SAKEENA PRESS

Prophetic Medicine

The Medicine of the Prophet Mohamed

(Peace and blessings be upon him)

Ibn Qayim Al-Jawziya

Translated by Mohamed Hamouda



Prophetic Medicine

Prophetic Medicine

The Medicine of the Prophet Mohamed

(Peace and blessings be upon him)

BY

Shams Al-Din Mohamed Ibn Abi Bakr Ibn Ayoub
Al-Zaraei Al-Dimashqi

Known as Ibn Qayim Al-Jawziya

691—751 AH

Translated by: Mohamed Hamouda

SAKEENA PRESS

Prophetic Medicine

The Medicine of the Prophet Mohamed (Peace and blessings be upon him)

By Shams Al-Din Mohamed Ibn Abi Bakr Ibn Ayoub Al-Zaraei Al-Dimashqi, known as Ibn Qayim Al-Jawziya (691—751 AH)

Translated by Mohamed Hamouda

First published in 2026 by Sakeena Press

Copyright © 2026 Sakeena Press

All rights reserved. No part of this publication may be reproduced, stored in a retrieval system, or transmitted in any form or by any means, electronic, mechanical, photocopying, recording or otherwise, without the prior written permission of the publisher, except for brief quotations used in reviews and scholarly work.

ISBN 978-1-911998-42-6 (Digital edition)
ISBN 978-1-911998-43-3 (Paperback)

The verses of the Quran are set in the Uthmanic Hafs script of the King Fahd Complex for the Printing of the Holy Quran.

This book is a translation of a classical work and is published for educational and historical purposes. It is not a substitute for professional medical advice, diagnosis or treatment.

Sakeena Press
Sakeena Education Ltd, United Kingdom
Sakeena for Publishing and Training FZE LLC, United Arab Emirates
www.sakeenainstitute.com

Contents

First Section: Treatment Using Natural Medicines 33

Chapter on the Prophet's guidance in treating fever 34

Chapter on the Prophet's guidance (ﷺ) in treating diarrhea 41

Chapter on the Prophet's guidance (ﷺ) regarding the plague, its treatment, and how to protect oneself from it 46

Chapter on the Prophet's guidance (ﷺ) regarding dropsy and its treatment 55

Chapter on the Prophet's guidance (ﷺ) in treating wounds 58

Chapter on the Prophet's guidance (ﷺ) in treating illnesses with drinking honey, cupping, and cauterization 59

Chapter on the Prophet's Guidance (ﷺ) Regarding the Times for Cupping 67

Chapter on the Prophet's guidance (ﷺ) regarding venesection and cauterization 72

Chapter on the Prophet's guidance (ﷺ) in treating epilepsy 75

Chapter on the Prophet's guidance (ﷺ) in treating sciatica 81

Chapter on the Prophet's guidance (ﷺ) in treating constipation and the need for something that loosens and softens the bowels 83

Chapter on the Prophet's guidance (ﷺ) in treating body itching and what lice breed 86

Chapter on the Prophet's guidance (ﷺ) in treating pleurisy 91

Chapter on the Prophet's guidance (ﷺ) in treating headaches and migraines 94

Chapter on the Prophet's guidance (ﷺ) in treating the sick by refraining from forcing them to consume food or drink they dislike 98

Chapter on the Prophet's guidance (ﷺ) in treating tonsillitis and the use of nasal inhalation 102

Chapter on the Prophet's guidance (ﷺ) in treating those afflicted with heart disease 104

Chapter on the Prophet's guidance (ﷺ) in mitigating the harm of foods and fruits, and improving them in ways that counteract their harm and strengthen their benefit 110

Chapter on the Prophet's guidance (ﷺ) regarding prevention 112

Chapter on the Prophet's guidance (ﷺ) in treating conjunctivitis through rest, support, avoidance of movement, and abstention from what aggravates the condition 117

Chapter on the Prophet's guidance (ﷺ) in treating general numbness that causes body rigidity 120

Chapter on the Prophet's guidance (ﷺ) regarding the purification of food into which flies have fallen, and his instruction to counteract the harmful effects of poisons with their opposites 122

Chapter on the Prophet's guidance (ﷺ) in treating skin pimples 125

Chapter on the Prophet's guidance (ﷺ) in treating tumors and abscesses that are cured by incision and drainage 126

Chapter on the Prophet's guidance (ﷺ) in treating the sick by comforting them and strengthening their hearts 128

Chapter on the Prophet's guidance (ﷺ) in treating bodies with medicines and foods to which they are accustomed, rather than those to which they are not ... 130

Chapter on the Prophet's guidance (ﷺ) in feeding the sick with the gentlest foods they are accustomed to 132

Chapter on the Prophet's guidance (ﷺ) in in treating the poison that afflicted him in Khaybar from the Jews 135

Chapter on the Prophet's guidance (ﷺ) in treating the magic that bewitched the Jewish woman 137

Chapter on the Prophet's guidance (ﷺ) in purging with vomiting 141

Chapter on the Prophet's guidance (ﷺ) in directing treatment to the more skilled of two physicians 145

Chapter on the Prophet's guidance (ﷺ) concerning the liability of one who practices medicine while ignorant of it 149

Chapter on the Prophet's guidance (ﷺ) in avoiding contagious diseases by nature, and his instruction for the healthy to avoid those afflicted 160

Chapter on the Prophet's guidance (ﷺ) regarding the prohibition of seeking treatment with forbidden substances 167

Chapter on the Prophet's guidance (ﷺ) in treating lice of the head and removing them 171

Chapters on the Prophet's guidance (ﷺ) regarding treatment with purely divine spiritual remedies and those combined with natural remedies 177

Chapter on the Prophet's guidance (ﷺ) in treatment one afflicted by the evil eye 178

Chapter on the Prophet's guidance (ﷺ) regarding general treatment for ailments through divine incantation 193

Chapter on the Prophet's guidance (ﷺ) in treating stings by reciting Surah Al-Fatihah 195

Chapter on the Prophet's guidance (ﷺ) in treating scorpion stings with incantations (ruqyah) 200

Chapter on the Prophet's guidance (ﷺ) regarding the incantations (ruqyah) for ant eczema 204

Chapter on the Prophet's guidance (ﷺ) regarding the incantations (ruqyah) for snakes 206

Chapter on the Prophet's guidance (ﷺ) in the incantations (ruqya) for sores and wounds 207

Chapter on the Prophet's guidance (ﷺ) in treating pain with supplication (ruqyah) 210

Chapter on the Prophet's guidance (ﷺ) in treating the bitterness and sorrow of calamity 212

Chapter on the Prophet's guidance (ﷺ) in treating anxiety, worry, grief, and sadness 222

Chapter explaining the effect of these remedies on these illnesses 227

Chapter on the Prophet's guidance (ﷺ) in treating anxiety and insomnia that prevent sleep 240

Chapter on the Prophet's guidance (ﷺ) in treating the harm of fire and extinguishing it 242

Chapter on the Prophet's guidance (ﷺ) in in preserving health 243

Chapter 249

Chapter on the Prophet's guidance (ﷺ) regarding the manner of sitting while eating 253

