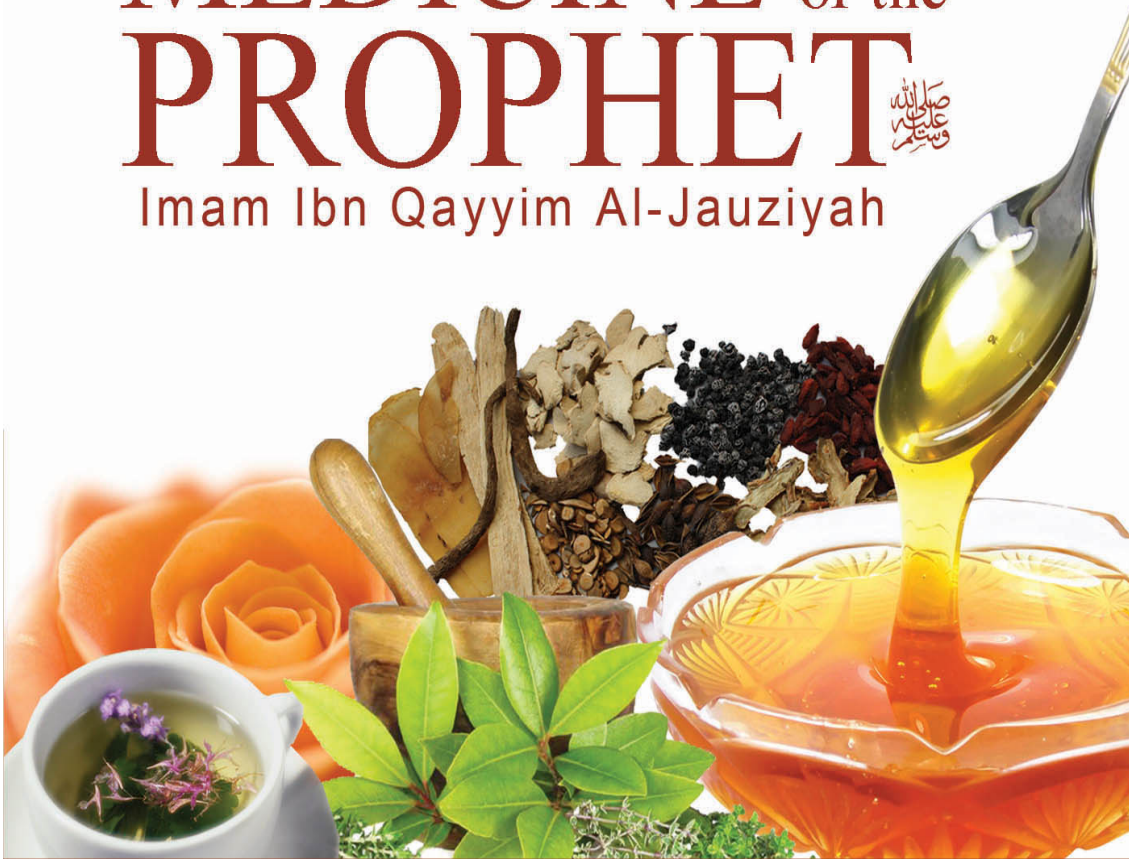




Healing with the MEDICINE of the PROPHET

صلى الله
عليه
وسلم

Imam Ibn Qayyim Al-Jauziyah



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Healing With The Medicine of Prophet

(Peace & Blessings of Allah be Upon Him)

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Publisher's Note



All praise is for Allah (The Almighty), Lord of the Universe. We praise Him, and seek His help, and His forgiveness, and we seek His protection from the accursed Satan. Whomever Allah (The Almighty) guides will never be misguided, and whom He allows to be misguided will never be guided. I bear witness that there is no deity worthy of worship except Allah, who is One alone and has no partners. I bear witness that Muhammad is His Servant and Messenger. May the blessings of Allah be upon him and his family and his Companions and the righteous who follow them until the Day of Judgment.

