

THE CONCEPT OF ISLAMIC TREATMENT ON DISEASE

Rosdianah Rahim

Faculty of Health Science,
UIN Alauddin Makassar
Email:rosdiana@gmail.com

Abstract;

Provided that the Qur'an and the Prophet's Sunnah serve as the basic guidelines for Muslims, suggestions to find remedy upon illness as well as clues to some medical treatments have been broadly put forward in these guidelines. The Prophet Muhammad has also presented many examples or models of coping with diseases and simple treatments that works well in healing, which can be practiced by Muslims. The core treatments thought by the Prophet Muhammad can be divided into three parts: spiritual treatment, material treatment, and moral treatment. There is no contradiction between the Prophet's method of healing and that of the modern practice; therefore there is no need to debate upon the two different medical treatments. What needs to be noticed is the guidelines that have been outlined by the Qur'an and the Sunnah, such as that to avoid treatments with elements of *shirk* (heresy) or *haram* (forbidden), and to believe that medicine and healers are just intermediaries.

Keywords: Disease, Medicine of the Prophet, Modern treatment)

Introduction

Islam is a complete and thorough religion, covering all aspects of human life including health issues and treatment methods. Islamic medicine was actually not inferior to Western medicine. In fact, loads of Islamic medical concepts developed

by Muslim medical experts were adopted in Western medicine. Among the examples of these figures is Ibn Sina, a Muslim physician, scientist, and philosopher who became a pioneer of modern medical science. Islamic medicine relies on natural means as well as on divine methods, which is actually very useful for a Muslim in maintaining healing and curing disease.

As God's vicegerent on earth, human beings are equipped with intellect in addition to their instinct, which stimulates men to seek everything that is needed to preserve their life, such as food, drink and shelter. In search of these things, people will go through good, unpleasant, or even harmful experiences. In such circumstance the intellect is in charge to process, improve and develop the experiences to obtain better results. Therefore, people are always in the process of searching and refining to keep in progress. The situation is different with that of animals, which are only equipped with instinct, making their lives relatively directional and static. It is the intellect that has been shaping and fostering human culture in various aspects of life, including in the field of medicine.

In the course of the rapid rush of modern and alternative medicine from both inside and outside of the country into the Muslim environments, without assurance of Islamic legality (*halal*), such method of treatments sometimes force Muslims to take in unlawful material or manner, or it might even lead to *shirk*. It has become a common practice today that rituals such as a shaman or a medium asks patients to provide flowers, incense, and the like, or treatments in the name of Islam or with claims of performing the Prophet's method of healing, but in fact the purpose is actually commercial, aiming to collect cash. In such circumstance, as human beings have been equipped with intellectual sense by God, Muslims need to reinvestigate and really understand some of the healing concepts recommended by the Qur'an and Sunnah in order to obtain physical health as well as preservation of faith (*aqidah*) as Muslims.

Disease

Broadly put, there are two kinds of human illness: physical disease and psychological ('heart') disease. Physical disease is a disease associated with one's physical body, such as malfunctioning or changes in shape,¹ whereas psychological disease is divided into two categories, namely diseases of uncertainty with symptoms of doubts and diseases of lust with symptoms of heresy.²

With regard to physical illness, Allah reveals:

لَا تَنْتَهِبُ الْعَمْرُوتَ وَالْمَرْءُ يَأْتِيهِمْ مِنْ ذَاتِهِمْ طَرَأٌ فَلَهُمْ أَلْمَازُومٌ
... لَا تَنْتَهِبُ الْعَمْرُوتَ وَالْمَرْءُ يَأْتِيهِمْ مِنْ ذَاتِهِمْ طَرَأٌ فَلَهُمْ أَلْمَازُومٌ

"There is no blame on the blind man, nor is there blame on the lame, nor is there blame on the sick ..." (Q.S. An-Nur / 24: 61)

Then with regard to psychological disease, Allah says:

فِي قُلُوبِهِمْ دَاءٌ غَرَسَ اللَّهُ فِي قُلُوبِهِمْ وَإِلَى سُلُوفِهِمْ
... دَاءٌ

