



Curative and Preventive Measures against Pandemics in the Light of Tibb al-Nabawy (Prophetic Medicine)

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Abstract

Pandemic is defined as an epidemic that is geographically widespread; occurring throughout a region or even throughout the world. It can therefore be a township, regional, country, continent or global pandemic. Prophetic medicine refers to the curative treatments and preventive medicine reported in the Prophetic guidance and practice. This paper examines the role played by Tibb al-Nabawy in facing the challenges of pandemic. Among other things, the Prophet (SAW) taught certain manners and procedures in dealing with pandemic which include both theoretical and practical. Some of these preventive measures include restricting of movement, keeping away from an infected patient, separating the healthy ones from the unhealthy, preservation of health, seeking for divine intervention through supplication, among others. These measures are considered so important in the maintenance and preservation of good health which the Prophet (SAW) practiced and taught to his companions (RA). Considering the current trend of the global pandemic, the paper highlights and emphasizes on significance of such measures as contained in Tibb al-Nabawy (Prophetic medicine) in facing such challenges of global pandemic. The aim here is not condemn or criticize the modern measures but rather to show the significance of Prophetic medicine in augmenting the modern measures in order to strongly help face the challenge. In writing this paper, an analytical method is employed in order to achieve its main objective.

Keywords: Curative, Preventive, Pandemic, *Tibb al-Nabawy* (Prophetic Medicine).

1. Introduction

It is believed that in Islam, Allah has sent down cure for every disease. Islam has also provided certain precautionary practices in order to protect oneself from possible infections from certain ailments and epidemics. These guidelines are found in the beautiful teachings of the noble Prophet (SAW) and his noble practices relating to healing and medical matters which were cautiously documented in the various Hadith collections. These Ahadith were later documented separately by some prominent scholars as *Tibb al-Nabawy* (Prophetic medicine.) In the light of this guidance, this paper highlighted on some key measures provided to serve as part of the current course of actions by the relevant stakeholders and concern individuals and groups or organizations in facing the challenges of the current global pandemic. Thus, this paper does not claim to discuss all the measures recorded in the noble traditions of the Prophet (SAW) but rather focused only on a few selected in order to achieve the desired objective of the paper. In order to address this paper, it is divided into four key sections. In the first section, the author discusses briefly the concept of pandemic and Prophetic medicine. The second part looks at pandemic in the Qur'an and Sunnah of the Prophet (SAW). The third and fourth sections highlighted on the curative and preventive measures against pandemics in the Prophetic medicine respectively. The paper has finally proffered certain recommendations based on its findings which require actions for better results.



2. Concept of Pandemic and Prophetic Medicine (*Tibb al-Nabawy*)

2.1 Pandemic

According to a Dictionary, the word pandemic means an epidemic that is geographically widespread; occurring throughout a region or even throughout the world such a sudden violent spontaneous occurrence (usually of some undesirable condition).¹ According to the above definition, a pandemic can be an outbreak of a disease or even hostility or a certain disaster.

A pandemic is an outbreak of a disease that occurs over a wide range of a geographical area (such as a multiple countries or continents) and typically affects a significant proportion of the population.² Pandemic and epidemic are sometime use interchangeably, however, the two are terms are distinct in meaning. Pandemic spreads across a wider geographic range than epidemic and affects a significant portion of the population while epidemic is an outbreak that spreads quickly and affects many individuals at the same time.³

In a further distinction between the two terms, an epidemic refers to an increase, often sudden, in the number of cases of an infectious disease above what is normally expected in a given population in a specific area such as cholera and diarrheal diseases, measles, malaria, and dengue fever. On the other hand, a pandemic is an epidemic of infectious disease that spreads through human populations across a large region, multiple continents or globally. These are diseases that infect humans and can spread easily. Pandemics become disasters when they cause large numbers of deaths, as well as illness, or severe social and economic impacts.⁴

2.1.1 Causes

According to the modern scientific research findings, some of the causes of epidemics and pandemics can be through airborne, blood or body fluid, waterborne, zoonotic, vector-borne, and food-borne.⁵

2.1.2 Prevention

Epidemics and pandemics according to the modern medical profession can be prevented and mitigated through a range of household and community measures such as good hygiene and sanitation, access to clean water, hand washing, vaccination, use of antiviral medications, social distancing, good clinical practice, and proactive surveillance, among others.⁶

The above modern scientific findings and recommendations on pandemic justifies the fact these medical measures are not new in Islam as they already provided in the Prophetic guidance known as *Tibb al-Nabawy* as discussed in the subsequent sections of this paper.

