

CLARIFYING THE CONFLICTING AHADITH ON CAUTERIZATION AS A MEDICAL TREATMENT

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Abstract

This article studies the practice of cauterization (*al-kay*) in the light of Prophetic traditions and the explanations of classical scholars, with attention to its link with *tawakkul* (reliance upon Allah). The method followed is a textual study of the relevant ahadith together with the views of jurists. The findings show that preventive cauterization, before the onset of illness, was discouraged as it could weaken reliance on Allah. Therapeutic cauterization, after the appearance of disease, was generally permitted but considered disliked due to the use of fire; however, this dislike is lifted in necessity. It is also reported that the Prophet (*Sal Allah-u-'alaihi wa sallam*) used cauterization in certain cases, which confirms it as a valid form of treatment. The conclusion is that the ahadith can be understood together in a balanced way, affirming both medical permissibility when genuine need arises while upholding the higher virtue of trust in Allah.

Keywords: Cauterization, Hadiths, Various, Jurisprudence, Conflict

Introduction:

Islam is a comprehensive religion, in which there is happiness and comfort. Allah Almighty has approved it for all people and

perfected it at the hands of the Chosen One, our beloved *Hazrat Muhammad (The Final Prophet of Allah, Peace be upon him, his Progeny and Companions)*. There is no good that He has not guided his nation to, and there is no evil that He has warned it against. Allah Almighty said:

Today I have perfected your religion for you, and have completed My blessing upon you, and chosen Islam as Din (religion and a way of life) for you. [Surat Al-Ma'idah 5: 3].

Islamic law has been distinguished from all other religions, sects, cultures and theories by the fact that it has solid sources of legislation, which are distinguished by the fact that they are from Allah Almighty, who created human beings and created them. The most important sources of the religion of Islam are the Holy Qur'ān and the Sunnah, as stated in the hadith on the authority of *Hazrat Muhammad (The Final Prophet of Allah, Peace be upon him, his Progeny and Companions)*, that he said:

“I left among you, O people, as long as you adhere to it, you will never go astray: the Book of Allah Almighty and the Sunnah of His Prophet”¹

So whoever wants to know the *Shari'ah* and work by it must draw from these two pure sources, and rely on these two foundations, so that he wins the blessings of the Almighty Allah. People vary in their perceptions and experiences, and they are sometimes ignorant of things that are not familiar to them in their cultures and customs. Some problems may occur in understanding some Quranic verses and Prophetic ahadith, because the Holy Qur'ān and the Sunnah contain many sciences, and no one can claim that he has the complete knowledge of Sunnah, so perhaps one will stop at A hadith that surprises or denounces, and it may have guidance, restriction, or specification that has been mentioned in another place. So the way of wise people in such cases is that they return to the words of *Shari'ah* scholars who know the methods of deduction and its etiquette with precise rules and principles. As soon as you read their words, you will find the thoughts are cleared.

Allah Almighty said :

When news concerning peace or fear comes to them, they go about spreading it. Had they referred it to the Messenger and to those having authority among them, the truth of the matter would have come to the knowledge of those of them who are

able to investigate. But for Allah's grace upon you, and mercy, you would have followed the Satan, save a few) (Surah An-Nisā, 4:83)

Among these ahadith, scholars differed in their views regarding cauterization². It was a well-known method of treatment in both ancient and modern times. The Arabs even used to say, “*The last treatment is cauterization,*”³ referring to its strong effect and precise application. Physicians have also mentioned its clear benefit in treating wounds, ulcers, and similar conditions⁴.

Various ahadith have been reported regarding the cauterization. Some of them are ahadith that permit treatment with it and mention its effect and benefit, and among them are ahadith that indicate the prohibition of treatment with it. It may look like that there is a contradiction between the meanings of these ahadith, so how can something be useful and permissible, and then it is prohibited?

So this article wanted to shed light on these narrations. How true are these? What are their meanings? Is there a conflict between them? What did the scholars give the meanings of these ahadith? Allah Almighty is asked for success and guidance.

Review-of Literature:

There are several research articles on this topic, including one titled “*The Ahadith of Cauterization: Narrations and Understanding*” by Dr. Sultan Saad Al-Saif⁵. However, his work is primarily focused on discussing the authentication of the ahadith in this regard, providing detailed analysis of the chains of narrations. In contrast, this research is more centered on understanding the meanings and implications of these ahadith.

There is another research work by Muhammad Hanif Shiwani who has discussed cauterization in his article “*Cautery: A Modality of Treatment, Islamic Views and Contemporary Practice.*”⁶ This work offers an interesting comparison between classical Islamic perspectives and present-day medical approaches. However, it remains largely descriptive and does not provide an in-depth analysis of the prophetic narrations themselves. This paper, therefore, attempts to bridge this gap by combining textual, juristic, and medical perspectives.

A notable related work is “*Cauterization: A Fiqhi Study*” by Monira bint Homoud Almutlaq⁷, which discusses the juristic rulings of cauterization. However, unlike that study, the present research focuses on clarifying the apparently conflicting *Ahadith* narrated on this subject.