"There is a disease in their hearts, so Allah added to their disease ..." (Q.S. Al-Baqarah / 2: 10)

As for the disease of lust, Allah the Exalted states:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا هَوَايَ سَوَاءً بَدَأْتُمْ بِهَا عَهْدًا وَلَا تَتَّبِعُوا
... هَوَايَ سَوَاءً بَدَأْتُمْ بِهَا عَهْدًا وَلَا تَتَّبِعُوا

"O wives of the Prophet! You are not like any other of the women; if you will be on your guard, then be not soft (literally:

¹ Ibnu Qayyim Al-Jauziyah, *Ath-Thibbun Nabawi (Metode Pengobatan Nabi)*, trans. Abu Umar Basyir Al-Maidani, (Jakarta: Griya Ilmu, 2004), p.7.

² *Ibid.*, p.2.

bend down)³ in (your) speech, lest he in whose heart is a disease⁴ yearn; and speak a good word” (Q.S. Al Ahzab /: 32).

Treatment

Healing treatment is a culture of saving people from diseases interfering or threatening their lives. A Culture is influenced not only by environments but also by belief and confidence, as human beings have sensed that there is something more powerful beyond their existence in the universe, both in sensible and insensible forms. The healing treatment is also not free from the influence of religious beliefs embraced by human⁵

Public societies are familiar with the technical terms “traditional medicine” and “modern medicine.” Traditional medicine means healing treatments carried out based on experiences passed on from generation to generation, with mystical, speculative, or static natures, and are not based on scientific facts. For example, mystical treatment in driving out spirits, the use of herbal leaves, herbal roots, and massages. On the other hand, modern medicine means the treatment techniques based on the results of thinking and developing skills and knowledge in the field of health science, the results of dynamic scientific testing⁶. Modern medicine is a development of traditional medicine.

³ What is intended by “bend down” in this context is to speak softly with gestures that might encourage men to behave inappropriately upon women.

⁴ What is meant by the phrase “there is a disease in their hearts” is that certain men hide bad thoughts about women in their minds, such as intending unlawful sexual relationship.

⁵ Diah Ayu Dwijayanti, “Pengobatan Menurut Pandangan Islam,” *Blog Bin Muhsin Grup*. [http : //www.binmuhsingroup.com/Pengobatan-Menurut-Pandangan-Islam.html](http://www.binmuhsingroup.com/Pengobatan-Menurut-Pandangan-Islam.html) (retrieved 23 March 2012).

⁶ *Ibid.*

The Qur'anic Instructions on Healing Treatment

Illness is an almost unavoidable element in the course of human living. Although men are performing their best to maintain their good physical condition by consuming *halal* food and nutrition, living healthy lifestyles, and having routine medical checks, if Allah determines a servant to be sick, the subject will go through in compliance. This is because illness has become a part of the natural law (*sunnatullah*) in the life of His creatures.⁷

Allah states:

tbqãèy_öèè? \$uZøø s9Î)ur (puZ÷FÏù ðhÎöø søø: \$#urZøø
ø³9\$ \$Î/Nä.qè=ö7tRur... ÇÎÈ

... and We test you by evil and good by way of probation; and to Us you shall be brought back.” (Q.S. Al Anbiya / 21: 35).

The Prophet (pbuh) said, “Disaster will always embellish the life of a male or female believer, pertaining to their bodies, properties and their offspring, so that they meet God at the state that they are not littered with the slightest sin.” (Related by Ahmad No. 7521)

When we are sick, the most appropriate attitude in coping with the situation is to be patient. Be patient in the sense to realize that the illness undergone is perceived is a test from Allah, and unto Him we should ask for healing, because only He who is able to provide remedy. After that, if we are to seek treatment or to find a cure, it is not prohibited and is not considered as a form of impatience, nor does it contradict with the sense of resignation (*tawaqqal*).⁸ This is in accordance with the Prophets’ (pbuh) suggestion:

“Allah has sent down diseases and their cure and He provides remedy for each disease. Therefore, you should seek remedy for

