

Medical Disease Treatment by the Prophet SAW

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Abstract: This dissertation discusses the problem, Medical treatment in the style of the Prophet. which is the main measure in dealing with the challenges of such rampant diseases. Prophetic medicine. which is not only aimed at treating non-medical diseases but is also used in the treatment of medical diseases. Prophet's medical treatment. is a solution offered in overcoming all forms of medical disease, as long as the treatment does not violate the Shari'a and does not conflict with the teachings of the Qur'an and Sunnah. This study explains how the Prophet's medical treatment was based on the verses of the Qur'an and Sunnah as well as the ma'sura>t prayers used when treating. This study also uses a library research method using a descriptive approach and historical critical analysis to understand the hadith of the Prophet's medicine. The findings of this study are: First, medical treatment is a treatment with contention to Allah swt. from various forms of physical disease (medical). The second treatment is by using the verses of the Qur'an and prayers that are often used by the Prophet. Third, treatment based on herbal medicines include honey, habbah al-sauda>', salt, olive and olive oil, dates and several other traditional medicines. Fourth, the Prophet's medical treatment. can have a positive influence that can cure diseases of physical disorders and various health disorders. Physical Medicine in the style of the Prophet. one of the alternatives to treat medical ailments including: Wounds, fever, venomous animal bites, swelling and various other physical ailments.

Keywords: Medichal Treatment, Physical Medicine, Prophet's medical treatment

1. Introduction

Medical treatment in the style of the Prophet is widely discussed in several medical experts, but not all diseases can be overcome by only fixing on treatment through drugs whose sources are chemical substances. The Prophet's treatment appears to provide a solution which is a treatment that can eliminate the diseases experienced by humans themselves either due to the influence of food or diseases that come from outside humans. Prophetic medicine. not only serves as a treatment for physical diseases such as cancer, lung, kidney, diabetes and other diseases that are felt by the human body, but also functions as a non-physical treatment.

Ruqyah medical treatment in the style of the Prophet. namely the verses of the Qur'an and the prayers of ma'sura>t became one of the methods commonly used by the Prophet. besides there are also methods of cupping, heating, food, drinks and so on (Abdullah bin 'Abd al-'Aziz al-Iedan, 2002).

M. Dajarot Ariyanto wrote the article "Ruqyah Therapy Against Physical, Mental and Jin Disorders" in his work explaining ruqyah therapy by exploring the views of classical scholars and modern intellectuals by linking medical sciences. while the Qur'an and the hadith of the Prophet. used as the basis for supporting the existence of ruqyah and treatment on the hope of the Prophet.

Alternative Medicine in the Perspective of Islamic Law. In his research, he explains alternative medicine by digging from the sources of the Qur'an and hadith to be used as a guide in the practice of healing various kinds of diseases, both psychological (soul) and physical with prayer, dhikr, and istigfar. side of the meaning of hadith by digging fundamentally from narrow to broad (Ali, 2015).

Rasulullah SAW also said that, ruqyah treatment is not only used to ward off jinn disorders but also as a form of physical therapy and mental disorders in other words diseases that require medical assistance.

Imam al-Nawawi> (W, 676 H) defines the disease as a condition that deviates from the physical state of its normal and balanced mechanism (Abu Zakariyyah Muhyiddin al-Nawawi, 1392H). So the best treatment is to restore the body's condition to its normal function (Khamimudin, 2013).

Medicines can function in certain circumstances, such as the body feels unbearable pain or bleeding occurs, in an emergency the disease requires quick treatment, but drugs can no longer cure the disease even the effects of the disease

contain toxins or chemicals caused the drug spreads throughout the body. Therefore, one way that can be done to reduce it is by doing herbal treatment and ruqyah treatment.

Prophetic medicine. This is one of the methods used by the Prophet Muhammad SAW. besides there are methods of cupping, heating, food, drinks, fragrances, etc. (Azhami, 1992) Allah swt. said QS. al-Isra>: 82.

The author's opinion in this discussion, ruqyah therapy is very effective in curing psychological disorders that are influenced by an unbalanced spirituality that is able to provide peace and tranquility of one's soul where the healing process is based on the Qur'an and al-hadith so that one's physical and psychological treatment is not rely on medicine alone.

