

Healing With The Medicine of the Quran: The Introduction

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Also, a big thank you to our readers. We appreciate you. We write these words for you.

“You are not a drop in the ocean.

You are the entire ocean, in a drop.”

- Rumi

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01

HEALING WITH THE MEDICINE OF THE QURAN – THE INTRODUCTION

A friend of mine shared an info on a chat group about how to cure '*Hemorrhoids*' (buasir). He suggested to us to get the herbs from Darussyifa, and avoid chemically engineered medications from the hospital.

Someone he knew has tried many times to get the best treatment from the hospital, but both the treatment and the chemical medications have failed miserably.

When this person received treatment using Islamic Medicine, he was cured right away.

Few days after receiving the message, I came back home at night with the television turned on. It was Friday night. There was a program on TV where they invited a doctor, and a practitioner from the Islamic Medicine field, Darussyifa.

I didn't really pay attention to the programme, until I heard a live call from the home audience.

The question was about the son of the caller. Her son was sick and when they went to the hospital, the doctor was unable to detect his sickness.

She then turned to the Islamic Medicine, where her son was immediately cured.

I was struck by the comment given by the hospital doctor. He said, the one who gives cure is Allah. **Allah is the one who decides whether the sickness will be cure or not, how, where and when.**

If Allah permits the patient to be cured in the hospital, then that patient will be cured after receiving treatment at the hospital.

But if Allah permits that the patient to be cured at Darussyifa, then that patient will get cured after meeting practitioner at Darussyifa, who uses verses from the Quran and/or supplications from the Hadith as the treatment, or after eating herbs bought from Darussyifa (or the practitioner will ask the patient to find the specific herbs).

What impressed me the most is the answer was first came out from the doctor, which was later agreed by Darussyifa practitioner as well.

The next day, on Saturday afternoon, my mom and I went to a wedding. We were invited by my mom's friend, who is among the first women who learned Islamic Medicine from Darussyifa.

During that wedding, I saw the practitioner who was invited to the TV program the night before, talking to his friends (other practitioners from Darussyifa), whom I have seen couple of times before. Because I was a student of Darussyifa in the year 2014.

So I decided to share about the information that I have heard the night before, plus what I have learned at Darussyifa.

Back to the info shared by my friend on the chat group, I then decided to reply.

Some doctors were angry. They said, they have studied Medicine for years, but yet some people refuse to get the treatment at the hospital and consume the medications prescribed.

Here's my comment. The treatment used in Islamic Medicine is using verses from the Quran and supplications from the Hadith, plus herbs.

The doctors have to understand, the herbs are created from the Creator (God) and the chemical medicines are created by the Creation (human being).

Let's take a look at a lamp. The lamp is created by Creation (human being), and the sun is created by Creator (God). The lamp was designed to imitate the function of the sun, created by Creator.

Can we compare the lamp to the sun? In the morning, we turn all the lights off as the light from the sun is enough to light up the whole house.

However, at night, how many lamps do we need to turn on to light up the whole house?

The same goes to the chemical medications vs herbs.

Herbs are directly obtained from earth. From the land. From the tilled soil. It is not comparable to the chemical medications. It directly comes from the Creator.

Chemically medication is created by human being, whose knowledge was given by God.

Besides herbs, the main treatment in Islamic Medicine is using verses from the Quran, words by Allah. He, Himself and supplications from Hadith.

The supplications from the Hadiths were taught by Rasulullah s.a.w, in which has been used during his times to cure

sickness. It has been proven many times over that Islamic Medicine had been effective in the past.

It'd be a loss if we are not to continue these practices.

“Imam al-Ghazali explained the vastness of Allah’s knowledge compared to human being’s knowledge by comparing it with someone who had dipped his finger in the vast ocean, and the droplets of water at the tips of his finger are the amount of knowledge a human being has, while the vast ocean equates to the knowledge of Allah.”

Whatever it is, remember, it is Allah that decides how, where and when a patient will get cured. If Allah decided a patient will be cured by consuming medically engineered medications, then he will be cured. And vice versa.

And our dearest teacher, Ustadh Haron Din emphasized that Islamic Medicine treatment is **complementary** to the Modern Medical Healthcare. It is **not an alternative**.

Which means, we take both advices from the doctor at the hospital, and the practitioner at Islamic Medicine field who uses al-Quran and Hadith, plus the herbs as the source of healing.

And Allah said in the Quran, Al-Isra’ [17: 82]:

وَنَزَّلْنَا مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ...