In addition, Ibn Qayyim al-Jawziyya (d. 751 AH) discusses cauterization in *Zād al-Ma‘ād*, where he outlines its role as one of the Prophetic treatments, its conditions, and the balance between use and abstention. The well-known book published under the title *Ṭibb al-Nabawī (Medicine of the Prophet)* is not an independent work; rather, it is an extracted section from *Zād al-Ma‘ād* that was later circulated separately due to its significance. While it provides valuable explanations of certain ahadith related to cauterization, it does not cover all narrations on the subject, nor does it present the full range of classical juristic discussions. This study differs in this regard, as it aims to gather a broader range of traditions alongside the statements of classical scholars in order to present a more comprehensive picture.

After reviewing the works of earlier scholars, the conclusions were found largely consistent with their findings. However, this research adds further clarity by addressing the seemingly conflicting ahadith on cauterization and by showing how the principles of Prophetic medicine can be applied today while maintaining a balance between trust in divine healing and the use of permissible treatments.

Methodology:

This research adopts a qualitative approach, focusing on a detailed analysis of the prophetic ahadith concerning cauterization. The study aims to understand the interpretations and legal rulings related to cauterization as found in classical Islamic texts, while also considering their relevance and application in contemporary contexts.

The primary sources of this study include the canonical collections of hadith, specifically *Saḥīḥ al-Bukhārī*, *Saḥīḥ Muslim*, and *Musnad Aḥmad*, among others. Each hadith on cauterization was collected and analyzed. Furthermore, commentaries from classical scholars, such as Ibn Abd al-Barr’s *al-Tamhīd* and Hafiz Ibn Hajar’s *Fath al-Bāri*, were used to better understand the scholarly opinions and discussions on the topic.

To ensure the reliability of the ahadith analyzed, the works of hadith scholars was referred, who specialized in verifying narrations, such as *Ibn Hajar* and *Al-Albāni*. The evaluation was based on the established criteria of hadith classification, namely the continuity of the chain (*ittiṣal al-isnād*), reliability and precision of narrators ('*adl* and '*dabī*'), and the absence of contradiction (*shudhudh*) or hidden defect ('*illah*). Accordingly, each narration was categorized as *ṣaḥīḥ*, *ḥasan*, or *ḍa'īf* in line with their standards.

For clarity of analysis, the ahadith were also thematically classified according to their subject matter, such as prohibition, conditional permissibility, or application in medical treatment.

After collecting the ahadith and their commentaries, a comparative analysis was performed by reviewing the positions of different scholars regarding the permissibility, dislike, or recommendation of cauterization. This includes examining the differences between the scholars' views on its use as a medical treatment and the role of trust (*tawakkul*) in healing.

Introduction: Introduction to cauterization, and a mention of what was mentioned in the history of its treatment.

Definition of ironing:

Cauterization (الكَيّ) in the Arabic language means cauterizing the wound, they say: I cauterize it, He asked to be cauterized, in order to close the wound.

What is simply meant by cauterization is to heat an iron or wood and place it on a paralyzed limb. To be burned so the blood trapped and not come out, or to stop the vein from which the blood radiates⁸.

Al-Khattabi said: (It is one of the treatments known to the elite and most of the public, and the Arabs use cauterization a lot for the ailments they encounter⁹).

History of Cauterization as a Treatment

Treatment with cauterization is a famous matter in the history of the Arabs before Islam, and it was mentioned in ancient literature books, in books of proverbs, and elsewhere.

Indeed, its history extends to non-Arab cultures, as it was mentioned in the history of ancient China.

They have mentioned that it has a special effect in treating some diseases, especially skin diseases, deep wounds, and others. The method of treatment with it is to cauterize the diseased part with a hot iron or a hot stone. The treatment method can be divided into two types:

Direct cauterization: This is done by placing a heated iron on the site of pain and wound, and it is severe for the patient, so its use is relatively limited.

Scientists differ: Is it beneficial to cauterize with iron or with gold? Some have stated that cauterizing with gold is better for the nobility of its essence, and that it does not fester the wound. Others believe that iron is better because when it reddens and intensifies, it can be recognized and used more appropriately¹⁰.

Indirect cauterization: This is done by burning mats or tree leaves, placing them in the site of pain, or tying them with bracelets to the site of the wound. This is relatively the easiest and most common among people

The famous ailments in which cauterization is used are as follows¹¹

1. Joint diseases, such as rheumatism.
2. Wounds, ulcers and headaches.
3. When the skin gets heat due to the increase in blood flow, which is useful in some treatments.
4. It prevents wounds from spoiling because it narrows the passage of spoiled material.
5. It is used to thaw rotten meat.

Number of Ahadith (narrations) mentioned about ironing in famous sources:

The Ahadith about cauterization have been mentioned in the famous sources of the Sunnah, including the Two most authentic books of hadith: *Saḥīḥ al Bukhāri*, *Saḥīḥ al Muslim*, and the Four famous books of *Sunan*.

The scholars of hadith have covered these ahadith in various chapters, and this also indicates that the treatment of cauterization is a

known matter in the Arab environment. As for the types of ahadith, their meanings are different, as some of them indicate the nature of cauterization. Some of them indicate that treatment with it is permissible, and some of them indicate that it is disliked.

