

**IN THE NAME OF "ALLAH"**  
**Assalamu'alaikum Wa Rahamatullah e**  
**Wa Barakatuhu.**

# **Basic Principles of Health in the Light of Quraan and Hadees**

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## Doctor attains Intimacy to Allah through serving patients

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ يَوْمَ الْقِيَامَةِ: يَا ابْنَ آدَمَ، مَرِضْتُ فَلَمْ تَعُدْنِي، قَالَ: يَا رَبِّ، كَيْفَ أَعُوذُكَ وَأَنْتَ رَبُّ الْعَالَمِينَ، قَالَ: أَمَا عَلِمْتَ أَنَّ عَبْدِي فَلَانًا مَرِضَ فَلَمْ تَعُدَّهُ؟ أَمَا عَلِمْتَ أَنَّكَ لَوْ عُدْتَهُ لَوْ جَدْتَنِي عِنْدَهُ؟ يَا ابْنَ آدَمَ! اسْتَطَعْتِكَ فَلَمْ تُطْعِمْنِي، قَالَ: يَا رَبِّ! وَكَيْفَ أُطْعِمُكَ؟ وَأَنْتَ رَبُّ الْعَالَمِينَ، قَالَ: أَمَا عَلِمْتَ أَنَّهُ اسْتَطَعَمَكَ عَبْدِي فَلَانٍ فَلَمْ تُطْعِمْهُ، أَمَا عَلِمْتَ أَنَّكَ لَوْ أُطْعِمْتَهُ لَوْ جَدْتِ ذَلِكَ عِنْدِي؟ يَا ابْنَ آدَمَ! اسْتَسْقَيْتَكَ فَلَمْ تَسْقِنِي، قَالَ: يَا رَبِّ! كَيْفَ أَسْقِيكَ؟ وَأَنْتَ رَبُّ الْعَالَمِينَ، قَالَ: اسْتَسْقَاكَ عَبْدِي فَلَانٌ فَلَمْ تَسْقِهِ، أَمَا إِنَّكَ لَوْ أَسْقَيْتَهُ وَجَدْتِ ذَلِكَ عِنْدِي. (صحيح مسلم، رقم، ٣٦٦١)

Hazrat Abu Huraira رضي الله عنه narrates that the apostle of Allah Nabi Muhammad ﷺ said "Allah will say on the Day of Judgment: O' the son of Adam! I was sick and you didn't inquire about me. The man will say: O' Allah! How can I visit you in sickness? You are the Lord of the universe. Allah will reply: Didn't you know that so and so of my slave was unwell but you didn't inquire about his health? If you had gone there to visit him you would have found me there.

O' the son of Adam! I asked you for food but you didn't feed me. Man will say: O my Lord! How could I have fed you? You are the Lord of this universe. Allah will reply: Didn't you know that my so and so slave had asked you for food but you didn't provide him with it. Were you oblivious that if you had given him food you would have found its reward with me. O' the son of Adam! I had asked you for water but you didn't give me water. The man will ask: O' my Lord! How could I have given you water? You are the Lord of the universe. Allah will reply : My so and so slave had asked you for water but you didn't give him that. If you had given him water you would have found its reward with me.

Ulama (scholars) say that Allah will reward a person if he feeds some hungry person or provides a thirsty person with water. But Allah will meet that person personally who goes to visit an ailing person. Thus it is the ultimate goal of medicine that we meet Allah. Before diagnosing the patients the doctor should turn towards Allah. While examining the patient he must read two or three times

﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾

"O' Allah Thy alone we worship and Thy alone we seek help from". Going to visit an ailing person and doing his treatment is an act of worship. That's why there is a Hadees in Mishkat:

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ وَعَادَا خَاهُ الْمُسْلِمَ مُحْتَسِبًا،  
بُوعِدَ مِنْ جَهَنَّمَ مَسِيرَةَ سَبْعِينَ خَرِيفًا. (سنن أبي داود، رقم: ٢٦٩٢)

Hazrat Anas bin Malik رَضِيَ اللَّهُ عَنْهُ narrates that the apostle of Allah Nabi Muhammad ﷺ said: anyone who performs ritual ablution perfectly and goes to visit his ailing (muslim) brother with an intention of reward, he is rewarded with a distance of 70 years from the hell.

In Sharia'h wuzu is a requisite for worshipping Allah, for example; to do Salat, to read the Holy Quran, to circumambulate the Ka'bah, apart from this Wuzu is not mandatory for any other act. That's why if we don't realize the nearness of Allah after visiting a patient then this act of worship by a doctor remains incomplete. Either there is some defect in his intention and his only aim is to earn money or he is not able to control his eyes or he has no intention to acquire proximity to Allah. Such doctor must try to figure out the reasons of his failure. It is the real aim of a doctor that he must realize the love of Allah while treating a patient. If he could not attain this height, then he got nothing except a meager amount.

**Well-wishing :** It is also one outcome of the illness that the man should return towards Allah. As Allah says in the Holy Quran:

﴿وَلَنذِيقَنَّهُمْ مِنَ الْعَذَابِ الْأَدْنَى دُونَ الْعَذَابِ الْأَكْبَرِ لَعَلَّهُمْ يَرْجِعُونَ﴾ (السجدة: ٢١)

"We will, surely, let them taste a small torment before the big torment. Probably they would turn towards us".

Hazrat Abdullah bin Abbas رَضِيَ اللَّهُ عَنْهُ says that 'Small torment' means ailments in this world and difficulties.

When ill, the heart of the patient turns soft. At this time the patient comes to a doctor. The first job of the doctor is to make him turn towards Allah. For example, if the patient doesn't perform Salat he should be inspired to do so, if he doesn't propagate Islam he should be motivated to do so. He must be made to repent for his sins.

## Reward of illness, Visiting the sick, Gesture of kindness and encouragement and the greatness of serving the patients.

Encouraging a patient and inspiring him and serving him has been described as a very exalted act and a very high act of worship by the Prophet Muhammad ﷺ. And the Prophet has inspired us in different ways to do so. It was his habit to go to visit the patients. He would talk to them to lighten their heart & reduce their grief. He ﷺ would also recite the Quran to blow at them. He would also ask others to do so.

In Urdu iyadat (visiting a patient means) some relative or close person (who is unwell), one goes to visit him, sit with him for a while and return after consoling him.

In Arabic this word has some large meaning. Whatever the doctor or nurse speak to the patient is also considered to be iyadat. Hence the doctor must examine the patient with remembrance of all these rewards of iyadat.

In this regard please do read the following traditions of Prophet Muhammad ﷺ:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ عَادَ مَرِيضًا أَوْ زَارَ أَخَاهُ فِي اللَّهِ نَادَاهُ مُنَادٍ أَنْ طُيَّبَتْ وَطَابَ مَمْشَاكَ وَتَبَوَّاتٍ مِنَ الْجَنَّةِ مَنْزِلًا. (رواه الترمذى وقال: هذا حديث حسن غريب، باب ما جاء في زيارة الإخوان، رقم: ٢٠٠٨)

Hazrat Abu Huraira رَضِيَ اللَّهُ عَنْهُ narrates that the apostle of Allah Nabi Muhammad ﷺ said: Whosoever visits his ailing (muslim) brother or goes to meet his brother only for Allah, an announcer announces that; You are graceful, your walk is a grace and you have got a dwelling in the paradise.

عَنْ ثَوْبَانَ رَضِيَ اللَّهُ عَنْهُ مَوْلَى رَسُولِ اللَّهِ ﷺ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: مَنْ عَادَ مَرِيضًا لَمْ يَزَلْ فِي خُرْفَةِ الْجَنَّةِ قِيلَ: يَا رَسُولَ اللَّهِ، وَمَا خُرْفَةُ الْجَنَّةِ؟ قَالَ: جَنَاهَا. (رواه مسلم، باب فضل عيادة المريض، رقم: ٩٥٠٣)

Hazrat Sauban رَضِيَ اللَّهُ عَنْهُ who is a freed slave of Nabi Muhammad ﷺ narrates that the apostle of Allah said: The person who visits his ailing (Muslim) brother, he lives in the Khurafah of Paradise. He was asked: What is the Khurafah of paradise. He ﷺ replied: The plucked fruits of paradise.

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: أَيُّهَا رَجُلٌ يَعُودُ مَرِيضًا فَأَيُّ مَا يَجُوزُ فِي الرَّحْمَةِ، فَإِذَا قَعَدَا عِنْدَ الْمَرِيضِ غَمَّرَتْهُ الرَّحْمَةُ، قَالَ: فَقُلْتُ: يَا رَسُولَ اللَّهِ، هَذَا لِلصَّحِيحِ الَّذِي يَعُودُ الْمَرِيضَ،

فَالْمَرِيضُ مَالَهُ؛ قَالَ: تُحِطُّ عَنْهُ ذُنُوبُهُ. (رواه احمد)

Hazrat Anas bin Malik رضي الله عنه narrates that he heard the apostle of Allah Nabi Muhammad ﷺ saying: The person who visits his ailing (Muslim) brother he immerses himself into the mercy of Allah. When he sits beside the ailing person Allah's mercy covers him. Hazrat Anas رضي الله عنه narrates : I asked O' the apostle of Allah! Will this reward be for every healthy man who visits an ailing man? Then what does the ailing person get? Nabi Muhammad ﷺ replied: His sins are pardoned.

عَنْ كَعْبِ بْنِ مَالِكٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ مَنْ عَادَ مَرِيضًا خَاصًّا فِي الرَّحْمَةِ فَإِذَا جَلَسَ عِنْدَهُ اسْتَنْقَعَ فِيهَا. (رواه أحمد: ٣٦٠٣)

Hazrat Ka'ab bin Malik رضي الله عنه narrates that the apostle of Allah Nabi Muhammad ﷺ said: The man who goes to visit an ailing person he is covered by the mercy of Allah and when he sits beside the ailing person he is enveloped in the mercy of Allah.

وَفِي حَدِيثِ عُمَرَ بْنِ حَزْمٍ رضي الله عنه عِنْدَ الطَّبْرَانِيِّ فِي الْكَبِيرِ وَالْأَوْسَطِ: وَإِذَا قَامَ مِنْ عِنْدِهِ فَلَا يَزَالُ يُحْوَضُ فِيهَا حَتَّى يَرْجِعَ، مِنْ حَيْثُ خَرَجَ. وَرَجَالُهُ مُوْتَقُونَ. (مجمع الزوائد: ٢٢٣)

In the tradition narrated by Hazrat Umr bin Hizam رضي الله عنه it is there that even after getting up from the ailing person's bed he is covered by the grace of Allah till he returns from there.

عَنْ عَلِيِّ رضي الله عنه قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَا مِنْ مُسْلِمٍ يَعُودُ مُسْلِمًا غَدْوَةً إِلَّا صَلَّى عَلَيْهِ سَبْعُونَ أَلْفَ مَلَكٍ حَتَّى يُمِيسَ، وَإِنْ عَادَهُ عَشِيَّةً إِلَّا صَلَّى عَلَيْهِ سَبْعُونَ أَلْفَ مَلَكٍ حَتَّى يُصْبِحَ وَكَانَ لَهُ خَرِيفٌ فِي الْجَنَّةِ. (رواه الترمذي وقال: هذا حديث غريب حسن، باب ما جاء في عيادة المريض، رقم: ٩٦٩)

Hazrat Ali رضي الله عنه narrates that I heard the apostle of Allah Nabi Muhammad ﷺ , he said: For a Muslim who visits an ailing brother in the morning 70000 angels keep praying for him till evening. And for the Muslim who visits his ailing brother in the evening 70000 angels keep praying for him till morning and he is rewarded with a garden in Paradise.

عَنْ عُمَرَ بْنِ الْخَطَّابِ رضي الله عنه قَالَ: قَالَ لِي النَّبِيُّ ﷺ إِذَا دَخَلْتَ عَلَى مَرِيضٍ فَمُرَّهُ أَنْ يَدْعُوكَ: فَإِنَّ دُعَاءَهُ كَدُعَاءِ الْمَلَائِكَةِ. (رواه ابن ماجه، باب ما جاء في عيادة المريض، رقم: ١٣٣١)

Hazrat Umar bin Khattab رضي الله عنه narrates that the apostle of Allah Nabi Muhammad ﷺ said:

When you go to visit some ailing person, request him to pray for you because his prayer is accepted like the prayers of angels.

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رضي الله عنه أَنَّهُ قَالَ: كُنَّا جُلُوسًا مَعَ رَسُولِ اللَّهِ ﷺ إِذْ جَاءَهُ رَجُلٌ مِنَ الْأَنْصَارِ فَسَلَّمَ عَلَيْهِ، ثُمَّ أَدْبَرَ الْأَنْصَارِيُّ، فَقَالَ رَسُولُ اللَّهِ ﷺ: يَا أَخَا الْأَنْصَارِ، كَيْفَ أَخِي سَعْدُ بْنُ عُبَادَةَ؟ فَقَالَ: صَاحِحٌ، فَقَالَ رَسُولُ اللَّهِ ﷺ: مَنْ يَعُودُكُمْ مِنْكُمْ؟ فَقَامُوا وَمَنَا مَعَهُ، وَنَحْنُ بِضِعَّةٍ عَشْرٍ، مَا عَلَيْنَا نِعَالٌ وَلَا خِفَافٌ وَلَا قَلَانِسٌ وَلَا قُمُصٌ، نَمَشِي فِي تِلْكَ السَّبَاخِ حَتَّى جِئْنَا، فَاسْتَأْخَرَ قَوْمَهُ مِنْ حَوْلِهِ حَتَّى دَنَا رَسُولُ اللَّهِ ﷺ وَأَصْحَابُهُ الَّذِينَ مَعَهُ. (رواه مسلم، باب في عيادة المرضى، رقم: ٢١٣٨)

Hazrat Abdullah bin Umar رضي الله عنه says that (once) were with Nabi Muhammad ﷺ, there came an Ansari Companion and he salaamed Nabi Muhammad ﷺ. Then he turned to go back. Nabi Muhammad ﷺ asked him: O' Ansari brother! How is my brother Sa'ad bin Ubada feeling now? That companion said: he is better. Nabi Muhammad ﷺ asked: Who among you wants to visit him? Saying this the Prophet ﷺ stood up and we also rose with him. We were more than ten. Neither we had shoes, nor socks, neither caps nor shirts. We walked on that stony path and reached Hazrat Sa'ad's home. Those people who were there with him they retreated. The Prophet ﷺ and his companions sat close to Hazrat Sa'ad رضي الله عنه.

