Prophetic Medicine in Malay Manuscript: A Brief Study on the 19th Century Kitāb Ṭib Manuscript

[Perubatan Nabawi dalam Manuskrip Melayu: Satu Kajian Ringkas terhadap Manuskrip Kitāb Ṭib Kurun ke-19]

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ABSTRACT

Malay medical manuscripts produced by the Malay intellectuals have attracted researchers from all over the world. This clearly shows that our manuscripts have great value causing them to explore and study hidden treasure of Malay traditional medical knowledge in our manuscripts. This study focuses on two selected Malay medical manuscripts which are Ṭayyib al-Iḥṣān fī Ṭib al-Insān and Kitāb Ṭib MSS2515. Objectives of this study are to introduce the 19th century Malay medical manuscripts and to study on Malay medicine practices based on hadith described in these manuscripts. Qualitative method has been used by applying the method of subject determination, and data collection obtained from old manuscript, books and paper works related to the research title. The finding shows that Malay authors had combined the practices of Malay traditional medical and Prophetic medicine in their writing since the 19th century.

Kata Kunci:

Perubatan Nabawi; Manuskrip Melayu; Kurun ke-19; Kitāb Ṭib.

ABSTRAK

Manuskrip perubatan Melayu yang telah dihasilkan oleh barisan intelektual Melayu telah lama menarik perhatian para pengkaji dari seluruh dunia. Ini menunjukkan bahawa manuskrip Melayu mempunyai nilai yang sangat berharga dan telah mendorong para pengkaji dari luar negara untuk terus meneroka dan menyelidik khasanah ilmu yang tersembunyi di dalamnya. Kajian ini memfokuskan kepada dua buah manuskrip perubatan Melayu yang terpilih iaitu Ṭayyib al-Iḥṣān fī Ṭib al-Insān dan Kitāb Ṭib MSS2515. Objektif kajian ini ialah untuk memperkenalkan manuskrip perubatan Melayu yang diterbitkan pada kurun ke-19M dan mengkaji tentang amalan perubatan Melayu berdasarkan hadith Rasulullah SAW yang dimuatkan dalam manuskrip perubatan tersebut. Metod kualitatif telah digunakan dalam kajian ini dan pengumpulan data telah diperolehi daripada manuskrip manuskrip lama, buku-buku dan kertas kerja yang berkaitan dengan tajuk kajian. Hasil kajian mendapat bahawa pengarang manuskrip perubatan Melayu telah menggabungkan amalan perubatan Melayu...
1. Introduction

Malay manuscript is a reflection of the cultural heritage of the Malay community that has been inherited for centuries. The knowledge contained in Malay manuscripts covers various aspect of Malay civilization such as literature, history, legends, religious, law and constitution, astronomy, architecture, and traditional medical practices. Malay community has their own medical knowledge and belief that have been practiced by their ancestors. The practices of Malay medical practitioners are documented in Malay manuscripts known as Kitāb Tīb (Mat Piah, 2006). The term ‘Kitāb Tīb’ was derived from Arabic language, the word ‘kitāb’ means ‘a book’ and ‘ṭīb’ meaning is ‘physical and spiritual treatment or medical knowledge’ (Anis, Muntasir & Ahmad, 1972) which literally means ‘Book of Medicine’ (Mat Piah, 2006; Daud, 2012; Mat Piah & Baba, 2014). There are almost 100 copies of Malay medical manuscripts found in various collections around the world. The biggest Malay medical manuscript collection is in Malay Manuscript Centre at National Library of Malaysia around 40 copies, 20 copies preserves at Islamic Art Museum, 26 copies at the European collection (Leiden and The Hague), nine copies at Royal Asiatic Society and British Museum, Great Britain and many more (Mat Piah & Baba, 2014).

Kitāb Tīb is about Malay medical knowledge, local health practices and medical prescriptions. It is available in a form of detail discussion or in short description of medicine (Ab. Karim, 2017). Other knowledge included in Kitāb Tīb are horoscope, astrology, prophesy, dream interpretation and fortune telling in Malay beliefs (Mat Piah, 2012; Syed Abdul Rahman & Wan Zakariya, 2017). According to Harun Mat Piah, old Malay medical treatment in Kitāb Tīb can be divided into two categories, physical and spiritual treatment (Mat Piah, 2006). There are discussions on treatment for physical illnesses by using pharmacological treatment based on local herbs and animal’s organs ingredients. While the latter involves spiritual problems caused by the acts of demon, which requires recitation of incantation and specific selected words and prayers (Mat Piah, 2006; Mohd Shafri & Shahdan, 2017).