Throughout the history of humankind, man has been searching for cures for his many ailments. We are privileged to present this book, *At-Tibb an-Nabawee* (Healing with the Medicine of the Prophet), written by Shaykh-ul-Islam Ibn Al-Qayyim Al-Jawziyyah (may Allah have mercy upon him) to the readers in order to provide them with information, knowledge and wisdom in dealing with the numerous ailments that afflict us. No doubt, many of our modern ailments are brought about by a libertine lifestyle, coupled with a lack of faith and weakness of belief in our Creator. Allah (The Almighty) has clearly indicated to mankind that:

‘Indeed in the Messenger of Allah (Muhammad) you have a good example to follow for him who hopes for Allah and the Last Day and remembers Allah much’. (Qur’an, 33:21)

Prophet Muhammad (May peace and blessings of Allah be upon him) was sent as a guide, and mercy for all of humankind, and as such was given wisdom by Allah (The Almighty) that is beneficial to humanity. Allah (The Almighty) says:

“O Mankind! There has come to you a good advice from your Lord, and a healing for that which is in your breasts, a guidance and mercy for the believers.” (Qur’an, 10:57).

The medicine of the Prophet (May peace and blessings of Allah be upon him) is not restricted to spiritual healing alone. In fact, it balances the healing of the soul and the physical body in order to prepare man for a better life in the Hereafter.

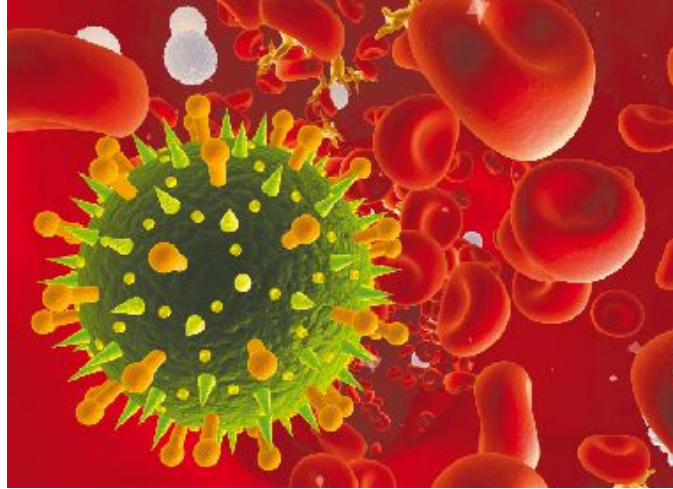
We at Darussalam thank Allah (The Almighty) for the opportunity he has granted us to publish this authentic book based on the Qur’an and Sunnah (tradition) of Prophet Muhammad (May peace and blessings of Allah be upon him), who was a physician of the soul and the body. We also would like to thank brother Aqeel Walker for his tireless work in revising and editing the final draft of this project. We ask Allah (The Almighty) to accept this work, forgive us for our mistakes and to make this book a valuable asset for the believers of truth.

Abdul Malik Mujahid

General Manager

October 1999

Part 1: KINDS OF DISEASES



There are two types of diseases that afflict the heart: one is doubt and error, and the second is lust and desire, and both are mentioned in the Qur'an.

Allah (The Almighty) says about the disease of doubt:

﴿ فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا ﴾

“In their hearts is a disease (of doubt and hypocrisy) and Allah has increased their disease.”
(Qur'an, 2:10)

﴿ وَلَيَقُولَ 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 does Allah intend by this (curious) example?'" (Qur'an, 74:31)

Allah (The Almighty) says concerning those who refuse to make the Qur'an and Sunnah the basis of their judgments:

﴿ وَإِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ إِذَا فَرِيقٌ مِنْهُمْ مُعْرِضُونَ ﴿٤٨﴾ وَإِنْ يَكُنْ لَكُمْ لُتْفٌ يَأْتُوا إِلَيْهِ مُذْعِبِينَ ﴿٤٩﴾ أَلَيْسَ فِي قُلُوبِهِمْ مَرَضٌ أَمْ أَرَأَيْتُمْ أَنْ يُخَافُوا أَنْ يَحْبِبَ اللَّهُ عَلَيْهِمْ وَرَسُولُهُ بَلْ أُولَئِكَ هُمُ الظَّالِمُونَ ﴿٥٠﴾ ﴾

“And when they are called to Allah (i.e., His Words, the Qur'an) and His Messenger (May peace and blessings of Allah be upon him), 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 Allah and His Messenger (May peace and blessings of Allah be upon him) should wrong them in judgment. Nay, it is they themselves who are the Zalimun (polytheists, hypocrites and wrongdoers).” (Qur'an, 24:48-50)

“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).”