Chapter on the Prophet's guidance (ﷺ) regarding drinking 257
Chapter on the Prophet's guidance (ﷺ) regarding clothing 271
Chapter on the Prophet's guidance (ﷺ) regarding dwellings 273
Chapter on the Prophet's guidance (ﷺ) regarding management of sleep and wakefulness 274
Chapter 285
Chapter on the Prophet's guidance (ﷺ) in treating passionate love 305
Chapter on the Prophet's guidance (ﷺ) in preserving health with perfume 320
Chapter on the Prophet's guidance (ﷺ) in preserving the health of the eye 322

Chapter on some simple medicines and foods mentioned by the Prophet (ﷺ), arranged alphabetically 325

Letter (A) 326
Letter (B) 333
Letter (C) 343
Letter (D) 352
Letter (E) 355
Letter (F) 357
Letter (G) 366
Letter (H) 373
Letter (I) 374
Letter (K) 375
Letter (L) 378
Letter (M) 381
Letter (N) 402
Letter (O) 404
Letter (P) 408
Letter (Q) 417
Letter (R) 421
Letter (S) 426
Letter (T) 435
Letter (U) 442
Letter (V) 443

Letter (W) 446
Letter (Y) 461
Chapter 464

In the Name of Allah, the Most Gracious, the Most Merciful

Praise be to Allah, Lord of all the worlds, and may His blessings and peace be upon the noblest of messengers, Mohamed; the Seal of the Prophets, and upon his family and all his Companions.

To proceed: These are beneficial selections concerning the guidance of the Prophet Mohamed (peace and blessings be upon him) in the field of medicine, both that he practiced himself and that he prescribed for others. We will elucidate the wisdom contained therein, which even the minds of the most skilled physicians are unable to fully comprehend. Thus, we state with Allah's help and from Him we derive strength and power:

(Chapter): There are two types of illness: Illness of the heart and illness of the body. Both are mentioned in the Quran.

Illness of the heart is of two types: The disease of doubt and suspicion, and the disease of lust and misguidance. Both are mentioned in the Quran. Allah Almighty says regarding the disease of doubt:

﴿فِي قُلُوبِهِم مَّرَضٌ فَزَادَهُمُ ٱللَّهُ مَرَضًا ۖ وَلَهُمْ عَذَابٌ أَلِيمٌۢ بِمَا كَانُوا۟ يَكْذِبُونَ﴾

(البقرة 10:2)

"In their hearts is disease, so Allah has increased their disease" (Al-Baqarah 2: 10).

He also says:

﴿وَلِيَقُولَ ٱلَّذِينَ فِي قُلُوبِهِم مَّرَضٌ وَٱلْكَٰفِرُونَ مَاذَآ أَرَادَ ٱللَّهُ بِهَٰذَا مَثَلًا ۚ كَذَٰلِكَ يُضِلُّ ٱللَّهُ مَن يَشَآءُ وَيَهْدِى مَن يَشَآءُ ۚ وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ ۚ وَمَا هِىَ إِلَّا ذِكْرَىٰ لِلْبَشَرِ﴾ (المدثر 74:31)

"And that those in whose hearts is disease 'i.e., hypocrisy' and the disbelievers will say, 'What does Allah intend by this example'" (Al-Muddaththir 74: 31).

In addition, He says concerning those who are called to the judgment of the Quran and the Sunna (Prophetic tradition) but refuse and turn away:

﴿وَإِذَا دُعُوٓا۟ إِلَى ٱللَّهِ وَرَسُولِهِۦ لِيَحْكُمَ بَيْنَهُمْ إِذَا فَرِيقٌ مِّنْهُم مُّعْرِضُونَ ﴿٤٨﴾ وَإِن يَكُن لَّهُمُ ٱلْحَقُّ يَأْتُوٓا۟ إِلَيْهِ مُذْعِنِينَ ﴿٤٩﴾ أَفِى قُلُوبِهِم مَّرَضٌ أَمِ ٱرْتَابُوٓا۟ أَمْ يَخَافُونَ أَن يَحِيفَ ٱللَّهُ عَلَيْهِمْ وَرَسُولُهُۥ ۚ بَلْ أُو۟لَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ ﴿٥٠﴾﴾ (النور 24 :48-50)

"And when they are called to 'the words of' Allah and His Messenger to judge between them, at once a party of them turns aside 'in refusal'. But if the right is theirs, they come to him in prompt obedience. Is there disease in their hearts? Or have they doubted? Or do they fear that Allah will be unjust to them, or His Messenger? Rather, it is they who are the wrongdoers, i.e., the unjust'" (An-Nur 24: 48-50).

This is the disease of doubt and suspicion.

Concerning the disease of lust, Allah Almighty says:

﴿يَٰنِسَآءَ ٱلنَّبِيِّ لَسۡتُنَّ كَأَحَدٖ مِّنَ ٱلنِّسَآءِ إِنِ ٱتَّقَيۡتُنَّۚ فَلَا تَخۡضَعۡنَ بِٱلۡقَوۡلِ فَيَطۡمَعَ ٱلَّذِي فِي قَلۡبِهِۦ مَرَضٞ وَقُلۡنَ قَوۡلٗا مَّعۡرُوفٗا﴾ (الأحزاب 32:33)

"O wives of the Prophet, you are not like anyone among women. If you fear Allah, then do not be soft in speech 'to men', lest he in whose heart is disease should covet" (Al-Ahzab 33: 32).

This is the disease of lust for adultery, and Allah knows best.

(Chapter): Concerning physical illness, Allah Almighty says:

﴿لَّيۡسَ عَلَى ٱلۡأَعۡمَىٰ حَرَجٞ وَلَا عَلَى ٱلۡأَعۡرَجِ حَرَجٞ وَلَا عَلَى ٱلۡمَرِيضِ حَرَجٞ﴾

(الفتح 17:48)

"There is not upon the blind any guilt or upon the lame any guilt or upon the ill any guilt 'for remaining behind'" (Al-Fath 48: 17).

The mention of physical illness in the contexts of Hajj (Pilgrimage), fasting, and ablution, is a wondrous secret: it demonstrates the greatness of the Quran and its sufficiency for those who understand and comprehend it, without the need for anything else.

The principles of medicine are three: preserving health, abstaining from harmful substances, and expelling corrupting substances. Allah Almighty has mentioned these three principles in three contexts. In the verse regarding fasting, He says:

﴿فَمَن كَانَ مِنكُم مَّرِيضًا أَوۡ عَلَىٰ سَفَرٖ فَعِدَّةٞ مِّنۡ أَيَّامٍ أُخَرَ﴾ (البقرة 184:2)

"So whoever among you is ill or on a journey 'during them'–then an equal number of days 'are to be made up'" (Al-Baqarah 2: 184).

Thus, He permitted breaking the fast for the sick due to illness, and for the traveler, in order to preserve their health and strength, lest fasting during travel, with its associated physical exertion and the resulting depletion of energy and lack of nourishment to replace what is lost, weaken them. Therefore, He allowed the traveler to break the fast to maintain health and strength against what would otherwise diminish it.