This paperwork is a brief discussion on Prophetic medicine applied by the Malays as documented in Malay medical manuscripts. Generally, the methodology applied in this study is a qualitative study in the manner of a library research. The main sources of this study are derived from original old Malay medical manuscript, books, journal articles and paper works related to the study. This study will bring up two Malay medical manuscripts produced in the 19th century which are Ṭayyib al-Iḥsān fi Ṭīb al-Insān and Kitāb Tīb MSS2515 by introducing the author and content of each manuscripts. Next, a study on Malay medicine practices traced in these manuscripts will be list down and relate to Prophetic medicines and Prophet Muhammad’s (PBUH) hadiths.

2. The Background of Ṭayyib al-Iḥsān fi Ṭīb al-Insān

Ṭayyib al-Iḥsān fi Ṭīb al-Insān manuscript or known as Pembukaan Mata Hati pada Bicara Mengubah is the first Malay medical manuscript authored by a famous Pattani’s scholar, Syeikh Wan Ahmad bin Wan Muhammad Zain al-Fatani. He was born in a village called Kampung Jambu, Pattani on 10th April 1856. He was raised in a family who treasures knowledge. He received his early education from his father Wan Muhammad Zain al-Fatani and his uncle Wan Abdul Qadir Wan Mustafa in Pattani. He then moved to Mecca together with his parents when he was four years old. Since the 17th century, Mecca became the favourite place to study among Malay scholars due to the fact that Haramain have been the centre of Islamic intellectual development and whoever graduated from there was well respected among Malay society (Avivy, 2018). In Mecca, Syeikh Wan Ahmad studied Islamic studies from well-known Islamic scholars like Syeikh Muhammad bin Sulayman Hasbullah, Syeikh Mustafâ al’-Affî, Syeikh Muhammad Amîn al-Rîdwan, Sayyid ‘Umar al-Baqî’t, Sayyid Husayn al-Ḥasbî, Syeikh Muhammad Ismail al-Fatani and Syeikh Abdul Qadir bin Abdul Rahman al-Fatani (Che Daud, 2001; Abdullah, 2005). When he was around 12 years old, Syeikh Wan Ahmad furthered his study to Baṭūl Maqdis in Palestine for two years to study medical knowledge from Syeikh ‘Abdul Raḥîm al-Ḵābulî, a famous doctor from India. Later, he furthered his study to Egypt and became the first student from South-East Asia that was accepted to al-Azhar University. This also made him the first Malay expert in medical knowledge.
In Egypt, he worked as an editor in a publishing company and continued his editorial work after coming back to Mecca. He was appointed as a mediator in a conflict between Syeikh Muhammad ‘Abduh and Syeikh Yusuf Nabhāni in Beirut, Lebanon. He also had been assigned as an Arabic linguist by the Saudi government in year 1884 under the Uthmaniyyah Turkish government authority (Abdullah, 2005; Fathy, 2002).

Equipped with all these experience and knowledge had made Syeikh Wan Ahmad a very knowledgeable Malay scholar. He became an expert in 47 different knowledge area such as medical, chemistry, economy, politics, science and technology, history, filology, arts, linguistic, geography, agricultural, psychology, and many more. Specifically in Islamic studies, he had mastered all types of Islamic knowledge like ‘aqidah, tašawwūf, taṣlīr, fiqh, šīrah, qirā’at and hadith. Aside from being known as al-Ḥāfiz al-Qur’ān, Syeikh Wan Ahmad managed to memorize all hadiths texts (matan al-ḥadīth), chain of narrators (sanad al-ḥadīth), all kind of hadith knowledge including the knowledge of hadith terminology (Ilmu Mustalah al-Ḥadīth) and the study of the reporters of hadith (Ilmu Rijāl al-Ḥadīth). He was a qualified hadith’s scholar (al-Muḥaddith) and received a complete ijāzah of sanad (from sanad of Sayyid Ahmad bin Zaini Dahlan until al-İmām Abdullah Muhammad bin Ismā’il al-Bukhari) in year 1901 from two hadith scholars, Sayyid Muhammad ‘Alī bin Sayyid Zāhir al-Watī al-Ḫanawi and Sayyid ‘Abdul Qādir al-Syibīl al-Tarabūsī al-Ḫanawi (Abdullah, 2005). Syeikh Wan Ahmad al-Fatani wrote hundreds of Malay and Arabic books in various knowledge area. Under the hadith area, some of hadith books wrote by him are Bıyārah al-‘Āmilin wa Nadhārah al-Ghāfīlin, Hadith Memulakan Makan Dengan Garam dan Disudahi Denganya, Hadith-Hadith Pilihan, Daftar Rijāl al-Ḥadīth and many more (Deraman, 1997). He was also an editor of Malay manuscripts in hadith wrote by Malay scholars such as Kasıf al-Ghammah by Syeikh Daud bin Abdullah al-Fatani, al-Jawhar al-Mawhūb by Syeikh Wan Ali bin Abdul Rahman Kutan al-Kelantani and al-Kawkah al-Durrī by Syeikh Muhammad bin Ismail al-Fatani (Abdullah, 2005).

