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Second Edition: June 2003

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King Fahd National Library Cataloging-in-Publication Data

Ibn Qayyim Al-Jauziyah, Mohd. Ibn Aby Bakr 751 H.

Healing with the medicine of the prophet-Riyadh.

359p., 14x21 cm. ISBN 9960-892-91-3

I-Faith (faith)

II-Title

214.61 dc.

1424/2881

Legal Deposit no. 1424/2881

ISBN 9960-892-91-3

Head Office: P.O. Box: 22743, Riyadh 11416, K.S.A. Tel: 00966-01-4033962/4043432 Fax: 4021659
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U.K

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226 High Street, Walthamstow,

London E17 7JH, Tel: 0044-208 520 2666

Mobile: 0044-794 730 6706 Fax: 0044-208 521 7645

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London NW8 7RG Tel: 0044-207 724 3363

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Birmingham, B10 0UF

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E-mail: info@darussalamuk.com

Web: www.darussalamuk.com

Printed in Lebanon

FRANCE

• Editions & Librairie Essalam

135, Bd de Ménilmontant- 75011 Paris

Tél: 0033-01- 43 38 19 56/ 44 83

Fax: 0033-01- 43 57 44 31

E-mail: essalam@essalam.com

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الطب النبوي

Healing with the Medicine of the Prophet ﷺ

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Formerly Raymond J. Manderola

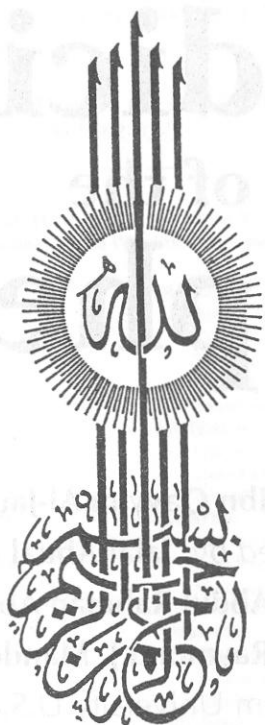
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Kinds of Diseases

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 مِّنْهُمْ مُّعْرِضُونَ ﴿٥٨﴾ وَإِنْ يَكُنْ لَهُمُ الْحَقُّ يَأْتُوا إِلَيْهِ مُذْعِنِينَ ﴿٥٩﴾ أَفِي قُلُوبِهِمْ مَرَضٌ أَمْ ارْتَابُوا أَمْ يَخَافُونَ أَنْ يَحِيفَ اللَّهُ عَلَيْهِمْ وَرَسُولُهُ بَلْ أُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٥٩﴾ ﴾

"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:

﴿يُنِسَاءَ النَّبِيِّ لَسَنُنَّ كَأَحَدٍ مِنَ النِّسَاءِ إِنِ اتَّقَيْتُنَّ فَلَا تَحْضَعْنَ قُلُوبَكُمْ 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 الْأَنفَسِ 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'ān 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,

﴿فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ 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:

﴿فَمَنْ 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 مَرَضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُم مِّنَ 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