

# THE PROPHETIC MEDICINE

الطب النبوى

Ibn Qay'em El-Jozeyah

لابن قيم الجوزية

Translation By

ABD EL-QADER the son of ABD EL-AZEEZ

Reviewer By.. Dr. Ingi

In the name of Allah the Most beneficent the Most Merciful

Verily, the all praise is to Allah, we have recourse to Him and we ask forgiveness from Him. We ask refuge of Allah, The Glorious, from the evils of ourselves and the sins of our works. Whom does Allah guide, there is no one can misguide him, and whom Allah misguides, no one will guide him. I witness that there is no God but Allah, He is alone and I witness that Mohammed is His slave and his messenger. This book which I have got the honor to translate, it is one of the best books which saved us from treatment of chemicals and poisons that may have got bad sides effects.. I ask Allah The All Mighty The All Great to make my work in this book is pure for his Holy Face. The translators; Abd El Qader and Dr. Enjei R.K

### **Kinds of Diseases**

There are two types of diseases that attack the heart, one doubt and error, and the second lust and desire, both are mentioned in the Qura'an, Allah says about the disease of doubt:

﴿ فِي قُلُوبِهِمْ مَّرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا  
كَانُوا يَكْذِبُونَ ﴾ (١٠) البقرة .

"In their hearts is a disease (of doubt and hypocrisy) and Allah has increased their disease." (2:10)

In addition, He said:

﴿ وَلَيَقُولَ الَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ وَالْكَافِرُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا ۚ كَذَلِكَ يُضِلُّ اللَّهُ مَن يَشَاءُ وَيَهْدِي مَن يَشَاءُ ۚ وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ وَمَا هِيَ إِلَّا ذِكْرٌ لِلْبَشَرِ ﴾ (٣١) المدثر

"... and that those in whose hearts is a disease (of hypocrisy) and the disbelievers may say: 'What Allah intends by this (curious) example?'" (74:31)

Allah says concerning those who refuse to make the Qura'an and Sun'ah the basis of their judgements:

﴿ وَإِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ إِذَا فَرِيقٌ مِّنْهُمْ مُّعْرِضُونَ ﴾ (١٨) وَإِنْ يَكُنْ هُمْ الْحَقُّ يَأْتُوا إِلَيْهِ مُذْعِنِينَ ﴿١٩﴾ أَفِي قُلُوبِهِمْ مَّرَضٌ أَمْ ارْتَابُوا أَمْ يَخَافُونَ أَنْ يَحْيِفَ اللَّهُ عَلَيْهِمْ وَرَسُولُهُ ۚ بَلْ أُولَٰئِكَ هُمُ الظَّالِمُونَ ﴾

(٤٨ : ٥٠) النور

"And when they are called to Allah (i.e.. His Words, the Qur'an) and His Messenger ﷺ, to judge between them, lo! a party of them refuses (to come) and turns away. However, if the truth is on their side, they come to him willingly with submission. Is there a disease in their hearts? Alternatively, do they doubt or fear lest Allah and His Messenger ﷺ should wrong them in judgement. Nay, it is they themselves who are the Zalimun (polytheists, hypocrites and wrongdoers). "(24:48-50)

This is the disease of doubt and error. In addition, Allah says about desire and lust, adultery in this case:

﴿يٰۤاَيُّهَا النِّبِيُّ لَسْتُنَّ كَاحِدٍ مِّنَ النِّسَاءِ ۚ اِنْ اَتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَّعْرُوفًا﴾ (٣٢) الأحزاب

"O wives of the Prophet! You are not like any other women. If you keep your duty (to Allah), then be not soft in speech, lest he in whose heart is a disease (of hypocrisy, or evil desire for adultery) should be moved with desire..." (33:32)



Physical diseases that attack the body

Allah says:

﴿لَيْسَ عَلَى الْأَعْمَى حَرَجٌ وَلَا عَلَى الْأَعْرَجِ حَرَجٌ وَلَا عَلَى الْمَرِيضِ حَرَجٌ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ وَمَنْ يَتَوَلَّ يُعَذِّبْهُ عَذَابًا أَلِيمًا﴾

(١٧) الفتح

"There is no restriction on the blind, nor any restriction on the lame, nor any restriction on the sick..."  
(48:17)

These Verses refer to ailments that might attack a person while performing the Hoy, while fasting or making ablution. They contain a tremendous secret and wisdom, indicating the greatness and divine wisdom of the Qura'an and its sufficiency for those who have sound understanding and comprehension.

The science of medicine consists of three basic rules preserving good health, avoiding what might cause harm (i.e. establishing immunity) and ridding the body of harmful substances. Allah has mentioned these three basic principles in connection with the performance of Hajj,

Fasting, and ablution mentioned above,

﴿فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ<sup>ط</sup>  
وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ<sup>ط</sup> فَمَنْ تَطَوَّعَ خَيْرًا  
فَهُوَ خَيْرٌ لَهُ<sup>ط</sup> وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ<sup>ط</sup> إِنْ كُنْتُمْ تَعْلَمُونَ ﴿١٨٤﴾﴾

(١٨٤) البقرة

"But if any of you is ill or on a journey, the same number (should be made up) from other days." (2:184)

Allah has allowed the sick to break their Fast because of their illness. Allah has In addition permitted the traveler to break their fast in order to protect and preserve their health and strength while traveling. Traveling uses tremendous physical effort that requires nourishment to sustain the body's energy. This is why the traveler is given an exemption from fasting so his body can be supplied with the required nourishment Further, Allah said:

﴿فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ بِهِ أَذًى مِّن رَّأْسِهِ فَفِدْيَةٌ مِّن صِيَامٍ  
أَوْ صَدَقَةٍ أَوْ نُسْكَ﴾ (١٩٦) البقرة

And whosoever of you is ill or has an ailment in

his scalp (necessitating shaving), he must pay a Fidiyah (ransom) of either observing Sawm (fasts) (three days) or giving Sadaqah (charity - feeding six poor persons) or offering sacrifice (one sheep)." (2:196)

Allah has allowed the sick and those suffering from lice or sensitive scalp, to shave their head, which is normally prohibited, while wearing Ihram. Shaving the head and exposing the scalp in these cases removes the harmful substances and thus allows the sick person to get rid of whatever caused his illness and to recover from the condition that was aggravated because of the hair. This is an example of ridding the body of harmful substances, which had a higher priority (thus the exemption) than the general rule, no shaving of the head while in the state of Ihram. There are ten things that might cause harm to the body when congested, unless the body eliminates them: blood when it is irritated, sperm when it is excessive, urine, excrement, air, vomit, the need to sneeze, sleep, hunger and thirst. When any of these ten things are not properly dealt with or satisfied, as in the case of sleep, they will cause a particular type of illness. When Allah permitted shaving the head to remove harmful substances on the scalp, His statement inspired His slaves to use the same practice in removing harmful substances caused by other ailments.

As for observing a certain precautionary measure

(i.e, diet, or other type of abstention), Allah said:

﴿وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُم مِّنَ الْغَايِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوْهِكُمْ وَأَيْدِيكُمْ إِنَّ اللَّهَ كَانَ عَفُورًا غَفُورًا ﴾ ﴿٤٣﴾

(٤٣) النساء

"And if you are ill. or on a journey, or one of you comes after answering the call of nature, or you have been in contact with women (by sexual relations) and you find no water, perform Tayammum with clean earth and rub therewith your faces and bands (Tayammum)." (4:43)

Allah has allowed the sick person to use clean earth instead of water to perform his ablution for prayer; this spares his body from the repercussions of using water while ill. This Ayah sets the precedent for every type of precautionary or preventive measure (diet etc.) that protects the body from harmful substances that one consumes or his body produces.

Allah, all praise is due to Him, has emphasized the three basic rules of the science of medicine that we mentioned above.

We will now give several instances and examples that prove Prophetic medicine is superior and more comprehensive than any other method.

Providing proper remedies for ailments of the heart (referring to spiritual or emotional ailments) only occurs at the hands of Prophets عليهم السلام and Messengers of Allah. The heart becomes well when it acquires knowledge of its Lord and Creator and in His Names, Attributes, Actions and Commandments. The heart In addition becomes well when it prefers acquiring Allah's Pleasure and prefers what He likes, all the while avoiding His prohibitions and what might lead to His displeasure. There is no life, health, or wellbeing for the heart except by this method, which only the Messengers can provide. It is wrong to think that one can ever attain the heart's wellbeing through any other way than through the guidance of the Messengers of Allah, These errors result from confusing the heart's true wellbeing with satisfying and strengthening its lower animal lusts and desires. By this way, the heart will be far from acquiring its true wellbeing, strength and even its very existence will be in danger. Those who do not distinguish between these two paths should grieve for their heart's life and health, or in fact for the lack of it. Let such people In addition grieve because of their lacking the light of true guidance and because they are completely submerged in an ocean of darkness.

Remedies for physical illnesses are divided into two categories

One depends on instinct, which all species have. There is no need for the doctor to cure this type of illness, which entails responding to hunger, thirst, cold and fatigue.

The second, requires deep thought and analysis and entails subduing and resisting the ailment, and moderating the patients condition (temperament), which can result from fever, heat, coldness, dryness, or a combination of these symptoms. These ailments have two types of causes: physical and one that relates to temperament. These ailments are the result of a physical cause or are due to changes that affect the mood and the temper (of the body). The difference between the two types is that the ailments of the temperament occur after the physical causes are eliminated. Their effects remain and alter the temperament. The ailments that are caused by physical elements have their causes with them. In these cases of physical disease we should look at the cause first, the ailment second and the cure third.

Further, deep thought and careful analysis are In addition required concerning repelling and removing the ailments that affect the various organs and cause some alterations in the organs whether in the shape, cavity, vessel, roughness, touch, number, bone, and so forth.

When these organs, which collectively constitute the body, are working properly, they are described as being connected. Otherwise, they are described as having lost their proper connectivity.

These ailments that affect and alter the organs are included in the general ailments that affect the body.

As we have stated, these same ailments negatively affect the mood and temperament. The changes that accompany such ailments come in eight types, four simple types and four compound types. The simple types include coldness, hotness, wetness and dryness. The compound types include being hot and wet, hot and dry, cold and wet or cold and dry. The causes of these ailments are either physical or due to changes in the mood or temperament as we have stated.

In addition, there are three states that the body can be in normal, abnormal and in the middle (between normal and abnormal). When the state of the body is normal, the body is healthy. The second state occurs when the body is ill, while the third is in the middle, as one extreme does not become the opposite extreme except after passing through a middle stage.

There are internal reasons for the abnormal state the body passes through, for the body consists of coldness, hotness, wetness and dryness. In addition, there

are external reasons for the abnormal state, which could find the body susceptible and affect it.

The potential harm inflicted on the body could result from bad temperament, that was not moderated, an ailment that attacks an organ, or a general weakness in the overall power of the body, or even the soul, which sustains such power, The ailment could be caused by an increase in what should not be increased, or a decrease in what should not be decreased. In addition, a break in the connection could be the cause, where the connection is essential, or due to a connection between that which should not be connected. The ailment could In addition occur due to an extension of what should not be extended or an alteration and change in the shape or place of some of the body organs.

The doctor is able to distinguish between what might harm the body when connected and what should be connected. The doctor In addition distinguishes between what might cause harm if increased and what might cause harm if decreased. The doctor helps bring about good health or what preserves good health, and helps fend off the ailment with its antidote (opposite) or by using a corrective diet. You will see that all these guidelines are met by the guidance and advice of the Prophet **b** by Allah's Will, Power and Support.



**The Prophet b used medicine himself and prescribed medicine for his family and Companions**

Yet, the type of medicines that the Prophet b and his companions used to take was nothing like the chemical mixtures that are called, "Aqrabathayn (Pharmacopoeia)". Rather, the majority of their medicine consisted of only one ingredient. Sometimes, they would take another substance to assist the medicine or make it taste better. This was, and still is, the case with most of the medicine used by many cultures such as Arabs, Turks, Indians and nomads. The Romans and the Greeks, on the other hand, use a mixture of substances or remedies in their medicine.

The medical authorities agree that whenever an illness could be fought with nourishment and diet, then medicine should be avoided. In addition, they agree that whenever it is possible to use only one substance or ingredient as a remedy, a compound remedy should not be used. They agree that the body will be harmed if doctors over prescribe medicine. This is because the remedy might not find an illness to cure, or might find an illness that it cannot cure, or might be suitable for the illness, but an excess dose may be given, thereby compromising the health of the body.

The most experienced doctors use medications that contain one ingredient, The medication should be

similar or related to regular foods that the patient is used to eating. Cultures that consume one or only a few types of food in their regular diet, generally suffer from few illnesses, they should not use compound medicines. Those who live in cities and whose diets are complex need medicines that are a mixture of several substances or ingredients, as these are the types of medicines that most suit their illnesses. The ailments of the people who live in the deserts are usually simple and thus simple medications are suitable for them. These arguments entail facts that are known in the medical profession.

Prophetic medicine has a divine element to it. This element makes comparing Prophetic medicine to the medicines offered by regular doctors similar to comparing the medicine offered by doctors to folk medicine. The best medical authorities agree to this fact, since the science that they excel in is a result of comparisons, experimentation, inspiration, visions and hypothesis. Some of them state that their knowledge is acquired through the animal kingdom, for example they observe cats swallowing a venomous creature and then observe it lick the oil in the lamp, thus neutralizing the effect of the venom. They In addition observe a snake that has something wrong with its eyes. The snake then wipes its eyes on fennel leaves and cures its condition. In addition, they observe some birds that sip seawater when constipated. There are many similar examples that doctors

mention concerning their observations of nature.

This type of knowledge cannot be compared to revelation from Allah to His Messenger and which informs him of what is good for him and what is not. Comparing scientific knowledge to revelation is like comparing the rest of the sciences to what the Prophet **b** has been sent with. In fact, the Prophets provide us with a kind of **medicine** that the doctors can **barley** understand or **reach** by their experimentation, hypothesis and theories. The Prophets deliver remedies that cure the heart from whatever attacks it. These Prophetic remedies strengthen the heart and increase the reliance and dependence on Allah. It In addition aids in seeking refuge, being humble and **showing** meekness before Him, Egging Him, giving **charity** and supplicating **to** Him. It In addition includes repenting to Allah, seeking His forgiveness, practicing kindness towards His creation and aiding those in desperate need and those **who** have suffered a calamity. These cures have been tried by various nations who have **indeed** found them to carry the cure doctors can never **prescribe** on their own, whether by experimentation or scientific observations.

We have tried the Prophetic cures and found that they are more powerful than any type of regular medicine. Further, it is a fact that comparing the Prophetic medicines to the medicines that doctors prescribe is just

like comparing regular medicine to folk medicine.

The hearts that are connected with the Lord of the Worlds - the Creator of the illness and its cure and He Who governs the affairs of everything and everyone - require special types of remedies that are nothing like those required for the hearts that are far away from their Lord. Furthermore, whenever the soul and the heart become stronger (spiritually), they will cooperate to defeat the illness. How can anyone deny that the most effective cure for the ailment that afflicts the heart and soul occurs by feeling delight and joy when drawing closer to the Lord, loving Him, remembering Him, being totally dedicated and attentive to Him, depending on Him and seeking His help? Only the most ignorant people deny these facts, especially those who have the dullest intellect, the worst comprehension and who are the farthest from Allah and from knowing the true reality of mankind. Soon after, Allah willing, we will mention the reason why reciting Al-Fatihah (the first chapter in the Qura'an) has removed the effects of a poisonous sting, enabling the poisoned person to stand up as if he never suffered pain.

We will mention two types of Prophetic medicine in as much detail as possible, according to the limited strength, knowledge and resources available to us. We rely only on Allah for every type of good and righteous

matter, while seeking His Bounty, for He is the Cherished Who grants favors without limit.

Every sickness has got a cure

Muslim narrated in his Sahih that the Prophet **b** said:

"Every illness has a cure. and when the proper cure is applied to the disease, it ends it, Allah willing."

In addition, it is narrated in the Sahihan that the Messenger of Allah said:

"Allah has not sent down a disease except that He has In addition sent down its cure."

Further, Imam Ahmad narrated that Usamah bin Shuraik said:

" I was with the Prophet **b** when the Bedouins came to him and said, 'O Messenger of Allah, should we seek medicine?' He said, 'Yes, O slaves of Allah, seek medicine, for Allah has not created a disease except that he has In addition created its cure, except for one illness.' They said. 'And what is that?' He said, 'Old age.'"

In addition, it is related in the Al Mosn'ad (by Imam Ahmad) that the Prophet **b** said:

"Allah has not sent down a disease except that He In addition sent down its cure; whoever knows it (the cure), knows it, and whoever is unaware of it (the cure), he is unaware of it." (the medicine) while those who are ignorant of it are unaware of it." [An-Nasa'y, Ibn Majah, Al-Hakim and Ibn Hibban].

In addition, it is narrated in the Musnad (by Imam Ahmad) and the Sunon (of At-Termezey and Ibn Majah) that Abu Khuzamah said:

"I said, 'O Messenger of Allah ﷺ about the Ruqya (divine remedies - Islamic supplication formula) that we use, the medicine we take and the prevention we seek, does all this change Allah's appointed destiny?' He said, 'They are a part of Allah's appointed destiny.'"

These Ahadeeth indicate there are causes for whatever occurs in this world and removal of these causes.

The Prophet's statement that there is a cure for every disease might include both the curable and the humanly incurable diseases, for Allah may have hidden these types of cures from mankind and blocked their path to acquiring them. Allah knows best. The Prophet ﷺ said that the disease ends when the proper cure is applied to it, indicating that there is an opposite for every creation and thus there is an antidote for every disease. The Messenger

of Allah **b** has stated that when the two opponents meet, meaning, the proper remedy and the disease, recovery from the illness occurs. When the medicine is given in a dosage higher than what is needed, or when it is not the required medicine, it might lead the body to another type of disease. When the dosage is less than what is needed, it will not be sufficient to cure the disease. When the sick person and the disease are not treated with the suitable medicine, cure and recovery does not occur. In addition, when the time is not suitable for the cure, or when the body is unable or unsuitable for the prescribed medicine, the cure will not be effective. When all circumstances are favorable, the cure will surely be effective. This is the best explanation available for these Ahadeeth.

On the other hand, these Ahadeeth might be specific, in that Allah has not created a disease that can be humanly cured but has sent down a cure for it. This is similar to what Allah said:

﴿تُدَمِّرُ كُلَّ شَيْءٍ بِأَمْرِ رَبِّهَا فَأَصْبَحُوا لَا يُرَىٰ إِلَّا مَسَكِنُهُمْ ۚ كَذَٰلِكَ

نَجْزِي الْقَوْمَ الْمُجْرِمِينَ ﴿٢٥﴾

(٢٥) الأحقاف

"Destroying everything by the Command of its Lord!" (46:25)

This Ayah means that everything prone to be

destroyed was destroyed by the wind. In this case, the Ahadeeth do not include incurable diseases.

Those who observe various substances and their opposites in this world, and analyze the pacifying effect, opposing nature and resistance in relation to each other, would appreciate Allah's perfect power, eternal wisdom and perfect creation and His Oneness in the Lordship and in His Actions. Everything else except Allah has an opponent or an antidote, but Allah Alone is the Self Sufficient and Irresistible, while everything and everyone stands in need of Him.

These authentic Ahadeeth command Muslims to seek and take the appropriate medicine, while indicating that this action does not contradict dependence on Allah Alone for everything. Just as one satisfying his hunger, thirst or reacts to being hot or cold does not contradict the dependence on Allah. On the contrary, the belief in Tawheed (Oneness of Allah) can only be complete by pacifying and responding to the various harmful elements in the manner and method that Allah has commanded and that which will help in such cases. Furthermore, refraining from using these cures or antidotes is, in fact, contradictory to total dependence on Allah, along with contradicting the Commandments and the Wisdom (of Allah). Not using these cures will In addition weaken our Tawakkul (reliance and dependence on Allah) even



though the person might be thinking that he is strengthening his reliance and dependence by abandoning seeking the cure. Abandoning the cure is in fact contradictory to the true reliance and dependence, in that, reliance and dependence in essence includes the heart of the slave relying on Allah in acquiring what benefits him in his life and his religious affairs, while fending off what harms his life and religion. The correct method of reliance and dependence includes seeking these benefits for the slave; otherwise one will not be implementing the Commandments and the Wisdom. The slave should not call his inability, dependence on Allah, nor consider his true reliance and dependence as an inability.

These Ahadeeth In addition contradict those who do not seek medicine, saying:

"If the cure has been written or is destined to occur, then the medicine will be of no use. If the cure was not destined, then the medicine will not be useful."

In addition, one might say:

"The disease has occurred by Allah's will, and no one and nothing can resist Allah's will."

The last statement is similar to the question that the Bedouins asked the Messenger of Allah. As for his close companions, who had more knowledge of Allah,

His Wisdom and His Attributes, they did not think the way the Bedouins did.

The Prophet **b** gave the Bedouins an answer that comforted their heart, saying that these Ruqya (Islamic prayer formulas), medicines and preventative measures, are all part of Allah's Appointed Destiny. Therefore, nothing escapes Allah's Destiny, except by Allah's Destiny, Taking medicine is a part of Allah's Destiny and it repels a part of Allah's Destiny. In short, there is no way that the creation can escape Allah's Destiny no matter what they do. This is the exact same case with ending the hunger, thirst, warm or cold conditions with what satisfies or pacifies them. In addition, it is similar to repelling the enemy, which is a part of Allah's Destiny, with Jihad, which is In addition Allah's Commandment and appointed Destiny. Thus, the cause, its removal and those who remove it are all a part of Allah's appointed destiny.

Another way of answering those who ask similar questions (concerning taking medicine) is that this logic requires them to refrain from seeking their benefit or fending off harm. Following their logic, if the benefit or harm was destined to occur, then it would surely occur, and if it were not destined, then it would never occur! This method, if implemented, would bring utter destruction to life, religion and the entire world. Furthermore, this rhetoric only comes from those who

arrogantly deny the truth and reject it, and this is why they mention destiny concerning this subject so as to refute the truth when it is offered to them. This is the exact case with the polytheists, who said:

﴿ سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا وَلَا آبَاؤُنَا وَلَا  
حَرَّمْنَا مِنْ شَيْءٍ كَذَلِكَ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ حَتَّى  
ذَاقُوا بِأَسْنَانِ قُلْ هَلْ عِنْدَكُمْ مِنْ عِلْمٍ فَتُخْرِجُوهُ لَنَا إِنْ  
تَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ أَنْتُمْ إِلَّا تَخْرُصُونَ ﴾ (١٤٨) الأنعام

"If Allah had willed, we would not have taken partners (in worship) with Him, nor would our fathers..."  
(6:148)

And:

﴿ وَقَالَ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا عَبَدْنَا مِنْ دُونِهِ  
مِنْ شَيْءٍ نَحْنُ وَلَا آبَاؤُنَا وَلَا حَرَّمْنَا مِنْ دُونِهِ مِنْ شَيْءٍ  
كَذَلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ فَهَلْ عَلَى الرُّسُلِ إِلَّا الْبَلَاغُ  
الْمُبِينُ ﴾ (٣٥) النحل

"If Allah had so willed, neither we nor our fathers

would have worshipped aught but Him." (16:35)

The polytheists issued these statements to refute Allah's proof against them when He sent the Messengers to them.

In addition, those who utter this question, concerning destiny, medicine and true reliance and dependence should know that there is an argument that they did not mention. Allah has decided that such and such matters will occur when such and such causes occur. Thus, if the cause is implemented or practiced, what was destined would In addition occur.

If one asks, "If I was destined to practice the cause, I would practice it. Otherwise, I would not be able to bring it into existence." We answer this claim by saying, "Would you accept such reasoning from your servant, children or workers if they deny what you have ordered them to do or commit an act that you have forbidden for them? Because if you accept such reasoning, then you have no right to blame those who disobey you, steal your property, question your honor, or transgress against your rights. If you chastise such persons for these acts, then how can you use the same logic to deny Allah's rights and Commandments on you?"

Jewish tradition states that Ibraheem عليه السلام once asked Allah, "O my Lord! Where does the disease

come from?" He said, "From Me." Ibraheem عليه السلام said, "Where does the cure come from?" He said, "From Me." Ibraheem عليه السلام said, "What is the role of the doctor then?" He said, "A man in whose hands I send and cause the cure."

The Prophet's statement that there is a cure for every illness should strengthen the resolve of the sick person and the doctor, encouraging them to seek medicine. When the sick person feels that there is a cure for his illness, his heart will be full of hope, rather than despair, and thus the doors of positive anticipation will be wide open before him. When the resolve of the ailing person is strengthened, the various powers that exists within the person, the instinctive energy (or heat as Ibn Al-Qayyim puts it), the soul and the psyche, will In addition be strengthened. These powers will in turn strengthen that part of the body affected and the disease will be more easily dissipated and defeated.

In addition, when the doctor knows that there is a cure for that illness, he actively and energetically pursues that cure.

The diseases that attack the body are similar to diseases that attack the heart. Just as Allah has sent down a cure for every disease that strikes the heart, He has sent down a cure for every disease that attacks the body. If the person acquires knowledge of this cure and applies it in

the proper manner, his heart will regain its health by Allah's Leave.

### The Prophet's guidance concerning food and drink

Including observing diets, refraining from excessive eating and the general guidelines that should be observed regarding eating and drinking.

Al-Musnad (by Imam Ahmad) narrated that the Prophet **b** said:

"The son of Adam never fills a vessel worse than his stomach. The son of Adam only needs a few bites that would sustain him, but if he insists, one third should be reserved for his food, another third for his drink and the last third for his breathing."

### Physical aliments

Physical aliments attack and harm the body and alter its normal functions, because of an excess amount of a substance. This type constitutes the majority of diseases and occurs, because of overeating or consuming more than what the body needs, that which brings about little benefit or is not digested easily, or due to complex meals, When the son of Adam habitually fills his stomach with these types of foods, he will end up with various types of illnesses, some of which take a long time to remedy. On

the other hand, when one consumes moderate amounts of food and eats sensibly, the body will get the maximum benefit from this diet, as opposed to when one overeats.

The foods we eat are for necessity, sufficiency or excessiveness. The Prophet **b** told us that one only needs a few bites to sustain him, so that his strength does not fail him. When one wishes to exceed what is barely enough, he should reserve a third of his stomach for his food, another third for the water or drink and the last third for breathing. This is the best method of eating, both for the body and for the heart. When the stomach is full of food, there will not be enough space for drinking. When one consumes something to drink on a full stomach, one's breathing will be difficult, thus bringing about laziness and fatigue. One will feel heavy, as if carrying a load on his stomach. Consequently, one will be lazy fulfilling his obligations and will seek other desires now that his stomach is full!

Eating until one is full harms the body and the heart, when it becomes a habit. There is no harm if one occasionally eats his fill. For example, Abu Hurayrah **✳** ONCE drank some milk in the presence of the Prophet **b** until he said, "By He Who has sent you with the Truth! I do not find a place for it." The Companions at times used to eat their fill in the presence of the Prophet **b** . Eating until full as a matter of habit weakens the strength and the

body, even as one becomes fatter. The body will be strong when it gets the nourishment it needs and can utilize, not from the quantity of food one eats.

The human body consists of three basic elements: water, solids and air (whereas the fourth basic element is fire, according to the Greeks), This is why the Prophet **b** gave each of these elements its due share in the body (the stomach being part of the body - editor). If someone asks about the share of fire in the body, we say that doctors confirm that heat is used in reactions that occur in the body. Other people disagree with this opinion and state that there is no fire part in the body. They reached these conclusions based on the following assumptions.

First, the firey part could either descend from the air and be mixed with the watery and solid parts (of the human body), or it could exist within the watery and solid matter.

The first assumption is not plausible, because fire naturally ascends and does not descend, otherwise it would depart from its center and descend to the earth. In addition, if in fact fire descends, it would have to pass through spheres of bitter cold that exist on earth and it would still have to remain intact. However, what we in fact observe in this world is that a great fire is extinguished with a little amount of water. Thus if the fire were to descend from its center, it would certainly be



extinguished due to the bitterly cold spheres it would pass through.

The second assumption is that fire is formed inside the solid and watery bodies. This is even less plausible, because the body that has turned to fire must have been watery, earthly, or composed of air beforehand, along with being surrounded by such elements. In this case, the element that is surrounded and interconnected with the watery or solid elements would not turn to fire on its own, because it is not produces heat, the body would be cold. If the nature of the body is susceptible to coldness and the surrounding environment does not have the opposite effect, the body will reach the coldest degree there is. In this state, the body would not feel the coldness because it would have reached such coldness that it would be in fact frozen. Therefore, the state of coldness and the body would be in the same cool degree and thus the body would not feel the cold nor would it feel any pain because of the extreme cold. The same argument can be said when the body is in a lower temperature than the cold substance itself. Thus, if the body did not have any fiery part, it would not normaliy feel the cold nor be affected by it.

They In addition say that, "Your proofs only serve to refute the opinion that the fiery parts remain as fire within the bodies. We do not support this statement. Rather, we say that fire changes when it is mixed with

the body."

Those who oppose this idea reply, "Why not say that the heat of the sun blends the earth, water and air? Then, when the resulting mixture reaches maturity, it would be ready to take new shapes whether these shapes are plants, animals or minerals, with the heat as the medium. Why not say that the inner heat and warmth that exist in the body are the result of certain qualities and powers that Allah brings into existence upon blending the mixture, not that they actually contain fiery parts? You have no way of denying this possibility, as some of the best medical authorities agree."

In addition, the fact that the body feels the cold only indicates that there is an inner heat in body. Who denies this fact anyway? But, what is the evidence that this heat is only produced by fire? Yes, the fire radiates heats, but not every type of heat is the result of fire. Rather, the correct statement in this regard is that some types of heat are produced by fire.

In addition, the statement that the fire's essence changes when it mixes with the body is not supported by the opinions of the best doctors, or by fact. In addition, some of your (those who say that the body is part fire) best supporters (i.e. Ibn Sina, the misguided philosopher) has admitted in his book *Ash-Shifaa* (The Cure) that the four essential elements (water, fire, earth and air) retain

their essential qualities when blended in a compound.

The Prophet **b** used three types of remedies for various ailments: natural, divine and a combination of both natural and divine

We will mention the three types of remedies that the Prophet **b** prescribed and used, starting with the natural medicines, then the divine remedies and lastly those composed of the two types.

The Prophet **s&** was sent as a guide and a caller to Allah and to His Paradise. He acquainted the people with Allah. He In addition informed them of what pleases Him and commanded them to implement these actions, and informed them of what angers Allah and ordered them to avoid these actions. He told them stories of the Prophets and Messengers **b** and what occurred between them and their nations. He In addition acquainted the people with the creation of the world, its beginning, Resurrection and how and the reasons why souls will either acquire misery or happiness.

As for the remedies of the bodies, this is a part of the Prophet's Law that completes it and makes it whole. The remedies of the body should be used when needed. Other than that, it is better to spend the time and energy curing the ills of the heart and soul, preserving their health, and preventing any harm from touching them. This

is the ultimate goal that the Prophet's mission seeks to achieve. It is a fact that curing the ills of the body without curing the heart does not work or benefit anyone. However, curing the heart while the body is ill does not cause extensive harm since soon after, this harm will be removed and will be replaced with the ultimate, eternal benefit. All success comes from Allah.

### **Curing fever**

It has been narrated in the Sahihan that the Prophet said:

"Verily Fever- or severe fever- is a breath of the Hell Fire, so cool it using water."

This Hadith has caused confusion for many ignorant doctors as they thought it contradicts the common method of treating fever. We will explain this Hadith in detail, Allah willing.

When the Prophet <sup>sg</sup> issues a statement, it is either general for all people or for specific people and conditions. The majority of the Prophet's statements are of the first type. As for the second type, it is similar to the Prophet's statement:

"Do not face the Qiblah with urine or feces, nor leave it directly behind you. Rather, face either the East or

the West."

This statement (facing the East or the West) is not for those who reside in the East, the West or Iraq, but for those residing in Al-Medina and Ash-Sham (Syria). It is the same case with the Prophet's statement:

"What is between the East and the West is a Qibl'ah."

Understanding this fact, we can realize that what the Prophet s, said regarding fever is particularly for the people of Hijaz (Western Arabia), for the people in this area are susceptible to a type of fever that results from sunstroke. This type of fever requires cold water, either by drinking it or taking a bath. Fever causes rising temperatures in the body that emanates from the heart and which spreads throughout the entire body via the blood vessels and the soul, which disrupts the proper functioning of the body.

There are two types of fever, accidental that is a result of tumors, sunstroke, movements, or intense heat and another type that results from an ailment that usually starts at a particular organ and then heats up the entire body. When the fever is of the first type, it ends in one to three days. If the fever is a result of harmful mixtures, it is called septic (or toxic) fever, which is divided into four types: bilious, melancholic, phlegm and sanguinary. If the

fever originated in the basic organs of the body, it is called hectic fever, which has many types In addition.

The body benefits from the fever more so than it benefits from taking medicine. This is because; the fever heats up and matures harmful substances, which it could not have done without the fever. In addition, the fever causes various blockages to open especially those that medicines can not reach.

As for simple and chronic conjunctivitis, fever helps cure most of its types quickly, as well as, helping against facial paralysis, hemiplegia, paralysis affecting only one side of the body, spasms and many other ailments that result from thick substances or excesses.

Some of the best doctors feel a bit relieved when fever breaks out in an ailing body, just as the sick person rejoices upon recovering from illness. This is because fever is more efficient than medication in some cases, since it matures the spoiled and septic substances that harm the body. When such substances reach maturity, the medicine will reach it, as the substances are ready to be discarded out of the body, concluding this process. Thus, the fever becomes a part of the cure.

Based on these facts, it appears that the Hadith is talking about the accidental type of fevers that are relieved by being submerged into cold water or by

drinking cold water. In this case, the sick person does not need any other medicine, because this type of fever is composed of heat that is connected to the soul. When a cold substance is introduced, the heat produced by the fever will be eliminated without having to get rid of any mixtures of substances or to wait for these substances to mature.

Galinus, one of the renowned doctors, admitted that cold water helps relieve this type of fever. He stated in the tenth article in his book, *Healing Methods*, "If a young, healthy man, who does not suffer from an internal tumor, took a bath in the heat of the day or swam in it, he will gain a benefit," He In addition stated that he used to prescribe this remedy on a regular basis.

In addition, Ar-Razi said in his book, *Al-Kabir*:

"If the strength is normal, but the fever is very intense and the maturity (of the harmful substances) is apparent, while not suffering from any internal tumors or any type of ruptures, then drinking cold water becomes beneficial. If the ailing person is fat, the weather is hot and the person is used to taking cold showers, let him do just that."

In the Prophet's statement: "The fever is a breath inferno's fire." There are two possible meanings.

First, the fever is a breath that was released from Hell so that the slaves are aware of it and thus learn a lesson from this fact. Therefore, Allah has created reasons and causes for the fever to appear and breakout. Similarly, comfort, joy, enjoyment and elation are a part of Paradise's joys that Allah has allowed to appear in this world as an example and a lesson, and He has allowed such feelings to be connected to reasons and causes behind their appearance.

Secondly, the Hadith equated fever and the heat of day, to the intense heat of Hellfire, so that our hearts could imagine the intense torment of the Fire and the heat that emits from it.

The Prophet's statement, 'Cool it off with water might entail all types of water, and this is the correct opinion. Another opinion states that the water here means Zamzam water. Supporters of this opinion used as evidence what Al-Bokhary narrated in his Sahih that Abu Jamrah, Nasr bin 'Imran Adh-Dhuba'i said, "I used to be in the presence of Ibn Ab'ass in Mecca until one day, I was struck by fever. He said to, 'Cool it off with Zamzam water, for the Messenger of Allah said:

"Fever is a breath of Hell's fire." therefore, cool it with water, or said with Zamzam water."

The narrator of the Hadith was in doubt as to the



exact words of the Prophet ﷺ . Otherwise, it would be established that the Prophet meant Zamzam water for the people of Mecca, because it is available. All others can use whatever water is available to them.

There is a difference of opinion concerning if the Prophet ﷺ meant by this Hadith to encourage giving away some water as a charity, or to actually use it. The correct opinion is that the Hadith means using it. I believe that those who thought the Hadith means giving away some water as a charity did not understand the goal behind using cold water for fever. Yet, there is a good explanation for the Prophet's statement, for the reward is of a type comparable to the deed. Since thirsty people drink cold water to quench their thirst, Allah dissipates the fever with cold water, as well. Yet, this is an implication of the Hadith, as for the ruling contained in it, it simply means to use the water (not give it away in charity).

Abu Nu'aym said, Anas narrated that the Prophet said:

"If any of you comes down with fever, let him sprinkle cold water on himself for three consecutive nights before daybreak."

Ibn Majah narrated that Abu Hurayrah related from the Prophet ﷺ that he said:

"Fever is a bellow of Hell's heat. So remove it from you with cold water."

It is In addition narrated in the Sunon that Abu Hurayrah said:

"Fever was mentioned in the presence of the Messenger of Allah b and a man cursed it. The Messenger of Allah said:

'Do not curse it, for it removes the sins, just as fire removes the impurity of the iron.' [In addition refer to Sahib Muslim].

Fever is usually followed by a diet avoiding improper foods and requires consuming beneficial foods and medicines. The sick person's body will be cleansed from all impurities and septic elements and materials, having a similar purifying effect as the fire has when it removes the impurity of the iron. The benefits that fever has are already known to the medical authorities.

As for cleansing the heart from its ills and impurities, only doctors of the heart (this does not refer to cardiologists-Editor) have access to this type of knowledge. Such experts will find that whatever the Prophet s^ stated in this regard is the plain truth. However, when the heart's ills become chronic, hope diminishes that it will ever be cured!

Fever thus helps the body and the heart. Therefore, cursing such a beneficial matter would be an act of injustice and transgression.

Abu Hurayrah said:

"No ailment that I might suffer from is dearer to me than fever, because it enters every organ of my body, and Allah gives each organ its due share of the reward."

Therefore, using cold water to relieve fever during summer and in hot areas is beneficial, because the water would be the furthest from the rays of the sun just before daybreak (at its coolest). In addition, just before daybreak the body is at its strongest, for the ailing person would have taken his due share of sleep and relaxation. In addition they would have less polluted air to breathe. The strength of the body will be added to the strength of the medicine - water in this case - and they will both relieve the fever that is not a result of malignant tumors or septic substances or conditions. Allah will then extinguish the heat of the fever by His will.

### **The Prophet's guidance on curing diarrhea**

It is narrated in the Sahih that Abu Sa'id Al-Khudri said:

"A man came to the Prophet s& and said, 'My

brother is complaining about stomach, or he is complaining about diarrhea.' The Prophet **b** said, 'Give him some honey.' The man went and came back later, saying, 'I have given him some honey, but it did not help,' or he said, 'It made his diarrhea worse.' He repeated this twice or three times, all the while the Prophet **b** continued saying to him, 'Give him some honey.' In the third or fourth time, the Prophet **^** said, 'Allah has said the truth while your brother's stomach has lied.'"

Honey has tremendous medicinal value, because it washes away the harmful substances that might be collected in the veins and the intestines. Honey In addition dissolves excess moisture, is beneficial as a drink and as an ointment, it is of great value for the elderly, and those suffering from phlegm and cold moods or condition (chills). Honey is nutritious, softens one's bowel movement and is a good preserving agent. In addition, honey reduces the bitter taste of other medicines, cleanses the liver and the chest, aids in producing urine, and dissolves the phlegm that is accompanied by coughing. When honey is consumed hot and mixed with rose oil, it cures animal bites and the effects of opium. Taking honey mixed with water helps against the bite of a rabid dog and the effects of eating poisonous mushrooms. If fresh meat is kept in honey, it preserves its freshness for three months. Likewise if gourds, cucumbers and eggplants are kept in honey, they too will be preserved.

Further, honey will keep some types of fruit fresh for six months. It preserves dead corpses, thus deserving to be called, "The true preserver." When honey is applied to someone that is infected with lice, it will kill both the lice and the eggs. Honey will In addition add softness and beauty to the hair while allowing it to grow longer. When honey is applied to the eye as a Kuhl, it will strengthen weak eyesight. Honey In addition whitens the teeth, preserves their health and the health of the gums, opens the orifice of the veins along with causing the flow of menstruation. Furthermore, licking honey on an empty stomach will help the body get rid of mucus and phlegm. It cleanses the stomach and rids it of harmful substances or mixtures, heats the stomach mildly and opens up the pores. Honey has similar effects on the kidneys, the prostate and the liver. Furthermore, honey is the least harmful sweet substance for congesting the liver and kidneys.