Based on the description of the background above, the author concludes that the medical ruqyah treatment in the style of the Prophet. It is very much needed and recommended in accordance with Islamic Shari'ah if its implementation is based on the Qur'an and al-Hadith. The way of medical treatment in the style of the prophet. deserves to be studied and discussed considering that many people do not understand about medical treatment according to the Prophet. This study describes how to treat medical diseases in the style of the Prophet. which is true and does not deviate from the teachings of the Prophet. so that the discussion is more in-depth and more focused, the research questions can be proposed: Based on the research focus as mentioned above, the following research questions can be formulated:

1. How is the Prophet's medical treatment?
2. What are the types of medical illnesses?
3. How to cure medical diseases in the style of the Prophet SAW?

2. Teoritical Review

The theoretical framework in this study initially traced the terms of treatment contained in the Qur'an and the traditions of the Prophet. After finding several terms, the writer tries to compare and classify them. Research on medicine in the sunnah of the Prophet, it is necessary to refer to the Qur'an and al-hadith, indicators using classical and modern syarh al-Hadith books, so that they can express the meaning of the hadith about ruqyah well.

Based on the theoretical framework above by understanding the sunnah about treatment, it is hoped that the author can find a basic hypothesis about treatment so that it becomes the basis for researchers to continue research to the final stage.

Medical Treatment based the Style of the Prophet

Understanding Medical Diseases

Treatment of a disease is closely related to the presence of a disease or al-Marad word (المرض) is, in the Qur'an expressed in several terms, including (المرض) according to the language means broken. Abnormal health so that it is weak, while according to the term is a person's clear exit from the limits of a healthy state from normal conditions either in the form of psychic or non-psychic, hypocrisy or lack of something (Mujamma'al-Lugah al-'Arabiyyah, 2004).

Al-Ra>gif al-As{faha>ni> explains that a disease or illness is a person's mental state that does not meet normal health standards which include physical aspects (physical illness). The second: the spiritual aspect. The spiritual aspect is a form of mental deficiency and disorder such as hypocrisy, miserliness, stupidity and various kinds of despicable traits (Al-Ragif al-Asfaha, nd).

The Prophet's treatment. There are three kinds: First. Treatment with natural remedies. Second. Ruqyah with Divine treatment. Third, ruqyah by combining the two types of ruqyah (Riyad, 1991).

The brain is the main controller of one's body parts. All organs of the human body are centered on the brain, all senses receive various information from the brain. Through the brain, an order is issued from the control center to immediately stay away from the source of danger, so that one limb of the body stays away from the fire. All of this happened very quickly (Shaykh Wahid 'Abdu al-Salam, nd).

Therefore, not all diseases can be treated by medical experts, but the human body really needs medicines that are often used by the Prophet. the treatment of disease is a total dysfunction at the physical, spiritual, mental, social level in a person who is unable to function normally.

Types of medical treatment in the style of the Prophet SAW

Medical treatment in the style of the Prophet is a treatment that requires the handling of medical science or treatment through herbal medicine. The disease can be cured by taking drugs or by using herbal remedies. The types of treatment include: a. honey. Salt, dates, milk, zamzam water, rainwater, bidara leaves and Habbah al-sauda>' and so on.

At the time of the Prophet had not been found still in the shutter of traditional medicine that is often used by the community if they have a physical disorder. The physical disorder is a disturbance in one of the body parts that is felt by humans in the form of headaches, eye pain, stomach pain, wounds, skin diseases and various other diseases.

Herbal medicine. This kind of drug is widely used by the Prophet Muhammad. Herbal medicine is a treatment that uses all natural ingredients that contain substances or ingredients that are achieved or healing. Basically the content of substances in herbal medicine is not only healing but also can increase the body's resistance significantly. This treatment has no side effects, it is very easy to find around us (Suparni & Kinoyan, 2012).

Herbs are rich in vitamins and other natural substances that are easily digested and needed by the body. Utilizing natural herbal medicines is the best way to keep the body healthy (Abd al-Ba>sit, 2004).