2.2 Concept of Prophetic Medicine

Scholars in the field have given their opinions on what constitute Prophetic medicine (*Tibb al-Nabawy*). Thus putting together various definitions by some scholars, it is generally agreed that Prophetic medicine is a science that combines all that has come to us from the Messenger of Allah (SAW) on matters concerning medicine, including verses of the Qur'an, Aḥādīth of the Prophet (SAW), the prescriptions of

¹ A. Lewis, Wordweb International Dictionary and Theasaurus, 2020, accessed online at: www.wordwebsoftware.com, on April 18, 2021

² Ibid

³ Accessed online at: <https://www.intermountainhealthcare.org>, on 20th September, 2021

⁴ International Federation of Red Cross and Red Crescent Societies, "Major Epidemic and Pandemic" Public Awareness and Public Education for Disaster Risk Reduction, Accessed online at www.

⁵ Ibid

⁶ Ibid



the Prophet (SAW) as he administered treatment to some of his Companions when they asked him for cures, or when he instructed them in some remedy, his advices relating to healthy living of a human being pertaining to his food and drink, his dwelling and marriage, also covering the injunctions related to medicine and medication, the etiquettes to be observed and the legal responsibilities of the practitioners.⁷

From the foregoing definition, it is clear that there is difference between Prophetic medicine and Islamic medicine. Prophetic Medicine was developed during the time of the Prophet Muhammad (SAW) while Islamic medicine is the body of medical knowledge and practice which began in the early Islamic period and which is being currently practiced by Muslim physicians in Muslim and non-Muslim countries.⁸ In this regard, it can be submitted that all Prophetic medical guidance is Islamic medicine but not all Islamic medicine can be considered as Prophetic medicine.

3. Pandemic in the Qur'an and Sunnah

This section highlights briefly some relevant verses and traditions of the Prophet (SAW) which either directly or by inferences relate to pandemic in the technical or literal sense. First of all, pandemic as a disease is considered as a test from Allah which if endured and accepted whole heartedly expiates one's sin. In reference to Prophet Ayyub (AS), Allah says:

And (remember) Ayub (Job), when he cried to his Lord: "Verily, distress has seized me, and You are the Most Merciful of all those who show mercy."⁹

In another verse, Allah (SWT) told us that believers must face trials. He (SWT) says:

Or think that you will enter Paradise without such (trials) as came to those who passed away before you? They were afflicted with severe poverty and ailments and were so shaken that even the Messenger and those who believed along with him said, "When (will come) the Help of Allah?" Yes! Certainly, the Help of Allah is near.¹⁰

The verses above, point to the fact that all types of misfortune that befell Muslims including pandemic serve as trials. The Prophet (SAW) mentioned that those who died from pandemic and plague having a sincere mind towards it will be given the position of martyrdom. The Hadith reads:

عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ رَضِيَ اللَّهُ عَنْهَا : أَنَّهَا سَأَلَتْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - عَنِ الطَّاعُونَ فَقَالَتْ حَدَّثَنِي نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - : « أَنَّهُ عَذَابٌ يَبْعَثُهُ اللَّهُ عَلَى مَنْ يَشَاءُ فَجَعَلَهُ رَحْمَةً لِلْمُؤْمِنِينَ فَلَيْسَ عَبْدٌ يَقَعُ الطَّاعُونَ فَيَقِيمُ بِلَدِهِ إِيمَانًا وَاحْتِسَابًا يَعْلَمُ أَنَّهُ لَنْ يُصِيبَهُ إِلَّا مَا كَتَبَ اللَّهُ لَهُ إِلَّا كَانَ لَهُ مِثْلُ أَجْرِ شَهِيدٍ .» أَخْرَجَهُ الْبُخَارِيُّ مِنْ حَدِيثِ دَاوُدَ بْنِ أَبِي الْفَرَاتِ.¹¹

Similarly, the Prophet (SAW) shows that diseases and afflictions expiate one's sins. In one of his Ahadith, he said:

⁷A. Hussein., et-al. "Prophetic Medicine, Islamic Medicine, Traditional Arabic and Islamic Medicine (TAIM): Revisiting Concepts and Definitions". Acta Scientifica Medical Sciences 3.8, 2019, p 63

⁸ A. Saniotis, "Islamic Medicine and Evolutionary Medicine: A Comparative Analysis", Journal of Indian Medical Association, Vol.44, 2012, p.1

⁹ Qur'an 21:83

¹⁰ Qur'an 2:214

¹¹ Bukhari, Sahih al-Bukhari, vol.9, Hadith NO.6973



No fatigue, nor disease, nor sorrow, nor sadness, nor distress befalls a Muslim, even if it were the prick he receives from a thorn, but that Allah expiates some of his sins for that.¹²

The Prophet (SAW) also used to say to the sick whenever he visited him: “There is no problem, If Allah wills; He will expiate your sins by this illness.”¹³

Other Ahadith of the Prophet (SAW) which are directly on pandemic are discussed in the sections below.