Adding to all these benefits that we mentioned, honey does not have any side effects, nor harm except for those suffering from bile and who should take it with vinegar to neutralize its harm.

Honey is In addition a food, a drink, a sweet, a remedy, a type of refreshment and an ointment, along with its numerous medicinal values. Therefore, there is no other substance that is more beneficial than honey or that

even rivals its value. This is why the people of old relied on honey, for most of the books of old do not mention sugar, as this was discovered in modern times.

The Prophet **b** used to drink some honey mixed with water on an empty stomach. There is a wonderful secret behind this practice regarding preserving the health. Only those who enjoy sound comprehension will be able to recognize such a secret. We will mention this subject again when we explain the Prophet's guidance regarding persevering good health.

A Hadith [narrated by Ibn Majah and others] stated that the Prophet **b** said:

"Make use of the two cures: honey and the Qura'an."

This Hadith joins the material and the divine cures, the medicine of the body and the soul, the earthly medicine and the heavenly cure.

Understanding these facts, let us go back to the man to whom the Prophet had prescribed honey to cure his diarrhea, which was caused by overeating. The Prophet <sup>^</sup> prescribed honey for him to rid his stomach and intestines from accumulating harmful substances or excretions that prevents the food in the stomach from being digested, because honey has a cleansing effect. The

harmful, viscid substances were adhering to the stomach walls, which is similar to the material of a towel, polluting both the stomach and the food. Honey removes these substances that engulf the stomach, and it is the best cure for this condition. Honey is a potent cleanser and is effective in treating cases of diarrhea, especially when the honey is mixed with warm water.

The Prophet **b** repeated his command to the man to give some honey to his sick brother for a good reason. The prescribed medicine should be in sufficient doses; otherwise, the ailment will not be fully cured. When the prescribed medicine is in a larger than necessary dose, it will weaken the body and cause side effects. When the Prophet **^** first ordered the man to give his brother honey, he did not give him a sufficient amount to cure his condition. When the man said that his brother was not cured, the Prophet **s&** knew ~~that~~ the dose was not sufficient, so he told the man several times to give his brother more honey, so that the dose would reach a sufficient amount. When the sick person has several doses of honey in a sufficient amount to fight the disease, the cure occurs by Allah's permission. Giving the correct dose of the proper medicine is a major part of the science of medicine.

When the Prophet **b** said to the man:

"Allah has said the truth and your brother's

stomach has lied."

This indicates the sure effectiveness of the honey. It In addition indicates that the illness remained not because the prescribed medicine was not effective, but because the stomach had a large amount of spoiled substances in it. Therefore, the Prophet **b** . ordered the man to take more medicine because his stomach contained excessive amounts of spoiled substances.

Prophetic medicine is not similar to that offered by doctors and physicians. Prophetic medicine is indeed the effective treatment and cure provided by the revelation and the guidance of the Prophet **b** that is coupled with a sound and perfect mind. In comparison, the majority of remedies prescribed by other than a Prophet **b** are built on hypothesis, observation and experimentation.

It is a fact that many people do not benefit from Prophetic medicine, because it will help only those who acknowledge and have faith in it. Thus, they believe that it will help them and they then submit to it. If the Qura'an, which is a cure for whatever the heart conceals, is not acknowledged and accepted with faith, it will not provide a cure for the heart. In fact, the Qura'an will only add more evil and disease to the hearts of the hypocrites.

Prophetic medicine is only suitable for good and pure bodies, just as the Qura'an is only suitable for



righteous souls and feeling hearts. Therefore, when the people ignore Prophetic medicine, it is like ignoring the help and guidance of the Qura'an, which is the most effective medicine. Again, when the medicine (the Qura'an and the Prophetic medicine) do not work, it is due to the negativity in the body and soul that are not suitable for accepting the medicine, not because the medicine does not work. All success comes from Allah, Wherein is healing for men

There is a conflict of opinion concerning what Allah said:

﴿ثُمَّ كُلِي مِنْ كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ رَبِّكِ ذُلًّا تَخْرُجُ مِنْ  
بُطُونِهَا شَرَابٌ مُخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ إِنَّ فِي ذَلِكَ لَآيَةً  
لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٦٩﴾ النحل

"There comes forth from their bellies, a drink of varying color wherein is healing for men." (16:69)

The disagreement revolves around the words "wherein is healing for men" if they refer to the drink or the Qura'an?. There are two opinions on this matter, the closest to the truth is what Ibn Mas'ud, Ibn Ab'ass, Al-Hasan, Qatadah, and the majority of the scholars stated, that these words refer to the drink. The Ayah, (Verse) is

talking about the drink and not the Qura'an. Adding to this fact, the Prophet **b** said in the previous Hadith, "Allah has said the truth," as it is clear in determining that the verse is referring to the drink. Allah knows best.

The Prophet **b** commanded Muslims not to enter a plague-infested area

In the Sahihan it is narrated that Sa'd bin Abi Waqqas asked Usamah bin Zayd about what he heard the Prophet :ge say concerning the plague. Usamah said that the Messenger of Allah **b** said:

"The plague is a punishment that was sent down on some of the Children of Israel and on those who were before your time. So if you hear that it has struck a land do not enter that land. and if it breaks out in a land that you are residing in, do not go out of that area escaping from it."

Furthermore, in the Sahihan it is narrated that the Messenger of Allah **b** said:

"The plague is a martyrdom for every Muslim."

Linguistically, Taoon, the plague, is a type of disease. In medical terms, the plague is a fatal, vicious tumor that causes a very strong and painful infection, quickly turning the infected area into black, green or

brown color. Soon afterwards, ulcers start to appear around the infected area. The plague usually strikes three areas, under the arms, behind the ear and the tip of the nose, and / or, the soft (flaccid) tissues of the body. A'esha narrated that she asked the Prophet **b** about the plague, and he said:

"A gland that is similar to the camel's gland and which appears in the tender parts of the abdomen and under the arms."

Doctors say that when a septic infection occurs in the soft flesh, such as under the arms or behind the ears, it is called the plague. The plague is caused by spoiled, septic blood [infected by a bug that carried the disease from infected rodents]. The infected blood spoils the part of the body that it strikes, sometimes causing blood hemorrhaging and pus. In this case, the inflicted organ sends the infected blood to the heart, thus causing vomit, unconsciousness and rapid heartbeat. Although the plague describes every infection that sends septic blood to the heart, becoming fatal sometimes, it particularly describes the infection that attacks the soft tissues of the body. Since the infected blood is septic, the various organs reject the blood, except those that have become weak. The worst types of the plague are those that strike behind ears and under the arms, because they are closer to the essential organs of the body. There is little chance to be

cured from the black plague, while the red plague then the yellow plagues are the least dangerous. Since the plague breaks out in polluted areas, it is called a plague, although this word describes every epidemic, as we have stated, and as Al-Khalil has concurred.

The word epidemic is more general than the plague. Every plague is an epidemic while not every epidemic is a plague.

The plagues cause infections, ulcers and malignant growths in the areas of the body we described. It is my judgment that these are only the symptoms of the plague, since this is what doctors visibly observe, thus prompting the doctors to call them symptoms of the plague.

There are three meanings for the word plague. First: the symptoms of the disease that the doctors observe and record.

Second, the death that occurs to those inflicted by the plague, as the Prophet **b** said:

The plague is a martyrdom for every Muslim."

Third, the reason behind the outbreak of the plague, which is mentioned in the Hadith,

"The plague is the remnant of a punishment that was sent on the Children of Israel."

In addition, the plague was described in another Hadith that:

"It is a result of the Jinn's touch." Further, the Prophet **b** said that the plague is:

### **A Prophet's supplication.**

The doctors cannot refute the reasons we have mentioned explaining why the plague breaks out, although they feel that there is no physical proof that supports them. The Messengers informed us of matters of the Unseen, while the doctors' expertise deals with the physical symptoms of the plague. However, the symptoms of the plague that doctors are familiar with do not provide them with any material evidence that the plague does not engage the soul in some manner, for there is a tremendous connection between the soul and what the body suffers due to disease and ultimately death. Only the most ignorant people will deny the effects of the soul on the body and on human nature as a whole. Allah gives the soul certain powers over the body of the sons of Adam, at such times when an epidemic breaks out or when the air is unhealthy. In addition, the soul has certain effects on the body when it experiences the ailments that are caused by septic substances, especially when blood, semen or black bile is irritated. Evil forces take control of the body when it experiences such emotions and ailments, unless the person repels it with an even stronger power, such as

remembering Allah, supplicating to Him, invoking and pleading to Him, giving in charity and reciting the Qura'an. In this case, angels will descend and will defeat and neutralize the evil effects of the devilish souls (evil forces). We have successfully tried this method many times, that which only Allah is Able to count, and we witnessed the wonderful effects of such positive forces (good souls) in strengthening one's resolve and ridding him of bad elements when in the early stages. This method almost never fails. When one feels that evil is close-by him, he should turn to good deeds as we have explained, so that they deter and fend off the evil forces (souls). This is the best medicine in such cases for those whom Allah leads to success. But when Allah decides that His appointed destiny takes over, He draws the slave's heart away from knowing and intending to perform these good deeds. In this case, the slave does not decide or intend to perform these good deeds, so that what Allah has decided takes over,

Allah willing, we will elaborate further on this subject when we discuss the divine remedies of Islamic prayer formulas (Ruqya literally: incantations), the Prophet's supplications, the various types of D'O"AA (supplications and prayers), specific forms of remembering Allah and performing righteously good deeds. We will In addition affirm that comparing Prophetic medicine to regular medicine is just like

comparing folk medicine to that provided by doctors, as some of the best doctors have conceded. We will In addition elaborate on the fact that bodies are more affected by the soul and that Islamic prayer formulas and supplications are better and more powerful than the most powerful medicines; that they can even neutralize the effect of deadly poisons.

We must reemphasize the fact that unhealthy air plays a major role in causing the plague. Air becomes unhealthy when it becomes polluted because of septic materials or pollutants, no matter what time of year, although it usually happens in the latter part of the summer and in the autumn. This is because during these times of the year (and when the air is most polluted), acute bilious excretions will accumulate during the summer, yet would not have matured by the end of the season. In autumn, the air is usually cold and thus the immature excretions that accumulated in the summer will heat up and start to get spoiled and decayed, thus causing putrid illnesses. This is especially the case when the body is ready to accept such ailments, being inactive and having abundant septic materials, both of which rarely spare the body from ailments.

We should state that the best season of the year is spring especially regarding the air. Hippocrates said, "Autumn carries the worst types of ailments and deadly

sicknesses. Spring, on the other hand, is the best season and has the least occurrences of death," Pharmacists and those who prepare dead bodies for burial usually borrow money during spring and summer, rather than autumn. This is because to them, autumn is their spring that they are eager for its coming and feel happy when it starts (due to the increased number of deaths in the autumn).

It was reported in Hadith that:

"When the Najm (literally: star) appears, every epidemic is removed from every land."

The Najm is said to mean the star, or the plants that appear in spring.

"And the herbs (or stars) and the trees both prostrate themselves (to Allah)." (55:6)

Meaning during spring, because it is the season when the trees are at their prime and thus the epidemics are removed.

As for the Najm (North Star in this case), ailments intensify when it rises and then sets just about dawn. At-Tamimi said in his book, 'The Secret of the Existence', "The worst two times of the year and the most harmful for the body are: when the North star sets just before dawn, and when it appears from the east before the sun rises on



the world. This is the time when spring is about to end. Yet, the harm that occurs when it appears is less than the harm caused by its setting." Further, Abu Muhammad bin Qutaibah said:

"Whenever the Pleiades (in astronomy, the star cluster was named by the ancient Greeks after the "Seven Sisters" of mythology, the Arabs called it Atharaiya) rises or sets, it brings about an epidemic for people and camels. Yet, its setting is worse than when it is rising."

There is a third opinion regarding the meaning of the Hadith, that is, the star means the Pleiades and the epidemic is that which attacks the plants and fruits during winter and in the beginning of spring. When the star rises, the plants will be safe from such epidemics during that time, This is why the Prophet **b** disallowed selling or buying fruit before it is apparent that they are good.

The Prophet **b** commanded Muslims not to enter a plague-infested area and to remain in the infected area

Once there was an outbreak of the plague where one happened to be. This is the best type of prevention, for when one enters a plague infested area, he exposes himself to the risk of infection and harm. Exposing oneself to such danger defies religion and a sound mind. Staying away from plague infested areas is a type of prevention that Allah has directed and guided the people

to. In this case, one observes a form of diet or prophylactic by avoiding contaminated areas and air.

As for the Prophet's prohibiting the Muslims from escaping from the epidemic infested area, it has two possible meanings.

1. Encouraging the heart to depend and rely on Allah while observing patience and being content with what Allah has decided.
2. The best medical authorities say in order to avoid becoming sick during an epidemic requires helping the body to get rid of harmful fluids and moisture, observing a diet and preserving the body's dryness in general, they warn against sports activities and taking baths. The human body usually contains harmful substances that are idle and which sometimes become activated by sports and taking a bath. They would then mix with the beneficial substances in the body and cause several ailments. Therefore, when the plague strikes a land, the best thing one can do is to remain idle in that land, so that the harmful substances in his body are not aroused or irritated. Leaving the plague-infested area requires motion and physical effort, both of which are very harmful in this case.

These are the statements of the best medical authorities of old and present, helping to shed light on the correctness of the Prophet's commands that assure the wellbeing of the heart and body.

If someone asks, "When the Prophet **b** said: 'Do not abandon it and take flight,' Refutes the meaning that has been stated. Leaving the infested land for another purpose than escaping, such as travelling, is exempt from the prohibition."

We answer this question by stating that no person, whether a doctor or otherwise, said that all types of motion is prohibited when the plague strikes a land, for the people cannot act as if they were fixed objects. Rather, engaging in excessive physical movements and activities that are not necessary is discouraged during the outbreak of an epidemic. There is no reason behind abandoning the plague-infested land other than escaping from the plague, whereas being idle and calm are better for the people's hearts and bodies in this situation. In addition, staying inactive satisfies the required dependence and reliance on Allah and submitting to His decisions. As for those who need to move about, such as hired hands, manufacturers and travelers, they are not required to remain completely inactive, but to refrain from any unnecessary movements such as traveling to escape the plague.

There is a great wisdom behind commanding the

people to remain in the plague-infested area, as follows.

1. Avoiding harm and the paths that might lead to harm.
2. Preserving one's health, which is the vehicle that people rely on to acquire life's necessities and to fulfil the requirements of the Hereafter.
3. So that the people do not fall sick upon breathing polluted and contaminated air.
4. Avoiding close association with those afflicted with the plague, so as not to catch the plague themselves.
5. Preserving the body and soul from contamination and superstition, which only harms those who believe in it.\*

In short, prohibiting entering plague-infested areas is a preventive measure and a type of diet (prophylactic) that leads away from the paths of harm. Prohibiting leaving the area where the plague has struck entails submitting to Allah's will and decisions. The first order teaches and trains, while the second order entails submission and referring all matters to Allah's will.

" Umar was on his way to Ash-Sham when he reached the area of Sargh where he met Abu Ubaydah bin

Al-Jarrah with some people. They told 'Umar that there was an outbreak of the plague in Ash-Sham. They disputed among each other about what to do. So 'Umar said to Ibn Ab'ass 'Summon the early Migrants.' Ibn Ab'ass said, 'I summoned them and they In addition disputed, as some of them said (to Umar) you went out for a certain purpose and we recommend that we do not go back until it is fulfilled.' Other Migrants said, 'You have the best of the people in your company and the remainder of the Companions of the Messenger of Allah b Therefore, we do not recommend that you send them towards the epidemic.' 'Umar said, 'Go away from here.' He then said, 'Summon Al-Ansar for me.' I (Ibn Ab'ass) summoned them and Umar asked for their opinions. The Ansar disputed just as the Migrants disputed and copied their behavior. 'Umar said, 'Go away from here.' 'Umar then said, 'Summon whoever is present from the leaders of Quraish from those who embraced Islam in the aftermath of the Fath (conquering of Mecca).Ibn Ab'ass summoned them and no two among them disputed, as they all said, 'We recommend that you go back with the people and do not expose them to the epidemic.' 'Umar then ordered the people to leave, saying, 'In the morning, I will be riding on my animal's back, and so you too should.' Abu 'Ubaydah bin Al-Jarrah said, O leader of the believers! Do you run away from Allah's appointed destiny?' Umar said, 'I wish that somebody else had uttered these words, O Abu 'Ubaydah! Yes, we run away

from Allah's appointed destiny to Allah's appointed destiny. If you had a herd of camels that arrived at a valley that has two slopes, one fertile and the other barren and you let your camels graze on the fertile slope, you will do so by Allah's leave, will you not. And if you allow them to graze on the barren slope, you will do so by Allah's Leave, will you not?' Soon after, Abdur Rahman bin Awf came back from attending to some of his needs and said, 'I have knowledge regarding this matter. I heard the Messenger of Allah **b** said:

"If you hear about it (the plague) in a land that you are in, do not run away from it, and if you hear that it broke out in a certain land, do not enter that land." [AI-Bokhary, Muslim, Abu Dawood, At-Termezey, An-Nasal, Ibn Majah and Ahmad].

### **The Prophet's remedy for dropsy**

In the Sahihain it is narrated that Anas bin Malik said:

"Some people of (the tribes of) 'Ukl and 'Uraynah tribe came to AI-Medina and its climate did not suit them. So the Prophet **b** ordered them to go to the herd of camels reserved for charity, and to drink their milk and urine (as a medicine). Therefore, they went as directed. After they became healthy they killed the shepherds of the Prophet's camels and drove away all the camels, thus

becoming aggressors against Allah and His Messenger **b** The Prophet **b** sent (men) in their pursuit and they were captured. The Prophet **b** then ordered that their hands and feet to be cut off (and it was done), and their eyes were branded with heated pieces of iron. They were then kept in the sun until they died."

The proof that these people were complaining from dropsy, is from Imam Muslim who narrated in his Sahih from the same Hadith above that the Bedouins said, "We have not found Al-Medina suitable for us and our stomachs swelled, our organs became weak..." until the end of the Hadith.

Dropsy is a physical disease that occurs when a harmful cold substance penetrates the external organs of the body and in addition the body organs other than those that are used in digestion, causing them to swell. There are three types of dropsy: in body tissue (fleshy), which is the most serious of the three, in a body cavity, and in an organ (drum). The remedy required for this disease includes mild laxatives and diuretic medicines that help rid the body of fluids. These diuretic qualities exist in the milk and urine of camels and that is why the Prophet **b** ordered them to drink them. Camel milk is a mild laxative, diuretic, cleanses and opens that which is closed and removes the obstructions and soothes the body. This is especially the case when the camels graze on beneficial

herbs, such as wormwood, lavender, chamomile, daisy and lemongrass. These herbs help against dropsy.

Dropsy is usually symptomatic of an ailment in the liver, especially due to congestion in the liver. The milk of the Arabian camels helps in this case, because of its many benefits as mentioned and which help open the clogged passages and the obstructions. Ar-Razi said, "The she-camel's milk soothes the liver and the effects of a spoiled constitution," Al-lsraili In addition said, "The she-camel's milk is the softest, least concentrated and lightest milk. It is the best choice for moving the bowels, as a laxative and for opening the clogged passages and obstructions. What makes this evident is the fact that this type of milk is mildly salty, as a result of the animal's instinctively hot nature. Therefore, the she-camel's milk is the best remedy for the liver as it soothes it, opens its pores and veins and softens the hardness of fresh food. Fresh, warm camel's milk is beneficial against dropsy, especially when taken with fresh, warm camel urine, thus making the combination more salty and adding strength to its effectiveness in dissolving harmful fluids and as a laxative. If the [combination of milk and urine] did not purge the stomach, then one should take a stronger laxative.' The author of AI-Qonon In addition commented, "Do not listen to those who claim that milk does not provide cure from dropsy. Rather, know that camel's milk is an effective cure, because it cleanses



gently and easily, due to its other qualities. This type of milk is so beneficial that if a person substituted water and food with camel's milk, he would be cured [from dropsy and other ailments], Some people tried this remedy and were soon cured. We should state that the best camel urine is that of the camels of Bedouin people."

The story that was mentioned in the last Hadith has several areas of interest, as follows. The Hadith encourages the use of medicines and cures. The Hadith In addition indicates the purity of the milk of the animals that Muslims are allowed to eat, for using what Allah has prohibited in medicine is disallowed. Further, the people mentioned in the Hadith were not commanded to rinse their mouths or their clothes for the prayer, although they were new Muslims [indicating that rinsing the mouth and the clothes in such cases is not necessary]. The Prophet **b** cannot delay the necessary details of a religious command when such elaboration is necessary. In addition, this story emphasizes the fact that the aggressor is punished by the same method he transgressed. The people mentioned in the Hadith killed the shepherd and branded his eyes, as evident in another narration of this Hadith by Imam Muslim. The Hadith In addition mentioned that the entire group was killed for killing one person. In addition, this story indicates that whereas the aggressor deserves to be punished for multiple crimes, one punishable according to the law of equality and the other for an act of aggression,

then both laws are applied. The Prophet ordered that the hands and feet of the aggressors be cut off, as a punishment from Allah for their audacious raid and aggression. They were In addition killed because they had killed the shepherd. In addition, the Hadith indicates that when armed aggressors steal money and In addition commit murder, their hands and feet are cut off, and they are then executed. The Hadith In addition indicates that the punishment for multiple crimes is multiplied, because the people who were mentioned in the story reverted from Islam, killed a human being, disfigured the dead shepherd, stole other people's property and announced their armed aggression. In addition, the entire armed band mentioned in the story were executed, not only those who actually committed the murder, as the Prophet **b**, did not consider this fact, nor did he ask about who actually committed the murder. Furthermore, assassination warrants capital punishment and cannot be pardoned [by the relatives of the deceased] or compensated, according to the scholars of Al-Medina and the Mathhab of Imam Ahmad, which our Shaikh (Ibn Taymiyyah) has chosen.

### **The Prophet's guidance on treating wounds and cuts**

In the Sahihan it is narrated that Sahl bin Sa'd was asked about how the Messenger's injuries in the battle of Uhud were treated. Sahl said, "The Prophet's face was injured, his tooth was broken and the helmet he was

wearing was smashed on his head. Fatimah, the daughter of the Messenger of Allah b, was washing the blood off while 'Ali was pouring water on her hands with his shield. When Fatimah realized that the bleeding did not stop, she took a burned mat (of palm leaves) and inserted the ash in the wound of Allah's Messenger and the bleeding stopped." The ashes of burnt palm leaves are very effective in stopping bleeding, because it is a strong drying agent and because it has the least burning effect (on the exposed skin). Other strong drying remedies have a burning effect on the skin and cause the blood to be irritated and the bleeding to intensify. Further, when the ashes of palm leaves are applied alone or mixed with vinegar in a bleeding nose, it will stop the bleeding. The author of Al-Qonun said, "Al-Baradii (Papyrus) is effective in stopping bleeding and coating exposed flesh when it is placed on a wound. In old Egypt, paper was made of the Baradii, which has a cold, dry condition. Baradii ash is effective in treating oral fungus and infection, hemoptysis (spitting up blood) and In addition prevents malignant infections from spreading."

### **The Prophet's guidance using honey, cupping and cauterizing as remedies**

Al-Bokhary narrated that the Prophet said:

"There is cure in three substances, a drink of honey, a slash with a knife used for cupping and

cauterizing by fire. I forbid my Nation from cauterizing by fire."

Abu 'Abdullah Al-Maziri said, Plethoric (excessive substances) conditions are either sanguineous (bloody), bilious, phlegm, or melancholic. Curing sanguineous plethora entails extracting the blood. If plethora was from the other three types, its cure is in softening the stool as warranted for each disease. The Prophet **ﷺ** has indicated that honey is used as a laxative and that cupping is used to extract [septic] blood. Some people said that when the slash by a cupping knife does not work, the last resort is branding by fire (cauterizing). The Prophet **ﷺ** mentioned branding by fire as a last resort when the body has a strong resistance against medicine, rendering it ineffective. The Prophet **ﷺ** then said: "I forbid my Ummah (Muslim Nation) from branding by fire (cauterizing)," and in another narration, "I do not like to be branded by fire." Cauterizing by fire should be the last resort and only used when warranted. The fire should not be the first choice because of the intense pain it causes and which will be used to remove a lesser pain!

Some doctors said that diseases related to the temperament are either material or non-material. The material types are either cold, hot, wet or dry or a combination of these conditions. The four conditions, hotness and coldness are effected, while the other two,

wetness and dryness, are usually affected. When one of the two effective temperaments is stronger than the other, one of the affected temperaments usually accompanies it. Every type of temperament in the body has two parts, effective and affected.

Temperamental ailments are usually caused by whichever effective condition is stronger, hotness or coldness. The Prophet's statement directs us to the origin of ailments, hotness and coldness. If the ailment was hot, the cure entails extracting the blood by cupping or puncturing the veins, both of which help extract the septic matter, cooling the temperament. If the ailment is cold, we treat it with heat, such as by taking honey. In addition need to extract the cold material that has caused the ailment, honey In addition helps in this case because it leads the various substances to maturity along with its other qualities of cleansing, softening, soothing and purging the affected organs. In this case, the septic material will be gently extracted while saving the body the annoyance of using strong laxatives.

Physical ailments are either acute, not needing cauterization because they would soon be neutralized, or chronic ailments, for which cauterizing the proper organ is the best remedy after extracting the septic substances. Chronic diseases usually result from thick, cold septic substances residing in the affected organ, ailing it,

spoiling its constitution and, thereby, inflaming the parts of the body that are directly connected to the affected organ. Therefore, cauterizing should be used to dissipate and extract the septic substances in the affected organ with fire.

The Hadith explains treatments for all type of physical ailments, just as we learned the treatment method for all simple ailments (accompanied by fever) from the Hadith,

"The heat of the fever is a breath of the Hell Fire; cool it with water."

### **Cupping continued**

As for cupping, Ibn Majah narrated in his Sunan that the Messenger of Allah **b** said:

"During the night of Israa' (the overnight journey from Mecca to Jerusalem and then to the heavens), every company (of angels) that I passed by would say, 'O Muhammad! Order your nation to use cupping.'"

In addition, in the Sahihan it is narrated that the Prophet ate once had his blood cupped (medically) and paid the person who applied the cupping.

Further, in the Sahihan it is narrated:

Abu Taybah cupped Allah's Messenger **b** who then ordered that Abu Taybah be paid one So" (a measure pertaining to food) of dates and ordered his masters to reduce his tax (as he was a slave and had to pay a tax to them). The Prophet a§ then said:

**"Cupping is among your best remedies."**

The benefits of cupping include cleansing the exterior parts of the body more than puncturing the veins, or puncturing the veins, is better when used to extract blood from the internal parts of the body. Cupping entails removing blood from the various parts of the skin.

Using either cupping or puncturing the veins depends on the time of year, the area, the age and state of the ailing person. For instance, cupping is more beneficial than puncturing the veins in warm areas, warm weather and hot-tempered people, whose blood is near maturity (concerning the septic substances in the blood). In this case, the septic, maturing blood will collect near the skin. Cupping extracts the septic blood more efficiently than puncturing the veins. This is why using cupping for children and those who cannot bear puncturing the veins is better and more useful.

Doctors affirm that cupping is better used in warm areas than puncturing the veins and that cupping is preferred in the middle of the month or soon after,

especially in the last quarter in the month. In the beginning of the month, the blood will have already become irritated (thus carrying septic materials that need to be cupped). In the end of the month, the blood will be idle, unlike the case in the middle and last quarter of the month when the blood is agitated and sufficiently produced.

The author of Al-Qanun said, 'Cupping is not preferred in the beginning of the month, because the body's various conditions will not be agitated then, nor is it preferred in the end of the month, because by then the conditions would have decreased. Cupping is preferred in the middle of the month when the substances (of the constitution, or condition) accumulate and become agitated.' It was reported that the Prophet b said:

**"Cupping and puncturing the veins are your best remedies."**

This Hadith is directed at the people of Hijaz and warm areas in general, for their blood is delicate and circulates closer to the surface of the skin, while the pores on their skin are wide and their strength weakened (i.e., during summer). Puncturing the veins is harmful for them. Puncturing of each of the veins usually has a special benefit. For instance, puncturing of the basilica vein (the large vein running on the inner side of the upper arm) is useful against the heat of the liver and spleen and various



blood-related tumors in these two organs. It is In addition useful for tumors of the lungs (emphysema), arterial pulsation, pleurisy and all blood-related diseases of veins in the lower part of the knee to the hip. Further, puncturing of the median vein helps against the various swellings that appear throughout the entire body, especially when the swelling is blood-related, and contains spoiled blood in general. In addition, puncturing of the arm's vein helps against the ailments in the head and neck that result from excessive amounts of blood or from septic blood. Puncturing of the jugular vein helps against the ailments of the spleen, asthma, thoracic cavity and forehead pain.

Cupping the upper section of the back helps against the aches of the shoulder and the throat. Further, cupping the two jugular veins helps against the ailments of the head, face, teeth, ears, eyes, nose and throat, if these ailments were caused by excessive presence of blood, soiled blood or both.

Anas said:

"The Messenger of Allah used to apply cupping on the two jugular veins and the upper part of the back."  
[Abu Dawood, At-Termезey, Ibn Majah, Ahmad and Al-Hakim].

"The Messenger of Allah b used to apply cupping

on three areas, his upper back area and the two jugular veins." [Al-Bokhary and Moslem].

It is In addition narrated in the Sahih that the Prophet **b** used cupping on his head when he was in a state of Ihram (for Hajj or omrah) due to a headache.

In addition, Abu Dawood narrated that Jabir said that the Prophet **s&** used cupping on his hip because of a debilitation he suffered from.

**Doctors have conflicting opinions regarding cupping on the nape cavity**

Some doctors approved of this form of cupping, saying that it helps against exophthalmoses, the abnormal protrusion of the eyeballs, the heaviness in the eyebrows and the eyelids and against eyelid mange. A Hadith states:

"Use cupping on the nape cavity, for it cures seventy two kinds of ailments."

Further, it was narrated that when Ahmad bin Hanbal needed cupping on the nape cavity, he did it on the two sides of the nape but not on the cavity itself.

The author of the Qonun In addition disliked cupping the cavity of the nape saying that, "It causes forgetfulness just as our Prophet Muhammad **b** has stated. This is because the back of the brain is the location of the

memory power and cupping it affects that power."

Other people did not approve of his opinion though, saying that the Hadith that he referred to is not authentic. They said that even if the Hadith is authentic, cupping weakens the brain if cupping occurs without a necessity that warrants it. When warranted, cupping the nape cavity is medically and religiously useful against the pressure of the blood on the cavity. Authentic narrations have stated that the Prophet ^ used cupping in many areas on the back of his neck and in other areas of his body as much as was needed.

Cupping under the chin helps against toothache, face ailments and throat infections when used at the proper time

Cupping under the chin In addition cleanses and purifies the head and the jaws. Further, cupping on top of the foot substitutes for the puncturing of the saphena, which is a vein on the heel. This kind of cupping In addition helps against the ulcers that occur on the thighs and legs, the interruption of monthly periods and skin irritation on the testicles.

Cupping on the lower part of the chest helps against spots, sores and mange on the thigh. It In addition helps against gout, hemorrhoids, elephantiasis and itchiness on the back.

### **When is cupping preferred**

Anas related from the Prophet ﷺ that he said:

"The Messenger of Allah ﷺ used to have cupping on the jugular veins and the upper part of the back on the seventeenth, nineteenth or twenty-first (day of the month)." (At-Termezey)

Anas related from the Prophet ﷺ that he said:

"Those who intend to have cupping let them do that on the seventeenth, nineteenth or twenty-first (of the month), to prevent the septic blood from causing death to one of you." (Ibn Majah)

In addition, Abu Dawood narrated that Abu Hurayrah related from the Prophet ﷺ that he said:

**"Those who have cupping on the seventeenth, nineteenth or twenty-first will be cured from every disease."**

"Every disease" mentioned in the Hadith means the blood-related" diseases. [Both of the last two Ahadeeth are weak].

These Ahadeeth conform to the position taken by doctors that cupping is preferred in the latter half of the month and the third quarter, rather than the beginning or

the end of the month. However, if cupping is necessary, it will be useful during any part of the month including the beginning and the end. It was reported that Imam Ahmad Ibn Hanbal used to practice cupping during any part of the month when the spoiled blood became agitated,

The author of *Al-Qanun* said, "Cupping is preferred during the day, the second or the third hour and after one takes a bath. When warranted, one should take a bath then rest for an hour or so and then use cupping." Cupping is not preferred when the stomach is full, for it might cause various ailments, especially after taking a heavy meal.

It was said that cupping on an empty stomach is a cure, and when one's stomach is full is a disease, and when it is done on the seventeenth [of the month] it becomes a remedy. Choosing the best time for cupping preserves good health and helps prevent harm from occurring to the body. However, when the illness intensifies, cupping becomes warranted and needed whatever the circumstances, for the Prophet **b** said:

"So that the septic blood does not cause death to one of you."

We stated before that Imam Ahmad used to use cupping during any time of the month if cupping was medically warranted.

As for the best days of the week to have cupping, AI-Khallal said that Imam Ahmad was asked about the days when cupping is not preferred, and he said, "Wednesday and Saturday." In addition AI-Khallal narrated that Imam Ahmad was once asked about the days when cupping is disliked and Imam Ahmad answered, "Saturday and Wednesday, and In addition Friday as was reported." [However, all the Ahadeeth that state the time when the cupping is either preferred or disliked are weak, according to the scholars of Hadith].

The previous Ahadeeth we mentioned state that seeking the cure, including cupping, is preferred. In addition, cupping is done in the part of the body that most needs it. In addition, those who have assumed ihram are allowed to use cupping, even if it involves cutting some hair and they do not have to pay a penalty. Further, it is allowed for those who are fasting to use cupping as AI-Bokhary narrated that the Messenger of Allah **b** used cupping while he was fasting.

There are several Ahadeeth that state that cupping breaks the Fast. The only Hadith that appears to contradict this ruling is the Hadith that the Prophet **^** had cupping while fasting. In this case, for the Hadith to mean that cupping does not break the Fast, it should satisfy one of the following four conditions.

First, Fasting should have been obligated by the

time the incident in the Hadith [narrated by Al-Kukhah above] occurred. Second, it should be proven that the Prophet **b** was not traveling [when he had cupping]. Third, that the Prophet **b** was not suffering from an illness that warranted cupping. Fourth, that this Hadith came after the Prophet **g** said, "Those having cupping and those who do it have both broken their Fast." If these four conditions are satisfied, only then can we say that cupping does not break the fast relying on the Hadith [that the Prophet **b** had cupping when he was fasting]. Otherwise, the Fast mentioned in the Hadith might have been a voluntary fast that one is allowed to break when cupping is warranted. Or it could have occurred during Ramadan but while the Prophet **a** was traveling. Or, the Hadith could be talking about a compulsory Fast during Ramadan but that it was necessary to have cupping due to an illness. Or, cupping could have been done during Ramadan and without a necessity that warrants it, but before the Prophet **b** issued his statement that cupping breaks the Fast of those involved in it. There is no proof that any of the four conditions we mentioned above were satisfied, so how about all four of them? [That is why Ibn Al-Qayyim asserts that cupping breaks the Fast of those who are doing it and those who are having it done].

In addition, the Hadith proves that one is allowed to hire a doctor for a certain purpose and then pay him for his services without a service contract.

The Hadith [that the Prophet **b** paid the person who performed cupping for him] In addition indicates that some people are allowed to make cupping their profession. The Prophet **b** gave the man who performed cupping some money and that person spent that money on his necessities. Furthermore, cupping is similar to garlic and onion in that they are described as being impure. But we are still allowed to use them.

Finally, the Hadith proves that one is allowed to collect reasonable taxes from his slave and that the slave is allowed to use whatever is left after paying the tax. Otherwise, if the master is going to take all the money anyway, it will not be called a tax any more! Therefore, whatever is left with the slave beyond the required tax is his property and he can do whatever he wishes with it.

### **The Prophet's guidance regarding cauterization and puncturing of the veins**

"Jabir bin 'Abdullah narrated that the Prophet **b** once sent a doctor to Ubay bin Ka'b and that the doctor used puncturing on one of Ubay's veins and then cauterized the wound." (AI-Bokhary)

Further, when Sa'd bin Moa'az was injured in his medial arm vein, the Prophet **b**, had it cauterized and then cauterized again when the wound became swollen. In another narration of this Hadith, the Prophet cauterized



Sa'd bin Mu'adh in his medial arm vein using the tip of an arrow. Afterwards, Sa'd bin Mu'adh, or someone else, cauterized the wound again. Another narration states that one of the Ansar was injured in his medial arm vein and the Prophet ordered that he be cauterized. [These Ahadeeth are narrated by Muslim, Abu Dawood, and others].

Abu 'Ubayd In addition narrated that a man, who was prescribed cauterization, was brought to the Prophet **b** and the Prophet **a** ordered that he be cauterized. Then hot stones were applied on the wound to close it. In addition, Jabir narrated that the Prophet **sis**, once cauterized him in his medial arm vein.

AI-Bokhary narrated that Anas said that he was once cauterized because he was complaining from pleurisy while the Prophet **b** was still alive. At-Termezey In addition narrated that Anas said, "The Prophet **b** cauterized As'ad bin Zurarah when he came down with a septic finger,"

We have mentioned that the Prophet **^** said in the Hadith narrated by AI-Bokhary and Moslem :

"I do not like to be cauterized."

Moreover, in another narration:

I forbid cauterizing for my Nation."

Further, [At-Termezey, Abu Dawood and Ahmad] narrated that one of the Companions said that the Prophet **b** has disallowed cauterizing, "But we were tested (i.e., with various ailments) and we did have cauterization, so we neither were successful nor did we acquire an advantage."

Al-Khattabi commented, "The Prophet **b** only cauterized Sa'd to stop the bleeding, because he feared that bleeding would not stop until Sa'd died. Cauterization is usually used in drastic cases, such as when a hand or a leg is amputated. As for prohibiting cauterizing, it might be specifically directed at whoever was seeking a cure with it (not to close an open wound). In early times, the people used to superstitiously believe that whoever did not have cauterization would certainly die and this is why the Prophet **b** disallowed it. It was In addition said that the Prophet **b** disallowed "Imran bin Husayn in particular from using cauterization because he was suffering from a sore in a delicate place. That is why the prohibition could be specific to cases where cauterizing is dangerous. Allah knows best.

Further Ibn Qutaybah said that cauterizing is of two types. The first type entails a healthy person using cauterization to fend off illness and it is this type that is referred to by the statement, 'Whoever reverts to

cauterizing would not have practiced Tawakkul (depending on Allah), as such people seek to fend off whatever is destined for them in the future. The second type entails cauterizing infected wounds and amputated limbs, and cauterization is effective in these cases. As for the type of cauterization that might or might not work, it is apparently disliked.

There is a Hadith narrated in the Shahihah [Al Bokhary and Moslem] about the seventy thousand Muslims who will enter Paradise without reckoning, describing them as:

"They are those who do not seek prayer formulas (Ruqyah literally incantations), nor cauterization, nor are they superstitious, and they depend on their Lord (for each and everything)." [In addition narrated by At-Termезey and Ahmad].

In short, the Ahadeeth that discussed the subject of cauterization fall under four categories: practicing it, disliking it, praising those who do not revert to it and disallowing it. There is no contradiction between these categories. When the Prophet s, had someone cauterized, he indicated that practicing it is allowed. Further, the Prophet's disliking cauterization for his Ummah (Muslim Nation) does not indicate that it is prohibited. In addition, the Prophet's praising those who avoid cauterization indicates that avoiding it is better. Finally, disallowing

cauterization can be explained that in general, either cauterization is disliked, or that it is directed at those who revert to cauterizing to fend off a future illness. Allah knows best.\*

There is another point that needs to be clarified and that concerns the word prayer. What we call prayer in English has two different words to describe it in Arabic. Sallat, the formal prayer with specific movements and D"O"AA, the informal prayer in which one asks the Creator for what they want in their own words or according to formulas set by the Prophet ﷺ or the Qura'an. One of the pillars of Islam is the five daily prayers. This is a formalized system of praying that has specific movements and times. In Arabic this is called Salatt. The other form of prayer, when we ask Allah for anything, in our own words or in prayer formulas set by the Prophet ﷺ or by the Qura'an, is called D'ouaa. This form of prayer is sometimes referred to as supplication in English, which is a very good word to describe this form of prayer. The only problem with translating D"O"AA as "supplication" is that the word "supplication" is very formal and rarely used in verbal communication. Supplication is used constantly throughout the day. Any English speaking person who is continuously calling on God, will describe what they are doing as praying, which is the simple common way to describe this act. When we call Ruqyah (literally incantations) Islamic prayer formulas, we are

using the word prayer in its informal meaning (Doaa) and not the formal meaning (Salatt).