For example, Imam Al-Bukhari's tabulation in his "*Saḥīḥ*" under the Book of Medicine: (Chapter on the one who was injured or cauterized by someone else, and the virtue of the one who does not cauterize)¹², and the chapter on (Healing is in three).

And the tabulations of Imam Al-Tirmidhi; Where he mentioned two chapters in his "*Jāmi'*", the first of which was: (Chapter on what was stated regarding the dislike of treatment by cauterization), then he mentioned: (Chapter on allowing that (treatment by cauterization))¹³.

It indicates clearly that the prophetic narrations regarding cauterization are not of one meaning.

As regarding Imam Abu Dawud and Imam Ibn Majah, in their "*Sunan*"¹⁴, both included a chapter on cauterization, and they included a number of ahadith in it.

As for other collections of the Sunnah, they also contain a large number of ahadith regarding this matter, but I will suffice with what was mentioned above in mentioning the care of the authors of the six books in collecting the dispersed ahadith in this section.

Types of ahadith related to cauterization therapy:

The ahadith mentioned in ironing are divided into four sections, in view of their different meanings, and this is explained as follows:

First: Ahadith (narrations) indicating the permissibility of cauterization and that it is permissible, including:

1. Jabir reported that *Hazrat Muhammad (The Final Prophet of Allah, Peace be upon him, his Progeny and Companions)* sent a physician to Ubayyū bin. Ka'b. He cut the vein and then cauterised it¹⁵.
2. Jabir reported that Sa'd bin. Mu'adh received a wound of the arrow in his vein¹⁶. *Hazrat Muhammad Rasulallah (The Final Prophet of Allah, Peace be upon him, his Progeny and Companions)* cauterised it with a rod and it was swollen, to the *Hazrat Muhammad (The Final Prophet of Allah, Peace be upon him, his Progeny and Companions)* did it for the second time¹⁷.

Second: Narrations indicating the prohibition of cauterization:

1. Uqbah bin Amir reported that *Hazrat Muhammad (The Final Prophet of Allah, Peace be upon him, his Progeny and Companions)* forbade cauterization....¹⁸.
2. Imran ibn Husayn reported: The Prophet (*Ṣal Allah-u-‘alaihe wa sallam*) forbade to cauterize; we cauterized but they (cauterization) did not benefit us, nor proved useful for us.

Abu Dawud said: He used to hear the salutation of the angels: When he cauterized, it stopped. When he abandoned, it returned to him.¹⁹.

Third: Ahadith indicating the permissibility of treatment by cauterization, except that they contain evidence that cauterization is disliked:

1. Narrated Ibn `Abbas: The Prophet (*Ṣal Allah-u-‘alaihe wa sallam*) (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 fire²⁰
2. Narrated Jabir bin `Abdullah: I heard the Prophet (*Ṣal Allah-u-‘alaihe wa sallam*) saying, "If there is any good in your medicines, then it is in a gulp of honey, a cupping operation, or branding (cauterization), but I do not like to be (cauterized) branded²¹.
3. It was narrated on the authority of Sayyiduna Ibn Mas‘ud (RA) that once some people came to the service of the Prophet (*Ṣal Allah-u-‘alaihe wa sallam*) and said, "One of our companions has some disease. Can we cure him by applying a scar?" The Prophet (*Ṣal Allah-u-‘alaihe wa sallam*) remained silent without giving any answer. They asked him again. the Prophet (*Ṣal Allah-u-‘alaihe wa sallam*) remained silent again and after some time said: " cauterize it and apply it by heating a stone" ²².

Fourth: Narrations indicating praise for those who abandon treatment with cautery, and that it is contrary to trust:

1. It is reported on the authority of 'Imran bin Husain that the Messenger of Allah (*Ṣal Allah-u-‘alaihe wa sallam*) (said: Seventy thousand people of my Ummah would be admitted into Paradise without rendering any account. They (the companions) said: Who would be of those (fortunate persons)? He(*Ṣal Allah-u-‘alaihe wa sallam*) said: Those who do not cauterise and practise charm, but repose trust in their Lord, 'Ukkasha then stood up and said: Supplicate (before) Allah that He should make me one among them. He (*Ṣal Allah-u-‘alaihe wa sallam*) said: Thou

art one among them He (the narrator) said: A man stood up and said: Apostle of Allah, supplicate (before) Allah that He should make me one among them. He the Prophet said: 'Ukkasha has preceded you' (in this matter)²³.

2. Aqqar bin Al-Mughirah bin Shu'bah narrated from his father who said that the Messenger of Allah (*Ṣal Allah-u- 'alaihe wa sallam*) said" :Whoever seeks treatment by cauterization, or with Ruqyah, then he has absolved himself of *At-Tawakkul* (reliance upon Allah)²⁴.

The difference between these Ahadith (narrations) is clear that it is stated in few of them that the treatment is permissible by cauterization, but rather the Prophet (*Ṣal Allah-u- 'alaihe wa sallam*), commanded it, in another narrations that cauterization is a cure, then we find some ahadith that prohibit it?, Rather, it came in some ahadith that it deprives a person of some virtues, And it contradicts the highest level of trust.

