



## A Theoretical Framework for *al-Tib al-Nabawi* (Prophetic Medicine) in Modern Times

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### Abstract

*Al-tib al-nabawī* means the curative treatments and preventive medicine reported in the Prophetic guidance and practice. The Prophet (*s.a.w*) applied certain healing practices and advised the use of certain types of food and substances for medical treatments. After the demise of the Prophet (*s.a.w*), a vast literature had been written in this field. The issue of how to understand the Prophetic medicine has become a subject of interest for Muslims vis-à-vis to others in fields of modern medical sciences. This study aims to analyze *al-tib al-nabawī*, particularly the theoretical framework of how to explain and understand *al-tib al-nabawī* in modern times.

**Keywords:** Treatment, epistemology, *al-tib al-nabawī*, preventive medicine, modern times.

### Abstrak

*Al-tib al-Nabawi* bermaksud rawatan penyembuhan dan pencegahan yang terkandung dalam buku panduan dan amalan Nabi. Nabi Muhammad s.a.w mengamalkan cara-cara rawatan tertentu dan menasihati umatnya agar menggunakan makanan dan bahan tertentu untuk tujuan rawatan perubatan. Selepas kewafatan Nabi s.a.w, banyak tulisan dihasilkan dalam bidang ini. Persoalan tentang bagaimana hendak memahami rawatan ini telah menjadi subjek yang diminati oleh orang-orang Muslim dalam bidang sains perubatan moden berbanding dengan orang bukan Muslim. Matlamat kajian ini adalah untuk menganalisis *al-Tib al-Nabawi* khususnya dalam kerangka teori tentang bagaimana menghuraikan dan memahami *al-Tib al-Nabawi* dalam zaman moden.

**Kata kunci:** Rawatan, epistemologi, *al-Tib al-Nabawi*, ubat pencegahan, zaman moden

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### Introduction

Health and wellness are important for man to enjoy life. Lack of health results being stressed, disable and deprived from many activities of life. As such,

it is common for those who are sick or fall ill, to seek medical treatment. However, though it is common to seek medical treatment, people apply different methods of treatments. Since it pertains to human life, medical knowledge has been one of the major topics of interest. Today's nations and societies invested time, energy and money in the health sector, which exhibits the importance of this subject.

Historically, different civilizations applied different treatments due to differences in their epistemology. For example, Chinese treatment applies the deductive method. According to this method the human body is a whole and it is operated by a unique energy system. If an organ in the system fails, Chinese medicine prescribes it to be treated based on deductive and holistic methods. For example, according to Chinese treatment, although pain may occur and be felt in a single finger, it is caused by a failure in the whole system. Thus, Chinese traditional medicine tries to heal the pain in the finger by applying deduction from the whole and within the whole. Modern medicine, on the other hand, uses induction method and based its treatments not on the whole body but only to the sick part.

Hence, someone might wonder which method is more effective than the other? Which one gives quicker results? This paper argues that the differences in method should be regarded as complementary and only then the two methods can complement each other. Thus, we do not regard the term “alternative medicine” appropriate in this regard.

The issue is not as simple as it seems to be, because many advocates of modern medicine do not approve of any methods other than of their own; they regard their own method as absolute. They

impose the modern method on every other method for it to be deemed scientific.

This approach of modern medicine is applied also in *al-tib al-nabawī* (Prophetic medicine); the methods of which are radically different from modern methods. The issue of how to understand Prophetic medicine has become a controversy among Muslims. *Al-tib al-nabawī* denotes the methods applied and medicine advised by Prophet Muhammad (s.a.w). After the demise of the Prophet (s.a.w), a vast literature had been produced in this field. Medical advice of the Prophet (s.a.w) has been collected in many works called “*al-tib al-nabawī*”. The main sources of this literature are the “*Kitāb al-Ṭib*” and “*Kitāb al-Marḍā*” sections of *ḥadīth* collections. However, experts of the field also recognize, that the sources are not confined to these two sections; many *aḥadīth* on health can be found in other sections of *aḥadīth* collections as well.

Due to the status of the Prophet (s.a.w) in religion, Prophetic medicine tradition penetrated the depths of medical culture in Muslim societies. This tradition is regarded as sacred, it deploys religious values and a literature has been created in this plane.<sup>1</sup> Nevertheless, many issues unrelated to *ḥadīth* have also been included in books on Prophetic medicine. According to Islamic principles, it is blasphemous to regard such information as *ḥadīth* and deem them sacred. However, in the course of history, social practice mixed the methods based on Prophetic medicine with those which are not. Books written on Prophetic medicine during the emergence of the field included the perceptions of medicine of that period as well as quotations from experts, social medical practices, medical proverbs and even medical advice of Greek philosophers.