Due to his broad knowledge in hadith, he had also included Prophetic medicine based on hadith in his Malay medical writing titled Taṣyīb al-Iḥsān fī Ṭib al-Insān. He was inspired to write it while studying with Syeikh ‘Abdul Raḥīm al-Kābhī in Palestine (Abdullah, 2005; Fathy, 2002). It took him four months to write the manuscript and the writing of manuscript was completed on Monday 3 Zulhijjah 1312H or May 28, 1895M in Mecca. The first copy was printed in 1313H/1895M by Maṭba’ah al-Miриyah al-Kā’inah in Mecca (Abdullah, 2015). The manuscript contains 14 chapters starting with a general information of Islamic medicine followed by traditional local medicine and the practice of pseudo-science in Malay community. There were also discussions on medicine based on Ibn Sinā’s views as well as Galen’s theory of health and illness. The author then wrote Malay medical treatment for head, face, chest and stomach diseases, genitals, uterus, hips, thighs, and feet. The last chapter of this manuscript is about the treatment of various injuries such as wounds, burns, hot water scalding, dog bites and many more. It also included a variety of information on the basic of medicine, types of diseases, pathology (the diagnosis of disease) and the study of drug or medication action known as pharmacology (Ibrahim, 2017).

3. The Background of Kitāb Tib MSS2515

Kitāb Tib MSS2515 manuscript has been preserved by the Malay Manuscript Centre, National Library of Malaysia. It does not have a specific title and simply named as Kitāb Tib followed by code number MSS2515. The manuscript was owned and copied by Ibrahim bin Muhammad Fabian in Kampung Pujut, Pattani in 1829. It has 232 pages, 21.4x16.8cm in size and has ‘Hertfordshire Made In England’ watermark with a queen in a crowned circle. The writing style of this manuscript is very consistent and is not specific to any type of khaṭ calligraphy like nasak, thuluth, diwani, fārisṭ, riq’ah or others. Meanwhile the language used is the Malay Johor-Riau dialect with some Kelantan-Pattani dialect and Arabic language style writing.

This manuscript is considered as the most complete manuscript on Malay traditional medicine produced in Pattani. The content of this manuscript consists of the explanation on the requirements to become a medical practitioner, how to identify the illnesses and specific discussion on Malay traditional remedies for typhoid fever, cough, sinusitis, stomach ache, constipation, hemorrhoids, kidney stone disease, eye pain, fainted, hair treatment and many more. The author also described the use of medicinal herbs and prayers from Quranic verses and Prophetic traditions as treatment of the diseases (Mat Piah & Baba, 2014; Mat Piah, 2017).
4. Prophetic Medicine in  Ṭayyīḥ al-ʾIḥsān fī Ṭīb al-Insān

There are a lot of medical treatments based on Prophetic traditions recorded in Ṭayyīḥ al-ʾIḥsān fī Ṭīb al-Insān. Syeikh Wan Ahmad bin Wan Muhammad Zain al-Fatani mentioned that Malay medical treatment had adapted Prophet Muhammad (PBUH) hadiths such as remedies by using vinegar, honey, cupping, wearing eye liner (Ibrahim, 2018) and drinking camel’s urine. The examples are listed below:

4.1 Benefits of Vinegar

(Bermula) Penyakit istisqā’ iaitu penyakit sembut perut dan besarnya dan bengkak badan:
Direndamkan ketumbar yang kering di dalam cuka yang aman masam semalaman kemudian maka diminum cuka itu pada pagi-pagi dan ditumbukkan ketumbar itu bersama-sama dengan sedikit daripada cukanya dan dilumurkan perut dan badan dengan dia tiga hari (al-Fatani, 2015).

