muhsin At-Turaiqiy*
- 17) Mujallatul Buhuthil Fiqhiyyah al-Mu'aasirah, Nos. 3 and 11
- 18) Ilmu Hayaatil Insaan, *Dr. Muhammad Saleem Saalih and Dr. Abdur Raheem Asheerah*
- 19) The Inevitable Journey Part 1, *Muhammad al-Jibaly*
- 20) Manners Of Welcoming The Newborn Child In Islaam, *Yoosuf ibn Abdullaah al-Areefee*
- 21) Fataawa az-Zahabiyah Fee Ruqya Ash-Shariyah, compiled by *Khalid al-Jaraisy*
- 22) Ramadhaan Fataawa, compiled by *Asbraf ibn Abdul-Maqsood*
- 23) Islamic Fataawa Regarding The Muslim Child, compiled by *Yahya ibn Sa'eed Aale Shalwaan*

## *About Us (Invitation To Islam)*

*All praise is due to Allaah, lord of the worlds. O' Allaah send Prayers and Peace upon your Messenger, Mubammad ﷺ*

Invitation To Islam is a non-profit making organisation that was established about Ten years ago.

Our main objective is to spread the Da'wah of Islam' calling people back to the Qur'an and Sunnah. To date we have published over twenty book titles, that have been very well received by the populus. We use the income from the sales of our books to fund various da'wah activities in third world countries.

We have also translated the book of Dua' 'Hisnul Muslim' into many languages including English, French, Urdu, Swahili and Bengali. To date we have distributed thousands of copies of this and our other titles.

**Books That we have Translated into the English language and have been printed:-**

<b>Title</b>	<b>Author</b>
Hisnul Muslim	<i>al Qabtaani</i>
Sincere repentance	<i>Shaikh Saleem al-Hilaalee</i>
Memorisation of the Qur'aan	<i>Compiled by I.T.I.</i>
Love of the Prophet	<i>Shaikh Fadhl al-Elahi</i>
Advice to the Muslim Woman	<i>Shaikh Alee Hasan al-Halabee</i>
Invalidation of Actions	<i>Shaikh Saleem al-Hilaalee</i>
Explanation of the Foundations of Faith	<i>Shaikh ibn 'Uthbaimeen</i>
A Manual on the Rites of Hajj	<i>Based on the works of al-Albaani and al-Qabtaani</i>
A Manual on the Rites of Umra	<i>Based on the works of al-Albaani and al-Qabtaani</i>

Advice on Establishing an Islamic Home	<i>Compiled by I.T.I</i>
Honouring the Parents	<i>Nidhaam Sakijibaa</i>
The Grave, its Punishment and Reward	<i>Hussain al-Awaysbah</i>
The Levels of Jihaad	<i>al-Qabtaani</i>
The Waasitha between Alaaah and the Creation	<i>Shaikhul-Islaam ibn Taymiyah</i>
The Rulings of Looking at the One Proposed to for marriage	<i>az-Zubayree</i>
The Methodology of the Saved Sect	<i>Shaikh Jameel Zaynoo</i>
Resisting the Shaytaan	<i>Shakh Saleem al-Hilaalee</i>
Ramadhaan Fatawaa	<i>Compilation from some classical &amp; Contemporary Scholars</i>
Fatawaa Regarding the Muslim Child	<i>Compilation from some classical &amp; Contemporary Scholars</i>
The Responsibility of Muslim Women to Enjoin Good and Forbid Evil	<i>Shaikh Fadhl al-Elabi.</i>
The Rulings of Ghusl	<i>Aadil ibn Mubarak al-Mutayraat</i>
Perfecting the Obligatory	<i>Abdulaah ibn Sulaymaan ibn Muhammad al-Marzook</i>
Kindness and Gentleness	<i>Shaikh Fadhl al-Elabi</i>
The Book Of Knowledge	<i>Shaikh Ibn 'Uthaimeen</i>

We are also very active in doing da'wah in third world countries, we have built a few Masjids and Schools in various Towns and Villages in some countries.

We also get a huge amount of mail from prisons in the U.K. and U.S.A. requesting our books and many other titles, leaflets and general information on Islam. We keep a regular correspondence going with the inmates, we do our very best to accommodate their requests.

As stated previously we are a non-profit making organisation and all the members who work for us do so for free by donating their own time, money and effort, expecting nothing in return except Allaahs reward and pleasure.

We would not be able to do any of this work if it were not for the kind donations that many of our brothers and sisters give us. May Allaah reward them with good.

The Messenger of Allaah ﷺ said, Allaah the Most High said:

**‘O son of Aadam, spend! And I will spend on you.’**

If you have found this book to be of benefit to you, then please help us to carry on this work by making a donation to:-

Invitation To Islam  
P.O. Box 7325  
Walthamstow  
London E17 9TX

Made payable to:  
Invitation To Islam

Jazzak'Allaahu Khair.