⁷ Diah Ayu Dwijayanti, *op. cit.*

⁸ Ibnu Qayyim Al-Jauziyah, *op. cit.*, p.17

our illness. And do not seek treatment with unlawful components.” (Related by Abu Dawud no. 3376)

There are many verses of the Qur’an that imply about healing treatments, for the Qur’an itself was revealed as healing and mercy for the believers,⁹ as is in the words of Allah:

وَقَدْ أَنبَأْنَا بَنِي إِسْرَائِيلَ أَن مَن يَأْتِ اللَّهَ بَدِيعَةً فَبَدِيعَتِهِ يُجِيبُ
وَقَدْ أَنبَأْنَا بَنِي إِسْرَائِيلَ أَن مَن يَأْتِ اللَّهَ بَدِيعَةً فَبَدِيعَتِهِ يُجِيبُ

“And We reveal of Quran that which is a healing and a mercy to the believers ...” (Q.S. Al-Isra /: 82).

According to the Qur’anic commentators (*mufasssir*), among the names of the Qur’an is “*Ajyisyifa*” which means antidote or healing. Ibn al-Qayyim, in his book *Zadul Ma’ad*, mentions the Quran as a total healing for all diseases, both heart/psychological and physical diseases, in this world and in the hereafter¹⁰

Apart from implying about healing treatments, the Qur’an also tells about the beauty of the universe that can serve as the source of drug ingredients. Allah the Exalted reveals :

وَاللَّهُ يَخْتَارُ حَيْثُ يَشَاءُ ۗ إِنَّهُ عَلِيمٌ ذَكِيٌّ
وَاللَّهُ يَخْتَارُ حَيْثُ يَشَاءُ ۗ إِنَّهُ عَلِيمٌ ذَكِيٌّ
وَاللَّهُ يَخْتَارُ حَيْثُ يَشَاءُ ۗ إِنَّهُ عَلِيمٌ ذَكِيٌّ
وَاللَّهُ يَخْتَارُ حَيْثُ يَشَاءُ ۗ إِنَّهُ عَلِيمٌ ذَكِيٌّ

“Then eat of all the fruits and walk in the ways of your lord submissively. There comes forth from within it a beverage of many colors in which there is healing for men; most surely there is a sign in this for a people who reflect.” (Q.S. An Nahl / 16: 69).

⁹ Abdullah Al Sadhan, Cara Pengobatan Dengan Al-Qur’an, trans. Muzaffar Sahidu (Islamhouse copy, 2009), p. 24

¹⁰ *Ibid.*

The above verse shows that Allah commands us to follow the paths of treatment that He has facilitated, and to follow the instructions in the Qur'an to get healing. Allah created the earth, bees and honey that we can drink with His permission, and find healing thereby.¹¹

The treatment formula taught in the Qur'an relating to physical medicine comprises three aspects: health care, preserving the body from harmful elements and removing harmful substances from the body.¹² Allah explains about these three medical points in three different places. Allah says:

وَمَنْ كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَمَا كَانَ مِنَ الْجُنَّةِ فَكُلْ مِنْهَا وَشَرِبْ مِنْهَا إِنَّهَا تُغْفِرُ الْذُنُوبَ وَاللَّهُ غَفُورٌ رَحِيمٌ
 "... and whoever is sick or upon a journey, then (he shall fast) a (like) number of other days ..." (Q.S. Al Baqarah / 2: 185).

From the above verse, it is clear that Allah allows a sick person to skip fasting during their illness and also for those who are traveling, in order to maintain their health and stamina. The purpose is to protect their health so that it is not impaired when fasting because they have to do hard activity (travelling). It is difficult to fast when the body requires much energy.

God also allows people who are sick, or whose hair is being problematic (such as being infected by ticks), having skin disease, or because of other complexities, to shave their head. This is intended to expel bad vapors through the open pores, so that harmful substances are not kept in the body.