Translation:
The treatment for dropsy and edema (water retention develops in the skin) is by soaking dried coriander seeds into sour vinegar for 24 hours. After 24 hours, drink the vinegar. Then crush the remaining coriander seeds in the vinegar by mixing it with some of the vinegar to form a paste. Patch the paste on the patient’s stomach and body for three days.

In Malay medical manuscript, vinegar can be used as a remedy for dropsy, bloating and edema. Vinegar has been stated in many hadiths of Prophet Muhammad (PBUH). One of them is narrated by Imam Muslim:

عن حايبر بن عبد الله، أن النبي صلى الله عليه وسلم سأل أهل الخل فقالوا: ما عندنا إلا خل فدعا به فجعل يأكل به ويفعلون عليه الأدم الخل.

[Muslim, Ṣaḥīḥ Muslim, The Book of Drinks, hadith number: 3520].

Translation:
Jābir bin ʿAbdullāh reported that the messenger of Allah (PBUH) asked his family for condiment. They (the members of his household) said: We have nothing with us but vinegar. He asked for it, he began to eat it, and then said: “Vinegar is a good condiment, what a good condiment vinegar is”.

As stated in the hadith, Prophet Muhammad (PBUH) praised vinegar because it is considered as one of the best remedies from Islamic medicine. Beside its usage in culinary, vinegar is also known as an antiseptic in diabetic treatment. It can also be used to reduce hunger and promotes cardiovascular health. It was mentioned by Ibn Sinā that vinegar is also useful to treat obesity, precaution against thirst and treatment to stop nausea and vomiting (Ibn Sinā, 1973). While Ibn Qayyim al-Jawziyyah described that vinegar could help to relieve pustules, hot tumours, and fire burns. Additionally, he mentioned that vinegar can also be used to increase appetite problem by softening the stomach and treating digestive disorder like bile and gastric inflammation (al-Jawziyyah, 2003).

4.2 Honey Remedies

Pada beberapa penyakit pada dada dan perut:

(Bermula) ini ubat batuk balgham yang basah. Diambil manisani lebah yang putih dihantarkan atas api yang lembut dan dibuangkan buihnya hingga bersih ia. Maka dihubuh pada kundur iaitu getah laban satu dirham dan mustaki satu dirham ... dicampurkan sekaliannya dimakan pada pagi-pagi dan takhala hendak tidur.

(Dan) ini ubat batuk kering pula. Maka dipadukan satu bahagian daripadanya dengan satu sudu daripadanya manisani lebah yang bersih dari pada lilinya serta sebiji telur merah dari diperembukkan dia pada malam dan diminumkan dia pada pagi-pagi. (al-Fatani, 2015).
Certain chest pain and stomach ache like phlegmy cough can be treated by heating white honer over a mild heat, remove the formed bubbles. Then, mix it with white gourd melon gum and terebinth tree gum (each of the gum weight is about one dirham or 2.975 gram). Eat this mixture every morning and night before bed. For dry cough remedy, add a tablespoon of clean honey without a wax with one egg yolk, let it cool overnight and drink it the next day.

Syeikh Wan Ahmad Zain al-Fatani mentioned that honey can treat chest ache and stomach ache. Honey as a cure for stomach ache can be found in a hadith narrated by Imam Bukhārī:

> عن أبي سعيد، أن رجلاً، أتى النبي صلى الله عليه وسلم، فقال: "أشتكى بطنَه." فقال: "اسقه عسلًا". ثم أتى الثانية قفاً فاقأ "اصفوه عسلًا". ثم أتى الثالثة قفاً فاقأ "سقفه نارًا". ثم أتى الرابعه فقال: "لا أتكره هذه الوصفات لفترةٍ. "

[al-Bukhārī, Ṣaḥīḥ al-Bukhārī, The Book of Medicine, hadith number: 5684].