**The Prophet's guidance on treating epilepsy and spiritual possession\***

In the Sahihan it is narrated that 'Ata bin Raba'h said, "Ibn Ab'ass said to me, 'Should I tell you about a woman from among the people of Paradise?' I said, 'Yes.' He said, 'That black woman, who came to the Prophet **b** and said, 'I suffer epileptic fits during which I inadvertently take off my clothes. So invoke Allah on my behalf.' He said,

'If you wish, be patient and you will acquire Paradise; and if you wish, I will supplicate to Allah to cure you.'

She said, 'Rather, I will observe patience.' She then said, 'I keep taking off my clothes during these fits, so supplicate to Allah for me that I do not do so. The Prophet **b** supplicated (to Allah) on her behalf.'"

Epilepsy is two kinds, one that results from negative forces and the second type is physical that results from bad mixtures (chemical and material imbalance). The doctors often talk about the second type and explain its causes and how to cure it.

As for the epilepsy that results from negative forces, the best doctors and the wise ones among them affirm that it exists. They In addition confirm that curing this type of disease occurs by the support of the righteous, exalted souls so that they neutralize the effect of the evil and render its efforts harmless. When Hippocrates explained the cures for epilepsy he stated that, "These cures are effective in treating the epilepsy that results from chemical and material causes. As for the epilepsy that results from negative forces, these remedies (that he explained and detailed) do not cure it."

As for the most ignorant, unknowing and immoral doctors, and those who consider heresy a virtue, they deny the type that occurs by negative forces and deny that it has any effect on the body. They have only ignorance to support them, because the medical authorities cannot actually disprove the epilepsy that is caused by these negative forces. Fact and experience assert and prove the existence of this type of epilepsy. That is why when the doctors explain the reason behind epilepsy as being natural or physical, their statement is true regarding some types of epilepsy but not all of them.\*

The doctors of old used to call epilepsy, 'The divine disease', stating that it is caused by negative forces. On the other hand, Galinus and other doctors misinterpreted the term divine ailment, saying, "They

called it divine because it attacks the head and thus causes harm to the apparent divine organ where the brain resides." This explanation, however, resulted from their ignorance of the soul and its effects.

As for the heretical doctors, they only confirm the kind of epilepsy that results from physical causes. Whoever has a sound mind and good knowledge of the soul and its effect, will laugh at the ignorance shown by these doctors and at their weak minds.

Curing the type of epilepsy caused by negative forces has two parts, a part that involves the person afflicted with epilepsy and a part that involves those who treat them.

The part that the person afflicted with epilepsy plays in his treatment involves strengthening his heart and being sincere in repentance to the Creator from the negative forces and seeking sincere refuge with Him both by heart and tongue. This is a type of warfare that the person afflicted with epilepsy engages in against evil. To defeat the enemy, warfare requires the warrior to acquire beneficial, suitable weapons and to have a strong arm. When one of these two elements does not exist, the effort will not be very effective. The situation becomes more difficult when the person is missing both essential requirements, in this case, the heart will be lacking Towhid (Oneness of Allah), Tawakil (trusting in Allah),

Taqwa (righteousness), and Tawajhu (awareness of Allah's Presence), plus the person does not have sufficient material armament.

The second part of epilepsy treatment involves the person who is treating the ailment and who is In addition required to have the same necessary weapons mentioned above. When these weapons are ready, one sometimes merely needs to say (to the evil spirit), 'Get out of him,' or, 'In the Name of Allah,' or, 'There is no power nor strength except with Allah.'

The Prophet **b** used to say in such cases:

"O enemy of Allah, Depart! I am the Messenger of Allah."

I once witnessed our Shaikh (Ibn Taymiyyah, the renown Imam of Islam) send someone to speak to an evil spirit that had possessed a person, saying, "The Shaikh says this to you: get out of this body for you are not allowed therein." The person afflicted with epilepsy (possession) then woke up from his seizure. Sometimes, our Shaikh would even speak to the evil spirit directly, or would use physical punishment to repel the rebellious evil spirit. When the patient would wake up, he would not feel any pain, as we have ourselves witnessed on numerous occasions. The Shaikh would sometimes read the following Ayah, verse, in the ear of the person afflicted



with epilepsy (possession),"Did not think that We had created you in play (without any purpose), and that you would not be brought back to Us?"

The Shaikh once told me that he read this Ayah, verse, in the ear of the person afflicted with epilepsy and that the evil spirit that possessed him answered by saying, 'Indeed,' extending her voice (mocking the Qura'an). So the Shaikh said, "So I took a stick and beat the sick person on his neck with it until my hands became tired. Those present did not doubt that the patient would die from this severe beating.

While beating the patient, the she-devil said 'I love this person.' I said, 'But he does not love you.' She said, "I want to accompany him to perform Hajj. I told her, 'He does not want to go to Hajj with you.' She said, 'I will leave him in your honor.' I said, "No, but as an obedience to Allah and His Messenger b She said, 'Then, I will leave him alone.' The patient then woke up and started looking around, saying, 'What brought me to the presence of the Shaikh?' They asked him, 'What about the beating you took?' He said, 'Why would the Shaikh beat me while I have not done anything wrong?' He had no idea that he had been beaten."

Further, the Shaikh used to recite Ayatil kors'ey[2:255] and would order those who suffer from and those who cure epilepsy (possession) to recite it along

with the last two chapters of the Qura'an [113 and 114].

In general, no one can deny the type of epilepsy that is caused by negative forces except those who have little knowledge and comprehension. We should In addition state that the majority of those afflicted by the touch of evil spirits are themselves in error due to weak Faith and hearts and tongues that don't remember Allah, they fail to seek refuge with Him and they fail to use Prophetic guidance, (supplications and remedies). The evil spirits find the people that are vulnerable and take advantage of them.

If the truth was uncovered, we would discover that the majority of mankind is under the influence of negative forces which guides the people according to their evil wishes. The people are unable to set themselves free from this control or even oppose it. Most people suffer from this common type of possession (epilepsy), from which the afflicted person cannot wake up. And unless the veil that obstructs their sight is removed, they will not realize that it is they who are actually afflicted by epilepsy. We seek Allah Alone for His help.

Curing (epilepsy) possession that results from the touch of evil requires the cooperation of a sound mind and sincere faith in what has been sent down to the Prophets b Then one would act as if both Heaven and Hell are right in front of his eyes and heart. They would remember that

the people of this earthly life suffer calamities and trials that come down on their homes just as the rain does, all the while being unaware of what is going on around them.

The epilepsy that evil causes is truly severe, but since it touches so many people and is so common, the people are no longer surprised by it. Since they are so many, it is strange to see someone who is not touched by it.

When Allah wills that a certain slave should acquire what is good for him, that slave will wake up from these fits of epilepsy and will realize that the children of this life are suffering from epilepsy. He will discover that some of them have surrendered to insanity and that some of them might briefly recover from a bout to fall back into another bout soon after. Some of them would be awake from a bout and would act like sane people, but when he falls into another bout, he would act confused. [This is the state of those who do not have the correct Faith.]

### **The epilepsy that results from physical causes**

This type of epilepsy alters the constitution and is accompanied by spasms that prevent the limbs from functioning normally or from normal movements. The physical or constitution related epilepsy occurs due to the accumulation of thick, viscous substances near the brain

that partially obstructs the cerebral cavities. In this case, the area of the brain responsible for the senses and the various movements are impeded, and accordingly, the organs (including limbs) of the body suffer from the same condition. There are other causes for this type of epilepsy, such as the accumulation of thick flatulence that impedes the soul in some manner, or a viscous vapor accumulates in an organ of the body and ascends to the brain, or from an acute ailment. The brain suffers from spasms due to fighting the harmful substances that are affecting the brain, and accordingly, the various organs of the body suffer from spasms. The person will not be able to stand up straight for very long he or she will fall down and foam accumulates in and around the mouth.

This type of epilepsy causes intense pain during seizures. It is in addition a chronic illness that is hard to cure and that remains for many years, especially if the person afflicted by it is more than twenty-five years old, who repeatedly falls into epileptic fits. Hippocrates said that epilepsy remains with such people until they die.

As for the woman mentioned in the Hadith who suffered from epilepsy and who used to take off her clothes because of epileptic fits, she might have been suffering from the physical type of epilepsy. That is why the Prophet promised her Paradise if she observes patience, or otherwise, the Prophet would have asked

Allah to cure her without guaranteeing her that she will be cured. She chose Paradise, but the Prophet asked Allah on her behalf not to take off" her clothes during these fits.

The Hadith indicates that it is allowed for Muslims to forgo the use of a remedy. Furthermore, the Hadith indicates that the cure of the soul is exclusively tied to invoking Allah and turning to Him sincerely and that this type of medicine has such profound effects on the human body that no regular medicine prepared by any doctor could ever compare to it. We have tried this medicine on numerous occasions [and witnessed its success].

The best medical authorities confirm the fact the psyche has an effective role in curing disease. The medical profession suffers from some ignorant, heretic doctors who do not do service to their profession.

As we have stated, it appears that the woman mentioned in the Hadith suffered from the epilepsy that is caused by a physical condition (chemical imbalances). Yet, she might have been suffering from the type that is caused by evil negative forces. We stated that the Messenger of Allah gave her the choice to observe patience and then acquire Paradise or that he would invoke Allah to cure her. She chose the first option but asked to be relieved from discarding her clothes because of the epileptic fits.

### **The Prophet's guidance on curing sciatica**

Ibn Majah narrated in his Sunan (collection of Hadith) that Anas bin Malik said, I heard the Messenger of Allah **b** saying:

"Curing sciatica is accomplished by melting the fat from the tail of a nomad's ewe. Then, the fat is divided into three parts and one part per day is drunk on an empty stomach."

Sciatica is an ailment that starts from the hip's joint, then descends to the thigh from the backside of the body. Sometimes, sciatica reaches the ankles and the longer the ailment remains, the lower it descends and the weaker the legs and thighs become.

There are two beneficial understandings in the Hadith mentioned, medical and linguistic.

Linguistically, the Hadith proves that we are allowed to call this ailment a 'Irq (nerve) Nasa (sciatic nerve), to the contrary of the opinion of some people. They said that the Noso is the nerve itself and thus the two words together are redundant.

Answering this claim takes two forms. First, the word 'Irq (nerve) is more general than the word Noso (sciatic nerve). Hence the term 'Iraq An-Nasa gives the

general and the specific meanings desired. Second, the Nasa is an ailment that attacks the nerve and thus the word Nasa should be included in the name given to the ailment [as it specifies the area where the nerve is causing pain]. It was reported that the name 'Irq Nasa is called as such because it makes the people forget (Nasa) any other pain. The sciatic nerve starts from the hips until the bottom of the foot from behind the ankles.

The Messenger of Allah ^, as we have noticed in previous Ahadeeth, may use two types of meanings in his expressions. One meaning may be general, for all conditions and people, while the other specific, its meaning and indications are specifically directed at some particular people or situation. The Hadith in this section is the specific type, it is directed at Arabs and the people of Hijaz in particular, including the Bedouins of those areas. The remedy mentioned in the Hadith is the best cure for the people of those areas as 'Irq An-Nasa is caused by dryness or thick, septic accumulations. The best treatment for this ailment is using a laxative. The fat on the ewe's tail has two qualities: bringing the septic substances to maturity and softening (the stool in this case), both are required to cure 'Irq An-Nasa.

In addition, the nomad's ewe has several qualities, such as being small in size, producing lesser excrements and having a soft essence. The nomad's ewe In addition

grazes on beneficial wild plants, such as wormwood and lavender cotton, and so forth. When the ewe feeds on these wild plants, they will mix with and soften the ewe's flesh, especially the fatty tail. Although the ewe's milk carries in it the effective ingredients of the wild plants, the tail has two qualities that the milk does not have, being a laxative and leading the septic substances to maturity [making them ready to be extracted from the body].

We mentioned before that the regular medicines and remedies of different nations and peoples is based on the type of diet that the people are used to. Indians and Bedouins have a simple diet therefore they do not use complex medicines. As for the Romans and the Greek, they use compound medicines. They all agree, however, that the best treatment for an ailment is a specific diet. Otherwise, the doctors will first prescribe simple and then compound medications, when necessary.

If the diet is simple, simple medications are suitable for the simple ailments. The compound ailments, on the other hand, usually occur due to a complex diet and this is why compound medicines are suitable in those cases. Allah knows best.

### **The Prophet's guidance on treating constipation**

At-Termезey and Ibn Majah narrated that the Messenger of Allah **b** asked Asma bint 'Umais,



"How do you deal with constipation?" She said, "By using Shubrum (euphorbia piteous)." The Prophet b said, it is hot and to strong laxative." She then said. "I In addition use Senna," and the Prophet replied, "If there is a cure that prevents death, it would be Senna."

Further, Ibn Majah narrated that Abudllah ibn Umm Haram said that he heard the Messenger of Allah b saying:

"Use Senno and Sanoot (cumin), because they cure every disease, except Saam." He was asked, "What is Saam?" He said, 'Death'. "

The Prophet m, asked the woman about what she uses to treat constipation, meaning what cure she uses to help soften the stool, so that the body is able to get rid of its harmful waste.

In another narration of the Hadith, the Prophet ^ asked Asma' about what she uses to cure constipation, and she mentioned the Shubrum (euphorb piteous), which is the bark of the root of the euphoric tree and which is dry and hot in the forth degree. The best type of Shubrum is the one reddish in color, which is soft and feels like wrapped skin.

Shubrum is among the medications that doctors do not advise people to use because it is a very strong

laxative. In the Hadith, the Prophet <sup>sg</sup> described Shubrum as being hot and a strong laxative.

Senna is a plant that grows in Al-Hijaz (Western Arabia) and the best kind of it grows in Mecca, Senna is hot and dry in the first degree and it is a good, mild medication that does not cause any side effects. Senno helps against bile and black bile ailments and strengthens the heart, which is another good quality that this medication contains. Senno is useful against melancholic obsession and corporal incisions, relaxes the muscles and improves the hair. Senno In addition helps against lice, headache, mange, pustules, rashes and epilepsy. It is better to cook the Senno whole and drink three measures of its soup than cooking it crushed. In addition, it is better to cook the Senno mixed with violet flowers and red raisins, after removing the seeds,

Ar-Razi said, "Senna and fumitory help extract mature humors (bodily wastes) and helps against leprosy and rashes, when one takes four to seven measures of each remedy."

As for Sonoot (cumin), there is a difference of opinion concerning its nature. Umar bin Bakr As-Saksaki, for instance, said that Sonoot is either honey or butter extract. Another opinion suggests that Sonoot is a seed that resembles the Kammon (cumin), as Ibn Al-Arabi has asserted. The fourth and fifth opinions suggest that

Sonoot is the Persian cumin or fennel, according to Abu Hanifah Ad-Daynoori. The sixth opinion suggests that it is the Shibitt (dill), and the seventh opinion suggests that it is the date, according to Abu Bakr bin As-Sunni. The eighth opinion suggests that it is honey that exists in butter-skin, according to Abdul-Latif Al-Baghdadi. Some doctors In addition stated that the last meaning is the most probable. In this case, the Sanoot is prepared by blending Senno powder with some honey mixed with ghee, as this is better than taking the Senna by itself. Then one licks the mixture that contains the Senna, as in this case the Senna taste will be made milder, because of the honey and butter, which will In addition assist the laxative power of the Senna. Allah knows best.

### **The Prophet's guidance on treating skin rashes and scabies caused by mites**

In the Sahihan it is narrated that Anas said, "The Messenger of Allah **b** has allowed Abdur Rahman bin Awf and Az-Zubayr bin Al-'Awwam to wear silk garments because of a skin rash they had." In another narration, "Abdur Rahman bin Awf and Az-Zubayr bin Al-Awwam complained to the Prophet **b** during a battle that they had mites, and he allowed them to wear silk garments which I saw them wearing."

There are two areas of interest regarding this Hadith, one in the area of Fiqh (Islamic Jurisprudence)

and another medical.

In the area of Fiqh (Islamic Jurisprudence), the Sunnah of the Messenger of Allah is that wearing silken garments is allowed for women and disallowed for men, except when there is a legitimate need. For instance, [men are allowed to wear silken garments] in cold weather, when ~~one has only~~ a silken garment to wear and when complaining from mange, rashes, mites or lice, as evident by the last Hadith.

According to Imam Ahmad and Shafi'i, wearing silken garments is allowed [for men if a necessity warrants it]. The permission given to some Muslims [such as wearing silken garments for men in this case] due to special circumstances applies to all those who face similar circumstances.

Several scholars said that the Ahadeeth that disallow silken garments for men apply in general. They said that the Hadith (narrated above) might entail a specific permission for only Abdur-Rahman bin 'Awf and Az-Zubayr. They say that it is possible, though, that this permission applies to other Muslims. When there is a probability, adhering to the general text is warranted. This is why some of the narrators of this Hadith commented, "I do not know if the permission applies to whoever comes after them (Abdur-Rahman bin Awf and Az-Zubayr)."

The correct opinion is that the permission is general in its indication and that there is no evidence that it is specific or restricted. Similarly, the Prophet <sup>st</sup> once said to Abu Burdah, "This permission applies to you and none else after you." In addition, Allah said to His Prophet <sup>^</sup> regarding the woman who offered herself in marriage to the Prophet <sup>b</sup>:

"A privilege for you only, not for the (rest of) the believers."

Since disallowing wearing silken garments for men is a precautionary measure, it is allowed in certain situations and for a benefit that warrants it. For instance, gazing at women is disallowed as a precautionary measure, but it is allowed when there is a real need. Such is the case with disallowing performing voluntary prayers at certain times [while the sun is rising or setting], to prevent even a hint of resemblance between Muslims and sun worshippers. Yet, in some cases, it is allowed for Muslims to offer voluntary prayers during these times for a real need and benefit. We have explained the cases when wearing silken garments is allowed in our book on this subject, At-Jabiri.

Medically, silk is produced by an animal and is a remedy. Silk has many benefits, such as soothing and strengthening the heart and helping relieve several of its ailments. Silk In addition helps against black bile and

whatever ailments it might cause. Further, silk strengthens the eyesight when used as eyeliner. Raw silk, which is used in preparing medications and remedies, is hot and dry in the first degree. When silk is used in clothes, it is mild and heats the body. Sometimes it could chill the body.

Ar-Razi said, "Silk is hotter than linen, colder than cotton and develops the flesh. Every type of thick clothes weakens the body and hardens the skin."

There are three types of clothes, one that brings warmth and In addition heats the body. Another type of clothes brings warmth but no heat to the body. The third type does not bring warmth or heat. There is no type that brings heat but not warmth to those wearing it. For instance, clothes made of wool and animal hair elevate body temperature and bring warmth to the skin. On the other hand, silk, Kittan (linen) and cotton garments only bring warmth to the skin. Kittan clothes are cold and dry, wool clothes are hot and dry, while cotton garments are moderate. Silken garments are softer and less hot than wool. The author of *Al-Minhaj* stated that wearing silk, "Does not bring as much warmth as cotton, because it is milder."

Every type of soft, polished clothes heat the body less and is less effective in helping the decomposition process. That is why it is better that this type of clothes is

worn during summer and in hot areas.

Since silken garments are neither dry nor thick as the other types of clothes, they help as a treatment for skin rashes that result from dry, thick material. Hence, the Prophet ^ allowed Az-Zubair and Abdur-Rahman to wear silken garments due to their skin rash. In addition, silken garments are the least hospitable to mites or lice, for it is not the best environment where mites live and thrive.

The types of body wear that neither elevates the body temperature nor brings warmth are made of iron, lead, wood, sand, and so forth.

If one asks, "Since silk provides the best type of clothes and the most suitable for the body, why was it prohibited for men) by the Islamic legislation, which is the most honorable, perfect legislation and which allows the good and pure things and only disallows the impure things?" We should mention that this is a question that the Muslims differ regarding its answer.

Those who deny that there is wisdom behind the Islamic legislation do not even need to answer this question.

As for those who affirm that there is a wisdom behind the Islamic legislation, who are the majority, say that Islam disallowed silken garments for men so that they

observe patience and abandon wearing them for Allah's Sake. In this case, they will be rewarded by Allah, especially since there are other types of clothes to wear.

Some people say that silk was created for the benefit of women, such as the case with gold. Hence, silk is prohibited for men so that they do not imitate women. Some Muslims say that silk was prohibited because it leads to arrogance and pride.

Others say that silk was disallowed because of its softness on the skin that leads to feminine behavior while weakening manhood and masculinity. Hence, you rarely see a man wearing silken garments who is not affected by its softness by inadvertently imitating feminine behavior and softness, even if he was among the most masculine men. Wearing silken garments will certainly diminish the manly qualities and masculinity, although these qualities will not disappear all together. As for those who do not comprehend these facts, let them submit to Allah's wise decisions. Finally, we should state that according to the correct opinion, young boys should not be allowed to wear silken garments, because they will acquire feminine behavior.

An-Nasa'y narrated that the Prophet **b** said:

"Allah has allowed silk and gold for the females of my Ummah (Muslim Nation) and disallowed them for the



males of my Ummah (Muslim Nation)." In another narration, the Prophet **b** said:

"Wearing silk and gold is disallowed for the males of my Nation and allowed for the females."

Al-Bokhary In addition narrated that the Messenger of Allah **b** has disallowed wearing and sitting on silken garments and Dibaj (pure silken clothes), and then added, "It is for them (whoever wears them among men) in this life and for you in the Life Hereafter."

### **The Prophet's guidance on treating pleurisy**

The doctors divide pleurisy into two types, real and unreal. The first type is an infected growth that appears in the pleura that coats the ribs. The second type causes a similar pain and attacks the pleura as a result of thick, congested flatulence between the peritoneum's (smooth transparent membrane that lines the abdominal cavity and part of the pelvic region). The pain caused by the unreal pleurisy is acute while the real pleurisy causes stinging pain.

The author of the Qonoon said, "Sometimes, the flank (of the body), the peritoneum, chest muscles and ribs and surrounding areas suffer from an extremely painful growth called pleurisy. Sometimes, there could be pain in these same areas of the body but not as a result of

growth but of accumulating harmful gasses (flatulence), and thus, the people think that it is the first type when in fact it is not."

He In addition said, "Know that every type of disease that attacks the side or the flank is called 'Thatul janb (pleurisy), which is derived from the place where it appears (i.e., the Janb, the flank). That is why every type of pain on the side or flank is called Jhatul janb regardless of the cause of the ailment. This is the meaning of Hippocrates' statement that those suffering from That Al-janb will benefit from taking a bath. It is said that his statement includes those who suffer from pleurisy, as well as, lung disease (pulmonary) pains that result from a bad constitution, congested conditions without tumors or fever."

Some doctors said that in Greek, the term pleurisy means the warm growth that appears on the side and In addition the tumors of all internal organs. The tumor of any organ is called pleurisy when it is a warm tumor only. Further, there are five symptoms that accompany the real pleurisy: fever, coughing, stinging pain, hard breathing (dyspnea) and pneumonia.

Sea-costus (Indian costus) is used to treat the unreal pleurisy. When the Indian costus is ground to fine powder, blended with hot oil and then used as an ointment on the affected area, or when the ailing person licks it, it

will be a good cure for that **ailment**. In this case, the costus decomposes the septic substances, strengthens the internal organs and opens the obstructions or clogs. Al-Masi'hi said, "Costus is hot and dry and constipates, strengthens the internal organs, dissipates the wind, opens the clogs, helps against pleurisy and dries out excess moistures. In addition, costus is good for the brain and might help against the real pleurisy, if a phlegmy substance had caused it, especially when the illness is weakening. Allah knows best."

Thotul janb is a dangerous disease. An authentic Hadith related by Umm Salamh reads, "The final ailment that the Messenger of Allah <sup>^</sup>e suffered from started while he was in Maymunah's house. Whenever the Prophet **b** felt the pain had eased, he would go out and lead the people in prayer. Whenever the **pain** intensified, he would say, 'Order Abu Bakr <sup>^</sup> Ai <sup>^</sup> to lead the people in prayer,' The pain kept intensifying **until** the Prophet m, lost consciousness. When the pain intensified, his wives, his uncle Ab'ass, Umm Al-Fadhl bint Al-Harith and Asma' bint 'Umair discussed among each other about giving a medicine to the Prophet m,, and they did just that while he was unconscious. When he woke up, he said, 'Who did this to me. This is the work of some women who came from there, pointing to the direction of Ethiopia with his hand.' Umm Salamah and Asma were the ones who had administered the medicine to **the** Prophet **b** (they were

among those who had migrated to Ethiopia), and they said, 'O Messenger of Allah! We were afraid that you were suffering from Thatul janb.' He said, 'What medicine did you give me?' They said, 'Some Indian costus, Wars and some drops of oil.' He said, 'Allah would never inflict this type of disease on me.' He then said, 'I order you that every person present in this house take some of the same medicine, except for my uncle AI-Ab'ass.'

Further, in the Sahihan (AI-Bokhary and Muslim) it is narrated that

A'esha said:

"We administered some medicine to the Messenger of Allah although he indicated that he did not want to be given medicine. But we attributed his refusal to what the sick usually feel about taking medicine. When he woke up, he said: "Did I not disallow you from giving me this medicine? Therefore, everyone present should take some of that medicine, except for my uncle AI-Ab'ass because he was not with you."

The last Hadith allows treating the aggressor in the same manner he treated others, as long as what the aggressor has committed is not prohibited by Allah, and there are more than ten proofs to this ruling that we elaborated on in another book. In addition, this ruling confirms the rulings of the Four Guided Caliphs and

Imam Ahmad. In addition, this Hadith indicates that reprisal for striking the face and hitting is of the same nature, as there are several Hadith on this subject that are unequivocal.

### **The Prophet's guidance on treating headaches and migraines**

Headaches resemble a pain that appears in some part of the head or all of it, but when the headache attacks one side of the head, it is called migraine. The type that attacks the entire head is sometimes called a helmet, for it resembles the helmet that covers the head. Furthermore, headaches sometimes attack only the back or the front side of the head.

There are many types of headaches that result from various conditions. Headaches usually start when the head becomes hot due to the pressure of a septic vapor that accumulates near the head and which seeks a way out of the body but fails. Then, the pressure of the vapor intensifies, just as a pot when it is heated but the steam is not able to escape from it. It is a fact that when moisture heats up, it seeks more space to expand. Similarly, the vapor accumulates near the head and then causes a headache in the entire head because it is unable to expand or escape from the body as it heats up. This condition causes a type of dizziness.

There are various specific causes for headaches. First, when one of the four essential conditions (coldness, hotness, dryness and wetness) becomes predominant. Second, ulcers of the stomach cause headaches, because the cephalic (relating to the head) nerves and the stomach are connected, Third, thick flatulence might accumulate in the stomach then later ascend to the head and cause headaches. Fourth, headaches are sometimes caused by a tumor in the gastric veins that cause pain in the head, because the stomach and the head are connected. Fifth, when the stomach is full of food it sometimes provokes headaches, as some of the food remains undigested. Sixth, headaches sometimes occur after sexual intercourse because the body will then be weakened and thus exposed to the heat of the air. Seventh, headaches sometimes occur after vomiting due to excessive dryness, or to accumulating gaseous materials (flatulence) that ascend to the head from the stomach. Eighth, sometimes the hot weather and air provoke headaches. Ninth, headaches are sometimes caused by the cold weather and from the vapor that accumulates in the head and which is unable to decompose. Tenth, not having enough sleep In addition causes headaches. Headaches are sometimes caused due to the pressure exerted on the head, such as when one carries a heavy object on his head. Twelfth, excessive talking sometimes weakens the mind in a way that causes headaches. Thirteenth, excessive movements and sports activity can In addition provoke headaches. Fourteenth,

sadness, depression, obsession and evil thoughts In addition provoke headaches. Fifteenth, excessive hunger provokes headaches, as in this case; the excess gaseous materials (flatulence) that accumulate in the stomach ascend to the brain and provoke headaches. Sixteenth, those who suffer from a tumor in the cerebral lining sometimes feel as if hammers are constantly pounding on their heads. Seventeenth, fever In addition provokes headaches because of the intense heat that the body suffers from them. Allah knows best.

**Headaches result from changes in the system that affects the cerebral arteries**

The weaker side of the brain will accept septic material and the migraine headache will be accompanied by pulsation in the arteries. The pain could be relieved in this case when one ties a bandage so that the pulsing of the arteries is stopped and thus the pain is lessened.

Abu Na'im said in his book on Prophetic medicine that the migraine type of headache used to attack the Prophet ss and that it would prevent him from going out of his house for one or two days at a time. In addition, Abu Na'im related from Ibn Ab'ass that he said, "Once, the Messenger of Allah ﷺ delivered a speech while a cloth was tied around his head."

In addition, the Sahih states that the Prophet ^ said

during the illness that preceded his death: "O my head!" He used to tie a piece of cloth around his head.

Tying a piece of cloth around the head helps soothe the pain of headaches and migraines.

**Treating headaches varies according to their type and causes**

Hence, headaches could be relieved by vomiting, eating, being calm and idle, using cold rags, cooling the body, elevating the temperature, avoiding noise, etc.

Knowing these facts, we should mention that treating headaches with Henna is partial and that it treats some types of headache. If the headache is caused by high fever and not a spoiled substance that requires extraction, Henna helps soothe the headache somewhat. Crushed Henna blended with vinegar and applied to the forehead will relieve the headache. Henna In addition soothes the nerves when used as a bandage. Finally, Henna is not only favorable to relieve headaches, but In addition for the various organs of the body and for the hot tumors and inflammations when used as a bandage.

Henna is cold in the first degree and dry in the second degree

The Henna tree has two special qualities,



decomposing due to its warm watery essence, and constipating due to the cold earthly essence it contains.

Henna is useful in treating burns and soothes the nerves when used as a bandage, as we have stated. When chewed, Henna helps treat the cankers and thrush that appear in the mouth. Henna In addition heals stomatitis (inflammation of the mucous membranes of the mouth) that appear in the child's mouth. Using the Henna to bandage hot tumors In addition helps, as it has a similar effect on open sores as the dragon's blood tree has on them. When the Henna flower is blended with pure wax and rose oil, it will help against the aches of the side (Thatul janb).

When the symptoms of smallpox start to break out on children and Henna is then applied on the bottom of their feet, the eyes will be immune from the sores that accompany smallpox. In addition, when the flower of the Henna is placed between wool clothes, it will perfume it and will prevent mold or mite. Furthermore, when the leaves of the Henna are submerged in fresh water, then squeezed and drunk for forty days, twenty measures each day along with ten measures of sugar while eating the meat of a young ewe, it prevents leprosy with its amazing qualities.

We were told that a man once complained from fissuring in his fingers and that he offered monetary

rewards to whoever could cure him, but to no avail. Later on, a woman prescribed for him a drink of Henna for ten days but he could not stand the idea of drinking it. Later on, he soaked Henna leaves in water and drank the water and his fingers were healed and regained their beauty.

Henna is In addition used as an ointment for the fingers, as it polishes and strengthens them. Henna is In addition useful when blended with butter and then used as a bandage for the hot tumors that drain yellow residue. Henna a so benefits against chronic mange, helps the hair grow, makes it stronger and In addition strengthens the head. Finally, Henna helps against the blisters and the pustules that appear on the legs and feet and the rest of the body in general.

**The Prophet's guidance concerning feeding the sick with what they like and not forcing them to eat or drink**

At-Termezey and Ibn Majah narrated that the Prophet ^ said:

"Do not force your patients to consume food or drink, for Allah, the Exalted and Most High, feeds them and gives them drink."

Some doctors commented, "How beneficial and true is this statement by the Prophet b that contains divine

wisdom, especially for the doctors who treat patients. When the patient does not feel like eating or drinking, it is because the body is busy fighting the illness, or because the instinctive heat (or the appetite) becomes weaker. Either way, it is not allowed to give the patients food in this case."

The feeling of hunger results from the body's appetite for food so that it refuels itself with the needed energy replacing that which the body has spent. The various organs of the body will spend the available energy until it runs low on supply, the stomach will alert the person, who would then feel hungry. Food will then be distributed from the stomach to the rest of the organs of the **body starting** with the closest ones. When one is ill, **the body** will be busy maturing and getting rid of the **alien**, septic substances and does not require food or drink. When the sick person is forced to eat some food, the **body's** energy will be divided between digesting the food and concentrating on fending off the invading septic substances that caused the ailment. The patient will be **harm**ed in this case, especially when one is suffering from acute ailments or lessening in the instinctive heat, as these conditions will only add strength to the ailment and bring about harm. The patient should only eat what is required to sustain his strength and should avoid what can aggravate his condition. The patient should consume light food and juices like nenuphar (similar to carrot), apples

and tender rosewater drinks, etc. As for the types of food the patient should consume, they should include aromatic chicken soup. In addition, the patient should refresh his body with good scents and listen to good news.

The doctor is the servant of nature not one who hinders it or obstructs its path.

We should state that fresh, healthy blood provides nutrition to the body. We should In addition know that phlegm is a type of blood that has not properly matured. Therefore, when the patient's body has excess phlegm on an empty stomach, the body will lead the phlegmy blood to maturity and then turn it into fresh blood that will supply energy to the organs of the body. The nature of the human body is the engine and vehicle that Allah has entrusted with preserving the body and its health and guarding it throughout its term.

Sometimes, compelling the patient to eat and drink becomes warranted when the ailments involve sanity.

The Hadith indicates that the patient could live without nourishment for longer than a healthy person could.

The Prophet's statement: "For Allah provides food and drink for them," entails more far-reaching implications than the doctors think. Only those who are

experienced in knowledge of the heart and soul and in their effects on the nature of the body and vise versa will be able to uncover the implications of the Prophet's statement.

It is a fact that when the heart is busy with such feelings as joy, sadness or fear, it will be busy attending to these feelings, thus ignoring the need to eat or drink. In this condition, one does not feel hunger or thirst or even the cold or the heat. Rather, the body in this case will be busy attending whatever made it concerned and whatever caused it pain. Every person experiences such moods and thus would agree that when the heart is busy attending to a concern, it will not feel the need for food.

When the concern is a matter that brings joy, the feeling of elation will be a substitute for the food. Jubilation will fill the body and will energize it and the blood will be pumped to the various organs until it appears under the skin. In this case, the face will radiate with delight and life. Indeed, happy feelings relax the heart and fill the veins with blood. The organs do not require food in this case because they are busy dealing with what is even better for their nature than food. When human nature acquires what it likes, then it will disregard what is less favorable or important.

When the concern entails sadness, anguish or fear, the body will be busy attending to such concerns and will

ignore seeking food in this case, because it is busy conducting its own war. When the body wins the war against such feelings, the feelings of joy will re-ignite the body's strength and will become a substitute for the regular energy through food and drink. When the war against these concerns is lost, the body will feel as low and weak as the size of defeat it suffered. If the war against such concerns is sometimes won and sometimes lost the body will feel energetic at times and weak at other times. Certainly, this type of war resembles the actual war between two enemies, where the upper hand belongs to the victorious, while defeat entails suffering casualties, dead, wounded or captured.

The sick person receives supplies from Allah that provide nutrition for him, in addition to the nutrition that he receives through the blood which the doctors confirm. This divine help varies in amount according to the amount of submission and meekness that one shows before his Lord and which will earn him closeness to Him. The closest the slave will be to his Lord is when his heart submits to Allah and in return Allah's mercy will draw closer to the slave. When the slave is one of Allah's, loyal supporters, his heart will receive sufficient support and aid that will nourish his body and strength more than the nourishment that his body receives through material nourishment. The stronger the slave's love, happiness, certainty, eagerness and contentment with Allah becomes,

the more divine strength he will feel. This cannot be described with words, nor can any doctor explain or attain knowledge of it on his own.

Those who do not have sound comprehension and thus are unable to understand the aforementioned facts, let them observe the miserable condition of whoever covets a part of the material existence, whether a picture, a position, money or knowledge. Many people have discovered amazing facts concerning their own selves and other people by deep observation.

In the Sahih it has been stated that the Prophet **b** used to continue fasting for days at a time, yet he would prohibit his Companions from imitating him, saying:

"I am not like any of you, my Lord provides me with food and drink."

The food and drink mentioned in the Hadith is not the type that people eat with the mouth. Otherwise, the Prophet **^**e would not have been continuing the Fast. Rather, the Prophet **sjg** said: "My lord provides me with food and drink," thus drawing a difference between him and the Companions in that he is able to bear what they cannot bear. If the Prophet **as** were talking about the regular food and drink, he would not have said:

"I am not like any of you." Those who understand

regular food and drink from this Hadith do not have a significant supply from the true nutrition that the heart and soul require. Nor do they have knowledge of this divine nutrition's effect on the strength and revival of the body, along with providing it with the true sustenance that is much more powerful and sustaining than the material food.

**The Prophet's guidance on treating tonsillitis and administering the medication orally**

In the Sahihan it is narrated that the Prophet b said:

"Cupping and marine costus are among your best remedies; and do not torture your children by pressing their uvula to cure tonsillitis."

In addition in the Sunon and the Musnad (by Imam Ahmad) it is narrated that Jabir said, "The Messenger of Allah came to 'A'isha and saw a boy with a bleeding nose and said, 'What is this?' They said, 'He is suffering from tonsillitis, or a headache.' He said:

"Woe unto you! Do not kill your children. Let the mother whose child is suffering from tonsillitis or headache scrub Indian costus (aloes) with water and then administer it to the child through the nose."



When 'A'esha ordered that the prescription be followed, the boy was cured." [Ahmad, Al Hakim, Abu Ya'la and Al-Kazzar].

Abu 'Ubaidah said, "Tonsillitis, according to Abu 'Ubaidah, is a blood related throat irritation." It was In addition said that tonsillitis is an ulcer that appears between the ear and the throat that especially afflicts young boys.

Administering scrubbed aloes through the nose helps against tonsillitis, which is essentially composed of blood related phlegm that accumulates in the bodies of young boys. Costus or Aloes tighten the uvula and pull it up to its proper place. Aloes In addition help against other hot ailments. The author of Al-Qanoon stated that costus, Yemeni alum and marjoram seeds help against tonsillitis.

The marine costus mentioned in the Hadith is the Indian aloes, particularly the one whitish in color, and it is sweet and has many benefits. Before, the people used to treat their children who suffered from tonsillitis by pressing the uvula and sometimes affixing an object to the uvula. The Prophet ^ disallowed this practice and guided the people to what is better, more beneficial and easier for the afflicted children.

Administering the medicine through the nose involves either simple or compound remedies that are

ground and dried. Then, when warranted, the medication is administered through the nose of the afflicted person while he lay on his back and while his shoulders are elevated so that the head lay back. In this position, the medication would reach the head and extract the disease by sneezing.

The Prophet s, has praised using this method when there is a need that warrants it. Further, Abu Dawood mentioned in his Sunon that the Prophet sg used this method himself.

### **The Prophet's guidance on treating diseases of heart**

Abu Dawood narrated that Sa'd said, "Once, I became ill and the Messenger of Allah b came to visit me and placed his hand on the center of my chest, until I felt its coldness on my heart. He then said:

"You ore complaining from your heart. Go to Al-Harith bin Kaladah, from (the tribe of) Thaqhif, for he knows about medicine. Let him take seven dates from Al-Medina, grind them with their seeds and then give them to you."

Dates in general and dried dates in particular, especially from Medina, posses tremendous qualities and are especially effective in treating heart ailments. Using seven dates is another quality that can only be known

through the revelation.

In the Sahihan it is narrated that Sa'd bin Abu Waqqas said, "The Messenger of Allah **b** said:

"Whoever eats seven dates from the area of Al-Aliab when he gets up in the morning then no poison or magic would harm him that day."

In another narration, the Prophet **b** said:

"Whoever eats seven dotes produced between the two areas in Al-Medina that are covered with burned black stones in the morning, will not be harmed by poison until he reaches the night."