It is evident that such information in books on Prophetic medicine will be regarded as advice of the Prophet or even an order by laymen. When we also consider that the *aḥadīth* contained in those books consist of *d‘aif* (weak) ones as well as *ṣaḥīh* (strong/solid) ones, the issues of how *ṣaḥīh ḥadīth* should be understood, which rely on *ḥadīth* and which should be understood in the light of the medical practices of that period also need to be studied.

Instead of analyzing every single narration on Prophetic medicine and explaining how they should be understood, this study will focus on how these *aḥadīth* should be handled in modern times by using classical methods to create a holistic framework. In conclusion, suggestions as to what should be done to avoid conflicts are made.

### **Opposite Approaches to Prophetic Medicine**

The field of Prophetic medicine has always been controversial. Although the exclusionary approaches were rare in the past, modern times have witnessed a radical surge. The number of people who do not completely deny the Prophetic medicine but have qualms about its efficiency and use is quite high due to dominant modern education system in Muslim countries.

Many modern Muslims find the medical practices and advice of the Prophet (*s.a.w*) odd. They claim that the mission of the Prophet (*s.a.w*) was to preach Islam and it did not involve organizing worldly affairs. Since medicine is a worldly affair, the Prophet (*s.a.w*) did not have a say in it and even if he expressed his views, they were advice bound to his time and the Arab medical practices thereof. They propose that medical applications and advice of the Prophet (*s.a.w*) fall under the category of the *ḥadīth*:

*“You are more knowledgeable of the matters of dunyakum (your worldly affairs).”<sup>2</sup>*

Therefore such narrations not based on revelation.<sup>3</sup> Ibn Khaldūn<sup>4</sup> (d.808/1405) and Shah Waliyu Allah Dahlawī<sup>5</sup> (d.1176/1762) are among the few who approved of this opinion.<sup>6</sup> On the opposite side are the scholars who claim that everything from the Prophet has a sacred dimension and meant to preach the divine message. For example, Ibn Qayyim al-Jawziyyah (d.751/1350) argued that the medical advices and practices of the Prophet (*s.a.w*) have binding nature on believers. In his work on Prophetic medicine he said that this branch of medicine has such wisdom that even the greatest doctors would feel incompetent.<sup>7</sup> Moreover, he stated that the Prophetic medicine is divine and it is based on revelation. Hence, because of its divine nature, it is different from and superior to the medical assumptions of specialized doctors based on experiments and experience.<sup>8</sup>

In our opinion, studying *aḥadīth* pertaining to medicine differently from the above two perspectives is crucial for a scientific approach.

### **Rulings of the Prophetic Medicine**

*Aḥadīth* pertaining to Prophetic medicine fall into two categories: *shar‘ī* ones which state rulings in Islam and those which do not state any rulings and thus are not regarded as *shar‘ī*. Like the teachings of the Prophet (*s.a.w*) on faith, worship and transactions aimed to guide, the *aḥadīth* in the first category also serve as guidance. The *aḥadīth* in the second category do not have the characteristics of being *shar‘ī* rulings and thus these type of narrations fall under the category of the *ḥadīth* *“You are more knowledgeable of the matters of dunyakum (your worldly affairs).”<sup>9</sup>* In this category the crucial points are experiment, experience as

well as decisions and advice of experts of the field. At this point the principle stated in the following Qur’anic verse become essential:

*“O people, ask the people of knowledge if you do not know”*

*(The Qur’an: 16:43 and 21:7)*

Furthermore, Prophetic narrations (*aḥadīth*) on medicines which state rulings on medicine are different and have various meanings. They can be categorized as follows:

### **1. *Aḥadīth* approving and encouraging**

**medical treatment:** There are a number of *aḥadīth* in which the Prophet (s.a.w) encouraged Muslims to seek medical treatment. These narrations made clear that, seeking medical treatment does not contradict with the will of Allah (s.w.t). among such narrations are the followings:

*“Men come to the Apostle of Allah, should we make use of medical treatment? He replied: Make use of medical treatment, for Allah has not made a disease without appointing a remedy for it, with the exception of one disease, namely old age.”<sup>10</sup>*

Furthermore, as narrated by Imam Al-Bukhāry, the Prophet (s.a.w) said: *“Allah has not sent down an illness without sending down a cure for it.”<sup>11</sup>*

Similarly, Imam Muslim narrated that the Prophet (s.a.w): *“for every disease there is a cure so if the medicine comes upon the disease it cures it by the will of Allah, the Most High.”<sup>12</sup>*

*Aḥadīth* mentioned in this category do not only rule the permissibility of treatment. When carefully studied, it can be seen that these *aḥadīth* advise seeking ways of treatment, causes of illnesses and their cures.

