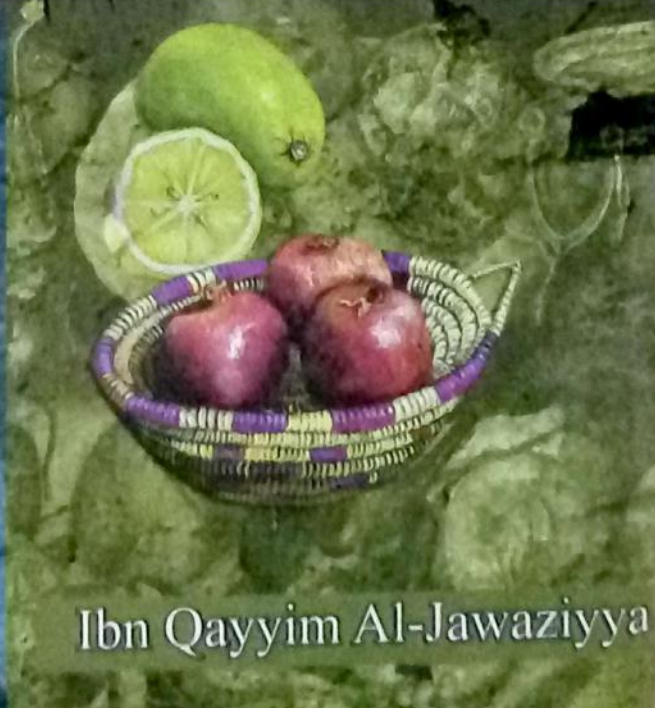


الطَّبُّ النَّبَوِيُّ

The Prophetic Medicine



Ibn Qayyim Al-Jawaziyya

The Prophetic Medicine

The Following are useful chapters about the guidance of the Prophet (may peace and blessings of Allah be upon him) in the treatment he had used and described to others.

We are going to illustrate the wisdom of using this remedy that most expert physicians cannot reach and that their medicine proportional to his remedy is just as theirs compared with that of old witches. We state helped by God Who supports us with might and strength.

Disease is of two kinds; that of heart and the one of bodies. Both kinds are mentioned in the Qur'an.

The disease of the heart is also of two kinds: the doubt and suspicion disease and that of desire and aberration. Both kinds are mentioned in the Qur'an. Allah the Exalted said concerning the disease of suspicion "their hearts contain a disease so Allah has increased their [share of] disease". {2:10}.

In another Sura Allah the Exalted said: "while the ones in whose hearts there lurks a disease and unbelievers will say: what does Allah want to compare this to" ? {74:31}

Allah the Exalted also said concerning those who were invited to submit to the laws of the Qur'an and "Sunan" and they refused: "Whenever they are invited to [come to] Allah and His Messenger so that he may judge among them, behold, how a group of them will shunt it aside. Yet, if they have the truth on their side, they come to him voluntarily. Does some disease lurk in their hearts? Either they act skeptical, or else they

CHAPTER 1

The Prophet's Guidance in Treatment of Heart and Body Diseases

Allah the Exalted said concerning the body disease "It is no fault in the blind nor in one born lame nor in one afflicted with ill.....". {24:61} Allah mentioned the bodily disease in case of pilgrimage, fast and ablutions for a great secret that clarifies the magnificence of the Qur'an and the greatness of depending on it rather than other books for those who understand it.

However, the bodily medical principles are three: the health preservation, caution against harmful objects and the extraction of the deteriorated materials. Allah the Praised mentioned these three principles in the following three cases.

Allah the Exalted said concerning the fast verse "but if any of you is ill, or on a journey, the prescribed number (should be made up) from days later....". {2:184} Thus, Allah has allowed the sick man to break fast in Ramadhan for being ill as well as He has allowed the traveller to break his fasting as a means of health, strength and preservation lest they should vanish owing to the fasting during traveling due to the toiling movement, decomposition the dietary reduction that do not compensate decomposed materials which in turn weaken the forces. Thus, Allah has allowed the traveller to break fasting in order to protect his health and force against the weakening factors. Allah said concerning the pilgrimage verse, "And if any of you is ill, or has an ailment in his scalp, (necessitating shaving), (he should) in compensation either fast, or feed the poor, or offer sacrifice"; {2:196}

So, Allah allowed the sick person and the one who suffers from an injury in his scalp caused by lice, itches, etc. to have his hair cut during Ihram as a way of extracting the ill humidity which causes the hurt in his scalp for it gathers under the hair skin. So, if he has his hair cut the pores open allowing the humidity to be drawn out. Every other harmful extraction should be applied to his extraction whose congestion is very harmful.

