

THE PROPHETIC TRADITION IN MODERN HEALING: A HOLISTIC APPROACH TO PROPHETIC MEDICINE

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ABSTRACT

This study aimed to examine the prophetic tradition in modern healing, and to obtain a comprehensive overview on the discourse from the divine revelation and sunnah, although they are basically sources of Islamic law, which covered to a large extent all aspects of man's mundane affairs, most of which have been demonstrated in the sayings, actions and judgements of the prophet (peace be upon him). The Islamic religion, as a guide to man in all aspects of life ramifications, has a serious concern with the general principle of medicine be it personal hygiene or public health. The Qur'anic verses on this topic are numerous, where medicine is also discussed and practiced, and there are many sayings of the prophet, (peace be upon him), that deal with health, disease, hygiene and other issues in the field of medicine. Diseases such as leprosy, pleura and eye surgery have been mentioned. Likewise, it suggests treatments such as cupping, honey and home remedies. These group of hadith in medicine of the prophet are extensively studied by later Muslim scholars, and thus came out with what is later known as prophetic medicine. An in-depth study in the Tibb al-Nabawi requires a sound background knowledge in Islamic theology, philosophy and medical science. The method of this research is an explorative study in its nature. Its studies some of the prophetic hadith in the field of hadith. Documents analysis were employed for the data collection in conducting this work study. The findings of this study indicates that the application of the prophetic medicine in healing unidentified diseases has great impact on the society.

Key words: Prophetic Medicine, Holistic Medicine, Spiritual Medicine and Prophet Muhammad

INTRODUCTION

Islam, as a guide to human in all facets of life, has concerned itself with the general principle of Medicine. The Qur'anic verses on this notion are numerous where medicine and its practice are discussed also, there are many sayings of the prophet (peace be upon him) dealing with health, sickness, hygiene and other issues in the area of medicine. Diseases such as leprosy, pleurisy and ophthalmic are mentioned. Likewise, remedies such as cupping and the use of honey and home remedy are proposed. These corpus of hadith on medicine are further studied extensively by later Muslim scholars and thereby came out with what is later known as al-Tibb al-Nabawi or Medicine of the prophet. The Qur'an and Sunna are the main spring of Islam.

Therefore, whatever is accorded an Islamic identification, be it knowledge in politics, economics or science, must have drawn its principles from the above sources. This is because the Divine revelation and Sunnah are regarded as the main sources of Islamic law. Both of them have covered to a large extent all aspects of man's mundane affairs, most of which have been demonstrated in the sayings, actions and judgements of the prophet (peace be upon him). An in-depth study in the Tibb al-Nabawi (The Prophetic Medicine) requires a sound background knowledge in Islamic theology, philosophy and medical science. Numerous work had been done by many Islamic scholars of the past with regards to the prophetic medicine. Among these Muslims scholar, who had shed lights on the historiography of medicine (Browne, E. & Browne, E. 2011).

The medicine of the prophet is considered as a comprehensive means of healing in its holistic way which comprises of the body, mind and soul. Health is the natural state of human being and man is born in a state of healthy well-being which has to be preserved by man in order to help him to carry his responsibilities as a vicegerent of Allah on earth. Health is a divine gift from Allah and has to be protected by human being in accordance with the tradition of the prophet. Furthermore, Allah use the word (al-Mizaaan) which means the state of balance and therefore any unbalance instances found in the life style of human being could affect his moderation and course problem to his balanced state of health. Qur'an has prescribed prayer for us as one of the main contribution to our state of health psychologically, emotionally and spiritually. Numerous scientific studies have evaluated the therapeutic effects of prayer.

Generally, the research has shown that people who pray regularly are less likely to become ill and that when they do, they tend to recover faster. Interestingly, not only does prayer seem to have healing effects upon the people who pray, it also appears to benefit those who are prayed for by others. In Malaysia, when the yoga practice assumed its height in the discourse among the Muslim, some scholar undertook research in quest for Islamic sanctioned alternative. Their finding could be summarized in the following:

In Islam, there are so many healthy activities well known to be good for the health, physically and mentally. One such activity is Solat, which is to be performed five times a day. Solat dictates a sequence of movements which is good for the body. There are some health benefits in performing the prayer as it has been proven to increase concentration and refine memory, provide a calming effect and regulate stress, and make the body healthy and active. Studies have shown that the act of *sujud*, or prostrating, in Solat, encourages blood circulation to several nerves in the brain which do not receive regular blood flow in normal positions.