In the verse regarding pilgrimage, He says:

﴿فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ بِهِۦٓ أَذًى مِّن رَّأْسِهِۦ فَفِدْيَةٌ مِّن صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ﴾ (البقرة 196:2)

"And whoever among you is ill or has an ailment of the head, making shaving necessary, must offer' a ransom of fasting 'three days, or charity, or sacrifice" (Al-Baqarah 2: 196).

Thus, He permitted the sick and those with ailments of the head, such as lice, itching, or other conditions, to shave their head while in Ihram (Performing Hajj rituals), to expel the harmful vapors that have caused discomfort in the head due to their accumulation under the hair. When the head is shaved, the pores open, allowing these vapors to escape. This expulsion is analogous to any elimination of substances whose retention is harmful.

The substances whose retention and suppression are harmful are ten: blood when it surges, semen when it is continuously secreted, urine, feces, farting, vomit, sneezing, sleep, hunger, and thirst. Retention of each of these ten substances causes illness. The Exalted has drawn attention to this by referring to the expulsion of the least of them, the vapor accumulated in the head, to illustrate the expulsion of what is more difficult, following the method of the Quran: drawing attention to the greater through the lesser.

As for precaution, Allah Almighty says in the verse regarding ablution:

﴿وَإِن كُنتُم مَّرۡضَىٰٓ أَوۡ عَلَىٰ سَفَرٍ أَوۡ جَآءَ أَحَدٞ مِّنكُم مِّنَ ٱلۡغَآئِطِ أَوۡ لَٰمَسۡتُمُ ٱلنِّسَآءَ فَلَمۡ تَجِدُواْ مَآءٗ فَتَيَمَّمُواْ صَعِيدٗا طَيِّبٗا فَٱمۡسَحُواْ بِوُجُوهِكُمۡ وَأَيۡدِيكُمۡ﴾

(النساء 43:4)

"And if you are ill, or on a journey or one of you comes from the place of relieving himself or you have contacted women 'i.e., had sexual intercourse' and find no water, then seek clean earth" (An-Nesa 4: 43).

Allah has permitted the sick to use earth instead of water 'Tayammum' as a precaution against harming their body. This serves as a reminder to take preventive measures against anything harmful, whether internal or external.

Allah Almighty has guided His servants to the three fundamental principles of medicine and the entirety of its rules.

We will present the guidance of the Messenger of Allah (ﷺ) in this matter and clarify that his guidance represents the most perfect guidance.

Concerning the medicine of the hearts, it is entrusted to the Messengers (may Allah's prayers and peace be upon them), and there is no way to attain it except through them and by their hands. The soundness of the hearts consists in knowing their Lord and Creator, His names, attributes, actions, and decrees; in preferring what pleases Him and what He loves, and in avoiding what He forbids and what displeases Him. There is no soundness or life for the heart whatsoever except through this, and it can be attained only through the Messengers. Therefore, whoever thinks that the heart can be sound without following them is mistaken. Rather, that is the life, health, and strength of his animalistic, lustful self. The life, health, and strength of the heart are entirely separate from that, and whoever does not distinguish between the two–let him weep for the life of his heart, for it is among the dead; and for his light, for it is immersed in seas of darkness.

(Chapter): Concerning the medicine of bodies, it is of two kinds: one kind that Allah has instilled in animals, both rational and irrational; this does not require the treatment of a physician, such as the remedies for hunger, thirst, cold, and fatigue, with their opposites and what alleviates them.

The second kind requires thought and reflection, such as warding off similar diseases that arise within the temperament, causing it to deviate from equilibrium; either toward heat, cold, dryness, moisture, or a combination of two of these. These are of two types: material or qualitative, that is, either due to the influx of matter or the manifestation of a quality. The difference between them is that qualitative diseases occur after the substances that caused them have been removed; thus, the material cause vanishes while its qualitative effect remains within the temperament. As for material diseases, their causes remain present alongside them. Therefore, if the cause of the disease exists, it should be addressed first, then the disease second, and the remedy third.

Mechanical diseases are those that cause an organ to deviate from its natural form, whether in shape, cavity, channel, roughness, texture, number, size, or position. When these organs are joined together, and the body is composed from them, their union is referred to as 'connection', and any deviation from equilibrium within it is called 'discontinuity of connection'.

General diseases are those that encompass both similar and mechanical diseases. Similar diseases are those in which the temperament deviates from its equilibrium; this deviation is called a disease after it has already caused noticeable harm. They are of eight types: four are simple, and four are compound. The simple are: cold, hot, moist, and dry. The compounds are hot and moist, hot and dry, cold and moist, and cold and dry. They may be caused by the outpouring of a substance or by something other than the outpouring of a substance.

If the disease does not actually cause harm, it is called a deviation from equilibrium, which is called health. The body has three states: a natural state, an unnatural state, and an intermediate state in between. In the first, the body is

healthy; in the second, it is ill; and the third is an intermediate state between the two states, for an opposite does not transition to its opposite except through an intermediate condition.

The reason for the body's deviation from its natural state is either internal, due to its composition of heat and cold, moisture and dryness, or external, arising from encounters that may be agreeable or disagreeable.

The harm that befalls a person may result from an imbalance of temperament by deviating from equilibrium, or from the corruption of an organ, or from weakness in the faculties or in the spirits that sustain them. This may occur due to an excess of what should remain in equilibrium without increase, or a deficiency of what should remain in equilibrium without decrease, or the separation of what should remain joined in equilibrium, or the joining of what should remain separate in equilibrium, or the extension of what should remain contracted in equilibrium; or by the deviation of something, possessing a position and form, from its proper position and form, thereby departing from its equilibrium.

The physician is the one who separates what harms a person when combined, or combines what harms him when separated; who diminishes what harms him when in excess, or augments what harms him when deficient. He restores lost health or preserves it in likeness and form. He repels existing ailments by means of their opposites and eliminates them, or wards them off by preventive and precautionary measures before they arise. You will witness all of this, from a complete and sufficient healer, in the guidance of the Messenger of Allah (ﷺ) by the power and might of Allah, and by His grace and aid.

(Chapter): It was from his guidance (ﷺ) to seek treatment for himself and to command it for any among his family or Companions who became ill. Yet neither he (ﷺ) nor his Companions were accustomed to using those compound medicines known as aqrabadhin (pharmacopeia). Rather, most of their remedies were simple in nature; at times, they would supplement a simple medicine with something to assist its effect or to temper its strength. This was generally the approach to medicine among the peoples of various nations and races, such as the Arabs, the Turks, and all the Bedouin. Only the

Romans and the Greeks were known to specialize in compound formulations. As for the Indians, most of their medicinal practices were based upon simple remedies.

Physicians have agreed that whenever treatment is attainable through diet, one should not resort to medication; and whenever a simple remedy suffices, one should not resort to a compound one. They said: "Every ailment that can be prevented through food and diet should not be treated with medicine." They also said: "A physician should not be overly inclined toward prescribing medicines; for if a medicine does not find an ailment in the body to address, or finds an ailment to which it is unsuitable, or finds one to which it is suitable but its quantity or quality exceeds what is appropriate, then it will attach itself to health and disrupt it."