Dates are warm in the second degree and dry in the first degree. Dates constitute a good type of nutrition, especially for those whose regular diet contains dates, such as the people of Al-Medina. Dates are the best type of food for the residents of the hot and mildly warm countries, more so than for the residents of cold areas who have an elevated inner temperature, whereas those in warm areas have a colder inner temperature. This is why the people in Hijaz, Yemen and Tai'f, and similar areas, eat hot foods such as dates and honey. They In addition use pepper and ginger in their food more than other areas; sometimes ten fold as much. Some of them even eat Zanjabil (ginger) just as other people eat sweets. They

even transport these types of foods with them when traveling. As we have stated, these types of food are suitable for the residents of warm areas and do not harm them because of the lower inner temperature of their bodies. On a similar note, we should mention that well-water becomes colder during summer and warmer during winter. Further, the stomach digests because thick (or complex) foods in winter more than during summer.

For the people of Medina, dried dates are their staple like wheat is to other people. In addition, dried dates from the area of Al-Aliyah in Medina are one of the best kinds of dates because they are firm, delicious and sweet.

Dates are a type of fruit that is In addition used for its nutritional and medicinal value, being favorable for most bodies and for their role in strengthening the natural heat. In addition, dates do not produce harmful wastes or excrements such as the other types of foods and fruits. Rather, dates preserve the bodily wastes from being spoiled and from rotting, especially for those used to eating dried dates.

The Hadith we mentioned about dried dates [in the beginning of the chapter] is specifically for the people of Al-Medina and surrounding areas. It is a fact that the medicinal value of the herbs and plants that grow in certain areas is closely related to the quality of the air and

the type of soil in those areas. A certain medicinal herb might be useful in its natural habitat but not if it is grown elsewhere. The various lands differ in their nature and characteristics, just as people differ from each other. Sometimes, a certain type of plant might be a regular staple in the diet in a certain area, while it is poisonous in other areas. Sometimes, certain remedies that people use in a certain land might be a regular staple for other people in another area. Some types of medicine might provide a cure for some illnesses for some people while curing other kinds of diseases for other people. Furthermore, there might be a beneficial cure in some area that does not work in other areas.

Using seven dates has a spiritual and material significance. Allah has created seven heavens, seven earths, seven days in the week and made the creation of mankind pass through seven stages. In addition, Allah made the Tawaf seven circumambulations, and the Sa'i In addition seven trips between Safa and Marwah. In addition, the Jamrat are stoned with seven pebbles each and the Takbir during the 'Gd prayer is made seven times. In addition, the Prophet sag said about young children,

"Command him to pray upon reaching the age of seven."

In addition, when the child reaches the age of seven, he is given the choice between his father and

mother, according to some opinions. When the Prophet m, was ill he ordered that water be poured on him from seven different water skins. Allah has In addition sent the destructive wind on the people of Ad for seven consecutive nights. The Prophet of Allah In addition asked Allah in supplication to test his people with a similar seven years of famine that the people of the Prophet Yusuf (Joseph) were tested with. Furthermore, when Allah gave the example of charity, He compared it to a grain (of corn); it grows seven ears, and each ear has a hundred grains. In addition, the ears of corn that the king saw during the time of Prophet Yusuf (Joseph) were seven and the number of the years during which the king's people would farm the land was In addition seven. In addition, charity is multiplied seven hundred times, to much more. Further, there are seventy thousand members of the Muslim Nation who will enter Paradise without questioning. The number seven has a special significance more than other numbers and only Allah has full knowledge of the wisdom behind choosing this number above other numbers.

The Hadith mentioned that eating seven dates from a certain area in Al-Medina prevents poisoning and magic, indicating the special qualities of this type of date. Had it been Hippocrates or Galinus who issued this statement rather than the Prophet m,, the doctors would quickly accept the statement without question, even

though they would be issuing it based on guessing and not on fact. The statements that come from the Prophet ^, whose words are certainly true and divinely revealed, deserve to be believed in more and submitted to, without any hesitation or denial.

The dried dates mentioned in Hadith, being useful against certain poisons and only in some areas Further, we should state here that it is a condition that the sick person should believe that the medicine will help him, so that his body accepts it and benefits from it. It is a fact that sometimes merely believing that the medicine will work helps cure some ailments, as many people have witnessed in this regard. When the heart accepts that a certain medicine carries the cure, the body will feel an elevation in its strength and in the instinctive heat that will help the body get rid of and extract harmful substances. On the other hand, sometimes an effective medicine fails to work because the patient does not believe that it will cure him, and consequently, his body neither accepts it, nor benefits from it.

Even the Qura'an, which is the best, most beneficial remedy ever, both in this life and in the Hereafter, and which is a cure for every disease, will not benefit the heart that does not believe in its value as a cure and a remedy. Rather, the Qura'an only adds more disease to such evil hearts.

There is not a more effective cure for the diseases of the heart than the Qura'an, for it completely eradicates the ills of the heart, preserves the heart's health and wellbeing and defends it against all that might bring harm to it. Yet, most of the hearts ignore the Qura'an and do not believe in it, and thus refrain from using it. Instead, such people refer to other types of medicine that were prepared by their like from among mankind, thus preventing their hearts from benefiting from the Qura'an. Consequently, the symptoms that attacked their hearts will persist and will expose their hearts to even more ailments. By the passage of time, both the doctors and the patients will get used to the medicines produced and prescribed by their like, leaders, or those whom they respect. In this case, disasters will accumulate and the diseases will become harder to cure. And the more they (those who ignore the Qura'an) use these medicines, the more strength they will add to the ailment!

### **The Prophet's guidance on neutralizing the harm of various foods and fruits**

In the Sahihan it is narrated that 'Abudllah bin Ja'far 'a. Al ^3 said, "I saw the Messenger of Allah s&. eat ripe dates with cucumbers."

Ripe dates are hot in the second degree, increase sexual desire and add strength to the cold stomach. But, ripe dates rot quickly, bring thirst, harm the teeth, spoil



the blood and cause headaches, various clogs and pain in the prostate. Cucumbers are cold and wet in the second degree and they prevent thirst, have a refreshing aroma and cool the stomach. When the seeds of the cucumbers are dried then crushed and are boiled with water, they produce a drink that will quench the thirst, help produce urine and soothe the pain in the prostate. When cucumber seeds are crushed and then sifted, it will whiten the teeth when brushed with it. Further, when cucumber plant leaves are crushed and blended with raisin jelly and used as a bandage, they will help against the bite of the hydrophobic dog.

In general, dates are hot while cucumbers are cool, and each is suitable for the other and In addition neutralizes each others harm. This is a type of balancing off the harm of one substance by combining it with its opposite or antidote, and these are the goals that preventive science seeks to achieve. In fact, these are the goals that the science of medicine as a whole seeks to achieve.

Combining the foods or medicines with their antidotes or opposites makes the product milder and rids it of any harmful side effects. Consequently, the body will preserve its health, strength and wellbeing.

'A'esha  $\sqrt{i}$  AI  $\wedge$ .3 once said, "They tried to make me fatter using every type of food, but I did not get fatter.

But when they fed me ripe dates and cucumbers, I became fatter."

In short, neutralizing the effect of the hot substance with the cold, the cold with the hot, the dry with the wet and the wet with the dry produces a milder substance that is considered among the best remedies and preventive measures. We mentioned before the Prophet's guidance concerning blending Senna and Sanoot (honey and butter) and stated that this method will make the Senno milder. May Allah bestow His peace and blessings on he who was sent with all that brings life to the hearts and bodies and what brings about their benefit in this life and the Hereafter.

### **The Prophet's guidance on observing a diet as part of the cure**

All types of cures and medicines contain either a certain diet or preventive measures. When one feels ill, he will need to rid the body from harmful substances and bodily wastes. These three elements are what medicine is all about.

There are two types of diet, a diet from what might bring an illness and a diet from what might intensify the illness. The first type of diet is for the healthy and the second type is for those with an illness. When the patient observes a certain diet, the illness will

not progress and thus the powers contained in the body will cooperate and collaborate towards ridding the body of the ailment.

The most basic element regarding the diet is what Allah said:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَرَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّىٰ تَغْتَسِلُوا وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُم مِّنَ الْغَايَةِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِرُءُوسِكُمْ وَأَيْدِيكُمْ إِنَّ اللَّهَ كَانَ عَفُورًا غَفُورًا ﴿٤٣﴾﴾

(٤٣) النساء

***"And if you are ill, or on a journey, or one of you comes after answering the call of nature, or you have been in contact with women (by sexual relations) and you find no water, perform Tayammum with clean earth."*** (4:43)

Allah has saved the sick person from using water when there is a chance that it might harm him.

Ibn Majah narrated that Umm Al-Munthir bint

Qays said, "The Messenger of Allah **b** came along with Ali ^ Al ^3 who was then recovering from an illness. At that time, we had some hanging clusters of dates. The Messenger of Allah a& started eating from them and then 'Ali ^ Al ^3 joined him. The Messenger of Allah kept saying to Ali Ai ^3 &: You are still recovering, 'until Ali ^ -mi ^3 Stopped eating.' I then made some barley and chard (similar to spinach) and brought it to them. The Prophet s& said, to Ali, 'Eat from this food, it is more beneficial for you." In another narration, the Prophet ^ said, "Eat from this food for it is more suitable in your condition." [Abu Dawood, Ahmod and Al-Hakim].

In addition, Ibn Majah narrated that Suhayb said, "I came by the Messenger of Allah ag and found that there were some dates and bread in front of him. The Prophet **b** said, 'Come closer and eat.' I picked up some dates and started eating from them. Then the Prophet ste said, 'Do you eat dates while you are suffering from conjunctivitis (an inflammation of the covering membrane of the eye)?' I said, 'O Messenger of Allah, I am chewing on the other side.' The Messenger of Allah then smiled.'" [At-Termezey and Al-Hoki'mJ.

In another Hadith, the Prophet s& said:

"When Allah loves a slave. He helps him observe a diet from the life of this world, just as one of you puts bis patient on a diet from food and drink. Allah puts His

believing slave on a diet from the life of this world."

The famous statement that: "Diet is the top medicine; and the stomach is the home of disease; give each person what he is used to [of food and medicine]," this is not a Hadith, according to the scholars of Hadith. Rather, it is the words of AI-Harith bin Kaladah, the renowned Arab doctor.

AI-Harith stated that, "Diet is the head of medicine." To doctors, observing a diet by healthy people is as harmful as unhealthy eating habits for patients. Consequently, the best type of diet is that observed by those recovering from an illness, because until then, their body organs would not have regained their normal strength and wellbeing. In this condition, the digestion process would not be at its normal efficiency while the various organs of the body would still be prone to sickness. At this time unhealthy eating habits might cause the disease to come back stronger than it was before.

Know that the Prophet's disallowing Ali from eating the hanging clusters of dates while still recuperating from an illness is one of the best preventive measures. Fruits are not beneficial for sick or recovering patients as they get digested quickly at a time when the body is still fighting the ailment and is not strong enough to deal with an excess amount of food. Ripe dates in particular are heavy on the stomach at a time when the

body is still resisting the ailment and removing its effects. Whatever part of the ailment that remains would either dissipate or re-intensify, depending on the condition of the body.

Therefore, when cooked barley and chard were brought to the Prophet **b** he ordered Ali to eat from it. Cooked barley and chard represent one of the best types of foods for the recovering patients and those with weak stomachs. It does not produce any harmful substances or bodily wastes. The water of cooked barley is cool and nourishing, along with its other qualities of soothing, relaxing the bowels and strengthening the body in general, especially when it is cooked with chard.

Zaid bin Aslam once said, "Umar once made a patient observe such a strict diet that he used to suck on date stones." In short, diet is one of the most beneficial preventive measures before and after the disease strikes, in which case diet will prevent the disease from spreading or progressing.

We should know that when healthy, recovering or sick people have a taste for a type of food or drink, it would not harm if one consumes little amounts of it. Rather, the food might even help and benefit the body, as the stomach will accept and easily digest the food, more so than when one takes a medicine that it detests. This is why the Prophet **b** allowed Suhaib to eat a few dates

when he was suffering from conjunctivitis, since it was just a little and would not harm him.

It was reported that Ali said that he once came by the Prophet **b**, when he, (Ali), was complaining from conjunctivitis, and found the Prophet **b** eating dates. The Prophet **^** asked him, "O Ali, do you have a taste for dates?" He then threw a date and then another date to Ali, until he threw seven. The Prophet **^** then said, "That is enough, O Ali." [Abu Na'im in his book on the Prophetic medicine].

In addition, Ibn Majah narrated that Ibn Ab'ass said:

"Once, the Prophet **b** ate visited a sick person and asked him, "What do you have a taste for?" The man said, "I have a taste for wheat bread, or I have a taste for a cake." The Prophet **^** then said: "Whoever has wheat bread, let him send some to his

brother." He In addition said, "When yours sick have a taste for something, give them some of it."

The last Hadith contains a secret, because when the sick person eats what he has a taste for while In addition hungry, it will be less harmful than what he does not have a taste for. If what he has a taste for is not beneficial in his condition, then his preference for it will

prevent its harm. In addition, eating what one does not like will cause harm to the patient even if the substance is beneficial itself. In general, the type of food that is tasty and that the person likes will be accepted by the body and will be digested in the best way, especially when the appetite for it is strong.

### **The Prophet's guidance on treating conjunctivitis with rest and observing a special diet**

We mentioned that the Prophet **b** required Suhaib to observe a diet from eating dates when he was suffering from conjunctivitis, and did the same with 'Ali when he was suffering from the same condition. Furthermore, Abu Na'im narrated in his book, the Prophetic Medicine, "Whenever any of the Prophet's wives would come down with conjunctivitis, he would not touch her until her eyes were cured."

Conjunctivitis is an infection that attacks the conjunctiva, that is the white part of the eye. The disease is caused by one of the four conditions [hotness, coldness, dryness and wetness], or by the accumulation of hot flatulence in the head and body, that later reaches the eye and cause conjunctivitis. In addition, when the eye receives a hit, the blood and the soul will rush to the aid of the affected eye, which then becomes swollen.

We should know that there are two types of



moistures that ascend to the air. One is hot and dry and the other hot and wet. These moistures form the clouds that shade the sky from our eyes. Likewise, gaseous substances and moistures ascend from the stomach to the upper parts of the body and cause many ailments, such as conjunctivitis. When the body's resistance is strong, it will push these gaseous substances to the nose and cause a congestion that usually accompanies colds. When these substances are pushed up through the uvula and the nostrils, they cause angina. When these moistures are pushed towards the side, they cause causes pleurisy, and when they reach the chest they causes pneumonia. When the moistures reach the heart they cause rapid pulse, and when they reach the eyes they cause conjunctivitis. When they reach the intestinal cavity, they cause diarrhea and when they reach the brain they cause forgetfulness. If the brain receives excessive amounts of these gaseous moistures, they might cause heavy sleeping. This is why sleep is wet while being awake is dry. When the septic gases unsuccessfully seek to depart from the body through the head, they will cause headaches and less sleep. When these gases attack one side of the brain, they cause migraines. If these gases reach the cerebral divider and cause it coldness, hotness or wetness, it will cause sneezing. If the gases cause the accumulation of phlegm in the cerebral divider, so that its hot nature becomes weak, they cause unconsciousness and stroke. If the gases excite the black bile, they will cause obsession, and if

they reach the nerves, they will cause real epilepsy. When the cerebral nerves receive these gases they will suffer from facial paralysis. If these gases were caused by inflamed yellow bile that heats the brain, they will cause cerebral tumors, and when the chest receives a part of these gases, they will cause pleurisy.

In short, the condition of the head and body will be irritated because of conjunctivitis, and having sex in this state will only aggravate the condition even more. Sex entails a movement that is shared by the entire body, the heart and the soul. As for the body, it heats up due to the intense movements during sex, while the heart will seek to acquire its lust and pleasures. The soul will follow the lead of the body and the heart, as the first part that is connected to the soul is the heart, which in turn affects the rest of the body. As for the body, it sends the semen that is needed to bring the sexual intercourse to conclusion. Thus, sexual activity involves a movement by the entire body, the heart and the soul, and every move excites the various conditions and causes them to move to the weaker parts of the body, such as the eye when suffering from conjunctivitis.

We should state that the body benefits from conjunctivitis in that it helps the body extract harmful substances and cleanses the body and the head from septic elements. In addition, conjunctivitis compels the affected

person to observe a diet and avoid sadness, grief, strong movements and hard work. Further, one of our righteous predecessors said, "Do not hate conjunctivitis, because it prevents blindness."

In addition, conjunctivitis requires rest and avoiding touching the eye to prevent more harmful substances from accumulating in it. Some of the Salaf once said, "The example of the Companions of Muhammad y& is the example of the eye: its cure is in avoiding touching it."

A Hadith that we are not sure about its authenticity states that sprinkling cold water on the eye helps cure conjunctivitis. The remedy mentioned in the Hadith is beneficial for hot conjunctivitis, since water is cold and thus cools down the heat that accompanies conjunctivitis. This is why when the wife of "Abdullah bin Mas'ud complained about her eyes, he said to her, "If you had done what the Prophet b used to do, it would have been better for you and would have brought fast healing to your eyes. Splash water on your eyes and then say, 'Cure the ailment, O Lord of the people! Bring about the cure, for You Alone bring the cure and there is no cure except that which you bring about. Bring a type of healing that eradicates every ailment,'"

We mentioned before that these types of remedies are suitable for certain areas and for some ailments that

attack the eye. Do not understand the Prophet's statements that are specific to be general nor vice versa. Otherwise, mistakes will certainly occur.

### **The Prophet's guidance on treating narcolepsy**

Abu Ubaid said in his book on the unusual words used in some Ahadeeth that some people passed by a tree that they ate from and they were soon immobilized, just as if a wind had swept through by them and froze them. The Prophet **b** said:

"Cool some water in water skins and then pour the water on them between the two Azanayn (the Fajr call to the prayer and the Iqamah)."

The Prophet **a|** mentioned the water skins because they cool the water more than clay containers. He In addition called the Iqamah an Azan in this Hadith.

Some doctors stated that the remedy that the Prophet **\$&** prescribed in the Hadith is the one of the most effective against narcolepsy if it occurs in the area of Hijaz, which is a hot dry land. The inhabitants of that area have a weak instinctive heat. Pouring cold water on the people afflicted by narcolepsy during the above mentioned time, which is the coolest time of the night, will cause the instinctive heat that is scattered throughout the body to be energized and accumulate in the inner parts

of the body where the ailment resides. The powers of the body will then concentrate on expelling and resisting the ailment by Allah's will.

If it were Galinus or Hippocrates who had prescribed this remedy, the doctors would have been amazed by its perfect effectiveness!

**The Prophet's guidance on food and drink contaminated by flies**

In the Sahihain [actually, only Al-Bokhary narrated it in his Sohih] it is narrated that the Messenger of Allah ﷺ said:

"If a housefly falls in the drink of anyone of you, he should dip it (in the drink), for one of its wings has a disease and the other has the cure for the disease."

In addition, Ibn Majah narrated that the Messenger of Allah said:

"One of the fly's wings carries poison while the other carries a cure. When it falls in the food, dip it, for the sake of Allah, for verily He (Allah) makes the poison (take affect) first and He makes the cure come last."

This Hadith contains two areas of interest, Fiqh (Islamic Jurisprudence) and medicinal. As for the Fiqh part, the Hadith states that when a fly falls in water or

fluids, it does not make it impure, according to the majority of the scholars. None among the early generations contradicted this ruling.

The Prophet **b** ordered the fly that falls on the food be dipped in it, thus killing the fly, especially if the food is hot. If the fly's death inside the food would make the food impure, the Prophet <sup>^</sup>s would have ordered us to discard the food. On the contrary, the Prophet sought to salvage the food.

Bees, hornets, spiders and all similar insects are treated in the same manner as houseflies, because the ruling that we derived from the Prophet's commandment in this Hadith is general. Since the reason why dead animals are impure is that their blood remains trapped in their bodies, therefore the insects, which do not have blood are pure. The first person to use the words "What does not have a soul (meaning blood)" was Ibrahim An-Nukha'i and then the scholars used these terms after him,

As for the medicinal value contained in the Hadith, Abu 'Ubaidah said that the purpose behind dipping the fly [in the drink] is to extract the cure from [its other wing] just as the poison was extracted from [the wing that fell on the food].

Houseflies carry poisonous materials as evidenced by the effect of their bite, such as rash and infection, and

this poison is the fly's weapon of defense. When the fly falls into what harms it, it tries to defend itself with the available weapons. The Prophet **b** ordered that we neutralize the poisonous substances produced by the fly with the cure that Allah has kept on its other wing. The fly should then be submerged in the water or the food so that the cure could neutralize the effect of the poison. This is a remedy that the best medical minds would never be able to discover on their own, because it is coming from Prophetic knowledge. The doctors who have good knowledge and comprehension submit to this Prophetic remedy and admit that he who was sent with it, is indeed the perfect human being who is supported by divine revelation that is beyond human power.

Several doctors have stated that when **one** anoints the inflammation caused by scorpion and hornet bites with the housefly, it would calm down the pain due to the cure that the fly carries in its wing. When the head of the housefly is amputated and the body is used to scrub the tumor that appears in the eyelid, it will cure it, Allah willing.

### **The Prophet's guidance on treating pimples**

Ibn As-Sunni said in his book that one of the Prophet's wives said, "Once, the Messenger of Allah **b** came by when I had a pimple on my finger. He said:

"Do you have a Tharirah (arum)?" I said, 'Yes.' He said. Place it on the pimple. He then said, 'Say, O Allah who transforms the big to small and the small to big, make what I am suffering from small.' [AI-Hakem In addition narrated the Hadith],

The Tharirah (Arum) is an Indian remedy made of arum cane. Arum is hot and dry and helps against stomach and liver tumors and dropsy and In addition strengthens the heart.

In the Sahihain it is narrated that 'A'esha said, "I perfumed the Messenger of Allah SB with my hand using Tharirah (Arum) during the Farewell Hajj during the state of Ihram and otherwise."

The pimple is a growth that results from hot harmful, septic substances that push towards the skin so as to find a way out of the body. The pimple needs to mature and to then be opened and extracted, such as by using the Tharirah, which helps extract the septic matter from the pimple, along with giving a good aroma. In addition, the Tharirah soothes the hotness of the pimple. This is why the author of ' the AI-Qonoon said, "There is no better remedy for fire burns than the | Tharirah, when it is blended with rose essence and vinegar.



**The Prophet's guidance in treating tumors and abscesses with surgery**

Abu Hurayrah narrated that the Prophet **b** ordered a doctor to incise an abscess on the abdomen of a man. He was asked, 'Does medicine help, O Messenger of Allah **b** He said:

"He Who has sent down the disease has In addition sent down whatever He wills of the cure."

The tumor, which accompanies most ailments, is a growth in the organ due to the accumulation of unnatural, septic materials engineered by the four conditions hotness, coldness, dryness and wetness, plus water and wind. When the tumor swells with septic material, it is called an abscess. Every hot tumor ends up decomposing, or becoming pus, or hardening. If the body is strong enough, it dissolves the tumor, and this is the best end of tumors. If the body is not strong, it turns the tumor into a white substance, pus, and opens an exit for the pus to go out of the body. If the body is weak, the tumor will be full of immature pus and the body will not be able to open an exit to discard the pus. In this case, it is possible the tumor will spoil the affected organ. The doctor's help is then sought to incise the tip of the tumor to extract the septic substance.

Puncturing or incising the tumor has two benefits,

extracting the harmful substance and preventing more harmful substances from accumulating around the tumor making it even worse.

The Hadith stated that the Prophet **b** ordered a doctor to incise a tumor on a man's abdomen that was filled with putrid or rotten liquid.

The scholars have conflicting opinions regarding incising tumors, some of them did not allow it because it is dangerous in their opinion. Other doctors said that there is no cure for dropsy except incision. As we have stated, dropsy is of three types: drum dropsy, which causes the stomach to swell with accumulated gases, that if one pounds on the stomach it will produce a similar sound as the drum.

In addition, there is the fleshy dropsy that causes the flesh to swell accompanied by phlegm that spreads throughout the body through the blood. This type is worse than the first one.

Third, there is the dropsy that causes the accumulation of toxic materials in the lower part of the stomach. When one moves in this case, his stomach will produce a sound similar to the shaking of a water skin. Most doctors consider this type of dropsy the worst, while others consider the fleshy dropsy the worst of the three types.

Curing the third type of dropsy requires extracting the accumulating water by incision, which is similar to extracting spoiled blood by puncturing the veins. Yet, this procedure is dangerous, although the Hadith, if proven authentic, allows using this method. Allah has the best knowledge.\*

**The Prophet's guidance on treating the sick by encouraging them and strengthening their resolve**

Ibn Majah narrated that Abu Sa'id Al-Khudri said, The Messenger of Allah **b** said:

"When you visit a sick person, say good words to him, for the sake of Allah for although that does not prevent any harm, it still brings relief to the patient's heart." At-Termезey In addition narrated the Hadith].

This Hadith contains one of the most honorable remedies, that is, relieving the anxiety of the sick with some good words that will enhance his resolve and strength. In this case, the inner energy would be elevated and would help the body against the disease, which is the best the doctor could wish for.

Relieving the anxiety of the sick person and bringing relief to his heart has a surprisingly good effect in curing the body and lessening the effects of an ailment. It will In addition bring strength to the heart and the soul

of the sick person, further encouraging the body to fight the disease. People have witnessed that the sick feel refreshed and energized in the company of those they like and respect when they visit them. This is one of the benefits gained from visiting the sick, which carries four types of benefits: for the sick person, the visitor, the sick person's family and the general public.

We mentioned before that the Prophet ﷺ used to ask the sick about what they complain from and how they felt. He would In addition ask them about what they had a taste for and would place his hand on the forehead, or even on the chest, asking Allah to bring about whatever benefits them in their condition. Sometimes, the Prophet ﷺ as would perform ablution and then pour the water he used on the sick person. Sometimes, the Prophet ﷺ would say to the sick person:

"It is alright. You will be purified (cured). Allah willing."

This, indeed, is the kindest way to treat the sick when visiting them.

**The Prophet's guidance on treating various illnesses with food and medicine the body is used to**

This is In addition one of the major pillars and the most beneficial parts of the science of medicine. When

the doctor errs in prescribing the correct medicine, the patient will be harmed while the doctor is thinking that he is benefiting him. Only the most ignorant doctors will fail to recognize the importance of using the most favorable types of foods and medicines that are the most suitable for different patients. For instance, the Bedouins neither benefit from Nenuphar (similar to carrot and used as a drink) or rose-syrup, nor do these remedies have any effect on them, nor would the majority of the medicines used in villages and cities have much effect on them. This fact is known through experience and observation.

Those who read through this book will find that the Prophetic medicine and remedies are all suitable and favorable to the sick person and what he is accustomed to of food and medicine. We have stated that this is a pillar of the science of medicine, as the best medical authorities concur. For instance, the renowned Arab doctor, Al-Harith bin Kaladah, said, "Diet is the best cure; and the stomach is the residence of ailment; and give each body what it is accustomed to (of food and medicine)." In another statement, Al-Harith said, 'Azm is a cure,' meaning hunger. In fact, going on a diet is a better cure for plethoric illnesses (having an excess of blood in the body and therefore looking reddish), except when there is a fear that the condition would flare up with septic accumulation and aggravate the illness,

Al-Harith stated that the stomach is the residence of the disease. The stomach is a curved organ that looks like a gourd and consists of three layers of delicate and neural components called fibers and surrounded by flesh. The fibers of one layer are arranged longitudinally, while the second layer's fibers are horizontal and the third slanting. The tip of the stomach has more nerves, while the bottom has more flesh and its interior is coated and fuzzy. The stomach is located in the middle of the abdomen, leaning more to the right side, created in this shape by the wisdom of the All-Wise Creator. The stomach is indeed the residence of the ailment, it is the center of the digestion and maturing process of all food and drink. After that, the digested food descends to the liver and the intestines. Meanwhile, excess amounts of partially digested substances that the stomach was not able to completely digest remain, either because the amount of nourishment was excessive, spoiled, or was not consumed in the proper order, or all of these reasons. Some of this excrement remains in the stomach and the body is not be able to completely discard them, and this is why the stomach is the residence of ailments, Al-Harith indicates the importance of eating less food and preventing the heart from fulfilling its desires.

As for one's being accustomed [to certain things and foods] it is a part of the human nature. Habit has such a great influence on the person and on his body, that if we

conduct an experiment on several people who have the same characteristics, the result will vary considerably. For instance, three young, hot-tempered men, one of them is used to eating hot foods, the second is used to cold foods, while the third man is accustomed to mild foods. When the first person eats honey, it would not harm him, unlike the second person, while the third person would be slightly bothered. Habit, therefore, is an important basis on which preserving the health and healing ailments relies. That is why the Prophet ﷺ said that each person should be treated according to what he is accustomed to of medicine and food.

### **The Prophet's guidance on treating the sick with the simplest types of food**

In the Sahihain it is narrated that A'isha said that when a relative of hers would die the women would gather on that occasion and then would depart except for her family members and close associates. She would then order that milk soup be prepared. Then, Tharid would be made and she would pour the milk soup on it. A'isha would then ask them to eat saying, "I heard the Messenger of Allah ﷺ saying:

"Milk soup brings relief to the heart of the sick and takes away some of the anguish."

Milk soup, means the kind of soup that is similar

to milk in consistency. This is a beneficial food suitable for the sick, especially when well cooked until acquiring a soft consistency. The milk like soups, are as beneficial as barley soup, even better. Barely soup is made of whole barley grains, while the milk like soup is made of ground barley flour with its bran.

We mentioned that observing the habits and customs of a certain sick person benefits them with a favorable cure and nourishment. The people in AI-Medina were accustomed to eating barley soup ground not whole, thus making it more nutritious and beneficial for them. The doctors in cities recommend the use of whole barley grains, because the soup in this case is lighter and easier for the ailing person to digest. The people who live in cities are used to comfort and easy life and that is why ground barley grain is heavy on their stomachs.

Whole grain barley soup digests quickly, provides good nutrition, and cleanses the stomach, especially when taken while it is still hot. In this case, it's cleansing and digestive qualities are stronger and the soup will In addition develop its instinctive heat quicker and will soften the outer layers of the stomach.

The Prophet's statement that the Milk like soup takes away some of the sadness refers to the effect of sadness on the mood and in weakening the instinctive well being, which in turn affects the soul and the heart.



Milk like soup brings strength to one's inner energy and thus the body will be able to rid itself of the sadness and grief that took it over.

We could In addition say that some foods bring relief to the heart, such as the type of soup mentioned above, because they posses a special quality that effect people's mood and brings them relief and comfort. Allah knows best.

We might In addition say that the sick person's strength becomes weaker because of his grief and sadness that will translate to dryness in the body and the stomach due to the scarcity of food. The milk like soup brings wetness and strength to the stomach, which will In addition bring relief to the heart. In addition, the sick person may complain from an accumulation of harmful flatulence or phlegm in his stomach. The milk like soup will dissolve these harmful substances or dilute them, so that the pain and harm they cause are diminished, especially for those accustomed to eating barley bread, such as the people of Al-Medina. During that time, barley bread was the staple diet for the people of Al-Medina as wheat was scarce at that time.

### **The Prophet's guidance on treating poisoning**

Abdul Razzaq narrated that, "A Jewish woman brought to the Prophet b a roasted sheep that she had

poisoned, while he was in Khaybar. The Prophet <sup>a</sup> asked, 'What is this,' She said, 'A gift,' being careful not to say that it was from charity so that he would not eat it. The Prophet <sup>a</sup> and his Companions ate from the sheep, then the Prophet <sup>a</sup> said, 'Stop eating.' He said to the woman, 'Did you poison this sheep?' She said, 'Who told you that?' He said, 'This bone,' meaning the ewe's leg that he had in his hand. She said, 'Yes.' He said, 'Why?' She said, 'I thought that if you were a liar, the people would be relieved from you. However, if you were a true Prophet ate, it would not harm you.' The Prophet <sup>b</sup> then used cupping thrice on the upper part of his back and commanded that his Companions do the same. Yet, several of them died."

In another narration narrated by Musa bin 'Uqbah, "The Messenger of Allah <sup>b</sup> used cupping on his back because of what he ate of the poisoned sheep. Abu Hind, a servant for Bani Bayadhah, used a knife to cup him. Three years later, when the Prophet <sup>b</sup> was suffering from the illness that he died from, he said:

"I still feel the effects of the poisoned sheep I ate from during the Day of Khaybar, until now, when it is the time the aorta is cut off (meaning when death is near)".

Therefore the Messenger of Allah <sup>b</sup> died as a martyr.

Poisons are treated by extracting the poison and by using the proper antidotes to neutralize their effect. Whoever does not have access to the medicine, or the antidote, should use complete disgorging, the best method of which is cupping especially in warm areas and during hot weather. The poison passes through the veins and the blood vessels to the heart and then to the rest of the body, bringing certain death. Since the blood is the means that transports the poison to the heart and the organs, when the infected blood is extracted by cupping, the body will get rid of the poison. In addition, when one resorts to complete disgorging, the poison does not cause any further harm, the body gets enough strength to fight it and then weakens or even completely dissipates the poison.

When the Prophet ﷺ used cupping, he did it in the upper part of the back, which is the most direct route to the heart, and so the poison was extracted with the blood, in this case only partially. A part of the poison remained in the Prophet's system, in order to fulfill what Allah had decided for His Prophet so he would acquire every type of good and righteous reward there is.

When Allah decided that it was time for His Prophet ﷺ to die as a martyr, the effect of the poison reappeared, so that Allah's decision was fulfilled. Therefore the meaning of the following Ayah, becomes apparent where Allah says,

﴿ وَلَقَدْ ءَاتَيْنَا مُوسَى الْكِتَابَ وَقَفَّيْنَا مِنْ بَعْدِهِ بِالرُّسُلِ ۚ وَءَاتَيْنَا  
عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ ۖ أَفَكُلَّمَا جَاءَكُمْ  
رَسُولٌ بِمَا لَا تَهْوَىٰ أَنْفُسُكُمْ اسْتَكْبَرْتُمْ فَفَرِقْنَا كَذَّبْتُمْ وَفَرِيقًا  
تَقْتُلُونَ ﴾ (٨٧) البقرة .

"It is that whenever there came to you a Messenger with what you yourselves desired not, you grew arrogant? Some you disbelieved and some you killed." (2:87)

This Ayah uses the word disbelieve in the past tense and the word kill in the future tense, indicating an uncompleted action that would continue to occur [meaning the Jews would kill the Prophet]. Allah knows best.

### **The Prophet's guidance on treating sorcery**

Some people have erroneously denied that sorcery could effect the Prophet, they believed that it was not befitting his grade and status. Actually, being effected by sorcery illustrates the human side of the Prophet, just like he suffered from various other illnesses, and sorcery is an ailment just like poison.

In the Sahihain it is narrated that 'A'esha said:

"The Messenger of Allah was effected by sorcery until he thought that he had slept with his wives, while in fact he did not."

This is the worst type of magic spell.

Qadi 'lyadh said, "Sorcery is just like any other ailment that the Prophet ate suffered from, and this fact by no means affects his status as a Prophet ate. Further, the fact that the Prophet ate imagined something which he did not do, does not detract from his truthfulness regarding religion, there is a consensus that he is immune from error in this regard. Sorcery is just like any other matter of this life, which has nothing to do with the reason why he was sent and preferred above mankind. The Prophet was subject to come down with all types of ailments that would touch other people. Therefore, it is not surprising that he would imagine doing something which in fact he did not do, and that he was soon cured."

The Prophet **b.** used two methods to treat sorcery, first by finding the spell and neutralizing it. The Prophet **b** supplicated to his Lord and Allah showed him that the evil spell was hidden in a well. The Prophet **b** removed the evil spell, which consisted of a comb, combed material (hair) and a dry male spathe. When he discarded these objects, he was immediately cured, as if he was

restrained and then suddenly released. This is the best cure from sorcery and is similar to removing septic materials by complete disgorging.

The second type, extracting harmful substances from the organ most touched by magic works. Evil spells aggravate nature, produce harmful substances and adversely affect the mood. Disgorging the alien substance that affected a certain organ as a result of evil spells becomes necessary.

The effect of the sorcery reached the Prophet's head and affected one of his senses, he imagined he did something while in fact he had not. The sorcerer, therefore, affects some of the natural powers of the body so that it does not function normally.

Sorcery is a combination of the powers of evil spirits and the adverse effects they have on the normal functions of the body. The worst type of magic is that which affects the senses of the affected organ. Drawing blood from the organ most affected by magic is the most beneficial cure, if used in the proper manner. Hippocrates said that, "Cupping (or disgorging) should be used on the part most affected using the most favorable means available."

Some people also said that when the Messenger of Allah **b** suffered from this condition, he first thought that

it was caused by spoiled blood that reached the brain and affected the senses. In such cases, cupping is the best medicine, and this is what the Prophet **b** did. Then, when Allah revealed to him that it was the effect of magic that caused his condition, he asked Allah to show him where the evil spell was hidden and then he retrieved and discarded it. When he did so, he was cured as if released after being restrained. Further, the magic spell only affected the Prophet's senses not his sanity or heart. This is why he did not believe what he imagined of sleeping with his wives because he knew that this sensation was not real.

Divine cures are the best remedies against sorcery. Since sorcery is the work of evil spirits, then its best cure is that which neutralizes it, such as certain prayers and recitations of the Qura'an. The more powerful the defending army, the more powerful the adversary it will be able to remove and neutralize. This case is similar to two opposing armies, each of which carries its weapons and armaments. The army that has more weaponry and supplies, is the army that will prevail in the war. When the heart is full of Allah's remembrance and invokes Him often for its needs, and when the heart is joined by the tongue and righteous deeds, these acts will be the best medicine there is against sorcery and magic spells. The sorcerers and magicians admit that their magic is most effective against those who have weak hearts that are

busy satisfying the desires and lusts of the life of this world. That is why magic usually affects women, children, nomads, ignorant people, those who have weak Faith, lack trust in Allah (Tawakkul) and lack the fundamentals of Unity (Tawheed), and those who neither remember Allah often nor use the various Prophetic supplications and Islamic prayer formulas (Ruqyah). In general, the effect of sorcery and magic is more powerful against weak hearts that lean towards the lower desires of this world.

When the heart leans towards this earthly life, sorcery and magic becomes most effective against it, because evil spirits only search for evil in the soul that is prone to submit to their power. Surely, evil in the heart deprives one of divine power that is necessary to provide it with sufficient weapons of defense against these evil spirits. That is why these evil spirits, which seek evil, find the hearts weakened by evil unarmed and prone to submit to evil and this is when sorcery and magic spells are most effective. Allah knows best,

### **The Prophet's guidance on vomiting as a remedy**

At-Termezey reported that a person narrated that Abu Ad-Dardaa said, "The Prophet sss, once performed ablution after he vomited. I met Thawban in the mosque of Damascus and mentioned what Abu Ad-Dardaa narrated to him and he said, 'True'. I poured water for him



(the Prophet ^ then." At-Termezey then commented that this Hadith is the most authentic on this subject. [In addition, Ahmad, Al-Hakim, Ibn Al-jarud, Ad-Daraqutni, Al-Bayhaqi and At-Tahawi}.

Vomiting is one of the five methods used to disgorge septic substances from the body. They are diarrhea, vomiting, cupping, the passing of air or wind and sweating. The Sunnah has mentioned these five types. As for diarrhea, we mentioned the Hadith that states, "Diarrhea is the best of your remedies." We In addition mentioned the Hadith about Senna.

We mentioned cupping when we narrated the Ahadeeth about this subject, As for getting rid of septic gasses and steams, we will elaborate on this subject later on in this book.

As for getting rid of septic substances by sweating, it does not usually involve puncturing of the veins. The body naturally rids itself of these substances through the skin when sweat leaves the body through the open pores.

Vomiting involves throwing up the harmful substances through the upper part of the stomach. An enema and medicines that instigate disgorging artificially through the lower parts of the stomach are of two types, one that occurs naturally and one artificially instigated.

The naturally instigated vomit should not be prevented, except when it becomes excessive and becomes unsafe. In this case one should take the medicines that stops vomiting. The second type of vomiting is used for medicinal purposes, in the proper time and under proper conditions.

There are ten reasons for vomiting, the first, excessive amounts of bile that float in the stomach and seek an exit out of the body.

Second, excessive amounts of phlegm in the stomach that In addition seek a way out of the body.

Third, when the stomach is weak and unable to completely digest the food and the partially digested food seeks an exit out of the body.

Fourth, vomiting occurs when a harmful substance enters the stomach and causes a disruption in the digestion process.

Fifth, when one eats excessive amounts of food or drink, more than the stomach can bear. In this case, the stomach will not be able to tolerate these excessive amounts of nourishment and will seek to throw them out.