The hearts and spines of pious Muslims are healthy as they receive constant stimulation. Moreover, fasting in Islam also has its proven health benefits. According to Shahid Athar, fasting in general has been used in medicine for medical reasons including weight management, for rest of the digestive tract and for lowering lipids. There are many adverse effects of total fasting as well as so-called crash diets. Islamic fasting is different from such diet plans because during fasting in Ramadan, there is no malnutrition or inadequate calorie intake. The caloric intake of Muslims during Ramadan is at or slightly below the national requirement guidelines. In addition, the fasting in Ramadan is voluntarily taken and is not a prescribed imposition from the physician Athar, S & A. Abdullah (1998). Physiologically, the health of fasting could be observed in lowering of blood sugar, lowering of cholesterol and lowering of the systolic blood pressure. In fact, Ramadan fasting would be an ideal recommendation for treatment of mild to moderate, stable, non-insulin diabetes, obesity and essential hypertension. In 1994 the first International Congress on "Health and Ramadan," held in Casablanca, entered 50 research papers from all over the world, from Muslim and non-Muslim researchers who have done extensive studies on the medical ethics of fasting. While improvement in many medical conditions was noted; however, in no way did fasting worsen any patients' health or baseline medical condition.

On the other hand, patients who are suffering from severe diseases, whether diabetes or coronary artery disease, kidney stones, etc., are exempted from fasting and should not try to fast. Physiologically, fasting would help one to realize peace and tranquility. Personal hostility is at a minimum, and the crime rate decreases. This psychological improvement could be related to better stabilization of blood glucose during fasting as hypoglycemia after eating, aggravates behavior changes. Similarly, recitation of the Quran not only produces a tranquillity of heart and mind, but improves the memory. Ablution (wudu') is also said to have got enormous health benefit on those who perform this ritual regularly. According to the modern study, three major benefits have been identified; (a) blood circulatory system, (a) immune system, and (c) static electricity (Rahman M. 2010).

OBJECTIVES

To obtain a comprehensive overview on the discourse from the Divine revelation and Sunnah towards the prophetic medicine. And highlight the major contributions of the Muslims Scholars to the myriad of arrays such as in the field of applied and natural Islamic medicine.

METHODOLOGY

Document analysis was also employed in this study starting from early stage of the data collection methods,

This study involves the use of the document instrument to achieve some of the desired objectives of this research. According to Scot, documents refer to the materials produced by an individual or group in a written form or text in the progression of their everyday practice. Scott, (1990). Similarly, Doherr, T. (2018) discourses that documents are ready made sources of data that be easily accessed by the potential and inventive researcher. It involves a wide range of written materials, digital, visual and physical material relevant to the intended study.

Mogalakwe, M. (2006), emphasizes the usefulness of documents in social science research and argues that the approach should not be underutilized and that requires rigorous adherence to the research protocol. That is the reason why the researcher consults the available physical and online documents with a view to synthesizing and collecting the accessible relevant data as supported by Payne and Payne who describe the documentary method as a means for identifying the physical sources of particular written documents with a view to investigate, categorize and interpretation of both public and private documents (Payne, G., & Payne, J. 2004).

(a) Blood circulatory system

Blood vessels are the essential part of the circulatory system. Blood vessels resemble flexible tubing, dividing into thinner branches as the distance from the heart increases. Various aspects of our life cause the blood vessels to harden and become constricted. If the thinner tubes in particular become hardened and lose their elasticity, pressure and workload upon the heart are increased. In medical term it is known as arteria-sclerosis. Sclerotic development is considered to be the basis of aging and body deterioration Ismail, (2010). Practical measure: hardening and narrowing of the blood vessels does not happen all at once, but over a long period of time.