Al-Gaza>li al-Tu>si>. (w. 505), Ihya>' 'Ulum al-Di>n, said everyone has a disease, if someone suffers from a disease then take medicine because medicine can relieve pain and increase endurance (Abu Hamid Muhammad bin Muhammad al-Gaza, nd).

The use of herbal medicines is very easy and very simple to use by the community and these treatments have penetrated the world of today's medicine, because these herbal medicines do not have a significant negative impact.

Medical diseases are also mentioned in several hadiths of the Prophet. Among these hadiths are:

Regarding fever, it is as narrated by Imam al-Bukha>ri Hadith no: 5741. (Muhammad bin Ismail)

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا عَبْدُ الْوَاحِدِ، حَدَّثَنَا سُلَيْمَانُ الشَّيْبَانِيُّ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ الْأَسْوَدِ، عَنْ أَبِيهِ، قَالَ: سَأَلْتُ عَائِشَةَ، عَنِ الرَّقِيَّةِ مِنَ الْحُمَةِ، فَقَالَتْ: «رَخَّصَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الرَّقِيَّةَ مِنْ كُلِّ ذِي حُمَةٍ»

Hadith no: 2196. (Muslim bin al-Hajja)

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا أَبُو حَيْثَمَةَ، عَنْ عَاصِمِ الْأَحْوَلِ، عَنْ يُونُسَ بْنِ عَبْدِ اللَّهِ، عَنْ أَنَسِ بْنِ مَالِكٍ، فِي الرَّقِيِّ، قَالَ: «رُخِّصَ فِي الْحُمَةِ وَالنَّمْلَةِ وَالْعَيْنِ»

Wound Disease As contained in the book, (Ibn Hajar al-'As-qala)

كَانَ إِذَا اشْتَكَى الْإِنْسَانُ أَوْ كَانَتْ بِهِ قُرْحَةٌ أَوْ جُرْحٌ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِإِصْبَعِهِ هَكَذَا وَوَضَعَ سَفْيَانَ سَبَابَتَهُ بِالْأَرْضِ ثُمَّ رَفَعَهَا بِسْمِ اللَّهِ قَوْلَهُ تُرْبَةُ أَرْضِنَ

Media of the Prophet's Medical Treatment

Medical is one way of worship by means of physical treatment, of course, returns to God:

Herbal Medicine

Herbal medicine has the following features: 1) It can cleanse the body of all toxins that cause disease and its symptoms. 2) Can improve metabolism and overall body fitness. 3) It can protect and supplement from various vitamins and minerals and strengthen the immunity contained in it so as to maintain the stability and condition of the body. 4) As an anti-body and anti-oxidant that can protect the body automatically (Abd al-Ba>s}it).

Drink Juice from Fruits

Abu Bakr bin Abi Syaibah (W.235) in his book Musnad ibn Abi Syaibah. Hadith no: 651. Chapter T{a>riq bin Suwaid (Abu Bakr bin Abi Syaibah, 1997)

عَنْ طَارِقِ بْنِ سُوَيْدِ الْحَضْرَمِيِّ، قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ إِنَّ بَارِضَنَا أَعْنَابًا نَعَصِرُهَا فَتَشْرَبُ مِنْهَا، قَالَ: «لَا» فَرَأَجَعْتُهُ، قَالَ: «لَا» ، قُلْتُ: إِنَّا نَسْتَشْفِي لِلْمَرِيضِ، فَقَالَ: «إِنَّ ذَلِكَ لَيْسَ شِفَاءً وَلَكِنَّهُ دَاءٌ»

According to the author, herbal medicine is prevention. using herbal medicine is an ingredient for the prevention and restoration of body health that can treat disease much better than using chemical drugs, because chemical drug treatment contains side effects, while herbal medicine does not have side effects and negative effects.

Cupping (al-Hijamah)

Cupping therapy is mentioned in several hadiths, complete with an explanation of the right times to do cupping and the diseases that can be treated with cupping. A study in Syriyah has conducted a study of 300 cases of diseases that were successfully cured by cupping (Ahmad Razak Syarf).

Cupping also has a positive effect on the skin, muscles, bones, digestive system, blood and nervous system (Ahmad Razak Syarf). Al-Tib al-Nabawi> universally and more specifically on cupping can be used as the main basis in healing various diseases, not only as alternative medicine but as a total treatment.