The physicians of practical experience generally treat using simple remedies; they constitute one of the three schools of medicine**.**

The truth, beyond this, is that medicines are of the same nature as foods. A nation or community whose diet is mostly simple suffers from very few illnesses, and its treatment is carried out with simple remedies. As for city dwellers, whose diet predominantly consists of compound foods, they are in need of compound medicines. The reason is that their diseases are, for the most part, compound; thus, compound remedies are more beneficial to them. The illnesses of the people of the deserts and open plains are simple, and therefore simple remedies suffice for their treatment. This is established according to the principles of the medical profession.

We say: There is another matter here, to which the medicine practiced by physicians is related, just as the medicine of common folk and soothsayers is related to their own type of medicine. Their most skilled practitioners and highest authorities have admitted this. Regarding the medical knowledge they possess, some of them state that it is based on analogy; others say it is based on experience; others attribute it to inspirations, dreams, and correct intuition; and some assert that much of it is taken from observing animals. For example, we see cats; when they eat poisonous creatures, they lick the oil of a lamp (Flammable liquid used in traditional lamp) in order to treat themselves with

it. Likewise, it has been observed that when snakes emerge from underground with their eyes clouded, they go to the leaves of fennel and rub their eyes against them. It is also known that certain birds, when their bowel movements are obstructed, take enemas using seawater. Similar observations are cited in the foundational texts of medicine.

Where does this and similar knowledge stand in relation to the revelation that Allah inspires in His Messenger concerning what benefits and harms him? The attribution of their medical knowledge to this revelation is like attributing their scientific knowledge to what the prophets brought. Indeed, there exist remedies here that cure diseases which the minds of the greatest physicians have not discovered, nor have their science, experience, or analogies reached: remedies of the heart and spirit, the strengthening of the heart, reliance upon Allah, trust in Him, seeking refuge in Him, humbling oneself and breaking before Him, and submitting to Him; as well as charity, supplication, repentance, seeking forgiveness, kindness to creation, aiding the distressed, and relieving the afflicted. These remedies have been practiced by nations of various religions and creeds, and they have found in them a healing effect that the knowledge, experience, and analogies of the most learned physicians cannot attain.

Many effects have been brought to us and others through this, and we have witnessed them accomplishing what physical medicines cannot; rather, sensory remedies become like folk medicine for physicians. This is entirely in accordance with the law of divine wisdom; it does not contradict it. Yet the reasons are manifold: for when the heart is connected with the Lord of the worlds, the Creator of both disease and cure, the Director of nature and its Controller as He wills, it possesses remedies unlike those of a heart that is distant from Him and turns away from Him. It is known that when the spirits are strengthened and the soul and nature are reinforced, they cooperate to repel and overcome disease. How, then, can it be denied that for one whose nature and soul are strengthened, who rejoices in closeness to his Creator, maintains intimacy with Him, loves Him, delights in remembering Him, directs all his power toward Him, gathers it upon Him, seeks His help, and places trust in Him; how can it be denied that this constitutes one of the

greatest remedies, and that such strength enables a person to repel pain even by mere words? None denies this except the most ignorant of people, the most veiled, the densest of souls, and those farthest from Allah and from the reality of man. We will mention, Allah willing, the reason by which the recitation of Surah Al-Fatiha removed the disease caused by a sting for the person treated with it, who, upon its recitation, stood until that which afflicted him was expelled.

These are the two types of Prophetic medicine. We will discuss them, Allah willing, according to our effort and ability, and in accordance with the limits of our knowledge, our limited understanding, and our modest means. Yet, we seek assistance from the One in whose hands lies all goodness, and from whose bounty we draw, for He is the Almighty, the Bestower.

(Chapter): Muslim narrated in his Sahih, on the authority of Abu Al-Zubayr, from Jabir ibn Abdullah, from the Prophet (ﷺ), that he said:

"لِكُلِّ دَاءٍ دَوَاءٌ، فَإِذَا أُصِيبَ دَوَاءُ، الدَّاء: بَرَأَ بإذن اللَّهَ عَزَّ وَجَلَّ."

"For every disease there is a cure; and when the appropriate cure is applied to the disease, it is healed by the permission of Allah Almighty".

In the two Sahihs: on the authority of Ataa, from Abu Huraira, who said: The Messenger of Allah (ﷺ) said:

"مَا أَنْزَلَ اللهُ مِنْ دَاءٍ، إِلَّا أَنزَلَ لَهُ شِفَاءً."

"Allah has not sent down any disease except that He has also sent down a cure for it".

In the Musnad of Imam Ahmad, on the authority of Ziyad ibn Alaqa, from Usama ibn Sharik, he said:

"كنتُ عند النبي صلى الله عليه وسلم، وجاءت الأعراب، فقالوا: يا رسول الله، أَنَتَدَاوَى؟ فقال: نعم يا عباد الله، تَدَاوَوْا: فإن الله عز وجل لم يَضَعُ دَاءً إِلَّا وَضَعَ له شفاء، غير داءٍ واحدٍ. قالوا: ما هو؟ قال: الهَرَم".

"I was with the Prophet (ﷺ) when some Bedouins came and said, 'O Messenger of Allah, should we seek medical treatment?' He replied, 'Yes, O servants of Allah seek medical treatment, for Allah Almighty has not created any disease without also creating its cure except for one disease'. They asked, 'What is it?' He said, 'Old age'".

And in another version:

"إن الله عز وجل لم ينزل داءً، إلا أنزل له شفاءً: عَلِمَه مَنْ عَلِمَه، وَجَهِلَهُ مَنْ جَهِلَهُ."

"Allah has not sent down a disease without also sending down its cure: some recognize it, and others do not".

Also, in the Musnad, from the hadith of Ibn Masoud, attributing it to the Prophet (ﷺ):

"إن الله عز وجل لم ينزل داءً، إلا أنزل له شفاءً: عَلِمَه مَنْ عَلِمَه، وَجَهِلَهُ مَنْ جَهِلَهُ."

"Allah Almighty has not sent down a disease without also sending down its cure: some recognize it, and others do not".

In the Musnad and the Sunan, on the authority of Abu Khozama, he said:

"قلتُ يا رسول الله، أرأيتَ رُقًى نَسْتَرْقِيهَا، ودواءً نَتَداوَى به، وتُقَاةً نَتَّقِيهَا، هل تَرُدُّ من قَدَرِ الله شيئًا؟ فقال: هى من قدر الله."

"I asked, O Messenger of Allah, what you say about Ruqyah (divine remedies, Islamic supplication formula)? We seek healing through Ruqyah, we take medicine, and we guard ourselves against illness —does this avert anything from Allah's decree? He replied, 'It is from Allah's decree'".

These hadiths affirm the reality of causes and effects, and refute those who deny them.