The vessels furthest from heart, such as those in brain, feet and hands, are more vulnerable to the process that begins slowly in these locations and goes continuously with the passage of time. Water gives rise to temperature gradient, which cause blood vessels to have a sort of exercise by alternately contraction and dilation. Hence water ensures flexibility and visor of the vessels away from the heart by dilating them when hot and contracting them when cold. It also forces nutrients, deposited in tissues as a result of sluggish circulation, back into the bloodstream by the virtue of the temperature difference (Ismail, M. 2010).

(b) Immune system

The lymphatic system (whose vessels are ten times thinner than those, which conduct red blood cell) keeps all the point of the body within the protection of the immune system. Any bacteria, alien object or cancer cell, which may have invaded the body is destroyed by the leucocytes (white blood cells) in the lymphatic circulation. Thus we see that the structure of the immune system

is reinforced through wudu. In fact, the way wudu is performed so specifically (step by step) clearly aims at lymphatic system. The reasons are as follows:

- i. For the lymphatic system to function properly even a single point in the body must not be neglected, which is assured by the full ablution or the Ghusl. The most important centre for stimulating the lymphatic system is the nasopharyngeal region behind the nose and tonsils. Washing these spots is especially ordered.
- ii. Stimulation of the both sides of the neck has great influence on the lymphatic system and is also part of wudu.

Thus we see, the lymphocytes are transported to the farthest reaches of the body and, after passing through intensive biological training, patrol each point in the body many times a day. If they meet a bacterium or the cancer cell, they destroy it (Ismail, M. 2010).

(c) Static electricity

The body normally has balance of static electricity. However, the atmospheric conditions as well as plastic clothing and the products common in our daily life adversely affect this balance. Most of us are aware of this electricity when getting out of the car or after sitting on a plastic chair. Irritability and facial wrinkles are the best known ill results, though there are many psychosomatic illnesses arising from it. The malaise of modern health is based on its inability to define health in its holistic point of view. What affect the inner part of human being will definitely affect the part of his body, because human being will be considered as a being when there is no separation between the inner and outer part of the body. Among the important features of the so called civilized and advanced countries in our modern world will be determined by the numbers of its hospitals and prisons.

The loss of ethical value which has brought many problems to our modern life could be reshaped and formulated through modelling on the prophet's life, especially by applying his holistic way of healing to our medical practice. Human being should not be treated for on the profit purpose in order to save his dignity, and the preventive medicine should be shed light on through the prophetic ways of healing in our modern world. The collection of works identified as the prophetic medicine is not simply a type of folk medicine; rather, it is a compilation and systematization of an aspect of the legacy of the prophet (peace be upon him), in the areas of diet, health and illness. At this juncture, it would be pertinent to highlight briefly how medicine was understood at the time of the prophet.

MEDICINE AT THE TIME OF THE PROPHET

Apart from Greeks, Ibn al-Qayyim quotes from such writers like al-Razi, Ibn Sina, al-Ghafiqi the herbalist, al-Zahrawi, the physician-surgeon, Thabit b. Qurra, Ibn Juljul, the herbalist and Ibn Ridwan. Each of these scholars has propounded his own theory regarding medicine. However, these theories are often philosophical in nature, as they are considered part of the Greco-Roman valuable legacies. Although, these medical theories are not detailed, they, nonetheless complement the study of the prophetic medicine. Illness of any kind is, in general, due to disturbance of the humours, which compose of human body. These humours, blood bile, black bile and phlegm, are combined in certain proportions; inequality, forming the meaning of moderation (i'tidal), or when one predominates, a temperament (mizaj), literally 'mixture' characterised by one or other of the humours. Excess of any one leads to an imbalance, which needs correction.

A medicine will be chosen in accordance with its capacity to rectify this, generally by evacuating the excess of the humour. From a mixture of either of the two second or four variations are possible; hot and moist, hot and dry, cold and moist, cold and dry. These variations correspond respectively with the element air, fire, water, earth. A medicine will be characterised by a combination of qualities; each one can be at the degree one to four. A medicine to combat a cold disease should predominate in warmth; for a mainly moist disease, there should be a dry quality, and so on. Thus any description of a drug had to include the degree of its chief quality or qualities. Some mediaeval textbooks of medicine illustrate this method of prescribing in Tables, where, on a grid, the diseases with its characteristic qualities can be matched up with the appropriate drug to combat it.