With regard to the protection of the body of harmful elements, Allah reveals:

وَمَنْ كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَمَا كَانَ مِنَ الْجُنَّةِ فَكُلْ مِنْهَا وَشَرِبْ مِنْهَا إِنَّهَا تُغْفِرُ الْذُنُوبَ وَاللَّهُ غَفُورٌ رَحِيمٌ
 وَمَنْ كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَمَا كَانَ مِنَ الْجُنَّةِ فَكُلْ مِنْهَا وَشَرِبْ مِنْهَا إِنَّهَا تُغْفِرُ الْذُنُوبَ وَاللَّهُ غَفُورٌ رَحِيمٌ
 (قُلْ إِنَّهُ ... يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَالْمَعْرُوفِ وَيَنْهَىٰ عَنِ الْعُرْيِ وَالْمُنْكَرِ وَالْمُنْكَرِ الْمُنْكَرِ وَالْمُنْكَرِ الْمُنْكَرِ)

¹¹ Jerry D. Gray, *Rasulullah is my doctor (Rasulullah is my doctor)*, trans. Tetraswari D (Jakarta: Sinergi Publishing, 2011), p. 26.

¹² Ibnu Qayyim Al-Jauziyah, *op. cit.*, p.4.

“... And if you are sick, or on a journey, or one of you come from the privy or you have touched the women, and you cannot find water, betake yourselves to pure earth ...” (An-Nisa/ 4: 43)

The above verse shows that Allah allows sick people to replace the water with dust for performing purification, in order to protect his body from harmful elements. This indicates attitudes of maintenance of the body from the inside and outside elements of the body that might be dangerous.¹³

We can also take a look at the concept of treatment taught by the Prophet Muhammad, known by the term *Tibb Nabawi* (Treatments of the Prophet)¹⁴, popularized by Muslim physicians in the 13th century AD. There are many kinds of medications that have been practiced by Prophet Muhammad during his lifetime. These medication include three methods¹⁵:

1. Spiritual

What is meant by spiritual medicine here is a medication involving the usage of Qur’anic verses or prayers of the Prophet Muhammad. This method is called *Ruqyah Syar’iyah*.¹⁶

¹³ *Ibid.*, p.4

¹⁴ *Thibbun Nabawi* is a term derived from the book composed by Ibnu Qoyyim Al-Jauziyyah entitled *Zadul Ma’ad*. It is a term for medication using tools, ingredients, methods, procedures such as in the time of the Prophet Muhammad, which were implemented by the Prophets to preserve and protect the mind, soul, body, and honor of human beings. It is free from interference of elements of *baram*, *shirk*, *khurafat*, or *bid’ah*. It is a healing method wherein Allah the Exalted stands as the true healer.

¹⁵ *Ibid.*, p.28.

¹⁶ *Ruqyah Syar’iyah* or *Ruqyah*, is a healing technique practiced by the Prophet Muhammad (pbuh), and he gave permission to other Muslims to adopt the method by reciting verses from the Qur’an or by praying to Allah the Exalted to beseech healing for other people or for one’s own self.

عن عائشة رضي الله عنها قالت: كان رسول الله صل الله عليه وسلم إذا مرض أحد من أهله نفث عليه بالمعوذات. فلما مرض مرضه الذي مات فيه، جعلت أنفث عليه وأمسحه بيد نفسه، لأنها كانت أعظم بركة من يدي. (رواه البخاري و مسلم).

From Aisha r.a., she narrated that: “When a member of the Prophet’s family got sick, he would blow the subject by reciting verses of protection. But when the Prophet himself was going though the condition of poor health before he died, it was I who recited (*ruqyah*) and breathed it into him, and then I rubbed him with his own hands, because his hand carried out more blessings than mine.” (Related by Bukhari no. 5016 and Muslim, no. 2192)

عن عائشة رضي الله عنها أن رسول الله صل! ي الله عليه وسلم كان إذا أتى مرضاً أو أتى به، قال: أذهب البأس رب الناس، اشف وأنت الشافي، لا شفاء إلا (شفاؤك، شفاء لا يغادر سقماً) (رواه البخاري

Aisha r.a. narrated that: “When the Prophet (pbuh) visited the sick or being visited by a sick person, he would recite the prayer: “Remove the pain, o Lord of mankind! Bestow healing, as indeed You are (the Essence) of the Supreme Healer, there is no cure other than Your healing, the healing that leaves no pain.” (Related by Bukhari No. 5243).