“And We’ve sent down from within this Quran what is healing and loving mercy for believers...”



nouman @noumanbayyinah · 1 Nov 2015

My youngest son Khalid is just over a week old and he's still in intensive care so please pray for him. He has a heart condition and over twice the normal breathing rate. Tonight I was sitting with him in my lap reciting Quran to him. The ICU is full of babies with troubled heart rates and breathing issues and blood pressure (May Allah heal them all). I finished reciting and the nurse came up to me and told me that while I was singing the prayer I was making for my son, his heart rate and breathing along with all the other babies in the vicinity normalized. She just watched all the machines as the rates dropped and the babies relaxed. She thanked me for helping all the babies with my song. Ya Allah heal us all with your Quran.



nouman @noumanbayyinah · 7 Nov 2015

Many people asked me what ayaat I was reciting to my child at the hospital. I wanted to highlight for all of your benefit and as a reminder to my self that Allah sent the Quran itself as a healing **وننزل من القرآن ما هو شفاء ورحمة للمؤمنين**

"And We've sent down from within this Quran what is healing and loving mercy for believers". When you recite Quran with sincerity and faith, all of it is healing. It's not what to recite that is nearly as important as how to recite.

02

DATA MEDICINE: HOW THE QURAN HEALS US

Point #1

لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَرَأَيْتَهُ خَشِعًا مُتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ وَتِلْكَ
الْأَمْثَلُ نُضْرِمُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٢١﴾

Al-Hasyr [59:21]: If We had sent this Quran down to a mountain, you [Prophet] would have seen it humbled and split apart in its awe of God: We offer people such illustrations so **that they may reflect.**

Point #2

When Rasulullah s.a.w received the revelation while sitting on a camel, the camel had to sit to down. The camel is not strong enough that it could not bear the ‘heaviness’ of the revelation.

Just like the verse mentioned in surah al-Hasyr above, *“If We had sent this Quran down to a mountain, you [Prophet] would have seen it **humbled and split apart** in its awe of God...”*

Explanation on Point #1 and Point#2

Please note at the end of the verse, in Point #1:

That they may reflect.

That they may reflect.

That they may reflect.

We emphasize the ending *“That they may reflect.”* In fact, a lot of verses in the Quran, repeatedly mention - *“Why don’t you think?”*, *“So that they may think.”* *“Why don’t you reflect?”*

Quran is the book that emphasize on the importance of reflection and thinking.

Have we given any thought on that verse – how could a mountain split apart if the Quran was sent down to a mountain?

That is a kind of illustration that Allah had given us in order to understand how powerful the words of Allah are.

Now, take a look at this verse: Al-Isra' [17:82] *“And We’ve sent down from within this Quran **as healing** and loving mercy for believers...”*

What do you think? Do you agree that Quran is a source of healing?

I was talking to someone who suffered from several diseases. I suggested to her to get the treatment from Islamic Medicine. She replied, her diseases must be treated only by the hospital.

That was not the first time I encountered with someone who did not believe in Islamic Medicine. It’s not her fault that she didn’t believe in healing through verses of the Quran.

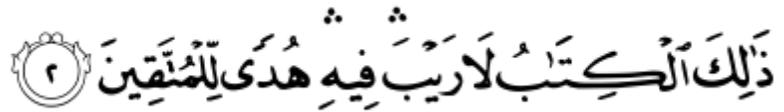
First of all, not everyone has the opportunities to learn about Islamic Medicine.

Secondly, the way Islamic education has been crafted which is focusing on memorizing, had prevented us further from understanding the content. For that reason, when we read the Quran;

(1) We did not read the translation of the Quran. Instead, we only read the Arabic verses without understanding what the verses mean.

(2) Even when we read the translation, we did not give much thought on the translation. Minimal attention was given to exercise reflection and thinking. This is really important as Allah repeatedly emphasize in the Quran, *“Why don’t you think? Why don’t you reflect? So that they may think.”*

Verses in the Quran are words by Allah.



Al-Baqarah [2:2]: This is the Book in which **there is no doubt**, containing guidance for those who are mindful of God.

The treatment used in Islamic Medicine uses verses from the Quran and supplications from the Hadith, plus herbs.

Herbs are created from the Creator (God) while the chemically engineered medications at the hospital are created by the creation (human being).

For scientific explanations, we refer to the [research](#) by Abduldaem Al-Kaheel, a researcher in the Scientific Miracles of the Quran and Sunnah.

[We copied part of the research to be included on this eBook. To read the full research, please refer to: [Data Medicine – The Quran and Sunnah Perspectives](#)]

Allah Almighty says: *“He has created everything, and has measured it exactly according to its due measurements”* [Al-Furqan: 2].

Since the first moment of creation, Allah (SWT) structured everything in an organized system so that each of the universe’s atoms have a job it must do.

Such as the atom that is specialized to be a part of a star, or the atom that is or to be a part of a planet, a soil or a part of a cell in the human brain...everything in this universe was created for a purpose.

Allah (SWT) says: *“Everything with Him is in (due) proportion”* [Ar-Rad: 8].

According to this insight, the atom can’t accomplish any work unless the necessary information has been stored inside it!

The idea of the research is that Allah Almighty has stored within everything information or programs to guide the creature and direct it what to do.

Allah (SWT) said speaking of Musa: *“Our Lord is He who gave to each thing its form and nature, then guided aright”* [Ta-Ha: 50], which means that Allah (SWT) created everything (gave to each thing its form and nature) and placed information to guide them (then guided aright). Without this, we would not see this amazing universe.