It is a sketch of the Companions' life that narrates the basic principles of health. i.e. these are the principle of simplicity, hardwork and Tableegh (propagation of Islam).

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رضي الله عنه أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: تَحْسَسْ مَنْ عَمَلَهُنَّ فِي يَوْمٍ كَتَبَهُ اللَّهُ مِنْ أَهْلِ الْجَنَّةِ: مَنْ عَادَ مَرِيضًا، وَشَهِدَ جَنَازَةً، وَصَامَ يَوْمًا، وَرَاحَ يَوْمَ الْجُمُعَةِ، وَأَعْتَقَ رَقَبَةً. (رواه ابن حبان، قال المحقق: اسناداه قوى) (١٤)

Hazrat Abu Saeed Khudri رضي الله عنه says that he heard Nabi Muhammad ﷺ saying: A person who does five works a day Allah will write his name among those who would go to paradise;

- 1) Visiting an ailing person
- 2) Going in a funeral
- 3) Observing a fast
- 4) Going for Juma Salat
- 5) Setting a slave free

عَنْ مُعَاذِ بْنِ جَبَلٍ رضي الله عنه عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: مَنْ جَاهَدَ فِي سَبِيلِ اللَّهِ كَانَ ضَامِنًا عَلَى اللَّهِ، وَمَنْ عَادَ مَرِيضًا كَانَ ضَامِنًا عَلَى اللَّهِ، وَمَنْ غَدَا إِلَى الْمَسْجِدِ أَوْ رَاحَ كَانَ ضَامِنًا عَلَى اللَّهِ، وَمَنْ دَخَلَ عَلَى إِمَامٍ

يُعَزِّزُهُ كَانَ ضَامِئًا عَلَى اللَّهِ، وَمَنْ جَلَسَ فِي بَيْتِهِ لَمْ يَغْتَابِ إِنْسَانًا كَانَ ضَامِئًا عَلَى اللَّهِ.  
(رواه ابن حبان، المحقق: اسناداه حسن ٩٠٢)

Hazrat Mu'az bin Jabal رضي الله عنه narrates that Nabi Muhammad ﷺ said: He is under the protection of Allah who fights Jihad for Allah. He is under the protection of Allah who visits an ailing person. He who goes to a Masjid every morning or evening is under the protection of Allah. He who goes to a ruler to help him is under the protection of Allah. And he who lives in his house with a practice of not backbiting anyone is under the protection of Allah.

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ أَصْبَحَ مِنْكُمْ الْيَوْمَ صَائِمًا؟ قَالَ أَبُو بَكْرٍ رضي الله عنه: أَنَا، قَالَ: فَمَنْ اتَّبَعَ مِنْكُمْ الْيَوْمَ جَنَازَةً؟ قَالَ أَبُو بَكْرٍ رضي الله عنه: أَنَا، قَالَ: فَمَنْ أَطْعَمَ مِنْكُمْ الْيَوْمَ مَسْكِينًا؟ قَالَ أَبُو بَكْرٍ رضي الله عنه: أَنَا، قَالَ: فَمَنْ عَادَ مِنْكُمْ الْيَوْمَ مَرِيضًا؟ قَالَ أَبُو بَكْرٍ رضي الله عنه: أَنَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: مَا اجْتَمَعْنَ فِي امْرِئٍ إِلَّا دَخَلَ الْجَنَّةَ. (رواه مسلم، باب من فضائل أبي بكر الصديق رضي الله عنه، رقم: ٢١٨٢)

Hazrat Abu Huraira رضي الله عنه narrates that (once) Nabi Muhammad ﷺ asked: Who is observing fast today? Hazrat Abu Bakr رضي الله عنه replied: I am fasting today. Then Nabi Muhammad ﷺ asked: who among you attended a funeral today? Hazrat Abu Bakr رضي الله عنه said: I did. Nabi Muhammad ﷺ asked: Who among you fed a poor man today? Hazrat Abu Bakr رضي الله عنه replied: I did. Nabi Muhammad ﷺ asked: Who among you visited a sick person today? Hazrat Abu Bakr رضي الله عنه said: I did. Nabi Muhammad ﷺ said: The man who has all these (above mentioned) qualities, he will surely enter into paradise.

عَنْ أَبِي مُوسَى قَالَ قَالَ رَسُولُ اللَّهِ ﷺ أَطْعِمُوا الْجَائِعَ وَعُودُوا الْمَرِيضَ وَكُفُّوا الْعَانِي. (رواه البخاري)

Hazrat Abu Moosa Ash'ari رضي الله عنه narrates that the apostle of Allah Nabi Muhammad ﷺ said: Provide the food to hungry, Visit the ailing persons and try to release the people who are unjustifiably under arrest. (Sahih al Bukhari)

عَنْ أَبِي سَعِيدٍ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ إِذَا دَخَلْتُمْ عَلَى الْمَرِيضِ فَتَنَفِّسُوْا لَهُ فِي أَجَلِهِ فَإِنَّ ذَلِكَ لَا يَرُدُّ شَيْئًا وَيُطِيبُ بِنَفْسِهِ. (رواه الترمذي وابن ماجه)

Hazrat Abu Saeed Khudri رضي الله عنه narrate that the apostle of Allah Nabi Muhammad ﷺ said: When you visit an ailing person, try to please his heart about his age (i.e. talk to him positively and satisfy him about his age and life. For example say: You are looking better

now, If Allah willing you will recover very soon). Such talks won't change what is going to happen (means whatever is in destiny will take place) but it will please him (and this is the aim of worship). (Tirmizi, Ibn e Maja)

عَنْ أَنَسٍ قَالَ كَانَ غُلَامٌ يَهُودِيٌّ يَخْدُمُ النَّبِيَّ ﷺ فَمَرِضَ فَاتَاهُ النَّبِيُّ ﷺ يَعُودُهُ فَقَعَدَ عِنْدَ رَأْسِهِ فَقَالَ أَسْلِمَ  
فَنظَرَ إِلَى أَبِيهِ وَهُوَ عِنْدَهُ فَقَالَ أَطِيعْ أَبَا الْقَاسِمِ فَمَخَّرَجَ النَّبِيُّ ﷺ وَهُوَ يَقُولُ الْحَمْدُ لِلَّهِ الَّذِي أَنْقَذَهُ مِنَ النَّارِ.  
(رواه البخاري)

Hazrat Anas رضي الله عنه narrates that a Jew boy worked in service of Prophet Muhammad ﷺ, when he took ill. Nabi Muhammad ﷺ visited him and sat at the head of the bed and said, "Accept the Islam religion." He looked at his father who was there only. His father said obey what Abul Qasim (Nabi Muhammad ﷺ) has said to you. That boy accepted Islam. Nabi Muhammad ﷺ returned from there and he was saying: All praise be to Allah who saved him from the fire of the hell. (Bukhari)

**Explanation:** First thing that we learn through this Hadees is that some non-Muslims also served the Prophet Muhammad ﷺ. Second thing we learnt is that Prophet Muhammad ﷺ also went to visit the ailing persons. Third thing we learnt that those non-Muslims who came close to you they were so impressed that they considered Islam a better option for their offspring.

### Blowing over the sick person and Prayer for him

عَنْ عَائِشَةَ رضي الله عنها قَالَتْ كَانَ رَسُولُ اللَّهِ ﷺ إِذَا اشْتكى مِنَّا إِنْسَانٌ مَسَّحَهُ بِيَمِينِهِ ثُمَّ قَالَ أَذْهِبِ الْبَاسَ  
رَبِّ النَّاسِ وَاشْفِ أَنْتَ الشَّافِي لَا شِفَاءَ إِلَّا بِشِفَائِكَ لَا يُغَادِرُ سَقَمًا. (رواه البخاري ومسلم)

Hazrat Aayesha رضي الله عنها narrates that whenever some of us took ill, Nabi Muhammad ﷺ would touch him with his hand and pray:

أَذْهِبِ الْبَاسَ رَبِّ النَّاسِ وَاشْفِ أَنْتَ الشَّافِي لَا شِفَاءَ إِلَّا بِشِفَائِكَ لَا يُغَادِرُ سَقَمًا

O' the Lord of the mankind! Turn all the troubles away from this man and heal him, you are the Healer. The cure that you give is the (real) cure. Give him such cure that leaves no sickness (behind). (Sahi Bukhari & Sahi Muslim)

عَنْ عُمَانَ بْنِ أَبِي الْعَاصِ أَنَّهُ شَكَى إِلَى رَسُولِ اللَّهِ ﷺ وَجَعًا يَجِدُهُ فِي جَسَدِهِ فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ ضَعْ يَدَكَ  
عَلَى الَّذِي يَأْلَمُ مِنْ جَسَدِكَ وَقُلْ بِسْمِ اللَّهِ ثَلَاثًا وَقُلْ سَبْعَ مَرَّاتٍ أَعُوذُ بِعِزَّةِ اللَّهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا أَجِدُوا  
حَازِرُ قَالَ فَفَعَلْتُ فَأَذْهَبَ اللَّهُ مَا كَانَ بِي. (رواه مسلم)



Hazrat Usman bin Abi-Al-Aas رضي الله عنه narrates that he complained to the Prophet Muhammad ﷺ about the pain in some part of his body. Nabi Muhammad ﷺ said: Put your hand on that part where it is paining and say Bismillah three times. And say seven times "I seek protection of Allah's greatness and his absolute power from the pain that I am suffering from and that I feel a threat from". He said I did like this and Allah cured me of my pain. (Sahi Muslim)

عَنْ ابْنِ عَبَّاسٍ قَالَ كَانَ رَسُولُ اللَّهِ ﷺ يُعَوِّذُ الْحَسَنَ وَالْحُسَيْنَ أُعِيذُ كَمَا بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ وَمِنْ كُلِّ عَيْنٍ لَا مَمَّةَ وَيَقُولُ إِنَّ أَبَا كَمَا كَانَ يُعَوِّذُ بِهَا إِسْمَاعِيلَ وَالْإِسْحَاقَ. (رواه البخاري)

Hazrat Abdullah bin Abbas رضي الله عنه narrates that Nabi Muhammad ﷺ would read this (following) prayer & give Hazrat Hasan رضي الله عنه & Hazrat Hussain رضي الله عنه in Allah' protection:

أُعِيذُ كَمَا بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ وَمِنْ كُلِّ عَيْنٍ لَا مَمَّةَ

"I give you in protection of Allah's Complete Words from the evil of every devil, from every venomous animal and from every eye that casts harmful impact."

Then Nabi Muhammad ﷺ would say:

Your great grandfather Hazrat Ibraheem عليه السلام used to blow these words over his two sons; Hazrat Ismaeel عليه السلام and Hazrat Is'haq عليه السلام (If we have to blow over one person only, that instead of U'eezuka should be read instead of U'eezukuma).

**Explanation:** The meanings of Allah's complete words are either Allah's orders or it means the books revealed by Him. Anyhow, Nabi Muhammad ﷺ would read this prayer for blowing over Hazrat Hasan رضي الله عنه & Hazrat Hussain رضي الله عنه to give them in Allah's protection.

عَنْ عَائِشَةَ رضي الله عنها قَالَتْ كَانَ النَّبِيُّ ﷺ إِذَا اشْتَكَى عَلَى نَفْسِهِ مَا لَمْ يُعَوِّذَ بِذَاتِ وَمَسَحَ عَنْهُ بِيَدَيْهِ فَلَبَّأَ اشْتَكَى وَجَعَهُ الَّذِي تُوَفِّي فِيهِ كُنْتُ أَنْفُكَ عَلَيْهِ بِالْمُعَوِّذَاتِ الَّتِي كَانَ يَنْفُثُ وَأَمْسَحَ بِيَدِ النَّبِيِّ ﷺ. (رواه البخاري وسلم)

Hazrat Aayesha رضي الله عنها narrates that whenever Nabi Muhammad ﷺ took ill, he used to read Mu'awwizat, blow over himself and rub his hand over all his body. When he suffered the mortal disease I used to read Mu'awwizat to blow over him ﷺ which earlier he used to read (for himself) and then I would rub his own hand on his body.

**Explanation:** Mu'awwizat apparently means Surah Qul Aa'oozu bi Rabbil Falaq and

Qul Aa'oozu bi Rabbinnas. Or possibly it means the prayers that we seek Allah's protection through and which Nabi Muhammad ﷺ would read very often.

## Basic Principles of Health in the Light of Quran and Hadees

Health is a boon given by Allah; as a Hadees of Prophet Muhammad ﷺ goes:

نِعْمَتَانِ مَغْبُورٌ فِيهِمَا كَثِيرٌ مِنَ النَّاسِ: الصَّحَّةُ وَالْفَرَاغُ. (رواه البخاري)

There are two boons that many people are oblivious of them:

1) Health And 2) Free time.

Given below are some principles to attain good health in the light of Quran and Hadees.

### 1. Real life means the obedience of Allah ﷻ and His Prophet ﷺ :

قَالَ اللهُ تَعَالَى ﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ ﴾ (الأنفال: ٢٤)

O' the people who believe! Accept the call of Allah and His Prophet when he calls you towards something that instills life in you.

Interpreting this verse Hafiz Ibn Qayyim رحمه الله says:

This verse includes different points, one of them is we get a beneficial and useful life when we obey Allah and His Prophet ﷺ . Hence the person who doesn't obey Allah and His Prophet ﷺ he is not alive only. Though in life he is included with animals and other low creatures, but the real and pure life is in accepting the orders of Allah and His Prophet ﷺ with the depth of heart and then acting upon them obediently. (According to this the verse means) These people (i.e. those who obeyed Allah and His Prophet ﷺ ) they are always attached to eternal life, even though they die. And those who disobeyed Allah and His Prophet ﷺ though they look alive physically (but actually they are dead). Thus the person who would obey Allah ﷻ and His Prophet ﷺ in the best possible way his life would improve that much. And the person who would lack in obedience his actual life will be that much incomplete. It means there is no concept of healthy life without obedience.

(Al Fawaid, page No. 132, Author: Hafiz Ibn e Qayyim رحمه الله )

### 2. Troubled Humanity and the Only Remedy

Allah ﷻ has given an inexorable law to this world. Allah says:

﴿آلَا يَدْرِي كَرِ اللَّهُ تَطْمَئِنُّ الْقُلُوبُ﴾ (الرعد: ٢٨)

The soul and heart are the base of human body. And remember Allah confers peace on both of them. Though timely satisfaction could be yielded from some materialistic things as well but it ends when these things get over.