(Qur'an, 2:196)

Allah (The Almighty) has allowed the sick and those suffering from lice or ailments of the scalp to shave their head, which is normally prohibited, while in the state of Ihram (sacral state). 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 is causing his illness and to recover from the condition that is aggravated because of hair growing on the scalp. This is an example of ridding the body of harmful substances, which has a higher priority (thus the exemption) than the general rule of not shaving of the head while in the state of Ihram.

There are ten elements that might cause harm to the body when they accumulate in the body (become congested), unless the body eliminates them:

- 1) Blood (when it is contaminated)
- 2) Sperm (when it is excessive)
- 3) Urine
- 4) Excrement
- 5) Air
- 6) Vomit
- 7) The urge to sneeze
- 8) Sleep
- 9) Hunger
- 10) Thirst.

When any of these ten elements are not properly dealt with or satisfied, (as in the case of sleep), they will cause a particular type of illness. When Allah (The Almighty) 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.



With regard to observing a certain precautionary measure (i.e, diet, or any other type of abstinence), Allah (The Almighty) says:

﴿وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا 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.” (Qur’an, 4:43)

Allah (The Almighty) 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 in a state of illness. This Verse sets the precedent for every type of precautionary or preventive measure (diet etc.) that protects the body from harmful substances that one consumes or the body produces.

In this way, we see that Allah (The Almighty) 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 that Prophetic medicine is superior and more comprehensive than any other system of medicine.

Proper remedies for ailments of the heart (referring to spiritual or emotional ailments) are provided only at the hands of Prophets (Peace be upon them) and Messengers of Allah. The heart is cured when it acquires knowledge of its Lord and Creator and by learning His Names, Attributes, Actions and Commandments. The heart also becomes healthy when it prefers obtaining the pleasure of Allah (The Almighty) instead of pursuing its own desires, 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 can be provided only by following the methodology of the Messengers.

It is wrong to think that one can ever attain wellbeing of the heart through any other way than through the guidance of the Messengers of Allah. Errors occur as a result of confusing the heart’s true wellbeing with satisfying and strengthening its lower animal lusts and desires. By doing this, the heart is distanced from acquiring its true wellbeing and strength. In fact, its very existence is endangered in this way. Those who do not distinguish between these two paths should grieve for the life and wellbeing of their heart, or in fact, the lack thereof. Let such people also grieve because of being deprived of 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 type of remedy depends upon instinct, which is something that is possessed by all species and living creatures. There is no need for the doctor to cure this type of illness, which entails responding to hunger, thirst, cold and fatigue.

The second type of remedy requires deep thought and analysis and entails subduing and resisting the ailment, and moderating the patient’s condition (temperament), which can result from fever, heat, coldness, dryness, or a combination of these symptoms. These ailments may have two causes: a physical cause, or an ailment that arises due to changes that affect the mood and the temper (of the body). The difference between the two types of causes 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 are accompanied by their

specific causes. In these cases of physical disease we should look at the cause first, the ailment second and the cure third.

Deep thought and careful analysis are also required with regard to repelling and removing the ailments that affect the various organs and cause alterations in them -- whether in the shape, cavity, blood vessels, texture (roughness), palpability (touch), number, bones, 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 condition of 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 are of eight types: four simple 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 previously stated.

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

There are internal reasons for the abnormal state that the body passes through, such as an imbalance in the humors that constitute the body, like coldness, hotness, wetness and dryness. There are external reasons for the abnormal state, such as pathogens which find the body susceptible and affect it.

The potential harm inflicted on the body could result from a bad temperament that is not moderated, an ailment that afflicts an organ, or a general weakness in the overall power of the body, or even due to weakness of the soul which sustains such power. The ailment can be caused by an increase in the substances or elements that should not be increased, or a decrease in what should not be decreased. A break in an essential connection [between organs] could also be the cause of an ailment, or the formation of a connection between organs which should not be connected. The ailment could also occur due to an extension of those body parts that should not be extended, or an alteration and change in the shape or position of some of the organs.

