

# Health And Medicine In The Islamic Tradition Based On The Book Of Medicine (*Kitab Al-Tibb*) Of *Sahih Al-Bukhari*

Dr. Nurdeen DEURASEH\*

\* Senior Lecturer Faculty of Human Ecology Universiti Putra Malaysia 43400 UPM Serdang, Selangor, Malaysia  
e-mail: inasanis@hotmail.com

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## Summary

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This article attempts to study the book of medicine (*kitab al-tibb*) in *Sahih al-Bukhari*. The book of medicine appears in the book 76 which consists of 58 chapters with 105 traditions (hadiths). The titles of each chapter in the book of medicine reflect the content of traditions regarding the medicine and what is related to it. The book of Medicine (*kitab al-tibb*) gives primarily idea on the conditions of Muslims in the time of Prophet (s.a.w), how did they prevent and treat the disease. It is found that most of *al-tibb al-nabawi* is preventive medicine (*al-tibb al-wiqay*) rather than therapeutic medicine (*al-tibb al-ilaji*), and has been practiced in the time of the Prophet (s.a.w) and even after.

**Key words:** Islamic Medicine; Medicine of the Prophet (*al-Tibb al-Nabawi*); *Kitab al-Tibb* of *Sahih al-Bukhari*; Imam Bukhari (194-256/ 810-870).

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### I. *Al-Jami` al-Sahih (Sahih al-Bukhari)* of Imam Bukhari

*Al-Jami` al-Sahih*, known as *Sahih al-Bukhari*, is a recognized collection of hadiths of the Prophet (s.a.w) (1). It was compiled by Muhammad b. Isma`il al-Bukhari (194-256/ 810-870). The hadiths were arranged in 97 books (*kutub*, the plural of *kitab*) with 3,450 chapters (*abwab*, its singular is *bab*). They were classified according to subject matters on *Fiqh*. In addition, the other subjects such as theology, ethics and medicine are found as a separated *kitab* in *Sahih al-Bukhari*. The *Sahih al-Bukhari* is recognized by the overwhelming majority of the Muslim scholars to be one of the most authentic collections of the hadith or Sunnah of the Prophet (s.a.w) (2).

Imam Bukhari spent sixteen years compiling the hadiths of the Prophet (s.a.w), and ended up with

2,602 hadiths (9,082 with repetition). *Sahih al-Bukhari* has been commented by many scholars. Among them are *al-`Alam al-Sunan fi Sharh Sahih Bukhari* by al-Kirmani (717-786/1318-1385); *Umdah al-Qari* by Badr al-Din `Ayni (762-855/1361-1452); *Fath al-Bari* by Ibn Hajar al-`Asqalani (773 – 852/1372-1449); and *Irshad al-Sari li Sharh Sahih Bukhari* by al-Qastalani (851- 923/1148-1518).

Al-Bukhari's criteria for acceptance of hadiths into his collection were amongst the accepted criteria of Muslim scholars of *hadith*. Each report in his collection was checked for compatibility with the Qur'an, and the veracity of the chain of reporters had to be painstakingly established. It is not merely its authenticity that makes this particular collection arising interested by Muslim scholars, but also the vital role it played in developing the concept of health,

\* This article is part of my "Health and Medicine in the Light of the Book of Medicine (*Kitab al-Tibb*) in *Sahih Bukhari*". It was prepared while I was a Visiting Fellow at the Oxford Centre for Islamic Studies (OCIS). I would like to express my deepest thank to the Director of OCIS, Dr. F.A Nizami for giving me the golden opportunity to conduct my research at the Centre as well as for the funding that I received from the Centre. Currently, the author is a Senior lecturer at the Department of Government and Civilization Studies, Faculty of Human Ecology, University Putra Malaysia (UPM), 43400 UPM, Serdang, Selangor, Malaysia.  
E-mail: [nurdeng@putra.upm.edu.my](mailto:nurdeng@putra.upm.edu.my)

medicine, prevention and treatment of disease relevance to this age (3).

## II. Views on al-Tibb al-Nabawi (Medicine of the Prophet)

The book of Medicine (*kitab al-tibb*) of *Sahih al-Bukhari* reflects Imam Bukhari's view on the scope of medicine in Islam. The scope of medicine has been explained in the very well known commentaries of *Sahih al-Bukhari* namely *Fath al-Bari Sharh Sahih al-Bukhari* of Ahmad b. Ali Ibn Hajar al-Asqalani (d. 852/1449) and *Umdat al-Qari Sharh Sahih al-Bukhari* of Abu Muhammad Mahmud Ahmad al-Ayni (d. 855/1452), both were living in the era when medical literature over flows with all sorts of medical disciplines, on the meaning of medicine. It was probably in consequence of reading those literatures that they were in preference to hold that medicine of the Prophet as other medical sciences is so broad, meaning that, it does not only refer to what had been said and practiced in the time of Prophet but it reaches and includes as it does into every field of human medical research, activity and thought at all time. To do so, one should know the problem and cause of certain cases, then, he should try to solve it by consulting hadiths of the Prophet (s.a.w) relating to medicine as well as ancient and contemporary medical books (4).

So, it was at the time when medical systems were introduced and practiced widely by Muslims, Ibn Hajar and Ibn Ahmad al-Ayni were very concerned in giving the scope of medicine of the Prophet in broad sense especially when they found that Imam Bukhari was in favor to name one of his chapters (*kutub*, its singular is *kitab*) as *kitab al-tibb* (the book of medicine) rather than *kitab al-tibb al-nabawi* (the book of the medicine of the Prophet). Having this in mind, they clarified the word *al-tibb* in the linguistic and medical perspectives. Ibn Hajar, for example, held that the word "*tibb*" in Arabic language was used to denote *al-hadhaq bi al-shai`* (perfect knowledge of thing and skill in doing it). Those who possess the skill of treatment and healing are called *Tabib* (5). It also carries other meanings such as to amend, restore, adjust, improve, correct, as well as kindness, expertise, judiciousness, skillfulness, resourcefulness, competence, maturity, habit, regular practice, perspi-

capacity, intelligence, sophistication, cleverness, efficiency, ability to negotiate, mastering with consummate skills, finesses, along with aspiration and glad tidings. After understanding this, Ibn Ahmad al-Ayni underlined that medicine is the knowledge of the states of human body (*Ahwal Badn al-Insan*) in health and decline in health (disease); its purpose is preserving health and adopting suitable measures for restoring health whenever lost (*al-tibb huwa `ilm yu`raf bihi ahwal al-badn al-insan min jihhat ma yasihhu wa yazul `anhu al-sihhat li tahfizuh al-sihhah hasiluh wa tastariddu raza `iluhu*) (6).

According to the above, the restoration of lost health is the second aim of Islamic medicine. Basically, the restoration of health in Islamic traditional system consists of a number of different therapies or treatments, notably using a gulp of honey, cupping and cauterization. Later on, medicaments, psycho-spiritual healing, and surgical intervention were introduced when many Muslims had learnt from other civilization. As in Greek medicine, Islamic medicine gives very clear distinction between *mufradah* (simple) and *murakkabah* (compound) drugs. In this regard, physicians are advised, if possible, to avoid treating diseases with compound drugs if it effects the weakening of the body. This was an extremely attractive theory which actually provided valuable prevention of diseases because the compound medicines are likely to have more side effects. Those people whose foods are, for the most part, simple have very few ailments, and their treatment also consists of simple medicines. But for city dwellers that are used to compound foods need compound medicine as well (7).

