



## Prophetic Medicine in Malay Manuscript: A Brief Study on the 19<sup>th</sup> Century *Kitāb Ṭib* Manuscript

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

Norhasnira Ibrahim <sup>1\*</sup> & Faisal Ahmad Shah <sup>2</sup>

<sup>1</sup> Department of al-Quran and al-Hadith, Academy of Islamic Studies, University of Malaya, 50603, Kuala Lumpur.

<sup>2</sup> Department of al-Quran and al-Hadith, Academy of Islamic Studies, University of Malaya, 50603, Kuala Lumpur.

\* Corresponding Author: Norhasnira Ibrahim. Department of al-Quran and al-Hadith, Academy of Islamic Studies, University of Malaya, 50603, Kuala Lumpur. E-mail: [norhasnira@yahoo.com](mailto:norhasnira@yahoo.com).

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### Keywords:

*Prophetic Medicine; Malay Manuscript; 19<sup>th</sup> century; Kitāb Ṭib.*

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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 focusses on two selected Malay medical manuscripts which are *Ṭayyib al-Ihsān fī Ṭib al-Insān* and *Kitāb Ṭib MSS2515*. Objectives of this study are to introduce the 19<sup>th</sup> 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 19<sup>th</sup> century.*

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### Kata Kunci:

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

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### 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 khazanah ilmu yang tersembunyi di dalamnya. Kajian ini memfokuskan kepada dua buah manuskrip perubatan Melayu yang terpilih iaitu *Ṭayyib al-Ihsān fī Ṭib al-Insān* dan *Kitāb Ṭib MSS2515*. Objektif kajian ini ialah untuk memperkenalkan manuskrip perubatan Melayu yang ditulis 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 naskhah manuskrip lama, buku-buku dan kertas kerja yang berkaitan dengan tajuk kajian. Hasil kajian mendapati bahawa pengarang manuskrip perubatan Melayu telah menggabungkan amalan perubatan Melayu

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dan perubatan Nabawi sejak kurun ke-19M sepertimana yang terdapat dalam penulisan manuskrip mereka.

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## 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 *Kiṭāb Ṭib* (Mat Piah, 2006). The term '*Kiṭāb Ṭib*' was derived from Arabic language, the word '*kitāb*' means 'a book' and '*ṭib*' meaning is 'physical and spiritual treatment or medical knowledge' (Anīs, Muntaṣir & Aḥmad, 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).

*Kiṭāb Ṭib* 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 *Kiṭāb Ṭib* 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 *Kiṭāb Ṭib* 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 19<sup>th</sup> century which are *Ṭayyib al-Iḥsān fī Ṭib al-Insān* and *Kiṭāb Ṭib 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 fī Ṭib al-Insān*

*Ṭayyib al-Iḥsān fī Ṭib al-Insān* manuscript or known as *Pembukaan Mata Hati pada Bicara Mengubati* 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 10<sup>th</sup> 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 17<sup>th</sup> 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 Muḥammad bin Sulayman Ḥasbullah, Syeikh Muṣṭafā al-'Afiḥī, Syeikh Muḥammad Amīn al-Riḍwān, Sayyid 'Umar al-Baqā'ī, Sayyid Ḥusaynī al-Ḥabsyī, 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 Baitul Maqdis in Palestine for two years to study medical knowledge from Syeikh 'Abdul Raḥīm al-Kābūlī, 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 Muḥammad ‘Abduh and Syeikh Yūsuf Nabḥānī 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 ‘*aqīdah*, *taṣawwuf*, *tafsīr*, *fiqh*, *sīrah*, *qirā’at* and *ḥadīth*. Aside from being known as *al-Ḥāfiẓ 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 Muṣṭalah al-Ḥadīth*) and the study of the reporters of hadith (*Ilmu Rijāl al-Ḥadīth*). He was a qualified hadith’s scholar (*al-Muḥaddīth*) and received a complete *ijāzah* of *sanad* (from *sanad* of Sayyid Aḥmad bin Zainī Daḥlān until al-Imām Abdullah Muḥammad bin Ismā’īl al-Bukhārī) in year 1901 from two hadith scholars, Sayyid Muḥammad ‘Alī bin Sayyid Zāhir al-Watrī al-Ḥanafī and Sayyid ‘Abdul Qādir al-Syibī al-Tarablūsī al-Ḥanafī (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 *Bisyārah al-‘Āmilīn wa Nadhārah al-Ghāfilīn*, *Hadith Memulakan Makan Dengan Garam dan Disudahi Dengannya*, *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 *Kasyf al-Ghummah* by Syeikh Daud bin Abdullah al-Fatani, *al-Jawhar al-Mawhūb* by Syeikh Wan Ali bin Abdul Rahman Kutan al-Kelantani and *al-Kawkab 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 *Tayyib al-Iḥsān fī Tib al-Insān*. He was inspired to write it while studying with Syeikh ‘Abdul Raḥīm al-Kābūlī 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-Mīriyah 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 Sīnā’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 *Kiṭāb Tib MSS2515*