Through reading the Qur'an and the prayers of the Prophet

Among the treatment and prayer taught by the Prophet Muhammad. including: as quoted by Fakhruddin al-Ra>zi> in his book Mafa>tih al-Gaib.

The Prophet's words is:

قَالَ ابْنُ عَبَّاسٍ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُعَلِّمُنَا مِنَ الْأَوْجَاعِ كُلِّهَا وَالْحُمَى هَذَا الدُّعَاءُ «بِسْمِ اللَّهِ الْكَرِيمِ، أَعُوذُ بِاللَّهِ الْعَظِيمِ مِنْ شَرِّ كُلِّ عِزْقٍ نَعَارٍ، وَمِنْ شَرِّ حَرِّ النَّارِ»

The Prophet's words. From Ali ra. said:

عَنْ عَلِيِّ عَلَيْهِ السَّلَامُ قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا دَخَلَ عَلَى مَرِيضٍ قَالَ: «أَذْهَبِ الْبَاسَ رَبَّ النَّاسِ، اشْفِ أَنْتَ الشَّافِي، لَا شَافِيَ إِلَّا أَنْتَ»

From the narration of Ibn 'Abbas

عَنْ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُعَوِّذُ الْخَسَنَ وَالْحُسَيْنَ، يَقُولُ: «أَعِيدُكُمَا بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ، وَمِنْ كُلِّ عَيْنٍ لَامَةٍ» وَيَقُولُ: هَكَذَا كَانَ أَبِي إِبْرَاهِيمَ يُعَوِّذُ ابْنَيْهِ إِسْمَاعِيلَ وَإِسْحَاقَ.

It is narrated that the Messenger of Allah Said (Abu 'Abdullah Muhammad bin 'Umar bin al-Hasan bin Hasan al-Tami)

رُوي أَنَّهُ عَلَيْهِ السَّلَامُ كَانَ إِذَا سَافَرَ فَتَزَلَّ مَنْزِلًا يَقُولُ: «يَا أَرْضُ، رَبِّي وَرَبُّكَ اللَّهُ أَعُوذُ بِاللَّهِ مِنْ شَرِّكَ وَشَرِّ مَا فِيكَ وَشَرِّ مَا يَخْرُجُ مِنْكَ، وَشَرِّ مَا يَدْبُ عَلَيْكَ، وَأَعُوذُ بِاللَّهِ مِنْ أَسَدٍ وَأَسْوَدٍ وَحَيَّةٍ وَعَقْرَبٍ، وَمِنْ شَرِّ سَاكِنِي الْبَلَدِ وَالْوَالِدِ وَمَا وَلَدَ»

Types of Physical (Medical) diseases and how to treat them

Wound or al-Jarah

Al-jarah is According to linguists, the root of the word jarah}ah has two meanings: first, الكَسْبُ (action). second, شَقٌّ (wounds on the skin) said al-Kasab referred to as a wound, because as a result of a bad deed he did then injure one of his limbs. Some argue that this meaning is a reduction in goodness (Ahmad bin Farris).

According to Ulama al-Hadi>s. Jama>l al-Din al-Fattani> died (986 H) explained the word (جرح) Masdar is a form of masdar which means damaged and less than perfect and unhealthy (Jamal al-Din Muhammad Tahir 1967).

Dr. Muhammad Hasan, explains in his book, al-Mu'jam al-Istiq>q al-Mu'As}l li al-Fa>z} al-Qur'a>n al-Kari>m, explains in al- Qur'a>n QS al-Ma>idah/5: 4.

{قُلْ أَجَلٌ لَكُمْ لِكُمُ الطَّيِّبَاتِ وَمَا عَلَّمْتُمْ مِنَ الْجَوَارِحِ مُكَلِّبِينَ} [المائدة: 4].

(الجراحة) is a person injured due to a stab or blow through a sharp weapon (Hasan & Jabal, 2010).

Ahmad Ri>d}a, Mu'jam Matan al-Lugah the meaning of the word (جرح) is equivalent to the word: تعار وتعار ونعار, which means the blood that flows from the wound (rida, nd).