However, there are people who define medicine of the Prophet (*al-Tibb al-Nabawi*) as medical treatments, prescriptions of diseases, prevention, health promotion and spiritual aspects that were recommended by Prophet Muhammad (s.a.w) to his companions, and what does not come from the Prophet (s.a.w) is, therefore, not considered as medicine of the Prophet. It is because of this understanding and attitude that practicing *al-Tibb al-Nabawi*, according to this school of thought, is part of following the *sunnah* of Prophet (s.a.w) and those who follow other methods of healing are, therefore, not truly following the *sunnah* of Prophet and probably Islamic teaching too. It

seems that this narrow interpretation of the scope of medicine of the Prophet seemingly does not hold true meaning of the concept of health and medicine in Islamic tradition.

### III. Division of Medicine

In the introduction of his commentary of *Sahih Bukhari* of *Kitab al-Tibb*, Ibn Hajar divides the science of medicine into two types namely *Tibb Jasad* (physical medicine) and *Tibb Qalb* (spiritual medicine). Ibn Hajar praises the value and usefulness of medicine, and stresses the primary importance of *Tibb al-Jasad* and *Tibb al-Qalb* because they are associated (8). There is a symbiotic relationship between the two kinds of medical knowledge, as one would find it impossible to achieve one form of medical science without the other. This implies that Muslims should be fully aware of spiritual and physical medicine because, in Islam, the breath and the body, the soul and matter, the faith and the world have been accorded equal importance. If this is so, the, Ibn Hajar's division of medicine, implies that one is able to obtain the happiness in this world and in the hereafter as long as he is physically and spiritually healthy, and it can be achieved by the art of medicine, which preserves and restores the health (9).

In trying to reconstruct an aspect of the Greek medicine, we found another division of medicine given by Ibn Ahmad al-'Ayni, in his introduction to *Umdah al-Qari Sharh Sahih al-Bukhari*. It is interesting that after giving a clear definition of the science of medicine, as mentioned before, he divided the science of medicine into two main parts namely the theoretical (*al-'ilm*) and the practical science (*al-'amal*). The former, according to him, is the true knowledge of the intended subject in the mind of mankind by which it can administer and put into practice (*ma'rifah haqiqah al-maqsud wahuwa maudu' fi al-fikr al-ladhi yakunu bihi al-tadbir*) and the latter is the external part of the subject in human's mind by which man is able to put into practice directly either through the sense or hand (surgery) (*khuruj dhalik al-maudu' fi al-fikr ila al-mubashirah bi al-hiss wa al-amal bi al-yadd*) (10).

To give further explanation, Ibn al-'Ayni asserted that the theoretical medicine comprised of three ma-

ior branches. First, *al-'ilm bi al-umur al-tabiah* (the science of natural affairs), that concerned with the functioning of structures, organs, and parts of the human body viewed as a living organism. It also included the science of anatomy. Second is *al-ilm bi al-umur al-lati laysat bi tabiah* (the science of non natural affairs) (11). This idea, which was originally introduced by Greek medical doctors, most notably Hippocrates and Galen, was known in Greaco Islamic system as *al-darurah al-sitta* and later known as *sex res non naturals* in Latin. Non-natural affairs referred to the necessary elements for survival and yet they were not natural or to the extent that they can be in some sense manipulated by humans in order to prevent and treat diseases. These six necessary factors for the preservation of health were air, movement and rest, food and drink, sleeping and waking, retention and excretion, which include bathing, defecation, urination and coitus.

The third type of theoretical medicine is known as *al-ilm bi al-umur al-kharijah an al-amr al-tabiah* (things outside nature) (12). It is rather unfortunate that we know so little about this because Ibn al-Ayni did not explain what he means by *al-ilm bi al-umur al-karijah an al-amr al-tabiah*. However, it would be easy to interpret it correctly, if we refer to the hadith of Prophet Muhammad (s.a.w) who said: "Truly, in the body there is a morsel of flesh, and when it is corrupt the body is corrupt, and when it is sound the body is sound. Truly, it is the *qalb* (heart) (13). The hadith implies that when there is equilibrium in the nature of the body with the nature of heart, the body stays healthy. When equilibrium is lost, things become contra-natural and disease is produced.

The above as has been mentioned is theoretical aspect of medicine. Having known theory alone would not permit physician to interpret medical science correctly. Thus, we see that Ibn al-'Ayni emphasized that a physician should master the second kind of medicine that is known as *al-'amal* (practical science). This is related to practical medicine that comprised of two branches namely preventive medicine (*hifz al-Sihhah*) and therapeutic (*ilm al-ilaj*) medicine. The former, *hifz al-sihhah*, is preventing and preserving the state of the body in its nature, the state in which human beings function normally and in sound and perfect con-

dition: in healthy body, mind and spirit. It is generally acknowledged that *hifz al-sihhah* is the most important branch of Islamic medicine since it is primarily concerned with the prevention and preservation of health rather than with cure. In truth, perfect health is a wish that humans crave for because it is one of the Creator's greatest blessings after faith. In order to show the importance of prevention and preservation of health amongst his followers, the Prophet (s.a.w) said: "There are two gifts of which many men are cheated: health (*al-sihhah*) and leisure (*al-faragh*)" (14). By linking *al-sihhah* (health) and *al-faragh* (leisure) together has its significant. It stresses the fact that Muslims should take good care of their health and always strive to remain in a healthy state because if he is in a healthy state, he would be able to fulfill his duty towards God during leisure (*al-faragh*) by acquiring both spiritual and physical knowledge, so that his soul will reach the ultimate goal namely the appreciation of God.

While he was discussing practical medicine, Ibn Ahmad al-Ayni asserted that the purpose of *ilm al-ilaj* (therapeutic medicine) is above all to support the natural striving of the body to return to its natural, healthy state. Looking to the nature of the practical medicine, many Muslim scholars both religious and medical authorities, considered practical medicine both *hifz al-sihhah* (preventive medicine) and therapeutics (*ilm al-ilaj*), as the noblest science in Islam because its subject matter is human body who is the noblest being of God (15). In line with this, Abu Bakr Rabi' b. Ahmad al-Akhwini al-Bukhari, who lived in the tenth century, in his *Hidayat al-Muta'allim (Guide for Student)* articulated that wise men have once said that it is incumbent upon every person to learn the basic of Islamic law, because when a person knows its Law, he is immune from going astray. Next, a Muslim must study some basic medicine in order to preserve health, so that quack doctors will not be able to dispense their mistreatments. In addition, he must learn some skill to earn his livelihood by lawful means (16).

#### **IV. Hadiths on Prevention of Illness and Preservation of Health**

Imam Bukhari is well aware that the task of medicine, which is unanimously agreed, is concerned

three major fields namely: promotion of health, prevention of illness and restoration of health. In regard to the former, Imam Bukhari deals with the promotion of health and preventive measures against disease. As we know, most of early Islamic medical tradition is preventive medicine (*al-tibb al-wiqa'i*) rather than therapeutic medicine (*tibb al-'ilaji*), which is no doubt considered as an advanced concept given the level of scientific knowledge at that time. Even Imam Bukhari does not provide specific chapter on prevention of disease, however, he mentions numerous preventive measures against disease scattered in several books of his *Sahih Bukhari* such as cleanliness, use of tooth stick (*siwak*), food, bath and exercise. Other preventive measures in *Sahih Bukhari* include: quarantine for epidemics, precaution against *al-judham* (leprosy); precaution against disease that may occur as a result of falling a fly in the liquid; forbidding drinking *al-khamr*; forbidding suicide, precautions of fire in the house, etc.

