



Healing with the Medicine of the Prophet ﷺ

By: Imam Ibn Qayyim Al-Jauziyah

Translated by: Jalal Abual Rub

Edited by: Abdul Rahman Abdullah
Formerly Raymond J. Manderola
Fordham University U.S.A



Abdul Azzam



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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 Qur'ān. Allāh says about the disease of doubt:

﴿ فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا ﴾

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

And He said:

﴿ وَلَيَقُولَنَّ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْكَافِرُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا ﴾

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

Allāh says concerning those who refuse to make the Qur'ān and Sunnah the basis of their judgments:

﴿ وَإِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ إِذَا فَرِيقٌ مِنْهُمْ مُعْرِضُونَ ﴿٥٨﴾ وَإِنْ يَكُنْ لَهُمُ الْغُلُقُ يَأْتُوا إِلَيْهِ مُذْعِبِينَ ﴿٥٩﴾ أَفَى قُلُوبِهِمْ مَرَضٌ أَمْ ارْتَابُوا أَمْ يَخَافُونَ أَنْ يَحِيفَ اللَّهُ عَلَيْهِمْ وَرَسُولُهُ بَلْ أُولَئِكَ هُمُ الظَّالِمُونَ ﴿٦٠﴾ ﴾

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

This is the disease of doubt and error.

Also, Allāh says about desire and lust, adultery in this case:

﴿يَنْسَاءَ النَّبِيَّ لَسُنَّ كَأَحَدٍ مِّنَ النِّسَاءِ إِنِ اتَّقَيْتُنَّ فَلَا تَحْضَمْنَ بِالْقَوْلِ فَيَطْمَعَ
الَّذِي فِي قَلْبِهِ مَرَضٌ﴾

"O wives of the Prophet! You are not like any other women. If you keep your duty (to Allāh), 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

Allāh's says:

﴿لَيْسَ عَلَى الْأَعْمَى حَرَجٌ وَلَا عَلَى الْأَعْرَجِ حَرَجٌ وَلَا عَلَى الْمَرِيضِ حَرَجٌ﴾

"There is no restriction on the blind, nor any restriction on the lame, nor any restriction on the sick..." (24:61)

These Verses refer to ailments that might attack a person while performing the *Hajj*, while Fasting or making ablution. They contain a tremendous secret and wisdom, indicating the greatness and divine wisdom of the Qur'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. Allāh has mentioned these three basic principles in connection with the performance of *Hajj*, Fasting, and ablution mentioned above,

﴿فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ﴾

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

Allāh has allowed the sick to break their Fast because of their illness. Allāh has also 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, Allāh said:

﴿ قَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ بِهِ أَذًى مِنْ رَأْسِهِ فَفِدْيَةٌ مِنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ ﴾

"And whosoever of you is ill or has an ailment in his scalp (necessitating shaving), he must pay a Fidyah (ransom) of either observing Saum (fasts) (three days) or giving Sadaqah (charity - feeding six poor persons) or offering sacrifice (one sheep)."

(2:196)

Allāh 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 Allāh 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), Allāh said:

﴿ وَإِنْ كُنْتُمْ مَرِيضًا أَوْ عَلَى سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ ﴾

﴿ فَلَمْ يَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا ﴾

"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 hands (Tayammum)." (4:43)

Allāh 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.

Allāh, 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 Allāh. The heart becomes well when it acquires knowledge of its Lord and Creator and in His Names, Attributes, Actions and Commandments. The heart also becomes well when it prefers acquiring Allāh'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 Allāh. 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 also 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 also 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.

Also, 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. Also, 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. Also, 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 also 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 also 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 ﷺ, by Allāh's Will, Power and Support.

The Prophet (ﷺ) used medicine himself and prescribed medicine for his family and Companions

Yet, the type of medicines that the Prophet (ﷺ) 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. Also, 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 also observe a snake that has something wrong with its eyes. The snake then wipes its eyes on fennel leaves and cures its condition. Also, 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 Allāh 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 ﷺ has been sent with. In fact, the Prophets provide us with a kind of medicine that the doctors can barely 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 Allāh. It also aids in seeking refuge, being humble and showing meekness before Him, begging Him, giving charity and supplicating to Him. It also includes repenting to Allāh, 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

الطب النبوي

(باللغة الإنجليزية)

Healing with the Medicine of the Prophet ﷺ is the panacea for those in search of good health. It is a magnificent work that is a treasure for every Muslim household. Although it was written by the author, Ibn Al-Qayyim, over six hundred and fifty years ago, it is an extremely timely work for our generation in which health and natural health care products have become an important aspect of the lives of so many.

The author presents the guidance of the Prophet ﷺ in dealing with a variety of health issues, including treatment of ailments and preventive remedies to keep the body fit. As the Qur'an and *Sunnah* (traditions of Muhammad ﷺ) are the main sources of the Islamic lifestyle, it only stands to reason that they should likewise be referred to in the matters of health and fitness. This is the approach taken by Ibn Al-Qayyim as he presents Verses of the Qur'an, and statements of the Prophet ﷺ as his main reference in these issues of health and medicines. The final chapters of this work include an extremely beneficial glossary of remedies, herbs, foods and other natural substances that aid in the journey towards better health.

Healing with the Medicine of the Prophet ﷺ is an invaluable reference guide for the Muslims of every land and every generation. May Allāh bestow His mercy and blessings upon the author, Ibn Al-Qayyim, for surely his work will be cherished throughout time.



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