Translation:

Narrated by Abū Sa‘īd al-Khudrī: A man came to the Prophet (PBUH) and said, “My brother has some abdominal trouble.” The Prophet (PBUH) said to him, “Let him drink honey”. The man came for the second time and the Prophet (PBUH) said to him, “Let him drink honey”. He came for the third time and the Prophet (PBUH) said, “Let him drink honey.” He returned again and said, “I have done that”. The Prophet (PBUH) then said, “Allah has said the truth, but your brother’s abdomen has told a lie. Let him drink honey.” So, he made him drink honey and he was cured.

Cupping Therapy (al-Ḥijāmah)

Ubat Sakit Mata:
(Dan) Apabila takut oleh sakit mata ertinya membawa kepada ketakutan. Maka ubatnya berbekam pada lubang tengkuk dan makan segala yang masam seperti makanan yang dimasakkan dengan cuka atau delima masam dan minum sedikit daripada cuka (al-Fatani, 2015).

Translation:

Sore eyes can be treated by doing cupping therapy on neck and consume sour foods cooked with vinegar or by eating a sour pomegranate or by drinking some vinegar.

Cupping therapy is one of sore eyes treatment as found in Ṣayyib al-Iḥsān fi Tīb al-Insān. The act of performing al-ḥijāmah forms an integral part of Prophetic medicine in Islam. It is a sunnah of Prophet Muhammad (PBUH) as reported in Ṣaḥīḥ al-Bukhārī:

> قال رسول الله صلى الله عليه وسلم: "الشفاء في ثلاث: شربة عسل، وشرطة محجون، وكيّة نار، وألهي أشي عن الأكيه".

[al-Bukhārī, Ṣaḥīḥ al-Bukhārī, The Book of Medicine, hadith number: 5680, 5681, 5683].

Translation:

Narrated by Ibn ‘Abbās The Prophet (PBUH) said: “Healing is in three things: A gulp of honey, cupping and banding with fire (cauterizing), but I forbid my followers to use banding with fire (cauterization).”

4.3 Wearing eyeliner (al-Kuḥl)

(Dan) Ini ubat putih yang tumbuh pada mata:
Apabila dicelakkan mata itu dengan lu’ la’ yang ditumbuk atau; dengan batu aqiq yang ditumbuk, dicelak pada tiap-tiap pagi dan tiap-tiap petang lima kali di dalam lima hari berturut-turut atau dengan misk atau dengan kulit gewang yang dibakar dan ditumbuk, dicelak dengan dia padahal ia panas beberapa kali. (al-Fatani, 2015)

Translation:

A treatment for the growth of membranes on the white surface of the eyeball is by crushing pearl or aqeeq stone into powder form and apply it as eye liner every morning and evening for five days. Other treatment is by applying musk or a powder of burnt queen conch’s shell as an eye liner.

The Messenger of Allah (PBUH) described the beneficial effects of eye health by wearing eye liner as reported by Imam al-Tirmidhi (number 2048), Ibn Majah (number 3496, 3497, 3498, 3500), Abū Daud (number 3878) and al-Nasā’ī (number 5113):

[al-Tirmidhī, Sunan al-Tirmidhī, The Book of Medicine, hadith number: 2048, hadith grade: hasan gharib].

Translation:

Ibn ‘Abbās narrated that the Messenger of Allah (PBUH) said: “Indeed, the best of what you treat is al-sa‘ūt, al-ladūd, cupping and laxatives”. And the best of what you use for kuhl is thimid, for it clears the vision and grows the hair (eyelashes)”. And he said: The Messenger of Allah (PBUH) had a kuhl holder with which he would apply kuhl before sleeping three times in each eye.

4.4 Camel Urine as Medicine

(Dan) Penyakit bengkak perat serta ternipis kulitnya dan terhijau segala uratnya: Ubatnya diminum air susu unta dicampur dengan air kencingnya tiap-tiap hari pada pagi dan petang (al-Fatani, 2015).

Translation:

Stomach ache can be treated by mixing camel’s milk and urine and consume it every morning.

Camel urine can be used for indigestion’s treatment as mentioned by Syeikh Wan Ahmad Muhammad Zain al-Fatani in his book. While the use of camel urine as medicine is stated in hadith narrated by Imam al-Bukhārī:

[al-Bukhārī, Sahih al-Bukhārī, The Book of Medicine, hadith number: 5686].