Preservation of health should be the primary object of medicine in which a physician has to give, and not the 'disease'. Throughout Islamic civilization, the primary goal of the medical system is to maintain health rather than to cure the disease or restore it whenever lost. This is in harmony with the objective of Islamic law that keeping health is better than the treatment of disease. In other words, the real purpose of medical is to save human life and to improve the sufferings of living beings (17). Precaution against leprosy was commonly known in the time of the Prophet (s.a.w). The Prophet (s.a.w) advised people to run away from the leper as one would run away from a lion (*farra min al-judham kama tafarra min al-asad*) (18). This strong command is an effective method of preventing the spreading of leprosy from one to another. It was believed that leprosy's breath intensifies until he gave the disease to another person who came into contact with him. Similarly, if a woman sleeps with a leper, he transmits the disease to her. She may become leprosy. In Arabic medical literature, leprosy (*al-Judham*) is known as "the lion's disease." This clearly reveals that the disease makes the sufferer's skin and face very harsh and gives the appearance of a lion. In the early development of Islam, peoples believed that leprosy caused the patient to carry out destruction on whoever approaches or comes near him,

as a lion would. As we know, leprosy, mainly affects the skin, the peripheral nerves and also the eyes, apart from some other structures. Leprosy has plagued mankind since the very beginning of recorded history. Many civilizations were affected such as China, Egypt, India and Islam. Yet, there was not much scientific treatment of leprosy during that time (19).

Imam Bukhari mentioned interesting examples of preventive measures taken by the Prophet (s.a.w) when a fly falls into the liquid. According to the Prophet (s.a.w.), a fly carries poison and antidote. In the last chapter of *kitab al-tibb* of *Sahih Bukhari*, *Bab 'idha waqa' al-dhubab fi al-'ina'*, which contains only one tradition of the Prophet Muhammad (s.a.w), Imam Bukhari reported that the Prophet (s.a.w) said: "If a fly falls in the vessel of any one of you, let him dip the whole of it (into the vessel) and then throw it away, for on one of its wings there is a disease and on the other is healing" (20). According to Abu Tayyib al-Tabari as quoted by Ibn Hajar (773–852/1372–1449), the hadith does not stress on cleanliness (*al-taharah*) and impurity (*al-najasah*) matter. Rather, it stresses on how to prevent the disease as a result of a fly falling into the vessel of liquid (*bayan al-tadawi min darar al-dhubab*) (21). In other words, the *hadith* inspire us about the medical aspect of fly, which provide the necessary means and religious justification for the preservation of health. The Prophet (s.a.w) encouraged the *ummah* to preserve her health by asking her to dip the fly into the vessel completely, if, unfortunately, it falls into the vessel of food or drink. This is because, when a fly touches a liquid food, it infects the liquid with its pathogens, therefore the fly must be dipped in order to release the antidote counter balancing the pathogens (22).

In his *Fath al-Bari*, Ibn Hajar (773–852/1372–1449) supports the stand that a fly carries some pathogens on parts of its body, including the antidote for those pathogenic organisms. He further asserts that Thumama (r.a) and other companions were with Anas when a fly fell into a vessel. Anas motioned with his hand and immersed it (*faghamasahu*) three times, then recited: "*Bismillah*" and he said that truly, this was what had been done by the Messenger of Allah" (23). Immediately after mentioning the event, Ibn Hajar comments: "I found nothing among the vari-

ants to identify the wing that carries the antidote but one of the Ulama' said he observed that the fly protects itself instinctively. Naturally, the left wing has been protected by the right one. In other words, one side is poison and the other the antidote (24). Ibn Hajar (773–852/1372–1449) also discusses another interpretation of the statement "*fa inna fi ihda janahayhi* (for on one of its wings)." It carries an abstract meaning as the words of God "*wakhfid lahuma janah al-dhull* (and out of kindness, lower to them the wing of humanity) (surah al-Isra (17): 24)." This implies that the poison may be understood the pride (*takabbur*) occurring in one's soul causing him to disdain eating that food or avoid and discard it altogether, while the antidote takes places by suppressing the soul and forcing it to be humble (25).

It is no wondered that al-Khatibi, although challenged by the people in his time, was asserting in an affirmative way that, the poison of a fly is in the front wings while the remedy is in the back wings. Ibn Hajar (773–852/1372–1449) related the story by al-Khatibi that some people commented the hadith and said: How can it be possible that both illness and healing are present in the front wings and the cure in the back wings? He replied: this was questioned that a fool would ask. This is because many of God's creations possess opposite characteristics i.e., hot and cold, and wet and dry. These temperaments are opposites of each others. If Allah (s.w.t) has been able to create thousands of combinations of them, then surely it cannot be denied that He can also placed both poison and its cure in some creatures such as a fly. Al-Khatibi added that it is a great wisdom to create a fly with poison and antidote. This is because the fly would always keep its "antidote wing" so that it may be able to fly away. This behavior is divinely-inspired instinct similar to that of the bees and the ants (26).

We may safely assume that the diseases caused by flies i.e., malaria, typhoid, cholera, eye disease and others, occurred in Prophet's time because flies infected the food, sat on the eyelids of sleeping children and spread diseases of eye. We have no evidence that there was a particular disease that was caused by fly and the specific drug for that disease during the time of Prophet (s.a.w). Nevertheless, one fact is clear was that the Prophet (s.a.w) reminded his Ummah that if

a fly falls into the vessel of any one of them, they were to dip the whole of fly into the vessel and then throw. This was to prevent them from the disease that may occur because of fly. Furthermore, we also learn from the hadith about the purity of fly and on the water and liquid where fly may also be found dead. The consensus among Muslim Jurists is that the fly is pure (*al-dhubab tahir*) and does not spoil a liquid even if its quantity is small and even if fly dies in it except according to Imam al-Shafi'i, if one of the aspects of the liquid is affected i.e., changing smell, color, taste) (27). On the other hand, based on Prophet's command "*liyanzi`uhu*" (throw it away), some Shafi's jurist concluded that a liquid becomes impure while Abu Hanifah said it is not impure (*annaha la tanjis*) (28).

### V. Hadiths on Healing of Diseases

Imam Bukhari also mentioned hadiths relating to the methods of treatment of disease which was practiced in the time of Prophet (s.a.w). It is found that the method of treatment of disease in the time of the Prophet (s.a.w) was considered advance method given the level of scientific knowledge at the time. In this regard, medicine of Prophet is not only history but it is history as well as medicine. So, if general history is an instrument of life, the medical history is an instrument of medical life. Though it seems that the modern way of treatment of disease is better than in Prophetic method of treatment of disease partly because the Prophetic medicine is not based on medical experiments but rather on inspiration, experience from the previous culture and tradition. In many obvious cases, many companions of Prophet (s.a.w) could treat a patient suffering from certain diseases during that time successfully without any knowledge of medicine as practiced today but they merely followed the instruction of the Prophet (s.a.w) relating to the treatment of disease i.e., a gulp of honey, cupping (*hijamah*), and cauterization (*kayy*: to burn a wound with hot metal or a chemical to stop the blood or stop it becoming infected).