Ulama's View

The views of scholars about (الْجَرْحُ) Imam al-Nawawi> in his book, al-Minha>j bi Syarah S{ah}i>h} Muslim, explain through pieces of the Prophet's hadith. (رَبَّنَا اِنْفِثْ اِلَيْهِ اللهُ بِاسْمِ) that, the intent of the hadith is the treatment of wounds caused by sharp weapons by taking saliva from himself through his index finger, then mixing it with soil and rubbing it on the injured body part (Imam al -Nawawi, nd).

As the Prophet SAW said.

كَانَ إِذَا اسْتَنَكَ الْإِنْسَانُ أَوْ كَانَتْ بِهِ فُرْحَةٌ أَوْ جُرْحٌ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِإِصْبَعِهِ هَكَذَا وَوَضَعَ سُفْيَانُ سَبَابَتَهُ بِالْأَرْضِ ثُمَّ رَفَعَهَا بِسْمِ اللَّهِ قَوْلُهُ تُرْبَةٌ أَرْضِنَا.

Imam Muslim explains (أَرْضِنَا تُرْبَةً) is spitting out breath mixed with saliva when doing ruqyah (Ibn Hajar al-'Asqalani, nd).

The hadith shows that it is permissible to treat wounds with prayer against all diseases.

Ways of Treatment Wounds

Explanation of the hadith about how to treat wounds through the Prophet's style of treatment. can be concluded as follows: a, Taking a little from the ground, b. saliva c. using the index finger.

Badr al-Di>n al-'Aini>, 'Umdah al-Qa>ri> Syarah S{ah}i>h al-Bukha>ri t (w.855 H) cites several opinions of scholars regarding how to treat ruqyah in wound. Among them Imam al-Nawawi> argues through pieces of hadith that the meaning of the hadith is the treatment of wounds by taking his own saliva using the index finger, then placing it on the ground and then placing it on the injured part.

Abu 'Abba>s Shiha>b al-Di>n Al-Qast}ala>ni>, (w.923 H) in his book Ersya>d al-Sya>ri> li Syarh S{ah}ih al-Bukha >ri explained some of the views of scholars on wound treatment. One of the opinions that he put forward was the opinion: al-Qa>d}i> al-Baid}a>wi>. I have witnessed several explanations of wound specialists from the medical science circle that, saliva has an important role in wound healing and healing while soil's role is to maintain and restore badgers to their original form (Abu 'Abbas 1323H).

Treatment through the verse of the Qur'an QS al-Mu'minu>n / 23:14.

ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْمُضْغَةَ فَخَلَقْنَا الْمُضْغَةَ عِظَامًا فَكَسَوْنَا الْعِظَامَ لَحْمًا ثُمَّ أَنْشَأْنَاهُ خَلْقًا آخَرَ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ (14)

This method is not directed at a particular person, but applies in general without exception. The soil used is of course the same as the soil used for tayammum. Regarding saliva, it is water that is in the throat, that is what is combined to become a medicine that is found in wounds.

Fever (الْحُمَّى)

Fever (الْحُمَّى) in language is آت which means fever. Meanwhile, according to the term is, as the hadith of the Prophet. narrated by Abu Hurairah which reads:

عَنْ أَبِي هُرَيْرَةَ أَنَّهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَا مَعَهُ مَرِيضًا كَانَ بِهِ وَعْكَ فَقَالَ لَهُ أَبِئْسَ لَكَ أَنْ تَبْشُرَ فَإِنَّ اللَّهَ تَعَالَى يَقُولُ هِيَ نَارِي أَسْلَطْتُهَا عَلَى عَبْدِي الْمُؤْمِنِ لِيَكُونَ حَطَّةً مِنَ النَّارِ فِي الْأَخِرَةِ.

Ibn al-Qayyim al-Jauzi>yah (d. 751 H) explained that fever is actually a stinging heat reaction in the human heart, growing and flowing through the journey of the human spirit and blood circulation. The blood and spirit flows into the human body through the veins, sweat reaches all over the human body, so that the body does not function normally. These symptoms are caused by the influence of swelling, sprains and the influence of the sun's heat (Ibn al-Qayyim al-Jauzi, nd). a person with fever is prohibited from chiding and complaining because, in fact, this disease abolishes the sins of Adam's children and grandchildren as fire removes iron impurities (Ibn al-Qayyim al-Jauzi, 1994).

