



مفتي محمد يوسف دنكا
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله حمد الشاكرين، والصلاة والسلام على المبعوث رحمة للعالمين، وهادياً للناس أجمعين.
صلاةً وسلاماً دائماً إلى يوم الدين، وآله وصحبه ومن تبعهم بإحسان، وسلم تسليماً كثيراً، أما بعد:

MEDICAL SCIENCE AND THE ISLAMIC CONCEPT OF PURITY

In the present age there are many new developments in the field of medical science and this field is ever advancing, due to these new developments, there is cause for confusion of the masses in relation to the concept of purity and worship. It is the favour of Allah ﷻ that the religion of Islam is all encompassing; it provides a guideline and teaching that is relevant and compatible with every age. The teachings of Islam are relevant regardless of the technological advancement that may occur until the Day of Resurrection. It is therefore necessary for the people to seek the advice of the scholars to understand the implications of these matters.

The Ruling on the Breaking of Ablution Due to the Flow of Blood:

If medicine or food enters the body of an individual from the external elements (mouth, nose, ear etc) this will not break their ablution.

If due to an injection, there is a drop of blood left on the body of the patient, this will not cause their ablution to break. The condition on ablution breaking is the flow of blood from its source.

Allah ﷻ says in the Quran: 'I find not anything forbidden... unless it be carrion or blood poured forth, or flesh of swine...' (s6, v145)

The Prophet ﷺ stated: 'Ablution is required upon the flow of blood.' (Daara Qutni p163)

The flowing of puss or fluid from a wound is also considered impure and a cause of breaking the ablution.

When there is a cut on the body and there is a possibility of blood flowing but it is continually dabbed to the extent that it does not equal a drop capable of flowing, then ablution will not be broken. If however, the amount of blood accumulated (until the wound stops bleeding), would have the ability to flow from the wound, the ablution would be broken. (Al Fatawa Al Hindiya, vol 1, p6)

If the purpose of the injection is solely for the extraction of blood (blood test), in this condition the ablution will surely break. (Jadid Fiqhi Masail, vol 1, p98)

The Ruling of Urinating by Means of An Internal Pipe:

If an individual has had an operation and a specific pipe is installed internally to discharge urine, this discharge is considered to break their ablution when it leaves the body. (Bad'ai-ul Sana'I, vol 1, p10)

If the condition is such that urine exits the body continuously, wherein the ability to prevent it is lost by the individual; he will be considered an 'excused' (Ma'zoor). If this individual performs ablution in one Salah time frame (Zohar to Asr) and does not perform an action to break their ablution (release of wind, sleeping etc.) then this single ablution will suffice for the entire time frame of that Salah. On the commencement of the next Salah time i.e. time for Asr, he will be required to perform a fresh ablution. (This is the case for every new Fard Salah time period. The Ma'zoor can perform any amount of superogatory forms of worship without the need of refreshing their ablution within the time period, except in valid cases where ablution is broken).

For such an individual, the performance of prayers are not excused. If they are unable to perform ablution, they are allowed to perform Tayamum. It is compulsory for them to pray, they are allowed to sit or lay down and pray, they must not neglect the prayer. (Fatawa Rahimia, vol 4, p265)

Note: This ruling will also apply for those patients who, due to a boil or blister, puss continually excrete from the body, or those who are unable to prevent wind passing from the body. It will also apply to those (e.g. heart patients) who due to medication, their blood is thinned and causes some patients to experience blood exiting the body from the nose, eyes or even small wounds, to the extent that they are unable to control it. It will also apply to those women, who apart from the known days of the month are unable to prevent their blood flow. They should take the ritual bath of purity when their monthly cycle ends and then perform the same actions as above for a Ma'zoor as well as cleaning the body of blood discharge.

Sayyidah Fatima bint Jahsh رضي الله عنها asked the Prophet ﷺ: ‘O Prophet of Allah ﷺ even after my days of monthly bleeding I experience discharge of blood. Should I leave my Salah?’ The Prophet ﷺ replied: ‘After the days of your period, the excessive blood is due to illness and not regarded as ‘Haidh’. You should wash it, perform ablution and then pray.’ The father of Fatima bint Jahsh رضي الله عنه told her: ‘Perform ablution for every Salah.’ (Sahih Bukhari, vol 1, p36)

The Ruling of Numbing the Senses in the Lower Part of the Body:

It is a common occurrence in general operating practises that the perception of sense (feeling) is lost. This is achieved through numbing injections. This condition will cause the ablution to break. The Scholars of Fiqh have also stated that the onset of madness, fainting or unconsciousness will cause the ablution to break. (Tataar Khaniya, vol 1, p137)

This is because in this situation, an individual is unable to truly ascertain his condition and will not be aware of whether his or her ablution has broken.

