

Nursing of a man by a woman

Shaykh Aboo `Abd-al-Mu`iz `Alee Farkous al-Qoobee

Article taken and slightly adapted from: ferkous.com

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allaah, the Most Merciful, the Bestower of Mercy

Question: We hope that our Shaykh Aboo `Abd Al-Mu`iz –May Allaah protect him and make him useful- will help us by answering a question related to the ruling concerning nursing men by a nurse, also concerning giving people injections if there is no man to do it in the clinic.

Benefit us with a detailed and convincing answer and may Allaah reward you with good.

Shaykh Aboo `Abd-al-Mu`iz `Alee Farkous al-Qoobee (*May Allaah the Most High preserve him*):

All praise is due to Allaah, the Lord of the Worlds. Peace and blessing be upon whom Allaah sent as a mercy to the Worlds, upon his Family, his Companions and his Brothers till the Day of Resurrection.

In principle, it is forbidden for a woman to mingle with men. Moreover, there are proofs that it is not permissible to show one's `Aura (private parts), except in some cases of necessity, need or utility established by the Sharee'ah, on the condition of being safe from temptation and without being in a Khulwa¹. Besides, the woman should also observe good manners and abide by the rulings of the Sharee'ah as regards her clothing, adornment and her looking at a stranger and the looking of a stranger to her, and in case there is no man who can perform such task. This is supported by what was reported by Al-Bukhaaree according to Ar-Rubayyi` Bint Mu`awwidh who said:

“We were in the company of the Prophet (*May the peace and blessings of Allaah be upon him*) providing the wounded (fighters) with water and treating them and bringing the killed (from the battle field) to Madeenah”²

And what Al-Bukhaaree also reported:

¹ Khulwa: The fact that a woman is with an unrelated man in the same place without other people.

² Reported by Al-Bukhaaree, chapter of “Jihaad”, concerning women’s treatment of the wounded men during holy battles (hadeeth 2882) on the authority of Ar-Rubayyi` Bint Mu`awwidh (*May Allaah the Most High be pleased with her*).

Nursing of a man by a woman

“That `Aa'ishah and Umm Sulaym (*May Allaah the Most High be pleased with them both*) were carrying the water skins on their backs, then they would pour the water in the mouths of the people. Then they would return to fill the water skins again and come back again to pour water in the mouths of the people”³.

Such actions, which are related to Jihaad and by which interests related to Sharee'ah are fulfilled, are permissible for women in spite of their mingling with men. In “Saheeh Muslim”, Anas Ibn Maalik narrated that

“The Prophet (*May the peace and blessings of Allaah be upon him*) used to let Ummu Sulaym and some other women of the Ansaar accompany him when he went forth to Jihaad. They would provide (the soldiers) with water and treat the wounded people”⁴.

Besides, there may be a need or a utility in mingling between men and women like serving the guests; it is reported in the hadeeth narrated by Al-Bukhaaree that

“When Aboo USSAYD AS-SAA`IDEE got married, he invited the Prophet (*May the peace and blessings of Allaah be upon him*) and his Companions. None prepared and brought the food for them but his wife Um USSAYD.”⁵

That being said, know that it is not permissible for a woman to disclose her `Aura for a doctor or someone instead of him if there is a female doctor on behalf of him. If the woman uncovers her private parts, it is permissible for her to uncover only the needed amount, as it is stated by As-Suyootee and Ibn Nujaym in “Al-Ashbaah Wan-Nadhaa'ir” in accordance with the jurisprudential rule stipulating that: “Necessities should be evaluated in a proper manner”.

Furthermore, if a woman gets ill and her illness is not dangerous, but it causes a sharp and constant pain to her, then it is permissible for her to disclose her `Aura to a woman doctor or to a male doctor when there is no female doctor, if her recovery depends on the disclosure of her `Aura, as the need can have the status of a necessity, whether in a general or specific manner. In addition, covering one's private parts is ameliorative⁶, whereas removing the constant pain is needful, and the needful takes absolutely precedence over

³ Reported by Al-Bukhaaree, chapter of “Jihaad and military expeditions” concerning women's fighting along with men (hadeeth 2880), Muslim, chapter of “Jihaad and military expeditions” (hadeeth 4786) and Al-Baihaqee (hadeeth 18311) on the authority of Anas (*May Allaah the Most High be pleased with him*).

⁴ Reported by Muslim, chapter of “Jihaad and military expeditions” (hadeeth 4785), Aboo Daawood in the beginning of the chapter of “Jihaad” concerning the women who assault (2533), At-Tirmidhee, chapter of “Military expeditions” concerning what is reported about the women going out for fighting (hadeeth 1670), on the authority of Anas Ibn Maalik (*May Allaah the Most High be pleased with him*).

⁵ Reported by Al-Bukhaaree, chapter of “Marriage” concerning the bride who serves by herself the people in the wedding party (hadeeth 4887), Muslim, chapter of “Drinks” concerning the permission of drinking An-Nabeedh (wine) if it has not become strong and has not turned into intoxicant (hadeeth 5233) and Ibn Maajah.

⁶ Ameliorative things are things that improve the conditions of people and make them concordant with what is required by good manners and virility.

Nursing of a man by a woman

the ameliorative. However, if the pain is minor and usual, it is not permissible to discover the `Aura as the degree of removing the pain and covering the private parts is equal, as both of them are ameliorative, though covering the private parts takes precedence over the pain, because "Prohibition is given precedence over permission" and the women and the men are subject to the same rulings, in accordance with the Prophet's (*May the peace and blessings of Allaah be upon him*) saying:

"Women are the twin halves of men"⁷

and this, if there is no specifying proof.

The perfect knowledge belongs to Allaah (*Mighty and Majestic is He*). Our last prayer is all praise is due to Allaah, the Lord of the Worlds. Peace and blessing be upon our Prophet (*May the peace and blessings of Allaah be upon him*), his Family, his Companions and Brothers till the Day of Resurrection.

⁷ Reported by Aboo Daawood, chapter of "Purification", concerning a man who finds his clothes stained with semen after a wet dream (hadeeth 236), At-Tirmidhee, chapter of "Chapters of purification" concerning someone who wakes up, sees his clothes wet but does not remember that he had a wet dream (hadeeth 113), Ahmad (7/365) hadeeth number (25663), on the authority of `Aaishah (*May Allaah the Most High be pleased with her*). This hadeeth has been judged as authentic by Al-Albaanee in "Saheeh Al-Jaami'" (hadeeth 2333) and in "As-Silsilah As-Saheehah" (2863).