Translation:

Narrated by Anas RA, the climate of Madinah did not suit some people, so the Prophet (PBUH) ordered them to follow his shepherd, meaning his camels, and drink their milk and urine (as a medicine). So, they followed the shepherd that is the camels and drank their milk and urine till their bodies became healthy. Then
they killed the shepherd and drove away other camels. When the news reached the Prophet (PBUH) he sent some people in their pursuit. When they were brought, he cut their hands and feet and their eyes were branded with heated pieces of iron.

5. Prophetic Medicine in Kitāb Tib MSS2515

In Kitāb Tib MSS2515 manuscript, Ibrahim bin Muhammad Fabian stated five hadiths as part of the prayers (du‘ā’i) that should be recited by medical practitioners:

5.1 Hadith Number 1

Sabda Nabi SAW: “Apabila sakit sesorang daripada kamu maka suratkan ayat ini pada bejana, basuh, minum airnya, nescaya afiyat”. Inilah ayatnya:

Translation:

Prophet (PBUH) says: “When you are sick, write down these verses on a water container, dissolve and drink it. You will be recovered from your illnesses”. The verses are:

(Kitāb Tib MSS2515, page 16)

5.2 Hadith Number 2

Bab ini ubat demam sekalian. Pada suatu hari Imam Syāfi’ī rahmatullahu alaihim demam, maka dimimpinyaa Rasulullah SAW, maka sembahnya: “Ya Rasulullah, ajarkan hamba suatu ubat supaya sembuh hamba dengan dia”. Maka sabda Rasulullah SAW: “Suratkan olehmu enam ayat daripada al-Quran pada mangkuk putih maka basuh dengan air, maka minum, sembuhlah engkau”. Inilah ayatnya:

Translation:

This chapter is about a fever treatment. One day, Imam al-Syāfi‘ī (Rahmatullah) had a fever. He met Rasulullah (PBUH) in his dream and asked: “O Rasulullah, tell me how to cure my illness”. Rasulullah (PBUH) replied: “Write down six Quranic verses on a white bowl, dissolve it with water, drink it and you will be recovered”.

(Kitāb Tib MSS2515, page 100)
These prayers are combination of several Quranic verses from surah al-Tawbah 9:14, Yûnus 10:57, al-Nahl 16:69, al-Isra’ 17:82 and Fuṣṣilat 41:44. Meanwhile words اَشْفِ وَانْتِ السَّتَّانِ was recorded in hadith narrated by Imam al-Bukhârî:

عن عبد العزيز، قال: دخلتُ أنا وابنتي، على أنس بن مالك، فقال: كنت يا أيها حفرة المتكيث. فقال أنس: ألا أنبيك قضية رسول الله صلى الله عليه وسلم لو أنني قلت: "الله ورسوله وذريتهما". قال: "لله ملك علامة عليهم وسُلَّم، فأسألك، إنما يأتين أنتل بكَفَّاء، فإذا أنتل، من الأمور، إن كان الكفَّاء.

[al-Bukhârî, Sahîh al-Bukhârî, The Book of Medicine, hadith number: 5742].

**Translation:**

Narrated by ‘Abdul ‘Azîz: Thâbit and I went to Anas bin Mâlik, Thâbit said: “O Abû Hamzah, I am sick”. On that Anas said, “Shall I treat you with the ruqyah of Allah’s Messenger (PBUH)?” Thâbit said: “Yes”. Anas recited: “O Allah, The Lord of the people, The Remover of trouble, please cure (heal this patient), for You are The Healer. None brings about healing but You, a healing that will leave behind no ailment”.

5.3 Hadith Number 3

Sabda Nabi Muhammad SAW: “Pertama-tama dijadikan Allah SWT itu lembaga Adam itu dengan empat anasir maka jadilah Adam itu. Pertama tanah, kedua air, ketiga api, keempat angin, tiada ada ia bersalahan” (Kitâb Tîb MS2515, page 20).

**Translation:**

Prophet Muhammad (PBUH) says: “Allah SWT created the first human being from four elements. Those elements are soil, water, fire and wind”.