The answer is that the ahadith permitting treatment by cauterization and that there is healing in it, and the ahadith forbidding it on the basis of hatred, are authentic and proven ahadith from the Prophet (*Ṣal Allah-u- 'alaihe wa sallam*). It was reported by the authors of well-known hadith books, and the apparent meaning of these ahadith includes that the Prophet (*Ṣal Allah-u- 'alaihe wa sallam*), told that cauterization is an effective and healing treatment, but he forbade his nation from cauterization.

Scholars directed these ahadith, and mentioned what repels objection and disagreement about them, and their answers can be summarized as follows:

First: In directing the prohibition mentioned in the ahadith, and this is due to reasons including:

1. The prohibition contained therein came to block the pretext, as the Arabs were newly infidels, and they believed in treatment by cauterization in wrong beliefs. They believe that it prevents fate, but when that prevailed in their belief, the prohibition came from the Prophet (*Ṣal Allah-u- 'alaihe wa sallam*) for this reason²⁵ and what is forbidden in our religion as a pretext may be permitted for a valid benefit²⁶, especially since the harm caused by ironing is not greater than its benefit. Imam Abu Jaafar al-Tahawi says: So the Messenger of Allah (*Ṣal Allah-u- 'alaihe wa sallam*), permitted them to treat themselves, and to cauterize what they used to treat

themselves, and the companions of the Prophet (*Ṣal Allah-u-‘alaihe wa sallam*) were cauterized after him²⁷ So it became clear that cauterization is permissible when necessary, when afflicted with chronic diseases, in which only cauterization can benefit, and there is fear of death when it is left.

2. That the prohibition is because they used to venerate his matter and say: “***The last medicine is cauterization***” and they see that it resolves the disease and heals it, and if he does not do that, his owner is damaged and perishes, then he forbade them from that if it was in this way, and permitted them to use it on the meaning of relying on Allah Almighty and seeking healing And begging for innocence with what Allah Almighty, the Mighty and Sublime, creates of what He made in it, and brings about healing in its effect, so that cauterization and medicine will be a cause, not a cause²⁸. Ibn Raslan mentioned that the Arabs used to see that the cure for what cannot be cured by medicine is cauterization, and they believed that whoever does not cauterize will perish, so he (*Ṣal Allah-u-‘alaihe wa sallam*) forbade them because of this intention. Allah Almighty is the healer²⁹.
3. In the hadith of Imran bin Husayn about the seventy thousand who will enter Paradise without reckoning: “They do not seek ruqyah, they are not cauterised, and they are not used for falsification.” He mentioned these three in particular, because the heart becomes more attached and turned to the one who performs the ritual, or to ironing, cauterizing, or to falsification, as this detracts from perfection. The place of trust, so it was incomplete to complete the reward on the Day of Resurrection. Ibn Hibban said: (The reprimand against cauterization in the report of Imran bin Hussain is only to begin with it without a reason that necessitates it, as the Arabs used to do it to want tattoos, and the news of Jabir in which it is permissible to use it for a reason that occurs without relying on it to cure it, against the saying of those who claim that the news The Chosen One, may Allah Almighty bless him and grant him peace).³⁰ This meaning is supported by a weak hadith, which was narrated by Al-Harith bin Muhammad bin Abi Usama, as in “Baghiyat Al-Harith” on the authority of Al-Abbas bin Abdul-Azim. Abdul-Warith told us, on the authority of Ishaq bin Suwayd, on the authority of Al-Alaa bin Ziyad: (A woman came to the Prophet (*Ṣal Allah-u-‘alaihe wa sallam*). She said: O Messenger of Allah , my son has been afflicted with what you see. Shall I not iron him? So he said: Do not iron your son. So she agreed that she should not iron him. Then a camel struck him and knocked him down, or flattened him, so his stomach burst and it was healed. So she returned to the Prophet (*Ṣal Allah-u-‘alaihe wa sallam*). She

said: May my father and mother be sacrificed for you, O Messenger of Allah. I asked you for permission to iron my son, but you forbade me. Then a camel passed by him, and he knocked him down, so his stomach burst and he was healed. He said: If I You would have claimed that it was the fire that healed him³¹.