Sixth, vomiting occurs when the food or drink consumed is not suitable for the stomach, which then

throws them out.

Seventh, when the stomach suffers from a condition that spoils the food and drink which then seeks an exit.

Eighth, nausea might In addition cause vomiting.

Ninth, depression, sadness and anguish cause disregard for the needs of the body and its necessities of food, including the need to mature and digest the food. The stomach gets rid of this undigested food. In addition, vomiting may occur under the pressure of various physiological conditions, because the body and the psyche both effect each other profoundly, Tenth, one might feel nauseous and then vomit upon seeing other people vomit.

Once, a doctor informed me that he had a nephew who was good at applying Ku'hl (antimony, a black powder used for the eyes) and when his nephew would apply Ku'hl to a person who was suffering form conjunctivitis, he himself would later catch conjunctivitis. When this was repeated several times, his nephew stopped this profession. I asked the doctor about the cause of his nephew's condition and he said that his nephew's body reacted to the condition of the men he was treating by catching the same ailment they suffered from. h-le In addition said that he knows of a man who saw a benign growth, an-abscess, on someone's body and that he started

to scratch the same part on his body. Later on, he In addition had a growth in the same area.

I say that this proves that the psyche affects the body in such a way that when certain powers in the body are idle, it suddenly becomes active without a reason.

**Vomiting is suitable as a remedy in hot weather and hot climates**

In hot areas and hot weather, certain harmful substances are light and thus prone to float, and this is why vomiting becomes a proficient way to discard these mixtures. On the other hand, certain harmful substances in cold areas and in cold weather become thicker and are harder to extract from above. In this case, getting rid of these harmful mixtures is better done by diarrhea.

Getting rid of harmful mixtures is done by **pulling** them from the farthest exit or by extracting them from the nearest exit. For instance, there are various mixtures that are not stable and seek to either ascend or descend. If the mixture tends to ascend, then discarding it from below is better. If the mixture tends to descend, then pulling it from above is better. When the mixture becomes stable, then discarding it from the nearest exit is better. When the mixture starts to harm the upper organs, it should be pulled down through the lower parts, and vice versa. When these r-mixtures become stable, they should be

discarded from the nearest exit.

This is why the Prophet ate had cupping sometimes in his arm vein, sometimes in his head and sometimes on the top of his foot, so that the spoiled blood is discarded from the nearest possible exit.

**Vomiting cleanses the stomach from harmful substances**

Vomiting strengthens the stomach, sharpens the sight, relieves headaches, ulcers, and infections in the kidneys and the prostate. Vomiting In addition relieves and soothes chronic illnesses, such as leprosy, dropsy, partial paralysis, or trembling.

A healthy person should instigate vomiting once or twice a month each time vomiting two times, so that the second vomit rids the body of the substances that remained after the first one. Excessive vomiting harms the stomach and weakens its protective layers. It also harms the teeth, the sight and hearing along with causing headaches. In addition, those suffering from swelling in the throat, weak chests, those who have small windpipes, or those who find it difficult to vomit intentionally or those prone to spitting up blood should not vomit intentionally.

Those who have the bad habit of filling their

stomachs with food and then instigate vomit will find that this method accelerates old age and leads to many harmful diseases, along with making vomiting habitual.

In addition, instigating vomiting while suffering from dehydration, weak or defective intestines, senility, or general weakness in the body is dangerous for the health. The best time to instigate vomit is during summer and spring, not winter or autumn. When vomiting intentionally, one should cover his eyes, wash the face with cold water when finished and should then drink apple juice with some mastic and rosewater if possible. Vomit should be expelled through the mouth or pulled from below in the form of diarrhea. Hippocrates said, "Vomit during the summer should be (naturally) expelled from above more than by using Medicine, while in winter it should be pulled from below using medications."

### **The Prophet's guidance on seeking the best doctors**

Imam Malik narrated in his Muwatta that Zaid bin Aslam said:

"During the time of the Prophet **b** a man was injured and the blood was congested in the wound. The man then called two doctors from Bani Amir to examine him. The man then claimed that the Messenger of Allah **b**asked them, 'Who is the best doctor among you?' They asked, 'Is there prefer ability in the medicine, O

Messenger of Allah **b** He said, 'The One Who has sent down the disease also sent down the cure.'"

This Hadith indicates that Muslims should seek the best authority in each and every matter and field, because such expertise will ensure that the job is done with excellence. For instance, those inquiring about a matter of religion should seek the most knowledgeable scholar to answer their questions. Further, those who are unsure about the direction of the prayer should imitate the most knowledgeable person available. This is the way Allah has created His slaves. For instance, those traveling on land or sea should seek the best guides because their hearts will feel safer following their lead and in their presence. The religion, the mind and the way Allah created mankind all emphasize this fact mentioned in the Hadith.

The Prophet's statement:

"He Who has sent down the disease also sent down the cure."

Like this has been mentioned in several other Ahadeeth. For example, Hilal bin Yasaf said:

"The Messenger of Allah **b** once visited a sick man and said, 'Send for a doctor.' A man said, 'Do you say that, O Messenger of Allah **b**' He said, 'Yes. Allah has not

sent down a disease but In addition sent down a cure for it." (Ahmad)

In the **Sahihain** it is In addition narrated that the Prophet **bsaid**:

"**Aliah** has not sent down a disease except that He sent down its **cure**."

There is a conflict of opinion on the meaning of sending down the disease and the cure. Some people say that sending the cure down means the slaves become aware of it. This opinion is not valid, although Allah has informed us about the fact that for every disease there is a cure still the Prophet **b** said:

"Those who know it ore aware of it, and those who do not know it are ignorant of it."

Some people say that the Prophet's statement indicates that Allah has created these cures on the earth, like another Hadith, "Allah does not create a disease but would create its cure." Although this opinion is better than the first one, it is still not valid because "sending down" is more precise and specific than creating.

Another group says that the statement means that Allah sends down the cure with the angels who are responsible for the affairs of mankind including the



diseases and their cures. Indeed, the angels are responsible for the daily affairs of this world, especially the affairs of mankind from the time he or she is a fetus until they die. This opinion that the angels are sent down with the cure is more plausible.

Other people say that the majority of the medicine comes down with the rain, as the rain causes the growth of the vegetation and food, meaning the various sources for cure. In addition, rain washes down various minerals from the mountaintops which are used in remedies. In addition, various types of fruits, plants and even spring water are used in cures and remedies. This opinion is better than the previous three opinions, but Allah knows best.

This is the perfect wisdom of Allah, that He tests His slaves with the disease and yet helps them find the cure. He In addition tests His slaves with sins, but helps them erase these sins by repenting to Him, by performing good deeds and by their enduring different calamities and disasters. Allah In addition tests His slaves with evil, yet helps His slaves with angels. Allah In addition tests His slaves with desires, but has allowed them to satisfy their desires by taking from the good, pure substances that are In addition desirable. Allah has not tested His slaves with anything but would In addition provide them with what helps them sustain themselves against that trial and test.

The difference between the slaves of Allah in this state is in their knowing and acquiring such aids. Allah is sought for help regarding each and every matter.

**The Prophet's guidance on requiring compensation from those unqualified to practice medicine**

Abu Dawood, An-Nasay and Ibn Majah said that the Messenger of Allah **b** said:

"Those who practice Tibb, but are not knowledgeable in this profession are responsible for their actions." [In addition Al-Hobm narrated this Hadith],

There are three types of benefits in this Hadith: linguistic, religious and medicinal.

Linguistically, Tibb entails preparing a thing. It In addition entails excellence and thus entails other than the profession of doctors. A person might be called Tabib (Usually means doctor) when they are proficient in anything. In addition, a proficiency might be called Tibb sometimes even magic.

In the Sahih it is narrated that 'A'isha said, "When the Jews worked magic on the Messenger of Allah **b**, two angels sat next to him one at his head and the other at his feet, one of them asked, 'What is the matter with the man?' The other angel said, 'He is Matbub (touched by

magic).' The first angel asked, 'Who did **Tibb** (sorcery) on him?' The second angel said, 'Such **and** such Jewish fellow.'

Abu 'Ubaid said that those **touched** by magic are called Matbub, touched by magic. In addition, the medicine is called Tibb.

The word Tabib describes a knowledgeable person including doctors.

The religious benefit from this Hadith requires the ignorant doctor to pay for his mistakes, because he has practiced a profession although he was unqualified in it and then caused harm to the people, whom he in fact has cheated and deceived. Therefore, **unqualified** doctors are held responsible for any health risks they cause, according to the consensus of the scholars.

Al-Khattabi said, "There is no difference concerning the ruling that when one treats a sick person **and** causes him harm that he is **financially** responsible for his acts. Those who indulge in a profession that they are not proficient in are aggressors. **Therefore**, when their actions lead to harm, the aggressors **ought** to pay for their action, financially not physically since the sick person actually allows such ignorant people to **treat** him.

There are five types of doctors: a proficient doctor

who gives the profession its due right and who acts responsibly. When such a person treats a sick person, an act that is allowed both by the religion and the sick person, and then commits a mistake he is not liable for this mistake. For instance, when a doctor who is proficient in his job performs circumcision for a boy under favorable circumstances, but the organ suffers some type of damage, the doctor will not be liable for this mistake. In addition, if a swelling was cupped by a proficient person in the proper time and manner, but a certain damage occurred, the doctor is not liable for that mistake.

The second type is an ignorant doctor who treats a sick person and causes him harm. If the sick person had knowledge beforehand that this doctor was ignorant and yet allowed him to treat him, then there is no compensation required in this case. This ruling does not contradict the Hadith we mentioned in the beginning of the chapter. The wording of the Hadith indicates that those who have to pay for their mistakes have cheated the sick person and caused the illusion that they were proficient doctors.

If the sick person thinks that a certain person is a proficient doctor and thus allows him to treat him, the ignorant doctor is required to compensate the sick person for whatever damage he might cause. In addition, when

such a so-called doctor prescribes a medicine for the sick person who takes the medicine thinking that the doctor prescribed the medicine to him with knowledge, and if the medicine causes any harm, compensation would be required in this case. The Hadith is clear in its indication regarding this type.

The third type is a proficient doctor who was given permission to treat a person but made a mistake and caused harm to a healthy organ (meaning not the organ he was treating), then in this case compensation is required because it is an aggression by mistake. Does this person pay the compensation from his own money or from the Muslim Treasury? There are two opinions on this subject. If the doctor is not Muslim, compensation is paid from his own money and if the doctor is Muslim there is a difference of opinion as we mentioned earlier. The fourth type is the proficient doctor who prescribes the wrong medicine for the sick person who dies as a consequence. There are two opinions on this subject, one of them requires the compensation from the Muslim Treasury while the other requires it from the doctor's resources. Both of these opinions were attributed to Imam Ahmad.

The fifth type is a proficient doctor who amputated an organ from an insane person or a child without permission, or who circumcised a boy without his parent's permission and the organ was harmed. Some

scholars say that the doctor is required to pay compensation in this case because he was not given permission to operate. However, if the guardian or the parent allows the doctor to operate then the doctor is not required to pay for his mistake.

It is possible that the doctor who operates without permission may not have to pay compensation because he intended to do good and is therefore not liable for the damage he causes. The Hadith in the beginning of this chapter entails such medicinal professions as remedy prescription, applying Ku'hl, physicians, performing circumcision, cupping and incisions, splintering broken bones, cauterization and administering injections, veterinarians, and so forth. It is a recent practice to restrict the word doctor to mean a specific part of the profession.

The proficient doctor takes the following steps when treating any type of disease.

1. First diagnose the type of disease.
2. Search for the cause behind the disease.
3. Examine the sick person to decide if his body is able to fend off the disease or if it is weaker than the disease. If the patient is strong enough to resist the disease, the doctor should not prescribe medicine.

4. Examine the patient and his mood and condition.
5. Examine the changes in the state of the patient.
6. Examine the sick person's age,
7. Examine his habits and what he is accustomed to,
8. Remember seasonal effects.
9. Consider the sick person's place of origin.
10. Consider the atmospheric conditions at the time he caught the disease.
11. Search for the correct and suitable medicine.
12. Examine the effectiveness of the medicine and the correct dosage.
13. The doctor not only intends to cure the ailment, but In addition to prevent what is even more serious. For instance, if curing a certain disease leads the way to an even more serious disease, the doctor allows the current illness to remain and tries to make it milder. For instance, the orifice of the veins, which is treated by incision or cutting, might aggravate other acute ailments.
14. Choosing and prescribing the simplest medicine

for treatment is warranted. For instance, the doctor does not prescribe medicine unless he investigates his options of food and diet. In addition, the doctor should not prescribe multiple or complex medications until he investigates his options regarding simpler medications. It is a sign that the doctor is truly professional that he prescribes food when he can substitute it for medicine, and simple rather than complex medications.

15. The doctor examines if the illness is treatable or not. If the doctor finds out that he is unable to treat the disease, let him preserve his energy and reputation and avoid falling prey to his own greed so that he pretends to cure the incurable.

If the illness is curable, the doctor examines if it can be totally cured, or at least made milder. If the doctor discovers that he cannot cure the diseases or decrease its intensity, he should examine the ways to stop it from being aggravated. In this case, the medication should be administered for that purpose, to increase the body strength and stop the disease from increasing.

16. The doctor should not **revert** to excreting the septic substances before they become stable and mature.



17. The doctor should In addition be knowledgeable of the sicknesses of the heart and soul and the methods of treating such ailments. This, indeed, is a major aspect of medicinal science, for the effect of the heart's moods and feelings is apparent in the physical body. This is why we state that if a medical doctor is In addition proficient in the ills of the hearts, he will be the prefect doctor. On the other hand, the doctor who does not have knowledge of the ills of the heart while knowledgeable in the ills of the body, he will be only half of a doctor. He is not a doctor who does not examine the righteousness of the sick person's heart and encourages him to strengthen his soul and body by performing righteous, good deeds, such as charity and being interested in drawing closer to Allah and acquiring the good of the Hereafter. Rather, he is a fake doctor. In fact, the best cures are in performing righteous good deeds, charity, remembering Allah, supplicating to Him, seeking His help, invoking Him and repenting to Him, Such good deeds have a truly profound effect in curing illnesses, more so than the usual medications, providing that the ailing person has faith in such divine remedies.

18. Being lenient and forbearing with the sick

person, just as one is easy going and lenient with a child.

19. The doctor should use the various types of medicinal and spiritual cures, along with using his imagination.

20. The doctor should make his treatment revolve around the six major principles, which are the cornerstone of his profession. First, the doctor should preserve the health. Second he should try and bring back the lost health. Third, the doctor should cure the disease. Fourth, at least lessen the intensity of the disease. Fifth, the doctor should ignore the lesser evil and treat the bigger evil. Sixth, the doctor should ignore the lesser good to acquire the greater good. The science of medicine revolves around these six basics, and the doctor who does not rely on them is not a doctor. Allah knows best.

The sick person passes through four stages:

1. The beginning.
2. The intense stage.
3. fading.
4. the end of the illness.

Since the sick person passes through four stages the doctor has to examine each of these stages carefully and treat them in the proper manner. For instance, if the doctor feels the body needs to remove and excrete harmful substances, if they are mature, he should do so. If this is not possible in the beginning of the ailment, especially if the disease has already progressed, or because the body is weak, the weather is cold, or by mistake, the doctor should not resort to excretion in these cases. If the doctor ignores this warning, the body will be busy dealing with the medication and will not concentrate on resisting the disease. This is similar to requiring a soldier who is busy defending his post to do something else. Rather, the doctor's concern should be concentrated on preserving the strength of the body as much as possible at this stage.

When the disease has stopped progressing, the doctor should then use excretion and treating the causes of the disease. It is even better when the disease has started to subside and end. This case is similar to an enemy whose strength has started to depart and his ammunition nears its end, so capturing him in this case becomes easier. When the enemy starts to give flight, it is even easier to capture him. It is a fact that the strength of the enemy will be at a maximum in the beginning of his aggression. This is the exact case with medicine as regards the ailing body.

The skilled doctor uses the easiest treatment and cure first, then the more difficult or powerful medications. Therefore, the doctor moves from the less powerful to the more powerful, unless he fears that the strength of the body will be drained if he does not use the most powerful medicine first. In addition, the skilled doctor does not keep using the same medications in a way that will allow the body to get used to the medicine and thus it loses its effectiveness. We In addition mentioned that the doctor should first consider prescribing a diet before using medications. If the doctor is unsure about the nature of the disease, he should not prescribe medication before being sure of the correctness of his diagnosis. There is no harm if the doctor administers a medication that does not cause side effects or negative repercussions.

When several diseases attack the body, the doctor starts with the medicine that satisfies three conditions: treating the disease that might lead to curing the other diseases, such as when confronted with a swelling and an ulcer, he starts with the swelling.

The second condition, the doctor starts with the disease that has caused the other. For example, if the doctor is confronted with an embolism (the obstruction of an artery by an embolus, usually a piece of clotted blood which breaks away from one part of the circulatory system and travels to another) and septic-related fever, he

starts with the cause of the first disease.

Third, when one of the two diseases is more serious than the other disease, then the doctor should start with the acute ailment. Yet, the doctor should In addition examine the progress of the other disease.

In addition, when a disease and a symptomatic ailment both attack the body, the doctor starts with the disease, unless the symptomatic condition is stronger, such as in the case of painful constipation. The doctor first treats the pain then treats the embolism. If the doctor can substitute excretion or extraction (of the septic substances) with hunger, fasting, sleep, then he should do so.

### **The Prophet's guidance on preventing contagious diseases and enforcing quarantine**

Muslim narrated that Jabir bin Abdullah said:

"Thaqifs delegation included a man with leprosy. The Prophet **b** sent to him, 'Go back, for we have accepted your pledge of allegiance.'" [Ibn Majah, Ahmad, Ibn Khuzaymah and ibn jarir}.

AI-Bokhary narrated that the Prophet if said:

"Do not keep looking at the person afflicted by leprosy." [Ahmad, At-Tayalisi, At-Tabarani and AI-

Kayhaqi].

Further, in the Sahihain it is narrated that the Prophet s& said:

"A healthy man should not be brought near a sick person." [Abu Dawood, Ahmad, Ibn Majah, Ahmad and Al-Bayhaqy]

Leprosy is an especially harmful disease that occurs due to the accumulation of black bile in the entire body, altering the condition or temperament and shape of the organs. In the final stages, leprosy might cause such bad corrosion that the affected limbs would start to fall off and disintegrate. Leprosy is In addition called the diseases of the lion, for three reasons. First, this disease usually attacks lions (or wild beasts). Second, because this disease causes the face to frown, like the lion's face. The third, leprosy is contagious and will devour its victim just as the lion devours its prey.

Leprosy is a contagious disease, and those who come near the person afflicted with leprosy will be bothered by the foul odor, just like those suffering from tuberculosis.

The Prophet, who was full of mercy and pity for his nation, commanded them not to expose themselves to what might bring harm to their bodies and hearts. There is

no doubt that certain bodies are disease prone and are easily affected by the surrounding environment, and as we have stated, leprosy is a contagious disease. Sometimes, someone's fear of the disease might actually help the disease attack the body, because fear prepares the organs of the body for the possibility of catching the disease. Sometimes, when one even smells the foul odor emitted by persons inflicted by certain diseases, they in turn catch the same disease, if their body is susceptible to catch the disease. Some people stated that the Ahadeeth we mentioned in this chapter are overruled by some other Ahadeeth. They brought as evidence what the Prophet  $\text{ﷺ}$  said: "There is no contagion nor evil omen." [Al-Bokhary, Moslem and Abu Dawood].

We should state that there is no contradiction between the authentic Ahadeeth. When there is an appearance of contradiction, one of the Ahadeeth might not be an authentic Hadith, sometimes, the narrators of Ahadeeth might have made mistakes, although they are truthful themselves. Or, one of the seemingly contradicted Ahadeeth might be overruling the other. Further, there are no two authentic Ahadeeth that are direct in meaning which contradict each other in every respect. Allah forbids that his truthful Messenger should ever contradict himself, and therefore, everything the Prophet  $\text{ﷺ}$  uttered is the ultimate truth, no doubt. Problems and errors sometime arise from the narrators of the Hadith, the

shortcoming in comprehending the true meaning of some Ahadeeth or the inability to distinguish between authentic and forged Ahadeeth.

Ibn Qutaibah said in his book, *Al-Hadith*, while talking about the enemies of Hadith, They say, "These are Ahadeeth that contradict each other. You narrated that the Prophet said, There is neither contagiousness nor evil omen.' And that the Prophet **b** was told, 'Wet mange attacks the camel's lip and then the camels catch leprosy,' and that he said, 'What has transferred the ailment to the first camel?' You In addition narrated, 'No healthy person should be brought near a sick person, and avoid the one with leprosy just as you avoid the lion.' You In addition reported that a man with leprosy came to give his allegiance to the Prophet as on Islam and that he said to him that his pledge is accepted, ordering him to return without meeting him. He In addition said, "Evil omen is in three things: the woman, the animal and the house,' and all these statements contradict each other."

Abu Muhammad (Ibn Qutaibah) then commented, "We say that there is no contradiction, because each statement has its own meaning and timeframe. When the Hadith is used in its proper context, the appearance of contradiction will not be substantiated. There are two types of contagion, one of them is leprosy like contagion. For instance, when the odor of the person afflicted with



leprosy is felt by those who talk and sit near to the leper for a long time, they might fall victim to the same disease. Such is the case with the wife of the person with leprosy who remains under the same roof with him and thus catches the disease. In addition, the children of the person afflicted with leprosy might catch the disease later on in their life (hereditary). Such is the case with those suffering from tuberculosis, hectic fever and mange. The doctors order that those suffering from tuberculosis and leprosy should be avoided, not because they fear that such cases are contagious but because the bad odor that emits from such people might affect the healthy persons when exposed to it for a long time. The doctors are the farthest people from believing in evil or good omens. The same argument is true in the case with the Nuqbah, which is a wet type of leprosy or mange that attacks camels. When the infected camel mixes or mingles with other healthy camels, the infection will be transferred through the water [open sores] or the mucus that the camel produces. This is the meaning that the Prophet ﷺ intended when he said:

'No sick person should be brought near a healthy person.'

He disliked that the sick people associated with healthy people, so that the healthy are not exposed to any substances or rashes that the body of the sick person produces. The second type of contagion, is the plague, for

instance, that appears in a land and the person thus seeks to flee that land for fear of catching the disease. The Prophet s& said, 'If it (the Plague) appears in a land where you are residing, do not depart that land. If it appears in a land, do not enter it,' The Prophet gs ordered the people not to depart the land afflicted by the plague, as they might be thinking that by fleeing they would be avoiding Allah's appointed destiny. In addition, the Prophet ^ ordered the people not to enter a land afflicted by the plague, for remaining in the healthy land brings calmness to their hearts and tranquility in their livelihood. In addition, this type includes the husband who suffers an affliction and attributes it to the bad omen of his wife or the house as is common. This is the type that the Prophet b meant when he said, "There is neither contagion..." "

Some other people said the Prophet safe only recommended that leprosy patients be avoided and that it is still allowed to eat with them, as the Prophet himself did.

Some other people said that these Ahadeeth contain specific commands for different types of people. For instance, some people have such a strong faith and reliance on Allah that the strength of their faith would save them from contagious diseases, just as the natural powers that exist in the body sometimes fend off the harm of the disease. Some people, on the other hand, do not

have a strong faith, so the Prophet <sup>a</sup> commanded them to be cautious, The Prophet **b** implemented his own commands in both cases, so that the strong imitate his acts, depending on their trust in Allah. On the other hand, the weak would imitate the Prophet **b** (when he avoided leprous patients, for instance) to be cautious. Both ways are correct, but one is suitable for those who have strong faith while the other is suitable for those who have weak faith. Consequently, both groups of the believers will have their own method that is suitable for their own situation. As another example, the Prophet <sup>s</sup> has used fire for medicinal purposes, cauterization. Yet, he praised whoever refrains from using cauterization and mentioned avoiding it with the good deeds of shunning the bad omen and having total dependence on Allah. There are many other examples on this subject. The Prophet's method is always very gentle, and those who comprehend it in the correct manner will get rid of many suspicions that the authentic Sunnah contradicts itself.

Some other people stated that ordering the people to run away from the one with leprosy prevents the transfer of the disease by mingling with the sick or by smelling their odor when such mingling and associations are extensive. As for short visitations with such people for a good purpose, there is no harm in it and catching the disease will not be plausible during these brief contacts. The Prophet **b** prohibited long exposures to sick people to

preserve health and allowed brief contacts that would not cause harm. Therefore, where is the contradiction here?

Another group of people said it is plausible that the person who suffered from leprosy with whom the Prophet as sat and ate was suffering from mild leprosy. There are several types of leprosy that vary in their seriousness and the degree of their contagion. In such cases, it is possible to mingle with some people suffering from mild leprosy that has not progressed and avoid catching the disease. When the illness is unable to progress in the sick **person's** body, it will be even less able to attack another **person's body**.

Another **group of people** said that the people before Islam **believed that** diseases themselves are contagious, without **referring** this matter to the power and will of Allah in the **beginning** and the end. The Prophet refuted their belief **and ate with a person** with leprosy to prove that Allah is **the One Who** causes the disease to come and **Who brings about** the cure. The Prophet In addition prohibited **the Muslims** from mingling with the sick to teach them **that sickness** and diseases are made by Allah to have a **certain effect** on people. The prohibition affirms these effects **while his action** teaches us that such effects are totally controlled by Allah, and that if He wills, these effects will not have any power. In addition, if He wills, these effects will cause the harm that He has

decided and willed,

Finally, some other people say that these Ahadeeth might be overruled by other Ahadeeth, and that in case we are unable to produce the latter Hadith that overrules the previous Hadith, we should refrain from discussing this matter further.\*

**The Prophet's guidance on prohibiting using what Allah has forbidden for medicinal purposes**

Abu Dawood narrated that Abu Ad-Dardaa said that the Messenger of Allah **b** said:

"Allah has sent down the disease and the cure and has created a cure for every disease. Seek the cure, but do not use what has been prohibited for medicinal purposes." [At-Tabarani].

AI-Bokhary In addition narrated that Ibn Mas'ud said:

"Verily Allah has not made your cure in that which has been forbidden for you".

In addition in the Sunan [Abu Dawood and At-Termezey] it is narrated that Abu Hurayrah said:

"The Messenger of Allah **b** has disallowed using impure (prohibited) substances for medicinal purposes."

In addition, Imam Muslim narrated that Tariq Ibn Suwayd Al-Ju'fi said that he asked the Prophet s& about alcohol and that he has disallowed it or hated that he makes it. He said, "I only make it for medicinal purposes." The Prophet b said:

"It is not a cure. Rather, it is a disease."

In addition in the Sunan it is narrated that the Prophet b was asked about Al-Khamr [alcohol] for medicinal purposes. The Prophet ^ said:

"Verily that is not a cure, rather it is a disease.." [Abu Dawood and At-Termezey].

In addition, Muslim narrated that Tariq bin Suwayd Al-Hadhrami said, "I said, 'O Messenger of Allah !. There are some vines in our land that we squeeze (for alcohol) and that we drink from.' He said, 'Do not do it.' So I went back to him and said, 'We use it for medicinal purposes.' He said:

"It is not a cure. Rather, it is a disease.'" [Abu Dawood and At- Termezey].

An-Nasa'y narrated that a doctor mentioned using frogs to make medicine and the Prophet b prohibited killing the frog for that purpose. [Abu Dawood, Ahmad]

Using what Allah has prohibited in medicines is

an evil act according to the religion and the mind. As for the religion, we mentioned several Ahadeeth on this subject.

As for the mind, Allah has prohibited whatever substances He has prohibited because they are impure. Further, Allah has never disallowed a good, beneficial matter for the Muslims, as He has decided in the case of the Children of Israel:

"For the wrong-doing of the Jews, we made unlawful for them certain good foods which had been lawful for them, and for their hindering many from Allah's Way".

Allah has prohibited some matters and substances because of the harm that they carry and to save His slaves from such harm. It is not suitable that the slaves seek these harmful substances for medicinal purposes. Even if such substances appear to have an affect on the disease, they bring about a more serious illness in the heart because they are impure and unclean. In this case, the sick person who uses what Allah has disallowed for medicinal purposes might be able to remove the physical illness but would cause himself a more serious disease in the heart.

Further, the Muslims are required to avoid what Allah has disallowed, while using them in medicine means that one will not avoid them, as the religion

requires. This is the opposite of what the prohibitions seek to achieve.

In addition, what Allah has prohibited is a disease as the religion states by the tongue of the Messenger. Therefore, Muslims are not allowed to use it as a medicine.

Furthermore, prohibited substances affect the heart and soul and make them impure, since the various substances that the body consumes affect the body. When a substance causes an evil outcome in the body, the nature of the body will acquire this evil temperament, What about if the substance is impure and evil itself? In this case, when the substance is impure, the body becomes impure, as well. This is why Allah has prohibited the impure types of foods, drinks and clothes because of the evil effects that such substances have on the body and soul.

In addition, allowing using prohibited substances for medicinal purposes will later on encourage taking these substances to satisfy desire and the lust, especially when the heart likes such substances. This is especially the case when the heart thinks that such substances cure the illnesses of the body, thus making them even more desirable and likable. The religion, on the other hand, has closed the door to consuming or using prohibited substances. There is a contradiction if the religion closes



the door to using prohibited substances on one hand and opens the door to using them in other instances on the other hand.

In addition, prohibited substances that people might use in medicine carry more types of harm than the harm that they might remove. For instance, the mother of all evil substances, alcohol, which Allah has not made a cure or a remedy, is very harmful to the brain, which controls the body, according to the doctors and many scholars of Fiqh (Islamic Jurisprudence). Hippocrates, for example, said while discussing serious illnesses, "Alcohol has a serious harmful effect on the brain, because it reaches the brain quickly along with some other harmful substances that the body contains, thus causing harm to the brain." The author of *Al-Kamil* In addition said, "Drinking [alcohol] brings harm to the brain and the nervous system."

There are two other types of disallowed medicines, one that the heart does not like, such as snake meat and poisons. Such substances are heavy on the heart and the stomach [let alone being dangerous] and are thus a disease not a cure. There are In addition some other medicines that are not disliked themselves, such as some drinks that pregnant women take.

These substances carry more harm than benefit, and consequently, the mind and the religion corroborate

on disliking them.

There is another wisdom behind disallowing taking prohibited substances as medicine. That is that a condition that the medicine works is one's belief that it would work and bring the cure by Allah's blessing. Indeed, whatever is beneficial is In addition blessed, and the more benefit it carries, the more blessing it will bring about. In addition, what the people consider the most blessed is the substance that they think carries the most benefit. The Muslim, on the other hand, believes that what Allah has disallowed is not beneficial or blessed. Consequently, he will not have a good idea about the disallowed substance and his system will not accept it. Rather, the stronger the slave's faith is, the more he hates the disallowed substances and believes that it is impure. In this case, if the slave takes such a substance it will indeed be a disease not a cure for him, unless he believes that it is pure and thus his dislike for it subsides. Therefore, the believer will not accept the disallowed substance and will consider it a disease, otherwise he will be contradicting the Faith.

**The Prophet's guidance on treating and removing lice from the head**

In the Sahihain it is narrated that Ka'b bin 'Ujrah said, "I was suffering from lice and I was carried to the Messenger of Allah ﷺ while lice were falling off on my face, the Prophet ﷺ, said:

"I did not realize that your trouble had reached the condition that I see (you in). The Prophet ﷺ then ordered him to have his head shaved and either fast three days or feed six poor persons or slaughter one sheep as a sacrifice." [In addition, narrated by Ahmad]

Lice appear on the head and body for two reasons, external and internal. The external cause occurs due to uncleanness and impure substances that the skin might carry. The internal reason is caused by rotted substances that the body expels through the skin and then rots due to the wetness in the skin's pores. The lice appear then (and feed on these rotted substances). Many times, lice appear after one suffers from various illnesses and diseases, because in this case cleanliness is ignored. In addition, children are the typical victims of lice because they usually play in and deal with wet things and because of their careless nature. This is why the Prophet ﷺ ordered that the heads of the sons of Ja'far be shaved, as shaving is one the best cures for lice because it exposes the skin to

the sun and allows the harmful moistures under the skin to evaporate. Then, the head should be anointed with the cures that prevent lice from reproducing and kill them.

Shaving occurs for three reasons, as a legal ritual, as an act of innovation and polytheism, and as a cure. The first type is performed during Hajj and Umrah. The second type occurs for other than Allah,

Shaving the head is an act of humility and worship, and this is why it is a ritual that completes the Hajj acts. Imam Shafi'e even considers shaving the head a cornerstone of Hajj since it entails lowering the sides of the head in humility before the Lord and since it is In addition an honored act of worship. Furthermore, when the Arabs wanted to humiliate a captured warrior and then set him free, they would first shave his head. Later on, the teachers of false guidance and evil who seek to acquire the rights of lordship for themselves and whose ministry concentrates on polytheism and innovations came along. Such evil teachers wanted their students to perform the acts of worship for their sake. Consequently, they encouraged their students to shave their heads for their sake, just as they lured them to prostrate before them, calling this act by other than its true name and claiming that it is not prostrating, but merely lowering the head before the teacher. By Allah! What is prostrating for the sake of Allah, if it is not lowering the head before Him?

The evil teachers In addition lured their students to vow to them, repent to them and swear by their names! This is taking such teachers as gods beside Allah. Allah said:

"It is not (possible) for any human being to whom Allah has given the Book and Al-Hukm (the knowledge and understanding of the laws of religion) and Prophet hood to say to the people: "Be my worshippers rather than Allah's." On the contrary (he would say):

"Be you Rabbaniyyin (learned men of religion who practise what they know and In addition preach others), because you are teaching the

Book, and you are studying it. "Nor would he order you to take angels and Prophets for lords (gods) Would he order you to

disbelieve after you have submitted to Allah's Will?" (3:79,80)

The prayer is the highest act of worship. Yet the teachers of false guidance, the so-called scholars and tyrants have divided the acts of prayer between themselves. For instance, the teachers of false guidance chose the highest act in the prayer, prostrating, for themselves. Some so-called scholars have In addition acquired bowing down for themselves. When they meet each other, some of them bow down before the others just

as one does while praying to Allah! As for the tyrants, they acquired standing up for themselves! Free and slave men stand up before the tyrants while the tyrants are sitting down.

The Messenger of Allah **b** has prohibited these three acts for other than Allah. Therefore, committing these prohibited acts is a clear violation of the Prophet's commands.

The Prophet **b** prohibited prostrating to other than Allah. He said:

"No one should prostrate to any other person."

He In addition criticized Mu'ath when he prostrated before him. Since prohibiting prostrating before the creation is clearly indicated in the Prophet's Sunnah, then those who allow such acts seek to dispute the rights of Allah and His Messenger **b**. Prostrating is one of the essential acts of worship. When the polytheist allows it to the creation, he will be allowing worshipping other than Allah. The Prophet**b** was once asked, "When one sees his brother, should he bow down for him?" He said, 'No.' He was asked, 'Should he hug and kiss him?' He said, 'No.' He was asked, 'Should he shake his hand?' He said, 'Yes.'

In addition, bowing down while greeting someone

is a type of worship, just as Allah said:

﴿وَادْخُلُوا الْبَابَ سُجَّدًا﴾ (٥٨) البقرة

"And enter the gate in prostration." (or bowing with humility) (2:58)

Besides, prostrating and entering through the door is not possible at the same time [the prostration mentioned in the Verse is bowing down]!

The Prophet ﷺ In addition prohibited standing up for someone just as the non-Muslims used to do. He even disallowed this act during the prayer and commanded the Muslim to imitate the leader in the prayer, that if he sits down while praying due to an illness, they all sit behind him although they are healthy. Otherwise, they will be standing while the Imam is sitting down, although their standing is for Allah. How about if standing was for other than Allah?

The ignorant misguided people have associated others with Allah in the worship, thus prostrating before other than Allah and bowing down for other than Allah. They In addition stand up before the creation just as they do when they are praying. They In addition swear, vow, shave their heads, sacrifice, perform Tawaf (circumambulation of an object or person), love, fear, and

obey other than Allah, just as they do for Allah and even more. They equate Allah, the Lord of the Worlds, Whom they worship, with the creation. These are the enemies of the Messages of the Messengers of Allah, who equate Allah with the creation. They are the ones who will say in the Fire, while arguing with the false deities they were worshipping.

"By Allah, we were truly, in a manifest error, When We hold you (false gods) as equals (in worship) with the Lord of the Al-'Alamin (mankind, jimm and all that exists); (26:97,98)

They are In addition the people, whom Allah described, when He said:

"And of mankind are some who take (for worship) others besides Allah as rivals (to Allah). They love them as they love Allah. But those who believe, love Allah more (then anything else)." (2:165)

All these are among the acts of Shirk (polytheism, associating others with Allah in worship) that Allah never forgives.

The Prophet's guidance on treating those touched by the evil eye

Imam Muslim [and Ahmad, Ibn Hibban, Al-



Hakim and At-Tabarani] narrated that Ibn Ab'ass said, The Messenger of Allah **b** said:

"The evil eye is true, and (f there is anything that would precede Predestination, it would be the evil eye."

In addition, Muslim narrated that Anas "The Prophet **b** has allowed using Islamic prayer formulas \*(Ruqyah, divine remedy) against fever, the evil eye and sores."

In addition, in the two sound books narrated that Abu Hurayrah said that the Messenger of Allah **b** said, "The evil eye is true." [Abu Dawood, Ibn Majah and Ahmad].

Abu Dawood reported that A'esha said:

"The person who touched others with the evil eye was commanded to perform ablution and the person whom he touched by the evil eye would wash with that water." [I\\-Bokhary, Muslim, An-Nasa'y, Ibn Majah, Abu Na'im .

Further, A'esha narrated, as the Sahihain reported:

"The Prophet **b** commanded me, or commanded, that we should use Islamic prayer formulas from the evil eye."

In addition, At-Termезey narrated that Asma' Bint

Umayya said, "I said, O Messenger of Allah **b** The children of Ja'far are usually touched by the evil eye. Should I perform an Islamic prayer formula for them?" He said:

"yes. If there is anything that precedes Predestination, it would be the evil eye." [An-Nasa'y and Ahmad].

In addition, Imam Malik narrated that Amir bin Rabi'ah once saw Sahl bin Hunaif take a bath and said, "By Allah! I have never seen the skin of a virgin that is softer than what I have just seen." Sahl fell to the ground. The Prophet **b** then came to Amir while angry and said to him:

"Why would one of you kill his own brother? Why have you not said Tabrik [Karaka Allah, (may Allah bless it)]? Take a bath for it."

Amir then washed his face, hands, elbows, knees, feet and a part of his garment in a pot for what he had done and then poured the used water on Sahl. Soon after, Sahl started moving about with the people. [An-Nasa'y, Ibn Majah, Ahmad].

Malik In addition narrated:

"The evil eye is true, so perform ablution for it."

Another Hadith narrated by Abdul Razzaq reads:

"The evil eye is true. and if there is anything that precedes Predestination, it would be the evil eye. When one is touched by the evil eye, he should take a bath for it."

At-Termezey said:

"The person who touched others with the evil eye should be commanded to submerge his hand in a pot of water and then wash his mouth, then spit the water back into the pot. He should then wash his face in the pot, then submerges his left hand it and pour some water on the right knee above the pot, and then submerges his right hand and pour water on his left knee. He should then wash his garment inside the pot and the water should not be spilled on the ground. Rather, it should be poured on top of the person whom he touched by the evil eye from behind all at once."

There are two types of the evil eye, human and Jinn related. Umm Salamah said that the Prophet once saw a young gir, who had a certain expression on her face and said:

"Seek an Islamic prayer formula for her because she is touched by the evil eye." [Al-Bokhary, Muslim, Al-'Hakim, Abu Na'im. Al-Isma'ili and At-Tabarani]

Abu Sa'id In addition narrated that:

The Prophet **b** used to seek refuge from the jinn and the evil eye of mankind." [At-Termезey and An-Nasa'y]

Some people who do not have sound comprehension or correct sight and hearing have rejected the fact that the evil eye causes harm, claiming that this is a superstitious, untrue belief. These people are indeed among the most ignorant people who have the least sound comprehension and the thickest minds. They are the farthest from acquiring knowledge of the soul and the heart and the effect of each on the natural world.

The best minds in every nation do not dispute the fact that the evil eye is true, although they differ on its causes and true effects. Some people say that when people who touch others by the evil eye feel evilness in their hearts, then their eyes transform the evil thoughts into harmful rays just like the type of snake that looks at its prey and causes it to perish.