Allah ﷻ has given us Salat for remembering him. Allah ﷻ says:

﴿وَأَقِمِ الصَّلَاةَ لِذِكْرِي﴾ (طه: ١٣)

According to one estimate nowadays only 5% Muslims do Salat. And from among those who do it very few of them perform it according to Sunnah. That's why the entire humanity is surrounded by worries and troubles. Due to this people are suffering from tension and sleeplessness. Islam provides a remedy for this that we must live life according to the orders given by Allah ﷻ. Among the orders given by Allah the most prominent is Salat, that is the exaltedness of humans and pillar of Islam.

The first aim of a man's life is to act upon Allah's orders. And the second aim is to preach these orders to the entire humanity.

### The sources of the Satisfaction for Heart

In his book Zaadul Ma'aad, Ibn e Qayyim رَحِمَهُ اللهُ has mentioned the sources of attaining the satisfaction of heart:

#### First source :

The first source of satisfaction for heart is Monotheism (Believing in Oneness of Allah). As much you will believe in Oneness of Allah that much satisfaction you will get. Allah ﷻ says:

﴿أَفَمَنْ شَرَحَ اللَّهُ صَدْرَهُ لِإِسْلَامٍ فَهُوَ عَلَى نُورٍ مِّن رَّبِّهِ﴾ (سورة الزمر: ٢٢)

And Allah ﷻ says:

﴿فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِإِسْلَامٍ ۖ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصَّعْدُ فِي السَّمَاءِ﴾ (الأنعام: ١٢٥)

That's why the biggest source of satisfaction for heart is Monotheism and guidance towards it by Allah. And the biggest reason for dissatisfaction and restlessness of heart

is polytheism and seduction.

### Second reason:

One more reason for the satisfaction of hearts is the Light that Allah instills in the hearts of his slaves. And it is the light of faith that open up the heart of humans and give it true happiness. If this light is not there the heart is entrapped in such a way that it is in some narrow prison.

In Tirmizi one Hadees is there:

عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: إِذَا دَخَلَ النُّورُ الْقَلْبَ انْفَسَحَ وَانْشَرَحَ، قَالُوا: وَمَا عَلَامَةُ ذَلِكَ، يَا رَسُولَ اللَّهِ؟  
قَالَ: الْإِتَابَةُ إِلَى دَارِ الْخُلُودِ، وَالتَّجَانُّبُ عَنِ دَارِ الْغُرُورِ، وَالْإِسْتِعْدَادُ لِلْمَوْتِ قَبْلَ نُزُولِهِ.

Nabi Muhammad ﷺ said: When the Light enters into the heart the heart becomes wide and satisfied. The Companions رَضِيَ اللَّهُ عَنْهُمْ asked: What is the sign that the Light has entered into the heart? He ﷺ replied: Closeness towards the eternal house, distancing from the house of deceit and the (will for ) preparation for death before it arrives.

### Third Reason :

One of the reasons for the satisfaction of heart is 'Knowledge'. Larger the knowledge bigger the heart. A knowledgeable person's pleasure is greater than the entire world. As compared to it, ignorance brings restlessness, narrowness and prison-type situation. As much the knowledge would grow the satisfaction of heart would grow. And this doesn't happen in case of every knowledge; it is the knowledge that has been taught by the Prophet ﷺ and then it reached to us. This is the only Useful Knowledge. Those who have this knowledge are the most satisfied, large-hearted, well-mannered and sacred people.

### Fourth Reason :

One of these reasons is to be close to Allah, to love Him and to enjoy worshipping him. No other work can open up our heart more than this. Some pious people say if I get this heart in paradise I will be very much happy there. On the contrary, the biggest reason for the dissatisfaction, worries, grief and fear is heart getting affected by the creatures and forgetting the Creator and loving this world a great deal. This love is a torment for heart and it is the reason for difficulties and worries. Actually love is of two kinds; First love gives us the taste of Paradise into this world. The pleasure of heart, happiness, satisfaction of soul are remedy for such heart. This is the pure love of Allah.

Second love is the torment for the heart. It is the reason for the worries and dissatisfaction of the heart; it is loving the creatures so much that it becomes a reason

to disobey the Creator and overshadow the love of Allah.

### **Fifth Source :**

One source of satisfaction for heart is remembering Allah in the heart every moment. For the satisfaction of heart and its happiness Allah's remembrance is very effective. Whereas, forgetting Allah is also effective in causing tension, worries, troubles for the heart.

### **Sixth Source :**

One of these sources for the satisfaction of the heart is benefitting the creatures; either physical or economical. Because a generous person has a very large-heart and leads a peaceful and happy life. On the contrary, a miser has a very congested heart, and lives a very painful and restless life.

Nabi Muhammad ﷺ mentioned the miser and the generous person in such a way:

كَمَثَلِ رَجُلَيْنِ عَلَيْهِمَا جُنَّتَانِ مِنْ حَدِيدٍ. كَلَّمَا هَمَّ الْمُتَصَدِّقُ بِصَدَقَةٍ اتَّسَعَتْ عَلَيْهِ وَانْبَسَطَتْ. حَتَّى  
يَجْرُ ثِيَابَهُ وَيُعْفَى أَثَرُهُ. وَكَلَّمَا هَمَّ الْبَخِيلُ بِالصَّدَقَةِ لَزِمَتْ كُلَّ حَلْقَةٍ مَكَانَهَا وَلَمْ تَتَّسِعْ عَلَيْهِ. (البخارى)

A miser and the one who gives alms (generous person) are like two persons who have armour of steel on their body. When the generous person wants to give alms the armour become lose and he feels as if with these dangling clothes he is erasing his footprints. And when the miser wants to give alms he feels as if the armour has become stiff and tight and the armour is becoming narrow. (i.e. as much the generous person spends money he derives satisfaction and as soon as the miser thinks of giving alms he feels a stiffness in his heart).

### **Seventh Source :**

One of such reasons is bravery that widens the chest of a man and softens it. On the other hand a timid person has a very narrow heart and doesn't feel happiness, pleasure and fun. As if he is an animal who is oblivious of all these things and thus he becomes deprived of happiness and comfort of the heart. A miser turns away from Allah's remembrance, avoids Allah's name and his attributes and distances himself from the religion of Allah and doesn't realise what is happiness. Hence, the person who has a heart filled with Allah's remembrance, a heart that is enlightened by Allah's grace, and has a strong relation with Allah he will receive the best pleasure of this world as well as these pleasures will accompany him in his grave to make it a garden of paradise. And such person will always reap eternal happiness and pleasures of the Hereafter. On the other hand, the person who avoids Allah's remembrance, and remembers others than

Allah, such person will lead a difficult life in this world and these difficulties will turn into the torment in grave and a prison . Sometimes the disobedient get timely relief but this relief and pleasure gets over with the materialistic things. Of course, the permanent peace for the heart could be gained only by following Allah's orders; such peace is eternal and this is only graded as peacefulness by Allah.

### **Eighth Source:**

The biggest source of getting a satisfied heart is cleaning our heart from evils. (For example, envy, malice, rancor, ill-thoughts, egotism). And these are the diseases that cause hindrance in purification of the heart. Included in these evils excessive watching, speaking, meeting the people, eating and sleeping. When all these things go beyond the limit they cause troubles for humans and make them suffer a great deal and become a reason for torment in this world as well as hereafter.

How bad is that person who suffers narrowness of heart and difficulties due to these evils! His life worsens and his condition deteriorates. These evils will destroy his worldly life, but will also ruin his life in Hereafter, as Quran says:

﴿وَأِنَّ الْفُجَّارَ لَفِي جَحِيمٍ﴾ (الانفطار: ١٣)

How nice is the person who with his good manners and large-heart attains a peaceful life in this world and along with it will enjoy boons in the Hereafter. Such man will attain eternal success. Quran throws light on it in this way:

﴿إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ﴾ (الانفطار: ١٣)

No one knows the difference between virtuous people but Allah.

In a nutshell, Nabi Muhammad ﷺ had the best attributes among the entire creations of Allah. This gives us enlightenment of heart, largeness of heart, purification of eyes and spirituality. As much we follow the Prophet ﷺ that much satisfaction and largeness of heart we will derive and will also attain spirituality.

﴿فَمَنْ وَجَدَ خَيْرًا فَلْيَحْمِدِ اللَّهَ وَمَنْ وَجَدَ غَيْرَ ذَلِكَ فَلَا يَلُومَنَّ إِلَّا نَفْسَهُ﴾ (مسلم)

Whosoever gets good things must thank Allah for them. Who gets something opposite to it he must blame himself for it. (Muslim) Adopted from Zaad-ul-Ma'aad.

### **3. Salat**

About Salat Allah ﷻ says:

﴿وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ﴾ (البقرة: ٣٥)

And seek help in patience and As-salat (the Prayer) and truly, it is extremely heavy and heart except for Al-Khashiun (i.e. the true believers in Allah)

Allah ﷻ also says:

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ (البقرة: ١٥٣)

O you who believe, seek help in patience and As-salat (the Prayer). Truly, Allah is with As-sabirun (the patience)

Allah ﷻ also says:

وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا لَا نَسْأَلُكَ رِزْقًا نَحْنُ نَنزِلُكَ ط وَالْعَاقِبَةُ لِلتَّقْوَى (طه: ١٣٢)

And enjoy As-Salat (the Prayers) on your family, and be patience in offering them. (i.e. the Salat (Prayers). We ask not of you a provision (i.e. to give us something : money) : We provide for you. And the good end (i.e. Paradise) is for the Muttaqun.

It has been mentioned in Ahadeeth that whenever the Prophet Muhammad ﷺ had some important work he would turn towards Salat.

### **The Significance of Salat :**

There is not an iota of doubt that Salat is the cynosure of those who love Allah. It is the joy for those who believe in ONE Allah. It is the recognition of someone's words and deeds. It is the scale where the people who advance towards Allah are measured. De facto, Salat is a mercy that Allah has conferred upon his believers as a gift. Allah has shown mercy to his believers by telling them and guiding them towards Salat. So that they would be close to Allah and attain great heights. He has not made Salat obligatory for his own reason, actually it is a mercy to His slaves so that the hearts and physique of the slaves would reap benefits.

Heart plays a more prominent role in Salat than other parts of body. i.e. to turn towards Allah, to enjoy proximity to Him, to rejoice standing before him and to jettison every other's thought and to worship Allah rightfully so that He is pleased with us. (These all works are related to heart). (Asrarul Ssalat; Ibn e Qayyim رحمته الله)

### **Salat is Allah's offered feast and a rain of Virtues:**

As Allah has put his slaves in test by giving him desires; external and internal. Hence it

was expected from Allah to arrange a feast which has every kind of gifts, prizes and mercies and invited him five times for this feast. And Allah has kept benefits for him in this feast that is non-existent in other things. So that the slave benefits from it completely and receive respect and honour from Allah. And this Salat becomes a source for the purification of the slave from evils. The evils that Allah doesn't like. And in rewards he gets a unique light, an only one of its kind strength and special kind of reward on the day when he meets Allah. i.e. on the Day of Judgment. (Asrar ul Salat; Ibn e Qayyim رحمته الله)

Concentration and attention is important in Salat

فَإِذَا صَلَّيْتُمْ فَلَا تَلْتَفِتُوا، فَإِنَّ اللَّهَ يَنْصِبُ وَجْهَهُ لَوَجْهِ عَبْدِهِ فِي صَلَاتِهِ مَا لَمْ يَلْتَفِتْ. - (رواه الترمذی)

Don't pay attention here and there while performing Salat. Allah brings His face to the face of the worshipper unless the worshipper himself doesn't become inattentive. (Tirmizi)

Inattentiveness has two kinds:

First is raising head and looking here and there. Nabi Muhammad صلی اللہ علیہ وسلم has given us the remedy for it. Hazrat Ayesha رضی اللہ عنہا narrated that in our house there was a curtain that had some pictures of birds inscribed on it. Nabi Muhammad صلی اللہ علیہ وسلم said: Ayesha! Remove it from here. When I look at it, it reminds me of the worldly things. Once Nabi Muhammad صلی اللہ علیہ وسلم wore a dress, but after Salah he put it off because due to that dress his attention had distracted.

We can solve this problem in such a way that we perform Salah in front of a wall and spread a white cloth on the floor, so that due to the design and art on the cloth of Salah our attention is not distracted.

The second inattentiveness is due to internal thoughts. It is more difficult to cure this. One method is to pay attention towards the words that are being read. And every part of Salah be performed as if we are looking at Allah or Allah is looking at me- we have been ordered to do so.

أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ

Worship Allah as if you are looking at Him, and if you are not looking at Him then at least (think) Allah is looking at me.



One more remedy of this kind of inattentiveness has been mentioned in Hadees. Hazrat Usman bin Abil Aas رضي الله عنه narrated that I went to Nabi Muhammad ﷺ and said: the devil distracts my attention in salat between me and what I am reading, so that he would make me suspicious about my Salat. Nabi Muhammad ﷺ said: It is a devil that is called Anzab. When you feel him around so seek Allah's protection from this devil, and spit three times on your left side. Hazrat Usman رضي الله عنه said: I did so and Allah protected me from this devil. (Muslim)

Hazrat Mufti Taqi Usmani has quoted the words of Imam Navavi رحمته الله in the explanation of this Hadees, he says: To seek Allah's protection from the devil by spitting three times on our left side is Mustahab i.e. desirable. (Takmila Fathul Mulhim)

It also needs that a man works on his heart and makes it clean of love of anyone other than Allah and the other lusts and dirtiness. The basic thing about performing such Salat is that only Hereafter should be there on our mind.

Allah ﷻ says:

﴿قَدْ أَفْلَحَ مَنْ تَزَلَّى ۝ وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى ۝ بَلْ تُؤْثِرُونَ الْحَيَاةَ الدُّنْيَا وَالْآخِرَةَ خَيْرٌ وَأَبْقَى ۝﴾

When we can't meet and remember Allah in Salat itself, and we keep busy in our works and don't have time for Allah and complete the entire Salat without paying attention towards Allah, how can such a person attain peace in his life?

Due to this many people who perform Salat apparently they keep suffering from sorrow and tension and can't get rid of sleeplessness. Though the fact is that if they had performed real Salat they would have attained inner peace.

Hazrat Imam ibne Taimiya رحمته الله says: If you performed Salat and didn't get inner-peace, curse yourself because Allah's attribute is "Shakoor" it means Allah is True Judge. If the slave acts appropriately Allah definitely rewards him.

