

Cautery; a modality of treatment, Islamic views and contemporary practice

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AIM

To evaluate the practice of cautery for medical use in the light of Shari'a rules

METHODS

The history, evolution and current practice of cauterization for medical purpose were examined. The principles of Islamic Jurisprudence and prophetic practices were reviewed. The decree ("Fatawa") of Islamic Scholars were collected. The objectives of the use of cauterization were analyzed in the light of Islamic legal maxims

CONCLUSION

According to Islamic legal maxims, if the use of electrocautery for surgical procedure is necessary and is carried out to benefit patients in order to eliminate the harm of the disease, make life more comfortable and the benefits outweighs the risk of complication then there is no element of dislike in such practice.⁶

REFERENCES

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4. Āminah Fitnat Missīkah Barr. waka' almra'ah alhdhari fi thl alislam, pp.213.
5. Shrestha MA, Ling Au-Yeung MK, Wales S. Doctors Academy. In: WJMER [Internet]. 2014 [cited 2020 Nov 30]. Available from: www.doctorsacademy.orgwww.wjmer.co.uk.
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RESULTS

There are few contradictory Ahadiths. The one where Prophet Muhammad has used cauterisation to stop bleeding from an injury¹. In an another hadith he has mentioned that he would not prefer his followers to use cautery² and the third hadith where those people have been praised who did not use the cautery³. Moreover, in those days people used to rely on this practice and well-known belief was that the "ultimate remedy is in the cautery"⁴.

Old method

1. Pain
2. Infections
3. Sepsis
4. Death

Current Practice "electrocautery"

1. High frequency electric energy is used to convert into heat energy energy
2. Cutting, coagulation, vaporization, desiccation, and fulguration.⁵
3. Under local, regional or under general anaesthetics
4. Safer and comfortable.



Narrated Ibn 'Abbas:

(The Prophet ﷺ said), "Healing is in three things: A gulp of honey, cupping, and branding with fire (cauterizing)." But I forbid my followers to use (cauterization) branding with fire."

حَدَّثَنِي الْحُسَيْنُ، حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ، حَدَّثَنَا مَرْوَانُ بْنُ شُجَاعٍ، حَدَّثَنَا سَالِمُ الْأَفْطَسُ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ * الشُّفَاءُ فِي ثَلَاثَةٍ شَرْبَةُ عَسَلٍ، وَشَرْطَةُ حُجَمٍ، وَكَيْهٌ نَارٍ، وَأَنْعَى أُمِّي عَنِ النَّكِيِّ * رَفَعَ الْحَدِيثَ وَرَوَاهُ الْقُسَيْبِيُّ عَنْ لَيْثٍ عَنْ مُحَمَّدِ بْنِ جَاهِدٍ عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْعَسَلِ وَالْحُجَمِ.

Reference : Sahih al-Bukhari 5680
In-book reference : Book 76, Hadith 3
USC-MSA web (English) reference : Vol. 7, Book 71, Hadith 584
(deprecated numbering scheme)

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Jabir said:

The Prophet ﷺ cauterized Sa'd b. Mu'adh from the wound of an arrow.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَوَى سَعْدَ بْنَ مُعَاذٍ مِنْ رَمِيَّتِهِ.

Grade : Sahih (Al-Albani)

Reference : Sunan Abi Dawud 3866
In-book reference : Book 29, Hadith 12
English translation : Book 28, Hadith 3857

حكم : صحيح (الألباني)

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