2. Material

What is meant by the term material here is medicine or herb that is recommended for consumption of the sick. It is recommended by the Prophet Muhammad to consume medicine with minimum side effects, and it is preferably of natural materials. The Prophet’s (pbuh) gives directions in the following Hadith:

Jabir bin Abdullah related that he heard the Prophet said: “If there is healing in your medicine, then it is in *bekam* (cupping),¹⁷

¹⁷ *Bekam* has some alternative synonymous terms, such as cupping, *badkesh*, *hijama*, and many more. *Bekam* is a method of healing by removing blood that has been contaminated by tocsin or oxidant from the body

a mouthful of honey, or burning with fire.¹⁸ It depends on the type of the disease, but I do not like to be burnt with fire.” (Bukhari, 587).

3. Moral

What is meant by moral here is to improve or to polish oneself. This is by asking forgiveness from God, repenting for the sins committed in the past, and apologizing to each other for the mistakes and injustice ever made.

عن عبد الله بن عباس رضي الله عنهما قال: قال رسول الله صلى الله عليه وسلم: من أكثر من الاستغفار, جعل الله له من كل فرجاً, ومن كل ضيق (مخرجاً, ورزقه من حيث لا يحتسب). (رواه أحمد)

Abdullah bin Abbas r.a related that the Prophet (pbuh) said: “Whoever increase in intensity in reciting *istigfar* (asking forgiveness from God), Allah will provide a way out for any grief he goes through, remove the difficulties he comes upon, and give provisions from unexpected directions.” (Related by Ahmad. No. 2123)

There are some rules that need to be considered in treatment, such as:¹⁹

1. Avoid components leading to *shirk*

Shirk is counted the greatest sin, which will not be easily forgiven if the committer does not repent straight away. Practices considered to be *shirk* in terms of healing treatments involves components such as paying a visit to a shaman, a wise man or a sorcerer who advocate procedures of deviant rituals,

through the surface of the skin. The medical terms of this method are Oxidant Release Therapy, or Oxidant Drainage Therapy, or detoksification.

¹⁸ The medical term is cauterization.

¹⁹ Jerry D. Gray, *op. cit.*, p.59.

slaughtering animals for other than Allah, and providing materials or offerings for sacrifice. Before deciding which medical service to consult with and to get treatment from, make sure the practice is free from aspects leading to *shirk*.

عن أبي هريرة و الحسن عن النبي صلى الله عليه وسلم قال : من أتى كاهنا أو عرافا فصدقته بما يقول فقد كفر بما أنزل على محمد صلى الله عليه وسلم (رواه أحمد)

Abu Hurayrah and al-Hasan related that the Prophet SAW said, “Whoever goes to a shaman or a fortune teller, and justifies what the shaman or the fortune teller said, then he has become *kufr* (unbelieving) against what was revealed to the Prophet Muhammad (Al-Quran and Al-Hadith).” (Related by Ahmad no. 9171)

2. Leave out *haram* (unlawful) objects.

Upon any suggestions to take certain medications or herbs in searching for a cure, make sure that the drug is of lawful elements and free from the objects forbidden by the law of Allah the Exalted. Verily Allah will not lay down medication on something unlawful. When one takes medicine of unlawful elements and gets restored to health, his recovery is actually a trap of an evil spirit. If he is not aware of it at once, then he will be trapped in a bigger deception. He will stray far, or he is even going to mislead others.

عن أم سلم رضي الله عنها قالت : قال رسول الله صلى الله عليه وسلم : ان الله لم يجعل ثفاءكم في حرام (رواه ابن حبان)

Umm Salamah related that the Prophet said, “Verily Allah does not set your healing on anything unlawful.” (Related by Ibnu Hibban).

3. Healers and drugs are only intermediary.

It should be well understood that the drug we take is just an intermediary or cause of healing. The true Healer is Allah the

Exalted and, accordingly, the real healing comes from Him. Allah the Almighty has the power to heal someone without any medication, as He gives healing concurrently with the drugs taken by the sick.