It is also possible that his statement, "For every disease there is a cure", is general in scope, encompassing even fatal diseases and those that no physician can treat. Allah Almighty has indeed provided cures for such diseases, but He has concealed the knowledge of them from humankind and has not granted them access to it. For creatures possess no knowledge except that which Allah has taught them. This is why the Prophet (ﷺ) linked healing to the suitability of the medicine for the disease. There is nothing in creation that does not have an opposite. Every disease has an opposing cure, and it is treated with its opposite. Thus, the Prophet (ﷺ) connected healing to the compatibility between the disease and the medicine, which is a degree beyond mere existence. If the medicine exceeds the disease in intensity, or is administered in a quantity greater than necessary, it will transfer the illness to another condition. If it falls short, it will be unable to repel the disease, and the treatment will be ineffective. If the healer does not administer the medicine, no cure will take place. If the timing of the treatment is unsuitable, it will be of no benefit. Furthermore, if the body is not receptive to it or its strength is unable to bear it, or if an impediment prevents the medicine from taking effect, then no cure will occur due to the lack of concurrence. However, if the proper concurrence of factors is achieved, which is the sounder of the two interpretations of the hadith, then healing will inevitably occur.

The second interpretation is that it is a general expression intended to convey a specific meaning, particularly since what is encompassed by the wording is far greater than what is excluded from it. This usage is common across all languages. The intended meaning is that Allah did not create any disease that is receptive to treatment except that He prescribed a remedy for it. This does not include diseases that are incurable.

This is similar to the saying of Allah Almighty regarding the wind He unleashed upon the people of Ad:

﴿تُدَمِّرُ كُلَّ شَيْءٍ بِأَمْرِ رَبِّهَا﴾ (الأحقاف 25:46)

"Destroying everything by command of its Lord" (Al-Ahqaf 46:25).

That is, everything that is susceptible to destruction and within the nature of the wind to destroy. There are many examples of similar usage.

Whoever reflects upon the creation of opposites in this world, how some contend with others, how some repel others, and how some are set against others, will come to realize the perfection of the power of the Almighty Lord, His wisdom, the perfection of what He has created, and His uniqueness in Lordship, Oneness, and Sovereignty. For everything other than Him has its counterpart and opposite, whereas He alone is free of need, and all else besides Him is in need.

These authentic hadiths command seeking medical treatment and clarify that doing so does not contradict reliance upon Allah, just as warding off the ailments of hunger, thirst, heat, and cold by their opposites does not contradict it. Rather, the reality of Monotheism is not complete except through engaging the means which Allah has established as prerequisites for their effects, both by divine decree and by religious law. Neglecting these means undermines the very essence of reliance on Allah, just as it undermines divine command and divine wisdom, and weakens reliance from where the neglectful assumes that abandoning the means constitutes a stronger form of trust. Abandoning them out of incapacity contradicts reliance upon Allah, the reality of which is the heart's dependence on Allah to obtain what benefits the servant in his religion and worldly life, and to repel what harms him in his religion and worldly life. Along with this dependence, engaging with the means is necessary; otherwise, one is neglecting divine wisdom and divine law. Thus, the servant should neither turn his inability into reliance on Allah, nor turn his reliance into incapacity.

It includes a refutation of those who deny the legitimacy of seeking medical treatment, saying: "If healing is already predestined, then treatment is of no benefit; and if it is not predestined, then likewise". They further argue: "Since illness occurs by the decree of Allah, and the decree of Allah can neither be averted nor reversed, then seeking treatment is futile".

This is the question that the Bedouins posed to the Messenger of Allah (ﷺ). As for the most virtuous of the Companions, they were far too knowledgeable about Allah, His wisdom, and His attributes to have asked such a question.

The Prophet (ﷺ) responded with a comprehensive explanation, saying: "These medicines, ruqyahs (incantations), and acts of protection are all from the decree of Allah. Nothing escapes His decree; rather, one decree is met by another, and this countering is itself part of His decree. There is no way to escape His decree in any manner. This is similar to countering the effects of hunger, thirst, heat, and cold with their opposites, and to countering the actions of the enemy with jihad (Holy War). All of this is from the decree of Allah: the repeller, the repelled, and the act of repelling".

It is said to the one who asks such a question: It would require refraining from any action that brings benefit or averts harm. For if benefit and harm are predestined, they must inevitably occur; and if they are not predestined, there is no means by which they can occur. Such reasoning leads to the ruin of religion and worldly life, and to the corruption of the world. This argument is made only by one who rejects the truth and opposes it, invoking predestination in order to refute the correct one. This is similar to what the polytheists said:

﴿لَوۡ شَآءَ ٱللَّهُ مَآ أَشۡرَكۡنَا وَلَآ ءَابَآؤُنَا وَلَا حَرَّمۡنَا مِن شَيۡءٖ﴾ (الأنعام 148:6)

"If Allah had willed, we would not have associated 'anything' and neither would our fathers" (Al-Anam 6:148).

Also,

﴿لَوۡ شَآءَ ٱللَّهُ مَا عَبَدۡنَا مِن دُونِهِۦ مِن شَيۡءٖ نَّحۡنُ وَلَآ ءَابَآؤُنَا وَلَا حَرَّمۡنَا مِن دُونِهِۦ مِن شَيۡءٖ﴾ (النحل 35:16)

"If Allah had willed, we would not have worshipped anything other than Him, neither we nor our fathers" (An-Nahl 16:35).

They made these statements in an attempt to refute Allah's argument against them through the messengers.

The answer to this question is: There remains a third category that has not been mentioned, namely that Allah has decreed a particular outcome for a specific reason. If that reason is realized, the effect will occur; if not, it will not.

If he says: "If Allah has decreed this reason for me, I will act upon it; and if He has not decreed it for me, I will be unable to do so".

On his authority, it was said: Would you accept this argument from your servant, your son, or your employee, if he used it against you, claiming that what you commanded him to do or forbade him from doing was beyond his control and he disobeyed you? If you would accept it, then you should not blame the one who disobeys you, takes your property, slanders your honor, and neglects your rights. If you would not accept it, then how can it be acceptable for a servant in fulfilling Allah's rights over him?!

It has been narrated in an Israelite tradition that Abraham, the Friend of Allah, said: "O Lord, from whom does the disease come?" He replied: "From me". Abraham then asked: "From whom does the medicine come?" He said: "From me". He asked further: "And what about the physician?" He replied: "A man through whom I send the medicine".

In the Prophet's saying (ﷺ) "For every disease there is a cure", there is encouragement for both the patient and the physician to seek and search for that remedy. When the patient realizes that his ailment has a cure capable of removing it, his heart becomes filled with hope, the heat of despair cools, and

the door of optimism opens for him. As his spirit is strengthened, his innate vitality is aroused, which in turn strengthens life-related, psychological, and natural faculties. When these faculties are strengthened, the powers they carry are likewise fortified, enabling them to overcome and repel the disease. Similarly, if the physician knows that a disease has a cure, he is empowered to seek and discover it.

The diseases of the body are analogous to the diseases of the heart, for Allah does not create an illness of the heart except that He also creates its opposite, relief or remedy. If the afflicted person recognizes it and applies it, and it corresponds to the ailment of his heart, then he will be cured by the permission of Allah Almighty.

(Chapter): Guidance of the Prophet (ﷺ) concerning protection from overeating and exceeding what is needed in food and the principles to be observed in eating and drinking.