The information that has been stored inside each creature of this universe will direct it to practice its job according to rules it must follow.

For example, the seed that is thrown in the soil has a program that contains important information which will cause the cells of the seed to divide and grow and become a specific plant that gives new seeds, leaves and fruits. Hence, the journey of this life continues as Allah (SWT) decreed.

Returning to the subject of disease and healing; how does a disease occur? What guides the virus as it attacks the cell and leads it to divide and multiply causing diseases in human?

What guides the human immune system to defend and protect the body via attacking the virus and causing the body to heal? How can medicine cure the ill body?

How can honey, for instance, be capable of healing a certain disease and, at the same time, another medicine is capable of accomplishing the same job?

How can the Quranic words influence disease and heal the body...what is happening inside the cells?

To be able to answer, we must search for the reason of the existence of bacteria and viruses and why they contain systems directed toward the healthy cell?

We must search for the information inside this virus, and on the other hand, search for the information the cell carries.

Then we must search for the information against this virus and inserts it inside the cell to be capable of destroying the virus.

Or, we can search for methods to inactivate the systems the virus carries rather than thinking always of destroying it completely.

We know that there are certain types of bacteria that don't carry systems against cells, so they are not harmful.

There are also some types of bacteria that contain useful systems for the cells and their existence is necessary for the human body, and yet there are some bacteria that are dangerous and capable of destroying and killing the cell; but why?

Allah (SWT) provided medicine for every illness except death. And since He Almighty has put systems and information inside the bacteria, viruses and parasites to attack the healthy cells, He (SWT) Has also put contradictory information in plants, herbs, fruits, honey, yogurt and oil to deactivate the virus's action and stimulate the cells activity.

Hence, the whole process is an "information war." And since doctors do not yet understand these information systems and the opposing systems, traditional medicine still relies on nutrients, chemicals, x-rays, surgeries and the like.

The new method that we are eager to discover is "Data medicine" which is to study the information Allah (SWT) has placed in pathogens, and on the other hand, to study the information Allah (SWT) has placed in herbs, chemical, oils and others. Also, at the same time, to study the information Allah (SWT) has set in the body cells, and choose the treatment based on these studies.

Practical example:

Allah (SWT) provides medicines for all of the diseases that exist in the earth. Hence, the contradictory information for diseases is available in the nature surrounding us, and we must search for the information that Allah (SWT) placed in

honey for example, in other words “to target the map information of honey.”

Also, investigating the materials, plants, water, herbs, insects, and everything Allah (SWT) has created around us, since all creatures are subjected to serve human-kind. Allah (SWT) says:

“And has subjected to you all that is in the heavens and all is in the earth; it is all as a favor and kindness from Him. Verily, in it are signs for a people who think deeply” [Al-Jathiyah: 13].

And the sentence (all that is in) means that all creatures around us, even dirt, is subjected to serve us.

If we discovered the map information of plants, we will be able to use it to cure a certain disease; Allah has created both the disease and the medicine!

He Almighty made the honey a healing material, He said: *“There comes forth from their bellies, a drink of varying color wherein is healing for men. Verily, in this is indeed a sign for people who think” [Al-Nahl: 69].*

He (SWT) subjected everything to serve us for free, so we should search in the plants, herbs, and trees. They all contain healing information that is capable of treating a certain disease. And Allah Almighty placed some of His Words unto all His creatures.

He said: *“Verily, Our Word unto a thing when we intend, is only that we say unto it: “Be!” and it is” [Al-Nahl: 40].*

Visualize with me the sentence “We say unto it: “Be!” and it is”.

It means that Allah (SWT) speaks to these microbes and commands them (Be!) so they follow the order. We must look at everything surrounding us as accumulated information. The time for discovering the information and using the information to heal diseases has arrived Insha'Allah.

Another practical example:

Now the question is if Allah (SWT) has provided information unto everything, what about the Noble Quran? The Quran is Allah's Almighty saying, hence, each verse contains great and effective information.

He (SWT) has signs for the existence of healing power in the noble Quranic verses. He (SWT) said: *"O mankind! There has come to you a good advice from your Lord and a healing for that which is in your breasts, -a guidance and mercy for the believers"* [Yunus: 57].

This means that the Quran is capable of curing people.

He Almighty also says: *"And We send down of the Quran that which is a healing and a mercy to those who believe, and it increases the Zalimun (polytheists and wrongdoers) nothing but loss"* [Al-Isra: 82] - From here we can conclude that the Quran is a healing for believers, but atheists who mock and deride the Quran will not gain anything but misery and loss.

While the Quranic verses contain healing information for believers, these same verses also contain information directed against atheists.

If the Quran was revealed on a mountain, it will wipe out it and demolish it on the ground. That is the reason why we say

that the best way to persuade atheists is the Quran. There are certain verses that can have an effect on them and depreciate their points of view.

We can say that there is powerful information in the Quran's verses; there is a hidden language in each verse that we can't see with our eyes, but can perceive in our hearts after really understanding the Qurans' verses.

The proof for this hidden language is in Allah's (SWT) saying: *"And we send down of the Quran..."* how could the mountain understand the Arabic language?