The Qur'an reminds us of the Prophet Abraham's statement.

قُلْ إِنِّي مَرِيضٌ فَأَلْبَسُوا ثِيَابِي كَمَا لَبَسَ إِبْرَاهِيمُ إِذْ سَأَلَهُ بِأَمْرِهِ رَبَّهُ فَأَنجَى اللَّهُ إِبْرَاهِيمَ وَمُوسَىٰ وَهَارُونَ

“And when I am sick, then He restores me to health.” (QS. Asy-Syu'ara ': 80).

Modern Medical Treatment Vs The Prophet's Medication

There are some misconceptions about medication, especially concerning the medication of the Prophet (*thibbun nabawi*) and modern Western medication (modern medicine). These misconceptions are potentially leading to the assuming that modern medicine contradicts all the *thibbun nabawi*, to attitudes of totally anti modern medicine, and to making misjudgments such as that choosing treatments other than that of the *thibbun nabawi* means disregarding the Sunnah and hence the subject's faith as a Muslim is questioned. In fact, modern medicine can be applied alternatively or simultaneously with the *thibbun nabawi*.²⁰

Examples of inaccurate presumptions about modern medicine include the following:

- that it was derived from the unbelievers
- that it uses chemical ingredients that will only be harmful to humans
- not using the prophet's medication means not following the tradition of the prophet.

²⁰dr. Rahaenul Bahraen, *Haruskah Kedokteran Modern dan Thibbun Nabawi dipertentangkan*. <http://muslim.or.id/fiqh-dan-muamalah/haruskah-kedokteran-modern-dan-thibbun-nabawi-dipertentangkan.html> (retrieved 23 March 2012).

People should be made aware that modern Western medical practice is in point of fact an advancement of the medicine that was formerly invented and developed by the Muslim physicians and scientists when the Muslim world reached the peak of its glory in the advancement of science. A great deal of examples of this circumstance can be found during the era of the Abbasid dynasty.

When the Abbasid dynasty collapsed, the non Muslims who caused the downfall of the Abbasid dynasty took all the sciences and were in charge of the library, which was the source of knowledge. Then they competed in claiming themselves to be, and announced to the world that they were, the inventor of the theories and sciences at that time. In fact, not a few of them who just totally reproduced the scientific discoveries that had been found previously by the Muslim scholars, including the medical science. So it is not utterly true that Western medicine is the result of their own efforts.

We can read the history of the Muslim physicians with their treatises and books of medical guidelines. Some of these books are still preserved as references for the Western medicine up to this time. Worthy of mentioning here are such as the celebrated Muslim physician Muhammad ibn Zakariya al-Razi (known in the West as Razes), the surgeon Al-Zahrawi or Abulcasis, Ibn Rusdy or Averroes, Ibn El-Nafis, Ibn Qayyim Al-Jauziyah and many more.²¹

Furthermore, although further development of the medical science is completed by Western scientists who, parenthetically, are disbelievers, we are not supposed to jump into some negative conclusions about it or to judge unfairly. If the medicine is accurate and beneficial, we should also learn about and implement it, just as the case of other contemporary facilities adopted today such as cars, trains, planes and other electronic devices. Muslims needs to be fair in dealing with this circumstance. Allah the Exalted reveals:

²¹ dr. Wadda' A.Umar, *Sembuh Dengan Satu Titik* (Solo: Al-Qowam, 2011), p.21.

öNs9 tûiï%©!\$# Ç`tä a!\$# â/ä38yg÷Yt w
/ä.qã_ìøää óOs9ur Èûiïd9\$# Îû öNä.qè=ÏG»s)ã
(#pqãÛÄ;ø)è?ur óOèdrÿ9s? br& öNä.ì»tÏ `liB
ÇÑÈ tûiïÛÄ;ø)ßJø9\$# =Ïtä ©!\$# `bÎ) 4 öNíkös9Î)

“Allah does not forbid you respecting those who have not made war against you on account of (your) religion, and have not driven you forth from your homes, that you show them kindness and deal with them justly; surely Allah loves the doers of justice.”(Al-Mumtahanah Q.S. / 60: 8]