*May Allaah send peace and blessings upon the Prophet Muhammad, his Family and his followers.*

*All Praise belongs to Allaah, the Lord of all creation.*

## A REQUEST FOR OUR BROTHER

Dear Brothers and Sisters,

Many people are unaware that there was an extremely wealthy person living in Makkah at the time of the Messenger of Allah ﷺ who had a deep desire to be the third among the Prophet's ﷺ and Abu Bakr's ﷺ hijrah to Al - Madina. This person was Suhaib ibn Sinaan. While he was prevented from joining the Prophet ﷺ and Abu Bakr ﷺ by the kuffar, he did eventually manage the escape from them. As he rode out of Makkah, his heart being filled with a longing to join the Best of Creation ﷺ, two of the kuffar rode out behind him in hot pursuit. As they finally caught up to Suhaib ﷺ, he climbed a hill and yelled out, "Oh people of Quraish, you are well aware of how good of an archer I am..." They yelled back, "Oh Suhaib, you came to Makkah as a poor slave and made yourself rich there. Do you think we will let you and your wealth go that easily?" So Suhaib replied, "If I tell you where I have buried ALL of my wealth, will you let me go?" They answered in the affirmative and as they raced to claim his wealth, Suhaib raced to Al-Madinah. As he entered Al Madinah, the Prophet ﷺ cried out to him, "Oh Suhaib, what a profitable trade you have made! Oh Suhaib, what a profitable trade you have made!"

Now ask yourselves this question. If you had been in the place of Suhaib ibn Sinaan, would you have given all of your wealth for Allah and His messenger ﷺ?

Allah ﷻ asks,

﴿مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ أَضْعَافًا كَثِيرَةً﴾

﴿Who is he that will lend to Allah a goodly loan so that He may multiply it many times?﴾<sup>1</sup>

Amongst the people that ITI is involved with, in Dawah, is a 32 year old brother from India (a student of knowledge) who is in need of help. We have learnt that this brother's life is in extreme danger, as he

<sup>1</sup> Surah Al-Baqarah : 245

has been afflicted with a malfunction of his kidneys, yet his humbleness will never let a person know that he is in need of assistance. At the moment he is on a dialysis routine three times a week here in Al Madina. Circumstances now warrant that he must now return to India where it will be extremely difficult for him to pay for his treatment. He is in desperate need to have a kidney transplant operation, the cost of which is at least £9,000. Our brother is one whose smile will not escape you and whose manners bring peace to the soul.

We are making this urgent appeal to our brothers and sisters for donations, in the hope that together we can raise the amount needed for the operation (£9,000) plus the additional costs of medicines etc. As a reminder we should ponder over the sayings of the Prophet ﷺ *“Allah is the helper of a servant as long as a servant is the helper of his brother”*. Also the Ayat where it is mentioned that:

﴿وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا﴾

﴿...and if anyone saved a life, it would be as if he saved the life of all mankind... ﴾<sup>2</sup>

If you can help our brother, than please send your payments to:-

Invitation To Islam  
P.O. Box 7325  
Walthamstow  
London E17 9TX

Made Payable to:  
**Invitation To Islam.**

Please mark all Envelopes/Correspondence:  
**Kidney Transplant Appeal**

If you should require further details please email us at:  
**invitationtoislam@lycos.com**

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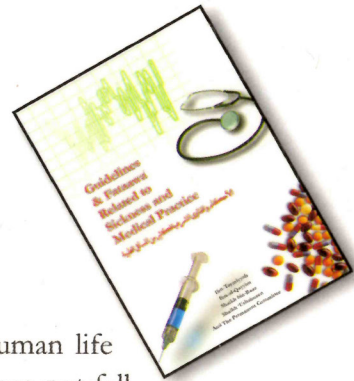
<sup>2</sup> Surah Al-Maidah : 32







# Guidelines & Fataawa Related to Sickness and Medical Practice



The relationship between medicine and human life emphasises its importance, for who among us does not fall sick? Is there anyone who does not face sickness and fatigue after good health and energy?

That is why medicine has its prestigious position and Imaam ash-Shafi'iy explained this in a brief expression saying:

*“Knowledge is only one of two things: Knowledge of religion and that of this world. Religious knowledge is Fiqh (Islamic Jurisprudence) while worldly knowledge is Medicine.”*

In this booklet we have made an effort to present to the English reader a translation of the book *“Al Abkaam wal Fataawaa as Shar'iyah li Katbeerin minal Massailit Tibbiyyah”* it is a collection of various rulings and legal verdicts concerning many of the medical issues that we may be uncertain about. From amongst the issues covered are prayer, purification, fasting and other aspects of worship for the sick. Other topics discussed are rulings on blood donations, fertility treatments and transplants, from cornea transplants to heart transplants, this being a topic that has hardly been touched upon or presented to the English reader before, yet it is something that we need to be aware off.



## INVITATION TO ISLAM

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