### **Wuzu (Ablution) :**

Ablution gives a man a natural happiness and mental and physical freshness without spending any amount. If you think, you would realise that in this short while no medicine or food can ever give peace to human heart. This rewards of freshness is in this world and in Hereafter it will spell a doom for our misdeeds and would exalt our place there. As it has been mentioned in Hadees that one day Nabi Muhammad ﷺ asked Hazrat Bilal رضي الله عنه at the time of Fajr Salat: Bilal! Tell me the deed that you have done after

accepting Islam, you think that will earn the biggest reward for you, because tonight in a dream I have heard your footsteps ahead of me in paradise. Hazrat Bilal رضي الله عنه said: My deed that I expect biggest reward for it, is the Salat of Tahiyatul Wuzu that I have performed whenever I have performed ablution during day or night- as Allah guided me on that occasion-. (Bukhari)

Allah doesn't need to reward His worshippers. It is just Allah's expression of love towards His slaves.

Allah سُبْحَانَهُ says:

﴿اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ﴾

"Such kind of complete spiritual and physical guidance was not conferred on the previous Ummah".

### Miswak:

Nabi Muhammad ﷺ said: لَوْلَا أَنِ اشْتَقَّ عَلَى أُمَّتِي لَأَمَرْتُ بِهِم بِالسَّوَاكِ عِنْدَ كُلِّ وُضُوءٍ. (البخارى)

If I would have not feared that my Ummah would fall into trouble, I would have ordered them to use Miswak at the time of every Salat. (Bukhari)

Miswak cleans the mouth and pleases Allah ﷻ. السَّوَاكُ مَطَهْرَةٌ لِلْفَمِ مَرْضَاةٌ لِلرَّبِّ. (النسائي). لَقَدْ أَكْثَرْتُ عَلَيْكُمْ بِالسَّوَاكِ. (البخارى)

I have told you several things about the importance of Miswak.

مَا جَاءَنِي جِبْرِيْلُ عَلَيْهِ السَّلَامُ قَطُّ إِلَّا أَمَرَنِي بِالسَّوَاكِ. لَقَدْ خَشِيتُ أَنْ أُحْفِيَ مُقَدَّمَ فِيَّ. (أحمد)

Whenever Jibraeel عليه السلام came to me he told me to use Miswak so much that I thought I would peel my gums due to using Miswak so much.

### Istinshaq (Washing the nostrils) and Istinshar (to blow the nose)

Washing the nostrils and to blow the nose are protective methods and treatment for all chest-related diseases. Usually people suffer every year from influenza, flu and other types of such diseases especially in winter season. We spend large amounts on treatment of such diseases, though these medicines cast a lot of side-effects on our body. In medicine, every year a lot of research is being done to prevent these side effects but these efforts have not yielded any positive result so far.

Allah ﷻ is the Creator of humans & He is well-aware of the structure and complexities of human-body. That's why Allah has gifted us **Istinshaq** and **Istinsar** to clean our sinuses and to prevent us from such diseases. But very few people do **Istinshaq** and **Istinsar** correctly.

In Bukhari the right method of Istinshaq has been told that after using Miswak a handful of water be taken; half of it should be taken in the mouth to rinse it and half should be pulled up in the nose. (The putting of water for rinsing in the mouth and to pull up in the nose should be done at the same time in such a way that water should go up the soft part of the nose and this is possible only when the water is pulled up strongly. If we do Istinshaq correctly the water comes down in the throat as well.)

As a Hadees suggests that if you are not fasting then do **Istinshaq** strongly. Thus the Sinuses and the veins for air are cleaned. Allah has created small hair in these veins for air-they are called Ahdab in Arabic (the English word is Cilia). They are functional every moment and keep the vein of air clean from phlegm, germs, viruses and dust. If **Istinshaq** is done correctly the above mentioned all system are revived. If **Istinshaq** is done appropriately no dust could gather in the nose and there is no need to use finger to clean your nose.

It will take some days to learn **Istinshaq** but -if Allah willing- it will benefit us for the entire life. Due to correct **Istinshaq** oxygen is supplied freely to our brain and other parts of body. Thus the entire system of our body is revived. A large number of Muslims are unaware of it hence they are deprived of these benefits that Allah has gifted to all of us.

### **The Parts of Salat and Quantity of Tasbeehat :**

The Gestures of Salat and quantity of Tasbeehat (Glorification):

We have been ordered by Nabi Muhammad ﷺ :

صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي

"Perform Salat as you have seen me doing it".

The people who knew the Salat of Prophet Muhammad ﷺ were the companions. That's why we should perform Salat according to the Sahih Hadees narrated by the companions.

In Sahih Bukhari it has been mentioned that:

عَنِ الْبَرَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رُكُوعُ النَّبِيِّ ﷺ وَسُجُودُهُ وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ وَبَيْنَ السُّجُودَاتَيْنِ قَرِيبًا مِنَ السَّوَاءِ.

(Nabi Muhammad's ﷺ Ruku (bowing) Sajda (prostration) Qauma (Standing) and Jalsa (sitting) were equal).

Imam Abu Daud رضي الله عنه writes in his book Sunan:

The chapter regarding how many times Tasbeeh should be read in Ruku and Sajda. In this chapter he narrated by Hazrat Anas رضي الله عنه that when he performed salat behind Hazrat Umar bin Abdul Azeez رضي الله عنه he said: I never found any one more similar in performing Salat more than this youth. The narrator says that we tried to gauge the number of his Tasbeehat in Ruku and Sajda so we found that every time he read Tasbeeh ten times. Thus we must also read Tasbeeh ten times.

Apart from this there are other prayers taught to us by the Prophet Muhammad ﷺ . In Sajda man is closest to Allah.

In Quran Allah says:



Nabi Muhammad ﷺ said: Man is most close to Allah in prostration, hence pray extensively in Sajda. Nabi Muhammad ﷺ has ordered to pray a lot when in Sajda and said: The prayer in Sajda is more close to acceptance.

The acceptance of prayer is of two types: first we get what we asked for. And the second form we may not get material things but we may be richly rewarded instead of it.

Qauma and jalsa are two important parts of Salat. Companions of the Holy Prophet ﷺ said that sometimes he ﷺ would stand for such a long period after Salat that we would think he ﷺ has forgotten prostration. Likewise he ﷺ would sit between two sajda for such a long time that we would think he ﷺ has forgotten to fall in second prostration. Likewise it has been mentioned in one Hadees that once after standing up from Ruku the waist should be straightened. And while sitting between two prostrations at that time also waist should be straightened. (It could relieve us from waist-ache provided in every Qauma and Jalsa we say Tasbeehat ten times.)

There are many prayers mentioned in Hadees to be read in Qauma. If you don't remember any of them read for that time "Li Rabbiyal Hamdu"-It has been mentioned in Hadees in Abu Daud. In between two Sajdas read "Rabbighfir Li" in that much time. Apart from this many other prayers have been mentioned in the books of Hadees.

Likewise, Salat has ample of spiritual and physical benefits. Actually such Salat is a

spiritual and physical cure. And it can win us nearness to Allah.

In Hadees it has been mentioned that there are 360 joints in a human body. But before 1995, according to experts, only 340 of them had been discovered. In 1995 it was discovered that in each ear there are ten joints. These joints are located between those three small bones that are activated whenever we listen some sound. The words of Nabi Muhammad ﷺ can never be wrong. It is a different matter that the veracity could be revealed to us after 1400 years of after thousands of years. Either these words are regarding this world or about the Day of Judgment, his ﷺ all words are true.

To inspire us to thank Allah for the boons that He has given to us the, Prophet Muhammad ﷺ said about the two Raka'h Chasht : "These two Raka'h become a thanksgiving for the safety of joints of the entire body".

In fact, Salat is a boon and gift of Allah for us; with doing these two Raka'h for Allah we may yield benefits of our joints in this world as well as we may reap its benefits in hereafter.

Allah has made these physical gestures of Salat obligatory because He is the Most Merciful. And while doing so He has taken so much care of human spiritual and physical physiology that it is beyond the human mind to understand it.

### **The summary of Imam Ibn e Qayyim's ﷺ words :**

- |  |                                  |
|--|----------------------------------|
| 1) Salat is a reason for addition in Sustenance. | 2) It protects our health.       |
| 3) It safeguards us against all diseases.        | 4) It keeps every pain away.     |
| 5) It makes heart strong.                        | 6) It brightens the face.        |
| 7) It confers peace on soul.                     | 8) It dispels laziness.          |
| 9) It creates agility in parts of body.          | 10) It makes body strong.        |
| 11) It widens the chest.                         | 12) It is the food for soul.     |
| 13) It enlightens the heart.                     | 14) It prolongs the boons.       |
| 15) It saves from the anger of Allah.            | 16) It brings Barkah.            |
| 17) It keeps the devil away.                     | 18) It brings us close to Allah. |

Specially in the safety of health and strengthening heart its impact is awesome. Salat removes the rotten things from heart and body. The comparison could be done in such a way that; when two people, one of them is regular in Salat and the other is not, if they both suffer from difficulty, the one who performs Salat will face it easily and will emerge successful as compared to the one who doesn't perform Salat on regular basis.

Salat is very effective in eliminating the worldly troubles and difficulties. Especially when it is performed with all needs that are required internally and externally and with all necessary conditions. This is why it is right to say that no other act of worship protects us from the difficulties of this world and of the Hereafter as much as-salat does. And no other act of worship is harbinger of benefit and advantages of this world and Hereafter as much Salat does.

It is because this is the relation of the worshipper directly from Allah. As much this relation would be strong that much doors of mercy and goodness will open accordingly and the doors of wrath and harms will be closed. And Allah will (accordingly) guide us towards Him, we will receive safety & good health, richness, comfort, peacefulness & happiness will be conferred upon us accordingly. (Tibbe-nabavi ﷺ 325-326)

#### 4- Health improvement due to Tahajjud Salat

Tahajjud Salat is a very important mean for good health. After performing it man feels a light and freshness in his heart. It remains for the entire day. This cannot be achieved through any medicine. This Salat has a cure in it. It stops the diseases. As it has been mentioned in Hadees:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: يَعْقِدُ الشَّيْطَانُ عَلَى قَافِيَةِ رَأْسِ أَحَدِكُمْ إِذَا هُوَ نَامَ ثَلَاثَ عُقَدٍ، يَضْرِبُ عَلَى كُلِّ عُقْدَةٍ: عَلَيْكَ لَيْلٌ طَوِيلٌ فَارْقُدْ. فَإِنِ اسْتَيْقَظَ فَذَكَرَ اللَّهَ تَعَالَى انْحَلَّتْ عُقْدَةٌ. فَإِنِ تَوَضَّأَ انْحَلَّتْ عُقْدَةٌ. فَإِنِ صَلَّى انْحَلَّتْ عُقْدَةُ كُلِّهَا، فَأَصْبَحَ نَشِيطًا طَيِّبَ النَّفْسِ، وَالْأَصْبَحُ خَبِيثَ النَّفْسِ كَسَلَانَ. (رواه مالك، والبخاري ومسلم وغيرهم)

Hazrat Abu Huraira رَضِيَ اللَّهُ عَنْهُ narrates that Nabi Muhammad ﷺ said: when someone sleeps in the night, the devil comes and ties three knots from his head-side. While tying every knot he says "this night is very long, keep sleeping". Now, when the man wakes up and remembers Allah one knot is undone. Then he performs ablution and the other knot is undone. Then he performs Salat so all the knots are undone. And that man is very fresh and energetic in the morning time. If (we don't do all this) he is very lazy and tired in the morning.

عَنْ سَلْمَانَ الْفَارِسِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ عَلَيْكُمْ بِقِيَامِ اللَّيْلِ؛ فَإِنَّهُ دَأْبُ الصَّالِحِينَ قَبْلَكُمْ، وَمَقْرَبَةٌ لَكُمْ إِلَى رَبِّكُمْ، وَمَكْفَرَةٌ لِلْسَّيِّئَاتِ، وَمَنْهَاةٌ عَنِ الْإِثْمِ، وَمَطْرَدَةٌ لِلدَّاءِ عَنِ الْجَسَدِ. (رواه الترمذی وابن خزيمة)

Hazrat Salman Farsi رَضِيَ اللَّهُ عَنْهُ narrates that Nabi Muhammad ﷺ said:

Offer Tahajjud Salat regularly because it was the way of virtuous people followed

before you. It will take you close to your Lord. It is the compensation for the previous sins and protection from the sins in future. It keeps the diseases away from the body.

### 5- Prayer

In Sahih Bukhari it is narrated by Hazrat Abu Huraira رضي الله عنه that Nabi Muhammad ﷺ said: Allah has not sent any disease in this world without remedy.

Among these remedies the best one is prayer. It is the enemy of all troubles and ailments. It prevents them. If we suffer from them it cures them and removes them. Prayer is the weapon of a Muslim; as it has been narrated by Hazrat Ali رضي الله عنه that Nabi Muhammad ﷺ said: Prayer is the weapon for a Muslim and it is the pillar of Islam and it is the light of the heaven and the earth. (Al Hakim in Mustadrak)

### Prayer has three faces against troubles and hardships

- 1) If prayer is stronger than the trouble then it stops it.
- 2) If prayer is weaker than the trouble the trouble overcomes prayer and the man suffers. But due to the prayer this difficulty is somewhat weakened.
- 3) If they both are equal to each other they keep preventing each other. Hazrat Umar رضي الله عنه narrates that Nabi Muhammad ﷺ said: Prayer prevents all kinds of troubles and helps in every kind of difficulty. That's why be regular in praying. (Al Hakim and Tirmizi)

Hazrat Sauban رضي الله عنه narrates that Nabi Muhammad ﷺ said: Nothing can change the destiny but prayer and nothing could increase the age but virtues. And man has denied his Rizq (Sustenance) due to (some) sins that he has committed. (Al Hakim and Tirmizi)

In Mustadrak Hazrat Sa'ad رضي الله عنه narrates that Nabi Muhammad ﷺ said: Should I not tell you about a thing- that when you are in difficulty and you pray through it- Allah would get you rid of that trouble? It was said: Surely tell us. Nabi Muhammad ﷺ said: that is the prayer by Hazrat Yunus عليه السلام

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ ﴿١٠١﴾

### 6- Quran

The recitation of Holy Quran is not only a very noble act of worshipping but also a source to prevent physical as well as spiritual diseases.

Allah says in the Holy Quran:

وَنُنزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ﴿١٠١﴾ (بنی اسرائیل: ٨٢)

And He also said:

يَا أَيُّهَا النَّاسُ قَدْ جَاءَتْكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ وَشِفَاءٌ لِمَا فِي الصُّدُورِ لَا تَلْفُتُوهَا (يونس: ٥٤)

Quran is cure for all spiritual and physical disease. But not that all are able to receive this cure nor everyone is guided to do so. (Because it is a very great book and there are a lot of conditions to receive benefits from it). But if some ailing person treats himself with it and uses it sincerely for treatment, accepts all the orders of Quran and has a very firm belief and follows the norms and conditions no diseases can torment him.