How to treat fever is:

Abu Muhammad 'Abdullah bin Muslim bin Qut}aibah al-Dainu>ri>, (w.276 H). Ta'wi>l Mukhtalaf al-Hadith in his book explains how to treat fever.

Treatment (الْحُمَّى) by means of ablution

Ibn Bat}a>l (w.449H) in his book, Syarah S{ah}ih al-Bukha>ri>, tells. Jabir was one of the Prophet's companions. suffer (الْحُمَّى) heat illness. Once upon a time the Prophet came to Jabir ra. who was sick with fever, the Prophet took ablution water, then he sprinkled it on me, I said to the Messenger of Allah. O Messenger of Allah I do not feel other than fatigue, through the blessing of ablution so that Jabir can feel healing. And the water for ablution that the Prophet sprinkled on Jabir was water that could reduce heat, because heat is part of the fire of hell while ablution can extinguish the fire of hell (Ibn Batal, 2003).

Save the author of the Prophet's medicine. through water ablution is not a special effect but generally applies to everyone who encounters a patient with fever.

Treatment by Bathing

Imam al-Qurt}ubi> died (463 H) his book is al-Istiz}ka>r. Bab al-Guslu bi al-Ma>' min al-Hammi>. Mention treatment by bathing as the words of the Prophet Muhammad. as follows:

أَنَّ أَسْمَاءَ بِنْتَ أَبِي بَكْرٍ كَانَتْ إِذَا أَتَيْتِ بِالْمَرْأَةِ وَقَدْ حَمَّتْ تَدْعُو لَهَا أَخَذَتِ الْمَاءَ فَصَبَّتُهُ بَيْنَ يَدَيْهَا وَبَيْنَ جَنْبَيْهَا وَقَالَتْ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَأْمُرُنَا أَنْ نُبْرِدَهَا بِالْمَاءِ.

Treatment with reciting al-qur'an and prayers

Ibn al-Qayyim al-Jauzi>yah in his book, Bada>I'u al-Fawa>'id. He explained as narrated by al-Marū>zi> regarding the prayer of al-Humma> .s illness (الْحُمَّى) mention. Among the treatments with prayer include:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ بِسْمِ اللَّهِ وَبِاللَّهِ وَمُحَمَّدٍ رَسُولِ اللَّهِ {قُلْنَا يَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ وَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَخْسَرِينَ}

اللهم رب جبريل وميكائيل وإسرافيل إشف صاحب هذا الكتاب بحولك وقوتك وجبروتك إله الحق أمين وقال في رواية عبد الله: "يكتب للمرأة إذا عسر عليها الولادة في جام أو شيء نظيف لا إله إلا الله الحليم الكريم سبحان الله رب العرش العظيم الحمد لله رب العالمين {كَانَتْهُمْ يَوْمَ يَرُونَهَا لَمْ يَلْبَثُوا إِلَّا عَشِيَّةً أَوْ ضُحَاهَا} {كَانَتْهُمْ يَوْمَ يَرُونَ مَا يُوعَدُونَ لَمْ يَلْبَثُوا إِلَّا سَاعَةً مِنْ نَهَارٍ

The prayer mentioned above can also be used for women who have difficulty giving birth.

According to the author, the treatment of fever by advocating bathing is part of the Sunnah of the Prophet. because, one's body and physical condition is very weak, then with water the body can recover. In line with the Word of God which means: and we made from the water everything comes back to life. People who take a bath, with water people with fever can be healthy again.

Bites of venomous snakes, scorpions and other venomous animals

Snakebite is one of the animals that has a venom that is deadly and very dangerous for human life. by him it was the Prophet. do not hesitate to expel and even kill snakes, because of the dangers and consequences it causes.

It was mentioned from Ibn Shiha>buddin, that animal bites and scorpion stings were experienced by the Companions of the Messenger of Allah. then meruqyahnya (Muhammad bin Abi Bakr, th). Regarding the bite and poison of the scorpion contained in the Hadith History of Ibn Syaibah, no: 29801.