4. What it entails of severe pain and great danger to a person. Therefore, the Arabs say in their proverbs: 'The last resort of medicine is cauterization,' which should not be resorted to in general circumstances, but rather when no better solution remains³². Al-Mazari commented on the ahadith regarding cauterization: 'And his saying, (*Ṣal Allah-u-‘alaihe wa sallam*), "I do not like to be cauterized" indicates that this treatment should be delayed until it becomes necessary and there is no other means of healing except through it. This is due to the fact that it involves hastening severe pain to alleviate pain that may be weaker than the pain of cauterization³³.
5. His (*Ṣal Allah-u-‘alaihe wa sallam*) prohibition of cauterization, implies that if a person performs it as a precaution against disease before the necessity arises and adversity befalls, then that is disliked. Treatment and healing are only permitted when the need arises and necessity calls for it³⁴. Imam Abu Qutaiba stated that Cauterization has two types: the first is the cauterization of the healthy, which is performed to prevent illness, a practice observed among many non-Arab nations. They cauterize their children and young men without any actual ailment, believing that this process preserves their health and wards off diseases. Similarly, the Arabs practiced this during the pre-Islamic era, applying a comparable method to their camels when they suffered from conditions like "*naqbah*" (mange) or "*ur*" (sores on their faces and mouths). They would take a healthy camel and cauterize it to cure it of these ailments. This practice was prohibited by the Messenger of Allah, (*Ṣal Allah-u-‘alaihe wa sallam*). The second type involves cauterizing a wound when it becomes infected or continues to bleed, as well as cauterizing a severed limb. This is the cauterization that the Prophet, (*Ṣal Allah-u-‘alaihe wa sallam*), mentioned as having healing properties.³⁵
6. Cauterization is disliked because it involves the torment of fire, exposing the one being cauterized to the touch of fire, which is a form of torture. There is a prohibition against tormenting with fire; Ahmad and Abu Dawood reported from Hamzah Al-Aslami that the Messenger of Allah, (*Ṣal Allah-u-‘alaihe wa sallam*), appointed him to a military expedition. He said: 'I set out with them, and he said, "If you find so-and-so, burn him with fire." I turned to leave, but he called me back and said, "If you find so-

and-so, kill him and do not burn him, for only the Lord of the Fire punishes with fire³⁶"

7. It is possible that he, (*Ṣal Allah-u-‘alaihe wa sallam*), prohibited it because it is only used for a specific ailment, while they would learn and use it generally.³⁷

These are some of the explanations mentioned by the scholars regarding the reasons for the prohibition of cauterization, and all of them are plausible and similar.

Second: Regarding the aspects that permit treatment through cauterization:

1. The explicit legal text states that there is healing in cauterization³⁸; thus, it is considered one of the prophetic medicinal treatment.
2. This method of treatment was used by the Prophet, (*Ṣal Allah-u-‘alaihe wa sallam*), to cauterize some of his companions³⁹ so If the intention behind the prohibition was to abandon it entirely, the Prophet, (*Ṣal Allah-u-‘alaihe wa sallam*), would not have practiced it on his companions. The claim of its specificity is countered by the authentic narration from Anas, may Allah be pleased with him, that he was cauterized for a side ailment while the Prophet, (*Ṣal Allah-u-‘alaihe wa sallam*), was still alive⁴⁰. This indicates that it is also an approving narration.
3. Cauterization is one of the beneficial treatments that are effective by the permission of Allah. Cauterization does not contradict reliance on Allah as long as a person believes that Allah is the Healer and that cauterization is merely a means of treatment".
4. Cauterization is permissible in cases of necessity and is allowable when its use becomes essential.
5. The Prophet, (*Ṣal Allah-u-‘alaihe wa sallam*), would choose the most complete and best options; thus, he refrained from cauterization for himself, mentioning that he did not like it and highlighting the merit of those who do not cauterize. All of this indicates that while cauterization is permissible, it is not preferable

Summary and Preference:

- Preventive cauterization, undertaken before illness or injury, risks conflicting with *tawakkul* and should therefore be avoided.
- Therapeutic cauterization after the onset of disease does not contradict reliance upon Allah; while ordinarily disliked due to the use of fire, its dislike is lifted in cases of necessity.

- The Prophet (*Ṣal Allah-u-‘alaihe wa sallam*) himself employed cauterization in specific circumstances and recognized it as a valid means of healing.
- Classical authorities, such as Ibn ‘Abd al-Barr, affirmed its permissibility when genuine need is established, though abstention remains superior for the one whose certainty (*yaqīn*) can sustain it.

Reconciliation Framework:

- Scholars explained that these narrations are not contradictory but complementary.
- The discouragement of cautery was to prevent it from being taken as the first option, while its permissibility remains when no other treatment works.
- In practice, this means ordinary remedies should be tried first, and cautery may be used only as a last resort.
- This balanced approach preserves reliance on Allah while allowing medical benefit when needed.

Conclusion:

This study has clarified the Prophetic guidance on cauterization and the way classical scholars reconciled its diverse narrations. While the ahadith may at first appear contradictory, the explanations of scholars show that they in fact present a consistent framework. The narrations can be understood together as follows: abstention is commended as an expression of *tawakkul*, cauterization is generally discouraged due to its painful and fiery nature, yet its permissibility remains affirmed when medical necessity requires it. In such cases, it does not contradict reliance upon Allah, particularly when no other effective treatment is available. The practice of the Prophet (*Ṣal Allah-u-‘alaihe wa sallam*) himself in employing cauterization under certain circumstances confirms its status as a valid, though secondary, form of healing within Islam.

At the same time, this research underscores a broader scholarly responsibility. The study of ahadith that appear contradictory remains essential for accurate understanding across all areas of Islamic law, including Prophetic medicine. These narrations should be highlighted to demonstrate their timeless relevance and suitability for diverse contexts. Moreover, universities and specialized institutions are encouraged to publish and circulate reliable hadith commentaries, so that the Sunnah may be preserved and applied with clarity.