The materials whose congestion is injurious, are ten; the blood irritation, the semen increase, urine, the excrements, the flatulence, the vomiting, sneeze, sleep, hunger and thirst. The congestion of any of these ten materials in the body causes certain disease.

Allah the praised, alluded the extraction of the easiest of them which is the humidity congestion in the scalp in order to pave the way before the most difficult extraction to be performed, and this way is noticeable in the Qur'an: to direct to the easiest as a means of denoting to the hardest.

Concerning the protection, Allah the Exalted said in the Ablution Verse, **"If you are ill or on a journey or one of you has come from the toilet or you have been in contact with women, and you find no water, then pickup some wholesome soil and wipe your faces and your hands with it". {Quran 4:43}**

Allah allowed the sick person to substitute water for clear soil as a caution against injurious materials that may cause illness. This is an indication to follow the caution against the harmful elements either exterior or interior.

Allah the Praised has guided His servants to the principles and rules of medicine. We shall mention the medical guidance adopted by the Prophet (may peace and blessings of Allah be upon him) and we shall prove that his guidance is the most perfect one.

The medicine of hearts is entrusted to the Messengers of Allah (may peace and blessings of Allah be upon them all) and there is no way to get it except by their own guidance. Indeed, the integrity of hearts implies the knowledge of their Allah, their Creator, His Names, Attributes, Actions and Decrees. Hearts should seek

CHAPTER 2

Division of Body Medicine

First, the innate diseases that Allah created in man and animal. This kind does not need the treatment of a doctor such as the treatment of hunger, thirst, coldness and tiredness but they are repulsed by their opposites.

Second, the temper diseases that require mind and thinking to help in vanishing the similar illnesses occurring in the temper leading it out of limits of moderation either into heat, coldness, dryness or to what combines two of them.

Such diseases have two kinds: material and temperamental ones. The temperamental ailments occur after the disappearance of the materials which caused them. So, the causing reason vanishes while its affection remains in the temper. The material diseases are accompanied by the causing material that preserve the disease. Thus, if the ailment is associated with its reason, we should look for the causing aspect first, then the disease and finally the remedy.

Diseases of the Organs:

They are the diseases that deform the figure of the organ causing deformity in its figure or a cavity in it or blights to the ways of liquids or in harshness or tenderness or number concerning the decrease or increase, deformity in bones or certain situation.

The harmony of these organs that form the body is called a connection but when the connection becomes out of the moderation limits it is called a disjunction.

and they adopt the simple medicines while the people of cities, whose most foods are compound, have a tendency to use compound medicines. The reason of this is that their diseases are mostly compound ones and compound medicines are more useful for them.

The diseases of deserts and nomadic inhabitants are simple and the simple remedies are efficient for them. This proof comes in conformity with the medical industry.

We mention here another fact to which the treatment of physicians is similar to the popular method when compared with theirs.

The most expert doctors and their leaders admitted that the medical knowledge they have is syllogism. Others say, it is a kind of experience. Some others say; it is a kind of inspiration, dreams and correct conjecture while some doctors say that a great deal of medicine was alluded by animals as we see when cats eat poisonous beasts, they resort to oil candles to lick its oil as a remedy. Also, it is seen that blind snakes, when come out of the ground, brush their eyes with the fennel leaves. It is known well that some kinds of birds block themselves with sea-water when they feel bad conditions. This is similar to what was mentioned in the medical rules.

How much valueless is this medicine compared with Allah's inspiration sent down for His Messengers concerning the beneficial and the injurious matters? In fact, the value of their medical knowledge compared with this inspiration is similar to the science they have, compared with that of Prophets. Here are healing remedies for diseases that the most expert minded doctors did not reach to a remedy for, nor did their knowledge, experiences and syllogisms.

These are heartily and spiritual remedies, the solidity of the heart, its dependence on Allah, its entrust to Him, resort to Him, prostration and humility between His hands, charity, invocation, repentance, begging Allah's forgiveness, benevolence to others, the relief of the grieved and the relieving of the distressed. People inspite

The Prophet's and Qur'anic Medicine suit only the good natured bodies and those who have complete faith in Allah.

The foods, plants and different materials mentioned by the Prophet contain the element of recovery that could not be realized by the medical analysis and X-rays of these days since these were unknown at that time. But the advanced scientific knowledge has proved that these elements contain so much medical power to help in curing.

There are three kinds of medicine which are mentioned in this book, the divine, the materialistic and the compound of the two are similar to the Psychological medicine, material medicine and that consists of the compound of the two.

ISBN 81-7101-650-2 www.idara.co



9 788171 016440 ₹ 20000