*Kiṭāb 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 *Kiṭāb 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 *nasakh*, *thuluth*, *diwanī*, *fārisī*, *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 *Ṭayyib al-Iḥsān fī Ṭib al-Insān*

There are a lot of medical treatments based on Prophetic traditions recorded in *Ṭayyib al-Iḥsān fī Ṭib 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 amat masam sehari semalam 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:

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَأَلَ أَهْلَهُ الْأُدْمَ فَقَالُوا مَا عِنْدَنَا إِلَّا خَلٌّ. فَدَعَا بِهِ فَجَعَلَ يَأْكُلُ بِهِ وَيَقُولُ  
"نَعْمَ الْأُدْمُ الْخَلُّ نَعْمَ الْأُدْمُ الْخَلُّ".

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

Translation:

*Jābir bin 'Abdullah 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 Sīnā that vinegar is also useful to treat obesity, precaution against thirst and treatment to stop nausea and vomiting (Ibn Sīnā, 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 manisan lebah yang putih dihantarkan atas api yang lembut dan dibuangkan buihnya hingga bersih ia. Maka dibubuh pada kundur iaitu getah laban satu dirham dan mustaki satu dirham ... dicampurkan sekaliannya dimakan pada pagi-pagi dan tatkala hendak tidur.*

*(Dan) ini ubat batuk kering pula. Maka dipudikan satu bahagian daripadanya dengan satu sudu daripadanya manisan lebah yang bersih daripada lilinnya serta sebiji telur merah dan diperembunkan dia pada malam dan diminumkan dia pada pagi-pagi. (al-Fatani, 2015).*

Translation:

*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 al-Bukhārī:

عَنْ أَبِي سَعِيدٍ، أَنَّ رَجُلًا، أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ أَحْيِي بِشَتَكِي بَطْنَهُ. فَقَالَ " اسْقِهِ عَسَلًا ". ثُمَّ أَتَى الثَّانِيَةَ فَقَالَ " اسْقِهِ عَسَلًا ". ثُمَّ أَتَاهُ فَقَالَ فَعَلْتُ. فَقَالَ " صَدَقَ اللَّهُ، وَكَذَبَ بَطْنُ أَحِيكَ، اسْقِهِ عَسَلًا ". فَسَقَاهُ فَبُرِّأَ.

[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 *Ṭayyib al-Iḥsān fī Ṭib 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*:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " الشِّفَاءُ فِي ثَلَاثَةِ شَرَبَةِ عَسَلٍ، وَشَرْطَةِ مِحْجَمٍ، وَكَيْةِ نَارٍ، وَأَنْهَى أُمَّتِي عَنِ الْكَيْ ".

[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'lu' 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 gawang 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-Tirmidhī (number 2048), Ibn Mājah (number 3496, 3497, 3498, 3500), Abū Dāud (number 3878) and al-Nasā'ī (number 5113):

عَنْ ابْنِ عَبَّاسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "إِنَّ خَيْرَ مَا تَدَاوَيْتُمْ بِهِ اللَّدُّودُ، وَالسَّعُوطُ، وَالْحِجَامَةُ، وَالْمَشْيِيُّ، وَخَيْرُ مَا اكْتَحَلْتُمْ بِهِ الْإِثْمِدُ، فَإِنَّهُ يَجْلُو الْبَصَرَ وَيُنْبِتُ الشَّعْرَ" قَالَ: وَكَانَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَكْحَلَةٌ يَكْتَحِلُ بِهَا عِنْدَ النَّوْمِ ثَلَاثًا فِي كُلِّ عَيْنٍ.

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

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 *ithmid*, 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 perut serta ternipis kulitnya dan terhidu 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 and evening.