And since the mountain has a special language to glory Allah Almighty, Allah (SWT) has provided in the Quran language that enables the mountain to be affected and cracked.

To read the full research, please refer to: [Data Medicine – The Quran and Sunnah Perspectives](#)]

As Hamza Yusuf, explained it in his book, Purification of the Heart:

"The actual sounds of the language of the Qur'an—the breathtaking rhythms and words—are a medicine. From the perspective of energy dynamics, every substance has a resonance at a specific wavelength. A medicine resonates in order to cure the disease. So, too, do the sounds of recitation of the Qur'an: "O humankind, there has come to you from your Lord counsel and healing for what is in the breasts, and a guidance and a mercy to the believers" (QUR'AN , 10:57). When one recites the Qur'an, one moves his or her tongue pronouncing revealed words of the Lord of the heavens and the earth. And these words have a powerful

and unique sound. People are often amazed at the sound of the Qur'an when they hear it for the first time. The beauty of the Qur'an is in its meanings as well as the sound of its recitation."

The copied research above is taken from:

[Data Medicine – the Quran and Sunnah Perspectives](#)

If you are interested to learn more about this, please refer to:

[Healing from the Quran: Medicine of Information](#)

[Quranic Recitation and Healing Effects Part 1](#)

[Quranic Recitation and Healing Effects Part 2](#)

[Quranic Recitation and Healing Effects Part 3](#)

03

IN WHAT CONDITION DOES EVIL STRIKE & HOW TO PROTECT

To explain the answer of, “In what condition evil strikes?”, I took the excerpt from the book ‘Healing with the Medicine of the Prophet’.

The book was originally written in Arabic by Imam Ibn Qayyim al-Jauziyah with the title ‘At-Tib an-Nabawee’. This book has also been mentioned by my respected teacher (Ustaz Haron Din) in the Islamic Medicine class.

Here goes:-

*“The sorcerers and magicians admit that their magic is most effective against those who have **weak hearts** that are busy satisfying the desires and lusts of the life of this world.*

That is why magic usually affects women, children, nomads, ignorant people, those who have weak Faith, lack trust in Allah (Tawakkul) and lack the fundamentals of Unity (Tawhid), and those neither remember Allah often nor use the various Prophetic supplications and Islamic prayer formulas (Ruqyah).

In general, the effect of sorcery and magic is more powerful against weak hearts that lean towards the lower desires of this world.”

When the heart leans towards this earthly life, sorcery and magic becomes most effective against it, because evil spirits only search for evil in the soul that is prone to submit to their power.

Surely, evil in the heart deprives one of divine power that is necessary to provide it with sufficient weapons of defense against these evil spirits. That is why these evil spirits, which seek evil, find the hearts weakened by evil unarmed and

prone to submit to evil and this when sorcery and magic spells most effective. Allah knows best.”

Besides the points mentioned above, based on my experience, evil also strikes when we are in a weak physical or emotional condition.

I remember at one point I was busy working on my Master’s thesis that I forgot to eat (either breakfast, lunch or dinner) which happened for days.

And on top of that, I was having a hard time with challenges after challenges hit me all at once that it also affected my emotional condition. The result, boom! I was experiencing evil related problems that has given me a very difficult time.

The ‘medicine’ that I took after meeting the practitioner was reciting al-Baqarah every day. Sometimes I finished the whole surah in one reading, and sometimes I divided it into multiple reading. Alhamdulillah the cures worked, and of course by the wills of Allah.

By the way, the book that I mentioned earlier also discussed on the cure:-

*“Divine cures are the best remedies against sorcery. Since sorcery is the work of evil spirits, then its best cure is that which neutralizes it, such as certain prayers and recitations of the Qur’an. **The more powerful the defending army, the more powerful the adversary it will be able to remove and neutralize.***

This case is similar to two opposing armies, each of which carries its weapons and armaments. The army that has more weaponry and supplies, is the army that prevail in the

*war. When the hearts is full of Allah’s remembrance and invokes Him often for its needs, and when **the heart is joined by the tongue** and righteous deeds, these acts will be the best medicine there is against sorcery and magic spells.”*

I may not be the best person to say what this phrase means or what that sentence means. However, I have my own opinion on the following phrase:

“The more powerful the defending army, the more powerful the adversary it will be able to remove and neutralize.”

I believe the defending army is the Quran, the zikr and the du’a that we recite repeatedly. Just like the end of the paragraph that says:

“When the hearts is full of Allah’s remembrance and invokes Him often for its needs, and when **the heart is joined by the tongue** and righteous deeds, these acts will be the best medicine there is against sorcery and magic spells.”

How to protect ourselves from it? At a **bare minimum**, a person should recite these verses from Quran after Fajr and Maghrib prayer (before reciting, make an intention may Allah make these supplications as protection for us):

1. Al Fatihah
2. Al Baqarah [2: 1-5]
3. Al Baqarah [2: 255-257]
4. Al Baqarah [2: 284-286]
5. Al-Ikhlās [112: 1-4]
6. Al-Falaq [113: 1-5]
7. An-Nas [114: 1-6]

These can protect us from being affected by evil (with Allah's will).