Thus, the Prophetic guidance on cauterization is not only spiritually elevating but also practically relevant, directing believers to uphold trust in Allah while responsibly turning to treatment when genuine need arises.

Notes and References

¹ Al-Hakim, Abu Abdullah al Hakim al Naisaburi, "Al-Mustadrak ala sahihaen", Dar Al-Taseel Research Center, first edition, 1435 AH - 2014 AD, (1/171, No. 318), Abu Abdullah Al-Marwazi in "Al-Sunnah", Verified by Salem Ahmad Al-Salafi, published by the Cultural Books Foundation - Beirut, first edition 1408, (p. 31, No.: 68), Al-Bayhaqi, Abu Bakr Ahmed bin Hussain, "Dala'il al-Nubuwwah", Investigation: Dr. Abdel Muti Qalaji, ed. Dar Al-Kutub Al-Ilmiyyah, Dar Al-Rayyan Heritage, First, 1408 AH (5/449).

Al-Hakim said: Al-Bukhari cited the ahadith of Ikrimah as evidence, and Muslim cited Abu Uwais as evidence, and all of his narrators are agreed upon. Al-Mundhiri said in "Al-Targheeb wa Al-Tarheeb" (1/61): Its origin is in Al-Sahih.

Its method was found by Ibn al-Mulqin in "Al-Badr Al-Munir" (6/693), verified by a group of researchers, ed. Dar al-Hijrah in Riyadh, the first, 1425 AH, and its chain of transmission was authenticated by Ibn al-Qayyim in "Tahdhib al-Sunan" published by the Salafi Library, Medina, second edition, 1388 AH, (7/279), and authenticated by Abu Bakr Ibn al-Arabi in "Ahkam al-Qur'an" Verified by Muhammad Abdel Qader Atta, Dar Al-Kutub Al-Ilmiyyah - Beirut, ed. The third, in the year 1424 AH - 2003 AD, (4/250).

² Cauterization: Burning the skin with an iron or the like to remove the sweat. See: Dedicated to Abu Al-Hasan Ali bin Ismail bin Sayyida Al-Mursi, edited by Khalil Ibrahim Jaffal, published by the Arab Heritage Revival House - Beirut, First, 1417 AH - 1996 AD. (1/492).

³ It should be not that it is not a prophetic hadith, it has no basis in the books of sunnah, and a group of scholars have pointed out this. See: Al-Asrar Al-Marfu'a by Mulla Ali Al-Qari (p. 75), infact it is one of the famous Arab proverbs. See: Adab Al-Katib by Ibn Qutaybah (p. 413), Al-Sihah by Al Jawhari (6/2477), and Fath Al-Bari by Ibn Hajar (10/138).

⁴ Al-Zahrawi, Abu al-Qasim Khalaf ibn al-'Abbas. 1983. Al-Tasrif liman 'ajaza 'an al-ta'lif. Manuscript published in Nami Press Lucknow India 1900, Ibn Sīnā (Avicenna), *Al-Qānūn fī al-Ṭibb (The Canon of Medicine)*, Book III, Chapter 29 (Beirut: Dār Ṣādir, n.d.), <https://www.albayan.ae/our-homes/2008-08-12-1.664905>

⁵ Al-Saif, Sulṭān ibn Sa'd ibn 'Abd Allāh. "Aḥādīth al-Kay: Riwayah wa Dirāyah" ("The Ahadith of Cauterization: Narrations and Understanding"). *Majallat al-Dirāsāt al-'Arabiyyah*, vol. 37, no. 1 (2018): 365–418.

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⁸ al-Azdi, Abu Bakr Muhammad bin al-Hasan bin Duraid, *Jamharat al-Lughah*, edited by: Ramzi Munir Baalbaki, ed. Dar Al-Ilm Lil-Millain in Beirut, the first 1987 AD (1/168), and Al farabi, Abu Nasr Ismail bin Hammad Al-Jawhari, *Al-Sahhah*, edited by: Ahmed Abdel Ghafour Attar, ed. Dar Al-Ilm Lil Al-Millain, Beirut, Al-Raba'a, 1987 (6/2578), Ibn Raslan, Shihab al-Din Abu al-Abbas Ahmad bin Hussein bin Ali bin Raslan, *Sharh Sunan Abi Dawud*, published by Dar al-Falah, 2016, (15/565).

⁹ Al Kharrabi Abu Suleiman Hamad bin Muhammad bin Ibrahim bin Al-Basti, *Maalim al-Sunan*, published by the Scientific Press - Aleppo, for the first year 1351 AH - 1932 AD (4/218).

¹⁰ Ibn Qaf, Amin al-Dawla Ibn Ya'qub Ibn Qaf, *Al-Umdah fi Al-Jarrah*, publisher unknown, Chapter Ten on Kidneys (p. 313).

¹¹ *Al-Umdah fi Al-Jarrah* (p. 313), and Al Zahrawi, *Al-Tasrif for those who are unable to compose* by Abu Al-Qasim Khalaf bin Abbas, edited by Dr. Abdullah Al-Saeed, published by the Ministry of Culture in Amman, Jordan, 2001 AD. (pp. 171-180).