Beyond this, certain drugs were considered for specific illnesses. Precisely how this came about probably owed at least as much to centuries of experience as it did to the humeral theory. The credentials of a medicine were not such as would be expected today, although in a great many cases common sense, theory experience would coincide. To take the sample of how to treat fever, the relief afforded by cold water-drunk or applied externally does not rely on the connection made between fever and hell, though the hadith is taken as the starting-point.

THE PROPHET'S GUIDANCE ON THE PRESERVATION OF HEALTH

Health, stability and body's state of equilibrium are regulated through moisture which opposes the heat; the moisture is the body's substance and the heat brings it to maturity, expelling its superfluties, thus correcting and refining it. Otherwise it would harm the body, which could no longer subsist. Thus too, the moisture is the food of the heat, and were it not for the moisture, it would burn up, dry and destroy the body. Each of the two qualities upholds the other and the body upheld by them both. Each one is a material for the other.

Heat is a material for moisture, preserving it, preventing it from corruption and change; and moisture is a material for heat, feeding and supporting it. When one of them exceeds the other, the body becomes indisposed accordingly. For heat always dissolves moisture, and the body needs that which is necessary for its survival, namely food and drink, to replace what the heat dissolves Junaid, H., & Usmani, S. (2019). When food increases beyond the extent of dissolution, the heat is too weak to dissolve, the heat is too weak to dissolve its superfluities, and these turn into harmful substances. They cause havoc in the body and corrupt it, and bring about various type of illness, according to the various types of harmful substances and the susceptibility of organs of the body. All of this deduced from Allah's words; eat and drink and do not be excessive (Q;7; V.31). He thus guided His servant to consume such food and drink as will support the body, by replacing what has been dissolved and to such quantity and quality as is beneficial to the body. Whatever goes beyond that is excess. Each extreme is deleterious to health and conducive to illness; either lack of food and drink and in excess thereof. The whole of the preservation of health lies in these two divine utterances.

There is no doubt that the body is continually in a state of being dissolved and been replaced. Whenever there is much dissolution, the heat grows weak because its own substance passes away; much dissolution destroys the moisture, which is the substance of the heat, and when the heat is weakened the digestion grows weak and continues in that state till the moisture is destroyed and the heat extinguished entirely. In this way, the servant is destined to the allotted time which Allah had decreed for him to reach. The utmost goal of human being's treatment of himself and others is to safeguard the body until it reaches this state. It is not that he sees the lasting continuance of the heat and moisture, which themselves ensure continuance of youth, health and strength, for this indeed is something which does not accrue to any man during his life.

For the highest aim of the physician is simply to guard the moisture against putrefaction and other factures which would corrupt it, and guard the heat from factors which would weaken it, and to keep them in right proportion, whereby the human body is upheld in balance, just as heavens, earth and all of creation are upheld in balance through the just proportion. Whoever reflects upon the guidance of the prophet (peace be upon him) finds it the most excellent guidance whereby health is preserved. Its preservation is dependent on good organisation of food and drink, clothing and dwelling place, climate, sleep and walking, movement and rest, marriage, purging and retention (of substances of the body).

When these are managed according to suitable preparation to the body, environment, age and habit, it is more likely to preserve health and well-being, throughout life, up to the end of appointed time. Since health is one of the most precious favour Allah has given to His servants, the most generous of His gifts, and the most plentiful of His bounties-nay more, absolute health is the most precious of all favours, without exception-it is fitting for whoever is granted a portion of this good fortune to cherish, preserve, and to guard it against harm. Bukhari has related in his Sahih from hadith of Ibn 'Abbas'; The messenger of Allah (peace be upon him) said; 'Two favours about which many people are not aware; health and being devoid of anxiety.'