Pertaining to the second misleading presumption, which says that modern medicine uses chemicals that are only harmful to human body, a respond should also be cast. It should be noticed that although modern medicines use chemicals, the usage of such elements is upon careful examination to set the dose to suit the therapy intended. This applies as well to some of the natural drugs and the *thibban nabawi*. If the dose of Black Seeds (*habbatus sauda*) is consumed excessively, it will bring about negative effects to the body because Black Seeds contain active ingredients such as thymoquinone (TQ), dithymouinone (DTQ), thymohydroquimone (THQ) and thymol (THY).²²

Along these lines, the modern medicine is theoretically never being inattentive in providing chemical drug treatments. It is always in accordance with the dosage and the indications. Such is also the instance of surgery, wherein something harmful is applied upon the body through cutting or splitting, but it is

²² dr. Rahaenul Bahraen, *op. cit.*

for the purpose of healing. This principle is also taught in Islam with reference of the principle of *fiqhiyah*, (Islamic law)²³

إذا أخفهما دفع ضرران تعترضا

“In facing two disadvantages (dangers), proceed with the slightest risk of damage.”

As for the presumption that “not using the prophet’s medication means not following the tradition of the prophet” mentioned earlier, it is in fact a narrow minded judgment from a small number of Muslims. It is worthy of noting that “the original rule of medication is *mubah* (permissible),” as it simply deals with worldly living and none of the religious ritual or worship. Reference to this suggestion is the principles of the Islamic law.

الأصل في الأشياء الإباحة

“The original law any (worldly) case is permissible...”

This also applies on the *thibbun nabawi*. However, one can get rewards if he adopts the *thibbun nabawi* on the basis of love of the Prophet (pbuh). In this light, the state of permissible can develop to be *sunnah*, *makruh*, or *haram* according to the objectives to be achieved.²⁴ This is in harmony with the *fiqhiyah* principle:

لوسائل لها أحكام المقاصد

“The law of *masilah* (permissible case) is in reference to the law of the objectives”

²³ *Ibid.*

²⁴ *Ibid.*

Hence one is allowed to apply or not to apply the *thibbun nabawi*, and there is no sin or blame at all when one chooses not to use the *thibbun nabawi*. He will only be blameworthy if he loses faith or disbelieves in the primacy of the *thibbun nabawi*. Examples for this circumstance are such as not believing that the Zam-Zam water cures and is beneficial in accordance with the intention of the person drinking it, not believing that honey is healer for humans' health, not believing that Black Seeds are cure for all diseases, and so forth, as the arguments underlie the principles of these theory are valid.

Among the campaigns frequently echoed in this contemporary era is "back to nature." We strongly agree with this movement, particularly in applying *thibbun nabawi* and substances mentioned in the Qur'an and Sunnah such as Honey and Black Seeds (*Habbatus sauda*).

Therefore, it is suggested that one should not take chemical drugs at the first chance when feeling unwell. Rather, it is recommended to use natural ingredients first.²⁵ If the disease is not serious, there is even no need to use drugs, let the immunity system works naturally so that the body's immunity is not spoiled and so that it is trained to fight the disease. But this is also a matter of making an option, as treatment also involves the aspect of suggestion (belief). Some people believe that they will get cured when using certain natural medication, and some others are confident that their remedy is in certain chemical drugs.

Above all, the Messenger of Allah (pbuh) was not sent to serve as an expert in the treatment, but to give instructions and good guidance to the path of Allah.²⁶ **This can be seen in the story of the Hadith below:**

عن سعدٍ قال: مرضت مرضاً أتاني رسول الله صلى الله عليه وسلم يعودني فوضع يده بين ثديي حتى وجدت بردها على فؤادي فقال: «إنك رجل مفئود، أنت الحارث بن كلدة أبا ثقيف فإنه رجل يتطبيب فليأخذ سبع تمرات من عجوة المدينة فليجأهن بنواهن ثم ليلدك بهن

²⁵ Ibnu Qayyim Al-Jauziyah, *op. cit.*, p.10.