If a person would like to read more, (remember ***“The more powerful the defending army, the more powerful the adversary it will be able to remove and neutralize.”***) these verses can be added into the reading:

8. Al-Hasyr [59: 21-24]

9. Al-Mu'minun [23: 115-118]

For recitation before sleeping, Prophet Muhammad s.a.w used to put his hands together and blow into them, then recite *Qul Huwa Allaahu ahad, Qul a'oodhu bi Rabb il-Falaq* and *Qul a'oodhu bi Rabb il-Naas* [i.e., the last three surahs of the Quran), then he would wipe his hands over as much of his body as he could, starting with his head and face, and the front part of his body. He would do that three times.

For zikr,

Narrated Abu Hurairah, Allah's Messenger said,

“Whoever says: ‘La ilaha illallahu wahdahu la sharika lahu, la hul-mulk wa la hul-hamdu wa Huwa ‘ala kulli shai’in Qadir,’* one hundred times will get the same reward as given for manumitting ten slaves; and one hundred good deeds will be written in his accounts, and one hundred sins will be deducted from his accounts, and it (his saying) will be a shield for him from Satan on that day till night, and nobody will be able to do a better deed except the one who does more than he.”

**[Meaning of zikr] 'None has the right to be worshipped but Allah (Alone) Who has no partner; to Him belongs the kingdom (of the universe), and for Him are all the praises, and He has the power to do everything.'*

[Sahîh Al-Bukhari]

On a different perspective, it is worth noting that, this does not mean a person whose hearts is full of Allah's remembrance won't be touched by evil at all.

Our beloved Prophet Muhammad s.a.w was also affected by evil at one time in his life.

It is narrated that Aishah said,

"The Messenger of Allah was affected by sorcery until he thought that he had slept with his wives, while in fact he did not."

The method used by the Prophet (s.a.w) to treat sorcery was, (as written in the same book):

"..by finding the spell and neutralizing it. The Prophet supplicated to his Lord and Allah showed him that the evil spell was hidden in a well. The Prophet removed the evil spell, which consisted of a comb, combed material (hair) and a dry male spathe. When he discarded these objects, he was immediately cured, as if he was restrained and then suddenly released. This is the best cure form sorcery and is similar to removing septic materials by complete disgorging."

Therefore, I conclude the discussion with the following verses:-

وَإِن يَمَسَّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِن يَمَسَّكَ بِخَيْرٍ فَهُوَ عَلَىٰ كُلِّ شَيْءٍ

قَدِيرٌ ﴿١٧﴾

Al-An'am [6: 17] : *And if Allah touches you with harm, none can remove it but He, and if He touches you with good, then He is Able to do all things.*

04

THE PROPHET'S GUIDANCE ON SLEEP, PHYSICAL ACTIVITY, DRINK AND FOOD

For this topic, the references are all taken from the book 'Healing with the Medicine of the Prophet'. The book was originally written in Arabic by Imam Ibn Qayyim al-Jauziyah with the title 'At-Tib an-Nabawee'.

This book has also been mentioned by my respected teacher (Ustaz Haron Din) in the Islamic Medicine class.

For each of these **3 topics** discussed here – **[1] Sleep [2] Physical Activity [3] Drink & Food**, we only take some parts mentioned in the book.

[1] Sleep

"The Prophet (s.a.w) did not oversleep or deprive his body of necessary sleep, making his method in this regard the most perfect. He used to sleep when sleep is warranted and would lay on his right side and remember Allah in supplication until sleep overwhelmed his eyes. Also, his body would not be burdened with overeating or overdrinking. He neither slept on the bare floor, or on high beds. Rather, he had mats made of leaves, used to lean on a pillow and would sometimes place his hand under his cheek."

"The best type of sleep is for one to sleep on his right side so that the food sits in the stomach comfortably, for the stomach leans to left side as we have stated. One could also lay on his left side a little so that the digestion is made faster because the stomach leans on the liver. One should then turn again on his right side to help the stomach push the food down the stomach and this way one starts and ends his sleep while laying on his right side. Sleeping on the left side regularly harms the heart because the organs of the body will pressure the heart with their weight."

“Sleeping during the early morning prevents sustenance from coming in that the early morning is the time when the creation goes out to seek their sustenance. Being asleep during this time in which sustenance is being divided causes one to miss out on this chance of gaining sustenance, except when one sleeps for a necessity or a need. This type of sleep is also very harmful for the body because it causes numbness in the senses and spoils the stomach’s contents that should be being decomposed through physical activity.”

“Ibn ‘Abbas once saw his son sleeping in the early morning and said to him, “Wake up! Do you sleep at the hour during which sustenance is being divided.””

We believe that most people don’t have any problems waking up early during weekdays. The challenge is to stay awake in the early morning on weekends.