A 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 (May peace and blessings of Allah be upon him), by the will, power and support of Allah (The Almighty).

The Prophet (May peace and blessings of Allah be upon him) used medicine himself and prescribed medicine for his family and Companions



Yet, the type of medicines that the Prophet (May peace and blessings of Allah be upon him) and his Companions used to take was nothing like the chemical mixtures that are called Aqrabathayn (pharmacopeia). 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.

Medical experts agree that whenever an illness could be fought with nourishment and diet, then medicine should be avoided. They also agree that whenever it is possible to use only one substance or ingredient as a remedy, a compound remedy should not be used. They are also of the opinion that the body will be harmed if doctors overprescribe 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 health.

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, and 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 are most suited to their illnesses. The ailments of the people who live in the deserts are usually simple and thus simple medications are suitable for them. These principles entail basic 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 an ailment in its eyes. The snake then wipes its eyes on fennel leaves and cures its condition. They also 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 (The Almighty) to His Messenger (May peace and blessings of Allah be upon him) 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 the knowledge that the Prophet (May peace and blessings of Allah be upon him) 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 afflicts it. These Prophetic remedies strengthen the heart and increase the reliance and dependence on Allah (The Almighty). They also aid in seeking refuge, being humble and showing meekness before Him, begging Him, giving charity and supplicating to Him. It includes repenting to Allah (The Almighty), 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 found them to carry the cure that 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. 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. Besides, 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 would deny these facts, especially those who have the dullest intellect, the worst comprehension and who are the farthest from Allah (The Almighty) and from knowing the true reality of humankind.

Soon after, Allah willing, we will mention the reason why reciting Surah Al-Fatihah (the first chapter in the Qur'an) removed the effects of a poisonous sting, enabling the poisoned person to stand up as if he never suffered any pain. We will mention the 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 (The Almighty) 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 a cure

Muslim (may Allah have mercy upon him) narrated in his Sahih that the Prophet (May peace and blessings of Allah be upon him) said:

« يَكُلُّ دَاءٍ دَوَاءٌ؛ فَإِذَا أُصِيبَ دَوَاءٌ، الدَّاءُ: بَرَأَ بِإِذْنِ اللَّهِ عَزَّ وَجَلَّ » (مسلم: ٢٢٠٤)

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

It is also narrated in the Sahihayn that the Messenger of Allah (May peace and blessings of Allah be upon him) said:

« مَا أَنْزَلَ اللَّهُ مِنْ دَاءٍ، إِلَّا أَنْزَلَ لَهُ شِفَاءً » (بخاري : ٥٦٧٨)

“Allah has not sent down a disease except that He has also sent down its cure.”

Further, Imam Ahmad (may Allah have mercy upon him) narrated that Usamah bin Shuraik (may Allah be pleased with him) said,

« كُنْتُ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَجَاءَتِ الْأَعْرَابُ، فَقَالُوا: يَا رَسُولَ اللَّهِ:

أَتَدَاوَى؟ فَقَالَ: نَعَمْ يَا عِبَادَ اللَّهِ؛ تَدَاوَوْا؛ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ لَمْ يَخْلُقْ دَاءً إِلَّا وَضَعَ

لَهُ شِفَاءً؛ غَيْرَ دَاءٍ وَاحِدٍ. قَالُوا: مَا هُوَ؟ قَالَ: الْهَرَمُ. » (ابو داود : ٣٨٥٥ وصححه الألباني)

“I was with the Prophet (May peace and blessings of Allah be upon him) 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 also created its cure, except for one illness.’ They said, ‘And what is that?’ He said: ‘Old age.’”

In addition, it is related in the Musnad (by Imam Ahmad, may Allah have mercy upon him) that the Prophet (May peace and blessings of Allah be upon him) said:

« إِنَّ اللَّهَ عَزَّ وَجَلَّ لَمْ يُنْزِلْ دَاءً، إِلَّا أَنْزَلَ لَهُ شِفَاءً؛ عَلِمَهُ مَنْ عَلِمَهُ، وَجَهِلَهُ مَنْ جَهِلَهُ »

(أحمد : ٣٧٨٤ وَقَالَ فِي التَّحْقِيقِ حَدِيثٌ صَحِيحٌ)

“Allah has not sent down a disease except that He also 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-Nasai’, Ibn Majah, Al-Hakim and Ibn Hibban].