Another group says that it is possible that invisible powers emit from the person who touches others with the evil eye and then enters the body of the person whom they touched and harms them.

However, other people say that Allah creates the harm on the person touched by the evil eye without any rays that emit from the eye of the person who touched

him, Yet, this is the method of those who deny the existence of the various spiritual powers that exist in this world. Allah has created special powers in some of the creation that have profound effects on other creations. For instance, the soul has such a profound effect on the body that no one can deny. In addition, have you not noticed how the face of a shy person turns red if his sight falls on what is not suitable for him, and turns yellow when he looks at someone he fears? You can In addition witness the effect of the evil eye has on people and the weakness it causes in their bodies.

The evil eye is actually the effect exerted by the soul on the victim. Souls vary in their essence, powers, characteristics and qualities. Therefore, the soul of an envious person can harm a victim profoundly, and this is why Allah has commanded His Messenger to seek refuge with Him from the evil eye.

The harmful effect of an envious person on the envied person cannot be denied, except by those who are far away from reality. It is a fact that an evil envious soul touches the envied person in such an evil manner that it causes them harm. Similarly, the poisonous viper gets so enraged and evil when it meets the enemy that it has a special effect on the victim, sometimes leading to aborting the fetus or causing blindness. The Prophet gg described the short tailed viper and the striped viper as

having the ability that they can affect sight and abort pregnancy. Some types of snakes have a negative effect on people by their mere sight, because of the viciousness of such creatures and the effect of this viciousness on people.

These effects that we mentioned are not restricted to physical contact, as some of those who have little knowledge in the natural world and the religion think. Rather, these effects could be caused by physical contact, sight, the soul directing its power to the victim, through imagination and evil omens, and so forth.

The envious person might be blind, yet when something is described to him or her, his envious soul affects the described object and harms it even though the blind person cannot see it. Allah said to His Prophet ﷺ :

"And verily, those who disbelieve would almost make you slip with their eyes (through hatred) when they bear the Reminder (the Qura'an) ..." (69:51)

﴿ قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴾ ﴿ ١ ﴾ مِنْ شَرِّ مَا خَلَقَ ﴿ ٢ ﴾ وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ﴿ ٣ ﴾ وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ﴿ ٤ ﴾ ﴿ (١:٤) الفلق .

Say: "I seek refuge with (Allah), the Lord of the daybreak, 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 those who practise witchcraft when they blow in the knots. And from the evil of the envier when he envies."

Every person who touches others by the evil eye is an envious person, but not vice versa. Since envy includes the evil eye in its general meaning, seeking refuge from it includes seeking refuge from the evil eye. In addition,

The evil eye includes throwing arrows of envy that depart the envious heart and soul in the direction of the envied person, sometimes falling on its target. If the envied person is unarmed and unprepared, the evil eye will cause him harm. If the envied person is prepared and armed, the arrows might turn back on the one who threw them. This is similar to what actually occurs when one shoots real arrows. The resemblance is that this occurs through the soul while the arrows are shot in the material world. The evil eye starts when the envious person likes something then follows it with his evil thoughts and desires and then the evil eye touches the envied object.

Sometimes a person might even touch his own self with the evil eye, which is one of the worst types of envy. Sometimes one might touch others with the evil eye just by his envious nature. Some of our scholars say that such envious people should be imprisoned and should be given

what they need of sustenance until they die.

**The Prophetic medicine for treating sorcery (the evil eye) was of several types**

Abu Dawood narrated that Sahl ibn Hunaif said:

'We come by a water spot and I went in it and took a bath, but when I finished I came down with a fever. When the Messenger of Allah **b** was informed, he said, 'Command Abu Thabit to

seek refuge (with Allah for Sahl) with an Islamic prayer formula.' I said, 'O my master! Does an Islamic prayer formula bring about benefit?' He said, 'There is no Islamic prayer formula except to

fend off an evil eye and against fever and a (snake or a scorpion) bite.'" [In addition, Al-Hakim narrated this Hadith].

There are several types of Islamic prayer formulas, such as reciting the first chapter in the Qura'an, the Mu'awwithatan (chapters 113 and 114 of the Qura'an) and Ayat Al-Kursi (2:255).

In addition, there are several types of Prophetic Islamic prayer formulas. For instance, one might recite:

"I seek refuge with Allah's Prefect Words from the



evil of what He has created."

In addition, one could recite:

"I seek refuge with Allah's Prefect Words from every devil and evil soul and from every evil eye."

In addition, one might recite,

"I seek refuge with Allah's Prefect Words, which no righteous or evil soul could ever encompass (or supercede), from the evil of what He has created, made and started; from the evil of whatever descends from the sky and whatever ascends to it; from the evil of what He has created on the earth and what comes out of it; from the evil of the trials of the night and the day; and from what comes by at night or during the day, except whoever comes with a righteous matter. O Merciful One!"

In addition, this includes the supplication:

"I seek refuge with Allah's Perfect Words from His anger and torment, from the evil of His slaves and from the whispers of the devils or that they might attend me."

In addition, one might say the following supplication:

"O Allah! I seek refuge with Your I Honorable Face

and Your Perfect Words from the evil of every creation that is only in your grasp (or control). O Allah! You expel the sins and loss. O Allah! Your soldiers will never be defeated nor will Your Promise ever be broken. All praise and glorification is due to You."

In addition, one might supplicate:

"I seek refuge with Allah's Most Exalted Face which is greater

than everything else. And with His Perfect Words that no righteous or evil being could ever overcome; and with Allah's Most Perfect Names, those which I know and those which I have no knowledge of, from the evil of what He has created, shaped and made. From the evil of every creation that I cannot overcome and from the evil of every evil creation that only You control (or grasp its forelock). Certainly, my Lord is on a Straight Path."

In addition, the Prophetic Islamic prayer formulas include:

"O Allah! You Are my Lord, there is no deity worthy of worship except You. I depend on You (for every thing). You are the Lord of the Mighty Throne. What Allah wills, occurs, and what He does not will to happen, will never exist. There is no power or strength except with Allah. I know that Allah is Able to do

everything, that His Knowledge has encompassed everything and that He has kept count of everything. O Allah! I seek refuge with You from the evil within myself, from the evil and the Shirk (polytheism) of Satan, and from the evil of every creation that only You grasp its forelock. Surely, my Lord is on the Straight Path."

Or, one might recite the following supplication,

"I seek refuge with Allah, other than Whom there is no god. He is my God and the God of everything. I seek refuge with my Lord and the Lord of everything. I depend on the Ever-Living Who never dies. I seek to fend off the evil with: no power or strength except from Allah.' Allah is enough of a supporter for me, and indeed, what an Excellent Helper. Allah is enough for me from the slaves. The Creator is enough for me from the creation. The Sustainer is enough for me from the sustained. Allah is indeed enough for me.

He Who owns everything. Who grants refuge while no one can ever grant refuge against Him is indeed sufficient for me. Allah is sufficient for me. Allah's hearing who ever supplicates to Him is In addition sufficient for me. There is no goal to reach greater than

Allah. Allah, other than Whom there is no god, is sufficient for me, I depend on Him (for each and everything), and He is the Lord of the Mighty Throne."

Those who try these different types of supplication and Islamic prayer formulas will surely understand their great value and benefit, and consequently, will recognize the great need for them. These supplications will shield one from the effects of the evil eye and will fend off its harm if the evil eye touched them, but according to the degree of Faith, strength of soul, degree of reliance (on Allah) and strength of heart of whoever recites them. These supplications are types of weapons, and their effectiveness depends on the skill of whoever uses them.

If the person fears that he might touch other people by the evil eye, let him fend off its harm by saying:

The Prophet **b** commanded Amir bin Rabi'ah,

"Why did you not say Tabrik [Baraka Allah, (may Allah bless it)] for him?"

Further, saying "Ma sha' Allah (what Allah has willed), la quw'ata il'a bil'ah (There is no power except from Allah)" In addition helps fend off the evil eye. Hisham bin 'Urwah narrated that his father used to say, "What Allah wills will certainly come to pass, there is no power except from Allah," upon seeing something that he likes and upon entering one of his gardens.

In addition, Jibril once said an Islamic prayer

formula for the Prophet **b** which Mus'im narrated in his sound book:

"In the Nome of Allah I say Islamic prayer formulas for your benefit, from every illness that might harm you and from the evil of every evil soul or envious person's eye. Allah will cure you, in the Name of Allah I say Islamic prayer formulas for your benefit." [At-Termezey and An-Nasa'y]

Some of our rightly guided ancestors stated that there is no harm if some Ayat (Verse) from the Qura'an were written in ink and then washed with water and that the sick person drinks that water. Mujahid issued a statement to that effect, and so did Abu Qilabah. It was In addition reported that Ibn Ab'ass once commanded that two verses from the Qura'an to be written for a woman who had hard pregnancies and that the Verses were then washed with water and she was to drink the water. In addition, Ayub said, "I saw Abu Qilabah write some Verses from the Qura'an, wash it with water and then give the water to a person who was suffering from some type of illness to drink it."

In addition, the person who touches other people with the evil eye should be commanded to wash his limbs and the end of his garments, or his sexual organ according to one opinion, from the right side. He then pours the water on the head of the person whom he touched with

the evil eye from behind him without notice. This is a type of cure that the doctors cannot produce with their medicine. In addition, those who reject such type of Islamic prayer formulas would never benefit from it because they do not believe that the Islamic prayer formulas carry any benefit.

Since the doctors cannot explain many natural occurrences in the world, why would the hypocrites among them reject such powers and effects that the religion produces? Added to this is the fact that washing up with the water has a real benefit, experience testifies to its usefulness. Similarly, the anger will be washed away from the heart if one places his hand on the angry person's chest. This is similar to confronting a man who is carrying a lit torch that he wants to throw at you, but you keep pouring water on it while it is still in his hand until you extinguish it. This is why the Prophet si commanded the person who touches people by the evil eye to ask Allah to bless whatever he has envied, so that the evil thoughts that he feels go away and are replaced by the supplication, which is a type of good charity. The cure should be compatible to the disease so that it has an affect on it. It is possible that when one touches others by the evil eye that a certain power appears on the end of his garment, or his sexual organ as we stated, and that it is then transferred to the affected person or object. When it is washed by water, the evil power will be removed. Yet again, and as we

have stated, this matter has a lot to do with evil spirits, which will be stopped from producing harm if washed by water. In addition, it might be that washing with water serves to cool the heart and thus cures the person who was about to touch others with the evil eye. Sometimes, when a poisonous insect bites someone and then the insect is killed, the bitten person feels a little relief afterwards. This might occur because the bitten person feels joy that the insect was killed and this feeling of elation helps to cure the poison faster. In short, when the person who touches others with the evil eye is washed, the evil that he thought of or felt will be washed away with the water.

If someone asks, "If washing with the water helps the aggressor, then what about the victim of the evil eye?"

We say that pouring the water on victims of the evil eye In addition helps cool the effect of the evil eye on the victim just as it extinguished the veiled thoughts from the aggressor's heart. Water, which is used to cool burning iron rods, is In addition often used as a medicine with which the doctors would concur. It is natural that the same water used to extinguish the evil eye is used to rid the victim of the evil eye of its effect.

Therefore, comparing the Prophetic medicine to regular medicine that doctors use is just like comparing the doctor's medicine to folk medicines. Rather, the comparison is even less appropriate, for the difference

between the Prophets and the doctors is profoundly greater than the difference between the doctors and those who are not qualified to practice medicine. You should have discovered by now the brotherly relation between religion and wisdom, and that they never contradict each other. Allah guides whom He wills to the straight path and opens the doors of success to those who knock on such doors. He Alone is the Source of all bounties and irrefutable proofs. Fighting the evil eye is more likely to be successful if one conceals his blessings from the people.

For instance, Al-Baghawi narrated that once Uthman saw a handsome boy and commanded, "Blacken his cleft chin so that the evil eye does not touch him."

Al-Khattabi In addition narrated in Gharib Al-Hadith, "It was narrated that Uthman once saw a handsome boy and that he said, 'Hide his cleft chin with black color.'" Uthman wanted to hide the cleft chin of the handsome boy using black color so that he was not touched by the evil eye.

Another Islamic prayer formula that helps ward off the evil eye was related by Abu 'Abdullah Al-Tayya'hi he was once traveling for Hajj or Jihad using a good animal. There was a man in the caravan who would never look at something but would bring it to its demise. Abu 'Abdullah was then told, 'Preserve your camel from this



man's eye.' He said, 'My camel cannot be touched by harm.' The person who touched with the evil eye was informed of Abu 'Abdullah's response and he waited for a chance when Abu 'Abdullah was not present and looked at the camel which soon fell on its feet! When Abu 'Abdullah came and was told that the person had touched it with the evil eye and that his camel was suffering, as was evident, he said, 'Show me the man.' When he came by him he said, 'In the Name of Allah a restraint that restrains, a hard rock and a blazing star: I ask that the evil eye returns to the person who started it and on the most dear people to him (meaning the envious person himself)"

﴿الَّذِي خَلَقَ سَبْعَ سَمَوَاتٍ طِبَاقًا ۚ مَا تَرَىٰ فِي خَلْقِ الرَّحْمَنِ مِن تَفَوُّتٍ ۚ فَارْجِعِ الْبَصَرَ هَلْ تَرَىٰ مِن فُطُورٍ﴾ (٣) الملك

Allah said:

Then look again: "Can you see any rifts?" Then look again and yet again, your sight will return to you in a state of humiliation and worn out." (67:3,4)

Then, the person known for the evil eye lost his sight and the camel was cured.\*

The Prophet's guidance on treating sickness in general with Islamic prayer formulas Muslim narrated

that Abu Sa'id AI-Khudri said that Jibril came to the Prophet **b** and said to him:

"O Muhammad ! Are you complaining from an illness?" He said,

"Yes." jibril then said, "In the Name of Allah I say Islamic prayer formulas for your benefit, from every illness that might harm you and from the evil of every evil soul or envious evil eye. Allah will cure you, in the Name of Allah I say Islamic prayer formulas for your benefit."

If someone asks, "What do you say about the Hadith that Abu Dawood narrated:

"There is no Islamic prayer formula except for an evil eye or fever."

To answer this question we say that the Hadith does not deny that the Islamic prayer formulas can be used in other instances. Rather, the Hadith only states that the Islamic prayer formulas work best for the evil eye and fever of all kinds. What further attests to this fact is that the Hadith itself narrated that Sahl ibn Hunaif asked the Prophet **s&** when he was touched by the evil eye, "Do the Islamic prayer formulas bring about benefit?" The Prophet **b** then answered:

"There is no Islamic prayer formula (that works

better) than in the cases of evil eye and the fever."

In addition, the various Ahadeeth in general allow Islamic prayer formulas. For instance, Muslim narrated that the Prophet a& allowed using Islamic prayer formulas in the cases of the evil eye, fever and Namlah (ant's bite or sores).

The Prophet's guidance on treating one bitten (by an animal) by reciting Al-Fatihah

In the Sahihain [In addition At-Termезey, Ibn Mdjah and Ahmad] it is narrated that Abu Sa'id Al-Khudri said, "Some of the Companions of the Prophet ^ went on a journey till they reached some of the Arab tribes (at night). They asked the latter to treat them as their guests but they refused. The chief of that tribe was then bitten by a snake (or stung by a scorpion) and they tried their best to cure him but in vain. Some of them said (to the others), 'Nothing has benefited him, will you go to the people who resided here at night, it may be that some of them might possess something (as treatment),' They went to the group of the companions (of the Prophet b) and said, 'Our chief has been bitten by a snake (or stung by a scorpion) and we have tried everything but he has not benefited. Have you got anything (useful)?' One of them replied, 'Yes, by Allah! I can recite an Islamic prayer formula, but as you have refused to accept us as your guests, I will not recite the Islamic prayer formula

for you unless you fix for us some wages for it.' They agreed to pay them a flock of sheep. One of them then recited (The chapter Al-Fatihah): 'All the praises are for the Lord of the Worlds' and puffed over the chief who became alright as if he was released from a chain, and got up and started walking, showing no signs of sickness. They paid them what they agreed to pay. Some of them (i.e., the Companions) then suggested to divide their earnings among themselves, but the one who performed the recitation said, 'Do not divide them till we go to the Prophet *sg* and narrate the whole story to him, and wait for his order.' So, they went to Allah's Messenger **b** and narrated the story. Allah's Messenger asked:

"How did you come to know that the chapter Al-Fatihah could be recited as an Islamic prayer formula?"

Then he added:

"You have done the right thing. Divide (what you have earned) and assign a **share** for me as well."

It is a well-known fact **that** certain types of speech have a profound effect and **benefit** that experience testifies to. So how about the **Words** of the Lord of the Worlds that are as preferred to the creation's speech as Allah is preferred above His creation? Allah's Words contain the ultimate cure, the **perfect** immunity, correct guidance and an encompassing **mercy**, that if it was

revealed to a mountain, it would turn to dust in appreciation of Allah's Glory. Allah said:

"And We send down of the Qura'an that which is a healing and a mercy to those who believe (in Islamic Monotheism )

"Allah has promised those among them who believe (i.e., all those who follow Islamic Monotheism, the religion of Prophet Muhammad **b** till the Day of Resurrection) and do righteous good deeds, forgiveness and a mighty reward (i.e.. Paradise)." s

What could one think of the opening of the Qura'an (Al-Fatihah, the first chapter) that is not comparable to any Verse or chapter revealed in the Qura'an, the Torah, the Gospel or the Zabur (that was revealed to Prophet Dawood **b**). The Al-Fatihah contains the general meaning of all the Divine Books sent down by Allah. It contains Allah's Names and Attributes, such as Allah, the Robb (Lord), Ar-Rahman (Most Merciful) and Ar-RahIm (Most Beneficent). It In addition affirms Resurrection, Allah's Oneness in Lordship. It In addition mentions the creation's dependence on Allah's help and guidance and that He Alone grants such bounties. It In addition contains the best and most beneficial supplication that the creation needs:

being guided to the Straight Path that entails

acquiring knowledge of His Names and Attributes, worshipping Him alone, obeying His Commands, refraining from His prohibitions and staying firm on this path until death. It In addition contains the kinds of creation that are divided into those who have acquired the bounty of knowing the Truth, and who prefer and implement its implications. On the other hand, there are those who have earned Allah's Anger by avoiding the truth after knowing it and there are those who are led astray from the True Path. These are the camps that the creation is divided into. In addition, the AI-Fatihah affirms Predestination and the Commandments of the religion, Allah's Names and Attributes, Resurrection and Prophethood. It In addition purifies the heart and mentions Allah's Justice and Generosity. It In addition refutes all types of innovations and evil methods. We mentioned all these virtues for the AI-Fatihah in our book that explains it, Madariju As-Salikin. Certainly, a chapter that contains all these virtues and benefits deserves to be used as a cure for disease, as well as an antidote for poisonous stings.

Indeed, AI-Fatihah is the best cure because it contains sincere servitude to Allah, praising Him, relating all bounties to Him, seeking His help and support, and invoking Him for all types of advantages, such as the correct guidance that brings about benefit and fends off torment.

It was reported that the part in Al-Fatihah that contains the Islamic prayer formula is what Allah said:

﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾ (٥) الفاتحة

"You (Alone) we worship, and You (Alone) we ask for help (for everything)." (1:5)

Indeed, these are mighty powerful words that contain the strongest medicine contained in this chapter. These words entail sincere dependence and reliance on Allah, seeking refuge and help from Him and showing meekness and need of Him. Consequently, these words contain the best goals to seek, which is worshiping Allah Alone. In addition they contain the best method to acquire these goals, that is, invoking Allah for His support so that one achieves these goals.

While I was in Mecca, I once fell sick and had no access to a doctor or medicine. So I used to seek a cure in The AI-Fatihah by sipping a drink from the well of Zamzam that I recited the AI-Fatihah on. I found complete cure in this method and I used to rely on it whenever I felt pain. This cure always helped me.

There is a wonderful secret in using the AI-Fatihah as an Islamic prayer formula to treat poisons, and Allah has created a cure for every disease as we have

stated. Venomous beasts have a special effect on their victims with their evil souls. Furthermore, the weapon that the venomous beasts use is the needle that they use to sting and inject the venom into their victims. Likewise, the person who is applying the Islamic prayer formula will have a positive effect on the person receiving the Islamic prayer formula, thus enhancing his chances of a speedy recovery by Allah's will. In this case, the victim will feel that his strength and resolve are enhanced with the Islamic prayer formula and the divine remedy, similar to the relation that exists between regular medicine and the sick person. In addition, the wetness and the air contained in the spit of the person who recites the Islamic prayer formula, that contains the supplication and the remembrance of Allah, will all enhance the chances of recovery. Since the person who recites the Islamic prayer formula recites it with both his heart and mouth, then adding some of the air and moisture that exists inside his body through the spit will maximize the effectiveness, power and strength of the remedy. Certainly, this mixture of heart and soul used in the divine remedy works just as regular medicine works on the body.

The person who applies the Islamic prayer formula has an advantage over the evil forces (including poisonous snakes etc.,) since he adds words of the Islamic prayer formula and spit to the strength of his inner self to remove the effects of the evil forces and the venom. In



addition, the more strength of heart the person has, the stronger the Islamic prayer formula he recites becomes. There is another secret behind using spit in the divine remedy, which is In addition used by the evil forces, just as Allah said,

﴿وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ﴾ (٤) الفلق

"And from the evil of those who practise witchcrafts when they blow in the knots."

The body is greatly affected by what the heart feels and so blowing the air and spitting resembles a way to intensify the effect of what the heart feels and intends. Those who work sorcery tie some knots and blow onto them words of sorcery, which work on the victim although he or she might not be present. In this way, the evil force helps transferring the words of sorcery and their effect to the victim. When the force for good retaliates by using the Islamic prayer formula and then breathing unto the victim, the more powerful of the warring parties wins. War between good and evil forces resemble real war that occurs between people. The spiritual forces essentially use and enlist physical bodies in their wars against each other. Whoever is only concerned about the material world will not feel any of this raging war since he is attached to the environment that he believes in, that is, the material world, and he is far away from the world of

spiritual forces and their effect on mankind.

In short, when the good spiritual force is strong enough and feels the effects and the meanings contained in the Al-Fatihah, along with the breathing that accompanies reciting it, the Islamic prayer formula will have the intended effect against the evil forces and will thus remove their harmful effect. Allah knows best. The Prophet's guidance on treating scorpion stings.

The chapter Al-Ikhlâs contains the essentials of the Faith and the Creed, various aspects of Tawheed, and attesting to and affirming Allah's Oneness that entails denying all types and forms of shirk with Him. It In addition entails affirming that Allah is the Sustainer, along with asserting every type of perfection for Him. Consequently, the creation seeks Allah for each and every need. This chapter In addition denies that Allah has a parent, an offspring, or an equal, and this is why it equals one third of the Qura'an. Furthermore, Allah's Name "As-Samad (the Sustainer)" that the chapter contains includes each and every type of perfection. In addition, the chapter denies that Allah has an equal, while Allah's Name Al-Ahad (the One) In addition denies the existence of a partner with Allah. These are the three essential cornerstones of Tawheed [Allah's Oneness in Lordship and worship and in His Names and Attributes].

The Mu'awwizatan (chapters 113 and 114 of the

Qura'an) In addition includes seeking refuge with Allah from every type of evil and harm. Seeking refuge from the evil that Allah has created includes every type of evil that such creations, whether physical or spiritual, can ever produce and cause. Seeking refuge from the night when its sign, (the moon), sets, entails seeking refuge from the evil souls that thrive during the night, as opposed to the light of the day. This is because when the darkness falls and the moon sets, the evil forces come out. In addition, seeking refuge from those who tie knots and blow on them includes seeking refuge from the evil of sorcerers and their sorcery. In addition, seeking refuge from envious people means seeking refuge from the evil forces that cause harm through the envious people's bodies and sight. The second chapter (I 14) of the Moaw'azatan entails seeking refuge from the evil of humans and Jinn. Consequently, the two Moaw'azatan entail seeking refuge from every type of evil. Therefore, they have a great benefit as a shield against evil before it occurs. This is why the Messenger of Allah **b** advised 'Uqbah bin Amir to recite them after every prayer, as At-Termezey has narrated. This advice from the Prophet <sup>^</sup> contains a great secret and benefit that helps repulse all types of evil during the time between the prayers. The Prophet **s&** In addition described the Moaw'azatan when he said:

"No one who seeks refuge can ever find a refuge like them."

It was In addition reported that when the Prophet f&, was the victim of sorcery the spell contained eleven knots tied each with a special incantation blown on it, and that whenever Jibril Up recited a Verse from the Moaw'azatan, a knot was untied, until all eleven knots were untied. Then, the Prophet gig was cured, as if being released from a restraining chain.

As for using regular medicines to cure scorpion sting, salt has a great value in this regard. The author of Al-Qanoon said, "Salt should be used in a bandage with linen seeds to cure the scorpion's sting." Salt helps dissolve the poison, which has a burning pain that needs to be cooled. The cool moisture contained in the linen seed cools the pain, while the salt helps extract and remove the poison. This is one of the best and easiest types of remedies for scorpion stings, which require cooling the pain and extracting the venom. Allah knows best.

Muslim narrated that Abu Hurayrah said, "A man came to the Prophet ^ and said to him, 'O Messenger of Allah bI have suffered greatly from a scorpion that stung me last night.'" The Prophet b said:

"Had you said these words when you went to sleep, 'I seek refuge with Allah's Perfect Words from the evil of what He has created,' it would not have harmed you." [Ahmad]

Know that the Divine cures help after one catches a disease and In addition help prevent it from happening. If any type of harm befalls one afterwards, it will not be severe. Natural medicines, on the other hand, only help after the disease attacks. Islamic prayer formulas and the various supplications either prevent the disease from happening or make it milder after it happens, depending on the strength of soul and heart of the sick person. Therefore, the Islamic prayer formulas and supplications are used as preventive measures and In addition as a cure.

As for prevention, in the Sahihain it is narrated that A'isha said:

"Whenever the Messenger of Allah  $\text{ﷺ}$  would go to bed, he used to breathe into his hands with

Qul huwa Allahu Ahad (Al- Ikhlas) and the Moaw'azatan." He then would wipe his face and whatever he could reach of his body with his hands."

In addition, in the Sahihain it is narrated that the Prophet  $\text{ﷺ}$  said:

"Whoever reads the last two Verses from Chapter Al-Kaqarah (the second chapter in the Qura'an), at night, they will be enough for him."

In addition, Muslim narrated that the Prophet  $\text{ﷺ}$

said:

"Whoever resided in a place and said, 'I seek refuge with Allah's Perfect Words from the evil of what He has created,' then nothing will harm him until he departs that place."

Abu Dawood In addition narrated that the Messenger of Allah ^ used to say at night when he was traveling:

O land! My Lord and your Lord is Allah. I seek refuge with Allah from your evil, from the evil of whatever is in you and from the evil of whatever walks on your surface. I seek refuge with Allah from a lion, a despot (or jinn), a snake and a scorpion and from those who reside in this land, and from the begetter (son of Adam) and that which he begot."

As for the second benefit of Ruqyah, providing a cure, we mentioned healing the ill person by reciting the Al-Fatihah and In addition reciting the Ruqyah to cure scorpion stings. The Prophet's guidance in treating the Namlah.

We mentioned the Hadith narrated by Anas & Al ^ in Sahih Muslim that the Prophet of Allah b allowed using the Ruqyah from every type of fever, evil eye and Namlah. .

In addition, Abu Dawood narrated that Ash-Shifaa bint Abdullah said, "The Messenger of Allah came by while I was with Hafsah and said:

"Wliy (Do you not teach her (Hafsah, his wife) the Ruqyah from Namlah as you taught her how to write." An-Namlah, literally, the ant, is called as such because it is a type of swelling that appears on the sides of the body. The Namlah is a known disease and causes a type of sting in the sides that makes one think that an ant is crawling on his side and biting him. There are three types of this disease.

Al-Khallal narrated that Ash-Shifaa bint Abdullah used to recite Ruqyah from the Namlah during the time before Islam. When she emigrated to the Prophet in Medina, after she had given him her pledge of allegiance in Mecca, she said, "O Messenger of Allah! I used to recite the Ruqyah from the Namlah during the time of jahiliyyah (before Islam) and I want to read it to you." She recited it to him, "In the Name of Allah! May the harm be extracted until it goes back to where it came from without harming anyone. O Allah! Remove the harm, O Lord of the people." She used to recite it on a clean branch of wood seven times, choose a clean place, rub the branch on a clean stone with sour wine vinegar and then anoint the affected area with it. The Hadith In addition asserts the fact that it is legislated to teach women to read

and write.

### **The Prophet's guidance in treating the snake's bite**

We mentioned the Hadith in which the Prophet **b** said,

"There is no Ruqyah more beneficial than one recited for the evil eye and fever."

In addition, Ibn Maj'ah said that A'isha narrated, "The Messenger of Allah **b** allowed using the Ruqyah for the scorpions and the snakes bite." Further, Ibn Shihab Az-Zuhri narrated, "One of the companions of the Messenger of Allah was stung by a snake. The Prophet **s** said, 'Is there a person who could recite Ruqyah?' They said, 'O Messenger of Allah ! The children of Al-'Hazm used to recite a Ruqyah for snake's bite but abandoned the practice when you prohibited using Ruqyah.' He said, 'Summon 'Umarah bin 'Hazm.' When they summoned him, he recited his Ruqyah to the Prophet who **said** that there is no objection to it. Hence, the Prophet **b** allowed him to use it, and 'Umarah recited the Ruqyah on the victim.'" [Al-Bokhary, Muslim, An-Nasa'y and Ahmad].



**The Prophet's guidance in treating an ulcer and various wounds**

In the Two sound books is narrated that A'esha said:

"Whenever a person would complain from an ulcer (or a canker), or a wound, the Messenger of Allah b would put his finger in the soil (on the ground after inserting it in his mouth, then raise it). saying, 'In the Name of Allah: with the soil of our earth has got a moisture with the saliva of some of us, let our sick be cured, with our Lord's permission.

This is an easy, beneficial cure for the various ulcers and fresh wounds, especially when there is no available medicine. The sand, which is cold and dry and is available on all parts of the world, dries out the moisture that accumulates around the ulcer or wound. This moisture prevents quick healing by natural means, especially in warm areas. Most ulcers and wounds are In addition accompanied by a hot fever, which, when added to the irritant of warm weather, would only intensify the pain of those who are especially sensitive to heat. Since pure sand is cold and dry, more cooling than even the most effective medications for this purpose, the coolness of the sand will effectively pacify the warmth caused by the wound, especially when the sand is washed and dried. Pure sand In addition helps dry out most harmful

moistures and wetness, because it is a strong drying agent against the wetness that prevents quick healing, as we stated. Further, pure sand helps cool the hotness in the ailing organ, which will strengthen its power of resistance (immunity) and thus end the pain by Allah's Leave,

The Hadith indicates that one should place some saliva on his index finger then place it on pure sand, some of which will stick on to his finger. The finger should then be placed on the affected organ or the wound, and then one recites the supplication mentioned in the Hadith. This practice joins the blessings of mentioning Allah's Name, relating all matters to Him and trusting in Him, adding both the cure and the supplication that will make the remedy even more effective.

There are two opinions regarding the Prophet's statement, "The sand of our land", if whether it entails the sand of the entire earth or just the sand of Medina. There is no doubt that some types of sand are more effective remedies for various ailments than sand from other areas. Galinus said, "In Alexandria, I saw many people who suffer from sever dropsy and an ailing spleen use the sand of Egypt as ointment on their legs, thighs, hands, backs and ribs, and they used to benefit from this remedy." He In addition said, "Hence, this ointment (muddy sand) could help cure Putrid and limp tumors." He continued, "I know of many people, whose bodies have swollen due to

excessive bleeding, who benefited from remedy using mud. I In addition know of others who used it to cure terminal illnesses that attacked various organs, and the terminal ailments were eradicated." Another author said, "Sand that is imported from the area of Kannus - known as the island of Mastic - is an effective cleanser and causes the flesh to grow in and around ulcers, thus effectively eradicating them."

Since various types of sand have a healing effect, what about the sand of the best and most blessed area on the face of the earth, especially when mixed with the Prophet's saliva? Added to these blessings is the supplication that the Prophet recited and in which he mentioned the Lord's Name and related all matters to Him. We mentioned that the Ruqyah increases in effectiveness according to the strength of faith of the person who is reciting it and the response of the ill person to the Ruqyah. No sane, honorable Muslim doctor can deny this fact. However, if any of these qualities is absent, let such a person say whatever falsehood he wishes!

### **The Prophet's guidance on treating pain in general with Islamic prayer formulas**

Muslim [Ibn Ma'jah, Ahmad and At-Tabarani} narrated in his Sahih that 'Uthman bin Abu Al-'As complained to the Prophet b from a pain in his body that he suffered from ever since he became a Muslim. The

Prophet **b** said:

Place your hand on the affected area in your body and say, 'In the Name of Allah,' thrice. Then say, 'I seek refuge with Allah's Might and Power from the evil of what I **am** suffering from, and because of which I have become **worry**. seven times."

The remedy mentioned here entails reciting Allah's **Name**, relating all matters to Him and seeking refuge with His Might and Power from the pain, and will surely **eradicate** the pain. In addition, repeating the supplication contained in the remedy frequently will make it even **more** effective and successful just as the case when **the** medication is frequently administered until the disease is fully eradicated.

**In** the Sahihain it is narrated that the Prophet **b** used to visit some of his family members (who were ill) and would touch them with his right hand, saying:

"O Allah, the Lord of mankind! Do away with the **complaint** and bring about the cure. You Alone bring the cure, and there is no cure except Your cure, a cure that does not leave illnesses."

The last Islamic prayer formula includes begging Allah **by** His Perfect Lordship and Mercy to bring about the cure. The Islamic prayer formula In addition affirms

that Allah is the only One Who brings the cure and that there is no cure except the cure that He brings about. The Islamic prayer formula includes begging Allah by His Oneness, Kindness and Lordship.

### **The Prophet's guidance on treating shock from disasters and calamities**

Allah said:

﴿الَّذِينَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ﴾

أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ

(البقرة ١٥٦:١٥٧)

﴿الْمُهْتَدُونَ﴾

"... but give glad tidings to As-Sabirun (the patient). Who, when afflicted with calamity, say: 'Truly, to Allah we belong and truly, to Him we shall return. They are those on whom are the Salawat (i.e. who are blessed and will be forgiven) from their Lord, and (they are those who) receive His Mercy, and it is they who are the guided ones.'" (2:155,157)

In the Musnad (by Imam Ahmad) it is narrated that the Prophet ﷺ said:

"No person suffers a calamity and then says, 'Truly! To Allah we belong and truly, to Him we shall

return. O Allah! Reward me for the calamity that has befallen me and replace it with what is better.' Except that Allah will reward him for his calamity and will replace it with what is better than whatever he lost."

The words that are contained in the Hadith are a truly effective and are a beneficial cure for those afflicted by disasters or calamities. These words contain two major aspects that if the slaves of Allah acquire knowledge of them, they will relieve them from the shock of the disaster. First, the slave of Allah, his family and wealth are Allah's exclusive property that Allah has loaned to the slave. When Allah takes back some of what he has loaned the slave, He is the Owner who takes back what belongs to Him. Further, whatever Allah gives the slave is preceded and followed by periods of non-existence, and the slave only takes temporary possession of them when they come into existence. In addition, the slaves of Allah neither create whatever they own, and they are not its true owners, nor are they capable of protecting such possessions and property. Therefore, the slaves are only hired agents who do what they are commanded, since they are not the real owners.

The slaves return is to Allah, the True Lord, and consequently, they will have to sooner or later depart this life and leave it behind. The slaves will return to Allah just as He created them the first time:

dispossessed, without a wife or a family or wealth or tribe. Only the good and bad deeds will the slaves have then. If this is the case with whatever Allah gives the slaves, its beginning and end, then why should the slaves be proud of whatever they have or get sad if they lose them? When the slaves remember their beginning and end, this thought will help them discard sadness and depression for their loss.

In addition, sadness and depression will be relieved when the slaves realize that they have neither the power to avoid whatever has befallen them, nor to bring about what was not destined for them. Allah said;

﴿ مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ  
مِنْ قَبْلِ أَنْ نَبْرَأَهَا إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٢٢﴾ لِكَيْلَا تَأْسَوْا عَلَى  
مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ

الحديد (٢٢:٢٣)

﴿ فَخُورٍ ﴿٢٢﴾

"No calamity befalls on the earth or in yourselves but it is inscribed in the Book of Decrees (Al-Lauh Al-Mahfuz) before We bring it into existence. Verily, that is easy for Allah. In order that you may not grieve at the things over that you fail to get, nor rejoice over that which has been given to you. And Allah likes not prideful

boasters." (57:22,23)

In addition, the anguish caused by the calamity will be relieved when the slaves think deeply about what Allah has bestowed on them as compared to what they have lost. They will find that whatever they still have of Allah's bounty is much larger, especially since Allah has promised them what is even better than whatever they have lost, providing that they are patient with the calamity. If Allah wills, He could make the calamity even larger and more severe.

The shock of calamities could In addition be soothed by observing other people around him and realizing that wherever one looks he sees a disaster to his right and to his left. If someone searches the entire world, he will see that all of mankind is suffering some type of calamity: either losing a loved one, or from a disaster. He will In addition realize that the joys of this world are just daydreams or passing shadows, and that even if this earthly life brings a little joy, it In addition brings many tears, and if it brings a comfort for one day, it can bring about a long term disaster. Further, if this life brings some joy, it can prevent further joy from coming for a long time. In addition, no place of residence will be filled with any type of good, but could soon be filled with lessons and losses. Finally, if this life brings happiness for a day, it can be hiding the evil of the days to come.



Ibn Mas'ud said, "Every joy will be followed by sadness, and no house is filled with joy but will soon be filled with anguish."

In addition, Ibn Sirin said, "There is not a laugh but a cry to succeed it."

Further, Hind bint An-Nu'man said, "One time, we were some of the most mighty people enjoying the most respected authority. Soon after, when the sun went down, we became the fewest people. It is Allah's promise that He will not fill a house with joy but it will soon be filled with lessons (or sadness)."

Once, a man asked Hind to tell him her story and she said, "One morning, we woke up while none among the Arabs but seeks us in eagerness. When the night fell, all the Arabs felt pity for us."

Further, her sister Hurqah once cried, at a time when they were mighty. When she was asked about why she cried and if someone had bothered her, she said, "No. I saw that my family was enjoying comforts and remembered that no house is filled with joy but would one day be filled with grief."

Furthermore, Ishaq bin Tallhah said, "I came by her (Hurqah) one day and said to her, "What do you know about the lessons from the stories of the kings?" She said,

"What we enjoy today is better than what we enjoyed yesterday. We read in the books that no people of a house would enjoy a bounty, but would later on be tested with a trial. In addition, time would never show a people a joyous day but would be hiding another day that they would hate."

Curing the shock of disasters and calamities In addition comes through knowing that sadness and grief will not avert the calamity but will intensify it.

In addition, curing grief and anguish comes through knowing that missing the rewards for being patient and content, such as mercy and correct guidance that Allah has promised in return for being patient, is much larger than the calamity itself.

A part of the cure In addition comes through knowing that grief brings comfort to the heart of the enemy, grief to the friends, anger to the Lord, joy to the devil, destruction to the reward and weakness to the heart. On the other hand, when one observes patience and satisfaction, he will expel the devil and defeat his plots, will please the Lord, bring joy to the friends and sadness to the enemy. In this case, the person would say words of condolence to his friends instead of they to him. This, indeed, is the sought after perfection and firmness, unlike striking the cheeks, uttering foul words and being dissatisfied with what Allah has decided.

Curing grief after disaster strikes a so comes through knowing that being patient and content would lead to a type of joy, tranquility and comfort that is much greater than what had been lost because of the disaster. In this case, it will be enough of a reward for the patient slave that he will acquire a house of praise that will be built for him in Paradise as a reward for praising his Lord and referring all matters to Him. Let one think about the bigger disaster the one that he had suffered or to lose the rewards that he would have gained in the Residence of Eternity [for being patient],

At-Termезey related from the Prophet s& that he said, "On the Day of Resurrection some people would wish that their skins were sliced with scissors in the life of this world because of the reward that they witness the people who endured disasters would receive for being patient."

Some of the followers of the people of Al-Medina once said, "If it was not for the calamities of this life, we would be bankrupt of rewards on the Day of Resurrection."