[2] Physical Activity

“It is a fact that the body relies on food and drink for its survival. It is also a fact that not all of the food and nourishment is digested when consumed. Rather, a part of it remains, and as time goes by, these substances accumulate in various qualities and quantities in the body. These accumulations harm the body because they cause clogs in different vessels and make the body feel heavy.”

“If one gets rid of these substances by extracting them with medication, the body is harmed because most of these medications are toxic to varying degrees. In fact, the medication extracts the beneficial substances along with the harmful ones. As for the quality of these substances, the body

is harmed when they heat up, spoil, or become cold or weaken the natural heat and energy from fully maturing the excess substances.”

“The clogs caused by the residual substances are harmful whether they remain in the body or get extracted. Moving about is one of the best methods to deny these substances the chance to accumulate. Moving heats the organs and dissipates the leftover substances disallowing them from accumulating by the passage of time.”

“The body will also get used to being energetic and light through physical activity and would optimize the intake of food, firm up the joints and strengthen the muscles and the ligaments. Moderate physical activity immunizes the body against most ailments and mood changes, providing the activity is done at the right time and under proper circumstances.”

“Physical activity should be practiced after one has digested their food. In addition, moderate activity is that which gives the cheeks color and which nourishes the body. As for the activity that causes sweat it is too excessive.”

Our body is designed in a way that we should take at least 10,000 steps per day. Just by walking along the park, or around our residential area could be the moderate activity which nourishes the body.

“Any organ that is used regularly in a type of physical activity will get stronger, especially during enjoyable sports in which the organ is used.”

“Horse riding, archery, wrestling and running are sports for the whole body. These types of sports dissipate chronic ailments, such as leprosy, dropsy and constipation.”

[3] Drink & Food

“The Prophet (s.a.w) used to drink honey with cold water, and this is an especially effective method to preserve the health that only the best doctors could have knowledge of. Drinking honey on an empty stomach will dissolve phlegm, purify the stomach’s protective layers and dissipate its viscosity and excrements while heating it mildly. Honey also helps against the clogs in the stomach, kidney, liver and prostate. Honey is much more profitable to the stomach than any other sweet.”

“We should state that honey might harm those suffering from bile, because it aggravates it. In this case, the harmful side effect of honey is neutralized when taking it with vinegar, as this method makes the honey very beneficial.”

“He also used to drink the water of soaked dates to neutralize the effect of heavy foods. Further, the Prophet (s.a.w) used to eat dinner even if it only consisted of a few dates.”

“Aby Nu’aym mention that the Prophet (s.a.w) used to discourage sleeping just after eating food because it will harden the heart. The doctors also advise the people to walk even a few steps after dinner, because sleeping just after dinner is very harmful. Muslim doctors add that one could also pray after eating dinner, so that the food resides in the bottom of the stomach where it will be easily digested.”

“The Prophet did not drink [water or milk] with his food, because the drink would spoil the food, especially when the water is hot or cold.”

*“It is not preferred that one drinks water after sports activity, when tired, after sexual intercourse, *before and after eating food and after eating fruit. Also, it is not preferred that one drinks water *after taking a bath and after sleeping. All these activities will harm the health and one should not think about the benefits he might gain from drinking with the food.”*

*We would like to mention here for the mentioned time:-

1. *before and after eating food - it is recommended that we drink water 30 minutes before eating food, and 30 minutes after eating foods.
2. *after taking a bath and after sleeping - what it meant here is there should be a time gap between drinking water and these 2 activities. For example, we should avoid drinking water within 60 seconds after taking bath. Rather take several minutes before drinking the water. Same goes to drinking after sleeping. What we would suggest is to have a time gap in between waking up and drinking.

“The Prophet (s.a.w) never mixed fish and milk, milk and sour foods,..., eggs and milk, or meat and milk. Also, he neither ate a food when it is rather hot, nor old food that was heated for him the next day. Further, he did not eat any salty or rotten foods, such as pickles. All these types of foods are harmful and cause the health to change for the worst.”*

*...There is silence in the middle of the passage because foods mentioned in the book require rather a much more elaborate explanation. For better understanding on this

topic, we'd suggest for you to purchase this book from its publisher. (Please take note that we don't receive any profit by suggesting this book. All we want is the best for our readers. And the best is to read the whole book. Allahu'alam)

05

HEALING FROM SADNESS

وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا لَعِبٌ وَلَهْوٌ وَلِلْآخِرَةِ خَيْرٌ لِلَّذِينَ يُنْقَوْنَ أَفْلا تَعْقِلُونَ ﴿٣٢﴾

Al-An'am [6: 32]: **And the life of this world is nothing but play and amusement. But far better is the house in the Hereafter for those who are Al-Muttaqun. Will you not then understand?**

Mus'ab bin Sa'd narrated from his father that a man said:

"O Messenger of Allah (peace be upon him)! Which of the people is tried most severely?"