Hadiths on healing in three things (*al-Shifa' fi Thalatha*) were reported by Imam Bukhari (194-256/810-870), in his *Kitab al-Tibb* (book of medicine), *Bab al-Shifa' fi Thalatha* (chapter on healing is in

three things). Two of them were narrated by Ibn `Abbas and another was by Jabir b. Abd Allah. First: "Healing is in three things: a gulp of honey, cupping, and branding with fire (cauterizing), however, I forbid my followers to use branding with fire (cauterization) (*al-Shifa' fi thalatha: sharbat `asal, wa shartah mihjam, wa kayyah nar, wa anha ummati `an al-kayy*)." Second: "Healing is in three things: cupping, a drink of honey and cauterization (branding with fire) but I forbid my followers to use cauterization (*al-Shifa' fi Thalatha: fi Shartati Mihjam, aw Sharbat Asal, aw Kayy bi Nar, wa Anha Ummati an al-Kayy*)." In another version, it was narrated by Jabir bin Abdullah that he heard the Prophet said: "If there is any healing in your medicines, then it is in cupping, a drink of honey or branding with fire (cauterization) that suits the ailment, but I don't like to be (cauterized) branded with fire" (29).

In his interpretation of the above hadiths, Ibn Hajar (773-852/1372-1449) reminded us that the treatment of disease does not predestine only three methods of healing namely a gulp of honey, cupping, and branding with fire (cauterizing). In trying to answer the question, why did the Prophet (s.a.w) mention only three methods of healing?, Ibn Hajar clarified that the Prophet (s.a.w) mentioned only three methods of healing mainly because they were *usul al-`ilaj*, the principle of treatment of disease. In addition, it was widely known among the Arab in that time. It is possible that this belief was the result of Muslim's discoveries during that time that the cause of disease was mainly blood (*damawi*) or yellow bile (*safrawi*) or black bile (*sawdawi*) or phlegm (*balghi*) (30). This implies that the Arab in that time viewed the nature of disease in terms of philosophy and looked upon it as a disturbance in the equilibrium of the body's blood, yellow bile (*safrawi*), black bile (*sawdawi*) and phlegm (*balghi*) (30). Thus, the disease, which is caused by one of them should be treated either by *hijamah* (taking the impure blood from the body) or honey. If we failed to treat a disease by the mentioned method, then, it must be treated by cauterization or surgery as in our time. The latter could not be more than a last option to which physicians had to consider when a gulp of honey, cupping and pharmaceutical treatments failed.

When we pondering this method of treatment of disease, one finds that the treatment of disease, in the time of Prophet (s.a.w), was basically according to the nature of disease and to know its treatment, they were advised to know its cause and symptom (*ma`rifatuhu bitahqiq al-sabab wa al-alamah*). That is why before commenting the method of healing as highlighted in the hadith, Ibn Hajar had to clarify two types of diseases namely material disease (*mard madiyyah*) and non material disease (*mard ghayra madiyyah*). The former is referred to the disease caused by hotness (*al-hararah*), coldness (*al-baridah*). The latter is divided into wet (*rutbah*), dry (*yabisah*) and compound (*murakkabah*). The non material disease, according to Ibn Hajar, is treated by what has been said in the hadith ‘fever is from the heat of Hell, so abate fever with water’ (31).

In the light of this evidence, we feel much more confidence to say that the body and the soul of mankind have the possibility to be healthy or sick, balanced or imbalanced. Imbalance of the body is like fever, headache and other physical illness, while that of the soul is like anger, anxiety, sadness and similar symptoms. The former diseases should be treated through the medical methods involving the use of honey, cupping and cauterization, while the latter should be treated by spiritual method of treatments. In certain cases, one was encouraged to use the spiritual treatment rather than physical treatment for many reasons. First, in seeking to be healed from the disease of the body, the patients bear the bitterness of medications, the suffering of cauterization as well as spending large sums of money for medical treatment and care. On the other hand, the care and refinement of the soul which is far more important, is more pleasant and rewarding and less costly to treat and restore (32). Secondly, if the disease was caused by the *Jinn* and evils, therefore, the ordinary medical therapies were insufficient. Instead, it has to be cured by giving the effort that may help to end the evil spirit’s influence i.e., by strengthening faith in God. This is because, if a persons’ soul was fortified with strong faith, the evil spirits could not easily influence a Muslim. In other words, the spiritual disease is appeared as a result of the lack of faith and misery of the soul. In this case, the spiritual disease has to be cured by spiritual treatment.

### A. Honey: Healing for Men (*Shifa’ li al-Nas*)

In Islamic medical system, as in most other medical systems, honey is considered as healthy drink. We are not surprising Imam Bukhari entitled chapter four of his *Kitab al-Tibb* (book of medicine) as “*al-Dawa’ bi al-Asal wa Qawlihi Ta’ala ‘Fihi Shifa li al-Nas* (treatment with honey and the statement of Allah: where is healing for men).” At this place, Imam al-Bukhari mentioned three ahadith on honey together with its value which is emphasized in many verses of the Quran. In Surah al-Nahl verses: 68-69, Allah (s.w.t) describes honey as *Shifa’ li al-Nas*: “And thy Lord taught the Bee to build its cells in hills, on trees, and in (men’s) habitations; Then to eat of all the produce (of the earth), and find with skill the spacious paths of its Lord: there issues from within their bodies a drink of varying colors, wherein is healing for men: verily in this is a sign for those who give thought.” In view of this benefit, it is worth to mention one of the most well known hadith, in regard to the medical benefits of honey, that has been mentioned by Imam Bukhari in his *Sahih Bukhari* in *Kitab al-Tibb* (book of medicine), *Bab al-Dawa bi al-`Asal waqawl Allah Ta`ala fihi Shifa li al-Nas* (chapter on treatment with honey and the statement of Allah: where is healing for men). Accordingly, the Prophet (s.a.w) said: “A man came to the Prophet and said: “My brother has some abdominal trouble.” The Prophet (s.a.w) replied to him “let him drink honey.” The man came for the second time and the Prophet replied to him, “let him drink honey.” He came for the third time and the Prophet replied, “let him drink honey.” He returned again and said, “I have done that”. The Prophet (s.a.w) then said, “Allah has said the truth, but your brother’s abdomen has told a lie (*sadaqa Allah wa kadhiba Batn Akhika*). Let him drink honey. So he made him drink honey and he was cured” (33).

From the above hadith, the treatment of disease was very simple. May be because the Prophet (s.a.w) knew what made the patient sick because he was aware of the well-known method of treatment of diarrhea (34). In that time, diarrhea was treated by making the patient vomit or by giving him laxative medicine to increase the flow by taking honey. In relati-

on to this, the hadith is concerned about a man who came to the Prophet (s.a.w) and said that his brother was suffering from dysentery (*istatlaqa batn*) (35). To cure this disease, the Prophet (s.a.w) recommended honey. He came back and reported honey had done no good to his brother. The Prophet (s.a.w) was again advised to take honey. He came back the third and also the fourth time and said he had seen no improvement. The Prophet (s.a.w) said: "The statement of God is true and the stomach of your brother lies (*sadaqa Allah wa kadhiba Batn Akhika*)" (36).