Camel urine can be used for indigestion's treatment as mentioned by Syekh 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:

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ نَاسًا، اجْتَوَوْا فِي الْمَدِينَةِ فَأَمَرَهُمُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَلْحَقُوا بِرَاعِيهِ — يَعْنِي الْإِبِلَ — فَيَشْرَبُوا مِنْ أَلْبَانِهَا وَأَبْوَالِهَا، فَلَحَقُوا بِرَاعِيهِ فَشَرَبُوا مِنْ أَلْبَانِهَا وَأَبْوَالِهَا، حَتَّى صَلَحَتْ أَبْدَانُهُمْ فَقَتَلُوا الرَّاعِيَ وَسَاقُوا الْإِبِلَ، فَبَلَغَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَبَعَثَ فِي طَلَبِهِمْ، فَجِيءَ بِهِمْ فَقَطَعَ أَيْدِيَهُمْ وَأَرْجُلَهُمْ، وَسَمَرَ أَعْيُنَهُمْ.

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

Translation:

Narrated by Anas RA, the climate of Madinah did not suite 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 *Kiṭāb Ṭib MSS2515*

In *Kiṭāb Ṭib MSS2515* manuscript, Ibrahim bin Muhammad Fabian stated five hadiths as part of the prayers (*du'ā*) that should be recited by medical practitioners:

### 5.1 *Hadith Number 1*

*Sabda Nabi SAW*: “*Apabila sakit seseorang 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:

ويشف صدور قوم مؤمنين  
يا أيها الناس قد جاءكم موعظة من ربكم وشفاء كافٍ صدوره ومن  
يخرج من بطونها شراب مختلف ألوانه فيه شفاء للناس  
ونزل من القرآن ما هو للذين آمنوا هدى وشفاء  
اللهم اشف وانت الشافي اللهم اكف وانت الكافي  
اللهم عاف وانت العافي برحمتك يا ارحم الراحمين (16) (Kiṭāb Ṭib MSS2515, page 16)

### 5.2 *Hadith Number 2*

*Bab ini ubat demam sekalian. Pada suatu hari Imam Syāfi'ī rahmatullahu alaihim demam, maka dimimpinya 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 rahmatullahu alaihim 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*”.

ويشف صدور قوم مؤمنين  
يا أيها الناس قد جاءكم موعظة من ربكم وشفاء كافٍ صدوره ومن  
يخرج من بطونها شراب مختلف ألوانه فيه شفاء للناس  
ونزل من القرآن ما هو للذين آمنوا هدى وشفاء  
اللهم اشف وانت الشافي اللهم اكف وانت الكافي  
اللهم عاف وانت العافي برحمتك يا ارحم الراحمين (100) (Kiṭāb Ṭib MSS2515, page 100)

These prayers are combination of several Quranic verses from surah al-Tawbah 9:14, Yūnus 10:57, al-Nahl 16:69, al-Isrā' 17:82 and Fuṣṣilat 41:44. Meanwhile words اشف وانـت الشافي was recorded in hadith narrated by Imam al-Bukhārī:

عَنْ عَبْدِ الْعَزِيزِ، قَالَ دَخَلْتُ أَنَا وَنَائِبْتُ، عَلَى أَنَسِ بْنِ مَالِكٍ فَقَالَ ثَابِتٌ يَا أَبَا حَمْرَةَ اشْتَكَيْتُ. فَقَالَ أَنَسٌ أَلَا أُرْفِيكَ بِرُفْيَةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ بَلَى. قَالَ "اللَّهُمَّ رَبَّ النَّاسِ مُدْهِبِ الْبَاسِ اشْفِ أَنْتَ الشَّافِي لَا شَافِيَ إِلَّا أَنْتَ، شِفَاءً لَا يُعَادِرُ سَقَمًا".

[al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of Medicine, hadith number: 5742].

Translation:

Narrated by 'Abdul 'Azīz: Thābit and I went to Anas bin Mālik, Thābit said: "O Abū Ḥamzah, I am sick". On that Anas said, "Shall I treat you with the ruqyah of Allah's Messenger (PBUH)?" Thābit 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". (Kīṭāb Ṭib MSS2515, 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-Bukhārī and Muslim (number 2643) about human creation as below:

قَالَ عَبْدُ اللَّهِ حَدَّثَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ الصَّادِقُ الْمَصْدُوقُ قَالَ "إِنَّ أَحَدَكُمْ يُجْمَعُ خَلْقُهُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا، ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذَلِكَ، ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذَلِكَ، ثُمَّ يَبْعَثُ اللَّهُ مَلَكًا، فَيُؤَمِّرُ بِأَرْبَعِ كَلِمَاتٍ، وَيُقَالُ لَهُ اكْتُبْ عَمَلَهُ وَرِزْقَهُ وَأَجَلَهُ وَشَقِيٌّ أَوْ سَعِيدٌ. ثُمَّ يُنْفَخُ فِيهِ الرُّوحُ، فَإِنَّ الرَّجُلَ مِنْكُمْ لَيَعْمَلُ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَ الْجَنَّةِ إِلَّا ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ كِتَابُهُ، فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ، وَيَعْمَلُ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَ النَّارِ إِلَّا ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ، فَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ".