### **2. Prophetic narrations about oral hygiene:**

The Prophetic narrations about oral hygiene includes the followings; “make a regular practice of

the *miswaak* (oral hygiene), for verily, it is healthy for the mouth and it pleases the Almighty Allah (s.w.t)”<sup>13</sup>, “If I had not found it hard for my followers or the people, I would have ordered them to clean their teeth with Siwak for every prayer.”<sup>14</sup>

These *aḥadīth* order oral hygiene which is vital for health in general and relate it to an essential form of worship, *Ṣalah*, and obtaining Allah’s pleasure with us. *Aḥadīth* related to women’s menstruation also fall under this category as they clarify matters regarding worship, *ḥalāl*, *ḥarām* and *makrūh*, as well as health.

### **3. Prophetic narrations on consuming certain foods (*ar’imah*) for healing purposes:**

these type of narrations function as interpretation of the Qur’anic verses that advised the consumption of certain foods or highlighted the importance of the certain plants for healing purposes. These included those *aḥadīth* in which the Prophet advised the use of honey syrup for treatment.<sup>15</sup> This type of Prophetic narration interpretes the following Qur’anic verse which describes honey as a healing:

*“And your Lord revealed to the bee saying: Make hives in the mountains and in the trees and in what they build: 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.”*

*(The Qur’an, 16:68-69)*

Also the *ḥadīth* “Eat the olive oil and massage it over your bodies since it is a holy (*mubarak*) tree.”<sup>16</sup>

This *ḥadīth* is also relevant to the following Qur’anic verse:

*“And a tree that springeth forth from Mount Sinai that groweth oil and relish for the eaters.”<sup>17</sup>*

*(The Qur’an, 23:20)*

*Aḥadīth* in this category explains the Quranic verses on health and show some details on the applications.

**4. Basic ethical principles of medicine:** The Prophet (s.a.w) summarized his mission as follows: “Allah sent me to complete the excellent virtues and to perfect the good actions”.<sup>18</sup> Here it is understood that the principles he advocated apply to all Muslims. In the modern era when ethical dimensions of many medical issues such as surrogate motherhood, human cloning, organ transplantation, abortion, euthanasia, and artificial insemination are discussed, Prophetic guidance plays an important role to guide the human behavior of handling such cases.

**5. Aḥadīth on preventive medicine:** *Aḥadīth* on protecting human health and environment fall under this category. For example, the *ḥadīth* prohibiting urinating in stagnant water is one of those *aḥadīth*.<sup>19</sup>

The *aḥadīth* briefly mentioned above can be categorized as guidance and warning, thus they should be regarded as orders and advice to be followed by Muslims. However, preventive medicine is studied more extensively below due to its prominence.

### **Preventive Medicine**

This study shows that the Prophetic narrations on healing and medical treatment covers a vast subjects on health and healing. It includes general guidelines on medication, advice to seek medical treatments and encouragement of preventive measures. In this respect the popular statement “prevention is better than cure” is Islamic principles. Leading an Islamic life and following

preventive medicine guidelines are complimentary. In order to analyze this crucial point, Islam and human health connection should be studied from an Islamic perspective.

First, in Islam, medicine is not thought as solely a secular field. The Qur’an clearly explains the role of prophets throughout history in forming and shaping societies and preparing humanity for this world and the hereafter. One of their missions is to enable people to lead physically and spiritually healthy lives. This situation applies to the Prophet Muhammad (s.a.w) as well. The connection between living a healthy life and Islamic life emerges when it is analyzed from this perspective. Second, Islamic principles start with establishing spiritual health. Islam aims to organize the outer world starting from the inner world. The system of belief, the act of worship and the ethics prescribed by Islam aim to build coherent, strong and principled individuals.

Third, Islam prepares people for the challenges in life. Muslims know that the world is a place for Man to be tested and in order to prepare themselves for it, Muslims learn how to embrace the reality of existence by having a true understanding of Allah as a principle of faith.<sup>20</sup> Tranquility and peace of one’s life depends on one’s spiritual tranquility and peace. In this regard, Islamic preventive medicine focusses primarily on the spiritual aspect of Man.

It is known that psychological disorders can lead to physical diseases as there is an exchange of influence between psychological and physical states; they affect each other in strength and weakness, in health and sickness, in deviation and moderation. The main reason causing mental illnesses is sadness. What is the source of sadness? Why would a person be sad and unhappy? Sadness stems from carnal sufferings caused by losing one’s

beloved objects or the inability to reach them. In other words, sadness has two main causes: the first one is to lose beloved ones and the second is not being able to get what one desires. Through its belief, ethical and worship systems, Islam prepares man to defeat destructive sadness which is the source of many psychological illnesses.