Apparently, the brother's patient claimed that he had followed the instruction of Prophet (s.a.w), but it was no consequences. Thus, we cannot conclude the discussion on this hadith without giving a few words about the meaning of the saying of Prophet (s.a.w): "The statement of God is true and the stomach of your brother lies (*sadaqa Allah wa kadhiba Batn Akhika*)" (37).

It is important to understand the hadith especially the Prophet's statement, "The statement of God is true and the stomach of your brother lies." Before we give the correct interpretation of this statement, there are two major remarks, which derive from the hadith, that we have to put into consideration. First, the Prophet (s.a.w) was aware of the disease and the cure that was suitable for the patient since he was surely belief of the benefit of honey for patient. It is the nature of honey to expel whatever is left of whatever has collected in the stomach and the intestines. Secondly, the Prophet (s.a.w) instructed the patient to take honey for many times to make sure it may cure positively the disease. The patient should not lose patience for his suffering of illness because, sometime, certain diseases take many years to cure and in natural way can take at least months (38).

Now, after giving remarks on the above hadith, it is worth to give the view of commentators in regard to the saying of Prophet: "The statement of God is true and the stomach of your brother lies." Some of them, i.e., Ibn Mas'ud, Ibn Abbas, al-Hasan and al-Qadi 'Ayyad, viewed that honey is not only the factor of healing because all are connected with God who is a Healer (*huwa al-shafi*). This mean that, in any medical treatments, doctors are only attempting to cure, it is Allah who cures, *Allah huwa al shafi*.

This interpretation is a reminder that men should not be arrogant by attributing cure to themselves and not Allah (s.w.t). Thus, if we relate this idea with the statement, "the statement of God is true and the stomach of your brother lies," we may conclude that sometimes the measures that humans take to cure a disease may not be sufficient on their own to alleviate and ease the condition; it is Allah's divine intervention and mercy that brings about the complete cure (39).

Of course, there is no sharp different between the above view with the following. It is equally obvious that the commentators of hadith seem to agree that the hadith referred to a particular kinds of stomach disease namely diarrhea. It is mostly occurred when mucus (a liquid produced in parts of body such as in nose) clings to the bowels and interferes with the process of absorption. With this illness, it is honey that expels the excess moisture. Because, the moisture is driven out and expelled downwards when honey is eaten. In *Umdah al-Qari*, Ibn Ahmad al-Ayni expressed and recognized that drinking honey may open up the obstructions of the blood vessels, dissolve the excessive food by evacuating the stomach and intestines and clear the chest and liver (40). Furthermore, al-Baghdadi was of the opinion that honey, which contains a variety of sugar and mineral, is good to purify what in the veins and stomach. Consequently, it is a potential to make the blood to circulate better and provide more air to areas of the body such as the brain (41).

It is clear from the above discussion that we cannot understand the Prophet's prescription of honey as the way for treatment of disease unless we know what disease he was fighting. The Prophet (s.a.w) was well aware that diarrhea was caused by indigestion (*tukhma*) resulting from overeating. Thus, he gave the correct treatment by asking the patient to drink honey. The reason why the Prophet (s.a.w) had said the patient's stomach lied was that he knew that the dosage had not been sufficient, because it had not stanch the diarrhea and the Prophet (s.a.w) wanted to stress that honey was the correct cure but in this case it had to administer several times.

While it seems quite certain that honey is the most suitable prescription for the patient, as mentioned in the hadith, now, if someone are facing similar prob-

lem, can honey be used effectively? This needs the clarification and understanding the other part of *hadith*, “*fihī shifā li al-Nas* (in it (honey) is healing for men).” This is because some people believe that honey is beneficial for all kinds of diseases and for all people. To answer this claim, Ibn Hajar clarified that the statement, “*fihī shifā li al-Nas*”, did not mean that honey is suitable to use for all people because the words “*li al-Nas*” designated that honey was only suitable for “some people” and not for “all people”. This means that honey is possibly harmful for some people who live in hot region (42). In other words, honey cannot be cured for all kinds of disease.

### B. Cupping (*al-Hijamah*)

In a number of medical systems, from Greek to Malay traditional medicine, illness believed to be caused by harmful and dirty blood must be treated by taken out the dirty blood. Under this influence, people believed that wherever part of the body, from head to toe, become ill, *hijamah* can be used as the right measure for treatment. Therefore, if we wish to know the history of treatment of disease in the light of *al-Tibb al-Nabawi*, we must study *hijamah* because it was widely practiced by the Prophet (s.a.w) and his companions and this method of healing is still alive in many Muslim countries.

We were told that the Prophet (s.a.w) and his companions always had practiced *al-hijamah* in several occasions from the time he was at home to the time that he was in the state of *Ihram*. It is very regrettable that we do not have very clear rational explanation why cupping was so popular in the time of Prophet, but one fact is nevertheless clear that *hijamah* is very easy to practice, just using a jar or a similar material. A jar is attached to the skin surface, so that the dirty blood, air, toxic and other harmful substance flow to the surface of the skin. Then, harmful substance may remove from the body. Secondly, it is because the dwellers of the Arabian peninsular and countries of hot climate are the most suitable people to be cupped. This is because the blood of people who dwell in that region is thinner (*raqiq*) and is drawn closer to the surface of the skin (*tamil ila zahir al-abdan*) (43).

As we expected, many *ahadith* would be recorded in *Kitab al-Tibb* of *Sahih Bukhari*. They were recorded

from chapter eleven to chapter fifteen of *kitab al-tibb*. One of these five chapters is *Bab al-Hijamah min al-Da'* (cupping as a treatment for disease). In this chapter, Imam Bukhari mentioned that Jabir bin 'Abdullah narrated that he visited al-Muqanna while he was ill-ness. Jabir said, “I will not leave till he gets cupped, for I heard Allah's Apostle saying, “There is healing in cupping.” Secondly, Imam Bukhari reported that Allah's Apostle was cupped on the middle of his head at Lahy Jamal on his way to Mecca while he was in a state of *Ihram*. Thirdly, Imam Bukhari reported that: “Allah's Apostle was cupped on his head. Lastly, al-Bukhari reported that the Prophet commanded the cupping to be used and said: “There are no remedies comparable to cupping and blood letting” (44).

While interpreting the above *ahadith*, there are two general remarks that we may draw. First, there is no specific time to practice cupping because the Prophet (s.a.w) was cupped at day and night and sometime during *Ihram*. However, we have to keep in mind that if blood cupping is done in the wrong place and times or when it is not needed, then it weakens the faculties and it remove both healthy humors as well as harmful ones. That is why medical doctors advise, for safety purpose, that cupping should be avoided by those who is suffering from enteritis, by whoever is on the road to recovery, by whoever is very old, weak liver or stomach, who suffers from palsy of the face or feet and by women who are pregnant or who have just given birth or who are menstruating.

Secondly, it seems quite certain that the Prophet (s.a.w) was cupped on his head. That is why Imam Bukhari entitled one of the chapters of his *kitab al-tibb* as *al-hijamah ala al-ra's* (cupping on the head). In truth, the view that headache was caused by dirty blood in the head was widely spread among the ancient people, and sucking of harmful blood was therefore a chief method of treatment. We are not surprising to hear that the Prophet (s.a.w) was cupped on his head to treat headache and similarly when a man who complained to the Prophet (s.a.w) about a pain in the head, the Prophet (s.a.w) recommended him to get cupped (45).