There is no hadith can be found to relate to these four elements except for a hadith narrated by Imam al-Bukhârî and Muslim (number 2643) about human creation as below:

قال عبيد الله، حدثنا رسول الله صلى الله عليه وسلم هو الصادق المصادق قال: "إنه أخذكم بِجمع حلقه هم يطبل أنتم أربعين يومًا، ثم يكون علقه مثل ذلك، ثم يَبْعَث الله مكانها، يَوْمَرُ باربع كليمات، ويفعل له أُكْبَر عملة وورقة وأحذة ومغشى أو مغشى. ثم يَنْفَع فيه الروح، فإن الرجل ملَّكو ليعمل حتى ما يكون بينه وبين النار إلاً دراع فيمسق عليه كتابه، ويعمل، حتى ما يكون بينة وبين النار إلاً دراع، فيمسق عليه الكتاب، فيعمل يعملي أهل الأحمره".

[al-Bukhârî, Šahîh al-Bukhârî, The Book of Beginning of Creation, hadith number: 3208].

**Translation:**

Narrated ‘Abdullah ibn Mas‘ûd, Allah's Messenger (PBUH), the true and truly inspired said: “The matter of the creation of a human being is put together in the womb of the mother in forty days, and then he becomes a clot of thick blood for a similar period, and then a piece of flesh for a similar period. Then Allah sends an angel who is ordered to write four things. He is ordered to write down his (the new creature’s) deeds, his livelihood, his (date of) death, and whether he will be blessed or wretched (in religion). Then the soul is breathed into him. So, a man amongst you may do (good deeds till there is only a cubit between him and paradise and then what has been written for him decides his behaviour and he start doing (evil) deeds characteristic of the people of the (hell) Fire. And similarly, a man amongst you may do (evil) deeds till there is only a cubit between him and the
(hell) Fire, and then what has been written for him decides his behaviour, and he starts doing deeds characteristic of the people of Paradise”.

A hadith about Adam was created from a handful of clay was recorded by Imam al-Tirmidhī in his Sunan al-Tirmidhī:

عن أبي موسى الأشعري قال قال رسول الله صلى الله عليه وسلم إن الله تعالى خلق آدم من قبضة اللهم صلى الله عليه وسلم من جميع الأرض فجاء بنو آدم علیه سلام آدم على قدر الأرض فجعلوه الأحمر والابيض والأسود وبالذالك والسلهى والحزن والخبيث والطيب

[al-Tirmidhī, Sunan al-Tirmidhī, The Book of Tafsir, hadith number: 2955, hadith grade: ḥasan saḥīḥ].

Translation:

Narrated Abū Mūsā al-'Āsh'īrī that The Messenger of Allah (PBUH) said: “Indeed, Allah Most High created Adam from a handful that He took from all of the earth. So, the children of Adam come in according with the earth, some of them come red, and white and black, and between that, and the thin, the thick, the filthy, and the clean”.

5.4 Hadith Number 4

Sebagai lagi doa yang maha besar takjala berbuat air tawar sebarang penyakit atau menawar segala bisa-bisa atau racun sekalipun tawar juga olehnya. Adalah asal doa ini dibawa oleh Jibril alaihissalam kepada Rasulullah SAW takjala hendak diracun oleh Abu Lahab dan Abu Jahal, penghulu segala kafir, ini adalah doanya yang dibaca itu:

Translation:

The most powerful prayer to be recited and blown on water for healing any diseases or poisoning treatment is a prayer taught by Jibril alaihissalam to Rasulullah (PBUH) as a protection from being poisoned by Abū Lahab and Abū Jahal, the leader of infidels. The prayer is:

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ
بِسْمِ اللَّهِ الَّذِي لَا يُضْرِّبَ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَفِي السَّمَاوَاتِ وَهُوَ السَّمِيعُ الْعَلِيمُ
(Kitāb Tib MSS2515, page 34)

This prayer can be found in hadith narrated by Imam al-Tirmidhī (number 3388), Abū Dāūd (number 5088) and Ibn Mājah (3869):

عن أبي بكر بن عثمان قال سمعت عثمان بن عفان رضي الله عنه يقول قال رسول الله صلی الله عليه وسلم ما من عبّد فقد جعل في صباح كل يوم ومساء كل ليلة بسمل الله الذي لا يضر مع اسمه شيء في الأرض ولا في السماء وهو السميع ال全能


Translation:
Abūn bin Uthmān said: “I heard ‘Uthmān bin ‘Affān RA saying: ‘The Messenger of Allah (PBUH) said: “There is no worshipper who says, in the morning of every day, and the evening of every night: In the Name of Allah, who with His Name, nothing in the earth or the heavens can cause harm, and He is the Hearing, the Knowing - three times, (except that) nothing shall harm him.” And Abūn had been stricken with a type of semi-paralysis, so a man began to look at him, so Abūn said to him, “What are you looking at? Indeed, the hadith is as I reported it to you, but I did not say it one day, so Allah brought about His decree upon me”.’”