It is narrated in the Musnad (by Imam Ahmad, may Allah have mercy upon him) and the Sunan (of At-Tirmidhi and Ibn Majah) that Abu Khuzamah (may Allah be pleased with him) said,

« قُلْتُ يَا رَسُولَ اللَّهِ؛ أَرَأَيْتَ رُقَى نَسْتَرْقِيهَا، وَدَوَاءً نَتَدَاوَى بِهِ، وَتُقَاةً نَتَّقِيهَا؟

هَلْ تَرُدُّ مِنْ قَدَرِ اللَّهِ شَيْئًا؟ فَقَالَ: هِيَ مِنْ قَدَرِ اللَّهِ » (التِّرْمِذِيُّ : ٢٠٦٥ وَصَحَّحَهُ الْأَلْبَانِيُّ)

“I said, ‘O Messenger of Allah , about the Ruqyah (healing with supplications and the Qur’an) 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 Ahadith (narrations) indicate that there are causes for whatever occurs in this world and also for the 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 (The Almighty) may have hidden these types of cures from mankind and blocked their path to acquiring them. And Allah knows best.

The Prophet (May peace and blessings of Allah be upon him) said that the disease ends when the proper cure is applied to it, indicating that there is an opposite for every created thing, and thus there is an antidote for every disease. The Messenger of Allah (May peace and blessings of Allah be upon him) 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 lesser 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. Also, when the time is not suitable for the cure, or when the body is unsuitable for the prescribed medicine or unable to benefit from it, 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 Ahadith.

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

﴿ تَدْمِغُ كُلَّ شَيْءٍ بِأَمْرِ رَبِّهَا ﴾

“Destroying everything by the Command of its Lord!” (Qur’an, 46:25)

This Verse means that everything prone to be destroyed was destroyed by the wind. In this case, the Ahadith 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 the perfect power, eternal wisdom and perfect creation of Allah (The Almighty) and His Oneness in the Lordship and in His Actions. Everything else except Allah (The Almighty) has an opponent or an antidote, but Allah Alone is Self Sufficient and Irresistible, while everything and everyone stands in need of Him.

The authentic Ahadith 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 satisfying one’s hunger, thirst or protecting oneself from the heat or cold does not contradict the dependence on Allah (The Almighty). On the contrary, the belief in Tawhid (Oneness of Allah) can only be complete by pacifying and responding to the various harmful elements in the manner and method that Allah (The Almighty) has commanded and that which will help in such cases.

Besides, refraining from using these cures or antidotes is, in fact, contradictory to total dependence on Allah (The Almighty), along with contradicting the commandments and the Wisdom (of Allah (The Almighty)). Not using these cures will also weaken our Tawakkul (reliance and dependence on Allah) even though the person might think that he is strengthening his reliance and dependence by not seeking a cure. Abandoning the cure is in fact contradictory to true reliance and dependence, in that, reliance and dependence in essence includes the heart of the slave relying on Allah (The Almighty) 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 [that the Prophet (May peace and blessings of Allah be upon him) was sent with]. The slave should not call his weakness and helplessness dependence on Allah (The Almighty), nor consider his true reliance and dependence as an inability.

These Ahadith also 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 is not destined, then the medicine will not be useful.”

One might say in a similar manner, “The disease has occurred by the will of Allah, and no one and nothing can resist His will.”

The last statement is similar to the question that the Bedouins asked the Messenger of Allah (May peace and blessings of Allah be upon him). As for his close companions, who had more knowledge of Allah (The Almighty), His Wisdom and His Attributes, they did not think the way the Bedouins did.