In the Musnad and other sources, it is narrated that the Prophet (ﷺ) said:

"ما مَلأَ آدَمِيّ وعاءً شرًا من بَطْنٍ بِحَسْبِ ابْنِ آدَمَ لُقَيْمَاتٌ يُقِيمْنَ صُلبه فإن كان لا بد فاعلاً: فثلث لطعامه، وثلث لشرابه، وثلث لنَفَسِه."

> "No human ever fills a vessel worse than his stomach. It is sufficient for the son of Adam to have a few morsels to keep him upright. If he must eat more, then let him fill one-third of his stomach with food, one-third with drink, and leave one-third for air".

(Chapter): Diseases are of two types: The first type consists of physical illnesses, which arise from an excess of substances in the body that disturb its natural functions. These make up the majority of illnesses. Among their main causes are: eating before the previous meal has been properly digested, consuming more than the body actually needs, eating foods that provide little benefit and are slow to digest, and taking in excessive amounts of foods with mixed or diverse compositions. When a person fills their stomach with such foods and makes this a habitual practice, various diseases result, some caused by slow digestion, others by overly rapid digestion. However, if a person mod-

erates their food intake, consuming only what is necessary, and maintaining balance in quantity and quality, the body will benefit from it far more than it would from excessive food.

There are three levels of food intake: First, the level of necessity; second, the level of sufficiency; third, the level of excess. The Prophet (ﷺ) informed us that a few morsels are sufficient for a person to maintain strength, preventing weakness or loss of vitality. If one must eat more, then they should limit themselves to one-third of their stomach for food, one-third for water, and leave the remaining third for air. This guidance is among the most beneficial practices for both body and heart. When the stomach is filled entirely with food, there remains no space for drink. If the drink is then added, it leaves no room for air. This results in discomfort, fatigue, and a heaviness of the body. Furthermore, this excess leads to serious consequences: corruption of the heart, sluggishness in performing acts of worship, and an increased inclination towards desires that naturally arise from satiety.

A full stomach is harmful to both the heart and the body. This applies when it is constant or frequent; however, if it occurs only occasionally, there is no harm in it: Abu Hurayra drank milk in the presence of the Prophet (ﷺ) until he said: "By the One Who sent you with the truth, I can find no more space for it!" The Companions ate in his presence many times until they were full. Excessive satiety weakens the body, even if it is well-nourished. The body is strengthened by what it properly absorbs from food, not merely by its quantity.

Since man consists of an earthly part, an airy part, and a watery part, the Prophet (ﷺ) apportioned his food, drink, and breath accordingly among these three components.

If it is asked, "Then where is the share of the fire element?" It may be said that this is a matter discussed by physicians, who have affirmed that there is indeed a fiery component within the body and that it is one of its fundamental elements.

Other rational thinkers, among them physicians and others, disputed this claim, saying that there is no actual fiery element within the human constitution. They argued this in several ways:

One of their arguments: That this purported fiery component either descended from the ether or mixed with the watery and earthy elements, or it was generated and formed within them.

The first possibility is unlikely for two reasons: First, fire naturally ascends; thus, if it descended, it would have been forced from its natural realm into this world. Second, these small fiery particles, in their descent, would necessarily pass through the sphere of extreme cold. Yet we observe in this world that a large fire can be extinguished by a small amount of water, so how much more likely would those minute fiery particles be extinguished when passing through the sphere of extreme cold, which is immeasurably greater?

As for the second possibility, that it was formed here, it is even more far-fetched. For any matter that becomes fire after not having been so must, before transformation, have been earth, water, or air, since the elements are limited to these four. The first to transform into fire must have been mixed and connected with one of these bodies. A body that is not fire, when mixed with large non-fiery bodies, is not predisposed to transformation into fire, for it is not fire in itself. Moreover, the bodies with which it is mixed are cold, so how could it be ready for transformation into fire?

If it is said: "Why are there not fiery particles that transform these bodies into fire due to their mixing with them?

We say: The discussion concerning the formation of those fiery particles is similar to the discussion regarding the first.

If it is said: "We observe that when water is sprinkled on slaked lime, fire emerges from it; when a ray of sunlight falls upon crystal, fire appears from it; and when a stone is struck against iron, fire is produced". All this fiery energy arises from mixing, and this also invalidates what was established in the first section.

The deniers said: We do not reject that intense friction can produce fire, as when stones are struck against iron, nor that the sun's heating power can generate fire, as in the case of crystal. However, we consider this highly improbable in the bodies of plants and animals, since their constitutions lack the degree of friction required for fire to occur, and they do not possess the purity or clarity necessary to reach the level of crystal. How so? The sun rays fall upon their surface, yet no fire is generated whatsoever. How then can the rays that reach their interior produce fire?!

The second aspect of the issue: Physicians unanimously agree that aged wine is naturally extremely hot. If this heat were due to fiery components, it would be impossible. For how could such insignificant fiery particles remain within the overwhelmingly watery components for an extended period without being extinguished? Yet we observe that a great fire is extinguished by only a small amount of water.

The third aspect: If animals and plants truly possessed a fiery component, it would be overcome by the watery component within them, and the fiery component would be subdued. The dominance of one nature or element over another necessitates the transformation of the defeated nature into that of the dominant. Consequently, those minute fiery particles would inevitably be transformed into the nature of water, which is the very opposite of fire.

The fourth point: Allah Almighty mentioned the creation of man in His Book (The Quran) in several places, stating in some that He created him from water; in others that He created him from dust; and in others that He created him from a mixture of both, which is clay. Elsewhere, He states that He created him from pottery-like clay, meaning clay that has been exposed to the sun and wind until it hardened. Nowhere did He allow the claim that man was created from fire; rather, He made that a distinct attribute of Iblis (Devil).

It is authentically established in Sahih Muslim, on the authority of the Prophet (ﷺ) that he said:

"خُلِقَتِ المَلَائكة مِن نورٍ، خُلِقَ الجان مِن مارج مِن نارٍ، خُلِقَ آدم مِمَّا وصِف لكم."

"The angels were created from light, Iblis was created from smokeless fire, and Adam was created from what has been described to you".

This statement explicitly affirms that Adam was created only from what Allah has described to us in His Book. The Exalted did not inform us anywhere that He created him from fire, nor that any part of his substance contained fire.

The fifth point: The most they can infer is what they observe of heat within the bodies of animals, taking this as evidence of fiery elements. However, this inference is not decisive, for the causes of heat are broader than fire. Heat may arise from fire at times, from motion at others, from the reflection of rays, from the heat of the air, or from proximity to fire, which itself involves the heat of the air. It may also originate from other causes. Thus, the presence of heat does not necessarily indicate the presence of fire.

The proponents of fire argued: It is evident that when earth and water are mixed, a certain heat must exist to enable their cooking and blending; otherwise, they would not combine or unite with each other. Similarly, if seeds are buried in clay, where neither air nor sunlight reaches them, they will spoil. Therefore, either a naturally cooking and ripening substance is present in the compound, or it is not. If it is present, it constitutes the fiery component; if it is absent, the compound is not naturally heating, and any heat it exhibits is accidental. Once the accidental heat is removed, the substance is neither hot by nature nor by quality, but entirely cold. However, some foods and medicines are naturally hot, and from this we understand that their heat is due to the presence of a fiery element within them.