Islam teaches Man that the causes of sadness, e.g. losing beloved objects and the inability to reach for them, are the result of seeking permanence and stability in temporary and worldly objects. Islam prescribes and educates Muslims according to the fact that all worldly matters are temporary and the only permanent one is Allah (s.w.t) alone; thus peace and tranquility should be sought from Allah.<sup>21</sup> Islam does not teach its adherents only the theoretical part, but prepares them through a variety of worshipping boost to bolster their spiritual strength.

The Qur'an and *aḥadīth* mention physical illnesses and they are subject to many judicial rulings. Qur'anic and *ḥadīth* texts contain orders and advice regulating how a sick person should make ablution, establish *ṣalāh*, fast and perform ḥāj or umrah according to the type and acuteness of his illness. As Islam focusses on Man and presents rulings for his benefit, it should not be regarded as odd that some of its rulings pertain to health. In this regard, rulings on hygiene are pertinent and based on the principle that the best cure is prevention.

The *ḥadīth* “*Cleanliness is half of faith*”<sup>22</sup> exemplifies the prominence of this issue. Cleanliness is related to faith. Performing ablution five times a day is instilled as a life style. When preventive medicine is regarded along with hygiene, oral care, healthy diet and exercise as well as their relationship with *ḥadīth*, the link between religion and health and the significance of the

Prophetic medicine stands out. By teaching physical and spiritual cleanliness as part of religion, Islam aims to make hygiene permanent in Muslims' lives.<sup>23</sup> For this reason, Prophetic medicine provides guidelines for preventive medicine in areas ranging from eating, sleeping to marriage and sexual life. Its rulings have prevented its adherents from many contagious diseases.

The first chapters of *fiqh* books are usually dedicated to topics such as “*Kitāb Al Miyāh* / Book of Water, *Kitāb Al Tahārah* / Cleanliness Book”. It is a priority in medicine that cleanliness is related to hygiene and hygiene is related to health. It should be noted that the orders and advice of the Prophet regarding hygiene were not derived from Arab medicine at that time. He trained Arabs for hygiene through love for worship and a lifestyle evolved from this. The Prophet's applications and advice on washing hands, bathing, oral hygiene and prohibition of consumption of the wild animals and birds, going to places where illnesses are widespread and drinking from unclean water are examples of such practices.

The Quran says:

“(Muhammad) commands them what is just and forbids them what is evil; he allows them as lawful what is good (and pure) and prohibits them from what is bad (and impure)”.

(The Qur'an, 7:157)

This verse reveals the principle that an average Muslim should be careful and selective about his / her culinary habits. The metaphysical basis of Islamic culinary culture lies in using clean food and abstaining from consuming anything dirty. In other words, a Muslim's diet consists of a theological dimension related to hygiene. Food choices of Muslims are determined by this theological structure inherent in their cultural codes.

Prohibition of all intoxicating substances and caresses, and ruling of blood as dirty as it may contain many contagious viruses are some of the examples.

The innate characteristic of the Prophetic medicine with regard to preventive medicine is advice on abstinence from over consumption of food and drink. It is evident that one of the greatest problems of today is obesity. The Prophet (s.a.w) warned his followers by saying, “The son of Adam does not fill any vessel worse than his stomach; for the son of Adam a few mouthfuls are sufficient to keep his back straight. If you must fill it, then fill it one-third for food, one-third for drink and one-third for breath.”<sup>24</sup> In a society which follows this Prophetic advice, the problem of obesity seems to be very unlikely to occur.

There is a great number of *aḥadīth* on preventive medicine. For instance the Prophetic narrations on leprosy, a very contagious disease which was considerably pernicious in older times, will shed more light on this matter. The Prophet (s.a.w) said: “*Flee from the leper as you would flee from a lion.*”<sup>25</sup> Also Amr ibn al-Shareed narrated that among the delegation from Thaqeef there was a leper. The Prophet (s.a.w) sent word to him saying: “*We have accepted your oath of allegiance; go back.*”<sup>26</sup> This is clearly a warning not to be in contact with leper patients. The Prophet also taught the application of quarantine with his *ḥadīth*, “*When you hear that the plague is in a land, do not enter it. When it arrives in a land where you are, do not leave it.*”<sup>27</sup>

As in all matters, the *Sahaba* followed the Prophet’s advice on quarantine. When Omar the second caliph heard the news that plague had broken out in Damascus, he summoned his generals, and the council decided not to enter the

city following the Prophetic advice of not to enter or leave a place where a contagious disease has broken out.<sup>28</sup>

Despite advances in the field of medicine, many new diseases have emerged. In the face of this paradox, only preventive medicine which constitutes the core of Prophetic medicine has remained the same. Preventive medicine, a natural result of leading an Islamic life, is the most fundamental part of Prophetic medicine.