He said: *"The Prophets (peace be upon him), then those nearest to them, then those nearest to them. A man is tried according to his religion; if he is firm in his religion, then his trials are more severe, and if he is frail in his religion, then he is tried according to the strength of his religion. The servant shall continue to be tried until he is left walking upon the earth without any sins."*

(Jami` at-Tirmidhi, Vol. 4, Book 36, Hadith 96)

For healing from sadness, I would like to share one tip, which is **shifting our attention from the thing that makes us sad to another thing that we are grateful for.**

I was watching a reality TV show in which there was an overweight woman, weighing more than 600 pounds trying to lose weight by having an operation.

At first, the doctor said she can't undergo the operation until she loses 50 pounds first. The doctor then gave advice on

calories intake that she could take in a day and a daily walking exercise.

Following the advice, she did lose 50 pounds and undergo the operation. The operation cut parts of her stomach so that she could not consume a large amount of food in the future, like she used to.

However, she experienced emotional breakdown after the operation. Due to that reason, she failed to lose 30 pounds every month after the operation as suggested by the doctor.

It was easy for her to lose 50 pounds before the operation, but not anymore after the operation due to the emotional breakdown she was feeling.

The doctor then suggested this woman to meet a clinical psychologist.

What amazed me was the suggestion by the psychologist.

This psychologist asked the overweight woman to shift her attention to something that she is grateful for. (Remember the verse about being grateful)

So, the woman immediately mentioned her husband who continuously helped her throughout the hardship she was going through.

He was there, accompanying her to move from California to Texas so that they can be closer to the doctor. He was always there helping her preparing the food, helping her to get up and so on and so forth.

The psychologist suggested her to keep focusing on this instead of her sad feelings. So this woman decided she wanted to make her husband happy.

Now she is the one who prepares food instead of her husband. They went on a date that they have not gone to for years because of her inferior feelings toward her body.

In addition, this woman started going to hair stylist to work on her hair, something that she never cares about for years because of her body. She did that for her husband.

And after that, they went to a studio photographer to have their photos taken together.

This woman was not depressed anymore. **Just by shifting her attention to ONE thing around her that she is grateful for,** despite her still being 400++ pounds overweight at that time.

You might think that this works well for a married person. For a single person, don't worry about it. Just think of something else that you could be grateful with.

Another example, if you're jobless, think of a value that you could offer to others. Be grateful with the thing you're good at and think how you could help others with the skills that you have.

Think of ONE thing that you're grateful for and try to expand it just like this woman.

06

I DON'T LIKE THAT PERSON

وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِّنْ غِلٍّ إِخْوَانًا عَلَىٰ سُرُرٍ مُّتَقَابِلِينَ ﴿٤٧﴾

Al-Hijr [15: 47] : And we shall remove from their breasts any deep feeling of bitterness (that they may have). (So that they will be like) brothers facing each other on thrones.

Explanation of the verse, copied from a Malay book:-

Ayat ini menyatakan tentang keadaan ahli syurga yang sedang menikmati keindahan hidup di syurga yang selamat dan aman damai seperti yang dinyatakan dalam dua kalimah akhir ayat sebelumnya (سلام ءامنين)

Dalam ayat ini juga Allah menggambarkan keselamatan dan kedamaian iaitu Allah mencabut perasaan hasad dengki daripada hati penduduk syurga ().

Majoriti ahli Tafsir menafsirkan perkataan الغل ini sebagai (الحقد والضغينة والعداوة) iaitu kedengkian, kebencian dan permusuhan yg berada dalam hati manusia.

At Tabari (m.310H) meriwayatkan daripada Abu Umamah bahawa apabila ahli syurga bertemu sesama mereka, Allah mencabut daripada hati-hati mereka rasa dengki dan permusuhan yang ada ketika mereka berada di dunia. Mereka dimasukkan ke dalam syurga dalam keadaan bersaudara yang saling menyayangi, kasih mengasihi tanpa sebarang dengki, tamak dan sifat-sifat buruk yang lain.

I personally love the meaning of this verse, hoping that Allah will remove hatred from our hearts and any sense of negative feelings.

Human beings have flaws. I myself could not deny the fact that when I was a bit younger, there was someone that I 'don't like' because of this person's character.

(Hate is a strong word, let's just use 'don't like'.)

Years later I made du'a may Allah remove all hatred in my heart. Alhamdulillah I don't dislike that person anymore. I just need to accept this person's character – that's the way that person is.

It is also recommended for those who have jealousy towards other people to make an effort to recite this verse ritually until the enmity disappears.

What I realized, when people get jealous towards each other, they don't even realize that they are being jealous. This could happen among family members (siblings, cousins, relatives, etc.) or friends, neighbors etc.

If we don't like someone for no reason, it could be that we have jealousy. This person had never wronged us, nor he or she has a defect character that bothers us.

It could be that we just don't like the fact that this person is blessed with something that we want, but we haven't got it – but we don't realize the fact that we're in jealousy.

Hatred is one of the diseases in human heart that must be cured. It could be that people hate other people because of their success, or any advantages that God rewarded unto them.