With advance of method of treatment, people have observed that the use of leech, as a means of suc-

king blood from the affected parts of human body, was similar to cupping (*hijamah*). In other words, the use of leech and other modern methods of healing can be regarded as a substitute for cupping. In Graeco-Arab medicine, leech-therapy occupied an important place. Ibn Sina and al-Baghdadi, for example, wrote specific section to leech in their *al-Qanun fi al-Tibb* and *al-Mukhtarat fi al-Tibb* respectively. According to Ibn Sina, the application of leech is more useful than cupping in letting off the blood from deeper parts of the body. Treatment by the use of leech is desirable in skin disease. For al-Baghdadi, the use of leech was the best way for skin disease, wet and chronic ulcers. Leech is also used for reducing the weight of fatty and fleshy people. They can be used repeatedly, but one should be aware of the risk of cross-infections. Leech may also be used as a means of cleaning the tissues especially after micro-surgical operations. Since there is possibly risk over using leech, al-Baghdadi and other Muslim physicians suggested that the leech was needed to be cleansed. The dirt or dust clinging to a leech should be wiped off before application. When leech has sucked out the blood and tend to drop down, salt should be sprinkled on the affected part of the human body. The following is al-Baghdadi's words:

When they are to be used, they should be kept away for a day and then applied. If a leech does not stick, fresh blood should be poured or thoroughly smashed and pounded clay sprinkled over the affected part and if the affected part is free of any wound, the part should be rubbed till it becomes red (46).

### **C. al-Kayy: Branding with Fire (Cauterization)**

*Al-Kayy* is another method of treatment of disease in the time of Prophet (s.a.w) and even after (47). In the time of Prophet, *al-kayy* or hot metal was used as a way to burn a wound to stop the blood or stop it becoming infected (48). The question now arises, is forbidden (*haram*) to use *al-kayy* for medical purpose? If not, why did the Prophet discourage his *Ummah* to use cauterization even though he had known that it might give many medical benefits. While commen-

ting the ahadith on *al-kayy*, some commentators of Sahih Bukhari like Ibn Hajar al-Asqalani, Ibn Ahmad al-Ayni and al-Qastalani had attempted to give the reasons behind the wisdom of the Prophet (s.a.w)'s words "I forbid my followers to use (cauterization) branding with fire (*'wa `anha `an ummati an al-kayy*)" as recorded in the following ahadith: The Prophet (s.a.w) said, "If there is any healing in your medicines then it is a cupping operation, or branding (cauterization), but I do not like to be (cauterized) branded" (49). In another version, Imam Bukhari reported that the Prophet (s.a.w) said, "Healing is in three things: cupping, a gulp of honey or cauterization, (branding with fire) but I forbid my followers to use cauterization (branding with fire)" (50).

Though some commentators of hadith understood that the Prophet (s.a.w) prohibited his followers to use cauterization, however, Ibn Hajar did not interpret the words "*wa anha an ummati an kayy* (I forbid my followers to use cauterization)" as prohibition (*al-nahy*) but abhorrent or undesirable (*makruh*). He argued that it is undesirable to use cauterization if it may cause the pain and menace to a patient (51). It is quite reasonable to accept this reason because by nature cauterization (*al-kayy*) may cause the patient in pain, menace and produce the side effect. This is the reason why the Prophet (s.a.w) did not like *al-kayy* (cauterization) as the right method of healing.

In order to give further evidence that cauterization is not prohibited in Islam, Ibn Hajar quoted the hadith which was reported that the Prophet (s.a.w) had himself cauterized the wound of Sa'd b. Mu'ad (52) and also the wound of As'ad b. Zarah in order to stop the bleeding (*anna al-nabiy (s.a.w) kawa As'ad b. Zarah min syawkihi*) (53). Also, Ibn Hajar mentioned that Ibn Umar (r.a) used to use cautery for treating facial palsy. This is according to the report of Abu Zubayr who said: "I saw Ibn Umar one day, and he was branding the forehead of a man who had a slight facial palsy." From all these evidences, Ibn Hajar concluded that the prohibition against utilizing cautery applies for as long as completed trust in Allah (s.w.t) is lacking. During Prophet's time, there were people who they think that it is the cauterization itself which cures the affliction. In other words, they believed that if cautery had not been used, then the patient would

have perished. This kind of cauterization practiced, according to Ibn Hajar, is prohibited. On the other hand, cautery is permitted when it is perceived as being the appropriate means to affect a cure, but not the essential cause of the cure because Allah (s.w.t) alone cures and grants good health and not cauterization. This means that humans try, but it is Allah who cures, *Allah huwa al Shafi*. Humans should not be arrogant by attributing cure to themselves and not Allah (s.w.t). Of course, human cannot refuse to take measure to cure disease claiming that Allah (s.w.t) will take care of it. This is because, it is true that Allah cures but in some cases that cure operates through the agency of humans. Sometimes the measures that humans take to cure a disease may not be sufficient on their own to alleviate the condition. It is Allah's divine intervention and mercy that brings about the complete cure (54).

Ibn Ahmad al-Ayni viewed the hadith, i.e., healing is in three things: cupping, a gulp of honey or cauterization, (branding with fire) but I forbid my followers to use cauterization (branding with fire), as preference from one thing over another. This means that as long as medicine conceived disease in terms of philosophy and looked upon it as a disturbance in the equilibrium of body's humors, cauterization could not be more than a last resort to which physicians had to recourse when the treatment by honey and cupping failed. In this case, the Prophet (s.a.w) preferred honey, blood letting over cauterization and it does not mean that cauterization is prohibited (*haram*) in medical treatment (55).

Although al-Qastalani was aware that Ibn Hajar and al-Ayni's interpretation of the hadith are harmony with the Islamic law, he, in his *Irshad al-Sari li Sharh Sahih al-Bukhari*, did not hesitate to add that al-kayy was not as other ways of treatment as far as side effect is concerned. In case of cauterization (al-kayy), it might give medical benefits and harmful as in the case of al-khamr (intoxicating drink) which according to the Qur'an, it might give both beneficial and harmful for mankind, but harmful is more (56). Al-Dhahabi took a similar attitude to the tradition concerning the prohibition of cauterization. He claimed that the cautery of bleeding wounds was permissible especially when it was known to be the best

possible cure for a particular illness but it was forbidden as a preventive measure.

For those who said that cauterization is forbidden in medical purpose are mainly based on the hadith related by Ibn Abbas that the Prophet (s.a.w) said: "If the cure ultimately depends on either scarification, or drinking honey or cauterization with fire, then I absolutely forbid cauterization." It is regrettable that this school of thought does not give further explanation and justification of the hadith.

From the above analysis, it would be a great mistake to prohibit the cauterization today. If it is forbidden in Islam, the surgery should be also forbidden. Therefore, it is right to conclude that it is perfectly correct to recommend *al-kayy* (cauterization) as the method of treatment of disease when all other remedies i.e., a gulp of honey and cupping have failed. In other words, it is fully permitted when there is no other alternative or no other remedy has proved successfully. In this case, there can be no objection to use cauterization so long as it is done cautiously and we remain aware of its negative effects.