How can a disease survive before the Lord of the universe, because this is the book that if revealed on a mountain, the mountain would have been crushed to many particles.

Thus, any disease either physical or spiritual, Quran has complete remedy for it and protection from it. Yes, it is for the person whom Allah has given the method of understanding this. (Tibb Nabawi ﷺ -341)

## 7. Remembrance of Allah

It is obligatory to remember Allah if you want to attain spiritual and physical health. We will mention just one Hadees to underline its importance, it will help in gauging the importance of remembrance of Allah.

عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: مَثَلُ الَّذِي يَذُكُرُ رَبَّهُ وَالَّذِي لَا يَذُكُرُ رَبَّهُ مَثَلُ الْحَيِّ وَالْمَيِّتِ - (صحيح البخاري رقم ٥٩٢٨)

Hazrat Abu Musa Ash'ari رَضِيَ اللَّهُ عَنْهُ narrated that Nabi Muhammad ﷺ said: The example of alive person and dead person is like the one who remembers Allah and doesn't remember Allah (respectively). (Al Bukhari)

Health depends on life. No life, no health. That's why the remembrance of Allah is protection of body spiritually and physically.

## 8- Propagation of religion

Allah ﷻ says in the Holy Quran:

فَاتْلُوهُمْ يُعَلِّمُهُمُ اللَّهُ بِأَيْدِيكُمْ وَيُخْرِجُهُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَيَهْدِيهِمُ اللَّهُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ (التوبة: ١٣)

In propagation of Islam and Jihad there are many benefits. These are helpful in improving health and removal of grief and sadness.



## 9. Dress

The linen cloth gives strength to human body and Allah likes white cloth the most. Imam Shafi'i رحمته الله says that four things strengthen human body : Meat, Attar, Bathing extensively (Apart from the bathing after sexual intercourse) and linen cloth. Experience tells that what he has said is absolutely right.

عَنْ ابْنِ عَبَّاسٍ رضي الله عنه أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ: مِنْ خَيْرِ ثِيَابِكُمُ الْبَيَاضُ، فَلْيَلْبَسْهَا أَحْيَاؤُكُمْ وَكَفِّنُوا فِيهَا مَوْتَاكُمْ. (اسنن الكبرى)

Hazrat Abdullah bin Abbas رضي الله عنه narrated that Nabi Muhammad صلى الله عليه وسلم said: The best dress is white; wear it in life and provide pall to your dead in it only.

عَنْ ابْنِ عَبَّاسٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: اَلْبَسُوا مِنْ ثِيَابِكُمُ الْبَيَاضَ، فَإِنَّهَا مِنْ خَيْرِ ثِيَابِكُمْ، وَكَفِّنُوا فِيهَا مَوْتَاكُمْ، وَإِنَّ مِنْ خَيْرِ أَحْكَامِكُمُ الْإِثْمَدَ، يَجْلُو الْبَصَرَ وَيُنْبِتُ الشَّعْرَ. (مسند احمد)

Hazrat Abdullah bin Abbas رضي الله عنه narrated that the apostle of Allah Nabi Muhammad صلى الله عليه وسلم said: Wear white dress because it is the best among what you wear. And give pall of the same colour (white) to the dead. And the surma (collyrium) of Ismad is best among the Surmas that you use. It makes the sight sharp and helps in growing the hair.

## 10- Food

In Quran Allah تعالى says:

﴿كُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا﴾ (الأعراف: ٣١)

Hafiz ibn e Qayyim رحمته الله says that in this half verse there is the gist of entire medicinal studies.

Nabi Muhammad صلى الله عليه وسلم said:

مَا مَلَأَ آدَمِيٌّ وَعَاءً شَرًّا مِنْ بَطْنٍ، بِحَسْبِ ابْنِ آدَمَ أُكْلَاتُ يُقْمِنُ صُلْبَهُ، فَإِنْ كَانَ لَا مُحَالَةَ فَثُلُثُ طَعَامٍ وَثُلُثُ شَرَابٍ وَثُلُثُ لِنَفْسِهِ. (رواه الترمذی)

A man doesn't fill any vessel more than his stomach. For a man only a little food is sufficient that can help him straighten his back. But if he cannot survive on this then (he should divide his stomach into) three parts; one for food, one for water and one for breathing. (Tirmizi)

The above mentioned Hadees is the most summative statement about the principles of good health. Nabi Muhammad صلى الله عليه وسلم used to eat food once in a day. Companions of Prophet Muhammad صلى الله عليه وسلم would eat only twice a day. In Hadees also only two times of food are

mentioned:

1) Ghada (brunch)      2) Asha'a (Dinner)

Ghada is usually taken between 10-11 in the morning. Asha'a is eaten at the time of Isha.

### Food that is beneficial for the health

Below are given some foods that have proven beneficial for human health:

#### 1) Olive oil

Olive oil is very beneficial for human health. In Hadees we have been inspired to consume it. As there is a Hadees that Nabi Muhammad ﷺ said:

كُلُوا الزَّيْتِ وَأَدِّهْنُوا إِيَّاهُ؛ فَإِنَّهُ مِنْ شَجَرَةٍ مُبَارَكَةٍ - (رواه الترمذى وأبو داود)

Consume olive oil and massage with it because it is extracted from a sacred tree.

#### 2) Dates

Sometimes Nabi Muhammad ﷺ sustained himself for two months only dates and water. As there is a Hadees, Hazrat Ayesha رضي الله عنها said:

كَانَ يَمُرُّ بِنَا هَلَالٌ وَهَلَالٌ وَهَلَالٌ مَا يُوقَدُ فِي بَيْتٍ مِنْ بُيُوتِ رَسُولِ اللَّهِ ﷺ مِنْ نَارٍ - (شعب الإيمان رقم: ١٠٠٣٦)

We spent threem months together and no fire was lit in our house to cook food. In the narration of Musad Ahmad there is an addition:

"We survived only on dates and water".

Somtimes Nabi Muhammad ﷺ would eat meat and would drink milk with water so that cholestrol in it could be reduced.

#### 3. Talbeena

In Hadees it has been mentioned:

التَّلْبِينَةُ هُجْمَةٌ لِفُؤَادِ الْمَرِيضِ تَذْهَبُ بِبَعْضِ الْحُزْنِ - (البخارى رقم: ٣٩٩٤، وسلم، رقم: ٣١٠٦)

Talbeena pacifies the heart of an ailing man and removes anxiety.

It is mild water of flour of barley; it is liquified like water. Harawi رحمه الله says: It is called Talbeena because it is similar to laban (Arabic word for milk). i.e. similar to milk in liquidity and whiteness. Talbeena is full of benefits for ailing person, when it is in liquid form and not cooked and neither thick nor raw. If you want to know the usefulness of Talbeena then find out the benefits of water of barley. Rather this Talbeena is like water of Barley for Arabs because it is made of flour of barley. The difference between the

water of barley and Talbeena is; the water of barely is acquired after cooking the grains of barley whereas Talbeena is made of its flour. Talbeena is more useful than water of barley because due to grinding its qualities improve a great deal.

Habits play a pivotal role in making medicine and food effective. Thus some communities have been using the flour of barley after boiling it rather than the grains of barley. It is full of nutrition and the face is brightened up.

Urban doctors suggest to use it with sound grains so that its subtract is liquid and easy-to-digest and the patient doesn't feel heavy after consuming it. It is suitable for the delicate nature of the urban people because the water of ground barley is difficult for them to digest.

Anyway, the water of boiled sound barley is easy-to-digest. It is more effective if it consumed hot. It enhances natural heat in human body.

The benefit of Talbeena has been mentioned in Hadees that it removes grief. It is thus because due to grief and sadness the heat of body is affected and heart is weakened. Talbeena enhances the warmth in the heart and refreshes it because it contains the parts that energise the human body.

It is also said that the grieved person's parts of body are weakened because of dryness. Especially stomach dryness is increased because of scarcity of food. Talbeena supplies these parts freshness, strength and nutrition, everything. And it casts good effect on heart as well. Talbeena also improves digestive system of the body, especially for the person who has habit of eating barley bread. The people of Madina usually ate bread of barley as wheat was scarce in their town.

Talbeena, that is made in Yemen, its method is:

Take one big spoon for cooking food flour of barley and add three big spoons of sugar and boil it- instead of sugar honey could also be used-. After boiling it cook it on light fire for 3-4 minutes. When it turns cool add one cup of milk in it. Patient should use it according to his capacity. Those people who cannot eat barley can use wheat flour. Talbeena is also advantageous for healthy people, even they can use it. The sad thing is that in our county an expensive product like 'Ensure' is used for patients; on the contrary the remedy told by our Prophet is far better and cheaper.

#### 4) Nigella Indica or Black Seed (Kalaunji)

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: عَلَيْكُمْ بِهَذِهِ الْحَبَّةِ السُّودَاءِ، فَإِنَّ فِيهَا شِفَاءً مِنْ كُلِّ دَاءٍ إِلَّا السَّامَ - (البخارى)

Hazrat Abu Huraira رَضِيَ اللَّهُ عَنْهُ narrated that Nabi Muhammad ﷺ said: Make it obligatory for yourself to use this black seed (Kalaunji) because it can heal everything except death. (Al Bukhari)

Kalaunji strengthens the immune system in human body and it is beneficial in every disease.

#### 5) Sareed

Nabi Muhammad ﷺ said: (البخارى ومسلم) - فَضْلُ عَائِشَةَ عَلَى النِّسَاءِ كَفَضْلِ التَّرِيدِ عَلَى سَائِرِ الطَّعَامِ -

(Hazrat) Ayesha رَضِيَ اللَّهُ عَنْهُ is greater than all other women just like Sareed is better than all other foods. (Al Bukhari and Muslim)

Sareed is a mixture of different things; it is made of bread and meat. So the bread is the best of all food and the meat is king of all gravies and when they both are put together then its benefits are beyond any doubt.

Nabi Muhammad ﷺ liked the meat of goat very much. It is more useful than any other meat for people and it is good for heart-patients. According to medical science it has 2.6 gram fats and 63 gram cholesterol and it contains oil also in a limited quantity just Omega3 oil. In my opinion the heart-patients should prefer the meat of goat over fish. Yes, but do not consume it more than twice a week.

#### 11. Exercise

The health of Nabi Muhammad ﷺ is an ideal for us. He ﷺ travelled in his old age to Tabook that was 1000 kilometers away, walking and riding sometimes. Once he ﷺ had defeated the strongest wrestler of those times. To attain such health one needs exercise and no man or woman can be exempted from it. Hadees has inspired us to use sources and achieve good health.

Please go through the following Hadees so that we can have an idea about the importance of good health.

(1) عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: الْمُؤْمِنُ الْقَوِيُّ خَيْرٌ وَأَحَبُّ إِلَى اللَّهِ مِنَ الْمُؤْمِنِ الضَّعِيفِ، وَفِي كُلِّ خَيْرٍ، أَحْرَصُ عَلَى مَا يَنْفَعُكَ، وَاسْتَعِنَ بِاللَّهِ وَلَا تَعْجِزْ - (رواه مسلم، رقم: ٢٦٦٣)

Hazrat Abu Huraira رضي الله عنه narrates that Nabi Muhamamd ﷺ said : A believer who is powerful and strong is valued more by Allah in comparison to a weak believer though as such all are valued. Try to achieve the thing that is useful for you and pray to Allah for it and do not show helplessness in this regard. (Al Bukhari and Muslim)

(۲) عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رضي الله عنه: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: فَإِنَّ لِحَسْبِكَ عَلَيْكَ حَقًّا. (رواه مسلم، رقم: ۱۱۰۹)

Hazrat Abdullah bin Umar رضي الله عنه narrated that Nabi Muhamamd ﷺ said: Your body has right over you.

(۳) قَالَ ابْنُ عَمْرٍو رضي الله عنه كَانَ رَسُولُ اللَّهِ ﷺ يَأْتِي قُبَاءَ رَاكِبًا وَمَا شَيْئًا فَيُصَلِّي فِيهِ رَكَعَتَيْنِ. (رواه البخاري رقم: ۱۱۹۴)

Hazrat Abdullah bin Umar رضي الله عنه narrated that:

Nabi Muhammad ﷺ would very often go to Masjid-e-Quba sometimes riding and sometimes by walk- and then he ﷺ would perform rak'ah Salat there. ( Al Bukhari)

Masjid e Quba is 3 kilometers away from Masjid e Nabawi: from the above mentioned Hadees we get an indication to walk for exercise.

(۴) كُلُّ شَيْءٍ لَيْسَ مِنْ ذِكْرِ اللَّهِ فَهُوَ لَهْوٌ وَسَهْوٌ، إِلَّا أَرْبَعُ خِصَالٍ: مَشْيُ الرَّجُلِ بَيْنَ الْعَرَضَيْنِ، وَتَأْدِيبُهُ فَرَسَهُ، وَمَلَاعَبَتُهُ أَهْلَهُ، وَتَعَلُّمُ السَّبَاحَةِ. (رواه الطبراني في الأوسط، رقم: ۸۱۳۳)

Everything except the remembrance of Allah- is like forgetting Allah- except these four things:

- 1) To run between two poles for exercise.
- 2) To train your horse (for Jihad) i.e. to practice running and riding over it.
- 3) To play with your wife (to express love)
- 4) To learn swimming

(۵) عَنْ عَلِيِّ بْنِ رُكَانَةَ رضي الله عنه عَنْ أَبِيهِ: أَنَّ رُكَانَةَ صَارَعَ النَّبِيَّ ﷺ فَصَرَعه النَّبِيُّ ﷺ. (اخرجه ابوداود في سننه رقم: ۴۰۸۹)

Hazrat Ali bin Rukana رضي الله عنه related from his father that one day Nabi Muhammad ﷺ & Hazrat Rukana رضي الله عنه wrestled against each other & Hazrat Muhammad ﷺ defeated Hazrat Rukana رضي الله عنه in it. (Abu Daud)

In my opinion everyone should walk one hour a day without difference of man and woman. Better is the morning time. Apart from it 40 minutes should also be spared for other kind of exercises; for example Yoga which is useful for men and women of every age.