Abu Bakr bin Abi Syaibah 'Abdullah bin Muhammad bin Ibrahim bin Us{man bin H{awasti> al-'Abbasi>, al-Kita>b al-Musannif fi> al-Aha>di>si wal-A <s{a>r..

How to treat bites of poisonous animals and poisonous snakes is:

Treatment based on the verses of the Qur'an

- ❖ سورة الفاتحة. بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ (1) الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ (2) الرَّحْمَنِ الرَّحِيمِ (3) مَا لِكَ يَوْمَ الدِّينِ (4) إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ (5) اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ (6) صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ (7)
- ❖ عَاتَيْنَ ذَلِكَ مُوسَىٰ {وَلَّىٰ مُدْبِرًا وَلَمْ يُعَقِّبْ} [النمل: 10]
- ❖ {وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ}، {فَوَيْلٌ لِلْقَاسِيَةِ قُلُوبُهُمْ مِنْ ذِكْرِ اللَّهِ.

Ruqyah bites venomous animals based on the hadith of the Prophet

- ❖ فقال أنس: "ألا أرى كيف برقية رسول الله صلى الله عليه وسلم؟" قال: "بلى". قال: "اللهم رب الناس، مذهب الباس، أشف أنت الشافي لا شافي إلا أنت، شفاء لا يغادر سقما"
- ❖ قَوْلُهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا نَزَلَ مِنْ سَفَرِهِ أَرْضًا: "يَا أَرْضُ، رَبِّي وَرَبِّكَ اللَّهُ أَعُوذُ بِاللَّهِ مِنْ شَرِّكَ، وَشَرِّ مَا فِيكَ، وَشَرِّ مَا يَدْبُ عَلَيْكَ مِنْ أَسَدٍ، وَأَسْوَدٍ، وَمِنْ سَاكِنِ الْبَلَدِ، وَمِنْ الْإِدِّ وَمَا وُلْدٌ".
- ❖ وفي المسند أيضاً مرفوعاً: اللهم إني أعوذ بك أن أموت همأ أو عمأ، وأن أموت غرقاً، وأن يتخبطني الشيطان عند الموت»
- ❖ رواه النسائي، ولفظه: اللهم إني أعوذ بك من الهمد والتردي، والهم، والغم، والغرق، والحرق، وأعوذ بك أن يتخبطني الشيطان عند الموت، وأعوذ بك أن أموت في سبيلك مدبراً، وأعوذ بك أن

According to the author, insect bites and scorpion stings are very threatening and very dangerous for human life. According to him, it is through the above hadith that there is nothing wrong with killing stars if they interfere with human life, as the Prophet saw. who once killed the star and then he recommended treatment for every insect sting or bite. As did the Prophet Muhammad. when he was stung by a scorpion star.

3. Methods

Research is an activity of collecting, processing, analyzing, and presenting data systematically in an effort to solve a problem or test a hypothesis to develop general principles. The research method is a systematic way of working that determines the success of a research, as well as being the first step in starting a scientific framework in revealing and proving original data. This research will reveal and examine the way of medical treatment in the style of the Prophet SAW.

Discussion about medical treatment in the style of the Prophet. and its implications for health treatment, of course requires qualitative data, data sources, data media and some required information. various organizational efforts are needed in order to determine the extent of the quality of the data that has been found.

The research methodology that will be used is as follows: The type of data in this study is to collect the required amount of data based on the classification and research objectives. The type of research in question is the type of qualitative data that is associated with the problem under study. Qualitative data is data that cannot be assessed directly (Lexi, 1990). The approach in question is the process of collecting theories related to the material object that the author will examine regarding the Prophet's style of medicine. The type of approach used is the approach of the Qur'an, al-Hadith and health books.

The method used in this study is a qualitative data processing method. The steps for processing this research data are as follows::

The first stage: The descriptive method aims to describe the state of the object or material from the event without the intention of making generally accepted decisions or conclusions.

Second Stage: Using analytical methods, with the aim of selecting and sharpening the subject matter and then projecting it in a conceptual form and investigating its content into a limited set of meanings. Third Stage: A comparative method will be used to compare the variety of information obtained. This is intended to be able to reveal the point.