The Ruling of Discharge from the Eyes:

There are differing conditions as to why water may be discharged from the eyes. The discharge of tears due to crying or irritation of the eye does not invalidate ablution. If however, due to an eye infection or if the discharge is accompanied by pain, there is a saying of Allamah Ibn Nujaim Misri رحمه الله: ‘On the basis of doubt, every infection cannot be classed to break the ablution. However, if a well versed medical professional can state that the discharge is due to a wound in the eye, then the ruling of ablution breaking will be applied.’ (Al Behrur Ra’ik, vol 3, p32)

The Ruling of Masah (wiping) on a Plaster Cast:

Due to limbs breaking, there is sometimes a need to keep a limb in a bandage or plaster cast. For the individual affected by this, it is sufficient for him to perform Masah upon the plaster cast/bandage. It is not necessary that upon installation or wearing of the cast a person is in the state of impurity.

When the hand of Sayyidina Ali رضي الله عنه was broken, he tied it in a bandage. The Prophet ﷺ directed him to perform Masah over the bandage. (Sunan Ibn Majah, vol 1, p148)

There is no restriction on time frame for wearing of the cast; until the time that a person is fully fit and the cast is removed, the patient is allowed to perform Masah upon it. (Jadid Fiqhi Masail, vol 1, p97)

The Ruling Pertaining to False Teeth:

There are two types of false teeth, the first type which are permanently fixed in the mouth (implant) and cannot be removed easily, the second type are dentures which are easily removable. The first type are classified in the same context as genuine teeth and the ruling that is applied to natural teeth will apply to them, whether it be silver, gold or porcelain. The second type will need to be removed prior to performing of ablution; this is the preferred manner (Sunnah). (Al Fatawa Hindiya, vol 1, p6)

The ruling for dentures in respect of ritual bathing is such that they must be removed to allow water to reach the inner part of the mouth, this is compulsory (Wajib). If the dentures are not removed at the time of bathing, the state of purity will not be achieved. **(Jadid Fiqhi Masail, vol 1, p97)**

Note: The ruling is the same as above with regards to artificial limbs due to amputations.

Allamah Ibn Qudamah Hanbali رحمه الله writes: ‘If an individual from birth, has more digits on the hands or feet, they too must be washed with the other fingers or toes and it is Wajib to do so.’ **(Al Mughni, vol 1, p85)**

The Ruling with Respect to Medical Ointment or Sprays:

In many instances wounds are treated through the use of ointment creams or sprays. If these applications contain alcohol or any other impure substances, it will be necessary to wash the affected area. However, if these are utilised for medicinal purposes and there is no alternative or if there is a threat that the illness will be aggravated by the extension of time due to the condition of necessity, it will be correct to use such medicines. **(Duri Mukhtar, vol 5, p249)**

Those sprays or ointments which have alcohol in their composition but, due to chemical changes the quality of alcohol does not remain, the ruling pertaining to this will change. In the light of the Shari’ah it will be correct and acceptable to use such applications.

The Prophet ﷺ allowed the people of Aurani to drink the urine of camels. These people were inflicted by a strange illness after coming to Madinah and as a means of a cure the Prophet ﷺ ordered that they drink the urine of camels. **(Sahih Bukhari, vol 1, p36)**

The Prophet ﷺ prescribed this because this was the best form medication available. Modern science has in fact proved the effectiveness of chemicals present in Camel urine to be beneficial in treating conditions such as Ascites.

The Ruling for Tawaful Ziyarat of Hajj being Fard:

Those people who have travelled to the blessed lands for the purposes of Hajj, it is compulsory for them to perform the Tawaful Ziyarat. Until Women do not perform the Tawaful Ziyarat, they are not allowed to have intimate relations with their husbands. In line with this obligation the scholars of Fiqh have ruled that women in the state of impurity can perform the Tawaful Ziyarat and it will be valid. However, it will be compulsory to also perform a sacrifice of a camel for Damm in the vicinity of the Haram. **(Tataar Khaniya, vol 2, p516)**

This is a common problem that occurs for women in present times. Particularly for Hajj, there are set deadlines and dates that planes and groups depart etc. In this condition to save themselves from being impure, some women obtain tablets from their doctors to prevent their monthly cycles occurring during the days of Hajj. There is nothing wrong with this and it can be regarded as correct in light of the Shariah.

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