## 12: To Observe Fast

Apart from obligatory fasts, Nafl fasts are also very useful. In this regard here the summary of what Ibn e Qayyim رحمته الله wrote in his book Tibbe Nabawi is written:

To observe fast is a protection from spiritual, internal and physical diseases. It contains many benefits. It has proved very advantageous to remove the extra materials from body and to attain the strength in immune system. Especially when the fast is observed with a balance and on the days that Shari'ah has prescribed. If there is no hindrance for a man to observe fast then it is very useful in gaining the above mentioned benefits; as fasting sets the internal organs to rest. Apart from it the heart quickly becomes calm and vibrant for the coming time. This is very beneficial for cool and damp nature people, it can restore their health in a short while.

Fasting is not only an act of worshipping but it is also medicinal and spiritual remedy. If the person observing fast takes care of natural and Islamic principles the benefits of fasting are attained very quickly. The extra and harmful germs that are growing up in our body silently they are wiped out. But the attainment of these rules is with the condition of fasting that either the fast was observed while following all the rules or this factor was missing.

As such fasting creates strength in body that body is protected automatically by all these harmful things and the fast also helps us in reaching its prime goal (that is to turn completely towards Allah); as fasting doesn't mean abstaining from food and water only but it is also an act of worshipping. Thus if compared to other acts of worship fasting is only and only for Allah ﷻ.

In a nutshell, fasting is like a shield to protect heart and body from worldly and Hereafter ailments. Allah ﷻ says in the Holy Quran:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ﴾ (البقرة: ١٨٣)

One aim of fasting is to protect our body from spiritual and physical ailments as it is a very beneficial abstention. Second aim is to make the heart turn toward Allah and to control the power of heart and to make it concentrate religiously towards Allah. (Tibbe Nabawi page no. 326-327)

Below are mentioned some Hadees where the days and time have been given when observing fast is Sunnah:

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: أَوْصَانِي خَلِيلِي ﷺ بِثَلَاثٍ: صِيَامِ ثَلَاثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ، وَرُكْعَتَيْ الضُّحَى، وَأَنْ

أُوتِرَ قَبْلَ أَنْ أَتَامَ - (صحيح لبخارى، رقم ١٨٣٥)

Hazrat Abu Huraira رضي الله عنه narrated that my friend (Nabi Muhammad ﷺ) enjoined me regarding three things;

- 1) to observe three fasts a month
- 2) To offer two Rak'ah of Chasht
- 3) To perform witr Salat before going to bed

عَنْ ابْنِ عَبَّاسٍ رضي الله عنه قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ لَا يُفْطِرُ أَيَّامَ الْبَيْضِ فِي حَضْرٍ وَلَا سَفَرٍ - (سنن النسائي، رقم: ٢٢٠٥)

Hazrat Abbas رضي الله عنه narrated that: Either in journey or at home Nabi Muhammad ﷺ never missed the fasting of Ayyam-e-Beez (i.e. fasting on 13, 14 and 15 of lunar calendar)

عَنْ عَبْدِ الْمَلِكِ بْنِ الْمِنْهَالِ يُحَدِّثُ عَنْ أَبِيهِ - قَالَ - وَكَانَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ - قَالَ - كَانَ

رَسُولُ اللَّهِ ﷺ يَأْمُرُنَا بِصِيَامِ أَيَّامِ الْبَيْضِ الثَّلَاثَةِ، وَيَقُولُ: هُنَّ صِيَامُ الدَّهْرِ - (مسند احمد، رقم: ١٩٢٣٣)

Hazrat Abdul Malik bin Minhal narrated from his father (who was a companion of Prophet Muhammad ﷺ) that: Nabi Muhammad ﷺ would ask us to observe fasts on Ayyam-e-Beez and he would say (fasting on these days is like) fasting forever:

عَنْ عَائِشَةَ رضي الله عنها قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَتَحَرَّى صَوْمَ الْإِثْنَيْنِ وَالْحَمِيسِ - (رواه الترمذی)

Hazrat Ayesha رضي الله عنها narrated that Nabi Muhammad ﷺ would observe fast regularly on Monday and Thursday.

### 13: Sleep

A balanced sleep is necessary for good health. Nowadays people don't pay attention towards it. Some of us sleep for long periods whereas others don't sleep for sufficient time. Apart from this nobody cares for the natural times of sleep. Let's have a look at the routine for sleep of Nabi Muhammad ﷺ.

Hafiz Ibn e Qayyim رحمته الله says:

"Nabi Muhammad ﷺ would sleep in the first part of the night and would wake up in the last part of it. Sometimes due to some work of Muslims He ﷺ won't sleep in the initial part of the night. His ﷺ eyes would sleep but his ﷺ heart remained always awakened. Moreover nobody would awaken him ﷺ. He ﷺ used to get up by himself.

While journeying and the caravan stationed somewhere (and there would be still time for dawn) he ﷺ would sleep on his right side. But if there would be not much time to dawn he ﷺ sleep alert in such a way that he ﷺ would make his hand stand on the floor and he ﷺ would keep his head on it and sleep.

(This sleeping early in the night and waking up early in the morning) was his ﷺ way of sleeping which is very moderate and balanced. Doctors suggest that maximum amount of time for which someone sleeps must not exceed two third part of night i.e. eight hours.

#### 14- Leaving the Sins

Leaving the sins is also helpful in attaining good health. Hazrat Abdullah bin Mubarak رضي الله عنه -who is a teacher of Imam Bukhari رضي الله عنه and a big narrator of Hadees- says:

رَأَيْتُ الذُّنُوبَ تُمَيِّتُ الْقُلُوبَ  
وَتَرَكْتُ الذُّنُوبَ حَيَاةَ الْقُلُوبِ  
وَقَدْ يُورِثُ الذُّلَّ إِذَا مَا نَهَا  
وَخَيْرٌ لِنَفْسِكَ عِصْيَانُهَا

I have seen that sins kill the spirit of heart and the sinner earns a bad name and loses his reputation. On the contrary, heart becomes alive when you leave sins. You must remember it is good to disobey your heart.

Hafiz Ibn e Qayyim رضي الله عنه said:

Human heart -basically and by nature is ignorant and inclined to harm itself. Due to its ignorance it thinks that pursuing the desires is a huge success and doesn't accept good things. As a result, starts using the disease as a cure and runs away from the medicine thinking it to be a disease. Due to this nature, certain problems come into existence that it goes beyond the control of the doctors and cure becomes impossible. And this issue snowballs into a big difficulty when the concerned person becomes hopeless and starts blaming his destiny for all this and absolves himself of any kind of responsibility. Thus this diseases increases manifolds and the patient starts blaming his Lord Almighty and sometimes starts speaking nonsense. (Tibb e Nabawi رضي الله عنه)

#### 15- Acquiring good health with charity

There is a Hadees:

عَنْ عَبْدِ اللَّهِ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: دَاوُوا أَمْرًا كُمْ بِالصَّدَقَةِ. (السنن الكبرى للبيهقي، جزء ٣)

Get your patients cured through charity.

According to various Hadees charity protects us from difficulties and ailment is also one of the difficulties in life. That's why giving charity to protect ourselves from it is a great way of curing ourselves. Shaikh Abdul Qadi Jeelani رضي الله عنه said: Charity must be given early in the morning (According to one's economical status).



### Summarizing the Basic Principles of Good Health

1. To perform Salat in Congregation regularly it is the most beneficial habit for us physically and spiritually. At one hand it is a practice of looking at Allah in Salat that is called 'Ihsaan' and it gives heart comfort, strength and happiness. On the other hand it is a light exercise in which every muscle of our body becomes active.
2. To read prayers and do Tahajjud Salat. The prayers taught by Nabi Muhammad ﷺ are a big gift for Muslims. If these prayers are read with their meanings and understanding then it will help all to come in contact with Allah and maintain this relationship.
3. To give charity regularly; Prophet Muhammad ﷺ said get your patients cured by charity.
4. We should not eat exceedingly.

﴿كُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا﴾ [الأعراف: ٣١]

In this half verse there is the summary of entire study of medicines. There is a summary of one Hadees, which goes that:

Only some morsels of food are sufficient for man so that he would survive with it. And if there is need to eat more then (the stomach should be divided into three parts) one for food, one for water and one for breathing.

One should eat only when hunger is felt and should not fill the stomach to the brim, must leave some space empty. It is better if we avoid eating meat more than two times a week. We must increase the quantity of vegetables and fruits in our food. The patients suffering from joint-pains and rheumatism must avoid meat, banana and rice. The companions of the Prophet Muhammad ﷺ used to eat food twice a day; once between 10 to 11 am and then once in the night. Many sages used to eat food just once a day.

5. Walking one hour a day without any gap is very useful for health. The best time to do so is morning hours. If not then must do it during any other hour of the day. Apart from this if some other exercise is done under the supervision of some instructor it is also very good for us.

### Hijama Bloodletting

Though حجامة is commonly translated as "Hijama" amongst English speakers, this is not an accurate translation because Hijama in the modern sense can refer to both "dry"

(where no blood is removed) and “wet” forms (which is حِجَامَةٌ ). Hijama is the practice of using cups, which can be of different materials, to create suction at the skin level in order to draw blood to the surface, which may then be removed in the case of “wet” Hijama.

Even amongst those who practice Hijama, “wet” Hijama is regarded the curative modality whereas dry Hijama (in which no blood is removed), is a “relaxation therapy” and often practiced as part of relaxation massage techniques. Chinese medicine practitioners however do use dry Hijama in order to “invigorate blood flow” in cases of blood “stasis”, yet this is a relatively new phenomenon in Chinese medicine where practitioners especially in western countries avoid drawing of blood.

While dry Hijama has its uses, it is limited in its therapeutic effectiveness since the blood is drawn to the surface but not released, hence the effect of improving blood flow as well as release of some heat through the pores is achieved, but it is a temporary effect.

“Bloodletting” is the preferred term for حِجَامَةٌ and will be used throughout this book as it is more true to the meaning of Hijama as implied by the Hadeeth. This is more so relevant since “cups” or similar instruments are not always used in the Hijama procedure, as even an incision in the right part of the body intended to release blood from that area can be considered Hijama, so can the use of leeches to draw blood. Both do not involve the use of cups, but are true to the essence of Hijama. In fact there are Ahadeeth where the “blade of the Therapist” is mentioned as having the cure and is a indication that the act of releasing blood is the curative factor in Hijama and not which instrument is used to draw the blood.

In keeping with this understanding, the one who performs Hijama will be referred to as the therapist in this book.

### **History of Hijama**

It is recorded in the books of Ahadeeth that amongst other things, such as the use of the turban and miswak, Hijama was a practice of every Nabi ﷺ. Considering that the Quran clearly states that every nation was sent a guide, and the fact that at least 124 000 Ambiyaa ﷺ were sent to this world, Hijama as a treatment is to be found throughout the world as a result of this long history of continuous use. Indeed historical texts prove that this is the case with depictions of Hijama equipment being seen on ancient stone tablets and markings from archeological findings throughout the world.

The earliest historical evidence of the use of Hijama is from the ancient Egyptians. One of the oldest Egyptian medical textbooks, written in approximately 1550 BC, describes “bleeding” used to 'remove pathogens from the body'. It is evident that bloodletting was considered a remedy for almost every type of disease as well as an important means of preserving good health and life.

Hippocrates and Galen were also great advocates of Hijama. In Hippocrates' time bloodletting was topological and not used in terms of the theory of the 4 humors. Specific points were bled for specific illnesses. Galen explains that the principle indication for bloodletting is to eliminate residues or divert blood from one part of the body to another. His approach was based on two key Unani concepts prevalent at the time. **First, that blood did not circulate well in the body, and that it eventually went stagnant until it was “letout”. Secondly, the concept of the balance of the four humors (blood, phlegm, black bile and yellow bile) was the source of health or illness, in which case bloodletting is used to bring about balance between these humors.** Mapping out the blood vessels of the body, Galen would cut his patients in different areas; depending on what area he wanted to treat.

In the Middle East region we find that the practice of Hijama was already present before the arrival of the final Rasul ﷺ & the final Nabi ﷺ both encouraged and used it himself on many occasions. **Ibn Sina, the famous Muslim physician said: 'Hijama is not preferred in the beginning or the end of the month. It is preferred in the middle of the month when the substances (of the Constitution or the condition) accumulate and become agitated.**

The Talmud included rules for days where bloodletting could be practiced and early Christian writings also outlined which days were the best for bloodletting therapy.

In the East, Bloodletting and wet Hijama was always an integral part of the medical practices, and remains so to this day. The ancient Chinese medical text which is widely regarded as the oldest medical text in existence, the Nei Jing, or Inner Classic says that:

**“If there is stagnation it must be first be resolved through bloodletting before the application of acupuncture or moxibustion.”**

Another ancient Chinese medical text the Su Wen gives detailed instructions for piercing combined with bloodletting but forbidding the letting of blood in certain seasons.

### **The Su Wen states**

“When heaven is warm and when the sun is bright, then the blood in man is rich in liquid and the protective qi (energy/life-force) is at the surface  
Hence the blood can be drained easily, and the qi can be made to move on easily...”

Some researchers believe that acupuncture actually began as bloodletting, with sharp objects being used to bleed the acupuncture points before the widespread use of needles to perform acupuncture. This is also evidenced by depictions of ancient “needles” which were more akin to bleeding instruments than the fine acupuncture needles in use today.

The Lingshu (Spiritual Pivot) and its companion volume, the Suwen (Simple Questions), written around 100 B.C., established the fundamentals of traditional Chinese medical ideas and acupuncture therapy. Originally, there was a set of 9 acupuncture needles, which included the triangular lance, swordlike flat needles, and fairly large needles. Regarding the fourth needle, which has a tubular body and lance-like tip, the text states: "This can be used to drain fevers, to draw blood, and to exhaust chronic diseases." The seventh needle is described as being hair fine (corresponding to modern acupuncture needles); it is said to "control fever and chills and painful rheumatism in the luo channels." In modern practice, using the lance as a means to treat chronic diseases has been marginalized (except to treat acute flare-ups of chronic ailments), while the applications of the hair-fine needle has been greatly expanded beyond malarial fevers and muscle and joint pain.

Traditional Chinese Medicine and Acupuncture practitioners still use bleeding therapies though it is more commonly practiced in China than by western practitioners due to concerns about infection and the general dislike for dealing with blood in the acupuncture clinic. North American natives are reported to have used buffalo horns for wet Hijama. The horns were hollowed with a small hole at the top through which the cupper would suck the air out of, in order to create a vacuum in the horn which would then pull up the blood from the incisions previously made with a blade.

Buffalo horns are also reported as being used for Hijama during the Babylon - Assyrian Empire (stretching from Iraq to the Mediterranean).