In al-Tirmidhi, and elsewhere, from hadith of 'Abd-Allah b. Muhsin al-Ansari; The messenger of Allah (peace be upon him) said; 'Whoever awakes with good of body, safe mind, possessing food for that day, it is as if the world is granted to him. Also, in al-Tirmidhi, from hadith of Abu Huraira, on the authority of the prophet, who said; 'The first question the servant will be ask about on the Day of Resurrection concerning blessings received will be 'Did we not make your body healthy for you? and give you cold water to drink'? Thence, The Qur'an interpretation reported from Allah, the most High; "Then you shall be questioned that day about blessings "(Q;111 V:8) that it refers to the health. In the Musnad of Imam Ahmad, the prophet peace be upon him said to al-Abbas; "O 'Abbas, uncle of the messenger of Allah, ask of Allah health in this world and the next". Here too, from Abu Bakr al-Siddiq which was narrated by Ahmad and Tirmidhi and from other narrators: I heard the messenger of Allah and he said: Ask Allah for good health. Beside certainly one can be given nothing better than good health. Therefore, ask Allah for them' Thus he, peace be upon him combined health of religion and of worldly matters. The true well-being of the servant, in the two abodes, is completed only by certainty and health. Certainty wards off from him the punishments of the next life, and health wards off the sicknesses of this world, from both his heart and body.

In the Sunan of al-Nasa'i from hadith of Abu Hurayra (marfu): 'Ask Allah for pardon, health and well-being, for after certainty no one is given any greater gift than well-being.' These three things encompass the removal of the past evils by pardon, present ones by health, and future ones by well-being. They assure permanence and continuance in good health. In al-Tirmidhi (marfu) it says: 'Allah is not asked for any gift dearer to him than health. (192) Abu al-Rahman bn. Abi Layla said, from Abu al-Darda': I said O messenger of Allah, that I may be healthy and grateful is dearer to me than that I should suffer trials and be patient. 'The messenger of Allah (peace be upon him) replied:' the messenger of Allah, likewise, wishes for health.

It is reported from Ibn 'Abbas that an Arab Bedouin came to the messenger of Allah (peace be upon him) and said to him: 'What shall I ask from Allah, after the five prayers?' He replied: 'Ask Allah for good health.' This was repeated, and the third time he added: 'Ask Allah for health in this world and the next'. Seeing that this is the importance of health and well-being, we shall mention of the guidance of the prophet (peace be upon him), such points concerning the management of these matters as will make evident, to whoever considers it, that it is absolutely the most perfect guidance whereby one can preserve health of the body and heart, and the life of this world and the next. And from Allah we seek help, our trust is committed to Him, and there is no power nor strength except with Allah.

TYPES OF FOOD AND DRINK

Concerning food and drink, it was not the custom of the prophet (peace be upon him) to restrict a man to any one kind of food, excluding others. For that is very harmful to the constitution, and could be very difficult for him to accept at time. If anyone restricts himself to one kind of food and takes nothing else, then he grows weak or dies; and if he takes something else the constitution might reject it and is harmed thereby. So to restrict the food always to one type, even if it be the most excellent, is dangerous and harmful.

On the contrary, the prophet (peace be upon him) used to eat what was customary for the people of his country to eat: meat, fruit, bread, dates and such other items as we have mentioned in his guidance concerning food, to which the reader may refer. When one of the two foods has a quality which needs to be altered and modified, then he did this by taking its opposite, wherever possible, as he modified the heat of fresh dates by water-melon. If that was not to be found, he would take it, when he felt a need for it, and his appetite desired it, in moderation and without excess; thus it is no longer harmful to the consumption. But when his soul felt an aversion to some food he did not eat it, and did not force himself to take it unwillingly. This is an important principle in the preservation of health. For when a person eats what he dislikes and has no appetite for, it does him more harm than benefit. Anas said: The messenger of Allah (peace be upon him) never denounced any food.¹ If he liked it he ate it, otherwise he left it and did not eat any. '(193) Now when he was offered a roasted lizard, he did not eat it. He was asked: 'Is it forbidden (haram)? And he replied: 'No, but it is not found in our land, and I for myself dislike it. '(194) So he followed custom and his own appetite: when something was not usually eaten in his land, and he himself had no liking for it, he refrained from eating it but did not prevent anyone else who wished to eat it and who was accustomed to it from doing so. He liked meat, and especially the foreleg and the front part of the sheep. for this reason, it was this part which was poisoned.