3.1 Preventive and Curative Measures against Pandemic in the Prophetic Medicine

Islam provides comprehensive guidance on how to deal with pandemic in both preventive and curative measures. In Islam, no definite cure is provided for pandemic but strong measures and recommendations are available to help face the challenges of pandemic and epidemic. Some of these measures and recommendations are spiritual while others are physical depending on the circumstances. Some of these measures, beliefs and recommendations are outline below:

3.1.1 Every Disease has a Remedy

It is vital in the first place to know that one of the teachings of Prophetic medicine is that every disease has a remedy and the cure is by Allah’s leave. One of the Ahadith on this read:

حدثنا هارون بن معروف حدثنا ابن وهب حدثنا عمرو بن الحارث عن عبد ربه بن سعيد عن أبي الزبير عن جابر عن النبي صلى الله عليه وسلم أنه قال لكل داء دواء فإذا أصبت دواء الداء برأ بإذن الله تعالى

It was narrated from Jâbir that the Messenger of Allah (SWT) said: "For every disease there is a remedy, and when the remedy is applied to the disease, it is healed by Allah (SWT)'s Leave."¹⁴

The above Hadith indicates one of the beliefs of the Muslims that cure is appointed for every disease and the application of certain medications is not a guarantee to the cure of that ailment but the effect only comes from Allah. This principle of medicine in Islam is always a guide to the Muslims for all diseases and ailments including pandemic. In facing some of the challenges of pandemic, Prophetic medicine and guidance provide certain measures as follows:

3.1.2 The Qur’anic Suggestion

The glorious Qur’an emphasizes the need for preventive or precautionary measures in order to avoid harm, been inflicted by diseases or to avoid aggravating certain illnesses. Allah says in the Qur’an regarding the performance of Hajj:

وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ فَإِنْ أُحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ وَلَا تَحْلِقُوا رُءُوسَكُمْ حَتَّىٰ يَبْلُغَ الْهَدْيُ مَجْلَهُ فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ بِهِ أَذًى مِنْ رَأْسِهِ فَفِدْيَةٌ مِنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ فَإِذَا أَمِنْتُمْ فَمَنْ تَمَنَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ فَمَنْ لَمْ يَجِدْ فَصِيَامٌ ثَلَاثَةَ أَيَّامٍ فِي الْحَجِّ وَسَعْيَةً إِذَا رَجَعْتُمْ تِلْكَ عَشْرَةٌ كَامِلَةٌ ذَلِكَ لِمَنْ لَمْ يَكُنْ أَهْلَهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ.

And perform properly (i.e., all the ceremonies according to the ways of Prophet Muhammad), the Hajj and 'Umrah (i.e., the pilgrimage to Makkah) for Allâh, but if you are prevented (from completing them), sacrifice a *Hadayi* (animal, i.e. a sheep, a cow, or a camel, etc.) such as you can afford, and do not shave your heads

¹²Sahih al-Bukhari, vol.7, Book 70, Hadith NO.545

¹³Sahih al-Bukhari, Bab Iyadat al-Marad, Hadith No.5332

¹⁴ A. bn Hanbal, *Musnad al-Imam Ahmad bn Hanbal*, S. Al-Arna;ud etal (ed), Hadith No.14597, Mu’assasat al-Risalah, Tab’at al-Thaniyah, Juz’ 22, 1999/1420AH, p.449



until the Hady reaches the place of sacrifice. And Whosoever of you is ill or has an ailment in his scalp (necessitating shaving), he must pay a Fidyah (ransom) of either observing *Saum* (fasts) (three days) or giving *Sadaqah* (charity - feeding six poor persons) or offering sacrifice (one sheep). Then if you are in safety and whosoever performs the 'Umrah in the months of Hajj, before (performing) the Hajj, (i.e., Hajj-at-*Tamattu'* and Al-*Qirân*), he must slaughter a Hady such as he can afford, but if he cannot afford it, he should observe *Saum* (fasts) three days during the Hajj and seven days after his return (to his home), making ten days in all. This is for Him whose family is not present at Al-Masjid-al-Harâm (i.e., non-resident of Makkah). And fear Allâh much and know that Allâh is severe in punishment. (Qur'an 2:196)