Bloodletting became widespread during the middle ages and surprisingly, became a practice common to barbers who would display a “bloodletting pole” outside their establishment to indicate that they practiced bloodletting.



In this way it also became widespread in the US due to colonial influence from Europe and as a matter of fact, George Washington, the first U.S. president, died after having close to 4 liters of blood removed from his body on the same day as a treatment for an infection!

The traditional principles of Hijama were largely being ignored during this time with the procedure being carried out incorrectly by barbers who had no medical knowledge and was therefore resulting in a large number of adverse effects and even many unnecessary deaths.

In Europe, the main process of bloodletting in the 19th century as performed by those in the medical establishment included the use of leeches to drain blood from a patient. France reportedly imported approximately 40 million leeches for the purpose of bloodletting during this period.

In Finland, medicinal bleeding has been practiced at least since the 15th century, and it is still done traditionally in saunas. Cups made of cow's horns were commonly used. These had a valve mechanism in it to create the negative pressure within the cup for suction to take place. (Wet Hijama is still commonly used in Finland as a complementary / alternative medicine.)

By the mid to late 1800's however, bloodletting was sharply criticized by the medical fraternity and had fallen away as a popular method. Because of the procedure not being practiced correctly it was becoming responsible for a large number of deaths and therefore was increasingly being discredited by modern medicine, the newly established scientific model of medicine also began discrediting all other previously established traditional therapies in order to gain medical dominance.

There were valid concerns regarding the practice as well and in 1828, Pierre Charles Alexandra Louis openly criticized bloodletting for the treatment of diseases. His research found that in patients with pneumonia, 44% of those who were bled within the first four days died, compared with 25% of those patients who were bled later in their illness. He deduced that bloodletting was not useful in the treatment of pneumonia.

Bloodletting managed to survive however into the first part of the 20th century; it was even recommended in a 1923 edition of a textbook called *The Principles and Practice of Medicine*. During those days, there were four main bloodletting methods practiced by physicians. The first was the continued use of leeches as a bloodletting modality. The second was bleeding of superficial arteries. The third was phlebotomy (also known as “breathing a vein”) where a large external vein would be cut in order to draw blood and the last was scarification – a method which involved using tools to make multiple incisions in the skin from which blood was drawn through “Hijama”. As the 20th century brought new medical knowledge, technology and scientific research based validation (and negation) of medical practices, bloodletting died out in modern medicine in the western world almost entirely within a few decades. It remained very much still a part of Chinese (and Japanese) Medical therapy, though practitioners trained outside of China or Japan were reluctant to perform the procedure. It also remained in use in the Muslim world including the Middle East and countries with larger Muslim populations such as Indonesia, Malaysia etc.

In the past 20 to 30 years it has found a tremendous resurgence amongst Muslim communities living in other parts of the world as well, with courses being offered to both medical practitioners and the public in some countries like the UK.

In most western countries however like the US, Canada and Australia, medical law does not permit the practice of Hijama by a non-medical trained individual though the practice may still exist informally amongst certain Muslim communities.

Since it involves piercing of the skin and exposure to blood and other body fluids and there is therefore a high risk of spreading of infections such as HIV and Hepatitis, not to mention the possibility of serious side effects, authorities in these countries have appropriately seen fit to legislate its use to qualified and registered health practitioners such as acupuncturists, medical practitioners etc.

### **Ahadeeth on Hijama**

The books of Ahaadeeth, which are the sayings and also the practices of the Nabi Muhammad ﷺ as recorded by his illustrious companions رضى الله عنهم are replete with the mention of Hijama describing its virtues and giving advice about when it is to be performed etc. In this section I will mention only the Ahadeeth regarding its virtues and also the hadith indicating the permissibility of paying a fee for the treatment. The Ahadeeth regarding payment are mentioned because there are many of the belief that

there should be no payment for Hijama whereas this is against the Sunnah of the Nabi ﷺ. Other Ahadeeth regarding the specific matters of Hijama will be discussed in their relevant chapters.

### Virtues of Hijama

Asim b. 'Umar b. Qatada reported: There came to our house 'Abdullaah and another person from amongst the members of the household who complained of a wound. Jabir said: What ails you? He said: There is a wound which is very painful for me, whereupon he said: Lad, bring to me a cupper. He said: 'Abdullaah, what do you intend to do with the cupper? I said: I would get this wound cupped.

He said: By Allaah, even the touch of a fly or cloth causes me pain (and Hijama) would thus cause me (unbearable) pain. And when he saw him feeling pain (at the idea of Hijama), he said: I heard Allaah's Rasul ﷺ as saying: **If there is any effective remedy amongst your remedies, these are (three): Hijama, drinking of honey and cauterization with the help of fire.** Allaah's Rasul ﷺ had said: As for myself I do not like cauterization. The Hajjam was called and he cupped Him ﷺ and He ﷺ was all right. (Sahih Muslim 26:5468)

Narrated By Abu Hurayrah رضى الله عنه : Abu Hind cupped the Nabi ﷺ in the middle of his head. The Nabi ﷺ said: Banu Bayadah, marry Abu Hind (to your daughter), and ask him to marry (his daughter) to you. He said: **The best thing by which you treat yourself is Hijama.** (Abu Dawud 5:2097)

Narrated By Abu Hurayrah: The Nabi ﷺ said: **The best medical treatment you apply is Hijama.** (Abu Dawud 22:3848)

Abu Hurairah رضى الله عنه narrates that Rasulullaah ﷺ said: "Jibra'eel conveyed to me that **the best amongst the things that mankind uses for treatment is hijama**" (Sahih Al-Jaami 213)

Abdullah ibn Abbas رضى الله عنه reported that the Nabi ﷺ said, "I did not pass by an angel from the angels on the night journey except that they all said to me: **Upon you is hijama, O Muhammad.**" [saheeh sunan ibn Maajah-3477].

In the narration reported by Abdullah ibn Masu'd رضى الله عنه the angels said, "**oh Muhammad, order your ummah (nation) with hijama**". [saheeh sunan Tirmidhi- 3479].

Rasulullah ﷺ said, 'jibraael عليه السلام **repeatedly emphasized upon me to resort to hijama**

to the extent that I feared that hijama will be made compulsory.' (Jamul wasaail p.179).

Rasulullah ﷺ praised a person who performs Hijama, saying **it removes blood, lightens the back and sharpens the eyesight.** (Jamul Wasaail-179)

Hadhrat Abu kabsha رضى الله عنه narrates that Rasulallah ﷺ used to undergo Hijama on the head and between his shoulders and he used to say, "**whosoever removes this blood, it will not harm him that he does not take any other medical treatment.**" (mishkat p.389)

### General Principles to do Hijama

Usually Hijama is done at the parts where pain is there. For example if someone is suffering from stomach-ache the Hijama is done on stomach. If someone is suffering from kidney-pain the Hijama is done on kidney. If someone is suffering from liver-pain the Hijama is done on the top right side of the chest. If someone suffered from headache the Prophet Muhammad ﷺ ordered the Hijama to be done on his head. In many diseases the Hijama is done near the neck, at this spot Nabi Muhammad ﷺ also used to do Hijama.

### How many times Hijama should be done

If the patient is not cured in one time then Hijama should be done three to seven times. Between the two times of Hijama there should be a gap of a fortnight or a month. This should be done with the advice of some doctor.

### Hijama in the light of Hadees of Nabi Muhammad ﷺ

١- عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: الشِّفَاءُ فِي ثَلَاثَةٍ: فِي شِرْطَةِ مِحْجَمٍ، أَوْ شَرْبَةِ عَسَلٍ، أَوْ كَيْتَةِ بِنَارٍ، وَأَنْهَى أُمَّتِي عَنِ الْكَيِّ. (رواه البخارى، الطب رقم: 5781)

Abdullah ibn Abbas رضى الله عنه reported that the Messenger ﷺ said, "Healing is in three things: in the incision of the cupper, in drinking honey, and in cauterizing with fire, but I forbid my Ummah (nation) from cauterization (branding with fire)." [Saheeh al-Bukhaaree]

٢- عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِنْ كَانَ فِي شَيْءٍ مِنْ أَدْوِيَّتِكُمْ شِفَاءٌ، فَفِي شِرْطَةِ مِحْجَمٍ أَوْ شَرْبَةِ عَسَلٍ أَوْ لَدَعَةِ بِنَارٍ وَافَقَ الدَّاءَ، وَمَا أَحْبَبُّ أَنْ أَكْتُوبَ. (رواه البخارى، الطب رقم: 5872)

Hazrat Jabir رضى الله عنه narrated that Nabi Muhammad ﷺ said:

If there is cure in any of your medicines it is in Hijama, and in using honey and in



cauterizing with fire provided in cauterizing with fire is acceptable to the body of the patient. But I don't like this cure of in cauterizing with fire.

٣- عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ إِنَّ أَمْثَلَ مَا تَدَاوَيْتُمْ بِهِ الْحِجَامَةُ وَالْقُسْتُ الْبَحْرِيُّ. (رواه البخاري، الطب)

3. Hazrat Anas رضي الله عنه narrated that Nabi Muhammad ﷺ said: The best medicine to treat disease is Hijama and using Qistul Bahri (a herb found in ocean) as a medicine.

٤- عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ عَادَ الْمُقَنَّعَ، ثُمَّ قَالَ: لَا أَبْرُحُ حَتَّى تَحْتَجِمَ، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ إِنَّ فِيهِ شِفَاءً. (رواه البخاري، الطب)

4. Hazrat Jabir رضي الله عنه once went to visit the ailing Hazrat Muqanna رضي الله عنه and said that unless you get Hijama done on you I will not go back, because I had heard the Prophet Muhammad ﷺ saying: Hijama heals the diseases.

٥- عَنْ سُمْرَةَ بْنِ جُنْدُبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ دَخَلَ أَعْرَابِيٌّ مِنْ بَنِي فِزَارَةَ عَلَى رَسُولِ اللَّهِ ﷺ وَإِذَا حَجَّامٌ يَحْجِمُهُ لَهُ مِنْ قُرُونٍ، فَشَرَطَهُ بِشَفْرَةٍ، فَقَالَ: مَا هَذَا يَا رَسُولَ اللَّهِ ﷺ؟ قَالَ هَذَا الْحَجْمُ، هُوَ خَيْرٌ مَا تَدَاوَى بِهِ النَّاسُ. (رواه النسائي واحمد)

5. Hazrat Samura bin Jundub رضي الله عنه narrated that a Bedouin of Bani Fazara tribe came to Nabi Muhammad ﷺ, at that time Nabi Muhammad ﷺ was being cupped. When the cupper cut His ﷺ body with blade the Bedouin asked: O' the messenger of Allah! What are you doing this? Nabi Muhammad ﷺ replied: It is Hijama. It is the best among all those treatments that people adopt.

٦- عَنْ مَالِكِ بْنِ صَعْصَعَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا مَرَرْتُ لَيْلَةً أُسْرِي بِي عَلَى مَلَائِمٍ مِنَ الْمَلَائِكَةِ إِلَّا أَمَرُونِي بِالْحِجَامَةِ. (رواه الطبراني في الاوسط والكبير وقال الهيثمي: رجاله رجال الصحيح)

6. Hazrat Malik bin Sa'sa'a رضي الله عنه narrated that Nabi Muhammad ﷺ said: In the night of Meraj whichever group of angels I passed by the asked me to get the treatment done through Hijama.

One more Hadees containing the same meaning has been narrated by Imam Tirmizi by Hazrat Abdullah Ibn Masood رضي الله عنه with these words:

٧- عَنْ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: حَدَّثَ رَسُولُ اللَّهِ ﷺ عَنْ لَيْلَةِ أُسْرِي بِهِ: أَنَّهُ لَمْ يَمُرَّ عَلَى مَلَائِمٍ مِنَ الْمَلَائِكَةِ إِلَّا أَمَرُوهُ أَنْ مُرَّ أُمَّتِكَ بِالْحِجَامَةِ. (رواه الترمذي، وقال: حديث حسن غريب)

7. Hazrat Abdullah bin Masood رضي الله عنه narrated that Nabi Muhammad ﷺ said while narrating the incident of Meraj: that night whichever group of angels He ﷺ passed by

they asked him to order his Ummah to get Hijama done for treatment.

٨- عَنْ ابْنِ عَبَّاسٍ رضي الله عنه قَالَ: قَالَ نَبِيُّ اللَّهِ ﷺ: نِعَمَ الْعَبْدُ الْحَجَّامُ، يَذْهَبُ بِالْدَّمِ وَيُخَفِّفُ الصُّلْبَ وَيَجْلُوا الْبَصَرَ، وَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ حِينَ عُرِجَ بِهِ، مَا مَرَّ عَلَى مَلَأٍ مِنَ الْبَلَائِكَةِ إِلَّا قَالُوا: عَلَيْكَ بِالْحِجَامَةِ -  
(رواه الترمذی، وقال: حسن غريب)

8. Hazrat ibn e Abbas رضي الله عنه narrated that Nabi Muhammad ﷺ said: How nice is the person who gets Hijama done. He removes the spoiled blood out of body, makes his own body light and brightens his eye. Hazrat ibn e Abbas رضي الله عنه says that in the night of Meraj whichever group of angels Nabi Muhammad ﷺ passed by they asked him to order his Ummah to cling to Hijama.

٩- عَنْ أَبِي هُرَيْرَةَ رضي الله عنه، عَنِ النَّبِيِّ ﷺ قَالَ: إِنْ كَانَ فِي شَيْءٍ مِمَّا تَدَاوَوْنَ بِهِ خَيْرٌ فَالْحِجَامَةُ -  
(رواه ابن ماجه، واللفظ له وأبو داود كلاهما في الطب. وقال محقق ابن ماجه: اسناده حسن)

9. Hazrat Abu Huraira رضي الله عنه narrated that Nabi Muhammad ﷺ said: the things that you treat your diseases with, the best among them is to cup.

١٠- عَنْ أَبِي كَبْشَةَ الْأَمْرِي رضي الله عنه أَنَّهُ حَدَّثَهُ: أَنَّ النَّبِيَّ ﷺ كَانَ يَحْتَجِمُ عَلَى هَامَتِهِ وَبَيْنَ كَتِفَيْهِ وَيَقُولُ: مَنْ أَهْرَأَقَ مِنْهُ هَذِهِ الدِّمَاءُ فَلَا يَضُرُّهُ أَنْ لَا يَتَدَاوَى بِشَيْءٍ لِشَيْءٍ - (رواه ابن ماجه واللفظ له وأبو داود كلاهما في الطب. وقال محقق ابن ماجه: اسناده حسن)

10. Hazrat Abu Kabsha Anmari رضي الله عنه said: Nabi Muhammad ﷺ used to get the Hijama done on head and between both the shoulders and he would say: The person who removed the spoiled blood through Hijama then he needn't worry about treatment of any disease now.