¹² Al-Bukhari, Abu Abdullah Muhammad bin Ismail bin Ibrahim, *Sahih Al-Bukhari*, illustrated edition of the Royal Prince, ed. Dar Touq Al-Najat, published by Zuhair Al-Nasser, first edition (Book of Medicine, 7/126, No. 5704).

¹³ Al-Tirmidhi, Abu Issa Muhammad bin Issa bin Sura al-Tirmidhi, *Jami' al-Tirmidhi*, edited by: Shuaib al-Arnaut and those with him, ed. Dar Al-Resala International, Beirut, first edition 1432 AH - 2011 AD. (Chapters on Medicine, 3/457, No. 2049).

¹⁴ Abu daud, Abi Dawud Suleiman bin Al-Ash'ath bin Ishaq Al-Sijistani, *Sunan Abi Dawud*, edited by Shuaib Al-Arnaut and those with him, ed. Dar Al-Resala International, Beirut, First, 1430 AH. (Book of Medicine, 6/14, No. 3864), Ibn Majah, Abu Abdullah Muhammad bin Yazid bin Majah Al-Qazwini, *Sunan Ibn Majah*, edited by Shuaib Al-Arnaut and those with him, ed. Dar Al-Resala International, Beirut, First, 1430 AH (Book of Medicine, 4/531, No. 3489).

¹⁵ Muslim, by Abi Al-Hussein Muslim bin Al-Hajjaj bin Muslim Al-Nisaburi, *Sahee Muslim*, investigation by Muhammad Fouad Abdel-Baqi, p. Arab Heritage Revival House - Beirut (Book of Peace, 4/1730, No. 2207).

¹⁶ It is the vein of life, it is in the hand, and it was said: in every member of it there is a division, it is said in the thigh: the women, and in the back: the aorta. See: *Al-Ain* (3/62), *Mashariq Al-Anwar* (1/665), and *Ikmal Al-Moallem* (7/121).

¹⁷ *Sahih Muslim* (4/1730, No. 2208).

¹⁸ It was included by Imam Ahmad in "Al-Musnad" (28/638, No.: 17426). But this chain of narration is weak because of a narrator Ibn Lahi'ah. Although there is difference among the scholars of hadith about his status in hadith, but the sound opinion is that he is weak, valid for consideration, and cannot be used as evidence alone. The narrations of his ancient companions from him are better and more just, but they do not rise to the level of evidence as stated by Ibn Ma'in. Abu Hatim, Abu Zar'ah, Ibn Abd al-Barr, al-Dhahabi, and others.

Ibn Ma'in said: (Ibn Lahi'ah is weak in all of his hadith, not in some of it). Marafat ul rejal by Yahya bin Mu'in - Ibn Mahrez - (p. 99), and Imam Ahmad said: (The hadith of Ibn Lahi'ah is no proof, and I write much of what I write in order to take it into consideration, and some of it strengthens others). Al-Jami' li-Akhlaq al-Rawi by Al-Khatib (2/193), and Abu Zar'ah said: (His matter is confused, his hadith should be written based on consideration). Al-Jarh wal-Ta'deel (5/145-147), and Ibn Abi Hatim said: (I said to my father: If someone who narrates on the authority of Ibn Lahi'ah is like Ibn Al-Mubarak, and Ibn Wahb can use him as evidence? He said: No). Al-Jarh wal-Ta'deel (5/147), and Al-Dhahabi said: (scholars practice is on weakening his hadith). Al-Kashif (1/590, No. 2934), and Al-Hafiz said: (The fairness in his matter is that: when he adheres to it, his hadith is good, and when he disagrees, his hadith is weak, and when he is alone, it is stopped) Nataij ul afkar (2/34).

¹⁹ Narrated by Abu Dawud in "Al-Sunan" (Book of Medicine, Chapter on Al-Kiyya, 6/15, No. 3865) via Musa bin Ismail. Hammad narrated to us, on the authority of Thabit, on the authority of Mutarrif, on the authority of Imran bin Husayn, *Ra'i Allah 'anhu*.

This chain of narration is authentic. Sheikh Muqbil bin Hadi Al-Wada'i said: (This is an authentic hadith according to Muslim's conditions). The authentic chain of narration is not in the two Sahihs (2/96).

And his saying: (They did not succeed, nor did they prosper) with the women's needles, and what is meant are the machines that he used, may Allah Almighty be pleased with him, in ironing, and this is indicated by what was stated in the narration of Ibn Saad in "Al-Tabaqat" (5/193) via Mutarrif on the authority of Imran, he said: (We cauterised, but they did not succeed or do not benefited, meaning the cauterization tools).

²⁰ Sahih Al-Bukhari (Book of Medicine, Chapter on Healing in Three, 7/123, No. 5681), and Sahih Muslim (Book of Peace, 4/1729, No. 2205).

²¹ Sahih Al-Bukhari (Book of Medicine, Chapter on Medicine with Honey, 7/123, No. 5683), and Sahih Muslim (Book of Peace, 4/1729, No. 2205).