[al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of Beginning of Creation, hadith number: 3208].

Translation:

Narrated 'Abdullah ibn Mas'ūd, 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*:

عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ اللَّهَ تَعَالَى خَلَقَ آدَمَ مِنْ قَبْضَةٍ قَبْضَهَا مِنْ جَمِيعِ الْأَرْضِ، فَجَاءَ بَنُو آدَمَ عَلَى قَدْرِ الْأَرْضِ، فَجَاءَ مِنْهُمْ الْأَحْمَرُ وَالْأَبْيَضُ وَالْأَسْوَدُ، وَبَيْنَ ذَلِكَ، وَالسَّهْلُ وَالْحَزَنُ وَالنَّخِيبُ وَالطَّيِّبُ

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

Translation:

*Narrated Abū Mūsā al-‘Asy’ārī 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 tatkala 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 tatkala hendak diracun oleh Abu Lahab dan Abu Jahal, penghulu segala kafir, inilah 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 الرَّحْمَنِ الرَّحِيمِ

بِسْمِ اللَّهِ الشَّافِي بِسْمِ اللَّهِ الْكَافِي بِسْمِ اللَّهِ الْمَعَايِي

بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّهُ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ (Kitāb Tib MSS2515, page 34)

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

عَنْ أَبِي بَانَ بْنِ عُثْمَانَ، قَالَ: سَمِعْتُ عُثْمَانَ بْنَ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ، يَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَا مِنْ عَبْدٍ يَقُولُ فِي صَبَاحِ كُلِّ يَوْمٍ وَمَسَاءِ كُلِّ لَيْلَةٍ: بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّهُ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ ثَلَاثَ مَرَّاتٍ لَمْ يَضُرَّهُ شَيْءٌ، وَكَانَ أَبِي بَانَ قَدْ أَصَابَهُ طَرْفُ فَالِحٍ فَجَعَلَ الرَّجُلُ يَنْظُرُ إِلَيْهِ، فَقَالَ لَهُ أَبِي بَانَ: مَا تَنْظُرُ أَمَا إِنَّ الْحَدِيثَ كَمَا حَدَّثْتَنِي وَلَكِنِّي لَمْ أَقُلْهُ يَوْمَئِذٍ لِيَمْضِيَ اللَّهُ عَلَيَّ قَدْرَهُ.

[al-Tirmidhī, *Sunan al-Tirmidhī*, The Book of Supplications, hadith number: 3388, hadith grade: *ḥasan saḥīḥ gharīb*].

Translation:

Abān bin Uthmān said: "I heard 'Uthmān bin 'Affān RA saying: "The Messenger of Allah (PBUH) said: "There is no worshiper 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 Abān had been stricken with a type of semi-paralysis, so a man began to look at him, so Abān 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 drunk by patient, eaten or sprayed. The prayer is:

اذهب انت الشافي لا شفاء الا شفاءك شفاء لا يغادره اللهم سقما ولا الم  
 بسم الله المعافي بسم الله الشافي  
 بسم الله الذي لا يضر مع اسمه شيء في الأرض ولا في السماء وهو السميع العليم  
 ربطا ربوطا وربطنا إياك نعبد وإياك نستعين ري إني مغلوب فانتصر  
 برحمتك يا ارحم الراحمين (Kitāb Ṭib MSS2515, page 126)

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

عَنْ عَائِشَةَ — رَضِيَ اللَّهُ عَنْهَا — قَالَتْ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُعَوِّذُ بَعْضَهُمْ يَمْسَحُهُ بِيَمِينِهِ " أَذْهِبِ الْبَاسَ رَبَّ النَّاسِ،  
 وَاشْفِ أَنْتَ الشَّافِي، لَا شِفَاءَ إِلَّا شِفَاؤُكَ، شِفَاءٌ لَا يُعَادِرُ سَقَمًا ".

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

Translation:

Narrated 'Ā'isyah 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 believes 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 Ṭib* 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 *Ṭayyib al-Iḥsān fī Ṭib 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-Iḥsān fī Ṭib al-Insān* manuscript. Meanwhile *Kitāb Ṭib 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 *ṣaḥīḥ* hadith narrated by Imam al-Bukhārī and a *ḥasan ṣaḥīḥ gharīb* hadith narrated by al-Tirmidhī. The hadiths mentioned in *Kitāb Ṭib 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 (*takhrīj al-ḥadīth*).

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