²⁶ Ibid.,h.28.

Sa'ad narrated that: "One day I was sick, then the Prophet *sallallaahu 'alaihi wa sallam* (pbuh) visited me, he put his hand between my nipples, to the extent that my heart felt the coldness of his hands. Then he said, 'Look, you suffer from heart disease, see Al-Harith bin Kalidah of Bani Thaqlf, for he is a physician. And he [Al-Harith bin Kalidah] should take seven Ajwah palm fruit, ground them along with their seeds, then let him assist you drink it.'"(Related by Abu Dawud no. 2072)²⁷

The Prophet *sballallabu 'alaihi wa sallam* (pbuh) knew about medicinal herbs to be used, but he asked the companion, Sa'ad ra, to go to Al-Harith bin Kalidah in order to get the treatment from a professional healer. This is because the Prophet (pbuh) only knew broadly about potions, whereas Al-Harith bin Kalidah as a physician knew more about the details of the composition, the mixing, the combinations, and the indications.

So treatments under the guidance of Islam in *thibbun nabawi* are not the only method of obtaining healing. Other treatment techniques can also be applied to gain remedy, with the permission of Allah the Exalted. More particularly when the treatment method has been tested and is proven to be accurate through research and experimentation, it implies that the chance to gain cure is higher. This also applies to other treatments such as Chinese medicine, Greek medicine, and including today's modern Western medicine.

Hence it is expected that the healing of disease can work more quickly. Especially when both of the modern Western medicine and the *thibbun nabawi* are combined, it is expected that healing will take place even faster, with the permission of Allah the Exalted.

²⁷ dr. Rahaenul Bahraen, *op. cit.*

Conclusion

The healing treatment that is appropriate to the concept of Islam is the treatment based on the Qur'an and Hadith. It is true that the Prophet Muhammad was not sent as a physician, but he was sent to give instruction and to guide all human beings to direct all aspects of their lives to the path of Allah, including in dealing with disease treatment. The healing treatment taught by the Prophet is known as *Thibbun Nabawi*.

In medicine, there is no contradiction between modern medicine and the treatment methods of the Prophet (*Tibb Nabawi*). Both can equally be applied, independently or simultaneously. Because it is believed that all medicines and healers are just intermediaries, healing in reality comes from Allah the Exalted. However, men need to take notice of the rules and guidance set in the Qur'an.

It is expected that what has been discussed in this article can bring about beneficial contributions, and hopefully more and more physicians and Muslim scholars could develop *thibbun nabawi* and reintroduce it to the community and hopefully Muslim physicians regain a well command of modern medicine that was formerly in the mastery of Muslim scientists. Even better, this can be more enhanced by combining it with *thibbun nabawi*. In this manner, with Allah's permission, Islam will regain its triumph in the field of healing treatment. Ameen.

BIBLIOGRAPHY

Bahraen, Rahaenul. *Haruskah Kedokteran Modern dan Thibbun Nabawi dipertentangkan*. <http://muslim.or.id/fiqh-dan-muamalah/haruskah-kedokteran-modern-dan-thibbun-nabawi-dipertentangkan.html> (retrieved on 23 March 2012).

Dwijayanti, Diah Ayu. Pengobatan Menurut Pandangan Islam, Blog Bin Muhsin Grup. <http://www.binmuhsingroup.com/Pengobatan-Menurut-Pandangan-Islam.html> (retrieved on 23 March 2012).

Gray, Jerry D. *Rasulullah is my Doctor*, trans. Tetraswari D. Jakarta, Sinergi Publishing, 2011.

Al Jauziyah, Ibnu Qayyim. *Atb-Thibbun Nabawi* (Metode Pengobatan Nabi), trans. Abu Umar Basyir Al-Maidani. Jakarta, Griya Ilmu, 2004.

Al Sadhan, Syekh Abdullah bin Abdur Rahman. *Cara Pengobatan dengan Al-Qur'an*, trans. Muzaffar Sahidu. Islam house copy, 2009.

Umar, Wadda' A. *Sembuh dengan Satu Titik*. Solo : Al-Qowam, 2011.