### **Non-legislative Prophetic Medicine**

It is evident that the Prophet (s.a.w) was open to the heritage of knowledge and experience of his time. When he ruled *Madinah*, like other statesmen, he was concerned about the health problems of his people. On the other hand, unlike any other ruler, he was also a prophet and thus he received revelations. Consequently, his approach to medicine bore significance of revelation as well as his human aspect. In affairs regarding revelation his stance was uncompromising. On the other hand, in issues appealing to his human knowledge and experience; if he made a wrong decision, albeit its rareness, he would not hesitate to change his decision. He consulted learned people and encouraged his followers to do so.<sup>29</sup> For example, when he visited Sa’d b. Abū Wakkas at his sickbed, he suggested him to see Al Ḥaris b. Kalada for his medical expertise.<sup>30</sup>

Some parts of the Prophet’s medical application and advice as a human being were based on Arab culture passed from generation to generation as well as the medical culture of the Greek, Persian and Indian people. Al Suyūṭī (d. 911/1505) states that when the Prophet’s wife, Aisha, was asked how she came to learn medicine, she said, “I learned medicine from the Arab and foreign doctors

who came to cure the Prophet.”<sup>31</sup> This proves that they learned and applied medicine from other nations.

Many sources have manifested that Aisha had advanced knowledge of medicine and obtained her knowledge from the people around her and from the doctors who came to cure the Prophet (s.a.w) when he was sick.<sup>32</sup> Some medical advice and applications of the *Sahaba* were also recorded in *ḥadīth* collections. Aisha also stated that she tried to cure the Prophet using the knowledge she gained from Arab delegations who came for treatment.<sup>33</sup>

From this context we can deduce that the Prophet (s.a.w) acted upon the Arab culture he was born and raised in. There are also *aḥadīth* showing that he abandoned the practices of Arab medicine when they were proven wrong by other civilizations. The Prophet’s attitude with regard to “*Al Ghiyrah*” is the best example for this situation. *Al Ghiyrah* is the case where a man has intercourse with his suckling wife.<sup>34</sup> The Messenger of Allah (s.a.w) said: “*I intended to prohibit cohabitation with the suckling women to avoid pregnancy within suckling period, but I considered the Greeks and Persians, and saw that they used to cohabit with their suckling wives and that did not harm their children.*”<sup>35</sup>

The *ḥadīth* above presents an important fact. Affected by the current Arab medical culture, the Prophet (s.a.w) first intended to prohibit having intercourse with suckling women. Arabs were afraid that if a suckling woman became pregnant, the chemical composite of the milk would alter and pose a danger for the baby and make it sick.<sup>36</sup> Nevertheless, in the end, by relying on the experiences of the Greek and Persians in this field, he changed his mind about prohibiting *Al Ghiyrah*. Al Ṭaḥāwī (d. 321 / 933) said in the case of *Al*

*Ghiyrah*, the Prophet (s.a.w) acted on his own opinion and when he was convinced that his opinion was wrong, he changed it. His intention to prohibit *Al Ghiyrah* was not based on revelation; otherwise, he would not have changed it.<sup>37</sup>

It is clear that these applications of Prophetic medicine do not hold any legislative authority. Practices and medication developed fourteen centuries ago should not be sanctified or deemed equal to applications designated by revelation.

Some of the *aḥadīth* in Prophetic medicine include treatments the Prophet (s.a.w) applied to himself when he was sick. It is not a religious duty for a Muslim with the same sickness to apply the same treatment today. So, a grave mistake it would be to interpret *aḥadīth* in such manner. If he lived in our era, the Prophet (s.a.w) would not hesitate to consult today’s doctors and apply their treatments, as he did in his own time with the guidance of revelation.

The Prophetic medicine aims to protect the physical and mental health of individuals and the society. Thus, working on preventive medicine methods and medication aimed at protecting human health in legal ways is a requirement of Prophetic medicine. Means may change, but the goal is one of the permanent teachings of the Prophet (s.a.w.). It is not acceptable to treat the alterable medical methods as permanent religious rules.

## **Conclusion and Recommendations**

To conclude our study on theoretical framework for “al-Ṭib al-Nabawī / Prophetic Medicine” in modern times and to prevent any kind of misunderstanding we suggest the following:

1. The *aḥadīth* collected in various books related to Prophetic medicine should be scrutinized and their level of authenticity should be determined by



experts. The same method should be followed for the relevant *aḥadīth* in chapters in various *ḥadīth* collections.

2. The comments on *ṣaḥīḥ aḥadīth* in Prophetic medicine literature and *ḥadīth* texts should not be regarded in the same category. It is inevitable for historical comments on Prophetic medicine to bear some degree of flexibility. Hence, the experimental and revelational aspects of the narrations should be analyzed carefully.