Research Objectives Based on the descriptions above, the objectives of this study can be classified as follows: a. To explain the medical treatment of the Prophet s.a.w. b. To explain the types of medical diseases c. To explain how to cure medical diseases in the style of the Prophet.

4. Results and Discussion

Aspect of Isti'a>lah Prayer (Asking for protection)

Prayer in language is asking, the meaning is in the form of khbar. If in the form of an order, it is a promise and a threat to an event. Sometimes it means a stern warning in the form of scaring and also means advice (Abu Faisal al-Badrani)

Prayer is an important role in human life. Therefore, there are two essential things we need to know about Isit'a>lah prayer. Prayer is the main weapon for Muslims and is the key to worship and the key to people who are afflicted by calamities as the Prophet SAW said.

عَنْ سَعِيدِ بْنِ أَبِي الْحَسَنِ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ (لَيْسَ شَيْءٌ أَكْرَمَ عَلَى اللَّهِ مِنَ الدُّعَاءِ)

Aspects of Da'wah

Da'wah in language is asking or pleading for something or giving encouragement and proclaiming it. Whoever invites to something, he has given encouragement and encouragement for it. Another meaning is to invite to something goodness and truth and invite to the path to salvation and victory (Manahij Jami'ah al-Madi, nd). Meanwhile, according to the term Da'wah is as expressed by Imam al-T{abari> Da'wah is inviting people to the path of Islam both in word and deed. Shaykh al-Islam Ibn Taimiyyah defines that Da'wah is inviting to believe in Him and what He has brought through His Messengers and confirming and obeying Him about what He has commanded ((Manahij Jami'ah al- Maddie, nd). Indeed, da'wah is obligatory for every prophet universally to invite people back to the path of Allah as the Word of Allah QS al-Shurah/42:13.

Health Aspect

Ibn al-Qayyim al-Jauzi>y in his book al-T{ib al-Nabawi> explains, that one way to maintain physical and spiritual health is to return to the Koran as the Word of Allah QS al-Isra>/ 17:82

The word (مِنْ) here does not mean in part, but describes types of health drugs in general. Then the Qur'an is a cure for all diseases, whether it is bodily disease or qalbiyyah disease, duniyawiyyah disease and ukhrawiyyah disease. The best medicine is treatment with the Qur'an. in addition to being a physical medicine, it is also a medicine for strengthening faith, strengthening faith and surrendering oneself completely (Ibn al-Qayyim al-Jauziy) To maintain health, the most important thing is through Ila>hiyyah treatment, because Divine treatment can prevent after it occurs and also prevent diseases that will occur, even though the disease will afflict a person but the disease cannot affect the physical even though it actually hurts. Reading the verses of protection (al-Ta'awwuz\la>t wa al-Az\ka>r is one of the drugs both before it occurs and after it occurs. Ruqyah and al-'Auz\ah work to maintain health and eliminate disease (Ibn al-Qayyim al-Jauzi.

As the Prophet SAW said, in the Sahihain from 'Aisha r.ah.

مِنْ حَدِيثِ عَائِشَةَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، إِذْ أَوَى إِلَى فِرَاشِهِ نَفَثَ فِي كَفَّيْهِ قُلُّهُوَ اللَّهُ أَحَدٌ وَالْمَعْرُودَتَيْنِ. ثُمَّ يَمَسُّحُ بِهِمَا وَجْهَهُ، وَمَا بَلَغَتْ يَدَهُ مِنْ جَسَدِهِ

5. Conclusion

The Prophet's Medicine. It has been mentioned in several hadith books that the Prophet, if you feel complaints about a disease then the Prophet, meruqyah and self-medicating, of course using natural remedies and prayers from the Qur'an and al-Sunnah. The types of treatment of medical diseases that are often done by the Prophet, is a treatment for wounds caused by sharp weapons or other objects, fever, the influence of venomous animal bites and scorpion stings. How to cure medical diseases in the style of the Prophet, on the wound, a. Take a little from the ground, b. saliva c. using the index finger. For the treatment of fever the Prophet saw, through ablution water for patients with fever. Treatment with bathing, as well as Treatment with verses of the Koran and prayers. For venomous animal bites, treatment based on the verses of the Qur'an and other herbal remedies.

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