From the above, the Glorious Qur'an provides such precautionary measures in a number of verses in order to safeguard one's health and prevent possible causes of other diseases. Even though it is prohibited to shave one's head in the state of Ihram, yet the Qur'an allows those who suffer from lice or sensitive scalp to do so in order to remove harmful substances and get rid of the causes and recover from the condition that worsens the ailment due to the hair on his head.

Similar precautionary measures are provided in the Qur'an for those who are unable to observe fasting (al-*Sawm*) on health ground,¹⁵ and those who are unable to use water for ablution due to certain ailments that can be aggravated as a result, to use clean sand instead.¹⁶

4. The Precautionary and Curative Measures in Tibb al-Nabawi

In the light of the Prophetic medicine, a number of precautionary and curative measures are provided which can best be implemented in addressing the case of pandemic. The following are worthy of mention some of which are been professes by the modern medical teachings on pandemic.

4.1 Restriction of Movement

In times of pandemic or plague or epidemic, the Prophet (SAW) provided preventive and curatives measure which is the restriction of movement. This is also known as stay at home or quarantine as in the modern terms. In one of his traditions, the Prophet (SAW) was reported to have said:

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِذَا سَمِعْتُمْ بِهِ بِأَرْضٍ فَلَا تَقْدُمُوا عَلَيْهِ، وَإِذَا وَقَعَ بِأَرْضٍ وَأَنْتُمْ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- أَنَّهُ قَالَ: «إِذَا سَمِعْتُمْ بِالطَّاغُوتِ بِأَرْضٍ فَلَا بِهَا فَلَا تَخْرُجُوا فِرَارًا مِنْهُ» تَدْخُلُوهَا وَإِذَا وَقَعَ بِأَرْضٍ وَأَنْتُمْ بِهَا فَلَا تَخْرُجُوا مِنْهَا.»

Narrated Usamah bn Zaid: The Prophet (Peace and blessings of Allah (SWT) be upon him) said, "If you hear of an outbreak of plague in a land, do not enter it; but if the plague breaks out in a place while you are in it, do not leave that place."¹⁷

إن عبد الرحمن بن عوف قال سمعت رسول الله صلى الله عليه و سلم يقول : (إذا سمعتم بهذا الوباء ببلى فلا تقدموا عليه وإذا وقع وأنتم به فلا تخرجوا فرارا منه

Another Hadith which strongly teaches preventive measures against pandemic also provides:

Narrated 'Abdullah bin 'Abbas; 'Umar bin Al-KhattAb departed for Sham and when he reached Sargh, the commanders of the (Muslim) army, Abu 'Ubaidah bin

¹⁵ See Qur'an 2:184

¹⁶ See Qur'an 4:43

¹⁷ M. I. A. Al-Bukhari, *Sahih al-Bukhari*, Ibid, No.5728, p.345



Al-Jarrah and his companions met him and told him that an epidemic had broken out in Sham. 'Umar said, "Call for me the early emigrants." So 'Umar called them, consulted them and informed them that an epidemic had broken out in Sham. Those people differed in their opinions. Some of them said, "We have come out for a purpose and we do not think that it is proper to give it up," while others said (to 'Umar), "You have along with you, other people and the Companions of Allah (SWT)'s Messenger; so, we do not advise that we take them to this epidemic," 'Umar said to them, "Leave me now." Then he said, "Call the Ansar for me." I called them and he consulted them and they followed the way of the emigrants and differed as they did. He then said to them, "Leave me now." And added, "Call for me the old people of Quraish who emigrated in the year of the conquest of Makkah." I called them and they gave a unanimous opinion saying, "We advise that you should return with the people and do not take them to that (place) of epidemic." So 'Umar made an announcement, "I will ride back to Al-Madina in the morning, so you could do the same." Abu 'Ubaida bin Al-Jarrāh said (to 'Umar), "Are you running away from what Allah (SWT) had ordained?" 'Umar said, "Would that someone else had said such a thing, O Abu 'Ubaida! Yes, we are running from what Allah (SWT) had ordained to what Allah (SWT) has ordained. Don't you agree that if you had camels that went down a valley having two places, one green and the other dry, you would graze them on the green one only if Allah (SWT) had ordained that, and you would graze them on the dry one only if Allah (SWT) had ordained that?" At that time 'AbdurRahman bin 'Auf, who had been absent because of some job, came and said, "I have some knowledge about this. I have heard Allah (SWT)'s Messenger saying, 'If you hear about it (an outbreak of plague) in a land, do not go to it; but if plague breaks out in a country where you are staying, do not run away from it.'" 'Umar thanked Allah (SWT) and returned to Al-Madina.¹⁸