١١- عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي أَنْعَمٍ قَالَ: دَخَلْتُ عَلَى أَبِي هُرَيْرَةَ رضي الله عنه وَهُوَ يَحْتَجِمُ، فَقَالَ لِي: يَا أَبَا الْحَكَمِ، احْتَجِمْ، قَالَ: فَقُلْتُ: مَا احْتَجَمْتُ قَطُّ، قَالَ: أَحْبَبْتَنِي أَبُو الْقَاسِمِ رضي الله عنه أَنَّ الْحَجْمَ أَفْضَلُ مَا تَدَاوَى بِهِ النَّاسُ -  
(رواه الحكم، وقال: صحيح على شرط الشيخين، ووافقه الذهبي)

11. Hazrat Abdul Rahman رضي الله عنه said "I came to Hazrat Abu Huraira رضي الله عنه and he was getting cupped. When he saw me said to me "O Abul Hakam you also get cupped". I said "I never get cupped". Hazrat Abu Huraira رضي الله عنه said "Nabi Muhammad ﷺ said to me **"TO CUP IS THE BEST WAY TO CURE THE DISEASES"**.

١٢- وَعَنْ أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ مَنْ احْتَجَمَ لِسَبْعِ عَشْرَةَ مِنَ الشَّهْرِ، كَانَ لَهُ شِفَاءٌ مِنْ كُلِّ دَاءٍ -  
(رواه الحكم، وقال: صحيح على شرط الشيخين، ووافقه الذهبي)

12. Hazrat Abu Huraira رضي الله عنه narrated that Nabi Muhammad ﷺ said: Whosoever gets the Hijama done on the 17th of the month, it becomes a cure for every kind of disease.

### Diagnosing Sorcery through Hijama

قَالَ ابْنُ الْقَيِّمِ فِي "زَادِ الْمَعَادِ" (١٢٥٣): وَقَدْ ذَكَرَ أَبُو عُبَيْدٍ فِي كِتَابِ "غَرِيبِ الْحَدِيثِ" لَهُ بِإِسْنَادِهِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى: أَنَّ النَّبِيَّ ﷺ احْتَجَمَ عَلَى رَأْسِهِ بِقَرْنِ حَيْنِ طَبِّ، قَالَ أَبُو عُبَيْدٍ: مَعْنَى "طَبِّ" أَيْ سُحْرٍ.

Ibn e Qayyim رحمته الله wrote in his book Zaadul Ma'aad:

Hazrat Abdul Rehman bin Abi Laila رحمته الله narrated that when Nabi ﷺ Muhammad suffered sorcery he got Hijama done on his head.

Ibn e Qayyim al Jauzi wrote in his book tibb e nabavi on page number 146:

وَقَدْ أَشْكَلَ عَلَى هَذَا مَنْ قَلَّ عِلْمُهُ، وَقَالَ: مَا لِلْجَامَةِ وَالسُّحْرِ؟ وَمَا الرَّابِطَةُ بَيْنَ هَذَا الدَّاءِ وَهَذَا الدَّوَاءِ؟ وَلَوْ وَجَدَ هَذَا الْقَائِلُ بَقَرَاطٍ أَوْ ابْنَ سَيْنَا أَوْ غَيْرَهُمَا قَدْ نَصَّ عَلَى هَذَا الْعَلَاجِ، لَتَلَقَّاهُ بِالْقُبُولِ وَالتَّسْلِيمِ، وَقَالَ: قَدْ نَصَّ عَلَيْهِ مَنْ لَا يَشْكُ فِي مَعْرِفَتِهِ وَفَضْلِهِ.

Some less knowledgeable persons have raised doubts that how could Hijama and sorcery be related to each other? And what is the relationship between this magic and that treatment.

If these doubters would have heard Hippocrates or Ibne Sina or other doctors of the same grade advocating this treatment they would have accepted it. (Ibn e Qayyim says) Though the treatment through Hijama has been done by a personality about whose greatness and exaltedness could not be doubted at all. i.e. there is not an iota of doubt about treating sorcery through the Hijama.

### Women Hijama and getting Cupped

Like men it is allowed for women to Cup and get Cupped. At the hour of need an other than close relative man (Na mehram) can cup a woman and a woman can cup a Na mehram.

عَنْ جَابِرِ رضي الله عنه أَنَّ أُمَّ سَلَمَةَ رضي الله عنها اسْتَأْذَنَتْ رَسُولَ اللَّهِ ﷺ فِي الْحِجَامَةِ، فَأَمَرَ النَّبِيُّ ﷺ أَبَا طَيْبَةَ أَنْ يَحْجِمَهَا. قَالَ حَسِبْتُ أَنَّهُ قَالَ: كَانَ أَخَاهَا مِنَ الرِّضَاعَةِ أَوْ غُلَامًا لَمْ يَحْتَلِمْ. (صحيح، رواه احمد وابن ماجه)

Hazrat Jabir رضي الله عنه narrated that Ummul Mumineen Hazrat Umme Salma رضي الله عنها sought the permission for Hijama from Nabi Muhammad ﷺ. Nabi Muhammad ﷺ asked Abu Tayyiba to cup Umme Salma رضي الله عنها. The narrator says that in my opinion Abu Tayyiba was a foster brother of Umme Salma رضي الله عنها or he was a minor at that time.

If need be it is allowed for Na mehram men to give treatment to Na mehram women and vice versa. A Hadees narrated in Bukhari provides a proof of that:

عَنْ الرَّبِيعِ بْنِ مُعَوِّذِ بْنِ عَفْرَاءَ رضي الله عنه قَالَ: كُنَّا بَعْرُومَ مَعَ رَسُولِ اللَّهِ ﷺ نَسْقِي الْقَوْمَ وَنَحْمِدُهُمْ وَنَرُدُّ الْقَتْلَى وَنُجْرِي إِلَى الْمَدِينَةِ.

Hazrat Rubayyi bin Muawwiz bin Afra رضي الله عنه says: we women were with Nabi Muhammad ﷺ on the occasion of some Ghazwa. We used to supply water to the companions of the Prophet Muhammad ﷺ and would serve them and bring back the injured to Madina.

Hafiz ibn e Hajar رضي الله عنه wrote in Fathul Bari volume 10 page number 111: the above mentioned Hadees has also been narrated with these words "We used to give treatment to injured and would bring them back to Madina". This Hadees proves it right for women to give treatment to men. But the permission for the men doctors to give treatment to women will be based on the conclusion received from this Hadees. But we must remember that Na mehram man or woman giving treatment to the opposite gender is allowed in the hour of need. Like giving treatment, at the time of need, it is allowed to see and touch a Na mehram.

### On what dates Hijama should be done

Hijama should be done on 17,19 and 21 of Lunar calendar.

عَنْ ابْنِ عَبَّاسٍ رضي الله عنه: أَنَّهُ قَالَ: إِنَّ خَيْرَ مَا تَحْتَجِمُونَ فِيهِ يَوْمَ سَبْعِ عَشْرَةَ وَيَوْمَ تِسْعِ عَشْرَةَ وَيَوْمَ إِحْدَى وَعِشْرِينَ. (صحيح. رواه الترمذي. صحيح الجامع)

Hazrat Ibn e Abbas رضي الله عنه narrated that Nabi Muhammad ﷺ said: The best days for you to cup are; 17, 19 and 21 (of each month).

### Hijama when we are fasting

عَنْ ابْنِ عَبَّاسٍ رضي الله عنه قَالَ: اِحْتَجَمَ النَّبِيُّ ﷺ وَهُوَ صَائِمٌ. (صحيح البخاري)

Hazrat Ibn e Abbas رضي الله عنه said: Nabi Muhammad ﷺ got cupped and he was fasting (that day).

### To seek remuneration for Hijama

It is allowed in Islam to charge for Hijama as it is clear from a hadess of Nabi Muhammad ﷺ :

أَخْبَرَنَا حَمِيدُ الطَّوِيلُ عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ سُئِلَ عَنْ أَجْرِ الْحَجَّامِ. فَقَالَ: رَأَيْتَ جَمْرَ رَسُولِ اللَّهِ ﷺ. حَجَّمَهُ أَبُو طَيْبَةَ وَأَعْطَاهُ صَاعَيْنِ مِنْ طَعَامٍ وَكَلَّمَ مَوْلِيَهُ، فَخَفَّفُوا عَنْهُ وَقَالَ: إِنَّ أَمْثَلَ مَا تَدَاوَيْتُمْ بِهِ الْحَجَّامَةَ. (رواه البخاري)

Hazrat Humaid رَضِيَ اللَّهُ عَنْهُ narrated that Hazrat Anas رَضِيَ اللَّهُ عَنْهُ was asked about charging money for Hijama. He replied: Nabi Muhammad ﷺ got cupped & Hazrat Abu Tayyiba رَضِيَ اللَّهُ عَنْهُ cupped him. Nabi Muhammad ﷺ gave him grains equivalent to three and half seer. And Nabi Muhammad ﷺ spoke to the owner of Abu Tayyiba about the part of Abu Tayyiba's reward that was supposed to be given to the owner. The owner waived him that. Nabi Muhammad ﷺ said: the best treatment that you adopt for any disease is Hijama.

### Reasons for having hijama

Besides the general effects of hijama in improving and maintaining good health, especially in the hot regions, the Nabi ﷺ also used & recommended hijama for specific illnesses.

### Injury

Jaabir ibn Abdullah رَضِيَ اللَّهُ عَنْهُ reported that the Rasul ﷺ fell from his horse onto the trunk of a palm tree & dislocated his foot. Waki' رَضِيَ اللَّهُ عَنْهُ said "Meaning the Rasul ﷺ **was cupped on (his foot) for bruising.**" [Saheeh Sunan ibn Maajah- 2807].

### Headaches

Salma رَضِيَ اللَّهُ عَنْهُ, the servent of the Rasul ﷺ said, "**Whenever someone would complain of a headache to the Rasul of ALLAH ﷺ, He ﷺ would advise them to perform Hijama.**" [Saheeh sunan abi Dawud.3858].

Ali Bin Abi Rafe'e reported on behalf of his grandfather Salma رضي الله عنه (servant of Prophet Muhammad ﷺ): "If someone complained to Prophet Muhammad ﷺ for headache, our beloved Prophet asked him for Hijama & if someone complained for pain in his legs, Prophet Muhammad ﷺ asked him to anoint with HENNA". (Abu Dawood) He also reports "Whenever Prophet Muhammad ﷺ suffered with injury or thorn piercing, the wound was only treated with Henna". (Tirmizi)

Headaches could be relieved by vomiting, eating, being calm and idle, using cold rags, cooling the body, elevating the temperature, avoiding noise, etc. Knowing these facts, we should mention that treating headaches with Henna is partial and that it treats some types of headache, if the headache is caused by high fever and not by a spoiled substance that requires extraction. Crushed Henna blended with vinegar and applied to the forehead will relieve the headache. Henna soothes the nerves when used as a bandage. Finally, Henna is not only favorable to relieve headaches, but in addition for the various organs of the body and for the hot tumors and inflammations when used as a bandage.

### Poison

Abdullah ibn Abbas رضي الله عنه reported that a Jewish woman gave poisoned meat to the Rasul ﷺ so He ﷺ sent her a message saying, "what caused you to do that?" she replied, "if you really are a Nabi then Allah will inform you of it and if you are not then I would save the people from you!" **when the Rasul ﷺ felt pain from it, He ﷺ performed hijama. Once he travelled while in ihram and felt that pain and hence performed hijama.** [Ahmed (1/305) the Hadeeth is hasan].

These four conditions mentioned in the ahadeeth for which the Nabi ﷺ had hijama done give us an indication as to what type of diseases hijama is useful for viz. :

- 1) External injuries
- 2) Internal disorders which are either due to heat, poor circulation or build up of toxins
- 3) Sihr (black magic)
- 4) Poison (this can also be natural poisons such as heavy metal toxicity etc.)

### Paying the Hajjaam

Ibn 'Umar رضي الله عنه reports: Rasulullah ﷺ called a hajjaam, who treated Rasulullaah . Rasulullahi ﷺ inquired from him what tax or duty did he have to pay daily? He replied, three saa'. Rasulullah ﷺ had it reduced to two saa' **and gave him his remuneration**". (Tirmidhi 49:004)

Anas رضي الله عنه was asked regarding the payment to a hajjaam. (Is it permissible or not?) Anas رضي الله عنه replied: "Rasool Allah صلى الله عليه وسلم took the treatment of Hijama which was administered by Abu Taybah رضي الله عنه, **he was given two saa' food** (in a narration it is mentioned that dates were given), and sayyidina Rasulallah صلى الله عليه وسلم interceded on his behalf to his master that the stipulated amount he was responsible for be made less. He also said that Hijama is the best of medicine". (Tirmidhi 49:001)

'Ali رضي الله عنه reports: "Rasulallah صلى الله عليه وسلم once took the treatment of hijama **and asked me to pay its fees. I paid the hajjaam his fees**". (Tirmidhi 49:002)

Ibn 'Abbaas رضي الله عنه said that Rasulullaah صلى الله عليه وسلم took the treatment of hijama on both sides of his neck and between his shoulders, and **paid the hajjaam his fees. If it had been haraam, he would not have paid it**. (Tirmidhi 49:003)

### **The issue of Ijazah**

Some books vehemently oppose the performing of Hijama without "Ijazah", which literally means "permission" and refers to the granting of such permission by a teacher or sheikh to a student that he deems fit to perform the practice. This is a nonsensical idea and a clear error. If this were true then who gave "Ijazah" to the slave who performed Hijama for the Nabi صلى الله عليه وسلم ? The fact is that Hijama was already being practiced before islaam, and in fact there is a reference to this in the hadith where the Nabi صلى الله عليه وسلم says "the best of Your medicine is Hijama". Scholars mention that "Your" in the hadith is an indication that this was already a practice of the people of Hijaz.

**The truth is that "Ijazah" is not needed to perform Hijama, but rather sound knowledge of its method and principles are needed.** The benefits of Hijama will be attained irrespective of whether the person performing it is a sheikh or even a Muslim. Yes, it is better that a pious Muslim practitioner performs the procedure but it is not an essential aspect of Hijama or gaining its benefits.

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