5.5 Hadith Number 5

Sebagai lagi ini ubat cika atau mising atau taun atau penyakit muntah cirit. Maka bacakan doa ini kepada air minum atau mandikan atau dibacakan pada minyak maka urutkan pada segala tubuhnya orang yang sakit itu, atau dibacakan pada sirih beri minum atau diberi makan atau dibacakan pada sebarang ubatnya maka diberi minum atau makan atau disemburkan, mujarab. Sebagai lagi ini doanya:

Translation:

A remedy for cholera is by reciting this prayer and blow it on water or bath water or massage oil and rub it all over a patient’s body. It also can be recited on betel leaf or any types of medicine to be drank by patient, eaten or sprayed. The prayer is:

اذهب انت الشافي لا شفاء الا شفاء شفاء لا يغادره اللهم سقما ولا الم

بسم الله المعافى بسم الله الشافي

بسم الله الذي لا يضمر مع اسمه شيء في الأرض ولا في السماء وهو السميع العليم

ربطنا إياك نعبد وإياك نستعين

ربنا نستعين بربنا على الدعاء وربنا نستعين بربنا على النصر

Kitāb Tib MSS2515, page 126.

There is a hadith narrated by Imam al-Bukhārī regarding prayer recitation for healing of diseases:

عن عائشة رضي الله عنها قالت كأن النبي صلى الله عليه وسلم يعده بعذابهم في الآخرة أذهب الباس رَبّ النّاَمِ، واعفى ألت الشافي لا شفاء إلا شفاء، لا يغادر سقما.

[al-Bukhārī, Sahīh al-Bukhārī, The Book of Medicine, hadith number: 5750].

Translation:

Narrated 'A'īsah RA: The Prophet (PBUH) used to treat some of his wives by passing his right hand over the place of ailment and used to say: “O Lord of the people! Remove the difficulty and bring about healing as You are The Healer. There is no healing but Your Healing, a healing that will leave no ailment.”

6. Conclusion

Malay medical tradition and Islamic beliefs are closely related to each other. Based on the two manuscripts being discussed in this paperwork showed that the authors were both Malay medical practitioners and were influenced by Prophetic medicine. It can be traced in their Kitāb Tib writings. These manuscripts contain many treatment and remedies including prayers and practices derived from al-Quran, hadith and practices narrated from the Prophet Muhammad (PBUH). In Teyyib al-Ihsān fī Tib al-Insān, Syeikh Wan Ahmad Muhammad Zain al-Fatani didn’t stated any hadith text, but in Malay traditional treatment does have the relation with the Prophetic medicine based on an example about the use of vinegar as written in the manuscript and a hadith about the benefit of vinegar. There were also other hadiths that explained about the benefit of honey, cupping, wearing eyeliner and drinking camel’s urine as cure for certain illnesses. As mentioned earlier, Syeikh Wan
Ahmad was an educated and prominent figure surrounded by Muslim scholars from the Middle East and his expertise in various knowledge including hadith was acknowledged by Mecca and Madinah scholars. He had combined Prophetic medicine from hadith, Malay, Greek and Persian medicine to produce the astounding Ṭayyib al-Ḥṣānī fī Tib al-Insān manuscript. Meanwhile Kitāb Tib MSS2515 manuscript contains prayers as a method of healing. The author, Ibrahim bin Muhammad Fabian stated five prayers recitation taken from hadith. Three of them are based on the saḥīh hadith narrated by Imam al-Bukhārī and a ḥasan saḥīh gharīb hadith narrated by al-Tirmidhī. The hadiths mentioned in Kitāb Tib MSS2515 are written in simple form without mentioning Arabic text (matan al-ḥadīth), chain of narrators (sanad al-ḥadīth), hadith status (darajah al-ḥadīth) nor verification and authentication of hadith (thakhrij al-ḥadīth).

References