According to Ibn al-Qayyim al-Jawziyyah states that prohibiting entering the places of plague is a preventive measure and a type of diet (prophylactic) that leads away from the path of harm. On the other hand, prohibition on leaving the area of plague means submitting to the will of Allah (SWT) and decisions. The first order teaches and trains, while the second order means submission and referring all matters to the wills of Allah (SWT).¹⁹

The foregoing quoted traditions shows that Prophetic medicine encompasses preventive measures in order to avoid the occurrence of illness by Allah (SWT)'s will.

4.2 Separating the Unhealthy from the Healthy Ones

The Prophet (Peace and blessings of Allah be unto him) also said that the cattle suffering from diseases should not be mixed up with healthy cattle, or put a patient with a healthy person.²⁰

4.3 Personal Hygiene

Islam has given much emphasis on cleanliness and personal hygiene which are part of the measures to prevent the spread of diseases. Islam made it obligatory to keep oneself always cleans in preparation for acts of worship which helps greatly in the control of some contagious diseases. A Muslim is expected to clean himself before observance of five daily prayers which constitute proper washing and cleansing after

¹⁸ M. I. A. Al-Bukhari, *Sahih al-Bukhari*, Ibid, No.5927, p.345

¹⁹ Ibn al-Qayyim J., *Medicine of the Prophet*, A. Abdul-Azeez (Trans.), Dar al-Ghadd al-Gadeed, Egypt, 1st Edition, 2003/1424AH, p.57

²⁰ Ibid, No.665



answering to the call of nature, performance of ablution which means washing some specified limbs of the body like hands, face, head, and legs, and taking of ritual bath, among others. This practice indeed played significant role in the prevention of the spread of pandemic as emphasized by the modern health profession as mentioned earlier. In fact, the Prophet (SAW) mentioned that purity is part and parcel of faith.²¹

Sometimes, Islam encourages preventive measures against diseases before they happen. For instance, the Prophet (Peace and blessings of Allah be unto him) said that if a fly falls into the vessel of food or drinks of any one, let him dip all of it (into the vessel) and then throw it away, for in one of its wings there is a disease and in the other there is healing and cure. That is the treatment for that disease.²²

Other practices which help in maintaining good personal hygiene in Islam includes constant brushing of one's teeth particularly before ablution, keeping the environment clean which helps limit the spread of disease is highly emphasized. One of the Ahadith of the Prophet (SAW) reads: "Beware of the three acts that caused you to be cursed: relieving yourself in shaded places (that people utilize), in a walkway or in a watering place."²³

4.4 Spiritual Measures

This is so important in facing the challenges of pandemic which is only peculiar to Prophetic medicine. It is applicable for both preventive and curative measures. These include:

4.4.1 Supplications

Allah (SWT) loves that a servant a servant should seek for His assistance in times of happiness or tribulations. Therefore, in facing the challenges of pandemic, approved supplications are recommended to be observed in order to seek for the relief of the distress. Concerning supplication to God, the Qur'an says:

قُلْ مَا يَدْعُوا بِكُمْ رَبِّي لَوْلَا دُعَاؤُكُمْ فَقَدْ كَذَّبْتُمْ فَسَوْفَ يَكُونُ لِزَامًا

Say (O Muhammad to the disbelievers): "My Lord pays attention to You Only because of Your invocation to Him. but now You have indeed denied (Him). So, the torment will be yours forever (inseparable permanent punishment)." (Q25: 77)

In another verse, Allah says:

(وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ)

And when My slaves ask You (O Muhammad) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when He calls on Me (without any mediator or intercessor). So let them obey Me and believe In Me, so that they may be led a right. (Q2: 186)