In the two books of the Sahih (authentic book of Hadth), it is said: The messenger of Allah was brought some meat, and the foreleg was offered to him, for he enjoyed that. '(195) Abu 'Ubayd and other reported, from Duba' a bint al-Zubayr, that she had slaughtered a sheep in her house, and the messenger of Allah (peace be upon him) sent to her asking: will you feed us from your sheep. She told the man who came to ask: 'Only the neck is left, and I should be ashamed to send this to the messenger of Allah (peace be upon him) 'The man returned and reported this, and he said: 'Go back to her, and tell her: send it to me, for it is the front part of the sheep, the nearest to what is good and the furthest from harm. '(196). There is no doubt that the lightest of mutton is the flesh of the neck, the foreleg and the upper foreleg.

This is lightest on the stomach, and is fastest to be digested. In all this, there is attention to food which contains three qualities: (1) the abundance of its benefit and effect on the faculties; (2) its lightness on the stomach, and absence of heaviness; (3) the swiftness of its digestion. This is the most excellent food. Nourishment with a little of this is more beneficial than with a larger quantity of some other food. The messenger of Allah (peace be upon him) liked sweet, meats and honey. These three; meat, honey and sweet, are among the most excellent of foods and the most beneficial to the body, the liver and organs. Nourishment from these brings great benefit in preserving health and strength, and no one can be harmed by it unless he has some illness and affliction.

He used to eat bread with seasoning (idam): sometimes he would season it with meat and would say: 'This is the chief food of the people of this world and the next. '(197). This is related by Ibn Maja and other. Sometimes he would eat it with water – melon; sometime with dates. He put a date on a morsel of bread, saying: This is the proper seasoning for that. 'This is an example that indicates the importance of balancing different types of food in order to obtain a proper diet. For barley bread is cold and dry, while dates are hot and moist (this is according to the more reliable of the two sources).

To season barley bread with dates is the best arrangement, especially for those who are accustomed to them, like the people of Medina. Sometimes, too, he would use vinegar, and he said; "Vinegar is good as a seasoning". This was an appreciation of it, according to the exigencies of the current situation, not indicating preference for it over things, as the ignorant may think. The circumstances of the hadith said that he went to his family one day, and they offered him bread. He asked; 'Have you anything to flavour it with?' They replied; 'We have only vinegar.' Then he said; 'Vinegar is good as a seasoning. 'The point here is that eating bread with seasoning is one the ways preserving health, rather than restricting oneself to either. Seasoning or flavouring (idam) is so called because it modifies the bread and makes it appropriate for preserving health. The meaning of the Arabic word for 'seasoning', idam', is further explained when we considered the word of the prophet (peace be upon him) permitting the one proposing to see his prospective bride, saying 'It is more likely that they will be better suited (if they see each other)', meaning it is likely to bring harmony and stability as the partners would be acquainted in advance and thus proceed the marriage with knowledge, and there would be no regret.

The prophet (peace be upon him) used to eat the fruit of the land when it was seasoning, and did not refrain from it. This too is among the greatest means of preserving health; for Allah, praised be He, in His wisdom created in every land such varieties of fruit and crops as to give nourishment and benefit to the local inhabitants. When consumed at its season it brings health and maintains well-being, and makes unnecessary the use of many medicines. Among those who avoid eating the produce of their land, for fear of illness, few escape much suffering from bodily illness and these are deprived of health and vigour.

The moistures fruit contains will be cooked by the heat of the season and the earth, and by the heat of the stomach, which repels any harm it may have. This is provided one does not eat it to excess, nor overload the constitution with more than it can bear, nor

corrupt by it other food which is still undigested, nor corrupt the fruit by drinking water or eating food immediately afterwards. For colic is often the result of eating habits. Whoever eats the right amount of fruit in season, in the proper manner, finds it a most beneficial medicine.