In addition, curing anguish and grief entails feeling content in the heart seeking Allah's rewards, for everything can be replaced, except for Allah's Pleasure. The cure In addition entails knowing that the calamity's effect on one is all what he will gain of it. Those who are

content with the calamity will gain contentment, while those who are enraged, will only gain rage. The calamity will affect one as much as he allows it. One should then choose between the best of rewards or the most evil consequences. If one feels rage and disbelief, he will be written in the record of the destroyed ones. If one feels grief and abandons an obligation or commits a prohibition, he will be written in the record of those who neglect their duty. If the calamity caused one to complain and be impatient, he will be written with those who commit injustices against themselves. If one rejects Allah's decision and questions His wisdom, he will have knocked on the door that leads to hypocrisy or will have entered through it. If one is patient and firm for Allah's sake, he will be written among the patient ones. If one feels content, he will be written among the content believers. If one praises and thanks Allah, he will be written with the thankful slaves and will be gathered under the flag of those who praise Allah. If the calamity directed one to feel eager to meet his Lord, he will be written among the sincere persons in their love for Allah.

Ahmad and At-Termезey related that the Prophet **ﷺ** said:

"When Allah loves a people. He tests them with trials. If they are content, then they will achieve contentment. Those who get enraged, will only reap

rage."

Curing grief In addition entails knowing that no matter how much grief one feels he will sooner or later be forced to forego the matter. And then, he will not be rewarded for this forced patience.

A wise man once said, "In the first day when a calamity strikes, the wise person behaves just like the ignorant person behaves days later. Those who do not observe an honorable patience, will soon be forced to forget just as the animals do."

In addition in the Sahih it is related that the Prophet **b** said:

"Verily, patience is at the stroke of the calamity."

Further, Al-Ash'ath bin Qays said, "Observe patience with Faith and await the reward from Allah Alone. Otherwise, you will be forced to forget just as the animals do."

Among the cures of grief is that the person should know that the most useful remedies for his case are his agreeing with his Lord and God in what He has chosen for him, for the secret that love contains is that those who love agree with the loved one. Those who claim to love then disagree with what the loved one likes and seek what

he dislikes will anger the loved one and will be testifying to the untruthfulness of their claimed love,

Abu Ad-Darda once said, "When Allah decides a matter, He likes that His decision is accepted." In addition, 'Imran bin Al-Husain used to say when he was ill, "The most beloved to Him is In addition the most beloved to me." Abu Al-Aliyah In addition said similar words. This remedy only works for those who have sincere love for Allah and is not suitable for just any one.

In addition, curing grief includes comparing what is more joyous, beloved and enduring: being content with the calamity or the joy of receiving Allah's reward. When one realizes and acquires the superior option, he should thank Allah for His guidance. If one chooses the lesser of the two, let him know that the affliction that his mind, heart and religion have suffered is more than the affliction he suffered through the disaster.

Curing grief In addition requires knowing that He Who has tested the slave with the affliction is the Most Wise, the Most Merciful, and that He did not test him with the affliction to destroy, punish or overwhelm him. Rather, the affliction is merely a test of his patience, contentment with Allah and faith. In addition Allah wants to hear the slave's pleas, supplications, and humility before Him, seeking refuge with Him, his heart's humbleness before Him and his explaining his grievances

to Him.

Shaikh Abdul Qadir said, "My son! The affliction was not meant to destroy you. Rather, it was meant as a test of your patience and faith. My son! Fate is a lion, and lions do not eat carrion." The affliction is just like the bellows for the believer that rids him of impurities. The believer will either end up being pure gold or pure evil! When the bellows do not benefit the slave in this life, he will be faced with the mightiest bellows, hell. The slave should thus know that his being tested with the bellows of this life is better for him than being tested with the bellows of the next life! In addition, the slave has no other choice but to be tested with one of the two bellows, so let him appreciate Allah's bounty on him by testing him with the bellows of this world.

Curing grief In addition entails knowing that if it were not for the afflictions of this life, the slave would become arrogant, proud and hard-hearted, which would ultimately cause his destruction. It is the mercy of the Most Merciful that He tests the slave with afflictions sometimes so that these afflictions act as a prevention against evil manners, thus preserving the health of one's slavery to Allah. In addition they extract spoiled substances from his system. All praise is to He Who sends down mercy with afflictions, and Who tests the slaves with the bounties He grants.

If it was not for the fact that Allah treats His slaves with the remedies of afflictions and trials, they would be arrogant and would commit injustices and aggression. When Allah decides to do good for a certain slave, He tests him with pain and affliction, according to the degree of his faith. This is how Allah rids the slaves of destructive ailments (sins and lusts), until the slave is purified and correctly guided, and Allah qualifies him to the highest degree in this world: being His slave. He will In addition qualify him for the best rewards in the Life Hereafter: Gazing at Allah and residing close to Him.

Curing grief In addition entails knowing that the bitterness of this life is itself the sweetness of the Life Hereafter, as Allah will turn it to sweetness later on. In addition the sweetness of this life is itself the bitterness of the Life Hereafter. Moving away from a short-lived bitterness to acquire an eternal sweetness is surely better than vice versa.

If one does not comprehend these facts, let them remember the words of the truthful one,

"Paradise is surrounded with joys while the Fire is surrounded with lusts."

Therefore, bring yourself to what Allah has prepared for His loyal supporters - those who obey Him - of eternal joy, everlasting happiness and ultimate success.



In addition consider and remember the torment, everlasting sadness and the humiliation that Allah has prepared for the evil and wasteful slaves.

"Each one does according to Shaklatihi (i.e., his way or his religion or his intentions)." (17:84)

Every person seeks what is suitable for him and what he deserves. Do not think that the cures mentioned herewith are over explained, for the utter need of them by both the doctor and the sick required explaining them in detail. Allah knows best.

### **The Prophet's guidance on treating sadness, grief, and depression**

In the Sahihain it is narrated that the Messenger of Allah **b** said:

"There is no deity worthy of worship except Allah, the Most Great, the Most Forbearing. There is no deity worthy of worship except Allah, the Lord of the Mighty Throne. There is no deity worthy of worship except Allah, the Lord of the seven heavens, the Lord of the earth and the Lord of the Honorable Throne."

In addition, Abu Dawood narrated in his Sunan that Abu Bakrah related from the Prophet **b** that he said:

"This is the supplication of those afflicted by

distress, 'O Allah! I seek Your Mercy. Do not make me reliant on my own self for an instant, and lead all my affairs to success, there is no deity except You."

In addition, Abu Dawood narrated that Asmaa Bint 'Umays said that the Allah's Messenger s& said to her:

"Should I teach you some words that you should recite when in distress, 'Allah, is my Lord with Whom I associate nothing and no one."

Imam Ahmad narrated that Ibn Mas'ud said that the Prophet **b** said:

"Whenever a sadness or grief strikes a slave and the slave then says, 'O Allah! I am Your slave, the son of Your slave, the son of Your female slave. My forelock is in Your grasp. Your decision about me will certainly come to pass. Your judgment on me is certainly just. I ask You by every Name that is Yours and which You call Yourself by, whether You revealed it in Your Book, taught it to some of Your creation or kept in the Knowledge of the Unseen that You have. Make the Noble Qura'an the spring of my heart, the light of my chest, the eliminator of my sadness and the end of my grief. Then, Allah will remove his sadness and depression and will replace them with joy."

In addition, At-Termezey narrated that Sa'd bin Abu Waqqas related from the Messenger of Allah ﷺ that he said:

"The supplication of Thu An-Nun (Jonah) which he supplicated to the Lord while in the belly of the whale."

"La ilaha ilia Anta [none has the right to be worshipped but You (O Allah)], Glorified (and Exalted) be You [above all that (evil) they associate with You]! Truly, I have been of the wrongdoers."

"No Muslim man would supplicate with it concerning a matter but would be positively answered by Allah."

Imam Ahmad In addition narrated in the Musnad,

"Whenever the Prophet ﷺ would be concerned about a matter, he would turn to prayer."

Furthermore, Allah said:

﴿وَأَسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ﴾

(٤٥) البقرة

"And seek help in patience and As-Salat (the

prayer)." (2:45)

In the Sunon it is In addition narrated, "Revert to Jihad, because it is among the doors of Paradise with which Allah drives away sadness and depression from the hearts."

Ibn Ab'ass was In addition reported to have related from the Prophet a; that he said:

"Whenever sadness and grief intensify on someone, let him often repeat, 'There is neither power nor strength except from Allah.'"

In the Sahihain it is In addition narrated that this supplication is a treasure of Paradise, while At-Termezey narrated that it is a door of Paradise.

These cures that we mentioned are of fifteen types. If they are not sufficient to remove sadness, depression and grief, then the sickness has become chronic and needs to be completely removed and dissipated.

The first cure, affirming Allah's Oneness in His Lordship. The second, affirming Allah's Oneness in the worship. The third cure, the belief in the creed of Tawheed (There is no true god but Allah and Mohammed is His Messenger), The fourth, praising Allah for not

dealing with His slave with injustice and for not punishing him without a reason. The fifth, the slave's affirming that it is he who has committed the injustice. The sixth, pleading to Allah by the most beloved methods to Him, by His Names, Attributes, such as Al-'Hay (The Ever Living), Al-Qayyum (Who Sustains everything and everyone). The seventh, depending and relying on Allah

Alone for everything. The eighth, the slave affirms that his hope is only in Allah. The ninth, acquiring true dependence on Allah and relating all matters to Him, while admitting that the slave's forelock is in His Hands Alone and that He does with it whatever He will. In addition, admitting that Allah's decision on the slave will certainly come to pass and that His judgment is certainly just.

The tenth, the slave's heart should enjoy the gardens of the Qura'an and should make the Qura'an just like the spring of pure water to the animals. In addition, the slave should use the light of the Qura'an to shatter the darkness of desires and lusts. The Qura'an should be one's companion when no one else is present; the comfort that relieves every type of calamity and the cure that discards every illness that attacks the slave's heart. In short, the Qura'an should be the remover of sadness and the end of depression and grief. The eleventh, turning to Istighfar, seeking forgiveness from Allah. Twelfth, repenting to

Allah. Thirteenth, performing jihad in Allah's cause. Fourteenth, performing prayer. Fifteenth, knowing all power and strength to He Who grasps them in His Hands.

### **How divine remedies affect diseases**

● Allah has created the son of Adam and his body's organs and designated a state of perfection that each organ could attain and achieve. Consequently, when the organ loses its perfection, it feels pain. Allah has In addition designated a state of perfection for the heart, the leader of the organs. When the heart loses its perfection, it will fall down with various ills and sicknesses, such as sadness, grief and anguish.

Furthermore, when the eye loses what it was created for, sight;

when the ear loses what it was created for, hearing; and when the tongue loses what it was created for, speech; then these organs will have lost their perfection.

The heart was created to acquire knowledge of its Creator and to love Him, worship Him Alone, be content with Him, to be joyous loving Him and to feel satisfied with Him. The heart was In addition created to rely on Allah, to love for His Sake, hate for His Sake, to be loyal for His Sake, to be enemies of His enemies for His Sake

and to remember Him always. The heart was created to love Him more than anyone or anything else, to have Hope in Him rather than anyone or anything else and to revere Him more than anything or anyone else. There is no joy, happiness, delight or sweetness except by acquiring such qualities, which are just like food, good health and life for the heart. When the heart loses its food, health and life, then sadness, grief and affliction will attack it from all sides and will remain with it. .

The worst diseases that attack the heart are Shirk (polytheism, making partners with Allah), sins, and forgetfulness, ignoring what Allah likes and is pleased with, abandoning relating all matters to Him and not depending on Him for everything. Diseases of the heart In addition include relying on other than Allah, rejecting His decisions and doubting and ignoring His warnings and promises.

When one thinks about the diseases of the heart, he will find that the reasons that we mentioned are the only ones behind these ills. Consequently, the only effective remedies for these ills are their opposites and antidotes that the Prophetic remedies contain. We stated before that the disease is removed by its opposite and that health is preserved by using what it is accustomed to which is included in the Prophetic remedies.

Tawheed opens the door to all types of good,

happiness, joy, elation and enjoyment for the slave. In addition, repenting to Allah extracts all types of harmful, sinful causes of the heart's ailment. Further, Tawheed is the diet of the heart against bad substances, for it closes the doors of evil. The doors of happiness and all types of good will be opened with Tawheed, while repentance and seeking forgiveness will close the doors of evil.

Doctors of old said, "Whoever seeks to acquire good health for the body should consume less amounts of food and drink. Whoever seeks the well being of his heart, let him abandon sin." In addition, Thabit said, "The body's well being requires consuming less food, the soul's comfort is in committing less sins and the consolation of the tongue is in uttering less speech."

Sins are just like poison to the heart - if they do not destroy it, they will weaken it. Then when the heart is weaker, it will become less efficient in fighting disease.

The biggest of the heart's ills occur by satisfying its lusts and desires, while ignoring them constitutes its biggest cure. We should In addition mention that originally, ignorance and injustice were created in the self. Because the self is ignorant, it thinks that its cure is in following its desire, although this path leads it to its destruction and demise. And because the self is unjust, it does not accept the prescription of the sincere doctor. Consequently, when the self is prescribed the ailment



instead of the cure, it accepts it while refusing to take the cure when it is prescribed. And because the self prefers the illness rather than the cure, which it tries to avoid, many other illnesses and diseases will break out and by then the doctor will not be able to diagnose them and consequently, the cure will not be available. The biggest calamity of all this is that the self absolves itself of guilt and blames Fate and its Lord, inwardly in the beginning and then explicitly later on!\*

When the ailing person reaches this stage, there is no hope of curing him, unless the Mercy of the Lord rushes to his aid and Allah allows him to start a new life while providing him with the required sustenance. This is why the Hadith that Ibn Ab'ass has narrated about the supplication during the time of distress contained Unity (Tawheed) of Allah in Lordship and worship, glorifying Him and mentioning His being Most Forbearing. These two Attributes (Glory and Forbearing) are necessary to add perfection to the Attributes of Ability, Mercy, Kindness and Forgiveness. In addition, the same Hadith described Allah's Lordship above the upper and lower worlds and above the Throne, which is the ceiling and the mightiest of all creation, Affirming Perfect Lordship to Allah requires worshiping Him alone in Unity (Tawheed), and loving, fearing, hoping, glorifying and obeying Him Alone. In addition, affirming Allah's Perfect Glory requires affirming and attributing every type of perfection

to Him and denying every type of shortcoming and being equated with the creation. In addition, Allah's being Most-Forbearing necessitates affirming the perfection of His Mercy and Kindness towards His creation.

When the heart has access to these facts, it will seek to acquire the qualities of loving Allah and glorifying Him in Tawheed. Then, the heart will acquire and enjoy such elation and delight that will allow it to overcome the feelings of affliction, sadness and grief. It is a fact that whenever the sick person hears of what brings happiness and joy to his heart, the body will be more effective in resisting the ailment,

Furthermore, when one compares the depressing feelings while in anguish to the wonderful meanings contained in the supplication while distressed, he will find that these words are perfectly suitable to deliver the heart from its depression and substitute it with the elation that accompanies happiness and joy. Only those who have had access to such feelings and whose hearts are filled with the light of the truth that comes with these feelings will give this subject matter its due consideration.

The Prophet's statement:

be trained or at least restrained by the laws of Islam. Satan (the force of evil) appeals to our Nafs (self) and tries to encourage it to commit sins. This in turn

causes negative damage to the soul, which we are responsible for.

"O the Ever-Living, the Self Subsisting! I urgently seek Your Mercy."

It has a special kind of effect in removing the grief.

Allah's Living is an attribute that includes every type of perfect quality, while the attribute "The Self Subsisting" entails Allah's perfect Actions. That is why Al-Hayy (The Ever Living), Al-Qayyum (The Self Subsisting) are included in Allah's Mightiest Name, which if He is called by it, He will answer and if He is begged by it, He will give.

Furthermore, Perfect Life is the opposite of sickness and shortcomings since the residents of Paradise do not die, they do not feel any sadness, depression or any type of ailment. When life has an end, it indicates the existence of shortcomings in actions and in ability to sustain. Being ever-living is thus suited to being ever-sustaining. The Ever-Living does not have any shortcoming in His being. The Self Subsisting Al-Qayyum, is Able to do everything He wills. This is why asking Allah by His Names Al-Hayy, The Ever-Living, Al-Qayyum, the Self Subsisting has profound effects on removing what is the opposite of life and Ability.

Related to this, the Prophet **ﷺ** used to ask Allah by His Lordship of Jibril, Michael and Israfil to guide him to that which the people had differed in concerning the truth, by His Will, for the heart lives by correct guidance. The three angels mentioned in the supplication are responsible for the elements and necessities of life. For instance, Jibril is responsible for delivering the revelation with which the heart lives. Michael is responsible for the sustenance, which is the life of the body. Israfil is responsible for blowing the Horn, which signals the resurrection of the souls and their being returned to their bodies. Asking Allah by His Lordship of these three angels, who are responsible for all types of life, has a special effect in acquiring what one seeks and longs for.

Therefore, invoking Allah's Name Al-Qayyum has a special effect in answering supplications and ending afflictions. The Sunan and Abu Hatim in his Sahib narrated that the Prophet **ﷺ** said: "Allah's Greatest Name is in these two Verses."

﴿وَالْهُكْمُ إِلَهُ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ﴾

(١٦٣) البقرة

And your Ilah (God) is One Ilah (God - Allah), La ilaha ilia Huwa (there is none who has the right to be worshipped but He), the Most Gracious, the Most

Merciful." (2:163)

And:

﴿ اَلَمْ اَللّٰهُ لَا اِلٰهَ اِلَّا هُوَ اَلْحَيُّ اَلْقَيُّوْمُ ﴾

(١:٢) آل عمران

"Alif Lam Meem. Allah! La ilaha ilia Huwa (none has the right to be worshipped but He), Al-Hayyul-Qayyum (the Ever Living, the One Who sustains and protects all that exists)." (3:1 -2)

At-Termezey commented that this is an authentic Hadith.

In the Sunan and the Sahih of Ibn Hibban it is In addition narrated that Anas said, "A man once supplicated, 'O Allah! I ask You by Your owning the praise, there is no deity worthy of worship except You, the Mannan (Munificent), Who created the heaven and the earth. O Owner of the praise and Honor. 'O Hayy, Qayyum.

The Prophet ﷺ said:

"He has asked Allah by His Greatest Name, which if He is called by it He answers, and if He is asked He gives."

This is why the Prophet used to say when making Du'a,

"O Hayy, O Qayyum." The Prophet's statement:

"O Allah, I seek Your Mercy. Do not make me rely on my own self for an instant, and lead all my affairs to success. There is no deity worthy of worship except You."

This supplication entails invoking Allah, Who grasps all good in His Hands. It In addition includes depending on Allah Alone, relating all matters to Him Alone and pleading to Him to lead the slave's matters to success.' It

In addition includes asking Him not to allow the slave to rely on his own self, and invoking Him by mentioning His Oneness. All these have a special effect in removing grief. Such is the case with the Prophet's statement:

"Allah is my Lord, I associate none with Him."

As for the Hadith that Ibn Mas'ud narrated:

"O Allah, I am Your slave, the son of Your slave..."

It contains what no one book can explain of divine knowledge and the secrets of the slavery to Allah. The

Hadith includes attesting to the slavery of the person and the slavery of his father and mother to Allah, that the forelock of the slave is in the Hands of Allah and that He does what He will with the slave. The slave cannot bring about benefit, harm, life, death or resurrection without Allah. When the slave's forelock is in someone else's hand, the slave does not own anything regarding himself. Rather, he is a prisoner in the grasp, power and authority of his owner.

The Prophet **b** In addition stated that:

"Your decision on me will certainly come to pass, and Your judgment on me is certainly just."

This portion of the Hadith contains two major aspects of Unity (Tawhid). First, the Hadith affirms Predestination and that Allah's decisions will certainly come to pass on His slaves and that the slave can neither escape them nor fend them off.

Allah's decisions are certainly just and thus do not contain any injustice in them for His slave. Rather, Allah's decisions always conform to justice and kindness. In addition, injustice is a shortcoming that constitutes a need of some sort, an ignorance or abuse. Such behavior can never occur by He Who has encompassing knowledge of everything, Who does not need anything or anyone, while everything and everyone stand in need of Him, and Who

is the Most Just Disposer of affairs. No part of Allah's decisions can ever be empty of Wisdom and Perfection, just as none of it can ever escape His Power and Will. Allah's Wisdom is encompassing, just as His Power and Will are, and this is the reason why the Prophet Hud b said when his people wanted to scare him with their idols:

"I call Allah to witness and bear you witness that I am free from that which you ascribe as partners in worship. With Him (Allah). So plot against me, all of you, and give me no respite I put my trust in Allah, my Lord and your Lord! There is not a moving (living) creature but He has the grasp of its forelock. Verily, my Lord is on the Straight Path (the truth)." ( 11:54-56)

This Ayah indicates that although Allah owns the forelock of His slaves and does what He wills regarding their affairs, He is on the Straight Path, meaning He never decides anything regarding them that is not full of wisdom, justice, kindness and mercy. The Prophet's statement:

"Your Decision regarding me will certainly come to pass"

It is similar to what Allah said:



"There is not a moving (living) creature but He has the grasp of its forelock." ( 1:55)

In addition, the Prophet's statement:

"Your judgment on me is certainly just,"

It is In addition similar to what Allah said:

"Verily, my Lord is on the Straight Path (the truth)." (I 1:55)

Then, the Prophet s& begged Allah by the Names that He has called Himself with, those which the slaves know and those which they do not know, such as the Names that He has kept with Him and did not allow any angel or Messenger to have access to. This type of supplication is one of the best and dearest to Allah, along with being the most beneficial in achieving what one seeks and longs for.

The Prophet a& then asked Allah to make the Qura'an in his heart just like a spring is to the animals. He In addition asked Allah to make the Qura'an a remedy for his sadness and grief, so that it works just as medicine works when it removes an ailment, allowing the body to regain its health and youth. He In addition asked Allah to make the Qura'an the remover that clears rust and impurities from the heart. This remedy, when the ailing

person uses it with a sincere heart, will certainly remove the ailment and will replace it with complete recovery, health and energy.

As for the supplication that Zhih An-Nun (Jonah) has made, it contains an affirmation of Tawhid (Unity) and praises Allah's perfection. In addition, it contains the slave's affirming his own injustice and the sins that he has committed, making the supplication an especially effective remedy for sadness, grief and anguish. It is In addition a very effective means of approach to Allah that ensures deliverance of what one seeks. Tawheed (Unity) and praising Allah include affirming all types of perfection for Allah and denying every type of shortcoming from approaching Him. One's affirming his injustices indicates the slave's faith in the religion and belief in reward and punishment. It In addition leads the slave to being humble and to repent to Allah, asking Him to forgive his faults and affirming his slavery and meekness to Allah. There are four matters that the slave would be begging Allah with in this supplication: Tawheed (Unity), praising Allah, affirming one's slavery to him and admitting one's mistakes.

As for the Hadith narrated by Abu Umamah,

"O Allah! I seek refuge with You from sadness and anguish,"

It contains seeking refuge with Allah from eight matters. There are four pairs of things that are related: grief and anguish, inability and laziness, cowardice and miserliness, and preponderance of debts and dominance of men. When a hated matter reaches the heart, it will be either a current concern, which will cause sadness, or it will be an anticipated matter of concern and anguish, which might affect the slave's important interests.

When one does not attain his vital interests, it will be because he is unable or unwilling to seek such interests. When one does not bring about benefit to others and to himself, it will be because he is either a coward or miserly and unwilling to spend from his money. When one falls under domination, it will be because of his being indebted, or because he is overwhelmed by other people unjustly. The Hadith includes seeking refuge from all types of evil.

Seeking forgiveness has a profound effect on repelling grief, anguish, sadness and depression. This is a fact agreed upon by those of wisdom of every nation. This is because sins and errors bring about grief, anguish, fear, sadness, distress, and ailments of the heart. After a while, those who are used to committing evil and sins will get bored with them. Then, they will commit these errors to drive away the depression and loneliness that they feel. Since these are the effects of sins and errors on the hearts,

then the only remedy for this condition includes seeking forgiveness and repenting (to Allah).

As for the prayer, it has a profound effect on bringing relief and comfort to the heart, along with strengthening it and bringing about joy and elation to it. The prayer is the connection of the heart and soul with Allah and brings about feelings of joy by drawing closer to Him, remembering Him, feeling happy by speaking to Him, standing before Him, and using one's entire body and strength in implementing one's slavery to Him. The prayer In addition entails giving each organ and limb its due right of its slavery, while freeing the heart from remembering the creation, dealing with it or talking of it. The attention of the heart and limbs will thus be concentrated on the Lord and Creator, along with being free from the irritation caused by his enemy (Satan) while in prayer. This is why the prayer is one of the best types of medicines, remedies, and nutrition and is only suitable for healthy hearts. As for ailing hearts, they are just like ailing bodies, not fit for normal good foods.

The prayer is one of the best methods to acquire the good of this life and the life hereafter while fending off the harm of this and the next life. It In addition discourages people from falling into sin, cures diseases of the heart, fends off the ailments of the body, brings light to the heart and the face and elevates the energy of the

limbs and the soul. It In addition brings about sustenance, fends off injustice, helps the oppressed, dissipates the lusts of the hearts, preserves one's bounty, fends off torment, brings about mercy, relieves calamity and helps against many ailments that attack the internal organs.

Ibn Majah narrated in his Sunan that Abu Hurayrah said, "The Messenger of Allah s& saw me while I was asleep suffering from a pain in the stomach. He said to me:

" 'O Abu Hurayrah! Does your stomach bother you (he said it in Persian)?" I said, 'Yes, O Messenger of Allah ! He said, 'Stand up and pray, because the prayer is a cure.'"

It was In addition reported that these words are not the Prophet's words but Abu Hurayrah said them to Mujahid,

When the hypocrite doctor's heart is not pleased with all these facts, we talk to him in medical terms. We say to him that the prayer is an exercise for the body and soul, as it entails various movements and positions, such as standing up, bowing down, prostrating, sitting on the ground, moving between these positions during which most of one's joints are used. In addition, most of the internal organs are exercised in the prayer, such as the stomach, the intestines and the rest of the body organs

that are responsible for food and digestion. Who can deny that these acts and movements strengthen the body, especially when the soul is strengthened and relieved during the prayer? In this case, the body will be strengthened and the pain will subside.

The disease of hypocrisy and rejecting what the Messengers were sent with and preferring atheism has no cure except for Fire.

Allah said:

Fire (Hell). None shall enter it save the most wretched. Who denies and turns away." (92:14-16)

As for the effect of Jihad on repelling sadness and grief, it is well established, when the heart is forced to tolerate evil succeeding and becoming dominant and apparent, its sadness, depression, fear and distress increases. But when the soul performs Jihad for Allah's sake, Allah will turn that sadness and grief into happiness and strength. Allah said:

"Fight against them so that Allah will punish them by your hands and disgrace them and give you victory over them and heal the breasts of a believing people. And remove the anger of their believers' hearts. Allah accepts the repentance of whom He wills. Allah is All-Knowing, All-Wise." (9:14,15)

No act is more capable of removing the heart's grief, sadness and anguish more than jihad.

As for the effect of saying "there is no deity worthy of worship except Allah" in removing depression, it is a fact because these words include referring all matters, power and strength to Allah Alone. They In addition include submitting all matters to Allah, not denying Him any supremacy over any matter and referring the Ability to make any changes in this and the higher worlds to Allah Alone. Nothing can super-cede these words in this regard.

It was said that there is no angel who descends from or ascends to the heaven without uttering the words, "there is no power or strength except from Allah". Finally, these words have an especially profound effect in repelling the devil.

### **The Prophet's guidance on curing fear and insomnia**

At-Termezey narrated in his Sunan that Khalid once complained to the Prophet Sse that he does not sleep well at night. The Prophet s& said:

"When you go to bed say, 'O Allah! The Lord of the seven heavens and what is under them, the Lord of the earths and what they carry, and the Lord of the devils and whoever they misguide! Be my supporter against the evil

of all of Your creation, preventing any of them to cause me any harm or injustice. Mighty indeed are those whom You support, honorable indeed is Your praise, and there is no deity worthy of worship except You."

In addition, At-Termезey narrated that the Messenger of Allah m. used to teach his companions these words when they face any fear.

"I seek refuge with Allah's perfect Words from His anger and torment, and from the evil of His slaves and the whisperings of the devils. I seek refuge with You, my Lord from their presence."

Ibn Umar used to teach these words to his children and would even write them for those who were not able to memorize them. There is no doubt that such words are suitable and effective in removing and repelling all types of harm.

### **The Prophet's guidance on treating burns**

Burns are usually caused by fire which is the substance from which the devil was created, and this is why the devil finds it befitting his nature and the evil that he seeks to achieve. Therefore, the devil helps the fire cause harm. The fire usually seeks domination and devastation. These two matters, domination and devastation, are the guidance of the devil that he calls to



and with which he leads mankind to destruction. The fire and the devil both seek domination and affliction, while Allah's Pride always intervenes by extinguishing these evils and the acts of the devil.

This is why praising Allah that He is the Great has a profound effect on extinguishing the fire, for Allah's Greatness overwhelms anything and everything. When the Muslim praises Allah's Greatness, this supplication will cause the fire and the efforts of the devil to fade away and thus the fire will be extinguished, Allah willing. We have used this method before and found it to be true.

### **The Prophet's guidance on staying healthy**

Preserving one's good health requires the help of wetness that resists heat. The wetness resists heat while the heat helps mature various substances and rids the body of its wastes. Otherwise, without wetness, the excessive heat would harm the body and would not allow its organs to function normally, while excessive dryness allows the heat to burn the body and make it dry. Each one of the two conditions, wetness and heat, thus needs the other to sustain and allow the body to function. Further, since the heat feeds on wetness, it preserves the moisture from rotting and decomposing. When one of these two conditions is more dominant than the other, the constitution of the body will be altered and changed.

As we have stated, heat decomposes wetness, compelling the body to seek to replace the lost moisture with food and drink, which in addition provides the body with sustenance. When moisture is present in excessive amounts, the heat is not able to decompose the excess wetness and thus the moisture decomposes and rots, causing harm to the body. In this case, various ailments attack the body, as much as the body and the various organs are susceptible to accept these ailments. All these facts are taken from what Allah said:

"And eat and drink but waste not by extravagance..."

Allah directs the slaves to consume what helps the body of food and drink and to replace lost energy. The amount [of food and drink] that should be consumed should not exceed what the body has lost plus what the body needs to function properly. Otherwise, the excess food will be an extravagance that brings about ailments and will not preserve the health, and such is the case when one eats excessively or does not consume sufficient amounts.

Therefore, the few words that Allah stated hold the key to staying healthy. There is no doubt that the body is always going through the process of decomposing and producing waste. The more the decomposition occurs, the less the heat will be effective, since decomposition feeds on moistures (which in turn feeds the inner heat). When

the heat is weak, the digestion efficiency decreases until the moisture dissipates. Thus, the heat will be extinguished and consequently, the term (life span) that the slave was allowed in this life will come to an end.

The goal behind the person seeking a cure for himself and for others is to preserve the body until everyone reaches their final destination (death), not because preserving the necessary moistures and heat will keep the youth and health forever, for this goal is not attainable in this life. The goal that the doctor seeks to achieve entails preserving the existent wetness from what might spoil it and to preserve body-heat from what might weaken its power. The doctor thus preserves the balance between the two powers or conditions in the body, just as Allah has created the heaven and earth with justice and perfect balance. In fact, the entire creation thrives on and by justice and balance.

Those who study the guidance of the Prophet s& will find it the best guidance with which the health of the body can and will be preserved. Preserving good health depends on eating and drinking sensibly and on utilizing one's clothes, place of residence, the air, sleep, being awake, mobility, idleness, sex, extracting the excess material of the body and keeping whatever is necessary and important in the best form and shape. When these aspects are satisfied in the manner that is suitable for the

body, the area, age and custom, the person is more likely to have good health and well being until it is his time to die.

Good health is one of the best bounties that Allah bestows on mankind and In addition one of His best rewards. In fact, good health is the best earthly bounty of all, and those who have been bestowed with sound comprehension should strive to preserve their health and protect it against what might oppose or alter it.

AI-Bokhary narrated in his Sahih that the Messenger of Allah ﷺ said:

"Two bounties regarding which many people cheat themselves. health and free time."

Further, At-Termezey narrated that Abdullah bin Mihsan AI-Ansari

said, The Messenger of Allah ﷺ said:

" 'He who reaches the morning while healthy in his body. safe in his residence and having day's sustenance, will be as if the entire life of this world was granted to him."

In addition, At-Termezey related from Abu Hurayrah that the Prophet ﷺ said:

"The first blessing that the slave will be asked about on the Day of Resurrection will be the saying to him, 'Have We not made your body healthy and drove away your thirst with cold water?'

This is why some of the (righteous predecessors) stated that the Verse:

﴿ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ﴾ (٨) التكاثر

"Then on that Day you shall be asked about the delights (you indulged in. this world)." (102:8)

It is referring to health.

In addition, Imam Ahmad narrated that Abu Bakr As-Siddiq said, I heard the Messenger of Allah ﷺ saying:

"Ask Allah for certainty and good health, for indeed, no one will have a better possession after certainty of Faith than good health."

The Prophet ﷺ joined the well being of this life and the Next Life. Further, the slave's success cannot be complete in both lives except by joining certainty of faith and well being. Certainty of faith fends off the torments of the Next Life while well being fends off the ailments of this life that might attack the body or the heart.

An-Nas'ay narrated that Abu Hurayrah <sup>^</sup> <iii <sup>^</sup> related from the

Prophet **b** that he said:

"Ask Allah for forgiveness, well being and health. Indeed, no one acquires a better possession after certainty of faith than good health."

The three matters mentioned in the Hadith entail removing the ills of the past with forgiveness, of the present with well being and of the future with immunity (from error and thus from the Torment). Indeed, these words entail the continuity of well being always.

Abdur-Rahman bin Abu Laila said that Abu Ad-Dardaa said, "O Messenger of Allah **b** it is more beloved to me to acquire good health so that I am thankful for it rather than being tested and then observe patience. The Messenger of Allah **b** said:

"The Messenger of Allah **b** likes good health just like you."

Further, Ibn Ab'ass is reported to have narrated:

"A Bedouin man came to the Messenger of Allah **b** and said to him, 'What should I ask for after I finish the five prayers?' The Prophet **b** said, 'Ask Allah for good health.' The man repeated the question, and the Prophet as

said to him after the third time. 'Ask Allah for well being in this and the Next Life.'"

If this is how significant health is, we should then mention and study the Prophet's guidance on preserving health and well being, for we will come to realize that his guidance is the most perfect in this regard. With the Prophet's guidance, one attains health of his body and heart and In addition their very existence, both in this world and in the Next Life. Allah is sought for all types of help, and our dependence is on Him, and there is neither power nor strength except from Him.

The Prophet **b** did not restrict himself to eating one type of food

This would be harmful to one's nature. In addition, the body could face weakness and even death if one consumed only one type of food. In addition, when someone is used to only one type of food his body does not accept any other type. Restricting the diet to only one type of food, even if it is the best type, is harmful and dangerous.

The Prophet **a?** used to eat what his people used to eat in their regular diet, such as meat, fruits, bread, dates, and other types of food that we mentioned.

When one type of food needed to be made milder

the Prophet s<sup>^</sup> would use its opposite, such as neutralizing the hotness of ripe dates with watermelon. If he did not find what neutralized the effect of a type of food, he would eat of it the necessary amount without excessiveness.

When the Prophet b would not like a food, he would simply refrain from eating it and would not force himself to have it. This is a great aspect of preserving the health. When one eats what he does not have an appetite for, the food's harm will outweigh its benefit.

Abu Hurayrah said, "The Messenger of Allah b never criticized a food. If he had an appetite for it, he ate it. Otherwise, he did not eat from it," When the Prophet b was presented with lizard meat (Dhabb) he did not eat from it. He was asked, "Is it disallowed?" He said:

"No; But, this food is not among the foods that my people used to eat, and I do not have an appetite for it."

The Prophet ^ used eat a regular diet when he was offered a type of food that he was not used to eating and which he had no appetite for, he refrained from eating it. Yet, he did not prevent those who were used to that kind of food and who had an appetite for it from eating it.

The Prophet b used to like eating meat, especially the arm and the upper parts of the sheep. This is the part



that was poisoned and offered to the Prophet **b**.

In the Sahihain it is narrated that the Prophet **m**, was once brought some meat and that he was given the arm, which he liked. Furthermore, Abu 'Ubaid narrated that Dhiba'ah bint Az-Zubair said that she slaughtered a sheep in her house. The Messenger of Allah **b** sent to her.

"Feed us from your sheep." She said to the messenger, 'Only the neck is left, and I feel shy to send it to the Messenger of Allah **b**.' The Prophet's emissary went back to the Prophet **b** to tell him what happened. The Messenger said, 'Go back to her and tell her to send it, because the neck is the part that guides the sheep and is closer to the good things and far away from the septic things.

There is no doubt that the lightest part of the sheep's meat is the neck, arm and thigh. These parts are In addition the easiest to digest and the softest on the stomach. The method the Prophet **b** observed in this regard satisfies the three basic rules regarding food, which are, the food being beneficial and helpful to the nature, being light on the stomach and not heavy, and being quickly digested. This is the best type of food to consume and consequently, eating a small part of this food is better than consuming a large amount of the other types of food.

The Prophet **b** used to like eating sweets and

honey. Meat, honey and sweets are the best foods and the most beneficial for the body, liver and various organs. In addition, eating these types of food has a profound effect on preserving the health and strength, and that is why only those who already suffering from an ailment would be harmed by consuming them.

The Prophet s& used to eat bread with whatever condiment happened to be available. Sometimes he would eat bread with meat, sometimes with watermelon and sometimes with dates. One time, the Prophet b placed a dried date on a piece of bread and said that this, the date, is the condiment of that, the bread. Barley bread is cold and dry while dates are hot and wet, so eating both foods together is one of the wisest decisions, especially for those used to this type of food, such as the people of Al-Medina. Sometimes, the Prophet ^ would eat bread with vinegar, saying, 'What a good condiment vinegar is.' This praise for the vinegar came because it was the only available food in the house then, not because vinegar is better than the other types of foods, as some ignorant people think. The Hadith sates that the Prophet as once came to one of his wives and asked if she had any condiment when they offered him some bread. When she said that they only had vinegar, he said, "What a good condiment vinegar is."

Eating bread with a condiment preserves the

health unlike eating only one type of food. Condiments are called as such because when they are added to the bread, the bread tastes better and the food helps preserve the health.

In addition, the Prophet ^ used to eat from the fruits that were in season in his land, as this In addition is one of the best methods of preserving health, Allah's wisdom decided that every land has its own fruits that are suitable and beneficial to that land when in season. When the people consume these fruits they will help preserve their health and well being and it serves as several medicines. On the other hand, those who refrain from eating the fruits of their area will be among the most ailing persons and the farthest from good health and well being.

The wetness that the various fruits contain represents the favorable heat of the season and the land. The stomach would then be able to bring the fruits to maturity and would fend off their harm, if one does not eat them excessively causing his nature to bear what it cannot bear. In addition, one should not spoil the food that his stomach is digesting by eating fruits, nor drink water with it. Fruits should be eaten only after the food in the stomach is digested to prevent constipation. Those who consume fruits in the proper manner, in the proper time and in the proper conditions the fruits act as a cure and a

remedy for them.

**The Prophet's guidance on the proper way to sit while eating**

The Prophet **b** said:

"I do not eat while leaning on my side." He In addition said, "I only sit like the slave sits and eat like the slave eats."

Leaning on the side harms the stomach because it prevents the food

from going down the proper channel and reaching the stomach quickly, as it pressures the stomach and does not allow it to be open properly for the food to pass through.

Eating while leaning on something is the practice of the arrogant people and this is why the Prophet **b** said that:

"I only eat like the slave eats."

The Prophet **b** used to sit on his feet while eating. He used to place his knees on the ground and would place the bottom of his left foot on the upper part of his right foot in humility for the Lord and in respect for the food and for those present. This is the best way to sit for eating,

because the organs of the body will all be in their proper position, along with observing good manners.

As we have stated, the best way to eat is sitting up with the organs of the body in their natural position. The worst way of eating is leaning on one's side because the windpipe and the chewing organs will be pressured in this position and squeeze the stomach.

In addition, the Prophet **b** could have meant that he does not sit while leaning on pillows as the arrogant do and those who want to eat more food. Rather, the Prophet **a** used to eat what is barely sufficient just as the slave does.