The Prophet (May peace and blessings of Allah be upon him) gave the Bedouins an answer that comforted their heart, saying that Ruqyah (healing with supplications and the Qur’an), medicines and preventative measures, are all part of the destiny appointed by Allah (The Almighty). Therefore, there is no escape from His destiny, except by taking refuge in His destiny. Taking medicine is a part of the destiny of Allah (The Almighty) and it also repels a part of His destiny. In short, there is no way that the creation can escape the destiny of Allah (The Almighty), no matter what they do. This is similar to putting an end to one’s hunger, thirst, warm or cold conditions with what satisfies or pacifies them. It is also similar to repelling the enemy, which is a part of destiny of Allah (The Almighty), with Jihad (struggle), which is also the commandment of Allah (The Almighty) and His appointed Destiny. Thus, the cause, its removal and those who remove it are all a part of the destiny appointed by Allah (The Almighty).

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 altogether. 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. Besides, this rhetoric only comes from those who arrogantly deny the truth and reject it, and this is why they mention destiny concerning this subject in order to refute the truth when it is presented to them. This is the exact case with the polytheists, who said:

﴿لَوْ شَاءَ اللَّهُ مَا آتَرَكْنَا وَلَا آبَاءُنَا﴾

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

﴿لَوْ شَاءَ اللَّهُ مَا عَبَدْنَا مِنْ دُونِهِ مِنْ شَيْءٍ وَلَا آبَاءُنَا﴾

“If Allah had so willed, neither we nor our fathers would have worshipped aught but Him.” (Qur’an, 16:35)

The polytheists issued these statements to refute the proof against them when Allah (The Almighty) sent the Messengers to them.

Those who utter these questions concerning destiny, medicine and true reliance and dependence should know that there is an argument that they did not mention. Allah (The Almighty) has decided that certain matters will occur when some specific causes occur. Thus, if the cause is implemented or brought about, what was destined will also occur.

If one asks, "If I am destined to bring about the cause, I will bring it about. Otherwise, I will not be able to bring it into existence." We answer this claim by saying, "Would you accept such reasoning from your servant, children or subordinate workers if they refuse to do what you have ordered them to do or commit an act that you have forbidden for them? 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 chastize such persons for these acts, then how can you use the same logic to deny the rights of Allah (The Almighty) and His injunctions to you?"

Jewish tradition states that Ibrahim (Peace be upon him) once asked Allah (The Almighty), "O my Lord! Where does disease come from?" He said, "From Me." Ibrahim (Peace be upon him) said, "Where does the cure come from?" He said, "From Me." Ibrahim (Peace be upon him) said, "What is the role of the doctor then?" He said, "A man by 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 exist within the person, the instinctive energy [or heat as Ibn Al-Qayyim, may Allah have mercy upon him, puts it], the soul and the psyche, will also be strengthened. These powers will in turn strengthen that part of the body affected and the disease will be more easily dissipated and defeated.

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

The diseases that afflict the body are similar to diseases that attack the heart. Just as Allah (The Almighty) 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 the leave of Allah (The Almighty).

The Prophet's guidance concerning food and drink



This includes observing a particular diet, refraining from excessive eating and the general guidelines that should be observed regarding eating and drinking.

Al-Musnad (by Imam Ahmad, may Allah have mercy upon him) narrates that the Prophet (May peace and blessings of Allah be upon him) said:

« ما مَلَأَ آدَمِي وَعَاءٌ شَرًّا مِنْ بَطْنٍ، بِحَسْبِ ابْنِ آدَمَ لُقَيْمَاتٌ يُقِمْنَ صَلْبَهُ فَإِنْ كَانَ
لَابِدًا قَاعًا: فَتُلْتُ لَطْعَامِهِ، وَتُلْتُ لَشْرَابِهِ، وَتُلْتُ لِنَفْسِهِ » (الترمذي : ٢٣٨٠ وصححه الألباني)

“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 ailments

Physical ailments attack and harm the body and alter its normal functions, because of the accumulation of certain substances in excess. This constitutes the cause of a majority of diseases and occurs because of overeating or consuming more than what the body needs, or by consuming that which brings about little benefit or is not digested easily, or due to large meals comprising a variety of food. 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 cure. 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 to the extent of necessity, satiety or excess. The Prophet (May peace and blessings of Allah be upon him) 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 water or drink and the last third for breathing. This is the best method of eating, both for the body and the heart. When the stomach is full of food, there will not be enough space for drinking. When one consumes a drink on a full stomach,