I refer to the book [Purification of the Heart: Signs, Symptoms and Cures of the Spiritual Diseases of the Heart](#), translated by [Hamza Yusuf](#). In this book, for the Hatred disease, the solution offered is:

“The cure for hatred is straightforward. One should pray for the person toward whom he feels hatred; make specific supplication mentioning this person by name, asking God to give this person good things in this life and the next. When one does this with sincerity, hearts mend.

If one truly wants to purify his or her heart and root out disease, there must be total sincerity and conviction that these cures are effective.”

May Allah remove all hatred in our heart, and give us the ability to meet Him in the Day of Judgement with a sound heart.

يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ ﴿٨٨﴾ إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ ﴿٨٩﴾

Surah As-Shu'ara [26: 88-89] : *The Day whereon neither wealth nor sons will avail, Except him who comes to Allah with a **clean heart**.*

Thus, I conclude my thoughts in the issue of Jealousy with a hadith:-

*“The Prophet (s.a.w) once said to his Companions, **“Do you want to see a man of Paradise?”** A man then passed by, and the Prophet said, **“That man is of the people of Paradise.”** One of Companion of the Prophet wanted to find out what it was about this man that earned him such a commendation from the Messenger of God, so he decided to spend some time with this man and observe him closely. He noticed that this man did not perform the night prayer vigil (tahajjud) or do anything extraordinary. He appeared to be an average man of Medina. The Companion finally told the man what the Prophet had said about him and asked if he did anything special. The man replied, **“The only thing that I can think of, other than what everybody else does, is that **I make sure that I never sleep with any rancor in my heart towards another.**”** That was his secret.”*

Copied from [Hamza Yusuf, Purification of the Heart: Signs, Symptoms and Cures of the Spiritual Diseases of the Heart](#)

07

I AM BETTER THAN HIM

The moment we walk out of the mosque, and we see a group of teenagers smoking while having a chit-chat at the restaurant, and we think we're better than them because we have just prayed;

If we're wearing hijab, and we think we're better than the free hair girls;

If we have memorized the whole Quran, and we feel we're better than the Imam at the masjid who just recited Qul Huwa Allahu Ahad while leading the prayer;

If we're a really confident person and we feel that we're much better than our introvert friend;

If we're working at a corporate, and we feel that we're much better than our cousin who works at the supermarket;

And the list goes on...

Then we should all reflect on these verses:

قَالَ مَا مَنَعَكَ أَلَّا تَسْجُدَ إِذْ أَمَرْتُكَ قَالَ أَنَا خَيْرٌ مِنْهُ
خَلَقَنِي مِنْ نَّارٍ وَخَلَقْتَهُ مِنْ طِينٍ

Surah Al-A'raf [7: 12] : (Allah) said, "What prevented you (O Iblis) from bowing down as I commanded you?" and he said, "**I am better than him:** You created me from fire and him from clay."

قَالَ يَا إِبْلِيسُ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِإِيْدِي
أَسْتَكْبَرْتَ أَمْ كُنْتَ مِنَ الْعَالِينَ ﴿٧٥﴾
قَالَ أَنَا خَيْرٌ مِّنْهُ خَلَقْنِي مِنْ نَّارٍ وَخَلَقَهُ مِنْ طِينٍ ﴿٧٦﴾

Surah Sad [38: 75- 76] : (Allah) said, "O Iblis, what prevented you from prostrating to that which I created with My hands? Were you arrogant [then], or were you [already] among the haughty?" (Iblis) said: "**I am better than him**, You created me from fire, and You created him from clay."

What did he say?

"I am better than him".

Sometimes we don't need to say that word aloud, "Huh I'm better than him."

It could be our attitude, our facial expression at that moment that shows we think we are better than the other person.

We have to understand for the fact, everything that we have belongs to Allah.

It could be that we are extraterrestrially confident. People called us up to give a speech, we don't need any preparation. Words just come out from our mouth and people get impressed by it.

But what happened if Allah decides that in that moment, we suddenly stutter?

Our confidence belong to Allah. Our tongue belong to Allah. And He could take it anytime He wants. We should be grateful with it. Not looking down at a confident-struggling-person.

It could be that we are good at Math. All test seem to be easy. 98% 100%, easy, piece of cake.

But remember, we are good at it, not because we are smart. It because Allah makes it easy for us. Imagine all of a sudden Allah decides we blanked during an exam. It is in fact, the ability to handle Math easily solely belongs to Allah.

Or it could be that after graduating from university, you got a job and got married. Easy. You don't have to struggle at all to get a job, or find a spouse to get married to. These are all from Allah, Allah is the One that makes it easy for you.

But there's other person who went to interviews, after interviews, and still couldn't get a job. Or another person who has not yet married, still waiting and looking for a life-partner. We should not look down at these people.

On one hand, [1] we should be grateful with whatever ability Allah has given us. On the other hand, [2] we should never look down upon other people who are struggling with something we are good at, or something that we got easily.

Abu Hurairah said, The Messenger of Allah said,

"It is enough evil for a Muslim to look down upon his (Muslim) brother." [Muslim]

“Yesterday I was clever, so I wanted to change the world. Today I am wise, so I am changing myself.”

- Rumi

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