### Conclusion

The previous studies have revealed to us of the importance of *Kitab al-Tibb in Sahih Bukhari*. It gives primarily idea on the conditions of Muslims in the time of Prophet (s.a.w), how did they prevent and treat the disease. It is found that most of *al-tibb al-nabawi* is preventive medicine (*al-tibb al-wiqai'i*) rather than therapeutic medicine (*al-tibb al-ilaji*). Its method of prevention was considered advance, given the level of scientific knowledge that existed at the time. As far as the treatment of disease is concerned, the hadiths of the Prophet (s.a.w) in *Kitab al-Tibb* of *Sahih Bukhari* gives us the idea throws on how did the Muslim had been treated, if he was sick. It is found that the treatment of disease was mainly based on the cause of disease. These remarks lead to the conclusion that we should not use *al-tibb al-nabawi* (medicine of the Prophet) without empirical research because of changes in medicinal plants and environment as well as the meaning of linguistic terms. Thus the conditions for which these remedies were prescribed in the first century of *hijrah* may not be exactly the same as the conditions we are dealing with today. The-

refore, if we wish to have a complete account of Prophetic medicine, we shall not be satisfied by referring to the writing of traditionalist scholars in the past without referring to new discoveries made by the researchers after the demise of Prophet (s.a.w).

## REFERENCES

1. Hadith (its plural is ahadith) is the sayings (*aqwal*), the actions (*af'al*) and the tacit approval (*taqrir*) of the Prophet Muhammad (s.a.w). In other words, the ahadith of the Prophet are divided into three parts: *al-qawliyah*, the traditions which are statements and sayings of the prophet; the second is *al-fi'liyah* that is the traditions that is derived from the deeds of the holy prophet, and third, *al-taqririyah* (the traditions of the tacit approval), is taken from the Prophet's silence or tacit approval regarding deeds which had occurred with his knowledge. The collections of ahadith were officially began with Umayyad Caliph 'Umar Ibn Abdul 'Aziz (d. 101/720)'s instruction, for the first time to Abu Bakr b. Muhammad b. Amr b. Hazm, al-Zuhri and others to collect ahadith of Prophet (s.a.w). al-Zuhri was the first who recorded them. Later, in the third century of *Hijrah*, scholars of <sup>^</sup>adlth devoted their life and energy in shifting the hadith examining the narrators and ensuring their authenticity for preserving the ahadith of Prophet (s.a.w). From the middle until the end of third century, there was a serious collection of ahadith. These collections were well-known with the successful compiled six textual collections of the ahadith namely of Imam Bukhari (d. 256/ 870), Imam Muslim (d. 261/875), Abu Dawud (d. 275/888), al-Tarmidhi (d. 279/892), al-Nasa'i (d. 303/915), Ibn Majah (d. 273/886) etc. (For details, see M.M. Azami, *Studies in Early Hadith Literature* (Indiana: American Trust Publications, 1978); M. Hamidullah, *Early Compilation of Hadith*, Islamic Review, May, 1949).
2. To give an accurate explanation and interpretation of *ahadith* in *Sahih Bukhari*, the author will consult many important commentaries of *Sahih Bukhari* most notably *Umdah al-Qari Sharh Sahih Bukhari* by Badr al-Din 'Ayni (762-855/1361-1452), 25 vols. (Beirut: Dar Ihya' al-turath al-'Arabi, n.d); *Fath al-Bari fi Sharh Sahih Bukhari* by Ibn Hajar al-'Asqalani (773-852/1372-1449), 13 vols. (Beirut: Dar al-kutub al-'ilmiyyah, 1989).
3. Unfortunately, there has been a lack of effort to study the medical aspect of *Sahih Bukhari*. Because, most of Muslim scholars have been repeated attempts at writing common aspects of *Sahih Bukhari* such as the study of fiqh (Islamic jurisprudence), *tafsir al-quran* (exegesis), *ilm al-kalam* (theology), ethics or manner (*akhlaq*), *sirah al-nabawiyah* (history of Prophet), and *al-Isnad wa al-Matan* (narration and text of hadith).
4. Huasin F. Nagamia, "Islamic Medicine History and Current Practice", in *Journal of the International Society for the History of Islamic Medicine*, Vol. 2, No. 4 October 2003, 19-30.
5. Ibn Hajar, *Fath al-Bari Sahrh Sahih al-Bukhari*, 13 vols. (Beirut: Dar al-kutub al-'ilmiyyah, 1989), 10: 165; Al-'Ayni, *Umdah al-Qari Sharh Sahih al-Bukhari*, 25 vols. (Beirut: Dar Ihya' al-Turath al-'Arabi, n.d), 21: 229.
6. Al-'Ayni, *Umdah al-Qari Sharh Sahih al-Bukhari*, 25 vols. (Beirut: Dar Ihya' al-turath al-'Arabi, n.d); 21: 229.
7. Ibn al-Qayyim, *al-Tibb al-Nabawi* (Beirut: Mu'assasah al-Risalah, 1985), 146.
8. Ibn Hajar, *Fath al-Bari*, 10: 165.
9. It is extremely important to mention here that Abu Zayd al-Balkhi (d. 322/934), in his *Masalih al-Abdan wa al-Anfus* (Sustenance for Body and Soul) and al-Kindi's *Risalah fi al-Hillah li Daf' al-Ahzan* (*Epistle on Expedients to Relief Sufferings and Sorrows*), reminded us that since man's construction is from both his soul and his body, therefore, human existence cannot be healthy without this *ishtibak*. For this reason, al-Balkhi criticizes medical doctors who only concentrate on physical illness but neglect psychological aspects or mental illness of the patients. This is because, according to al-Balkhi, if the body gets sick the *nafs* loses much of its cognitive and comprehensive ability and fails to enjoy the desirous aspects of the life. If *nafs* gets sick, the body may also find no joy in life and may eventually develop a physical illness. Hence, the psychological condition is considered as one of the main factors for physical health. Subsequently, when a man's psyche becomes strong, the bodily nature is also strengthened, because the two cooperate in repelling and overcoming diseases. (See, Al-Balkhi, *Masalih al-Abdan wa al-Anfus* (Sustenance for Body and Soul), 270-3.
10. Al-'Ayni, *Umdah al-Qari Sharh Sahih al-Bukhari*, 21: 229.
11. Al-'Ayni, *Umdah al-Qari Sharh Sahih al-Bukhari*, 21: 229.
12. Al-'Ayni, *Umdah al-Qari Sharh Sahih al-Bukhari*, 21: 229.
13. *Sahih al-Bukari*, Kitab al-Iman, Bab Fadl man Istabra' li dinihi.
14. *Sahih al-Bukari*, Kitab al-Riqaq, Bab al-Sihhah wa al-Faragh wala 'aysh illa 'aysh al-Akhirah.
15. Ibn Hindu, *Miftah al-Tibb wa Minhaj al-Tullab*, ed. Mahdi Mohaghegh and M.T. Daneshpajuh (Tehran: Tehran University, 1989), 25-29.
16. Abu Bakr Rabi' b. Ahmad al-Akhwini al-Bukhari, *Hidayat al-Muta'allim* (Meshed: Meshed University Press, 1965), 14. Cf. al-Ruhawi, *Adab al-Tabib*, ed. Marizan 'Asiri (Riyadh: Markaz al-Malik Faysal li al-Buhuth wa al-Dirasat al-Islamiyyah, 1992), 208; Fazlur Rahman, *Health and Medicine in the Islamic Tradition* (New York: Rossroad Publishing Company, 1989; repr. Kuala Lumpur: S. Abdul Majeed & Co, 1993), 39 (page reference is to the reprint edition).
17. It would be interesting to mention in relation to this discussion that Ibn Jazlah (d. 493/1100) drew a parallel between the strength or health of the body and the supplies of the traveler. The wise person must prepare his supplies for traveling according to the distance intended, for if the supplies end before the destination is reached, the traveler perishes. However, if the supplies are sufficient for the entire journey, he is safe. This is parallel to the health of human being. If the body has sufficient strength, it will be able to overcome