Also, if there were no naturally warming component in the body, it would be reduced to extreme cold. For if nature necessarily tends toward cold and has no opposing or assisting element, the cold would reach its utmost limit. In such a case, the body would not experience the sensation of cold, because a thing is not affected by what is identical to itself. If it were unaffected, it

would feel nothing; and if it felt nothing, it would suffer no harm. If the cold were less than extreme, the absence of reaction would be even more likely. Thus, without a naturally warming component in the body, it would neither be affected by cold nor suffer from it.

They responded: "Your arguments only refute the claim of those who assert that fiery components remain in these compounds in their original state and fiery nature. We do not make such a claim; rather, we maintain that their specific form is corrupted upon mixing".

The others said: Why should it not be permissible to assert that when earth, water, and air are mixed, the ripening and cooking heat derives from the sun and other celestial bodies? In that case, the compound, once fully ripened, would be prepared to receive its compositional form through heat, whether it be plant, animal, or mineral. What prevents the heat and warmth in these compounds from arising from the properties and forces that Allah Almighty brings about in the process of mixing, rather than from actual fiery components? You have no means of refuting this possibility. Indeed, several eminent physicians have acknowledged this.

As for the hadith regarding the body's sensation of cold, we say: This indicates that there is indeed heat and warmth within the body; who could deny that? But what proof exists that the source of this warmth is limited to fire alone? For even if all fire produces warmth, the proposition is not entirely reversible; rather, its true converse is: "Some sources of warmth are fire".

As for your claim that the essential form of fire is corrupted, most physicians maintain that its essential form remains intact. The assertion that it is corrupted is flawed; a flaw acknowledged by one of the most eminent of your later scholars in his book (*The Healing*), in which he demonstrates the preservation of all elements, along with their inherent natures, within compounds, and with Allah rests all success.

(Chapter): The Prophet's (ﷺ) treatment of illness can be categorized into three types: (1) With natural medicines. (2) With divine medicines. (3) With a combination of both.

We mention the three types of guidance from Allah. First, we begin with the natural medicines that the Prophet (ﷺ) prescribed and used. Next, we address the divine medicines, and finally, the compound ones.

This is only indicated by way of guidance. For the Messenger of Allah (ﷺ) was sent solely as a guide: a caller to Allah and to His Paradise, an introducer to knowledge of Allah, and an explainer to the nation of the places of His pleasure, commanding them to follow them; of the places of His wrath, forbidding them to engage in them; and as one who informs them of the news of the prophets and messengers and their circumstances with their peoples, the account of the creation of the world, the matters of the beginning and the end, and the conditions in which souls are miserable or happy, along with the reasons for this.

As for the medicine of the body, it was prescribed as a complement to Allah's law and as a means to a greater purpose: it is to be used only when necessary. If it becomes possible to dispense with it, then efforts and energies should be directed toward treating the hearts and souls, preserving their health, preventing their ailments, and protecting them from that which corrupts them, this being the primary objective. The repair of the body without the repair of the heart is of no real benefit; whereas the corruption of the body accompanied by the repair of the heart causes minimal harm, a fleeting harm followed by lasting and completes benefit, and with Allah rests all success.

FIRST SECTION

Treatment Using Natural Medicines

Chapter on the Prophet's guidance in treating fever

It is authentically reported in the two Sahihs, on the authority of Nafi from Ibn Umar that the Prophet (ﷺ) said:

"إِنَّمَا الحُمَّى - أو شِدَّةُ الحُمَّى - مِن فَيحِ جَهنم، فَأَبْرِدُوهَا بِالماءِ."

"Fever, or the severity of fever, is from the heat of Hellfire; so, cool it with water".

This hadith has puzzled many ignorant physicians, who have viewed it as contradicting the medical treatment of fever. We shall explain, by the power and might of Allah, its meaning and proper understanding. We say:

The address of the Prophet (ﷺ) is of two types: general, for all people; and specific, directed to a particular group. The general is as in his universal guidance, while the specific is like his saying:

"لا تَستَقْبِلُوا القبلة بغائط ولا بول، ولا تستدبِرُوها، ولكن شرِّقوا أو غَرِّبُوا."

"When relieving yourselves, do not face the qibla (Prayer direction) nor turn your backs to it; rather, face east or west".

This is not an address to the people of the East or the West, nor to the people of Iraq, but to the inhabitants of Madina (Residence of the Prophet) and those near it, such as the people of greater Syria and others. Likewise, his saying:

"ما بين المشرق والمغرب قبلة."

"What lies between the East and West is qibla".

Once this is understood, it becomes clear that the address in this hadith is specific to the people of the Hijaz and those neighboring them, because most of the fevers that afflicted them were the occasional daily type, caused by the intense heat of the sun. For such cases, cold water is beneficial, both for drinking and bathing. Fever is an abnormal heat that flares within the heart and spreads from it through the medium of spirit and blood via the arteries and veins, to the entire body, igniting it in a manner that impairs natural functions.

Fever is of two categories: Incidental, caused by a tumor, physical exertion, exposure to the heat of the sun or the intensity of summer, and similar causes. The other is pathological, which always originates in a primary substance, from which the entire body becomes heated. The pathological fever is of three types: If it originates in the spirit, it is called a one-day fever, because it usually subsides within a day, and at most three days. If its origin is in the humors, it is called putrid, and it is of four kinds: bilious, melancholic, phlegmatic, and sanguine. If it originates in the solid organs, then it is called a penetrating fever. Numerous varieties fall under these categories.

Fever may provide immense benefit to the body, benefits that medicine cannot achieve. Frequently, a one-day fever and a putrid fever serve to ripen thick substances that would not otherwise mature, and to open internal obstructions unreachable by opening medicines.

Regarding recent and chronic conjunctivitis, fever cures most of its types with astonishing speed. It is also beneficial for paralysis, facial palsy, fullness-related convulsions, and many illnesses arising from viscous humors.

One of the most distinguished physicians once said to me, “In many diseases, we rejoice at the onset of fever just as the patient rejoices at recovery. Fever is far more beneficial than drinking medicine, for it ripens the harmful humors and corrupt substances; once ripened, the medicine finds them ready to be expelled, and so it expels them. Thus, it is a means of healing”.

If this is understood, it becomes possible that the hadith refers specifically to a type of incidental fever. Such fevers are relieved by immersion in cold water and the drinking of very cold water. No further treatment is required, because

this is merely a heat related to the spirit; its removal is achieved by the simple arrival of a cold quality that calms it and extinguishes its flames, without the need to expel any substance or await maturation. It is also possible that it refers to all types of fevers.

The eminent physician Galen acknowledged the benefit of cold water in such circumstances. In the tenth article of his book (*Art of Healing*), he wrote: "If a young, well-built, robust man were to bathe in cold water during summer and at the height of his fever, with no abdominal swelling, or were to swim in it, we would find no objection to this". He added: "We advise doing so without hesitation".

Al-Razi said in his masterwork: "If strength is firm and the fever severe, and the signs of ripening are evident, and there is neither abdominal swelling nor hernia, then drinking cold water is beneficial. If the patient is strong, the weather is hot, and he is accustomed to using cold water externally, then he should be permitted to do so".