3. We suggest that a group consisting of medical and *ḥadīth* experts to categorize the Prophetic medicine data in a manner which will meet the needs of contemporary society and in a clear language. Since medical experts are not familiar with the field of *ḥadīth*, when they study the Prophetic medicine they may use unauthentic narrations. Similarly, *ḥadīth* experts not affiliated with the field of medicine may not discern which narrations pertain to medicine. As a result of these misunderstandings and misapplications, hesitations regarding Prophetic medicine and hazard to human health may occur.

4. It is a requirement of the Prophetic medicine to protect human health and develop medicine in legal ways. Means may change, but the goal is one of the permanent teachings of the Prophet (s.a.w). Thus, Muslims should be warned against perceiving alterable medical methods as permanent religious rules.

5. The Prophet (s.a.w) received revelations and he became a role model for humanity. Thus, studying his advice and applications in medicine only from historical context and regarding them as an extension of Arabic culture is not acceptable. In this regard, the Prophetic medicine based on revelation and experience should be evaluated

separately by experts. Only then flexibility of the theoretical framework can be prevented.

6. If a *ṣaḥīḥ ḥadīth* is not compatible with today's medical findings, the *ḥadīth* should not be discarded immediately because in order to be authenticated as *ṣaḥīḥ* it should pass many quality tests. Thus, after such authentication process, a *ṣaḥīḥ ḥadīth* should not be ignored hastily. Such *aḥadīth* should be left to the discernment of further generations to be reconciled with medicine.

7. It is not acceptable to relate all medical facts to the Prophet (s.a.w). Likewise, ignoring the Prophet's teachings on medicine is not acceptable either. Hence, it should be acknowledged that a new Islamic Medicine concept with its own principles should be developed. We do not need to either deny modern medicine or start from the beginning in order to do this.

8. Caring about physical health, Islam stresses the importance of both preventive and therapeutic medicine. It particularly cares about preventive medicine because prevention is better than cure. In this context separate scientific studies should be undertaken.

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#### Article history

*Received: 28/10/2011*

*Published: 15/12/2011*

<sup>1</sup> Many scholars have written books on al-Ṭib al-Nabawī such as: ‘Abd al-Mālik b. Ḥabīb al-Andulūsī, (d.238/852), Muḥammad al-Nisābūrī (d.245/860), Aḥmad b. Muḥammad al-Dīnāwāry (d.364/975), Abū Nu‘aym al-Isfahāny (d.430/1038), Shams al-Dīd al-Dhahaby (d.748/1347), Ibni Qayyim al-Jawziyyah (d.751/1350), Jalāl al-Dīn al-Suyūṭy (d.911/1505).

<sup>2</sup> The full version of the *ḥadīth* narrated by Muslim on the authority of Anas that: “The Prophet Muhammad (s.a.w) passed by group of people Median farmers who were engaging in production to enhance pollination of seeds (*Taabir an-Nakhl*). The Prophet then commented by saying to them: “It would have been better if you did not do that.” Later on he passed by the same garden but the product of palm trees were ruined. Then, he asked them what happened? They responded that you asked us to do so. Then the Prophet responded by saying to them

that: You are more knowledgeable of the matters of your world.

See. Al-Qushayrī, Muslim Bin Ḥajjāj. *Ṣaḥīḥ Muslim*. Ed. Muḥammad Fu’ad ‘Abd al-Bāqī, (Bairut: Dār Iḥyā al-Turath al-Arabī), 4/1836; Al-Qazwīnī, Muḥammad Bin Yazīd. *Sunan Ibn Mājah*. Ed. Muḥammad Fu’ad ‘Abd al-Bāqī, (Bairut: Dār al-Fikr), 2/825; Ibn Ḥanbal, Abū ‘Abdullah Aḥmad al-Shaybānī. *Musnad Aḥmad*, (Egypt: Muassasat Qurtubah), 3/152.

<sup>3</sup> See. Demirel, Serdar, *An Analytical Study of the Prophet’s Ḥadīth: “You are more knowledgeable of the matters of your world*, Maalim Al-Qur’an Wa Al-Sunnah (Published by the Faculty of Quranic and Sunnah Studies Islamic Science University of Malaysia), vol. 3, No. 3-4 2007-2008, pp. 213-236.

<sup>4</sup> See. Ibn Khaldūn, ‘Abd al-Raḥmān bin Muḥammad, *Muqaddimat Ibn Khaldūn*, (Bayrūt: Dār al-Qalam, 5 edition), pp. 493-494.

<sup>5</sup> Dahlawī, Shah Waliyu Allah, *Hujjatu Allah al-Bāligah*, (Cairo: Dār al-Turath), pp. 128-129.