For the treatment of both physical and spiritual ailments, some approved supplications are provided. For instance, 'A'ishah (May Allah be pleased with her) reported that when the Prophet (Peace and blessings of Allah be unto him) was on his death bed, he recited *Surat al-Nas* and *Falaq* and then blow his breath over his body. When his illness became aggravated, 'A'ishah (May Allah be pleased with her) recited the same *Surahs* and blew her breath over his body and told him to rub his body with his own hands.²⁴ The Prophet (Peace and blessings of Allah be unto him) treated some of his wives by passing his right hand over the place of ailment saying:

²¹ Sahih Muslim, The Book of Purification, Hadith No.223

²² Ibid, No.673

²³ Sahih Muslim, Hadith No.269

²⁴ Sahih al-Bukhari, ibid, Kitab al-Tibb, Hadith No.631



O Allah, the Lord of the people, removes the trouble and heal the patient, for You are the Healer. No healing is of any avail but Yours; healing that will leave behind no ailment.²⁵

In another supplication, the Prophet (SAW) was reported to have said for the treatment of any pain in the body:

Place your hand at the place where you feel the pain in your body and say; In the name of Allah three times, then say seven times, "I seek refuge in Allah and His power from the evil that I find and from the evil that I fear."²⁶

4.5 Seeking for Medical Treatment

Seeking for medical treatment is encouraged in Islam. It is therefore one of the means of facing the challenges of pandemic since Allah has appointed remedy for every disease according to Prophetic guidance on medicine. It is also vital to note that seeking for medication in Islam is *Halal* (lawful) according to the tradition of the Prophet (Peace and blessings of Allah (SWT) be upon him). Thus:

عَنْ أُسَامَةَ بْنِ شَرِيكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : أَتَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَأَصْحَابُهُ كَأَنَّمَا عَلَى رُءُوسِهِمُ الطَّيْرُ فَسَلَّمْتُ ثُمَّ قَعَدْتُ فَجَاءَ الْأَعْرَابُ مِنْ هَاهُنَا وَهَاهُنَا فَقَالُوا يَا رَسُولَ اللَّهِ نَتَدَاوَى قَالَ : « تَدَاوُوا فَإِنَّ اللَّهَ عَزَّ وَجَلَّ لَمْ يَضَعْ دَاءً إِلَّا وَضَعَ لَهُ دَوَاءً غَيْرَ وَاحِدٍ الْهَرَمَ » رَوَاهُ أَبُو دَاوُدَ فِي كِتَابِ السُّنَنِ عَنْ حَفْصِ بْنِ غَمْرٍ

It was narrated that Usamah bin Shank said: "I came to the Prophet and his Companions (were sitting) as if there were birds on their heads. I greeted him with Salām then I sat down. The Bedouin came from here and there, and said: 'O Messenger of Allah (SWT), should we seek medical treatment?' He said: 'Seek medical treatment, for Allah (SWT) has not created any disease but He has also created a remedy for it, except for - one disease: Old age.'²⁷

4.6 Natural Remedies

A number of natural remedies are also recommended by the Prophet (SAW) in order to treat diseases and ailments. One of these important natural remedies is:

4.6.1 Black Cumin

It is a form of natural medicine recommended by the Prophet (Peace and blessings of Allah be unto him) as a cure for all ailments. Khalid bn Sa'ad narrated that they went out and one of them fell ill on the way back home. They arrived at Madinah and the man was still sick. Ibn Abi Atiq came to visit him and said to them "treat him with black cumin. Take five or seven seeds and crush them (mix the powder with oil) and drop the resulting mixture into both nostrils for A'isha narrated to me that she heard the Prophet (Peace and blessings of Allah be unto him) saying, "This black cumin is healing for all diseases except *As-Sam*." A'isha said, "What is *As-Sam*?" He said, "Death."²⁸

²⁵ Ibid, No.639

²⁶ Abu Dawud, *Bab Kaif al-Ruqah*, vol.4, Hadith No.3893

²⁷ H. Abu Dawud, *Sunan Abi Dawud*, Kitab al-Tibb, vol.4, No.3855, English Translation, N. Al-Khattab (Trans.), Darussalam Publishers, Riyadh, 2008, p.305

²⁸ Sahih al-Bukhari, ibid, Kitab al-Tibb, vol.7, Hadith No.591



5. Conclusion

It is clear from the various discussions in the paper that the challenges of pandemic can be addressed by implementing a number of guidance in the Prophetic medicine. Prophetic guidance on medicine provided both preventive and curative measures in controlling and treatment of pandemic. Some of the preventive measures as discussed include restriction of movement, separating the infected patients from the healthy ones, personal hygiene, spiritual measures, and natural remedies, among others.

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