²² Imam Ahmad in "Al-Musnad" (6/261, No.: 3701), and Al-Nasa'i in "Al-Kubra" (Kitab Al-Tibb, Al-Kiyya, 9/391, No.: 7756) via Shu'bah, on the authority of Abu Ishaq Al-Subaie, on the authority of Abu Al-Ahwas (Awf bin Malik bin Nadlah) Al-Jashmi, on the authority of Abdullah bin Masoud.

This hadith chain is correct.

²³ Sahih Al-Bukhari (The Book of Medicine, Chapter: Whoever is burned or burned by someone else, and the virtue of the one who is not burned, 7/126, No. 5705), and Sahih Muslim (The Book of Faith, 1/198, No. 218).

²⁴ It was included by Imam Ahmad in "Al-Musnad" (4/387, No.: 1408), and Al-Tirmidhi in "Al-Jami'" (The Chapters on Medicine, Chapter on What Has Been Contradictory to Ruqyah, 3/574, No.: 2055), and Ibn Majah in "Al-Sunan" (Chapters Medicine, Chapter on Key, 4/531, No. 3489). Abu Issa said: (This is a good and authentic hadith.)

²⁵ Explanation of the Sunnah of Al-Baghawi (12/146) investigated by Shuaib Al-Arna'ut Zuhair Al-Shawish, published by Al-Maktab Al-Islami, Al-Thaniya, 1403 AH, and Ardah Al-Ahwadi explaining Sahih Al-Tirmidhi (1/272) published by Dar Al-Kutub Al-Ilmiya, Beirut.

²⁶ The Great Fatwas of Sheikh Al-Islam Ibn Taymiyyah (1/287) Published by Dar Al-Kutub Al-Ilmiya, Al-Oula 1408 AH.

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- ²⁷ Explanation of Ma'ani al-Athar by al-Tahawi (4/323), published by Dar Alam al-Kutub, first edition, 1414 AH.
- ²⁸ Ma'alim al-Sunan by al-Khattabi (4/218).
- ²⁹ Ibn Raslan's commentary on Sunan Abi Dawud (15/564).
- ³⁰ Sahih Ibn Hibban (8/445).
- ³¹ Al-Busairi said: (This is a mursal chain). Ibn Hajar Al-Asqalani. Ithaf Al-Khirah Al-Mahra fi Zawa'id Al-Masaneed Al-Asharah. Edited by A group of scholars. 10 vols. Beirut: Dar Al-Kutub Al-Ilmiyyah, 1995. (4/444). Mursal: The term "mursal" literally means "sent" or "released." In the context of hadith, it describes a narration that is missing a key link in its chain of transmission.
- ³² Al Khatabi. Abu Sulayman al-Husayn ibn Muhammad al-Khatabi, Aalam al hadith, (3/2105), edited by Dr. Muhammad bin Saad bin Abdul Rahman Al Saud, published by Umm Al-Qura University, first edition, 1409 AH - 1988 AD.
- ³³ Al Mazari, Abu Abdullah Muhammad ibn Ali ibn Umar al-Tamimi, Al Mulim edited by Muhammad Al-Shadhili Al-Nifer, published by the Tunisian Publishing House, second edition, 1988, 1991. (3/169).
- ³⁴ Al-Baghawi, Abu Muhammad al-Husayn ibn Mas'ud al-Baghawi, Sharh Al-Sunnah (12/146), and 'Ardat Al-Ahwadhi with the explanation of Sahih Al-Tirmidhi (1/272)
- ³⁵ Ibn Qutaybah, Abu Muhammad Abdallah ibn Muslim ibn Qutaybah al-Dinawari, Tawil Mukhtalif al-Hadith.. Published by the Islamic Office - Al-Ishraq Foundation, second edition, 1419 AH. (600-605).
- ³⁶ ibn Hibban. Abu Hatim Muhammad ibn Hibban al-Busti, *Sahih Ibn Hibban*. Edited by Shu'ayb Al-Arna'out. Beirut: Al-Risalah Foundation, second edition, 1414 AH Vol. 8, 445
- ³⁷ Ibn al Arabi, Ardat al-Ahwadhi bi Sharh Sahih al-Tirmidhi. Vol. 1, 272.
- ³⁸ Ahmad ibn Hanbal. Musnad Ahmad.. Edited by a group of researchers. Beirut: Al-Risalah Foundation, second edition, 1420. Vol. 25, 421, no. 16034
- ³⁹ Imam Muslim narrated in his Sahih (2208) from Jabir, may Allah be pleased with him, who said: 'Sa'd ibn Mu'adh was struck in his akhal (the vein in the middle of the forearm). The Prophet, (ﷺ) al Allah-u-'alaihe wa sallam), cauterized it with his hand using a mishqās (a type of arrow with a long tip), and then it became inflamed, so he cauterized it a second time.' (To 'cauterize' means to stop the bleeding from a wound by burning it; a mishqās is an arrow with a long point; akhal refers to a vein in the middle of the forearm that is often bled.) See: Jami' al-Usul by Ibn Al-Athir (7/547)
- ⁴⁰ Al-Bukhari. Sahih al-Bukhari. Book of Medicine, Chapter on Al-Dhat Al-Junb, 7:128, no. 5719.