<sup>6</sup> Yūsuf Al-Qarḍāwī based on writing of Shah Waliyu Allah Dahlawī says that he believes applications of Prophetic medicine do not hold any legislative authority. See. Al-Qarḍāwī, Yūsuf, *al-Sunnah Maṣdarān lil-Ma’rifat Wālḥadārat*, (Cairo: Dār al-Shruq, 2 edition), p. 34.

<sup>77</sup> Ibn al-Qayyūm al-Jawziyya, Muḥamad, *al-Ṭibbu al-Nabawī*, Ed. ‘Abidu al-Ghanī ‘Abd al-Khāliq, (Bayrūt: Dār al-Fikr), p. 1.

<sup>8</sup> Ibid. p. 27-28.

<sup>9</sup> Muslim Bin Ḥajjāj. *Ṣaḥīḥ Muslim*, 4/1836, ḥadīth no. 2363; Ibn Ḥanbal, *Musnad Aḥmad*, 3/152.

<sup>10</sup> Al-Ḥākim al-Nisābūrī, Muḥammad Bin ‘Abd Allah, *Al-Mustadrak ‘Alā Ṣaḥīḥin*, Ed. Muṣṭafā ‘Abd al-Qādir ‘Atā, (Dār al-Kutub al-‘Ilmiyyat, 1990), 4/441, ḥadīth no. 8205; Abū Dāwud, Sulaymān Bin Al-Ash’ath, *Sunan Abī Dāwud*, Ed. Muḥammad Muḥi al-Dīn ‘Abdu al-Ḥamīd, (Dār al-Fikr), 4/3, ḥadīth no. 3855; Ibn Ḥibbān,

Muḥammad Bin Aḥmad Abū Ḥātim, *Ṣaḥīḥ Ibn Ḥibbān*, Ed. Shuayb al-Arnawūt, (Bayrūt: Mu’assasat al-Risālah, 1993, 2<sup>nd</sup> edition), 13/426, ḥadīth no. 6061; Al-Tirmidhī, Muḥammad Bin ‘Isā, *Sunani al-Tirmidhī*, Ed. Aḥmad Muḥammad Shākir, (Bayrūt: Dār Iḥyā al-Turath al-Arabī), 4/383, ḥadīth no. 2038.

<sup>11</sup> Al-Bukhāry, Muḥammad Bin Ismā‘īl, *Ṣaḥīḥ al-Bukhāry*, Ed. Muṣṭafā Dīb al-Bughā, (Bayrūt: Dār Ibn Kathīr al-Yamāma, 3<sup>rd</sup> edition), 5/2151, ḥadīth no. 5354.

<sup>12</sup> Muslim Bin Ḥajjāj. *Ṣaḥīḥ Muslim*, 4/1729, ḥadīth no. 2204.

<sup>13</sup> Al-Qazwīnī, Muḥammad Bin Yazīd, *Sunani Ibn Mājah*, Ed. Muḥammad Fu’ad ‘Abd al-Bāqī, (Bayrūt: Dār al-Fikr), 1/106, ḥadīth no. 289; Al-Dārimī, ‘Abd Allah Bin ‘Abd al-Raḥmān, *Sunani al-Dārimī*, Ed. Aḥmad Zamralī and Khālid al-Sab’i al-‘ilmī, (Bayrūt: Dār al-Kitāb al-Arabī, 1407, 1<sup>st</sup> edition), 1/184, ḥadīth no. 684.

<sup>14</sup> *Ṣaḥīḥ al-Bukhāry*, 1/303, ḥadīth no. 847; *Ṣaḥīḥ Muslim*, 1/220, ḥadīth no. 252.

<sup>15</sup> See. *Ṣaḥīḥ al-Bukhāry*, 5/2151, ḥadīth no. 5356.

<sup>16</sup> Al-Tirmidhī, Muḥammad Bin ‘Isā, *Sunani al-Tirmidhī*, 4/285, ḥadīth no. 1852; Al-Dārimī, ‘Abd Allah Bin ‘Abd al-Raḥmān, *Sunani al-Dārimī*, 2/139, ḥadīth no. 2052.

<sup>17</sup> Al-Mu‘minun: 23/20.

<sup>18</sup> Ibn Ḥanbal, *Musnad Aḥmad*, 2/381, ḥadīth no. 8939.

<sup>19</sup> The Prophet said: “You should not pass urine in stagnant water which is not flowing then (you may need to) wash in it.”

See. *Ṣaḥīḥ al-Bukhāry*, 1/94, ḥadīth no. 236; *Ṣaḥīḥ Muslim*, 1/235, ḥadīth no. 282.