The statement of the Prophet (ﷺ) "Fever is from the heat of Hell" signifies the intensity and spread of its flames. Similar to his saying: "Extreme hot weather is from the heat of Hell". There are two meanings here:

(First) It is a sample and subtle indication originating from Hell, as a means for people to take heed. Allah, the Exalted, has decreed its manifestation through natural causes just as delight, joy, and pleasure are from the bliss of Paradise, manifested here as signs, appearing through their respective causes.

(Second): It is a comparison; he likened the intensity and flames of fever to the scorching heat of Hellfire—to alert souls to the severity of its torment. That is, to what befalls those near it of heat. Concerning his words "so cool it", it means to make it cold, as was said by Al-Hamasi (Poet):

If the flame of love blazes in my liver;

I turn to the people's water-bearer to cool myself.

If I cool myself with the surface coolness of water;

who shall cool the fire burning deep within my entrails?

As for his words "with water", there are two views: One of them is that it refers to any water, and this is correct. The other is that it refers specifically to Zamzam water, citing the narration in Sahih Al-Bukhari from Abu Jamra Naṣr ibn Imran Al-Dobai, who said: "I stayed with Ibn Abbas in Mecca. I suffered from fever, so he said: 'Cool it with Zamzam water, for the Messenger of Allah (ﷺ) said: "Fever is from the heat of Hell, so cool it with water", or he said, "With Zamzam water"'.

The narrator expressed doubt. Had he been certain, it would have been a directive for the people of Mecca (Hometown of the Prophet) to use Zamzam water and for others to use what water was available to them.

Among those who held it to be general, some argued it referred to giving water in charity; others to using it. The correct view is that it refers to using it. Those who interpreted it as charity were likely influenced by doubt regarding the use of cold water for fever, without grasping the reasoning. Yet there is a meaningful basis for such a statement: reward corresponds with the deed. Just as the one who quenches the thirst of the thirsty with cold water is rewarded proportionately, the flames of his own fever are extinguished accordingly. This, however, is derived from the implication of the hadith, not its direct intent, which clearly indicates use.

Abu Noaeym and others narrated, from Anas, traced back to the Prophet (ﷺ) that he said:

"إِذَا حُمَّ أَحَدُكُم: فَلْيُرَش عليه الماء البارد ثلاث ليالٍ مِن السَّحَرِ

"If one of you suffers fever, let cold water be sprinkled over him for three nights before dawn".

In Sunan Ibn Maja, from Abu Hurayra, traced back to the Prophet (ﷺ) that he said:

"الْحُمَّى مِن كِيرِ جهنم ; فَنَحوهَا عَنْكُم بالماء البارد."

"Fever is from the radiation of Hell; so, cool it away from yourselves with cold water".

In Musnad Ahmad and elsewhere, from Al-Hasan from Samura, traced back to the Prophet (ﷺ) that he said: "Fever is a portion of Hell; so, cool it away from yourselves with cold water".

When the Messenger of Allah (ﷺ) suffered from fever, he would call for a water-skin, pour its contents over himself, and then bathe.

In the Sunan, on the authority of Abu Hurayra: "Fever was mentioned in the presence of the Messenger of Allah (ﷺ) and a man cursed it. The Prophet said:

"لا تَسُبَّها، فإنها تَنْفِي الذُّنُوبَ كما تَنفِي النارُ خَبَثَ الحَدِيدِ."

'Do not curse it, for it removes sins just as fire removes impurities from iron'".

Since fever is followed by abstention from harmful foods and the consumption of beneficial ones and of medicines, this aids in purifying the body, expelling its corrupt substances, and cleansing it of impurities, just as fire purifies iron. Physicians of the body recognize this.

As for its purification of the heart from its filth and its expulsion of inner afflictions, this is known to physicians of the heart as well. They experience it just as their Prophet (ﷺ) informed them. However, if the heart disease becomes severe with no hope of a remedy, then this treatment will not benefit.

Thus, fever benefits both the body and the heart; and whatever is of such nature, reviling it is considered injustice and aggression. While I was feverish, I once mentioned the words of a poet who reviled it:

She came, the expiation of sins, and then departed.

Woe to her! Both a visitor and one taking leave.

She said, as she resolved to depart, "What do you desire?"

I said, "That you do not return".

I say: Woe to him! He cursed what the Messenger of Allah (ﷺ) forbade from cursing. Had he said?

She came, the expiation of sins, to remove them.

Welcome to her, both a visitor and one taking leave.

She said, as she resolved to depart, "What do you desire?"

I said, "That you do not depart".

That would have been more fitting, and it would have departed from him, just as it quickly departed from me when I said that. It is narrated, in a report whose authenticity I do not know:

"حمى يوم، كفارة سنة."

"A fever of one day is expiation for a year".

It has been interpreted in two ways:

(The first): Fever affects all joints and limbs, three hundred and sixty in number, so it expiates one day's sins for each.

(The second) Its effect persists in the body and veins for a year; similar to the statement of the Prophet (ﷺ):

"من شرب الخمر: لم تقبل له صلاة أربعين يومًا."

"Whoever drinks wine, his prayer is not accepted for forty days".

Thus, the effect of fever remains for forty days; and Allah knows best.

Abu Hurayra said: "There is no illness that afflicts me that I love more than fever, because it reaches every part of me, and Allah grants each part its share of reward".

Al-Tirmidhi narrated in his collection, from Rafi ibn Khadiej, traced back to the Prophet (ﷺ) that he said:

"إذا أصابت أحدكم الحمى- وإنما الحمى قطعة من النار- فليطفئها بالماء البارد، ويستقبل نهراً جارياً. فليستقبل جرية الماء بعد الفجر، وقبل طلوع الشمس. وليقل: باسم الله، اللهم اشف عبدك، وصدِق رسولك. وينغمس فيه ثلاث غمزات، ثلاثة أيام. فإن بريء وإلا: ففي خمسٍ، فإن لم يبرأ في خمس: فسبع، فإنها لا تكاد تجاوز السبع بإذن الله."

'If fever afflicts one of you, and fever is a portion of fire, then let him extinguish it with cold water, and let him face a flowing river at dawn, before sunrise. Let him say: In the name of Allah. O Allah, heal Your servant and affirm the truthfulness of Your Messenger. Then let him immerse himself three times, for three consecutive days. If he recovers, then all is well; if not, then let him do so after five days; and if not, then after seven—for it rarely exceeds seven days, by the permission of Allah."

I say: This is beneficial, during summer, in hot climates, when done under the previously mentioned conditions. At that time, water is at its coldest state due to its remoteness from the sun, and bodily strength is at its highest condition due to rest, sleep, and the coolness of the air. Thus, the strength of the body and of the remedy (cold water) combine against the heat of incidental fever, or pure fever, meaning that which is free of swelling or harmful symptoms and corrupt substances, and extinguish it, by the permission of Allah, especially on the days mentioned in the hadith. These are the days when acute illnesses commonly appear, particularly in the aforementioned lands, whose inhabitants are gentle and quickly respond to beneficial treatment.