- an illness, however, if strength is not sufficient and the body weakens before the end of the illness, the person is in danger and requires treatment together with the care of a physician. See, Joseph Salvatore, *Tabulated Compendium in the Eleventh Century as Represented in the Works of Ibn Jazlah*, 55.
18. Imam Bukhari, *Sahih Bukhari*, kitab al-tibb, Bab al-Judham.
  19. For details on infectious disease such as leprosy, cholera, typhus in the Muslim world, see Aysegul Demirhan Erdemir and Oztan Oncel, "Development of the Foundations of Quarantine in Turkey in the Nineteenth Century and its Place in the Public Health", in *Journal of the International Society for the History of Islamic Medicine*, Vol. 2, No. 4 October 2003, 42-44.
  20. Other version of hadiths was mentioned by Ahmad b. Hanbal in his al-Musnad, al-Nasa'i in his Sunan and Ibn Majah. It was reported that: "Sa'id b. Khalid said: I went in to see Abu Salama. He brought us some butter and date pastry. A fly fell into the dish. Abu Salama began to submerge it (*yamquluhu*) with his finger. I said: "Uncle! what are you doing?" He said: "Truly, Abu Said al-Khudri (r.a) told me that the Messenger of Allah said: "In one of the fly's tow wings there is poison and in another, its antidote. If it falls into food, submerge it in it; for it sends the poison first and keeps the cure last."
  21. Ibn Hajar, *Fath al-Bari Sharh Sahih al-Bukhari*, 10: 308.
  22. Possibilities for use of bacteriophages in disease control are discussed in the article "Smaller Fleas... Ad infinitum: Therapeutic Bacteriophage Redux" in *Proceedings of the National Academy of Sciences of the United States of America [PNAS]* Vol. 93 No. 8 (April 16, 1996), 3167-8.
  23. Ibn Hajar, *Fath al-Bari Sharh Sahih al-Bukhari*, 10: 307.
  24. Malik Badri, *The Aids Crisis: an Islamic Socio-Cultural Perspective* (KL: ISTAC, 1998), 224.
  25. Ibn Hajar, *Fath al-Bari Sharh Sahih al-Bukhari*, 10: 308.
  26. Ibn Hajar, *Fath al-Bari Sharh Sahih al-Bukhari*, 10: 309.
  27. Al-Qastalani, *Irshad al-Sari*, 5: 304-5.
  28. Ibn Hajar, *Fath al-Bari Sharh Sahih al-Bukhari*, 10: 309.
  29. *Sahih Bukhari*, Kitab al-Tibb, Bab Shifa' fi thalatha.
  30. Ibn Hajar al-'Asqalani (773-852/1372-1449), *Fath al-Bari fi Sharh Sahih Bukhari*, 13 vols. (Beirut: Dar al-kutub al-'ilmiyyah, 1989), 10: 170.
  31. Ibn Hajar al-'Asqalani, *Fath al-Bari*, 10: 171.
  32. Badr al-Din 'Ayni, *Umdah al-Qari Sharh Sahih Bukhari*, 21: 231.
  33. *Sahih Bukhari*, Kitab al-Tibb, Bab al-Dawa bi al-Asal wa-qawl Allah Ta'ala fihi Shifa li al-Nas.
  34. It is described as frequent and excessive discharging of the bowels producing abnormally thin watery stools, usually as a symptom of gastro-intestinal upset or infection.
  35. The disease of the lower intestine caused by infection with bacteria, protozoa or parasites and marked by severe diarrhea, inflammation and passage of blood and mucus.
  36. *Sahih Bukhari*, Kitab al-Tibb, Bab al-Dawa' bi al-'asal.
  37. *Sahih Bukhari*, Kitab al-Tibb, Bab al-Dawa' bi al-'asal.
  38. Badr al-Din 'Ayni, *Umdah al-Qari Sharh Sahih Bukhari*, 21: 232.
  39. Badr al-Din 'Ayni, *Umdah al-Qari Sharh Sahih Bukhari*, 21: 233.
  40. Badr al-Din 'Ayni, *Umdah al-Qari Sharh Sahih Bukhari*, 21: 232.
  41. Ibn Hajar al-'Asqalani, *Fath al-Bari*, 10: 172.
  42. Ibn Hajar al-'Asqalani, *Fath al-Bari*, 10: 172.
  43. Ibn Hajar al-'Asqalani, *Fath al-Bari*, 10: 186.
  44. *Sahih Bukhari*, kitab al-tibb, Bab al-Hijamah min al-Da'.
  45. Ibn Hajar al-'Asqalani, *Fath al-Bari*, 10: 187-8.
  46. Al-Baghdadi, *Kitab al-Mukhtarar fi al-Tibb*, 1: 299.
  47. In relation to this, it is worth to mention that the process of destroying tissue by heating or freezing it is known at the present as electrocautery. It is done by using a small tool which has an electric current running through it. So that it is able to cauterize or burn the tissue. Normally, this method of treatment, electrocautery, is a safe procedure and is routinely used in surgery to burn unwanted or harmful tissue. Sometime, a small electrode is applied to the skin near the surgery site. This is used to collect the electricity from the body and safely discharge it back to the machine. A grounding pad is placed on the person's body (usually the thigh) before the surgery starts to protect the patient. Of course, it causes a patient in painful and menace compared to a gulp of honey and cupping.
  48. In relation to this, al-Suyuti was of the opinion that the verb *hasama* (cut off, terminate) is the synonym of *kawa* (cauterize). From this point of view, he explained that *hasama al-damm anhu bi al-kayy* means *qata`a al-damm anhu bi al-kayy* that is to stop blood from bleeding by cautery. (Ibn Hajar al-'Asqalani, *Fath al-Bari*, 10: 170-1).
  49. *Sahih Bukhari*, Kitab al-Tibb, Bab man iktawa aw kawa ghyrihi wa fadl man lam yaktawi.
  50. *Sahih Bukhari*, Kitab al-Tibb, bab al-shifa fi thalatha.
  51. Ibn Hajar al-'Asqalani, *Fath al-Bari*, 10: 170.
  52. Ibid, 10: 170.
  53. Ibid, 10: 170, Badr al-Din 'Ayni, *Umdah al-Qari Sharh Sahih Bukhari*, 21: 231.
  54. Ibn Hajar al-'Asqalani, *Fath al-Bari*, 10: 171; .
  55. Badr al-Din 'Ayni, *Umdah al-Qari Sharh Sahih Bukhari*, 21: 233.
  56. Al-Qastalani, *Irshad al-Sari*, 12: 413, Ibn Hajar al-'Asqalani, *Fath al-Bari*, 10: 171.