APPLICATION OF TIBB AL-NABAWI TODAY

General considerations: There are 3 aspects that we have to deal with regarding modern application of *tibb al-nabawi*. (a) Is *tibb al-nabawi* part of the sharia? (b) What is the scope of *tibb al-nabawi*? (c) Spatio-temporal changes (d) Empirical research on *tibb al-nabawi*.

Tibb al-nabawi as part of the shari'ah: We can distinguish two parts of the *shari'ah*: (a) Fixed and immutable regulations applicable to all places and times and (b) General principles whose details of application change with place and time. If we take the meaning of *shari'ah* in (b) Above we can conclude that prophetic medicine is part of Islamic *shariah* that can change and grow using *ijtihad* and empirical research to apply general *shari'ah* principles to changing circumstances. (Kasule, O. 2004).

Scope of tibb al-nabawi: *Tibb al-nabawi* as reported to us did not cover every conceivable disease at the time of the prophet neither can it cover all ailments today or in the future in various parts of the world. This is easy to understand from the context that although the prophet practiced medicine, his main mission was not medicine and he was not a full-time physician. The hadiths of the prophet should not be looked at as a textbook of medicine. They should be used for the diseases that they dealt with. The proper way to get additional medical knowledge is through research and looking for signs of Allah in the universe.

Spatio-temporal changes: Whatever the prophet said or did was valid and must be followed because he never uttered any untruth even when joking. The *ijtihad* of the prophet even in worldly matters was protected, *ma'suum*. The record of authentic hadith that we have is valid whether in 'aqidah or worldly matters. The attempt to distinguish between the medical teachings of the prophet-messenger and as a human living in Arabia at a particular historical epoch is of no practical significance. The question is whether all or some of the *tibb al-nabawi* should be used today. If the diagnosis of a disease and all the circumstances surrounding it are exactly like those at the time of the prophet, then we have no hesitation in saying *tibb al-nabawi* should be used. In actual practice it is difficult to ascertain that the conditions are the same. (Monette, M. 2012).

Changes in disease pathology, changes in the genetic pool of the patients, changes in the genetic pool of the medicinal plants, weather and climatic conditions are among many variables that may make a particular remedy recommended by the prophet not appropriate for a medical condition today. The circumstances of time and place have changed. Indiscriminate use of the historical remedies could be using the right drug for the wrong disease. There is even a more serious linguistic problem. The meaning of words has changed. What was called fever in the 1st century (AH) may not be the same as the meaning of the same word today. Even medicinal plants like the black seed may not be exactly the same plant. We can therefore conclude that the teachings of *tibb al-nabawi* can only be a foundation to guide and encourage scientific research for remedies that are suitable for our times (Kasule, O. 2004).

Empirical research on Tibb al-nabawi: There is a lot of scientific interest in prophetic teachings on medicine. The black seed (*nigella sativa*) is an example of a prophetic remedy that has been studied extensively by both Muslims and non-Muslims. (Ahmad, Y. 2010).

CONCLUSION

Some unprecedented efforts have been made to explore the prophetic medicine with regards to its holistic approach to the present modern medicine. The beauty of Islam lies on its fundamental doctrines in relation to all aspects of human life affairs which being healthily sound is of so paramount in Islam. This will help the Muslims to carry out his duty as a vicegerent of Allah, having maintained a balanced and holistic healthily well-being prescribed in the prophetic medicine. It can be arguably proved that to maintain a healthy life one needs to refer to the medicine of the prophet since all the sayings of the prophet in regards to some medical implications were inspirational and he had been guided by not to follow his own whims. It has been found evidently that, the major contributions of the Muslims Scholars were to prove the fact that the prophetic medicine stemmed originally from the Quran. However, the Qur'an could not be regarded as a book of medicine or of health sciences as such, but complete guidelines on the best way to maintain health balance. Prophet Muhammad (peace be upon him) has been sent as an example to mankind so his traditions in matters of health and personal hygiene are also a guide for his followers. Being healthy is vital in that it enables us to undergo our daily life with ease but also to carry out our responsibility as a khalifah (vicegerent) of Allah. Surely a happy and healthy Muslim can do a much better job compared to that done by a sickly one! Hence, being healthy is not only beneficial to our own selves but also to others as well.

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