<sup>20</sup> For example Holy Qur’an declares: “Be sure We shall test you with something of fear and hunger, some loss in goods or lives or the fruits (of your toil), but give glad tidings to those who patiently persevere, Who say, when afflicted with calamity: “To Allah we belong, and to Him is our return.” They are those in whom (descend)

blessings from their Lord and mercy, and they are the ones that receive guidance.” (Al-Baqara: 2/155-157)

<sup>21</sup> “All that is on earth will perish: But will abide (forever) the Face of thy Lord, Full of Majesty, Bounty and Honour. Then which of the favours of your Lord will ye deny?” (Ar-Rahman: 55/26-28)

<sup>22</sup> *Ṣaḥīḥ Muslim*, 1/203, ḥadīth no: 223.

<sup>23</sup> See. Qaraḍāwī, Yūsuf, *Islamic Concept of Hygiene As Seen by the Sunnah*.

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<sup>24</sup> Al-Tirmidhī, Muḥammad Bin ‘Isā, *Sunani al-Tirmidhī*: 4/590, ḥadīth no. 2380; Al-Qazwīnī, Muḥammad b. Yazīd, *Sunani Ibn Mājah*, 2/1111, ḥadīth no. 3349.

<sup>25</sup> *Ṣaḥīḥ al-Bukhārī*, 5/2158, ḥadīth no. 5380.

<sup>26</sup> *Ṣaḥīḥ Muslim*, 4/1752, ḥadīth no. 2231.

<sup>27</sup> *Ṣaḥīḥ al-Bukhārī*, 5/2163, ḥadīth no. 5396; *Ṣaḥīḥ Muslim*, 4/1742, ḥadīth no. 2219.

<sup>28</sup> See. *Ṣaḥīḥ Muslim*, 4/1742, ḥadīth no. 2219.

<sup>29</sup> Imam Muslim reported on the authority of Rafī ibn Khudaij that: The Prophet Muhammad (s.a.w) came to Madinah and saw them, they are mixing male and female of palm trees (an-Nakhl) together (pollination of seeds), then, he asked them about their action by saying what are you doing? Then, they replied: We were remanufacturing it. Then, he told them that: “It would have been better if you don’t do that”. Then, they left it. Then, when the Prophet was told about their reaction he said that “I am a human being like you, if I ask you to do something concerning your religious matter you must take it and do it, but if I told you something from my personal opinion you should not take that for granted, because I am human being like you.”

See. *Ṣaḥīḥ Muslim*, 4/1835; *Sunan Ibn Mājah*, 2/825; Al-Tabarānī, Sulaymān Bin Aīmad, *Al-Mu’jam Al-Kabīr*.

Ed. Ḥamdī bin ‘Abd Al-Majīd al-Salafī, (Musul: Maktabat al-Ulūm wa al-Ḥikam, 2<sup>nd</sup> edition, 1983) 4/280.

<sup>30</sup> See. *Sunan Abī Dāwud*, 4/7, ḥadīth no. 3875.

<sup>31</sup> Al-Suyūṭī, Jalāl al-Dīn ‘Abd al-Raḥmān, *Itmām al-Dirāyat li-Qurrā’i al-Niqāyat*, Ed. Ibrāhim al-‘Ajūz, (Dār al-Kutub al-‘Ilmiyyat, 1985), p. 154.

<sup>32</sup> See. Al-Dhahabī, Muḥammad Bin Aḥmad, *Siyari A’lām al-Nubalā’*, Ed. Shu‘ayb Al-Arnā’wūṭ, Muḥammad Na‘īm Al-‘Arqasūsī, (Bayrūt: Mu‘assasat al-Risālah, 1413, 9<sup>nd</sup> edition), 2/182-183.

<sup>33</sup> Ibn Ḥanbal, *Musnad Aḥmad*, 6/67, ḥadīth no. 24425.

<sup>34</sup> *Sunani al-Tirmidhī*, 4/406.

<sup>35</sup> *Ṣaḥīḥ Muslim*: 2/1066, ḥadīth no. 1442; *Sunan Abī Dāwud*: 4/9, ḥadīth no. 3882; *Sunani al-Tirmidhī*: 4/406, ḥadīth no. 2077.

<sup>36</sup> See. Al-Mubārakfūrī, Muḥammad Bin ‘Abdu Rahman bin ‘Abdu Rahim. *Tuhfatu al-Aḥwazī Bi Sharḥi al-Jāmī al-Tirmizī*. (Bayrūt: Dār al-Kutub al-‘Ilmiy), 6/207.

<sup>37</sup> Al-Ṭaḥāwī Aḥmad Bin Muḥammad Abū Ja‘far, *Sharḥ al-Ma‘ānī al-Āthār*, (Bayrūt: Dār al-Kutub al-‘Ilmiy, 1399, 1<sup>st</sup> edition), 3/48.