### **The Prophet **b** used three fingers while eating**

This is one of the best methods of eating. Eating with one or two fingers does not help the appetite or provide sufficient amount of food in each bite, and consequently, one would only be able to finish eating after a long time. In addition, the organs responsible for handling the food would not be comfortable with the fact that they are getting so little food with each bite, in this case the organs will pass through periods of inactivity while one is still eating! If one eats one or two grains at a time, he will neither enjoy eating or feel comfortable. Eating with five fingers sends to the stomach more food than it can handle in each bite. Death might even occur if

one of the organs becomes clogged with excessive food. In addition, the organs of the body will be forced to handle large amounts of food and thus the person would neither enjoy eating it nor would their body be comfortable digesting it. Therefore, the best way of eating is by using three fingers as the Prophet **b** and those who imitate him do.

### **The Prophet's guidance on certain combinations of food**

The Prophet **b** never mixed fish and milk, milk and sour foods or two hot dishes, or two cold dishes, two sticky dishes, two constipating dishes, two laxative dishes, two heavy dishes, two liquid foods or two types of foods that produced the same condition. In addition, he did not join between two types of food that caused opposite effects, such as constipating and diarrhea, or easily digested with heavy foods broiled with cooked foods, dry with fresh foods, eggs and milk or meat and milk. In addition, he neither ate a food when it is rather hot, nor old food that was heated for him the next day. Further, he did not eat any salty or rotten foods, such as pickles. All these types of foods are harmful and cause the health to change for the worst.

The Prophet **b** In addition used to neutralize the harm of some foods by their opposites, as much as he could. When the food is hot, he neutralizes its effect with

a cold food, and when it is dry, he neutralizes it with wet foods, such as eating ripe dates with cucumbers and dried dates with butter. He In addition used to drink the water of soaked dates to neutralize the effect of heavy foods. Further, the Prophet bused to eat dinner even if it only consisted of a few dates.

Abu Nu'aym mention that the Prophet m, used to discourage sleeping just after eating food because it will harden the heart. The doctors In addition advise the people to walk even a few steps after dinner, because sleeping just after dinner is very harmful. Muslim doctors add that one could In addition pray after eating his dinner, so that the food resides in the bottom of the stomach where it will be easily digested.

The Prophet b did not drink [water or milk] with his food, because the drink would spoil the food, especially when the water is hot or cold.

It is not preferred that one drinks water after sports activity, when tired, after sexual intercourse, before and after eating food and after eating fruit. In addition, it is not preferred that one drinks water after taking a bath and after sleeping. All these activities will harm the health and one should not think about the benefits he might gain from drinking with the food.

### **The Prophet's guidance on beverages**

The Prophet's guidance regarding beverages was In addition the most beneficial for preserving the health. The Prophet b used to drink honey with cold water, and this is an especially effective method to preserve the health that only the best doctors could have knowledge of. Drinking honey on an empty stomach will dissolve phlegm, purify the stomach's protective layers and dissipate its viscosity and excrements while heating it mildly. Honey In addition helps against the clogs in the stomach, kidney, liver and prostate. Honey is much more profitable to the stomach than any other sweet.

We should state that honey might harm those suffering from bile, because it aggravates it. In this case, the harmful side effect of honey is neutralized when taking it with vinegar, as this method makes the honey very beneficial. In addition, honey is much more beneficial than any other sugar based drink, especially for those who are not used to these types of sweet drinks.

When one drinks sweet drinks that he is not used to, he will not benefit as much as he will benefit from honey, as this is the role that one's customs play. The customs remove foundations and establish foundations..

When the drink is both sweet and cold, it will be most beneficial for the body and one of the best methods



to preserve its health and the well being of the soul, strength, liver, and heart. In addition, when the drink is both sweet and cold, the body will be eager for it, will benefit from it, nutrition wise, and will quickly digest and transfer it to the other organs of the body.

Cold water is wet, quenches the thirst, preserves the moistures in the body, regenerate the moistures that the body has lost, softens the food and helps transfer it through the veins quickly.

The doctors differed on if water is In addition nutritional, as some of them said that it is nutritious since the body grows and becomes milder and stronger, especially when it is in need of water. They In addition said that there are several similarities between man and animals, such as growing and

becoming fairer and stronger. The plants In addition grow and have their own special kind of senses and movements. Since plants feed on water, how can anyone deny that water is nutritious, they asked?

They In addition say that they do not deny that food provides most of the nutritional intake of the body. They only deny that water is not considered of any nutritional value at all. They In addition say that the food only provides nourishment because of the watery parts it contains.

They In addition say that water is the resource of life for animals and plants. There is no doubt, they say, that the substance that is closer to the resource of life will provide more nourishment. How about if the substance is the resource of life itself?

Allah said:

"And We have made from water every living thing." (2 :30)

They ask, how is it that the resource of life does not provide nutrition to the body?

They In addition add that the thirsty person would regain his strength and activity when he satisfies his thirst. He will In addition be able to restrict his food intake and rely on water. However, the thirsty person would not quench his thirst if he eats a large amount of food. They add, "We do not deny that water helps transfer the food to the various parts and organs of the body. We only deny the statement that water does not have any nutritional value at all."

Another group denied that water is nutritional saying that water alone does not sustain life, or help the body grow, or restore the moisture that the body has lost through heat. However, their opponents do not deny these facts. They only say every substance provides nutrition in

a different way compatible to its nature. For instance, good aroma provides a type of nutrition, and this fact makes the nutritional value of the water even more apparent.

In short, when the water is cold and mixed with a sweet substance, such as honey, raisins, dates or sugar, it will be one of the most beneficial substances that enters the body and will indeed preserve health. This is why the best drink to the Prophet **b** was cold and sweet. Warm water begets flatulence and is not favorable for the body or the health.

Since water that is kept overnight is more favorable than recently drawn water, the Prophet ate said when he entered a garden of Abu At-Taihan:

"Do you have any water that was kept in its skin overnight?"

He was brought some of that water and he drank from it. [Abu Dawood, bin Majah and Ahmad]. This Hadith was collected by Al-Bokhary, who narrated that the Prophet as said:

"If you have some water still in its skin (then bring me some). Otherwise we will sip (from the well).."

Water that is not freshly drawn is similar to yeasty

dough, while freshly drawn water is similar to the dough that does not contain yeast. When water is soaked overnight, its earthly and sandy pollutants will rest on the bottom. It was mentioned the Prophet as liked kept water, as 'A'esha said:

"Fresh water was being brought to the Messenger of Allah b drawn from the well designated for drinking."

The water that is kept in skins, especially leather skins, has a better taste than water kept in clay containers. This is why the Prophet ^s asked for the water that was kept in skin containers rather than the other types of containers. When the water is kept in skin containers, it will filter through the pores in the skin [thus making its taste better]. Similarly, the water that is kept in clay containers that allow the water to filter is better than that in the clay containers that do not allow the water to filter. The Prophet s& had the best methods, the most honorable soul and the best guidance in every matter. He has showed his nation the most beneficial methods and means concerning the benefit of their hearts and bodies in this life and the Next Life.

A'esha said that the best type of drink to the Prophet b was cold and sweet. This statement might indicate that the Prophet's drink contained fresh, sweet water drawn from wells and springs. Her statement might In addition indicate that he used to drink water that is

mixed with honey or soaked dates and raisins. Or, her statement could carry both meanings, which is the correct opinion.

The Prophet's statement:

"if you have some water in its skin. Otherwise we will drink from its mouth."

It indicates that it is allowed to drink the water directly from the pool or container with the mouth. Many doctors advise against this method and say that it is harmful for the stomach. It appears that the Prophet **b** did so only to demonstrate that it is allowed. Further, drinking with the mouth from the pool is harmful when one lays on his stomach and face, such as drinking from a river or a spring. Drinking with the mouth from an elevated pool of water while sitting up is not different from drinking using the hands,

The Prophet **b** guided his nation to drink while sitting down

He specifically commanded his nation not to drink while standing up, He In addition commanded those who drink while standing to vomit. Yet, he did drink while standing as is correctly reported of him.

Some people said that the Prophet's drinking while

standing overrules his command not to drink while standing. Another group said that his drinking while standing only demonstrates that this practice is only disliked not prohibited. Another group said that there is no contradiction between the two Ahadeeth. The Prophet ﷺ drank while standing when he needed to do so, as he came to the well of Zamzam and was given a bucket of water that he drank from while standing.

Drinking while standing begets many ailments and does not quench the thirst, nor will the water settle in the stomach so that the liver transfers it to the rest of the body. In this case, the water will descend quickly to the stomach and will aggravate it, and the water will not be digested properly. However, if one does this occasionally, it will not harm him.

### **Drinking water in three separate breaths**

Muslim narrated that Anas said that the Messenger of Allah ﷺ used to sip the water in three separate breaths and would say:

"This method quenches the thirst better and is more palatable and sanitary."

This Hadith indicates that the Prophet ﷺ used to remove the cup away from his mouth, take a breath and then drink some more. In another Hadith, the Prophet ﷺ

commanded that one should not breathe in the cup, but should move the cup away from his mouth and breath away from it. This method of drinking is very beneficial for quenching the thirst and more sanitary as the Prophet<sup>^</sup> has stated. When the water enters the hot thirsty stomach in intervals, the second sip of water will quench the thirst left by the first, and the third will quench the thirst left by the first two. In addition, this method is better suited for the temperature of the stomach, so as not to suddenly invade it with cold substances. In addition, when one drinks the water in one breath, it will only partially quench the thirst unlike when he drinks it in separate sips.

This method [that the Prophet <sup>^</sup> taught us] gives better results than drinking the water or liquid in one breath, since water might dissipate the instinctive heat or weaken it, thus spoiling the temperament of the stomach and the liver. Water might In addition beget many other ailments, especially for those who live in warm areas, such as Yemen and Hijaz, and especially during summer. Drinking in one breath is dangerous for such people because their instinctive heat is weak especially during hot weather, as we have stated.

The Prophet's statement, "It quenches the thirst better and is more palatable and sanitary," is similar to what Allah said:

"And enjoy it without fear of any harm." (4:4)

In addition, when one takes the drink in one breath, he might choke on it because of the large amount of the liquid. However, there is no fear from choking when one takes a breath while drinking. Further, when one takes a drink, the hot gases accumulating in his body will ascend from around the liver and the heart because of the cold water or liquid that is descending on the stomach. In this case, the water will come rushing down while the gases are ascending, causing flatulence and sometimes choking the person. One will not enjoy the drink in this case.

In addition, when cold water descends suddenly on the liver it will weaken it and cause a decrease in its temperature. However, when one takes the drink in separate sips, the liver will not lose its warmth and thus will not weaken. Similarly, when one pours water on a boiling pot, it will not decrease its temperature significantly,

At-Termezey narrated that the Prophet **b** said:

"Do not drink in one breath just as the camel does. Rather, drink twice and thrice, and mention (Allah's) Name before drinking and thank (Him) upon finishing."

Mentioning Allah's Name before drinking and thanking Him upon finishing has a significant effect in benefiting from the drink, enjoying it while fending off its



harm. Imam Ahmad said, "When the food has four qualities, it will have become perfect: when Allah's Name is mentioned before having it, when Allah is thanked after finishing with it, when there are many hands to eat from it, and when it is from legal, pure sources."

### **Covering pots and closing water skins**

Muslim narrated in his Sahih that Jabir bin Abdullah said, I heard the Messenger of Allah **b** say;

"Cover the pot and tie the knot of the water skin, for there is a day during the year in which a disease descends and falls in whatever pot that is not covered, or water skin, which is not tied, that it passes by."

This Hadith contains a type of divine knowledge that the doctors could never reach on their own. Laith bin Sa'd, one of the narrators of this Hadith, said, "Non-Muslims know which day it is, in January, and they try to avoid its harm."

The Prophet **b** commanded that the pots be covered, even with a branch, so that one makes covering it a habit. In addition, when one covers the pot with a branch, crawling insects will not fall in the food but will pass over it on the branch.

Furthermore, the Prophet **ga** commanded that we mention Allah's Name when covering the pot to repel Satan and insects and animals.

Drinking from the mouth of the water skin is not allowed

Al-Bokhary narrated that Ibn Ab'ass said:

"The Messenger of Allah ﷺ disallowed drinking from the mouth of the water skin."

There are many benefits in this Hadith. For instance, when one drinks from the tip or the mouth of the water skin, he will breathe in it and will give it an offensive odor. In addition, water may descend strongly and harm the stomach. In addition, there might be an insect in the water that one is unaware of, and that might harm him if he swallows it. In addition, water might be polluted with harmful substances that will enter the person's stomach while he is unaware. In addition, drinking from the mouth of the skin fills the stomach with air and thus the water will not have sufficient space.

### **Drinking from a chipped cup is not allowed**

Abu Dawood narrated in his Sunan that Abu Sa'id Al-Khudri said:

"The Messenger of Allah ﷺ disallowed drinking from the chipped side of the cup and from breathing in the drink."

This Hadith In addition teaches the Muslim many types of good behavior. For instance, drinking from the chipped side of the cup might cause one to swallow the

substances that have accumulated near the chipped side. In addition, one might not be able to enjoy his drink when he is drinking from the cup's chipped side. In addition, dirt and fat concentrate near the chipped side and are usually not fully cleaned when rinsed. In addition, the chipped side of the cup is the worst and is not beneficial. One of ours saw a man once buying inferior goods and said to him, "Do not buy it, do you not know that Allah has not blessed inferior things?" In addition, the chipped side of the cup might cause injury to the mouth.

As for breathing in the cup, it will transfer the foul odor from the person to the drink. This is why the Prophet s@ has disallowed breathing or blowing in it. In the Hadith that At-Termezey narrated, Ibn Ab'ass said:

"The Messenger of Allah ate prohibited breathing in the pot (or cup) or blowing on it."

If some asks, "What about the Hadith in the Sahihain in which Anas narrated:

"The Messenger of Allah b used to take three breaths while drinking"

We say that we believe in this Hadith and that it does not contradict the Ahadeeth that we mentioned, because it only means that the Prophet b did not sip the drink in one breath.

The Prophet ﷺ drank milk undiluted or mixed with water

Drinking sweet milk in hot areas is very beneficial in preserving the health and providing moisture for the body and the liver. This is especially the case when the animals that produce the milk have grazed on wormwood, lavender, lavender cotton, and so forth, because their milk is both a food and a medicine.

At-Termезey narrated that the Prophet ﷺ said:

"When any of you eats food, let him say, 'O Allah! Bless it for us and give us what is better than it.' When someone is given milk, let him say, 'O Allah! Bless it for us and give us more of it.' Certainly, milk is the only food or drink that is sufficient."

Further, Muslim narrated:

"The Messenger of Allah ﷺ used to be made Nabith (some dates soaked in water) in the beginning of the night and would drink it in the morning of the next day, the next night and the next day, and another night, and the next day until 'Asr. If any of it remained, he would then give it to a servant or would order that it be poured out."

The Nabith mentioned in this Hadith is some dates

that are soaked in water to sweeten the water and it is used both in drinks and foods. The Nabith has a great benefit in strengthening the body and preserving the health. The Prophet ﷺ did not drink the Nabith that is more than three days old fearing that it might have started to decompose and become intoxicating.

### **The Prophet's guidance regarding clothes**

The Prophet's guidance regarding clothes was the best guidance, the most beneficial for the body and the easiest to wear and take off.

The Prophet ﷺ used to wear an outer garment and Izar (which covered the body), as these types of clothes are the softest on the body. The Prophet ate In addition liked to wear shirts, which was preferred by him.

What the Prophet ﷺ used to wear was the most beneficial for the body, as his clothes did not have excessively long or wide sleeves. Rather, the sleeves were to the wrists and would not be longer than the hand, as this would make them harder to wear and to move about easily. Further, the sleeves were not shorter than what we have described, so as not to expose the hands to the cold and heat,

In addition, the Prophet's shirts and garments did not reach the ankles and would usually reach the middle

of his legs. Otherwise, if the clothes were longer, they will restrict the movement and make one feel restrained. They were not shorter than what we have described, so as not to expose the thighs to the heat and cold.

The Prophet's turban was not excessively big so that it did not harm the head. It was not very small either, otherwise it would not be sufficient to protect the head from the heat and cold. It was medium in size, and he used to pass a part of it under his chin to protect the neck from the heat and cold and to keep the turban firmly on the head when riding his horse or camel and when in battle.

Many people use some type of braces instead of passing the turban under the chin, although the two methods cannot be compared in terms of benefit or even beauty.

When one thinks about the types of clothes that the Prophet *ag* used, he will find that they are indeed among the best for the body and health and the farthest from extravagance and difficulty to wear.

Most of the time, the Prophet *b* used to wear Khuff (socks) while traveling, because the feet would need such types of foot covering to fend off the effects of the heat and cold. Sometimes, he would use the Khuff when he was not traveling.

The best colors that the Prophet sag used to wear were white and striped garments. He did not wear all red, black or dyed garments.

As for the red garment the Prophet b was reported to have worn, it was a Yemeni garment that had black, red, and white stripes. We have mentioned this before and stated that some people erred when they thought that the Prophet wore red garments.

### **The Prophet's guidance concerning one's place of residence**

The Prophet s& had knowledge that this life-term was just a transit station in which one resides for the remainder of his earthly life and then moves on to the Next Life. It was not a part of his guidance or the guidance of his companions, and all those who followed and imitated him, to establish and be concerned with building houses, raising them, beautifying them and extending them. Rather, their places of residence were among the best transit stations that could benefit the traveler, fending off the cold, heat, people's eyes, the beasts and even the fear that it might fall down on them because of its considerable weight! In addition, their residence were neither shared by wild animals, due to their size, nor did the air and wind buffet them due to their excessive height. They were neither built underground, because this would harm the inhabitants,



nor were they very high above the ground. They were on the level of the ground. These are the best types of houses, most beneficial and least cold or hot. They were not so small that the inhabitants would be irritated by their smallness, nor very spacious, for the residents would not be able to benefit from the excess space. Their homes did not contain bathrooms so that they did not bother the people with a stinking odor. The scent in their homes was fresh, as the Prophet used to like good smells and always had a good scent in his house. In fact, the Prophet's sweat was one of the best scents ever smelled, and such was the scent of his body. There is no doubt that this is the description of the best type of home, most suitable for the body and for staying healthy.

### **The Prophet's guidance concerning sleep**

Those who read about the Prophet's guidance concerning being awake and concerning sleep will find that his sleep was the best and most beneficial for the body, the organs and one's strength. He used to sleep in the early part of the night and would wake up in the beginning of the latter part, use siwak (natural toothbrush), perform ablution and pray as much as Allah permitted him. Consequently, the body, the organs and one's strength will acquire their fair share of sleep, rest and physical activity, along with acquiring the complete rewards (from Allah). This method ensures righteousness

of the heart and body in this life and the Next Life.

The Prophet ^ did not oversleep or deprive his body of necessary sleep, making his method in this regard the most perfect. He used to sleep when sleep is warranted and would lay on his right side and remember Allah in supplication until sleep overwhelmed his eyes. In addition, his body would not be burdened with overeating or overdrinking. He neither slept on the bare floor, or on high beds. Rather, he had mats made of leaves, used to lean on a pillow and would sometimes place his hand under his cheek.

We will now elaborate on the beneficial and harmful methods of sleep.

Sleep is a condition during which the body's instinctive heat becomes idle, so that the body gets some rest. There are two types of sleep, normal and abnormal. Normal sleep entails resting the inner powers and the senses. When these powers are idle, the body refrains from its usual activity and thus the vapors and wetness that were moving and decomposing while awake would ascend to the brain which is the residence of these powers. The brain then becomes idle, and this is the normal type of sleep.

Abnormal (i.e. heavy) sleep occurs because of an accident or a disease. In this case, the excess wetness will

take over the brain in a manner that prevents the person from waking up easily. Or, excessive amounts of vapor and moisture ascend to the brain, just as what happens in the aftermath of overeating and overdrinking, and cause the brain to relax and thus the person goes to sleep.

There are two benefits in sleep: the senses get to rest from the fatigue that overtakes them, n this case, the senses will rest from the tiresome activity that occurs when one is awake. The second benefit is digesting food and leading the various mixtures, conditions or temperaments to maturity (processing bodily wastes). While one is asleep, his instinctive energy or heat concentrates on the digestion process and this is why the body gets cold and needs a cover while one is asleep.

The best type of sleep is for one to sleep on his right side so that the food sits in the stomach comfortably, for the stomach leans to left side as we have stated. One could In addition lay on his left side a little so that the digestion is made faster because the stomach leans on the liver. One should then turn again on his right side to help the stomach push the food down the stomach and this way one starts and ends his sleep while laying on his right side, Sleeping on the left side regularly harms the heart because the organs of the body will pressure the heart with their weight.

One of the worst types of sleep is on the back, although resting while laying on the back without going to sleep is not harmful.

Sleeping on the stomach is the worst way to sleep, Ahmad and Ibn Majah narrated that Abu Umamah said: "The Prophet **b** passed by a sleeping man in the mosque who was laying on his face (stomach) and he touched him with his foot, saying.

'Sit up, for it is a Hellish sleep."

Hippocrates said in his book, "If an ailing person sleeps on his stomach whereas this was not his usual habit when he is not sick, then he will be either testifying to the weakness in his mind or that he is suffering from a pain in the stomach." Those who explained Hippocrates' book said that he meant to indicate that such a person sleeps on his stomach, which is a bad habit, instead of the good habit, without any apparent reasonable explanation for this act.

Good habits of sleeping help the natural powers of the body to fulfill their tasks and in addition strengthens the psychological health of the person. Sleeping during the day is bad for health and causes humid ailments, makes the color pale, ails the spleen, softens the nerves, causes laziness and weakens desire, except during the summer time around noon. The worst type of sleep occurs

in the early hours of the day and in the afternoon. Ibn Ab'ass once saw his son sleeping in the early morning and said to him, "Wake up! Do you sleep at the hour during which sustenance is being divided,"

It was said that sleeping during the day is of three types: good habit, which entails sleeping around noon; careless habit, which occurs in the early morning and keeps one busy from matters of this and the Next Life; and madness, which occurs after 'Asr (afternoon). This is why some of ours said, "Those who sleep after 'Asr and lose their minds should only blame their own selves."

Sleeping during the early morning prevents sustenance from coming, in that the early morning is the time when the creation goes out to seek their sustenance. Being asleep during this time in which sustenance is being divided causes one to miss out on this chance of gaining sustenance, except when one sleeps for a necessity or a need. This type of sleep is In addition very harmful for the body because it causes numbness in the senses and spoils the stomach's contents that should be being decomposed through physical activity. Further, sleeping in the early morning hours causes numbness and a general weakness in the body, especially if one goes to sleep before relieving himself (using the toilet), moving about, performing physical activity and before having the stomach busy (by eating some food). This itself is a

difficult ailment that even leads to more ailments.

Sleeping under the sun excites otherwise dormant ailments, and such is the case with sleeping while a part of the body is under the sun and a part of the body is under the shade. Abu Dawood narrated that Abu Hurayrah said that the Messenger of Allah **b** said:

"If one of you was in the shade and then the shade recedes and exposes a part of the body to the sun while the other part is still under the shade, let him move from that place." [Al-Hakim].

Ibn Majah and Abu Dawood also narrated:

"The Messenger of Allah **b** disallowed sitting between the shade and the sun."

This Hadith indicates that it is not allowed for one to sleep while partially in the shade and partially in the sun.

Further, in the Sahihain it is narrated that Al-Bara bin 'Azib said that the Messenger of Allah **b** said:

"Whenever you go to bed perform ablution like that for the prayer, lie on your right side and say, 'O Allah! I surrender myself

to You. turn my face towards You, entrust all my

affairs to You and depend upon You for Your Blessings both with hope (in You) and fear of You. There is no fleeing from You, and there is no place of protection and safety except with You O Allah! I believe in Your Book (the Qura'an) which You have revealed and in Your

Prophet (Muhammad) whom You have sent.' Make these words the last of your speech, because if you die on that very night, you will die on the Fitrah (i.e. or the religion of Islam)."

In addition, AI-Bokhary narrated that 'A'isha said:

"When the Messenger of Allah **b** would pray the two (voluntary) Rak'ah of Dawn, he would lay on his right side."

It was said that the wisdom behind sleeping on the right side of the body is that the person does not oversleep. Since the heart leans towards the left side, then sleeping on the right side prevents the heart from residing in its normal place thus causing the sleeping person to wake up when he feels restless. Sleeping on the left side makes the heart comfortable and thus the person oversleeps and misses out on the affairs of his life and religion.

Since seeping is similar to death, it is not possible or suitable for the Ever-Living Who does not die. Further,

sleeping is not suitable for the residents of Paradise. In addition, while asleep, people need to be protected from every type of harm or affliction, and since only Allah is Able to fulfill this need, the Prophet  $\text{ﷺ}$  has taught us to supplicate to Allah with words of reliance, fear and eagerness before going to sleep. With these words, one invokes Allah's perfect protection for himself and for his body, The Prophet  $\text{ﷺ}$  In addition directed us to remember our faith in Allah and making such words the last of our speech at night. Since one might die in his sleep, he then will enter Paradise if these words of faith were the last words he uttered in this world.

The Prophet's guidance in this regard has included the benefits of the heart, body and soul while awake and asleep and for this life and the Next Life. Allah's peace and blessings be on he whose nation has acquired all types of good through him.

The Prophet's statement:

"I submit myself to You."

This means I surrender myself to You just as the owned slave surrenders his freedom to his master.

Further; turning the face towards Allah means directing one's full attention to the Lord with sincerity with the intention and while affirming being a slave,



humble and obedient to Him. Allah said:

﴿ فَإِنْ حَاجُّوكَ فَقُلْ أَسْلَمْتُ وَجْهِيَ لِلَّهِ وَمَنِ انَّبَعَنِي ﴾

(٢٠) آل عمران

"So if they dispute with you (Muhammad b say; "I have submitted myself to Allah (in Islam), and (so have) those who follow me."(3:20)

The face is the most honorable part of the body and the residence of the senses and awareness.

Referring matters to Allah means submission and contentment in the heart, while being pleased with what Allah decides and chooses of what He wills and with what He is pleased with. Referring all affairs to Allah is one of the honorable parts of slavery to Allah.

Leaning one's back to Allah indicates the strength of one's depending on and trust in Him. He who leans his back to a firm foundation will not have fear of falling down,

The heart has two types of strength, seeking, which is In addition eagerness, and running away, which is In addition fear. The slave seeks his interest and runs away from whatever might harm him. Therefore, the Prophet s& has joined both powers in this Hadith by

saying, "With eagerness and fear."

The Prophet <sup>a</sup> then praised the Lord by stating that the slave has no refuge or resort from Allah except Allah. Allah is the One Whom the slave seeks refuge with so that He saves him from Himself, n another Hadith, the Prophet <sup>b</sup> said:

"I seek refuge with Your Pleasure from Your Anger, and with Your Pardon from Your Torment, and I seek refuge from You with You."

Therefore, Allah Alone grants refuge to His slave and saves him from His torment, which a so occurs by His will. Torment and Favor are both from Allah Alone. Further, the slave asks Allah for support against what He has (of Torment and trials) and seeks Him Alone for his safety. He

Alone is the Lord of everything and nothing occurs except by His will.

﴿ وَإِنْ يَمَسُّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يُرِدْكَ

(١٠٧) يونس

بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ ۚ ﴿

"And if Allah touches you with hurt, there is none who can remove it but He..." (10:107)

And:

﴿قُلْ مَنْ ذَا الَّذِي يَعْصِمُكُمْ مِنَ اللَّهِ إِنْ أَرَادَ بِكُمْ سُوءًا أَوْ أَرَادَ

بِكُمْ رَحْمَةً﴾ (١٧) الأحزاب

"Say: 'Who is he who can protect you from Allah if He intends to harm you. or intends mercy on you?' " (33:17)

The Prophet **b** then ended the supplication by affirming faith in Allah's Book and Messenger, which holds the key to the ultimate safety and success in this life and the Next Life. This is the Prophet's guidance concerning sleep.

### **The Prophet's guidance on waking**

The Prophet **b** used to wake up when the rooster crowed and would then praise Allah, affirm His Greatness and Oneness, supplicate to Him, and he would use siwak (natural toothbrush). He would then perform ablution and stand before his Lord reciting His Speech (the Qura'an), praising Him and hoping in Him with eagerness and fear, What actions can be more preserving for the health of the heart, body, soul and genera strength and that acquires the favors of this life and the Next Life than these actions?

### **The Prophet's guidance on physical activity**

As for the Prophet's guidance while busy and while free, we will mention a part of the Prophet's guidance that will satisfy us that his guidance in this regard was the most perfect.

It is a fact that the body relies on food and drink for its survival. It is In addition a fact that not all of the food and nourishment is digested when consumed. Rather, a part of it remains, and as time goes by, these substances accumulate in various qualities and quantities in the body. These accumulations harm the body because they cause clogs in different vessels and make the body feel heavy. If one gets rid of these substances by extracting them with medication, the body is harmed because most of these medications are toxic to varying degrees; In fact, the medication extracts the beneficial substances along with the harmful ones. As for the quality of these substances, the body is harmed when they heat up, spoil, become cold or weaken the natural heat and energy from fully maturing the excess substances.

The clogs caused by the residual substances are harmful whether they remain in the body or get extracted. Moving about is one of the best methods to deny these substances the chance to accumulate. Moving heats the organs and dissipates the leftover substances disallowing them from accumulating by the passage of time. The body

will In addition get used to being energetic and light through physical activity and would optimize the intake of food, firm up the joints and strengthen the muscles and the ligaments. Moderate physical activity immunizes the body against most ailments and mood changes, providing the activity is done at the right time and under the proper circumstances.

Physical activity should be practiced after one has digested their food. In addition, moderate physical activity is that which gives the cheeks color and which nourishes the body. As for the activity that causes sweat it is too excessive.

Any organ that is used regularly in a type of physical activity will get stronger, especially during enjoyable sports in which the organ is used. Those who practice sports regularly will strengthen their bodies and those who nourish their memory their memory will get it stronger. Every organ has its own suitable sport or physical activity. For instance, the chest needs recitation, where one should start speaking with a low tone and then increases the volume of his tone. Hearing needs to hear various sounds and voices, gradually from the softer to the louder voices. The tongue needs to speak, and the eye needs to see while the legs need to walk while increasing the pace of walking gradually.

Horse riding, archery, wrestling and running are sports for the whole body. These types of sports dissipate chronic ailments, such as leprosy, dropsy and constipation.

Furthermore, the heart needs a type of sport that entails learning, behaving, and feeling happiness, joy, patience, firmness, courage, forbearing, performing righteous good deeds, and so forth. Patience, love, courage and kindness are among the best types of sports or physical activity for the inner-self. When the heart learns these types of physical activities little by little, these attributes will firmly reside in the heart and will be characteristic of that person.

In short, when you learn the Prophet's guidance in this regard you will realize that it is the most perfect and beneficial and that it preserves good health and the power of the body. It is In addition beneficial for the worldly affairs and the Next Life.

In addition, there is no doubt that prayer preserves the health of the body and helps dissolve its excess and residual substances. It In addition preserves faith and brings happiness for this and the Next Life. Standing up in prayer at night In addition preserves health. Prayer In addition helps against acute ailments and energizes the body, heart and soul profoundly. In the Sahihain it is narrated that the Prophet **b** said:

"Satan ties three knots at the back of the head of any of you if he is asleep. On every knot he reads and exhales the following words, 'The night is long. so stay asleep.' When one wakes up and remembers Allah, one knot is undone. When one performs ablution, the second knot is undone. When one prays, the third knot is undone and one gets up energetic with a good heart in the morning. Otherwise one gets up lazy and with a mischievous heart."

The Islamic commandment of Fasting In addition preserves the health and is a type of physical activity for body and soul, No one whose character is not spoiled could ever deny these facts.

As for Jihad and what it entails of various movements and activities, it is one of the best preservers of strength, good health, firmness of the heart and body and extracting unwanted residual substances that accumulate in the body. jihad In addition helps remove sadness, grief, anguish and depression. Only those who have tasted this cure know these facts. Hajj and performing the rest of its obligations, horseracing, helping other people achieve their needs and rights, visiting the sick, following funerals, walking to the mosque to perform jumu'ah and congregational prayers, performing ablution and taking a bath all have similar effects and benefits.

All the acts that we mentioned will help preserve the health and aid the body towards the healthy passing of liquid and solid wastes. There is an added benefit in these acts as they help acquire the good of this life and the Next Life and fend off harm.

Now, we should realize that the Prophet's guidance in all of this is the best guidance. His guidance is superior regarding the treatment of the heart and the body, preserving their well being and fending off harm from them. There is no more proof for those who have been given the correct guidance than what we have already mentioned. Indeed, all success comes from Allah Alone.

### **The Prophet's guidance concerning sexual activity**

His is the most effective guidance, as it preserves the health, completes satisfaction, and acquires the goals that this activity was meant to achieve.

Sexual intercourse is meant to achieve three essential goals:

Reproduction and the preservation of mankind until the number of souls that Allah has ordered to come to this world is fulfilled and completed. Second, expelling the water (semen), which would cause harm if it remains inside the body. Third, satisfying sexual desire and



enjoying sex and the bounty that it represents. The last essential goal is the only one that will be satisfied in Paradise, because there will be no reproduction in Paradise nor accumulation of sperm that needs to be discarded.

The best doctors state that sex is one of the best methods to preserve good health. Galinus said, "The essence of the sperm consists of heat and air, and it is hot and wet because it is produced from the pure blood that feeds the essential organs,"

If this is how significant sperm is, one should realize that it should not be used or spent except to achieve reproduction or to legally rid the body of it when it gets old. When the sperm is congested in the body, it will cause certain ailments, such as obsession, madness, and epilepsy. Discarding it, on the other hand, helps cure many of these ailments. When the sperm is kept in the body for a long time, it becomes spoiled and turns into a toxic material that can cause certain ailments. This is why sometimes sperm is expelled from the body naturally.

Some of ours said, "Man should take care of three things: he should not ignore walking, so that when he needs it one day he is able to do it; he should not refrain from eating, because the intestines will shrink; he should not refrain from sexual activity, because if the well's

water is not drawn out, it will drain."

In addition, Muhammad bin Zakariyya said, "Whoever ignores sex for a long time, his nerves will weaken, and their flowing will be blocked, and his penis will shrink. I have seen some people who did not have sex claiming to observe some kind of abstinence and their bodies became colder, their movements restricted and unexplainable depression touched them. Further, their appetite and digestive powers In addition decreased."

Sexual activity helps lower the gaze, repulse lust, allows one the ability to refrain from illegal sexual activity and In addition achieves these goals for the wife. When one uses his sperm in a legal manner, he will benefit himself and his wife in this life and the Next Life.

This is why the Prophet **b** used to fulfill his legal sexual desire, as he used to say:

"I was made to like women and perfume from your world."

Further, the Prophet **b** encouraged his nation to marry:

"Get married, because I will compete by your numbers with the other nations."

In addition, Ibn Ab'ass said: "The best of this

nation are those who have the largest number of wives (up to four)." \* In addition, the Prophet **b** said:

"I marry women, eat meat, sleep, stand in Qiyam, fast and break my fast. Whoever ignores my Sunnab is not from my people."

Furthermore, he **b** said:

"O young men! Get married whoever can afford it, because it helps lower the gaze (from looking at what is prohibited) and protects the sexual organ (from illegal sexual activity). Those who cannot afford it should fast because fasting will cure them."

In addition, when Jabir married a matron woman, the Prophet **b** said:

"Why not have a virgin who fondles you and you fondle her."

In addition, Ibn Majah narrated in his Sunan that Ibn Ab'ass related from the Prophet **b** that he said:

"We do not see a better resort for those who love each other than marriage."\*

Muslim In addition narrated in his Sahih that Abdullah bin Umar related from the Prophet **b** that he said:

"The Life of this world is enjoyment, and the best enjoyment in the life of this world is a righteous wife."

The Prophet <sup>a</sup> used to encourage his nation to marry beautiful virgin women who are In addition religious. An-Nasa'y narrated that Abu Hurayrah said, The Messenger of Allah <sup>b</sup> was asked, 'Who among women is the best?' He said:

"The one who would please him (her husband) if he looks at her, obeys him if he commands her and avoids disobeying him in what he hates concerning herself and his money."

In the Sahihain it is In addition narrated that the Prophet <sup>b</sup> said:

"The woman is married for four reasons: her wealth, position, beauty and religion. So marry the religious woman, may your hand be filled with sand (a good expression)."

The Prophet <sup>b</sup> In addition used to encourage marrying women who bare children and did not like marrying women who cannot bare children.

Abu Dawood narrated that Ma'qil bin Yasar said, "A man came to the Prophet <sup>b</sup> and said, 'I know of a beautiful, rich woman whom I want to marry, but she

does not bare children. Should I marry her?' He said, 'No.' The man came a second time, and the Prophet s& did not allow him. On the third time, the Prophet said:

"Marry the kind woman who bares children, for I will compete concerning your large numbers with to the other nations."

At-Termezey related from the Prophet **b** that he said:

"Four are among the tradition of the Prophets: marriage, using siwak (natural toothbrush), wearing perfume and dyeing with Henna."

The husband should first fondle his wife before having sex with her, by kissing her and sucking her tongue sometimes. The Messenger of Allah **b** used to do the same with his wives. Abu Dawood narrated in his Sunan:

"The Prophet **b** used to kiss 'A'esha and suck her tongue."

In addition, jabir bin 'Abdullah narrated:

"The Messenger of Allah **b** did not allow sexual intercourse before fondling (the wife)."

Sometimes, the Prophet sag would sleep with all

of his wives in one night and would only take one bath afterwards. Sometimes, the Prophet **b** would take a bath after sleeping with each of his wives. Muslim narrated in his Sahih that Anas said, "The Prophet **b** would sometimes sleep with all of his wives and take one bath afterwards." In addition, Abu Dawood narrated in his Sunan that Abu Rafi' the Prophet's servant, said, "The Messenger of Allah **y&**, once slept with all of his wives and took a bath after each time. I said, 'O Messenger of Allah **b** why not take only one bath afterwards?' He said,

"This is more pure, cleaner, and better."

It is allowed for those having sexual intercourse to have sex for a second time after they perform ablution. Muslim narrated in his Sahih that Abu Sa'id Al-Khudri said that the Messenger of Allah **b** said:

"When one of you sleeps with his wife and then wants to repeat, let him perform ablution."

Taking a bath or ablution after sex refreshes the energy and the strength and cleans whatever has remained during sex (semen, for example). It is In addition an act of purity and cleanness. The inner heat will In addition get back to its normal level of activity after it had been excited during sex. In addition, taking a bath satisfies what Allah prefers of cleanliness and discards its opposite (impurity), which Allah hates. Thus, taking a bath after

sex is one of the best acts that preserves ones health and strength.

**Sex is best after your food has been digested**

At that time the bodies' inner coldness, hotness, dryness and wetness are moderate. Sex is harmful when the stomach is full more than it is empty. Such is the case when the body feels excessive wetness, as compared to dryness, and heat as compared to coldness. In addition, one should have sex when the desire is ignited and thus the body is naturally ready to have sex, not because one just thought about it.

One should not ignite his sexual appetite when it is not naturally excited and should not force himself to have sex. In addition, when one feels that his sexual appetite is ignited, he should have sex to satisfy it. One should avoid having sex with an old woman, the very young who are not ready yet for sex or do not desire it, an ailing woman, a woman who isn't comely or a hated woman. Having sex in such cases will weaken the strength and the sexual drive.

Some doctors made an error when they stated that having sex with a matron women is better for the health than with a virgin. This statement defies what the best minds have stated and goes against the nature of mankind in general. When one marries a virgin, his heart will be

fully dedicated to her and will be filled with her love, In addition, he will not divide the type of love he reserves for her with any other women (who he marries later on). This is why the Prophet **b** said to Jabir 'is **a virgin?**'"

The women of Paradise, the Horn's, have not been touched by any person before their future, believing husbands in Paradise, a bounty from Allah that makes them more appealing. In addition, A'esha once said to the Prophet **b** ;

"If you pass by a tree that has been grazed on and a tree that is still untouched, which one would you allow your camel to graze on?" He said, "The tree that is still untouched by grazing."

She meant that he did not marry a virgin woman except her.

Having sex with a woman that one loves will not weaken the body and will expel the semen more effectively. Having sex with a woman that one does not like will weaken his strength and will not expel sufficient amounts of the semen congested in the body.

Having sex with a woman who is having her period is not allowed in the religion and by the nature of things, as it is very harmful and all doctors warn against it.